

Biographies of Andrew Patterson His First Wife, Margaret Fife and His Second Wife, Jane Nelson

MORMON PIONEERS

Born in Scotland in the Early 1800's Died in the United States

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PREFACE

Neither Andrew nor his wives left any written journal or diary of their life experiences. To my knowledge neither did any of their children. To write these biographies I searched all known sources of vital records, Scottish and LDS Church records, diaries of some of their contemporaries, United States Immigration Passenger Lists, gazetteers, maps, local history books, and others available in the Family History Library of the LDS Church in Salt Lake City, Utah. These sources are footnoted in the text as well as in the Family Group Records (genealogical data) attached as an appendix.

I am grateful to Albert Evans "Evan" Patterson (1915-), one of Andrew's great grandsons (son of Horace and Merlin Patterson), who wrote an unpublished 17 page biography of Andrew and Margaret in 1988 and furnished additional information for this biography. Also I'm grateful to Martha Jane Patterson Morgan (1884–1936), a granddaughter (daughter of Edward Nelson Patterson and Martha Harriet Dean) for the History of Andrew and Jane that she wrote. In addition, Lynn Patterson of Mapleton, Utah County, furnished digital copies of five historical articles written by various descendants about brick makers in Beaver, Horace and Merlin, and Andrew and his son Robert.

I have thoroughly enjoyed spending several hundred hours researching and writing about my pioneer ancestors over the last three years. I have come to know them and love them through this experience and I hope the readers will also.

INTRODUCTION

Andrew Patterson was born in 1815 in the village of Newtonshaw, Clackmannanshire, Scotland. He died in 1879 in Beaver, Beaver County, Utah. His life was anything but dull and ordinary. His father and other ancestors were coal miners and he was an iron miner in Clackmannan. He converted to the Mormon Church in his hometown at the age of 31, immigrated to the United States the next year with his wife and four children on a sailing ship through New Orleans, Louisiana, stayed in St. Louis, Missouri for three or four years, crossed the plains in a Mormon pioneer wagon train in 1852 from Kanessville, Iowa, to Salt Lake City, Utah, was one of the "Iron Missionaries" in Cedar City, and one of the 16 pioneer settlers in 1856 of Beaver, Utah, became a

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successful farmer and rancher, volunteered as a member of the White Mountain exploring party for the LDS Church, was a soldier in the Indian Wars, provided for and helped raise his family of 11 children, and was a leader in his local LDS church.

ABOUT THE TOWN AND COUNTY OF CLACKMANNAN



Main Street in the town of Clackmannan with its clock tower and the Stone of Mannan at its right.

The first thing to know about Clackmannan is “the meaning of its rather odd name. This comes from the "Clack" or Stone of Mannan, an ancient whinstone boulder named after the Celtic God Manau. This started life to the south of the town before being moved to Clackmannan Tower and then in 1833 being placed on top of a block of the same type of stone.”¹

Clackmannan County is Scotland’s smallest county and is located at the head of the Firth of Forth (Forth Bay) which is about eight miles wide and nine miles long. The northern part of the county is part of the Ochill Hills with altitudes up to 2300 feet. The southern part of the county is farm land bordered by the Forth River which opens into the Forth Bay². About 20 miles to the southeast is the second largest city in Scotland, Edinburgh, which had a population of 120,000 in 1815 growing to 194,000 in 1851. The population of Clackmannan County in 1811 was 12,010 growing

¹ Internet: <http://www.undiscoveredscotland.co.uk/clackmannan>

² *A Topographical Dictionary of Scotland*, by Samuel Lewis, in two volumes. Originally published about 1885. LDS Family History Library call No. 941 E51, pages 262, 263.

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to 22,951 in 1851. In 2001 it had a population of about 48,000. Coal and iron were extensively mined in this area even before the industrial revolution began in the late 1700's. Coal was used for domestic heating, cooking and industrial purposes such as salt, soap, alcohol, pottery and glass manufacturing. It was also exported by ship to Germany and France. Local railroads began in the 1830's and by 1844 there were connecting lines from Edinburgh across the country to Glasgow. In 1846 a railroad line crossed the border with England which country had more advanced railroads³.

In September, 2001, the writer and his wife, Donna, traveled to England and Scotland, drove to the town of Clackmannan and found the local church surrounded by a graveyard. Unfortunately, it was a rainy, cool day, but it still seemed like a fine, rather plain, small town with a new shopping area on its outskirts featuring a supermarket and a McDonald's hamburger store. The nearby city of Stirling has a beautiful castle on a high hill which overlooks the entire area including Clackmannan. Many tourists visit the castle and public tours are provided. They also drove to other nearby areas looking for grave sites of our Patterson ancestors. Some that they found are noted in the Family Group Records in the Appendix.



View of Clackmannan area from the Stirling Castle. The Ochir Hills are in the background.



The Clackmannan Parish Church

³ *Companion to Scottish History: From the Reformation to the Present*, by Ian Donnachie & George Hewitt. First published in 1989 by Facts on File, Inc., New York, N.Y., USA.

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COAL AND IRON MINERS IN SCOTLAND

The living and working conditions of coal and iron miners was deplorable before the early 1800's when some labor laws were enacted. "By the end of the eighteenth century many Scot lairds were leasing mineral rights on their extensive lands. Each year the Duke of Hamilton drew more than 100,000 pounds sterling in royalties 10 pounds for every miner employed in the pits under his estates. Underground workers were paid four pence a ton for the coal they dug out with their bare hands. The man under whose land they labored received one shilling and four pence.

"Coal miners were serfs, bought and sold with the mine. Even as adults it was impossible for them to obtain their freedom and they were advertised for sale regularly in Edinburgh newspapers.

"Coal mining was a family affair. While children worked fourteen hours a day in darkness up to their waists in water, their mothers acted as haulers, dragging coal trucks on all fours up from the steep seams to the surface. By custom, mining areas were outside the mainstream of Scottish life, and the squalid home of colliers were proof of the country's lack of concern. Special galleries, with their own outside staircase like the one still found at Newton Parish Kirk, were built to keep miners and their families apart from the rest of the congregation on Sundays. Hugh Miller, the Scottish geologist, visited a typical mining village near Edinburgh (in the 1830's):

"It was a wretched assemblage of dingy, low-roofed, tile covered hovels, each of which perfectly resembled all the others, and was inhabited by a rude and ignorant race of men, that still bore about them the soil and stain of recent slavery. All the older men of that village, though situated little more than four miles from Edinburgh, had been slaves.

"The collier women of this village - poor over-toiled creatures, who carried up all the coal from underground on their backs, by a long turnpike stair inserted in one of the shafts - continued to bear more of the marks of serfdom still about them than even the men.... I have seen these collier women crying like children, when toiling under their load along the upper rounds of the wooden stair that traversed the shaft; and then returning, scarce a minute after, with the empty creel, singing with glee."

"By the end of the eighteenth century, various Acts of Parliament had given miners their freedom; but the legislation was brought about by economic rather than human concern and women, together with children, continued to work long shifts. Wives, God-willing, worked on until they were fifty. To earn eight pence a day, they hauled thirty-six hundredweight to the surface. In 1842, Margaret Drysdale, aged fifteen and a coal putter, told a government inquiry:

"I don't like the work, but mother is dead and father brought me down; I had no choice. I have harness on like the horse and pull carts. Large carts hold seven and a half hundredweight."⁴

⁴ *Scotland's Story, a New Perspective*, by Tom Steel. Published by Wm. Collins Sons & Co. Ltd, London,

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Probably Andrew's ancestors worked under conditions like these, and possibly he did also. Andrew is listed in the 1841 census in Clackmannan as an iron miner. When Andrew was nine his youngest brother, Alexander, was born in the village of Halbeath located about 15 miles east of Clackmannan. Later in his adult life, Andrew lived in the village of Oakley about 8 miles east of Clackmannan and the town of Dunfermline, a little further east. These villages were built near coal and iron mines, so his parents and his family probably moved to find better working places.

ANDREW'S PARENTS AND SIBLINGS

(A genealogy and brief biography of Andrew's parents and siblings and their children is given to add insight to Andrew's biography. See the Appendix for sources.)

Andrew's father was **Robert Patterson** who was born 14 March 1793 in Coalsnaughton, Clackmannanshire, Scotland. He was a coal miner in the plentiful coal fields in Clackmannanshire and neighboring shires. He died 7 October 1846, at age 53, in Coalsgauld, Clackmannanshire. Andrew's mother was **Mary Drysdale** who was born 26 August 1782 in Glasgow, Lanarkshire, Scotland, daughter of David Drysdale and Janet Miller. She and Robert were married on 31 December 1815 in Clackmannan. She died 13 February 1849 at the age of 67 in Coalsnaughton, Clackmannanshire. Neither Robert nor Mary was baptized into the LDS Church before they died. Robert died before the LDS missionaries arrived in the Clackmannan area. The first baptism in the Clackmannan area was on 12 September 1847.⁵ Their four children were:

(1) Andrew Patterson, their oldest son, was born 25 October 1815 in Newtonshaw. See the next section for his genealogy and biography.

(2) **Janet Patterson** was born about 1819 in Clackmannan. She died 5 January 1841 at age 22 in a village named Hillend, Clackmannan Parish. Janet married **Andrew Fife**, son of John (Twin) Fife and Margaret Hunter, on 28 July 1837 in Clackmannan. Andrew Fife was born 17 December 1816 in Sauchie, Clackmannanshire, and became a coal miner like his father. He is the brother of Margaret Fife, Janet's older brother's wife. Soon after Janet's death, Andrew married Helen Henderson on 12 July 1841 in Clackmannan and they had another six children. None of them were converted to the LDS Church. He died about 1866 in Scotland.

Janet and Andrew Fife had one child:

(i) **John Fife**, born 24 September 1838 in Clackmannan.

1984. LDS Family History Library, call No. 941 H2ste.

⁵*Record of Members*, Clackmannan Branch of the Church of Jesus Christ of Latter-day Saints, microfilm #0104150, Family History Library, Salt Lake City, Utah.

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(3) **Robert Patterson** was born 8 March 1821 in Clackmannan, Clackmannanshire, Scotland. At age 20, he was listed on the Scottish census as an iron miner. Robert was converted and baptized 30 October 1847 in the Clackmannan Branch of the LDS Church. He died 16 August 1889 in Salt Lake City, Utah. Robert married **Agnes Sharp**, daughter of John Sharp and Mary Hunter, on 16 January 1843 in Clackmannan. Agnes was born 4 January 1823 in Devonside, Clackmannanshire, Scotland and was baptized 24 October 1847 in the Clackmannan Branch of the LDS Church. She died 15 October 1902 in Salt Lake City, Utah. Robert and Agnes and their three oldest children immigrated to the United States on the ship *Erin's Queen*⁶ leaving Liverpool, England on 7 September 1848 arriving in New Orleans, Louisiana after a 51 day voyage on 28 October 1848. Andrew's younger brother, Alexander, and family emigrated on the same voyage. Robert and his family built a home at 757 East First South Street, Salt Lake City, where he and his wife lived until their deaths. He worked as a laborer according to the 1860 Federal Census of the Utah Territory. Agnes gave birth to ten children, only three of whom lived to adulthood.

Robert and Agnes' children were as follows:

(i) **Robert Patterson** was born 19 December 1843 in Clackmannan, Clackmannanshire, Scotland and died 18 June 1851, a 7 year old boy, probably in St. Louis Missouri or Council Bluffs, Iowa.

(ii) **John Patterson** was born 22 December 1845 in Clackmannan, Scotland and died 9 March 1853 at age 7, probably in Salt Lake City, Utah.

(iii) **Mary Patterson** was born 8 September 1847 in Clackmannan, Scotland and died 5 September 1849 at age 2, probably in St. Louis, Missouri.

(iv) **Ellen Patterson** was born 24 September 1851 in Council Bluffs, Pottawattamie County, Iowa and died 17 September 1852, at age 1.

(v) **Adam Sharp Patterson** was born 10 July 1853 in Salt Lake City, Utah and died 22 August 1886. He married Emma Maud Spencer on 7 June 1875, whom he divorced, and married Rhoda Young in about 1882 in Salt Lake City. Adam is shown in the 1880 census of Salt Lake City as a lawyer.

(vi) **Agness Ellen Patterson** was born 5 July 1855 in Salt Lake City, Utah and died 12 January 1867 at age 11.

(vii) **Joseph Sharp Patterson** was born 9 October 1857 and died 10 January 1902 in Salt Lake City, Utah. He married Mary Margarite Wilcox on 20 September 1892 in Salt Lake City.

⁶ U.S. Government Passenger Lists, LDS Family History Library microfilm No. 0200159, ship #325.

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(viii) **Alexander Patterson** was born 7 July 1860 in Salt Lake City, Utah and died 17 November 1868 at age 8.

(ix) **Jenet Patterson** was born 25 October 1863 in Salt Lake City, Utah and died 28 January 1867 at age 3 in Salt Lake City, Utah.

(x) **Hyrum S. Patterson** was born 16 December 1871 in Salt Lake City, Utah and died 14 June 1933 in Santa Ana, Los Angeles County, California. He married Millicent Mary Birkinshaw on 15 December 1895 in Salt Lake City. She died in 1917 and he married Ethyl Josephine Hole in 1918

(4) **Alexander Patterson** was born 17 December 1824 in Halbeath, Dunfermline, Fifeshire, Scotland and was baptized the same day as his older brother, 30 Oct 1847, in the Clackmannan Branch of the LDS Church. He died 30 October 1886 in Riverdale, Weber County, Utah at age 62. Alexander married **Mary Fife** on 17 May 1847 in Clackmanan. Mary was born 8 June 1827 in Sauchie, Clackmannanshire. Her parents were Adam Fife (brother of Margaret Fife, Andrew Patterson's wife, making Mary a niece to Margaret) and Helen Sharp. She died 1 November 1908 in Riverdale, Weber County, Utah. Mary was baptized 6 November 1847 in the Clackmannan Branch of the LDS Church. Alexander and Mary and their 4 month old son, Robert, along with his brother, Robert Patterson's young family, immigrated to the United States on the ship *Erin's Queen* leaving Liverpool, England on 7 September 1848 arriving in New Orleans, Louisiana after a 51 day voyage on 28 October 1848. Alexander and his family were in the Iron Mission in Cedar City with Andrew before settling in Weber County. Mary gave birth to thirteen children, twelve of whom lived to adulthood. Those twelve had a total of 90 children all but 17 of whom survived to adulthood.

Alexander and Mary had the following children:

(i) **Robert Patterson** was born 30 March 1848 in Clackmannan. He died as a child 10 September 1849 probably in St. Louis, Missouri.

(ii) **Adam Fife Patterson** was born 18 October 1849 in St. Louis, St. Louis County, Missouri and died 18 January 1933 in Ogden, Weber County, Utah. He married Clara Ann Spaulding on 1 May 1884 in Ogden.

(iii) **Alexander Patterson** was born 28 April 1851 on the Missouri River in Missouri and died 24 May 1939 in Clinton, Davis County, Utah. He married Emeline Lucina Child on 12 October 1874 in Salt Lake City. She died in 1909, and he married Jeanette Hunter Cook on 23 January 1912

(iv) **Ellen Patterson** was born 26 December 1852 in Salt Lake City, Utah and died 15 January 1933 in Ogden, Weber, Utah. She married James Blackwood Russell on 20 November 1865 in Salt Lake City.

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(v) **Andrew Patterson** was born 8 December 1854 in Cedar City, Iron County, Utah and died 5 August 1905 in Clinton, Davis County, Utah. He married Electa Emmaline Holdaway on 28 May 1883 in Mountain Home, Elmore, Idaho.

(vi) **Mary Ann Patterson** was born 4 November 1856 in Riverdale, Weber County, Utah and died 15 January 1934 in Ogden. She married Patrick Healy in Riverdale, Weber, Utah.

(vii) **Margaret Patterson** was born 13 October 1858 in Riverdale, Weber County, Utah and died 17 January 1949 in Clinton, Davis County, Utah. She married John Columbus Child on 4 October 1875 in Salt Lake City.

(viii) **John Fife Patterson** was born 27 March 1860 in Riverdale, Weber County, Utah and died 28 October 1895 in Riverdale. He married Mary Alice Bybee on 2 August 1883 in Salt Lake City.

(ix) **Janet “Jennie” Patterson** was born 11 December 1861 in Riverdale and died 14 April 1942 in Riverdale, Weber County, Utah. She married James Newton Hamblen on 25 December 1883 in Riverdale, Weber, Utah.

(x) **James Patterson** was born 27 May 1863 in Riverdale and died 4 July 1945 in Ogden, Weber County, Utah. He married Anna Lovina Singleton on 29 April 1885 in Logan, Cache, Utah. She died in 1927 and he married the widow of Jan Van Drimmelen, Bertha Gezina Van de Ven, on 27 November 1929 in Salt Lake City.

(xi) **Joseph Fife Patterson** was born 10 September 1865 in Riverdale and died 28 August 1933 in Ogden, Utah. He married Lucinda Arline Spaulding on 29 October 1885 in Logan, Cache, Utah.

(xii) **Agnes Patterson** was born 17 April 1867 in Riverdale, Utah and died 12 September 1940 in Los Angeles, Los Angeles County, California. She married Henry Conant on 2 July 1892 in Riverdale, Weber, Utah.

(xiii) **Catherine Patterson** was born 8 July 1869 in Riverdale, Utah and died 28 July 1953 in Stockton, San Joaquin County, California. She married Peter Robert Shupe on 15 May 1889 in Logan, Cache, Utah.

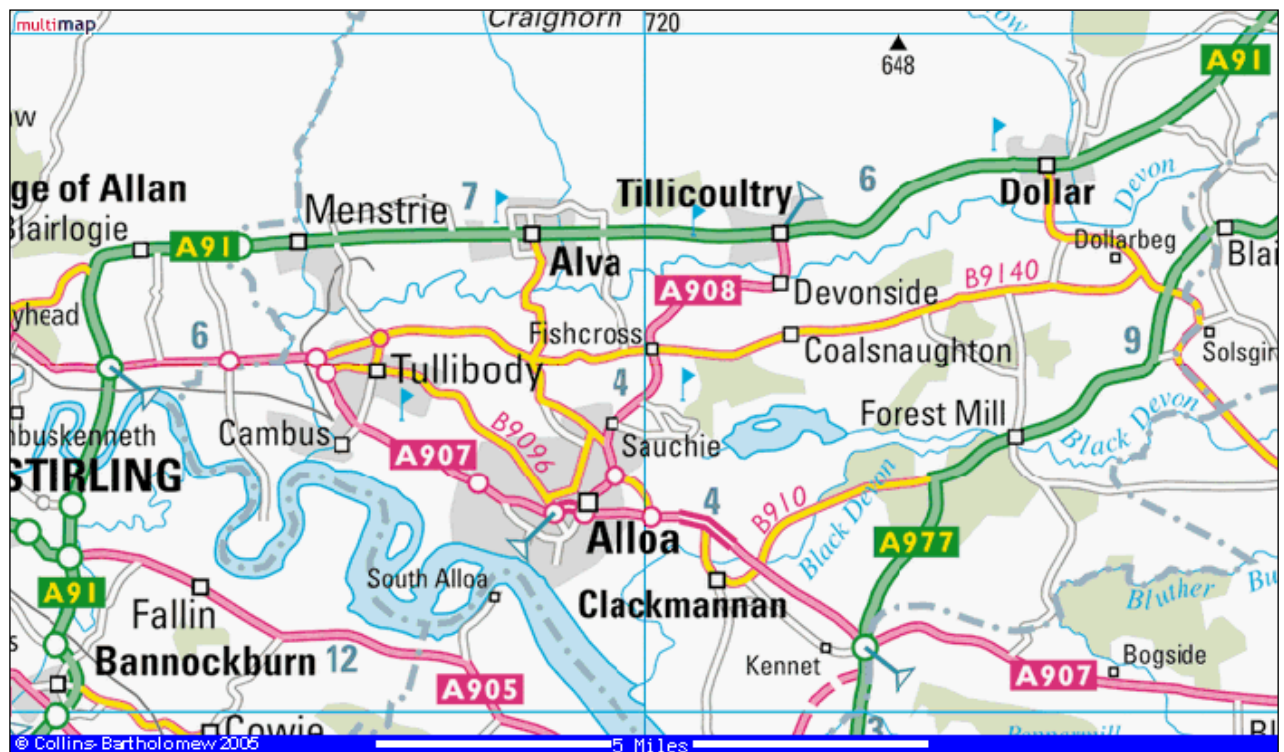


Photograph of the gravestone in the Clackmannan Parish Church yard of Andrew's paternal grandparents: "Andrew Patterson and Jean Patterson 1821".

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ANDREW'S LIFE STORY

Andrew Patterson was born in the village of Newtonshaw, parish of Clackmannan, county of Clackmannan, Scotland on 25 October 1815. His father was Robert Patterson and he was named after his grandfather. His mother was Mary Drysdale. All of his Patterson and Drysdale ancestry were born and raised in either the towns of Clackmannan, Alloa, Tillcoultry, or the villages Sauchie or Newtonshaw (also called New Sauchie) in Clackmannan County back to the 1600's. His father was an iron miner which was nearly as common as coal miners in all of these towns in the 18th and 19th centuries.



Modern highway map of the Clackmannan area

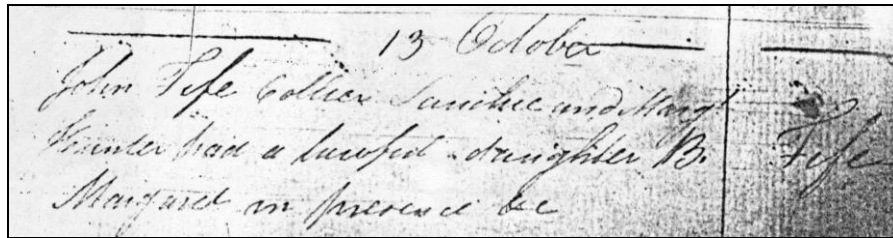
ANDREW AND MARGARET'S MARRIAGE

At age 22 Andrew married **Margaret Fife** on 15 January 1838 in Clackmannan. Margaret was born 13 October 1814 in the nearby village of Sauchie, a daughter of John Fife and Margaret Hunter. She was the fifth of ten children. Her father was a coal miner. Margaret was the second of

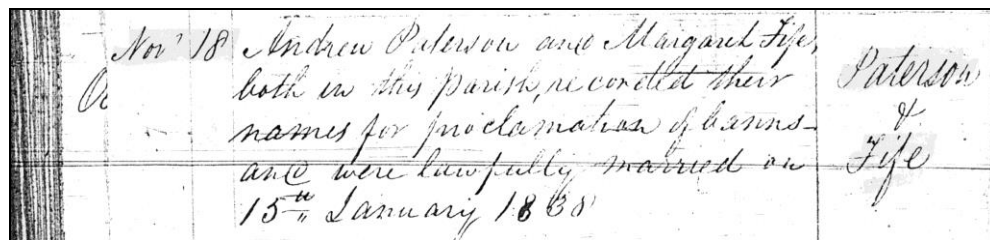
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the Fife children to marry a Patterson, since her brother Andrew Fife married Janet Patterson the previous year.

Her Fife ancestry links into the Scottish royalty of Robert Bruce (about 1600 to 1671 A.D.) according to the data entered in the Ancestral File on familysearch.org, but it is not included in the genealogy data compiled for this book. In many cases of links to royalty, there is no evidence, other than a pedigree chart that someone put together.



Margaret Fife's birth entry in the 1814 Clackmannan Parish Register
"Fife: 19 October: John Fife, collier, Sauchie [name of town where they lived], and Margt. Hunter, had a daughter B. [born], Margaret, in presence..."



Andrew & Margaret's entry of marriage in the 1838 Clackmannan Parish Register

The 1841 Census of Scotland for the Parish of Clackmannan shows Robert and Mary Patterson living on "Pottery Row" with their two youngest children, Robert and Alexander still at home. Robert senior is age 50, occupation of iron miner, Robert Jr., age 20 an iron miner, and Alexander, age 15, also an iron miner. Three houses away is Andrew Patterson, age 25, an iron miner, his wife, Margaret, age 25, their daughter, Margaret, age 3, and son, Robert age 6 months. Next door to Andrew and Margaret were Margaret's parents and grandchild, John Fife, age 64, coal miner, Margaret, age 60, John, age 3, the son of Janet Patterson (deceased 5 January 1841) and Andrew Fife. Although the families lived just three house apart, an address on "Pottery Row" seems ominous and brings visions of row houses built with common walls between each house, one after another, and gives an indication all who lived there were very poor.

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ANDREW AND MARGARET'S CONVERSION TO THE MORMON CHURCH

Andrew grew up in the Church of Scotland (Presbyterian) since his marriage was performed there. There are no Scottish Church records available for Andrew and his sister and his brother, Alexander, but his brother, Robert, was baptized as an infant in the Church of Scotland. During his childhood and young adult life the principal Churches were the Established Church of Scotland and its 1747 off-shoot, the Associate Presbytery (or Secession) Churches, a 1752 off-shoot, the Relief Church, and the 1843 off-shoot, the Free Church⁷. There were also some Roman Catholics and Episcopal Churches.

The Church of Jesus Christ of Latter-day Saints was organized in the United States on April 6, 1830. The first mission of the LDS Church in the British Isles was established in 1838 by Heber C. Kimball, Orson Hyde, Willard Richards, and Joseph Fielding. In 1840 to 1841 twelve additional missionaries, including Brigham Young, arrived and were able to increase the membership from 1500 in 1838 to nearly 7,000 with branches and conferences from London to Scotland. The British Mission, which included all of the British Isles, began printing the Book of Mormon, hymn books, and a periodical, the *Latter-day Saints Millennial Star*, and an emigration program was started. After the Church's troubled times in Nauvoo, Illinois, of 1844-1848, scores of missionaries were again sent to the British Mission and during 1849-1852 the mission experienced its greatest success in the nineteenth century.⁸

On Sunday, March 30, 1851, ministers of all denomination of churches in England were asked to conduct a census known as the "Religious Census of 1851". Horace Mann, barrister and the person overseeing the collection and compilation of the census, prepared a detailed report. He stated that 30% of the population of England, which totaled 17,927,609, chose not to attend any church. The vast majority of non-attenders were the lower classes or "labouring myriads" who lived primarily in cities and large towns. Mann noted that the only church reaching these people was the LDS Church. Although the LDS attendees of 35,626 were only a small fraction of the 10,896,066 national total, Mann noted that the LDS were "perhaps the most remarkable religious movement since the days of Mahomet."⁹

The first baptism recorded in the Clackmannan Branch of the Edinburgh Conference was a Robert Paterson (not Andrew's brother) on 13 September 1847. The first of the Robert and Mary Patterson family to be baptized was their daughter-in-law, Agnes Sharp Patterson, Robert's wife. She was baptized on 24 October 1847, followed on 25 October 1847 by Andrew, then Robert and Alexander on 30 October 1847, then Mary Fife Patterson, Alexander's wife, on 6 November 1847. Andrew's wife, Margaret, was baptized the following 28 May 1848 at age 33 in Loch Gelly,

⁷ *A Companion to Scottish History*, ibid, Appendixes item 11.

⁸ *Mormons in Early Victorian Britain*, edited by Richard L. Jensen & Malcolm R. Thorp. Published by the University of Utah Press, Salt Lake City, Utah, 1989. Pages 16, 17.

⁹ Ibid, page 19. Also citing the "Report" found in the 1851 British census.

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Fifeshire, Scotland by Elder Thomas Nichol. Most of the others were baptized by Elder John Sharp. It is easy to imagine the feelings of these families as they met and were taught by the missionaries and became converted and then were baptized and confirmed and received the gift of the Holy Ghost. It was a big change in their lives especially since the Church preached they should immigrate to America and join with the main body of the Church in the Valleys of the Utah Territory. It also meant persecution by some of their neighbors and friends.

THE JOURNEY TO ZION BEGINS

Soon thereafter Andrew and Margaret and their four children immigrated to the United States, sailing from Liverpool, England, on the ship *Sailor Prince* on 24 September 1848, arriving in New Orleans, Louisiana, on 20 November¹⁰. The *Sailor Prince* was a “fine, large, commodious ship” which carried 311 LDS passengers directed by Elder L. D. Butler¹¹. Apparently there were no journals kept by the passengers which are available through the LDS Church. Instead there is only the following “General Compilation of Voyage Notes” on the LDS Compact Disk titled, *Mormon Immigration Index*, published in Salt Lake City, February, 2000”. They are included in the Appendix.

A lengthy ocean voyage was an adventure and a strain on most adults and especially those who had children with them. A recently published book contains excerpts from children’s journals or life stories written later. Here are two of them to give the reader a feeling of what life aboard a sailing ship was like. Sailing on the ship *William Tapscott* in 1861 were 10 year old Caroline West and her 6 year old sister Ann. [The girls were traveling with the Kings who had no children of their own, and the girls’ parents joined them in Salt Lake City later.]

“Caroline: It was a three-masted sailing ship, it had three decks, the top deck where you could look over the side and see the ocean, and then you went down a trap door to a second deck. This was like a large room with berths built all around the walls of the ship. They were the places you slept in. There were three tiers, one of them above the other. Then there was another trap door that let you down into another deck. When you got on the floor of the third deck, it was so dark that you could not see for awhile till your eyes got accustomed to the gloom. On the third floor were more berths all around, and some lanterns lit so you could manage to see around. The berths that Brother King and family and we two children had were down in this lowest deck.

“Brother King used to take the meat and the food to the cooking galley and get it cooked. Most of the people brought some extra food stuffs with them such as raisins, currants, and other fancy stuff. Brother King used to made gruel of the oatmeal and

¹⁰ *U.S. Customs Passenger Lists*, microfilm # 200160 at the Family History Library, Salt Lake City, Utah.

¹¹ *LDS Emigrant Roster, Voyage History 1840-1869*. Salt Lake City, Utah: *Your Ship*, 1997, Compiled by Grant Davis. (Family History Library compact disk #60)

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cook other things. The reason he had to do this was because his wife and his sisters were sick and his mother was old.

“The rations consisted of sea biscuits that were as large as a modern sized plate and were hollow. There was salt beef, pork, rice, split peas, oatmeal, vinegar, mustard, black tea, brown sugar, fresh water and a very little flour, for there was no way of baking bread. The flour was to make a pie or pudding if you wanted to.

“Ann: It was so strange to see the water all around us. When the sun went down – I was wild. I said, ‘the sun will be drowned and will never come up again.’ I jumped up and down and wrung my hands in despair. A man standing near me said, ‘Don’t worry it will come up again.’ Then we were ordered down in the hold of the ship. It was terrible down there. It smelled bad and was dark. We had eight weeks of that horrible bad food. It consisted of hard tack, oatmeal hulls and all. No milk, no sugar – very little salt beef.”¹²

After arriving in New Orleans the family boarded a paddle wheel, steam-powered river boat and traveled up the Mississippi River to St. Louis, Missouri. Another LDS passenger from England on the *Sailor Prince* recorded this entry in his autobiography describing his first impressions of New Orleans and their river boat:

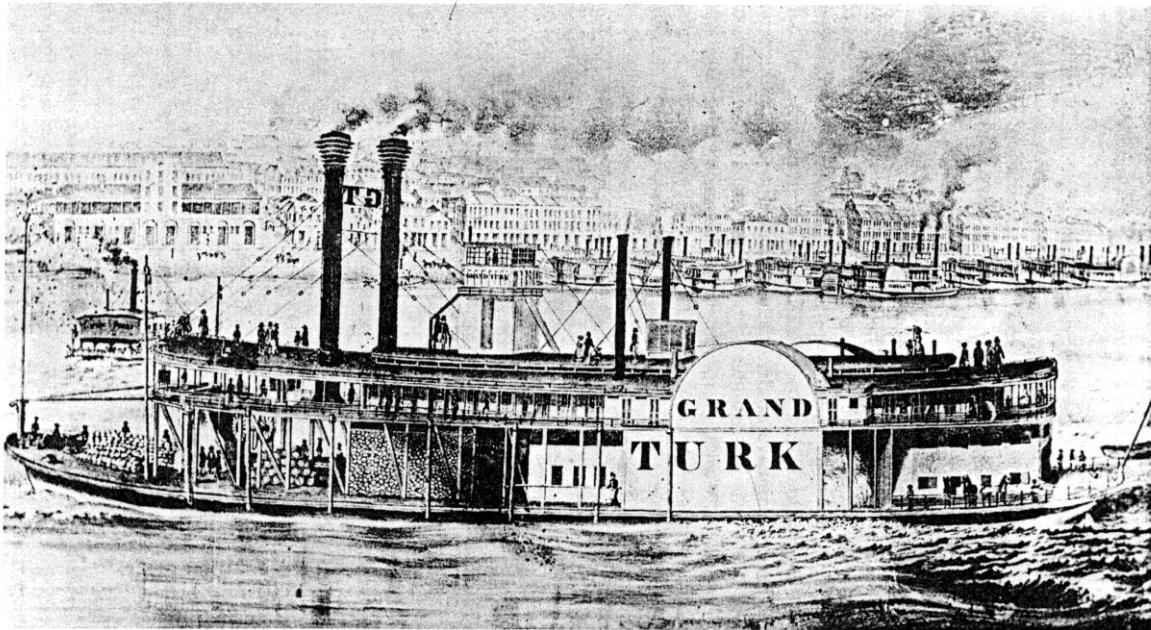
“Another man and I went to look around the city. We saw there was nothing for us so we went back to the ship. They were unloading our things and putting them on boats [river boats]. I had my box put on the Grand Turk. I never saw or heard such in my life, thundering, lightning, raining, men swearing, and whistles blowing, it being about 12 o’clock noon. In the midst of it all the old boat started and she quakes and shakes her way up the old Mississippi River and we landed in Saint Louis on the 6th of November in the middle of the night. I had been short of money so I had pawned my Sunday coat for three dollars to pay my fare up the river.”¹³ See a drawing of the *Grand Turk* paddle-wheeler below¹⁴.

12 Madsen, Susan Arrington, and Fred E. Woods, *I Sailed to Zion, True Stories of Young Pioneers Who Crossed the Oceans*, published by Deseret Book Co., Salt Lake City, Utah, 2000, pages 49 & 50.

13 Radmall, Henry B., 1814-1908, *Autobiography 1903*, LDS Church Archives, MS15712.

14 Grand Turk drawing is from Sonne, Conway B., *Saints on the Seas*, University of Utah Press, Salt Lake City, 1983.

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Among the largest riverboats on the Mississippi River was the 688-ton side-wheeler *Grand Turk*, which carried at least two Mormon companies from New Orleans to St. Louis. Courtesy Missouri Historical Society (Neg. River 159).

The young Patterson family remained in St. Louis where according to family stories written by others, Andrew worked in nearby coal or iron mines to save additional money to make the trip across the plains. Jean Rio Griffiths Baker, an LDS immigrant of 1851, wrote the following in her diary on 29 March 1851 after arriving in St. Louis: “I took a house for a month, into which we had our luggage brought and once more found ourselves in a home. It contains two parlors, two bedrooms, an outhouse answering all the purpose of a kitchen and washhouse. A large yard with back entrance and a cellar, in which I found coal enough to last me three months, left by the last tenant. I suppose the reason for this apparent waste is to be attributed to the cheapness of the article, as the mines are but seven miles from the city.”¹⁵ Her entry means that there was coal nearby, and Andrew and his relatives very well could have worked in the mines. She was obviously better off than most of the LDS immigrants, but her extremely well written journal tells a lot about the details that most writers don’t mention.

Unfortunately Margaret came down with cholera and died in about 1849 in St. Louis. Cholera was a serious problem among the traveling pioneers especially along the Mississippi. A cholera outbreak in St. Louis in the summer of 1849 killed an estimated 4,060 people out of a population of 64,000. Many families fled the city. The streets of St. Louis were deserted save for doctors hurrying to their patients, and the regular circuit of hearses collecting the dead.¹⁶

¹⁵ Baker, Jane Rio Griffiths, (Journal), *An Enduring Legacy*, vol. 10, pp 222-234, published in Salt Lake City, Utah: Daughters of Utah Pioneers, 1987. Also on the LDS Compact Disk in digital format, *Mormon Immigration Index*, 2000, Salt Lake City.

¹⁶ *Encyclopedia of Missouri*, page 79. Somerset Publishers, St. Clair Shores, Michigan.

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A young, single LDS emigrant, John Martin, arrived in New Orleans aboard the Ship Ashland in April, 1849, wrote in his autobiography about his experiences in St. Louis working for a hospital. "I was now offered a position by the city hospital to bring sick people there and bury the victims who had died with cholera, and who had no friends to bury them...I accepted the offer to run one of the city hospital vans and stayed until the cholera had died out. The death rate was very great for three months. Three of us were kept busy running light wagons and we took two loads a day each and four bodies on each wagon at a time. As we took only such people known as paupers, this compared with the others filling more respected graves would make the numbers somewhat alarming. The average paupers we buried daily were 24. The other two drivers were stricken down with the cholera and one died with it, but I did not get it...The cholera in the summer of 1849 was so bad they had to have eight hospitals in St. Louis. There were then six wards in the city and each had a public school house. All of these hospitals were in these school houses except two. The invalid (St. Louis) Hospital was a Catholic Institution and was managed by the Sisters of Charity. They furnished nurses for all the school houses as well. Strange to say that not one nurse died with the disease."¹⁷

Many of the immigrating Saints stayed in St. Louis to earn money to pay their way to the Salt lake Valley as did the Patterson's and Brother Martin. Martin further states "I took up lodging with a family by the name of Wrigley. Mr. Wrigley was a tailor by trade and worked as this business during my stay with him. He was made president of the St. Louis Branch of the church this year, (1850)." Another journal states, "The Mormons have six meeting rooms. They have also the use of the Concert Hall in Market Street on Sunday, which holds three thousand persons, and I could but feel amazed to see the spacious room fill to overflowing and the staircase and lobby crowded with those who could not get inside. They have an orchestral bank, and a good choir, ten of whom are trebles."¹⁸ There was an active Branch of the Church there and the Patterson's would have attended services and socialized with the many members.

Also they had many relatives in St. Louis during most of their stay including Andrew's brothers, Robert & Alexander, and their families, and Margaret's brother, Adam Fife, and his family including a granddaughter born in St. Louis in 1851. Also many of his second wife's relatives were in St. Louis, including John (her brother) and Catherine Nelson, their children, and the Morgan's.

Andrew and Margaret had the following four children who also made the voyage and the journey across the plains:

- (i) **Margaret Patterson** was born 1 December 1838 in Clackmannan, Clackmannan, Scotland, was almost ten years old upon arriving in New Orleans, and married **John "X" Smith** on 24 July 1855 in Cedar City, Iron County, Utah. She died 4 February 1906 in Beaver, Utah.

¹⁷ Martin, John. *Autobiography* (Manuscript 192)m pp. 29-46. LDS Historical Dept. Archives.

¹⁸ Baker, Jane Rio, *Ibid*.

Biography of Andrew Patterson

(ii) **Robert Patterson** was born 25 November 1840 in Clackmannan, Scotland, being eight years old when he arrived in New Orleans. He married **Christina Sophia Rebecca Bohn**, daughter of Adolph Joseph Bohn and Karen Marie Neilsen, on 25 November 1865 in Beaver, Utah. Christina was born 15 June 1850 in Aalborg, Aalborg, Denmark. She died 17 March 1925 in Reed, Beaver County, Utah. He died 6 May 1916 in Beaver, Utah. See their life stories elsewhere in this book.

(iii) **Mary Roy Patterson** was born 10 April 1844 in Clackmannan, Scotland, being four years old upon arriving in America. She married **Samuel Moffat** on 7 January 1861 in Logan, Cache, Utah. She died 20 August 1927 in Tetonia, Teton, Idaho.

(iv) **Agnes Ann Patterson** was born 10 April 1844 (twin to Mary Roy) in Newtonshaw, Clackmannanshire, Scotland, also being four years old upon arriving in America. Agnes married **Philo Taylor Farnsworth** on 10 December 1858 in Beaver, Utah just two years after the community was first settled by the Andrew Patterson family and 15 other families. She was the third of four plural wives of Philo. One of her grandsons was also named Philo Taylor Farnsworth, born 19 August 1906 in Beaver, who in the 1920's was the inventor of television¹⁹. Philo was born 21 January 1826 on the banks of the Hockhocking River, near Burlington, Lawrence County, Ohio. He was the first Bishop of the Beaver Ward and also served as a probate judge in Beaver County²⁰. He died 30 July 1887 in Beaver, Utah and was buried 1 August 1887 in St. Anthony, Fremont, Idaho. She died 1 May 1909 in Rexburg, Madison, Idaho.

ANDREW AND JANE'S MARRIAGE

Andrew married **Jane Nelson**, daughter of **Edward Neilson** and **Catherine Banks**, in 1851 in St Louis, Missouri, about two years after his first wife died of cholera. Jane was born 2 February 1817 in Joppa, Duddingston Parish, Midlothian County, Scotland. Her name in the parish records is Jean Nielson, but she used the name Jane Nelson most of her adult life. Jean and Jane are interchangeable in the Scottish culture. She also used the name **Jane Nelson McGill Morgan**, with the surnames in different order. Her paternal grandmother's maiden name was McGill. She and some of her siblings used the name Nelson rather than Nielson.

She was previously married to **Thomas Morgan** on 26 July 1834 in Inveresk, Midlothian County, Scotland. There were no children from her first marriage. Thomas Morgan died on 14 August 1848 in Oakley, Fifeshire, Scotland of "inflammation". Thomas was baptized into the LDS Church in the Dunfermline Branch, Fifeshire on 1 June 1847 and so were eight of his nine siblings, who grew

¹⁹ "Philo Taylor Farnsworth", Microsoft Encarta 98 Encyclopedia.

²⁰ *Descendants of Philo Taylor Farnsworth*, a typewritten booklet compiled by Mrs. Lucile Farnsworth Hales and Mrs. Anna McDonald, about 1966, Family History Library, Salt Lake City, Utah, call No. 929.273, F237h.

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to adulthood, and his mother. Of those who were converted four siblings came to the United States.

Jane was baptized into the LDS Church 7 June 1847. Her brother, **John Nelson**, and his family were on the same 1852 wagon train that she and Andrew's family traveled with from Kanessville, Iowa, to Salt Lake City. John was listed as the Branch President in the Oakley Branch of the LDS Church in the Edinburgh Scotland Conference.

Andrew probably knew Jane in Scotland because they lived in the same LDS Branch in Dunfermline, Fifeshire, Scotland. The *Dunfermline Branch Record of Members*, found on microfilm at the LDS Family History Library, lists all members in order of their baptism date or the date they moved into the Branch. Jane Morgan, as she was known then, is listed along with her husband, Thomas Morgan, many of his relatives and many of Jane's relatives, as well as Andrew and Margaret Patterson. By examining the dates of baptism and the dates of "removing" or moving out, and the dates of emigration, it is clear they lived there during the same time period. The town of Dunfermline is another, but larger, coal and iron mining town about 10 miles east of Clackmannan. It appears that the miners during the 1840's were moving to different towns seeking better mining opportunities.

Jane sailed on the Ship *James Pennell* which left Liverpool, England, on 2 September 1849 with 236 LDS converts and arrived in New Orleans on 22 October 1849. The company was under the presidency of Thomas H. Clark. Jane Nelson, traveled with her sister, Martha Nelson Morgan, and her brother-in-law, William Morgan, and their children, Catherine, Daniel, Agnes, and Jane, ages 7, 5, 3, & 6 months. For journals of her voyage see the Appendix.

After their marriage, they were able to finish their journey to Utah. They left Kanessville, Iowa, in the James Bay wagon train on 30 May 1852, arriving in Salt Lake 13 August 1852. Their first child, **Edward Nelson Patterson**, was born while they were making wagon preparations in Kanessville (now named Council Bluffs, Iowa). It was the first of 23 wagon trains that season. They traveled with Jane's brother, John Nelson and his wife Catherine and their five children. For the detailed journals of this wagon train see Appendix A in the back of this book.

They had the following children:

(v) **Edward Nelson Patterson** was born 16 May 1852 in Council Bluffs, Pottawattamie County, Iowa. He was married and sealed to **Martha Harriet Dean** on 6 Feb 1878 in the St George Temple, Washington County, Utah. He died 25 Oct 1926 in Beaver, Utah.

(vi) **Catherine Banks Patterson** was born 30 Aug 1853 in Cedar City, Iron County, Utah. Catherine married **Thomas Jefferson Gustin Sly** on 8 Mar 1880 in Levan, Juab County, Utah. She died 4 Dec 1924 in Mc Cormick, Millard County, Utah.

(vii) **Alexzandra Patterson** was born and died in 1854 in Cedar City, Iron, Utah.

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(viii) **Andrew Patterson** was born and died in 1855 in Cedar City, Iron, Utah.

(ix) **Thomas Morgan Patterson** was born 1 Jul 1857 in Beaver, Utah. Thomas married **Adolphine Bohn**, daughter of Adolph Joseph Bohn and Karen Marie Neilsen, on 7 Mar 1878 in Beaver, Utah. Adolphine was a sister of Robert Patterson's wife, Christina Sophia Rebecca Bohn. Thomas died 19 September 1937 in Beaver. Adolphine died 5 Nov 1940 in Beaver, Utah.

(x) **John Nelson Patterson** was born 31 Jul 1859 in Beaver, Utah. He died 4 January 1905 in Beaver and never married.

(xi) **Martha Jane Patterson** was born 7 Aug 1864 in Beaver, Utah. Martha married **Edward Nelson Morgan** on 15 Dec 1881. She died 11 Jan 1955. She is the author of the *History of Andrew and Jane Patterson* referred to in this book. Note that her mother was 47 years old when she gave birth to Martha.

THE WAGON TRAIN JOURNEY

In the fall of 1851 The Church leaders in Salt Lake issued a request for all members still in Iowa or elsewhere to gather in Zion. Members should not delay their going to the Valley any longer. In the 1852 season about 10,000 members crossed the plains, most passing through Kanesville. This was more than twice as many in previous years. In addition there were an estimated 60,000 other immigrants on the California and Oregon trails flocking to new lands. The trails were extremely crowded and animal feed was hard to find.²¹

Family records indicate that Andrew, Jane, and their family were in Kanesville, now known as Council Bluffs, Iowa, in May 1852, where their first child, Edward Nelson Patterson, was born on 16 May 1852. One of Andrew and Margaret's descendants wrote a short biography of John X. Smith, husband of Margaret Patterson, which said that Margaret was a "daughter of Andrew Patterson, pioneer of Aug. 14, 1852, Captain Higby Company."²² The John S. Higbee/James W. Bay company left Kanesville on 28 May 1852 and arrived in Salt Lake City on 20 August 1852. As with most wagon trains, the original company would split into separate traveling groups to take advantage of better grass for feed of the many animals in the train. Higbee's company arrived in the valley on Friday, 13th August. See the composite diary in the Appendix.

Although Andrew and Jane wrote nothing about their wagon train journey, their older grandchildren recalled that their infant father, Edward, who was born in Council Bluffs, "weighed only 2 ½ pounds...was too small to be dressed, grandmother [Jane] wrapped him in a blanket and carried him on a pillow in her apron across the plains, walking all the way."²³ Another descendant

21 *The Plans Across, The Overland Emigrants and the Trans-Mississippi West, 1840-60*, John D. Unruh, Jr., University of Illinois Press.

22 *Pioneers and Prominent Men of Utah*, page 1167.

23 *History of Andrew & Jane Patterson*, by his granddaughter (daughter of Edward N. Patterson & Harriet M. Dean),

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wrote, “I remember that my mother, Merlin Patterson, telling me that Grandpa Robert told her that the young baby, Edward, cried clear across the plains.”²⁴

“After arriving in the Salt Lake Valley...Brigham Young sent them out to Big Cottonwood to a farm belonging to Isaach Crosby. Here they lived and gathered the crops that had already been planted. In March or April of 1853, Brigham Young called them with others to go to Cedar City to help settle that community, and work in the iron mines, as grandfather was considered a first class miner.”²⁵ The “Big Cottonwood” area is referring to the Big Cottonwood Creek area west of the Wasatch Mountains and near the current town of Midvale. In 1853 there were a few farmers and water-powered mills in this area along the Creek.

THE IRON MISSION

Because of Andrew’s coal and iron mining experience in Scotland and in Missouri, his skills were needed in the Iron Mission being established in the Cedar City, Iron County, area about 240 miles south of Salt Lake City. The first “missionaries” arrived at Parowan, Iron County, in January, 1851, pursuant to callings and recruiting issued by Brigham Young in the fall of 1850. The first group settled in Parowan, and that fall some went on to settle Cedar Fort, arriving there on 11 November 1851. Their first year in Parowan and Cedar Fort was extremely difficult since they had to build homes, usually of adobe or log, make fences to protect their animals, and plant crops to survive the next winter. The weather was unpredictable and the locations of the first settlements had to be moved because creeks flooded and extreme winds came down the canyons.²⁶ Additional men with their families arrived in 1852, and more in 1853. Andrew & Jane and their five children arrived in Cedar Fort in the spring or early summer of 1853. Their sixth child, Catherine Banks Patterson, was born there on 30 August 1853. Imagine how uncomfortable the 10 to 14 day wagon ride for Jane must have been, just a month or two from giving birth. After arriving they had to build a home using their wagon bed, or logs from the canyon, or adobe, or maybe just a lean-to from branches. Fortunately Andrew’s, older children Margaret (age 14) and Robert (age 12), would have been able to help. They also had many relatives who came at about the same time, Alexander and Mary Patterson, William and Martha Morgan, John and Catherine Nelson, and their children as well as other relatives.

The Iron Mission kept a journal which was used extensively to write the book, *A Trial Furnace, Southern Utah’s Iron Mission*, by Morris A. Shirts and Kathryn H. Shirts, BYU Press, Provo, Utah, 2000. The original journal and many documents are kept in the Southern Utah University Library Special Collections, in Cedar City. One of the documents is an account of labor and commodities given and received by Andrew Patterson. It is a very interesting document since it

Martha Jane Patterson Morgan (1884-1936), read in the Canyon Rim Camp of the Daughters of Utah Pioneers in May, 1992. Copy of typescript obtained from the DUP in Salt Lake City.

24 *Andrew Patterson – Margaret Fife Patterson*, by Albert Evans (Evan) Patterson, Beaver, Utah, 1988. Typescript.
25

26 For detailed journal accounts of the first pioneers and the successes and failures of the Mission see the excellent book printed by the BYU Press in 2000, “*A Trial Furnace, Southern Utah’s Iron Mission*” by Morris A. Sheets and Kathryn H. Sheets.

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places a money value on labor and commodities of the pioneer families using a barter system to pay tithing. Here is a typewritten version of Andrew's account:

Patterson, Andrew

Date	Item Debited	Dollar Value	Date	Item Credited	Dollar Value
1853 to Aug 28,	To Sundries from D.B.	1.90	1853 Sep 24	By pumpkins	.12 ½
Aug 31	To 1 lb. tallow	.20	Oct 10	By 3 ½ bush potatoes at 60 cents	2.10
	To ½ bushel carrots	.25			
1854 January 3	To 1 lb butter @ 25 Cents	.25	1854 March 7	By 1 doz eggs on tith	.18
	Labor tithing to Dec 31/53 12 months	48.00	June 4	By 1 lb butter	.25
	To Labor tithing to Dec 31/54 12 months	48.00	July 27	By 10.00 hay	4.00
			Sep 19	By Cattle Wagon to Ia (?)	1.50
	Account # /27/		Oct 19	By potatoes & pumpkins	8.40
			Oct 20	By wheat on tithing	14.00
			Oct 29	By corn on tithing	.62
			Nov 22	By 1 lb Butter on tith	.25
				By labor on tithing (?)	5.00
				By allowance for farming 5 ½ acres	11.00
				By Deseret Iron Co. Order	45.00
				Account # /27/	

It is believed these accounts are similar to a bank account in that the debits or charges on the left are amounts owed and the credits are to pay off the debits. The account totals are \$98.60 on the left side and \$92.42 on the right side. The tithing-in-kind was used like Fast Offerings are used today, to help those in need. Andrew and his family raised and donated hay, wheat, corn, pumpkins, and made and donated butter.

These records show the communal life that was required for the community as a whole to survive by growing crops, raising their cattle and other animals and also mining the coal and iron, building the iron smelter, and actually making the iron. This was especially difficult due to the different nationalities among the pioneers such as Scots, English, Irish, German, and many from the Eastern United States.

Also mentioned in the book by Shirts are the following items regarding Andrew Patterson:

- “While the coal miners labored in Coal Creek [the main water supply in Cedar City],

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George Parry, Andrew Patterson, John Hamilton, John Nelson and the Fife brothers [Adam & Peter] together hauled over 40 tons of iron ore, at \$4.00 per ton, from West Mountain to the furnace site.” John Nelson is Andrew’s brother-in-law.

- “Andrew Patterson worked in the rock quarry ‘making a bridge,’ which might be either a bridge to cross Coal Creek or a bridge leading to the top of the furnace.”
- He is listed as owning an 8 X 12 rod lot in Plat B in Cedar City, paying his fee on 25 June 1855.

On 30 February 1854 Andrew received his Patriarchal Blessing in Cedar City. A copy is in the Appendix. In 1855 Andrew and Jane traveled to Salt Lake by wagon and obtained their Endowments in the old Endowment House on Temple Square and were each sealed to their first spouses, each acting as proxy for the deceased. This trip would have taken about four weeks and the roads were rough, rocky, dusty, wagon roads that had, of course, not been graded.

Before the Patterson’s arrived in Cedar City, in the October 1852 general conference of the Church in Salt Lake City, it was announced that the Iron Mission had produced its first specimen of pig iron. More iron in larger quantities was produced in 1853 and 1854 and until 1858, but the production of iron was finally stopped in 1858. The failure of iron production was due to many factors, but primarily the coal contained too much sulfur for optimal coking, the right composition of the brick needed to line the blast furnace was not available in the area, and the wood used as an alternate to make the coke was insufficient, and the water supply from the creek was unpredictable causing problems in generating water power.²⁷ The Iron Mission never produced a commercial quantity of iron, and much of what was produced was too hard and brittle to be useful.

However, in retrospect most authorities agree that the overall mission was successful because “the benefits they gained by colonizing southern Utah far outweighed their failures...many of their descendants still live in the Parowan-Cedar City area; others helped populate settlements in all six states of the southwest...the permanent settlements guarded the southern gateway of the Mormon empire and established the southern boundary of the state.”²⁸ “The settlement of this county [Iron] really is not principally about iron, but about the heroic challenges, character, struggles and faith of those who were either called or volunteered to participate in the Iron County Mission.”²⁹

While living in Cedar City, at least two children were born and lived less than two years. One was named Andrew, and the other in some family records was simply “Child” Patterson, indicating it may not have lived long enough to be named. In one family record, a child named Alexzandra is given. The 1856 census by the Utah Territory for its application for statehood, lists the following children: Catherine, Margaret, Robert, *Janet, Joseph*, Andrew, Edward, *Emma, Mary*, and *Ann*. The introduction to an Index of this census by Davit Dilts states the census was “padded” or “inflated” to boost the population based on expectation of future arrivals. The names in underlined italics are probably not actual children and are not included in this publication. However, based on

²⁷ See Sheets, *Ibid*, pages 409-420, for more detail on the reason for the failure.

²⁸ *Ibid*, page 418.

²⁹ James E. Foust, 2nd Counselor to President Hinckley of the LDS Church, speaking at a pioneer commemorative on 13 January 2001. Reported in the *Deseret News*, 14 Jan 2001, page B6.

Biography of Andrew Patterson

Martha Jane Patterson's *History*, included is Andrew and instead of Child, Alexzandra is used for the female child. Martha states the two children "died of starvation." Temple sealings for Alexzandra, Andrew, and male Child have been performed.

THE SETTLEMENT OF BEAVER

Many of the Iron Missionaries were unsatisfied with living conditions in Cedar City especially after the iron production was not satisfactory and they wanted to leave. Permission by the Church authorities was granted and on 5 February 1856 a group of fifteen families under the leadership of Simeon Howd left Parowan, traveled the 30 miles and arrived in the Beaver Valley on 6 February, ready to start a permanent settlement.

"The first night after leaving Parowan for Beaver Valley, Wilson Nowers [one of the fifteen families] recalled: 'the snow covered the ground that was frozen, we built a bon fire of sage brush and thawed the ground then removed the fire and dug a hole in which we cached our potatoes and other provisions, spread our blankets thereon, after covering it with dirt, and slept there for the night. Next morning we opened the cache, loaded our provisions into our wagons and again moved on for Beaver Valley.'

"The members of the group worked together to clear fields and raise cabins. These first primitive dwellings had cloth windows, rug doors, cobble stone fire places, and dirt roofs.

"When the snow finally melted after the first winter, the settlers saw fields carpeted with soft blue sagebrush. Patches of willow, grass and native plants dotted the valley. Beaver Creek and other tree-lined streams came out of the mountains to the east and ran west through the valley. A number of channels of Beaver Creek returned to one stream in the area eventually known as Greenville [west of Beaver]. Other streams like South Creek, Devil Creek, and Indian Creek brought enough water down into the valley from the east to be diverted into irrigation canals for agricultural use by the settlers. The temperate climate made it particularly well suited for livestock production.

"The establishment of Beaver City was typical of the manner of settlement throughout Utah. After choosing a favorable location nearest the most important natural resources, a townsite was surveyed in a gridiron pattern as outlined in Joseph Smith's Plan for the City of Zion. The primary features of the plan included areas for religious, public, and commercial uses in the center of town, surrounded by ten-acre blocks of residential land, each divided into one-acre parcels. Selection of these parcels was made by drawing lots. Settlers built a house, constructed outbuildings and corrals, and planted a garden on their one-acre town lot. Larger tracts for farming and grazing land surrounded the village and were reached on foot, wagon, or horseback. This original layout of a three-tiered, radiating land system is still apparent in Beaver today."³⁰

The first *Beaver County Record Book A of Deed and Certificates* shows that Andrew and his 17 year old son, Robert, were granted on 7 December 1857 a total of 30 acres in Block 2, but these

30 *A History of Beaver County*, by Martha Sonntag Bradley, 1999 Utah State Historical Society, page 51.

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were later adjusted as described by Bradley.

Andrew and his family lived in a dugout for many months, then a log house,³¹ and finally they built a one room adobe home in the late 1850s and early 1860's on the town lot they received, and later added three brick rooms and a hallway, and a two room cellar partway under ground on the north side of the house.³² Evan further states they dug a 12 foot deep water well and lined it with rock. He described the cellar as having an "entrance from the kitchen, going down several steps. In the first room of the cellar was a cream separator, a butter churn and several shelves with all kinds of bottled fruits and pickles. In the west back room were bins with potatoes, carrots, and several kinds of apples which were raised on trees just north of the old home. There was a pare-main apple, also a strawberry apple tree, a sweet apple tree, and two other apple trees. One had a hard red apple which never became mellow until the last of January or February. One apple tree had large golden yellow apples. I remember that cool, sweet smelling cellar with all its different odors. Two of the apple trees are still standing just north of the old home...and still have apples." His memories are from his childhood in the 1920's, but the structure and cellar were there during Andrew and Jane's lifetime. He states "Grandma Patterson [Christina Sophia] had four sons born in the southwest room. My mother, Merlin, also had four sons born in the same southwest room."

Andrew and Jane had three children born there also, Thomas Morgan Patterson on 1 July 1857, John Nelson Patterson on 31 July 1859, and Martha Jane Patterson on 7 August 1864.



**The old Patterson home with Louienna Patterson Kesler in July, 2000
The adobe under the plaster was done by Andrew Patterson family in
the 1860's
Photos by Val Kesler**

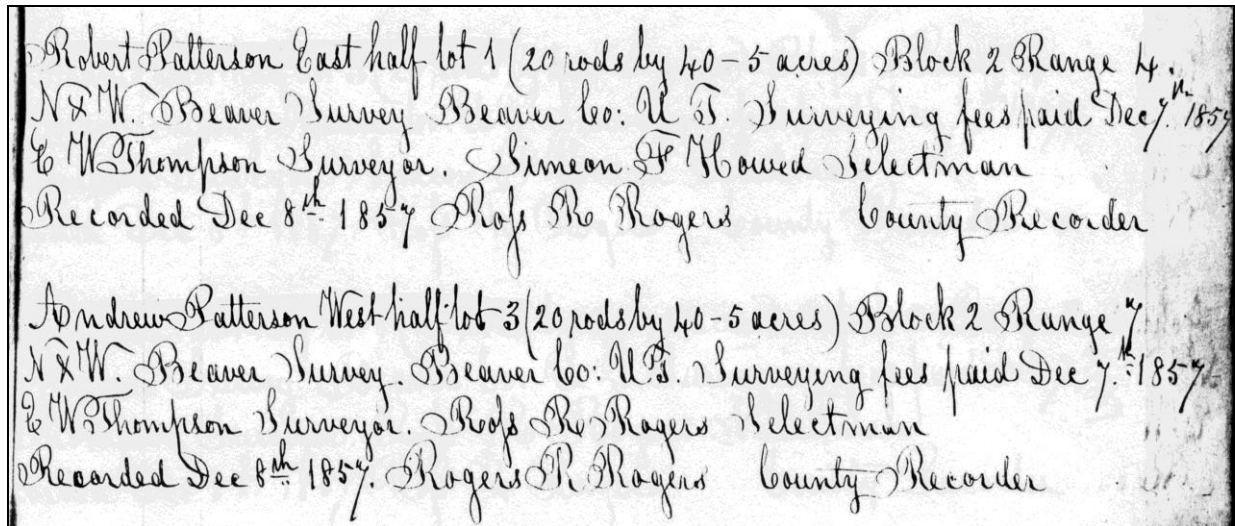
The old home is located at 295 South 100 West on the NE corner of 100 West and 300 South, Beaver, Utah. Its legal description is Plat A, Lot 2, Block 5, according to the deed dated 15 May 1916 transferring it from Christina S. Patterson to Merlin Patterson for \$500. Evan states that Andrew gave the house and lot to his youngest daughter, Martha Jane Patterson Morgan [in his will], Christina Sophia Bohn Patterson purchased it from Martha for \$500. Evan Patterson is the

³¹ Martha Jane Patterson, Ibid.

³² Albert Evans "Evan" Patterson, Ibid., page 6.

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current owner of the lot. As you can see in the above photos the tarpaper over shingle roof was partially collapsed. The house was torn down in 2001.



Pioneers Andrew & Robert (age 17) Patterson deeds recorded in 1857 in Beaver County Record Book A, 2 of 5 lots. By Edward Tolton, County Recorder³³

As with most of the early residents of Beaver the main occupation was farming or stock raising. Andrew and his oldest son, Robert, acquired good farm land southwest of town on the south side of Devil Creek and built a ditch to bring irrigation water from the Beaver River.³⁴ They raised cattle and sheep and feed for them.

THE UTAH WAR

On 24 July 1857, Brigham Young and about 2500 members of the Church celebrated the tenth anniversary of the arrival of the Pioneers. This was held in Big Cottonwood Canyon at what is now Mirror Lake southeast of Salt Lake City. It was a grand campout in the cool air of the canyon. Three weary horsemen, including Orrin Porter Rockwell, galloped into the camp and brought news that the United States Army was marching toward Utah. It was later known as Johnston's Army which many believed was being sent to Utah to destroy the Mormons. This had a major impact on many settlements that the Mormons had pioneered because Brigham Young called back many of the Saints from those settlements and actually vacated Salt Lake City by moving everybody south about 40 miles to Provo. In the summer of 1858 when Johnston's Army finally arrived in the valley, they found Salt Lake City abandoned, even the temple foundations were covered with dirt, and they marched right through. No battles actually took place since Brigham Young and the new Governor Cummings who was sent by President James Buchanan diffused the conflict. The Army

³³ All of the 1857 recordings were replaced by different lots as the community grew and federal surveys were made.

³⁴ Albert Evans "Evan" Patterson, Ibid..

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made a permanent camp 40 miles south of Salt Lake City west of Utah Lake in what is now known as Camp Floyd, a Utah State Park and museum.

During preparations for the advancing Army, emotions were very high among the Mormons. On 11 September 1857 elements of the Iron County Militia, including some from Beaver, and a band of Piute Indians massacred a large wagon train company (The Fancher-Baker train) heading from Arkansas to Southern California which was encamped about 40 miles west of Cedar City in a place called Mountain Meadows. This massacre was clearly a tragedy that never should have happened, just like Johnston's Army shouldn't have.

Andrew and his oldest son, Robert, are listed in the 10 October 1857 Muster Rolls as Privates in Beaver's Company A of the Utah Territorial Militia. The Militia was organized to help protect against Indian raids and now was put on alert for the impending Utah War. Shiras, in his book, concludes: "The role of the Mormons in inciting the Indians to attack the Fancher-Baker train continues to be debated but there is no doubt that Mormon militiamen from the Second and Third Battalions (Cedar City) and the Fourth Battalion (Harmony) took part in the siege, including at least two high-grade officers, Majors John D. Lee and John M. Higbee."³⁵ Beaver's Company A was in the 1st Battalion and thus there is a probability they did not participate in the Massacre, and there is no indication they did.

THE WHITE MOUNTAIN EXPEDITION

Another event that was triggered by the Utah War was the **White Mountain Expedition** to explore the area west of Beaver for possible settlements and a safe refuge from the approaching army. Andrew Patterson participated in this exploration with 14 other men from Beaver among a total of 60 participants from the southern settlements commanded by William H. Dame. He is listed with Ross R. Rogers, High Priest, Andrew Patterson, Elder, J. Ward Christian, member, all three men with one wagon.³⁶ Rogers was appointed the sergeant of the guard, and Christian, captain of the second ten. Each wagon was to have a four-mule team and was accompanied by two teamsters and a horseman.

Brigham dispatched letters to the Bishops over the southern Utah settlements, including Philo T. Farnsworth of Beaver dated 23 February 1858: "It is our intention to send out some old men and boys to the white and last mountains to the west of the settlements and find places where we can raise grain and hide up our families and stock in case of necessity. It is our wish to have the brethren go prepared with teams, seeds of various kinds and farming utensils so as to have grain raised at these places the present season...."³⁷

³⁵ Ibid, page 389

³⁶ *Search for Sanctuary, Brigham Young and the White Mountain Expedition*, by Clifford L. Stott, 1984, University of Utah Press, Salt Lake City, Utah. page 235.

³⁷ Stott, Ibid. Page 49.

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The Southern Exploring Company met at Iron Springs, about 20 miles west of Cedar City and proceeded into the deserts on 26 April 1858. With about 23 mule drawn wagons and explorers on horseback, the overall progress was fairly slow since there were no roads, and just a few trails. The party eventually planted crops of wheat, corn, peas, beans, squashes, melons, cotton, sugarcane, hemp, flax, potatoes and other vegetables on 54 acres of land in Meadow Valley, the present-day site of Panaca, Nevada. The crops did not fully develop due to the lack of good water and the available land having too much alkali. They also explored the sites of present-day Pioche, Caliente, and Ely, Nevada.

The leader of the Southern Company returned to Cedar City on June 9, and 49 men were left at the farm site in Meadow Valley. In the meantime, and not known by the Southern Company, Brigham had negotiated a peaceful settlement of the Utah War with the new Governor Cummings with the assistance of the Mormon friend Colonel Kane. Now there was no need for the Mormons to vacate their settlements, nor need for further exploration in this region. But the men remained and survived under very harsh conditions until they received a dispatch from Dame to abandon the mission. Many had already returned home earlier, but by July 29 all were back in their homes. It is possible that Andrew returned to Beaver earlier since Beaver was the newest settlement and needed the men the most. The record keeper of the Southern Company calculated the distance traveled by the entire group including explorations into valleys and canyons was 1245 miles. Andrew could have been away from home one to three months and probably traveled at least 500 miles with his wagon and mules.

The Expedition was successful in that they conducted the exploration and located sites for future settlements which occurred many years later by non-Mormons, mostly miners. One of Andrew's descendants, James Patterson (1877-1968) worked for the Union Pacific Railroad in Caliente, Nevada, during the 1930's and 40's.

THEIR LIFE IN BEAVER

Sometime before 1865 Andrew applied for citizenship and became a United States citizen. The naturalization records could not be found, but the index to District Court Minute Book A states "Andrew Patterson, naturalized, Page 28, Minute Book A." Judging by other dates available in these minute books, his naturalization occurred before 16 October 1865. Getting citizenship was encouraged by the Church and local government leaders so the new immigrants could vote in elections.

Jane was kept very busy raising her children and gave birth to her last child at age 47, Martha Jane Patterson, on 7 August 1864. Her granddaughter also states she was, "the first woman doctor to hold an M.D. in the state of Utah. She brought 500 babies into the Beaver Valley, and doctored the people for all of their ailments. When father [Edward N. Patterson] was eight years old he broke his leg in two places, Grandmother cared for the leg and one would never know his leg had been broken..."³⁸

38 Martha Jane Patterson, Ibid.

Biography of Andrew Patterson

Andrew “hailed grain with mule teams from Gunnison, Sanpete County, to St. George, to feed the teams while they were building the Temple. [The St. George Temple was dedicated 6 April 1877] Grandfather and father freighted from Salt Lake City to Beaver with ox teams taking six weeks to make the trip. They freighted with mule teams, and then with horses. Grandfather built the first canal south of Beaver to water the land in the southwest fields. Grandfather also fought the Indians, was guard from Fillmore to Beaver, and helped build Cove Fort.”³⁹

Andrew was also active in the LDS Church, serving as a Counselor to Bishop John X. Smith, his son-in-law. The Membership records of the Beaver Ward show him performing many ordinances in the Ward in 1876, 1877 and 1878. One of the assets listed in his will was a “Cooper Wagon”. This wagon was probably one of those he used in his freighting business.

Andrew Patterson, age 50, is listed as a participant in the John D. Holladay wagon train company in 1866. It was one of many ‘Out and Back’ companies in the 1860’s. His name was mentioned in a life sketch of one of the other participants as follows: “In 1866 I was called to go back to the Missouri River to help bring in the emigrants. This was quite an undertaking for a boy of nineteen. We started about the last of March with ox teams. Being blessed with health and strength, I done all the blacksmithing, repairing, and shoeing cattle etc. on the journey at noon and evenings, my meals were eaten while driving the oxen or after work in the evenings. They had singing and dancing nearly every night.

“On the Platte River we had a race to see who would get in first. It rained for three days filling all the hollows and gullies. In some places it was almost impassable. One place, where the stream was high, Andrew Patterson and George Holladay, captains of our company, found a bridge about two feet under water. This enabled us to cross over the stream and we landed in good time, ahead of the other companies.”⁴⁰

THEIR DEATHS

Jane died on 28 August 1878 in Beaver, Utah. “She came home from George Lillywhite’s where she had been doctoring Lester until 4:00 AM, and at 6:30 AM she was dead.”⁴¹

After Jane died, Andrew married **Elizabeth Jane Rankin** in late 1878. She is in Andrew’s will as his widow and was married to him for only nine months according to the probate records of Beaver County. Geneva Patterson Idol, (daughter of Thomas M. Patterson & Adolphina Bohn, 1893-1980) states in a short biography of Andrew & Jane found at the Daughters of Utah Pioneers in Salt Lake City, “Andrew Patterson married Elizabeth Rankin – “

39 Ibid.

40 Trail excerpt written by Thomas Henry White, Mormon Pioneer Overland Travel, 1847–1868. www.lds.org.

41 Martha Jane Patterson, Ibid.

Biography of Andrew Patterson

Andrew died in Beaver on 1 July 1879. His granddaughter stated he died in his sleep, “He went to bed at night and at 5:00 in the morning he was dead. “

He left a will dated 11 June 1879 where his assets are listed and their disposition was made known. He left all of his real and personal property to his widow, Elizabeth Jane Patterson, for as long as she lives, and at her death the house would go to his youngest daughter, Martha Jane Patterson (only 14 years old), the Patterson Farm to his son, Thomas Morgan Patterson. The other properties were to go to his sons, Edward Nelson Patterson and Thomas Morgan Patterson. His signature on the will is the Mark of an X, witnessed by Josiah Rogerson and William Fotheringham. This means he could not write, and probably could not read. The will was found valid and was probated in the Beaver County Court. The family disputed the will in court and reached a settlement with Elizabeth Jane whereby she gave up her rights in all the property for the sum of \$338. Apparently Elizabeth had not previously been married and sometime after this settlement moved out of the area. This write could find census for in Utah or Arizona. She died in Mesa, Arizona, on 27 April 1900, and afterwards the deeds to the lands were officially recorded at the Beaver County Recorder’s Office. See a typewritten copy of the will in the Appendix.

Andrew & Jane Patterson are buried in the Mountain View Cemetery. Their headstone states:

*“In Memory of Our
Father & Mother
Andrew Patterson,
born Oct. 25, 1815
Clackmannan, Scotland
Died
July 5, 1879*

*Jane M. Patterson
Born Feb. 2, 1815
Inveresk, Scotland
Died
Aug. 28, 1878*

Notice the carving of the handclasp.

