Noble Pioneer:
A Biography of
Ezra Thompson Clark

Written by Antone Clark
2002
Dedicated to the memory

of

Polly, Laura, John Wesley and Ezra Thompson Clark

who found the faith,

embraced it,

and endured to the end.
Prologue

At the prodding of my spouse, and after many experiences which have left me humbled and a bit bewildered, I pen a few words to my cousins and those who may yet follow about the work which lies before you.

At the expense of writing in the first person, I venture to try and share some details of this work, of this odyssey. There is no doubt in my mind whatsoever that this work is greater than the sum of its parts—that in spite of the weaknesses of the author—there is divinity within its pages. I do not know all things, but I do know there is a reason this work has come about at this time and there were great forces of good and evil at play in the process.

Let me start at the beginning. It started all so innocently. Living in Upstate New York, almost eight years removed from leaving the newspaper business, my oldest son, then a student at BYU, announced his engagement to us one October day in 1999. The news, while thrilling, also came at a very difficult time in our family. A wedding in Utah would be a great financial strain on my family and an announcement several weeks later that he felt impressed to move up the date several months only added more strain and raised questions of how we would be able to attend.

While laboring under this burden, one evening I was awakened in the middle of the night and given a distinct impression which was curious and so out of place. My mind raced to the letters that Elder John A. Clark wrote to his parents, Ezra and Susan Clark, from Palestine. I also thought about my sister Anne and the process she had gone through to find the letters, transcript them, and then make them available to the family.

Earlier in the day I had been on the phone with an official from Geneva Steel by the last name of Knaphus and much to my joy I had discovered that he was a son of Torlief Knaphus, an artist who had sculpted the Angel Moroni atop the Hill Cumorah—using two Clarks as models in the process. It was planted in my mind that night, that perhaps just as my sister had found, there was some sort of record from Knaphus of making the sculpture. It was a story that I already knew well. In a small way, I had played a role in publication of the story of the statue in the *Church News* and the miracle of a father and son being models for the face and the body.

The next morning I called Knaphus again and began to investigate my prompting. I found his father had long since passed but his mother still was hanging onto life. I arranged to see her while in Utah for my son’s wedding.

That interview, that event, was life-changing. She shared a tale which changed the event from a family story to a spiritual process in which the artist was visited by Moroni, saw God choose the sketch he should use, and then did his work after much struggle and labor.

I came back and struggled to put together the story, which I did. Again impressions followed. After following them I again thought myself finished. The process of receiving those impressions has continued throughout this work. It seemed especially
apparent to me during the three months I spent researching the life of Ezra James Clark, the eldest son of Ezra and Mary Clark, who died in Fonda, New York on his way home from a three-year mission in England.

Direction has been provided that was not there previously. Getting up the next day and responding to the prompting has led to information, to resources and things that I would not have found otherwise. In a real sense, I have been tutored by those on the other side.

I limit details of those impressions because of the sacred nature of that communication, but I know from whence the power and direction has come. I have been hesitant to even associate my name with the work in a real sense, because I know that it is not mine. The mistakes are mine, but any divine spark found in the message is not.

Previous to coming to Utah in February of 2001, I had the fortune to spend a week on a business trip in Utah in the spring of 2000. At the end of that week I had an extra day and spent that day in Farmington in the library seeking some details about my ancestors, whom I hardly knew. Again, a very powerful impression came that I did not seek. It is the reason that I was even open to the possibility of doing this work, at the prodding of Dr. John Clark months later. There are many within our family circle who would have seemed more obvious choices.

There is one other key experience that has occurred in this process of note. I went back to New York in August of 2001 to move my family and to begin a new life in Davis County. The morning of Aug. 15, just miles outside of Des Moines, a man crossed the median of the Interstate and hit our vehicle head on. The resulting impact was of such force that an accident reconstruction specialist suggested there is no way that I should have survived. The driver of the other vehicle died instantly. I was left with broken femurs, mangled lower legs, a punctured lung, broken ribs and an assortment of other injuries. Several operations and many small miracles later, I am still part of this world.

I know again of the Divine intervention that has kept me here and of the opposition that has been part of the process. As details of that incident have come to my knowledge, the miracle only increases. I know there is a reason for this book.

There are many others who have been part of this miracle. My eldest brother, A. Charles Clark, has done original research in all of the family sites in Ohio, Indiana and Illinois and has made this work his own in a magnificent way. My cousin, Lanetta Maxfield, has helped edit the work and the work has also been reviewed by my sister-in-law, Tondee Perry Clark, who has been most helpful.

Funding for my original research in Missouri, which was another three days of absolute miracles----including access to records of the Community of Christ-- was provided by Dr. Russell Clark and has made such a difference.

There is a reason this book needed to be compiled. I do not know all of the reasons, but I know that there is anxiety on the other side of the veil that the promises of the fathers be planted into the hearts of the children of the coming generations.

Antone Clark
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A Quiet Man Speaks for the Ages

He had lived a steady, but quiet life. Now he could see the sunset on his horizon. How could he put a positive punctuation on his life and create a mechanism that could build upon his efforts?

Now 77 years of age, Ezra Thompson Clark knew the end of his life was not far down the road. He had been ill for almost nine months, and he wasn’t getting better.\(^1\) He knew death was a natural consequence of his condition. It was time to leave his family something to remember and perhaps do something to reach beyond even that. It was also time to empty his storehouse among his living children and bring an end to the United Order within his family.

Family reunions were a regular event within the Clark family on Pioneer Day, but this one must be different. The family reunion of July 24, 1901, was unlike any other hosted by Ezra Thompson Clark. Oh, this reunion would have family and fun and food and music, but it would have much more.\(^2\)

That July day as he gathered his family around him, his mind was thinking to yet a different horizon. What could he contribute that would live beyond himself and foster an environment that would perpetuate all the things that were important to him to another level?

He often spoke a few words to his family and opened the mechanism for others to express thanks at these reunions, but he wanted more this year. He decided that it was time for him to share the contents of his heart with his children one more time. He would also share his testimony one more time to his family about seeing Joseph Smith’s gestures, voice, etc. through the prophet Brigham Young that key transition day of church leadership in Nauvoo.\(^3\) He would enlist his son-in-law’s help and have it written down\(^4\), something he had never done before. Still Ezra wanted more.

His mind seized upon the idea of a family organization, a mechanism to build faith and family unity among his children and grandchildren and great-

\(^1\) Davis County Clipper, Oct. 31 1901.
\(^2\) Ezra’s youngest daughter Laura told a BYU interviewer that the reunions always started with an elaborate dinner. She also said Ezra would always call on his wife, Susan, to sing at those events. One of the main games played at the Clark home in the summer was croquet.
\(^3\) Testimony of Ezra T. Clark, recorded on July 24, 1901.
\(^4\) Autobiography of Clark Knowlton, Vol. 1, page 145. It was Joseph M. Tanner, husband of Annie, that helped Ezra write down his final words. Tanner, an educator, helped put form to Ezra’s request. Ezra had a limited education. Amasa Lyman Clark, Ezra’s 12th child from Mary, told Clark Knowlton about Tanner’s involvement in his last recorded words.
grandchildren. He wanted this organization to be so well grounded that it would still be viable in another 100 years.  

His business and organizational skills all seemed to come to bear in this process. He would set up a family organization, establish some guidelines, provide the focus and funding to get it going, and then share some tender advice, which perhaps might bless generations beyond this day.

So Ezra gathered around him his living children and their children on July 24, 1901, one last time. His numerous land holdings were dwindled down to 17 key pieces of property, each listed on a small piece of paper that was put in his hat. Each child was brought forth to reach in and discover what his or her inheritance would be. There was delight in the process, because Ezra’s bounty included no scrubs. All of the children also received stock in the Davis County Bank and shares from the Farmington Commercial and Manufacturing Company.

Rags to Riches

Born in Illinois and raised in a time of persecution, Ezra had literally gone from rags to riches. He had almost everything a man could now wish for. He was among the wealthiest men in Utah. His land holdings were nearly double that of the next-largest landowner in Davis County.

He was also the husband of three remarkable women, two who were still by his side. He was also the father of 21 children, 15 of whom were still living. His "thousand dollar sons" were active in the church, leaders in their different communities and improving on the "old stock" that Ezra had worked so hard to establish. His daughters were a joy and treasured their father and the faith he had sought to share with them.

Ezra could look at the work of his hands with satisfaction and to the work of the heart with even greater joy. He was beloved by both his wives and children—and by his growing list of grandchildren.

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5 In June of 2001 the family organization celebrated its 100th anniversary. The guidelines for that family organization, as printed in the Improvement Era in 1902, are shown in full in this book as an addendum.

6 My Farmington, page 82.

7 Ezra formalized some of the major property transfers at the Davis County Office Building before the July 24 reunion involving residences where his children lived a search of Davis County land deeds shows. For example, on April 24, 1901, he and his wife Mary transferred property to Annie Clark Tanner for "love and affection" and $1. This would imply that the 17 slips of paper were property in addition to the homesteads held by his children. Laura Clark Cook says there were building lots given to those members of the family who hadn’t already received one on that particular occasion.

8 Laura Clark Cook interviewed by Leonard R. Grover, pages 4-5.
Man of Prestige

He was also a man of prestige in his community and church. He was revered in the community by both young and old because he had provided everything from entertainment and fun for the youth to quiet acts of charity that blessed almost everyone in the Farmington region.

His spiritual life had also been full. He had known the personal blessing of the Prophet Joseph Smith and the thrill of hearing God’s anointed preach the gospel, and he had also endured hard times to see many miracles. He had personally helped build Zion, and now there was a temple of God nearby, complete after 40 years of labor and toil—something that Ezra had personally invested in very heavily.

In the past decade there had been another spiritual calling which continued to bless his life. Called as a patriarch, it was Ezra who now served as a spiritual conduit for the Lord to those who sought direction and the Divine in their life. The calling had brought much joy into his day-to-day experience.

A man is considered blessed if he finds a genuine friend who is a kindred spirit, and Ezra had known the deep satisfaction of sharing with a soul like that—even if the man was president of the church.

One with God, Family, Country

Truly if any man was at one with God, family, and his country it was Ezra Thompson Clark. But this July day he wished to reach beyond all that. This was truly a day where his cup seemed to run over.

The quiet man, who had let others do most of the speaking during most of his life, now shared his soul with the participants of that reunion.

“If I could behold the spirit of union and mutual love and support in the conduct of my family as I now look upon their future lives, I should feel great satisfaction and pleasure that I have always enjoyed in the happiness that comes from family union.”

Ezra Thompson Clark
July 1901

“I was impressed in the evening of life, to admonish my family of the importance of devoting some measure of their time to temple work, and it is my wish that a genealogical record be prepared to include as many of my ancestors as it is possible to get information about and when this record shall have been completed, it is my most earnest wish that I may have, as often as possible, a representative in one of the temples of my Heavenly Father to perform the work for the deceased.”
The words seemed to flow from him. His words carried weight because his children knew he had left financial provisions for the family’s temple work to move forward after his passing.

“If I could behold the spirit of union and mutual love and support in the conduct of my family as I now look upon their future lives, I should feel great satisfaction and pleasure that I have always enjoyed in the happiness that comes from family union. . . . I admonish those who are strong to be thoughtful and helpful to those who are weaker, and I trust that it may never occur to any member of my family that any of them would ever be justified in taking any undue advantage of another. . . . I plead for the weak, because the strong will take care of themselves. And those who cherish the memory of their father and honor the name he has given them in life will feel the organization and protect one another’s good name, avoid any unseemly gossip, be charitable, be patient, kind and loving toward one another and God will sustain you and your families as you have sustained me and mine.9

“While it has been my privilege, because of the natural endowments with which God has clothed me, to accumulate something of this world’s goods, I would not have my family suppose that I esteem money as I esteem honor, virtue and above all fidelity to the Church of Christ; and I trust that no one of my family will ever seek and appreciate the treasures of this world above the treasures that come from an honorable and God-fearing life, devoted to religious duties and its obligations which men owe to one another and to their God.

“I have accumulated, since my early settlement in Farmington, as much property as I reasonably could along the street on which a number of my family are now living, and I desire that, so far as my family can, consistent with their best interests, that they maintain their real estate that they may be helpful to one another, and that the homes of my family there may always be a gathering place for those who may be scattered in different

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9 Parting Instructions from Ezra Thompson Clark, July 24, 1901. Reprinted in January 1902 Improvement ERA.
parts of this and adjoining states, and I especially commend the spirit of hospitality to my children.”

His children knew their father well. Ezra was not preaching anything new or a doctrine which he had not made a part of his life. But the 77-year-old patriarch seemed more earnest than ever before.

“These parting instructions have been the burden of my thoughts during the closing days of my career among you, and it is my wish that at every family gathering these, my parting words, be read before the assemblage of this family organization.

“I desire to urge the mothers to teach their children the law of obedience and the law of baptism at the age of eight years; that they also teach the Word of Wisdom and to pay their tithes and offerings, to honor the Priesthood, to attend their primaries and Sunday Schools and meetings, and I promise the mothers that if they do this in the sincerity of their hearts, they will bring forth noble sons and daughters to bear off this work, and it shall be a great honor to them and the family at large, and they will live long upon the earth to inherit it, and no power shall stay its hand against them, and I seal these blessings upon them, by the power of the Holy Melchizedek Priesthood, even so, Amen.”

Ezra's wife, Susan Leggett, composed the following poem for an earlier family reunion, which speaks volumes to the nature of Clark family gatherings and her spouse.

Kind friends we bid you welcome greetings
With music sweet our hearts to cheer.
May all enjoy this happy meeting
With mirth to drive away the tear.

We meet to honor friend and Father
To whom this tribute is justly due—

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10 ibid.
11 ibid.
Oh, may his children ever follow
In his footsteps firm and true.\textsuperscript{12}

\textsuperscript{12} My Farmington, page 82.
The Clarks Leave Connecticut

He was a Connecticut Yankee with Puritan roots\textsuperscript{13}, but he saw opportunity to create his own place in the development of this new country. New Connecticut, seemed the perfect opportunity to do just that.

Timothy Baldwin Clark left the East and headed west for Ohio and a new beginning in the early 1800s; following a path his younger brother had taken only a short time earlier. Other brothers and sisters and his father would move to Ohio in subsequent years but Baldwin’s move would prove to be only a temporary stop. He would move at least another eight times in the years that would follow.

Born May 15, 1778 in Milford, New Haven, Connecticut, Timothy Baldwin Clark was a fifth generation Yankee. Deacon George Clark and Farmer George Clark had both left England in the 1600s to come to a new land themselves, and religious freedom and the Clarks had played a prominent role in the development of the Constitution State. The Clarks from that point had always lived in Connecticut until Baldwin’s brother, David\textsuperscript{14}, headed west to Ohio and Trumbull County in 1800.\textsuperscript{15} David was followed by Baldwin’s older brothers, Joseph and John in 1804.\textsuperscript{16} The Clarks settled in the Town of Vienna within that county.

Baldwin’s wife, Mary (or Polly) Keeler, also had strong New England roots. She was born 13 Feb. 1786 in Brookfield, Ct.

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\textsuperscript{13} Reminiscences of Dr. Dale Duncan Clark, page 7.
\textsuperscript{14} There is no evidence to prove this was Baldwin’s brother. He would have been only 13 in 1800 and 16 in 1803 and both dates seem unusually early for a teenager to be exploring a new country, hundreds of miles from Connecticut.
\textsuperscript{15} Trumbull County Archives, Deed B: 212.
\textsuperscript{16} IBID, Deeds H: 226-227 and H: 228.
Mary and Baldwin were married May 3, 1802, and had three children, Sarah (Sally), Myra, and Laura, in Connecticut before they pulled up stakes. Specifically, when he moved and why are questions that remain unanswered. It is known that the move occurred between 1807-1809, because he is not shown on Ohio tax records in 1800 but does show up in the same records between 1800-1810. They lived in Vienna Township in Trumbull County. Rhoda Clark Cooper is also known to have been born in Trumbull County in 1809, so the relocation occurred before that time.

The Connecticut Western Reserve covered property west of New York and Pennsylvania and was awarded to Connecticut residents for compensation from the Revolutionary War. Trumbull County, where the Clarks moved, is shown on the right hand side of the map.

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17 Ezra Thompson Clark’s Ancestors and Descendants, page 104-104b. Sally’s birth date is shown as Aug. 1, 1803, and Myra’s as July 10, 1805. Laura was born in 1807. A life history on Laura suggests that she was born in Massachusetts, yet another account puts it in Connecticut. It seems clear she was born before the family moved to the new frontier. An International Genealogical Index record shows her birth as July 7, 1807 in Milford.

18 The author researched 1800 Ohio tax records. Timothy B. Clark’s name is listed in Ohio 1800-1810 Tax List Vol. 2, page 59. He is listed in the Vienna Township with an 1809 date next to it. It would not be safe to assume, however, that 1809 is the date of arrival, simply the date of taxation.

19 Rhoda’s obituary, published in the RLDS publication Saints Herald, shows her as being born in 1809.
Mary (Polly) Keeler Clark
A Short Profile
Born in Brookfield, Ct. the child of David and Sarah (Bearss) Keeler.
Marries T.B. Clark in 1802.
Gives birth to three girls in Connecticut before family relocates to Ohio.
Gives birth to one girl, three boys in Ohio before family relocates to Indiana.
Gives birth to one boy in Indiana before family relocates to Illinois.
Gives birth to five children in various locations in Illinois.
Joins LDS Church in 1835 and relocates to Missouri.
Dies in February of 1839 in Far West, Missouri, full of hope of joyful reunion and resurrection in the future.

Baldwin’s motivation in leaving Connecticut may have been a desire to create his own identity, and the availability of lands on the Connecticut Western Reserve was something that offered just that to residents of the Nutmeg State. There was a family precedent for pushing the borders of the frontier dating back to Deacon George Clark, who was the first colonist to build a home outside the protectorate.  

**Sufferer Lands**
The western end of the Reserve was set aside as the “sufferer” lands. It was to be given to Connecticut residents to compensate them for losses from British military actions during the Revolutionary War. The remaining 300,000 acres, including Trumbull County, was sold by the state to the Connecticut Land Company who had it surveyed and laid out the property in five-mile square grids beginning with Township One, Range One. The entire area was called Trumbull County, and Warren was the county seat.

The county was named for Governor Johnathan Trumbull, Jr., then governor of Connecticut. His family was a prominent one. His father, Johnathan Trumbull, Sr., also governor of Connecticut, was the only royal governor at the outbreak of the Revolution who supported the colonists and continued in office. He is said to have been the original "Brother Johnathan," a title which was conferred by George Washington, who often relied on his counsel.

Family records indicate that Timothy Baldwin Clark's father, John, served in the Revolutionary War. Another family source suggests that subsequently John was allowed to draw “bounty lands in Ohio for payment for his services in the Revolutionary War.” It is also suggested that John’s war experience translated into free property on the

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20 Reminiscences of Dr. Dale Duncan Clark, page 3.
23 Some Clark Family History as Gathered by Heber D. Clark, page 1.
reserve for some of his children\textsuperscript{24}, which certainly would have been an enticement for a family\textsuperscript{25} of independent spirits—which inclination the Clarks had shown dating back to Deacon George in the development of the United States.

The fact that Baldwin’s brother made the move first facilitated Timothy Baldwin’s access to making such a move himself. It is not out of the realm of possibility that he had written to his siblings and parents about the property, thus breaking down any barriers that the possibility of such a move would have brought up.

The reserve consisted of lands in 14 northeastern Ohio counties. The Western Reserve started at the Pennsylvania-Ohio line and extended 120 miles westward to the present Seneca and Sandusky County lines. It is bordered on the north by Lake Erie and on the south by the parallel of the 41st degree North Latitude.\textsuperscript{26} The property had been ceded to the state of Connecticut in exchange for settling land claims in 1786. Connecticut used the sale of the land to raise money for public education.\textsuperscript{27} Much of the revenue used from the sale helped fund Yale University, which the Clarks had a hand in helping to establish.\textsuperscript{28}

In the years before the American Revolution, the colony of Connecticut had claimed all of the land from its western border to the Mississippi River. This included parts of Pennsylvania and New York. After the U.S. federal system of government was established, the state ceded all of its claims to these lands except for a 120-mile strip in the Ohio Country, which became known as the Connecticut Western Reserve.\textsuperscript{29}

Beginning in 1798 a steady stream of settlers began arriving in “New Connecticut” to begin a new life in a new land. By 1805 Geauga County was settled enough to separate from Trumbull County.

\textsuperscript{24} ibid.
\textsuperscript{25} Records indicate that John and Joseph paid for their property, so they did have access to “free” property.
\textsuperscript{26} The Connecticut Western Reserve, pages 1-2.
\textsuperscript{27} ibid.
\textsuperscript{28} Reminiscences of Dr. Dale Duncan Clark, pages 12-13.
\textsuperscript{29} The Connecticut Western Reserve, pages 1-2.
During their stay in Trumbull County, Timothy Baldwin left home to take part in the War of 1812. He is included as a private in the 292nd unit, third regiment in a listing of Ohio soldiers who served in that conflict. He was part of the regiment of the militia in Capt. Asa Hutchins’ company. He served for two months and 16 days starting Aug. 24, 1812, and was paid $16.80.

Baldwin appears to have been a farmer/rancher during his time in Ohio. Land records indicate that he owned at least 160 acres and had cattle. He registered a brand during his time in Ohio.

It was also in Vienna that Baldwin’s religious inclinations are manifest in his service to the Methodist Episcopal Church. Early in Trumbull County’s development a class was formed in Vienna, and meetings were held in the southwest part of the township. The part of the county was sometimes referred to as “Methodist Corners.” Baldwin was a class-leader in a small congregation that included Ira Bartholomew, Elisha Booth (brother-in-law), Maria Fuller, and Andrew Mackey. One historical article notes that T.B. Clark, Ira Bartholomew, Elisha Booth, Mary Fuller and Andrew Mackey “began shouting at Methodist Corners at a very early day and built a church.” Shouting for Methodism shows the passion with which Baldwin approached his religious life.

Baldwin’s brother, John, was also a leader among the early Methodists in Ohio. He also became a class leader in the Churchill group of the Methodists.

The Clarks link to the church becomes one of the key means of tracking their subsequent moves and may account for much of their view of the wilderness they continued to explore with each move westward and then north.

Baldwin Clark and his family stayed in the Vienna area of Trumbull County until 1816, long enough to have three children there, before Baldwin started his move even further west to Indiana. Baldwin sold property in Hartford Township, Trumbull County, Ohio, and Vienna, and then he and

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30 Soldiers of Ohio Who Served in the War of 1812, page 84.
31 Records of the War of 1812 quoted in Ezra Thompson Clark’s Ancestors and Descendants, page 102.
32 Animal’s Artificial Mark Register for Vienna Township, page 32. It was registered April 2, 1810 in Vienna.
33 A Twentieth Century History of Trumbull County, Ohio, page 598.
34 ibid.
35 Historical Notes on the Methodist Church of Vienna, Ohio, page 1.
36 ibid., page 535.
37 Though some family writings and documents have shown that none of Polly and Baldwin’s kids were born in Ohio, it is obvious that this is in error. Rhoda, David Keeler, and Barrett Bass would have been born during this timeframe—in Ohio, not Connecticut.
Oliver Lewis of Trumbull County moved their families to the flatboat they had purchased at Beaver, Pa. some 50 miles south of Vienna and floated down the Ohio River to Madison in Jefferson County, Indiana, where they settled. Part of Baldwin’s motivation may have been prompted by three consecutive bad years of crop failures in the Vienna region. A description of the crop failure suggests “the whole country was a stench in our nostrils and we could taste it in our mouths.”

Early settlers built flatboats and broadhorns and floated with the current down the Ohio River from Pittsburgh. Those traveling by the water route had problems at the falls of the Ohio at Louisville. There had to be enough water in the river so they could safely “shoot the rapids.” Their belongings had to be unloaded and carted around the falls then reloaded below the rapids. Generally, a pilot was employed at the falls or rapids to safely guide the boat through one of the three chutes and bring the flatboat or broadhorn safely into the lower river without dashing the boat into pieces. An early canal on the Kentucky side of the fall opened in 1811; river travel became less hazardous.

Details of that trip are available, through the writing of James B. Lewis. It shows a very religious side of Baldwin.

"My father was a Methodist and his Circuit Rider advised him to go to "Indiana Territory." On his recommendation he started in the fall of 1815, in company with Baldwin Clark and family. They purchased a flat boat at Weaver 12 miles below Pittsburgh, on the Ohio and when all was ready we were marched down to the river, My father and others united in singing and prayer committing themselves and their families to their kind Heavenly Father's care while on the river, and journeying to their new homes."

Further evidence of Baldwin’s religious inclination is shown in Lewis’ description that the families stopped for the Sabbath. "At Cincinnati, we stopped over the Sabbath. There was no wharf there then. Under the high bank was a steam saw-mill and when running the steam would escape, it looked to me, twenty-five feet high, and would whistle like one of the old fashioned hunter’s horn. From Cincinnati down we stopped at Fort Williams, now Carrolton."

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38 Ezra Thompson Clark’s Ancestors & Descendants, Robert F. Gould, page 102.
39 *Early History of Madison and Jefferson County*, page 22.
40 ibid, page 23.
41 The Connecticut Western Reserve, pages 1-2.
42 *Early History of Madison and Jefferson County*, page 25.
Family of Six On A Raft

One can only imagine two families floating down the river on a raft with all of their possessions. Polly and Baldwin had six children at the time of the move. The difficulty of the move only paints a more graphic scene of how difficult the trip would have been and why the families would feel the need to petition God's help so actively.

An Act of Congress established the Indiana territory in May of 1800, including much of what is now the Midwestern United States.\(^{43}\) Jefferson County was organized Nov. 23, 1810, having been settled about four years prior to that by George Logan\(^{44}\) and others who had stopped, rather than continue to float by on the Ohio River. The city of Madison was platted that same year.\(^{45}\)

In moving to Indiana, Baldwin and Polly were truly on the frontier. An 1818 census of the population of Madison shows that there were 774 whites and 47 blacks in the region with 144 families and 123 dwellings.\(^{46}\)

Baldwin's life in Indiana is best represented by his involvement with the Methodist church of the region. While there are no tangible land records to show that he ever owned property there; nonetheless, there are, some links to the region. One of those links was his association with Dr. Joseph\(^{47}\) Oglesby, an

William O. Clark
A Brief Profile

---Born 1817 in Madison, Indiana, seventh child in family.
---Named after minister who gives dress to family.
---Told of pending Black Hawk War by chief's son while in Plainfield, Illinois.
---Joins LDS Church in 1835.
---Goes East, to settle grandmother's estate, stopping in Kirtland going and coming.
---Works splitting fence to gain freedom to be part of School of Prophets.
---Becomes Elder at age of 18.
---Serves many missions for church, baptizing among others, Albert Carrington who would become apostle
---Rebuked by Prophet Joseph following speech in Nauvoo.
---Becomes world-wide temperance lecturer after leaving church fold.
---Runs for Congress twice on Temperance Ticket.
---Dies at age 94 in California.

\(^{43}\) Biographical & Historical Souvenir for the Counties of Clark, Crawford, Harrison, Floyd, Jefferson, Jennings, Scott & Washington, Indiana.
\(^{44}\) ibid., page 159.
\(^{45}\) ibid., page 177.
\(^{46}\) Items from early newspapers of Jefferson County, Indiana, 1817-1886, DAR, page 3.
\(^{47}\) This account shows his first name as Joseph, but it is clear that William was part of his name, if not the name that he went by, from family records surrounding the naming of William Oglesby Clark.
Dr. Oglesby joined the Western Conference of the Methodist Church in 1803 and after traveling Ohio, Illinois, Tennessee, and Georgia for six years, had located in 1809 in Madison as a physician. He subsequently entered the church's conference and traveled some 10 or 12 years. The description of Oglesby’s methods may show something about Baldwin and his religious inclinations. “He (Dr. Oglesby) was a man of great ability as a preacher, but too abstract and metaphysical to be popular.” According to Dr. Oglesby, he was not too abstract to have influence within the Clark household.

William O. Clark's biography claims that Dr. Oglesby offered Baldwin a dress if he would name his seventh child after him. When William Oglesby Clark was born June 25, 1817, the minister was true to his word. By the turn of the 20th century the dress was still a treasured part of the William O. Clark family collection.

The Methodist Episcopal congregation of Madison was undergoing a growth spurt when Baldwin and his family moved to the region. During the years of 1811 to 1817 there was a growing cry for the need of a place of worship. A site was chosen, and the building framed and the floor laid. With his carpentry skills, it is likely that Baldwin played a role in that construction. The 30 x 40 building featured a balcony across the south end of the room and split log benches with four legs driven into holes bored at an angle in the puncheon.

The church’s history also gives insight into a phase of life in early Indiana. Money was scarce in the new territory. The old Spanish dollar was universally used. Half dollars and twenty-five cent pieces (baits, 12½ cents) and five (6¼) ten cents pieces passed for 12 ½ cents or eight for a dollar.

It was while in Indiana, that Baldwin’s oldest daughter, Sally met and married William Cole, a tanner, born in Kentucky who had moved to Indiana in 1821. Sally appears to have never been a part of her young siblings’

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48 Historic Sketches of the M.E. Church in Madison, Indiana, page 1.
50 Historic Sketches of the M.E. Church in Madison, Indiana, page 1.
51 Early History of Madison and Jefferson County, page 22.
activities the rest of her life, except for a short visit by Laura in the 1840s. The couple had 13 children.

In Indiana, Baldwin again took a role in the church, though his service is not noted with enthusiasm by the Methodist account of that time. “Among the leaders of that day, we find the names of Brothers Botsford, Currestock, David Wilson, and an eccentric, but religious New Englander by the name of Clark.”

Baldwin’s eccentricities beg for more information but may have also led to some alienation within the congregation, thus prompting him to seek yet another new frontier.

Baldwin’s traveling partner to the new territory, Oliver Lewis, left a description of the religious atmosphere of that day which may have played a key role in the coming years of helping Baldwin and Polly Clark join a new faith. “In Methodism, there is no power to keep silent the laymen or the lay women and this subject under the head of Radicalism came to the surface in the early church and caused a rupture. Some of the church members questioned in this wise: ‘Shall not the laymen be allowed to preach and have equal rights with the preacher?’”

This sentiment, expressed about 10 years after Baldwin had left Indiana, could have been part of the thinking shared by Baldwin and his wife that nudged them into the LDS church in the years to come.

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52 Historic Sketches of the M.E. Church in Madison, Indiana, page 5.
This map of early Indiana shows that settlement of the Hoosier State started at the southern part of the state, and then went north. The Clarks lived in Indiana for three years.
The Growing Years in Illinois

Timothy Baldwin Clark stayed only a few years in Indiana before moving on, coming across the Wabash River to Illinois where life-changing events would occur and where his life would eventually end.

The Clarks moved to Illinois in 1818 and settled in Edwards County, just across the river from Indiana, halfway between Vincennes, Indiana and Mt. Carmel, Ill. Robert Gould’s book on the Clarks has the family moving in 1820 but property records in Lawrence County suggest the family moved in 1818, meaning they stayed in Indiana for only a few years.

The moving pattern that Baldwin had exhibited since leaving Connecticut really is seen clearly in his Illinois moves. Historical accounts suggest that the Clarks may have moved as many as eight times in Illinois, or as few as four. With county boundaries changing, it is possible they were shown living in a different county and township without having moved, in several cases. Unfortunately timeframes and dates vary greatly within recorded histories of where the family was and when. Recorded accounts have the Clarks living in Edwards County, Mt. Carmel, Lawrenceville, Farm Creek/Fort Clarke, Palmyra, Ottawa, Plainfield/Walker’s

The Clarks in Illinois
Tracing some of the moves
----1818. Family moves to Ruark Prairie in what was then Edwards County.
----1819. John Wesley Clark shown being born in Mt. Carmel, Wabash, Illinois.
----1823. Family shown in Lawrence County where Ezra T. Clark is born.
----1825-26. Family sells Lawrence County property.
----1828. Family moves to Tazewell County and Farm Creek, across river from Forte Clark, or what is now Peoria.
----1830. Family shown in Forte Clark, in Peoria County, in census.
----1830-1831. Family moves to Plainfield or Walker’s Grove.
----1833-34. Family moves to DuPage Township or Barber’s Corners, which was located in Cook County and is now part of Will County.

54 Ezra Thompson Clark’s Ancestors and Descendants, page 102. The property transaction is found on page 99 of the “entry book” of the Lawrence County Recorder’s Office of Land Records. Lawrence County Deputy Recorder, Bryon R. Lewis, explained that transactions in the entry book are records of government property patents granted to the very first owners of a new territory. In other words, T. B. Clark was the first U.S. citizen to possess the 80 acres cited in the book. This fact suggests that information on page 102 of Ezra Thompson Clark’s Ancestors & Descendants is erroneous meaning that Baldwin’s move to Illinois was in 1820, even allowing for the typographical error “1720”, where the date ‘1820’ is obvious from the context. This land record suggests that Baldwin Clark’s stay in Indiana may have been shorter than previously assumed, unless he just ventured in the new land long enough to make a claim and then returned to Indiana for several more years, something that is unlikely.
55 Land Entries in Lawrence County, Illinois, page 5. Timothy B. Clark is shown buying 80 acres in Section 26, Township 2, Range 13 on 7-30-1818.
Initially Baldwin and Polly moved to a region known as the “Ruark Prairie” in Edwards County. The Clark property is nine miles straight west and a half mile south of the present day location of St. Francisville, Illinois. At the time of the move the property was located in Edwards County but in 1821 the region was included in the formation of Lawrence County.\(^5\) The 1820 census shows Baldwin and eight other family members and also lists him under manufacturers and not agriculture, which suggests he may have operated a grist mill at that time.

In this region three sons\(^5\) were born into the family, including a redhead\(^6\) with blue eyes on Nov. 23, 1823, that Baldwin and Polly named Ezra Thompson Clark. He was the 10\(^{th}\) child in a family that still had eight children at home, besides him. He was named after his mother’s brother, Ezra, and his middle name may have been in honor of his father’s nephew.

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\(^5\) Early Illinois boundaries are shown in this enlarged 1816 map, which shows original Edwards County lines—which included at that time portions of Lawrence and Wabash counties. Family records show that Baldwin and Poly Clark had three sons in the region. John Wesley was born in Wabash County while his two younger brothers, Homer Baldwin and Ezra Thompson were born in Lawrenceville in Lawrence County, according to family records.

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\(^5\) History of Lawrence County, Illinois, page 1.
\(^6\) John Wesley, Homer Baldwin and Ezra Thompson Clark.
\(^6\) Hyrum Don Carlos Clark, page 1.
Thompson (son of John Clark) who was 17 years older than Ezra Thompson Clark.

While Lawrenceville is shown as Ezra’s official place of birth, it may be more historically accurate to list St. Francisville or Ruark Prairie as the place where he began his mortal life. The Clark home was roughly 15 miles from where Lawrenceville is located.

Preceding Ezra into the family were John Wesley and Homer Baldwin Clark. John Wesley is shown in Gould’s book as being born Feb. 4, 1819 in Mt. Carmel, Wabash, Illinois. That community may be listed as his birthplace simply because it was the closest municipality at the time. Homer Baldwin was born Sept. 30, 1821 in Lawrenceville. Gould’s book shows Baldwin as being from “Edwards County” when he appointed someone to be his attorney in 1821 in an estate matter involving his brother in Ohio.\(^{59}\)

An explanation for some of the variance in the records for the Clark family during the Illinois years can probably be traced to a simple clerical procedure. Often deeds were not recorded until property was paid for, not when the initial sale was made. In some cases the property ownership could have been transferred at the time of the recorded transaction, without the family moving from the land.

Baldwin Clark was very much a part of the development of Illinois. Colonization of the region took place from the southern part of the state, via the same Ohio River trail that Baldwin followed. And as the population grew, migrations northward took place. It seems likely that the Clark family had some links to Wabash County. Establishing that link, however, is a difficult one since all early records in that region were burned in a fire on April 8, 1857.\(^{60}\)

**Time In Wabash County**

One key municipality in early Wabash County was Palmyra, the county seat, but that municipality ceased to exist as a community by 1830 because it was located on “low ground, surrounded by sloughs and marshes, and therefore one of the more sickly portions of the west.”\(^{61}\) Besides the unfavorable physical location, the population shift westward caused by the growing English settlement in Albion soon created a strong feeling that Palmyra was

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\(^{59}\) Ezra Thompson Clark’s Ancestors and Descendants, page 103.

\(^{60}\) A. Charles Clark visited Mt. Carmel, Illinois to examine vital records that might show birth details of John Wesley Clark. The county recorder’s office had early plat books that included an original plat of Palmyra Town, which was important until 1830, laid out along the Wabash River. There was a fire which destroyed 32 years of deed records—including possible links of the Clark family to that specific region.

no longer suitable as the government center. A large settlement of Englishmen had settled in Albion in 1818 and shifted the population center away from the river communities, so that by 1831 Palmyra literally ceased to exist as shown in a number of documents.

It is probable that all three sons born to Polly and Baldwin were born at the same place---it is just the listings that vary.

The Clark homestead would have been on the fringe of the frontier, much as it had been in both Ohio and Indiana. Timothy Baldwin Clark was among the first settlers in the region.

Far off in the southwestern corner of Lawrence county, Illinois, is situated a gentle rolling plain, occasionally penetrated by minor tributaries of the Little Raccoon River that ultimately empties into the Wabash River, just south of St. Francisville, Illinois. This plain, called the “Ruark Prairie” by the early settlers, is an area of generally more prominent elevation than the surrounding countryside, though all are laced with fencerows, scattered groves and of course cultivated lands.

"After the War of 1812, the territory was up for settlements. The Shadrack Ruark family came from Geauga county, Ohio, in 1816, settled in the area...and in 1818 came the Solomon Keneipp family, and Solomon Keneipp’s father, Christian Keneipp. Another son of Christian Keneipp by the name of Andrew settled in Mt. Carmel area."62

The Ruark name is prominent in early Methodist history in the region, which probably had a bearing on Baldwin as well. Shadrach Ruark is shown in 1815 as preacher in charge on the Silver Creek, Indiana circuit. Later the same year his assignment to Silver Creek was invalidated and he was sent to the Tazewell Circuit. Later, in 1825, Baldwin sold 40 acres to Shadrack Ruark for $80.63

There seems to be a pattern to most of Timothy Baldwin Clark’s moves; involving his reliance on others to outline what he would find and where he might find it, before venturing there himself. In Ohio he followed the lead of his brothers; in Indiana he followed the lead of a circuit rider and in Illinois he seems to have consulted with ministers before almost all of his moves. At least this is the conclusion that most of the circumstantial evidence supports. Most of the information about the new frontier came in church circles, from

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62 Ruark Prairie, page 2.
preachers who had already pushed the new frontier forward as they looked to spread the message. Baldwin seemed to have absorbed more than just religious teachings in his associations with those ministers.

**Shown in 1820 Census in Edwards County**

Baldwin Clark is shown in the 1820 census of Edwards County, filed on April 2, 1821. Other key families in that record include Jacob Schrader (prominent in the early history of the M.E. Church in Lawrence County), Solomon Keneipp, Benjamin Sumner, John C. Ruark and Rezin Ruark.  

This Clark presence in the Edwards/Lawrence counties region proved pivotal for two of the older girls in the family. It was here where Myra Clark first met her husband John Sargeant and Laura Clark first met Morris Phelps. No details of Myra’s courtship are available but records show that she and John Sargeant were married Jan. 23, 1825, when Ezra was just two years of age.

Some details of Laura and Morris’ relationship have been recorded. Morris Phelps, a native of Kirtland, Ohio, went west to visit his Keneipp relatives in Illinois. It was while there that he met Laura, Baldwin and Polly’s third child. They fell in love and were eventually married April 28, 1826 by John A. McReynolds, a minister for the Methodist Episcopal Church.

There is also a reference to early schools in Lawrence County that could involve Polly Clark. The first formal schooling in the county was done in Luken Township in 1819, by a Mrs. Clark. The account says that class was held in her house. Since there is no first name reference it is impossible to be certain that it was Polly Clark. There were two other Clark families in the county’s early history. However one of those people, William Clark, from Pennsylvania, did not move to the region until 1820 and the fact that it was Polly who taught some of her boys at home in northern Illinois would suggest she was the likely teacher. There is another account, which claims that Morris Phelps was the first schoolteacher in the county, starting a school in 1820 when a log dwelling was converted into a classroom.

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64 A. Charles Clark saw the county’s census records during a personal visit to the recorder’s office at Mt. Carmel, Illinois on July 5, 2002.
65 Lawrence County Recorder’s Office Marriage Records—1821—1849, page 100
66 Valiant Hearts With Undaunted Faith and Devotion, page 3.
67 Most family records show the marriage date as April 12, 1826. This is an error. This was the date that a license was purchased, but not the date of the marriage.
68 Lawrence County Recorder’s Office Marriage Records—1821—1849, page 132.
69 Combined History of Edwards, Lawrence and Wabash Counties, Illinois With Illustrations Descriptive of Their Scenery and Biographical Sketches of some of the Prominent Men and Pioneers, page 161.
70 History of Edwards, Lawrence and Wabash Counties Illinois, page 162.
Most of what is known about the Clarks comes from church records. The church life that characterized the Clarks stay in Ohio and then Indiana was probably evident in their early years in Illinois as well. The Methodist Episcopal Church had an early presence in Edwards and Lawrence Counties with meetinghouses at Sumner, Bridgeport, (areas of the county near “Ruark Prairie”) Lawrenceville and Chauncey.\(^{71}\)

Lawrence County offered rich soil with well-wooded tracts along the streams. Game was also abundant and one resident who settled in the region in 1819 remembers killing between 15-20 deer a day.\(^{72}\)

In 1824, Baldwin went back to Ohio to help settle the estate of his deceased older brother, Joseph. It is probable that during this return to Trumbull County that he met Sanford Porter, who had sold property to Baldwin’s brother, Andrew.\(^{73}\) He also returned to Ohio in 1826 as noted on a quit deed as a witness in the sale of property from Nathan Clark to Elisha Booth. The impact of Baldwin and Sanford meeting would have eternal consequences on both families. It is also Sanford Porter’s account that is hard to fit into a working timeframe for the Clark family.

Establishing a link between the Porters and Clarks becomes important for a number of reasons in understanding the Clark history, some of which will be explained in detail in subsequent chapters.

Linking the two families together in a joint move to Tazewell County seems logical enough, until some facts are thrown into the mix.

One troubling detail from Gould’s book that makes it hard to link the Illinois history of the family together is his reference to Baldwin Clark being a resident of Palmyra in 1828 when his father-in-law granted Polly Keeler Clark, Baldwin’s wife, rights to land in Connecticut. Gould claims that Baldwin moved then to Fort Clarke and was shown there in the 1830 census.

**Pre-Arranged Move**

In 1828 the Clark family moved to an area near Peoria in Tazewell County per a pre-arranged agreement with Sanford Porter.\(^{74}\) Three different Porter accounts all use the term “pre-arranged” or “arrangement” for the move, suggesting it was the Clarks who had made the arrangement.

\(^{71}\) Atlas of Lawrence County, Illinois, page 2.
\(^{72}\) ibid, page 1.
\(^{73}\) Trumbull County Deeds, R, pages 316-17.
\(^{74}\) Porter Family History, Vol. 1, page 74
"We stopped at Farm Creek, and Mr. Clark bought a farm there. I did not like it very well, for I could see that many farms were deserted on account of that creek getting wicked in the spring, and pile up heaps of wood and deep sand on the farms after the crops had been up several inches. So I went farther up onto the edge of the prairie, and found a place that pleased me very well—about 40 acres covered with beautiful white oak—thrifty and good sized with a good road running from the Wabash to Port Clark—now called Peoria," Sanford Porter wrote of the move.

Porter's son, Nathan, details that the Clark family lived only four miles away. "After exploring the country for a short time, my father (Sanford) located on a piece of land a short distance from our encampment, together with Mr. Morris Phelps, son-in-law of Mr. Clark, before mentioned, who settled four miles distant on what was called Farm Creek." Nathan also said the joint move was arranged between the two families.

"We resumed our journey next morning. Crossed the Wabash River into the State of Illinois. Here we fell into company with Mr. Baldwin Clark, who had sold his residence, and through former arrangement, was awaiting our arrival so as to accompany us with his family on to Tazewell County in his state (Illinois), that being the place of our destination."77

**Two-Year Gap**

If the Porter accounts are accurate, there is a two-year gap of time for the Timothy Baldwin and Mary (Polly) Clark family that is hard to explain. Baldwin sold 40 acres of his Lawrence County property in 1825 to Ruark and the remaining 40 acres in 1826 to John Decker.

The two-year gap, which the land records point out between the sale to Decker and crossing the Wabash with the Porters per a pre-arranged agreement, leaves the inevitable question of where the family lived in this timeframe. It is possible that the family’s first move north in Illinois was to Ottawa, following a circuit rider’s advice. Such a move during the 1826-1828 timeframe would have exposed them directly to frontier too wild with Indians to ensure any domestic tranquility----thus forcing a search for a better arrangement----which it would appear Baldwin Clark was always prone to do. One reference supports this possibility. A Stevenson family history shows the family moving to Ottawa in 1825, which would fit within

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75 Sanford Porter History.
76 Nathan Porter Life Story, page 3.
77 ibid.
the two-year framework.\textsuperscript{78} Ottawa is located along the Illinois River and north of Tazewell County in what is now LaSalle County.

From Ottawa until the family appears in Tazewell County---probably late in 1828---being exact about the place where Baldwin and Polly lived is difficult. Gould's book shows Baldwin as being from Palmyra, Lawrence County when his father-in-law, David Keeler, died in 1828.\textsuperscript{79} It is possible this was simply a delayed filing or it is possible that the Clarks moved north to Ottawa, then south again to Palmyra to be in place for Porter’s arrival, and then to Central Illinois. A move from Ottawa to Tazewell County---further south would seem more logical.

Would Baldwin have moved there from Ottawa long enough to wait for Sanford Porter’s arrival about April of 1828? How would this have been accomplished and coordinated? By then Laura had been married two years to Morris Phelps and Rhoda had married John Cooper in January of 1828, so they had probably moved and settled in Tazewell County, where Sanford Porter finds them in summer, 1828. Besides the great quandary of Sanford’s statement about Baldwin and “previous arrangements”, there is also the curious reality that Baldwin’s two sons-in-law were the first two business partners mentioned by Sanford Porter, who was then about 12 years younger than Baldwin Clark and probably about 12 years older than Baldwin’s sons-in-law.

\textbf{Messenger Says to Move to Illinois}

There is another element of Sanford Porter’s life that is significant to the Clark family and the events that would follow between the two families. Porter was a man of great faith and had heavenly manifestations that greatly impacted his movements and his day-to-day life (one of which is listed in the footnotes of the next chapter). In Ohio, Porter had a vision in which he was told by a heavenly messenger to leave the region because he would never be able to sustain himself while there and was told to go to the “vicinity of Fort Clark, Illinois.”\textsuperscript{80}

Due to the nature of Porter’s heavenly experiences, he was likely to share it with someone who would appreciate and savor it. It is not unlikely that he found such company in Andrew Clark, Baldwin’s brother. Sanford and Andrew were neighbors for upwards to two years and given Andrew’s devotion to church life---partially evident in the story of all the work he went to haul the stone to the church, his involvement in church affairs and his prominent burial spot right behind the present Methodist church in Vienna—

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\textsuperscript{78} Stevenson Family History, Vol. 1, page 282.
\textsuperscript{79} Ezra Thompson Clark’s Ancestors and Descendants
\textsuperscript{80} Pages from History of Sanford Porter, pages 58-59.
it was probably sufficient enough to prompt confidence from Sanford Porter to share his visionary experiences. It is just as reasonable to then assume that Andrew would introduce his older brother Baldwin to Sanford Porter when T.B. came back to Ohio to settle an estate. That could have happened in 1824 or 1826. With Baldwin’s religious inclinations and interest he and Sanford could have readily struck up a strong relationship that could have included sharing Porter’s vision on central Illinois. The nomadic Baldwin Clark could then have felt impressed to share in the message of the heavenly messenger----that the Fort Clarke area of Illinois was a place where he could make a living and sustain his family. This could explain Baldwin’s move from the northern region back to the Peoria area and could easily explain the pre-arrangement mentioned so prominently by the Porters.

Besides Sanford Porter another key figure in most of the family’s moves in Illinois is Rev. Jesse Walker, a preacher for the Methodist Episcopal Church. As seems to be evident in Ohio and Indiana, Baldwin probably learned most of what he knew about prospective places to live from circuit riders. Rev. Walker was superintendent of the Fox River Methodist Mission in 1826 and went up from Peoria to the Chicago region for the purpose of preaching.\(^81\) The probable size of fledgling congregations and the timing suggest that Baldwin would have known Rev. Walker early on in Illinois---maybe as early as the time the family lived in Lawrence County. As Methodism began to spread in Northern Illinois, Rev. Walker established the Chicago Mission District, which covered the region from Peoria to Chicago, or in terms important to the Clark family from Tazewell County to Will County.\(^82\) Rev. Walker and the Baldwin Clark family had significant ties in Will County once the Clarks relocated to that region.

Also important to note is that Rev. Walker and Ruark had links to one another within the Methodist Episcopal Church and eventually preached together in the Chicago region.\(^83\)

Ironically it is a church record that provides evidence that Baldwin’s religious inclinations were held as passionately by his wife, Mary (most often called Polly) as by himself. She is mentioned in an early record of a Methodist congregation in Tazewell County, while her husband for some reason is not.

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\(^81\) History of Chicago From The Earliest Period to The Present, Vol. 1, page 288.
\(^82\) Growth of Methodism in Northern Illinois, page 173.
\(^83\) Pages from the Early History of the West and Northwest Embracing Reminiscences and Incidents of Settlement and Growth, and Sketches of the Material and Religious Progress of the States of Ohio, Indiana, Illinois and Missouri with especial reference to the History of Methodism, page 86.
“Some years after I had the pleasure of being at the dedication of the new brick church in Peoria, and Bishop Janes preached the dedicatory sermon; after which Dr. M’Neal read the history of the Church. He spoke of Rev. Joseph Arington as having formed the first class in Peoria. I could not but smile at the misstatement. This was in 1834. Nine years before, in the year 1825, Jesse Walker formed a class of sixteen members. I give their names: Jesse Walker and his wife; James Walker and wife; sister Dixon, the wife of the proprietor of Dixon town, on Rock River; sister Hamlin, and another sister, converts that Winter; Wm. Holland and wife; Wm. Eads and wife; Wm. Blanchard, Rev. Reeves M’Cormick and Mary Clark.”

Farm Creek Is Home
In Tazewell County it appears the Clarks lived in a region known as Farm Creek, on the east side of the Illinois River, opposite of Fort Clarke, which eventually became Peoria, Illinois. Other key families linked to Farm Creek are the Porters, Jonathan Sumner, Charles C. Rich and Hosea Stout, all of whom became affiliated with the LDS Church.

Little is known about the family's day-to-day life in Tazewell County other than that which was recorded by Morris Phelps. Phelps recalled, “The country was filled with Indians, but not very hostile more than to rob the few inhabitants of their bread and frequently steal our horses.”

The Baldwin Clark family is listed in the 1830 census at Forte Clarke in Peoria County. Again the question comes up about whether the family had moved yet again between 1828 and 1830, to be on the other side of the Illinois River in Peoria County or if clerical procedures were changed or other factors were involved.

Shortly after the census Baldwin and Polly pulled up their stakes and went north.

In moving north, Baldwin again moved into a region where Indians were the dominant population according to some historical accounts. But the tendency of those Indians to exploit the efforts of the early white settlers did not sit well with Baldwin Clark.

“From this place, Mr. Clark(e) removed to the Plainfield settlement, as already noted in 1830. This was before the Sac war, and the Indians,

who were quite plenty in the neighborhood, were friendly disposed, but exceedingly troublesome. They would go into the fields and help themselves gratuitously to corn, potatoes and anything they wanted without so much as ‘by your leave sir.’

In moving to Plainfield and the area known as Walker’s Grove, the Clarks were settling in an area described by another fellow settler as “being low, wet prairie, barren with impassible sloughs.”

This township is situated on a line of the old plank road, nine miles northwest of Joliet and thirty-eight miles from Chicago. It is watered by the DuPage River and other smaller streams running through it. It was first settled in 1830, by James Walker, Timothy Clark, Thomas Covell, Reuben Flagg, and others. Elder Beggs, and others, settled in 1831; and from this date the township was rapidly settled. In fertility of soil, abundance of timber and water, and in many other particulars, Plainfield Township ranks among the first in the State. Population in 1870, 1750.

On the plat of this map, in the eastern half of the southwest quarter of section 28, a house is shown in the southwestern corner of the property and the name “Clark Est.” written inside the boundaries of the property described. Just several rods north of the property is the southern bank of the DuPage river as it courses westward before beginning the northward bend, and then northeastern course that takes it past the western boundary of the village of Plainfield. This location puts it almost exactly five miles south of the village of Plainfield. Another small property in Section 34 carries the name of E. Clark.

William O. Clark claims his father, a carpenter, assisted in the building of the first log house in Plainfield, Illinois; in 1829 (this date would more likely be 1830) and that he built the first frame house in the little lake port in Fort Dearborn, which would become the City of Chicago. Baldwin also helped to build the first church in the little hamlet on the south bank of the Chicago River.

Life on the frontier had its drawbacks. One of the elements missing in northern Illinois that the family had enjoyed in Tazewell County was the presence of a mill. In a Will County history, Barrett Clark said that when his

86 Will County Bicentennial Commemoration Edition of History of Will County, page 481.
87 ibid.
88 ibid.
89 All the above information was collected by A. Charles & H. Dianne Clark on a visit to the Plainfield City Public Library on July 19, 2001.
family moved north the nearest mill was 130 miles away, ironically in Tazewell County. This distance proved to be trying at times for the family. Baldwin would buy grain in Tazewell County and have it milled there to save time and expense, rather than transporting a product south to the mill. On one occasion, he miscalculated the seasons and situation.

"His (Barrett’s) father went there once to mill---bought grain there to save hauling it both ways---and the “rainy season” setting in, the waters arose (there were no bridges) and as a consequence, he was gone six weeks. His family, in the meantime, had to live on potatoes, and by pounding corn in a kind of mortar, which was sifted and the finest of it was made into bread, and the coarse into hominy."

The biggest problem, however, according to Barrett, was the heavy influence and presence of Indians in the region. Eventually it would lead to another move for the family.

One other key incident that occurred during this time was the birth of Baldwin and Polly’s 12th child, a boy they named Isaac. The infant died shortly after childbirth. Isaac, referred to as Albert in a Will County history, was the first recorded death among early settlers of Walker’s Grove.

**The Black Hawk War**

The second year the family lived in Will County, war broke out between the Indians and the new settlers. Timothy enlisted in the Black Hawk War of 1832 with two of his sons, Barrett B and David Keeler, and a son-in-law, John Cooper. William O. also claims to have had a small role in the conflict, though he is not shown on war records as a participant. War records show that the Clarks and John Cooper served as privates and enrolled in Cook County.

When the family moved to Northern Illinois, William O. used to fish for pickerel in the DuPage River with the son of Shabbona, one of the Black Hawk Indians chiefs. Once while they were fishing together the son disclosed that the Black Hawks intended to attack white settlers.

"Willum, there is going to be trouble; the chiefs are angry because the white traders have robbed us of our inheritance and ship whiskey up

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91 History of Will County, page 481.
92 ibid.
93 ibid.
94 Will County History, page 486.
95 Perry A. Armstrong History, page 698.
96 Black Hawk War Veterans Database Search.
William O. said he did not believe what he had been told. The next week Baldwin sent William O. and his brother, not specified which one, to “break prairie” when he heard the screams of terrified women and children. It generated immediate action. “We knew the Indians were on the warpath. Realizing that a war party was approaching, it was but the work of a moment to hitch the team to the wagon and hasten to the relief of the women. A load of frightened humanity was soon gathered, and the team started for the Stephen Beggs (a Methodist minister) farm, which was hastily fortified. I can remember going toward Ottawa to get a load of women and children and of bringing them to Fort Beggs,” William O. wrote.98

Despite the evacuation from Ottawa, not everyone heeded the warning. William O. said a drunkard preacher came to the fort, and despite his urging

98 ibid.
and that of others, started out the next morning through the country, saying the Indians were his friends. Shortly thereafter his head was found elevated on a pole.\textsc{99}

After that incident, William O. said people evacuated Fort Beggs and went to Fort Dearborn.

William O.’s experience is similar to something that happened to his older brother, Barrett. During the most perilous times of the conflict, Barrett went from Plainfield to Ottawa (as former residents of Ottawa, he would clearly know the territory) with a team of provisions, with a guard of only four men. They made the trip in safety, though several hats were found along the trail pierced by bullets, whose wearers had been murdered by Indians.\textsc{100}

After the evacuation, William O. joined in a company with his father and brothers and brother-in-law to take part in the Black Hawk War. Because of his age, William stayed in Fort Dearborn during the entire conflict, ready to fight in case of a confrontation----which thing never occurred.\textsc{101}

The Clarks, Coopers and Phelps would have been part of the evacuation to the fort. Baldwin’s grandson, William M. Cooper, was the first white child born in Chicago (son of Baldwin’s daughter Rhoda and her husband John Cooper.)\textsc{102} Ezra would have been only eight years of age going on nine at the time of the conflict.

Built initially in 1808, Fort Dearborn had two blockhouses, barracks for officers and soldiers, parade grounds, a garden, stables, an armorer's shop and was protected by two wooden walls. It was rebuilt in 1816 and thereafter was occupied by United States troops for twenty-one years. In 1837 it was abandoned but the fort stood until 1873.\textsc{103}

The Black Hawk War began soon after the Sauk Indians, led by Black Hawk, faring poorly in Iowa where the government had moved them, re-crossed the Mississippi River and moved back to their former cornfields to plant a new crop. As tensions mounted, panicky settlers killed two Indians seeking a parley and bearing a white flag.

Black Hawk, enraged, began killing white settlers. Sauk followers of Black Hawk were massacred at the mouth of the Bad Axe River in Wisconsin by

\textsc{99} ibid, page 133.

\textsc{100} Will County Bicentennial Commemoration Edition of History of Will County, page 481.

\textsc{101} Journal of History, Vol. 6, No. 2, page 133.

\textsc{102} A Biography of Ezra Thompson Clark, page 2.

\textsc{103} A Chronological History of Chicago: 1673-Compiled by Chicago Municipal Reference Library, City of Chicago,
Illinois militia led by General Henry Atkinson. Old men, women, and children were all killed without regard for pleas of mercy or white flags.

Black Hawk, deserted by his Winnebago allies, surrendered, thus ending the Black Hawk War.\(^{104}\) Black Hawk was captured in Wisconsin and signed a treaty and surrendered to the United States government a large tract of land. Later he remarked: “Little did I think when I touched the goose quill, that I was signing away the graves of my fathers.”

After the war, Timothy Baldwin started the first stage line in the district, which ran from Chicago to Ottawa, through Plainfield. It is not clear how long he operated the business.

Baldwin also continued his heavy involvement with the Methodist Episcopal Church. He probably moved to Walker’s Grove specifically because of Rev. Walker and also became well acquainted with Rev. Stephen Beggs. On one occasion Rev. Beggs thought it necessary to provide some extra provisions for Methodists and others who would congregate there on occasion.\(^{105}\) He had Timothy B. Clark haul a load of supplies to the region to meet the need.\(^{106}\) Rev. Beggs would be a pivotal man in the life of William O. Clark, suggesting a very close relationship to the family.\(^{107}\)

It was Rev. Beggs who gave the following description of early religious life in the region, which included the Clark family:

"I add a few more reminiscences of Chicago. Early in the spring of 1834, brother Henry Whitehead and Mr. Stewart contracted with Jesse Walker to build a small but commodious house of worship, on the north side of the river, on the corner of Water and Clark streets. Father Walker and the local preachers occupied it every Sabbath alternately. In looking over the annals of Methodism found here and there in books, in my own experience, and in the relation of the experience of others to me, it seems as if God had sifted the whole inhabited region of North America, and selected the choice spirits..."

\(^{105}\) History of Will County, page 237.
\(^{106}\) History of Chicago, Vol. 2., page 366
\(^{107}\) Journal of History, Vol. 6, No. 2, page 132. William O. says he was 14 when he took the temperance pledge from Rev. Beggs. “Through all the vicissitudes of life our friendship grew stronger as the years passed,” William O. said of the minister, who died at age 94 in September, 1895.
therefrom, with their iron constitutions, to plant and cultivate the tree of Methodism in the West."\(^{108}\)

### Lays Out Road For Chicago

Besides his religious link to early Chicago, Baldwin Clark would earn a small part in the historical account of the city in another way while in northern Illinois. In March, 1831, Cook County was organized, and at the first meeting of the county commissioners held 6 June, 1831, Timothy was appointed with Elizah Wentworth and R.E. Hancock to locate a road from the town of Chicago to the west line of the county, while three others were appointed to lay out a road from Chicago to Hickory Creek. \(^{109}\) These were the first two roads to receive official recognition in the village of Chicago. The County Commissioners ordered that a road be viewed" from the town of Chicago to the house of B. Laughton, from thence to the house of James Walker\(^{110}\) on the DuPage River, and so on to the west line of the county, and that Elijah Wentworth, R. E. Heacock and Timothy B. Clark should be the viewers."\(^{111}\)

Baldwin’s role in early Chicago would go beyond that, but not to the point of having a street named after him\(^{112}\), as suggested in William O. Clark’s biography.

Following the Black Hawk War, Baldwin was offered property in the region. Barrett, Baldwin’s sixth child, says his dad bought a lot from a man named Selvey at the corner of Canal and Madison Streets for $53.\(^{113}\) But the book outlining post-war Fort Dearborn also suggests that Baldwin’s confidence in others cost him dearly. “But being one of those easy, confiding men, he strove to accommodate everybody, and, as a consequence, lost all his great property. He died near Aurora, quite poor, and has a son\(^{114}\) in this country who works as a farm laborer,” the account says.\(^{115}\)

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\(^{109}\) History Of Early Chicago Modern Chicago And Its Settlement Early Chicago, And The Northwest, page 117.

\(^{110}\) It is possible that James Walker and Rev. Jesse Walker, one of the first residents of Walkers Grove, are the same person or could be brothers, as suggested by their presence in the Tazewell County congregation.

\(^{111}\) History Of Early Chicago Modern Chicago And Its Settlement Early Chicago, And The Northwest , page 365.

\(^{112}\) Journal of History, Vol. 6, No. 2, page 133.

\(^{113}\) Will County Bicentennial Commemoration Edition of History of Will County, page 529.

\(^{114}\) The suggestion that David Keeler Clark was so poor as to have to work for others is a stretch. David owned up to 350 acres of land at one point between Will and DuPage counties, according to Ezra Thompson Clark’s Ancestors and Descendants, pages109-110.

\(^{115}\) ibid.
If the account is accurate, the son would likely have been David Keeler Clark, Baldwin’s fifth child, who died in 1850 after being struck by lightning and lived in northern Illinois his entire adult life. The account would also match a description of Ezra T’s careful business dealings later in life, which suggest that he would never issue a note without security, because his father had been burned in similar circumstances.\footnote{116}{Biography of Ezra Thompson Clark, page 47. “He (Ezra) had learned from his father’s experience to avoid the signing of notes for others. The dilemma of his father’s financial condition, on this account, affected him greatly.}

**Turns Down Property in Chicago**

There is another account of Baldwin being offered property along the lakefront in the soon-to-be community as well, but thinking the better of it.

“Timothy B. Clarke settled here this year, as noticed in the history of Plainfield Township; and his son, B. B. Clarke, of Lockport, still owns a portion of the land to which his father then laid claim. The elder Clarke was a soldier in the War of 1812, and also during the Black Hawk War. He was at one time offered the School Section in Chicago, which embraced the lot on which Field & Leiters’s wholesale house now stands, at $18 an acre. But it was a low, swampy marsh, thickly set in willows, and during a large part of the year impassable to a horse and Mr. Clarke had little idea that it would ever be worth the taxes.”\footnote{117}{Will County Bicentennial Commemoration Edition of History of Will County, pages 530-531.}

Following the war, Ezra’s brothers, Barrett and David, were given an allotment for their service. Barrett told of taking a load of ponies into the Chicago area to sell, only to encounter a unique Indian problem.

“Mr. Clarke (Barrett) tells the following incident of the early times: He and one of his brothers (probably David) took a lot of ponies to Chicago, for the purpose of selling them to the Indians when they received their stipendiary remuneration, as William Micawber would put it, and stable accommodations being more meager then than now in the Garden City, could find no barn in which to put their stock, were forced to turn them loose in a lot. Hearing a racket among them during the night, his brother went out to learn the cause, when he found an Indian trying to get them out. Without a word, he fell upon the savage with his big horse-whip, and the faster he ran the faster he rained the blows upon him, the Indian indulging in the guttural Ugh! Ugh! Every jump. Arriving at the fence, he made no effort to climb it in the ordinary way, but scrambled to the top and fell over on the opposite side. This caused them some alarm, lest he should return with assistance, but the night passed without molestation.”\footnote{118}{ibid, page 482.}
What is clear about Baldwin Clark is that he used his military privileges from service in both the War of 1812 and the Black Hawk War to his advantage in finding access to property----often given as a reward for wartime service.

Baldwin had a soldier’s claim to land in the Military District lying between the Illinois and Mississippi Rivers, and had bought the claims of other soldiers to land there, according to one account. He sold a quarter-section of land in this military section for $75, and took pay in augers, which next to the ax, was the principle implement used by the pioneer.\(^{119}\) His ability to wheel and deal is something that Ezra must have taken special note of, because he became quite proficient in the art later in life.

Robert Gould's book claims that Indian problems forced the family to relocate from Plainfield to DuPage Township, which was then Cook County and is now Will County.\(^ {120}\) More accurately the move would be described as from the Town of Plainfield, or Walker's Grove, to DuPage Township, or Barber’s Corners. The move to Barber’s Corners, however, did not occur until 1834.\(^ {121}\) Ironically it was Barrett Clark, who just a year later bought some of the property his family had evacuated, thus holding on to what would later become identified as the “family homestead.”\(^ {122}\)

### Three Months of Schooling

Education was not amply available in the new territory and not as important as the day-to-day work that was part of their lives. Ezra and his brother William O. were exposed to approximately three months worth of home school from their mother.\(^ {123}\) It would prove to be the extent of Ezra's formal schooling.

It was while in northern Illinois that the Clarks came in contact with the Church of Jesus Christ of Latter-day Saints, which would have such a dramatic impact on the comings and goings of the family in the years and decades to come. Even with that, however, the Clarks maintained a northern Illinois presence through most the century.

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\(^{119}\) ibid.

\(^{120}\) Ezra Thompson Clark Ancestors & Descendants, page 103.

\(^{121}\) History of Will County, page 481.

\(^{122}\) ibid, page 732.


How the Clarks Came to Join the LDS Church

A letter started the whole process.

Early in the summer of 1831, Morris Phelps received a letter from his home region of Kirtland, Ohio, telling of a new religion that emphasized a prophet and had a new book of scripture.

Phelps, who had married Laura Clark—third child of Timothy Baldwin and Polly Keeler Clark—was visiting his former neighbors near Peoria, Illinois, when the letter came. The letter’s contents reached into his core and touched him.

"She wrote concerning a new book called: ‘The Book of Mormon’ that was translated from writings on plates—said to be done by the gift and power of the Holy Ghost. The plates were of pure gold, found by the direction of an angel in [New] York State. Several families had moved on to Morley’s farm and had commenced a new Church, and this was under the direction of a Prophet. Very respectable men and women had joined their Church such as Isaac Morley and Edward Partridge. They had all things in common among them. Several preachers will soon leave for the West; perhaps you may see some of them." 

Who wrote the letter remains a mystery. One account has Laura writing the letter to her spouse, but that seems dubious given her lack of experience in Kirtland. The two had met in Illinois and spent their married life in that region. More likely it was written by a sister of Phelps who still lived in Ohio that could have been forwarded by Laura. Regardless, the letter hit the inner core of his soul and opened up parts of him that were sealed before hand.

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124 The visit was probably related to having wheat ground or some other substance processed at the gristmill in Tazewell County. As explained in an earlier chapter the closest mill for the Clarks and other residents of Plainfield, when first moving to Northern Illinois was in Tazewell County.
126 Valiant Hearts With Undaunted Faith and Devotion, page 4.
A former business partner, Sanford Porter, had shared portions of a vision he had earlier in his life where the Lord had indicated that the true religion


“Perhaps a sketch of my religious tendencies in my early manhood, and before being converted to the Mormon faith may be interesting to some of my descendants. Although my children and grandchildren are most all religiously inclined, I am inclined to think they did not inherit it from their grandfather. Prior to a few years before I joined the Mormon Church, I was very near, if not quite, an atheist or infidel. I believed in what I could see and feel and maintain that there was no life after death. I looked upon all churches as a scheme of ministers to make an easy living by plying their trade on the minds of the ignorant, and weak-minded. But about the time Mormonism was revealed—though I had heard nothing of it at that time, I became disturbed in my mind, and something was telling me there was a God and a life after death. I pondered upon it, and then tried to put it from my mind, but it would not leave me. I did not speak of it to anyone—nor could I satisfy my own mind as to any cause why I should be thus disturbed in my ideas of atheism. But I realized that some unseen power was holding a stubborn argument with me upon the existence of a God, and a life after death; and while I became so much disturbed as to break my rest. While at work, it would be continually on my mind, and after my family were all asleep, I would get up and walk the floor, and at last I came to the point of extreme, and I spoke out in an audible voice and said, ‘Oh! Is there a god? If so may I know the way that is right?’

“And then, I was answered by an audible voice which said, “There is a God, and three times this night thou shalt know the way that is right, and thou shalt doubt no more.” The voice was a mild one, but it went through me like a shock, and I trembled in every limb, but in a few minutes, I gathered myself, and I thought someone had learned of my state of mind, and had been standing at the door and heard me speak, and had answered me in these words, thinking I would believe it was a supernatural being that had spoken. So I opened the door. A light snow had fallen, and then cleared away. It was light enough so anyone could be tracked, but a track of anything could not be seen. So I went back into the house, thinking someone may have gotten into the house and sprung a trick on me. Then I lit a candle, and made a thorough search, but I found no one, so I seated myself before the fire to await developments. I knew I heard an audible voice and understood plainly the words “three times this night,” and it filled me with fear to hear it again, that I might be overcome, but I waited a while, and all was quiet, so I thought I would lie down and rest while I waited. But my head had no sooner touched the pillow than I was caught away from things of the earth. Whether I was in the body or out of the body, I could not tell, but I felt of myself, and said, “It is no dream. I am awake.” But a guide was with me, and we passed through a cloud of darkness. Then we came to a world of light, and the light surpassed the light of the large body of light. The body of light reached up so high I could not see the top, but close around the large body of light were many people, and they were all bowing to the big body of light in an attitude of worship and praise. And their countenances showed they were most happy. They were in pews or boxes formed like honeycombs. The sides of one formed the sides of the others. In those that were occupied there was a male and a female. There was none with a single person in. Some were empty, and behind the first circle was another large circle of people who looked happy, but not so supremely happy as the first, and they also were in an attitude of worship and praise, and still farther back from the second were the third host of people. But they were in darkness, and in torment, so much so that they were wringing their hands, and going into contortions of bodily pain, until I turned from the sight.

“Then I asked my guide what the body of light was that seemed to be filled with moving life, and he said, “It is God. And I asked him who the people were that were so happy, and he said, “They are those who have kept the commandments of God, and have gone through great trials, but have proved faithful. Then I asked, “Who are those that are in darkness and in such torment?” He said, “They are the commandment-breakers and doers of all kinds of sin.” Then I asked if their torment would ever have an end. He quoted scripture in answer to all my questions, giving chapter and verse. Then he said, “There is no true Church upon the earth at the present time.” Then I said, “Will there ever be a true Church?” He said, “There will.” I said, “Will I live to see it?” He said, “You will.”

“Then my guide said, “Let us go.” Then I looked back the way we came and saw only darkness. Then I said, “Oh, let me stay.” He said, “You are not good enough.” Then I said, “Will I ever be any better?” He said, “You will.” Then he said, “When your work is done on earth, you will occupy this mansion, pointing to one by which we stood. Quoting scripture again, “In my Father’s house there are many mansions,” etc. Then he said,
of God was not on earth and that it would be restored at some point in his life. That vision seemed to have greater bearing on the events that would unfold in the coming weeks. Porter considered himself almost an agnostic at the point of the vision.

Porter and Baldwin Clark had a relationship that probably started in Trumbull County, Ohio, and Sanford apparently shared this insight and view with others, and influence of that would weave its way into the conversion process of Baldwin and several of his children.

Phelps noted of Porter’s vision that it left him troubled. “In the rehearsal of this vision I discovered an honest sincerity that he had seen a vision. I was in more trouble of mind than before. I read the Bible much, yet my mind was veiled and I was afforded no relief. My mind about three-and-a-half years was thus afflicted.”

The contents of Morris’ letter were shared freely with Porter and a neighbor, Charles Rich, both of whom reveled in the possibilities the communiqué outlined along with Phelps.

**Letter Leads to Tears**

“Reading of this new Church and a Prophet created such a curious anxiety, mingled with joy, that I could not refrain from weeping,” Phelps records. “The next day I read the letter concerning the New Book to Charles C. Rich. He was anxious to learn more concerning the New Book, the Church, and the Prophet. Several years after, he spoke of the peculiar sensation of feeling that penetrated his whole system, that made his spirit buoyant and full of joy, but he knew not what it meant. He said, ‘But I know that it was the Spirit of God testifying to me of the truth of the Prophet and the Book of Mormon.’

“I also read the letter to Mr. Porter who was enthusiastically overjoyed. I having been acquainted with Edward Partridge and Isaac Morely from a boy and must write to them for further information of the Book of Mormon and

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“Now when thou art converted, then strengthen thy brethren,” to which I replied, “They will not believe me if I should” to which he replied, “What is that to thee? Do as thou art bid. Some will believe.”

“Then the guide said, “Come let us go.” So we went back through the darkness, and I came to a full sense of realization with a pricky feeling all over my body, but only for a short time until I was carried away again and shown the order of the spiritual life, and what mortals must do to gain an entrance into our Father’s kingdom—and as the voice had said, three times that night I was shown the things of heaven and told the way that was right, that I need never doubt more, and so it has ever been since that time.

“I am convinced that if I lose my inheritance in the Kingdom of God, it will be by my own negligence.”

the Prophet.”

Porter’s journal shares a few more details about the letter in regards to spiritual gifts that were not recorded by Phelps. “They said they had a prophet and apostles, as they had in ancient days, and they had the same gifts that the ancients had...”

The sequence of events that followed receipt of the letter suggests that it was written by his sister in Kirtland, who was not only eager for her brother to hear detail of the new religion, but also to test it for himself. Such a possibility would speak volumes for the regard that the family held for Morely and Partridge and for the curiosity that the church had stimulated in the Greater Kirtland region.

In Section 52 of the Doctrine and Covenants, the Lord, through the Prophet Joseph Smith, called for the building of Zion in Jackson County, Missouri, and called missionaries to make their way to Zion, “preaching along the way.” In verse seven the Lord instructs Lyman Wight and John Corrill to take their “journey speedily.”

Section 52 was given to Joseph Smith June 7, 1831, and by July of the same year Elders Correll and Wight made their way to northern Illinois and the Plainfield region where they found a small group of people who were receptive to the message. Plainfield is located on the DuPage River, nine miles northwest of Joliet and thirty-five miles southwest of Chicago. Plainfield was very sparsely inhabited. The first real settlement of white men took place in 1830

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130 Journal of Sanford Porter.
in the region, and Baldwin Clark and his family were among those few white residents in the territory.  

The fact that Wight and Correll made their trek to Missouri through northern Illinois to Will County, directly to the place where the Timothy Baldwin Clark family resided along with the Coopers and Phelps, suggests the meeting was anything but coincidence.  The added possibility of such a sparse audience in northern Illinois only enhances that possibility.  Perhaps the person who had penned the original letter had shared an address or location, so that Correll and Wight had a specific destination in mind.

In July of 1831, Phelps records this account of meeting the elders of Zion.

“I returned home early in July and faithful to my promise went to writing my letter of inquiry.  As I finished I saw two men passing through the field on foot in traveling costume, knapsack and valise on their back.  About the same instant a man on horse appeared and rode up to the house, who I readily recognized to be James Emmett.  After passing the customary compliments of the day he inquired whether I had seen what was called The Book of Mormon.  ‘No sir, only heard of it by a letter.’  Taking the Book of Mormon from his pocket and gave it to me I saw it was the Book.  He further said, ‘those two travelers are Mormon preachers.  May they preach at your home?’  ‘Certainly.’  They were invited in:  when all told about twenty souls.  They preached in the evening and the next morning at ten o’clock.  In the afternoon they baptized Mr. Emmett and ordained him an Elder.”

The elders did not stay in the region very long, after baptizing Emmett.  They left the next day, but not before getting a significant piece of paper from Phelps.

Letter of Introduction

Porter’s vision apparently left Phelps eager to see how his friend, a former business colleague, would react to the message.  He wrote a letter of introduction for the elders and directed their efforts south to Tazewell County and Sanford Porter.  When Baldwin Clark had moved to Farm Creek both John Cooper and Morris Phelps had been business partners in a sawmill with Porter in the region for a brief time.  One historical record notes that upon hearing of Porter, Elder Wight prophesied that the man would hear the gospel and join the church and return to baptize people there.

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131 History of Will County, Illinois, page 21
132 Valiant Hearts With Undaunted Faith And Devotion, pages 4-5.
133 Porter Family History, page 75.
“We shall baptize Mr. Porter and ordain him an Elder, and he will come here four weeks from today and will preach here and will baptize all four of you.”\textsuperscript{134} The prophecy was given in front of both the Phelps and Cooper families.

Porter did join the church as Wight outlined, but only after again receiving a heavenly prompting about his need to join, on the day both Wight and Correll were scheduled to leave the community.\textsuperscript{135} Charles C. Rich, who would later become an apostle, joined the church the next year.

**Elder Porter Visits The Clarks**

Shortly after being baptized, Porter was called on a mission in the vicinity of his home and he traveled north, approximately 60 miles, where he preached the gospel to members of the Clark family in the company of Jonathan Sumner. This time Morris and Laura Phelps and John and Rhoda Cooper joined the church.

Sanford’s son, Nathan, gives a few glimpses of the missionary effort in his journal. He writes of a church meeting in which his father was called to preach the gospel and then of the subsequent missionary effort.

“"My father being in attendance was much pleased to know that he was not left entirely alone to set forth and defend the gospel he had embraced, and more so, as Mr. Sumner was a former neighbor and intimate acquaintance. They were instructed to unit their labors together preaching the gospel in the country round about for a season until the land of Zion should be designated, which was the object of their mission to the western boundaries of the State of Missouri, in connection with the Prophet Joseph Smith and others. My father

\textsuperscript{134} Valiant Hearts With Undaunted Faith And Devotion, page 5
\textsuperscript{135} Porter Family History, Vol. 1, pages 86.
returned to his home rejoicing in the light and liberty where in he now felt free. His whole soul seemed to be fired up by the Holy Spirit, which he now took for his guide. Thus he went forth with his fellow laborer whether so ever they were led.

“After laboring a short time in the neighborhood around, they felt impressed by the Spirit to take their journey in a northern direction. Thus they went forth pursuing this course until they came into the neighborhood where Mr. Baldwin Clark and Morris Phelps resided, of whom I have before made mention, being some 60 miles distant. Here they labored a short time, baptizing Mr. Phelps and wife, brother-in-law John Cooper and wife, with several other families whom they organized into a branch of the church and returned home to rest for a season.”

The visit would suggest that Baldwin and his wife Polly would also hear the message from their former travel partner, but despite conflicting reports, it appears they did not join. One of Porter’s accounts says Baldwin was baptized in 1831, while another key church document lists 1832 as his baptism date, but most data and evidence points to a baptismal date in 1835.

The parents of 12 children, Baldwin Clark was 53 years of age at the time of his first contact with the church, and his wife Polly was 45 with a number of children still at home. Children at home included David Keeler, Barrett Bass, William Oglesby, John Wesley, Homer Baldwin, Ezra Thompson (then just eight), and Mary Ann Clark. Of those children all but David and Barrett would join the church. The 12th member of the family, Isaac Clark, had died only months before in September of 1830.

Several months after preaching the gospel in Will County, Porter met missionaries en route to Jackson County who informed him that it was the Lord’s will that members should gather to Zion there. He informed the greater Clark family, and on Dec. 1, 1831, the Porters, Phelps, Coopers and Emmett, William and John Allredge and a Mr. Berry all headed south for Missouri.

The record of dealings between Baldwin and his in-laws in Missouri goes silent for several years. It is clear from their moves in Illinois that the Phelps’ had lived close to their in-laws from their April 28, 1826, marriage.

and that the Coopers, who were married in 1828, had done the same, previous to their relocation to Missouri.

The fact that two of his daughters and two of his sons-in-law joined the church must have put Baldwin in an awkward position in regards to the community they subsequently left and with his own minister and church.

**Religious Family**

The Clarks were a family of religious tradition, even without the church, however. Baldwin and Polly both had extensive religious links. Baldwin had been actively involved in church events in Ohio, Indiana, and Illinois. One account lists Baldwin as a deacon in the church in Illinois.

“My remembrance of what I have heard my parent’s say of Timothy Baldwin Clark is that he was kind-hearted, generous, and of a religious mind. He was a deacon in the Methodist Church and maintained a religious atmosphere in the home,” Edward wrote of his grandfather.¹⁴⁰

Historically it is possible the Clarks had contact with other church people before they saw the missionaries again in 1835.

A Will County history claims Joseph Smith was in the region in its infancy.

> "Joe Smith, “the Mormon”, preached as early as 1831, at the “Point,” and among the first converts to Mormonism were Messrs. Emmitt and Berry."¹⁴¹

Such a claim was probably generated more by rumor than by fact, as the Prophet Joseph is not shown in the Illinois region during that timeframe.

When Zion’s Camp was organized in 1834, Hyrum Smith and Lyman Wight traveled north to Ann Arbor, Michigan, then west-southwest to Elkhart, Indiana. From there they proceeded westward, passing south of the shore of Lake Michigan, until they reached Ottawa, Illinois. One mile below Ottawa they crossed the Illinois River and then turned southwest to Tazewell County, where according to author L.O. Littlefield, “we camped at the home of a Brother Rich, father of C.C. Rich.”¹⁴²

¹⁴² “The Prophet Joseph Smith in Zion's Camp”, Juvenile Instructor 27 (1892), page 56.
Hyrum Smith in Will County

Hyrum may have been confused with Joseph historically in the Will County history, though the three-year difference would be hard to explain. It is possible that Wight may have remembered the territory, and it is not out of the realm of possibility that a return visit to the Baldwin Clark home may have been part of the trek. Ottawa was also Clark territory, which only adds to the possibility of seeking some refuge or hospitality at a familiar place along the way.

Another Will County history suggests the region was well acquainted with Mormonism and its ministers.

"A Methodist Church was built at Barber’s Corners, some years after the erection of this, but of it we could not learn much...The Mormon doctrine used to be promulgated throughout this township pretty extensively by the Elders of that faith. Mr. Strong says the first Mormon sermon he ever heard was preached at Plainfield, in a little while after he came to the county. A great many prominent people embraced the faith and some even went to the Mormon settlement at Nauvoo, This, however, was before they adopted that brand and liberal platform, allowing a man all the wives he could support; and, when this wholesale measure was adopted, many of the more sensible become disgusted and threw off the rotten yoke of Mormonism forever, which a few still clung to their idols, following the Prophet’s fortunes to Salt Lake City."  

Whatever the traffic pattern of Mormon elders in Will County, several years passed before Phelps and another former Illinois neighbor, Charles C. Rich, felt compelled to take the gospel north to Illinois and the home of the Clarks. This was in the spring of 1835. The mission was initiated in March during a difficult season, and the pair traveled 133 miles in five days to an area that was still described as thinly populated at the time.

Rich records that he baptized three people on the trip, including Father Clark. The title bestowed by Rich in his account of Father Clark is something that would become synonymous with Baldwin Clark the rest of his life. William O. Clark was baptized by his brother-in-law, Morris Phelps, in the DuPage River on April 12, 1835, during the same mission. It appears this could have been the baptismal date for Baldwin and Polly as well as William O. and several of his siblings.

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143 Will County Bicentennial Commemoration Edition of History of Will County, page 534.
144 Mormon General and Western Frontiersman, page 48
145 ibid.
Rich’s account also shows a pragmatic part of his character and of the man he baptized.

While in the region, he proselyted among non-Mormons most of the time and also gained experience working with the Saints. He planted corn and cut potatoes with Baldwin Clark and helped Father Clark plow some potatoes, and hoed potatoes for Brother Donty.  

It appears that circumstances and persistence had prepared the family to join the faith, but there could have been another factor in the timing of the baptism of the family as well.

**Close Relationship With Minister**

In northern Illinois, Baldwin Clark seems to have had an unusually close relationship with the Rev. Walker, the first preacher in Plainfield, who also set up the first sawmill in the region.  

It may be pure coincidence, but Rev. Walker died in 1835 at the age of 69, and it was the same year that Baldwin was baptized. Rev. Walker’s passing may have removed the last obstacle to hearing the gospel with renewed interest for the Clarks. Rev. Walker had left the immediate region in 1833 to serve in Chicago, but the proximity would not have limited Baldwin’s ability to see his long-time friend.

Months after being baptized, September specifically, Baldwin and Polly Clark moved their family to Missouri.

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147 Rich Journal, 29 April 1835 to 24 Jan. 1836, under dates May and June 1835.
148 History of Will County, Illinois, page 21
149 Records show that Rev. Walker died in December but declining health and ailments could support the idea that his religious influence would have been a prominent role in the Clark home—thus delaying a willingness to consider baptism by Baldwin and Polly Clark.
150 Ibid.
Ezra Thompson, the 10\textsuperscript{th} of 12 children, was 12 years of age at the time of his parents’ baptism, and why he did not join at that time is unclear. It is clear, however, that his brother William would become a key figure in his church life—especially in the early years.

William O. Clark was sent east, prior to the family’s move to Missouri, by his father to secure the inheritance left, $1500, by the passing of his grandmother in Connecticut. William passed through Kirtland on the way east and again on the return trip west. Being with the Prophet Joseph and church leaders had a marked influence on him. He yearned to fellowship with the church leaders and to attend the School of the Prophets. His desire was strong enough that he “bought” himself freedom from his father’s farm chores by splitting approximately 2,000 rails, which earned him the release from his family duties, which allowed him to follow his heart.\textsuperscript{151} Shortly after going to Kirtland where he was part of the School of Prophets, William O. was called on a mission, where he served with Charles C. Rich, among others, and baptized nine relatives in Trumbull, Ohio.\textsuperscript{152} He would serve missions for six years in various parts of the Midwest and became intimate with the Prophet Joseph Smith and other leaders of the church.

Following his brother’s example, Ezra Thompson Clark joined the church less than a year after his parents did. He was baptized by his brother William O. in Fishing River, Missouri, in March of 1836. It was the beginning of an odyssey with the church that continues to spread day-by-day even a century after his passing.

\textsuperscript{151} Journal of History, Vol. 6, No. 2, pages 134-35
\textsuperscript{152} Charles C. Rich Mormon General and Western Frontiersman, page 52.
Clark Migrations - from Milford to Farmington
with a "few stops" along the way.

1. Connecticut: Milford & Brookfield 1778 - 1808 (?)
2. Ohio: Vienna, Trumbull County 1808 (?) - 1816
3. Indiana: Madison, Jefferson County 1816 - 1818
4. Illinois: Lawrenceville, Edwards County 1818 - 1821
5. Illinois: Ottawa, LaSalle County 1826 - 1828
6 & 7. Illinois: Farm Creek, Tazewell County 1828 - 1830
7. Peoria, Peoria County 1830
8. Illinois: Plainfield, Will C'ty 1830 - 1834
10. Missouri: Washington Twp, Clay County 1835 - 1836
11. Missouri: Far West, Caldwell County 1836 - 1839
12. Iowa: Montrose, Lee County 1839 - 1846
13. Illinois: Barber's Corners, DuPage County 1846 - 1848
14. Utah: North Canyon, Salt Lake County
15. Utah: Farmington, Davis County

Timothy Baldwin Clark family
Pre-Ezra Thompson
Timothy Baldwin Clark family
Post-Ezra Thompson's birth
Timothy Baldwin Clark family
Post-Nauvoo
Ezra Thompson Clark family
Post-marriage
The Early Missouri Years

Missouri offered the promise of Zion and a gathering place for the Saints, but it proved to be a very difficult period of time for the Clark family and their new church.

When the Clarks left Illinois, where they had resided for over a decade, Sept. 1, 1835, they moved into the eye of the storm. Trouble had already been brewing for the saints for several years in Jackson County, and any respite in adjoining counties was short-lived.

A portion of Baldwin Clark’s property in Clay County is shown in this photo taken from the road in Washington Township, Clay County. The property is just north of Excelsior Springs, Missouri, and is adjacent to a key site for Zion’s Camp. Baldwin and his family moved to Missouri in October of 1835.

Family lore has held that the family lived 12 miles southeast of Independence, Missouri, in Jackson County, but there is no credible evidence that they ever lived in the troubled county—and such a claim is difficult to establish. The saints had been driven from the county in 1833, and attempts to move back had been unsuccessful. The saints who were

\[154\] Biography of Ezra Thompson Clark, Annie Clark Tanner, page 3
driven out of the site of Zion included the Coopers and Phelps. Twelve miles southeast of Independence is clearly within the Jackson County boundary. Most likely the description is an error. A case could be made that the family lived 12 miles northeast of Liberty in Clay County.

An 1870 map of Clay County, Missouri shows the City of Liberty and the townships of Fishing River and Washington. The Clarks and Coopers owned property on the southern border of Washington Township, or approximately 12 miles from Liberty.
Timothy Baldwin Clark is shown buying land grant property in Clay County on Oct. 17 of 1835, which fits the timeframe of a move from Illinois in September of the same year.

If the Clark’s did indeed live in Jackson County, as Annie Clark Tanner’s work suggests, they would have lived there only the briefest period of time. There are no existing property records in Jackson County showing Baldwin Clark purchasing property or selling it. But it is important to note that such records do not exist for the Coopers or Phelps either, though other records support their stay in Jackson County. One noted Jackson County genealogist, Victor Meade, says property records involving the Latter-day Saints in the county are a mess because the county seized most of the property when the saints were driven out. Meade said the county took over most of the saints’ property when they left the county.

The only places where there is evidence that the Baldwin Clark family ever lived are in Clay County and then Caldwell County.

Despite their baptisms into the church, it would appear that Baldwin and Polly Clark had no immediate inclinations to go to Zion. A crop had been planted, and being a practical man, Baldwin intended to harvest it. The fact that he had his son William O. split 5,000 rails to put around his farm also suggests that he was still in the process of developing his farm, something he would likely never recoup the value of in any sale in such a sparsely populated area. It appears they never did sell the property, and his older sons, David and Barrett, stayed in Illinois when the family moved.

**Major Decision**

The magnitude of the family decision to move south from Illinois to Missouri cannot be downplayed. Baldwin and Polly Clark must have understood the problems their family had incurred in Missouri. Even if neither of their daughters, Laura or Rhoda, ever wrote of their struggles, the visit of Morris Phelps and Charles C. Rich in the spring of 1835—resulting in the baptism of members of the family—should have provided ample fodder for news to be

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155 Index to Clay County Records, page 21. It is important to note that errors in recording land records have raised doubts about the accuracy of some of the dates, according to several aides at the Clay County Archives and Historical Society. Most of the land records of Baldwin’s purchases in Clay County were filed in 1838, which would be after the fact. It does not mean they didn’t live on the property before the purchase was officially finalized.

156 Information from Meade was acquired in a visit to the Jackson County Genealogical Society on May 7, 2002.

157 Ezra Thompson Clark’s Ancestors and Descendants, page 103. Timothy and Polly Clark “of Clay County, Missouri” are listed for selling their Brookfield, Conn. Property to Barrett B. Keeler.

158 Western General and Frontiersman, page 48.

shared and discussed. The two elders didn’t exactly preach or run either, as Rich helped Baldwin plant his crops.

It may have been the prodding of the children, particularly William O. who was a participant in the School of the Prophets in Kirtland, which helped his parents make the big step. It is possible that their daughter, Laura, had also prodded her parents in that regard, given the setting.

Eleven At Time Of Move
Ezra Thompson Clark was only 11 years of age when the family packed up their belongings to head south. They arrived in Missouri in time to celebrate
his 12th birthday in November of 1835. His father was 57 years of age at the time of the move and his mother was 49.

One source suggests that the Clark family moved in with their daughter, Laura, and her children when they first reached Missouri, while Laura’s husband was gone on a mission.

“They (her mother’s family) came to Missouri where mother was living and helped her look after her family, while father proceeded on his journey to Kirtland, preaching the gospel.”

There are no existing property records in Clay County to suggest that Morris and Laura Phelps ever lived there, but it’s still plausible when other parameters are considered. When the Phelps and Coopers left Jackson County they were destitute. They had nothing to use as collateral in the purchase of property. The Coopers were squatters on their property initially, and it is possible the Phelps did the same thing. It is also not out of the realm of possibility that Baldwin purchased the property the Phelps were living on at the time of the move, because Morris was away on a mission at the time. That would have allowed Baldwin and Polly close access to both the Coopers and Phelps, a situation which had been part of their lifestyle in Illinois. Both John Cooper and Baldwin also purchased property in Ray County, just a mile to the east of their Clay County homesteads.

Raised Horses and Cows
Timothy Baldwin Clark was a farmer who always owned horses and cattle, and so when he established a homestead in Clay County just north of the present day City of Excelsior Springs it was probably much like his previous locations; there was land to plow and develop and animals to take care of. He purchased property in the Washington Township in October of 1835. He bought parcels in two different sectors. The property is located adjacent to where the Coopers also are shown buying land the next year. Both families lived on the border with the Fishing River Township.

Unlike many of the saints, Baldwin probably did not relocate to Missouri destitute of means. The amount of property he accumulated, as shown in his affidavit against the state several years later, would suggest he had working capital and animals as well at the time of the move.

161 An extensive search was done of all Clay County records at the Clay County Archives with the assistance of seven other people on May 8, 2002. Property records were found for Baldwin Clark and for the Coopers, but none for the Phelps.
162 Land grant records for Ray County purchases for both families are shown in 1838 on the BLM land grant records index.
The Clay County year was most significant for Ezra because it was in the spring of 1836 when he was baptized in the Fishing River, located not far from their farm, by his brother William O. The baptism took place March 20, 1836. The fact that he was 13 at the time of his baptism and had been old enough to be baptized the year before when his brother and parents had joined the church, suggests that Polly and Baldwin Clark must have left his decisions of faith up to him and that in Missouri he had felt the inclination to join he had not felt in Illinois.

Though records indicate the family lived in Clay County for less than a year, it was probably a year spent much like those in Illinois developing the property, taking care of cattle, and raising a crop.

**Pattern of Moving**
The family was probably mobbed out of its Clay County residence in the summer of 1836. Both Edward Clark’s and Annie Clark Tanner’s works claim the family was mobbed out of its Jackson County residence. That
description likely applies to Clay County and would describe why Baldwin would leave in an awkward timeframe for his family, since there would likely still be crops waiting to be harvested in August.

In changing residences, the Clarks were following a pattern of church life in Missouri that already had seen the Coopers and Phelps move to different venues. Persecution for the Clarks reached all branches of the family who had moved to Missouri. Both the Coopers and Phelps had established residence in Jackson County in 1831, only to be driven out.

The Phelps arrived in Missouri on March 6, 1831. On April 7, 1832, Laura gave birth to the first Mormon girl born in Independence, Harriet Wight Phelps, who was born in Lyman Wight's tent. It was Lyman Wight who had first brought the gospel to the Phelps home in Illinois. The Phelps also added another child to the family who was not their own. When John Murdock lost his wife after giving birth to twins, the Prophet Joseph and Emma Smith took the twins, and Laura and Morris took the Murdock's older boy who proved to be a great help to the family. The Phelps' close attachment to the Prophet Joseph must have been shared with young Ezra, whose affinity for Joseph was evident throughout his life, from his baptism in 1836 to his final recorded testimony in 1901.

Records indicate that when the Coopers and Phelps moved to Missouri they located near the Blue River, southwest of the present temple site in Independence.

There were five branches of the church established in Jackson County. The branches included Colesville, Whitmer, Independence, Prairie, and Blue River. One record shows the Coopers as members of the Blue River Branch, the Phelps as members of another, the Prairie Branch that included the Porter family. Community of Christ Archivist Ron Romig believes the listing on the Phelps to be an error caused by the fact the record wasn’t compiled until 1862, clearly calling on the memory of the five people involved in trying to recreate the setting, not on historical data. Romig, who has written and researched the early Jackson County period of the church, believes the two families lived on adjacent properties on the west side of the river just north of the Roberts in the Kaw Township. However, he suggests the Phelps probably lived in the Cincinnati Branch.

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163 Life History of Laura Clark, page 1.
164 Early Jackson County, Missouri: The Mormon Settlement on the Big Blue River, pages 30, 32.
165 Latter-day Saint Land Ownership and Church Membership Records, 1832, pages 2-3.
166 The author visited with Romig for several hours and saw files and resource material to back up the assertion on May 8, 2002, in the Library/Archives division of the Community of Christ, located in the church’s temple in Independence, Missouri. Romig said that Thomas Bullock, a historian that Ezra Thompson Clark had extensive
Morris and Laura were driven out of their home in Jackson County in the fall of 1833 and fled to Clay County. Despite several attempts they never did return to their home in Jackson County. Morris went on a mission on Sept. 20, 1834, with David Patten of the Council of Twelve for four months and four days, and his wife stayed home and taught school and also acted as a midwife and was thus able to provide for her family. The Coopers, who had gone south with the Phelps, were likely mobbed out at the same time. Personal files kept by Romig show that Cooper bought property from Ezekiel Roberts of the Cincinnati Branch on Nov. 7, 1833, which suggests that Cooper, along with other saints, had every intention of returning to Jackson County.

John Cooper’s property in Clay County is shown in this May 2002 photo. The spot was one site where Zion’s Camp convened, and one source has the epic march from Kirtland, Ohio ending on the property. Cooper was a squatter on the land at the time of the march but purchased the property in 1836. It is adjacent to land purchased by Baldwin Clark.

experience with, was called to Brigham Young’s office in 1862 along with four other people to compile the list of early Jackson County saints.

Valiant Hearts With Undaunted Faith and Devotion, page 7.

ibid.

Romig’s file shows the Cooper transaction recorded in Jackson County Land Records, Book C, 32.
Both the Coopers and Phelps would have major roles in the church's Missouri history after leaving Jackson County.

The Coopers left Jackson County under duress but before June of 1834 had moved onto land in Clay County that would provide a homestead for several years.  

**Zion’s Camp at the Coopers**

When persecution became severe the Prophet Joseph organized Zion’s Camp and led a march of LDS men from Kirtland to Missouri; that march culminated on the Cooper property where Joseph received the Fishing River revelation recorded in Doctrine and Covenants (D&C) Section 105 on June 20, 1834. The “army” stayed for three days there. At that time John Cooper was only a squatter on the property, but only a few months later he formally purchased the property.

The link to John Cooper’s property may have been Charles C. Rich, who was part of the march and knew Cooper from early days in Tazewell County, and his missionary experiences within the greater Clark family. It was Rich who wrote in his journal, “We…. camped at John Cooper’s.”

It is important to note that some historians have the final meeting of Zion’s Camp further south of the Cooper property based on other data. Either way, it’s clear that the Cooper property would be in the path of Zion’s Camp and would a logical stopping place in that timeframe.

Zion’s Camp managed to touch both of the daughters of Baldwin Clark living in Missouri at the time. The Prophet Joseph’s visit to Clay County as part of Zion’s Camp was the Phelps’ first exposure to the Lord’s anointed leader. During that visit Joseph visited the Phelps home and gave Mary Ann, then just five, a blessing while she was sitting on his knee. Mary, just six years younger than Ezra, would likely have related that experience to her

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170 A History of the Latter-day Saints in Clay County, Missouri from 1833 to 1837, page 159.
171 ibid.
172 ibid. On Nov. 14, 1835 he purchased 80 acres. On June 8, 1836 he purchased three 40-acre lots. All of Cooper’s tracts of land were in the vicinity of the June 20 campsite. It is probable that Cooper’s later land purchases included land on which he was then dwelling, and negotiations to purchase it may have been underway.
173 ibid.
174 Historical accounts speak of three forks of the river coming together at a point where enemies of the saints were ready to confront Zion’s Camp. The rivers rose rapidly in a wild storm, causing the mob to abandon its design. The three forks of the river come together south of the Cooper property. As a result a pamphlet distributed by the LDS Church entitled “Historic Sites in Northwest Missouri” shows Zion’s Camp south of Excelsior Springs along the Fishing River. Even with this, however, Ron Romig archivist for the Community of Christ believes the Cooper property to be a plausible spot for the Fishing River revelation and the breakup of the long march from Kirtland, Ohio, as suggested by Rich’s journal.
175 Biographical Encyclopedia, page 497.
cousin during the many times they were together in future years. Laura's daughter, Paulina, was also blessed during the prophet's visit to their home, and he prophesied at that time that she would go to the Rocky Mountains.\textsuperscript{176}

A native of Kirtland, Ohio, Morris Phelps had found the gospel outside of his hometown but was called to return to Ohio to work on the temple in 1835. He went alone. It would have been during this mission that Baldwin and Polly Clark and the family moved to Clay County.

\textsuperscript{176} Valiant Hearts With Undaunted Faith and Devotion, page 7.
Moving On To Far West

Persecution shortened the Baldwin Clark’s family stay in Clay Country and drove them to Caldwell County.

Less than 10 months after arriving in Missouri, Baldwin and Polly and their children were forced to move from their new home to another venue. It would be in Caldwell County where a number of events of historic significance would happen within the family.

Caldwell County land records show that Baldwin Clark purchased property in the Far West region in 1836. Baldwin owned four different parcels of property. These parcels include three 80-acre plots in Rockford Township and one 30-acre plot in Mirable Township. The records indicate that one purchase was made in August of 1836, which would indicate at least a partial timeframe for the family’s move to Caldwell County.

Baldwin’s property is shown from the site of the Far West Temple in Caldwell County. Baldwin owned property almost a mile due south of the current temple site, as well as property in an adjacent township.

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177 An Index to Early Caldwell County, Missouri Land Records, page 26.
178 ibid.
Baldwin Clark and his family were used to moving frequently, but the move from Clay County to Caldwell County would have been a different experience. Normally Baldwin and Polly chose willingly to move, this time they were forced by mob pressure to consider a new venue. They were also aging and were not in a position to respond to the persecution as they had in the past when Indian problems were dealt with via the Black Hawk War.

Again as they had in times past, Baldwin’s family located near to other family members. Returning to Missouri in 1837, Morris Phelps and his family bought a farm just outside of Far West on June 2, 1837, not far from Baldwin’s farm in Caldwell County. Morris bought two 40-acre plots while the Coopers did the same. John and Rhoda Cooper purchased property Aug. 8, 1836. Baldwin Clark owned land near both the Coopers and Phelps. The Coopers owned property in Rockford Township, just west of Mirable Township where the temple plot was located for Far West. The Coopers property was on the northern border of Rockford Township bordering Davies County, about four-and-a-half miles northwest of the temple site, and the Phelps lived about a mile-and-a-half due south of the temple site in Mirable Township near Orin Porter Rockwell and just east of where the Prophet Joseph owned property. Baldwin Clark’s smallest parcel of property was the property south of the temple site but it is probably where he chose to locate his family.

Far West became the gathering place for the saints as the headquarters for the church was moved from Ohio to Missouri, but it also proved to be a place of great testing for the Clark family.

**Life in Caldwell County**

While in Caldwell County, Baldwin Clark developed a large farm. He owned 480 acres of land, a small orchard and nursery, and some farm buildings, as well as unspecified crops.

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179 Life History of Laura Clark, page 1.
180 An Index to Early Caldwell County, Missouri Land Records, page 113. Morris bought two different 40-acre plots on Aug. 25, 1836.
181 ibid., page 29.
182 The assumption that the family lived in Mirable Township south of the temple site is a calculated guess taken from details surrounding the meeting on April 26, 1839, when some accounts talk about church leaders meeting at the home of Father Clark. However, one source, Wilford Woodruff, mentions going to Morris Phelps’ home to stay on the night of April 25 (Leaves From My Journal: Faith Promoting Series, No. 3, page 71). Morris was in jail at the time but it would be logical to have been at both places since they were located so close together, especially since the meeting took place so early in the morning and it would be much easier to sneak in and out of the community with the houses being in such close proximity.
183 Baldwin’s affidavit gives this sum for his total property holdings in the county, though property purchases shown on official records do not equal this amount. It is possible he counted property in other areas, including Ray County to come to this figure.
Mormon land acquisitions in Jackson and Clay Counties tended to be much smaller than purchases made in northern Missouri's counties, especially Caldwell. A typical land purchase in Jackson County was 20 or 30 acres, the average being 34. The smallest listing was five acres; the largest privately owned farm was 80 acres.\textsuperscript{184} The average Caldwell County farm, in contrast, figured from a sample of more than ten percent of the total petitions, was 124 acres, while in Clay County it was 55 acres. So by any measurement, Baldwin was a major landowner in the region.

The difference in the size of farms between the two regions reveals that, in spite of the fact that many Latter-day Saints were driven from their homes as many as three times, they increased the size of their land holdings each time. At least one factor that enabled Church members to enlarge the size of their homesteads was the government's policy in northern Missouri of making land available at relatively inexpensive rates—$1.25 per acre if improvements were made. However, a few Mormons paid as much as $415.00 per acre for land in Caldwell County.\textsuperscript{185}

Even cheap land a growing number of saints gathering to the new headquarters of the church did not change relations between Mormons and Missourians. Problems soon followed the saints and their leaders, and impacted the greater Clark family.

It was in Far West that Laura personally hid the Prophet Joseph Smith and his brother Hyrum from a mob.

**Hiding The Prophet**

"One day the Prophet and his brother came running to their house, and Laura hid them in her house behind the clothes curtain. When the mob rushed in and their leader said, 'Where are they? We know they are here, we saw them come,' she answered calmly and with apparent unconcern. 'No, gentlemen, they are not here, but you are welcome to look all you want to.' She tried to look unconcerned while the mob made a hasty search and left. Upon emerging from his hiding place, the Prophet said, 'Sister Laura, there are black lies and white lies and that certainly was a white one that came from your lips.'"\textsuperscript{186}

\textsuperscript{184}Mormon Land Ownership As a Factor in Evaluation, TheExtent of Mormon Settlements & Influences in Missouri 1833-1841, page 173.

\textsuperscript{185}Regional Studies on LDS History: Missouri, page 201, “New Light on Old Difficulties: The Historical Importance of the Missouri Affidavits

\textsuperscript{186}Life History of Laura Clark, page 1.
Laura's nerves of steel, evident in that experience, would again dissuade a mob and save one of the brethren, Heber C. Kimball\textsuperscript{187}, in the passing months on at least two occasions\textsuperscript{188} as well as help free her husband and Parley P. Pratt from prison. She would also save the life of one of her children by dealing with the mob in the same fashion.

**Battle of Crooked River**

Following a fight over voting rights in Gallatin in August 1838 between church members and Missourians, relations between the Saints and their neighbors deteriorated rapidly.

Morris Phelps describes the setting this way:

"Many of the Mormons had become most furiously heated with just revenge when reflecting upon their sufferings by a mob who had not ceased to hunt and scourge them every opportunity, and had destroyed their property from time to time; their wives and daughters had frequently been greatly insulted, and driven from place to place in heat and cold and no protection afforded by law, their rights and privileges as full citizens taken from them."\textsuperscript{189}

The situation in Davis County became so tense that the Ray County Militia, under the command of Captain Samuel Bogart, was mobilized on Oct. 24, 1838. Two Latter-day Saints were captured as "spies" that same day. Word of the capture reached Far West later in the evening, and the drums called out the Caldwell Militia, organized by the church, at midnight to rescue the captured men. Those drums called out members of the greater Clark family among the response team. The Battle of Crooked River ensued.

\textsuperscript{187} Journal of Heber C. Kimball, page 74.
\textsuperscript{188} "Brother Roundy and I started a few hours afterwards for Richmond, being on our way to Far West, for the purpose of visiting Parley P. Pratt and others in jail.

On our arrival at Richmond, I went directly to the prison to see Parley, but was prohibited by the guard, who said they would blow my brains out if I attempted to go near him. In a few minutes, Sister Morris Phelps came to me in great agitation and advised me to leave forthwith, as Brother Pratt had told her that a large body of men had assembled with tar, feathers, and a rail, who swore they would tar and feather me, and ride me on the rail. They suspected I was the one who had assisted Joseph and the other prisoners to escape."

\textsuperscript{189} Times & Seasons, Vol. 3, page 713, published March 1, 1842.

In an obituary that Kimball wrote on Laura in the coming years, he gave the following account: "When my life was sought at Richmond, and my brethren in prison had great anxiety on my account, she interceded with my pursuers, who were nearly thirty in number, and actually convinced them that I was another person, altogether, and the pursuit was stopped."

\textsuperscript{189} Reminiscences of Morris Phelps, page 2.
Baldwin Clark was apparently moved to action on that key night, along with Morris Phelps. Both would pay for their involvement in the action by serving time in jail later on.

David Patten and Charles C. Rich led the saints’ effort. Both had significant links to the Clark family; Morris Phelps had been a mission companion for four months with Patten, and Charles C. Rich had taught and baptized Baldwin and also been a mission companion to William O. Clark. Rich could have been the one that compelled Baldwin, then 66 years of age, to take up arms to defend his fellow saints. Perhaps the soldier in the aging father of Ezra Thompson Clark came to the forefront, and he went to battle because he could not look the other way in the face of a threat to his family.

In his journal, Rich describes raising up an army overnight. “News came to Far West that the Rev. Samuel Bogart with a mob of 75 men were committing depredations on Log Creek, destroying property and taking prisoners. Whereupon Judge Higbee issued an order to raise a force to disperse the mob. A call to arms was sounded about 10 o’clock at night. Capt. D. [David] W. Patten and myself with about 40 others volunteered, which number he thought would be sufficient, but as I believed a battle was inevitable I proposed to go and raise some more men and meet Captain Patten about six miles from Far West: which was agreed to. I rode through the settlements on Goose and Log creeks, and rallied the brethren as I went along. When we met we numbered about 75, and were divided into companies of ten, and then proceeded by the main road, four miles, to near Crooked River, where we left our horses tied to Randolph McDonald's fence, and placed a few men to guard them.”

The brethren, under Rich’s and Patten’s (at that time President of the Quorum of the Twelve) command, caught up with the Ray County mob near dawn on the 25th, at a ford on the Crooked River. Bogart’s men were hidden in the underbrush along the south bank, and the rising sun silhouetted the Latter-day Saints, making their approach obvious and dangerous. A short exchange of gunfire ensued, during which the Missourians became convinced that the Saints were here to fight for themselves and departed the field post haste, leaving their prisoners behind—but not before wounding several of the men that were easy targets in the early morning light. David Patten was killed as a result of the exchange.

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190 Life History of Laura Clark, page 2.
192 Charles Rich Journal in "History," Millennial Star 26 (1864), page 441
After the battle, rumors spread like wildfire claiming that Mormons had slaughtered many people and that the attack was unprovoked. Hysterical reports would soon reach and outrage Governor Lilburn Boggs who just three days after the Crooked River battle issued the extermination order that would further inflame mobsters, including those who launched an attack at Haun's Mill that included the deliberate and cold-blooded murder of children. Survivors fled to Far West, about 20 miles away, which was put under siege on October 31 by Major General Samuel D. Lucas and his troops.  

Responding to the saints’ defensive action, Missouri’s militia joined with the mob and began to gather up church leaders. That roundup included stops at both the Phelps and Clark homes. Joseph and Hyrum Smith and Parley P. Pratt were also arrested. After several days, all prisoners were released except for Joseph Smith, Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRae, Sidney Rigdon, Parley P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer, who were sent to Liberty, Clay County, to be jailed and to stand trial for treason and murder. “Our treason consisted of having whipped the mob out of Davies County, and taking their canon from them; the murder, of killing the man in the Bogart battle,” the prophet wrote of the time.  

In searching for Morris Phelps, the mob that Morris describes as parading as “militia,” came face to face with Laura.  

“The mob came into the Phelps' yard and shot the animals and when their young daughter Harriet tried to protect a pet pig they were going to shoot her. Laura ran out and said, 'Shoot all the animals you desire but leave my little girl alone.'” Her husband, writing about the incident years later, said that the mob came to their home with guns in hand and tore up the floor of the home looking for him and began to look at some of the family’s bedding and trunks. Laura begged the mob not to destroy her clothing and bedding. She said to them, 'I am a poor woman.'”  

Morris was initially jailed with the prophet and Hyrum but later transferred to Ray County and the jail in Richmond because of the lack of accommodations. He ended up in the Columbia Jail in Boone County. He was with Parley P. Pratt and Joseph Smith the night that Joseph rebuked the guards, as recorded by Bro. Pratt.
Baldwin was jailed also in this initial roundup of leaders. The arrest likely took place on Nov. 1, 1838, when George Hinkle marched the Mormon troops out of Far West and the Missouri militia entered the city. While searching for arms, the Missouri militia vandalized, plundered valuable possessions and raped some of the women. Many prominent men were arrested and taken as prisoners to Richmond.\textsuperscript{197}

Baldwin was imprisoned for at least eight days before he was released. A letter written by his son John Wesley, when the family first arrived in Iowa, suggests that Baldwin was in jail for eight days with Morris Phelps and Parley P. Pratt before he was released because of his age.\textsuperscript{198} The letter said that William O. and Laura both went to court and facilitated the release of their father. That likely took place in mid-November when a 13-day trial began, presided over by circuit Judge Austin A. King.\textsuperscript{199}

The fact that an aging Baldwin could be stirred to fight at Crooked River is significant and must have had a dramatic influence on Ezra and younger members of the family still at home. The man who had taken his time joining the faith was now defending it with a rifle and was now willing to go to jail for doing so. It is possible, given the date of the skirmish, that his wife’s health had already begun to decline as well and that he was really putting his family’s future at risk.

In a letter written to his Uncle Barrett B. Keeler of Brookfield, Connecticut, shortly after they relocated to the Iowa Territory, William O. details the passing of his mother and incarceration of his father along with Morris Phelps. William says his father’s imprisonment "was a time of my deepest sorrow."\textsuperscript{200} The family’s sorrow was wide spread too. During this same period of time a gang of eight men, finding William O. alone, beat him up because "you’re a God Damn Mormon Preacher and we are determined to kill every Mormon."\textsuperscript{201}

Even after Baldwin was released from jail there was little room to be at ease in Far West for the Clark family. Phelps, in his narrative written about the Missouri days, said what few men were left in Far West "slept upon their

\textsuperscript{197} Church in the Fullness of Times, page 206.
\textsuperscript{198} Valiant Hearts With Undaunted Faith and Devotion, page 11. “In Missouri (they) took our Father and put him in jail eight days in Richmond with Morris. William and Laura attended the Court and by the help of God and the assistance of lawyers they got him out.”
\textsuperscript{199} Church in the Fullness of Times, page 207.
\textsuperscript{200} Letter from William O. Clark to Barrett B. Keeler of Brookfield, Ct., July 21, 1839. Page 2.
\textsuperscript{201} The 1839 Mormon War in Missouri, page 180.
arms to protect their families and property from the insults from a savage, inhuman mob and being destroyed.”

Baldwin had a short jail stint, but Laura’s husband, Morris, did not. Morris suffered both mental and physical anguish during his time behind bars. Even those things that would bring relief were often difficult.

"Every letter written to our wives and friends was critically examined; if any was sent to us it was the same, or even a garment of any kind was examined. Our friends were very seldom admitted to see us, and when in, every word spoken to them had to be articulated distinctly in the hearing of the Sheriff, or the guards.”

Morris does record details of one visit with his family that would have had a significant impact on their family and the greater Clark family as a whole.

"My wife came several times to visit me while in jail. At one time she brought our four little children with her. It will be in vain for me to undertake to describe my feelings upon this occasion. It sufficeth me to say that it was a great satisfaction to me, to see my dear little children again. But when I saw the rugged wall that confined me, and would soon cause us to part again, it caused my heart joy to be mingled with grief. And to add to the keen emotions of my heart, our babe which was 20 months old—our only son! had lost all recollection of me; except when asked, where his Pa was, he would answer—in jail. The peculiar interviews which I had with my family in the dungeon never can be blotted out of my memory in time and in eternity it will still be fresh in my mind, and I believe it is recorded by the angels in heaven. The spirit of God was evidently upon us. It caused our hearts to burn within us; and the dungeon at that time, and on that occasion, a palace did prove to us.”

Morris said, after the visit with his children, that Laura took the kids to see “her little cousins.” That would suggest Laura and her children visited the Coopers or Ezra and his siblings who were still in Missouri.

During her husband's stint in jail, Laura received her patriarchal blessing from Joseph Smith Sr., at Far West on Feb. 4, 1839. Bro. Smith's blessing included the charge: "I say unto thee, dismiss all of thy fears for thou art

202 Morris Phelps Reminiscences, page 5.
203 ibid., page 18.
204 ibid., page 20.
205 ibid., page 21.
blessed." 206 Given the events that would follow in freeing her husband from jail, it seemed evident that Laura took the words to heart.

Following the extermination order at the end of October 1838, the saints began to slowly move out of Missouri, finding refuge across the Mississippi River in Quincy, Illinois. Because their homes had been plundered, they were ill equipped to be changing locations, especially in winter.

The winter of 1838-39 was especially cold according to one historian who said the migration was a slow process that consisted of wagons leaving Far West for the Mississippi River in small numbers, being unloaded at the river and then coming back to Far West for more saints. The hard winter proved to be a mixed blessing for the saints, according to Ray Romig, archivist for the Community of Christ. The militia left Caldwell County leaving some foodstuffs behind because of the hardness of the winter, which helped provide for the saints left behind. Romig said the saints had food depots set up between Far West and the Mississippi River to aid the migration. 207

Polly’s health would be one logical reason why Baldwin would delay leaving, but following her passing, one can only imagine how difficult the circumstances would be to be widowed, with children still at home, and little means to provide for them. It is ironic that Ezra Thompson Clark would pass through such an ordeal, even as a teen-ager, because it would be a precursor to similar circumstances years later when he and his wife first reached the Salt Lake Valley.

When the Coopers and Phelps left Far West is not known specifically. In the early spring of 1839, while her husband was still in jail, Laura Clark Phelps relocated her family to Illinois. She turned her wagon over once during the journey with her children under the load, but they were unhurt. She did not stay there long, opting to move across the river near her father and brothers and sister. In Iowa she took over a home that had been used to stable horses. After cleaning it and then whitewashing it, she was able to provide shelter for her family. 208 The proximity to her family would have made her experiences all the more visible to her younger brother, Ezra, and exposed him to the miracles that would follow.

"I am not sorry I ever joined this Church, for I recollect this company that John saw come up through great tribulation. We have to be tried like gold seven times tried."

Laura Clark Phelps

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206 Life History of Laura Clark, page 2.
207 The author gathered information in a personal visit with Romig at the library/archives of the Community of Christ’s Temple on May 8, 2002.
208 Life History of Laura Clark, page 2.
Laura went once to see her husband in jail, only to leave with a heavy heart, as evidenced by a short paragraph about her in the History of the Church, written by Joseph Smith.

"Mrs. Phelps, who had waited in prison for some days, in hopes that the Court would release her husband, now parted with him, overwhelmed with sorrow and tears, and with her infant, went away to remove to Illinois.

"Thus our families wander in a strange land, without our protection, being robbed of house and home. O Lord! how long?"  

The setback did not keep her down long. In a letter written to her sister, Rhoda, she details her return to Missouri in April of 1839 to visit her husband in jail. In returning to Missouri she went to court to help defend her husband who was linked to the battle, without any witnesses in his defense. In the letter, Laura said Morris was offered a chance to renounce his faith in exchange for his freedom. That brought sharp feelings within her.

"I am not sorry I ever joined this Church, for I recollect this company that John saw come up through great tribulation. We have to be tried like gold seven times tried," she wrote.

Laura outlines some of Morris's suffering in the letter.

"I got a letter from Morris today. He is in Boone County, Columbia jail and is sick. He is only able to write a few lines. I understand they had to swim the waters as they came to Boone County. By his writing his heart is full. This he says, 'I cannot ask you to come and see me. You already have gone through with so much visiting me in prison. I intend to try and express my feelings to you at this time. My heart is full from day to day, though I know that God can deliver his servants.'"

She spent nine days with Morris during the visit. Her letter also highlights the impact of the loss of her mother.

"I think I can safely say I know what trouble is; to have my husband torn from the bosom of his family, and then having to part with our

\[209\] History of the Church, Vol. 4, page 513.
\[210\] ibid.
\[211\] Letter quoted in Valiant Hearts With Undaunted Faith and Devotion, pages 11-12.
dear Mother, and had it not been for the power of God, I never could have borne this. These words often roll through my heart, 'O Laura, be of good cheer. Remember while you are passing through troubles your Mother is at rest for her work is done. Why can you say, 'Stay any longer on earth?'"

The letter ends with some poetry from her husband that showcases the tender nature of their relationship.

"The Lord in much mercy looked down from above
And gave me dear Laura, an Angel of Love.
Her form was most lovely, her countenance fair,
Her sparkling blue eyes and her fair flowing hair.
Oh dear Laura dear Laura, still gentle and kind.
Thy heart is all goodness and pure is thy mind.
How oft in affliction still faithful you've proved.
In sorrow and trouble my spirit has soothed."

Laura went back to Missouri again, a trip of 150 to 160 miles, with her younger brother John to bring relief to her husband in jail and found Morris and Brother Pratt both sick and near despair. She left her four children with Elizabeth Stevenson, who would later become Ezra's mother-in-law. Ezra's future wife, Mary Stevenson, wrote that Laura was "directed by the Spirit of the Lord."

Joseph Smith mentioned that trip in his journal. "This day Sister Morris Phelps, who had traveled one hundred and fifty miles, in company with her brother, John W. Clark, to see her husband, arrived at Columbia jail."

Before leaving home, Laura had a vision in which she saw the method in which her husband would escape jail. The same vision had been given to Parley P. Pratt and his brother, Orson. It may have been the confidence given her from the vision that she was on the Lord's errand that spurred her to take a role in the escape of Brother Pratt and her husband that is among the most heroic in early church history.

Both Brother Pratt and Morris escaped when Laura came to the jail to see Morris and the three prisoners. Her husband seized the door when the jailer opened it and bolted, leaving her in the courtyard. Morris was held up by

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213 Letter by Laura Clark Phelps to her sister Rhoda Clark Cooper, quoted in Valiant Hearts With Undaunted Faith and Devotion, page 12.
214 Stevenson Family History, Vol. 1, page 272
the jailer and the jailer's wife in his escape, and the jailer's wife cried so loudly that the town was alarmed. Upon seeing her spouse's problems, Laura thought she was praying silently, but her husband said she shouted, "Oh Lord God of Abraham, Isaac, and Jacob, deliver thy servant!" Still others claim she said, "Oh Lord thou canst help."216

Morris was so encouraged by his wife's prayer that he was able to push the jailer and the jailer's wife away and clear himself.

After her husband and Brother Pratt had escaped, Laura was left in the jail yard to face the mob. One of the prisoners, King Follett, was recaptured and brought into the yard and the mob grew quite abusive and threatened to burn Follett, as well as kill her.

Ironically, the Lord freed her through the kindness of a little boy who saw what was going on and went home to get his mother, who then went with her husband to the courtyard. The woman's spouse reportedly said, "Elizabeth, you take this lady to our home. If her husband was the greatest murderer in the world, we could not see anyone in our town treated with such cruelty as this." Laura told them they were true friends and stayed with the family 10 days before going home.218 She was reunited with her children and spouse in Montrose.219

How much influence the activities of his sister had on Ezra is not known, but it's obvious his sister's experiences in Missouri had an impact on the family. The fact that John Wesley Clark had been part of the escape plan for Morris Phelps and still lived at home would make the tale something Ezra would likely have heard often.

Laura’s influence on Ezra and his safety had already been made manifest before the jailbreak. It is known that Ezra and his cousin, Louis Cooper, were hid by Laura, in a cornfield during one visit of the mob to the Clark home.220

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216 Life History of Laura Clark, page 3.
218 Life History of Laura Clark, page 3-4.
219 ibid., page 4.
"Between the ages of 12 and 15 Ezra was a witness to many an evil act by an infuriated mob. Some of these boyhood experiences were related by Ezra in later years."221 While related to others, most of those experiences were never detailed or written down by any members of the family.

In an affidavit filed in Lee County Iowa, in 1840, “Father Clark” gave just a glimpse of his family’s experience in the “Show Me State” and also details some of his holdings.

“This is to certify that I was at work on my farm on the last of October 1838 when an armed company under General Lucas came and took myself and my three sons [including Ezra T. and probably John Wesley and Homer Baldwin] prisoners, and threw down my fences and opened my gates and left them open and left my crops to be destroyed and while I was a prisoner they declared that they had made clean work in destroying the crops as they passed through the country and they took from me two yoke of oxen and three horses and two wagons and compelled me and my sons to drive them loaded with produce of my own farm, to supply their Army.”222

That produce would prove to be turnips, according to at least one source that sheds a little light on the incident.223 Ezra and his brother, probably Homer, were gathering turnips and the militia captured the two with their father and forced them to take a wagonload of turnips to their enemies.224

In another affidavit filed in Quincy, Illinois, on May 18, 1839, Baldwin puts a value on his property and some components of his property. He filed for $200 in expenses, $2,000 for property, $300 for the loss of crops and cattle and horse, and $100 in expenses and lost time in leaving Missouri, for a total of $2,600 in total costs requested.

It was while in Far West that one of the few-recorded church experiences occurred for Baldwin Clark. During a conference at Far West on July 6 1838, Baldwin, then a high priest,225 was acting president of the teacher’s quorum

221 My Farmington, page 81.
222 Missouri Affidavits from L.D.S. Historical Department and History of the Church, Vol. 4, page 58.
224 Stevenson Family History, Vol. 1, page 65
225 Though there is no recorded instance of when he was called to be a high priest, the Nauvoo Temple Endowment Register, page 85, shows Baldwin as a high priest at the time he took out his endowment on Jan. 1, 1846. It is reasonable to believe he was called to this position in Missouri.
during the event.\textsuperscript{226} On another occasion, he is shown as taking notes for a meeting.\textsuperscript{227}

Trouble was never very far away in Missouri. Amasa Lyman records the fact that Baldwin Clark was accosted by Missourians at one point while looking for lost stock in 1838.

Lyman and his traveling companion (no name listed) record they were traveling between DeWitt to Far West when they found themselves in close proximity to two men on horseback with arms.

"These horsemen had just intercepted and were talking to a man whom Amasa and his companion learned later was a Brother Clark, who was hunting for his lost stock. When the horsemen released Brother Clark, they took account of the two footmen and then rode to twenty more armed and mounted men a little farther on," Lyman wrote\textsuperscript{228}

It is possible the stolen animal was a horse that was taken from his wife, Polly Keeler Clark, which is one of the few references made to Baldwin’s wife.

"It was the habit of Ezra's mother, Polly Keeler Clark, to ride her horse to town from their farm. On one occasion after a religious service, she expected to untie her horse and return home when she found that the horse was gone."\textsuperscript{229} Annie Clark Tanner claims the horse had been taken by a Missouri mob.\textsuperscript{230}

Far West was also a defining time for many in church leadership. Oliver Cowdery, David Whitmer, and several other key people, including John Correll, fell away from the church during this point in time.

Correll, who had been one of the first missionaries in the Clark home, took his apostasy to the point of writing a tract, which questioned the “inspiration” of the Missouri years.

"When I retrace our track and view the doings of the Church for six years past, I can see nothing that convinces me that God has been our

\textsuperscript{226} Far West Record: Minutes of the Church of Jesus Christ of Latter-day Saints, 1830-1844, page 155
\textsuperscript{227} ibid., page 198.
\textsuperscript{228} Amasa Lyman Biography, Vol. 1, page 75.
\textsuperscript{229} Autobiography of Ezra Thompson Clark, Annie Clark Tanner, page 7.
\textsuperscript{230} Biography of Ezra Thompson Clark, page 4.
Calculation after calculation has failed, and plan after plan has been overthrown.”

His work was widely published in the region, which simply added fuel to the fire or problems between the saints and non-member residents of the region.

Still, Baldwin and his family clung tightly to their new faith.

Persecution was one challenge, but Missouri would bring more heartache to the Clark family than that. On Feb. 27, 1839, Polly Keeler Clark passed away. She was just 53 years of age. Losing the nurture and company of his mother while still in his teens must have torn at young Ezra's heart.

Ezra's mother makes few appearances in Clark records that have been preserved, but what has been preserved shows how her death of consumption on Feb. 27, 1839, left a massive hole within the family structure.

William O., who was coming home from a mission on the day his mother passed, wrote a mournful letter of his mother’s passing to relatives and friends on March 13. In that letter, he points out how his mother kept the faith and died with an eye toward the resurrection, and full of hope for things to come.

“She seemed to express the most perfect resignation to her departure. She often spoke of you all and desired as when present with you, that above all things you would prepare to meet our God. We can truly say our mother kept the faith unto the end and then went home to receive a reward according to her work. I should of liked to ben [sic] at home but circumstances would not permit it but she left special word for me not to mourn after her for she was going home and would rise in the morning of the first resurrection and that would not be long but I greatly lament her since I could not of been there. “

When William first received word of her passing, he was unprepared to deal with his loss.

“Oh Lord it cannot be, it cannot be. Night passed but sleep had fled and left me. Still I was overwhelmed in tears and sorrow.”

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231 A History of Latter-day Saints in Northern Missouri from 1836 to 1838, page 706.
232 William O. Clark letter to relatives and friends, March 13, 1839.
233 ibid.
Laura’s sorrow at her mother’s passing, showcased earlier in this chapter, illustrates how deeply Polly’s death reached the family. If both Laura and William, who were pillars of the faith within the family, felt deeply the sorrow of their circumstances, one can only imagine how it impacted a younger Ezra and his brothers and sister still at home.

Despite the loss and continuing persecution, Baldwin Clark was slow to move his family out of harm’s way. A case could be made that his was actually the last active LDS family to leave the state. Whether that was due to his age, the loss of his wife, or simply the fatigue of starting over so often is not known.

The Far West temple site is a significant part of Clark family history. It was at this site where two of Baldwin’s children came to a 1 a.m. meeting on the morning of April 26, 1939. A church meeting was held at the Baldwin Clark home before the meeting, and breakfast was served there afterward.

Due to his delays in leaving Missouri, he was in a position to help the Quorum of the Twelve fulfill a revelation in regards to the Far West Temple outlined initially in Section 115 of the Doctrine & Covenants.
Verse eight of Section 115 includes a charge to build up a “house unto me, for the gathering of my saints that they may worship me,” and then verse 11 contains more specific information about when it was to happen: “And in one year from this day let them re-commence laying the foundation of my house.”

That commandment could not have been harder to believe, given the events that followed in subsequent days, weeks, and months.

Wilford Woodruff and others assumed that it would not need to be fulfilled. “The general feeling in the Church, so far as I know, was that under the circumstances it was impossible to accomplish the work; and the Lord would accept the will for the deed,” he said.\(^{234}\)

The cornerstone of the temple had been laid on July 4, 1838. The excavation, according to one historian, covered an area 120 feet by 80 feet in area and five feet in depth. A group of 500 men spent half a day doing the initial work on the site.

Just four days after the initial work was done, the need to move ahead with the temple was re-enforced by the Lord when D&C Section 118 was given to Joseph Smith in response to the query of “Show us thy will, O Lord, concerning the Twelve.” The Lord, through the Prophet Joseph, called for the Twelve to go on missions following the upcoming meeting at the temple site on April 26, 1839. The Lord also called John Taylor, John E. Page, Wilford Woodruff, and Willard Richards to the Council of the Twelve to fill the posts of those that had fallen.

The prophecy had been made, but how realistic could it be in light of changing circumstances? The Twelve were determined to fill the words of the prophecy despite the threat to their lives. Smith and his brother Hyrum were in Liberty Jail in Missouri and Parley P. Pratt and Morris Phelps were also incarcerated in another part of the state.

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\(^{234}\) Journal of Discourses, Vol. 13, page 151
Met at Father Clark’s
In the early morning hours of April 26, 1839, the Twelve, some select High Priests, Elders, and Priests met in the Timothy Baldwin Clark home prior to going to the temple spot and fulfilling the prophecy. Father Clark,” as he was best known, had been a prominent part of church activity in Far West and had still not left the region. It appears that others of the 12 met at the home of Morris Phelps, despite Phelps' absence due to incarceration. Apparently the brethren made their way from Father Clark’s just after midnight to the temple site, where the meeting was held, and ordinations completed, before coming back to the Clark home for breakfast prior to leaving the state.

“The Twelve left the Clark home early in the morning of April 26, 1839, and made their way to the public square and placed in the ground the corner stone of a temple. This was a fulfillment of a prophecy made July 8, 1838, which the enemies said should never come true,” Church Historian Franklin Richards wrote of the event.

S. Dilworth Young, in a book about Brigham Young, points to the Clark’s home as a pre-assigned spot before the meeting took place. He also notes that key church action was taken there before the meeting at the temple site.

“Riding hard from Richmond where he had been to see what he could do for Parley P. Pratt, who was still in prison there, Heber C. Kimball joined the other apostles at the house of Elder Clark that day with Shadrach Roundy, his traveling companion. He had expected the Twelve to be there. He did not know just how they would elude the mobbers who were watching for them, but he knew their determination. Preparation had been made for their arrival. What few loyal people were still in Far West had been quietly told that the place and time of meeting would be Clark's place on the late evening of the 25th. Heber recorded that the night was clear with the moon shedding its peaceful light.

“At Clark's about midnight a conference was held where official action was taken against thirty-one apostates. They were 'cut off' from the Church. Then the whole body moved to the temple site where, after a song, the men assisted Alpheus Cutler, chief builder of the temple, to roll a large stone weighing nearly a ton into position at the southeast corner, thus

235 Manuscript History of Brigham Young, April 24.
236 Leafs From My Journal: Faith Promoting Series, No. 3 page 71.
237 Manuscript History of Brigham Young, April 24.
238 Life of Heber C. Kimball, Orson Whitney, page 265.
recommencing the building of the temple.” The History of the Church includes minutes from that meeting. Members of the Twelve at the meeting included: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor. Wilford Woodruff and George A. Smith were called to be apostles at that meeting.

“The Twelve then offered up vocal prayer in the following order: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff, and George A. Smith. After which we sung Adam-ondi-Ahman, and then the Twelve took their leave of the following saints, agreeable to the revelation, viz: Alpheus Cutler, Elias Smith, Norman Shearer, William Burton, Stephen Markham, Shadrach Roundy, William O. Clark [Ezra’s brother], John W. Clark [Ezra’s brother], Hezekiah Peck, Darwin Chase, Richard Howard, Mary Ann Peck, Artimesa Grainger, Martha Peck, Sarah Grainger, Theodore Turley, Hyrum Clark [not related], and Daniel Shearer.

“Elder Alpheus Cutler then placed the stone before alluded to in its regular position, after which, in consequence of the peculiar situation of the Saints, he thought it wisdom to adjourn until some future time, when the Lord shall open the way; expressing his determination then to proceed with the building; whereupon the conference adjourned,” the notes of that meeting written by John Taylor show.

Later in life William O. Clark told one of Ezra’s grandchildren that the actual meeting at the temple site itself took place at 1 a.m.

After the meeting at the temple site, Heber C. Kimball records that they returned to the Clark home for breakfast.

The History of the Church adds a bit of color to what happened before the saints left Missouri after the meeting.

“As the Saints were passing away from the meeting, Bro. Turley said to Elders Page and Woodruff, ‘Stop a bit, while I bid Isaac Russell good-bye;’ and knocking at the door, called Brother Russell. His wife answered, ‘Come

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240 History of The Church, Vol. 3, page 337.
241 Autobiography of Heber Don Carlos Clark, page 7. Information about the temple meeting was shared with Heber by his Great Uncle William O. Clark as the two sat next to each other on a train ride east. Heber was headed to his mission at the time.
in, it is Brother Turley.’ Russell replied, ‘It is not; he left here two weeks ago;’ and appeared quite alarmed; but on finding it was Brother Turley, asked him to sit down; but the latter replied, ‘I cannot, I shall lose my company.’ ‘Who is your company?’ enquired Russell. ‘The Twelve.’ ‘The Twelve!’ ‘Yes, don’t you know that this is the twenty-sixth, and the day the Twelve were to take leave of their friends on the foundation of the Lord’s House, to go to the islands of the sea? The revelation is now fulfilled, and I am going with them.’ Russell was speechless, and Turley bid them farewell.

The brethren immediately returned to Quincy (Illinois), taking with them the families from Tenney’s Grove.”243 The Clarks would have been among the families to move shortly thereafter. Ezra Thompson Clark was only 16 at the time.

One of four cornerstones for the Far West temple is shown under glass in this May 2002 photo. William O. and John Wesley Clark, Ezra’s brother, were at the April 26, 1839 meeting.

The Iowa Years

Ezra Thompson Clark grew to manhood in Iowa.

With the struggles of his teen years in Missouri behind him, Ezra quickly acclimated to his new surroundings and life without his mother, in the Territory of Iowa.

The Clarks probably moved shortly after the meeting at the Far West temple site in late April of 1839. John Wesley Clark, in a letter probably written to his older brothers in Illinois, said the family arrived in Iowa on June 4, 1839, and that they lived six miles west of the Mississippi River and seven miles (north) of the Des Moines River.\textsuperscript{244}

What is known about this move is that 16-year-old Ezra Thompson Clark was entrusted to drive a large herd of cattle from Far West to Iowa. The journey of 180 miles included crossing the Mississippi River and was no small task for a grown man managing animals, let alone for a teen-ager.\textsuperscript{245} The fact that they crossed the Mississippi River suggests they went to Iowa via Quincy and Commerce, Illinois, and also suggests the possibility that Baldwin did not have a predetermined destination in mind when he left Missouri—otherwise a direct trip to Iowa, crossing only the Des Moines River would have been easier. Their apparent route would also mean that Ezra had to drive the cattle across the Mississippi River twice.

The Clarks found plenty of company upon moving to Iowa as other prominent church families including Wilford Woodruff, Brigham Young, John Taylor, Orson Pratt, Lyman Wight, and John Smith established residence in the territory.\textsuperscript{246} Most of those families, however, would eventually move across the river to Nauvoo as the former city of Commerce became one of Illinois's biggest communities.

The Church bought approximately 20,000 acres of Half-Breed land from a speculator, Isaac Galland, of Half-Breed land in southern Lee County. It would turn out to be a major blunder and would have severe financial consequences for all of the participants of which Baldwin Clark was one, since land acquisition was a pattern he had established since getting married.\textsuperscript{247}

\textsuperscript{244} Valiant Hearts With Undaunted Faith and Devotion, page 11.
\textsuperscript{245} A Biography of Ezra Thompson Clark, page five.
\textsuperscript{246} Nauvoo West: The Mormons of the Iowa Shore, pages 136-137.
\textsuperscript{247} Even though the Half-Breed land made up only the southern portion of Lee County, Edward Stevenson records that is where Baldwin Clark chose to live. In his autobiography, page 61, Stevenson records: “the half Breed lands in Iowa soon began to fill up. Bro. W. Woodruff’s family, T. B. Clark family, the Sumners—A.O. Smoot, Uncle
The Property Mess in Lee County

The apparent ease of obtaining property in the Iowa Territory proved to be a two-edge sword. Dubbed half-breed land, because the government had designated the southern half of the county as the “Half Breed Tract” after the Black Hawk War, it was owned by people of half Indian blood. The tract was divided into 101 shares, each share representing 1,000 acres. Congress in 1834 passed an act, approved by Pres. Andrew Jackson, relinquishing all rights to the land and giving it to the half-breeds in fee simple. When that occurred it created an environment described as a “paradise for speculators.”

The 101 shares of land judgment of which was sustained by the U.S. Supreme Court, constitutes the basis of title to all past and present and future transactions of property embraced in the Half-Breed tract of property. Therefore, Lee is Iowa’s only county and one of the few in the country in which an abstract of title to real estate does not emanate from the federal government; instead, it originates from the Half-Breed tract court order of partition. The church purchased the 20,000 acres at approximately the same time land was purchased in Nauvoo. The tract included land in Keokuk later known as Galland Grove. They also bought land in Montrose. One source claims that by 1842 the Mormons had “settled so numerously on the Half Breed tract that they constituted two-thirds of all its inhabitants.”

Galland did not own the land to sell it.

“Since there was at the time no such thing as a clear title to Half-Breed lands, the Mormons were duped. But until the inevitable reckoning time when they had to confront other claimants to the lands they thought they owned, they were grateful to Galland.”

Haven For Lawyers

Life in southern Lee County became a legal nightmare and the problems made it a haven for lawyers. Lee County’s early history, particularly from 1840-1850 when the Saints lived there, is most noted by its heavy influx of lawyers.

John Smith and others of the Smith’s family Elijah Fordham—The Swasys. Dutys, Newberrys…Mowers---Bailsys. Allens (who used to say to square your lives by Gospile [sic] rule) Morris Phelps was among the numbers….” The Phelps would have only been temporary residents of Iowa and it is ironic that Stevenson did not list his own family among occupants of Half Breed land, though other records would indicate they lived adjacent to the Clarks.

248 Nauvoo: Kingdom on the Mississippi, page 28.
249 The Daily Gate City, April 4, 1961, page 3.
250 The Great Dust Heap Called History, page 112.
251 Nauvoo: Kingdom on the Mississippi, page 37.
“Owing to the fact that no names were mentioned in the law giving half-breeds power to sell, it was difficult to fix upon the real owners. Sometimes a full-blood Indian sold a tract of land in which he had no interest whatever. Sometimes a half-breed of another tribe palmed himself off as a Sac and Fox, and in other instances owners would sell their land to several different parties. From these causes it became difficult to determine between an honest title and a bogus one.

“Many people had settled on the lands, under the impression that there was no title vested in any person and that the land belonged to the government and that they were entitled to pre-emption rights as first settlers. In 1842 the entire tract was sold to Hugh T. Reid by the sheriff for $2884.66. All of this great sum for 119,000 acres of land. From that time on, for many years, nearly every sale of land in the lower half of the county meant a lawsuit.”

Just the fact that church accounts show a purchase of 20,000 acres from Dr. Isaac Galland in the 1840 period and newspaper accounts a purchase in 1842 of the entire tract by another individual, Hugh Reid, showcases the ownership problem in the region. Galland clearly defrauded the church with his sale and, subsequently, church members could not provide clear title to the property. Instead of providing clear title to the property, Galland gave property owners in Lee County shares of what he called “The Half Breed Land Company.” The shares were nothing more than a false sense of security.

The appeal of Iowa was that there were already established living quarters in Montrose. It seems ironic that Baldwin would choose to live on the west side of the Mississippi instead of Illinois where he had spent so much of his life. But pre-established quarters were also not something that Baldwin would be content with for very long. He was accustomed to establishing new homesteads and taming the frontier.

In October of 1839, there were so many Mormons in Lee County that a stake—one of the 11 pre-Utah stakes in the church—was organized there. John Smith, uncle of the Prophet Joseph, was made president, and he called Reynolds Cahoon and Lyman Wight as counselors. Montrose was the center of the stake, and the high council met regularly in the home of Elijah Fordham.

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252 The Keokuk Citizen, June 13, 1924.
253 Nauvoo: Kingdom on the Mississippi, page 37.
254 ibid.
In August of 1841, the stake was renamed under the direction of George A. Smith and John Taylor from the Iowa Stake to the Zarahemla Stake. John Smith remained as president with David Pettigrew and Moses Nickerson as counselors. At that time the stake consisted of 750 members located in nine branches in Lee, Des Moines, and Van Buren counties, Iowa, and in Brown County, Illinois. But the stake did not last long. It was dissolved on Jan. 6, 1842, and was reduced to branch status with John Smith staying on as branch president.\(^\text{255}\)

The family structure that had been so characteristic of all of Baldwin's moves in Illinois and in Missouri was less evident in relocating to Iowa. After Morris Phelps escaped from jail, he and his wife went to Kirtland to avoid people hunting for Morris, leaving their children with John Murdock Sr. and a Mr. Foote. Upon their return, they moved to Macedonia, Illinois, about 20 miles southeast of Nauvoo and even further away from her father's family.

The Coopers moved nearby, but William O. Clark established a residence in Nauvoo itself. He and his wife Julia eventually owned property in the City of Nauvoo, on block 12 of the original Commerce plot. The plot is northwest of the temple site in the city towards the outskirts of town. He probably didn’t relocate to Nauvoo until after his marriage on Jan. 22, 1844. He spent most of the early years in Nauvoo in the mission field, apart from the Saints.

**Soil Suitable**

Baldwin found Iowa and its soil suitable. John Wesley mentioned his father’s satisfaction with the conditions in a letter to his brothers as follows: "Father is pleased with his land and wants you to arrange your business so you can come here."\(^\text{256}\) It is clear from the pattern he had already established that Baldwin Clark provided plenty of chores for Ezra and those at home. There were always cattle to take care of, horses to tend, and fields to cultivate.

Even without much family nearby, the Clarks had plenty of company. The Stevenson’s became part of the day-to-day life of the family.

Baldwin Clark was a widower and sensitive to the needs and struggles of others, particularly an orphan boy. Edward Stevenson worked for Father Clark in the first year in Iowa, farming with them and sharing some of the crop, while his mother also worked in the family.\(^\text{257}\) The Stevenson’s and Clarks had become close associates in Missouri, and that link grew stronger in Iowa. The 1840 census of Lee County, Iowa, lists Widow Stevenson’s

\(^{255}\) ibid., page 140.  
\(^{256}\) Valiant Hearts With Undaunted Faith and Devotion, page 11.  
\(^{257}\) Stevenson Family History, Vol. 1, page 92.
family, Wilford Woodruff, and then Baldwin Clark’s family in that order—suggesting they lived very close together.\textsuperscript{258}

**Rowing The River to Hear Joseph**

In Iowa, Ezra found companionship in the company of Edward Stevenson and Nathan Porter. Sometimes Ezra would go with Edward and Nathan across the Mississippi River to Nauvoo where they would go to the grove to hear the Prophet Joseph.

"Although it cost some trouble to go over the Mississippi River to Nauvoo, Nathan Porter, E. T. Clark, I, and others made it a point to go and hear the Prophet speak, for he always had something good and cheering for all who loved to hear words of inspiration and deep instruction. I used to be highly repaid for my trips over the river and could feel encouraging to go on with my work which was still hard,\textsuperscript{259} Stevenson wrote of the time.

The fact that Ezra’s heart was so inclined, so early, shows that he was spiritually maturing rapidly and that the struggles of Missouri had only deepened the roots of his faith.

If Missouri had stoked his fire, the Iowa/Nauvoo era seemed to refine Ezra's inner fire. He seemed to revel in hearing the Prophet Joseph in person and found a cadre of friends who shared the same sentiment and experiences.

Ezra sought opportunities to hear the Prophet Joseph, but he would have had some of those experiences at home as well. Edward Clark wrote of the Baldwin Clark household that Joseph Smith was a frequent visitor to the home.\textsuperscript{260}

**Gives Joseph His Last Dollar**

There was also another key experience that was part of Ezra’s growing years. In 1841 he crossed the river to witness the corner stone of the Nauvoo Temple being laid during conference.\textsuperscript{261} At one point during the temple construction he attended another meeting where the Prophet Joseph made a personal appeal to the saints to aid the temple’s completion.

The account is best told by Ezra’s daughter, Laura.

“\textsuperscript{258} 1840 Census for Lee County Iowa.  
\textsuperscript{259} Stevenson Family History Vol. 1, page 100.  
\textsuperscript{260} Autobiography of Edward Clark, page 8.  
\textsuperscript{261} Biography of Ezra Thompson Clark, pages 14-15.
could and their time to further the work and finish the Nauvoo Temple. As the time was short, he felt anxious for the temple to be finished. After the meeting my father walked up to the Prophet and gave him all the money he had. The Prophet put his arm over his shoulder and said, ‘Brother Clark, you will always be blessed spiritually, financially and with the necessities of life and your children will be the nobility of the earth.’ Father left this testimony to his children and to all his posterity.”

Ezra was not married at the time.

When the Prophet Joseph and his brother Hyrum were murdered on June 27, 1844, it was one of the darkest days for members of the church, including Ezra.

Ezra and Mary, though unmarried at the time, were among the mournful throng that went to meet the entourage bringing the bodies of Joseph and Hyrum. Mary said that such a vast procession of weeping Saints would never be forgotten.

It was the Prophet Joseph’s passing that signaled another major change in the church and the Clark family.

With the church in a state of transition from the loss of its leader, Sidney Rigdon and several others stepped forward to claim the right of leadership. A meeting was called in which Rigdon was given a forum, along with Brigham Young to talk about the mantle of leadership. It was at this meeting that Ezra had an experience that would shape the rest of his life and separate him from the rest of his family.

“Before I left Nauvoo, I heard the Prophet Joseph say he would give the Saints a key whereby they would never be led away or deceived, and that was: the Lord would never suffer the majority of this people to be led away or deceived by imposters, nor would he allow the records of this Church to fall into the hands of the enemy. I heard Joseph say this, and I also heard him say that he would roll the burden of the Apostleship upon the quorum of the Twelve. I heard Joseph preach many times; heard him, in the last sermon he ever delivered, bear testimony to the truth of the work that God had called him to; also that the Lord had never suffered him to be slain by his enemies, because his work had not been done, until a short time ago. He had

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263 Biography of Ezra Thompson Clark, page 8.
Sarah (Sally) Clark Cole

- Born in 1804 in Connecticut, Sally was married at the age of 15 in Madison, Indiana and out of the house a number of years before Ezra was ever born. She married William Cole, a tanner, born in Kentucky who moved to Indiana in 1821. The couple had 13 children.
- Sometime after the Clarks went further west to Illinois, Sally and her husband moved north to Ripley County. One of the only recorded events involving Sally occurred in 1841 when Morris and Laura Phelps stopped at her home en route to Nauvoo from Kirtland, Ohio. The younger of the Phelps' children was born in the Cole home.
- There are nine Cole entries included in an index of early land records in Ripley County, including entries in the tract book for Richard L. Cole in February of 1829 and for William Cole in June of 1827.
- She died on Feb. 5, 1842 in Madison, Jefferson County, Indiana, at the age of 38.

This he spoke to the people. I was one who heard his voice, and know that he spoke like an angel from heaven. I never heard him speak with more power than then, and I heard him many times. I was satisfied. I knew him to be a prophet of God. I had heard him prophesy many times, and had seen his prophecies fulfilled, and had also shaken hands with him, and he had blessed me, and I had felt the influence and power of the Lord upon him and upon me, and I have never forgotten that blessing from that day to this, and I never shall. Two days later the Prophet was martyred, and two or three weeks later, when the saints held a conference, and Brigham Young arose as leader of the Church, I want to bear record that he spoke as Joseph used to speak; to all appearances, the same voice, the same gestures, the same stature. I bear this record to all the world, to my children and to my children's children, and also bear record that this work is God's work, and that it will roll on as it has done from that day to this.264

264 Testimony of Ezra T. Clark, recorded on July 24, 1901.
At the same time that Ezra saw and heard Joseph speak through Brigham Young, other members of the greater Clark family were left vacillating in their convictions. The fact that they did not have that experience only seemed to expose a vulnerability that would soon become manifest.

James J. Strang also claimed authority to lead the church, saying he had been chosen to be Joseph’s successor. He eventually set up a church at Voree, Wisconsin. He found some sympathizers among Ezra’s relatives. One of the most devout believers in the Strang proposal was a Mr. Bailey, father-in-law to Elizabeth Stevenson Bailey, Ezra’s sister-in-law. Apparently Strang also found sympathy from John and Rhoda Cooper and from William O. Clark.

Nearly 50 years after the Coopers and William O. had distanced themselves from the church and not joined the pioneer migration west, Stevenson found himself in the company of his former neighbors at Ezra Thompson Clark’s golden anniversary. His journal entry uses the term “apostate” in reference to the Coopers, and lists William O. Clark as their leader.

Stevenson claims that William O. was at the Coopers where the Strangite doctrine was first outlined to the family. “It was rite (sic) in the house of this very family, whare (sic) the Strangites Preacher in Iowa and this very Wm. O. Clark...thare (sic) bore his testimony that if this [that is Strangism] is false, it is the nearest and best counterfeit of all...Now here to night, see the result. I well remember my boyish feelings on that Solomn (sic) ocaision (sic)—it was Wm. O. Clark you will apostatize—this was the Spirit of Prophecy to me and now I live to see it fulfilled for here are a nest of apostates.”

The Strangites initially moved to Wisconsin but with the death of Strang in 1856, it eventually merged into a new organization under the direction of one of Joseph Smith’s children and became known as the Reorganized Church of Jesus Christ of Latter-day Saints. The Coopers joined the RLDS Church, but even though he is shown among their records frequently and is noted as a sympathizer of the faith, William O. did not.

266 Edward Stevenson Journals, Vol. 45, pages 75-76.
The loss of faith in a living prophet in his family would prove to be only one of the losses that Ezra would experience in Iowa/Nauvoo. Death would take more than just his beloved prophet and role model.

Loses Two Sisters

Death became all too familiar a part of Ezra's life in Iowa. Ezra was without a mother in Iowa, and at the age of 19 he lost two of his siblings within a week's time. His oldest sister, Sarah Clark Cole, died on Feb. 2, 1842, in Madison, Indiana.267 There is no evidence that Ezra ever had any dealings with Sarah since she had married during the family's time in Indiana, before Ezra was born. However the passing of his sister, Laura, just seven days later on Feb. 9, 1842, would have had an impact on his life. Laura had been given a vision about the saints being driven to a place in the west just before her passing. She had been the first Clark to join the church and a trusted sister, friend, and role model. She was buried in Nauvoo and eulogized in the diary of the Prophet Joseph Smith as follows:

"Death of Laura Phelps. Wednesday, 2.—Sister Laura Phelps, wife of Morris Phelps, died, aged 36 years. She was warned of her approaching dissolution, and desired her companion to have her remains conveyed to Nauvoo, and there be interred with her old tried friends, who, with her, had passed through many trials, and afflictions, and had their days shortened by the unparalleled cruelties which had been heaped upon them. She was one of the first who embraced the gospel, consequently suffered much persecution from her friends; but by leaving them, and also her father's family, to be gathered with the Saints, who manifested to the world that no sacrifice was too great for her to make for the cause which she had espoused. She was one of the number; driven from Jackson County, in 1833, at which time she suffered many privations, but her mind was calm and unruffled, for she had a firm reliance on Him whose arm is able to save all who put their trust in Him. During our persecutions in Mo. In '39, she interceded with my pursuers, who were nearly thirty in number, and actually convinced them that I was another person, altogether, and the pursuit was stopped. She, afterwards, in company with her brother, left her home in Iowa Territory, together with her tender offspring, and traveled a distance of nearly two hundred miles on horseback, to assist in the deliverance of her companion, or devise means whereby he and his brethren might make their escape from Prison; which thing was

Laura's obituary in the Times & Seasons was written by Heber C. Kimball.269

267 Ezra Thompson Clark’s Ancestors and Descendants, page 104.
268 History of the Church Vol. 4, page 513.
Unfortunately the record is silent on how Ezra reacted to the loss. Within a three-year timeframe he lost three key women in his family. It is not wild speculation to suggest that he missed the nurture of his mother and his sister, who had been key in many times of family turmoil.

Women would become part of Ezra’s life in the coming months as he began to show interest in companionship and began to search for a wife.

Edward Stevenson and Ezra both vied for the hand of Nancy Areta Porter, along with Ezra's brother William, but Nancy ended up marrying Edward. 270 Ezra then turned his attention to Edward’s sister, Mary. The two became man and wife on May 18, 1845, in a wedding held at Edward Stevenson’s farm. 271 Ezra's brother William O. performed the ceremony.

Details are scant about any courtship between the two. Ezra was 21 years of age when they tied the knot and his bride was 19. He was the last member of Baldwin Clark’s family to marry.

The young couple set up home at the Cooper place, renting from Ezra’s uncle. The home is described as being seven miles west of Nauvoo. Whether the Coopers still lived on the property or not at the time is not known. The Coopers show up in the 1850 census in Mahaska County, Iowa, where John went west with his brothers-in-law. From Oskaloosa, Iowa, the

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270 Edward Stevenson and Nancy Porter were married on April 7, 1845, just a month-and-a-half before Ezra and Mary were married.

entire family relocated to California, where they lived the remainder of their lives.

The problems that seemed to follow the church in New York to Ohio to Missouri were not limited to members on the west side of the Mississippi and Nauvoo; they were a large part of the members’ experience in Iowa as well.

On Oct. 14, 1845, William O. Clark and John Paton, church members in Iowa, were called to be part of a grand jury in Lee County, Iowa. They were excused from participation after other jurors requested they be removed. A newspaper (The Daily Gate City) account of why they were excused is eye-opening on how Mormons in Iowa were viewed. It describes an environment where a mob could easily flourish.

“Owing to the many crimes committed which many of the Mormons have been charged, the grand jury will undoubtedly be called upon to investigate said charges, and particularly to find out if possible a company of Mormons whom the grand jury believes to be at this time manufacturing spurious coin. And apprehensive as we are that said Mormons will not be disposed in consequence of their intimate relations with said company to co-operate with us in said investigation, we therefore most respectfully and unanimously ask your honor to excuse from further attendance said jurors. It was signed by each juror.

“The anti-Mormon ticket was elected by a large majority and all of the Mormons able to go were expelled from the county, and the murders ceased. But horse stealing and petty larceny was frequent. The counterfeiting of both coin and paper money was carried on with a high hand in Nauvoo. The Mormon thieves and bandits ran their own ferry between Montrose and Nauvoo.....During the reign of the Danite band its victims in Iowa were often arrested at their homes by these midnight raiders, taken out of their beds, tied on horses and taken to the Danite or horse thief ferry boat at Montrose and there in the middle of the river, with no friendly eye to see, yet their voice was sometimes heard, they were killed, their bodies ripped open, their entrails removed, stones inserted and the body thrown over board.”

The first day of 1846 was a critical day for Ezra and Mary and for Ezra's extended family. Mary and Ezra received their endowment, and John W. Clark and his wife, Lurena, and William O. Clark and his wife, Julia, did the

272 The Great Dust Heap Called History, page 383.
same. Baldwin Clark was also in the temple that day for the same purpose—possibly accompanied by his old neighbor and friend from Tazewell County, Sanford Porter, who was part of the same group with the Clarks in the temple on Jan. 1, 1846.

It is possible that Baldwin moved north shortly after the temple date as persecution forced the saints to be on the move. Since he had no children in the household and he would have been destitute of means, a move back to his original Illinois homestead, now inhabited by his son, would have been a logical option.

Land Problems Become Evident

Baldwin’s land problems probably became most evident at this time. Being unable to prove clear title, he was unable to sell what did not belong to him.

It is probable that this happened to Baldwin, leading to his financial downfall, as listed in the Will County, Illinois history. It is easy to envision Baldwin’s difficulty in any legal dispute. Being a Mormon would have been an enormous liability in court in which church members had already been painted as murderers and thieves, no matter how honestly any property transfer had been transacted. Historical accounts say that half-breed Indians often transferred property for a bottle of whiskey or a blanket on a whim.

It is also easy to envision an aging Baldwin being embittered about the church’s land dealings in Iowa and the price he was forced to pay. That, coupled with the difficulty of dealing with polygamy which was well known among saints in the area, could have created a setting where an offer to return back to his pre-church roots in Illinois would seem appealing.

Baldwin quickly fades from family historical accounts following Ezra’s wedding. His daughter, Mary Ann, married Levi Doughtery on April 3, 1842. So when Ezra got married and left the home, Baldwin was by himself.

Return To The Temple

Ezra and Mary would return to the temple the next month, on Feb. 6, 1846, to be sealed. Their return trip to the temple came at a very difficult moment in the church’s history.

273 Nauvoo Temple Endowment Register, page 85.
On Feb. 2, 1846, Brigham Young met with the Quorum of Twelve Apostles and others and determined that it was necessary to start west as soon as possible. The next day, Brigham did not want to administer the endowment in the temple but because there was such a massive crowd gathered, his heart was moved and he went to work in the temple as he had in previous days.\textsuperscript{275}

The saints’ movement west started on Feb. 4, 1846, when the first wagons crossed the Mississippi River and traveled to Sugar Creek, Iowa, to await Brigham Young and other church leaders.\textsuperscript{276} On Feb. 6, the day that Ezra and Mary were sealed, Bishop George Miller and his family crossed the river along with their six wagons. Only three days later, Elder George A. Smith sent his family across the river. It was also on Feb. 9, 1846, that someone set fire to the roof of the temple.\textsuperscript{277} The mass exodus of saints following Brigham Young followed shortly thereafter.

The sealing of Mary and Ezra in early 1846 was significant for a number of reasons. Mary was at least six to seven months pregnant at the time the couple returned to the temple. Though the exodus westward had already begun, they went back to the temple, knowing that they faced potential confrontations with mobs or trouble in doing so. The saints did not exit Nauvoo because they thought property in the west was better, they did so to escape the persecution of the mob. In a curious twist it is also ironic to note that Feb. 6, 1846, was the last day of recorded ordinances in the Nauvoo Temple. So the Ezra T. Clark sealing to Mary Stevenson was

\begin{quote}
Ezra James Clark, the oldest child of Mary Stevenson and Ezra Thompson Clark was born in Lee County Iowa on March 30, 1846, shortly before his parents joined the saints’ migration west.
\end{quote}

\textsuperscript{275} Ensign To The Nations, A History of the Church From 1846 to the Present, page 4.
\textsuperscript{276} Ibid.
\textsuperscript{277} Ibid.
among the last ordinances performed there in the 19th century. The marriage was performed by Brigham Young.

Ezra and Mary didn’t begin their westward trek until at least the early spring, owing to the birth of a son who was born on March 30, 1846, in Lee County, Iowa. They named him Ezra in honor of his father and James in honor of her brother and his uncle, James Stevenson. The baby was the first member of the greater Timothy Baldwin Clark family to be born within the covenant of eternal marriage and family.

There were only a few months in Iowa for the young family of three before the family’s move west.

278 Nauvoo Temple Endowment Register 16 December 1845 to 8 February 1846.
The Trip West

Their first child was just three months old when they headed west but Ezra T. Clark and his wife Mary Stevenson Clark were ready.

The young family joined the saints’ trek west with one wagon drawn by three yoke of cattle, and one cow that was giving milk. The cow was driven with stock owned by others of the wagon company. Apostle Amasa W. Lyman was captain of the company.  

A couple of aunts and Porters were part of the group. The young family had a coop of four hens and one rooster attached to the back of the wagon box. Apparently it was only through some shrewd trading that Ezra was able to leave with even that.

"It is said of him that when he made up his mind to go west with the Saints he had only two ponies. But by trading he became possessed of a team and a wagon with which to move to Winter Quarters," Ezra’s son Edward wrote of his dad.

Unlike their other relocations, this trip was not one surrounded by family. An aging Timothy Baldwin Clark chose to stay in Illinois rather than head west, and by this point the faith that had drawn the family together seemed to divide it just as readily. Only Ezra’s younger sister Mary Ann and her husband, Levi Dougherty, were among his siblings who packed up their belongings and went west to build up a new Zion. A daughter of Morris and Laura Phelps was also in the group. In a very real sense, the move formalized a split within the Clark family among the faithful and those who remained on the outskirts of the faith the remainder of their lives.

Why Baldwin did not choose to go west is not specified. There is a limited reference from his son, Barrett, that Baldwin struggled to understand polygamy, then being practiced, though not openly among church members in Nauvoo.

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280 Insights into Mary Stevenson Clark by Her Son Timothy Baldwin Clark, page 1.
281 ibid.
283 Clark Family History, page 1. Another key document to support this idea is a letter written by Edward Stevenson to Julia R. Clark, wife of William O. Clark, on May 26, 1868, in which Stevenson responds to some criticism about polygamy and the church in a letter he received from Mrs. Clark. The letter is found in Edward Stevenson Journals 14: pages 5-8. Stevenson wrote a four-page response that included the following sentence: “I will venture a guess many more women will be saved than men or else polygamy is not of God and if polygamy is not of God then we are deceived & Joseph Smith was not visited by an angel and if not then a work just the same as this is sure to usher in.”
One Clark historian, Ezra Clark Knowlton, speculates Baldwin’s age may have been one of the reasons he stayed in Illinois.

"I am at a loss to understand why this information, so essential to family history, is seemingly not available. Could it be possible that his decision not to join the western migration, which began in 1846, has been taken as evidence that his faith and devotion to the cause, for which he and Mary had suffered so much, had weakened?

"After a lapse of more than a century, there is little to be gained by speculation as to his motives. However, there is some satisfaction to be gained in analyzing the situation, which faced him. In the late forties, Timothy was approaching seventy; his oldest sons had never espoused Mormonism and doubtless they presented to their father rather compelling arguments in favor of his remaining on the family farm in Illinois, where peace and security was assured, rather than face the dangers and uncertainties of a great travel adventure into the unknown."  

Perhaps the best way to define the different directions that Ezra and his brothers in the faith were heading at that point is to note that the death of the Prophet Joseph Smith seemed to bring the end of "clinging to the iron rod" for William O., John Cooper, and Baldwin Clark. For Ezra, however, it brought the meeting in which he saw the mantle fall upon Brigham Young and heard him speak with Joseph’s voice. It was a spiritual experience which he would relate the rest of his life, and which was defining in his desire to follow the "brethren," distancing himself spiritually from his kin.

In leaving the Iowa/Nauvoo region, Ezra's home did play a key role for one extended family member.

Ezra's niece Mary Phelps Rich (a sixteen year-old plural wife of Charles C. Rich) with two boys driving their two wagons left alone for the west. Brother Rich had planned to cross the Mississippi River with all of his family, but on the day before, his wife Eliza Ann gave birth early to a baby girl. Brother Rich told her, "Eliza, I can't take you; it would mean certain death to you and the baby. What shall we do?" Eliza answered, "Bless me, Charles; and if you promise me I will be safe, I am not afraid." Charles blessed his wife in which he promised her that she and her baby would later join the Saints and live with them in safety. Phebe Graves came to stay with her. Brother Rich would cross with the rest of the family (including other wives) a few days

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285 Testimony of Ezra T. Clark, recorded on July 24, 1901.
later. On this day, Sister Mary Rich crossed the river at Montrose and went seven miles to her uncle's, Ezra Thompson Clark, where they would stay one week. Sister Rich's father, Morris Phelps could not come at that time because he didn't have the means to leave.286

Most of what is known about the Clark’s move west was recorded with Mary Stevenson Clark as the reference.

“The Prophet Joseph Smith said, before his death, that we would go to the Rocky Mountains. My brother, Edward Stevenson, went with a company in 1847. My husband and I and babe in June 1848,”287 Mary Stevenson Clark wrote.

In notes written in her late years by her son, Timothy, Mary recalled portions of the journey west. She recalled that the family crossed the Missouri River on July 15, 1846. After crossing the river on the ferry at Council Bluffs they camped about three-fourths of a mile south of the ferry in Winter Quarters, which is now Florence, Nebraska [then Indian territory].288 They stayed at the site longer than most of their party since Brigham Young had asked Ezra T. to stay behind to tend the crops for others who would be following the initial trek west.

Mary said she didn’t remember whether the young family had a tent or not, but Ezra Thompson soon built a log house with logs obtained in Missouri. Their house was about four rods west of the riverbank. About one-half mile southwest and on the side of a hill was the cemetery. Edward Stevenson camped near the family and built his house only a few yards west of the Clark home.289

Edward B. Clark in his autobiography said his parents located on the west bank of the Missouri River, there being cottonwood and other kinds of trees there on the river bottom, from which to obtain timber for building a cabin.290

**Second Son Born at Winter Quarters**

While at Winter Quarters their second son, Timothy B., was born on Sunday, Nov. 21, 1947. Brigham Young’s request that Ezra stay in Winter Quarters an extra year to grow crops for those who would soon follow along the trail

287 Mary Stevenson Clark An Autobiogrpahy, page 2.
288 Insights into Mary Stevenson Clark by Her Son Timothy Baldwin Clark, page 1.
290 ibid.
cost Ezra a chance to be among the first pioneers in the Valley, but it also allowed him the chance to attend to some family business.

Elizabeth Stevenson Bailey, Mary's sister, had manifest a desire to go west with the Saints, feeling badly in being left behind with a little girl. She was pregnant when the Saints left in 1847 but her husband, Job T. Bailey, promised that if she would remain in Iowa until the baby was born that he would take his wife and family to Winter Quarters where the saints were staying for the winter. Job’s father had joined the Strangites, and Job sympathized with his father, leaving Elizabeth Stevenson to refer to her spouse as an “apostate.” 

Edward Stevenson’s journal notes how his sister’s dilemma came to a conclusion.

"After the babe was born, he told his wife, Elizabeth, that he should keep the child; that she might go if she chose to do so. Soon after, he died [Feb. 7, 1848] leaving her a widow, he having a team and wagon ready to go to Voree, Wisconsin, to the gathering place of the Strangites. Thus God relieved her."

Ironically, Elizabeth had married Job Bailey on June 28, 1845, with William O. Clark performing the ceremony.

Mary indicates that Ezra took Edward Stevenson with him to bring the Bailey family west. “Edward, my brother, prayed often for her deliverance from apostasy. Suddenly Job Bailey died the day their baby was born. The Doctor sent word to us. My husband and brother went back from Winter Quarters and settled her affairs and brought her and her two little girls. They came to Utah with us.”

Ezra’s skill in bartering and trading made a difference for his sister-in-law and his nieces. “By trading around he secured for them an outfit to travel in.”

Besides his rescue mission, the family's extra year in Winter Quarters was spent plowing, planting, and tilling the soil so the oncoming immigrants might find provisions on their arrival.
Ezra's tender heart and ability to be the Lord's means of blessing others was also recorded during this time by at least one relative. Sarah Rich, wife of Charles C. Rich and a daughter of Morris and Laura Phelps, was left in Iowa destitute as her husband went back to Nauvoo. She had no means to barter and basically was left to fend for her large, extended family with nothing but faith. She records how small miracles found their way into her life providing her the necessary means, including her uncle, Ezra T. Clark. "On her way to the store, Sarah met Brother Ezra T. Clark carrying a sack of flour and a bushel of potatoes. It was for her, he announced."297

While in Winter Quarters, Ezra was also part of an expedition force led by Captain Hosea Stout that went against the Indians.298 In responding to the call Ezra was joining forces with a man who had a lot in common with the Clark family. Stout moved to Pekin, Illinois (Tazewell County), in 1832 and enlisted as a ranger in the Black Hawk War. It was at this time that Hosea was exposed to Mormonism at Farm Creek, Illinois, where the Clarks once lived, and was proselyted by C.C. Rich, who later became an apostle. Hosea wrote, "I could not forego the idea of joining the church for aside from the disgrace which would follow I was fearful least I should not live up to its precepts. . . . I wanted confidence in myself." Almost a decade later, he had worked out those fears and relocated to Caldwell County, where he arrived in time to be a participant in the Battle of Crooked River, along with Baldwin Clark.299

The only thing recorded about the expedition was the speech that Stout gave the men under his charge, before leaving Winter Quarters. He stressed that he didn’t want the men telling their officers what to do and that the force needed to "act like men, for it’s a delicate job we are going on, and we may lead the church into a scrape."300

297 Journey to Zion, page 41.
298 Journal History, June 24, 1847.
299 Journal of Stout, Hosea, 1810-1889. page 214
300 ibid.
The winter before the pioneers resumed their trek west on Jan. 20, 1848, Ezra was chosen a captain of 10 under the direction of Amasa Lyman.  

**Started to Utah**

The family started to Utah in 1848 with the company that left after the pioneers started, and Benjamin Johnson and family occupied their Winter Quarter's cabin.

Ezra was called as a captain of the fifth group of ten under the direction of Amasa M. Lyman on June 30, 1848.

Two children and a western trek kept Mary occupied. She noted in her history that they saw many herds of buffalo and many Indians, but noted she had no time for fear. “I had all I could do caring for our children and cooking,” she wrote.

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301 Journal History, Jan. 20, 1848, page 22.
302 Journal History, June 30, 1848.
303 Autobiography of Mary Stevenson Clark, page 2.
Getting a Foothold in the Valley

Their arrival in the Salt Lake Valley had been delayed one year, but Ezra and Mary Clark seemed to get the full scope of the pioneer experience anyway.

They didn't get into the valley until late fall of 1848, too late to plant a crop for the season, and so the young Clark family established a short-term home in the North Canyon, near the present site of the city of Bountiful, that first season in the valley. It would turn out to be their home for approximately a year-and-a-half.

"In order to find feed for his oxen and timber for building and to burn he, with others of the company, turned their faces northward and located in the mouth of North Canyon, south and east of Bountiful. Here he remained two winters...." Edward B. Clark wrote of his parents' first years in the Valley. 304

The Clarks arrived in Salt Lake City on Oct. 12, 1848, where they were met by Edward Stevenson. 305 The family settled in the North Canyon in the Salt Lake Valley where Ezra built a log cabin along with his brother-in-law Levi Doughtery. Ezra was sick with mountain fever while building the structure, but they were near water and timber. After his cabin was finished then he helped Levi build his. It was in this setting that the couple had their third child, a girl named Mary Elizabeth. She was one of first two children born in Davis County. The other, Joseph Elijah Robinson, would end up marrying Mary Elizabeth in the future. 306

"The house roofs were made of willows and dirt and split and hewed logs for floors. The weather being cold during the latter part of October and not stoves available and Mother's younger child being less than one year old and the other less than two, she says she would take a bake kettle full of live coals from a big wood fire and set it inside the covered wagon to keep the children warm." 307

Food was hard to come by that first winter too. "1848-49 is remembered as one of the most serious in the county. Half of the crops had been destroyed. Sego lily bulbs were used for food, and in the springs weeds were cooked for greens. Even these were scarce," 308 Annie Vilate Clark Tanner wrote.

305 ibid.
306 East of Antelope Island, page 141.
307 Insights Into Mary Stevenson by her son Timothy Baldwin Clark, page two.
308 East of Antelope Island, page 277.
Getting a start may have been a difficult thing, but it did not seem to the young family anything out of the ordinary. “Quite a number of families lived near us and we would get together and have very pleasant times,” Mary noted.\footnote{Autobiography of Mary Stevenson Clark.}

Those families included Aaron B. Cherry, Jezreel Shomaker, Orville S. Cox, John Perry, William Duell, Anson Call, Eric G. M. Hogan, Albert Connelly, James Stevenson, Robinson C. Merkley, Titus Billings, Wm. Wimpey and Charles Chapman. The region came to be known as "Sessions Settlement." It was estimated there were about 25 families that spent the winter of 1848-49 in the settlement.\footnote{Encyclopedia History of the Church, page 80.}

Most of the families found refuge camping on the hillside or down the river in his first winter in the Valley.\footnote{Treasures of Pioneer History Vol. 6, page 416.}

Times were especially tough the first months and years in Utah for Ezra T. and Mary. Crop failures, cricket plagues, and hard winters made times especially difficult for the saints. The land had to be cleared of sage and oak brush before residents could till the soil or build homes.\footnote{ibid., page 417.}

Ezra moved his young family a little further north in Davis County on April 3, 1850, to a place then known as Cottonwoods where the family would become a fixture in the community and church. Hector C. Haight had been the first person to settle in the region,\footnote{East of Antelope Island, page 87.} but Ezra Thompson Clark's link to the region was probably his friendship with Bishop Joseph Robinson who presided over the North Cottonwood Ward for one year. The North Cottonwood Ward, whose name was later changed to Farmington Ward in 1854, was named because of two tall cottonwood trees on the banks of the creek, which ran through Ezra T. Clark's farm.\footnote{ibid., page 88.}

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**Farmington Firsts**

- 1847 - Hector C. Haight is the first saint to locate in the region that would be Davis County.
- First log school house built in Farmington in 1849.
- 1852 - Davis County is formed.
- Lucy and Timothy Clark own first knitting machine in region. Business includes knitting socks and stockings for ZCMI.
- Ezra Clark is made president of Davis County Bank, the first bank established in Farmington and second bank in Davis County.
- Ezra Clark is made president of Farmington Commercial & Mfg. Co., a cooperative institution.
Robinson, 12 years Ezra’s senior, offered Ezra 30 acres of farmland in the region, which he accepted, after changing the conditions from one particular spot to the ability to choose for himself. Ezra T. Clark was careful about selecting his Farmington property, choosing a spot near water, even though it appears he never intended to actually reside there. The property was just west of where the railroad tracks and Farmington Oregon Short Line station were situated for years.\(^{315}\)

Robinson had proposed a site near his place in Farmington for Ezra to settle, but E.T. saw a more suitable site near water in the region and worked out the switch in property locations with Bishop Robinson.

While in Winter Quarters an extra year his friends, who were in the initial group of pioneers, actually reserved property for him in Salt Lake City. The property in Salt Lake City was located in between lots for Charles Rich and Amasa Lyman and across the street from another notable pioneer and close friend, Wilford Woodruff. The land is currently a parking lot for the Salt Palace in Salt Lake City.\(^{316}\) Ironically, Amasa Lyman and his son, Apostle Marion Lyman, would be Ezra's neighbors in future years when they had a residence that bordered on the southern residence of Ezra Thompson Clark's farm.\(^{317}\)

“Father took up that part of the old farm west of our O.S.L. Depot and on Clark Lane in the spring of 1849 and intended to reside on a lot he took up in Salt Lake City, 2 ½ blocks west of the Deseret News or old Council House corner,” Edward B. Clark wrote of his father.\(^{318}\)

Ezra Thompson worked out a rental agreement for his farm in Farmington with someone who built a cabin on the property in 1849.

Something went amiss with the agreement. “This man went back on his contract, and father and his little family moved on the farm on April 3, 1850,” Edward wrote of the pact.

**Outskirts, Instead of Center of Zion**

So Ezra became a farmer in Farmington, instead of in the center of Zion. It would prove to a decision he never regretted. His was one of 13 key families to move into the region in 1849. The families included: Russel G. Brownell, William P. Burton, Sidney R. Burton, Benjamin Cross, Seth Dustin,

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\(^{315}\) Biography of Edward B. Clark, page 1.
\(^{316}\) Laura Clark Cook interviewed by Leonard R. Grover, page xx.
\(^{317}\) Biography of Edward B. Clark, page 96.??
\(^{318}\) Autobiography of Edward B. Clark, page 16.
Farming was very difficult in the early years for the saints. Ezra’s son, Edward, said that as a boy he used to drive two yoke of oxen to break up land for planting barley and alfalfa. The grain was cut with a cradle and bound by hand. The grain was threshed out with a flail and then winnowed out by the wind. Hay was cut by a scythe and bunched with a pitchfork and then hauled to the barn or stacked.

Even with the transition of trying to get settled and a foothold in Farmington, Ezra T. managed to extend a helping hand to the grandson of an old family friend who was in difficult straits who had been under his supervision across the plains.

Alma Porter, grandson of Sanford Porter, had lost his mother at Winter Quarters and the 13-year-old boy crossed the plains with the Clarks and then lived with Mary and Ezra and their children the winter of 1848-49. Alma helped haul wood, tend cattle, and do whatever work needed doing. The spring of 1849 he plowed and planted the first crop raised on Ezra’s property.

Food was still hard to come by in the early days of Cottonwood. Bishop Robinson gave a graphic description of the situation in his first year in the region.

"In the winter I went around to see if I could get anything in the way of eatables and found I could not get one pound of anything. Then I came home and made an estimate of what we had on hand, counting bran and all, and I saw we would have to come right down to half rations or else we would have to go without bread for two or three months."

There would be miracles, however, at the end of the long winter.
Robinson gives an insightful description of planting potatoes in the Cottonwood region that first year. "When I planted the potatoes, I cut each eye by itself and put just one eye in each hill. We ate the heart. As soon as the young potatoes were the size of birds' eggs, our women began to dig them up and this continued until harvest time. When we came to dig them I was greatly surprised at the quantity left there.....we took them and found it filled to rounding a twelve quart wooden bucket. And the same bucket almost level full from the other hills. It was the largest yield I ever saw. And I had planted one small eye in each hill. In joy we thanked God."  

Ezra's miracle was that his farm produced a yield of 500 bushels of wheat on a ten-acre parcel, after having used five bushels of wheat to plant the area. He quickly made his property manageable and profitable. He eventually planted peach and apple orchards, sugar cane, and "many kinds of field products."  

Farming clearly provided motivation for Ezra Thompson Clark. "Making two blades of grass grow where there is but one," was an expression he often used to explain his vocation.  

Besides trying to clear and develop the land, early Farmington residents also had some dealings with Indians. Jacob Miller, one of the early residents of the region, says there was a small band of Indians that lived about a mile up North Cottonwood Canyon, now known as Farmington Canyon.  

The U.S. 1850/51 census showed six people in the Ezra and Mary Clark household including three children and Wesley (John) Clark, a farmer born in Ohio.  

Two years after he made the decision to raise his family in Farmington, Davis County was formed. Several years later he was elected, or named County Treasurer (there is no record of either), likely only the second person in the county to ever hold that position.  

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324 My Farmington, page 81.  
325 East of Antelope Island, page 368.  
326 Biography of Ezra Thompson Clark, page 48.  
327 Journal of Jacob Miller, page 14.  
328 Census 1850/51. The listing shows Wesley as a native of Ohio. It would hard to make a case that Wesley was born in Ohio. It is more likely that he was born in Illinois.  
329 East of Antelope Island, page 88.  
330 There is no official record of county treasurers before 1900 at the Davis County Building. One abstract listing of notes from a commissioners meeting in 1852 shows someone else in the treasurer’s office, suggesting that Ezra could only have been the second person to occupy that position, not the first.
The West also had appeal to Ezra’s siblings, but not for the same reason. Barrett and William O. Clark and their younger brother, John Wesley, headed west to California in search of gold along with John Cooper in 1850. They stayed at their brother’s home in Farmington en route. It appears that they also took Levi Doughtery and his wife Mary with them to California, leaving Ezra Thompson Clark and Wesley as the only members of the Timothy Baldwin Clark family who remained in "Zion." Eventually Rhoda Cooper and her children would join John in the west and Barrett would return to Illinois, and start a business.

When the Clark boys stopped in the Territory of Utah, John Wesley Clark stayed with Ezra’s family. John apparently had a physical malady, probably epilepsy that kept him from a "normal" lifestyle or a family life. John died in 1852 on Ezra’s farm when they found him in nine inches of water when he had gone to find one of the cows.

"He was subject to spells. The water was nine inches deep where his body was found. He was a good Latter-day Saint. This was in 1852 when my fourth child, William Henry, was five weeks old," Mary wrote. Her fourth child, William Henry, was born on March 21, 1852, but would pass away less than five weeks later.

Wesley’s death and then the passing of a child must have torn at the heartstrings of the young couple, yet in a style which would become so characteristic of the way he handled setbacks and tragedy, Ezra Thompson Clark simply moved forward, working, serving, and colonizing.

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331 Autobiography of Mary Stevenson Clark, page 3.
332 Early Members of the Reorganized Church of Jesus Christ of Latter Day Saints, Vol. II, page 308. Records from the Santa Rosa, California congregation of the RLDS Church (now Community of Christ) show Rhoda in California by 1854.
334 ibid.
Builds A Home in 30 Days
Before he left on his mission in 1856, Ezra was eager to improve his family's lot. So he built an adobe home in 30 days with two upstairs bedrooms that was a significant upgrade from the log cabin his family had been living in that had a dirt roof.\textsuperscript{335}

Ezra may have been spurred on to the project by the simple experience of seeing so many families left to fend for themselves in difficult circumstances while the father of the family went on a mission, from the Woodruffs in Iowa to his own nuclear family in Winter Quarters and Utah.

While Ezra was away on his first mission, his home was full of activity and the Territory of Utah was the focus of the federal government.

The Utah War
Life in “Zion” was better than life on the plains, but not without its challenges as well. The persecution that had compelled Ezra Thompson Clark’s family out of Missouri to Iowa and then to Utah followed then west. When the U.S. Army, under the command of General Albert S. Johnson, came to make war with Utah in 1858 Brigham Young urged the saints to abandon their homes.

Ezra Thompson Clark was in Europe at the time of the outbreak and was one of the missionaries asked to come home early to help defend their new homeland.

Mary took her five children south to Payson to await the outcome of the anticipated conflict in response to Brigham Young’s declaration in late March to abandon their homes.\textsuperscript{336} She explains in her autobiography that she heard about the approaching army at a Pioneer Day celebration and then tells how a young man helped her take her young family south. Her oldest child, Ezra James, was only 12 years of age at the time.

"While we were there [July 24, 1857] enjoying ourselves, those who were carrying the mail came bounding up with the news that we were to be massacred for they had the ropes to hang us or we were to be driven again from our homes.”\textsuperscript{337}

While the explanation of the coming conflict proved to be more detailed than necessary, it is not hard to imagine how easily it would have spread fear among saints, such as Mary, who had already been through the persecutions

\textsuperscript{335} East of Antelope Island, page 99.
\textsuperscript{336} Autobiography of Mary Stevenson Clark, page 3.
\textsuperscript{337} ibid.
of Missouri and Nauvoo—especially without her husband in the home and five young children in her care.

Word of the pending invasion was initiated when Abraham O. Smoot of the XY Company was informed of a canceled contract with the company when arriving in Independence, Missouri, to pick up mail. When the postmaster refused to turn it over to him, he learned of the impending invasion and bolted back to the territory to inform the saints.\textsuperscript{338} Ironically, much of the reason for Pres. Buchanan’s approval of sending troops to Utah to crush what he thought was an uprising was initiated by a non-Mormon company who had lost the mail contract to XY Company.

Approximately 30,000 saints abandoned their homes and headed south at Brigham Young’s call.\textsuperscript{339} Most of Farmington’s residents were counseled to locate together on Clover Creek, south of Utah Valley between Mona and Nephi,\textsuperscript{340} but Mary didn’t go that far south. Why she didn’t join the rest of her fellow ward members is unknown. Perhaps she had family connections that had been pre-arranged, since the saints had 10 months between the first warning and the time of evacuation.

The army’s delay in getting to Utah was aided in part by some of the delay tactics initiated by Brigham Young and other church leaders. Both Pres. Young and Daniel H. Wells ordered the destruction of Fort Bridger and nearby Fort Supply, both of which the church owned. Another move was to order members of the church’s organized militia, including Porter Rockwell, to harass the army. On one such excursion the militia burned some of the army’s wagons. Thus Rockwell was dubbed the “destroying angel.” Weather also inhibited the army’s march westward. In November 1857 wintry conditions and lack of supplies thwarted the army’s attempt to cross the Bear River Valley.\textsuperscript{341}

With the prospect of war looming, Ezra and his fellow missionaries in England were called home. He joined a group of 64 saints, most of them missionaries, on the vessel "Empire." The ship left England on Feb. 19, 1858, and arrived in New York on March 19, 1858—almost two weeks earlier than projected.

\textsuperscript{338} Utah: The Right Place, page 126.
\textsuperscript{339} The Twin Relics: A Study of Mormon Polygamists and the Campaign By the Government of the United States for Its Abolition 1852-1890, page 76.
\textsuperscript{340} Journal of Jacob Miller, page 51.
\textsuperscript{341} Utah: The Right Place, page 129.
Ship Hits An Iceberg On The Way Home
Details of the voyage were recorded by several aboard the ship. Thomas Bullock said the ship hit a small iceberg at night as it approached the banks of Newfoundland and narrowly escaped hitting another iceberg, estimated to be between 12 and 14 miles long, on another occasion. The most frightening sequence, however, according to Bullock was when the ship came in sight of the Sable Island Shoals on the 15th day at sea and the vessel was being pushed in the direction of an iceberg with waves "seen to be thrown 300 or 400 feet high, breaking in awful grandeur upon the shore." The ship's captain, however, was able to tack the vessel in safety and the deadly winds pushed the ship to New York 13 days ahead of schedule.

Soldiers Offered Beauty and Booty
The voyage was not the only excitement for the apprehensive elders. When the group arrived by train in Chicago they got their first glimpse of what they were facing in going to the Deseret Territory. Government officials in Chicago were re-enlisting soldiers by offering $30 a month and also a bounty of "beauty and booty on their arrival in Utah." Government agents claimed if a soldier killed a Mormon they would not prosecute him. It would have been during this same timeframe that he saw his brother, Barrett, and the old homestead.

Thomas Bullock wrote to Brigham Young and listed the returning missionaries on June 23, 1858, and Ezra’s name was among the list.

Since Ezra and the returning elders were two weeks early, they were left to their own resources to travel once they reached Burlington, Iowa. By lightening their load of clothing they reached Florence, Nebraska, where they were able to gear themselves properly for the remaining trip. Their journey to Salt Lake was so fast that they passed the invading Army en route home.

Ezra reached his family in late June and was with them just over a week before permission was given for saints to return to their homes on July 3, 1858.

Details are sketchy on how Ezra re-connected with his family in Payson before the threat of war was lifted and the family returned home to

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342 Reminiscences of Thomas Bullock, page 277.
343 Our Pioneer Heritage, Vol. 8, pages 277-278.
344 ibid.
345 Clark Family History, page 2. Ezra James wrote to his father en route to England and referenced the way the barns looked on the homestead in comparison to how his father described them on his way home from his mission.
346 Journal History, June 23, 1858.
Farmington. All that is recorded is that Mary found the streets of Farmington full of grass and tall weeds upon return from his mission, with his family south of their home.\textsuperscript{347} Mary also notes that the family raised no crops in 1858, but she said “we were prospered having our health and strength.”\textsuperscript{348} She said the family lived on greens and some onions that there were in the ground.\textsuperscript{349} The shortage of food must have seemed very reminiscent for Mary and Ezra of the same conditions they had found ten years earlier when entering the valley.

There is a teasing reference to another part of Ezra’s life that comes up in September of 1859. It was on Sept. 24, 1859, that Ezra resigned his position as justice of the peace.\textsuperscript{350} When he first sought the job and how long he served are both unanswered questions. If he resigned to then assume the position as county treasurer is another question that comes up.

As the saints began to return to their homes in an attempt to get back on with their lives in building up Zion, Pres. Brigham Young toured the settlements along with Wilford Woodruff, an apostle. Bro. Woodruff took the tour in company with Ezra T. Clark.\textsuperscript{351} The company included 48 men, 14 women, and two children, as well as 23 carriages, 21 horses, and 40 mules. During those tours the company was frequently met by mounted militia and escorted from town to town. It was during this tour that Bro. Woodruff’s father died.\textsuperscript{352}

Getting back to normal life with her husband home and the threat of an army attack subsided, Ezra and the family began to till the soil and improve on the homestead. In 1859, the couple had their seventh child and named him Edward Barrett, and just two years later on April 1, 1861, another boy, Charles Rich Clark, was born whom they named after a close friend of the family. It was at the end of 1861 that Ezra went to Salt Lake City to greet Susan Leggett and to make her his second wife. The family quickly grew after that point.

The next year a significant thing happened in Farmington that would affect the Clark family for years to come. The Clarks would have had a role in the building of the Farmington Rock Chapel, which was completed in 1862 at a cost of $15,000 under the supervision of Bishop John W. Hess. One hundred

\textsuperscript{347} East of Antelope Island: History of the First Fifty Years of Davis County, page 278.
\textsuperscript{348} Autobiography of Mary Stevenson Clark, page 3.
\textsuperscript{349} ibid.
\textsuperscript{350} A Brief History of Farmington, page 62.
\textsuperscript{352} BYU Studies, 1973-74, page 465.
and sixty families contributed and helped work on the building.\textsuperscript{353} The building was dedicated in 1864 by Pres. Wilford Woodruff.

Ezra and Susan had their first child in 1863, a son they named Seymour Thompson. That same year Ezra and Mary had another son, Wilford Woodruff Clark, who was born in February. Mary’s last two children, Amasa Lyman Clark and David Patten, were born in 1865 and 1868.

\textsuperscript{353} My Farmington, page 47.
Dealing With A War Issue

War would eventually strike very close to home for Ezra Thompson’s oldest. While Utah had no direct involvement in the Civil War between the states, it felt its effects. The army needed recruits after the civil conflict to deal with growing Indian problems.

The Army sent a draft notice seeking the eldest in the family shortly after he had received his call to go to England. It was issued to Ezra Thompson Clark’s eldest son, Ezra James Clark, at the same time that he had been called to serve a mission in England.

No timeframe is given, but a solution within the family was found. Ezra’s brother, Timothy Baldwin, persuaded his parents to let him take the army job so his older brother could serve. It worked. Timothy Baldwin Clark enrolled in the army at the age of 17, while 19-year-old Ezra James headed east, bound for England.354

During the early years in their new location, the Saints went through a period of reformation, led by Jedediah Grant. At one point Bro. Grant came to Farmington and met with the saints. “As a ward he weighed us in the balance and found us wanting in a great many things. Called on to repent and renew our covenants,” Thomas Steed said of Bro. Grant’s visit.355 Ezra Thompson Clark and his family were likely among the 406 people in the Farmington Ward who re-entered the waters of baptism as a result of the experience.356

Ezra T. is among a group of church leaders, led by Brigham Young and including George A. Smith, Wilford Woodruff, John Taylor, George Q. Cannon, G. D. Watt, and Joseph Young, who held meetings in Ogden and Kaysville in November of 1864.357

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354 Biography of Timothy Baldwin Clark, page 1.
355 Life of Thomas Steed from his own diaries, 1826-1910, page 20.
356 Farmington Ward Manuscript History and Historical Reports. On Sept. 17, 1856 a group of 406 people in the Farmington Ward are shown making a covenant to keep the commandments by being re-baptized.
357 Journal History, Nov. 17, 1864, page 1. It is not unlikely that Ezra may have been part of this group because he provided transportation to help leaders get from place to place.
In March of 1867, Ezra took both Mary and Susan to the Endowment House where they received their second anointing, with Wilford Woodruff performing the ordinance.  

Ezra began to prosper after coming home from his mission. As his farm began to grow and become capable of growing more hay than he needed, he was able to sell it to the Union Pacific Railroad.

A May 1867 account in the Deseret News, shows that a writer visited Farmington in company with Joseph Young and noted Ezra’s growing farm.

“Hay is plentiful. Ezra Clark tells me he cuts some 200 tons per year. The small grain looks beautiful, but on the bench lands rain was very much required. A beautiful canyon stream emerges into and is conducted through the town which drives three grist mills; one of those grist mills does its first grinding today, a good substantial mill, built by Bishop Hess and Co.”

It was also in 1867 when Ezra James Clark was in England serving a mission that another big event happened in the family. Timothy Baldwin Clark, second son of Mary and Ezra, married Lucy Rice of Farmington. Ezra James noted the marriage in his mission journal. Lucy would add fire and drive to a family already comprised of powerful women.

Crickets were a frequent problem on the farm. In 1868, both Mary and her son Timothy wrote to Ezra James in England to tell him of how thick the

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360 Jan. 6, 1868 journal entry of Ezra James Clark in Missionary Journals of Elder Ezra James Clark.
grasshoppers were that season. The year was a hard one all the way around for the family. Ezra James Clark died on his way home from England that year and was buried in New York (see chapter Two Sons Who Didn’t Come Home) and the family’s joy with the birth of David Patten Clark, the 11th child of Ezra and Mary on Dec. 11, 1868, was diminished as the child lived only five months.

Missionary work seemed to become a more prominent part of Ezra Thompson Clark’s life beginning with his second mission in 1869 and then subsequent missions that followed in the next few years. His family continued to grow and his responsibilities increased, but his accessibility to serve did not seem diminished.

His challenges were not limited to missionary work and a growing family. In 1870 he was called into the office of Brigham Young and told to marry Nancy Areta Porter Stevenson, his sister-in-law, after the prophet annulled her marriage to Edward Stevenson. So he added a third wife and another household to his family while wrestling with the other challenges as well.

Susan and Ezra’s family was growing in the meantime. The couple’s first daughter, Annie Vilate, was born Sept. 24, 1865, and was followed by the birth of Sarah Lavina on Sept. 27, 1867, Susan Alice on Jan. 12, 1869, and then the birth of a son, John Alexander on Feb. 28, 1871. Another boy, Eugene Henry, was born March 20, 1873, and then Nathan George was born Aug. 4, 1875. The couple lost their next child, an infant named Marion Franklin, who was born on September 6, 1877, and died the same day. The couple’s last two children, Laura Blanche and Horace Wells were born in Farmington on Jan. 30, 1880, and March 23, 1883, respectively. Susan and Ezra had a family of 10 children, nine that grew to be of adult age.

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361 Missionary Journals of Elder Ezra James Clark, Mission to England 1866 to 1868, page 78.
Branching Out in Zion

Crossing the plains was pioneering in one sense, but that would only be the beginning for Ezra Thompson Clark.

He had a hand in a number of pioneering ventures in early Utah history from establishing settlements to expanding the economy and resources of the region.

Ezra’s colonizing experiences began in 1850. At the October conference he was called to help settle Iron County, 250 miles south of Salt Lake City.

George A. Smith was president of the mission and when Ezra inquired about the necessary preparation, George A. Smith said, "We need wheat more than men, Brother Clark. How much can you furnish?" The answer was such a surprise that George A. Smith excused Ezra from the mission but neglected to take his name off the list. In the spring more men were called, including those who did not go in the fall, and with them was Ezra Clark. He was put in charge of the company, so he loaded up more wheat and hooked two yoke of oxen to the wagon, which had brought him across the plains. On arriving at their destination, George A. Smith was surprised to see Ezra and apologized for neglecting to cancel his name on the mission list.

After surveying the outfit and the men accompanying it, George A. Smith said, “You have done more than any other man for this mission, Brother Clark.” So he was released and returned with President Brigham Young in 1851.362

In 1860, Oliver Robinson, Ezra Clark and others, were called to settle the "Muddy," a district 100 miles west of St. George in Nevada. By furnishing a team and supplies, Ezra Thompson Clark was privileged to allow another person to go in his place. He fitted his nephew, Ezra Dougherty. The first team was stolen by Indians. Another was sent and additional provisions

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were supplied. \(^{363}\) That colony was abandoned after only one year, after Nevada’s taxes proved to be onerous, and combined with adverse weather, made it “almost impossible to survive,” according to one participant. \(^{364}\)

Not all of Ezra’s colonizing calls were so formal. As the territory of Utah’s economy expanded, so did the need for goods and services. Brigham Young asked Ezra at one point if he would establish a gristmill in the Weber Valley, to fill an existing need. Ezra didn’t hesitate in responding to the “call.” Ezra purchased an old sawmill and farm at Morgan and sent seven yoke of oxen to the Missouri River for the necessary equipment and built the mill before the railroad came to Utah. The mill, located at the site where Eddingtons now conduct a feed store, was improved and kept in use until it was destroyed by fire in 1932. \(^{365}\)

Ezra was a much more obvious choice for Brigham Young to approach than many would be because of his reputation for financial prudence. The mill cost him $15,000. \(^{366}\)

Charles Rich Clark, Ezra and Mary's eighth child, ran the mill for the family firm for a number of years and settled in Morgan. Charles' wife, Ann Elizabeth Waldron, was from Morgan County. Even though he never lived there, Ezra Thompson Clark was considered an adopted son of Morgan County because of his contribution in setting up the mill. \(^{367}\)

Ezra would often take a team of horses from Farmington to the flourmill in Morgan. His animals could make the 30-mile trip in a three-hour span. \(^{368}\) Going to the mill also gave him access to nearby Porterville, where he would often go visit long-time friends of his family, the Porters. On one such occasion, he saw one of the daughters of Alma Porter and said the day might come when he would send up one of his sons to become acquainted with one of Porter’s daughters. That later happened and Hyrum Don Carlos Clark married Ann Eliza Porter.

When the mill ceased operation, Ezra moved the large frame building from Morgan to Farmington to be used as a barn. \(^{369}\)

\(^{363}\) Ibid., pages 29-30.
\(^{364}\) Helen Lucinda Leithead Brinkerhoff folder, part of Autobiography, diaries, and Leithead family histories, 1850-1974.
\(^{365}\) Mountain Conquered, page 180.
\(^{366}\) Leonard Arrington file on Ezra Thompson Clark in Arrington Collection at Utah State University Special Collections.
\(^{367}\) Mountains Conquered, page 180.
\(^{369}\) Davis County Clipper, June 8, 1893.
But the most notable of all of Ezra’s colonizing ventures was yet to come. During a fishing trip in Idaho with Brigham Young, Brigham talked to Ezra about the need to colonize the territory surrounding Bear Lake.\textsuperscript{370} At the October conference in 1870 Elder George Q. Cannon called over the names of the following brethren as having been called to assist Elders C. C. Rich and Lorenzo Snow in settling the northern party of the territory. The first name called was Ezra T. Clark.

Ezra was called to help colonize a portion of the Soda Springs, Idaho, area along with David Hess, Henry Lewis, and Jacob Hess.

Within a short time of being called, David Hess went north in one wagon accompanied by James Lloyd, and Ezra and his son Joseph went in a second wagon. The prospectors stayed two weeks in the region—then known as Twin Creeks. The area was initially surveyed by Joseph Rich, son of Apostle Charles C. Rich. Rich designated a ten-acre lot as a public square.

Joseph often talked about the trip, according to at least one of his nephews, because of a welt left on his head from his father’s anxiety.

"Uncle Joseph often related this experience. His father, in his haste to be the first out [of the wagon], threw a chain over the load, hitting his son on the head."\textsuperscript{371}

Ezra took the lead in that first Georgetown visit in another way. He went up the canyon to cut wood with other men but got back with his load of logs first and remarked to a companion, "Well, this is the first load of building material for this place."\textsuperscript{372}

The next spring the four families moved to the region, which was renamed Georgetown, and the original Clark home was built in the area.

Joseph was one of the key figures in establishing Georgetown. Joseph and his bride, Lucia Maria Robinson, moved to Georgetown shortly after their wedding on Jan. 17, 1876.\textsuperscript{373} And for the next 15 years he operated a ranch there, which provided beef and dairy products for the Ezra T. Clark family.

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\textsuperscript{370} Autobiography of Edward Clark, page 29.
\textsuperscript{371} My Memoirs: Pioneer Life in Bear Lake Valley, page 2.
\textsuperscript{372} Biography of Ezra Thompson Clark, page 33.
\textsuperscript{373} Brief Biography of Joseph S. Clark, page 1.
who were following the patriarchal order of family life.\textsuperscript{374}

The Clarks were easy-going, extremely patient, and did not profane or take time off for fishing and hunting. They were called "night hawks" and the moon was spoken of as "Clark’s lantern."\textsuperscript{375}

The extended Clark family has kept a presence in the Bear Lake region far beyond Ezra’s years.

Ezra’s pioneering was not limited to major ventures. He was the first person to bring bees into Davis County\textsuperscript{376}, a profession his son Timmy became very proficient at, and he also joined with Thomas Steed on one occasion to bring new farming implements into the region—going east to procure a threshing machine.\textsuperscript{377}

\textsuperscript{374} ibid.  
\textsuperscript{376} Autobiography of Edward Clark, page 28.  
\textsuperscript{377} Biography of Ezra Thompson Clark, page 46.
A Missionary to the World

He crossed the plains eleven times and traveled over 50,000 miles to preach the gospel.\textsuperscript{378} Evidence makes a case that Ezra Thompson Clark loved missionary work.

To a man with a quiet nature, opening his mouth to share his beliefs wasn’t exactly second nature. But that didn’t dissuade him when called.

His first call to serve came at the age of 33. Two key meetings were held in the Tabernacle on Sunday, Aug. 10, 1856, under the direction of Pres. Brigham Young. Fourteen missionaries were called to preach the gospel to Europe in one of those meetings, including Ezra T. Clark.\textsuperscript{379} The call came when he and Mary had five children at home, including two who were under the age of three, Hyrum being only seven months old.

Those called to serve a mission organized together and headed east to begin their service later that year. Ezra was set apart on Sept. 6 and left for his mission within the week. One account says the elders left the Territory of Utah on Sept. 10, 1856, in the company of Parley P. Pratt\textsuperscript{380}. The company of elders was organized in Echo Canyon, and Ezra was elected captain of the company at that time.\textsuperscript{381} There are sporadic details of the trip, as recorded by Thomas Bullock, but they made their way east. Bullock wrote that the elders reached Winter Quarters by Oct. 28.\textsuperscript{382}

\textsuperscript{378} File on Ezra Thompson Clark in Leonard Arrington Collection at Special Collections at Utah State University Library.
\textsuperscript{380} Stevenson Family History, Vol. 1, page 275.
\textsuperscript{381} Journal History, Oct. 17, 1856, page two.
\textsuperscript{382} Journal History, Oct. 28, 1856.
The company’s travels across the plains included meeting a number of wagon companies headed to Salt Lake. A visit with Orson Porter Rockwell is also noted on Sept. 29, 1856.\textsuperscript{383} Bullock also noted that they met few Indians on the trek, which they considered benevolent, given the fact that on Sept. 9-10 of that year the U.S. Army had killed 15 or 16 Indians in the Fort Kearney area where they would later travel.\textsuperscript{384}

Ezra joined with five elders, George Gates, William Bevans, Samuel F. Nealla, George Taylor, and Samuel Roskelly on the ship Thornton that sailed from New York to Liverpool, leaving New York on Nov. 24.\textsuperscript{385}

The Thornton landed in Liverpool, but Ezra was assigned to labor in Norwich in the community and surrounding region of Shipdham. What details are known of his service come in a letter to his wife Mary and were preserved in the writing of one of his grandchildren.

April th 4 AD 1857
Shipdham, Norfolk

Dear Mary:

I take this opertunity to in form yo that I am well and I have jist got your letter that was rote Dec. 2. This is the first word I hav heard from yo. I have rote two leters before cince I arive in ingland. I arive on th 14 of December in purty good health we had a rough sea bu the lord was with us. I got my appointment the same day and on the 21 I left Liverpool for Norwich. This is over 200 miles I arived on 22 on the rail rule and found br Cowley well this is the old miles son he was the presed of the conrfnferns he is going home this year. I am traveling in this cornferns un the direction of James Larrende pastruye. I have ben well the most of the time cince I left the Lord has been with me when I have been call to preach before hundreds I hav told them to repent and that Joseph was a prophet and that Brgham and many others was. The work is rolling on in this country. I have rebaptize a grant many and have babtise som new on the saints hear is very poor but very cind to me. I have been traveling alone the most of the time cince I came. I hav not saw any one that crost the plains when I did yet it would be a treat to me to sea one from the valley but th will of the Lord be don and not mine. I am glad that I am hear for if I prov faith ful I shall have mi reward for all mi labors and so will you if not

\textsuperscript{384} Journal History, Oct. 28, 1856, page 1. Letter written to Orson Pratt by Thomas Bullock.
\textsuperscript{385} Deseret News 6: 389. The report in the paper was copied from “The Mormon.”
in the world we will in the next. I am sorry to think you have not got
in the house for so long atime but I am hear and I hope yo will finish it
off an then I hope you wont kill yourself with hard work I want you to
take the children to scool if you can. Mary I often think of yo and the
children and pray god to bless you and prsoper yo and preazerve you
and me and the children that when I hav don a good work in this
country I ma return home to you again Ezra I hope mu son rite to me
Timithy I hope yowll be a good boy and Mary and Josephy and Hirum.

Mary uo will find the papes parpess about the farm at the office so if
yo need them the bish will see tha all is rite I must son close for this
time giv mi Love to Perline and Elizabeth and tell her she had beter
stay with you give my lov to Edward and James and wives and Br
Harison and John Gleeson and all the rest of the Saints tell them I
am rite side up and to pray for me that ima ceep so untill I return hom
Gog Bles yo I remain your afection husban

To Mary S Clark

E. T Clark

You must excus me fo this time fo I only hav had your leter a few ours
I shall mail this to nite s you can git it this this mail. You will Pleaz
Direct your letter to Shipdham, Norfolk, England.

I hope you will rite ever month and tell Edward to rite and Br John
glassing and evry body Elce.

If you can red this yo will Do well.

Br hobson is well.”

In serving in Shipdham, he worked in an extensive village, with many neat
modern houses, detached from each other, and extending upwards of a mile
in length, five miles south by west of East Dereham.

How long he served in the Norwich region of England is not known. It is
known that he served for some time on the eastern coast of Great Britain in
the Suffolk area, where he became acquainted with the Leggett family.
Because the Utah War brought a quicker-than-anticipated end to his service
abroad, it is possible that Norwich and Suffolk were the only areas of his
service.

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387 William White's History, Gazetteer, and Directory of Norfolk 1845.
In returning home in response to the advance of Johnston's Army and the upcoming Utah War, Ezra T. Clark and a company of 18 returning elders from Europe passed Col. Johnston's army in June near Echo Canyon. The company arrived in Provo on June 23, 1858. Ezra reunited with his family on June 25. Mary and his five children were living in a wagon box and tent south of Provo.

It would be eleven years between missions for Ezra. In that time he took a second wife and started another family and took upon him the responsibilities of such.

Ezra was among a group of 57 missionaries called to serve at the October Conference of 1869. His brother-in-law, Edward Stevenson, and long-time friend, Nathan T. Porter, were also called to serve at the same time.

There are more details on Ezra's mission to the Midwest than any of his other missions, due to journal notes from his brother-in-law, Edward, and a man who would become his brother in-law when he got home, Nathan. The central area of activity for Elders Clark, Nathan Porter, and Edward Stevenson was Des Moines, Iowa, but their preaching took them to all parts of Iowa and Illinois.

**Generates Publicity**

Edward Stevenson was comfortable dealing with publicity and generating news about the elders, and a notice in the Des Moines Evening Bulletin on Nov. 15, 1869, announced the following:

"MORMONS—Six Mormons from Salt Lake came to our city last night and are stopping at the Des Moines House. They are hunting proselytes to their peculiar faith. We learn that about 250 have come from Mormondom on the same business and are scattered over the country."

That newspaper notice was followed just two days later with the following:

"Elders Edward Stevenson, N.T. Porter, E.T. Clark, and others of the Latter Day now in our city, will preach in the court house on Sunday next at 11

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388 Journal History, June 23, 1858
390 Biography of Ezra Thompson Clark, page 28.
o'clock a.m. when announcement will be made of other meetings. These gentlemen are of a party of one hundred and ten direct from Utah. 393

**Porter and Stevenson Do Most Preaching**
When it did come to meetings, Elders Porter and Stevenson did the majority of the preaching, while Ezra also seemed to be slotted to pray or occasionally to speak. It would appear even as a missionary he seemed reticent to be center stage.

Being in Iowa, however, did have its advantages for Ezra as it gave him close access to his non-member brother, Barrett, whose family lived in northern Illinois. Barrett had gone west to California seeking gold with his brother William O. and his brother-in-law John Cooper, but the gold he had found was a high-paying job on the levee for $55 a day which allowed him to earn enough money to move back to Illinois and start up his own business. 394 It also gave him closer access to his uncle, David Keeler, who lived in Rockford, Floyd County. 395

The congregation in Des Moines numbered approximately 18 members when the elders arrived to spread the word. 396

"Nov. 30
I also received for E. T. Clark a letter from his Bro. Barrett. We returned to Bro. Beebes leaving Bro. Clark & Perry in Demoine," Stevenson noted in his journal. 397

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393 ibid., page 5.
394 History of Will County, page 733.
396 Millennial Star 32:10
At one point, early in their mission, Ezra and Nathan went to northern Iowa in search of his uncle. Nathan Porter’s journal account says that Ezra’s uncle, David Keeler, had moved to Pennsylvania and that one of his sons, who was single, was staying with a Mr. Bebe a tavern keeper in the city.  

Later in December of 1869, Ezra took Elder Porter north to Illinois in search of family and potential converts.

"Dec. 16, Thursday
Visited & at 1/2 past one parted with Bros. E. T. Clark & Porter who go north in search of friends. E. Clark expects to find an Aunt. Bro. M.L. Pratt is all that is left and wee expect to go South & Wee will meet Bros Clark and Porter at Lockport Ill."  

The search for an aunt apparently was unsuccessful but it did bring him into contact with his older brother, Barrett, and an unidentified nephew.

**Meets With Brother**

There is no written evidence that B. B. Clark or his wife ever expressed any interest in the gospel, but it does appear their home was a refuge of sorts for missionaries in the region.

"Wds. 12th
4 o clock. B.B. Clarks folks have treated us friendly...Mrs. B. B. Clark & Husband have agreed to be at E. T. Clark’s Silver Wedding May 70 [1870]."  

Barrett appeared to show a great deal of hospitality to his brother and to Elder Porter. Barrett and his wife gave the two missionaries a 15-mile ride in a carriage to visit two of Ezra’s nephews-----Carlos and Abaro, who were sons of John Wesley Clark and apparently living close by. Nathan, who knew John Wesley Clark, wrote “I could recognize (sic) the expression of his Father in his countinants (sic).” On another occasion, Barrett let the elders borrow the carriage to meet an appointment.

Yet another journal entry speaks of the affection Barrett felt for his younger brother when it mentions how the family had “ben (sic) looking for us for

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400 ibid., page 15.
401 ibid, page 21.
403 ibid, page 8.
several days.” It also notes that Ezra had two letters from his family waiting for him at Barrett’s home.\footnote{ibid, page 20.}

The elders apparently had some latitude in determining their course as Ezra, Edward Stevenson, and Nathan Porter took a trip in January of 1870 to Chicago and then went from Chicago to Detroit, then across Canada to Niagara Falls, N.Y. While in New York, the elders visited the former home of Nathan's father, Sanford, and then went south to New York City and Central Park\footnote{Journals of Edward Stevenson, Vol. 8, page 5.} before returning to the Utah territory.

Elder Stevenson wrote to Brigham Young from Western New York and spoke of meetings that he and Elders Porter and Clark were holding in the region, where they preached at the Baptist Church, among other places.\footnote{Deseret News, Feb. 10, 1879} Nathan described Ezra’s talk in one place and said he bore “strong testimony.”\footnote{Journal of Nathan Porter, page 30.}

**Visit Porter Homestead**

When in Western New York, specifically Holland in Erie County (near Buffalo), the brethren held meetings in the Baptist Church and the school-house where the "audience appeared much interested." They were entertained by Richard Rogers, a farmer of influence and one of the settlers of the region who did not make any profession of religion but showed a religious inclination by his actions. He showed them many points of interest in regards to early preaching of the gospel in that region by Heber C. Kimball, among others.\footnote{Deseret News Feb. 22, 1870.} The area was a former homestead of Nathan Porter’s family, and so Porter sought to find and teach his kin while there. There was irony in that stop as only months later those people whom Ezra had met in his missionary journeys would be relatives, with his marriage to Nathan’s sister, Nancy.

Apparently Ezra charted his way home so that he would encounter relatives along the way. On Feb. 28 a journal entries suggests the elders were in Ohio---likely in Trumbull County because Cleveland was mentioned in the entry the day before---and asked to speak on temperance before an
assembly of the Methodist Church in the area-----a congregation his uncles and grandfather would have probably known well. 409

On March 1, Nathan Tanner notes in his journal that he and Ezra spend the day visiting Ezra’s cousin, a man noted as Burrett Clark. Later that evening Ezra spoke “on Utah and its people as they are.”410

Ezra made his way home from his service to the Midwest by spring of 1870.

Not much time passed between his mission calls. In October of 1871, Ezra was called to serve again.411 He served with Truman Leonard, Thomas Steed, and John Gleason.412 No details of how long that mission lasted or what occurred have been recorded.

Again not a lot of time passed between calls. In October conference of 1874 was another time when Ezra's name would be called from the pulpit - along with 37 other men to serve in the U.S. and Canada. He was one of four people called to serve from Farmington that included Thomas Steed, Truman Leonard, and H. C. Haight.413 Again there is an absence of details about his service.

**A 90-Day Mission to Portland**

Ezra’s last mission perhaps best showcases his value to the church and his willingness to follow the lead of a prophet. In 1876 Brigham Young had heard that there was somebody in Portland, Oregon, who was eager to hear the gospel, and so he called on Ezra T., with only a few days notice, to go to the Portland area to find the people and teach them. The mission only lasted 90 days.414 He served with Alonzo Hyde.415 Ezra was set apart for his final mission on Jan. 17, 1876, and returned on March 31, 1876.416

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409 Journal of Nathan Porter, page 35.
410 ibid.
412 Biography of Ezra Thompson Clark, page 35.
413 Journal History, Oct. 8, 1874., page 1.
415 Biography with Ezra Thompson Clark, page 35.
416 Farmington Ward Manuscript History and Historical Reports.
Two Sons Who Didn’t Come Home

In a historical view, one of the greatest contributions that Ezra T. Clark and his children made to the cause of building Zion was in providing missionaries to the world.

Ezra served five missions himself but is perhaps best remembered as being the father of two children who served but did not come home alive. Of his 16 sons, only 13 grew to missionary age and ten of them served missions, and one served in the military.

Ezra started serving missions when he accepted a call to England in October of 1856. He served for two years before the potential breakout of the Utah War prompted Brigham Young to call all missionaries home. Just seven years after coming home his eldest son, Ezra James, was in line to receive a call to serve. Ezra James was called to England during the April 1865 conference. His name was one of 58 called to serve. Andrew Jensen’s book on prominent Mormon pioneers notes that he “cheerfully” obeyed the call.

Ezra James Clark was set apart on May 1, 1865, by either Elder John Taylor, Wilford Woodruff, Franklin D. Richards, George Q. Cannon, or Pres. Brigham Young.

This call did not come without complications. The Army sent a draft notice seeking the eldest in the family shortly after Ezra James received his call to go to England. It must have been the ultimate irony for Ezra

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418 ibid., page 345.
419 Doctrine History 1865: 249 and Journal History, May 1, 1865.
Thompson Clark to see his eldest son called to serve the country that had taken them to war and a government that had been an enabler to his family’s persecutions in Missouri. Even the everlasting hills could not shield their oldest from this intrusion.

Even with the juggling of calls from God and from the government that took his two oldest sons, it must have been an especially pleasing thing for Ezra when his eldest son was called on a mission to England, to serve in the same country where he had served himself but a decade earlier.

**Meets Barrett on Trip East**

Ezra James’ trip east included a stop in Illinois where he met with his uncle, Barrett, and a visit to one of his cousins, the child of John Wesley Clark, who had lived with his family in Farmington, and then Ezra James made his way to the east coast and then to England.

Ezra James' journals include references to correspondence with his parents and his siblings. On one occasion Ezra James noted he had received a worrisome letter from his father about his health problems, since a returned missionary had shared concerns about the eldest son's health with Ezra Thompson Clark upon his return to Zion.

“Oct. 12th, Saturday, 1867.

We walked to Faverham. A letter was waiting or here from father containing one from my mother, sister Mary and J. F. Smith. My parents were very anxious about me having heard of my being very poorly last May when Bro. Hubbard was here. I had not been sick but was thin in flesh as this country does not agree with me as my mountain home used to but I have been gaining, though slowly since May and I hope to do so and stand it till honorably released to return home to the mountain of the Lord’s House in the tops of the mountains.”

The pace of missionary work had changed dramatically in England in the decade since his father had served there, and Ezra James spent most of his time in the mission field working with members and preaching whenever he could get someone to listen. He walked himself thin, while serving as president of the Dorsetshire and then Kent conferences, dropping at one point to 126 pounds. A missionary who is 6-1 and 126 pounds makes for a frail sight.

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421 Clark Family History, Barrett Bass Clark, page 1.
422 Missionary Journals of Elder Ezra James Clark, Mission to England 1866 to 1868., pages 52-53.
423 The Forgotten Missionary, pages 16-17.
Still Ezra James finished his three-year mission and headed home with a company of immigrating Saints. He was not well physically on the trip and things only got worse when they reached New York City. The city was in the throes of a head wave and the morgues were filled with bodies of people dying under the oppressive heat.  

Ezra James' frail body was in no position to be crammed into a train, with little water or ventilation, let alone to be busily engaged in helping others. Ezra, as one of the leaders of the group, felt obligated to help out with the luggage and passenger concerns. It all caught up with him on the ride between Albany and Fonda, N.Y., a little village located about 40 miles up the river from the New York Capitol. Ezra James' skin was described as being as "hot as lava" before he expired from heat exhaustion. With little time to make arrangements, Ezra James' fellow leaders raised money among the passengers to leave funds with village officials for a casket before the demands of the train required that they embark and be on their way again. Ezra James was buried almost 3,000 miles away from home.

Being a quiet man not given to much talking or demonstration, his son's passing must have bruised Ezra Thompson Clark's heart. He had been through Missouri's struggles, left the Nauvoo region with his young family, and come to Zion for peace from the sorrows of the world. Now his first-born son, the pride of father and mother's eye, had died as Brigham Young described "in the saddle with his boots on."

Of her son's passing, Mary recorded only the following phrase which seems to sum the family's travail, "It was a sad scene to pass through."

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424 The Mohawk Valley Democrat, July 18, 1868.
425 ibid.
426 Reminisces and Diary of Zebulon Jacobs, page 122.
Strange Way to Find Out

The true irony of the young elder's passing, is that Ezra Thompson Clark and his wife Mary didn't hear about their elder son's death until someone else in the community received a letter from a passenger on the train that spoke of his passing. Ezra T. had already sent a team to Cheyenne to pick up his son before the word reached them.\textsuperscript{431}

The arrival in the valley of the emigrants and missionaries with Ezra James Clark along with some of his belongings, including his journals, must have left a wound that could not be completely healed with his parents. If there were any question of his father's eagerness to have some closure with his son, it was answered the next spring.

Headed East for His Remains

Ezra and his brother-in-law Edward Stevenson grabbed a train in 1869 from Ogden to Chicago and then from Chicago to Fonda, New York where E.T. identified the remains of his son and put them on the train for Utah. Ezra's train ride came one month before the completion of the transcontinental railroad, indicative that he went back east as soon as humanly possible to bring his son home.\textsuperscript{432}

No doubt there was intense suffering from their son's loss, but it seemed to only surface on rare occasions. As Ezra T's sons became of age, they were called to serve. Missionary work became an integral part of his growing families' lives.

Mary's brother, Edward Stevenson, records a time when Pres. George Q. Cannon of the church's First Presidency invited Ezra and Mary to be part of a service for his deceased son, who died in the mission field. It shows how close to the surface Ezra James' death was and how important it was to his parents that his body was brought home. "Sunday 13 at 11 a.m. Memorial services—it was an imposing scene over 50 missionaries, names who have died while out on missions—one which was omitted which I obtained from my Journal. Thomas Butler, who was buried in the same grave with Elders Flanigan and Parry, 3 of our elders all in one grave in Birmingham. I sent Elder Butler’s name in a letter to Pres. W. Woodruff and it was read. And hence he is numbered with those in the list. He died and was 24 years of age and the other two aged Elder Flanigan and Elders Parry for further particulars see Deseret Weekly News. Apostle H. J. Grant invited my sister and Ezra, myself, E. J. St., Bro. Thoss, Patriarch Joseph, Horn and Apostles Lyman and J.H. Smith, to ride in a fine

\textsuperscript{431} Deseret News, Aug. 4, 1868.
\textsuperscript{432} Deseret News, April 28, 1869.
carriage to the grave in City Cemetery where we witnessed the lowering of the fine casket into its last resting place. J.F. Smith in his remarks said we have the privilege of bringing home the son of Pres. G. Q. Cannon’s son to lie by the side of his mother. These remarks caused Pres. Cannon to burst forth in a flood of tears joined by many, yes many others. My sister felt comforted to know that [her] son, Ezra J., was brought home from Fonda, New York by myself and his father and a funeral held over him in Farmington Davis County meeting house and buried in Farmington Cemetery. This was grand success for which I have been proud to have taken part in.”

When John A. Clark came of age as the second oldest son of Ezra Thompson and Susan Leggett Clark, the trend towards missionary service was already well established. Ezra and Mary had already sent out seven missionaries to serve, including Ezra James.

Ezra considered every one of his boys a “thousand dollar son,” but it is clear that the potential in regards to John A. was almost unlimited. John was bright and academically gifted. Harvard and academic pursuits were well within reason.

John also had a sense of adventure. He traveled to the World’s Fair in Chicago in 1893 in company with the Mormon Tabernacle Choir but ended up paying $70 for the trip, because he couldn’t sing.

**Taught School**

John taught a bit of school in Minersville before receiving his call to Turkey in November of 1893 via letter from Pres. Wilford Woodruff. He was given until

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434 Davis County Clipper, Oct. 26, 1893.
February of 1894 to get ready to serve. John and his sister Alice had taught school together and John’s commitment to both God and his vocation are shown in the fact that he got his half-brother, Charles R. Clark, to fill his teaching post, allowing him to be free to go on a mission. 435

John’s desire to serve was best manifested by his expression that he was willing to give up his inheritance, if necessary, to be able to serve.

He served for exactly one year and five days before he died of Black Small Pox in Haifa, in the Holy Land in what is now Israel.

Letters from John A. to his parents outlining his trip to get to the Holy Land show something of his sensitivity and the relationship between himself and his parents.

In a letter dated April 24, 1894, to his mother he tells of his time in England and the way he was treated, implying that his mother’s graciousness was a blessing to him.

“Your speaking of my letters from Liverpool and London takes me back six months, so to speak, but beautiful England is still in my mind. Auntie has good reasons for thinking a great deal of her Native land.

You asked me where I was on my birthday. I was in London; that was the day I left London for Paris. I have had a splendid time since leaving there and have been treated kindly wherever I have been but I thought that this was due more to my Mother’s good deeds than mine toward strangers.” 436

There appeared to be a great deal of tenderness in John and in his feelings towards his parents. In the same letter to his mother, he wrote of his ponderings on her background and trip to Zion.

“I very often go down on the Mediterranean seashore to study my Arabic. I sometimes wonder if you enjoyed walks on the seashore as well as I, or whether you did more. The seashore is beautiful isn’t it? And the flowers and trees and vines are so beautiful. I should like to have you see them. But I suppose you would be satisfied with the beauties of England and you may sometime go there.” 437

435 Davis County Clipper, Jan. 11, 1894.
437 Ibid.
Learning Two Languages

Much of John’s short service, when he reached Palestine, was his focus on learning both German and Arabic to teach the wide spectrum of people who lived in the region.

Despite being warned to avoid the Arabs, because of the presence of disease among them, John was persistent in trying to reach out to all of the residents of Haifa, and it was that contact that brought him in contact with Black Smallpox, which took his life quickly. He got sick on Jan. 30th and passed away just after midnight on Feb. 8, 1895. Because of the disease he was immediately buried and most of his things destroyed. He was buried in an unmarked grave.

Ezra and Susan were informed of their son’s passing in correspondence with the First Presidency initiated on March 21, 1895. George Reynolds forwarded letters from Anton H. Lund of the European Mission telling of some of the details of his passing.

A letter written by Susan Leggett Clark to the family who took care of John in his final hours shows some of the anguish of his death on the family.

“Will you please write, and tell one all the particulars of his sickness and death and burial and what his last words were, whether he spoke of mother, whether he wanted to live or was reconciled to die, did he realize his sufferings, was he administered to and prayed for ‘with laying on of hands?’ Or was there no Elders or brethren there to anoint with oil? Oh! Sister Hilt I cannot see why the Lord did not spare his life, or send an Angel to heal him, he was so good, so noble, or do you think his task was done here, and he

Students from BY Academy raised funds to be able to erect this monument in Haifa in honor of John A. Clark
was needed on the 'other side': did he not express a desire to live! Tell me all you can concerning him."\textsuperscript{438}

John’s sister, Alice, was so distraught over her brother’s passing that she mourned for weeks after his death. “Then one morning she heard his voice repeat the last words he said to her, ‘Alice you said you were not sorry I was going on my mission, now why are you so sad?’ The naturalness in his voice brought much comfort, the consolation which never left her.”\textsuperscript{439}

John’s older sister Annie describes the void left by his passing in her autobiography.

“No one who has buried a son or brother in the mission field in a foreign land can realize the depth of our sorrow. It is poor comfort to be told that they have gone to a better world. We need the bright intelligent ones here. We want their companionship. When out in our backyard with my little children, I pulled my sunbonnet down to hide my face, wet with tears, and it seemed that John would try to comfort me. ‘We must be reconciled to his will,’ I imagined him saying, and then I wondering why His will required us to make such a great sacrifice.”\textsuperscript{440}

Memorial services for John were held March 10, 1895, at the Rock Church in Farmington. People from all parts of the county and other counties were part of the service that had standing room only. Pres. Hess, Bishop Secrist, and Elder James T. Smith related some incidents of Elder Clark’s early life and spoke of his willingness to go and preach the gospel at the time he was called. Apostles Abraham H. Cannon, Franklin D. Richards, and James Talmage also spoke and attempted to give Biblical reasons why they thought that elders might be called to lay down their lives in missionary service.\textsuperscript{441}

John’s passing had a significant impact on more than just his immediate family. Professor Joseph Tanner, Annie’s husband, spoke in the Farmington Ward months after John’s passing on Palestine and the Jews, and a newspaper account of the talk said “he spoke with much feeling and

\textsuperscript{438} ibid., page 56.
\textsuperscript{439} History of Alice Susan Bell Clark, page 1.
\textsuperscript{440} A Mormon Mother, An Autobiography, Annie Clark Tanner, pages 132-133.
\textsuperscript{441} Davis County Clipper, March 14, 1895.
tenderness, caused no doubt through reflection on the death of Elder John A. Clark.” Ironically, Tanner had toured the Holy Land a few years prior to John’s mission.442

All of these things took place within Ezra’s family, and he had to deal with them as best he could. This silent man responded the same way he did so often in any crisis throughout his life. He continued to press forward with day-to-day life and to send sons on missions.

Historically Ezra Thompson Clark is believed to be the only man who lost two sons in the mission field.

**Called to Serve**

**Where Ezra Thompson Clark’s Sons Served**

- Ezra James Clark. Three-year mission to England. Served in Worcester and then served as leader of the Dorsetshire Conference and then the Kent Conference.

- Timothy Baldwin Clark. Served in Army and participated in Indian War.

- Joseph Smith Clark. Served three-year mission to Southern States 1882-1884. Spent most of the mission in Mississippi where he had charge of the Mississippi Conference the later part of his mission.

- Hyrum Don Carlos Clark. Served three missions. The first was to the Southern States in 1877 where he served with his uncle, Edward Stevenson, meeting David Whitmer. He came home early after getting sick. He then served a mission to California in 1927 that was cut short by the death of his wife, Eliza. He later returned to serve in California again from 1934-36.

- Edward B. Clark. Served in Northern States Mission 1908-1911. Presided over the West Iowa District for more than a year while on his mission. Visited every county in Iowa from Des Moines to Council Bluffs and from Missouri to Minnesota.


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442 Davis County Clipper, April 4, 1895.
- Charles R. Clark. Served two missions to the Southern States.

- Amasa L. Clark. Served mission to Southern States 1886-1888. Ironically his older brother Wilford was sent to the same mission, and Amasa, serving in the mission office at the time, had him sent to northern Virginia. Served six-month mission to Ohio, 1925 with his brother Wilford.

- John A. Clark. Served mission to Palestine, as part of Turkish Mission. Was in Haifa learning German and Arabic at the time of his passing.

- Nathan Clark. Served mission to England 1899-1901. Called to serve in Southern States Mission in 1909, but due to poor health of his spouse the call was changed to the Salt Lake City Bureau of Information, where he served two years.

- Horace Wells Clark. Called to serve in Northern California in 1903. Served most of the time as mission secretary to President Joseph E. Robinson. Also served a mission to Hawaii.
Ezra T. Clark’s Spiritual Life

Ezra T. Clark enjoyed a full life of service within the Church of Jesus Christ of Latter-day Saints.

Baptized in 1836 when he was 12 years of age, Ezra was a participant in many of the church’s most significant pioneer experiences in his 77 years. He served five missions, was intimately acquainted with many of the prophets and apostles, and had the chance to serve in a number of capacities.

He appears to have been given responsibility early. He was ordained a Seventy the same year that he was married in 1845.  

Ezra T. was part of the 40th Quorum of Seventy that was organized in February of 1855. Ezra T. Clark, John S. Gleason, James Harrison, Hyrum Judd, Daniel Rawson, Lot Smith, and Sanford Porter (who was sustained as president), were called to form the quorum. Most of the members were ordained on March 4, 1855.

Later that same year Ezra was listed among the members of the 19th Quorum of the Seventy in 1855 when the Deseret News printed a list of presidents and members as part of a yearly report on membership.

When the Davis County Stake was organized in 1877, Ezra was called to serve on the High Council. He served on the council for a number of years, and when the High Priests were organized in the Farmington Ward, he was called as the group’s president. Oliver L. Robinson served as Ezra’s assistant and secretary. He served in that position for 10 years before resigning.

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443 Ezra Thompson Clark file in Leonard Arrington Collection at USU Special Collections Library.
445 Journal History, May 11, 1854
446 Farmington Ward History & Historical Reports. Ezra was called to preside over the High Priests on July 12, 1885. Today in the setup of the church only a stake president presides over high priests within his stake and a unit leader is referred to as a Group Leader, not a president.
447 ibid.
Ezra’s influence in the church extended far beyond the boundaries of Davis County. When he visited Star Valley in August of 1892 as a new stake was organized there, he was one of the people called on to speak. His reputation was likely enhanced by the fact that he was one of the last generation of people who had known and heard Joseph Smith during his lifetime. Within church circles his name was well known. Church historian Andrew Jensen had referred to Ezra’s family as “a highly respected family.”

**Personally Protected**

Ezra T. Clark also saw miracles in his personal life, from personal protection from tragedies to deliverance from severe accidents.

His son Joseph related the story that one spring his father was delivering a load of flour from his Morgan mill to Devil’s Gate and the lead oxen of his team of four oxen headed off the road to get a drink from the river. The wheelers pushed them into the raging floodwater and all four of the oxen died, with only Ezra escaping the raging waters alive.

On still another occasion, Edward Stevenson noted on Saturday, Feb. 10, 1883, that Ezra was in the company of Sanford Porter (Jr.) and the two were thrown down a bank about 60 feet at Devils Gate when a sleigh tipped over, badly bruising Ezra.

Ezra's final calling in the church came in 1894 when he was called to be a patriarch. He used the opportunity to give his children patriarchal blessings.

As a patriarch, Ezra often used his children or their spouses to transcribe blessings. Susan Duncan Clark, the second spouse of Amasa Lyman Clark, said her father-in-law was very meticulous and sharp in giving blessings. Sometimes a phone call would come in the course of a blessing, and he had the ability to handle the call and return to the blessing continuing exactly where he left off.

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448 A History of Star Valley, page 135.
449 Farmington Ward Manuscript History and Historical Reports.
450 Mountains Conquered. The story of Morgan with Biographies, page 181
452 Personal Reminiscences of Dr. Dale Clark, son of Susan Duncan Clark, as shared with author.
The following was recorded of an evening when Ezra was involved in the blessing of a home and giving of a patriarchal blessing to members of the household, in the company of Apostle John W. Taylor:

“In the evening had a meeting here for the purpose of dedicating my house and receiving our patriarchal blessings. Apostle John W. Taylor was present, also three patriarchs... of East Bountiful, Ezra T. Clark and James R. Millard. There were about 40 others present. I received my blessing under the hands of John Kynaston, and my wife under the hands of Ezra T. Clark... Mrs. Susie Clark acted as scribe. Afterwards a testimony meeting was held for two hours. Many powerful testimonies were borne to the truth of the gospel and to the powers and blessings attending the same... Apostle Taylor then dedicated our home and E. T. Clark pronounced the benediction.”

In 1894, both Ezra and his brother-in-law and long-time friend, Nathan Porter were called to be patriarchs during a conference of the Davis Stake held in June. F. M. Lyman set apart Porter while A. H. Cannon set apart Ezra T. to his new calling.

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Patriarchal Blessing to Ezra T. Clark

A blessing by John Smith (patriarch) upon the head of Ezra T. son of Timothy B. & Polly Clark, born Nov. 23, 1823. Lawrence Co. Illinois.

Brother Ezra I lay my hands upon thy head by the authority of the Holy priesthood, & seal upon thee a fathers blessing, thou art of the house and lineage of Jacob, through the loins of Joseph, thou art a lawful heir to the same blessings that were sealed upon the head of Ephraim & Manasseh, the Lord hath designed thee to be a very useful man in His church, in spreading the gospel among the nations of the Earth & thou shalt go forth as a mighty man, even as a man of war when the case requires it, and shall prevail against thine enemies, for the Angels of the Lord will be round about thee, to defend thee from every danger and thou shalt be prospered abundantly, in all thy labors as a preacher of righteousness, thousands shall obey thy teaching, thou shalt baptize and lead them to Zion out of many nations, but more particularly the Lamanites, with vast stores of riches thou shalt speak the language of any nation under Heaven, if it is necessary to forward thy work thou shalt also be able, by the power of the priesthood, to do any miracle in the name of Jesus, when it is necessary to push forward the cause of Zion, for the Lord will cut His work short in righteousness; thou shalt have a companion, which shall be suited to thy condition, raise up sons & daughters, who shall be esteemed as the excellent of the Earth; thou shalt live many years, and gather many souls to Zion, have an inheritance with thy brethren, be satisfied with riches, and all things which are necessary to make men happy; now Brother Ezra be faithful in calling, and follow the counsel of those whom the Lord hath placed over thee, and not one word which hath been spoken shall fail, even so. Amen

Albert Carrington Recorder

Blessing for Ezra T. Clark

A blessing on the head of Ezra T. Clark, son of Timothy born Illinois 23 Nov. 1823.

Brother Ezra T. in the name of Jesus I place my hands upon your head and I seal the blessings of your father upon you. I ratify his seal that he may ever be remembered by thee that you can see to his work and welfare, that he may stand at your head at the resurrection day. You are numbered with the seed of Abraham with them you shall be blest in your everlasting inheritance.
and enjoy equal blessing in posterity and priesthood. I ratify all thy former
seals and I ratify your former seals that they may be fulfilled upon your head
that you may live long upon the earth, to see the rolling forth of Christ’s
Kingdom. I bless you as a father and patriarch at the head of your family
that your name and priesthood may continue with your posterity from
generation to generation. I seal the blessings of the earth that you may
realize the blessings of thy father who dwells in heaven he has caused they
name to be written in the book of life, through faith and obedience thou
shall live long to realize the fulfilling of the promised blessings, the Lord has
blessed thee in the fruit of the earth with the fruit of thy body, has blessed
thee as a steward to manage thy affairs in wisdom in building up the
Kingdom. He will give thee intelligence for the extending of thy kingdom
which will increase in glory and thy crown, thou art of Joseph through the
loins of Ephraim. I bless thee with the blessings of faith that his attributes
may increase as thou art maturing in years, till thou shalt know for thyself
that thy redeemer lives. By virtue of the holy priesthood I seal thee up unto
eternal lives in the name of Jesus, Amen.

Farmington, Oct. 24, 1861
File Robinson, scribe.

No. 21  Farmington, Davis County U.S. Sept. 9 1879.

A blessing given by William J. Smith Sen. Patriarch upon the head of Ezra T.
Clark, son of Timothy B. Clark and Polly Keeler born Lawrenceville, Ill. Nov.
18, 1823.

Brother Ezra T. Clark I place my hands upon thy head to bless you with a
father’s blessing and seal upon you every blessing that thou hast received in
the gospel even thy baptisms and confirmations, washings and anointings
and say unto thee because thou hast been true and faithful. The spirit and
power of the Holy Priesthood shall and thy tongue shall be loosed to declare
the news ( ) of Christ and to preach the gospel in its fullness with power
upon the earth to thy family and thy friends and unto all that may seem
good unto thee.

Thy faith shall increase and thy intellectual faculties strengthened with thy
memory. The spirit of counsel shall rest upon you with wisdom, grace and
power to accomplish every desire of thy heart the spirit of revelation shall
rest upon thee like a fountain of living water springing up into eternal life.

Thy work here is not yet done my dear brother. The Lord has as a great
work for the laborer to assist in the gathering of the scattered Israel and
gather in the Jews to their native land and assist in administering to the lost tribes of Israel. No power shall stay thy neither progress, nor hair of thy head shall fall by the hand of our enemies. Thou shalt have power over the destroyer and the raging elements of plagues of the last days that will be sent forth to devour the wicked and to sweep them from the face of the earth but these days thy feet shall stand in holy places that thy heart shall not faint in the days of trouble.

Bro. Ezra stir up the gift that is in thee and thou shall have power to heal the sick and to cast out devils and demons and the blind shall see and the deaf shall hear through thy instrumentality and you shall have power to perform any miracle that was ever wrought by man for the salvation of Israel and as you grow older you shall grow stronger in your body and thou shalt have power over thy infirmities for I bless you in the health and long life peace and prosperity all thy days and say unto thee thy feet shall never slip from the gospel path thou art one of the saviors of the last days and thou shalt stand at the head of thy Father's house as a redeemer of thy forefathers and a King and a Priest to rule in the house of Israel forever.

You will have a great work to perform in Holy Temples day and night. Thou shall take into thy abode there to minister in holy ordinances for the living and the dead. Holy angels shall be thy associates and companions. I seal upon you the blessings of Israel of old of whose seed thou art. I bless you and your posterity after you from generation to generation with your homes and your habitation and all that you have and may hereafter possess upon the earth and I pray that the angel of peace may ever be with thee and though faith you shall be caught up to meet Zion from above and join with that Heavenly throng. I seal you up until eternal lives in the new heavens and the new earth the habitation of the righteous. I seal these blessings upon your head by the Holy Anointing and the Patriarchal Power in the name of Father, Son and the Holy Ghost. Amen.

William J. Smith Recorder and Hyrum D. Clark, scribe.

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1 Personal Reminisces of Dr. Dale Clark, son of Susan Duncan Clark, as shared with author.
A Quiet Man of Quality

Ezra Thompson Clark never wrote or said much, but he built a legacy all the same.

E. T. by all accounts was a quiet, private man who seldom sought opportunity to speak in public or to draw attention to himself. Ezra’s quiet ways were well known. When he did speak or pray, he did so succinctly. “He was not a public speaker, his addresses were always brief and to the point.”

It did not keep him out of the limelight however; it simply allowed him the ability to let his lifestyle and actions speak for him. It made him a desirable companion for people of all classes and races, from prophets to Indians passing through the region.

One of the most noticeable things about his character was that everything began with work, starting in the early morning. The Prophet Joseph's prophecy that Ezra would also have sufficient means to provide for his family came true, but only with a persistent work effort that left others to marvel.

For example, residents of Georgetown, which Ezra had been called to colonize, used to refer to the moon as the "Clark lantern" because Ezra's sons and grandchildren working in the region kept such long hours. It was much the same course in Davis County where Ezra established work as the growing principle upon which to bless his family.

With work he and the family prospered, and he had the ability to open his home to others and to share with others. He was benevolent but prudent, generous but not cavalier.

Treatment of Siblings, Despite Differences

The way Ezra treated his family is what his children remembered most about their father.

Perhaps two of the most defining revelations of his character are his relationships with his brother, William O. Clark, and his brother-in-law, Edward Stevenson.

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455 My Farmington, page 82.
Both demonstrate his ability to be a friend, in spite of rather large differences and difficulties and his flexibility in loving the individual but eschewing the things that would separate them.

Ezra looked upon his older brother, William, as a father figure. Edward said his father regarded his brother with a fatherly love, and his esteem for his brother must have been enhanced by the fact that William O. helped bring the gospel into his life and baptized him in 1836. William O. was also an early missionary and a mover and shaker within the kingdom of God. Edward even speculated that some within the church had suggested that William O. Clark was in line to be an apostle.458

But William O. and his younger brother went different ways philosophically during their time in Iowa/Nauvoo. Ezra remained loyal and true to the church the remainder of his life; William O. refocused his dynamics from preaching the gospel to preaching temperance. The split between the two may have been best exemplified by the following story told to one of Ezra's grandchildren from a patriarch who had witnessed the incident in Nauvoo.

**Prophet Joseph’s Advice**

"The Prophet Joseph Smith met the two brothers in Nauvoo and remarked, 'It would please me if you Clark boys would observe the Word of Wisdom.' William O. thought it none of the prophet's business what they ate and drank, but Ezra T. said, 'I am going to comply.' Ezra had influence enough with his children and grand children that they complied not only in non-use of the forbidden, but in the use of cereals, vegetables, fruits and not excessive use of meat.459

Ezra settled in Utah to follow the lead of a prophet while William O. went to California to seek fame and fortune. William O. Clark would gain both for a large portion of his life.

Despite being disfellowshiped in 1851,460 William O. was still a key member of Ezra's extended family. Ezra's home became a stopping point during William's extensive travels, and his letters were noted by Ezra's children.461 Ezra's children also availed their uncle of opportunities to preach his message from the pulpit. William preached temperance from the pulpit in

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460 Mormon Gold, page 359
Georgetown, and the week of Ezra’s 50th anniversary addressed the saints in Farmington as well.  

The relationship between Ezra and his brother and their children did not seem to be inhibited by religious differences. In a letter received in January of 1868 in England by Elder Ezra James Clark, William O. lamented not being able to hear his nephew preach but noted, “There is always something interesting to me when I see a young man leave all for the gospel’s sake to battle against error and long-established superstition…. But there is something so lofty and eternal in the principles of truth one may live forever—in possession of riches more enduring than all things else—while in the rush and bustle of earthly business I can but compare its enjoyments to that I possess when before hundreds in vindication of truth.”

Though they had differences in their spiritual paths, Ezra never seemed to treat his brother or kin as anything other than significant or special. He seemed to go out of his way throughout his lifetime to have contact or to be with his extended family.

"Ezra T. Clark thought much of his family, his relatives, and his friends," Edward B. told a family reunion of his father's relationships within the family.

Ezra and William last saw each other in mortality the week before Ezra passed away in October of 1901. A newspaper report, which mentioned the meeting suggested that William O. felt regret that business forced him to leave his brother's side in his waning moments.

**Unique Relationship/Challenge**

In the case of Edward Stevenson, Ezra faced an even more unique challenge.

Edward was a companion of his youth and a man who helped foster his spiritual growth in Iowa and the years that followed. When Ezra unsuccessfully vied for the hand of Sanford Porter's daughter, Nancy, it was Edward that ended up marrying Nancy Areta Porter while Ezra married Edward's sister, Mary Stevenson. There seemed to be no lingering animosity from the way things played out.

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462 Davis County Clipper, May 23, 1895.
465 Davis County Clipper, Oct. 18, 1901.
The two remained close the remainder of their lives. They pioneered together from Iowa to Winter Quarters, and when Ezra and Mary and Edward's sister, Elizabeth, arrived in the Salt Lake Valley a year later than Edward, it was Edward who was there to greet them.

The two had many things in common. They served a mission together in Iowa and shared some very poignant experiences together as well, including going to New York in 1869 to bring back the body of Ezra's oldest son, Ezra James, who had died in Fonda, New York, en route home from a three-year mission to England.

The unique twist that could have easily destroyed the relationship was when Nancy Areta Porter Stevenson went to Brigham Young and got an annulment of her marriage to Edward and was then told to go and marry Ezra Thompson Clark. Marrying your brother-in-law's wife is a challenge that would be tough enough, but dealing with an embittered in-law thereafter would be even more difficult.

Just how Ezra was able to balance the difficulty of showing love and support for his wife and his brother-in-law without supporting one against the other is one of the marvels of his character.

It is clear from what references there are left in print about the two that neither became a less important part of his life. Passage of the Edmunds Act in 1882, which forced Nancy out of Davis County, did simplify the challenge—as she was not a daily part of his life from that time on. Edward Stevenson was always on the move too, and his calls to serve kept him on the road a lot. But when he was in the region, he spent a lot of time in Farmington visiting his sister Mary and his brother James. Ezra was involved in most of those meetings. The fact that Ezra took a vacation in the company of his brother-in-law and former missionary companion in 1894 shows that he did not avoid contact or let Nancy become a hindrance to the relationship he had over the years with Edward. Ezra’s love for his brother-in-law was probably best described in a simple journal entry made by Edward in November of 1887. “E.T. Clark

called on me also...who said God bless you forever.”

Both Ezra and Mary were at Edward’s bedside when he passed away in January of 1897.

**Quiet But Not Passive**

Ezra was quiet, but not necessarily submissive or passive about his role and who he was. On one occasion, one of his daughters had spent time with the daughter of an apostle and raved about it, which agitated her father to the point that he exclaimed, "Ezra Clark’s daughter is quite as good as an apostle’s daughter." His children seemed to know how important they were in his eyes and the eyes of God through the example of their father.

Ezra was hospitable and his home became a hospitality center to literally everyone who passed through the region. He and Mary operated their home like a free boarding home for years. His home was host to several presidents of the church and many general authorities on a regular basis, and his hospitality didn’t start or stop there. He was known to pile food and clothing on the horses of Indians passing through the region. Susan’s home was also a hospitality center in the same vein in reaching out to others.

"His was the stopping place for travelers that came to town, and always without charge. At general conference time people came to his home, with their teams, from Bear Lake and Southern Utah. It was very unusual for more than a day to pass without someone enjoying the friendly hospitality of Ezra Clark’s home. All that knew him were aware of this generous quality in his character."

Even the simplest gesture for him, that of feeding a stranger’s horse passing through town, would often end with that stranger eating at the table with Ezra and Mary.

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468 Davis County Clipper Jan. 2, 1897
469 Biography of Ezra Thompson Clark, page 55.
470 Laura Cook Silver Cook message to the Ezra T. Clark family organization on May 14, 1982
471 Biography of Ezra T. Clark, page 25.
473 Biography of Ezra T. Clark, page 38.
Ezra was able to be generous because he was so careful with his bounty and because his wife Mary didn't require advance notice that people were coming to dinner. This may have been facilitated by the fact that she often had hired help to deal with domestic chores.

Ezra and Mary's inclination to bring a stranger into their home to dine did not come without its negatives. On several occasions, Ezra had things stolen from him including a fur coat and saddle among other things. The loss of personal property seemed incidental in comparison to what the family gained from the hospitality of others.

On one occasion, long-time family associate Amasa Lyman visited his home in 1855 Farmington and stopped at Ezra's house overnight. Just a few years later, Ezra purchased property from Lyman where he built a home for his wife Susan.

**No Profanity**

There is one element of his character that was clearly manifest in all of his business dealings. Ezra did not tolerate profanity in any way.

“I bless my farm, I do not curse it...if a team runs away and breaks a machine or ruins a wagon, I can overlook that, but no profanity is allowed on the place.”

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Ezra was thrifty and very exact about saving money, but he had the ability to open his wallet for any worthy cause from temple building to feeding the poor.

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474 Davis County Clipper, Jan. 13, 1899
475 Davis County Clipper, April 23, 1897.
477 Tribute to Amasa Lyman Clark, page 1.
479 Laura Clark Cook interviewed by Leonard R. Grover, page 33.
Paid for Funeral Expenses

Ezra's generosity included both the living and the dead. Heber D. C. Clark, Hyrum's second son, claims his grandfather paid for the funeral expenses of many of the poor in Farmington.480

When the Perpetual Emigration Fund Company was initiated to help fund immigrants travel to Zion by Wilford Woodruff, Ezra was among the first to subscribe or donate, a practice he continued for almost 40 years.481 While little is recorded about his mission to England, Ezra seems to have made significant links with the British saints he came into contact with. Those bonds usually translated into financial help as they made their way toward Zion.

"In the mission field a lady missionary, Miss Law, told me her father was the 70th and last person for whom my grandfather had paid the transportation to come from England to Utah," Walter E. Clark wrote of Ezra's contribution to the Perpetual Immigration Fund.482 One Laura Clark Cook account suggests the number was 75 saints that he helped fund from England to Zion.483

Fun Too

Work was important, but Ezra seemed to know how to throw a party and help relieve the stress of day-to-day living.

He would often take wagonloads of family and people to the Great Salt Lake in the summers to enjoy the water and sunsets. He would often organize peach picking parties, during the harvest season, or other winter activities. Ezra owned a big bobsled with plenty of buffalo robes and several strings of sleigh bells he had obtained in the East. Peach cutting bees were held in his home, followed by games around a bonfire in his back yard where there were croquet sets and swings.484

Politics

It is obvious that politics were part of Ezra's life, as he would have had to run for election to his county position, but it is also clear that there was not one predominant political party of persuasion in the home.

The family was split between the Republican and Democratic Party in their loyalties. Amasa was a prominent Democrat and eventually became mayor

480 Writings of Heber Don Carlos Clark.
481 My Farmington, page 81
484 East of Antelope Island, page 353.
of Farmington, and his half-brother Nathan was also a Democratic delegate to a county convention. Edward B. and Wilford, as well as Timothy's wife, Lucy, were all leaders in the GOP in different venues with Wilford becoming a prominent member of the Idaho State Senate. Ironically, Joseph Smith Clark was endorsed by both parties when he ran for the city council.

**Women's Movement in Davis County**

In a politically related issue, the Clarks had a major role in the early women's movement of Davis County.

Lucy A. Clark, Timothy Baldwin Clark's wife, was president of the Women's Suffrage Association in Davis County and appears to have had the blessing and support of her father-in-law in her effort to get the right to vote back for women of the territory. Lucy traveled to Washington D.C. at one point to attend a national council of American women, which would have required funding from the Clark Firm. If there were any doubt about his support, the fact that Ezra was called on to pray at a W.S.A. convention in November 1895, is clearly a sign he supported efforts to restore women's right to vote in the Territory of Utah.

Ezra's wife Mary also had a minor role in the women's movement. Mary's was made an honorary member of the Women's Suffrage Association of Davis County, which was organized to help Mormon women regain the right to vote they lost with the disfranchisement of the 1880s.

**Slaves?**

The question has been raised in the family several times about whether Ezra Thompson Clark had slaves. There is no evidence that Ezra ever owned anything but property, animals, and goods, but he did have a number of people whom he employed through the years, including a colored couple later in his life.

What scant details there are about the couple, are provided by one of Ezra’s grandchildren.

"Grandfather had a little home joining his home where the colored couple that Grandfather had with him there at Farmington for a number of years lived. They took care of the bees and took care of Grandfather and Grandmother. I don’t know if it was vacant then or not. I remember Grandfather getting to church with the colored

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485 Davis County Clipper, Sept. 9, 1898.
486 Davis County Clipper, Feb. 9, 1900.
487 Davis County Clipper, Nov. 21, 1895.
488 Davis County Clipper, Dec. 13, 1894.
people on the trip. They were just grand people. They waited on Grandfather and Grandmother just like they were family.”

Among the people he employed for a time, Ezra’s household included “Indian Annie,” who became a close friend of the Clark family. The girl, known in Farmington as Indian Annie, lived in the Clark household for at least five years, and during that time she cooked for the family and became a fixture in the Davis County community. Her name was Ida Ann Rice.

Ezra had a love for the finer things in life, including music. His wife Susan would often sing on family occasions. His son Amasa said that his father adopted the song “Do What Is Right” as his personal theme. Amasa was in a unique position to see much about his father’s character, working in the bank in Farmington and being the one who settled his estate.

His brief explanation of his father to a BYU interviewer shows something of the complexities of Ezra Thompson Clark’s character.

“Economical and yet, he drove a fine team and he had plenty of food, too. We had plenty of food to eat, and in the springtime, we had plenty of hay to feed our cattle—surplus. One year we were short, but as a rule, he wanted something on hand. He never borrowed money much. He never paid much interest, but he had money to lend out. He was a good banker. I helped to settle his estate, and we lost one note, which we might have collected, I guess, if we’d a stayed with it long enough we could have collected. He was a good man. “Do What Is Right” was his theme song, “Let the consequences follow.”

There are limited references to some of Ezra’s idiosyncrasies. It appears he had a special love for trout. His grandson, William O. Clark, son of Wilford Woodruff and Pamela Dunn Clark, said Ezra Thompson Clark would visit Georgetown during the summer months every year. “The first thing my

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489 Charles Redd Center for Western Studies for Western Studies, Brigham Young University, LDS Family Life Oral History Project. Interview with William O. Clark, page 3.
490 Our Pioneer Legacy, page 443
father would do when Ezra T. was coming was saying, 'I want to find a good fisherman and have some good trout when he gets here.'

He may not have been a man of many words, but he was a man of emotion. Annie claims that her father would often grunt or make discernable sounds when wrestling with an issue, or mulling over a deal.

"His emotions of displeasure were sometimes made manifest with an expression peculiarly his own, a kind of grunt once or twice as he walked away from the unpleasant contact. It was really a puzzle to know just what he thought, except as it was manifested by this mannerism. He had a strong self-control and his calm and reasoned judgment was a characteristic which made him admired and respected."

He was a peaceful man, but that does not mean he was passive or spineless—quite the contrary. Ezra was not afraid to take on controversy, when he thought he was in the right.

**Fence Dispute**

In late 1896 the court had a fence on Ezra's property moved about two rods, claiming it encroached on Walker Lane's street in Farmington. Ezra Thompson Clark was absent when the fence was moved and upon returning moved the fence back to its original spot. The court began motions to have the fence moved again, but Ezra blocked their action by getting an injunction. Ezra won the case when the judge (Judge Rolapp) decided that the injunction be perpetual, and Ezra also asked for $150 in damages from crops lost by the drain ditch being shut off and for the cost of moving the fence. He must not have been awarded any damages at that point. Just months after the judge's decision Ezra made application to county commissioners for reimbursement for damage done to his land, crops, and fence on the east side of Walker Lane when the fence was moved. An attorney representing the county suggested a compromise of having the fence put back in place and the ditch filled up. Ezra declined the offer.

The irony of the fencing controversy is that cooperative fencing was a major part of life in early Farmington, heightened by the Davis County United Order. Following dissolution of the order a church member asked that cooperative fencing be terminated at a ward teachers' meeting. After

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492 Charles Redd Center for Western Studies for Western Studies, Brigham Young University, LDS Family Life Oral History Project. Interview with William O. Clark, page 5.
493 Biography of Ezra Thompson Clark, page 41.
494 Davis County Clipper, Nov. 12, 1897.
495 Davis County Clipper, Feb. 11, 1898.
receiving the support of Bishop Jacob Moroni Secrist, regulations were adopted allowing farmers to fence their property separately. 496

That decision ended a cooperative experiment that lasted almost 35 years and required a usually high degree of cooperation among participants. 497

Ironically, Ezra’s history shows that he was willing to be cooperative in city affairs. A February 1897 newspaper account reports the mayor of Farmington received permission from Ezra to let the city grade the hill east of the Union Pacific depot, the same distance from the road that was already in place. 498

Looking at Ezra Thompson Clark’s life a century after his passing, it is clear that he dealt with tragedy and sorrow often in his life. He lost his mother early in his teens, felt the loss of siblings early in life, and then knew the anguish of burying his children early. He lost three infant sons (William Henry Clark, David Patten Clark, and Marion Franklin Clark), had another son injured in a way that he was not right most his life (Seymour Thompson, eldest son of Ezra and Susan Leggett Clark) who also passed before his father, and then lost two sons in the mission field. Add to this the difficulties of the Black Hawk War, the persecutions of Missouri and Nauvoo, and then the difficulties of early life in the Great Basin, and a pattern of dealing with loss becomes a regular part of the tapestry of his life.

It is ironic, given all the struggle of his life, that Ezra chose to emphasize the happy moments and the joys of his experience in his parting advice to his family. It suggests a man who knew that there must be opposition in all things but keenly felt the scriptural admonition “men are that they might have joy.”

**A Family Man**

It is clear that Ezra Thompson Clark loved his family. It is within the family that perhaps one gets the best glimpse of the man he is and was.

Perhaps one of his greatest skills was his ability to make his children and wives feel valued and loved. Clearly family life was important to him, as so well illustrated in his parting remarks on July 24, 1901, at the last formal meeting of his children and grandchildren, when he was still alive.

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496 Teachers Minutes as quoted in A History of Farmington to 1890, page 105.
497 ibid.
498 Davis County Clipper, Feb. 19, 1897.
His parting words were of the need for family members to take care of one another, especially the vulnerable, and of doing work in the temples that would build eternal families.

The best description of family life within the Ezra Thompson Clark family was detailed by his daughter, Sarah Clark Knowlton, in the following tribute to her father:

"I do appreciate all of this and I really want to put over just one thing about my father.

Everything that I am, all that I have had, all that I have been able to do—I owe to him. I believe that it was due to one great thought that my father gave me in one of our family gatherings. I learned to cook when I was very young and I became very close to father through this because he loved to have big family dinners; and he would come into the kitchen to see what we were preparing and if we had everything we needed. He wanted everyone to sit at the table at the same time, and after dinner was over, everything would be cleared away, and then a program invariably would result in a testimony meeting, father taking the lead. I felt very young because most of my brothers were all so much older than I. Now this is the one point that I want to tell you because it has influenced my whole life. I remember my father was telling us about the history of the family, his brothers and sisters. He said to us, ‘I want my sons and my daughters to understand that it was promised upon my head by the Prophet of the Lord that they should be the noble ones of the earth.’ That sank deeply into my heart and I began to think about that one thing—nobility. I studied about it and wondered what one would have to do to be considered noble. It was so impressed upon my mind that I wanted to do good things. My every act was influenced by it.

I want to impress on you, my family, you children, that if my father said that his children, his sons and his daughters, were to be the noble ones of the earth, then he meant that his grandsons and his granddaughters, his great grandsons and his great granddaughters, down to the very latest generation, should be of the noble ones of the earth. And if this is to be accomplished they must be told about it and reminded of it very often."

Ezra’s activity as a father demonstrates that he was holding informal family meetings before the church ever embraced such a concept and that he tried

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499 Brief Life Sketch of Susan Leggett Clark, page 2-3.
to pass on the history and scope of his experience and his family’s experience in joining the church. His continual emphasis on the Prophet Joseph’s promise about his children being among the noble of the earth also shows his efforts to make sure his children knew they were special.

Ezra and his two wives also emphasized prayer as a family. “Before leaving there in the evening and also at our home, Father would always have family prayers and often Father would ask me to pray. At all our meals, the chairs were turned and we knelt down by our chairs to have prayer before we ate,” said Laura.⁵⁰⁰

Yet the ideal life that Ezra tried to build for his two families did not necessarily translate into success within the family circle for his children. His love of family seems manifest in the struggles of many of his children and their families. Ezra was not one to interfere, but he also never let anything stand in the way of doing what was right by his family. Mary Elizabeth Robinson, Mary’s daughter, was raised in her grandfather’s house after her mother’s marriage went array.⁵⁰¹

His daughter Sarah married someone who had been raised in Skull Valley among ranchers and frontiersman—a bit rough. The question was asked why Ezra T. allowed the marriage.

“In answer to these questions mother would readily reply that her father did not object to it, and that she would not have proceeded against his parental counsel...She was not only influenced by her father’s intelligent bearing and future as a young man...but she hoped that she would be able to reform him....As is so usual in these situations, the hopes were not realized.”⁵⁰²

Annie’s work on her father details a doting parent who was concerned about his children’s every activity. But she also notes that her father’s leadership gave a sense that the kids felt “no compulsion under his supervision.”⁵⁰³

His approach to guiding his children seemed more gentle than authoritative.

“He often consulted the mothers concerning domestic problems, and sometimes the older children. An illustration of his method may be cited in his familiar way of having the children at home when nightfall came. In a friendly voice, he would ask one of the older members of

⁵⁰¹ A Brief History of Mary Elizabeth Robinson Porter, page 1.
⁵⁰² Sarah Clark Knowlton Life History, page 2
the family, ‘Don’t you think your sister should be here?’ If he saw one of his daughters with a group on the street towards evening, he would ask, ‘Would you like to walk home with me, daughter?’ The option was so apparent that one felt no compulsion whatever to follow the suggestion. It was really taken as a compliment that he wanted her company home.”

Annie further suggests that her father developed an atmosphere of refinement and culture in his family life.

Annie was not alone in her glowing description of life at home. Her younger sister Laura, in a family reunion held many years after Ezra Thompson Clark’s death, also painted a picture of a caring, sensitive father who was very anxious about his daughter.

“My father, Ezra T. Clark, was a great man who lived by his convictions. He knew the prophet Joseph Smith and heard his testimony. He was converted to the gospel of Jesus Christ and offered the prophet everything he had. The prophet, Joseph Smith, blessed him that he would never want and that he would always have the necessities of life and that his children would be of the nobility of the earth.

“He taught his two families true principles: to be honest, work hard, be obedient to the commandments of God, pay a full tithing to the Church, keep the Word of Wisdom, pray daily, and abstain from profanity. He taught us the importance of being a family. He was concerned about all of his children. I never had a date without first taking the fellow to meet father for his approval. And he usually instructed the fellow to take good care of me ‘because I was a Jewel.’”

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504 Biography of Ezra T. Clark, page 40.
505 Laura Cook Silver Cook's message to Ezra T. Clark Family Organization, May 14, 1982.
Photos of Ezra T. Clark and His Family

Ezra Thompson and Mary Stevenson Clark pose with living family members in this photo taken in July of 1891. Shown on the front row, left to right, Timothy Baldwin, Mary, Ezra, Mary, Charles, and Joseph. Back row, left to right, Edward, Hyrum, Amasa and Wilford.

This oil, commissioned by Dr. John Clark, shows Ezra with both Susan and Mary.
Ezra and Susan Clark and their children posed for this early photo. This photo was likely taken in July of 1891.

Ezra Thompson Clark was part of an "Old Folks" party as shown in this old newspaper photo. He is the last person on the back row, shown at the far right,
An elderly Ezra T. Clark is shown in this photo with Alma Porter, long-time friend.

Married on the 18th May, by Elder Wm. O. Clark, Mr. Ezra T. Clark to Miss Mary Stevenson. Also by the same, on the 20th of June, Mr. Henry C. Markham to Miss Hannah Remmington. Also by the same, on the 20th of June Mr. Job Baily, to Miss Elizabeth Stevenson, all of Lee Co. I. T., besides others too numerous to mention. n. k.

Ezra Thompson Clark’s marriage to Mary Stevenson was listed in the Nauvoo Neighbor on July 9, 1845.
The Clark boys were shown in this family reunion photo. Left to right, Amasa, Charles R., Edward, Hyrum and Joseph Smith Clark.

Family members are shown in this reunion photo. Shown on the front row are, left to right, Joseph, Edward, Wilford and Amasa Clark. Shown in the back, left to right, are Alice Steed, Sarah Knowlton, Laura Cook and Nathan Clark.
Charles Rich Clark is shown with his wife Mary Emma Wooley and six of their children including: front row, left to right Maria, Julia and Newell. Back row, left to right, Marvin, Marion and Vernon. Charles played a prominent role in Clark dealings in Georgetown and Morgan.

Hyrum and Ann Eliza Clark are shown with their 13 children.
Reunion photos at left and bottom show some of Ezra Thompson Clark’s children. In the photo at left Joseph Smith Clark is shown sitting while his brothers Edward, Wilford and Amasa are shown standing. The photo at bottom shows members of the family in front of the Primary mural at the Rock Church. Shown sitting, left to right, are Joseph, Sarah, Laura and Alice. Shown standing in the back are Edward, Wilford and Amasa.
The Clark brothers were also great fodder for newspaper stories or pictures of a group of brothers who were growing old together. This picture shows Joseph, sitting, and Amasa, Wilford and Edward.

HYRUM & MARY ROBINSON CLARK & FAMILY
Left to right: Standing: Herma, Jasper (Roland), Carlos, Hazel
Seated: Weston, Mary R., Hyrum D.
Amasa Lyman Clark, the 10th child of Ezra Thompson and Mary Stevenson Clark, was one of the participants in the first primary ever organized in the LDS Church. He is shown in the painted mural in the Farmington Rock Chapel in the black suit. The photo at right shows Amasa with an oil painting of his father.
Three Wives and Five Months in Prison

Any historical work that examines the life of Ezra Thompson Clark, would be incomplete without examination of polygamy and its impact on the Illinois native's life.

Ezra Thompson Clark has been referred to as one of Utah's most successful polygamists.\textsuperscript{506} Indeed, if harmony and "getting along" between spouses and multiple wives and subsequent children are a measuring stick, then Ezra would rate very highly by these standards. He had two wives who bore him children, and his third wife, whom he was counseled to marry late in his life, was also part of his extended family for almost a decade, before the Edmunds Act gave cause for her to choose a new address.

Ezra was among a group of less than 1,000 men in Utah's history who spent time in prison as a consequence of polygamy,\textsuperscript{507} or cohabitation, as it was sometimes known.

Ezra's exposure to polygamy came years before he ever entered into the principle. His niece, Mary Phelps, was only 16 years old when she entered into plural marriage with Charles C. Rich in Nauvoo.\textsuperscript{508} Another niece, Paulina Phelps, also a daughter of his sister Laura, married Apostle Amasa Lyman as a polygamous wife. Both lived a clandestine life for many years before the principle was openly espoused and preached within the church.

When the saints moved into the Salt Lake Valley, far removed from persecution in both Missouri and Illinois, the security of their new home allowed the issue to be more openly practiced.

It was Orson Pratt who first talked about polygamy publicly. His speech from the pulpit during an assembly of Saints in the Tabernacle on Aug. 29, 1852, was followed by Thomas Bullock who read "a revelation given through Joseph Smith, the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives."\textsuperscript{509}

The public discourse and disclosure brought a sense of relief in some extended circles of the Clark family. “This was a glad day for some members of my father's family. They were his nieces, the daughters of his

\textsuperscript{506} Autobiography of Ezra Clark Knowlton, Vol. 1, page 133.
\textsuperscript{507} The Mormons and the Law: The Polygamy Cases.
\textsuperscript{508} Mary A. Phelps Rich, Autobiography 1829-1912, page 19.
sister, Laura Phelps. Paulina had become the wife of Apostle Amasa Lyman in Nauvoo, and Mary had married Apostle Charles C. Rich, also in Nauvoo. These women for a long time were not openly acknowledged as wives,” Annie Clark Tanner wrote of her aunts.  

**Why?**

Why polygamy? From 1852, when the practice was publicly acknowledged, the stress had been that obedient men would enter into this eternal principle.

Farmington resident, Apostle Charles W. Penrose, may have said it best. Twenty years after the Manifesto had revoked the practice, he outlined how key the principle’s practice had been among the saints.

“Can a Latter-day Saint be a true member of the Church and in good standing, who flatly denies the divinity and authenticity of the revelation on plural marriage? Answer: No one can be counted a true Latter-day Saint who flatly denies the divinity of a revelation accepted as divine by the Church.”

There is no attempt to justify or rationalize the issue in this work, but it is key to note that it was not a casual principle that a worthy man could easily ignore.

With the many visits of brethren in his home, and the open discussion from the conference pulpit of the principle, Ezra Thompson Clark must have pondered how he would deal with the issue. He was a conservative man not given to aggressive pursuits in social settings, so the emergence of Susan Leggett in Utah, a familiar person whose parents he was so well acquainted with must have facilitated his major step into the practice. Susan was a "safe" choice, because she brought faith, familiarity, and availability with her from England.

Annie Clark Tanner describes the experience for her father as being one of seeing Susan's name in the Deseret News, after arriving in the Valley, and Ezra then responding to the cue as an invitation to meet her and subsequently asking her to be his bride. All of this must have been done with Mary's approval and sanction, as manifested by subsequent events.

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511 The Improvement ERA, December of 1912, page 1043.
Initially the situation between the two wives and families was awkward. Susan lived in the same home with Mary and Ezra for a short time mending clothing for members of the extended family. Finally she was given a home and place of her own across the street.

Susan and Ezra had their first child together in 1863. At that time Ezra was already the father of nine children, eight living, through his wife Mary.

Raising a family in a pioneer setting is one thing, but doing so with two wives and with children across the street from one another is quite another. There were challenges to the arrangement, but the result seemed to be more harmonious than acrimonious. Add the wrinkle of a third marriage, at the request of Brigham Young, to a former suitor who was a sister-in-law and the picture gets a little more complicated.

Ezra handled those marital issues and more. He seemed to handle it in the style with which he distinguished himself so well over his 78 years of life—quietly with a steady hand and a reasoned approach.

Ezra first married Mary Stevenson in 1845 in a ceremony performed by his brother William O. Clark in Lee County, Iowa. It is a marriage that lasted almost 56 years. Later, after reaching Utah when polygamy began to be more openly preached and practiced, he married Susan Leggett in 1861. Following the advice of Brigham Young, he married Nancy Areta Porter Stevenson in 1870.
Getting Along

The complexity of sharing a husband brought on by polygamy was one issue, but getting along with the second or third wife was another—especially when she lived across the street.

Mary and Susan seemed to have worked out the idiosyncrasies well as noted by several sources, including Annie, Susan's daughter who praised the qualities of her father's first wife, while acknowledging that her own mother, as No. 2 wife, did not share in the same amenities as her "aunt." Annie's assessment appears to have been shared by others in the family.

"The two wives got along well with each other and their children grew up together," Sarah Clark Knowlton wrote of the arrangement. The children bonded well together in many instances as well.

There was mutual respect between the two women and the common bonds of husband and faith in the gospel.

"The women respected each other. I have heard my brothers and sisters say, and I agree with them, that at no time in our lives did we hear any unpleasant words between our mothers," Annie Clark Tanner wrote of the relationship between the two women.

It appears the women not only got along, but were friends as well. Laura, Susan's youngest daughter, tells of the two women spending time together quite often.

"She (Mary) came over to Mother’s house to visit Mother. They were very companionable sisters. If Aunt Mary wasn’t busy or if she was standing over on her porch, Mother would call to her, 'Mary come over and have lunch with us.' One time she saw a beautiful geranium on the kitchen window all in blossom, and she said, ‘Oh Susan, your flowers do so much better than mine do.’ My mother spoke up and

512 Sarah Clark Knowlton Life History, page 1.
said, ‘Mary, when you go home, you take that plant home with you and put it in your window.’ So Aunt Mary did that. Never in my life have I heard my mother say any ill thing against Aunt Mary or anyone else. Aunt Mary would come over and call my mother quite often and Mother would be over to Aunt Mary’s.\textsuperscript{515}

Perhaps the incident that demonstrates the way that Mary and Susan got along is recorded by Mary's grandson, Heber Clark, a year after Ezra T. Clark had passed away. It demonstrates how the common bonds of sharing a husband and both losing a son in the mission field brought the two women together.

“This writer was present with Grandma Clark [Mary Stevenson] and Aunt Susan at a 24\textsuperscript{th} of July celebration at Fairview, Wyoming, in 1902. A dear old lady named Pead came up to the two mothers and said, ‘Sister Clark, I was on the train and saw your lovely son die.’ She said that some of the Saints had bought a large quantity of ice cream and had distributed it to the passengers. She said that Uncle Ezra James ate his ice cream and died in his seat on the train.

"At the Fairview, Wyoming, celebration I stood near and saw my dear grandma wipe the tears that were rolling down her cheeks. As she did so Aunt Susan clung firmly to her hand in deep sympathy. It was a heavenly sight. I was 15 years old at the time."\textsuperscript{516}

Annie, the eldest of Susan's daughters, observed no competition between Mary and Susan.

"There was no rivalry between these two women because their interests differed," Annie wrote of the arrangement.\textsuperscript{517}

Political Alienation

The political alienation that polygamy brought to people of the territory, including Ezra and his family, also cannot be under emphasized.\textsuperscript{518}

The Republican Party first seized upon the controversial principle as a campaign issue in 1856 when it unveiled a campaign platform that had slavery and polygamy as its twin relics of evil. The GOP wasn't left alone in its assault on the issue either.

\textsuperscript{515} Laura Clark Cook interviewed by Leonard R. Grover, page 2.
\textsuperscript{516} Letter written by Heber D. Clark to Clark Missionaries June 10, 1974.
\textsuperscript{517} Biography of Ezra T. Clark, page 19, on file with DUP.
\textsuperscript{518} Clark Family History As Gathered By Heber D. Clark, page 2
Stephen A. Douglas of Illinois, the Democratic Party's candidate for president, distanced himself and the party from the Mormons in his campaign. His comments also shed light on the political climate and how rumors fed the growing anger against the practice and the saints, setting the stage for the Utah War and subsequent problems obtaining statehood.

"If we are permitted to place credence in the rumors and reports from that country [Utah territory], and it must be admitted that they have increased and strengthened and assumed consistency and plausibility by each succeeding mail, seven years' experience has disclosed a state of facts entirely different from that which was supposed to exist when Utah was organized....

"Should such a state of things actually exist as we are led to infer from the reports—and such information comes in an official shape—the knife must be applied to this pestiferous, disgusting cancer, which is gnawing into the very vitals of the body politic. It must be cut out by the roots, and seared over by the red hot iron of stern and unflinching law . . ."  

Attempts by Congress to reign in the Mormons or force an internal change of leaders failed abysmally over a succession of years. All of the political rhetoric of the time, and there was a lot of it, could not move people from their devotion to a living prophet, revelation, and the need to practice the principle outlined in one of their books of scripture.  

The political feeling of the day may have been best exemplified by this statement outlined by a House subcommittee: "The practice of polygamy by the Mormon people of Utah is the result of a pretended revelation of God to Brigham Young." 

Within the greater Baldwin Clark family, the principles also had a ripple effect, leaving Ezra vulnerable to criticism from his siblings.

As Ezra's eldest son, Ezra James Clark, made his way towards England and a mission in 1866, he stopped by the Barrett Clark homestead in Lockport, Illinois. Ezra Thompson Clark had entered into a polygamous marriage with

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520 The Mormon Disfranchisements of 1882 to 1892, BYU Studies, Vol. 16, 1975-76.
521 Report of the House Committee on Territories, on the Cullom Bill, Feb. 3, 1870. House Reports, No. 21, 41st Congress, 2nd Session (1869-70), part 1, page five. The same statement comes up in a number of congressional debates on the issue.
Susan Leggett since the last time Barrett had seen his brother, and Barrett questioned Ezra James about the principle, wondering how a man could deal with two wives.

Barrett also suggested that Ezra James' grandfather, Baldwin Clark, had been disenchanted about the church at the end of his life—which would suggest that he, like many members of the church in Nauvoo, knew about the principle and its practice long before it was publicly announced and practiced.

Ezra James Clark seemed taken aback by the argument from his uncle and simply did not know how to respond.522

At another key family function, the 50th anniversary celebration of Ezra and Mary, an RLDS account of William O. Clark's life reports that Ezra's elder brother spoke and renewed the wedding vows he had first given the couple in 1845. The account also suggests he lectured Ezra and Mary about monogamy much to the bewilderment of Ezra.523 All of this took place in the presence of many key church leaders, including Pres. Wilford Woodruff. Pres. Woodruff's account of the evening suggests that William O. renewed the couple's vows, which he thought strange, but does not say anything about the supposed lecture on one husband, one wife.524

Ezra would have simply been a two-wife man, save for the intervention of Brigham Young and one of the stranger circumstances to come out of polygamy during its practice among the saints.

Nancy Areta Porter Stevenson, whom Ezra had once attempted to court, went to Brigham Young after a personal struggle of not knowing how to resolve her problems with her polygamy experience. She and Edward had divorced in 1869. Whether she went to President Young to seek an annulment of her temple sealing is not known. While there, however, she outlined a scenario of marriage with Edward that moved Pres. Young to annul the sealing and also beckon Ezra to his office to advise him to enter into another marriage, this one with his former sister-in-law. Ezra Thompson Clark followed the prophet’s advice and was married to Nancy July 17, 1870, in the Endowment House.

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522 Some Clark Family History as Gathered By Heber D. Clark, page 2.
524 Wilford Woodruff Journals, Vol. 9 page 353.
With three wives and a growing family, Ezra would encounter new challenges as polygamy’s controversy became a dominant theme in Congress and eventually brought more hardships to Mormondom.\textsuperscript{525}

**On The Run**

A central figure in Davis County politics and activities, Ezra was a wanted man months after the Edmunds Act passed Congress in 1882 making it illegal for a man to cohabitate. The Farmington patriarch had three wives and children from two women that lived across the street from each other. It was not exactly a secret that polygamy was a big a part of his life. The act forced significant changes in day-to-day life for all Utahans, especially polygamists like Ezra Thompson Clark.

The Utah Commission had been established in 1882, and registration officers for the commission had the responsibility to ascertain the eligibility of each voter. Charles S. Zane also arrived in Salt Lake City on Aug. 23, 1884, as chief justice of the territory, to begin implementing the new law and prosecuting offenders. The commission had the responsibility to report the names of those they suspected were ineligible to vote in order that they could be brought to justice, tried, and punished for their crime.\textsuperscript{526} Ezra’s visibility made him an easy and desirable target.

The Edmunds Act forced many church leaders underground and initiated a difficult period of time for the church and its people. Bounty hunting became an issue for the saints to deal with as the federal government offered a reward for anyone discovered, arrested, and then prosecuted. Since almost all people arrested were convicted, it became a lucrative mechanism to make fast cash.\textsuperscript{527} The government funded the bounty of approximately $20 per ‘cohab’ that was convicted.

Soon after passage of the Edmunds Act, many of the leading elders of the church ceased to live with their wives and gave them separate housing while still continuing to provide for their day-to-day needs. This was easy for Ezra since his plural wives lived nearby.

On Feb. 1, 1885, Pres. Taylor gave his last public address and advised his polygamist brethren to stop fighting and flee.

\textsuperscript{525} The Stevenson Family History, Vol. 1, (page 289) written and compiled by J. Grant Stevenson shows Ezra Thompson Clark was sealed to more than just his three wives. The record says Ezra was sealed on Oct. 11, 1871, to Mary Ann Phelps and then sealed to three women five years later including Rebecca Whatt, who was deceased, on Oct. 9, 1876, and Hannon Gallard Whittler on the same day. Two days later, on Oct. 11, 1876, it shows he was sealed to his daughter Mary Elizabeth Clark. All of the sealings were done in the Endowment House.


\textsuperscript{527} The Mormons and the Law: The Polygamy Cases, page 322. “There were few acquittals for Edmunds Act violations during Zane’s tenure; to be tried was, in effect, to be convicted.”
The Utah Commission dis-enfranchised 12,000 voters, including Ezra Clark. Being dis-enfranchised set the stage for the end of Ezra’s career in political life; since he could no longer vote or hold office he was required to step down as Davis County Treasurer—a position he had held since the early history of the county. Ironically, his son Edward who succeeded him should have been dis-enfranchised too, as he had two wives.

As federal agents began to comb the Greater Salt Lake region in specific pursuit of polygamists they had targeted, Ezra managed to avoid capture and prosecution for several months by always being out of the reach of the new law. Ezra’s ability to hide was impinged by his need to maintain and care for his property and give direction on his farm. The Clark Firm was growing, and it took more than a casual hand to stay on top of its activity. A comment about “the firm” might be apropos here. His visibility in Davis County made him an ideal target for federal prosecutors. Most communities had lookouts set up to warn polygamists of incoming federal agents or potential bounty hunters. In Star Valley, Wyoming, where Ezra’s son Hyrum was a fixture, for example, those signals were given by fires. One stream of smoke signaled the need to hide, while two meant the problem had passed.  

Ezra’s brother-in-law, Edward Stevenson, gave a glimpse of life in the underground in one of his journals, which also indicates that Ezra’s family had a hand in helping to hide church leaders from the federal authorities as well:

“Wds 10th Apostle F. M. Lyman & Nathan Tanner called to dinner at E T Clarks, and we undergrounds had a real good visit. Talked up the English Mission he told me that Apostle George Teasdale had gone over to Liverpool…My good sister Mary S. Clark and I had such a good visit…. I sleep so well.

Ths. 11 after breakfast we sent up for Pres. Councilor J. W. Hess and had a fire made up in a Private Room & Pres. Smith consilor [sic] Hess

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& I are all of us what are termed underground or hunted down like beasts of Prey for keeping Gods Commandments & E.T. Clark is under Indictment & in bonds $5,000.00. I believe it is so we spend the day together visiting and we dine together. Bro. Hess, said he got so tired of being hid up that he felt so lonesome that, our visiting was so cheering to him that he not only appreciated it but really enjoyed it....”

Hiding from federal agents became a family event. Laura said she and her younger brother Homer were told by their older sisters not to tell government agents anything about their father. “When they asked, we told them we didn’t know,” Laura told an interviewer.  

The morning of Sept. 1, 1886, Ezra’s world came in on him in a less than spectacular fashion.

The U.S. Marshal and Deputies, Greeman and Vandercook, were in Farmington and arrested Leonard Rice and then went to the Clark home and arrested Ezra.

**Arrested then fled**

The Salt Lake Tribune account of the arrest says that Ezra asked permission to go into his house while deputies were waiting for the marshal, a man by the last name of Dyer. Granted the permission, the Farmington farmer then fled.

“His absence being somewhat prolonged, the marshal inquired as to his whereabouts and found that he had skipped. Mrs. Clark, the first wife, informed the marshal that he was probably about the place. The marshal looked and soon satisfied himself that Clark had taken his departure, and as he could not tell what sort of a trick Rice might perform, he couldn’t do anything further about recapturing the missing man until the deputies returned, which they did shortly with the third prisoner (Wm. H. Watson). They turned him over to the marshal and then they started out to look for Clark. After a short search they found his footprints in the moist earth and followed the trail into a clump of oak brush several hundred feet away from the house and then beneath the dense foliage they found the old man. The rain had made the leafy covering very wet and the dripping water had made the cowering Mormon brother wet also.

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529 Laura Clark Cook by Leonard R. Grover, page 35.
“He was taken back to the house, and with the other two prisoners and a host of witnesses, was brought to this city, before U.S. Commissioner McKay.”

Ezra’s appearance before the judge in Salt Lake City also brought an explanation for his run from the law, after what the Tribune details as evidence to slow down the law and its inevitable results. The paper used the headline of “The Erring Brethren” to headline the story and used a sub-headline of “Clark takes to the Swamp, but is Recaptured” to draw readers into the story.

**Description of Ezra T Clark**

“Ezra T. Clark, the old man who tried to take to the Underground, when it was too late, is a respectable looking farmer with a long beard, as is quite the fashion with cohab, and with a rather anxious look upon his face yesterday. He has three wives, Mary Clark, Susan Clark, and Nancy Clark. Mary and Susan live in houses situated opposite to each other upon Mr. Clark’s farm through which runs a street in Farmington. Nancy’s residence is an uncertainty according to testimony given by the witnesses yesterday. There was only one witness who would acknowledge that she felt at all certain that Nancy Clark was Ezra’s wife, and that witness was the first wife, Mary, and while she admitted so much she professed the most profound ignorance as to Nancy’s present residence.

“In fact, the witnesses, while unusually intelligent, when compared with ordinary ‘cohab’ witnesses, did everything possible to clog the wheels of justice yesterday.”

The paper lists the witnesses as wives Mary and Susan as well as daughters Alice and Annie Clark. Timothy Baldwin was the only one of the boys to appear in court. Timothy’s wife also appeared in court.

The Tribune’s account details how in testimony neither of the wives appeared to know much about the life of the other.

**Not Meddlesome**

“In fact the usual desire not to appear meddlesome in regard to the marital affairs of their own husband was as strongly marked in the testimony of the wives of yesterday as is common at cohab trials.”

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531 ibid.
Judge McKay fixed Ezra’s bond at $5,000 “making it high on account of the attempt to run” while the bail for Mary was $200, Susan $500, Annie $500, Alice, Timothy Baldwin, and his wife at $200 each.  G. H. Steed and John Priest, both of Farmington, were the securities.

**Why Did Ezra Run?**

The paper gave a reason. “A son of Mr. Clark stated to a TRIBUNE man, after the examination, that his father would not have attempted escape if he had not been urged to the act by ‘the woman folks.’”

Annie's account of her father's capture adds to the picture. "Polygamists were warned or smuggled to safety. Mothers ran with their babies to the neighbors; old men took to the fields. My father was an early riser and just at daybreak on Sept. 1, 1886, he saw some men riding down the street. I saw my father run into the house and rush through the two rooms. He made a dash for the back door and ran through the orchard down the hill to the big creek where he expected to hide in the willows, but was overtaken by an office and arrested.”

Ezra didn’t come back in front of the judge until the next year. His trial took place Feb. 17, 1887, in Third District Court and the indictment alleged unlawful cohabitation with Mary Clark, Susan Clark, and Nancy Clark, between Oct. 1, 1883, to Oct. 1, 1884. There were 10 non-Mormon jurors picked to hear the case.

Annie Clark Tanner, in her book “A Mormon Mother An Autobiography” describes the tension surrounding the trial.

> “This was the day so much dreaded; the day for the trial. We were up early; left Farmington for Salt Lake before daybreak. We were not much disappointed in regards to the result of the trial for we had prepared for the worst which was father’s incarceration in the penitentiary for six months, and a three hundred dollar fine.”

Mary Stevenson Clark was the first witness, and despite a defense motion that she not be required to testify against her husband, which was overruled, she told the jury that she was the first wife, had been married in Iowa in 1845, and that he had no other wife at the time of their marriage.

Most of Mary’s testimony centered on Nancy Areta Porter Clark and her whereabouts. She told the jury she had last seen her husband’s third wife in

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533 A Mormon Mother An Autobigoraphy, page 75
534 Evening News, Feb 17, 1887, page 5.
1883 when she left Farmington and further detailed that she had moved north to Goose Creek. Her testimony also detailed that she knew Susan was her husband’s wife and that Susan and Ezra had children together. “I sometimes visit Susan’s; she is recognized as my husband’s wife; he goes to her house to see the boys; he changed his manner of living three or four years ago; her youngest child is four or five years old.”

Timothy Baldwin followed his mother on the stand. He also made reference to not knowing where Nancy was and also acknowledged knowing Susan was “understood to be father’s wife. I do not know whether he visits her house; I have seen him around the premises.”

**Annie On The Stand**

Susan’s daughter Annie, who had initially told marshals she was a servant when they came to arrest her father, next took the stand and acknowledged that her father would come to her house and visit the family. “Father does not take meals with mother; he has done, but not since 1882, except in 1886; this was when there was hired help; he comes once or twice a week; he provides for her,” she told the jury.

Under specific questioning, Annie told the jury that her father quit living at their home in 1883. She also elaborated on why her father would stop by the house to see the boys.

“My father calls at the house to see if the boys are ready for work and to direct their labor; they work for him; he also comes to see how the family are; he does not sleep or eat at mother’s house.”

Susan Leggett Clark was the last witness, and she told the jury that she and Ezra recognize each other as husband and wife; and on further questioning said that her spouse would call from Oct. 1, 1883, to Oct. 1, 1884, to see that all in her house were well and would stay for a few minutes. “During the time named in the indictment I have not lived with him as his wife.”

The case was closed when Susan left the stand and a recess was taken, after which the jury returned with a verdict of guilty as charged. Ezra was sentenced Feb. 21, 1887, to six months in prison and a $300 fine after giving a response to his interrogation of “I have no promises to make”—a statement made by all nine men sentenced in court that day.

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535 ibid.
536 ibid.
537 ibid.
538 ibid.
539 The Deseret News, Feb. 21, 1887
The Deseret News’ version of the sentencing adds a bit more detail.

“Ezra Clark was told by the Court that he had been indicted by the grand jury for the crime of unlawful cohabitation, and to the indictment he had pleaded guilty. Clark said: ‘Well, that’s all right. I haven’t anything to say.’

Court—Have you no promises? Do you wish to say you will or not obey the laws of your country in the future?

Clark—“I have no promises to make.”

His sentence was six months imprisonment and $300 fine.” 540

Annie Clark Tanner says that Judge Zane made a passing comment at the end of the sentencing about the high caliber of men that he had just sentenced at the end of the proceedings. “There go some noble men,” he is quoted as saying. 541 Ezra was one of 123 cases prosecuted in 1886. In all there were 988 cases of unlawful cohabitation from 1885 to 1892.

There are few details about day-to-day life in the prison.

Ezra T. served his sentence in a region of Salt Lake now known as Sugarhouse. The prison was an adobe building with walls four feet thick, enclosed prison buildings, and an acre of yard.

In a Utah Historical Society Quarterly article there is a brief reference to Ezra’s time in prison that is also an insight into a part of his personality.

Melvin J. Bashore talks about the initiation of new prisoners to prison life and some of the adjustments that this brought for early Utah settlers. Upon being brought into prison, prisoners were issued a suit of striped clothes, two pairs of socks, a pair of shoes, a hat, and two suits of underclothes. They were also shaved.

The clothing was looked upon with amusement by most of the prisoners, according to Bashore; but the shaving—well that was another matter.

540 ibid.
541 Biography of Ezra T. Clark Pioneer of 1848, page 8
Rudger Clawson, one of the early apostles, said that the loss of beards and mustaches was a real humiliation to these Mormon patriarchs, a visible symbol that they had lost their freedom.

For Ezra T. this symbol meant something. It had a price.

“Many aged men balked at having their well-cultivated beards shaved. Shaving rules changed at the whim of wardens. For several years men over fifty were exempt from this shearing, but it later became a universal regulation. Even then, there were excuses and ways of avoiding the weekly razor . . . . Ezra T. Clark offered the barber three hundred dollars to let him keep his beard, but the barber said he would not be bribed even for five hundred dollars,” Bashore wrote.  

But Ezra’s hair and beard were shaved. It made for an unusual sight for his children, when they visited him in prison. Laura described one such visit. “Mother took us several times to see Father. We didn’t know him at first when he looked out of the window with his beard and hair shaved off.”

Ezra entered prison to serve his six-month term on Feb. 21, 1887, and was released after serving just a day short of five months on July 20, 1887. Prison records show that he incurred $117.20 worth of costs during his time in prison and he paid that plus his $300 fine upon leaving, one of only a handful of men who actually paid the full price of their court-incurred fines and costs. There are no specifics on how he incurred additional costs during his internment. Edward B. Clark paid the fine for his father.

“I was left at liberty to look after the affairs of my father, Ezra T. Clark, as he was one who was incarcerated. I went often to visit him and when the time came to pay his fine, I went into Marshall Dyer's office and paid it, not knowing but what he had a warrant for my arrest but I was left alone, and Alice had her liberty, and it was not generally known to whom she belonged.”

What details are available make it clear that Ezra was eager to be square with the law and to be free of any association with being a criminal. It is clear he wanted to clear his name and remove any particle of doubt about his character from the official record.

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543 Laura Clark Cook interviewed by Leonard R. Grover, page 35.
544 Judicial Prosecution of Prisoners for LDS Plural Marriage: Prison Sentences, 1884-1895, page 120
545 My Memoirs: Recollections of Pioneer Life in Bear Lake Valley, page 4
546 Autobiography of Edward B. Clark, page 51
His daughter, Annie, says that her father left prison with a determination to prove his character and integrity.

"My father was released from prison in fairly good health, although he had been sick and his looks were very changed. Few, if any, of his children had seen him without his beard, and so changed were his looks by losing it that he did not seem natural.

"When father’s term of imprisonment expired, his clothes were given him and replaced the striped prison garb, which he had been wearing. As he took his suit he said, ‘I hope to prove to your officers of the law that I am not a criminal.’"\textsuperscript{547}

\textsuperscript{547} A Mormon Mother An Autobiography, page 85
Beginning An Eternal Family

He was best friend with her brother and knew her family well. So it seemed almost natural for Ezra Thompson Clark to show an interest in Mary Stevenson.

Ezra's initial interests were for another of his best friend’s sisters, but when that bid resulted in Edward Stevenson marrying the woman; he turned his attention to his friend/rival's sister. It was a natural match.

The couple was married May 18, 1845, by William O. Clark at Clarksville, Iowa, at the Edward Stevenson home.

His wife brought a diverse background to the marriage. Her father, Joseph Stevenson, was born at Barbsby, Ashby, Folville parish, Leicestershire, England, Oct. 15, 1787. He married Elizabeth Stevens in London on June 20, 1812. The two oldest children, William and Joseph were born in England and baptized at St. Paul’s in London.

Mary's family moved to the Colony of Gibraltar, where Henry Stevenson was born Sept. 10, 1817, at Gibraltar, and Edward was born there May 1, 1820. Elizabeth Stevenson was born at Gibraltar, and Mary, the second to the last child in the family, was born there Aug. 29, 1825.

The family moved to the United States in 1827, locating in New York State along the Hudson River in Albany, where James was born Aug. 12, 1830. The family then moved to Detroit, Michigan, where her father died in 1831. Mary was only six years of age at the time, and the trauma of being without a father would have a major influence on the entire family—in effect, opening the doors to their receiving the gospel.

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548 Heber D. Clark, a grandson of Ezra, claims in his writings that Ezra and Edward Stevenson were both suitors for the hand of Nancy Areta Porter, sister of Nathan Porter, a friend of both men. Ironically years later Ezra would take Nancy as a plural wife at the behest of Brigham Young.
549 Nauvoo Deaths and Marriages, page 99.
552 ibid.
Dream of Seeing Christ

"I had a dream of seeing the Savior. He took me in His arms. We sat in a circle. He blessed us and kissed us. It was only the members who accepted the Gospel that sat in the circle. I told Mother my dream. She said it was a good dream and for me to be a good girl. I was about 7 years old."

Her mother received the restored gospel and was baptized in 1832; Edward in 1833. Edward left his mother and brothers and sisters and 240 acres of land and started for Zion in 1834 to Liberty, Clay County, Missouri. The rest of the family followed in 1835.

Mary's three oldest brothers did not receive the gospel. They went to Cincinnati, Ohio, and worked at their trades, one as a printer and the other two coopers.

Met in Missouri

The Stevenson's became acquainted with the Clarks in Missouri. The family passed through some of the perils that all of the saints experienced in the Show Me State. In Far West, a mob plundered the Elizabeth Stevenson home, and Mary had her clothes taken from her in “open day, leaving her destitute of her necessary apparel.”

With the saints the family was driven from Far West to Quincy, Illinois, and from there to Nauvoo.

When the saints sought refuge from the Missouri persecutions, Mary's family moved over the Mississippi River to Montrose, Iowa. They lived in a room adjoining Brigham Young's. From there they moved to a settlement called Clarksville near a town called Charlestown.

Edward built a cabin and the family went to work as best they could.

"My sister and I worked for the gentiles as the Saints were too poor to hire us," Mary noted.
Edward worked for a while for Baldwin Clark, Ezra's father, and became a close friend of the family. His mother also played a key role in the Clark's extended family. When Ezra's older sister, Laura Phelps, went to visit her husband in jail it was Mary's mother, Elizabeth, who took care of her children. She was a comfort to Laura's children until they returned to their home.\footnote{558}

Mary and her sister Elizabeth were baptized when Mary was 12 years old, in Far West, Missouri, by David Patten, one of the 12 apostles. Patten had links to the Clarks, as he had been a missionary companion of Morris Phelps, Ezra's brother-in-law.\footnote{559}

Mary said she was always taught to keep the Sabbath Day holy and have a testimony of the gospel from childhood. "That testimony I have heard from the Prophet Joseph Smith and others. It has always stayed with me and I can truly say that I rejoice in the Gospel of Life and Salvation. It will continually be a joy in this life, also in the world to come if we will be obedient to keep the commandments of the Lord,"\footnote{560} she said.

**Helped Prophet's Wife**

The Stevenson's became well acquainted with the Prophet Joseph Smith and his family as Mary's mother was handy with a needle and used to help the prophet's wife and others of the authorities, and so she was well acquainted and received much instruction and intelligence.\footnote{561}

After their marriage, Ezra and Mary set up their first home, in the log cabin of his uncle, John Cooper, located about seven miles due west of Nauvoo and across the river from the church's headquarters.

The young couple used to attend conferences and Fourth of July celebrations in Nauvoo and reviewed the Nauvoo Legion in their marching. "It was a beautiful sight to see the Prophet Joseph on his prancing black horse that

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\footnote{558}{ibid.}
\footnote{559}{Life History of Laura Clark, page 2.}
\footnote{560}{Autobiography of Mary Stevenson Clark, page 1.}
\footnote{561}{ibid., page 2.}
seemed to keep time with the music of the band. We would sometimes attend meetings in the Grove. We witnessed the laying of the corner stone of the Temple and later attended the Conference held therein and received our Endowments there on New Year’s Day 1846,” Mary said.

When the Prophet Joseph and his brother Hyrum were killed at Carthage Jail, the loss left its mark on the young couple and her extended family. Mary said her mother walked the dooryard in lamentation of Joseph's death. Yet more struggles would lie ahead.

Mary gave birth to their first child, Ezra James, in Lee County Iowa in June of 1846. Only three months later she and her husband joined the saints' exodus west. Edward Stevenson and his mother were part of the group, but Mary’s sister, Elizabeth was not. Ezra would bring Elizabeth and two girls west a year later to be part of the company that reached the Salt Lake Valley in 1848.

There is one incident about the trip west that proved to be miraculous. At one point in the trip Mary tried to jump out of the moving wagon but did not jump far enough and fell back in front of the hind wheel of the wagon.

"My husband, as quick as thought, grabbed that wheel and held it from turning. My mother, who was in the wagon, jumped out and ran to the leads and stopped them. He raised the wheel and said: 'Get up if you can.' He was as white as a sheet. I got up and got the camphor for I thought I was fainting." If there was any injury, it appeared to be minor given the incident.

When Mary did reach Zion and set up a home in Farmington, she seemed to make it a haven for her children and for strangers. Like her husband, she befriended both the well-known and lesser-known people of the region.

Mary’s devotion to her faith seems best illustrated by an incident that occurred when her husband was on a mission to England.

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562 ibid.
564 ibid.
"The basement of the Salt Lake Temple had been filled with earth. It was taken out and the work resumed building the Temple. While my husband was on his mission I felt that I wanted to put in a donation for the Temple. My little boys drove one of the best of our three cows out of the yard. I said: 'Send that.' My brother, Edward, made a note of it as one of the first donations. I wrote my husband about it and he replied that it was all right," Mary noted in her autobiography. 565

She was a good friend to many key people in the church, including Eliza R. Snow, Zina D. Young, Emmeline B. Wells, and Elizabeth Stevenson. 566 She was considered the consummate hostess, and her ability to bring stability and peace in a turbulent time was appreciated by her children and her stepchildren.

Amasa remembered going with his mother to the Lion House, when Amasa was only four years of age, to visit the prophet's wife. They would likely have been visiting Zina Young, who served as the third Relief Society president of the LDS Church. 567 He also recalled that his mother was a person of detail and a disciplinarian who would check on whether her children were getting their work done promptly and regularly. 568

Mary was called to be second counselor in the Farmington Ward Relief Society Presidency in 1871 569 and would eventually serve in the Davis County Stake Relief Society presidency for over 20 years, among other positions held in the church. She was called to be second counselor in the Farmington Ward Relief Society Presidency in 1871.

565 ibid.
566 A Mormon Mother An Autobiography, page 9
568 Letter from Amasa L. Clark to Dr. John R. Clark, page 1.
569 Farmington Ward Manuscript History and Historical Reports.
"Always mild as summer's morning. Aunt Mary had the peaceful attitude of a Saint," Annie Clark Tanner wrote in her autobiography.\textsuperscript{570} Edward Clark described his mother as “an angel.” “Much I owe to her for guiding me away from temptation and sin,” Edward wrote.\textsuperscript{571}

Mary outlived her husband by 10 years. She enjoyed good health for the most part throughout her life, except for a stroke in 1904.\textsuperscript{572} Her obituary in the Deseret News said the following:

Aged and Well Known Pioneer Woman Dies

Farmington, Nov. 27 -- Mrs. Mary S. Clark, widow of the late Ezra T. Clark, died at her home in Farmington Nov. 24, 1911 of general debility and stomach trouble.

She was 86 years old, having been born at Gibraltar, Spain, Aug. 29, 1823. With her parents, when a child, she came to Albany, N.Y. in 1827. She was a sister of the late Edward Stevenson. Mrs. Clark was the mother of 11 children, seven of whom survive her. With her husband and two children she located at North Canyon, Davis County in the fall of 1848, and at Farmington, April 3, 1850.

Funeral services will be held in the Farmington meetinghouse Tuesday afternoon at 2 o'clock.

Mrs. Clark's hearing has been gradually failing for nearly four years, but her eye sight has been good until the past three months when it almost totally failed her and to pass the long days without the privilege of reading has been a great affliction to her."\textsuperscript{573}

More details were provided in the local obituary written in the Davis County Clipper.

It reads as follows:

Funeral of Mrs. Clark
Services Were Held in Farmington Meeting-House, Tuesday After Noon—Very Large Attendance

\textsuperscript{570} ibid.
\textsuperscript{571} Autobiography of Edward Clark, page 2.
\textsuperscript{572} Davis County Clipper, Jan. 22, 1904.
\textsuperscript{573} Desert News, Nov. 27, 1911
The funeral services over the remains of Mrs. Mary S. Clark, widow of the late Ezra T. Clark, were held in the Farmington meeting house at 2 p.m. Tuesday, Nov. 28, 1911. Bishop J. H. Robinson presided.

There were present of the presiding authorities of the church, President F. M. Lyman; of the stake authorities, the stake presidency and nearly all the high council; the stake clerk and many relatives and friends from different parts of Utah and Idaho.

Instructive and consoling remarks were made by ward teacher, Wm. V. Haight, Sister Susan Grant who was associated with the deceased for twenty years in the stake presidency of the Relief Society, Sister Aurelia S. Rogers, and Wm. L. Rich of the Bear Lake Stake presidency.

A duet was then sung by Elder Elijah and Miss Ellen Gregory, and further remarks were made by Stake President J. H. Grant, President Lyman, and Bishop Robinson.

The opening prayer was offered by President J. A. Eldredge, the closing prayer by Elder Edward I. Rich. The pieces sung by the choir were, “Sister Thou Wert Mild and Lovely,” “Rest for the Weary Soul,” and “I Need Thee Every Hour.”

The speakers paid a glowing tribute to the long life work of the deceased, and the powerful example of good inspired by her devotion to her religion, her family, and all who in any way were associated with her during her long earthly career.

A long cortege followed the remains to their last resting place which was in the Farmington cemetery.

The grave was dedicated by her son, Bishop W. W. Clark of Montpelier, Idaho.

The floral tributes were beautiful and many.

Mrs. Clark was born in Gibraltar and was eight-six years old last August 29th. Her oldest son, Ezra James, died at the age of twenty-two years and four months, on the cars near New York City while returning home from a three years’ mission to England. Her only daughter, Mary E. C. Robinson, died in 1903, age fifty-three and mother of three sons and one daughter; the sons
were present but the daughter Mrs. May R. Porter, of Morgan county, was not able to attend.  

The following tribute has been written of Mary.

"Mary was kind, gentle, hospitable, and patient. She loved the Gospel and was active in church affairs, teaching Sunday School and later, the first Davis Stake Relief Society Presidency. She was a hostess to her husband's many visitors, many of whom were general authorities." 

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574 Davis County Clipper, Dec. 1, 1911.
An English Woman For A Bride

They first met when he was a missionary and she was a teen-ager in England. Six years later she immigrated to the U.S. alone and it was Ezra who came to Salt Lake City to greet her and propose that she be his second wife.

Susan Leggett became Ezra’s second wife in 1861, when Ezra was 38 years old. Like Mary, Susan was also born on foreign soil and moved to the United States in her early years.

Susan was the oldest of nine children of William and Sarah Howes Leggett. She was born at Gorleston, Suffolk, England, and Aug. 25, 1838. Shortly after Susan’s birth, the family moved a short distance south along the seacoast to Lound, another small village in Suffolk, where William worked as a gardener on a private estate. There and at Lowestoft [Editor’s note. Transcripts written by Annie Tanner Clark show the community called Lowestott, but consultation with map points to Lowestoft as being the correct name of the village], a few miles farther south, the remaining children were born. At Lowestoft, William was a gardener on a public park area called The Marine Parade and Esplanade on the eastern most tip of the British Isles.576 He worked there five years before moving to Raglin Street and a home, which Susan said was used to lodge and feed many missionaries.

576 Letter of Susan Leggett Clark to Missionary son (Nathan) in England, Aug. 5, 1900, page 1
“The house on Fanning Street is where I first saw your father. I was then about sixteen. Brother William Budge was the first Elder who visited us there. Aunt Emma [Susan’s sister] was born there, grandma also took in boarders there to help pay the rent, the rent was high, I think it was nine pounds per year,” Susan wrote to her son Nathan, who was on a mission in England, and had written from her hometown and included a photograph.

Ezra and an Elder William Budge were the first missionaries in the Leggett home. Susan and her members of family were baptized, at different times, during the period of 1852 to 1862 and, thereafter, began to plan for the journey to Zion, which would require saving and sacrifice over a period of many years.

Susan described the process of preparation for the trip in a letter.

“Yes, I loved my home in England. In Lowestoft, I had a restless feeling come over me as soon as I read the principle of gathering to Zion and the spirit came with it, and I pleaded with dear old father; but it was hard for him to yield, although he believed as I did, but to part with me was a hard trial for him, but all was done for the gospel’s sake. Your dear grandpa saved money to send me first to Utah, then Aunt Sarah, then grandma and the rest of the family, and last of all, his own dear self.”

Leaves Family Behind

By the spring of 1861, enough had been saved for Susan to undertake the journey. She made the trip five years after being baptized. As the eldest, she was chosen to come and prepare the way for the rest of the family. In her letter she tells of leaving and visiting her aged grandparents at Lound and with much feeling bidding them farewell. “I left my dear old grandfather with the tears trickling down his check, but my grandmother was very calm, she was never excited. I knew I should never see them again in this world, and after I left them while walking along what we called the Church Lane, I reflected much and felt very sad.” She describes her long walk down Church Lane beyond the ancient Parish Church, to Hapton Hart, the bus station, to return home to Lowestoft.

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577 ibid., page 2.
After leaving her home, Susan rode in a carriage about a day and a night across England to get to Liverpool.\textsuperscript{581}

Her daughter Annie Clark Tanner, describes Susan’s farewell in a biography written about her mother.

"At last the time arrived when she could leave her father’s home and dear Old England for America. She was twenty-two years of age. A tall, healthy, beautiful young woman. Her abundant black hair, brown eyes and tall stately figure were admired by all who knew her."

It was April 1861 when alone she left her father’s home. It took fortitude and faith of a real saint, as her father and mother were to bid her good-bye. His helper, his companion, his pride, had left him. All night he walked the floor and would have loved to call her back but he must realize the great purpose of their years of effort. So Susan was the first to lead the way. He used to say, in after years, that she was the Savior of her father’s household.

For a day and a night she was among strangers in a coach traveling to Liverpool, where there were friends, elders, and saints with whom she crossed the ocean. Her companions traveled steerage, but Susan’s charming personality, ability, and desire to be useful, won the favors of the captain and his wife for whom Susan sewed and thus enjoyed the best accommodations on board.\textsuperscript{582}

Susan left Liverpool on April 16, 1861, with 379 other LDS immigrants aboard the Manchester bound for New York. Elder Claudius V. Spencer, a returning missionary, was chosen as the leader of the group of saints. During the voyage her talents made a major difference and helped her gain better accommodations.

"It was a very rough voyage. At one time when a fierce storm came up, the water washed up over the deck. Tin kettles and dishes were rattling, children were crying, and many people were sick. It seemed the waves were so high that they would swallow the ship. Some elders and friends were traveling on the same ship. They and my mother traveled steerage.

"The sails were torn in the storm. The captain of the ship needed some sewing to be done and asked who on the ship could sew. My

\textsuperscript{581} ibid, page 15.  
\textsuperscript{582} Brief Life Sketch of Susan Leggett Clark, page 1.
mother who was a great seamstress volunteered. For some reason the rest of the voyage she was up in the best part of the ship. She was very glad to have this opportunity. They appreciated her ability and charm and her desire to be useful.”

One of the Saints on board the ship described “mountainous waves” on both sides of the ship for the greater portion of a day. The ship landed in New York on May 18. From New York the immigrants took the train for several days then took a riverboat up the Missouri to Florence, Nebraska, where they secured wagons and began their trek across the plains of Nebraska and the mountains of Wyoming.

The trip west came with anxiety and some difficult times. Susan was able to travel with a family of small children from New York. While crossing the plains they ran into groups of Indians at different times. On one occasion, Susan drew unwanted attention.

“One time the Indians saw my Mother standing there with her dark brunette hair and her brown eyes. They took notice of her and wanted to buy her for five ponies. The drive of the wagon tactfully got rid of them by giving them something but the Indian chief said he would be back with five ponies. My mother was hidden away in the wagon for several days.”

Susan’s mother and some of the children sailed from England June 3, 1864, and Susan’s letter records that her father came somewhat later. It is mentioned that she made the trek across the plains with a family, which had small children and needed her companionship and assistance. Her long trip

across the plains was completed Sept. 12, 1861. Her daughter Annie’s biography appropriately portrays the manner of her meeting Ezra T. Clark and their marriage.

“The names of the emigrants on arriving were published in the local paper, in Salt Lake. Ezra T. Clark on recognizing that of Susan Leggett, left his home in Farmington at once and came to meet her. He had not forgotten the young lady of 16 whom he admired in England, where he had enjoyed the hospitality of her father’s home eight years previous to this whole on his mission. He promised himself then that if she ever came to Utah he would win her for his wife. She was now a matured, capable, woman of 23. Ezra, with Mary’s permission, traveled to SLC to find her. She was married to Ezra Thompson Clark on Nov. 8, 1861."

Newly married, at once she busied herself sewing for the family in the Clark home, making pants, coats, or dresses. One elderly man remembers with pride his first suit which she made for him.\(^{586}\)

Ezra’s youngest daughter Laura adds some details to the story, which suggest that Mary was in full accord with her husband’s decision.

"When my father saw her name on the list of immigrants he said, ‘Why Mary, I see this young lady’s name, Miss Susan Leggett, here on the immigrant list.’ Mary said, ‘Ezra get on your best clothes and go down there and bring her to our home.’ Ezra had previously told Aunt Mary when he came back from his mission in England in 1857 that he and William Budge had converted Susan and her family and if she ever came to Zion he would like to have her for his second wife."\(^{587}\)

Ezra soon provided a home for Susan in Farmington across Clark Lane (now designated State Street) from the home of Mary Stevenson Clark. When she joined the family of Ezra T. Clark, as his plural wife, Susan was 23 years of age, he was 38, and Mary, who was the mother of five sons and a daughter, was 36.

It would probably be difficult to over estimate the soul-stirrings within Susan’s heart as she entered this family circle and the adjustments it required that she make. With all of her misgivings, there doubtless were two things which sustained her: She must have had absolute faith in the divinity of plural marriage as a system; she was accepted whole-heartedly

\(^{586}\) Brief Life Sketch of Susan Leggett Clark, page 2.

\(^{587}\) Laura Clark Cook interviewed by Leonard R. Grover, page 16.
and made welcome by Ezra and Mary, who shared with Susan this same faith. 

**Significant Changes**

It was plainly evident that Susan’s entrance into the Ezra Thompson Clark family required significant changes for her, Ezra, and Mary. Annie’s books highlight the fact that Mary, the first wife, was accorded her acceptable place of seniority; and Susan, the younger, hers. The children of both families were considered of equal status in all respects except that it was understood that the older sons, who had shared with the father the early hard work required to win for the family economic independence, would in the end share in some degree a larger portion of the family estate.

The children of either family seemed to be equally welcome in both homes by the mothers who presided over them. Susan became the mother of 10 children, six sons and four daughters.

Susan was a model homemaker and excelled in the art of sewing with which she contributed to both families. She was a devoted Church worker during all her days. She served at one point as assistant secretary of the Farmington Ward Relief Society. She was blessed with a beautiful voice and with her father she sang in the Parish Church at Lound for many years. She also wrote poetry and loved reading.

Susan was a very precise woman. She always took great care in the way she looked, and the dress and manners of her children. Laura said her mother was known for using starch on clothes to make sure they looked right and also in laying out her kids clothes every night for the next day, as well as shining their shoes every Saturday for the coming Sabbath. Her orderly approach was in more than just clothing. “Everything in her home was very orderly and clean. Her hair was always crimped, and her clothes were always perfect,” said Laura.

Susan was also hospitable. She helped everyone from Indians, hobos and transients from the nearby train. Laura said she fed all who came to her door.

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588 ibid.
589 ibid.
590 Farmington Ward Manuscript History and Historical Reports.
591 Brief Life Sketch of Susan Leggett Clark, page 2.
592 East of Antelope Island, page 278.
593 Laura Clark Cook interviewed by Leonard R. Grover, page 16.
594 ibid, page 11.
595 ibid, page 16.
One incident seems to portray the impact of her generosity.

“A young man from Farmington, William O. Robinson or Ebeen Robinson, was on a mission in Colorado. He went to the shoemaker to have his shoes half-soled. In the conversation they had, the shoemaker asked the missionary where he was from. When he said Farmington, Utah, the man said he had been to Farmington years ago. He was in dire circumstances and hungry. He went to the closest house from the railroad and described the house and the lady of the house which was my mother. She had given him a lovely meal. He said, ‘I will not charge you for mending your shoes because that lady in your town was so good to me.'”

In 1888 she was instrumental in bringing her mother’s sister to Utah and cared for her after her father died until she died 10 years later. Her mother’s name is listed on the headstone honoring Ezra Thompson Clark in the Farmington Cemetery and is buried just east of her daughter and son-in-law. She also cared for her Aunt, Susannah Leggett, in her final years.

Susan’s father continued his vocation as a gardener upon arrival in Utah. He lived to be 94, and at his death, Susan’s mother lived with her during the last four years of her life.

It tells something about Susan’s devotion to family and Ezra’s commitment to his second wife that it was Ezra Thompson Clark who helped finance the trip to Zion from England for seven members of Susan’s family.  

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596 Interview with Laura Clark Cook by Leonard R. Grover, page 24
“There is no wonder that with the care of those old people Susan Clark did not last so long herself. Three of her sons had filled honorable missions. One of the eldest died in Palestine where he was called to labor among the Arabs. He contracted small pox and was buried at Haifa, Palestine, at the foot of Mt. Carmel, February 8, 1895. Another son, Nathan, filed a mission in England where he visited the scenes of his mother’s girlhood days. The youngest son was called to California. The day she died she remarked that she was satisfied with all of her children who were now grown to manhood and womanhood.”

Susan died approximately 13 months after her husband on Nov. 4, 1902, after a very short illness. Her last words were: “Ezra you came for me. I knew you would.”

In an interview done in 1981, Laura outlines the final days of her mother’s life. She notes that her mother went to Salt Lake City three days before her death and while there encountered a storm, she was not properly dressed to deal with. She returned to Farmington and declined from that point until she passed.

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598 Biography of Susan Leggett Clark, pages 5-6.
Joseph Smith Clark administered to her the night before she died. She died between 1:30 a.m. and 2 a.m. on an election day.\textsuperscript{600}

Her obituary in the Deseret News read as follows:

Farmington.
Mrs. Susan Clark Dead

Respected Citizen Passes Away After Brief Illness.

Special Correspondence.

Farmington, Davis Co. Nov. 6—Mrs. Susan Leggett Clark, wife of the late Ezra T. Clark, died Nov. 4 of congestive chills. She went to Salt Lake City last Saturday on the cars, in her usual good health, but caught a cold and although she was able to be up some Sunday and Monday she turned suddenly worse, and died as peaceful and quietly as though going to a natural sleep.

She was 64 years old last Aug. 25, and was born near Lowestoft, England, in 1838, was baptized in 1854, and emigrated to Utah in 1860; married in 1861. She was the mother of 10 children, seven of whom survive her.

As daughter, wife, mother, neighbor and Latter-day Saint she was highly esteemed and exemplary model.

The funeral services were held in the meeting house at 1 o'clock today.\textsuperscript{601}

Her obituary, which ran in the Davis County Clipper, offered some of the same details:

Farmington Fractions

Died in Farmington at 3:15 a.m., Tuesday, Nov. 4, 1902 of congestive chills, Susan Leggett Clark, wife of the late Ezra T. Clark. She went to Salt Lake City last Saturday on the cars, in her usual good health, but caught a cold and although she was able to be up some Sunday and Monday, she turned suddenly worse, and died as peaceful and quietly as though going to a natural instead of her eternal sleep. She was sixty-four years old last August 25th and was born near Lowestoft, England, in 1838: was baptized in 1854, and emigrated to Utah in 1860 her parents, brothers, and sisters

\textsuperscript{600} ibid.
\textsuperscript{601} Deseret News, Nov. 7. 1902
came four years later; was mother of ten children, seven of whom survive her. As daughter, wife, mother, neighbor and Latter-day Saint, she was highly esteemed and exemplary model. The funeral services were held in the Meeting house at one o’clock p.m. Thursday.\textsuperscript{602}

\textsuperscript{602} Davis County Clipper Nov. 7, 1902.
A Third Wife and Unique Challenge

One of the most intriguing challenges in Ezra Thompson Clark’s life came in 1870 when Nancy Areta Porter Stevenson re-entered Ezra’s life through a bizarre set of circumstances.

Born in Liberty Township, Ohio, on Aug. 25, 1825, Nancy knew Ezra most of her growing years since the Porters and Clarks were neighbors and friends. Sanford Porter had sold his property in Trumbull County, Ohio, to Ezra’s uncle, Andrew Clark, on Sept. 25, 1824. The two families were bonded together to the point that they moved to Tazewell County together in 1828 by what Nancy’s brother Nathan described as a “former arrangement.” When the families first met is still a big question, but it is likely that Baldwin Clark may have met Sanford Porter in Ohio, while visiting his brother and extended family. Nancy’s father baptized the first members of the Baldwin Clark family that joined the church in 1831.

Nancy was a spiritual woman and had known miracles from an early age. While living in the East she was doing the family washing, and there was not a shelter from the hot sun. While working thus she looked up and saw a man on a beautiful white horse and surmised by the circumstances that he was a heavenly visitor. He asked her name and she said, ‘Porter” and he replied ‘That is also my name.’ “And where do you live?” she asked. “Just over here at Cumorah” came the reply. He asked her for a drink. She hesitated and spoke apologetically. “Do you drink this water?” he asked. “Yes sir,” said Nancy. “Then it’s good enough for me.” She dipped the glass into the bubbling spring and handed it to the heavenly visitant. He drank it all and returning the glass to her hand said: “you get your father to build a wash house here for your protection. If you do not have this done you will have an awful sickness and you may die as a result.” The visitor then disappeared as strangely as he had come.

She hastened to her father and related her experience. She described the angel as minutely as words could. Her father easily recalled his Porter relative who she had thus described and told her his first name, as he had known the man in life.

603 Trumbull County Deeds, S: 545 on file in Trumbull County Courthouse.
605 Biography of Ann Eliza Porter, page 5. There are several parts of this experience that beg for detail. It is likely this experience took place in Ohio, since the Porters had moved from New York State before Nancy’s birth. Secondly the Porters were not members of the church at this point and in New York had never known or lived near “Cumorah.” Her father, Sanford, had known many miracles in his life, and was a man of faith, but not a church-goer.
Ironically, in spite of the warning, the washhouse was not immediately built and Nancy was taken ill and lingered for a time between life and death. Her family pleaded for her life and exercised faith, and she was eventually restored to health. After that the washhouse was soon built.

When the family joined the church in Illinois in 1831, they began a late fall/early winter trek to Missouri that included a miraculous crossing of the Mississippi River, where the Lord helped thicken the ice long enough for the family to cross. They reconnected with the Clarks in Iowa, living nearby, after the saints had been driven out of Missouri.

Ezra had been a suitor for Nancy’s hand as a teen-ager in Iowa, along with his older brother William O., but his childhood friend, Edward Stevenson, had ended up marrying the daughter of Sanford Porter. Ezra married Edward's sister, Mary. Two years younger than E. T., Nancy was 19 years of age when she married Edward Stevenson on April 7, 1845, in the Nauvoo Temple. She eventually became Ezra's sister-in-law when Ezra Thompson Clark married into the Stevenson family.

One of Ezra’s grandchildren adds detail to the reason she married Edward.

“Ezra and Nancy Porter were in love. Edward Stevenson wanted her. Nancy had heard an old story that if you eat some salt before going to bed, you dream of the one you should marry. She tried it and dreamed of seeing a young man. She went to a dance or party and saw the young man she dreamed of. He was Edward Stevenson, but she still held to Ezra T. Finally Edward wrote a letter to Nancy and forged the name of Ezra. The letter stated that he [the signer] was giving her up.”

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607 Ezra T. Clark and Nancy A. Porter, page two. The writer of this story, Heber Don Carlos Clark, insists that William O. was heart broken by Nancy’s decision to marry Edward Stevenson, instead of him and did not marry for years. Heber says that his great uncle dropped to the grass upon hearing the news, and did not marry for years afterward. The nature of disappointment for William O. is likely accurate, but the suggestion he did not marry for some time is not. William O. Clark did marry a short time thereafter, choosing a Julia Appleby of Ottawa, Ill.
608 Ezra T. Clark and Nancy A. Porter, page two.
Nancy had five children with Edward Stevenson. Problems between the two arouse in her 40’s when her husband entered into the principle of plural marriage. She lived apart from him for four years before she went to Brigham Young who annulled the marriage in 1869. Brigham then called Ezra to his office and told him to marry the woman whose hand he had once sought. They were married July 11, 1870. Ezra and Nancy had no children together.

Speculation around what led to the divorce between Nancy and Edward was that he had bragged about sending letters to Ezra and Nancy during the time they were courting that Ezra didn't want to see Nancy again and Nancy didn't want to see Ezra any more. Family folklore further adds that Ezra and Nancy both discovered this on a July 24 when Ezra, riding in a carriage behind his sister-in-law, got out to help Nancy when she encountered some problems. He reportedly took over the reins and a discussion ensued in which the two mutually discovered the letter scheme.

J. Grant Stevenson in his family history book about the Stevenson’s claims to have spoken with both Amasa and Edward B. Clark in reference to the rumor and said the two denied ever hearing the story from either Ezra or their Aunt Nancy who lived with them for a number of years.

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609 Ann Eliza Porter, page 5.

“Grandfather, Ezra T. Clark had a dear sweetheart named Nancy A. Porter. But Uncle Edward Stevenson was also in love with her. After she had married Uncle Edward and some differences arose, she went to President Brigham Young with her problems. He told her that she had married the wrong man; that she should have married Ezra T. Clark in the first place. She had already left Uncle Edward.

“President wrote a personal letter to Ezra T. Clark asking him to come to his office. Grandfather thought this would be another call to fill a mission. He responded by going as requested by Pres. Young.

“He was told to go and marry Aunt Nancy. Making contact with her they each learned that the other had received a forged letter, which said in main: “I have decided to give you up.” One letter was signed, “Ezra” and the other “Nancy”. Part of Aunt Nancy’s complaint to Pres. Young was that Uncle Edward had gone and married a plural wife, Elizabeth, without saying any word to her about it. The shock had caused her to faint dead away.

After this she refused to live with Uncle Edward for about four years and then had gotten a Temple Divorce from him. It was almost a full year after getting this divorce that she married Grandfather Clark with the full approval of his other two wives, Grandma Mary Stevenson Clark and Susan Leggett Clark. Grandma Clark, sister to Edward Stevenson, welcomed Aunt Nancy into her home where my mother, Eliza Porter Clark, spent one year during this time. She and Aunt Nancy had many confidential talks together. It is important to note that Eliza and Nancy were both Porters.

610 Dr. Dale Clark, Amasa’s son, shared this story in a visit with the author on May 12, 2002. He reported first hearing the story from his aunt, Laura Blanche Cook Silver Cook, Ezra’s youngest daughter.

Another View of Why
There was a definite feeling of bitterness over Pres. Young's decision and it
caught Elder Stevenson, who would be called to the Quorum of Seventy
twenty-four years later, off guard.

Elder Stevenson wrote a lengthy letter to the prophet outlining his position
and feelings about the decision.\textsuperscript{612} It is not wild speculation to suggest that
both Ezra and Mary knew of Edward’s domestic problems with Nancy, since

\textsuperscript{612} Stevenson Family History, Vol. 1, pages 232-233. Edward wrote the following letter to the prophet.
July 11, 1870
President Young—Dear Brother.
I do not pen these lines expecting to change your decision of mind, but in justice to a mind deeply and sorely
afflicted and more especially as it meets the cold shoulder of one who above all others on this earth I esteem and
revere as the only true leader of God’s Church and Kingdom now set up here on this earth—knowing this to be true
and having known it for the past 37 years—this knowledge then reconciles me to abide any decision formed by one
so esteemed and then trust in God for the result—who knoweth the heart and giveth the reins, but recompenses
according to the fruit of our doings. I have and do put my trust in God, my Father, who all my life long has
sustained me, for I have no earthly father to trust in, neither have I had, being only 13 years old when first this
Gospel I received and in 1834 found a home in Clay County, Missouri. I stood there alone except [for] a widowed
mother, two sisters and a younger brother. I also found a bed on corncocks in Lyman Wight’s log barn, someone
having appropriated my blankets. This was a good resort for many during a heavy rainstorm, and also a Millport
floor although cold and shivering—with many similar scenes. I now find myself with a broken constitution and for
the past 5 years not able to do half of a days work in one day. Recounting the past it is too much of a sacrifice to
look back. I prefer plodding along and still trust in our Father. All this is trifling compared with the cold shoulder
of a friend. Who can bear it. That every man has enemies is no question with me, but what worse than enemies of
one’s own house is one in apostasy to this church. A competent witness against the church when completely
alienated from it. Do they ever speak or even think favorably of it. That Nancy A. Stevenson is and has been in
deep alienation from me for at least four years is equally true as it is that she has given way to a train of thought and
is truly deceived. This to me is a certain fact—better known to me than to any other person excepting by direct
revelation, for who can enter into a patriarchal family and know all their trials better than the ruler of that house.
Whatever may occur I have the consolation to know the great and grand cause of my family difficulty seated itself
through this holy order or marriage. Very soon after taking Elizabeth, my second living wife, Nancy’s own sister-in-law
told me that Nancy said to her that Elizabeth was getting between her and her husband and it seemed as
though she could not stand it and live. To others she also expressed the same sentiment, although unknown to me
until recently. This, although in reality untrue, laid the foundation and wrought mile hills. Well known in your
family, that status wrought fiction into fact is into mountains. If half she believes, and it half represented to you, be
true, I pity poor me. I do not claim perfection by any means [being] compassed by imperfections, but truly I have
not lost all confidence in myself and the Lord, but still feel determined by the help of the Lord to go onward and not
give it up. So even if I have to stand against ever-so-much prejudice. I will not enter into detail, but will refer to
one statement you have on file and pass on—a bill ($500) five hundred dollars from me. Bishop Hoagland knows of
($1,568.17) fifteen hundred and sixty-eight dollars and sixteen cents faithfully paid to her second son in all including
four hundred dollars to Nancy after her bill makes a total of $3,268.17. This is one specimen of misrepresentation. I
found her as I did and I am thankful she did not go away in tatters, but comfortably and respectably clad and not
empty. I feel to submit to you and the Lord who in the end judge us as we truly are and by our real motives.

I shall call on you today or tomorrow concerning Martin Harris. If it is still your mind and in accordance with the
Spirit, I expect to start east this week. There is considerable land and property in and around Des Moines owned by
the brethren that can be exchanged, I believe…. May the grace of God our father abide with us all from henceforth
that we may abide in the truth and endure unto the end and inherit the promise made to the faithful is the sincere
desire of your fellow laborer in the cause of the Gospel of peace.

E. Stevenson.
the two had been separated for four years and Ezra had just returned from a mission with both Edward and Nancy’s brother Nathan.

Ezra had already established a pattern of following the prophet, and when this strange request came, which surely put him in a most awkward situation, he did not falter. He and Nancy were married July 11, 1870. She moved to Farmington near the homes of both of Ezra’s other wives, Susan and Mary. She lived there for over a decade.

One can only imagine the unique challenge facing Ezra to be called by a prophet to marry the estranged wife of his brother-in-law and a confidant and close partner of almost six decades.

Ezra knew Brigham Young to be a prophet from the time he saw the likeness of Joseph Smith in Brigham’s speech to the Saints, following Joseph’s death, in Nauvoo. He did exactly what Brigham had counseled him to do and married Nancy just one year and eight days from the time that Nancy was granted a temple divorce from Edward Stevenson. Ironically, Ezra had been on a mission with Nathan Porter, Nancy’s brother, and Edward Stevenson, her former husband, just months before.

Nancy became a part of Ezra's life from that point and was integrated into his family's life in Farmington, until the political complexities of polygamy made it easier for her to leave town and seek residence elsewhere.

In making Farmington her home, Nancy was immediately pressed into church service. On Sept. 10, 1870, she was appointed secretary of the Farmington Ward Relief Society and that was followed by a stake calling to be Stake Superintendent of the Young Ladies Mutual Improvement Association for the Davis Stake.613 (This is the equivalent of a Stake Young Women’s President in the church today).

With passage of the Edmunds Act in 1882, however, the possibility of prosecution for co-habitation drove her out of county and out of the day-to-day life of her husband. She went to Georgetown and then to Cache Valley and became heavily engaged in temple work, becoming what one would most term as the “temple matron” for that temple—the first, after its dedication in 1884. She knew the Cache Valley area well, since she and her former husband had spent summers there.614

613 Farmington Ward Manuscript History and Historical Reports.
614 Charles R. Clark journal, pages 16-17.
"Aunt" Nancy's role in Ezra's day-to-day life and the life of his children has been downplayed, but evidence shows that she was more prominent than many have suggested. Amasa said that at one point, when Ezra had a number of children attending BY Academy, that Nancy moved south to Provo to supervise a home Ezra was renting from Sen. Reed Smoot that provided a home for his children and approximately 18 other people, while they were attending college.\(^{615}\) That role would have kept Nancy involved in Clark affairs but legally out of harm’s way.

On Jan. 1, 1885, Nancy was moved from her home in Farmington, east of Susan Leggett Clark's home, to live with Edward Clark and his family in the Georgetown region.\(^{616}\) That was probably only a temporary location, as she established her own home in Logan. Just months later she visited Charles R. Clark and his family, and Ezra were able to come up and see his wife and extended family at the same time.\(^{617}\) His son Charles' journal shows that Ezra Thompson Clark made several trips to Logan to be with his wife in 1885.

Nancy’s re-emergence in Ezra’s life put her husband in an awkward position in his first wife’s family, but there is little visible evidence that it hampered E. T’s relationship with his brother-in-law or his family. It did, however, create some awkward situations in future events—such as the passing of Sanford Porter, his father-in-law.


**Rift Never Healed**

The rift between Edward and his former wife appeared to have never fully healed with time.\(^{619}\) That fact could not had made the situation any easier

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\(^{615}\) Brigham Young University Library Archives, Oral History Interview, Amasa L. Clark, June 26, 1964, page 18.

\(^{616}\) Charles R. Clark journal, page 14.

\(^{617}\) Charles R. Clark journal, page 16.


Mond 30st [sic] Nov. 1885
Up early fed & cared for my team milked the cow & go over Jordan and plow and consider myself quite a 66-year-old boy…Edy the 2d son has sold out at Cassia Creek Idaho & is on a visit now among his relatives he has been to
for Ezra or his wife Mary, since Edward was almost a father figure within the Stevenson family.

Nancy does provide an interesting footnote in Utah history. She was one of the first women in the territory to take President Brigham Young’s admonition to have the saints develop their own silk industry. When Ezra Thompson married Nancy in 1870 and moved her to Clark Street near his

see me but I had not returned from Logan him his Wife & 7 children are now at Farmington it is expected that his Mother is down from Logan to see them. Oh how painful it is to see the results of a broken up family & that to through my entering into the Partriarchal Order of marriage a sevelstial order for time & for all erinity. I have the testimony (sic) of 2 of his brothers that this was the cause of the Seperation & more than that I have the knowledge of myself that this is the cause & I am willing to acknowledge the Hand of the Lord in all this & as it was revealed to me of the Lord that from this would come a glory that I otherwise could not obtain. But the result of the children is Bitter as Nephi the Eldest has left the Territy very infirm in mind as regards the Gosple quite carried away in Spiritualism indulging in Spirituous stimulants, a sound good proportionate body & keen Intellect & of large Stature. So also is Eddy but when we seen so much zeal in the Mother & see the 2d Son now beginning to look into the Gosple & argue skeptically it looks very painful to me indeed & almost unaccountable But my meny Missions, & the Alienation of the Mother & her desires to take the entire care of the children to her self, desiring to have a portion of property to her self. “Ah” as Jesus truly said a house devided against itself cannot stand but what can be done when Ailnation Apostacy Fornication takes place for he that putteth away his wife except in the case of fornication hath caused her to commit Adultery & he also that marryeth her

Before God I bear record that I have not sought this state of affairs But complied with the request of Nancy A. Porter Stevenson & gave her a good farm that since has sold for over 2,000 dollars, 16 sheep, 3 cows team & c. & c. but Oh Heavens just look at the children all but the youngest Joseph Eccoo one I named while in Eccoo Canyon defending Zion from the Johnsons Army in 1857...& by this comes his Name Joseph Eccoo He is a son of promise as when my beloved Wife N. A. P. was in the debths of her trials of Poligamy so styled & having miscarried several times, one Night I sought to comfort her & strengthen her fortitude to bear up under her trials & the spirit of God prevailed & I promised her in the name of the Lord that She should yet bear a son & that he should always be a comfort to her all her life long & so it come to pass & he is the most promising son that she has & is & Will be a comfort to her. He is the only one who takes an interest in the Priesthood & is a 70. Strange to say that this is the only one of her 5 children who is a legal Heir being born in the Covenant God be praised for his dealings in all things & I never in all of my life felt more to acknowledge his hand in all this than I do this day of our deep trials for our enemies are arrayed against us many of our brethren are now in Prison one Wounded nearly unto Death by the hand of one of the Federal officers Deputy Collin & now the U.S. A. Military are to be established rite her in the City probably this Week in the 14th Ward...well it looks like the time is Near when the East bench will Bristle with Beyonets & bright swords & a test come when God will show forth his power even so amen.

Well now a little more on the subject that I commenced on for my spirit is moved on account of Eddys moves & the feelings indulged in by him hardly willing to attend prayrs & refused to lead in Prayr & at Emlys my 3d Wifes he argued no belief in a future & but the last talk that I had with him he said almost with Tears that he wanted a long talk with me on the gospel & other matters said he did not know much about Mormonism I gave him 2 Tracts of my publishing one in Canada (2000 published) and one 2000 more I published in England I gave Eddy 500.00 fitout at one time & Nephi 20 acres of land & A House &c.—so that in this I have no regrets....

Eddy said to Wife Emily that he could now see that he could have better to Father & c. I trust that the Lord will move upon him a reform that he may arise & set an example in his family...Eliza the eldest Daughter is in Kanab a very good girl but her marriage might have been more agreeable to her welfare yet she is raising a nice family. When last I saw her she was very glad to see me & little Nancey Elizabeth is all rite & with her Aunt She was the 4th Child & died while I was on my Gibraltar Mission in 1853 9 months old. As to Nancy although one of the worst enimys that I ever had, I do this day look upon her with pitty & would do her good & no evil. But as far as the past is concerned I leave all of that to be settled in the Grand future & as it has been shown me I feel quite Satisfied as regards the matter...
two other wives, she began the art of sericulture [raising silkworms to produce raw silk.]

She became very proficient at the craft and as a result, made the first silk dress and donated it to the Logan Temple Building fund. The dress was a silver gray color. The dress, which cost approximately $45 to produce, was then purchased by a Sister Barrett who donated it to Eliza R. Snow, president of the Relief Society of the church—and a person well known by the Clark family from frequent visits to the home of Ezra Thompson Clark. Bishop Edward Hunter certified that Clark had produced the first dress piece of silk material in Utah.

The dress was a family project. Nancy would dye the skeins for artwork, and her husband would bring a load of children in a hayrack from Farmington to Bountiful to pick leaves for the worms. They made a party of the trip, bringing their lunch for an all-day trip. The leaves were taken home and put on shelves to dry.

Completion of the dress was seen as a major achievement in the church. The Millennial Star recorded the following: “Silk Dress. The silk dress, the desire of the heart of every woman, is now made in Utah. Bishop L. W. Hardy brought into this office a fourteen-yard pattern of light slate-colored shot silk, which was woven in Farmington. Sister Nancy A. Clark of that place raised the worms that spun the silk and she reeled and twisted it. The dress can be seen in the Tithing Office. This, we understand, is the first silk dress spun in Utah and of native silk.”

The silk industry actually had its roots in Farmington. In 1870 Lorinda Robinson, wife of Bishop Joseph Lee Robinson, began the production of silk along with her daughter, Josephine Robinson Rose. They were producing a silk dress to give to Aurelia Rogers, founder of the first Primary, but never got it finished, due to a fire.

**Passes Away In Idaho**

Logan proved to be a convenient spot for Nancy to live after she left Farmington. It was halfway between Farmington and Georgetown. She was

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620 An Enduring Legacy, page 277-78
623 A History of Davis County by Glenn Leonard, page 220.
624 Heart Throbs of the West, Vol. 1, page 82.
625 An Enduring Legacy, Vol. 9, page 35.
later called to Elba, Cassia County, Idaho, to assist her son where she contracted pneumonia, which resulted in her death in 1888. Ezra Thompson brought his wife back to Farmington where she was buried.

In tribute the following was written of Nancy. “Alone most of the time, she survived through all this with a sustaining love of the Lord. A family member stated, ‘Her life shows the tapestry and quality of Nancy’s character; it carved for her a place in the mosaic of Utah’s pioneer women.”

Nancy died in obscurity of sorts, passing away Nov. 13, 1885, in Cassia County, Idaho, at the residence of her son. A short obituary in the Deseret News Weekly recorded the following:

Clark—At the residence of her son, near Elba, Cassia County, Idaho, on Nov. 13th, of pneumonia, Mrs. Nancy A. Clark, wife of Ezra T. Clark, of Farmington, Davis Co., Utah, aged 63 years, 3 months and 5 days.

She was born in Vienna, Trumbull County, Ohio, Aug. 8th, 1825. Her parents, Sanford and Nancy Porter, joined the Church in 1831, moved to Jackson County, Missouri, in the spring of 1832. She was there baptized in 1833, when eight years old, the year the saints were driven from that county, the family sharing in the suffering of that memorable persecution, for religion's sake. She remained true to her religion throughout her life."

The obituary was written by her ex-husband, Edward Stevenson.

How Do You Feel About Nancy?
Nancy's role in Ezra's life proved a curious phenomenon for some of the extended family as well. As Ezra T. Clark lay on his deathbed in July 1901,
Ann Eliza Porter Clark [Hyrum’s wife] helped to attend him. “One day she asked him: ‘Father, how do you feel about Aunt Nancy? Do you expect to have her in The Next World?’ Grandfather replied: ‘That matter is entirely in the hands of the Lord. I would not turn my hand over to the right or to the left to say. It is entirely in the Lord’s hands.’”\(^{629}\)

\(^{629}\) Ann Eliza Porter Biography, page 5.
Best Friends With a Prophet

They built a friendship that time could only enhance.

Wilford Woodruff and Ezra Thompson Clark were more than fellow saints in the household of God; they were friends after the order of Jonathan and David of the Old Testament. They built a bond of friendship that grew with the years.

An avid journal writer, Woodruff once described Ezra T. as a “bosom friend” in an 1864 account of his visit to Farmington, Utah.630

The level of that friendship is perhaps best defined by the following from a book written about the prophet: “It would perhaps be here a little discriminating to speak of any individual friendships of his life. There is one, however, that was so strong and lasting that it illustrates with great clearness the character of the man. Ezra T. Clark of Farmington was a man of simple habits and devoted to industrial life. He loved the soil whose very particles awakened within him a satisfaction and an enthusiasm. These two men developed throughout many years of intimate association a loving regard for each other that was as striking as it was beautiful. Whenever Elder Woodruff could steal away from the duties and responsibilities of life some leisure hours, he sought an evening’s pastime in the home of his friend. Their devotion to each other grew with years; and it may be truthfully said that nothing ever came up in life to disturb their confidence and love.”631

In His Home at Far West

Exactly when the two first met has never been clearly established, but it was probably a short time after Timothy Baldwin Clark and his wife, Polly Keeler, joined the church in 1835 and moved to Missouri. Ezra was a teen-ager in the years of persecution in Missouri. Wilford Woodruff was 16 years older than Ezra.

It is known that Woodruff, a native of Connecticut like Ezra’s ancestors, was in the Clark home in Far West the morning before the fulfillment of the commandment issued by the Lord in Doctrine and Covenants 115 to meet at

630 Wilford Woodruff, His Life and Labors by Matthias F. Cowley, page 446.
631 ibid.
the temple site and go from there on a mission to the world. It was at that time that Woodruff was called to the Council of the Twelve.

When the Timothy Baldwin Clark family moved to the Nauvoo region, the Clarks and Woodruffs were neighbors in Iowa. It was the Clark home that provided a haven for Woodruff’s wife while the apostle went on a mission. She had a baby in Father Clark's home.

There were some delicate moments the families spent together in the ups and downs of Phebe Woodruff's family life in Iowa, while her husband was away, but probably none as poignant as when her eldest child passed away while her husband was in England. Bro. Woodruff's journal details correspondence from his wife and William O. Clark about the matter. The entries show how Ezra’s family stepped in during this difficult time for Phebe Woodruff.

“**My Dear Wilford, what will be your feelings, when I say that yesterday I was called to witness the departure of our little Sarah Emma from this world. Yes she is gone. The relentless hand of death has snatched her from my embrace. But Ah! She was too lovely, too kind, too affectionate, to live in this wicked world. When looking on her I have often thought how I should feel to part with her. I thought I could not live without her especially in the Absence of my companion. But she has gone. The Lord hath taken her home to himself for some wise purpose.**

It is a trial to me, but the Lord hath stood by me in a wonderful manner. I can see & feel & ( ) that he has taken her home and will take better care of her than I possibly could for a little while until I shall go and meet her. Yes Willford we have one little Angel in heaven & I think it likely her spirit has visited you before this time.

It is hard living without her. She used to call her poor Pa Pa & putty P pappa many times in a day. She left a kiss for her papa with me just before she died…..

Today Wilford and I with quite a number of friends accompanying us came over to Commerce to pay our last respects to our little darling in seeing her decently buried. She had no relative to follow her to the grave or to Shed a tear for her but her Ma & little Willford.**I have just been to take a pleasing melancholy walk to Sarah’s grave; she lies alone in peace. I can say that the Lord gave and the Lord hath taken away & blessed be the name of the LORD. May the Lord bless and return whole again as the power of your……….**

P.W. Woodruff


Nov. 5, 1840

“I received two letters one from Elder Samuel Jones contain L1 & good news. I received a letter from Phebe and Elder Wm Clark which gave me great joy. It was dated Sept. 8 1840. Mrs. Woodruff bears her affliction with patience and resignation having lost one Child & the other is sick, but her own health is quite good at present. She is at Father Clark’s & comfortable for temporal things.

Elder Wm O. Clark says do not trouble yourself about Phebe and little Wilford for they shall not want any thing that I can bestow and may God hold it as an everlasting covenant between me & thee. He further says the temporal state of the church was never in a more prosper state than at the present time. No mobbing at the present time in the
In the Clarks' Old Region of England

It is ironic that Bro. Woodruff had his greatest missionary success at Benbow Farm in the Herefordshire section of England—the same region the Clarks had moved from six generations earlier.

The two families may have had extensive contact during the pioneer trek from Nauvoo to Winter Quarters. At Winter Quarters, however, Bro. Brigham asked Ezra to stay behind an extra year to prepare food stuffs for the saints who would be coming. Ezra Thompson and Mary Stevenson Clark arrived in Salt Lake a year later than Bro. Woodruff and his family and established a temporary residence in the North Canyon, in the region now known as Bountiful. In 1849 he secured some property in Farmington, which he intended to lease out to another family while he built a home and residence in Salt Lake City—across the street from the Woodruffs. That lease agreement did not work out, and so Ezra moved his family to Farmington instead.

It is interesting to speculate whether Bro. Woodruff had any hand in the naming of the community where his friend lived. Woodruff had come from Farmington, Connecticut, and felt a special affinity for his hometown. Initially Farmington, Utah, was known as North Cottonwood.

Frequent Visitors

As Ezra’s family grew and prospered, his contact with the brethren increased. Brigham Young and the brethren were frequent visitors in the Clark home, and it was Ezra Thompson Clark who provided teams for Brigham and the brethren, including Wilford Woodruff, to attend the St. George Temple dedication and the ground-breaking of the Manti and Logan temples.636

They seemed to share many sacred things together as well. When Ezra went to the temple with his two wives, on March 8, 1867, it was Wilford Woodruff who wrote the following in his journal, “This is Mrs. Woodruff Birthday. She is 60 years old today. I met at 2 o’clock at the prayer room. Today at 2 o’clock I gave [Ezra Thompson Clark and 2 wives] their second Anointing and attended the Theater in the Evening.”637

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636 A Mormon Mother An Autobiography, page 27.
637 Ibid.
Years later, when Ezra T. and his wife, Mary, acted as proxies at the sealing of their eldest son, Ezra James, to a deceased Farmington woman, Bro. Woodruff was one of the witnesses.\textsuperscript{638}

When Ezra Thompson and Mary celebrated a golden anniversary and threw a party on May 18, 1895, Wilford Woodruff and his wife were among the guests. “In company with Emma I rode to Farmington to attend the 50 years golden wedding. A single thing took place. William O. Clark married his brother 50 years ago and for some cause he wanted to perform the same ceremony again out of curiosity I suppose which was done. Speeches were made until midnight.”\textsuperscript{639}

Ezra Thompson Clark also provided a reliable resource to his friend, who became the fourth president of the church. Ezra donated liberally to the building of the Salt Lake Temple, and one week before its dedication, when Pres. Woodruff called a special leadership meeting of people in the region, it was Ezra T. who was called on to speak.\textsuperscript{640}

The two shared many bonds, but one of them was loyalty to the Lord’s church. “When doubt and uncertainty were in the minds of some, even members of his own family, as to where was the rightful leadership, where

\begin{footnotesize}
\textsuperscript{638} Endowment House records on microfilm at LDS Genealogical Library in SLC.
\textsuperscript{639} ibid.
\textsuperscript{640} Handout written by Heber D Clark for 1982 Ezra Thompson Clark family reunion.
\end{footnotesize}

Dear Family Members,

Grandfather, Ezra T. Clark, gave his testimony in person at a special meeting in the Salt Lake Temple a week before it was dedicated. Uncle Amasa told me that President Wilford Woodruff called a special meeting in the Salt Lake Temple one week before its dedication to get better ready for it. He invited Grandfather Ezra T. Clark to bring his sons and attend that meeting. At this special meeting most of the Stake Leaders and Bishops were present. President Woodruff asked Grandfather to bear his Testimony. Grandfather told of the meeting in Nauvoo held August 8\textsuperscript{th}, 1844, at which Brigham Young was transfigured before them and looked and spoke as the Prophet Joseph used to. He also said much of what is printed in his testimony above. Uncle Amasa said this sacred testimony was the highlight of the whole meeting and greatly appreciated.
was to be found the right road to follow, father never faltered but declared, ‘Where you find the majority of General Authorities of this Church, there you will find the truth,’” Joseph Smith Clark said of his father.⁶⁴¹

**The Father Too**

Ezra's relationship with the Woodruff family included more than the apostle Wilford, it also included Wilford's father. E. T. proved to be a good neighbor in times of trouble for the Woodruffs.

"Spent the time in the store. Father Woodruff went with Ezra Clark today to find his oxen. He is 74 years of age this 14th day of November and will walk home with his oxen in a day about 20 miles."⁶⁴²

Ezra was in the company of Wilford Woodruff on a tour of southern Utah settlements with the First Presidency and several of the apostles when Father Woodruff passed away.⁶⁴³

Ezra's home was always a welcome refuge for his Connecticut-born friend. The apostle once wrote "I left Webber & returned to Salt Lake City. Mrs. Woodruff was quite sick. I nooned on our return home at Ezra Clarks. We nooned going up at Bro. Steads. I saw his carriage top and sides was cut to pieces with the Hail. Hail fell as large as Hens eggs..."⁶⁴⁴

The fact that Ezra took care of Wilford Woodruff's sheep also gave the two more frequent opportunities to see each other and spend time together.⁶⁴⁵

Hospitality is a two-way gesture, as shown a few years later by Bro. Woodruff's following account: "June 27, 1858. Ezra Clark spent the night with me. He had the chills and fever. I administered to him and blessed him."⁶⁴⁶

The Woodruff children were well known in the Clark household as well: "I started for Box Elder this morning in Company with Wilford & my daughters

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⁶⁴¹ Family Reunion Address of Joseph S. Clark at Ezra T. Clark Reunion, 1944.
⁶⁴⁵ Brigham Young University Library Archives, Oral History Interview, Amasa L. Clark, page 27.
⁶⁴⁶ ibid.
Phebe & Bulah, & rode to Farmington & spent the night with the family of Ezra Clark."\(^{647}\)

**Resting Place**

Because of its location, Farmington would often be a resting place for Elder Woodruff or any of the traveling church authorities.

"We drove to Farmington & dined. I took diner with Ezra Clark then rode with Brother Miles through the rain to G.S. L. City. 40 miles," Bro. Woodruff wrote in his journal on May 25, 1864.\(^{648}\)

On still another occasion, Elder Woodruff noted that the First Presidency and the Quorum of Twelve stopped in Farmington.

"In company with the Presidency & Twelve I went to Farmington. I rode with George Nebeker. I spent the night with Ezra Clark."\(^{649}\)

**Bad Storm**

One of the visits of Bro. Woodruff and Pres. Young involved one of the worst storms that Bro. Woodruff had ever seen.

"Nov. 16, 1864. Wednesday. We started early in the morning to return home. Soon after we left Kays Ward a snow storm accompanied by a strong canyon wind struck us and it was almost impossible for us to travel. It came near to blowing over our carriages. I was in the lightest carriage of the company and it was with great difficulty we could keep it right side up. It blew four windows out. We finally reached Farmington. President Young stopped with Bishop Hess. J. Tayor, G A Smith & myself went to Ezra Clarks & spent the night in the worst gale I ever experienced on land in my life. It damaged Ezra Clark some $7090 in blowing off roofs & blowing away hay etc. It blew down some houses and took the roof off from many."\(^{650}\)

Pres. Woodruff’s journals included more than occasional reference to Ezra, they also referred to events affecting Ezra’s extended family. One such account details the escape of Morris Phelps and Parley P. Pratt:

"Close the scenes of this day, we received the glorious intelligence of the happy deliverance of Parley P. Pratt from Prison where he had

\(^{648}\) ibid.  
been confined seven months for the cause of God. Brother Morris Phelps was also delivered with Parley. They delivered themselves on the fourth day of July above the setting of the Sun by running over the Jailor and escaping out of their hands by mounting some horses that were prepared for that purpose by Orson Pratt, Sister Phelps and others. They were closely pursued by the mob and narrowly escaped by leaving behind them their horses Saddles bridles & hats & arrived in Quincy on the 10th of July making six days on the road....... \(^651\)

Wilford Woodruff preceded Ezra in passing to the other side of the veil. Pres. Woodruff died in 1898 and Ezra T. three years later.

Given their association, it is not a surprise that one of Ezra T’s grandchildren would marry into the Woodruff family. Hyrum's eldest child, Avery, married A.O. Woodruff, who was an apostle under his father’s leadership. Elder A. O. Woodruff met Avery when speaking at a stake conference in Star Valley, Wyoming, and staying at the home of Hyrum Don Carlos Clark, Ezra’s son.

It is ironic, however, given Ezra's association with President Woodruff and all of the leaders of the church, including Brigham Young, John Taylor, etc., that he would never flaunt that to his children. They remember him talking the most about the Prophet Joseph Smith. A story about Laura Blanche Silver Cook, Ezra’s daughter, illustrates this simple point.

"She lights up when she talks of her father, especially his close association with the Prophet Joseph Smith in Nauvoo and the strong testimony he bore of the great man's calling as Laura sat on his knee, and her father telling her of the blessing the Prophet Joseph gave him when Ezra gave all the money he had towards the Nauvoo Temple; the Prophet telling him he would be blessed with the necessities of life and that his children would be the nobility of the earth."\(^652\)

\(^{651}\) Wilford Woodruff Journals, Vol. 1, pages 346-47.  
\(^{652}\) Laura Blanche Clark Cook Silver Cook, page 1.
Ezra did name a son after his close friend, Wilford Woodruff, but not until an earlier son had been named after the Prophet Joseph Smith and his brother, Hyrum.
A Love of Animals

Ezra Thompson Clark had a special affection for pedigree animals.

He made his living working the soil and raising cattle, but he managed to surround himself with the best animals available in doing so.

The ability to work with animals was something he developed early on from his father, whose livelihood always revolved around cattle and horses. Timothy Baldwin Clark had run a courier service in Illinois and always had a number of cattle and horses on the farm. Much of his property consisted of horses and cattle.

Other family members also were skilled in dealing with animals, from what is written—especially his brother William O. Clark and his sister Laura and brother John. Barrett, another brother, must have had extraordinary skills in that area as well, as he got a job in California during the gold rush supervising teams on the levee at $55 a day in the 1850s.

Takes Cattle to Iowa

Ezra's maturity and ability with animals must have been evident early on. He drove a four-horse team at the age of 12, and just a few years later he was entrusted to drive a large herd of cattle from Far West to Iowa during the family's exodus from Missouri. The journey of 180 miles included crossing the Mississippi River and was no small task for a grown man managing animals, let alone for a teen-ager.

Working with animals become second nature to Ezra, and it appears he never entertained any thought about earning a living that didn't include working with the soil and with cattle and horses. He actually expressed disdain later in life at the idea that there was any other profession to consider for himself or his boys. His daughter Annie said her father could mount his horse "with the greatest of ease and grace."

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654 A Biography of Ezra Thompson Clark, page 3.
655 Journal of History, Vol. 6, No. 2, page 169. “He was a greater admirer of a good horse and was a fast driver. He would go among a band of loose horses and when warned that he might get kicked would say, ‘They all know me.’
657 History of Will County, page 733.
658 A Biography of Ezra Thompson Clark, page three.
659 A Biography of Ezra Thompson Clark, page five.
661 Biography of Ezra Thompson Clark, page 37.
Ezra's perception with horses and cattle was acute. He used to claim that there was a great difference in each head of stock in the Clark herd of cattle and that every horse and cow had its own disposition, which made it different and easy to recognize from the others.662

A key reason for that difference was often in the breeding. Ezra paid $500 at one point for a Short Horn bull to develop what his son described as a “good herd of cattle.”663 His cattle were often bigger than those of his neighbors. On one occasion he drove 52 head of cattle to the Union Stockyards that averaged 1,257 pounds apiece.664

**Oxen Help Immigrating Saints**

His pride in a growing herd of cattle and horses allowed him the luxury of offering his animals for use in the building of Zion. One source claimed that Ezra had a group of oxen that made the trip across the plains on 11 different occasions, helping immigrating saints.665 It is known that one team, a pair of black oxen, was sent by Ezra to take flour and other foodstuffs to immigrating saints coming from Europe in 1861. "They were exceptionally good travelers and known by many on the road. Seven times these faithful animals crossed the plains."666

His affection for animals never diminished. Edward said his father was continually reminded of the quality of the animals in his care.

“I remember my father driving the little bay team in our small pole buggy from Morgan to Farmington. When he got out of the buggy, he looked at his watch and said, 'By Ned, boy! That is the best team in the country. I have driven the thirty miles in three hours.'”667

His animals and carriages were also popular with church leaders. Ezra was part of excursions to St. George, Manti, and Logan for key temple dedications because his team was used to transport some of the brethren, and he was part of the party.668

662 Life sketch of Ezra T. Clark, now on file at DUP Headquarters in SLC.
664 Davis County Clipper, March 21, 1895.
665 File on Ezra Thompson Clark in Leonard Arrington collection, Utah State University Special Collections.
666 A Biography of Ezra Thompson Clark, page 27.
It appears that his reputation with animals was also well known. In 1860, Brigham Young had invited a select group of noted horsemen to join with a band of musicians for several days on Antelope Island. The key criteria for the horsemen, which included Ezra T., Brigham Young Jr., and Heber C. Kimball, was that they knew the island intimately and could ride a horse bareback and rope a wild mustang. This trip was marked by evenings by a large campfire where T-bone and tenderloin steaks were fastened to long, sharp sticks and roasted over the open flames. The steaks were then added to bread and butter and plenty of milk and relish “that have made the kings and noblemen of the earth look on with envy.”

Known initially as Church Island, because of the LDS Church’s livestock herd there, Antelope Island provided ample opportunity for Ezra and his fellow equestrians to demonstrate their skills.

Groups left the ranch early in the morning, in groups of three about two hours apart, and crossed the Island to the West Side, scaring up wild bands of horses as they went. The horses were eventually corralled. Several journalists watched the roundup from a lofty perch and described the skills of the participants in glowing terms.

The festivity on Antelope Island lasted three days. Upon returning home, a number of the participants remarked that “they had the time of their lives.”

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670 Our Pioneer Heritage Vol. 9, page 638.
At that time the island had approximately 1,000 wild horses that were described as being “as wild as deer.”

People living in Farmington were well acquainted with Ezra's prowess with animals and his love of the same. Ezra provided the decorated bandwagon and a four-horse team to help the band serenade the town on celebrations of the 4th and 24th of July.

It was also a common event in the summer on Saturdays for Ezra to hitch up his hayrack with boys and girls to go to the Great Salt Lake, three miles from his home. A bath, followed by a picnic and a view of the sunset, was something he helped his children and others enjoy.

Not only did Ezra pride himself in the quality of his teams, but in their efficiency as well.

Ezra’s team of horses included King, Queen, Prince and Maud, according to his daughter Laura.

Raised in the Saddle

Ezra's love of animals was passed on to his children. Joseph Smith Clark, Ezra's fifth child from Mary Stevenson Clark, noted that he practically lived in the saddle during his growing years. Other children had similar experiences, looking after the Clark Firm's cattle in both Georgetown and Farmington.

Every spring the cattle would be driven from Farmington to Georgetown where they would graze on the open ranges of Idaho, and every fall the drive would bring the cattle back to Utah. The trip would take as long as 10-12 days or more, depending on the conditions. The drives became such a part of family lore that girls in the family were also involved with the animals.

"On these trips the girls learned to harness and unharness the teams and to feed them," Annie wrote of the drives.

Cattle were the main source of income for the Clark Firm.

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672 East of Antelope Island, page 30.
673 A Biography of Ezra Thompson Clark, page 42.
674 ibid., page 43.
676 Deseret News, March 10, 1954, story on Joseph Smith Clark's 100th birthday celebration.
678 A Biography of Ezra Thompson Clark, page 34.
Ezra’s love of good horses was something that was evident in all his dealings within the family. He would use the quality of a horse as a means of discussing the quality of people.

"Each year Grandfather Clark would make a visit to see us during the summer months. We were operating cattle and horses. Grandfather Clark was a man that always believed in thoroughbreds. When he would come out and ask my mother how everything was. Mother would say, 'Uncle So and So's boy or girl is going to get married.' He would say, 'Well what is he getting or what is she getting, a thoroughbred or scrub?' So it was with the horses and creatures.

"One time when Grandfather came we were cutting the horses and separating them in the two corrals at Georgetown. I was standing by Grandfather. He turned to me and he said, 'Your father sold 10 of the saddle horses a short time ago, didn't he?' I said, 'Yes, and my favorite pony was one of them.' He said, 'Did you get the money?' I said, 'No. It is like everything else on the farm, Grandfather. I have never seen it.' He said, 'Now you pick you out a colt and you get a good one. Don't you let anyone get it away from you. I saw a beautiful black colt coming through the corral.' I said, 'There's a beauty.' Grandfather said, 'Yes, that is. That is a thoroughbred.' That is the one I took."680

Ezra’s style and manner in making the visit also left its mark on his grandson. "Grandfather would come with the thoroughbred horses in the white top carriage. He would drive around and look at those cattle. Then he would have

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680 Interview with William O. Clark, filed with Charles Redd Center for Western Studies at Brigham Young University, LDS Family Life Oral History Project, pages 1-2.
the horses on his carriage taken care of. He would get on a horse. He would size up those horses and like that,” William O. Clark said of his grandfather.681

Ezra’s love of fine animals went beyond pedigree horse and cattle. He bred a cross of Poland China and Berkshire hogs that he raised and sold.682

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681 Charles Redd Center for Western Studies for Western Studies, Brigham Young University, LDS Family Life Oral History Project. Interview with William O. Clark, page 5
682 Davis County Clipper, Jan. 17, 1895.
Living and Working for The Clark Firm

Economic pressures and a depression brought a new challenge to Latter-day Saints in the Territory of Utah in the 1870s and to the Ezra T. Clark family.

Brigham Young re-introduced the United Order in 1874, and corresponding pressure followed from the pulpit in Farmington. Bishop John Hess of the Farmington Ward urged members to adopt the measure as a means “to keep the money in the country and make us self-sustaining.”

Bishop Hess, in his ecumenical role, had initiated formation of the Farmington Cooperative Mercantile Institution in March of 1869, in an effort to get the saints to support businesses run by members and not by gentiles in the region. Subscribers to the Farmington CMI bought shares for $5 each. Located just north of where Haight’s hotel was located on Main Street, the store remained a cooperative effort until 1880. Ezra T. Clark was selected as its first president with J. M. Secrist as vice president and J. F. Miller as secretary and Joseph E. Robinson as the treasurer. Ward teachers were often used to see whether members had been patronizing the gentile store or not, during the time the store was in operation.

The store set the stage for introduction of the United Order, which had been attempted briefly by some church members in Missouri and Ohio.

Initially Ezra was a key part of the Farmington system. Priesthood meeting in Farmington was canceled on April 26, 1874, so that members could attend Brigham Young’s discussion of the principle in the Tabernacle in Salt Lake City. That set the stage for Brigham’s visit to Farmington on May 13, 1874, to organize a local branch of the order.

Treasurer of the First Order
Bishop Hess was chosen as president of the order and Ezra Thompson Clark as treasurer. He held that position for a year, until he was replaced by Jacob Miller on April 24, 1875, after Ezra’s family had taken the principle to a different level. Ironically, it is Miller’s journal that showcases the challenge Farmington Ward members faced in considering the proposal.

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683 Teachers Minutes, of Farmington Ward Nov. 22, 1874 as quoted in A History of Farmington, Utah to 1890, page 135.
684 A History of Farmington, Utah to 1890, page 135.
685 ibid.
686 ibid.
687 ibid.
688 Teachers Minutes, May 13, 1874 as quoted in The History of Farmington, Utah to 1890, page 137.
“After several meetings of the Board of Directors and others, and various efforts made, they failed to make it sufficiently general to give satisfaction,” Miller wrote. That lack of satisfaction must have sent a clear signal to Ezra that prompted him to opt out of his assignment.

The Farmington order attempted to make cooperative programs dealing with things that saints would need from shoes to cheese to day-to-day staples. It did not take long for leaders to realize that the cooperative effort was not comprehensive enough to work. The Farmington system evolved to have cooperative stores, a tannery, and a broom factory.

Eventually the Farmington system was combined with a county-wide effort that Jacob Miller was called to head. Farmington transferred $10,933.32 worth of valued items to the order, but other county wards only $1,162.02. Among other things the community-wide effort had a community herd on Antelope Island and builds a boat to transport cattle. The boat sank, reflecting what happened to the order as well. When it was disbanded there was a 65% return on what was invested to those who had participated.

**Opts Out Of Order**

When discussion of establishing the United Order among the Saints in Farmington was a key talking point, Ezra Thompson Clark took a bold move that dealt with his need to confront a sensitive issue and do so with faith, but put him on a different track than his brethren. He opted out of the Farmington Order and established the principle within his family. They lived it until the final months of Ezra's life in 1901. Annie Clark Tanner's work on her father suggests that Ezra Thompson Clark consulted with Brigham Young about the issue, though there is no formal indication that the meeting occurred and that Brigham subsequently approved of Ezra’s move to opt out of the larger order, and to form one of his own.

In contemplating the principle, Ezra asked his oldest son at home, Joseph Smith Clark, what he thought about the principle. Joseph's response was more pragmatic than one who would live such a principle blindly. He said if the order was implemented it would mean he would simply have to plow around more property.

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689 Journal of Jacob Miller, page 19.
690 The History of Farmington, Utah to 1890, page 136.
691 ibid., page 137.
692 ibid., page 139.
693 Journal of Jacob Miller, page 19.
695 Biography of Ezra T. Clark, page 52.
There was equal sharing of property and means, but there was no question who gave direction to the family in the Clark system. All of Ezra Thompson Clark's sons worked for the common good of the Clark Firm for which labor they received a substantial living but no definite sum of money for anyone. Starting with very little, the Clark family “all worked together, Joseph told a newspaper.696

**Family United Order**

"Here was a ‘United Order’ on a family scale—each living frugally and pouring into the capitol stock as much profit as possible. With Grandfather, Commander in Chief, each son took directions from him and seldom questioned his authority,"697 wrote one of Ezra Thompson Clark's grandchildren of the setup. The structure was often referred to as the Clark Firm.

The order was run in a very businesslike fashion. Whether it was beef and cheese being prepared in Georgetown or fruit in Farmington, all of the labor of the Clarks was focused towards the greater whole. Business meetings between Ezra and his sons were often held in his home.698

**System Flourished**

This economic system seemed to flourish with the Clarks; their farms, pastures, livestock increased year by year until they were considered among the wealthy residents of Davis County.

The principle required some planning and a willingness to share. For example, if anyone wanted the use of the horse and buggy they would have to check and double check to make sure he was not taking advantage of another member of the family who also may want it at the same time.

The family also combined, when necessary, to build homes for other members of the Firm.

“We worked together as a united group. Well, now on the house. . . when we wanted a house, we built a house.

“Yes, and that’s the way I built my house. I guess when the time came, they all came out and helped me build my house and helped the other fellow build his house. And we got along very well. It was easy for the boys to do

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696 Deseret News March 10, 1954.
697 Autobiography and Recollections of Eliza Avery Clark (Woodruff) Lambert, pages 5-6.
it and it was for the wife sometimes, you know. We did that for a long time,” Ezra’s son Amasa said of the system.699

The personal sacrifices made for an extensive gain for the family.

The Clark’s holdings on land were the largest in Davis County. Joseph claimed at one point that when his father passed away that "one could walk from the Bamberger Station in Farmington to the Great Salt Lake and not get off Clark property."700 Historian Glen Leonard also notes in his book about Davis County that the Clarks owned over 700 acres of land at the turn of the century, while most of the county’s farms at the time were 20 to 80 acres. 701

"Grandfather was a recognized financier of his day. Directed by Brigham Young he had built a gristmill in Morgan Co. He had helped to establish settlements in outlying districts, given generously of his means to church and community enterprises, sent his sons on missions, he contributed to the perpetual emigration fund so that dozens of LDS [England Saints] families might come to Zion, many of whom he gave employment. His home was a refuge for the less fortunate. All his family was disciplined in the observance of the Sabbath Day and attention to their church duties. The Word of Wisdom was held sacred to the letter," Avery Clark Woodruff Lambert wrote.702

Families involved in the Clark Firm lived in different homes, but there was a degree of sharing of temporal things. Ezra Thompson Clark kept a family storehouse in his home, where he kept things that were distributed among the family.

"Father had a storeroom over in Aunt Mary’s house. In the middle of the store room was a floor suspended up about six inches form the main floor held on each corner by ropes to the ceiling where the sacks of flour, sugar, and other things were put to keep it from the mice. Then around the room were bins of beans and pounds of butter and cheese from Father’s cattle in Georgetown, Idaho. We also had rice, raisins and other dried fruit, soap and all kinds of things that Father would buy wholesale. I remember boxes or oranges. We thought that was special. Then there were also bolts of cloth. All the members of

700 Deseret News March 10, 1954 story on Joseph Smith Clark turning 100.
701 A History of Davis County, page 314.
Even with family, there were wrinkles to this new lifestyle. Ezra's sixth child, Hyrum, had married a descendant of Sanford Porter, Ann Eliza Porter, who had bad experiences with the United Order while a growing child in nearby Porterville. Hyrum and Eliza worked for several years for the "Clark Firm" after their marriage until the restrictions of the system got to be too much for them.

Hyrum's eldest daughter, Avery, wrote about her parents struggle with the system in her autobiography.

"Mother said, 'I guess I can call my soul my own, but about everything else in sight belongs to the Clark Firm. How and where will it ever be different?' Father was pondering on the matter also. To quote him, 'I had taken full charge of a portion of the farm, prepared the soil, planted the seed, taken care of all the irrigation and now was harvesting the crops when I heard a neighbor remark to Father, 'Fine yield you have there, Ezra, suppose that belongs to Hydee [Hyrum's nickname]?’ Father said, 'Hydee will have his share.' This set me to thinking. I felt I was entitled to the fruits of my labor. How could I ever get ahead with this kind of a system? I went home and told Eliza she was right, I was ready to pull out of the Firm if she was. We talked 'til way into the night about our plans: Just how would I put the proposition to Father, what I could expect him to give me and set me free. Your mother was overjoyed. She said the next morning when we were eating breakfast, 'Hydee, I would be happier living in a tent we could call our own than in a palace that belonged to somebody else.'"
The next morning Hyrum went to talk with his father and seek Ezra's blessing to start out on his own.

"Father gave us a team and wagon and a few head of cattle. I was twenty-five and had worked on the farm since I was a child except when I was on a mission. I had some schooling, a few months at the University of Deseret. A mission and education costs money but I felt I was entitled to more as a reward for my labor. But I accepted on Father’s terms," Hyrum told his daughter.  

**Not An Obstacle**

Even though Hyrum opted out of the family's united order, his father did not let that become an obstacle in future relationships. During the early 1890s, when things were difficult because of a drought in Star Valley, Ezra allowed Hyrum to sell dressed beef in Salt Lake City on a percentage basis as a means of sustaining his family. Ezra also went out of his way at that time to help outfit Hyrum’s children.

Hyrum’s experience showcases some of the difficulty with the united order principle, even within the family. In her autobiography, Annie Clark Tanner, pointed out that many of her brothers did not have deeds to their family homes, even though they were well established in their families and in some cases, had children serving missions. Successful as it was within the family, living within the rules of the Clark Firm must have required times of patience and humility for everyone involved—husbands, wives and children.

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Deeds to the property owned by Ezra Thompson Clark’s kids did not come until 1901, when the Clark Firm was formally dissolved. This is a small version of the deed to the property of Annie Clark Tanner. Note it was transferred for $1 “with love and affection.”

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706 ibid.  
“President Young wanted the people to become more active and united in establishing cooperative institutions. This Reformation period was followed by the “United Order” or community ownership. My brothers knew of this effort in the Church to establish community ownership centers. There was talk of having one in Davis County. But my brothers knew, too, of father’s superior judgment in financial affairs, and a substitute was worked out by them in preference to a broader community ownership. So, a cooperative business relationship was created among the Clark family. This community ownership among the mature members of the family continued while my father lived. He died at the age of 77. This mutual business arrangement was an evidence of the high regard and devotion of his children. Not until just before my father’s death did my brothers have the deed to their own homes; although some of them were old enough to have sons on missions.”

**Formal Breakup**

Formal breakup of the Clark Firm came on July 24, 1901, in the last formal meeting of the family that Ezra Thompson Clark presided over.

Perhaps one of the most common criticisms against Ezra Thompson Clark was that he never took part in the United Order. Annie’s book which gives only partial facts in regards to the setup, etc., of the Order invites criticism when she quotes Brigham Young as saying he would enter the United Order “when I can find someone to manage my affairs better than I can.” Brigham Young did, in fact, participate in the United Order in Salt Lake City for a short time, much like Ezra. It also suggests that as a rationalization for the fact that Ezra opted out of the Farmington United Order.

**Answering Criticism**

Historically it is clear that Ezra did take a part in the setup of the United Order in Farmington and the order itself for a short time, so he was open to a communitarian approach to the problems then present in Davis County. His withdrawal may have had more to do with vacillating objectives within the Farmington organization and what he must have seen as a future failure.

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709 Brigham Young University Studies, Winter 1976, pages 313-314, review of the Ezra T. Clark Biography by Thomas G. Alexander includes the following:
“Two chapters of this book deal with Clark’s business dealings and his personal philosophy, both of which were individualistic rather than communitarian. Mrs. Tanner attempts to justify Clark’s refusal to have anything to do with the United Order by taking the view that Clark organized a cooperative within his own family. She presented an oft-quoted statement from Brigham Young that he too refused to join the United Order until he could ‘find someone to manage my affairs better than I can.’ (Actually, according to Dean May, who is currently at work on a book-length study of the United Orders, Brigham Young belonged to the United Order No. 1 in Salt Lake City which was a sort of businessmen’s order and it probable that at least part of Brigham Young property in St. George was included in the United Order there.)
than pure self-interests. If his withdrawal put him at odds with his brethren, it would be difficult to see any lingering problems between them historically in what has been recorded. The order in Farmington was only a partial attempt at having “all things in common” and secondly it did not relieve the participants from the need to take care of their own first. Ezra Thompson Clark clearly took care of the needs of his family.

The Clarks practiced the United Order within the family almost 27 years—a feat that few, if any, have duplicated in trying to implement the principle in the restored church.
An Expert Businessman

He ranks as one of the greatest business minds in Davis County ever, and certainly one of its most prominent.

Ezra T. Clark’s ability to manage money is something that is woven into the fabric of Davis County history and is one of the most lasting contributions he made, outside of family circles, in his lifetime.

Ezra was one the first county treasurers ever in Davis County, founded the first bank in Farmington, and was associated with other commercial ventures that helped lay the foundation for the county and for the state of Utah. His ability to handle money well was known both in church and non-church circles.

Ezra Thompson Clark was not a speculator, but his conservative ways of handling money did give him ample means to support those ventures he believed in and to steadily grow his own family empire. He seems to have been heavily influenced by his father in his methods. Baldwin Clark had owned extensive property but had died an impoverished man, due mainly to his trust in others in business ventures.

“He had learned from his father’s experiences to avoid the signing of notes for others. The dilemma of his father’s financial condition, on this account, affected him greatly,” Annie wrote of Ezra’s business approach.\(^\text{710}\)

His dad’s experience also made it so that Ezra also acted like money was in scarce supply, so he was eager to save it. His ability to handle money was referred to as an “art” by Annie.\(^\text{711}\) Baldwin’s tendency to always buy property became a trademark of his sons’ financial ventures as well.

Perhaps the best-known financial venture was the Davis County Bank. The bank was chartered in 1892, with Ezra Thompson Clark as its president. Ezra's son, Amasa Lyman Clark, was the first treasurer and held that position until 1948. The par value of stock at that time was $100 per share. The bank was capitalized at $25,000 with funds drawn heavily from "prosperous farmers and businessmen."\(^\text{712}\) Since Ezra T. Clark was among the wealthiest of Davis County farmers, it is safe to assume that his contribution to the venture was significant.

\(^\text{710}\) Biography of Ezra T. Clark, page 47.
\(^\text{711}\) ibid.
\(^\text{712}\) East of Antelope Island: History of the First Fifty Years of Davis County, page 246 and History of Farmington, Utah to 1890 by George Quincy Knowlton, page 19.
The bank was the second organized in the county as the year before Barnes Bank was organized in Kaysville in January of 1891. Before that there were no banking services available between Ogden and Salt Lake City. The bank operated at first in a small annex to the co-op then moved in 1910 when the cooperative and post office moved into a new yellow-brick business designed by William Allen, known as the Barnes Block. The bank operated out of a room of the Farmington Commercial and Manufacturing Co. store for 38 years before erecting its own building across Main Street in Farmington.

The manufacturing company is also something that Ezra had links with. The largest commercial venture in Farmington was the Farmington Commercial and Manufacturing Company. Ezra T. Clark was selected as its first president with J. M. Secrist as vice president and J. F. Miller as secretary and Joseph E. Robinson as the treasurer. He served on the board until the time of his death.

Because he was continually looking to acquire property, the Clarks holding on land was the largest in Davis County at the time of Ezra’s death. His son Joseph claimed at one point that when his father passed away that "one could walk from the Bamberger station in Farmington to Great Salt Lake and not get off Clark property."

Ezra was very deliberate in his attempts to accumulate property.

"Being among the oldest of father’s children it was my good fortune to be associated with him for a long period of years. Naturally then to me fell the responsibility of aiding father in his labors to build up an inheritance in Zion. With him I went through much of the pioneering in enlarging his fields, in driving his stakes in new lands, in building up his flocks and herds. I knew of his ambition to create an estate that would insure his children an inheritance in Zion. With my older brothers I sacrificed much to make more comfortable the lives of the younger children coming on. Father wanted them to have an education to be prepared to give worthy and efficient service to the church and to the community in which they lived. Many of you younger ones do not know much of the system under which we lived.

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713 East of Antelope Island: History of the First Fifty Years of Davis County, page 246.
714 ibid.
715 ibid.
716 Deseret News March 10, 1954 story on Joseph Smith Clark turning 100.
and labored; that of having nothing we could call our own but holding everything in common for the benefit of those who needed.”

One of his grandchildren, wrote the following of the final family reunion with Ezra and the means he used to distribute his property among his children.

"While I was not old enough then to have a complete and sure memory of this spectacular event I was very well aware of my own mother’s share, and more importantly witnessed first hand the reaction to it of the children and grandchildren, then and through subsequent years. To me the most striking aspect of it all was the complete absence of any complaints, as far as I know, that this distribution was unfairly made. This was perhaps the most forceful evidence possible of the undying loyalty the children of Ezra T. Clark, of both families, held in their hearts toward their father.”

"It is my conviction that no man of his generation maintained a more dedicated relation to the church and its leaders than did Grandfather Ezra T. Clark. He gave me a patriarchal blessing at the age of 10. This has always been a source of inspiration to me.”

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717 Message of Joseph S. Clark to the Clark family on the occasion of the Clark reunion held March 26, 1944 in honor of his 90th birthday.
719 ibid. page 130.
Even in meager times in early life in the Salt Lake Valley, Ezra made the most of his situation.

Ezra’s location did not inhibit his business; it enhanced it. He took advantage of people heading to California in search of gold. He often sold them cattle or made trades with them to enhance his farm and family, while giving them a means to make the last great push across the desert.

“As a young boy I remember grandfather telling of the flourishing business he had from the overland travelers to California, who were so pleased to trade their travel-weary teams for fresh, well-fed ones,”\(^{720}\) Ezra Clark Knowlton wrote of his grandfather’s business practice.

There were limited resources when the saints moved to the Great Basin, and the gold rush of 1849 and beyond played a major difference in the economics of the Salt Lake Valley. Ezra was there to take advantage of it, by having teams of horses to sell to travelers eager to have fresh teams to make the final trek to California. It is clear that the eagerness of those travelers played into the hands of shrewd traders like Ezra, who used to let other people set the terms when they sought to deal, because invariably he knew they would undervalue their product, due to eagerness to sell.\(^{721}\)

A book by Leonard Arrington looking at the economic factors in early Utah estimates that from 40,000 to 50,000 persons journeyed overland to California in 1849, and an equal number in 1850, of which an estimated ten to fifteen thousand went by way of Salt Lake Valley each year. The effect of this horde of overloaded gold seekers upon Salt Lake markets was profound, since the emigrants needed fresh teams and supplies. Latter-day Saints were able to get $200 each for fresh horses and mules normally worth $25 to $30. The scarce supply of Mormon flour sold at $10 to $15 per hundred, and vegetables commanded a top price. At the same time, the Mormons were able to buy surplus wagons from emigrants at $15 to $25, compared to the $50 to $125 to which they had been accustomed. Harnesses could be had for $2 to $15 per set—less than one-third previously ruling prices. Coffee and sugar, which had been selling in the Salt Lake Valley at $1 per pint, now sold at from 10 to 15 cents.\(^{722}\)

**Three Potatoes**

Sometimes the transactions Ezra made were very small, but paid big dividends. On one occasion he bought three potatoes from travelers headed

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\(^{720}\) ibid. page 129.

\(^{721}\) Biography of Ezra Thompson Clark, page 50.

\(^{722}\) Great Basin Kingdom An Economic History of the Latter-day Saints 1830-1900, page 68.
to California. He then cut up the potatoes and was able to grow a bushel of potatoes as a consequence.\textsuperscript{723}

The railroad’s connection to Utah and its development in the territory would also prove profitable for the Illinois native.

Ezra’s “meadow hay” was one of his most lucrative crops. He would cut it and sell it to the railroad for as much as $100 per ton.\textsuperscript{724} In 1867, church historian Andrew Jensen, referred to Ezra Thompson Clark’s crop of hay as totaling more than 200 tons.\textsuperscript{725} One of his grandsons, Ezra Clark Knowlton, thinks that Jensen’s reference to 200 tons of hay is an underestimate. Edward Clark in his autobiography estimated that his father had 150 acres of irrigated land and the rest was pasture and dry farm land, raising about 2,000 bushels of grain yearly, and approximately 3,000 tons of hay for their cattle and livestock as well as some to sell in Salt Lake City.\textsuperscript{726}

The reason his hayfields proved so productive was because of his access to water, which he had insisted on when he first moved to Farmington. Annie said her father delighted in “making two blades of grass grow where there was but one.”\textsuperscript{727} It is clear that his fields did just that.

Knowlton remembers watching and participating in the haying process.

“Speaking from some knowledge of soil capabilities in Davis County, as well as of the State of Utah, it is my conviction that Grandfather Clark, during the pioneer period, and prior to the bringing in of outside irrigation water, had one of the most productive hay farms in the state. As a boy not yet in my teens I rode the derrick horse for a season or two unloading hay in the huge stackyard, from perhaps a dozen team outfits bringing loads in every few minutes, and for several days at a time, from several nearby fields. This yard at that time held more stackable hay than I have ever seen in Utah, during a quarter century of traveling over most of the state.”\textsuperscript{728}

\textsuperscript{723} Biography of Ezra Thompson Clark, page 66.
\textsuperscript{724} Autobiography of Ezra Clark Knowlton, Part 1 Progenitors, page 128.
\textsuperscript{725} “Mr. A. H. Doremus, a prominent early day civil engineer who served both as Utah State Engineer and Salt Lake City Engineer, and who as a young man was part of the Union Pacific Railroad engineering organization, advised me that he sent teams to grandfather’s yard in Farmington for hay and paid as much as $100 per ton for it.”
\textsuperscript{726} Farmington Ward History.
\textsuperscript{727} Autobiography of Edward B. Clark, page 29.
\textsuperscript{728} Biography of Ezra T. Clark, page 48.
\textsuperscript{728} Autobiography of Ezra Clark Knowlton, Part 1 Progenitors, page 128.
Another reason his resource of hay was so vast was that cattle from the Clark Firm grazed on grass in Idaho in the Georgetown region during the summer, allowing hay cut in Farmington to be stored or sold.

There is another aspect to Ezra’s hay ventures that show his means of dealing with money. He would often take hay to Salt Lake City where he would command a good price, giving him cash flow, but instead of eating out or spending any of the money, he would take a sack lunch to keep his expenses down.\textsuperscript{729}

Even the way Ezra helped manage his family’s united order suggests a very systematic approach to business. He generated cash selling hay cut in Davis County, and his property in Farmington had ample fruit trees which provided food for the family but also allowed him to generate additional revenue. Amasa and other children have memory of cutting peaches which were dried and sold.\textsuperscript{730} His cattle, which wintered in Farmington and summered in Georgetown, kept the family in meat, and the cream was turned into large quantities of cheese, which again kept the family in food and gave them extra to bless the lives of others.

The mill in Morgan also generated revenue and gave the family a venue to have flour ample to provide for themselves and others.

The Clarks were self sufficient, unlike many other families in the territory, and their influence in circles of business was extensive.

\textsuperscript{729} Biography of Ezra Thompson Clark, page 47.
\textsuperscript{730} Sapringdale’s Patriarch: Some Memories of Wilford Woodruff Clark, page 4.
The first signs of a problem came in January when he was thrown from his carriage while driving home at night. It was dark and the wheels of his buggy ran off a bridge, pitching him out and leaving him badly bruised around the face.\footnote{Davis County Clipper, Jan. 25, 1901.}

Such an accident could be explained for most people in their late 70’s, but not Ezra Clark who had been driving horses and teams since his early years.

Following the accident, he did not rebound in his robust fashion. It was clear that something was wrong—enough to have his son Nathan, who was finishing his mission in England, called home early.\footnote{Davis County Clipper, Feb. 1, 1901.}

From January of 1901 until he passed away on Oct. 17, 1901, his health was up and down. Almost bi-monthly there were notices in the paper about the status of his health.

Ezra Thompson Clark’s death was front-page news in the Deseret News, which was indicative of his influence throughout the greater Salt Lake region.
When Ezra Thompson Clark passed away on Oct. 17, 1901, it was not a surprise. He had suffered for nearly a year from an abdominal tumor and his last two or three weeks were especially "low."\textsuperscript{733}

Ezra's obituary in the Deseret News says that he passed at 2:10 a.m. It linked his death to an abdominal tumor which had been noticed 10 months earlier, and had caused "a great deal of suffering, especially during the past two months."\textsuperscript{734}

His brother, William, and nephew, Lewis Cooper, and his daughter, Mary, had come from California to see him in his final days, only to leave a week before his passing.\textsuperscript{735}

Ezra died on a Thursday and was eulogized at a 2 p.m. Sunday funeral. Speakers included Apostle A. O. Woodruff, John Henry Smith, and Elders Angus Cannon and Seymour B. Young. Pall-bearers included 10 sons and members of the Davis County Stake High Council.\textsuperscript{736}

A Deseret News account of the funeral adds important detail as to the tone of the service. "Elders Angus M. Cannon, Seymour B. Young, A. O. Woodruff, John Henry Smith and President Hess, bore testimony of the great worth of Patriarch Ezra T. Clark as a man of God. Their united testimony was to the effect that he had fought the good fight; he had kept the faith; and had become no one of God's jewels in a higher and better world. His invariable example of faithfulness, integrity and purity of character, were upheld as an aim for all to follow who would seek to do the will of God, and obtain salvation in His Kingdom."\textsuperscript{737}

There were about fifty-five vehicles in the cortege from the meeting house to the cemetery. Elder John W. Woolley offered the dedicatory prayer at the grave.

After his death, Ezra's generosity continued to bless the up and coming generation. There was $1,000 donated from his estate to the University of Utah natural science library.

"The name of Uncle Ezra is inscribed on the pages of the history of the Church and of this commonwealth, and his gift will aid in perpetuating it through all generations. He has also expressed his desire that his sons after

\textsuperscript{733} Davis County Clipper, Oct. 26, 1901.  
\textsuperscript{734} Deseret News, Nov. 23, 1901.  
\textsuperscript{735} Davis County Clipper, Oct. 18, 1901.  
\textsuperscript{736} Davis County Clipper, Oct. 26, 1901.  
\textsuperscript{737} Deseret News, Oct. 21, 1901.
him shall add to the library, as may be required from time to time, to keep up its standing as an aid to education."  

A book about early Utah described him as thus: “Thus terminated a life of great usefulness and activity, for he had long been a factor in the upbuilding and development of this section of the state, contributing in marked measure to its material, political, and moral progress.”

Ezra’s name is prominent in the history of Davis County and Farmington. Author George Quincy Knowlton wrote this short tribute in his book. “Ezra T. Clark was a great pioneer and leader.”

**Honored by High Council**
Following his death, Ezra was honored by the Davis County Stake and High Council with the following resolution:

"Inasmuch as it has pleased God to summon from his earthly abode, to another and more exalted sphere of usefulness, our beloved friend and leader, Ezra T. Clark, High Councilor of the Davis Stake, of the Church of Jesus Christ of Latter-day Saints, whose life and labors have been of such far-reaching consequence, and of such noble example, and inspiration to the young and old of Israel:

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738 Journal History, August 20, 1901 page two.
740 A History of Farmington, Utah, George Quincy Knowlton, page 41.
Therefore be it resolved that we, his associates, of this High Council, express our appreciation of his labors and of the example which we have received and enjoyed, during the many years of our associations together; and that we hereby place on record, by these resolutions, our testimony of his exemplary life and labors, as a leader in and out of this Council with the Saints of God, and of his integrity to every trust reposed in him, as a gentleman in all the walks of life—a devoted father, a loving husband, and in our great nation, a citizen of the highest type. Many of Utah's most prominent citizens have received of his hospitality and are today worthy exemplars of the great mission which our Heavenly Father called our departed brother to perform.

Be it further resolved, that a copy of these resolutions be spread upon the minutes of this Council, and that copies be sent to his bereaved families, and also published in the Deseret News.

John J. Smith
Clerk of the Council."\textsuperscript{741}

\textsuperscript{741} Journal History, Oct. 25, 1901, page 3.
**Addendum**

**Children of Ezra Thompson Clark and Mary Stevenson Clark**

<table>
<thead>
<tr>
<th>Name</th>
<th>Birth</th>
<th>Spouse</th>
<th>Family</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ezra James Clark</strong></td>
<td>30 March 1846 in Lee County, Iowa</td>
<td>Sealed to Lydia Robinson</td>
<td>posthumously</td>
</tr>
<tr>
<td><strong>Timothy Baldwin Clark</strong></td>
<td>21 Nov. 1847 in Florence, Douglas, Nebraska</td>
<td>Lucy Augusta Rice</td>
<td>Had 11 children, three boys and eight girls.</td>
</tr>
<tr>
<td><strong>Mary Elizabeth Clark</strong></td>
<td>25 Nov. 1849 North Canyon (now South Bountiful) Davis, Utah</td>
<td>Arthur Stayner Joseph Robinson</td>
<td>Had four children, three sons and a daughter.</td>
</tr>
<tr>
<td><strong>William Henry Clark</strong></td>
<td>12 Jan. 1852*</td>
<td></td>
<td>Died in infancy.</td>
</tr>
<tr>
<td><strong>Joseph Smith Clark</strong></td>
<td>21 March 1854*</td>
<td>Lucy Maria Robinson</td>
<td>Had nine children, five boys and four girls.</td>
</tr>
<tr>
<td><strong>Hyrum Don Carlos Clark</strong></td>
<td>13 Feb. 1856*</td>
<td>Ann Eliza Porter Mary Robinson</td>
<td>Had 13 children with Eliza and five with Mary.</td>
</tr>
<tr>
<td><strong>Edward Barrett Clark</strong></td>
<td>7 April 1859*</td>
<td>Wealthy Richards Alice Randall</td>
<td>Seven children. Five children.</td>
</tr>
<tr>
<td><strong>Charles Rich Clark</strong></td>
<td>1 April 1861*</td>
<td>Mary Emma Woolley Annie W.</td>
<td>Seven children. Eight children.</td>
</tr>
<tr>
<td><strong>Wilford Woodruff Clark</strong></td>
<td>2 Feb. 1863*</td>
<td>Pamela Dunn Perney Bagley</td>
<td>Eleven children,</td>
</tr>
<tr>
<td><strong>Amasa Lyman Clark</strong></td>
<td>6 June 1865*</td>
<td>Alice Steed Susan Duncan</td>
<td>Five children. Five children.</td>
</tr>
<tr>
<td><strong>Davis Patten Clark</strong></td>
<td>11 Dec. 1867*</td>
<td></td>
<td>Died in infancy.</td>
</tr>
</tbody>
</table>

*Born in Farmington, Davis County, Utah.
### Children of Ezra Thompson Clark and Susan Leggett Clark

<table>
<thead>
<tr>
<th>Name</th>
<th>Birth</th>
<th>Spouse</th>
<th>Family</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Seymour Thompson Clark</strong></td>
<td>27 Sept. 1863</td>
<td></td>
<td>Never married. Died at age 30.</td>
</tr>
<tr>
<td><strong>Annie Vilate Clark</strong></td>
<td>24 Sept. 1865</td>
<td>Joseph Tanner</td>
<td>Six sons and one daughter.</td>
</tr>
<tr>
<td><strong>Sarah Lavina Clark</strong></td>
<td>27 Sept. 1867</td>
<td>Frank Knowlton</td>
<td>Had nine children, five girls and four boys.</td>
</tr>
<tr>
<td><strong>Susan Alice Clark</strong></td>
<td>12 Jan. 1869</td>
<td>Walter Steed</td>
<td>Had seven children, five boys and two girls.</td>
</tr>
<tr>
<td><strong>John Alexander Clark</strong></td>
<td>28 Feb. 1871</td>
<td></td>
<td>Died in Holy Land while serving a mission.</td>
</tr>
<tr>
<td><strong>Eugene Henry Clark</strong></td>
<td>20 March 1873</td>
<td>Sarah Ann Sessions</td>
<td>Had six children, four boys and two girls.</td>
</tr>
<tr>
<td><strong>Nathan George Clark</strong></td>
<td>4 Aug. 1875</td>
<td>Esther Ford Cleo Call</td>
<td>Father of 23 children, eight sons and 13 daughters.</td>
</tr>
<tr>
<td><strong>Marion Franklin Clark</strong></td>
<td>6 Sept. 1877</td>
<td></td>
<td>Died in infancy.</td>
</tr>
<tr>
<td><strong>Laura Blanche Clark</strong></td>
<td>30 Jan. 1880</td>
<td>Mark Cook Joseph A. Silver George E. Cook</td>
<td>Had six children, three daughters and three sons.</td>
</tr>
<tr>
<td><strong>Horace Wells Clark</strong></td>
<td>23 March 1883</td>
<td>Jeanette Benson</td>
<td>Had six children, three sons and three daughters.</td>
</tr>
</tbody>
</table>

All the children of Ezra Thompson Clark and Susan Leggett Clark were born in Farmington, Davis County, Utah.
# Children of Timothy Baldwin and Mary (Polly) Keeler Clark

<table>
<thead>
<tr>
<th>Name</th>
<th>Birth</th>
<th>Spouse</th>
<th>Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sarah (Sally) Clark</td>
<td>Aug. 1, 1803</td>
<td>William Cole</td>
<td>Had 13 children.</td>
</tr>
<tr>
<td>Myra Clark</td>
<td>July 10, 1805</td>
<td>John Sargeant</td>
<td>No known children.</td>
</tr>
<tr>
<td>Laura Clark</td>
<td>July 28, 1807</td>
<td>Morris Charles Phelps</td>
<td>Five children.</td>
</tr>
<tr>
<td>Rhoda Clark</td>
<td>Oct. 25, 1809</td>
<td>John A. Cooper</td>
<td>Had eight children.</td>
</tr>
<tr>
<td>David Keeler Clark</td>
<td>Nov. 30, 1811</td>
<td>Mary Jarvis</td>
<td>Had six children.</td>
</tr>
<tr>
<td>Barrett Bass Clark</td>
<td>Feb. 9, 1814</td>
<td>Harriet M. Bartlett</td>
<td>Had six children.</td>
</tr>
<tr>
<td>John Wesley Clark</td>
<td>Feb. 4, 1819</td>
<td>Lorenia Church</td>
<td>Had two children.</td>
</tr>
<tr>
<td>Homer Baldwin Clark</td>
<td>Sept. 30, 1821</td>
<td>Never married</td>
<td></td>
</tr>
<tr>
<td>Ezra Thompson Clark</td>
<td>Nov. 23, 1823</td>
<td>Mary Stevenson</td>
<td>Had 11 children.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Susan Leggett</td>
<td>Had 10 children.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Nancy Areta Porter</td>
<td></td>
</tr>
<tr>
<td>Mary Ann Clark</td>
<td>March 26, 1826</td>
<td>Levi Doughtery</td>
<td>Had three children.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>William A. McNaughten</td>
<td></td>
</tr>
<tr>
<td>Isaac Clark</td>
<td>Sept. 1, 1830</td>
<td></td>
<td>Died in infancy</td>
</tr>
</tbody>
</table>
Children of Nancy Areta Porter and Edward Stevenson

<table>
<thead>
<tr>
<th>Given Name(s)</th>
<th>Birth date</th>
<th>Spouse</th>
<th>Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nephi Porter</td>
<td>July 15, 1846</td>
<td>Louisa Stewart</td>
<td></td>
</tr>
<tr>
<td>Eliza</td>
<td>April 16, 1848</td>
<td>John Riley Stewart</td>
<td></td>
</tr>
<tr>
<td>Edward Alonzo</td>
<td>March 28, 1850</td>
<td>Emeline Stewart&lt;br&gt;Phoebe Elizabeth&lt;br&gt;Brackenbury</td>
<td></td>
</tr>
<tr>
<td>Nancy Elizabeth</td>
<td>July 22, 1852</td>
<td></td>
<td>Died in infancy</td>
</tr>
<tr>
<td>Joseph Echo Porter</td>
<td>Oct. 1, 1857</td>
<td>Mary Alice Richards&lt;br&gt;Sarah Grace Dolin</td>
<td></td>
</tr>
</tbody>
</table>

Information secured from Stevenson Family History Volume 1.

Nancy and Ezra Thompson Clark had no children together.
Some Events in the Life of Timothy Baldwin Clark

1778 March 15: born in Milford, New Haven, Connecticut. 3rd son, 8th child of John Clark & Elizabeth Rogers

1786 February 13: Mary (Polly) born in Brookfield, Fairfield, Connecticut—oldest child of David Keeler & Sarah Bearss

1786 March 18: Buys 5 acres in Wolcott, New Haven, Connecticut—$100.

1801 May 3: Marriage: Timothy Baldwin CLARK & Mary KEELER at Brookfield [?], Connecticut

1802 March 16: Sells 5 acres in Wolcott to John Clark "of Wolcott"—$100.

1803 March 18: Buys 5 acres in Wolcott to John Clark "of Wolcott"—$100.


1805 February 8: Buys some acres in Brookfield, Fairfield, Connecticut

1806 March 17: Buys more acres to make total of 6 1/4 since February, 1805


1807 Purchases Property in Vienna Township, Trumbull County, Ohio?

1808 October 25: Daughter born—Rhoda, in Trumbull County, Ohio.

1810 April 2: Ear mark for animals registered with County Animal supervisor in Trumbull Co., Ohio

1810 First appears on Tax rolls in Trumbull County, Ohio.

1811 November 30: Son born: David - Trumbull County, Ohio.


1814 Parents move to Trumbull County, Ohio.1812 or '13 or '14?

1814 February 9: Son born: Barrett, in Trumbull County, Ohio.

1815 July 12: John Clark, Father, dies in Trumbull County, Ohio. Buried in Vienna Cemetery. Age 84.

1816 November 16: Sells 60 acres (Lot #23–Vienna twp.) to Andrew Clark of Vienna.

1816 November 16: Sells 100 acres (Lot #37–Hartford twp.) to Isaac Lowry of Hartford twp.

1816 November: Administrator for sister, Martha Brown's, estate in __________?

1816 November: Purchases flatboat in Weaver, Pennsylvania w/ Oliver Lewis. Families float the Ohio River to Indiana.

October 25: Sarah Bearss KEELER, Mother-in-law, dies in Brookfield, Connecticut. Buried in Old South Church. Age ___.

1818 July 30: Purchases 80 acres in Lawrence Co., Illinois - Original patent holder of E1/2, NE 1/4, Sec. 26, T2N, R13W.Illn/
    August 26: Daughter Sarah married William Cole - Madison, Jefferson, Indiana

    March 29: First Grandchild, son of Sarah, born in Madison, Jefferson, Indiana. Timothy Baldwin Cole

        April 8: First Grandchild, son of Sarah, dies in Madison, Jefferson, Indiana. Timothy Baldwin Cole


1823 November 23: Son born—Ezra Thompson, in Lawrenceville, Lawrence, Illinois.

1824 September 4: Quit Claim deed to Elisha Booth for Joseph Clark estate claims - $75. TB "of Lawrence Co, Ill" personally appeared in Trumbull County.
    September: Probably meets Sanford Porter in Trumbull County, neighbor to Andrew Clark, Baldwin's youngest brother.

    August 4: Sells 40 acres to Shadrack Ruark. Lawrenceville, Illinois. $80.

1826 February 6: Sells 40 acres to John Decker. Lawrenceville, Illinois. $100.
    March 29: Daughter born: Mary Ann, in Lawrenceville, Lawrence, Illinois (?)
    April 28: Daughter Laura married Morris C. Phelps - Lawrence County, Illinois by Methodist Episcopal preacher, McReynolds.

    August 25: Appeared in person in Vienna, Ohio as witness to Nathan Clark's quit claim deed to Elisha Booth, nephew of both.

    "Of" Palmyra, Wabash County, Illinois - Connecticut court records - TBC settling father-in-law's estate—present?
    June: Sanford Porter reports meeting T.B. Clark "by prior arrangement" and moves to Tazewell County; Illinois.

    Purchases property in Ottawa, Illinois?


1830 September 1: Son born:-Isaac born and dies same day in Plainfield, Will County, Illinois.

    Autumn: Settles Plainfield, Will County, Illinois with James Walker and
1831 June 6: Appointed to locate road from Town of Chicago to west line of Cook County.
1833 March 22: Elizabeth Rogers Clark, Mother, dies in Trumbull County, Ohio. Buried in Vienna Cemetery
1834 Family moves to Barber's Corners, DuPage Township due to Indian problems in Plainfield.
1835 May - Baptized - The Church of Jesus Christ of Latter-Day Saints after teaching by Charles C. Rich & Morris Phelps.
   Son Barrett buys back family homestead in Town of Plainfield.
   September: Moved to Missouri, Clay County to be with other Latter-day Saints in “Zion.”
1836 August: Family moves to Caldwell County, Missouri to escape persecution.
   October 14: Son David marries Mary Jarvis - DuPage County, Illinois
1838 July 6: Baldwin is acting teacher's quorum president at conference of saints in Far West, Missouri.
   October 25: Baldwin takes part in Battle of Crooked River
   October: General Lucas and armed company seize Baldwin and three sons and destroy his crops.
   November: Baldwin jailed for at least eight days for being participant at Battle of Crooked River.
   November: Baldwin released from jail after William O. Clark and Laura Phelps make appeal on his behalf.
   December 16: Son Barrett marries Harriet M. Bartlett - Will County, Illinois
1839 February 27: Wife, Polly, dies at Far West, Caldwell, Missouri. Age 53, of consumption.
   April 25: Apostles meet w/ Brigham Young in Clark home before dedicating Far West Temple site. Two sons attend meeting.
   June 4: Family arrives in Iowa from Missouri. Property 7 miles north of Des Moines River and 7 miles west of Mississippi River.
1840 January 7: Deposition to D. W. Kilbourn, J.P.-- Montrose, Lee, Iowa, enumerating mob damages sustained in Missouri.
   Sept. 8: Phebe Woodruff has baby, a son, at home of Baldwin Clark.
1842 February 2/5: Daughter, Sarah, dies in Ripley County, Indiana. Age 38
   April 3: Daughter Mary Ann marries Levi Doughtery.
1843 December 16: David KEELER, Father-in-law, dies in Brookfield, Fairfield
County, Connecticut. Buried in Old South Church.


1845 March 30: Sister, Esther, dies in Vienna, Trumbull County, Ohio. Age 81
   May 18: Ezra Thompson Clark marries Mary Stevenson in ceremony performed by William O. Clark.

1846 January 1: Baldwin receives endowment at Nauvoo Temple along with sons William O., Ezra and John Wesley.
   Feb. 6: Ezra and Mary are sealed in Nauvoo Temple.
   March 30: Ezra James Clark, eldest son of Ezra and Mary is born in Lee County, Iowa.

   Living with son, David, Barber’s Corners, Will County, Illinois.
What follows are the guidelines for the family organization, as printed in the Improvement ERA in January 1902, pages 201-206. The guidelines were published under the headline “Testimony And Instructions” with Ezra. T. Clark as the byline.

The editor’s note may be of interest to family members. It includes: (The late Ezra T. Clark, whose testimony to his family and to the world is herewith presented, was a man of splendid character. He was one among those strong personalities in the ranks of the pioneers of Utah who seemed to be especially endowed with strength and faith to found commonwealths and redeem deserts. Faithful to his conviction, true to his religion, honest and upright, progressive and intelligent, his words possess great significance and weight. Elder Clark was born in Lawrence [Lawrenceville], Illinois Nov. 24 [23] 1723 and died in Farmington, Davis County, Utah Oct. 17, 1901. With his wife and two children, he came to Utah in 1848, locating the year following in Farmington where he resided the remainder of his days. His possessions were hauled in an ox wagon over the plains, but, through industry and thrift and his natural abilities as a financier, he accumulated a competency, besides providing for his large family. He filled a mission to England in 1856, returning two years later when all the missionaries were called home owing to the Johnston army trouble. Later, he filed several missions in the United States. He was greatly interested in education, and among the last acts of his life was the donation of one thousand dollars to the Latter-day Saints’ University, Salt Lake City, for the founding of the “Clark Library of Natural Science.” As he felt that his days were about to end, he called his family about him, and on July 24, 1901, organized the Clark family association, when the testimony and instructions which follow were given. The ERA is indebted to Apostle Abraham O. Woodruff for calling attention to the merits of the document, and Elder Amasa L. Clark for permission to use it. We believe every Latter-day Saint will be entertained, interested and instructed in its perusal.—EDITORS)

To my Wives and Children:
Feeling that I shall not enjoy the privilege of addressing you in a united capacity many more times during my earthly sojourn, I am impelled by a husband's and a father's love to offer you my final and parting instructions. I bear you this my testimony:

I. Before I left Nauvoo, I heard the Prophet Joseph say he would give the Saints a key whereby they would never be led away or deceived, and that was: the Lord would never suffer the majority of this people to be led away or deceived by imposters, nor would he allow the records of this Church to fall into the hands of the enemy. I heard Joseph say this, and I also heard him say that he would roll the burden of the Apostleship upon the quorum of the Twelve. I heard Joseph preach many times; heard him, in the last sermon he ever delivered, bear testimony to the truth of the work that God had called him to; also that the Lord had never suffered him to be slain by his enemies, because his work had not been done, until a short time ago. He had now laid the foundation of this work, and rolled the burden of the priesthood upon the Twelve; and, having given them their washings and anointings,
they would now bear off this work triumphantly, and it would roll on faster than ever before; and, if the Lord was willing to accept of him, he was willing to go.

This he spoke to the people. I was one who heard his voice, and know that he spoke like an angel from heaven. I never heard him speak with more power than then, and I heard him many times. I was satisfied. I knew him to be a prophet of God. I had heard him prophesy many times, and had seen his prophecies fulfilled, and had also shaken hands with him, and he had blessed me, and I had felt the influence and power of the Lord upon him and upon me, and I have never forgotten that blessing from that day to this, and I never shall. Two days later the Prophet was martyred, and two or three weeks later, when the saints held a conference, and Brigham Young arose as leader of the Church, I want to bear record that he spoke as Joseph used to speak; to all appearances, the same voice, the same gestures, the same stature. I bear this record to all the world, to my children and to my children's children, and also bear record that this work is God's work, and that it will roll on as it has done from that day to this.

I have never turned my face away, and have always had delight in keeping the counsel of His servants in every particular. I have had many privations, and many trying scenes traveling on the plains and on the desert, and I know that those men who have stood at the head of His Church are men of God, and also the men who now stand at the head, and they will bear off this work triumphantly, and I say to my children and to my grandchildren, if they will do right and keep the commandments of God, no good thing shall be withheld from them, and they shall have a testimony that God set up this work, and it will roll forth, and those who help it will stand, and those who fight against it will fall and crumble with the wicked.

I bear this testimony, and leave it for the benefit of my children and my children's children, for I realize I have but a short time to live upon this earth. I have passed my seventy-seventh year, and it has been a pleasure to me to be associated during that time with the Prophet and apostles and those whom I know were men holding the holy Melchizedek Priesthood. I bear this testimony, and wish it written that my children and my children's children may know that I have finished my work, and bear this testimony before them, and all the world, in the name of the Lord Jesus, even so. Amen.

II. In order that the unity which has prevailed in my family, and the spirit of brotherly and sisterly love may endure, I desire that a family organization may be effected and made perpetual; that a meeting of my family and as many of my descendants as can possibly do so, be held here once a year for the purpose of maintaining the interest of the family and for keeping a family register and for mutual aid and encouragement.

In order that my wishes may be more fully understood, and the responsibility of carrying them out placed upon my family in such a manner as to leave no doubt or misapprehension in the minds of my wives or children and their families, I desire that the following organization shall be effected.
First—I desire that the following shall constitute an executive committee, Joseph S. Clark, Edward B. Clark and Amasa L. Clark, whose duty it shall be to act as arbitrators in all differences or disputes that may arise among members of my family; that the said committee by its chairman shall fix the dates for annual reunions and such other meetings as he may think proper and desirable.

Second—I appoint as chairman, my son Joseph S. Clark, and I place in his hands the sum of $—to be used as a genealogical fund and for such other purposes as the executive committee shall, in their judgment, deem necessary in making effectual these my final instructions to my family.

Third—I appoint hereby, Susan D. Clark as family secretary and registrar, and Horace W. Clark as assistant, whose duty it shall be to keep in order the family record and collect all items of family biographies, and such history as shall be thought desirable for such records.

Fourth—In case of the death or incapacity of any one of the executive committee to act, the other two may appoint a successor, and the executive committee is hereby authorized, in case of death or incapacity to act, to appoint a successor.

Fifth—I desire that when the family meet in their annual reunion that the executive committee shall hold special meetings for the purpose of hearing questions that may arise, and giving assistance by way of counsel and advice to members of the family who may be laboring under difficulties, or may be in any way at variance with any member of this organization.

Sixth—I desire that the membership of this organization shall consist of my wives, my sons and daughters, their wives and husbands and their descendants.

I am impressed in this the evening of life, to admonish my family of the importance of devoting some measure of their time to temple work, and it is my wish that a genealogical record be prepared, to include as many of my ancestors as it is possible to get information about; and when this record shall have been compiled, it is my most earnest wish that I may have, as often as possible, a representative in one of the temples of my Heavenly Father, to perform work for the dead.

If I could behold the spirit of union and mutual love and support in the conduct of my family as I now look upon their future lives, I should feel that great satisfaction and pleasure that I have always enjoyed in the happiness that comes from family union; I desire to urge the mothers to teach their children to attend their primaries, Sunday schools and meetings, and to observe the law of obedience, and of baptism at the age of eight years; that they may also teach the Word of Wisdom, to pay their tithes and offerings, and to honor the Priesthood; and I promise the mothers that if they will do this, in the sincerity of their hearts, they will bring forth noble sons and daughters to bear off this work, and it will be a great honor to them and the family at large, and they will live long upon the earth to inherit it, and no power
of evil shall prevail against them; and I seal these blessings upon them by power of the holy Melchizedek Priesthood.

I admonish those who are strong to be thoughtful of and helpful to those who are weaker; and I trust that it will never occur to any member of my family that any one of them shall ever be justified in taking any undue advantage of another. I warn my family against any spirit of dissension, and commend to them the spirit of fairness, justice and impartiality towards one another. I plead for the weak, because the strong will take care of themselves; and those who cherish the memory of their father, and honor the name he has given them in life, will feel the responsibility that they are under, and all the members of this organization should protect one another's good name, and avoid any unseemly gossip; be charitable, helpful, patient, kind and loving towards one another, and God will sustain you and your families as you have sustained me and mine.

While it has been my privilege, because of the natural endowments with which God has clothed me, to accumulate something of this world's goods, I would not have my family suppose that I esteem money as I esteem honor, virtue, and, above all things, fidelity to the Church of Christ; and I trust that no one of my family will ever seek and appreciate the treasures of this world above the treasures that come from an honorable and God-fearing life devoted to religious duties, and the obligations which men owe to one another and to their God.

I have accumulated since my earliest settlement in Farmington, as much property as I reasonably could along the street on which a number of my family are now living, and I desire, so far as my family can, consistent with their best interests, that they maintain their real estate, that they may be helpful to one another; and that the homes of my family here may always be a gathering place for those who may be scattered in different parts of this and adjoining states, and I especially commend the spirit of hospitality to my children.

These parting instructions have been the burden of my thought during the closing days of my career among you, and it is my wish that at every family gathering these my parting words be read before the assemblage of this family organization. Alice Clark Steed composed the following poem in tribute to her brothers and family life for the 1949 Clark Reunion. It gives a partial glimpse of the family.
Alice Clark Steed composed the following poem in tribute to her brothers and family life for the 1949 Clark Reunion. It gives a partial glimpse of the family.

**A Few Lines Of Tribute To My Brothers**

Ezra James
The eldest of this noble bank
Gave his life for the gospel plan.

Timothy
So gentle and clever in handling bees
Extracted the honey with comfort and ease.

Joseph and Marie
Our noble pioneers
Led the cattle to Georgetown
Year after year.

Hyrum
To Wyoming took his bride
Where many of us were cheered by their fireside.

Eddie
The backbone of the farm
Labored hard with patience and skill
And was able to pay off many a bill.

Charles
Whose gifts are not a few
Wields men’s hearts to gospel truths.

Amasa
Banker; ex-bishop, and friend to man
May your deeds like monuments ever stand.

John
Your life, though short, was filled with good deeds
How we’ve cherished your memory
Throughout 54 years.

Nathan
So loyal and firm to the truths you know
Will reap with us-all that which we sow.

Eugene and Horace
Have fought the good fight
May their posterity cleave to the right.\(^{742}\)

---

\(^{742}\) Alice Clark Steed read the following poem at the 1949 Clark Reunion
Quotes from Ezra T. Clark

"If one learns to save, it is easy to accumulate property."

"Don't sign a paper of any kind until you have slept at least one night on the proposition."

"Don't walk over the dollar to pick up dimes."

Someone asked him if the Lord did not like us to have fine horses and carriage, nice clothes, etc. "Surely He does, only we should love the Lord most of all."

On one occasion he heard a man denounced for smoking. "Some very fine people use tobacco."

"One doesn't have to kneel to pray."

"Position doesn't make the quality of the man."

Didn't hire men who profaned or swore.
"I bless my farm, I do not curse it."

"If a team runs away and breaks a machine or ruins a wagon, I can overlook that, but no profanity is allowed on the place."

On giving to a widow:
"She was a good woman and I didn't want her prayers to ascend against me."
Coming From A Unique Family

To properly put the life of the Ezra Thompson Clark into perspective, it is important to know something of the background he shared with the brothers and sisters who helped shape part of his life.

What follows is a short biography of the 11 brothers and sisters of Ezra Thompson Clark in the order of their birth into the family.

Sarah (Sally) Clark Cole

Born in 1803 in Connecticut, Sally was married at the age of 15 in Madison, Indiana, and was out of the house a number of years before Ezra was ever born. She married William Cole, a tanner, born in Kentucky who moved to Indiana in 1821. The couple had 13 children.

Gould’s book says the first three children in the family were born in Kentucky and the remaining 10 in Indiana. William Cole shows up in some old newspaper clips from Madison, Indiana. In April of 1817, a notice appeared in the Madison Republican, the first newspaper in Madison that William Cole and John McIntire had dissolved a partnership in the tanning business by mutual consent. The notice appeared twice and was followed by another notice days later, which said that William Cole was soliciting a share of the public patronage.

Sometime after the Clarks went further west to Illinois, Sally and her husband moved north a short distance to Ripley County. Ripley County is adjacent to Jefferson County, so the move represented a relocation of only a dozen miles or so.

One of the only recorded events involving Sally occurred in 1841 when Morris and Laura Phelps stopped at her home en route to Nauvoo from Kirtland, Ohio. The younger of the Phelps' children was born in the Cole home.

Zula Rich Cole in her book “Valiant Hearts” reports that Morris and Laura’s son was born in Sarah Cole’s house in “Ripley, Pulaski County, Indiana in June of 1840.” The information is probably inaccurate on several accounts. First Laura and Morris did not leave for Kirtland, Ohio, following his escape from jail until after July 4, 1840. They stayed in Kirtland for almost a year, so it is plausible that June, 1841, would be more accurate.

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743 Madison Republican, Vol. 1, No. 16, April 12, 1817, and Vol. 1, No. 17, April 19, 1817.
744 ibid., Vol. 1, No. 19, April 29, 1817 and Vol. 1, No. 20, May 3, 1817.
The location is also in question. Gould’s book shows Sarah dying in Ripley County in 1842. A look at the 1840 census in Pulaski County, Indiana shows no Cole family listed. The 1840 census for Ripley County, however, shows a William Cole between 40-50 years of age with a family of five boys, four girls, and a spouse. The 1850 census for Ripley County shows 12 Cole families including William Cole and a number of name matches to Sarah’s family. The same census for Pulaski County shows only one Cole family, David Cole and his family.

There is another potential flaw in the Pulaski County argument. Most travel from the East to the West came through the lakes and canal systems and then linked to the Ohio River. The idea that Laura and Morris would travel overland to Ripley, Pulaski County from Ohio is very unlikely. Even the later popular “national road” from Cumberland, Maryland, to Visalia, Illinois, was just begun in 1835. Overland travel is not the way most travelers would choose, when long distances could be reached more easily by water routes.

Ripley County was probably simply confused with Ripley, the village, by later family historians or writers who probably looked at a gazetteer and found Ripley in Pulaski County, ignoring the family connection with Ripley as a county.

There are nine Cole entries included in an index of early land records in Ripley County, including entries in the tract book for Richard L. Cole in February of 1829 and for William Cole in June of 1827.

Sally died on Feb. 5, 1842, in Madison, Jefferson County, Indiana, at the age of 37. She had passed away when Ezra was just 19 years of age and still a growing teen-ager in Iowa at home with his father.

Sally's husband, William, and at least two of his children eventually moved to Scott County, Minnesota where he purchased bounty land. He died in Scott County on Dec. 27, 1863.745

Myra Clark Sargeant

The least visible of all of the children of Timothy Baldwin and Polly Keeler Clark in the life of Ezra Thompson Clark was Myra who was 18 years older than E.T. and lived to be only 24 years of age. She passed away on July 27, 1829, when Ezra was only six years of age.

745 Ezra Thompson Clark’s Ancestors and Descendants, page 104.
She married John Sargeant Jan. 23, 1825, when Ezra was just two years of age.\textsuperscript{746} The marriage took place in Lawrence County, which suggests that John’s family may have been among the early residents of that region. Details of where the couple lived and if they had children has not been found.

There are no recorded dealings between Ezra and his older sister.

\textbf{Laura Clark Phelps}

Ezra never had to look far for an example of a pioneer within his own family. Laura Phelps, 16 years older than Ezra, was one of the great examples of courage within the early history of the LDS church.

After Laura and her husband, Morris, were baptized in 1831 they re-located to Zion in Jackson County in Missouri. There she had one of the first children born in the county. She and her husband threw themselves into their new faith.

As persecution arose, they were chased from their homes. Eventually her husband would become one of the more visible men of the church within the state. Morris was imprisoned with the Prophet Joseph, Hyrum Smith, and Parley P. Pratt at the climax of problems with state leaders. Morris and Pratt were detained in the Richmond County Jail and then Columbia Jail in Boone County in 1838-39 while Joseph and Hyrum and were put in Liberty Jail.

\textbf{Visits her husband in jail}

During her husband’s imprisonment, Laura risked her life several times to visit her spouse and to spare the brethren from greater problems. She played a pivotal role in the escape of Parley P. Pratt and her husband from jail.\textsuperscript{747} Her courage in remaining in the jail courtyard to face the mob after

\textsuperscript{746} Lawrence County Recorder’s Office Marriage Records—1821—1849, page 100

\textsuperscript{747} Autobiography of Parley P. Pratt, page 233-262. A portion is quoted below:

At the end of this extraordinary mock trial or inquisition [in Richmond, Missouri presided over by Judge Austin King], which lasted over two weeks, I was unchained from Joseph and Hyrum Smith, and the others, and being separated from them, was conducted to a gloomy, dark, cold and filthy dungeon in Richmond, Ray County, where I was doomed to spend the winter and spring, and await a further trial; while they shared a similar fate in a place called Liberty, in Clay County.

My fellow prisoners, who had been separated from me and sent to prison at Liberty, had also effected their escape, and had fled to Illinois to join their families. In short, all were gone, except King Follett, Morns Phelps and myself, and the old apostate [Luman], who was left to torment us.

Alone in a State which was wholly governed by an open banditti of murderers and robbers, we seemed abandoned to our fate, and doomed to suffer that full weight of vengeance and fury which seemed in reserve an entire people; but that people were now beyond their reach; all the fury of the storm, therefore, seemed now to beat upon our heads. We were daily threatened with assassination, without the form of a
trial; and repeatedly told that we never should escape alive from the State. Our guards were doubly vigilant, while the Sheriff took every possible precaution. Luman, the apostate, was also in constant watchfulness, and busy in forming plans for escape; then accusing us and pretending to reveal wonderful things to our keepers in regard to our plans; which, in fact, only existed in his lying brain. This increased the severity of our confinement, and seemed to preclude the possibility of escape….

We had been in our new situation something like a month, when we were visited by some friends from Illinois, from whom we learned the fate of our families and friends.

The wife of Mr. Phelps rode one hundred and sixty miles on horseback, accompanied by her brother, a young man named Clark. They arrived in Columbia and paid us a visit in prison about the 1st of July. My brother Orson also arrived on horseback about the same time. With friends we had a good visit for some days—they being permitted to stay in the prison with us. They also brought a letter from my wife, by which I learned that she made her escape from Far West to Quincy, Illinois, with her children and some of her goods, by the aid of Mr. David Rogers, of New York.

Such was the news brought us by the arrival of our friends in the prison at Columbia on the 1st of July, 1839, after eight months of weary confinement. Previous to their arrival the Lord had shown me in a vision the night the manner and means of escape. And, like Pharaoh's dream, the thing had been doubled—that is shown to me on two occasions in the same manner.

Mrs. Phelps had the same thing shown to her in a vision previous to her arrival; my brother, Orson Pratt, also came to us with a firm impression that we were about to be delivered. He even predicted that we should go to Illinois, when he should return there.

Our plan was this: My brother, Orson Pratt, was to wait on the Judge and Attorney, and obtain various papers and arrangements for summoning witnesses from Illinois to attend our trial, which had just been adjourned for some months to come. He was also to procure an order from the court to take affidavits in Illinois, in case the witnesses should object to come to the state from which they had been banished, in order to attend rite trials.

These active preparations on our part to defend our case, together with engaging a lawyer or two, and paying a part of their fees beforehand, served as a sufficient blindfold to cover our real intentions. This done, and the papers all prepared in the hands of my brother, he and Mrs. Phelps and her brother were to stay with us until the 4th, and after celebrating the day with a dinner in the prison (which we obtained leave to do), he and the young Mr. Clark were to take leave with their horses, and also with the horse and saddle on which Mrs. Phelps had ridden, on pretence of taking him home with them to Illinois, while she stayed with her husband a few weeks in the prison; in the meantime engaging her board in the family of the keeper, who occupied part of the building in connection with the prison.

This measure, on the part of Mrs. Phelps, served the double purpose of lulling them into serenity, and also of furnishing a third horse; as there were three of us. These three horses were to be stationed in a thicket, or forest, about half a mile from the prison, and there the two friends were to await, in readiness for us to mount, should we be so fortunate as to reach the thicket alive.

Sundown, on the evening of the fourth, was the moment agreed upon, and if we did not then appear they were to give us up for lost, and make the best of their way to Illinois and inform our friends that we had gone to Paradise in attempting to come to them. The reason for appointing this hour was this: Our door would be opened at sundown to hand in our supper, and we must then make the attempt as our only chance; for it was customary to lock us up in the lower dungeon as soon as the shades of evening began to appear.

This plan all matured, and the arrangements completed with the court and the lawyers, the fourth of July dawned upon us with hope and expectation. While the town and nation were alive with the bustle of preparation for the celebration of the American Jubilee, and while guns were firing and music sounding without, our prison presented a scene of scarcely less life and cheerfulness; for we were also preparing to do proper honors to the day. We had prevailed on the keeper to furnish us with a long pole, on which to suspend a flag, and also some red stripes of cloth. We then tore a shirt in pieces, and took the body of it for the groundwork of a flag, forming with the red stripes of cloth an eagle and the word "Liberty," in large letters. This rude flag of red and white was suspended on the pole from the prison window, directly in front of the public square and court house, and composed one of the greatest attractions of the day. Hundreds of
the people from the country, as well as villagers who were there at the celebration, would come up and stare at the flag, and reading the motto, would go swearing or laughing away, exclaiming,"Liberty! Liberty! What have the Mormons to do with celebrating liberty in a damned old prison?"….

The prison at Columbia was situated in the same square with the courthouse, being on the north edge of the town. Between it and the wilderness, where our friends held the horses in waiting, there were several fields and fences, say for the distance of half a mile, consisting of meadow and pasture land, and all in full view of the town. The prison consisted of a block house, two stories high, with two rooms below and two above. The keeper and his family occupied one end, and the other was used as the prison--the only entrance being through the lower room of the dwelling part, which was occupied by the family, and then up a steep flight of stairs, at the head of which was a heavy oaken door, ironed, locked and bolted as if to secure a Bonaparte or a Samson. On the inside of this was still another door, which was but slender, with a square hole near the top, of sufficient size to hand in the food and dishes of the prisoners.

The large, heavy door had always to be opened when food, drink, or other articles were handed in; and while open, the inner door served as a temporary guard to prevent prisoners from escaping, and was not always opened on such occasions, the food being handed through the hole in the top of the door, while the door itself remained locked. However, as a fortunate circumstance for us, the coffee pot when filled would not easily slip through the hole in the door, and, rather than spill the coffee and burn his fingers, the keeper would sometimes unlock and open the inner door, in order to set in this huge and obstinate pot; and once in, the door would immediately close, and the key be turned, while the outer door would perhaps stand open till the supper was finished, and the dishes handed out.

Now, our whole chance of escape depended on the question, whether the inner door would be opened that evening, or the coffee pot squeezed in at the hole in the top. Mrs. Phelps and Mrs. Gibbs were in the upper room of the keeper's apartment, near the head of the stairs, and only a log or timber partition between us and them, and several open crevices in the same, so that we could easily communicate with them. One of them was waiting the issue of the great scene about to be enacted with almost breathless interest and feverish anxiety, as on the good or ill success of that moment depended her future hopes through life, while the other was totally ignorant of the whole affair. In a far corner of our prison sat Luman, the old apostate, entirely ignorant of the whole plan, and with no other anxiety than a slight wish for the sun to go down, that he might enjoy his supper and the society of his dear Phila in his curtained bed in the upper room, while we were locked in the dungeon below to sleep on an oak floor, amid cobwebs and filth.

The citizens of the town were now some of them gathering in small groups outside of their doors to enjoy the quiet of a summer evening, to smoke a cigar or chat over the merits of the celebration; while others were on horseback, to enjoy an evening's ride or to return to their homes. Bands of music, or rather an occasional beat of the drum, or blast of the bugle, was still to be heard in the distance; while a few soldiers, or rather militia in uniform, were hurrying to and fro. Groups of boys were playing about the square, and last, though not least, our flag was still on high, with Liberty and the eagle in bold colors waving to the night breeze. This had so attracted the attention of the little fellows that once and again they begged of us to make them a present of it; but we told them we could not spare it till the next morning--the fact is, we were not willing to surrender our castle before the time, or till we made good our retreat.

The sun was now setting, and the footsteps of the old keeper were heard on the stairs--the key turned, the outer door grated on its huge hinges, while at the same moment we sprang upon our feet, hats and coats on (rather an unusual dress for a hot day in July--for, by the bye, my hat proved to be a fur cap, which I wore when first taken in November previous), and stood by the door to act the part of waiters in receiving the dishes and food for supper, and placing them on the table. Dish after dish was handed in through the small aperture in the door, and duly received and placed upon the table by us, with as much grace and as calm countenances as if we thought of nothing else but our suppers. And I will now venture to say that famishing men never watched the movements of a coffee pot with more anxiety than we did on this occasion. At length the other dishes all being handed in, the huge pot made its appearance in the hole in the top of the door, but one of us cried out to the keeper--"Colonel, you will only spill the coffee by attempting to put it through, besides, it burns our fingers; it will be more convenient to unlock and hand it in at the door." With this it was lowered again, and the key turned on the inner door.
Pratt and her husband had escaped shows the strength of her character. Especially poignant are her words in the midst of that struggle, “O God of Israel, thou canst help.”

It is significant to note that she had felt inspired to go to the jail, confident that the Lord would help her husband find freedom. She and her brother John had taken that 100-mile plus trip in poor conditions, including crossing a raging river that had already claimed the lives of others who had tried to ford it.

She is credited in Missouri at one point with hiding the Prophet Joseph and his brother Hyrum in her home while a mob hunted for the two and on another occasion of facing a mob and convincing them that the man they were chasing, Heber C. Kimball, was in fact someone else.

Laura’s death in 1842, while just 37 years of age was mentioned in the Prophet Joseph’s diary as such:

“Death of Laura Phelps.
  Wednesday, 2.—Sister Laura Phelps, wife of Morris Phelps, died, aged 36 years. She was driven from Jackson county in 1833, was in the persecution

In this, as in most other fields of battle, where liberty and life depend on the issue, every one understood the part assigned to him and exactly filled it. Mr. Follett was to give the door a sudden pull, and fling it wide open the moment the key was turned. Mr. Phelps being well skilled in wrestling was to press out foremost, and come in contact with the jailer; I was to follow in the centre, and Mr. Follet, who held the door, was to bring up the rear while Sister Phelps was to pray.

No sooner was the key turned than the door was seized by Mr. Follett with both hands; and with his foot placed against the wall, he soon opened a passage, which was in the same instant filled by Mr. Phelpes, and followed by myself and Mr. Follett. The old jailer strode across the way, and stretched out his arms like Bunyan's Apollion, or like the giant Despair in Doubting Castle, but all to no purpose. One or two leaps brought us to the bottom of the stairs, carrying the old gentleman with us headlong, helter skelter, while old Luman sat and laughed in his corner of the prison, and Mrs. Phelps exclaimed, "O Lord God of Israel, thou canst help." Old Mrs. Gibbs looked on in silent amazement, while the jailer's wife acted the part of the giant Despair's wife, Diffidence, and not only assisted in the scuffle, but cried out so loud that the town was soon alarmed. In the meantime we found ourselves in the open air, in front of the prison and in full view of the citizens, who had already commenced to rally, while Mr. Phelps and the jailer still clinched fast hold of each other like two mastiffs. However, in another instant he cleared himself, and we were all three scampering off through the fields towards the thicket.

By this time the town was all in motion. The quietness of the evening was suddenly changed into noise and bustle, and it was soon evident that the thrilling scenes of the great drama of the 4th of July, and of the Columbian celebration of liberty were yet to be enacted. The streets on both sides of the fields where we were running were soon thronged with soldiers in uniform, mounted riflemen, footmen with fence stakes, clubs, or with whatever came to hand, and with boys, dogs, etc., all running, rushing, screaming, swearing, shouting, bawling and looking, while clouds of dust rose behind them. The cattle also partook of the general panic and ran bellowing away, as if to hide from the scene. The fields behind us also presented a similar scene. Fences were leaped or broken down with a crash; men, boys and horses came tumbling over hedge and ditch, rushing with the fury of a whirlwind in the chase; but we kept our course for the thicket, our toes barely touching the ground, while we seemed to leap with the fleetness of a deer, or as the young hart upon the mountains.
of Missouri in 1838 and went from Iowa to Missouri to assist in liberating her husband, and was left in the prison yard when he made his escape, willing to suffer all the abuses a savage horde could inflict upon her to set her companion free from the grasp of his murderous enemies. Her rest is glorious.”

Laura’s obituary was written for the Times and Seasons by Heber C. Kimball.

Before her passing, Laura had a vision of seeing the saints being driven out of Nauvoo to a place in the west. She was buried in Nauvoo, though a visible marker cannot be found in the cemetery now with her name on it.

Rhoda Clark Cooper

One of the early pioneers in the Church and within the Clark family, Rhoda was born in Trumbull County, Ohio in 1809. She married John Cooper of Ohio in 1828 in Tazewell County, Illinois, and the couple lived close to the Baldwin Clark family for much of their early-married life.

748 History of the Church Vol. 4, page 513.

OBITUARY

It is with deep regret that we announce the death of our highly esteemed and worthy sister, Laura Phelps, consort of Morris Phelps, who departed this life Feb. 2d, in the 36th year of her age. She was warned of her approaching dissolution, and desired her companion to have her remains conveyed to Nauvoo, and there be interred with her old tried friends, who, with her, had passed through many trials, and afflictions, and had their days shortened by the unparalleled (sic) cruelties which had been heaped upon them. She was one of the first who embraced the gospel, consequently suffered much persecution from her friends; but by leaving them, and also her father’s family, to be gathered with the Saints, who manifested to the world that no sacrifice was too great for her to make for the cause which she had espoused. She was one of the number; driven from Jackson County, in 1833, at which time she suffered many privations, but her mind was calm and unruffled, for she had a firm reliance on Him whose arm is able to save all who put their trust in Him. During our persecutions in Mo. In ’39, she endeared herself to many of her friends by her acts of kindness, and in many instances her conduct was truly heroic. When my life was sought at Richmond, and my brethren in prison had great anxiety on my account, she interceded with my pursuers, who were nearly thirty in number, and actually convinced them that I was another person, altogether, and the pursuit was stopped. She, afterwards, in company with her brother, left her home in Iowa Territory, together with her tender offspring, and traveled a distance of nearly two hundred miles on horseback, to assist in the deliverance of her companion, or devise means whereby he and his brethren might make their escape from Prison; which thing was effected, and she left among a savage horde to suffer such abuses as they saw fit to inflict upon her, but through the goodness of God she was delivered from their hands and returned in peace to the bosom of her family and friends. Much might be said of the character of the deceased friend, but our paper will not permit us to be lengthy in our eulogies to the dead. We have penned the above acts to be handed down to future generations as a memorial of her, for her faith, her patience, and her integrity to her friends and religion.

HEBER C. KIMBALL
John was a sargeant in the Black Hawk War, and his wife gave birth to the first white baby in a tent at Fort Dearborn, in what would later become the City of Chicago.

When John and Rhoda joined the LDS Church in 1831 they accompanied the Phelps' to Jackson County, Missouri, where they would undergo the persecution and abuse heaped upon the saints. They lived in Jackson County until mobbed out and then eventually moved to Clay County, near the Ray County line, where the Cooper farm was the site of the finale of Zion's Camp. It was at the Cooper Farm in 1834 where Joseph Smith received Section 105 of the Doctrine and Covenants on June 22, 1834.

The couple moved to Lee County, Iowa, near the Baldwin Clark family after the saints were driven out of Missouri. The couple's home became the first residence of Ezra and Mary Clark shortly after their marriage. It was located seven miles west of Nauvoo, likely in the Town of Charleston. There are no property records that specify the exact location of their residence, only a handful of small descriptions.

Exactly what happened in distancing the Coopers from the faith they had embraced in 1831 is not specifically known. Edward Stevenson records that James Strang, who claimed right of leadership of the church when Joseph Smith died, preached in the Cooper home and found sympathetic ears in William O. Clark and the Coopers.

When Ezra and Mary went west with the pioneers the Coopers moved to Oskaloosa, Mahaska County, Iowa. In 1850 John and his eldest son, Lewis Sargeant Cooper, went west with William O. Clark, Barrett Bass Clark, John Wesley Clark and Homer Baldwin Clark.

John did not stay in California very long. He came back and got his family and moved the family to California in 1854. The trip west took four months.

When the Coopers distanced themselves from the LDS Church, they did embrace the Reorganized Church of Jesus Christ of Latter-day Saints in California.

Rhoda was described by a nephew as “a strong, straight woman of pleasant personality.”

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750 An Index to Early Caldwell County, Missouri Land Records, page 113.
Ezra and Mary Clark had some contact with the Coopers most of their lives. Rhoda was part of the 50th anniversary celebration of Ezra and Mary Clark in May of 1983. She was 85 years of age at the time and traveled in the company of her brother, William O., and her son, Lewis.\(^\text{752}\)

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\(^\text{752}\) Davis County Clipper, May 24, 1901.
David Keeler Clark

Twelve years Ezra's senior, David Keeler Clark’s family was a pioneer of sorts, though not within the embrace of the Church of Jesus Christ of Latter-day Saints. His children helped found the community of Appleton, Missouri. When the Baldwin and Polly Keeler Clark family moved from Illinois in 1835, it appears that David and Barrett stayed behind. Barrett had purchased the former family residence in the Town of Plainfield, which would suggest that David must have stayed on the family’s homestead in Will County at Barber’s Corners.

According to Gould’s book, David owned up to 350 acres at one point between Will and DuPage counties. He died at the age of 39 in 1850, after being struck by lightning. He was one of the least nomadic of Baldwin’s children as he lived in northern Illinois his entire adult life.

The same Will County history that points out the financial pitfalls of Timothy Baldwin Clark suggests that David was poor enough that he had to work for another farmer.753

David married Mary Jarvis. The couple had six children: Lydia who died in childhood, George W., Charles B., William D., Ezra, and Cornelia.

William D. Clark moved to St. Clair, Missouri, in 1867, setting the groundwork for the rest of the family to follow. William opened a store in Appleton City in 1874 and two years later built the first brick building in the city. William would eventually move to California, suggesting a possible link to his uncles and aunts there, while his brother George W. would farm just south of Appleton until 1915, when he moved to the city and built a home on

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753 Will County Bicentennial Commemoration Edition of History of Will County, page 529.
Maple Street in the city.\textsuperscript{754} George W. Clark was the president of the First National Bank of Appleton for many years—an ironic coincidence given his uncle’s and cousin’s involvement with the Davis County Bank in Utah.\textsuperscript{755}

**Barrett Bass Clark**

Much of what is known about the Clark family in Illinois is due to the influence of Barrett Bass Clark, middle child of the Baldwin and Polly Clark family.

Barrett never joined the Church of Jesus Christ of Latter-day Saints though it would appear he was exposed to its doctrine on a number of occasions. He spent most of his life in northern Illinois, with a brief span of time in California.

It is Barrett, through a Will County history, who describes the family’s early years in northern Illinois as being affected by Indian trouble. He is also linked to some of the information about life in the early years of Chicago.

A veteran of the Black Hawk War, Barrett went west with his younger brothers and his brother-in-law in 1850. He made the most of his time in the west, working at a job at one point that paid $55 a day to conduct teams on a levee. He saved that money and returned to Will County and the original Clark homestead in the Town of Plainfield. He eventually opened a business in Lockport. He became a dealer in men's and boy's clothes in Lockport. His store was located on Ninth Street, five doors east of State.\textsuperscript{756}

He and his wife, Harriet, had six children.

Harriet kept in contact with her relatives, writing friendly letters to the folks in Farmington. In one of these she mentioned that Barrett was at a court trial trying to collect from a customer of his store. Harriet was busy trying to watch the store; keeping the children from mischief.

Barrett’s home was a stopping point for Ezra Thompson Clark on his way back from a mission in 1859 and also a key spot for Ezra James, E.T. Clark's eldest son, as he made his way to England on a mission in 1866.

The best description of Barrett came from his nephew, Edward B. Clark, who said he was a "tall, well-built man of temperate habits."\textsuperscript{757}

\textsuperscript{754} The History of St. Clair, County Missouri Vol. 1, page 38.
\textsuperscript{755} ibid.
\textsuperscript{757} ibid., pages 8-9.
Some of Ezra's children had unique memories of Barrett. “I remember that he bought a lot of old fashioned shoes and other goods and brought them out to Utah to my father's home, thinking that the Mormons out here in the west would accept most anything. Barrett made one or more trips to Utah, but I don't think he was ever much inclined towards the Mormons.”

He died in July of 1886 and was buried in Hillcrest Cemetery, Barber’s Corners, next to the spot where his father is believed to have been buried 38 years earlier.

**William Oglesby Clark**

William Oglesby Clark, the third son of Timothy Baldwin Clark and Mary (Polly) Keeler Clark, was born at Madison, Indiana, 25th of June 1817. He served in the Black Hawk Indian War and lived to be the oldest volunteer soldier in America.  

William had a preacher's mentality and energy all of his life. When his enthusiasm for the restored gospel of Jesus Christ waned, his cause became temperance, and it became his rallying point and cry for the rest of his life.

Much of what is known about William O. Clark comes as a result of a biography done on this son of Timothy Baldwin Clark in 1913 by the Reorganized Church of Jesus Christ of Latter-day Saints, written by Julia R. Short. Though he never formally joined the RLDS, William O. was considered friendly to RLDS Church members, as well as to members of the LDS Church. He baptized a man who would later become a member of the RLDS Church’s Quorum of 12 Apostles.

Ironically, William O. Clark's name is listed in a biographical dictionary of prominent people in the RLDS Church, noting that he “kept the faith in the restoration” all of his life.

Named after a Methodist minister, William O. played a key role for the Clark family in Illinois. When the family moved to Northern Illinois, William used to fish for pickerel in the DuPage River with the son of Shabbona, one of the Black Hawk Indians chiefs. Once while they were fishing together the son disclosed that the Black Hawks intended to attack white settlers.

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758 ibid.  
759 A Few Of Our Friends, page 11.  
"William, there is going to be trouble; the chiefs are angry because the white traders have robbed us of our inheritance and ship whiskey up river from Saint Louis and get the young men of the tribe drunk. You promise me not to tell. Next week we shall arise and kill you all. I want you to take your family and hurry to Fort Dearborn, so you will not be killed."  

William helped evacuate some residents of Ottawa and then joined in a company with his father and brothers and brother-in-law to take part in the Black Hawk War. Because of his age, William stayed in Fort Dearborn during the entire conflict, ready to fight in case of a confrontation—which thing never occurred.

The gospel came into William O's life in 1835 and shortly after his baptism he was chosen from the family to return to Connecticut to collect his mother's share of his grandmother's estate in Brookfield. En route he passed through Kirtland and after collecting $1,500 from the estate he again passed through Kirtland on the way home, which fueled his desire to be part of the School of the Prophets.

After appeasing his father's concern about the need for his help on the farm, which resulted in William O. splitting 5,000 rails for Baldwin to fence his farm, he returned to Kirkland and took part in the School of the Prophets. He was ordained an elder in Kirtland and went from there on a mission. In Ohio he received a recorded blessing from Joseph Smith and then went on a series of missions for six of the next nine years.

Because of his missions, William O. would have been in Missouri with his father and mother for only a limited time. However, he was at the family home in April of 1839, when the Quorum of Twelve gathered in Far West to dedicate the temple spot and then go on missions. William O. Clark was part of that meeting. It is William O. who told one of Ezra's grandsons that the meeting at the temple site took place at 1 a.m.

**A Lot of Zeal**

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762 ibid., page 133.  
763 ibid., page 135. The blessing included a number of extraordinary promises including that his years should be many and that he should stand on the earth to the end. It also included the following reference: "Thou art one of the hundred and forty and four thousand."

There is another footnote in regards to the blessing he received in Ohio.  
"In 1857 a fire burned in Kirtland the place where William O's blessing was stored with other church documents. Legend has it that at the burning of the building, the crowd gathered around Mr. Clark who was then a temperance lecturer, and said, 'buy us whiskey and we will put out the fire.' To which Mr. Clark, replied, 'let it burn.'"
It is clear that William O. demonstrated an extraordinary amount of zeal in preaching the gospel and in implementing the principles of truth into his life. It occasionally got him in trouble.

In Nauvoo, he was asked to speak to the people, which he did with so much passion and sternness, that the Prophet Joseph stood up after the address and rebuked him in public. Instead of being turned off by the public censure, William O. said Joseph's advice was a great teaching mechanism.

"I was young and full of zeal, and when I was through with my sermon I sat down, when the Prophet arose, and what he said was well remembered after years and was profitable to me."\(^{764}\)

His ability to hold an audience was probably best captured by something shared by Bro. Jedediah M. Grant, who used William O. Clark to reference a point.

"I am aware that a great many have so much piety in them, that they are like the Baptist priest who came to see Joseph Smith. Joseph had the discernment of spirits to read a man, and a peculiar faculty of using up the old sectarian tone to "my deeeeer brethren." When he heard that good old tone he used to imitate it; and whenever one of the class, who are so filled with piety, and the good old tone, came to Nauvoo, Joseph used forthwith to take a course to evaporate their sanctimoniousness, a great deal of which consists in the long asslike tone. Before the Baptist priest, I have referred to, came to Nauvoo, he had heard brother William O. Clark, who could preach a bible and a half at a sermon, and could use the fashionable old tone, the blessed old tone. This Baptist imbibed a notion that we were as much ahead of his ideas of piety, and that our tone was as much longer than his, as the strength of the arguments produced by Clark were stronger than his; and supposed that our sanctimoniousness was co-equal with what he considered the merits of our doctrine."\(^{765}\)

William O. Clark’s name is also mentioned in the History of the Church in another small reference on March 9 of 1843. The Prophet Joseph, in his diary, recorded that "William O. Clark gave me a load of corn, and Sanford Porter gave me a hog."\(^{766}\)

During his missionary years, William O. was instrumental in teaching and baptizing Albert Carrington in Wisconsin. Carrington would become a

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\(^{764}\) ibid., page 141.
\(^{766}\) History of Church, Vol. 5 , page 300.
member of the Quorum of Twelve. He also baptized a man, Edmund C. Briggs, who would become a leader in the RLDS Church, which may have been a reason he was viewed as sympathetic toward that group of people.

A letter written by William O. Clark from the mission field was printed in the Times & Seasons in which he outlined his activities in the Iowa Territory and some of the confrontations he had with ministers during that mission.

He married Julia Appleby of Ottawa, Illinois, on Jan. 22, 1844. They were endowed at the Nauvoo Temple on Jan. 1, 1846. William O. had a plot in the City of Nauvoo and farmed and raised cattle, when he was not preaching.

His wife Julia died in 1886 and in 1888 he married a Mrs. Marinda [or Marilda] Dennis. She passed away only 10 months before he did in 1912.

At some point in his life in Nauvoo, William O's heart and attitude changed, which became evident after Joseph's death and the move of the pioneers westward. He always claimed to be a member of the church but is shown in one record as having been disfellowshipped in 1851, possibly for not following Brigham to Utah.

William O. stayed in Illinois when Ezra left with the pioneers in 1846. He didn't make the westward trek until 1850, and he only stayed in Salt Lake City en route to California. While in Salt Lake, Ezra helped his brothers obtain fresh cattle to make the final leg of the journey. William O. said without the new oxen his party would not have succeeded in its journey.

There is an indication that one of his first activities in California was to be involved with a courier.

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767 Albert Carrington Diaries, outline. It shows that William O. Clark baptized Carrington in 1841.
769 A Few Of Our Friends, page 11. Both names are shown in the one reference to his wife's name.
system much like the one his father had run in Illinois. One account suggests that Charles C. Rich and Amasa Lyman left California on one occasion with a Brother Clark, whom it speculated was William O. that was part of a Mormon messenger system between Utah and California. Given his association, especially with Bro. Rich, and his traveling nature, the speculation is not far-fetched.\footnote{ibid., page 221.}

When he located to California, William was discouraged by savage behavior among the early residents, especially in regards to liquor. He eventually formed the Sons of Temperance of which he was Grand Worthy Patriarch for many years. The Order of Good Templars was a temperance society, which owned and operated an orphan’s home in Vallejo, California. The Drytown society was called the Ironclad Lodge. The most common emblem found with the society is a globe with a banner bearing the I.O.G.T. initials. Some emblems included clasped hands, a heart with the letter FHC (faith, hope, and charity), an open book, or an anchor.\footnote{A Few Of Our Friends, page 11.}

An early account of life in Drytown suggests that William O. found plenty of cause for alarm in his own community.

“He came to California in an early day and found ample material in the abundant dram [sic] drinking of California to arouse into action all his powers of oratory, and he early sounded the tossin [sic] of alarm and proclaimed the evils of intemperance in every town from Siskiyou to San Diego, organizing temperance societies in every possible place. He is possessed of a sanguine temperament that throws all power available into a contest when once a decision is made, and he made his influence felt wherever saloons existed. He is said to have spent several fortunes in the cause.”\footnote{History of Amador County, page 302.}
William O’s life has taken on larger-than-life dimensions in many writings. A number of references list him as a veteran of the Black Hawk War under the direction of Abraham Lincoln. A Santa Rosa paper of the time, The Press Democrat, in announcing his death called him a Black Hawk War hero, which is a stretch, given his youth at the time of the war. The paper says he was 17 at the time of the war, when in fact he was only 15 and not allowed to venture outside of the fort, by his own admission in a biography written about him by Julia Short.\textsuperscript{774}

An Amador County, California, history paints a colorful picture of his presence in the community. In 1857 fire destroyed nearly all of the buildings in Drytown. One of the few remaining structures was William O’s store. His building served as a refuge for immigrants burned out of their homes by the blaze. The fire was started by a band of 15 to 20 men, and the action was probably related to drinking.

When gold fever raged in early California, William O. took interest in preaching temperance and raising crops. He plowed the hillsides of Drytown and his ranch to raise oats and grain.\textsuperscript{775}

William O. and Julia had two boys die in infancy in Nauvoo and also lost two children in their 20s in California. The headstone of his son, E. S. Clark, who died Aug. 21, 1876, at age 23 had the inscription “He keeps the pledge” on the stone while the gravestone of his daughter Mary P., who died March 31, 1870, at the age of 22 says “One of the Chiefs of Our Temple Here has entered the one above.”\textsuperscript{776} A triangle with faith, hope, charity inscribed on each side is associated with the headstone of Mary.\textsuperscript{777}

The children were buried in the Drytown Protestant Cemetery.

The Amador history also suggests that his wife Julia had a presence about her, above the level of that in early California.

“She was noted as combining extraordinary beauty with a vigorous intellect, and in a suitable sphere would have taken high rank. There was little room in Drytown a quarter of a century since, however, for the exercise of those gifts which in the centers of population would have made her a queen of society.”\textsuperscript{778}

\textsuperscript{774} A Few Of Our Friends, page 11.
\textsuperscript{775} History of Amador County, page 303.
\textsuperscript{776} Amador County Cemetery Inscriptions.
\textsuperscript{777} A Few Of Our Friends, page 11.
\textsuperscript{778} History of Amador County, page 303.
Not everyone had such a flattering assessment, however, of Julia. Nathan Tanner Porter, Ezra's brother-in-law, noted in his journal that he took a train ride with William O. and his wife and that Mrs. Clark was particularly outspoken on women's rights. "Bro (Edward) Stevenson had several set to[n]es on Political & religious matters including women's rights upon which the former was very tenacious, claiming all the rights of manhood with out any concession. She said she had only obeyed her husband once, and felt that she [had] done wrong, as by so doing she missed the train."  

Julia was asked to tolerate a lot since her husband was always on the move. Temperance became his passion and day-to-day cause. He traveled around the world and preached temperance to thousands of earnest listeners, all at his own expense. He befriended the Chinese in California and won their love. When in Peking, China, one of these immigrants recognized him and a great parade was put into action in his honor. At Cairo in Egypt he had a guide and when a swarm of natives surrounded them and threatened to kill him, William O. asked the guide to persuade the natives to give him leave to speak to them. He said, “You tell these people that I come from a nation whose prophets’ converse with the Gods.” After so telling them the mob bowed in worship. On the Mediterranean Sea a terrible storm arose. The captain and all on board were dismayed. The passengers joined in humble prayer and soon there was a calm.  

His travels took him to new venues and gave him a chance to visit parts of his past. In May of 1852 he found himself in Nauvoo where he took dinner at the mansion with Joseph's whole family, including Mother Smith and Emma. He lamented at that time how ruined the city was. Just a month later he was in the White House where he met with President Millard Fillmore's wife and daughter. He also visited key spots in Missouri, later in his life, and wrote poignantly of the feelings of the past compared to the present.  

He would always stay in Farmington with Ezra when passing through the Territory of Utah.  

779 Journal of Nathan Tanner Porter.  
780 Clark Family History, page one.  
781 Journal of History, Vol. 6, No. 2, page 147. His journey entry reads as follows from Saturday, May. 8. “The Mississippi River at Montrose very high; crossed over and took dinner at the Mansion with Joseph’s whole family. Mother Smith was there, visited Nauvoo city. Oh, how ruined.”  
782 ibid., page 172.
Personal Friend of Ulysses S. Grant
At one point in his life, with a personal letter from General Ulysses S. Grant, whom he termed a "personal friend and acquaintance," he undertook a world-wide trip to preach temperance.

Though he was not officially in good standing, William O. would often mingle with church leaders and several times later in his life was given leaders' letters recommending his cause among members and non-members in his travels.\textsuperscript{783}

He ran for Congress twice in California on the Temperance ticket. He was unsuccessful.

William O. was considered an integral part of the Ezra Thompson Clark extended family. Ezra’s grandson, who was named after Baldwin’s seventh child, recalls meeting his great uncle.

“When we went down, we were just kids and visiting. My first recollection of Uncle William O. was there. He took me by the hand and took me in the Davis County Bank. He deposited five dollars in my name for savings and told me to build on that. I was named for him.”\textsuperscript{784}

His namesake would meet him on another occasion in a more vulnerable position. “On my next visit I saw Uncle William O. in New York City. He came to the Roosevelt Hospital. I had pneumonia and he and his son Holly came to the hospital to see me.”\textsuperscript{785}

Other relatives also have recollections of their uncle. “Family tradition rates William O. as the most talented of the Clark brothers. He was grandfather's idol.”\textsuperscript{786}

"Not long before grandfather's death, as a boy of nine, I remember well a visit of Uncle William O. to the Clark family in Farmington. He was then either going or coming from his home in California on a Temperance lecture tour. I can still picture in my mind his tall, handsome, impressive

\textsuperscript{783} There is a record of a First Presidency letter of introduction in support of his cause. “Oct. 15, 1909 President Isaac Smith, Logan: I take pleasure in introducing to you the bearer, William O. Clark, brother of the late Ezra T. Clark of Farmington, a man who has spent the greater part of his life working the cause of temperance. (Coming to Logan to speak on temperance before vote next month.) Myself and associated brethren would also like our people to have the privilege of hearing Brother Clark on the subject dear to his heart, on which he has been such an able advocate so many years. Joseph F. Smith.”

\textsuperscript{784} Charles Redd Center for Western Studies for Western Studies, Brigham Young University, LDS Family Life Oral History Project. Interview with William O. Clark, page 4.

\textsuperscript{785} ibid.

\textsuperscript{786} Autobiography of Ezra Clark Knowlton, Part 1, page 110.
personality. According to family tradition, he still maintained a nominal membership in the church, but devoted his time and energy throughout the world to the Temperance cause. I have learned little of his last years; his posterity, if any, is now out of contact with the Utah Clarks.  

He lived to be 95 years old, dying in Santa Rosa, California on Nov. 7, 1912.

**John Wesley Clark**

Ezra's older brother John proved to be one of the more intriguing figures in his brother's life. One of the two Clarks present at the temple dedication at Far West, Missouri, John would have been part of the same persecutions as Ezra during the Missouri years. He was four years older than Ezra Thompson Clark.

He also played a role in the July 4, 1839, escape of Morris Phelps and Parley P. Pratt from the Columbia Jail in Missouri. After accompanying his older sister, Laura, over 150 miles through tough conditions to reach the jail he and Orson Pratt pretended to begin their journey home, taking Laura's horse with them. They had three horses. Laura's horse was for King Follett. They told the jailer they were going to leave Laura at the jail to visit her husband longer. They went a half-mile out of Columbia and secreted the horses. Follett would escape with Pratt and Phelps but was captured shortly thereafter by the mob on Laura's horse, which provided ample evidence against his sister of her role in her husband's escape.  

Wesley walked with Orson Pratt from Columbia to Quincy, Illinois where they were reunited with Parley P. Pratt, and Morris and Laura Phelps, prior to Wesley returning to Iowa to be with his father and family.

Labeled Wesley on his headstone in the Farmington Cemetery, John married Lorenia Church and had two children but ended up staying in Illinois when the pioneers went west. It is known that Ezra Thompson Clark's oldest son, Ezra James, would visit one of those children on his way east to serve a mission in England.

In 1850 when William O. and Barrett and John Cooper headed west to California, John went as far as Utah with his brothers and brother-in-law but stayed in the Territory with Ezra and Mary Clark and their growing family. What his marital status was at that time is not known. He is shown as a

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787 ibid.
789 ibid., page 12
member of the Ezra Clark Thompson household in the 1850-51 census. He lived the last two years of his life in Farmington.

**Drowned in Several Inches of Water**

His death was a freakish accident. He apparently had a seizure and drowned in several inches of water while going after the cows one evening in March. The seizure may have been part of a pattern of such problems for John, possibly being one reason he was by himself.

"He was subject to spells. The water was nine inches deep where his body was found. He was a good Latter-day Saint. This was in 1852 when my fourth child, William Henry, was five weeks old," Mary Stevenson wrote of her brother-in-law's passing. He was buried in Farmington Cemetery next to Ezra James Clark, Ezra's oldest son. His name is listed on the marker honoring Ezra Thompson Clark.

**Homer Baldwin Clark**

The only grown child of Baldwin and Polly Keeler Clark who did not marry, Homer is a bit of an enigma within the Clark family.

Born Sept. 30, 1821, he was two years Ezra senior and would have been part of the experiences that made life so difficult with Ezra in Missouri, yet he was never baptized in the LDS Church, unlike his younger or older siblings. His non-baptism may be a testament to his individuality and to the fact that his parents did not compel their children on matters of religion. It would be ironic, however, that he would pay such a heavy price in Missouri, particularly, when he was not a member. He was likely one of the children arrested by the Missouri mob in Far West and compelled to drive a wagon load of food to feed the mob.

Homer’s activities are not noted in family records but it is probable that he moved from Far West to Iowa with the family. Whether he stayed in the territory with his widower father is not known. If he did, he would have been the last member of the household to leave the nest. It is possible to make a case that he may have returned to northern Illinois to live with either of his two brothers who remained there.

Homer was part of the Clark migration to California in 1850 that included William O., Barrett, John Cooper and John Wesley Clark. In California, Gould’s book said he was a storekeeper for his brother, William O. in Drytown, as well as a teamster and then later a farmer.

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790 Autobiography of Mary Stevenson Clark, page 3.
Homer is remembered by one of Ezra's children as a fun man. "I remember Uncle Homer Clark with his big Ha Ha laugh."  

Mary Ann Clark Doughtery McNaughten

Two years younger than her youngest living brother, Mary took over domestic duties in the Baldwin Clark household with the death of her mother in Far West in February of 1839.

Like some of her older sisters, she married young. She was 16 when she married Levi Doughtery and left the home. She and her husband moved west with the saints in the westward migration of 1848. Ezra helped her husband build a residence in the fall of 1848. They must not have stayed in the territory very long because William O. Clark tells of finding his brother-in-law near Salmon Falls, California, during the migration of William, Homer, Barrett, and John Cooper in 1850 to California, suggesting they were already established, or simply traveling ahead of his party. Family lore has held that the Doughterys left Utah when the Clark brothers came through en route to California. William O's biography would lend credence to that theory.

Levi and Mary Ann had three children, one of whom Ezra Thompson Clark outfitted with a team to help settle the Big Muddy in Nevada.

There are limited references to the family in church records. They are not listed in the record of members of the Church prior to 1846 compiled by Susan Easton Black, which may suggest the family was not active in the church when it moved to California. The suggestion that she joined the RLDS Church in California is not substantiated. A book of early RLDS members, also compiled by Susan Easton Black, lists the Coopers but it does not include any of the Doughterys or any listing for a Mary Ann McNaughten.

One journal does make mention of the family. Jonathan Crosby records going to California while headed on a mission, where he ran across the family.

"We went about a mile, and altogether we obtained about twenty dollars, so we made a feast and had a little jubilee. We then went on to where Porter Rockwell and another man in California (?) were keeping a liquor shop. We camped a day and sold our teams and

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792 Letter from William O. Clark to friends and relatives written March 13, 1839.
wagons to Porter Rockwell (those of us who were going to the islands) but we had the use of them to take us to Sacramento; and Porter sent a man along with us to take the teams back. Here we found a Brother Levi Dougherty and family with whom we stopped a day or two until we could get a passage to San Francisco."\(^{794}\)

When her first husband died is not known. Her headstone, located next to her sister Rhoda in Santa Rosa, Cal., indicates that she had married a Mr. _____ McNaughten\(^{795}\) sometime later in life. She died the day after Christmas in 1891, 10 years before her older brother Ezra passed away. She was 65 at the time of her passing.

Numerous attempts to find records involving Levi’s passing, her subsequent marriage and anything about her life in California have not proven fruitful. It is possible given the fact that she shows up in cemetery records with her sister Rhoda in Sonoma County, California, and yet no records for either of her two husbands shows up in the same accounts, that she may have spent her last years with Rhoda and her family in California. There she could also have close contact with William O. Clark and his family in nearby Amador County.

She passed away just a short time before Ezra and Mary Clark visited California for a vacation, in the company of Edward Stevenson. Stevenson’s journals indicate they saw Rhoda and some of her children, but contain no reference to Mary Ann or any of her descendants.

**Isaac Clark**

The last of the 12 children of Timothy Baldwin and Polly Keeler Clark, Isaac died at birth on Sept. 1, 1830. His death would have occurred when the family was living in Plainfield, Illinois.

His passing was noted as the first death in Walker’s Grove in a Will County history, though he is called Albert in the listing\(^{796}\)

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\(^{795}\) Her husband’s name is believed to be William A. William A. Naughton is shown on land grant records for El Dorado County in 1890, not too distant from the Sonoma County property of Rhoda Cooper.

\(^{796}\) History of Will County, page 486.
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