

History of Edwin James Ward

Four histories of Edwin J. Ward have been found. Three have been submitted to the Daughters of Utah Pioneers collection. One is written by his daughter Eliza Ward Ramshaw, another by his daughter Eva Ward Heal, and the third was written by Eva Clark Taylor, who I believe is his grand daughter, daughter of Hyrum Lorenzo Clark. These three histories were read and turned into the DUP at various times. The fourth history was written by Suzanna Mae Clark Grua, also a grand daughter and daughter of Hyrum Lorenzo Clark.

Marlene E. Grua, wife of Roger E. Grua synthesized these histories into one as she presented it to her own DUP camp. What follows is Marlene's synthesis. Copies of the originals are in possession of Roger E. Grua. Roger Grua is a great great grandson of Edwin James Ward.

This history was digitized in September of 2007 by Roger E. Grua. Some notes were added for historical accuracy as was the article on the Black Hawk War.



Edwin James Ward

Edwin J. Ward was born in Nottingham England on 28 July 1842 to James Ward and Elizabeth Taylor. Elizabeth was James' third wife. The first two had died. Edwin spent his early childhood days in school going to night school part of the time until about fourteen years of age and was learning the trade of a mechanic by working during the daytime in a machine shop.

The [James Ward] family joined the Church of Jesus Christ of Latter-day Saints in 1849. At age 14 Edwin began learning the trade of mechanic and worked in a machine shop until leaving England. When Edwin was about 20 or 21 he decided to go to Utah, so he and another male friend board the ship the “John Boydon” for an eight week ocean voyage. *[editor’s note: as of this date. September 24, 2007, I have not been able to find record of this ship. Suzanna Mae Clark Grua listed it as “John J. Boyd.” I have spent some time searching for Edwin’s emigration record online, but have not been successful.REG]*

On reaching New York, he traveled to Florence, Nebraska. He remained there for six weeks and joined the independent company called the Godbe Freight Train. *(see Mormon Pioneer Overland Travel 1847-1868 at www.lds.org)* He drove four yoke of oxen on the freight wagon across the plains, enduring many of the hardships that the pioneers went through. They arrived in Salt Lake City on 17 October 1862.

In England the Wards had entertained a number of missionaries in their home. Among them was a branch president by the name of Cook. When Edwin and his friend arrived in Salt Lake City they thought the best thing to do was to locate Mr. Cook, thinking perhaps he could help them find employment. When they found him all he said was “well, it’s good to be here boys, it’s good to be here,” and left them to get along the best they could. Edwin worked all that fall and winter for Mr. Godbe hauling freight by mule team to Fort Douglas.

Early in the spring of 1863, he went to Pleasant Grove and began working in a blacksmith shop of John Long. He also purchased a lot and began making the adobes for a home for his parents to come to Utah. He did all of the construction himself. His parents arrived in Utah 15 October 1863. *(Editor note: Mormon Pioneer Overland Travel 1847-1868 lists James Ward, 66 and Elizabeth Taylor Ward, 58, in an “unidentified company” in 1863 – see www.lds.org. REG)*

Later Edwin went to work in Provo Canyon on the Blue Cliff Canal which was to bring water to the Provo bench which is now Orem. He then bought a farm.

In England he had been a fine iron worker, but there was no work in that line so he took up carpentry. He became an expert in this and built many nice homes and all kinds of furniture, caskets, picture frames, and other articles of decoration and toys. He would do carpentry in the winter and farming in the summer months.

On February 11, 1864 Edwin married Mary Alice Backhouse and they went to live in the Jordan District of Salt Lake City. Here he had steady work as a carpenter, building a gristmill and other buildings for Bishop Archibald Gardner. Edwin and Mary Alice spent two years in the Jordan District and then moved back to Pleasant Grove because his father was ill. His father, James Ward, died in 1866.

Edwin bought a saw mill at the mouth of Battle Creek Canyon from John H. Holman. He operated the mill one summer and then sold it and established a small shop in his home, which was located on the corner of what is now 1st South and 3rd East in Pleasant Grove. It was a two room

log building. He soon built a larger and better adobe house. He established the first planing and lathing mill in Pleasant Grove.

Eleven children were born to Edwin and Mary Alice in Pleasant Grove and one in West Jordan. All 12 were blessed in the same meeting house in Pleasant Grove, on the corner of 1st So. and State St. There were five boys seven girls in the family.

Edwin was a very gifted musician and a good singer. He played the flute, piccolo, violin, and the fife. He had a fine voice and had sung in the choir in England for several years before coming to America. He led the choir with a flute for many years before they obtained an organ. He was also the leader of the band and spent many hours playing for the soldiers to drill. He was a member of the Pleasant Grove martial band and the first brass band of Pleasant Grove.

The Indians were very hostile at the time. When the Black Hawk War started [1865], Edwin was leader of the band, and spent many hours playing for the men to drill. He had just purchased his saw mill in Battle Creek Canyon, and because of the need for timber for homes, Col, Pace excused him from going to Sanpete during the Black Hawk war. He was called as a home guard, spending much of his time, day and night walking or riding horseback with a gun on his shoulder, guarding the homes, livestock, and crops of those who were away. *(See article below on the Black Hawk War – REG).*

He saw the fight between the Indians and Col. A. Connly's soldiers at John Green's home in April 1862. *[Editor note: This date was in the history written by Eva Clark Taylor, grand daughter. I believe this must be a typographical error. Edwin did not arrive in Utah until October of 1862 and from above notes we see that he arrived in Pleasant Grove in the spring of 1863. I suspect that the date should be 1865 since that is the year credited to the beginning of the Black Hawk War. (see article below) REG]* In 1889 the family moved to Provo where he established the E. J. Ward & Sons Lumber Co.

Edwin was a a public spirited man and participated in numerous civic projects. He served as a city councilman for two terms. He was a Republican, and a judge of the elections for many years. He was active in the welfare of both Pleasant Grove and Provo. He was very industrious and never idle. He played the fife a Fife and Drum Core from Provo.

He was the soul of honor and a man of unquestionable honesty and integrity. In business he had a reputation for fairness was always conservative and thoroughly reliable.

He always longed to visit his old home in England to see his relatives and see where he spent his childhood. He was always blessed with good health and in 1909, at age 67, he and his wife and two children, Eva and Frank, traveled to England. He found an 82-year-old aunt and several cousins. They spent several months traveling in England, France, and Germany. It was a never to be forgotten trip and one of the greatest pleasures that ever came to them. Edwin and his wife traveled extensively throughout the United States and enjoyed the educational advantages gained through travel.

Though he never filled a foreign mission of the Church, he did a great deal for the building up of Utah. He always donated generously his time and money for every worthy cause. He was a kind and generous husband and father, and was respected by his many friends.

His health began to fail in 1915 and he died at his home in Provo on November 9, 1917 at age 74. He was a good father and gave his children the best advantages in life to become good men and women.

1604238
(PLACE OF DEATH)

State Board of Health File No. **371**

NOV 11 1917

County Utah **STATE OF UTAH—DEATH CERTIFICATE**

Township _____

Village _____

City Provo (No. 188 West 3rd. South St., _____ Ward)

(If death occurred in a hospital or legal institution give the NAME, Address of street and number.)

FULL NAME Edwin J. Ward

PERSONAL AND STATISTICAL PARTICULARS			MEDICAL CERTIFICATE OF DEATH	
1 SEX <u>Male</u>	2 COLOR OR RACE <u>White</u>	3 SINGLE MARRIED OR DIVORCED <u>Married</u>	4 DATE OF DEATH <u>Nov. 9, 1917</u>	
5 DATE OF BIRTH <u>July 28, 1842</u>			17 I HEREBY CERTIFY, That I attended deceased from <u>Aug 10, 1916</u> , to <u>Nov 9, 1917</u> , (Date)	
6 TIME <u>7:30</u> AM			that I last saw <u>deceased</u> on <u>Nov 9, 1917</u> , and that death occurred, on the date stated above, at _____	
7 OCCUPATION (a) Trade, profession or particular kind of work <u>Lumber Merchant</u>			The CAUSE OF DEATH* was as follows: <u>Cancer of Tongue</u>	
8 BIRTHPLACE (State or country) <u>England</u>			<u>by Toxic</u>	
9 PARENTS			18 Certifying Physician <u>General Dehnbly</u>	
10 NAME OF FATHER <u>James Ward</u>			19 Signed <u>Frederic Taylor</u> M.D.	
11 BIRTHPLACE OF FATHER (State or country) <u>England</u>			<u>Nov 11, 1916</u> (Address) <u>Provo, Utah</u>	
12 MARRIED MOTHER OF MOTHER <u>Elizabeth Taylor</u>			* State the Disease Causing Death, or its source from VICARIOUS CAUSES state (1) Name of disease and (2) whether ACCIDENTAL, HOSPITAL OR HOSPITAL.	
13 BIRTHPLACE OF MOTHER (State or country) <u>England</u>			18 LENGTH OF RESIDENCE (FOR HOSPITALS, INSTITUTIONS, TRAVELERS, OR PROPERTY RESIDENTS) At place of death _____ In the State _____	
14 THE ABOVE IS TRUE TO THE BEST OF MY KNOWLEDGE (Informant) <u>C. H. Ward</u> (Address) <u>Provo, Utah</u>			Where was disease contracted? If not at place of death? _____	
15 <u>Nov 10, 1917</u> <u>David Matheson</u>			19 PLACE OF USUAL OR REMOVAL <u>Provo, Utah</u>	
20 <u>137</u>			21 <u>D.H. Bright, Jr.</u> <u>Provo, Utah</u>	

READ CAREFULLY INSTRUCTIONS ON BACK OF CERTIFICATE

WRITE PLAINLY, WITH UNFADING INK—THIS IS A PERMANENT RECORD. Every item of information should be accurately supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

Copy of Edwin James Ward's death certificate

The following was found at www.onlineutah.com/blackhawkhistory.shtml

History of the Black Hawk War

Taken from the Utah History Encyclopedia at www.media.utah.edu/UHE/UHEindex.html

BLACK HAWK WAR

The Black Hawk Indian War was the longest and most destructive conflict between pioneer immigrants and Native Americans in Utah History. The traditional date of the war's commencement is 9 April 1865 but tensions had been mounting for years. On that date bad feelings were transformed into violence when a handful of Utes and Mormon frontiersmen met in Manti, Sanpete County, to settle a dispute over some cattle killed and consumed by starving Indians. An irritated (and apparently inebriated) Mormon lost his temper and violently jerked a young chieftain from his horse. The insulted Indian delegation, which included a dynamic young Ute named Black Hawk, abruptly left, promising retaliation. The threats were not idle - for over the course of the next few days Black Hawk and other Utes killed five Mormons and escaped to the mountains with hundreds of stolen cattle. Naturally, scores of hungry warriors and their families flocked to eat "Mormon beef" and to support Black Hawk, who was suddenly hailed as a war chief.

Encouraged by his success and increasing power, Black Hawk continued his forays, stealing more than two thousand head of stock and killing approximately twenty-five more whites that year. The young Ute by no means had the support of all of the Indians of Utah, but he succeeded in uniting factions of the Ute, Paiute, and Navajo tribes into a very loose confederacy bent on plundering Mormons throughout the territory. Cattle were the main objectives of Black Hawk's offensives but travelers, herdsman, and settlers were massacred when it was convenient. Contemporary estimates indicate that as many as seventy whites were killed during the conflict.

The years 1865 to 1867 were by far the most intense of the conflict. Latter-day Saints considered themselves in a state of open warfare. They built scores of forts and deserted dozens of settlements while hundreds of Mormon militiamen chased their illusive adversaries through the wilderness with little success. Requests for federal troops went unheeded for eight years. Unable to distinguish "guilty" from "friendly" tribesmen, frustrated Mormons at times indiscriminately killed Indians, including women and children.

In the fall of 1867 Black Hawk made peace with the Mormons. Without his leadership the Indian forces, which never operated as a combined front, fragmented even further. The war's intensity decreased and a treaty of peace was signed in 1868. Intermittent raiding and killing, however, continued until 1872 when 200 federal troops were finally ordered to step in.

The Black Hawk War erupted as a result of the pressures white expansion brought to Native American populations. White settlement of Utah altered crucial ecosystems and helped destroy Indian subsistence patterns which caused starvation. Those who did not starve often succumbed to European diseases. Contemporary sources indicate that Indian populations in Utah in the 1860s were plummeting at frightening rates. White efforts to establish reservations contributed additional pressures.

These conditions were almost universal among western Indians during the period, and in this sense the war can be viewed as an expression of the general Indian unrest and warfare that dominated the trans-Mississippi West during the 1860s. Similar conflicts also occurred during the decade between Indians and non-Mormon settlers in each of Utah's neighboring territories. These confrontations, however, were quickly (and brutally) put down by federal troops; however, the mounting crusade against polygamy and lingering "Utah War" mentalities made the situation different in Utah. The Black Hawk War was unique among the era's western Indian wars in that the antipathy that existed between the United States

government and the LDS Church provided Utah's natives with the opportunity to pursue their hostile activities for an extended period of time without incurring the swift and destructive military reprisals suffered by other groups. Not surprisingly, the war ended almost without incident when federal troops were finally ordered to engage the Indians in 1872.

See: Peter Gottfredson, *Indian Depredations in Utah* (1919); Carlton Culmsee, *Utah's Black Hawk War: Lore and Reminiscences of Participants* (1973).

This article on the Black Hawk War written by John A. Peterson