

History  
of

George Washington Lufkin  
1831 - 1922

by Dorothy D. Hall (gd.-dau.)

George Washington Lufkin was born 30 June 1831 in Lincoln, Addison County, Vermont. His father, Samuel Henry Lufkin, was of English descent and was born 22 June 1788 in Westford, Mass. George's grandfather was a drummer boy in the Revolutionary war and his great-grandfather lost his life in the same conflict. They were both named Samuel Lufkin. It was the family's admiration for our first president that gave George his name.

George's father was a school teacher and when as a young man, he became ill with consumption, he left his home in Mass and went to Nova Scotia. While there he met and married an Irish girl, Eleanor Johnson. She was born in 1795 in Nova Scotia but both of her parents, James Johnson and Eleanor O'Brien were born in Ireland. So George was of English and Irish descent.

George's parents lived in Nova Scotia, Boston, Mass., and in New Hampshire before moving to Vermont where he was born.

He was just a young boy when his parents joined the Church of Jesus Christ of Latter-Day Saints. After that George had many fights with school mates because of his parents' beliefs.

He started to school when he was four years old, but most of the time was only able to attend for three months of the year.

In the spring, before he was thirteen, he went to work for a hotel keeper. He worked for him for nearly two years. He arose in the morning without

being called and swept out four rooms and a porch, the length of the house. In the winter he made three fires before going to the barn, which he cleaned and where he cared for two cows and four horses. It was also his duty to see to the harnessing and unharnessing of the horses and he had the care of the buggies. In the summer, he was given the additional care of a half acre of garden. Any "spare time" in the day had to be spent tending the bar in the hotel and again at night after the chores were done, until it was time for him to shut up the house, never earlier than ten o'clock.

Later he became apprenticed to learn to make iron at a dollar a day. He took care of a garden to earn his board. After a year his employer quit making iron, but he had learned the trade.

In 1850, when George was nineteen, his parents with their youngest child, Henry, went to Kirtland, Ohio, to be with members of the church. However, on arriving there, they were very disappointed to find not even enough Mormons there to hold meetings.

Cyrus, the eldest child, had gone to Michigan. The eldest sister, Sarah, was married to Benjamin Eastman Needham. George and his youngest sister, Jane, stayed with her because their folks didn't have enough money for them all to go to Kirtland. Their other sister, Asenath was married to Nillyard Taylor. George worked on a farm and Jane,

who was fifteen years old, taught school.

While taking potatoes some ten miles from Sarah's, to Burlington, George passed some men working on a railroad. He stopped and asked about a job and was promised a chance as fireman and then as engineer on an iron boat, hauling freight as soon as the ice was out of the river. He worked at a hotel while waiting but when the job didn't materialize, he and Jane went on to Kitland.

There he hired out on a farm at twelve dollars per month. He told his employer he wouldn't chop wood in the summer. So, when his first day's work was given to him and he found it to be chopping and when he saw that a good many acres of trees had been cut to be chopped into logs and stove wood, he quit at noon.

He became a carpenter at eleven dollars a month and board for four months. Later he made a dollar a day remodeling a horse barn and elevator for a farmer. This was the last work he did before starting for Salt Lake with his parents.

They went by boat to St. Louis where the wagon trains were made up, and then from there to Kaneshville (Council Bluffs.) George's father drove a team for "Blind Leonard."

The following was written by George's youngest child, Kate Lufkin Davenport, at his home in Logan, Utah, July 4, 1917. The explanatory notes in parentheses were

added later.

"Papa said this morning, "I well remember where I was sixty-five years ago. I was camped on the banks of the Missouri River, about to start for the Rocky Mountains, in a company of Mormon immigrants. That was the day on which I was baptized. It was also the last time I saw my mother. She came out to the road to bid me good-bye. She crossed the plains with my brother, Henry (who was thirteen that month of July) in one company, I in another and father in still another company. Mother died of cholera on the plains. (she died eleven days later, 15 July 1852 and was buried at Loups Fork in Nebraska.) We didn't know about it, until the wagon train reached Salt Lake City. I didn't see father and Henry until three weeks after I arrived as they had gone out of the city down to Lehi." (It seems very probable that they were all in sections of Captain Isaac Bullock's company as they all three arrived in Salt Lake City in October 1852.)

In Kirtland Papa had covenanted with the Lord that he would be baptized when he reached Council Bluffs. He was ill with pneumonia and was given up for dead. However, he was administered to by an Elder Hammond and roused up enough to promise the Lord, that if he were restored to health he would be baptized as soon as he reached Council Bluffs. He became well but on reaching Council Bluffs,

He decided not to join the church but to travel with the Mormons as far as Salt Lake City and then go on to the gold fields in California.

This decision was reached because of his disgust at some so-called Mormons who charged exorbitant prices for necessities such as nails, horse-shoes, repairs to wagons etc. to those preparing to cross the plains. He had never heard such swearing, either, and hadn't expected to among the Saints.

The day they were to start west, Papa was seated in a wagon reading, when the Captain (Isaac Bullock) called out, "We will start out after dinner." A voice came to Papa saying "George, George, you have not fulfilled the covenant you made with me in Kirtland." I knew what it meant for I had made the covenant in Kirtland when I was sick nigh unto death. I was baptized and confirmed before dinner by Isaac Bullock on that date 4 July 1852 and I arrived in Salt Lake City in October (19 Oct. 1852).

signed - Kate Davenport.

On his arrival in Salt Lake City, his first work was shingling on the Social Hall - a building used for recreational purposes, dancing, theaters, etc. until the Salt Lake Theater was built.

Soon after his arrival he met Martha Ann Townsend who had arrived in the valley two months before, in August.

Martha was born 2 March 1832 in Buxton, Maine, the daughter of James Foss

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Townsend and Susan Dairs. They were both of English descent. George and Martha were married the next summer, July 9, 1853.

Their first home was in the 20<sup>th</sup> ward. George's father lived with them a couple of years, until in 1855, he married a widow, Olena Hansen Olsen from Norway. She had a son and a daughter. The daughter became a wife of Porter Rockwell. Olena had three children by Samuel Lufkin, two girls and a boy. The younger girl married Jedediah, a son of Heber C. Kimball.

Olena, as she was always called, had her name spelled in various ways in the church records.

On the index card to the Endowment House Records, on her self-endowment card her name is given as Ingobor Helenae Hamron. Two years later when she is sealed to her husband, Samuel, her name is given as Ingamer Hellingah Hansen. On another sealing card giving Samuel's first wife Eleanor's name, Olena's name is given as Engabar Olena Hansen. The Genealogical Society worker who looked <sup>up</sup> these records wrote: "After looking at this confusion of names, I think it would be safe to say that the name should be - Ingeborg Olena (or Helena) Hansen and Olsen must have been her first husband's name." The name as given to them to check was Olena Olsen, wife of Samuel Lufkin.

George became a cabinet maker and made all kinds of furniture from wood he hauled from the nearby canyons. One night a fire

destroyed everything. George moved his family to a house on First south between Main and State, about where the Desert Book store was later located.

Some of the furniture George made was sold by Dinwoodey's store. Many pieces of his pioneer furniture are still to be found in different parts of the area, mostly in the Dixie area. Martha helped with the painting and stenciling.

At the time of the move south, to avoid Johnston's army they went to Lehi. After two months they returned to Salt Lake City but Samuel remained in Lehi. He died there about 1867. A fire destroyed the cemetery records in 1898 leaving no records to indicate who lies in a grave if the burial was prior to that time, so his record is lost.

During the Walker War, George was in the Sidney Willis Company and went as far south as Fillmore, helping to drive cattle on his return to Salt Lake. He went with Lot Smith to Fort Bridger to resist Johnston's army and with twenty-four others, burned wagons and destroyed provisions and captured open and beef cattle used by the army in hauling their outfits. He was also at Echo Canyon defending it from the army.

Matthias Cowley in his book about Wilford Woodruff and conditions during his lifetime quotes the wagon master of the army train that Lot Smith and his men burned, as saying that Lot and his men were gentlemen and

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that it was one of the wisest and best things that Governor Young could have done, for it stopped the progress of the army until events so changed that peace came. It also prevented the shedding of blood on either side.

One day at conference, George was called during the meeting to take his family - they had four small children by then - and go on a mission to help settle the Dixie part of the country. He was to dispose of his property before leaving. This was in 1842 just ten years after he and his wife had arrived in the valley.

He settled in St. George but was soon sent to Virgin City, where a daughter Jessie was born. After a few years they were sent with eight other families to colonize a settlement they called Dalton. Here another daughter Jane was born.

There was an Indian uprising and the women and children were taken back to St. George and the men prepared to fight. George was one of the five hundred men called from Kane and Sanpete counties to fight the Indians. The trouble was farther north and soon over, so the men did not have to go.

George remained in St. George and as always continued with his furniture making. He built a two story adobe house, the best he had ever had - some of the others were built of logs. Another daughter, Marion, was born in this house.



In a year or two, George was called to move again. This time to Panacea, Nevada. So, he sold his house in St. George and took his family there where he built another house. Here his ninth child and seventh daughter Vernie was born.

George had two large mule teams and wagons and he and his son John hauled ore from the nearby Pioche mines to the smelters in Bullionville. He was not asked to take his family to the mining towns.

In the spring of 1872, just ten years after being called to the Dixie mission, Erastus Snow who was president of it, went to Panacea and released George from his mission to go wherever he chose.

He moved his family back to St. George, except John who stayed to haul ore - while he disposed of his property in Panacea. In the fall of that same year they moved back to Salt Lake City. It took ten days to make the trip in a covered wagon. They arrived there on Thanksgiving Day.

In all the moving from one place to another Martha was always able to make things comfortable and home like. She was the best of cooks and George was a good provider. Martha was also an excellent seamstress.

Back in Salt Lake again, George went into the transfer business for a few years. He disposed of it and obtained some land across the Jordan River from Salt Lake City. He was President and Manager of the North Point Canal

Company of Salt Lake County.

George bought a home in the 15<sup>th</sup> ward. There it was that their tenth and last child, Kate Naomi was born in 1880 when Martha was forty-eight years old. She was the joy and comfort of her mother's later years.

George and Martha were both very interested in genealogy and made many trips to Logan to the temple and finally about 1888, they moved there to be close to the temple and avoid the tiring time consuming trips. George made one trip to the east to try and find more records of their people but was unsuccessful.

In Logan he was watermaster and Justice of the Peace. He also had a large interest in a drug store.

Martha died in 1912 at the age of eighty. at her home in Logan. George lived ten more years and died in 1922 when he was ninety-one years. They are both buried in Logan.

They left a large posterity to honor them for their courage and faithfulness to their beliefs. We are all indebted to them for what they did to help make the desert "Blossom as the Rose."

Compiled by Dorothy Lufkin Davenport Hall.

Unless otherwise stated <sup>and the others</sup> The material for this history was taken from writings of Kate Lufkin Davenport and her sister Jane Lufkin Hailstone's <sup>her</sup> application for membership in the Daughters of Utah Pioneers Society and from letters written by Jane to her nieces Louisa Lufkin Stotworthy and Dorothy D. Hall.

Continued

George Washington Lufkin

Anecdotes. - D.D. Hall

When Uncle George\* would come to Springville, Utah, to visit his sister, Florence,\* he always spent a few hours with me, sometimes staying overnight.

He told me his father was very strict and expected unquestioned obedience. It was Uncle George's task to work the treadle that operated the lathe in his father's carpentry shop. Once, when he was alone, he cut his knee on a forbidden drawing knife, and when his father came in, he was afraid to let him <sup>know</sup> about it. He sat on the floor under the bench treading the lathe until his father was finished and had left before going to his mother for first-aid.

\* George Eastman Lufkin

\* Florence Lufkin Barron Black

A cousin, Minerva Barron Gillette, Aunt Florence's daughter, told me of a visit she and her brothers made to our Grandfather, George Lufkin's home in Tegen, Utah.

His property was on first west, just south of the B. & U. property where the circuses pitched their tents.

This time when the circus came, Minerva got her brothers and herself the job of watering the elephants, from the ditch that ran through Grandpa's property.

It was hot, tiring work to carry the many bucketsful of water it took to satisfy the thirsty animals, and Minerva soon thought of a better way - take the elephants to the water. First she had to get Grandpa's permission to open the gate which she did. Next, she had to convince the ones who hired them, that it was a better way, as the elephants could play in the water and get cool and even bathe besides drinking their fill and all for the same price.

The men weren't hard to convince. She was a cute vivacious little girl and although younger than her brothers, she was the ringleader and did all the talking. It must have amused them to listen to her logic and agree and then watch her open the gate and then sit on the side lines and watch them do all the work. Then she would close the gate and collect the money.

When the children were dividing the spoils, Minerva said Grandpa should be included. After all, it was his gate and the water was on his property. So, they decided to buy him a present. After a lot of thinking they decided to get him a moustache cup that had a guard on one side to keep his moustache out of the way of drinking.

Grandpa didn't believe in children eating between meals, but Grandma knew it was a long time from noon until the evening meal and little folks who played

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hard got hungry. Minerva said that when they got hungry, they'd go to the back of the house and on the pantry window sill they'd find slices of bread and butter for all.

Grandpa also, thought that everyone should be home and in bed by ten o'clock. My mother, Kate, told me that no one could convince him that a later curfew was alright for dances, concerts, parties etc., So, at ten o'clock he'd lock the door and go to bed. Quite often Kate, was helped by her escort (often my father, Frank Davenport) to get in through an unlocked window.

Grandpa grew up in a strict New England home where the men were as strict and as stern as the "stern and rock-bound coast" where they lived. The father was undisputed lord and master and <sup>his</sup> authority unquestioned. It is no wonder he was strict. I'm sure that Grandma softened many of his orders.

By the time he moved his family to Logan, about 1888, his children were all married except the youngest three, Marion, Vernie and Kate. Marion was married when Kate was ten years old and Vernie when she was 14, so it wasn't long before Kate was the only one home.

Conditions, as she was growing up were very different for my mother. Aunt Florence said she was born on a Saturday but she made sure she didn't show up until all the work was done.

In a sense, the work was all done: all the hard pioneer work of building new homes in new places and having, all the problems of a large family - in washing, ironing, cooking, cleaning and sewing for eight children, with none of our modern conveniences. The older girls, especially Aunt Florence and Aunt Lucie had a much harder life than their youngest sister.

Grandpa no longer had the pressure of a large family to provide for. They had a comfortable home and were financially secure. This helped him to "mellow" and become more lenient and tolerant. He wasn't as strict with Kate and was always kind to her. She saw a side to him that the older children missed and she loved him very much.

Grandpa always had very decided ideas about what he wanted and how things should be done. For instance for breakfast, he wanted grape-nuts, not with sugar and cream as one would expect but made into a mound in a bowl. Then a slight hollow was made in the top just right to hold an egg, carefully poached just so. Then to top it off some boiling water was poured over it all, to soften the cereal. He ate this for years.

It was his breakfast in 1910 when he and Grandma visited us in Hood River, Ore. and he continued to eat it until

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shortly before his death in 1922. Then one morning when Aunt Susie, who was taking care of him, brought it to him, he refused to eat it. He had some decidedly derogatory remarks to make about the mentality of anyone who'd eat anything that even looked like that and refused to believe he ever had and he never did again.

He was nearly 91 years old by that time so we can excuse him.

Grandpa always wore a beard and was very particular about his appearance. He was very erect and rather slender.

In later years, he always wore a black suit and carried a cane.

### Obituary

Copied from "Deseret News" for <sup>Monday</sup> 19 Jan. 1922

George W. Lufkin

Pioneer of 1852 dies

at his home in Logan.

Logan Jan. 9.

George Washington Lufkin died at his home Saturday from ailments incident to old age. Mr. Lufkin was born in Lincoln, Vermont June 30, 1831. In 1852, he came to Utah and settled in Salt Lake City. In 1862, he left Salt Lake for the Dixie mission and returned there in 1872. He moved to Logan in 1888 and had resided here ever since. He married Martha Ann Townsend of Salt Lake there in 1853. She died in Logan 10 Jan. 1912. Living children John, Florence, George, Susie, Jane

and Kate.

Mr. Lufkin was a member of Lot Smith's army at Echo Canyon and also an Indian war veteran.

Funeral services will be held Tues. afternoon Jan 10 at 2 o'clock in 11<sup>th</sup> ward chapel Bishop J. R. Thomas in charge.

Died Sat. 7 Jan. 1922 - bur. in Logan.

George W. Lufkin

Education - primary

Occupation - farmer - cabinet maker

Politics - Democrat

Religion - L. D. S.

Complexion - florid; stature - tall; hair - brown

Died of heart & stomach trouble 91 yrs. 7 mo.

Martha A. J. Lufkin

Education: primary

Politics: Democrat

Religion = L. D. S.

Complexion: dark; hair, black; eyes - brown,

Stature: short; health good.

Died of apoplexy age 79 yrs. 10 mo.

Two of Eleanor Johnson Lufkin's uncles were shipbuilders and were taken into the English army at Halifax, when they were "pressed" aboard a British "man-o-war". However, at New Orleans, they threw snuff into the eyes of their guards and escaped afoot to Mass. Whether they were O'Briens - her mother's brothers or Johnsons - her fathers - we don't know.



Funeral Services of Pioneer George Washington  
Lufkin — Wed. 11 Jan. 1922

Funeral Services for the late George Washington Lufkin were held in the Logan Tabernacle yesterday afternoon and a large gathering of friends assembled to do honor to the memory of this good citizen.

Bishop J. R. Thomas of 11<sup>th</sup> ward presided.

In opening the choir sang "Resurrection Day."

Invocation by Bishop B. M. Lewis

Song by the choir: "Shall we meet beyond the River."

Elder John Pickett related he had known Brother Lufkin since he came to Utah in 1852. In the early days Bro. Lufkin had, as a minute man been one of the defenders of the community against the Indians & testified to his fearlessness in the performance of this & other duties. In every department of life he had been a useful, worthy productive citizen.

Elder W. W. Kimball said Bro. Lufkin came to Utah the year the speaker was born & they had been acquainted since his boyhood. He had known him always as an honest man and could pay him no higher tribute.

Elder F. H. Baugh<sup>5<sup>th</sup></sup> sang "How Sweet the name of Jesus."

Elder Orson Smith said they came not as mourners but to pay a tribute of respect to one who had completed a long & honorable mission & to his family.

Pres. C. M. Christensen said he had enjoyed the spirit of the remarks of the other speakers

and added his confirmation of their truth.

Bishop J. R. Thomas bore tribute to Bro. Lufkin's fine character as a neighbor & friend. He told of his very thorough methods of finishing up every task he undertook & of his general good citizenship. Expressed the thanks of the family for all kindnesses shown them.

Choir sang "Let the Lower Lights be burning."  
Benediction by Pres. Joseph E. Cardon.

G. W. Lufkin died 7 Jan. 1922 - burial Jan 10, 1922  
in Logan, Utah.

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From "Pioneers and Prominent men of Utah."  
George Washington Lufkin (s. of Samuel and Eleanor (Johnson) Lufkin b. 30 June 1831 Lincoln, Vermont  
md. Martha A. Townsend 1853 in Salt Lake City, Utah.  
High Priest. Went with Lot Smith to Fort Bridger to resist Johnston's army and with 24 others burned 70 wagons, destroyed provisions, captured over 1000 head of oxen and some beef cattle used by army in hauling their outfit. Veteran of Walker War. Owner of Salt Lake Transfer Company 5 yrs. Furniture merchant, cabinet maker. President and manager of North Point Canal Co. of Salt Lake County. Water master and Justice of Peace 2 yrs. at Logan, Utah. - Farmer. -

George was alive when this book was published. He died in 1922 at 91 yrs. of age.

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Letters

Copy of a letter written by James Johnson to his sister Eleanor Johnson, wife of Samuel Lufkin, Bristol, Addison County, Vermont, U. S.

Londonderry Mar. 29, 1845

Dear Sister this will inform you that I am well and all my family, and I hope that you are enjoying the same blessing. I received your letter dated March 3. it came to me in 15 days from the date. I am very happy to hear of your good health and that of your family. Mother is still alive and in as good health as can be expected for one of her advanced age she is 86 years the 10<sup>th</sup> April next she is living with me. She was well pleased to hear from you she is childish and easily vexed. She sends her love to you and all your family. I have quite a large family. I have (—) alive and two dead. you wish to hear from Mr. Brown he is still preaching to us the word of life as well as ever he did. We have another minister of the same creed an able scribe. Rachel and her family are well she has joined the Presbyterian Church. Timothy family all well. Adam has been dead four years past. His family live up St. John river. They were well the last I heard from them. Eleanor Ramsey lives there also and was well the last account.

You wish me to tell you how many of your friends embrace the Mormon Faith. I must tell you that there is not one in this place

that I know of that does, it is a denomination that is held (—) here. My own opinion is that Joe Smith was no prophet but an imposter of the worst sort to defraud the people of their money for his own use. be that as it will he is receiving the rewards of the deeds done in the body whether they be good or evil we are not the Judge. I never heard a Mormon preach there was one that preached in the great villages and up the Debert River but he was not suffered to preach the second time and one night in Halifax (—) put him in prison to keep the mob from tearing him to pieces. as for the money you wrote about it is very small the whole being priced at twenty pounds which the cost of administration and the debts takes all to pay it. I received a letter from you dated May 22-1842 and one June 6, 1844. We have sent you two letters to you before. I must conclude dear sister with a sincere wish for your welfare.

— James Johnson

To: Mr. James Johnson  
 Londonderry  
 County of Halifax  
 Nova Scotia

May 24, 1848

Long absent yet not forgotten

Mother, brothers sisters and friends: I now embrace the present opportunity of informing you of my health and family which is good at present and I hope these lines will

find you enjoying the same blessing. I received your letter dated Mar. 29, 1845 and was very glad to hear from you. I hope you excuse me for neglecting to answer your letter the cause of me not writing as I agreed to was my youngest child, Charles Henry was taken sick and lie sick a great while with the typhus fever and I kept neglecting it thinking I should go west with the brethren and I calculated to write to you when we started but I feel in hopes to Lord will open a way for us to be gathered with the rest of our brethren we still belong to the Church of Jesus Christ of Latter-Day Saints and believe it to be the only true church on Earth with which the Lord is well pleased. You wrote in your letter you believed Joseph Smith was an imposter I believe him to be a true prophet of God as any of the old prophets were in ancient times, brother James and sister Rachel condemn me not for my religious principles for the judge standeth at the door for he that feareth God and worketh righteousness is accepted with him. As it is impossible at present for me to visit you I want you should be particular in writing to me about your family.

Rachel's, Timothy's and Adam's and how they are settled in life and especially Rosanush and Eleanor Caroline Ramsey, I should like to have you write concerning Uncle John Johnson and family and about the old neighbors. I will now writing concerning ourselves.

We have taken a farm in Bristol to the halves. There is a good sugar orchard on the farm it hasn't been a good year for (maple) sugar we haven't made over 300 pounds for our share. We shall not be able to sell much if any. There is a fruit orchard also we make a good living here better than we could in Nova Scotia. Sarah and Asenath that are married are doing well, They haven't any children Sarah lives about ten miles from us and Asenath is at home on a visit she lives about 30 miles from us across Lake Champlain Cyrus we haven't heard anything from since I wrote to you before we heard his wife and child they were well. His wife's name is Sarah Ann Goodell and his child's name is Leanova. Jenette we have three children at home with us now there names is George Washington is 17 in June he is a very steady boy he puts me in mind of Timothy in looks and actions. Jane Ann is taller than I am she will be 14 in Nov. Charles Henry will be 9 in July he is a real rattle head he is very tall of his age and slim. They are good scholars of their age all of belong to the temperance society I want to know if temperance prevail in that country our crops of potatoes have failed us for 2 or 3 years. I should like to know how it is with your potatoes down there, I want you to write to me if any of my relations have moved to the U.S. because there was a letter come to the postmaster

of Lincoln inquiring of the postmaster if he knew where Samuel Lufkin lived. If so write to him immediately he has lost the letter and forgot the name and the place I want you should write to me if any of them has moved to the U.S. if so please write their names and the place. I should like to have you all come out here to live I think it is a far better country than where you now live. Give my love to mother and sister Rachel's family and Timothy's family and Roseannah and Eleanor Caroline and take the same to yourself and family. Write immediately when you receive this not as I have done. Give my love to all inquiring friends.

This is from your affectionate sister  
 To James Johnson Eleanor Lufkin

Sometime between living in Ohio and reaching Council Bluffs, the Lufkins were in Nauvoo. While there, they became good friends with a M<sup>rs</sup> Bride family. The friendship continued after coming to Utah. The M<sup>rs</sup> Brides settled in Fillmore and George and his family stayed with them overnight on their way back to Salt Lake from their Dixie mission. George's sister Jane was with them in Ohio but whether she came to Utah or not Aunt Jane Hailstone didn't say. George talks of going to Nauvoo with his sister Jane.

Copy of a letter by Eleanor O'Brien Johnson  
to Eleanor Johnson Lufkin

Londonderry, Nova Scotia  
April 27, 1835

My dear daughter:

I avail myself of this opportunity to inform you that I am still alive and in tolerable health for a person of my advanced age. I live in the same place with my son James and his family who are all in good health they have a family of six children alive and two died. four boys and two girls alive. The girls names are Eleanor Jane and Sarah Ramsey. The boys names are John Young and Timothy, William Henry and Orlando. They are very good children I am surprised you did not write and let us know your state and how your husband and children were. It would afford me much comfort to hear from you all. We heard Mr. Lufkin was dead but had no certain information.

Your brother Timothy's family are much in the same state you left them only Savinia<sup>(? 14)</sup> is married to a Mr. Johnson and has two boys. Your sister Rachel and family are well. Your brother Adam and family were well when we heard from them last I won't be tedious to mention the many deaths and marriages that occurred here since you left this place.

About three years ago I wrote you by Mr. Wier, who went to Boston, but received no answer. In it I informed you of the death



of your sister Salley Ramsey who died about five years before the date of that letter and the death of your father which took place about three years before the date of the same. I am the only survivor of my father's family and I am old and feeble and it would afford me much comfort before I go home to hear from you all. Sally Ramsey's only child (Eleonor) is here these five years. She lives in Iron. She is a fine steady girl.

Please write immediately and be particular in letting me know how all are. Our united affection to you all.

I remain my dear son & daughter  
Your affectionate mother  
Eleonor (O'Brien) Johnson

G. S. L. C. Oct 31 - 1852

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A Blessing by John Smith, Patriarch upon the head of George Lufkin son of Samuel and Eleanor, born Addison Co. Vermont June 30, 1831. Brother George, in the name of Jesus of Nazareth, I place my hands upon your head and seal upon you the blessing of a father even all the blessings of Abraham, Isaac and Jacob. Thou art of the blood of Ephraim and a lawful heir to all the blessings which were sealed upon his children the same are sealed upon thee and thine to the uttermost bounds of the Everlasting Hills. The Lord hath called you to proclaim the Gospel to nations afar off, to gather the remnants of Joseph from among the Gentiles and establish them in a peaceable land. You shall do much toward gathering the Lamanites and bring them to a knowledge of Salvation. You shall have mighty power in the Priesthood to accomplish your mission. You shall raise up sons and daughters that shall be mighty in Israel; shall be captains among the remnants of Jacob. You shall cause thousands to believe the truth and baptize and lead them to Zion. You shall live to see the winding up scene of this generation's stand on the earth. With thy Redeemer, <sup>live</sup> and (? reign) with him a thousand years, inherit all the blessings of His Kingdom with all your father's house, even so,  
Amen

History  
of  
Martha Ann Townsend Lusk  
1832 - 1912

by Dorothy D. Hall (gd. dau.)

Martha Ann Townsend was born 2 Mar. 1832 in Buxton, Maine, the daughter of James Foss Townsend and Susan Davis. They were both of English descent.

The Townsends joined the L. D. S. Church in 1833. They were baptized by John Boynton, one of the early missionaries sent to the Eastern States. James was ordained an elder by Wilford Woodruff and went with him on a mission to the Fox Islands off the coast of Maine.

The Townsend and Woodruff families went west together. They were at Portland and later at Nauvoo until driven out by the mobs. While in Nauvoo, Martha was baptized in the Mississippi River by the father of Apostle Reed Smoot and was confirmed by Wilford Woodruff.

They were in Nauvoo at the time of the martyrdom of Joseph Smith and were present at the meeting when the mantle of Joseph fell upon Brigham Young. This happened at a meeting at Nauvoo on the afternoon of 8 Aug. 1844. It was concerning the matter of authority and who now would head and lead the church.

Joseph Fielding Smith, in his book "Essentials in Church History" tells about it this way:  
"President Brigham Young addressed the congregation. He spoke with great power and

the people were convinced that the authority and power of presidency was with the apostles (Quorum of the Twelve). When he first arose to speak, the people were greatly astonished for President Young stood transfixed before them and they beheld the Prophet Joseph Smith and heard his voice as naturally as ever they did when he was living. It was a manifestation to the Saints that they might recognize the correct authority. "The congregation voted to sustain the Twelve Apostles as the presiding Quorum. Brigham Young was sustained as president of the Church in Dec. 1847.

In 1926, when I visited my cousin Mattie Barron Norton in Salt Lake City she told me of a time when she was visiting our grandparents in Logan. One day as she watched Grandma make biscuits, she also listened to her tell stories of Nauvoo. Mattie told me that Grandma was about twelve years old but remembered the meeting very well and it was true as reported. She told Mattie to remember what she said and to tell others as she had a chance. It was additional testimony to her that the L. D. B. Church was true.

The Townsend family stayed in Missouri and Kentucky for several years before starting across the plains in 1852 in the John M. Higby Co. While in Missouri, Martha, largely to please her parents, married a man named Henry Robinson. He was cruel to her and her parents were glad to help her get a

divorce and take her to Utah with them. She was pregnant and in that condition made the trip across the plains to Salt Lake City. Here her child was born in January. She arrived in the Valley, 12 Aug. 1852.

Martha met George Lufkin soon after he arrived in Oct. 1852. She had arrived in August that same year. They were married in July of the next year, 1853. He adopted her baby boy, John, who was loved by all the family.

George was a cabinet maker. Some of his furniture was sold by Dinwoodey's store. Martha helped with the painting and stenciling.

One time when Martha was cleaning house, she put her furniture in the shop to be painted. That night the shop caught fire and everything burned.

They moved with their three children - Florence and George were born by then - to a house on First South, between Main and State streets - about where the Desert Book store was later located. It was here their second daughter, Susie was born.

In 1862, just ten years after their arrival, they were called to go on a mission to help settle the Dixie area. For the next ten years they built homes in St. George, Virgin City, Dalton and Panacea, staying just long enough to get settled in each place before being told to move again. Through it all, moving from place to place

Martha was always able to make things comfortable and home like. Martha said she was happier at Dalton than any place they lived. Their crops were good - it was beautiful farming country - and they prospered in every way.

Martha was the best of cooks. Her recipes were mostly in her head and not too much help to others as her directions were quite vague. She once tried to tell her daughter, Kate, how to make biscuits. Take enough flour for the number you want, salt to taste, enough lard to make them tender, soda for how sour the milk is, etc.

George was a good provider and kept her cupboards and cellar well supplied.

In 1872, after ten years on a mission in the Dixie area, they were released to go where they pleased. Martha thought they would stay in St. George but they moved back to Salt Lake. Four little girls had been added to their family, Jane, Marion, Jessie and Vernie.

When the preparations for leaving St. George were being made, Apostle Ivin's mother and his father's other wife came and helped with the sewing. They made the little girls hoods, the first they'd ever had or needed. Aunt Jane Hailstone in a letter to me had this to say about them: (Back in Salt Lake at Auntie Pitt's Grandma's sisters)

"When Auntie put mine on me as we were going for a ride, she said 'what is this thing anyway?' It had a cape on it and ruffles all around, so no wonder she could not tell which was hood and which was cape. I can just see it."

Aunt Jane continues: "Apostle Ivins' father - I think his name was Israel - was our family doctor. They say he saved my life when I was a baby. He always spent a lot of time with us when he was in Salt Lake."

"The first time I ever saw snow lay on the ground was in Fillmore on our way to Salt Lake. We stopped with some of Father's old friends - the M<sup>rs</sup> Brides. Father knew them in Nauvoo. They made our home in Salt Lake their headquarters when they came to conference. Mother and the two youngest girls slept in the house. Father and my brother George had quilts on the ground. Sussie, Jessie and I were put to bed in the wagon. Mother came out before she went to bed and told us to lie "spoon fashion." When we woke in the morning, the bed on the ground was covered with snow."

At Cove Fort we drove inside the enclosure and Father fried bread at the fireplace, the first and last time I ever saw him cook."

George took his family to Salt Lake in a covered wagon. The trip took ten days.

Two of the children didn't go with them. John, stayed in Panacea to haul ore and Florence was married.

They arrived in Salt Lake on Thanksgiving Day. They stopped at Martha's sister Mary Jane's (Auntie Pitt) home. It was a cold grey day.

Aunt Jane Hailstone wrote: "I have thought many times since how she felt to have a wagon load of people, dusty and dirty after ten days riding, come into her clean, well furnished home. I remember the lot of good things she had for us to eat and we were plenty hungry."

Martha was an excellent needle woman and <sup>did</sup> fine handwork. Her embroidery was so carefully and beautifully done that it was hard to tell the wrong from the right side. She made many sick "crazy" quilts with fancy stitching around each piece. In early days she made her father's pleated front dress shirts by hand. When she took her baby, to spend the day with her mother, she would knit a pair of little stockings while there.

She did lots of sewing later for her grandchildren. One, myself, remembers the little pinafores <sup>and dresses</sup> for the girls and the shirts and earlier Buster Brown suits for my brother Franklin. She also made many baby clothes. Some were found on her sewing machine for Kate who was expecting her baby in June.

One time she sent rag-dolls for Violet, Hazel and myself. Franklin felt so left out, she sent him one, dressed in shirt and overalls. But the overalls had a penny in the pocket



and we girls felt cheated.

In 1910, grandpa and grandma came to Hood River, Ore. to visit us. She brought a feather bed in one trunk and before going home, made it into bed pillows for Mamma.

Earlier in this history I said Aunt Susie was their second daughter. Actually she was their third, as Emma Martha who lived but a short time and was just older than Aunt Susie, was second.

Martha was very interested in genealogy and had prepared a voluminous record of her Townsend ancestors. George was interested too and they made trips to the temple in Logan to perform the temple ordinances. In 1888, they moved to Logan to be near to the temple and avoid the tiring, time consuming trip from Salt Lake, and to be able to go more often.

George made a trip back to the eastern states to try and get more records but he was unsuccessful.

Martha spent a great deal of time and effort in genealogical research and has a direct line of descent from her 14<sup>th</sup> great-grand parents on her Townsend line. That makes 18 generations - starting with herself who have shared the benefits of our temples.

The next page is a type written story, I wrote a long time ago.

Jan. 25, 1960

"In 1864, when the Logan Temple was dedicated, my grandparents, George W. and Martha Ann Lufkin, were living in Salt Lake City. After making several long, tiring trips to Logan to do temple work for their loved ones, they decided in 1888, to move to Logan to be close to the Temple.

My grandmother especially, was an ardent genealogist and faithful temple worker. But, once when her day's work at the Temple was finished and she was on her way to the dressing-room to lay aside her white clothing and dress for the street, she felt very discouraged and depressed. She wondered if what she was doing was of any worth. Did those for whom she was proxy care what she was doing, did they even know of the long hours spent in their behalf? maybe it was all of no use.

As she walked down the corridor, dejected and alone, she glanced up and saw a woman coming toward her, smiling happily. She nodded and Grandma nodded in return. After taking a few more steps, Grandma realized that the woman was in street clothing instead of white as was usual and turning to look at her again, she saw that the corridor was empty. Wondering at this strange and sudden disappearance, Grandma continued on her way.

Not long afterwards, while sorting through some old family pictures that had been received from the east, she picked up one which she immediately recognized as the woman in the Temple corridor. And when she turned it over to read the name written on the back, she found to her amazement and joy, it was the name of the woman whose work she had done in the Temple the day she was so discouraged. It was the woman who had smiled at her and whose picture she held in her hand. So, she was answered, they did know and some of them did care.

My mother told me this story once when I was discouraged and thought my efforts were of no use. She said discouragement was a tool of the devil and an effective one if we let him use it. Then she told me of the time that Satan appeared to Apostle Marriner W. Merrill, who was president of the Logan Temple. Lucifer told President Merrill that unless the work in the Temple ceased, he would distribute his workers throughout the Temple district and have them hinder the work, persuading the people not to go to the Temple and thus cause the work to stop that way.

I don't know what year this visit took place, but it was prior to the time my Grandmother had such a wonderful experience. For a time, a period of indifference and discouragement had seemed to take hold of the people and very few went to the Temple. In the book "Temples of the Most High", President Rudger Clawson tells of hearing President Merrill relate this incident, but he doesn't give any dates.

For awhile it seemed that every time Grandma planned to go to the Temple something occurred to hinder her. She said "Satan can hear what we say, but he can't read our thoughts". So after that when Grandma appeared ready for the street with her bonnet and cape, it was the signal for someone to get the horse and buggy ready so she could have her day at the Temple unapposed."

Dorothy D. Hall

Martha's and George's last home in Salt Lake City, before moving to Logan was in the 15<sup>th</sup> ward. Here, their eighth daughter and tenth and last child, Kate, was born. Martha said she was their titling. Kate was born in 1880, not long before Martha's 48<sup>th</sup> birthday. Since at that time, middle age was old, that is the only way Kate ever knew her parents - as old. Martha always wore black, as was customary for older women, so she seemed even older. She wore a black taffeta apron for best and black sateen for everyday. Her petticoats were black taffeta, too, and rustled when she walked.

Martha was short and quite stout and had black hair in her younger days and her eyes were brown.

One day when Kate came home from school, her mother had opened the mail and was having a good laugh. She had answered an ad offering a yard of silk for ten cents. Since she was making silk crazy quilts she thought, no matter the color she could use it. She laughed again as she showed Kate the material. There was a yard alright but it was only an inch wide.

Her silk quilts were beautiful, made up of pieces all sizes and shapes and each piece edged with embroidery stitches. Kate had one that was lined in red and bound around the edges with red ribbon. At a Hood River, Ore. county fair, Kate let it be placed on exhibit with other quilts, but it was <sup>when</sup> it was

returned, it had been given a blue ribbon.

Martha died 10 Jan. 1912. She would have been 81 yrs. old in March. She is buried in Logan.

She did a lot of genealogical research on her father's line - the Townsend surname with remarkable success. She wasn't as successful on her mother's line - her mother was Susan or Susannah Davis. Her father was John Davis and her grandfather's name was the same and her great-grandfather was either another John or James.

John Davis was a very common name in that area and it is almost impossible to tell which is the one we need. So far, too, Susan's grandmother and <sup>great</sup> grandmother are just names so far, as <sup>else</sup> nothing is known about them.

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When I was six years old, I had the measles and Grandma sent me a book about the Sunbonnet Babies. A little song was printed inside the covers and I remember Mamma playing and singing it to me.

Grandma Martha was a remarkable woman, never complaining about the many moves to new homes + places + always able to make the new place comfortable + home-like. She was industrious + capable. She was deeply religious + a friendly, kind person. We owe her a debt of gratitude for her part in our heritage.

P.D.H.

History  
of  
Samuel Henry Lufkin

Samuel Henry Lufkin was born 22 June 1788, in Massachusetts. Some records say he was born in Chelmsford. On the temple index card with his record, he, himself gave his birth-place as Westford.

His father, also named Samuel, was a drummer boy in the Revolutionary War. This Samuel's father - another Samuel lost his life in the same conflict.

Samuel Henry's mother was Sarah Livingston. His parents lived most of the time in Ackworth, N. H. and are buried there.

Samuel was a school teacher and while teaching in Nova Scotia he met and married Eleanor Johnson, an Irish girl. She was born in Nova Scotia but both of her parents, James Johnson and Eleanor O'Brien were born in Ireland.

The Lufkins joined the L. D. S. church quite early in its history. In 1845 in a letter to Eleanor from her brother, James Johnson, he mentions the church and his negative feelings about it. In her answer to him, Eleanor assured him they were still firm in their beliefs and in Joseph Smith as a prophet and were anxious to go west with the Saints.

In 1850, they with their youngest child went to Kirtland to be near members of the church. However on arriving there they were very disappointed to find not even

enough Mormons there to hold meetings.

In 1852, they were at Council Bluffs preparing to cross the plains. Samuel left in June and his son George started July 4 in Isaac Bullock's company. Eleanor left shortly after. Why they left in separate companies (or sections of the same company,) we don't know. On the 15<sup>th</sup> of July, just eleven days after bidding her son farewell, Eleanor died of Cholera. She was buried on the plains at Loups Fork, Nebraska.

His son, George, was married the next summer and he <sup>Samuel</sup> lived with them in the 20<sup>th</sup> ward until in 1855 when he married a widow, Olena Hansen Olson from Norway. She had a son and a daughter. The daughter became a wife of Porter Rockwell.

Olena had three children by Samuel Sufkin, two girls and a boy, Sarah Jane, Eleanor Olena and Samuel Henry.

Eleanor married Jedidiah H. C. Kimball, a son of Heber C. Kimball. They lived in Portland, Ore. where she was known and loved as Aunt Ellen.

In 1858, when the order came to leave Salt Lake City to avoid a confrontation with Johnston's army, Samuel and his son George and their families, went as far south as Lehi.

When the time was right, George moved back to Salt Lake. Samuel, however, liked Lehi and stayed there. Their two youngest children were born there, and that is

where Samuel died. We don't have his exact death date. It was about 1867. The Lehi cemetery records were destroyed by fire in 1898, leaving no burial records available prior to that date.

He held the office of a 70 in the L. D. S. Church and we know that at one time he was Sunday School superintendent. Other than that we know nothing of his years in Lehi.

His wife, Olena, lived another ten years after his death and died 11 Nov. 1877 in Spring City, Utah.

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The Spring City Cemetery records show no record for any one of that name. They had other early records but none for Olena.

History  
of  
Eleanor Johnson Lufkin

Eleanor Johnson was the daughter of Eleanor O'Brien and James Johnson. According to the "Colchester, N. S., Historical and Genealogical Record," she was born in 1795 in Truro, Nova Scotia in Colchester County. On the index card to Endowment House records, her husband gave her birthdate as 1 Sept. 1796 and her birthplace as Serovac, Halifax, N. S. Truro is probably right as her father sold his right in Truro in the year 1798 and moved to Stewiache. He moved to Debut, Londonderry in 1806.

Eleanor was married in 1815 on 29<sup>th</sup> of Mar. to a school teacher, Samuel Henry Lufkin. They had ten children. The first two, Cyrus and Sarah were born near the Bay of Fundy. The next three, all boys, were born in Boston and died as infants. The last five, including George were all born in Vermont.

We know very little more about her. In 1852, she was in Council Bluffs, preparing to go west with the Mormon Pioneers. July 4, her son George left with one group, her husband had already departed with another and she and her youngest child, Charles <sup>Henry</sup>, who was thirteen years that month were leaving with yet another.

That was the last time George saw his mother, as she died of cholera, 15 July 1852, just eleven days after he bade her good by. She is buried at Loups Fork, Nebraska.