

John Thomas Geary



Sophia Fryer



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Preface

This effort was a personal challenge for me. In conversing with my mother, Pearl Page Nichols, about her paternal heritage, she knew very little about the Geary side of her family. I determined that while she is still living, I would make this a project for my personal family research, so that I can share with her what I have found.

In the course of my research, I became acquainted with Andrea Conley, and Vernetta Page Marshall, who are also descendants of John Thomas Geary and Sophia Fryer. We have collaborated on some material of common interest. It was Andrea that acquainted me with the booklet *"Fate of the Fryers"* by Bessie Snow, who was a grand daughter of Jane Fryer, a sister to our ancestor, Sophia Fryer. In my reading of the story of the Fryer's and the Geary's my interest was piqued and I began to question some of what I was reading in Bessie's booklet. My investigation revealed some facts which vary from that of the story by Bessie Snow. It is not my intent to disparage her account, as it was what was available to her at the time she wrote it. Our ability today to correspond by electronic means and to search many databases online, gives us a great advantage over what was unavailable to previous generations. I have given source information in as detailed a fashion as I could, so that future investigators can go right to the sources which I have used.

Hopefully, Bessie is now conversing with those about whom she wrote, and they are clarifying for her the facts of her heritage. In due time, I can envision that I too will confront these same ancestors, and they will be able to correct my perceptions of reality. Together we can both revel in the realization that the gospel of Jesus Christ was what these ancestors sought for and embraced so that our generation can enjoy the fullness of the gospel, as revealed and practiced in this day and age. Their toils and deprivations, their example and convictions, their heartaches and joys, and the fruits of their labors are what we are building upon today. As we come closer to the day when we will personally join with them in realizing our pre-existent knowledge of the great plan of redemption, we can hope that what we learn about them here in this sphere of our existence will help us to recognize them when we again meet them and can embrace them here on this earth.

In further assistance to me has been Jeanette Page Saltzman, daughter of Richard J. Page, one of my first cousins. Jeanette is living in London with her family, and she has been able to provide me photos, document research, and British perspective of events and much more. This has given me a greater appreciation for John & Sophia Geary, and their early reception to teachings of the restored gospel.

I feel as though I have come to a better understanding of Sophia and John, and I am much closer to them now than before I started this investigation. Any mistakes or errors in interpretations of the facts herein are mine, and critics may discard or accept as they please any items in my musings.

Kaye Page Nichols
February 2009

CHAPTER I

“SOPHIA FRYER”

In the formation of a timeline of events in the life of Sophia Fryer, we catch only snippets of information from what few public documents which are available to us. She is the daughter of Eliza Miller and Moses Fryer. Moses first married Elizabeth Pinnock, by whom he had two sons and two daughters.¹ After the death of Elizabeth, Moses married Eliza Miller, by whom he had eleven more children. Sophia was born on the Isle of Wight in the Parish and Township of Yarmouth, in Hampshire (or Southampton), England, on July 12, 1829. Sophia was the 4th child in this family, having two older brothers and one older sister. At the time of the British 1841 Census², Sophia was 12 years old, but she is no longer living at home. She resides with the family of John Stephens at Market Square, in Yarmouth, Isle of Wight, along with her older sister Jane Fryer. Jane is 15 years old at this time. Jane’s employment is stated on the census as “F.S.”, which means *female servant*. Along side Sophia’s name, on the census, is the notation ‘F.S.’, which is then lined through. I would assume that Sophia was living with her older sister Jane, but was not formally considered a servant, although at 12 years of age she would certainly be able to do a great many household chores.

During the next 10 years, we don’t have any details as to Sophia’s activities. In 1851, we find Sophia living in the Parish of St. George Hanover Square in Westminster, a suburb of London, England.³ She is 22 years old, unmarried and living at 33 Old Bond Street as a Servant in the home of John Mitchell, a 43 year old Bookseller⁴. The neighbors to the Mitchell family were a China Dealer and a Carpet Manufacturer. In 2009, the residence in which Sophia had lived appears to be a very upscale building, which today is called Swan House at 32-33 Old Bond Street, in the Parish of St. Hanover Square. This area of London is where we find Westminster Abbey, Buckingham Palace, Hyde Park, House of Commons, House of Lords, Parliament, St. James Cathedral, Old Scotland Yard, Big Ben, and #10 Downing Street, among other famous landmarks. Where Sophia was living was not far from Theobald’s Road Branch of the London Conference of the Church of Jesus Christ of Latter Day Saints. It would appear from the Early Church Membership Records that the first of either the Geary or the Fryer families to join the Church was Sophia’s older sister Jane. Jane is married to Francis Jordan, and they have a son Franklin and a daughter Anne. On Feb. 25, 1851, Jane Jordan is baptized by an Elder Hyde, in the Holborn Branch of the London Conference.⁵ Jane and Francis are residing at 18 Doughty Street, Meck Square in Camden, which is adjacent to Holborn. Just two months later in the early membership records of the Church of Jesus



¹ Family Group Record, in “*Geary-Fryer Handcart Pioneer Legacy*” by Andrea Conley.

² 1841 UK Census, Parish and Township of Yarmouth, Isle of Wight.

³ 1851 UK Census, Parish of St George Hanover Sqr in the city of Westminster, Householder Schedule 36.

⁴ Ibid.

⁵ LDS Church Archives, Film Call # CR3758, “Record of member’s collection 1836-1970. Holborn Branch of the London Conference”.

Christ of Latter Day Saints⁶, we find the following entry: Sophia was baptized on “April 20, 1851 by Elder (Priest) McCaughie”.⁷ Francis Jordan is identified also as having been baptized on April 20, 1851 by Bro. McCaughie.⁸ (On the face of the Card Bro. McCaughie is identified as being a Priest. On the reverse of the card he is referred to as Elder McCaughie). At the time Sophia was a member of the ‘Theobold’s Road Branch, London Conference’. She is identified as being 23 years old and living at 33 Old Bond Street, which is near Hyde Park, Westminster, London. On the back of her Membership Card is written “Married to Elder Geary”⁹ “Removed, Nov. 5, 1852”. This would have reference to when she and John Thomas Geary were preparing to move to Liverpool just prior to their leaving England. By the time of her baptism, she very well could have known John Thomas Geary, as he was baptized just one month after Sophia on May 20, 1851 in the same Branch where Sophia was living.¹⁰

Sophia and John would have courted for over a year before they were married in the Parish Church of St. Saviour’s, in Southwark, Surrey, England. The two parishes of St. Mary and St. Margaret were united into one parish, with the fine old priory church of St. Mary Overie, better known as the Parish of St. Saviour’s. Surrey includes the low lying tidal land on the South side of the Thames River in the big bend between Lambeth and Greenwich, in the London area. They were married on August 20th, 1852.¹¹ By this time, John Thomas Geary had finished his education, served his legal apprenticeship and was a practicing attorney and solicitor. The procedure for marriage in England required that they have a civil ceremony in either a court or a recognized Parish Church of their choice. In this case, they were married in the Anglican Church of England. The Certificate reads, “Married in the Parish Church according to the Rites and Ceremonies of the Established Church, by license.”¹² The entry of “license” would differentiate the marriage from a ‘bann’, which is the published intent in a public forum for the two of them to marry.



The Marriage Certificate gives both of their ages as “full”, which is to mean they are adults over 21 years of age. He is a ‘Bachelor’ and Sophia a ‘Spinster’. The residence at the time of Marriage lists John Thomas Geary at Islington, a London suburb on the North side of the Thames River, and Sophia Fryer as at St. Saviour’s. This is a

⁶ FHL British Film No. 87013, Record of Members, 1841-1946.

⁷ Ibid. ‘Theobold’s Road Branch, London Conference’. Ref. Book No. 752, Page 26, Line 911. On the back of her Membership Card, the Ref. is Book 752, p. 33, Line 37.

⁸ FHL British Film 87003, Item 6, p.2, entry #51.

⁹ Ibid. Ref. Book 416, p. 7, Line 140. It should be noted here that the “Record of Members” is known as the ‘Minnie Margetts File’ of early Church members. This is an extracted record placed on Cards for reference. It may include entry information not necessarily in the sequence of events.

¹⁰ Ibid, Ref. Book 752, Page 27, Line 920.

¹¹ Marriage Entry given at the General Register Office, Application No. 926307/1, in the Registration District of St. Saviour, Surrey, 10th day of February 2009. Copy in possession of Kaye P. Nichols, Feb 20, 2009.

¹² Marriage Entry given at the General Register Office, Application No. 926307/1, in the Registration District of St. Saviour Surrey, 10th day of February 2009. Copy in possession of Kaye P. Nichols, Feb 20, 2009.

little puzzling, as we know at the time of her baptism, she was living in Westminster not in Surrey.

Another tidbit of information from the Marriage Certificate, John Thomas Geary's father is referred to as Thomas Geary, "Gentleman". The term 'gentleman' would have some significance as to his cultural standing in society, and would indicate that he was a landed proprietor. It may also refer to him as a 'gentleman farmer', which may indicate that he was the proprietor of the land, but not the occupier or caretaker itself. More can be inferred from other record sources. Sophia's father, Moses Fryer, is listed on the certificate as "Plumber". Again from collateral sources we know that Moses was a plumber, a painter (probably house painter) and glazier (a worker of glass). Thus, we can see that Moses Fryer was a versatile tradesman. This does not coincide with the account of Bessie Snow in her book.¹³ She refers to the family of Moses as a 'wealthy English family... a refined and educated gentleman.' His son Albert followed in the trade of his father, becoming a Painter and Glazier.¹⁴

The Marriage of Sophia Fryer and John Thomas Geary was "solemnized ...in the Presence of us, Curtis E. Bolbons, and Jane Jorden, Jno Hyde". Of interest is that the man who baptized John Thomas Geary into the Church of Jesus Christ of Latter Day Saints was an "Elder Hyde"¹⁵. It is assumed that this is the same person who witnessed the marriage of Sophia and John. In the publication "*Fate of the Fryers*", it is stated that "Not long after they returned to London, a couple of Mormon Elders (Parley P. Pratt and John Hyde) came to their home.... For a while, John went alone at night to the L.D.S. meetings and then would come home and tell Sophia all about it and explain it to her. It wasn't long until they were both baptized."¹⁶ There are several statements made above that do not quite coincide with known facts. First, John and Sophia were not yet married when they were introduced to the Church. Therefore, it is unlikely that John would "come home and tell Sophia all about" the Church. Second, in **January 1847**, Parley P. Pratt completed his mission to the British Isles. The following time line shows Parley P. Pratt's activities between 1847 and the end of 1853 (which is the period when John Thomas Geary and Sophia Fryer would have been introduced to each other, courted, joined the LDS Church and then gotten married):

In Feb 1850, he sets out with an exploration party to survey southern Utah.

In Feb 1851, he is called to serve a Mission to the Pacific Islands.

In June 1851, he leaves Salt Lake for Los Angeles.

On July 7, 1851, he leaves San Pedro for San Francisco.

On Sep 5, 1851, he sails from San Francisco for Chile with his wife and one child.

In Jan 1852, he arrives in Valpariso, Chile.

On Mar 2, 1852, he embarks for San Francisco.

In May 1852, he lands in San Francisco.

In Aug 1852, he arrives in San Bernardino from San Francisco.

In Sep 1852, he leaves from San Bernardino for Salt Lake City.

In Oct 1852, he passes through Iron County, Utah.

¹³ "Fate of the Fryers" by Bessie "Bess" Snow, 1973. Private publisher. Page 1.

¹⁴ British Census 1861, Yarmouth, Isle of Wight, England.

¹⁵ FHL British Film No. 87013, Book No. 752, Page 27, Line 920.

¹⁶ "Fate of the Fryers" by Bessie "Bess" Snow, 1973. Private publisher. Page 3.

In Dec 1852, he is appointed as a member of the Territorial Legislative Council for the 40 day Session.

In Jan 1853, Parley is involved in the Legislative Council, farm, family and activities until the end of the year 1853.¹⁷

The conclusion I arrive at is that Parley P. Pratt was not the person who introduced either Sophia or John to the Church. It is quite possible and even probable that John Hyde was instrumental in teaching them the gospel. Through the “Early Membership records from 1841 to 1946”,¹⁸ we know that John Thomas Geary was baptized by an Elder Hyde. There is no evidence that John and Sophia joined the Church together, as the LDS Church records indicate that Sophia was baptized a month prior to John, and they were not married until about 15 months after John’s baptism. Their marriage was in August of 1852, and they “removed” from the London Conference in December of 1852¹⁹ just prior to their emigration in early 1853. As I interpret the known records, there is no evidence that Sophia knew John before she was baptized, or if she did, she had only known him for a short period before her baptism. After they were married, the membership card with her married name on it, gives her residence as #44 Duncan Terrace, the same as that of John.²⁰

In late December 1852 or early January 1853, John and Sophia were in Liverpool, where they booked passage for Sophia to travel with a group of Mormons who had joined the Church.²¹ It is not now known what ship Sophia travelled on. In the Family History Library in Salt Lake, the ship passenger lists for December are all missing except one list. One ship left Bremen, Germany for New Orleans on 2 Dec 1852. All of the passenger lists for January 1853 are missing except one entry, of a ship that left from Liverpool on 11 January 1853 [it was later determined that this ship was the “*Ellen Maria*” which actually left on 17 Jan 1853], and was carrying all Irish Immigrants to New Orleans.²² I am surmising that Sophia travelled on a ship for which we do not have a passenger list. Thus far, I have been unable to find her on a ship’s manifest, either in Liverpool or in New Orleans. There is a listing of “1853 Immigrants who camped in Keokuk” database which is comprised of 8 ships which landed in New Orleans bringing Saints to America. It is presumed that they travelled up the Mississippi River by boat to Keokuk. Below is listed the eight ships as follows:

FM	Forest Monarch	departed: 16 Jan 1853	arrived: 16 Mar 1853
EM	Ellen Maria	departed: 17 Jan 1853	arrived: 6 Mar 1853
GO	Golconda	departed: 17 Jan 1853	arrived: 26 Mar 1853
JE	Jersey	departed: 5 Feb 1853	arrived: 22 Mar 1853
EO	Elvira Owen	departed: 15 Feb 1853	arrived: 31 Mar 1853
IN	International	departed: 18 Feb 1853	arrived: 25 Apr 1853

Two names of interest in the alphabetical list of Saints are as follows:

¹⁷ Autobiography of Parley P. Pratt, by P.P.Pratt, Deseret Book Co. 1938. Various pages.

¹⁸ FHL British Film No. 87013, Record of Members, 1841-1946.

¹⁹ Ibid.

²⁰ FHL British Film No. 87013, Record of members, 1841-1946.

²¹ “*Fate of the Fryers*” by Bessie Snow. 1973. Privately published. Page 4.

²² FHL US/CAN Film 200172, Ships Passenger Lists.

IN	Gardner, John	age 19	from Renfew	iron fitter
IN	Jordan, Francis/Jane	age 31/29	from London	carpenter
	Frank	age 8		
	Anne	age 6		

There are no listings for John Thomas Geary, Sophia Geary, or Richard Fryer.²³ This is a bit puzzling, because according to Richard Fryer's Journal, he and John Geary came on the ship "Jersey".²⁴ In Keokuk, John purchased a wagon and oxen and supplies for their trek to Council Bluffs. What was the source of funds John used to buy these items? A possibility exists that the two of them were hired on as ship laborers and therefore would not have been listed on the passengers manifest. This could be the source of funds which John used. In Richard's Journal, he reports that when they arrived at New Orleans, John is appointed President of the group and they take a 6 day trip up the Mississippi River on the Steamboat "John Simonds". They most likely would have arrived in St. Louis on March 28th, 1853. It is in St. Louis that they catch up with Sophia Geary. Richard says that he stayed in St. Louis for 6 weeks, but that Sophia and John left before he did. Was Richard short on funds, and so sought work in St. Louis? It seems that they [John Thomas and Sophia] would have arrived in Keokuk, Iowa about the first part of May 1853. Here John set about obtaining cattle, a wagon and supplies for their further trek west. Sophia gave birth to their first daughter, Sophia Ann Geary, on June 10, 1853, in Keokuk Camp Ground. By this time, Richard Fryer had caught up with them. Shortly thereafter, together they left Keokuk in a wagon with the John Brown Company. They travelled a fortnight to Council Bluffs, Iowa, a distance of about 500 miles, arriving there on July 17th, 1853.

²³ "1853 Immigrants who camped at Keokuk" found at the website <http://www.mormonhistoricsitesfoundation/publications/studies/>

²⁴ "Fate of the Fryers", by Bessie Snow. 1973. Private publisher. Page 4.

CHAPTER II

“JOHN THOMAS GEARY”

In melding the lives of John Thomas Geary and Sophia Fryer together, we should look at them and their families individually, and then bring them together just prior to their eventual emigration to America.

John Thomas Geary was born February 5th, 1823, in the Hamlet of Atterton, Leicester, England.²⁵ Leicestershire is situated somewhat south and west of London. When John was born, his parents were living in Atterton, and his father is listed as a Farmer on the 1841 Census. The family of his mother, the Elton's, lived in Atterton. John's father, Thomas Geary, was born in Leicestershire in Witherly Parish. On the 1851 Census, his birthplace is specifically identified as “Lerter's Dadlington”.²⁶ Witherly Parish is located on the outskirts of the township of Atherstone, and nearby the town of Atterton. The Geary name is found in a number of townships in Leicester, such as Congerstone, Stokes-Golding, Dadlington, Fenny Drayton, and Market Bosworth.

From what we learn from the Census records, John Thomas Geary was raised in Atterton at least until the age of 15 to 18. When one looks at Atterton where he was born, there is not even a town today. By looking at the area on Google Earth, it appears only to be farm land today. By using the definition of a “Hamlet”, as identified on the 1841 Census, as being a rural community, Atterton probably had little or no commerce other than farming. Dadlington is a small village, and is probably not much more populated today than it was in the 1800's. The land tax records for this enumeration district is comprised of 17 land owners and 22 tax lots. In 1789, the first appearance of the name, “Mr. Geary”, shows on the records as both the ‘Proprietor’ and as ‘Occupier’ of the land.²⁷ This would mean that he was both the owner and that he farmed the land as well. Of the 22 tax lots in Dadlington, John Geary's assessment is the highest tax of all parcels of land. John Geary is listed as having 120.5 Acres. At various times during the listed tax years, John Geary is shown to be one of the Assessors. It is unknown how long the Geary's continued to own the land after 1830, since the available tax rolls end that year. John Geary, Jr. was the father of Thomas Geary. Thus far in my research, we have found no confirmed references to Thomas' formative youth.

In Bessie Snow's *“Fate of the Fryers”*, I quote two items, 1) “Being a member of this royal family it was his place to become a member of the “House of Lords” of the British Parliament. After he became an accomplished lawyer, he could speak seven languages besides his native tongue. At the completion of his studies he and Sophia returned to London where he became Speaker of the House of the Lords in London.” 2) “...He majored in law and being a brilliant fellow, progressed very rapidly.”²⁸ In seeking to verify the above information of the first reference, I made contact with the House of Lords Information Office by email and received the following reply from Matthew Purvis.²⁹ “Thank you for your email. The House of Lords Information Service provides impartial and factual information about the role, work and membership of the

²⁵ British 1841 Census, Hamlet of Atterton, Leicester, England.

²⁶ British 1851 Census, Witherly Parish, Leicester, England

²⁷ FHL British Film No. 588438. Dadlington Tax Lists (1773-1830).

²⁸ *“Fate of the Fryers”* by Bessie Snow, page 3.

²⁹ House of Lords Information Office, Mathew Purvis at www.parliament.uk, HOLINFO@parliament.uk dated 8/14/2008.

House of Lords. I can find no records of a past member of the House of Lords with the surname/title ‘Geary’.” Mr. Purvis forwarded my email to Mr. Paul Seaward, Director, History of Parliament, and I received the following reply by email:

“Dear Dr. Nichols:

“Thank you for your inquiry about John Thomas Geary

“Geary was certainly not a speaker of either House of Parliament. The only Geary known to have been an MP after 1832 is Sir William Geary (1810-1877) who was MP for Kent (Western Division) in 1835-7. His father, also Sir William, was MP for Kent 1796-1818. The family held a baronetcy (dating back to the 1796-1818 MP’s father, who was an admiral). Though this does not entitle the holder to sit in the House of Lords, it is a hereditary title, which perhaps is the cause of some confusion.”³⁰ It is my conclusion, (i.e. Kaye P. Nichols), that John Thomas Geary did not serve in the House of Lords. The second reference is concerning the method of preparing for the practice of the Law. As to the education of John Thomas Geary, the practice of the day was for one to study at the university for a broad education. One did not ‘major’ in the university to practice law. It was necessary that a person would enroll at an Inn of Court, where they would receive specific information on the law, and would be Articled [apprenticed] to a registered Attorney or Solicitor for a period of five years before they would be admitted to practice independently. (See Appendix A) John is listed in the 1851 “Law List”³¹ (see Appendix C).

We do know that in the 1851 Census,³² John Thomas Geary was living at 44 Duncan Terrace, Islington, London. He is listed as “Attorney and Solicitor”. Also on the 1851 Census, John has two brothers, Frederick Geary and Elton Geary, who are living with him, ages 20 and 16, respectively. Frederick’s occupation is “Solicitor Articled Clerk” and Elton’s is “Clerk in Merchant Home”. Living with them is a widowed cousin, Charlotte Hall, age 40. In 2009, Jeanette Page Saltzman visited Islington and was able to locate and visit the building where the Geary’s lived. She made contact with the occupant of 44 Duncan Terrace who related that he had done research on the place and that the end of the terrace that 44 is in was built between 1841 to 1851.³³ The current building is the one that was originally built on this location, and it would appear that John Thomas Geary was one of the first, if not the very first, occupant of #44 Duncan Terrace. In an enlarged photo, the number 44 can be seen on the door. The plaque between the second story windows reads “Duncan Terrace”.



44 Duncan Terrace in

Bessie Snow relates that “John could speak so many languages that he was often hired by the king to accompany him to foreign conferences—to be his interpreter.”³⁴

³⁰ History of Parliament, Paul Seaward, Director, 18 Bloomsbury Square, London WC1A 2NS, pseaward@histpart.ac.uk, dated Fri, Aug 22, 2008.

³¹ Law List of 1851, Inn of Court. London, England.

³² 1851 UK Census, Parish of Islington, Ecclesiastical District of Saint Peters part of Finsbury.

³³ Correspondence with Jeanette Page Saltzman, January 2009.

³⁴ *Fate of the Fryers*” by Bessie Snow. Privately published. Page 1.

(See Appendix B) The letter referred to would seem to refute Bessie Snow's assumption that Queen Victoria named the Fryer twins, Victoria and Albert, after herself, Queen Victoria and the Prince, Albert.³⁵ This gives some clarification as to Bessie's statement on the naming of the Fryer twins. The twin Victoria died shortly after birth, while Albert grew to adulthood.

As to John being an Attorney and Solicitor, he is listed in the 1851 Law List and again in 1852 but not thereafter. Therefore he would have served his apprenticeship in the law of five years, most likely between the years of 1845 and 1850. I can find no mention of him working for a specific law firm. Some solicitors in the law list are referred to as working for a named law firm. In Appendix A, an explanation of the requirements governing the practice of a solicitor are delineated. John would have been about age 22 at the time he began his apprenticeship and would have finished it at age 27. He then would register with The Inn of Court and enter to the practice of the law.

When John Thomas joined the Church by baptism on May 20, 1851, he was a member of Theobald's Road Branch, London Conference, in the British Mission of The Church of Jesus Christ of Latter Day Saints.³⁶ He was 27 years old when he joined the Church. Three months later on August 11, 1851 John Thomas received the Melchizedek Priesthood and was ordained an Elder, in Theobald's Branch. On the back of the membership card it records that he was "Removed, Nov. 25, 1851." On another membership card, John is listed as a member of the Paddington Branch, London Conference, and was received from Theobald's Road Branch in 1851. In the Church Archives, the Paddington Branch is listed as being located at 54 Bell Street, Edgware Road, with meeting on Sunday at 11a.m., 2:30 p.m. and 6:30 p.m. Wednesday Eve. 8 o'clock.³⁷ On the reverse of his membership card is written, "Appointed President". It would appear that he was appointed as President of the Paddington Branch, which would be the reason for his moving out of Theobald's Road Branch. I can find numerous Branches of the Church in the London Conference, i.e. Theobald's Road Branch; Holborn Branch; Paddington Branch; Westminster Branch; Islington Branch; and Finsbury Branch, all areas that have some relation to Sophia and John. When he emigrated in January 1853, his membership card indicates he was "Received from Holborn, Oct. 8, 1852." On Sophia's membership card it is written on the reverse, "Received from Holborn, Dec 12, 1852" and "Removed, Jan. 6, 1853". It appears that Sophia and John left the London Conference and travelled to Liverpool preparing to emigrate from England.

In his quest to find ship's passage for himself and Richard Fryer, he travelled from London to Liverpool. Here he is reported to have found passage for Sophia, but he worked on the docks to earn money for passage himself. In Richard Fryer's Journal, it refers to John being "fearful that his brother Fred would bring a policeman on board as he knew they were searching for them."³⁸ It is unknown what charges would be brought against John Geary to interfere with his emigration. There is reported to have been some very ill feelings about John's affiliating with the Mormon Church on the part of the Geary family. Did John owe money to the family? Were there obligations which were

³⁵ Ibid.

³⁶ FHL British Film 87013, Record of Members 1841-1946

³⁷ Church Archives, Journal of History, 1857: Sep 14, p.5.

³⁸ "Fate of the Fryers" by Bessie Snow. Privately published. Page 4.

unresolved prior to leaving England? There is much we just do not know for certain. As I read the requirements for the practice of Attorneys and Solicitors in England, we may be able to make some educated assumptions. In the 1851 British Census, John Thomas Geary is listed as an “Attorney and Solicitor”, and his brother Frederick as “Solicitor Articled Clerk”. On the surface one would think that Fred was, in our terms today, a paralegal assistant to an Attorney. In delving into the requirements for a Solicitor in the “Affidavits of Due Execution of Articles of Clerkship”, (see Appendix A) “An Article of clerkship was the agreement binding a clerk to an attorney or solicitor which allowed him, after five years, to enter the profession in his own right.” If Fred had been a clerk for his brother John Thomas, then I would ask, “How long had Fred been a clerk for John?” One year? Two years? Longer? For Fred to see his brother leave his practice of the law, would mean that his own clerkship agreement was in jeopardy. Perhaps Fred was pursuing John to stop him from leaving England until John had fulfilled his own part of the “agreement” according to the ‘Articles of Clerkship’, i.e. a five year commitment. This could well be the reason that Richard Fryer in his Journal states, “When Richard told Uncle John about the letter [to Richard], he was fearful that his brother Fred would bring a policeman on board as he knew they were searching for them.”³⁹ Fred may have been acting in his best interest, since terminating his Clerkship partway through the Articled Agreement, could mean he would have to enter into an additional 5 year agreement with another Attorney or Solicitor, thus prolonging his apprenticeship. So, as Richard reports, “To hide his identity he [John] shaved his head. He obtained a job at night working on the docks helping to load and unload freight on the big ships that come in and went out.”⁴⁰ There may have been other family concerns which John was abandoning, but certainly Fred was making it difficult for John to emigrate. I can see that the Geary’s could well have disowned John because of his actions, which the family could well blame on the Mormon Church, in the alienation from the family and their standing in local society.

With their first attempt to board a ship for America being thwarted, they decided to go to Holy head and board a ship there. Holy head is in Wales, which is straight west of Liverpool. Unable to find passage there, they crossed the waters to Dublin, Ireland, which is directly west of Holy head. From here, they decided to go to Glasgow, Scotland and seek passage. In Glasgow, no ships were found to be leaving for America. They travelled a little northwest to Greenock, Scotland looking for passage there, and then returned to Glasgow where they found a letter waiting for them, from Brother Samuel Richards. He requested that they leave immediately for Liverpool. There seems to have been some urgency to obtain passage. That is understandable, since his wife, Sophia was about 4 months pregnant with their first child, and she was on her way to America. He had family who was attempting to stop his emigration, which added to his urgency to leave. By this time, I can see that he must have been financially wanting, since he was working on the docks. It appears that he was trying to get passage by working as a crew member on a ship to pay for his passage.

I can imagine that both Sophia and John were moving about somewhat *incognito*. They were alienated from John’s family, and so our inability to trace their specific ship

³⁹ Ibid.

⁴⁰ Ibid.

for immigration to America may be a result of their changing of their names, and working in exchange for passage. We may have to just imagine their turmoil for the several months they were moving about prior to leaving England. Another interesting supposition is about Richard Fryer. I notice how diligent he was in keeping his journal, both in England, and again after coming to the United States. However, he admits to suspending his writing in his journal during his voyage. Why? Was he working? Was he a 'stowaway'? I can only assume that he was unable to keep his journal entries for lack of adequate time to write. Another exercise in our unquenchable desire to know why!

Once we find them in America, we are able to trace some of their activities, but not in as much detail as I would like. They passed through New Orleans and St. Louis. They go to Keokuk where their first child is born, on June 10, 1853. They may not have spent very much time in Keokuk; perhaps long enough to recover from child birth and to obtain oxen, a wagon and supplies. By the time they arrive in Council Bluffs, Iowa, Richard Fryer comments "that Uncle John Geary decided to remain for some time because Aunt Sophia was ill."⁴¹ It would be my assumption, she was still recovering from having her first child. The wagon and cattle John had purchased in Keokuk were sold and John and Sophia, and their daughter Sophia Ann, moved into the city of Council Bluffs. They remained here for a period of about three years. During this time, Sophia became pregnant for her second time, and delivered a son, John Thomas Geary, Jr. on August 24, 1854. He died in infancy, and was buried in Council Bluffs. After living in Iowa for three years, John, Sophia and Sophia Ann made preparations to continue their trek to Great Salt Lake City.

⁴¹ "*Fate of the Fryers*" by Bessie Snow. 1973. Privately published. Page 9.

CHAPTER III

“TREK TO ZION”

In 1850, Brigham Young organized a party which was sent south through the Utah Territory, exploring locations which could be colonized with smaller parties of Saints. The party was organized under the direction of P. P. Pratt, and they arrived at Red Creek and settled the town which they called “The Little Salt Lake”, which later became known as Parowan. The official founding was in January of 1851. This was the first settlement in the Territory south of Provo.

In 1851, to be closer to the iron deposits, a settlement was established at Coal Creek, which is now called Cedar City. Brigham Young had formed a party of Saints who were called to “The Iron Mission”. To be closer to the iron deposits, which were west of Cedar City about 20 miles, they moved further south from Parowan to present day Cedar City. Though we don’t know for sure where they were living at the time, the Geary family was in Cedar City at various times, and one report says that their daughter, Eliza Jane, was born here.

John and Sophia Geary, Jane Jorden and her husband Francis and their two children and Sophia’s brother Richard Fryer, travelled from Keokuk, Iowa together in the wagon of John Geary. In the summer of 1853, John decided to remain in Council Bluffs for some time to give his wife a chance to recover from the oceanic voyage, and the birth of their first child, Sophia Ann. Jane and Francis Jorden and Richard Fryer decided to travel on from Council Bluffs, and so left in the fall of this year for ‘the valley’.

A statement on the Jorden name: During the recording of their baptisms and records in England, the name is spelled in all of the records there as “Jordan”. I don’t know what the original spelling of the name was on birth records, but on the ships passenger list, it is also spelled with an ‘a’. The letters and references I find in the Utah records the name is spelled with an ‘e’, i.e. “Jorden”.

The Journal of Richard Fryer records of the birth of John Thomas and Sophia Geary’s son, born on August 25, 1854, who was given the name of “Thomas Fryer Geary.”⁴² I have been under the impression that he was named after his father as John Thomas Geary, Jr. In a letter which Sophia wrote to her sister Jane on January 3, 1857, in a P.S., we read, “I must say we have two little responsibilities living. Sophy and another little girl born back at the mouth of Echo Canyon therefore we named her Echo then added the name Workman after our Captain. I think you are aware our little boy, Thomas Fryer, died last January.”⁴³ It is my conclusion that he was given the full name of Thomas Fryer Geary. With the death of their only son, the Geary name in our family history is no longer extant.

In Bessie Snow’s book, a letter is printed which carries the date “Salt Lake City, April 22, 1856”, written by Sophia Geary to her Sister, Jane. This does not correlate with the account of the Willie Handcart Company, which has not yet left Iowa City. Were Sophia and her daughter Sophia Ann already in Salt Lake City in 1855? I think not, since

⁴² “*Fate of the Fryers*” by Bessie Snow. 1973. Privately Published. Page 17.

⁴³ Ibid. Page 26.

they are listed as being a part of the Siler Wagon Company, which was attached to the Willie Handcart Company when they left Florence, Nebraska in the fall of 1856.⁴⁴

There are many records and stories, journals and references to the experiences of the 3rd and 4th Handcart Companies, i.e. the Willie and Martin Handcart companies. I see no reason to rehearse these here except as they specifically relate to the Geary's experiences. In "The Travels of the Willie Handcart Company,"⁴⁵ we read of some interesting experiences which the Geary's had during the ordeal.

The Willie Company left Florence, Nebraska, but after a few day we read, "Staid in camp all day. Bros. Jost and Geary returned to Florence with Bro. Cantwell's oxen." It should be noted that a group of independent wagons under Captain Andrew L. Siler, were attached to the Willie Handcart Company. John Thomas Geary was driving one of these wagons. When Bro. Cantwell's oxen became difficult to work with, they took them back to Florence in exchange for more manageable animals. On August 22, 1856, the Company Journal records, "During the afternoon Sister Sophia Geary had her left foot run over by Bro. Wilford's wagon. She was administered to in the evening by Bros. Siler, Cantwell and Geary, Capt. Siler officiating. He sealed the blessing of health and strength upon her and promised that inasmuch as she would exercise faith she should walk tomorrow."⁴⁶ The next day's entry reads, "Sis. Geary walked a considerable distance pursuant to Bro. Siler's promise."⁴⁷ In the absence of another reference to Sophia, we can assume that she healed and was able to continue her journey without problems related to the wagon incident. When Sophia began the trek, she was six months pregnant. The Company arrived at Fort Laramie on September 29, 1856. By this time they are suffering the lack of provisions. The independent wagons, which would include the Geary's, stayed at Fort Laramie and the handcarts moved onward. The independent wagons joined the Hodgett's Company here at Fr. Laramie, and came on into the valley with them.

I have a great deal of empathy for Sophia, when I realize that she was six months pregnant when they began the journey. Then she had to deal with the events of their trek, and finally at the mouth of Echo Canyon, Sophia delivers their second daughter, Echo Workman Geary, on November 26, 1856, just 19 days before the end of their journey, which ended on December 15, 1856, when they arrived in Salt Lake City.

In Richard's Journal, he records, "November 6, 1856. Received another note from Geary says they were short on provisions."⁴⁸ In the next entry, Richard writes, "I met a church company who arrived in Salt Lake. They said Geary was in the next company."

After arriving in Great Salt Lake City, Sophia writes to her sister Jane and makes the following statement. "After a long pull and a strong pull and a pull all together, we have managed to fight our way through rivers, roads, creeks, over hills, and dales and snow, and every thing else which is good and bad. Anyhow I am thankful we are here and enjoy good health."⁴⁹ (The entire letter is reproduced as Appendix D).

⁴⁴ "Sweetwater Rescue: The Willie and Martin Handcart Story" by Heidi Swinton and Lee Groberg. Published by Covenant Communications, Inc. American Fork, Utah. 2006.

⁴⁵ <http://handcart.byu.edu/Default.aspx> . August 15, 1856.

⁴⁶ Ibid. August 22, 1856.

⁴⁷ Ibid. August 23, 1856.

⁴⁸ "Fate of the Fryers" by Bessie Snow. 1973. Privately Published. Page 19.

⁴⁹ "Fate of the Fryers" by Bessie Snow. 1973. Privately Published. Page 22.

CHAPTER IV **“LIFE IN THE TOPS OF THE MOUNTAINS”**

John, his wife and two daughters arrived in Salt Lake in December of 1856, just as the difficulties with the Federal Government were speeding to a climax. President James Buchanan sent the Army under the command of General Albert S. Johnson to move into Utah and take control of the territorial government. A new Governor, Alfred Cumming, had been appointed and was travelling with Johnson's Army, and was to be installed as the new Governor of the Utah Territory. Colonel Thomas L. Kane, perhaps at the invitation of Brigham Young, travelled to Utah at his own expense from New York through the Panama Canal to California and by horseback to Utah, to see of what assistance he could be to the Mormons. He had a high regard for the Mormons, and was good friends with Brigham Young. Historians of the Utah War (1857-58) find a trigger for conflict in William Wornor Drummond, a federally appointed judge who served on the Utah Supreme Court from 1854 until his voluntary resignation three years later. Drummond's resignation letter of 30 March 1857, addressed to U.S. attorney general Jeremiah S. Black, alleged that "the chief executives of the nation, both living and dead, [are] slandered and abused from the masses, as well as from all the leading members of the Church, in the most vulgar, loathsome, and wicked manner that evil passions of men can possibly conceive" (U.S. House, 213). Drummond called for a non-Latter-day-Saint governor and recommended that this appointee be "supported with a sufficient military aid." Two months later, President James Buchanan ordered 2,500 troops stationed at Fort Leavenworth, Kansas, led by Colonel Albert Sidney Johnston, to accompany Governor Brigham Young's replacement, Alfred Cumming, to Utah.⁵⁰ When Col. Kane found what the false charges were that W. W. Drummond had accused the Mormons of, he reported them to the new Governor. This action sufficiently defused the situation so that the Army troops were permitted to pass through Great Salt Lake City and camp south west of the city. This they did and established Camp Floyd. They remained in Utah for 3 years, leaving because of the break out of the Civil War.

During the preparations for the conflict with Johnson's Army, John Thomas Geary was called out to go by moonlight for Echo Canyon. The precise purpose of the expedition was not fully known, but they were moving towards the Army's location. The men had been given orders to keep their arms in clean firing condition and have extra powder and shot in case it was needed. At this same time, families of women, children and the elderly were being prepared to move south from Salt Lake as quickly as possible. John does not seem to know how his family was being taken care of while he was on this trip. His letter to Brother Harrison is given in its' entirety in Appendix E.

The Geary's lived in Salt Lake for the next two years, into 1858. John had expressed a desire to be a farmer, and had asked Richard Harrison, Jane Fryer Jorden Harrison's husband, to find a piece of ground for them. At the time Jane was living in Cedar City. So the Geary's set out for the southern territory, and we read in Bessie's account, that

⁵⁰Encyclopedia of Latter-Day Saint History. Furniss, Norman F. "The Mormon Conflict, 1850-1859. New Haven: Yale University Press, 1960.

John and Sophia's next child, a girl, was born on April 6, 1859. Her name was Eliza Jane, named after her maternal grandmother, Eliza Miller Fryer and her aunt, Jane Jorden Harrison. According to Eva Page Higbee, Eliza was born in Cedar City. Jane's grand daughter, Leah Ellison, says she was born in Toquerville on that date.⁵¹ If she was born in Toquerville, then it would appear that two of the Geary children were born in Toquerville. It seems to point to the fact that they were residents of Toquerville. They may have stayed briefly in Cedar City, but they were not there for very long.

We are not aware of the circumstances for the family in early 1860, but John may have returned to Salt Lake City to seek more permanent employment, and a better situation for his family. Though John earlier had expressed an interest in becoming a farmer, he had little experience to qualify him for working the ground. He did learn survival skills, having lived first hand the challenges of the handcart companies and those in wagons who came with them. John's skill in the law, business, and book keeping, were more suited to his liking. Being a farmer in England where the land had been cleared, worked and cared for over a number of centuries, the land they found in Toquerville and surrounding areas was virtually pristine. The only people who had been on this land were the Indians, and they were as primitive in their methods as to have not made much of an impact on the land as far as farming methods go. The early Saints had to plan and build the canals to get water to their arid land, they had to build homes, fences and corals; they grubbed the brush and built the mills to cut timbers and crack their grain. Everything was from the beginning, no one's previous work to build upon. This would be difficult for a person raised in the city like John Geary was.

So in September of 1860, John is living back in Great Salt Lake City. A letter John had written to Sophia is in possession of Vernetta Page Marshall, of Charlottesville, Virginia. She sent a copy of this unique letter to me, Kaye Page Nichols, and it is transcribed and included as Appendix F. When John had composed four pages of the letter, he continued the letter by turning it sideways, and then wrote another four pages across the text of the first four pages. The copy to the right is both page 1 and page 5. It was written in his own hand on September 13, 1860. At first it was quite confusing to read. It appears that the first four pages were written in black ink, and then when it was turned sideways, he wrote in a brown colored ink. Most of the difficulty in reading it came from the fact that you are reading English script, which has a different appearance from our method of writing. It is truly a treasure knowing of their way of composing a letter, probably to conserve paper. From the content of the letter, we learn that Sophia was still living in Toquerville at the time, but John was desirous of her coming to Salt Lake, perhaps as a permanent relocation. Whether she went, we do not know.

⁵¹ Ibid. Page 24.

One of the principles which the Church espoused for many years is that the Saints were to become as independent as possible from the rest of world. Members were sent out to colonize new communities, grow various crops and goods that were unavailable unless shipped long distances. They developed the mining of ore to make iron and mills to process it. Mulberry trees were planted and silk worms brought in so that silk could be woven into clothing. One of the enterprises which Brigham Young sought to introduce to the Territory was cotton. Cotton was very expensive, since clothing for the Civil War soldier's uniforms had made it a scarce market. So in 1862, at the October General Conference, along with others, John T. Geary was appointed as a missionary in the Cotton Mission. The Conference entry reads, "Sunday Oct. 19th". The day was pleasant in G. S. L. City. Two meetings were held in the Bowery. Elder Daniel Spencer and President Heber C. Kimball preached in the forenoon and in the afternoon Thomas Bullock read the names of 200 Missionaries called to the Cotton Country, after which Elders Wilford Woodruff and Enoch Reese spoke. The following are the names of the persons called to go to the "Cotton Mission:" Listed were the names, their current residences and their trade. On page 6 of this entry, is listed John T. Geary, living in the 14th Ward G. S. L. City, and his Trade is listed as Clerk. When John actually left is not mentioned. We don't know if he travelled with his family, or if they came at a later time. As I read some of the history of the Cotton Mission, some people were called but did not go. Others who were called took their families while some did not. Some went, and returned quickly, while some stayed to fulfill their commitment. Having lived in Toquerville previously, returning for the cotton mission put the Geary's back in the neighborhood with family.

The Geary's accepted the cotton mission assignment and stayed. They were living in Toquerville, Utah, early in the year of 1864, since their last child, Annie, was born on February 29, 1864, in Toquerville. I assume that John worked in farming, at least to some degree, as he had a wife and a family of 5 girls to provide for.

On January 20, 1865, in the Deseret News, the following was published: "OFFICERS ELECTED BY THE JOINT VOTE OF THE LEGISLATIVE ASSEMBLY. For the information of the readers of the NEWS, we take pleasure in printing in this number, a list of the names and residences of the gentlemen elected to office by the joint vote of the Legislative Assembly.

Washington County – James D. McCullough, Probate Judge; James G. Bleak, Joseph E. Johnson, John T. Geary, Joseph L. Heywood, Notaries Public"⁵²

Thus we see that John, along with 3 others mentioned, was elected to serve Washington County as a Notary Public. At this time he was living in Toquerville. Before Toquerville was a part of Washington County, it was the County Seat for Kane County. The area south of Toquerville had not been settled where we now find St. George, Washington and Santa Clara. Toquerville was the most southerly developed town at the time before the cotton mission period.

John and Sophia were having marital issues by this time. After all that they had endured from their experiences in joining the Church in England, with the rejection by their families, their difficulties in crossing the ocean, the setting off with handcarts and wagons to trek across the plains and then braving the wintery Rocky Mountains, I would have thought that they would be able to endure any challenge. What happened to bring

⁵² Journal of History, Church Archives. 1865: 20 January, Deseret News. (News 17: 139).

about this discord? I believe it pertinent to refer to some of Bessie's writings at this point. Bessie relates that her "story is composed of stories that have been told by family members over the years."⁵³ She goes on in her narrative, "Aunt Sophia Geary was noted for her beauty. Some people said she was the best looking woman they ever saw. The following story is told of the day she and Uncle John Geary arrived in Toquerville. It was quite the custom, of that day, for the church authorities to come out and greet new settlers when they arrived in town. Uncle John and Aunt Sophia's company arrived just as church was letting out on a Sunday afternoon."

Joshua Thomas Willis was Bishop of the Toquerville Ward. It is reported that when he looked up and saw Aunt Sophia sitting on the wagon seat beside Uncle John he said, "My God, that is the most beautiful woman I ever saw in my life. I'm going to have her if I have to go to hell to get her."

"He evidently set out to do just that. Exactly what he did I don't know but the family blame him for breaking up the marriage."⁵⁴

In a letter from Sophia to Jane, Sophia closes her letter by saying, "What a horrible thing it is to be a POOR WIDOW."⁵⁵ (See Appendix G)

Bessie relates, "Eva Page Higbee, Aunt Sophia's granddaughter, told me another thing that may have caused trouble between Aunt Sophia and Uncle John was that when they were married, in London, the minister who married them told Uncle John that if their first child was a boy he would know it was his. But if their first child was a girl he would know it wasn't his child. The first child was a girl and Eva says he was always "twitting" her about it. I don't know if he criticized her or in modern language "kidded" her about it. At any rate people, in that day, were more superstitious and likely to believe a thing like that than they are today."

"At any rate they separated and Uncle John went to Salt Lake. Aunt Sophia married Bp. Willis, I don't know the exact date. Uncle John died January 5, 1867 and was buried in Salt Lake. His grandchildren have given me two accounts of his death. The children of his daughter Eliza Geary Keele say that he and some of his friends went rabbit hunting and he was shot. They found him dead with his gun lying beside him. At the time, they didn't know if it was an accident or if he had committed suicide. Another granddaughter Eva Page Higbee says they found him in the back yard with a bullet in his neck. Later they decided it was an accident."

Whether Bishop Willis went to hell for Aunt Sophia, I don't know, but according to her Geary children SHE went THROUGH HELL after she married him. They say he did little to help her support her children. To support her family she sewed, wove cloth and made gloves. The children were old enough, got work where they could to help out."⁵⁶

When John Thomas and Sophia separated in 1866, John left Toquerville and moved to Salt Lake City. He probably relocated to the same area in Salt Lake where he had previously lived, which was the Salt Lake 14th Ward, and to an area where he had friends and acquaintances.

I am most certain that John left nearly all of his possessions with Sophia and was nearly destitute when he moved to Salt Lake. Several items which he did not take with

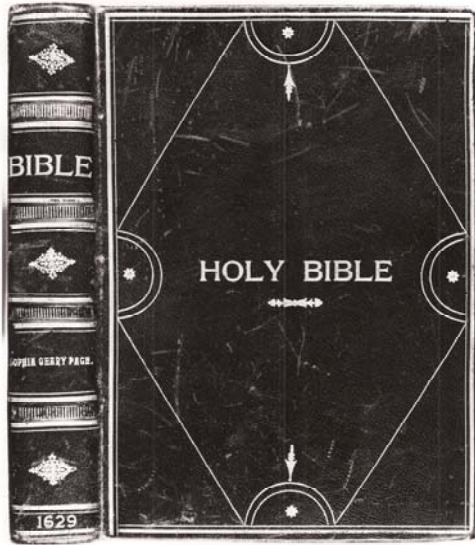
⁵³ "Fate of the Fryers" by Bessie Snow. 1973. Privately Published. Page 32.

⁵⁴ Ibid. Page 32.

⁵⁵ Ibid. Page 33.

⁵⁶ Ibid. Page 33-34.

him were Geary family items which remained with Sophia. One was the Bible which John brought with him from England. The Bible was printed in 1629. It is reported to have had about 300 years of Geary family genealogy on loose paper inside the cover. There is an interesting story about the Geary family Bible. Sophia gave the Bible to her daughter, Sophia Ann Geary Page. They were living in Little Pinto on Page's Ranch at the time. Echo Geary Hanley went to the Ranch to visit with her sister Sophia for several weeks. Near the end of her visit, Echo asked to see the old Bible of her father's. Sophia



got the book and handed it to Echo. She took the Bible, walked to the fireplace which had a rip-roaring fire in it, and threw the Bible into the fireplace. Golda Page Smith, Sophia Ann's daughter reports that Sophia reached into the fire and pulled the Bible out of the fire, severely burning her hands, and putting the fire out that was on the Bible. Golda said that her mother and Echo "rolled over and over and over again on that floor!" When Echo could see that mother was going to "hang to it", Echo grabbed the genealogy out of it and slammed those into the fire.⁵⁷ The Bible was taken to a book binder by Robert Geary Page, a brother to Golda, and son of Sophia Ann Geary Page. The binder had to trim the seared edges of the bible pages, and

place a new cover on it. The name of Sophia Geary Page was printed on the new cover. This Bible has been handed down to the eldest child for succeeding generations, and in 2009, it is in the possession of Kenneth "Sonny" Bailey, the eldest son of Reta Page Bailey Bartell, the eldest daughter of Robert Geary Page. The Bible must have been a prized possession of John Thomas Geary; however it was not in his possession when he died. Sophia had it.

The other item which remained with Sophia is the Geary family seal. This is a small stone set in a gold, bell shaped setting. Engraved around the edges of the stone are the Latin words "Paix Et Harmonie", translated as "Peace and Harmony". In the center of the stone is engraved a small hand held harp with an olive branch coursing through the strings, signifying peace. The seal was used by pressing it into warm wax on the flap of an envelope to 'seal' the contents of the envelope during transit to the recipient of the letter. Again I would consider this a family treasure. This also is with the Bible in possession of Kenneth Bailey.



I am lead to believe that when John left Sophia, he intended for her to have these items as her treasure, a mark of his respect and love for his dear "Sophy". She never saw John alive again.

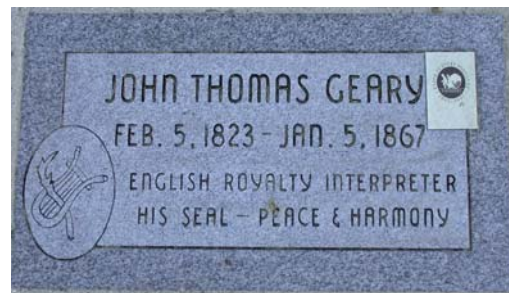
⁵⁷ Tape transcription of Golda Geary Page Smith as told to Reta Page Bailey Bartell on 27 September 1974.

The finality of John and Sophia's mortal union was sealed when, during a target practice session with his pistol, the session was interrupted by the gun accidentally discharging and the ball passing through his body. We read in the Deseret News of Wednesday, January 2, 1867, the entry given, "SHOT. John T. Geary shot himself, on Monday morning, in the 14th Ward. He went out to fire at a mark, and while a boy was putting up a board for him to shoot at, his pistol was discharged by some means, the ball passing through his body. He was living at last report but not expected to survive."⁵⁸ We read an optimistic entry in the Deseret News of Wednesday, January 9, 1867, with the following quote, "Recovering. – Mr. Geary, who shot himself on Monday, 31st ult., is recovering, we understand from Mr. J. Cummings, at whose residence he now is."⁵⁹ This entry was probably written about the time that he passed away. His date of death is recorded at the Sexton's office as January 5th, 1867.

I believe my grandfather, Robert Geary Page, had questions in his mind as to whether the death of his grandfather, John Thomas Geary, was on purpose or accidental. In going through some of Robert G. Page's papers which I inherited from my Grandmother Dora H. Page, there are some interesting entries. In a copy of a letter dated June 25, 1936, which Robert G. Page wrote to his sister Eva Higbee, he relates that he was doing some genealogy with his cousin, Francis Marion Keele. In the process, he reports, "On April 22nd, Marion and I went to the City Cemetery to see if we could find Grandfather Geary's grave, or get any information as to his death, as you know the impression mother always gave us rather cast a cloud over that part of our history. The Sexton ... found the record of Grandfather, which is as follows: "JOHN THOMAS GEARY - - Plat D. Block 7. Lot 4, died January 5th, 1867. Shot accidentally. Born, England." This is all, and just as given in the Record of Deaths and Burials. It does not state the date of his birth, but you will surely be as glad as we are, to know that he was ACCIDENTLY shot."⁶⁰ In his letter, Robert goes on to state, "It should be a great satisfaction to all of us to know how Grandfather met his death. I never did feel but what it was in some natural way. Also, in early days they were especially very particular to who was buried in the City Cemetery. Otherwise, it would have been in Potter's Field."⁶¹

When I, Kaye Nichols, went to the Sexton's Office in the Salt Lake City Cemetery, the woman helping me, identified where John Thomas Geary was buried, giving me the Plot, Block and Lot. She also showed me on a map where it was located and indicated that it was in the "pauper's section" of the Cemetery. It is specifically identified as Plot D, Block 7, and Lot 4. The report in the paper of January 9, 1867, says he was cared for at the residence of a 'Mr. J. Cummings.'

J. W. Cummings was living in the 14th Ward at the time, and I assume that this was where John was taken after being shot. Whether he was 'living' here when he was shot, I



⁵⁸ Deseret News. Jan. 2, 1867. BYU Library, D45, Reel 4.

⁵⁹ Ibid.

⁶⁰ Correspondence from Robert G. Page to Eva Page Higbee. Copy in possession of Kaye P. Nichols. 2009.

⁶¹ Ibid.

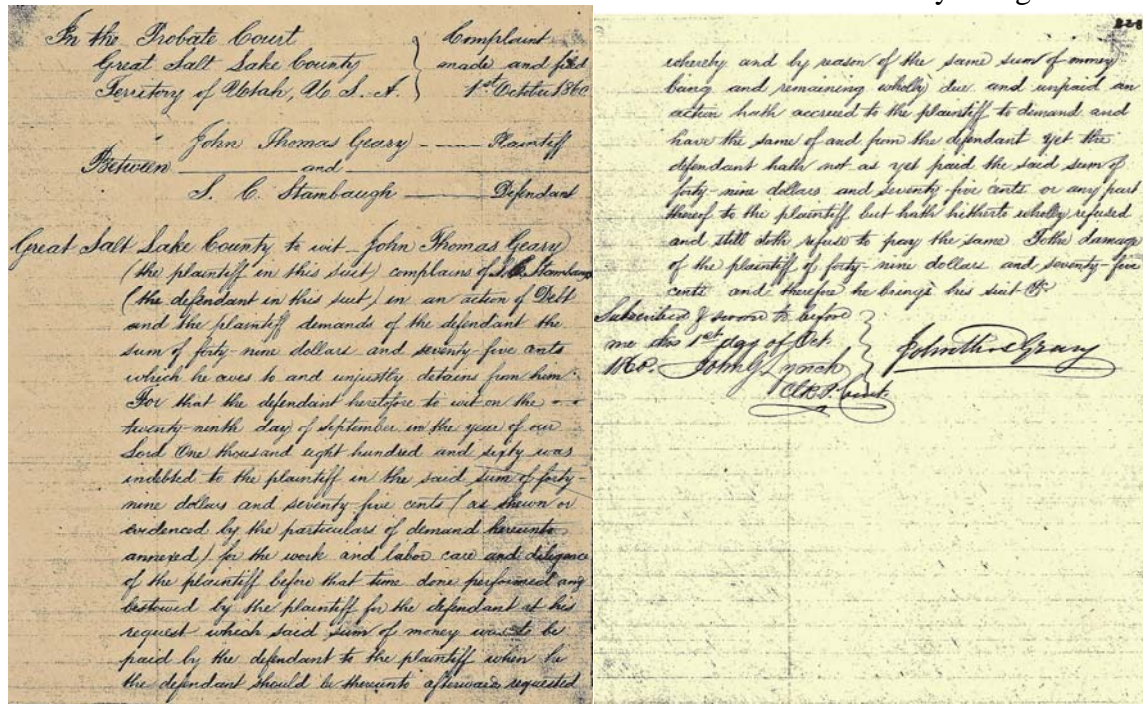
am not certain. This would be James Willard Cummings, who was a convert to the Church in 1841, and served missions in eastern Illinois, Mississippi and Alabama, and England. In 1858 he was sent by Gov. Brigham Young in command of a company of scouts to meet the army [Johnson's Army] sent here by President Buchanan, to watch their movements and communicate with him.⁶² [i.e. Brigham Young]. We know from Richard Fryer's Journal entry, that John Thomas Geary was called out during the night to go to Echo Canyon during the difficulties with Johnson's Army. Since they both lived in the 14th Ward in Salt Lake, it could well be that John served with the J. W. Cummings' scouting party during that period of time. In reading about James Cummings, I am impressed that he was an impressive, articulate teacher of the Gospel. I have read several of his public addresses, and I am impressed by his leadership and spirituality as being a good man.

⁶² "The Life of James W. Cummings". Journal of History, Church Archives. Deseret News No. 152, 21 May 1883.

CHAPTER V

“John’s 1860 Lawsuit”

In writing to his wife in 1860, John makes mention that “I have not yet got my money from Stambaugh. I shall sue him as soon as I can find a little spare time.” The name ‘Stambaugh’ is difficult to make out in the letter, but when I queried the Utah State Archives⁶³ online I found a case with the Plaintiff John Thomas Geary filing a lawsuit



against the Defendant, Stambaugh on Oct. 1, 1860, in the Probate Court of Salt Lake County. The associated paper with this filing states, “To 37 days’ time (from 20 July till 2 August both inclusive) devoted by me to your service @ \$1 75/100 per day 64.75. Credit August By Cash 5.00 and By Cash 10.00 = 15.00.” Balance owed, “\$49.75”.

In the filing, John is asking that S. C. Stambaugh pay him \$49.75 which he owes him for “the work and labor” that Stambaugh “at his request” asked of John Thomas Geary. John say that Stambaugh “hath hitherto wholly refused and still doth refuse to pay the same ...” It is interesting that the personal signature of John Thomas Geary is affixed to the document.

John had a summons served on S. C. Stambaugh to appear on Saturday, the 20th of October 1860, to show cause why a judgment should not be had against him.

In his reply, Mr. Stambaugh showed at the Court and sought an “abatement” of the case for the following reasons:

⁶³ <http://archives.state.ut.us/cgi-bin/indexresults.cgi?RUNWHAT=IDXFILES&KEYPATH>

Series: 373; Reel Number: 9; Box Number: 07; Folder Number: 089. Also on FHL US/CAN Film No.2258957, Box 7 folder 66 no. 387.

“1st – Because that the suit is not properly and legally brought according to laws.”

“2nd – That the demand claimed by the Plff in the above case, is against the defendant as an individual and not in his official capacity.”

“3rd - That the services rendered by the said plaintiff if any there were, were not for said debt, as an individual, but for the Government of the United States, hence no action can be sustained against said debt, as an individual”

“4th – That this lawsuit has no jurisdiction, where the United States ought and should be made a party”.

In layman’s terms, Stambaugh wants the case dropped because of a technical legality, i.e. because John Thomas Geary did not name the U. S. Government as a party to the case.

Four days later, on October 24th, 1860, S. C. Stambaugh as Surveyor General for the Utah Territory, submitted an affidavit denying that “he” is indebted to John T. Geary for any services he claims he performed. Mr. Stambaugh then requests that the action be abated and dismissed by the Court “for want of regularity, inasmuch as said action is not properly commissioned according to law.” He claims that the “labor, care and diligence was performed for and in behalf of the Government of the United States, at the special instance and request of “ S. C. Stambaugh, “as the agent of said government to wit: duly commissioned and known as Surveyor General of the Territory of Utah”. He then asked the Court to dismiss the action as being improperly brought. Apparently Mr. Stambaugh does not deny that John Thomas Geary performed the work, he just wants the case dismissed because he was the one named in the suit.

In the final filing of which we have record, a brief filed on November 1st, 1860, by John Thomas Geary called a “Replications” was submitted to the court. In it, he reiterates “that the work and labor care and diligence ...in his complaint or declaration mentioned were done performed and bestowed by” John Thomas Geary “for the defendant [S. C. Stambaugh] at his request in manner and form as in the same complaint or declaration alleged and not for and in behalf of the Government of the United States at the special instance and request of said” S. C. Stambaugh “as the Agent of said Government in manner and form as suggested or alleged by or in the same plea or pleas and this the plaintiff prays may be inquired of by the Country etc.”⁶⁴ As I read this, John is quite adamant that he was working for S. C. Stambaugh as an individual, and was not employed by the United States Government. This seems to be the last of the documents filed with the Probate Court and I found no further action being taken. It is my assumption that John probably did not receive his money from Mr. Stambaugh.

⁶⁴ Ibid.

CHAPTER VI ***“The Cathedral of St. Saviour”***

The Church in which Sophia Fryer and John Thomas Geary were married has a very ancient legacy. The main structure of the present church was built in a gothic style between AD 1220 and 1420, making it the first Gothic church in London. In the 1390's, the church was devastated by fire, and in about 1420, the Bishop of Winchester, Henry Beaufort, assisted with the rebuilding of the south transept and the completion of the tower.

Today, in 2009, it is the mother church of the Anglican Diocese of Southwark. It is named the Southwark Cathedral or The Cathedral and Collegiate Church of St. Saviour and St. Mary Overie. It has been a place of Christian worship for over 1,000 years, but has been a cathedral only since 1905. The photo to the right is from Jeanette Page Saltzman, a descendant of John and Sophia Geary, taken in 2009. The earliest documented reference to the site was in the Domesday Book survey of AD. 1086, wherein the ‘minster’ of Southwark seems to be under the control of Bishop Odo of Bayeaux, William the Conqueror’s half-brother. It is unlikely that this minster pre-dates the conversion of Wessex in the mid-seventh century, or the foundation of the “burh” about AD 886.⁶⁵ Southwark has been called the Borough since the 1550's, to contrast it with the neighboring city of London on the opposite side of the Thames River.

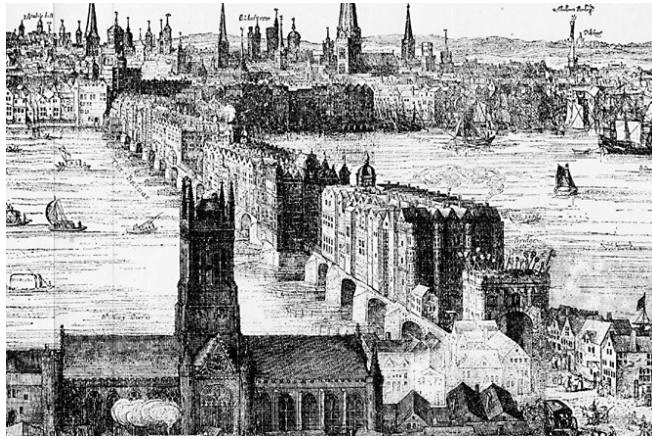


The two parishes of St. Mary and St. Margaret were united into one parish, with fine old priory church of St. Mary Overie, which now is better known as St. Saviour’s parish church.

In 1555, heresy trials occurred in the Galilee chapel under Mary I of England. Shakespeare buried his brother, Edmund, here in 1607. The Cathedral contains a 19th century large stained glass window dedicated to William, depicting scenes from all of the plays he wrote, at the base of the which is a statue of a reclining William Shakespeare holding a quill. It was from the tower of Southwark Priory that Czech Wenceslas Hollar drew the “Long View of London” in 1638, a panorama which has become a definitive impression of 17th century London. On May 26, 1676, ten years after the Great fire of London, a great fire broke out in Southwark which continued for 17 hours before houses were blown up to create fire breaks. King Charles II and his brother the Duke of York were involved in the effort. In 2012, in Southwark, the tallest building in the United Kingdom will be completed, and will be called the Shard London Bridge, or “The Shard.”

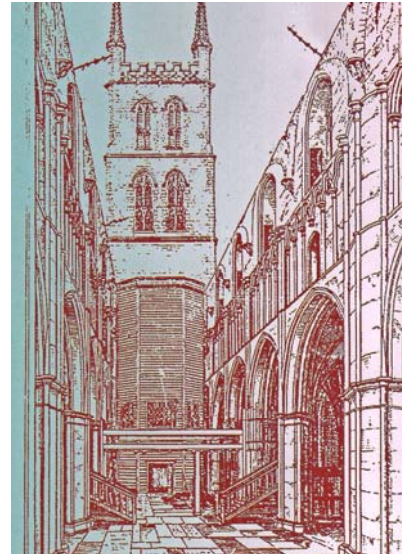
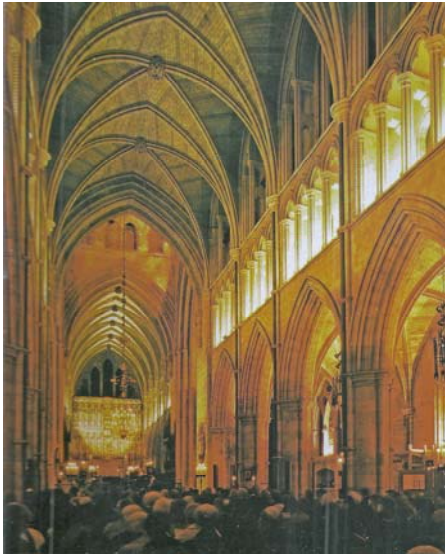
⁶⁵ http://en.wikipedia.org/wiki/Southwark_Cathedral.

Historically, Southwark was a marshy area south of the River Thames. It is reported to have been a series of islands at times when the tidal waters would inundate the area. Caesar visited this area in 54-55 BCE (before the current era). In the drawing of AD 1616, to the right, you can see the Church of St. Saviour in the foreground, and then the London Bridge traversing the Thames. At the gate to the bridge, on the roof, one can see the skulls of criminals whose heads were mounted on the poles and placed for public view.⁶⁶ Recent excavation has revealed prehistoric activity including evidence of early ploughing, burial mounds and ritual activity. The Romans are reputed to have banked the River to keep it from flooding continuously, and when the banks were secured, it became the best place to bridge the Thames and the area became an important part of Londinium owing its importance to its position as the endpoint of the Roman London Bridge. The bridge became an important fortification of London against invading warriors. Londinium was abandoned at the end of the Roman occupation in the early fifth century and both the city (Southwark) and its bridge collapsed in decay. The famous rhyme, “London Bridge is falling down, falling down,” can be imagined just by visualizing the above painting.



After many decades of petitioning, in 1550 Southwark became incorporated into the City of London as ‘The Ward of Bridge Without’.

In the early 19th Century, in the vicinity of London where John and Sophia Geary were residing and working, the future church of St. Saviour was in grave danger. The church was supported financially by the residents of the borough of Southwark by paying a fee. When the church fell into such a condition of disrepair, the borough voted to have it demolished. Only through the efforts of the architect George Gwilt, was the vote reversed and the retro-choir, choir aisles and choir restored under his direction. The nave was beyond repair and in 1831 the



⁶⁶ [http://en.wikipedia.org/wiki/File:London_Bridge_\(1616\)_by_Claes_Van_Visscher.jpg](http://en.wikipedia.org/wiki/File:London_Bridge_(1616)_by_Claes_Van_Visscher.jpg)

roof was removed leaving the walls open to the elements. For a decade, the tower was blocked off and the nave left to the ravages of the weather. In 1841 a new, nondescript nave was completed by Henry Rose. At this, the architect, A. W. Pugin remarked, “as vile a preaching place as ever disgraced the 19th century”.⁶⁷ If the two pictures above are carefully studied, one can see the condition of the Nave prior to 1841, and what the subsequent construction resulted in.

It was eleven years later, on August 28th, 1852, that Sophia Fryer and John Thomas Geary were married by license in St. Saviour’s Collegiate Church in Southwark. How much of the history of the Church they knew about and understood is questionable. I am certain that they were aware of the new Nave, and probably the architecture and uniqueness of the church appealed to them, as they chose this as the venue in which to unite in marriage.

⁶⁷“ Southwark Cathedral: The Authorized Guide” by Robert James (Publications) Ltd. Bromley, Kent, England.

EPILOGUE

The Church of Jesus Christ of Latter Day Saints was just 21 years old when Sophia Fryer and then John Thomas Geary became converted to the principles of the restored gospel in this the Dispensation of the Fullness of Times, and they felt the need to be baptized into the Church. This was a time in England when religious fervor had energized the populace, and the Lord inspired their spirits so that they were receptive to the beck and call and the inspiration of the Holy Ghost.

As a descendant of these stalwart offspring of Ephraim, I am eternally grateful for the example they set for us. Though mortal with the weakness of flesh, they yielded to the promptings when it mattered most. Little did they then realize the posterity which would revere them as true pioneers in braving the elements of the 19th Century, but more importantly acting when “moved upon by the Holy Ghost.”⁶⁸ We are products of our ancestry from which we cannot escape. In today’s environment in the Church, we embody a concentration of the literal blood of Israel. We are being gathered out from the nations. What our Creator had presented to our ancestors they met head on with success. I wonder at times what are the challenges we are faced with? The more I become involved in seeking my ancestors, the more I am convinced that the technology of today is made available to us to help us become better acquainted with them. We will meet them, and they will want to know what we have done for them. We know what they have done for us, at least partially, and our appreciation for them should be total.

Those who know more than I have presented would be encouraged to bring forward their research and findings, that together we may enlarge our perspective of those who have given us so much.

Kaye Page Nichols

kayep722@aol.com

⁶⁸ D&C 121:43.

APPENDIX A

I. Lawyers: Records of Attorneys and Solicitors.

Domestic Records Information 36

1. Introduction: Attorneys and solicitors were the representatives of private parties involved in litigation. They were often officers of the courts who carried on the formal side of the litigation on behalf of their clients but, unlike barristers, did not plead for them in court. Records relating to attorneys can be found among those of the court in which they were admitted to practice.
2. Records of Attorneys and Solicitors of the Central Courts. The Attorneys and Solicitors Act of 1728 (2 Geo. 2, c.23) provided that attorneys and solicitors should serve five years as clerks under articles, that they should take the oath prescribed and that their names should be entered on a roll. These rolls or books of attorneys are usually arranged alphabetically and in chronological order of admission.

II. Affidavits of Due Execution of Articles of Clerkship

1. From 1749 a further Act (22 Geo. 2, c.46) required that an affidavit attesting due execution of articles should be filed with the court within three months of admission. The registers of these affidavits will show to whom the attorney or solicitor was articulated. These registers are mostly indexed. The affidavits themselves, or the articles, if they survive will also show the name of the parent or guardian, if any, who arranged the Articles.
2. Certificate Books. From 1785 an annual certificate of admission was required before an attorney or solicitor could practice. Books of such certificates occur among court records. From 1790 the printed Law Lists were based on these certificate books.
3. The records described above refer to the officers of the central courts. After 1830 attorneys practicing in the Courts of Sessions and the Great Sessions in Chester and Wales were allowed to enroll in the Westminster courts. From 1843 the Solicitors Act (6 & 7 Vic., c.73 s.45) allowed attorneys and solicitors working in the Courts of the Duchy or Palatinate of Lancaster and the Palatinate of Durham a similar opportunity of enrolling at Westminster. From 1838 attorneys were unable to practice in a court other than the one in which they were enrolled unless they first signed a roll of the court concerned.

III. RECORDS KEPT BY THE Law Society

The Law Society has records of the Registrar of Attorneys and Solicitors, set up in 1843. These include lists of admissions from 1845 with additional lists of admissions from about 1790 for most courts and some Registers of Articles of Clerkship from about 1860. These are kept at the Law Society, Insley Court, Redditch, Hereford and Worcester.

IV. STARTING A SEARCH

It is best to start with the printed Law Lists. However, the main deficiencies in the Law Lists are that those between 1775 and 1789 are known to contain names of persons never actually admitted to a court; and until 1861 they do not give the date of admission. Moreover the List for each year from 1790 only gives the names of those attorneys and solicitors who had taken out their annual certificates to practice and omits those not practicing that year. Lists of attorneys and solicitors admitted in 1729 and 1730 were printed for Parliament.

More detailed records of an attorney or solicitor are included with those of the court to which he was admitted. For those admitted before 1750, you should start with the admissions to the court of Common Pleas since admission to that court exceeded those to any other during the first half of the eighteenth century. After 1750, on the other hand, it is best to look first at admissions to the court of the King's Bench.

V. ATTORNEYS ADMITTED TO THE COURT OF COMMON PLEAS

1. Registers of Articles of Clerkship: **An article of clerkship was the agreement binding a clerk to an attorney or solicitor which allowed him, after five years, to enter the profession in his own right.** The registers are arranged in chronological order of filing with the court and no complete alphabetical index exists. In addition to the names of the clerks, the masters, and the persons proving the execution of the articles there are marginal notes which indicate the courts to which admission was finally made.
 2. Where the court of admission is that of Common Pleas the articles will be found in the series **CP5**. **Please note: There is a personal name index with the CP5 list.**
 3. Admission Papers, 1729-1838. These may include articles of clerkship, affidavits of due execution of articles, affidavits of payment of stamp duty and fiats for admission. In case of persons admitted in other courts who were seeking further admission to the Common Pleas, only affidavits of due payment of stamp duty or evidence of admission in other courts may be found. These records contain papers of attorneys who did not complete their service under articles. Furthermore, not everyone admitted to the Common Pleas is recorded. The admission books described below are a more satisfactory record.
 4. Admission Books 1724-1853; these are arranged alphabetically in two series running from 1729 to 1853. The first series contains the addresses and exact dates of admission of attorneys enrolled. The second series contains the same lists of admissions but gives only the county and year.
- [Bold and underlined, added]

APPENDIX B



THE ROYAL ARCHIVES

4 December 2008

Dear Dr. Nichols,

Thank you for your letter of 18 October and I must apologise for the delay in replying to you; we have been very busy lately and therefore unable to answer your enquiry as quickly as we would have liked. I hope this delay has not caused you too much inconvenience.

I have searched our various indexes for the names **John Thomas Geary, Moses and Sophia Fryer**, but regret to say that I found no reference to any of them. In particular, I searched the index for Queen Victoria's Journal, but there is no mention of the surname Fryer or of a visit to the Fryer home. In fact, the Queen did not have a residence on the Isle of Wight in 1840, as she did not purchase Osborne House (near East Cowes) until 1845 (having first stayed in the original house in 1844), so some years after the birth of the twins.

As can be found in printed sources such as *Burke's Guide to the Royal Family*, biographies of Queen Victoria and newspaper reports, Queen Victoria did indeed marry Prince Albert on 10 February 1840, in the Chapel Royal at St. James's Palace, London; and according to a press cutting, the time of the service is said to have been around 1 in the afternoon. The wedding was reported in some detail in the national press, and it is perhaps possible that this gave the Fryers the idea of naming the twins Victoria and Albert as they were born on the same day as the Royal wedding.

While I fear we have not been able to be of much assistance to your enquiry, I hope that the above information may perhaps prove of some interest and help to your family history.

Yours sincerely,

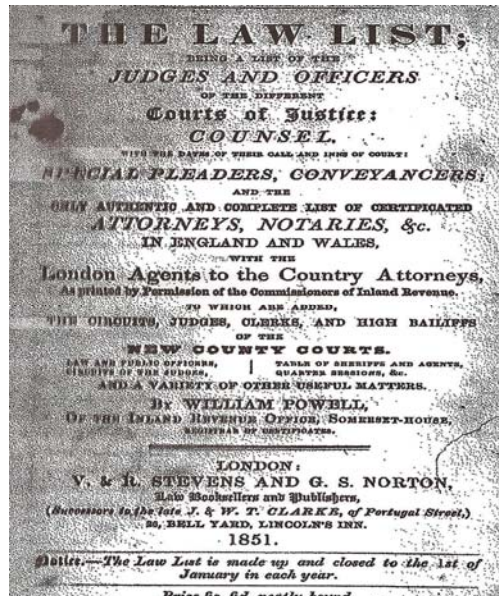
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APPENDIX C



Howard, Stephen, 13, suffolk-st. pall-mall-east
Hull, Charles (firm Gatiliff & De Carteret, sols. to the united
Kingdom temperance and general provident institution), 10,
manman-st. city
Hull, Robt. cl. to needlemakers' comp. (firm Gatty & Howard),
angel-court, throgmorton-st.
Hull, Edward Ebenezer, 2, raymond-buildings, gray's-inn
Hull, Henry, 17 king-st. cheapside
Hull, William (firm Dobinson & Geare), 67, lincoln's-inn-fields
Hull, John Thomas, 44, duncan-terrace, islington
Hull, Nicholas, sol. to board of governors and guardians of st.
mary, newington, surrey, to board for repairs of highways of
parish, to municipal authorities of heligoland, sol. to the
board of trustees of st. mary, newington, elephant castle, and
other copyhold charity estates, jointly with Mr. John Clutton,
and scotch agent, 14, george-st. mansion-house
Hull, George, 7, trevor-terrace, knightsbridge
Hull, Francis Thomas, 7, lincoln's-inn-fields
Hull, Peter, cl. to the limehouse conjunct trustees, and
vestry clk. of limehouse, 1, alban-terrace, limehouse
Hull, Thomas, 1, warnford-court, throgmorton-st. and barnet,
aria
Hull, Henry, 32, great james-street, bedford-row
Hull, Wm. Henley (firm Langley & Gibbon), 32, great
james-st. bedford-row
Hull, Henry Charles, 58, old broad-st.
Hull, Charles Francis, 8, bloomfield-st. finesbury
Hull, John Holmes, sol. and notary, 79, lombard-st.
Hull, Wm. (firm Chisholme, Hall & Gibbon), sol. to grand
surrey canal and vauxhall bridge com. 64, line-inn-fields
Hull, Theodore Courtenay, 11, crosby-hall-chambers, bishops-
gate-st.
Hull, Francis, the court-yard, alban, piccadilly
Hull, Netlam John, 32, lincoln's-inn-fields
Hull, John, 24, bartlett-buildings, holborn
Hull, Thomas, 12, harrington-st. hampstead-road
Hull, Richard Hervé, sec. to french hospital, and sol. to trust-
ees of st. luke's church, chelsea, 7, furnival's-inn
Hull, Thos. Sam. (firm Comerford & Girdler, notaries), 7,
lokenhouse-yard, lothbury
Hull, John Irving (firm Sladen, Glennie, Farquhar & Sladen,
proctors and notaries), 19, bennot's-hill, doctors'-commons
Hull, John, 15, brunswick-place, barnsbury-road, islington
Hull, Randall, vestry cl. of st. botolph-without-algate, and
olk. to the coms. of paving and lighting said parish, and sol.
to the coms. of paving the precinct of st. katherine, 8, crescent,
america-square
Hull, Alfred, 28, king-st. cheapside, and twickenham
Hull, Godfrey, (vestry clk. to st. alban, wood-st. and ward
olk. of cripplegate within, with Edward Byre), 101, wood-st.
cheapside

APPENDIX D

Great Salt Lake City
January 19, 1857

My Dear Sister,

After a long pull and a strong pull and a pull all together, we have managed to fight our way through rivers, roads, creeks, over hills, and dales and snow, and every thing else which is good and bad. Anyhow I am thankful we are here and enjoy good health. Since our separation in the states we have passed through some funny things. John has gone and worked at anything he could get to do. He is a first rate good Boy, I mean at sticking to things. At present he is teaching school in the 14th Ward for the winter and in the spring. I hope we shall wend our way into the country. John is very desirous to be a farmer. He will milk the cows as that is something I am not able to perform yet. I can sew and knit my stockings, work bread, make candles and soap. But I have to learn much before I can be a good farmer's wife. But take your time wife Sophia and by and by I will show you what I can do. I am glad to hear that you are so comfortably provided for. I wish you every comfort of this life and every honor that you can attain in that which is to come and all those with whom you are becoming united. I wish that I could see you so that we might have a good chat together for I am afraid I shall not be able even to fill this piece of paper. Echo is at my knee and feels like crying all the time and Sophia is walking around the room say she can't wait. I must quit writing and give her cornbread. Dick can wait for his supper.

Dick is still at Staples. I want to get him away from there as soon as I can. I do not think he is doing himself much good there. He tells us he has not paid any tithing since he has been in the valley. The amount he now owes to the office is \$10 and he now intends to work it off by working at the Public Works. John and he have been to the canyon for wood. The weather is severely cold. Mary Latrail and Ida Beading are here. I think if Brother Harrison had seen her he would have fallen in love with her right away. I mean Mary. She appears to be more and more interesting than ever. She is very often at T.D. Brown's. I think she will get employment at Sister Smiths as she is so very busy. But as to Ida I can't say anything about her. Edward Southerland is keeping a Bachelor's Hall for the last year. He is working at his business in the 14th Ward.

Today is Monday and your dearly Beloved tells me he is going home. I have to hurry with this scrawl and will promise to give you all the news you may wish to know when we meet which I hope will not be long for you must try to get up here. I want to see you and the children very much. I wanted very much to send you some small present but cannot do so now. Nearly all our clothing is back at Devil's gate. I must now wish you goodbye with the hope of meeting soon. John says you are a real Brick a down right good trump. With our united kind love and wishing you good health and plenty of Babies.

I remain your affectionate sister

Sophia Geary

P.S. John says he is quite ashamed of this writing.

NOTE: I am not certain who is in possession of the original letters of Sophia to her family, but many of them are transcribed and included in Bessie Snow's writings. kpn

APPENDIX E

Great Salt Lake City
March 31, 1858
6th Ward

Dear Brother Harrison

We are all in commotion here. I start tonight by moonlight for Echo Canyon. A considerable number is called out. A call of 11 men was made on this Ward in the middle of last night and additional 9 early this morning. The precise object of the expedition is not fully known but I feel satisfied it is all right. The women and children are being moved south as quickly as possible the old men go along with them. We have no team but I expect Sophy and the children will be cleared out in some way during my absence – though they may not be able to get far away – they will however get as near Iron County as they can and when I join them we shall go through unless counseled to the contrary. Many I hear contemplate settling in your neighborhood. If you could manage to secure for me 2 to 5 acres of land you would much oblige me as I expect to be with you in time to put in seed. My time for starting is just at hand so please excuse more at present. Our united kind love to Jane and the little responsibilities yourself and all yours and believe me in haste.

Richard Harrison

Faithfully yours,
John Thomas Geary

APPENDIX F (see pg. 17)

G. S. L. City 13 Sep. 1860

My dear Sophy,

I feel quite uneasy on account of not hearing from you. It is now nearly a month since I received your last letter and that was a mighty short one.

Since writing you last I have obtained a situation in Storme's Needham & Co Store through the joint influence directly and indirectly of Bros. J. W. Cummings, J. A. Long and Curtis E. Bolton. I believe too that Bro. Charles Smith spoke formally on my behalf.

I am keeping the Books of the firm but in as much as my retaining the situation for a permanency is somewhat uncertain on account of the great respect and attachment which they feel for their late Bookkeeper who has been discharged for drunkenness but who may nevertheless get reinstated for the reason which I have first stated. I do not feel that it would be prudent to say anything on the matter to the people in Cedar at present. Please therefore not to mention the matter to anyone yet and even your Sister. Do as I wish dearest and all will be well. I know you wish to keep posted as to my affairs which is the reason why I tell you about this matter now. It is just possible that in the next letter which I write I may have to inform you that I am out of employment altogether. But pray for me dearest that I may be prospered and that all things may work together for our mutual good. I should much like you to come up at Conference & if I were perfectly certain of keeping my present situation I would say come up on one condition – that you make satisfactory arrangements about everything at home so that if we should have to return nothing would be destroyed during our absence.

I think before posting this I will feel Messrs. S. N. & Co's pulse to find out of what chance there is of permanent employment. I may perhaps ask the plain question whether I shall be justified in sending up for my family. If I can manage to stay where I now am I shall of course leave Cedar altogether – but keep this secret at present – In case you do not come up at Conference in Oct. You will most likely have to wait till next Conference and for my own part I do not wish to act hastily but to do what will really turn out for the best. Ask the Father to direct us both in the matter. I feel in your heart at the time submissive to his will –

My prayers since I have been here have been fully answered because I have not asked for anything except what I felt I really needed. Act on the same principle and you shall be blessed with your heart's desire.

In case it should be decided that you remain for the present I want you by return of post to send me a full list of all you require and I will try to supply your wants – Send the list anyhow so that if necessary I may send the things by Bro. Lunt [Henry W. Lunt] or somebody else who may be here at next Conference as I have lost the list I brought with me.

I wish you would send me some sealing wax & a seal the next chance you have as it is useless to buy when I have plenty at home & I wish to spend nothing foolishly. I wish also you would send "Crittenden on Bookkeeping" which you will find amongst my books. Wrap it up very carefully as it is a borrowed book – I wish to get it as soon as possible. You had better send it by post if Bro. Lunt should not start in a day or so after you receive this. The possession of this book is a matter of importance to me in my present situation. If you send it by Bro. Lunt wrap it up carefully so that it's nature cannot be discovered. Know this be sure.

15 September – my chance of keeping my situation seems to me more certain every day though I do not hold that or anything else otherwise than with a loose hand as I know how in times past my expectation have not always been realized. I like

Messr's Storme's & Co. much so far and do not feel to desire any more comfortable or lucrative Employment in this Territory. I have not yet made any particular arrangements about Salary only that in case I should not remain. I am to receive \$ 3 per day for the time Employed and I have no idea they would think of offering me less than this by the year if I should continue with them. All things seem working together for our good and if they continue prosperous as at present I think and hope we shall both know how partially at all events to appreciate the blessing by contrast with just occasional hardships. I will tell you what has just occurred to me – It is this – If you can make arrangements with Bro. Lunt or Bro. Harrison or anybody else who is coming for Conference to come with him – do so on the condition that you are allowed to return with him if I cannot make arrangements to make you comfortable here during the Winter. You need not say that you are coming up for any other purpose than to pay me a visit and may perhaps stay through the Winter or not according to circumstances. You will in case you come, know to make arrangements with somebody to take care of the cow during your absence and I would like somebody to have it that has not one of his own, but I want you to be well satisfied that whoever has it will have plenty of feed for it during the Winter if you should stay so long. I believe Bro Harris has no cow and he is a worthy man. Also Bros. Middleton & Webster too are I believe without cows but leave it with the party who you know has plenty of feed on hand even though you should have to leave it with somebody who has cows. I shall of course expect the party to pay the herd bill for the time he has the cow but he is quite welcome to the use of her free in every other respect if he will take good care of her. I suppose John Adams has herded the cow since I left. I would like to know how much I owe him and will try to send him something at Conference but make no particular promise for fear I should not be able to perform it. You will have to make arrangements for the calf to be herded so that it can be fed during the Winter. I am willing to pay for it if it can be well attended to. If you cannot get this done in Cedar which to incur? I should think you can do perhaps some of the people at Sessiont would oblige me by taking the oversight of it in connection with their own. As I said before I will pay them for their trouble. I want it put into the hands of a careful man who takes good care of his own stock for it is of great importance to me that I should not lose it. I presume my cattle will be safe on the range. Both of the sheep will remain with Bro. Seth Johnson as per agreement with him and now about the house and the things therein. You will have to nail up or get nailed up the windows and doors. You had better empty the cellar and put everything into the house Be sure the house is made secure. Bring with you my double barreled rifle and moulds also bring with you the silk velvet belonging to your basinet and all the other good clothing you have. Of course I will be last. By the bye I have said nothing about the pig and chickens I think you had better let them out on shares – on halves. I don't think of anything else just now but set to work and do your best to come along and may God help and prosper us both.

I am well and feel well though I have not yet got my money from Stambaugh. I shall sue him as soon as I can find a little spare time. As ever

Your most affectionate

John

The moment anything sad come up I will write you again in case you should not be able to come. Good bye

APPENDIX G

Toquerville, November 20, 1866

Dear Jane,

I received your letter and was glad to learn you were all well. Make the best of the clothes. If you could have got me 3 lbs. of gray I would be very much pleased but if you cannot get them I will try and do the best I can. When I send the work and can get the pay try and turn it into cheese so that I can send it up to the city. I got the cheese 11 lbs. and the small one for Sophia [Sophia Ann]. She says she will send and thank, Sophia herself. Please send my cloth as soon as you can. I need it so badly. I would have like the gray roos made into jens for a pair of pants but if you cannot get them it will be all right. Do you think I can get some butter and cheese by Christmas. If I could I would like it very much. We are all very busy putting up poles that is to say the men folks are. When that is completed they say Brigham Young will be down south in Dixie for the winter.

I shall be after taking a journey on the wires some day. So if you lose me you will know I am going a visiting. I have been sick with a bad cold and the children are not very well and I have to go out so much to do needle work, What a Horrible thing it is to be a POOR WIDOW.

Our kind love to all
Your affectionate
Sister Sophia