

John Reynolds  
and Phoebe Jane (Ramsey)  
Reynolds



A Family History

by Shelley Dawson Davies

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## Chapter 1

# Frontier Family

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John and Phoebe



*The forested hills of Warren County, Tennessee.*

**R**aw, green wilderness stretched out far past the Tennessee horizon where forests were so thick with oak, hickory, beech and ash that any small clearings made by settlers moving in from Virginia and the Carolinas were barely noticeable. It wasn't easy travelling over the Cumberland Gap or along primitive Cherokee and Chickasaw trails, but enough men were willing to risk hostile natives and wild animals to try their luck on the frontier after the American Revolution. The land was fertile, the water plentiful and there were plenty of deer, turkeys, beaver and raccoons to help feed and clothe a growing family.

John Reynolds<sup>1</sup> grew up in the middle of the frontier in Warren County where he was born in 1806, learning from his father how to till the land and hunt to keep food on the table. With so many nut trees growing all around, it was easy enough to raise hogs, and many settlers coupled this with breeding horses and mules. Both produce

and stock were sent down the Cumberland and Ohio rivers on flatboats to the mighty Mississippi where they could be traded for gold pieces at New Orleans. All in all, there were many ways to make a good living for those who worked hard.

By the time he was twenty-two years old, John was ready to be a man in his own household. He married fifteen-year old Phoebe Jane Ramsey<sup>2</sup> on 28 Jan, 1828,<sup>3</sup> and made plans to build a new life along a fresh frontier. Tennessee had been growing rapidly since steamboats made the up-river trip possible in 1819; with the dangerous return route along the Natchez Trace now obsolete, more settlers were finding their way into what was once sparsely populated territory. John and Phoebe were among the many Tennesseans who sought better lands and opportunities farther west in Missouri.

Their move to might also have been motivated by an increasing wave of anti-slavery sentiment making its way through the state. With only a handful of large plantations requiring slave labor, many Tennesseans adopted abolitionist views, including John, “who did not believe in slavery, so he sold his plantation and took his family and left Tennessee, never to return,” according to his daughter Caroline Rainey.<sup>4</sup>

## Missouri

John and Phoebe made their way five hundred miles north and west to Marion, on the south bank of the Missouri River, where their first two children were born: Martha<sup>5</sup> in February, 1829, and Sarah Ann<sup>6</sup> in December, 1830.<sup>7</sup> They relocated briefly even farther west to Jackson County, where Josiah<sup>8</sup> was born in October, 1831, before settling in Caldwell County by late fall 1833. The Reynolds had every intention of remaining in their Caldwell home; Squire,<sup>9</sup> Thurse Jane<sup>10</sup> and Mary Elizabeth<sup>11</sup> were all born there during the next five years.

It would have been impossible for the Reynolds not to notice the arrival of a strange new group of people moving into Missouri from New England in the early 1830s. Missionaries from the Church of Jesus Christ of Latter-day Saints arrived in Jackson County during the summer of 1831, baptizing people as they made their way across the country. The prophet Joseph Smith himself dedicated the small town of Independence as a gathering place for the Saints, making plans for the future City of Zion to be built there. There were almost twelve hundred members of the new church living in Jackson County by the late autumn of 1833, with more arriving every week, and they were quickly stirring up suspicions among local residents, who feared

being quickly outnumbered. Conflict erupted as Missourians organized mobs and violently drove the Saints from their homes into nearby Caldwell County, where the town of Far West became the new church headquarters.

It didn't take long for John and Phoebe to become acquainted with the newcomers as they poured into Caldwell County, building homes and clearing nearby land. When they considered what their new neighbors believed, the Reynolds found nothing but truth in the church's teachings and in The Book of Mormon. John was baptized a member in March, 1838,<sup>12</sup> the same month Joseph Smith moved into the settlement. The prophet spent three weeks that spring travelling around Caldwell County, no doubt spending some time with the Reynolds family as he went about personally strengthening the church.

Far West was quickly becoming a booming town, with more than one hundred fifty homes, four dry goods stores, three grocery stores, two hotels several blacksmith shops, a printing shop and a large schoolhouse that doubled as a church and courthouse. Half of Caldwell County's population lived in town, with the other half scattered in smaller surrounding settlements. Unfortunately, relations between the Saints and their neighbors began to deteriorate as locals once again sought to drive them out. "It was a common boast, that as soon as we had completed our extensive improvements, and made a plentiful crop, they would drive us from the state, and once more enrich themselves with the spoils," wrote Parley P. Pratt, in the summer of 1838.<sup>13</sup>



*Mormon settlements in Missouri during the late 1830s.*

Increasing attacks on individuals and smaller settlements in the area caused alarm over the next few months, culminating in the burning of houses and crops, cattle rustling and death threats against the Saints. Finally, false reports of an insurrection reached Governor Boggs, who in late October ordered the Mormons “treated as enemies and must be exterminated or driven from the state, if necessary for the public good.”<sup>14</sup>

No time was lost in executing what became known as “the extermination order.” Anti-Mormon forces surrounded Far West, attacked smaller settlements, killing some men and arresting church leaders, including Joseph Smith, who was held in Liberty Jail for months before being allowed to escape in the spring of 1839. Whatever property John had acquired over the past few years was now taken from him by hostile mobs. Phoebe was forced to give up her comfortable home and join her husband in a bitter journey across Missouri to what they hoped would be a refuge in Illinois. They packed what they could into a wagon and along with their six small children, headed out into the unknown with the rest of the Saints.

## ENDNOTES

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<sup>1</sup> John Reynolds (1806-1872), #L653-3N9, [www.familysearch.org](http://www.familysearch.org), where verification of all vital dates can be found. Also see family group sheets at [www.DaviesDawsonHistory.weebly.com](http://www.DaviesDawsonHistory.weebly.com)

<sup>2</sup> Phoebe Jane (Ramsey) Reynolds (1813-1852), #LZPF-CV4, [www.familysearch.org](http://www.familysearch.org)

<sup>3</sup> John Reynolds entry, Susan Easton Black, Harvey Bischoff Black, Sarah Allen and Rebecca Allen. *Annotated Record of the United States Federal Census Iowa, Pottawattamie County 1850*, [www.ancestry.com](http://www.ancestry.com)

<sup>4</sup> Reta Davis Baldwin and Laura Jane Davis Auble, compilers, *Davis Family History 1831-1947* (self-published, Ogden, Utah, 1982), page 1.

<sup>5</sup> Martha Minerva (Reynolds) Norton (1829-1901), #KWJJ-8PQ, [www.familysearch.org](http://www.familysearch.org)

<sup>6</sup> Sarah Ann Reynolds (1830-1851), #K19X-S83, [www.familysearch.org](http://www.familysearch.org)

<sup>7</sup> “John Reynolds-Phoebe Jane Ramsey family group sheet,” supplied 1997 by Reta (Davis) Baldwin. This sheet offers only a generic list of materials consulted.

<sup>8</sup> Josiah Anderson Reynolds (1831-1915), #KWJW-KZ8, [www.familysearch.org](http://www.familysearch.org)

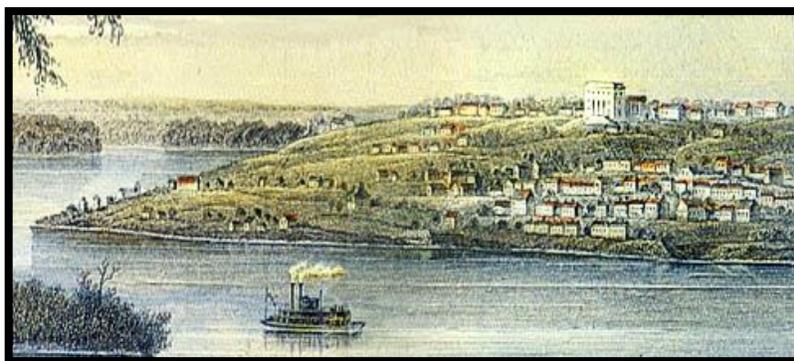
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- <sup>9</sup> Squire Reynolds (1833-1906), #KWN Y-MRP, [www.familysearch.org](http://www.familysearch.org)
- <sup>10</sup> Thursey Jane (Reynolds) Lister (1836-), #LZNW-84D, [www.familysearch.org](http://www.familysearch.org)
- <sup>11</sup> Mary Elizabeth (Reynolds) Tidwell (1838-1926), #2ZS7-F3S, [www.familysearch.org](http://www.familysearch.org)
- <sup>12</sup> John Reynolds entry, Susan Easton Black, compiler, *Membership of the Church of Jesus Christ of Latter-day Saints, 1830–1848*. (Provo, Utah: Brigham Young University Religious Studies Center, 1989), [www.ancestry.com](http://www.ancestry.com)
- <sup>13</sup> The Church of Jesus Christ of Latter-day Saints, *Church History in the Fullness of Times* (Salt Lake City, Utah, 1989), page 193.
- <sup>14</sup> *Ibid.*, page 201.

## Chapter 2

# Nauvoo

### Proving Continually

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*The temple rises above the Mississippi River at Nauvoo, Illinois.*

The Reynolds were among those Saints who found shelter and aid given by the residents of Quincy, across the Mississippi River in Illinois. Sympathetic locals welcomed the refugees into their homes over the winter of 1839, until further arrangement could be made. After his release from prison that spring, Joseph Smith purchased lands in both Iowa and Illinois on either side of the Mississippi River and encouraged his followers to settle in once more with an eye to the future.

Joseph platted what became the most important Mormon community, the City of Nauvoo, on a peninsula jutting into the Mississippi. Lots were made available to the Saints, who moved into the city as soon as their circumstances allowed. The destitute Saints were rarely able to pay cash, most of them having lost all their assets in Missouri, but somehow John was able to obtain a small lot on the north side of Young Street in Nauvoo, just three blocks east and two blocks north of the temple site where he set about building a sturdy cabin. He also managed to hold three lots farther east on Young Street, across from a large parcel of Brigham Young's property.<sup>15</sup>

John and Phoebe worked hard to reestablish their family in the new city. John cleared, plowed and planted his land while Phoebe ran her tidy, efficient home with the help of her growing children. Twelve-year old Martha and eleven-year old Sara were old enough to take

over many of the housekeeping duties when their mother gave birth to little Emma<sup>16</sup> in February, 1841, and with four more children under the age of ten, Phoebe needed their help. Another baby, William,<sup>17</sup> was born the next year.

Daily life for the Reynolds was much like it was for any other family in those days, but with them and their fellow Saints had the added hope of creating Zion through their obedience to the gospel. Worship centered around public meetings conducted by the Prophet, who often spoke to groups gathered in a wooded grove west of the temple site. Like other couples, John and Phoebe often hosted private meetings in their home where they shared testimonies and refreshments with friends. Everyone was dedicated to building the temple, and John was among the men who donated his time, talents and good worldly goods toward the project.<sup>18</sup> Both John and Phoebe were thrilled upon learning they could be baptized for family members who had died before the gospel's restoration, and each of them performed the proxy ordinance for their fathers.<sup>19</sup> No doubt Phoebe took part in the Female Relief Society of Nauvoo after it was organized in 1842, while John was ordained as a high priest and later as a seventy in the thirty-second quorum of the priesthood.<sup>20</sup>

Sadly, sickness and death were also part of life in Nauvoo, even after the riverside swamps had been drained and malarial fevers reduced. With almost half of the deaths involving children under the age of ten, there were few families who did not lose a little one, and the Reynolds were no exception. They lost their little daughter Emma sometime during their stay in Nauvoo.<sup>21</sup>

The Saints lived in relative peace for the first three years in Illinois, but eventually dissenters with the church and opponents outside it created conflicts which threatened the stability of the community and the lives of its leaders. Eventually, Joseph Smith's order to destroy a printing press belonging to the anti-Mormon *Nauvoo Expositor* was used to inflame local citizens against the prophet and call for removal of the Saints from Illinois. Events soon spiraled out of control, culminating in the arrest and martyrdom of the Prophet Joseph Smith and his brother Hyrum in nearby Carthage on 27 June, 1844.

John, only a year younger than Joseph felt the prophet's loss deeply. No one had worked harder at making Nauvoo live up to its nickname of "The City Beautiful" than John and Phoebe. They were invested in the city's success in every way, but with the Prophet dead and the population threatened by mobs, John thought it prudent to move his family to some property he had acquired twenty-eight miles north east of Nauvoo in La Harpe, where he could also work his forty acres of land in nearby Hancock and another parcel in Fountain Green.<sup>22</sup> Josiah, thirteen, and Squire, eleven, often accompanied their father to

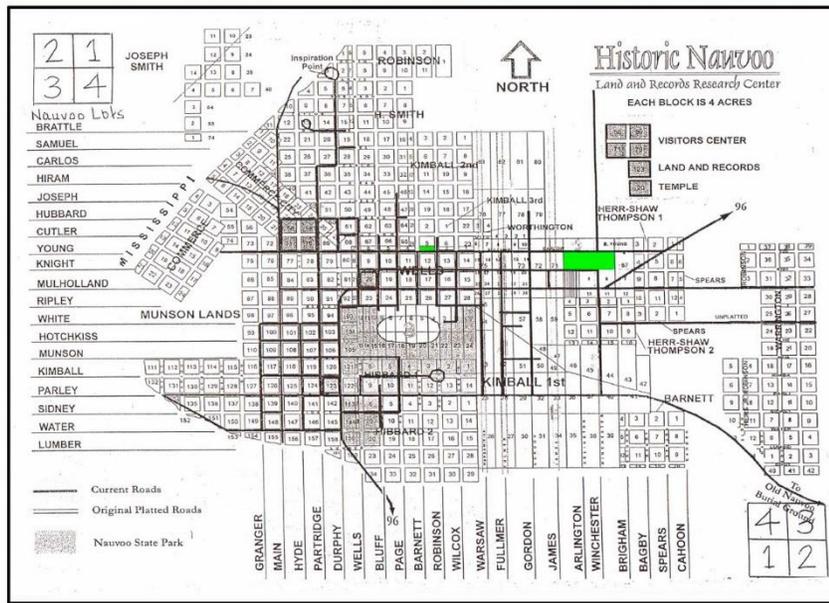
the fields, while the older girls helped run their mother's household in town. It was in La Harp during the summer of 1845 that another son was added to the family. Phoebe named his John Taylor<sup>23</sup> in honor of the Prophet's friend who miraculously survived the martyrdom at Carthage.

Despite the prediction by anti-Mormons that the church would wither away without Joseph Smith's leadership, membership continued to grow, as did the population of Nauvoo. This only renewed anti-Mormon sentiment and the attempts to completely remove the Saints from Illinois. It soon became obvious to church leaders that they would once again be forced out of their homes and plans for an exodus were considered. In the meantime, work to complete the temple was encouraged, and members were invited to "gather to Nauvoo with their means" to finish the building.<sup>24</sup> John and Phoebe accepted the invitation, moving their children back to the city to help finish the temple.<sup>25</sup>

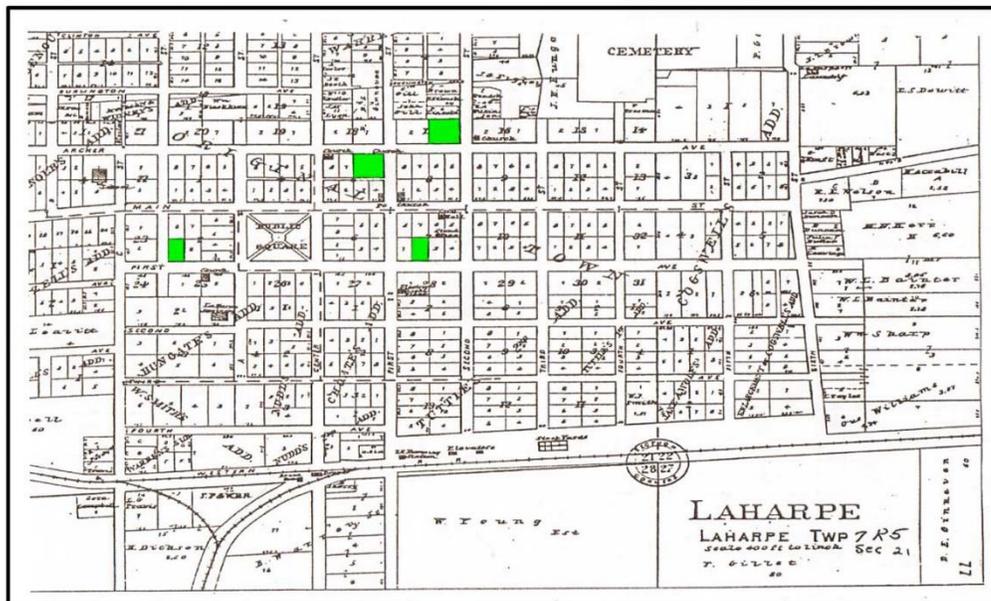
Plans for a formal dedication of the building were set for April, 1846, but ordinance work began as soon as individual rooms were completed, as it was important for as many members as possible to receive the endowment before the evacuation began. John and Phoebe were endowed by Brigham Young on 28 January, 1846,<sup>26</sup> only seven days before the first group of Saints left Nauvoo.



*The completed Nauvoo temple in 1846.*



Above: John's city lots in Nauvoo proper. Below: John's farm in LaHarpe.



## Heading West

There were soon thousands of refugees gathered in temporary camps across the river. These first companies eventually made their way west across Iowa to the Missouri River where the church planned to winter before moving farther west. The stream of wagons leaving Illinois as persecutions increased and people scrambled to join the exodus. All summer long those who unable to leave the Nauvoo area were attacked by anti-Mormons determined to drive out any remaining members of the church. By the second week in September, with fewer than fifteen hundred residents left in Nauvoo, a force of eight hundred men laid siege to the city with six cannon. The Saints had no choice but to flee for their lives.

The Reynolds were among the nearly twelve thousand refugees scattered across Iowa in a series of temporary camps preparing as best as they could for the coming winter. Somehow they eventually made their way as far as Kid's Grove,<sup>27</sup> one of the small settlements outside of Council Bluffs, Iowa, where they lived for three years. Two babies were born to Phoebe in Kid's Grove; Enoch<sup>28</sup> in February, 1847, and Phoebe Jane<sup>29</sup> in March, 1850, bringing the number children in the family to an even ten. It was increasingly difficult for John to support his family, but he continued his work as a farmer and miller<sup>30</sup> slowly saving small amounts of cash and helping others prepare for the journey west.

Finally, after three years of scrimping to afford a wagon and team, John and Phoebe were ready to make the final push to the Salt Lake Valley. The Reynolds had been driven from their home in Missouri and forced to abandon their land in Illinois. They had walked with their children across Iowa, not knowing where they were going or how long it would be before they could once again settle down. No one knew what adventures or trials awaited them on the plains. Leaving even their temporary home in Kid's Grove was yet another act of faith. The Reynolds joined the James Pace Company, scheduled to depart from Council Bluffs on 11 June, 1850,<sup>31</sup> with four older children, four children under nine and an infant.

Crossing the plains was new and remarkable experience. It meant passing through "a wilderness inhabited only by savages with no other race of civilization than the trails made by those who had gone before," wrote fellow immigrant Phil Margetts. "It was like entering a new existence, except for the consolation which my belief and faith afforded, and the expected congratulations and greetings of friends upon arrival, and that indescribable something which prompts us to overlook the present, and peer hopefully into the future. There is no

mistaking the fact, it was a wilderness, forbidding and desolate, but hope sustained me, and inspired me with confidence in what was to come.”<sup>32</sup>

Fortunately for the Pace Company, what was to come was a fairly routine trek. Although several members of the company died in a wave of cholera during the first few weeks, the remainder of the journey settled into a familiar routine. Phoebe and her older daughters spent much of their energies caring for the younger children, especially three-month old Jane. Phoebe also had to cook and sometimes drive the wagon while John was out hunting with other men to provide meat for the company.

John relished the chance to hunt buffalo, joining the chase whenever a herd came into view, but Phoebe was left to worry about her husband, particularly one night when he and another man shot a buffalo near camp. After chasing the wounded animal in the dark, John and his companion, a Mr. Holdaway, became lost on the prairie. “I sat up all night looking for them for I was afraid that the wolves would kill them,” recalled Mrs. Holdaway, who shared Phoebe’s relief when the two men found their way back to camp the next morning.<sup>33</sup>

The remaining days on the trail were tedious and exhausting. “Time wore on till the journey ended,” wrote Phil Margetts. “The trials, privations and incidents which we met on the route during our ... journey, walking most of the time, with little or no food, would perhaps be interesting to read, but anything but pleasant to pass through again.”<sup>34</sup>

The Pace Company rolled into the Salt Lake Valley on 20 September. There were only a few log cabins, adobe houses, sage brush and myriads of black crickets that ate up all the green stuff that grew,<sup>35</sup> to greet them, but at least they were finally in Zion.

## ENDNOTES

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<sup>15</sup> Compilation of records for John Reynolds, file #14174, obtained at Nauvoo Land and Records Office, 8 May, 2014, including Property Transactions, Hancock County, Black, Black, & Plewe, page 3258; Property Records, Nauvoo Restoration, Inc. 1 page; Hancock County Land Records 1840 + 1 page; Hancock County Tax Records, page 89; The Residents of the City of Nauvoo as Defined by Tax Records, 1839-1846, by Elaine S. Layton, 1 page.

<sup>16</sup> Emma Reynolds (1841-), #KNVS-Q8R, [www.familysearch.org](http://www.familysearch.org)

<sup>17</sup> William "S" Reynolds (1842-1864), #K2HZ-D6R, [www.familysearch.org](http://www.familysearch.org)

<sup>18</sup> Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History* (1979), page 1.

<sup>19</sup> Compilation of records for John Reynolds, file #14174, obtained at Nauvoo Land and Records Office, 8 May, 2014, including Record of Baptisms for the Dead, Nauvoo, Black and Black, Vol. 5, pages 3052-3053., and Nauvoo Baptismal Records of the Dead, Book A144.

<sup>20</sup> Compilation of records for John Reynolds, file #14174, obtained at Nauvoo Land and Records Office, 8 May, 2014, including LDS Achieves, page 118.

<sup>21</sup> No death date is known, but since Emma is not shown immigrating to Utah, she probably died before 1850.

<sup>22</sup> John owned five different blocks near the center of town: LaHarpe City Plat, Block 2, Lot 1; Block 5, Lots 5 & 6; Block 7, Lot 2; Block 17, Lot 1. Compilation of records for John Reynolds, file #14174, 2014, including Property Transactions, Hancock County, Black, Black, & Plewe, page 3258; Property Records, Nauvoo Restoration, Inc. 1 page; Hancock County Land Records 1840 + 1 page; Hancock County Tax Records, page 89; The Residents of the City of Nauvoo as Defined by Tax Records, 1839-1846, by Elaine S. Layton, 1 page.

<sup>23</sup> John Taylor Reynolds (1845-1876), #KWNC-X26, [www.familysearch.org](http://www.familysearch.org)

<sup>24</sup> The Church of Jesus Christ of Latter-day Saints, *Church History in the Fullness of Times* (Salt Lake City, Utah, 1989), page 302.

<sup>25</sup> Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History* (1979), page 2.

<sup>26</sup> *Ibid*, page 1. See also John Reynolds File 14174: Nauvoo Temple Endowment Register, page 219.

<sup>27</sup> John Wesley Reynolds household, 1850 Iowa state census, Pottawattamie County; Annotated Record of US Census, 1850, [www.ancestry.com](http://www.ancestry.com) See also: John Reynolds entry, Susan Easton Black, Harvey Bischoff Black, Sarah Allen and Rebecca Allen. *Annotated Record of the United States Federal Census Iowa, Pottawattamie County 1850*, [www.ancestry.com](http://www.ancestry.com)

<sup>28</sup> Enoch Reynolds (1847-1927), #KWZX-F1B, [www.familysearch.org](http://www.familysearch.org)

<sup>29</sup> Phoebe Jane (Reynolds) Gribble (1850-1865), #KWNX-GQQ, [www.familysearch.org](http://www.familysearch.org)

<sup>30</sup> 1850 Iowa state census, Pottawattamie County; Annotated Record of US Census, 1850, [www.ancestry.com](http://www.ancestry.com) See also: John Reynolds entry, Susan Easton Black, Harvey Bischoff Black, Sarah Allen and Rebecca Allen. *Annotated Record of the United States Federal Census Iowa, Pottawattamie County 1850*, [www.ancestry.com](http://www.ancestry.com)

<sup>31</sup> Passenger list, James Pace Company, Kanessville, Iowa to Salt Lake City, 11 June-20 September, 1850.

<http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=230>

<sup>32</sup> Phil Margetts, "One Man in His Time Plays Many Parts: His Acts Being Seven Ages," *Juvenile Instructor*, 1 August, 1903, page 472-74,

<http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=230&sourceId=5787>

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<sup>33</sup> Lucinda Haws Holdaway, “Reminiscences,”  
<http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=230&sourceId=18718>

<sup>34</sup> Margetts, “One Man in His Time Plays Many Parts: His Acts Being Seven Ages,” *Juvenile Instructor*, 1 August, 1903, page 472-74,  
<http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=230&sourceId=5787>

<sup>35</sup> Isaac Riddle, “The Life of Isaac Riddle,”  
<http://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&companyId=230&sourceId=19347>

## Chapter 3

# Westward

## Going Forth with Faith



*A view of Salt Lake City as it appeared when the Reynolds arrived in 1851.*

**S**alt Lake City in 1851 was little more than a grid of wide, open streets lined with log and adobe buildings. After all, the Saints had only begun work on the city three years before, and much of their energies were spent on raising enough food to survive. John managed to find a rough cabin where the family huddled together until spring. It was a difficult winter with little to wear and less to eat, and Sarah was too weak to survive it. The joy of Martha's marriage<sup>36</sup> in June to John Norton<sup>37</sup> helped cheer the Reynolds somewhat after Sarah's death, but they had little desire to stay in the city.

John and Phoebe packed up their wagon that summer, as they had so many times before, and headed thirty miles south for Lehi,<sup>38</sup> named after the Book of Mormon patriarch who had been uprooted many times before settling in the Promised Land. John hoped this new town would be his own promised land, and set about plowing his fields, but the trials of previous years had taken a toll on the family's finances, and for once, John looked beyond farming for a source of income.<sup>39</sup> News of California's gold rush tempted John to try his luck digging for something besides potatoes and beets. He joined his son-in-law John Norton in a journey to the mining town of Eldorado in the spring of 1852.<sup>40</sup>

It was months before John received the letter informing him of Phoebe's death not long after his departure,<sup>41</sup> but with Martha and Thurse Jane already caring for the younger children, John decided to remain in the gold fields long enough to make it count. He returned to Lehi in 1854.<sup>42</sup>

## Wives Named Mary

John may have increased his wealth in California,<sup>43</sup> but his heart was empty without his wife of twenty-four years, and his younger children still needed a mother. He felt fortunate to meet and fall in love with Mary Jones,<sup>44</sup> two years later in 1856.<sup>45</sup>

Mary was both a widow and a divorcee when she became John's wife. She and her first husband, Esbon Child,<sup>46</sup> were living on a farm ten miles north of Cincinnati in Carthage, Ohio, when they joined the church in October, 1843. By April, 1850, Mary, Esbon and their five children were planning to follow the Saints to Utah when Esbon suddenly fell deathly ill and died the next day. Mary believed her husband had been poisoned by family members who did not want him to leave for the west. Mary was a strong and determined woman who decided to leave anyway, even if it meant going without a man to help her. She sold the farm and with her children joined the John Brown Company in Kaneshville, Iowa, in July, 1851.<sup>47</sup>

Mary found refuge and support as the second plural wife of James Naylor Jones<sup>48</sup> seven months after arriving in Utah, in February, 1852. James was a handsome man with blue eyes and thick, curly red hair so full he was often teased that "he would have a hard time fitting a bushel basket over his bushy hair," according to his granddaughter Verona Jones George.<sup>49</sup> Mary moved into Lehi's pioneer fort with James, his first wife, Sarah Ann,<sup>50</sup> and their seven children, where she gave birth to a son, Joshua,<sup>51</sup> in March, 1853. All was not well in this polygamous marriage, however, and she divorced James a year later, around the time of John Reynolds return.<sup>52</sup>

John and Mary set up a new household together in nearby Pleasant Grove, where John provided a home for his five younger children, Mary Elizabeth, now eighteen, William, fourteen, John, eleven, Enoch, nine, and six-year old Phoebe, as well as Mary's six children, Seth,<sup>53</sup> twenty, Amanda,<sup>54</sup> eighteen, Joel,<sup>55</sup> sixteen, Jason,<sup>56</sup> fourteen, Hannah,<sup>57</sup> seven, and three-year old Joshua. Mary added a daughter, Rosanna,<sup>58</sup> to the Reynolds family the next spring in May, 1857.<sup>59</sup>



*John was sealed to his plural wives in Salt Lake City's endowment house in 1858.*

John had often proved over the years how determined he was to do whatever the Lord asked, and he once again proved his obedience when he was asked to take a plural wife in 1858. Fifteen-year old English immigrant Mary Finn<sup>60</sup> accepted his proposal and his current wife approved. John travelled all the way to Salt Lake City's Endowment House that November to be sealed to both of his Marys on the same day.<sup>61</sup>

John returned home to a complicated family situation. Not only was he married to two wives with the same name, his new bride was younger than several of his own children. Familial tensions were somewhat relieved when John moved seventy miles farther south to Moroni, where he set up two separate households, living part of the time with his older wife Mary Jones and children from his first marriage, William, John and Enoch, plus Mary's little Roseanna. The younger Mary was in charge the house next door where the Childs children lived: Seth, Joel, Jason, Hannah and Joshua.<sup>62</sup>

Work was the focus of John's life. He labored in his fields and hunted the nearby hills to provide for his large family, teaching his sons the skills they would need to support families of their own. He continued to prosper; by 1860 his holdings were worth a very comfortable \$1,150.00.<sup>63</sup> The church needed men like John to help form and stabilize new colonies across the territory and he was continually called upon to help settle new towns in the deserts of southern Utah, moving three more times over the next ten years.

By 1861 he had relocated eight miles south into Mount Pleasant's fort, where he purchased a cabin inside its adobe walls and enough surrounding land continue his farming operations. The settlement was well named. In a country outsiders "deemed scarcely habitable by civilized human beings,"<sup>64</sup> Mount Pleasant was well situated near forested mountains, fertile fields and a good supply of water, attracting a number of Scandinavian converts as well as English immigrants. The Reynolds family fit comfortably into the community, overcoming the challenges of communication,<sup>65</sup> distributing their surplus as needed,<sup>66</sup> and adding to the town's population with four daughters born to Mary Finn.

The Reynolds women, used to the self-sufficiency required of living on the frontier, spent their days cooking, cleaning, preserving food for the winter and making everything the children wore, right down to their summer straw hats. Mamie Lundberg, one of Mary Jones' grandchildren, recalled how Mary "would gather the fine straw, cut the grain heads off so that each straw would be the same length, then soak the straw to make it pliable for braiding. One day she had just finished a lovely hat and was trying it on when Chief Black Hawk walked into their home. On seeing her he said, 'You think you big—you think you are Brigham.'"<sup>67</sup>

## Another Beginning

Not all encounters with the local natives were so cordial. Tensions between the Utes and their Mormon neighbors had been gradually escalating for years as white settlement disrupted the Indian's traditional way of life. By the mid-1860s battles were being fought between the two cultures as Chief Walkara and his followers sought retaliation for mistreatment and broken promises by taking livestock and eventually attacking settlers. Continued conflict with the Indians and the promise of a profitable future in several new settlements may have convinced the Reynolds to try their luck father west. John was intrigued by what he had heard about Panaca, a fledgling agricultural community established to support the mining industry developing in the surrounding Ely Mountains, and by September, 1868, the Reynolds were once again on the move.<sup>68</sup>

Panaca, like almost all Mormon towns, was laid out on a grid which included a school house, church and a branch of Zion's Cooperative Mercantile Institution. A large artesian spring at the north end of town supplied enough water for irrigation ditches running along the wide, poplar-lined streets. Mormon settlers busied themselves with growing and selling produce to the miners as well as cutting and supplying timber for the increasing number of houses and mine shafts in both Panaca and Pioche, a typical boom town eleven miles to the north.

Prospects in Panaca were good enough to not only attract John, but his sons Josiah and Squire as well, who moved in their families just down the street from their father, who as usual, had built separate homes for his wives. Mary Jones and her teenagers Joshua and Roseanna lived next door to Mary Finn and her young daughters, Mary Ellen,<sup>69</sup> Rhoda,<sup>70</sup> Caroline,<sup>71</sup> and Lorinnie,<sup>72</sup> where they shared a common yard. John's last child, a son named Thomas,<sup>73</sup> was born to Mary Finn in 1868.<sup>74</sup> Unfortunately, territorial boundaries between Utah and Nevada were under review by Congress in the late 1860s. After extensive surveys and political dickering, Congress revised the boundaries, declaring the Mormon settlements to be part of Nevada in 1870. Residents were outraged when Nevada expected them to pay back taxes to that state. Having already paid taxes to Utah over the years, the Reynolds were among the settlers who flatly refused, preferring to pull up stakes and move back to Utah instead.



*Panaca was little more than a collection of rough shelters when John moved his families there in 1868.*

At the age of sixty-four, John had hoped to retire on his Panaca farm, but he now found himself back in Moroni, where he took a fourth wife in February, 1871. Little is known about Louisa,<sup>75</sup> who according to family tradition was “an Indian maid.”<sup>76</sup>

John was visiting in Beaver City, one hundred thirty-five miles away, in June, 1872, when he received word that Mary Jones, his wife of sixteen years had died. He purportedly collapsed at the news<sup>77</sup> and unable to return to Moroni, died in Beaver a month later.<sup>78</sup>

Mary Finn, who was only twenty-nine years old at her husband’s death, remarried six months later, in January, 1873. She hoped her union with Alexander Loveridge<sup>79</sup> would not only provide a father for Mary Ellen, Caroline, Lorinnie and Thomas, but give her a new life as well. She spent four years in Lehi caring for Alexander’s home and family and home until she died an untimely death in April, 1877.



*A view of the mountains near Beaver.*

## ENDNOTES

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- <sup>36</sup> “John Reynolds-Phoebe Jane Ramsey family group sheet,” supplied 1997 by Reta (Davis) Baldwin. See also: John Reynolds household, 1850 U. S. census, Great Salt Lake, Utah Territory; Roll: M432-919, Page 38B, Image, 80, [www.ancestry.com](http://www.ancestry.com) This census was taken in the spring of 1851.
- <sup>37</sup> John Wesley Norton (1820-1901), #KWJX-WWT, [www.familysearch.org](http://www.familysearch.org)
- <sup>38</sup> Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History* (1979), page 2.
- <sup>39</sup> John had a real wealth of \$50 and a personal wealth of \$0, according to the 1850 U.S. census. John Reynolds household, 1850 U. S. census, Great Salt Lake, Utah Territory; Roll: M432-919, Page 38B, Image, 80.
- <sup>40</sup> Compilation of records for John Reynolds, file #14174, obtained at Nauvoo Land and Records Office, 8 May, 2014, including “Pioneer Women of Faith and Fortitude,” undated. See also: Katheryn Haslem Duval West, “John Wesley Norton,” [https://docs.google.com/viewer?url=https://familysearch.org/patron/v2/TH-303-43751-685-59/dist.pdf?ctx%3DArtCtxPublic%26session%3DUSYS95DC29FCEE6509265F736434BF74A4\\_idses-prod02.a.fsglobal.net&chrome=true](https://docs.google.com/viewer?url=https://familysearch.org/patron/v2/TH-303-43751-685-59/dist.pdf?ctx%3DArtCtxPublic%26session%3DUSYS95DC29FCEE6509265F736434BF74A4_idses-prod02.a.fsglobal.net&chrome=true)
- <sup>41</sup> Phoebe was buried in the Lehi Pioneer Cemetery. Burials from Lehi’s pioneer cemetery were moved to the Lehi City Cemetery (100 West State Street) in 1872. No record of burials in the pioneer cemetery survives. See references online at <http://www.findagrave.com/cgi-bin/fg.cgi?page=pv&GRid=58286009>
- <sup>42</sup> Compilation of records for John Reynolds, file #14174, including “Pioneer Women of Faith and Fortitude,” undated.
- <sup>43</sup> Pleasant Grove ward records indicate John’s property was valued at \$960.00 when he committed to live the Law of Consecration in 1856. Family researcher Reta Baldwin noted the source of this information as FHL film GS 014,914. See Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 3.
- <sup>44</sup> Mary (Haskins) Child Jones Reynolds (1814-1872), #KWJ1ZV6, [www.familysearch.org](http://www.familysearch.org) “John Reynolds-Mary Haskins family group sheet,” (1979).
- <sup>45</sup> While there is no record of John’s marriage to Mary Jones prior to their temple sealing in 1858, the birth of their child Roseanna in May, 1857, indicates a marriage in 1856.
- <sup>46</sup> Esbon Child (1812 -1850), #LHL4-4MN, [www.familysearch.org](http://www.familysearch.org)
- <sup>47</sup> Susan Beddes, “Mary Haskins,” [https://familysearch.org/photos/stories/4162310?returnLabel=Mary%20Haskins%20\(KWJ1-ZV6\)&returnUrl=https%3A%2F%2Ffamilysearch.org%2Ftree%23view%3Dancestor%26person%3DKWJ1-ZV6%26section%3Dmemories](https://familysearch.org/photos/stories/4162310?returnLabel=Mary%20Haskins%20(KWJ1-ZV6)&returnUrl=https%3A%2F%2Ffamilysearch.org%2Ftree%23view%3Dancestor%26person%3DKWJ1-ZV6%26section%3Dmemories) See also: Passenger list, John Brown Company, Kaneseville, Iowa to Salt Lake City, Utah, 7 July-29 September, 1851, <http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=75>
- <sup>48</sup> James Naylor Jones (1810-1865), #KWJ4-PW6, [www.familysearch.org](http://www.familysearch.org)
- <sup>49</sup> Verona Jones George, “James Naylor Jones,” [www.findagrave.com](http://www.findagrave.com)
- <sup>50</sup> Sarah Ann (Malarnee) Jones (1809-1886), #KWJJ-GW5, [www.familysearch.org](http://www.familysearch.org)
- <sup>51</sup> Joshua Oliver Jones (1853-1920), #KWJH-7YQ, [www.familysearch.org](http://www.familysearch.org)
- <sup>52</sup> Susan Beddes, “Mary Haskins,” [https://familysearch.org/photos/stories/4162310?returnLabel=Mary%20Haskins%20\(KWJ1-ZV6\)&returnUrl=https%3A%2F%2Ffamilysearch.org%2Ftree%23view%3Dancestor%26person%3DKWJ1-ZV6%26section%3Dmemories](https://familysearch.org/photos/stories/4162310?returnLabel=Mary%20Haskins%20(KWJ1-ZV6)&returnUrl=https%3A%2F%2Ffamilysearch.org%2Ftree%23view%3Dancestor%26person%3DKWJ1-ZV6%26section%3Dmemories)
- <sup>53</sup> Seth Child (1836-1898), #KWJB-DGH, [www.familysearch.org](http://www.familysearch.org)
- <sup>54</sup> Caroline Amanda (Child) Foutz (1839-1917), #KWVM-HQN, [www.familysearch.org](http://www.familysearch.org)
- <sup>55</sup> Joel Haskins Child (1840-1912), #KWJD-43N, [www.familysearch.org](http://www.familysearch.org)

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- <sup>56</sup> Jason Child (1842-1894), #K2W8-X1T, [www.familysearch.org](http://www.familysearch.org)
- <sup>57</sup> Mary Hannah (Child) Jolley (1849-1910), KWVQ-F3X, [www.familysearch.org](http://www.familysearch.org)
- <sup>58</sup> Rosanna (Reynolds) Lyman (1857-1923), #KWCQ-8S1, [www.familysearch.org](http://www.familysearch.org)
- <sup>59</sup> Rosanna was born 23 May, 1857. Family researcher Reta Baldwin noted the source of Rosanna's birth as the Panaca ward records. See Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 3.
- <sup>60</sup> Mary (Finn) Reynolds Loveridge (1843-1877), #KWJX-TTY, [www.familysearch.org](http://www.familysearch.org)
- <sup>61</sup> Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 2.
- <sup>62</sup> John Reynolds household, 1860 Utah Territory census, Sanpete County, population schedule, Moroni township, page 667, Roll: M6530-1314, Image 129; FHL #805314.
- <sup>63</sup> Worth about \$33,200.00 in 2014, according to <http://www.measuringworth.com/uscompare/>. 1860 Utah Territory census, Sanpete County, Moroni township, page 667, Roll: M6530-1314, Image 129; FHL #805314.
- <sup>64</sup> John Hayward, *A Gazetteer of the United States of America: A Physical, Political and Economic Description of the Utah Territory and Salt Lake City* (Tiffany and Company, Hartford, Connecticut: 1851), [http://cpr.org/Museum/Utah\\_1851.html](http://cpr.org/Museum/Utah_1851.html)
- <sup>65</sup> Due to the diverse immigrant population of Mount Pleasant, five languages were commonly spoken in town. Mount Pleasant, Utah, [http://en.wikipedia.org/wiki/Mount\\_Pleasant,\\_Utah](http://en.wikipedia.org/wiki/Mount_Pleasant,_Utah)
- <sup>66</sup> John was one of several men who contributed to the welfare of a widow and her family by donating one quart molasses, one bushel potatoes and one bushel turnips in October, 1861. Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 2.
- <sup>67</sup> Susan Beddes, "Mary Haskins," [https://familysearch.org/photos/stories/4162310?returnLabel=Mary%20Haskins%20\(KWJ1-ZV6\)&returnUrl=https%3A%2F%2Ffamilysearch.org%2Ftree%23view%3Dancestor%26person%3DKWJ1-ZV6%26section%3Dmemories](https://familysearch.org/photos/stories/4162310?returnLabel=Mary%20Haskins%20(KWJ1-ZV6)&returnUrl=https%3A%2F%2Ffamilysearch.org%2Ftree%23view%3Dancestor%26person%3DKWJ1-ZV6%26section%3Dmemories)
- <sup>68</sup> Mary Finn's son John Thomas Reynolds (1868-1947) #KWCW-SN7, [www.familysearch.org](http://www.familysearch.org) was born in Panaca 10 September, 1868. "John Reynolds-Mary Finn family group sheet," 1979.
- <sup>69</sup> Mary Ellen Reynolds (1861-1879), #KWVL-YG9, [www.familysearch.org](http://www.familysearch.org)
- <sup>70</sup> Rhoda Ann Reynolds (1862-), #KWVL-Y6Q, [www.familysearch.org](http://www.familysearch.org)
- <sup>71</sup> Caroline (Reynolds) Pettegrew Rainey (1863-1953), #KWVL-YGQ, [www.familysearch.org](http://www.familysearch.org)
- <sup>72</sup> Lorinnie Elmira (Reynolds) Cox (1865-1950), #KWNV-9L3, [www.familysearch.org](http://www.familysearch.org)
- <sup>73</sup> John Thomas Reynolds (1868-1947), #KWCW-SN7, [www.familysearch.org](http://www.familysearch.org)
- <sup>74</sup> John Reynolds household, 1870 U.S. census, Washington County, Utah, town of Panaca, Roll M593\_1613: page 382A; Image 77; FLH film 553112.
- <sup>75</sup> Louisa () Reynolds (-1872). No maiden name or birth date for Louisa has been found. Louisa's death date is from the John Reynolds file #14174, obtained at Nauvoo Land and Records Office, 8 May, 2014,
- <sup>76</sup> Derelene Reynolds Spencer, "John Wesley Reynolds Family," undated typescript, Daughters of the Utah Pioneers, Salt Lake City, Utah.
- <sup>77</sup> Susan Beddes, "Mary Haskins," [https://familysearch.org/photos/stories/4162310?returnLabel=Mary%20Haskins%20\(KWJ1-ZV6\)&returnUrl=https%3A%2F%2Ffamilysearch.org%2Ftree%23view%3Dancestor%26person%3DKWJ1-ZV6%26section%3Dmemories](https://familysearch.org/photos/stories/4162310?returnLabel=Mary%20Haskins%20(KWJ1-ZV6)&returnUrl=https%3A%2F%2Ffamilysearch.org%2Ftree%23view%3Dancestor%26person%3DKWJ1-ZV6%26section%3Dmemories)
- <sup>78</sup> The location of John's grave is unknown. Scott Reynolds, one of John's grandsons, "while hiking one day around the foothills of Beaver ... came across a wooden grave marker with the name of John Reynolds on it... He asked his dad, Enoch, if he knew who it was. Enoch informed him the grave was that of Scot's grandfather, Enoch's father," according to family historian Reta Baldwin, who heard the story from Scott. Enoch and Mary Elizabeth Reynolds Family Organization, *Enoch and Mary Elizabeth Shakespear Reynolds: A Family History*, page 3.
- <sup>79</sup> Alexander Hamilton Loveridge (1828-1905), #KWJH-BVK, [www.familysearch.org](http://www.familysearch.org)

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Utah. Sanpete County. 1860 U. S. census. Roll M653-1314, Image 129, FHL #805314. [www.ancestry.com](http://www.ancestry.com)

Utah. Washington County. Roll M593\_1613: page 382A; Image 77; FLH film 553112.

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