

Isaac Snyder and Lovisa (Comstock) Snyder



A Family History

by Shelley Dawson Davies

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Chapter 1

A Righteous Lineage

Isaac and Lovisa



The Rideau Canal near Kingston, Ontario.

Isaac¹ and Lovisa Snyder² were settled quietly on their farm outside of Kingston, Ontario, in 1837, surrounded by family and comfortable in their middle age. No doubt they had heard talk of the Mormons and their “gold Bible,” as missionaries from the peculiar new church had been stirring up quite a controversy since their arrival in Canada five years before. “Thousands flocked to hear the strange news; even so that the houses could not contain the multitude, and we had to repair to the groves,” reported Elder Elial Strong, writing of his missionary labors in nearby Earnestown in 1832. “Hundreds were searching the scriptures to see if these things were so. Many were partly convinced and some were wholly so when we left, and a small branch was founded there.”³

There were small groups of Mormons in Earnestown, Kingston and Loughborough, but Isaac and Lovisa paid them no mind; Lovisa was a devout Methodist, and Isaac, while a God-fearing man, was not affiliated with any church.⁴ It wasn’t until their son Robert⁵ was

miraculously healed of a serious illness that they took any interest in what the missionaries had to say, but when they finally stopped to listen, the spirit of truth was overwhelming.

The Snyders were among those who had been prepared for the gospel's restoration by generations of freedom-seeking ancestors. Both of Lovisa's maternal grandparents were descended from Mayflower pilgrims, men and women who sacrificed everything to worship as they pleased. Her fourth great-grandfather was the Reverend John Lathrop, imprisoned and forced to leave England over his differences with the Anglican Church.

Lovisa was born in Egremont, Massachusetts, in May, 1789,⁶ at the end of America's Revolution and one year after the U. S. Constitution was adopted, guaranteeing religious freedom under the law. One of Samuel⁷ and Sarah Comstock's⁸ twelve children, Lovisa moved with her parents to Fort Ann, New York, where her father died on Christmas Day, 1805. Two years later eighteen-year old Lovisa married Vermont native Isaac Snyder and began a family of her own.

Isaac and Lovisa travelled every few years between opportunities in New York and farms in Ontario, where many of Isaac's family members were successfully raising crops and cattle. Their first three children, Samuel,⁹ Isaac¹⁰ and Robert, were born in New York, followed by the births of Sarah¹¹ and Chester¹² in Earnestown, Ontario. By 1819, the Snyders were living in Jefferson County, New York, where their next five children were born, but they were back in Ontario's Rideau Canal area in time for the birth of their last child, David, in 1832.¹³

The Snyders had resettled in Ontario for what they intended to be the last time. With Samuel, Robert and Sarah married and living nearby, Isaac and Lovisa were looking forward to grandchildren and eventual retirement. However, their lives completely changed with the arrival of Elder James E. Page, who not only converted Sarah and her husband Benjamin Jenne,¹⁴ but cured Robert of a three-year battle with consumption so severe his doctors had given up all hope of his recovery.¹⁵ Almost everyone in the Snyder family was convinced by Elder Page's preaching and the Robert's healing; only Jesse,¹⁶ thirteen, and Jane,¹⁷ fifteen, remained uncommitted. "I did not have any faith in their doctrines," said Jane, despite the remarkable spiritual manifestations surrounding her.¹⁸



Courage and Conscience

Both of Lovisa's maternal grandparents were descendants of Mayflower pilgrims, men and women who left their English homes in search of religious freedom in the New World. Lovisa's grandfather, John Crippen (1720-1776), was the great-grandson of Mayflower passenger Samuel Fuller. Lovisa's grandmother, Mary (Richmond) Crippen (1720-1765), was descended from pilgrim Thomas Rogers.

Samuel Fuller was twelve years old when he and his parents boarded the Mayflower in 1620. Both of Samuel's parents died during the first terrible winter in Plymouth, leaving him to be raised by his uncle. Samuel later married Jane Lothrop, daughter of Reverend John Lothrop, a minister in the Church of England who was persecuted and jailed after breaking away from the church over his nonconformist views. Refusing to renounce his beliefs, Lothrop was finally granted his freedom on the condition of his banishment to the New World, where he continued to preach from the scriptures and advocate simple forms of worship.

Thomas Rogers was a prosperous fabric merchant who left his wife and children behind, planning to send for them after establishing himself in Plymouth. Unfortunately, Thomas also died the first winter. His family later immigrated to New England on their own.

The signatures of Samuel's father, Edward Fuller, and Thomas Rogers are found on the Mayflower Compact, an agreement drawn up by the settlers which provided the basis of democratic self-government and fundamental freedoms for which America would later be known.

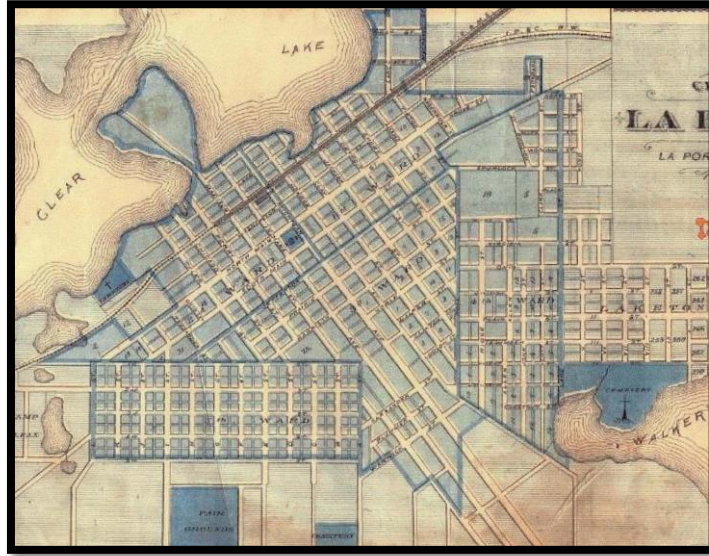
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- ² Lovisa (Comstock) Snyder Jacob (1789-1856), #KWVM-QTY, www.familysearch.org
- ³ *The Evening and Morning Star*, Vol. 1, No. 12, May 1833.
- ⁴ Orson F. Whitney, *History of Utah*, vol. IV (Salt Lake City, Utah: George Q Cannon & Sons, 1904), page 581.
- ⁵ Robert H. Snyder (1811-1842), #LCWV-G44, www.familysearch.org
- ⁶ John Smith, Patriarch, "Patriarchal Blessing Given to Lovisa Comstock Snyder," 9 May, 1845, Egremont, New York, typescript. Copy held by Shelley Dawson Davies.
- ⁷ Samuel Comstock (1749-1805), #LDBH-32P, www.familysearch.org
- ⁸ Sarah (Crippen) Comstock (1748-1832), #LH12-B1H, www.familysearch.org
- ⁹ Samuel Comstock Snyder (1808-1866), #KWJD-69Z, www.familysearch.org
- ¹⁰ Isaac Comstock Snyder (1810-1810), #L41H-CT6, www.familysearch.org
- ¹¹ Sarah Comstock (Snyder) Jenne Richards (1813-1894), #KWJ5-C9V, www.familysearch.org
- ¹² Chester Snyder (1815-1888), #KWJ8-2SC, www.familysearch.org
- ¹³ Four of Lovisa's children died as infants or small children: Isaac (1810-1810), Peter (1821-1821), Hyrum (1827-1829), and David (1832-1833).
- ¹⁴ Benjamin Prince Jenne (1806-1897).
- ¹⁵ Jane S. Richards, "The Autobiography of Jane S. Richards," typescript, 30 March, 1881. Copy held by Shelley Dawson Davies.
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Chapter 2

Going Forth Boldly

Firm in the Faith



The Snyder's home in La Porte, Indiana, became a welcoming stopover for missionaries as they preached the gospel.

The desire to be among others who shared a testimony of the truth was strong among the converted. Not only was there both spiritual and physical strength in joining together, but by gathering with Joseph Smith in the new church headquarters, Latter-day Saints could build Zion, a city dedicated to righteous living.

Several groups of believers had already left Canada for Far West, Missouri, at the time of the Snyder's baptisms; Isaac and Lovisa wasted no time in preparing to join them. "My father sold a large property and started immediately," said Jane.¹⁹

The Saints desires notwithstanding, all was not well in Zion, thanks to vicious and relentless attacks against the church by enemies dedicated to its destruction. By the time the Snyders reached La Porte, Indiana, in November, 1839, mobs had already succeeded in driving the Mormons out of Missouri. With the Saints making their way towards

refuge in Quincy, Illinois, and sickness in the Snyder party, Isaac and Lovisa decided to spend the winter in La Porte, twenty miles from the shores of Lake Michigan.

Among the sick was Jane, whose health continued to fail, despite doctors' efforts. "They finally gave me up," recalled Jane, especially after she "had a stroke of paralysis. At this time my brother Robert had fasted for many days on my account; he asked me if he could lay his hands on me and pray for me. I could not speak, but nodded to him; he did so. I could then see for the first time that he had received the Gospel of the Lord Jesus, and that God had blessed him with the gift of healing. I could then see it was my duty to be baptized. I requested my brother to take me out of my bed and baptize me. He plead with me to wait for a few days. I continued my entreating until he consented to baptize me the next day."²⁰

Three hundred people gathered along the shore as Robert cut a hole in the ice for his sister's baptism, threatening him with arrest for submersing so sick a person in the freezing water, "but when I came out the Spirit of the Lord rested upon me and I spoke to those present and told them at I was now well," said Jane. "I was not cold, and if they arrested my brother God would visit them in judgment. I never went to bed anymore, I was well from that time, and I told them that I had done all this of my own free will and choice because God had made it known to me by His Spirit, that is was my duty, and they all left and went home without interfering with him, wondering what all this could mean. From that day to this I have ever known it to be my duty to try to live a Latter-day Saint, and will here say that I hope and trust that all my children, grandchildren and great-grandchildren may believe and live the same Gospel."²¹

With the spring thaw came word that Nauvoo, Illinois, had been selected as the new gathering place; from there missionaries would be sent far and wide to preach the gospel. Samuel, Robert, Chester, George and Sarah started on the three hundred mile journey toward Nauvoo as soon as they could, accompanied by their spouses and children, while Isaac, Lovisa and their youngest children, Jane and Jesse, remained in La Porte at the request of the church. The Snyder home became an important stop for Elders travelling through the area, including a young man by the name of Franklin D. Richards,²² who was nursed through an illness by Lovisa and Jane in 1840.²³



The Nauvoo temple at its completion in 1846.

Nauvoo

It was 1841 before Isaac and Lovisa left La Porte for Nauvoo, accompanied by Elder Richards. Just outside the new city they stopped at Samuel's house at Job's Creek, Illinois, where Jane and Franklin Richards were married.²⁴

Isaac bought a lot at the corner of Hyde and Taylor Streets in Nauvoo²⁵ and thirty acres of farm in nearby Fountain Green,²⁶ which George helped farm²⁷. Chester had property near the edge of town,²⁸ Jane and Franklin Richards lived a few blocks away from the Snyders on Young Street,²⁹ close enough for Jane to make frequent visits.

The Snyders settled into their new lives with faith in the future of both their city and their church. Thousands of newcomers and converts from England streamed into Nauvoo, soon making it the second largest city in the state. Business was booming and so was building, with the most important project being the temple slowly rising on Mulholland Street. All able-bodied men were expected to donate one in every ten days at the temple site, and Isaac was happy to do his part. As the temple rose, Isaac looked forward to the day when he and Lovisa would be blessed within its walls, but Isaac was stricken with pneumonia in mid-winter, 1844. He died at the age of fifty-seven on 28 February.³⁰



Lovisa and her family lived in Winter Quarters, Nebraska, until they were able to move on to the Salt Lake Valley.

Winter Quarters

Isaac's death was "a very severe loss"³¹ to the entire family, who rallied around their mother in her sorrow. Even though she was surrounded by her children and grandchildren, Lovisa yearned for the comfort of a companion. When the opportunity of marriage presented itself several years later, she accepted, wedding sixty-five year old Udney Jacob³² on 17 May, 1846,³³ the same day Lovisa's youngest son Jesse was married to Udney's granddaughter, Elsie Jacob.³⁴

Udney, a farmer and teacher from nearby Pilot Grove, had been living in Hancock County with his wife and children since 1838. He watched with concern as the Mormons moved in with their cliquish ways and strange beliefs. When his oldest son Norton³⁵ joined the church in March, 1841, Udney and his wife Elizabeth³⁶ were horrified. "My father, mother, brothers and sisters opposed me violently, and my father said he had rather heard I was dead than that I was a Mormon," recalled Norton.³⁷ However, by November, 1845, Udney had himself joined the church; he demonstrated his level of commitment to the gospel by receiving a patriarchal blessing, temple endowments, and an ordination to the office of high priest, all within the following three months. By May, 1846, he was preparing to leave Nauvoo with his new wife, Lovisa, and Norton's family.³⁸

Whether or not Udney was ever officially divorced from his first wife, the marriage was clearly over. Elizabeth lived out her life on the Hancock County farm of her son Jason.³⁹ No one else in the Jacob family ever joined the church. According to Norton, “the rest of my kindred are as hard as the nether mill stone.”⁴⁰

The Jacob family was not alone in its hardness toward the Mormons. Growing tensions between the church and its enemies had resulted in the martyrdom of Joseph Smith and his brother Hyrum in 1844, followed by persecutions so relentless the Saints were forced to once again evacuate their city. Brigham Young had led the first company of refugees out of Nauvoo in February, 1846, calling for the faithful to follow him west as soon as they were able.

Norton Jacob headed his family’s departure from Nauvoo on 17 June. Grouped together were Norton, his wife and sons, his daughter Elise and husband Jesse Snyder, and his father Udney and Lovisa.⁴¹ The Jacobs found “the Camp of Israel” along the Missouri River a month later, where they waited until plans for the coming winter were announced.

With the entire church scattered all across Iowa, Brigham Young called the Saints to gather together for strength and protection wherever they could along the way. For those who had reached the Missouri River, President Young established a temporary settlement known as Winter Quarters. It was here in rough log cabins that Lovisa, Udney and their families would struggle for survival during the next nine months.

There was much sickness and suffering in camp due to disease, a lack of fresh food and inadequate shelter. Sod-roofed cabins provided little protection from the cold, and there was often no wood for a fire. Jane Richards remembered being so cold her “clothes would be frozen stiff about my ankles, remaining so day after day that you could hear the rattle as they struck against anything. What was there to thaw them out?”⁴² Hundreds died over the winter, including several of Lovisa’s grandchildren.

All during the winter of 1846-47, plans were refined for moving the church to a refuge in the west. Norton signed on as a member of Brigham Young’s advance party, which left for the Salt Lake Valley in the spring of 1847, blazing a trail others would soon follow.⁴³



A wagon train entering the Salt Lake Valley.

A Home in the West

The rigors of life in Winter Quarters had taken their toll on Lovisa and Udney's marriage. Although they both walked to Salt Lake two years later in 1849, they apparently travelled separately, Lovisa in the company of her son George and his family,⁴⁴ Udney in an unidentified wagon train.⁴⁵

Lovisa, by then in her early sixties, decided to remain in Salt Lake City near the families of her daughters Sarah and Jane,⁴⁶ while her sons left to settle new communities in Utah and California. Udney lived next to Norton's family in Salt Lake,⁴⁷ eventually marrying another widow, Phylotte Pack,⁴⁸ with whom he lived until his death in 1860.⁴⁹

When Lovisa died from typhus in March, 1856,⁵⁰ she had lived a full and productive life. She was the honored mother of eleven children, many who made important contributions to both the church and the surrounding communities they helped build. She was buried in the Salt Lake City Cemetery.⁵¹

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- ²⁴ Violet W. Anderson, "Life of Samuel Comstock Snyder," undated typescript. Copy held by Shelley Dawson Davies.
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- ²⁷ George G. Snyder, Early Latter-day Saints, <http://www.earlylds.com/getperson.php?personID=127659&tree=Earlylds>
- ²⁸ Kimball 1st Ward, Block 5, Lot 46. Chester Snyder, Early Latter-day Saints, <http://www.earlylds.com/getperson.php?personID=127658&tree=Earlylds>
- ²⁹ Richards, "The Autobiography of Jane S. Richards."
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- ³³ Norton Jacob, "Autobiography and Journal," typescript, #KWJB-883, www.familysearch.org
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- ³⁵ Norton Jacob (1804-1879), #KWJB-883, www.familysearch.org
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- ³⁸ Norton Jacob, "Autobiography and Journal," typescript, #KWJB-883, www.familysearch.org
- ³⁹ Jason Kellogg Jacob (1806-1882), #LDY7-HJS, www.familysearch.org Jason Jacob household, 1850 U.S. census, Hancock County, Illinois; Roll: M432_109; Page: 390B; Image: 250. Also see: Jason Jacob household, 1860 U.S. census, Hancock County, Illinois, population schedule, Durham township, Roll: M653_184; Page: 954; Image: 700; Family History Library Film: 803184. Also see: Richford Jacobs household, 1870 U.S. census, Hancock County, Illinois, Durham township, Roll: M593_226; Page: 109A; Image: 222; Family History Library Film: 545725. www.ancestry.com

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- 41 *Ibid.*
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- 45 Udney Hay Jacob, Mormon Overland Travel Index, <http://history.lds.org/overlandtravels/searchPage?lang=eng>
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- 50 *The Deseret News*, 26 March, 1856.
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