Simeon Carter
Lydia (Kenyon) Carter
and Louisa (Gibbons) Carter

A Family History
by Shelley Dawson Davies
CONTENTS

Chapter 1
The Carters of Vermont.....................5

New England Heritage.................................5
New Opportunities....................................6
Restoration............................................7
How Parley P. Pratt Outsmarted His Pursuers........8

Chapter 2
Called to Serve......................................10

Building the Lord’s Kingdom.........................10
Converting Benson’s Baptists.........................11
The Carter Street Cemetery and Stone Church.......13
Another Mission....................................15

Chapter 3
Establishing Zion.................................17

On to Missouri.........................................17
A New Home...........................................18
Going Forth Boldly...................................19
The Temple is Dedicated...........................20
Far West..............................................21

Chapter 4
Nauvoo.............................................24

Refuge in Illinois ..................................24
More Work for the Lord.............................25
Power and Priesthood in Nauvoo....................27
Simeon’s Mission to England......................29
Simeon’s Return.....................................30
Problems at Home..................................31
Chapter 1

The Carters of Vermont
New England Heritage

Benson, Vermont, was only a small settlement when Gideon¹ and Johanna Carter² moved there with their five children around 1801, but it was slowly growing as new settlers arrived from crowded eastern locals to stake out claims of their own. Benson had advanced from a knot of farming families clustered around a grist mill to a village with a saw mill, tavern, and several stores, including Jonas Abbott’s establishment, which boasted “a fresh stock of European and Indian goods.”³

Gideon built a house between the eastern shores of Lake Champlain and the main stage road where he taught Simeon,⁴ the oldest of his four sons, how to coax a living from the rocky soil. Some seasons brought good harvests of wheat, rye, corn, potatoes and flax, while other years were disastrous. Unseasonable cold in 1816⁵ resulted in yields so low one of the local clergymen travelled through town collecting food to keep some families from starving to death.⁶
The services of such men of God were an important part of frontier society where much of life was centered around Biblical teachings. The Carters were especially dedicated to worship. Soon after his arrival in Benson, Gideon was elected a deacon in the First Baptist Church, and over the next few years Simeon and his brothers John, Gideon, Jared and a number of other Carter relatives were “fellowshipped” as members. Simeon was known for his familiarity with the scriptures, often quoting the Bible “with great fidelity;” by 1817, John was employed as one of the congregation’s preachers.

New Opportunities

It was through John’s wife Elizabeth that Simeon became acquainted with Lydia Kenyon, Elizabeth’s seventeen-year old sister. Simeon a tall, handsome man with dark hair and blue eyes, had little trouble convincing Lydia to accept his marriage proposal and the couple was wed in early December, 1818.

Lydia was content to keep house not far from her parents, who rejoiced with her at the birth of Orlando in January, 1820, and Eveline in September, 1821, but by the time Lydia was expecting her third child, Simeon had decided to seek his fortune in the Western Reserve. He sold his Benson farm, packed up the family and moved five hundred miles west to Black River, Ohio, near the shores of Lake Erie, where Lydia gave birth to Lorain in May, 1823.

Simeon was quick to profit from the commercial boom created by New York’s Erie Canal and increased road construction, both which helped make Ohio an important shipping hub for farm produce headed west. It wasn’t long before he was able to afford a two-story frame house, many fine horses, cattle, land and other properties, and became well and favorably known among his neighbors. Simeon and Lydia were happily settled on their new farm, but whatever peace and contentment they enjoyed was soon to be changed by the surprise visit from a former neighbor.
Restoration

Simeon was well-acquainted with Parley P. Pratt when he called at the Carter farm in November, 1830. Parley had recently moved fifty miles east to Kirtland, Ohio, where he had been converted to a strange new religion. Now he was making his way through the countryside as a missionary for the newly organized Church of Jesus Christ of Latter-day Saints, spreading the gospel and sharing the *Book of Mormon*, which purported to be a second witness of Jesus Christ. Simeon and Lydia listened to their friend as he explained and read from the book he carried, when they were interrupted by a knock on the door. Parley had been tracked down by a magistrate who promptly arrest Pratt on a frivolous charge. Parley left the *Book of Mormon* with the Carters, along with his testimony that the book was indeed scripture.

Religion remained an important part of the Carters’ lives. Before leaving Benson, Simeon had taken the time to ask for and receive a letter of recommendation from the Baptist Church to ease his family’s acceptance in an Ohio congregation.22 Now, as he read the book Parley had left, its contents “wrought deeply upon his mind.”23 Simeon was so struck by what he learned that he journeyed to Kirtland to meet the Prophet Joseph Smith himself.
How Parley P. Pratt Outsmarted His Pursuers

After his arrest at the Carter farm, Parley was wrongfully sentenced to prison. The next morning as he waited for the officer who would conduct him to prison, Parley asked his guard, "'Mr. Peabody, are you good at a race?' 'No,' said he, 'but my big bull dog is, and he has been trained to assist me in my office these several years; he will take any man down at my bidding.' 'Well, Mr. Peabody, you compelled me to go a mile, I have gone with you two miles. You have given me an opportunity to preach, sing, and have also entertained me with lodging and breakfast. I must now go on my journey; if you are good at a race you can accompany me. I thank you for all your kindness--good day, sir.'

"I then started on my journey, while he stood amazed and not able to step one foot before the other. Seeing this, I halted, turned to him and again invited him to a race. He still stood amazed. I then renewed my exertions, and soon increased my speed to something like that of a deer. He did not awake from his astonishment sufficiently to start in pursuit till I had gained, perhaps, two hundred yards. I had already leaped a fence, and was making my way through a field to the forest on the right of the road. He now came hallowing after me, and shouting to his dog to seize me. The dog, being one of the largest I ever saw, came close on my footsteps with all his fury; the officer behind still in pursuit, clapping his hands and hallowing, 'stu-boy, stu-boy--take him--watch--lay hold of him, I say--down with him,' and pointing his finger in the direction I was running. The dog was fast overtaking me, and in the act of leaping upon me, when, quick as lightning, the thought struck me, to assist the officer, in sending the dog with all fury to the forest a little distance before me. I pointed my finger in that direction, clapped my hands, and shouted in imitation of the officer. The dog hastened past me with redoubled speed towards the forest; being urged by the officer and myself, and both of us running in the same direction. Gaining the forest, I soon lost sight of the officer and dog, and have not seen them since.

"The Book of Mormon, which I dropped at the house of Simeon Carter, when taken by the officer, was by these circumstances left with him. He read it with attention. It wrought deeply upon his mind, and he went fifty miles to the church we had left in Kirtland, and was there baptized and ordained an Elder. He then returned to his home and commenced to preach and baptize. A church of about sixty members was soon organized in the place where I had played such a trick of deception on the dog." Parley P. Pratt, "Autobiography of Parley Parker Pratt (1807-1857)," Chapter 7: Mission to the Western States, http://www.boap.org/LDS/Early-Saints/PPPratt.html
ENDNOTES

1 Gideon Carter (1766-1828).
2 Johanna (Sims) Carter (1769-1830).
4 Simeon Dagget Carter (1794-1869), #KWVQ-5YH, www.familysearch.org
5 The eruption of Indonesia’s Mount Tambora in 1815 blasted enough volcanic debris into the air to cause crop failure and famine across North America during 1816, known as “eighteen hundred and froze-to-death,” or “the year without a summer.” Frost blanketed New England fields in May, followed by snowfall in June. Thousands of people left New England for what they hoped would be a better climate in the Ohio River Valley, leading in part to the settlement of America’s Midwest.
7 John S. Carter (1797-1834).
8 Gideon Hayden Carter (1798-1838).
9 Jared Carter (1801-1850).
11 The *Deseret News*, 20 August, 1898.
13 Elizabeth (Kenyon) Carter (1793-1828).
14 Lydia (Kenyon) Carter (1801-1866), #KWVQ-5B3, www.familysearch.org
16 Orlando Henry Carter (1820-1860).
17 Eveline Lydia (Carter) Hales (1821-1898).
18 Lorain County, Ohio, Deed Book Volume B, page 359. Copy held by Shelley Dawson Davies.
19 Lorain Carter (1823-1837).
20 Simeon and Lydian named their third child after the county of Lorain where they settled. See: Letter from Mrs. C. H. Purcell to Susa Young Gates (died 1933), appearing in undated issue of *The Deseret News*. Typescript copy held by Shelley Dawson Davies.
22 Cleo S. Griffin, “John Sims Carter History,” News from Cleo: Blog for History and Fun, 29 October, 2011, http://po578.blogspot.com/search?updated-min=2011-01-01T00:00:00-08:00&updated-max=2012-01-01T00:00:00-08:00&max-results=1
Chapter 2

Called to Serve

Building the Lord’s Kingdom

Simeon returned home to Lydia with the good news. He had conversed with the Prophet Joseph Smith and received a spiritual confirmation that his work was ordained of God. Simeon was baptized into the church on 14 February, 1831, at Kirtland; three days later he was ordained an elder in the priesthood and set apart for missionary work. He immediately began to preach the gospel among his family and friends, and soon a church of sixty members was organized in Amherst.

Simeon, a “fluent public speaker, a good conversationalist and a man of marked ability,”24 was not hesitant about his commitment to the gospel. He found himself confronted one afternoon by an angry mob as he returned from selling a load of hogs, demanding he renounce both Joseph
Smith and the church. “He had just harvested his grain, and large stacks of grain stood waiting to be threshed. There were also huge stacks of hay to be used for feed for his animals during the winter season,” according to granddaughter Rosa Hunsaker. “They told him they would give him five minutes to make up his mind or they would burn down everything he owned. Simeon replied, ‘I don't need five minutes to make up my mind. I know that Mormonism is true and that Joseph Smith is a true Prophet, and I cannot deny it.’ The mob carried out their threat, proceeding to burn everything except the wagon he was riding in and the cash he had received for the sale of the hogs.”

From this point on Simeon and Lydia made many sacrifices for the gospel. While Simeon consecrated his much of his time and worldly goods, Lydia sacrificed her husband to the cause through a series of proselytizing missions he was asked to serve during much of their marriage.

Converting Benson’s Baptists

Less than a week after Simeon’s baptism in Kirtland, his brother Jared joined the church almost four hundred miles away in Chenango, New York. Jared immediately departed for Kirtland with his wife and children to hear the Prophet preach. He was stunned to find Simeon at the same meeting and quickly agreed to move his family to Amherst, close to Simeon and Lydia. Both brothers then left on missions, with Jared headed toward Benson, Vermont.

Jared arrived in Benson at the end of October, 1831, the first Mormon missionary to preach in Vermont. He found success among his family and friends who were associated with the Freewill Baptists, a breakoff from the Baptist church his father Gideon and brother John helped form eight years before. Jared baptized twenty-seven people, creating the first Mormon congregation in New England before returning to Kirtland in January, 1832.

Much to his surprise, Jared found his brother Gideon had also been baptized in Kirtland. Before the year was out, all of Gideon and Johanna Carter’s children had joined the church and all four brothers became missionaries. Simeon and John focused their efforts in Benson, where
Jared and Gideon joined them for a church conference in August, 1832, held in the former Freewill Baptist’s stone church, now serving as the meeting place for the Mormon converts.27 Simeon was pleased to report back to Joseph Smith that the Benson Saints were “firm in the faith of the everlasting gospel” and “numbered some forty souls.”28 Simeon continued with his missionary labors that year, often travelling dozens of miles a day on foot. The Evening and Morning Star reported Simeon and Jared accomplished “wondrous works in Vermont, in breaking down prejudice in a wonderful manner. Better than one hundred have been brought into the kingdom, in a few months past, by their instrumentality.”29

The remnants of Mormon Pond where twenty-seven converts were baptized by Jared Carter in 1831.
The Carter Street Cemetery and Stone Church

The First Baptist Church in Benson owed much to the Carter family, not the least of which was a number of its parishioners. Among the most faithful was Gideon Carter, who served as a deacon for many years, and his son John, a popular speaker who preached a number of sermons to the congregation. The trouble began when many of the members voted to make John their regular pastor, but upon examination of his liberal beliefs, the shocked elders rejected his membership altogether in 1822. Soon afterwards, John joined forces with the Reverend Sylvester Robinson in forming a Freewill Baptist congregation in Benson. John succeeded in convincing thirty-seven Baptists to join him, including most of his extended family and his father, Gideon, who was instrumental in raising funds for a new stone church the Freewills completed in 1826.

Gideon died two years later on 1 August, 1828. His final resting place is found not in a local churchyard, but in a small cemetery beyond the former Carter home, a cemetery for outcasts where he was the first to be buried. His headstone reads, “In the Church a Pillar, in Memory of Dea. Gideon Carter who died Aug. 1, 1828, aged 62 years.” Twenty months later his wife Johanna was buried next to him, on 5 April 1830. While the Baptists saw them as heretics, Gideon and Johanna’s children knew of their strong faith, adding to their mother’s stone, “Handmaid of the Lord.”

Although they had no way of knowing it, the day after Johanna’s death opened a new era in which Gideon and Johanna’s descendants would eventually find the true gospel of Jesus Christ. The day following her death, 6 April, 1830, the Church of Jesus Christ was officially organized in Fayette, New York, by Joseph Smith. Most of the Freewill congregation became members of the Church of Jesus Christ, their baptisms held at a small pond not far from the stone church, which they now used for meetings in their new faith.

The grey stone church was abandoned when its congregation left in 1833, headed west to Missouri where Joseph Smith was gathering his people. The building was used as a school for many years, but was later abandoned until the Erik Barnouw family bought it at auction for $85.00 and restored it as a residence in 1951. Erik Barnouw, *House with a Past* (Montpellier, Vermont: Vermont Historical Society, 1992).
Top: The family cemetery on Carter Street. Center: Gideon and Johanna’s headstones. Bottom: The old stone church now converted into the Barnouw home.
Another Mission

Simeon accepted a second missionary calling from Joseph Smith in 1832, travelling with Jared through Vermont, New York and Pennsylvania. By August, the pair was working in Bolton, New York, on the shores of Lake George, where they preached the gospel in a series of meetings. Among the local residents who attended was John Tanner, a man conversant with the Bible and anxious to “battle with heresy, especially that of the Latter-day Saints.” Mr. Tanner, who was confined to a wheelchair due to a painfully infected leg, made his way to the meeting, feeling confident that he could silence the so-called Mormons.

“During the meeting Mr. Tanner was so impressed with the gospel he invited the Carters to his home later that evening. Mr. Tanner confessed to Simeon and Jared that he was converted to their teachings, but due to his physical condition, he could not be baptized. He had been told he would never walk again, and had not been able to put his foot on the floor for six months. Elder Jared Carter said to him, ‘You believe in the power of the Lord to heal your leg, do you not?’ Tanner said he did most assuredly. Then, Elder Carter said in a loud voice, placing his hand heavily on the shoulder of the sick man, ‘John Tanner, in the name of Jesus Christ I command you to rise and walk.’ The ailing man rose from his chair, but hesitated to set his lame foot on the floor. ‘In the name of the Lord,’ said Jared, ‘set down your other foot, and do not be afraid!’ Tanner set it down and was thrilled to find it was healed. ‘I arose,’ he later wrote, ‘threw down my crutches and walked the floor back and forth, praising God and I felt as light as a feather.’”

Tanner and the Carters then walked three quarters of a mile to Lake George where Simeon baptized him.

Simeon often reported on his mission work through letters written to church leaders in Kirtland. He not only described his labors, encouraging his fellow members to “be faithful brethren and sisters, keep your hearts pure before the Lord, press on, run in the strait way that leads to life; for the just shall live by faith,” but expressed his dedication to the Lord’s work. “When I look after Lydia and my children, something attracts my eyes more glorious, it is the recompense of reward that God has promised to the faithful,” he wrote. “And as the Lord has called me, and as the time has come that Zion is to be builded, and lest much of the wheat should be left for the fowls and beasts to destroy, I labor with the good servant, and suffer privations, patiently.”
ENDNOTES

24 William L. Knecht, History of Box Elder County, 1851-1937 (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1937).
26 Simeon’s first mission call is recorded in the Doctrine and Covenants, 52:27. He and his companion travelled through Ohio, Illinois and Indiana on their way to Missouri, preaching, instructing and baptizing as they went.
28 Ibid.
30 D&C 75:30.
32 The Evening and Morning Star, November, 1832.
33 The Evening and Morning Star, February, 1833.
Many other men were serving missions at the same time Simeon and his brothers were proselytizing. Joseph Smith himself had received revelation in June, 1831, directing him and twenty-nine other elders to leave Kirtland on a mission to Missouri. Here they were to establish Zion, a place dedicated to God where the Saints could find protection from wickedness of the world. The Prophet, accompanied by his fellow missionaries, left shortly afterwards for Jackson County, Missouri, over a thousand miles away on what was then the western frontier. It was there they established a settlement at Independence, and where the Lord commanded Joseph Smith to build a temple.34

Soon after dedicating the temple site at Independence, the Prophet returned to Kirtland. For the next seven years the church operated from two communities. Joseph Smith, his Council of Twelve Apostles and a large number of members lived in and around Kirtland, while many other
Saints were working to build Zion in Missouri. Important events were taking place at the same time in both locations, and church leaders traveled between the two centers as necessary.

The church in Missouri was growing rapidly by 1833, and was in great need of leaders whose faith had been tested through trial and experience. Simeon proved himself to be one of them. He accepted an appointment to preside over the Big Blue River branch of the church at Kaw Township, one of Jackson County’s ten congregations under Bishop Edward Partridge, in 1833.

A New Home

Lydia followed her husband to Kaw, ten miles west of Independence, sometime in 1833. As difficult as it was to leave behind her comfortable Ohio home, Lydia was pleased to be among the Saints who were building Zion. She relied heavily on Eveline, twelve, and Lorain, ten, to help her in the kitchen, and thirteen-year old Orlando to lend a hand with heavier work when Simeon was away on church business, which was a great deal of the time.

Lydia and the children were only just settled in their new home when signs of trouble between the Saints and the original Missouri residents began to appear. Missouri was a southern slave-holding state where many of the rough, uneducated settlers were uneasy with this sudden influx of Northerners who were sympathetic to the rights of both black slaves and Indians. The old settlers, threatened by the Saints’ plans to build large settlements in Missouri, were determined to eliminate the “Mormon scourge.”

In July, a mob of four hundred men demanded the Saints leave Jackson County. When church leaders refused, the mob attacked the newspaper office, destroying both the press and the building. Bishop Partridge and Charles Allen were tarred and feathered for their refusal to denounce the Book of Mormon. By the end of October, increasing tensions culminated in a mob of fifty men launching attacks on Mormon settlements, including Kaw Township, during which men were beaten and homes destroyed. Hostilities against the Saints were becoming too great, forcing church leaders to call on their people to leave Jackson County. Simeon
was one of the leaders who signed an agreement to remove his family from Jackson County by January, 1834, and “use all their influence to induce all the brethren now here to remove as soon as possible.” Most of the exiles fled into neighboring Clay County in late 1833, where they found temporary refuge in pitched tents, hastily built huts and abandoned slave cabins, supporting themselves with odd jobs until they could plant spring crops.

**Going Forth Boldly**

It was in such uncertain conditions that Simeon was asked to leave Lydia and the children to join church leaders in Kirtland, in June, 1834, where the construction of the temple was underway. Simeon was among those men selected for special spiritual endowments to be given once the temple was finished, and one of fifteen who were ordained to a position on the high council in July. As a member of the high council, Simeon was tasked with aiding Joseph Smith in directing the church, administering ordinances and visiting members. He returned to Missouri soon afterwards, but was again called to Kirtland in November. Simeon and Elder Samuel Brown proselytized their way through Indiana and Illinois on their way to Ohio, where they healed many sick by the laying on of hands, ordained nine men to the priesthood and “preached about one hundred times.”

Even with such success, preaching the gospel was not easy. Simeon was confronted by a gang of twenty armed men who escorted him before a judge on trumped up charges in Illinois. After a hearing, Simeon was “discharged, though not without being threatened by the rabble that if he did not leave the country immediately, he would be dealt with in a different manner,” reported the *Messenger and Advocate*. Disregarding the threats, he kept his appointments and continued “to proclaim the gospel of our Lord, and hold up the truth to a dying people with as much zeal as before.” As a result of his and others’ missionary efforts, one hundred and forty people were baptized in the area. Simeon spent only a few weeks in Kirtland before setting out on his fifth mission trip in June, 1835. He returned to Kirtland that autumn where workers were still busy finishing the temple.
As the Kirtland temple was nearing completion in early 1836, Joseph Smith held series of meetings to prepare the leadership for the public dedication in March. Simeon was among the twenty-four high councilmen who entered the temple on the evening of 21 January, to receive an anointing ordinance. “The heavens were opened upon us, and I beheld the celestial kingdom of God,” said the Prophet, who noted a number of those in attendance “saw glorious visions also. Angels ministered unto them as well as to myself, and the power of the Highest rested upon us. The house was filled with the glory of God.” John Smith, the Kirtland High Council president, and Simeon Carter, president of the Missouri High Council, were blessed and anointed by Hyrum Smith and David Whitmer respectively. Simeon then anointed each of his council members.

Simeon was present when even more memorable spiritual experiences occurred during the temple’s dedication on the morning of March 27th. Simeon sat with his fellow high council members in front of the First Presidency and the Twelve Apostles during the seven-hour meeting. After Joseph Smith’s dedicatory prayer the congregation sang the hymn “The Spirit of God,” written especially for the dedication. Many testified of seeing heavenly messengers at the service, and that evening attendees began to speak in tongues and prophesy; others saw glorious visions and angel hovering over the temple.
All the time Simeon was away from home preaching the gospel, conducting church business and receiving spiritual gifts, Lydia struggled by herself to run the farm and manage her teenaged children. The Lord recognized her commitment to the gospel and her need for strength when he promised Simeon through a patriarchal blessing in May, 1835, that his “wife shall be filled with wisdom and power, and with the prayer of faith, she shall uphold thee in thy absence, and she shall have wisdom to instruct her children in righteousness, and they shall be blessed with eternal life, and thy wife shall share with three in all thy blessings.” Lydia was especially in need of this promise when fourteen-year old Loraine died in October, 1837.

From the beginning the Saints’ presence in Clay County was tolerated as a temporary while their leaders petitioned government authorities to help them recover their homes in Jackson County. It soon became painfully clear that they would never receive official aid and their losses would be permanent. Clay County residents meanwhile demanded the Saints leave as soon as possible. Approximately three thousand people, including the Carters, poured northward into Caldwell and Daviess Counties, newly created for Mormon settlement. Simeon purchased several parcels of land in Mirabile Township, just outside of Caldwell County’s seat at Far West. The immediate area became known as Carter’s Settlement.
At the same time the Saints were streaming out of Jackson County, problems caused by apostasy and persecution were forcing the Kirtland members out of their homes, as well. Those who hadn’t already left Ohio followed Joseph Smith when he fled for his life in January, 1838. He joined the Missouri refugees in Far West, where he established church headquarters in March and laid cornerstones for the temple there in July.

Although the Saints hoped to finally live their lives in peace, persecutions in Caldwell and Daviess Counties soon began. In August a mob of one hundred people denied Mormons their right to vote at an election in Gallatin, leading to a brawl in which several people were injured. Amid the growing disorder, Governor Lilburn W. Boggs called in the state militia to control the situation, but this only escalated the violence when Captain Samuel W. Bogart kidnapped three Mormons and held them prisoner at his camp on the Crooked River in October. Several men, including Simeon’s brother Gideon, were killed in the fierce battle which broke out when a number of Mormons attempted to rescue their friends. Mobs roamed the countryside, threatening the Saints with death and burning their houses and crops. Governor Boggs responded to these incidents by issuing his infamous “extermination order,” calling for the Mormons to “be treated as enemies” who must be exterminated or driven from the state if necessary for the public good.”

Anti-Mormon forces lost no time in executing the order. The Carters and other Saints living in outlying settlements gathered for protection in Far West, but soon found themselves surrounded by militia forces preparing for an attack. To prevent bloodshed, Joseph Smith and other leaders were taken prisoner, Mormon property was confiscated and the people forced to leave their homes. Simeon and Lydia were among those compelled “to sign away all our property, personal and real estate, and to leave the state of Missouri immediately.”

While their prophet was incarcerated in Liberty Jail, over eight-thousand Saints began the long journey across Missouri in mid-winter snows. Simeon remained behind for some months working with other leaders in helping members find their way to Illinois, where local citizens had offered aid. Despite the tremendous sufferings and sacrifices they were called on to bear, the Carters remained firm in their faith. Simeon declared in a December high council meeting amid the shaken confidence of some members that “his faith in the work was the same as ever. He did not think Joseph Smith was a fallen prophet, but believed every revelation that had come through him.”
ENDNOTES

34 D&C 57:3, Simeon’s first mission. His second mission was served the same year, visiting branches in Ohio, followed by a third mission in 1832, where he labored in Vermont, New York, Pennsylvania.
35 Kaw is now part of Kansas City, Missouri.
38 Simeon served a third mission, 31 July, 1834, as he preached in Clay County, Missouri. His fourth mission took place during his travels back to Kirtland in 1834.
40 The LDS Messenger and Advocate, March 1835, page 93, https://archive.org/stream/latterdaysaintsm01unse#page/92/mode/2up
41 Simeon’s fifth mission to the Eastern States began in June, 1835.
45 Church History in the Fullness of Times (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1989), page 166-167.
46 Simeon Carter, Patriarchal Blessing, given 13 May, 1835, Kirtland, Ohio, by Joseph Smith, Senior. Copy held by Shelley Dawson Davies.
47 Nothing more is known about Lorain’s death, but she was likely buried in the nearby Far West cemetery, which was destroyed and plowed over after the Saints left Missouri.
48 Simeon owned one hundred and sixty two acres of land as stated in an official redress petition in November, 1838. Clark V. Johnson, editor, Mormon Redress Petitions: Documents of the 1833-1838 Missouri Conflict (Brigham Young University, Provo, Utah, 1992), page 156-157.
50 Church History in the Fullness of Times, page 201.
52 History of the Church of Jesus Christ of Latter-day Saints, Volume 3 (Salt Lake City, Utah: Deseret Book, 1948), page 225, https://byustudies.byu.edu/hc/hcpgs/hc.aspx
Chapter 4

Nauvoo
Refuge in Illinois

Throughout the spring of 1839, refugees arrived at the Mississippi River with no idea where they might settle next. Many families were housed by the charitable residents of Quincy, Illinois, while others found temporary shelter in an abandoned military barracks on the west banks of the river in Montrose, Iowa. Where Simeon and Lydia lived that spring and summer remains unknown, but by the fall of 1839, they had settled on a farm in Lee County, Iowa. 53

After Joseph Smith had been allowed to escape prison in April, he made his way to Quincy, where he joined the Saints and his own family. He immediately initiated plans to settle his people in the area, arranging to purchase lands in eastern Iowa and around the small town of Commerce,
Illinois. He renamed the settlement Nauvoo, a Hebrew word meaning “beautiful place,” and soon headquartered the church there calling for the Saints to gather in and around the growing city.

The area surrounding Nauvoo was indeed beautiful, but thanks to a number of malarial swamps edging the town, it was not a healthy place. Hundreds of people fell ill with the chills and fever they called “ague” and many died, but soon the swamps were drained and suitable housing was built along wide, straight streets cleared from the surrounding forest.

Nauvoo became a bustling place with thousands of people building homes and businesses all over the city. Most exciting of all was the Prophet’s announcement of a temple to be built on the bluff overlooking the Mississippi. The cornerstones were laid on 6 April, 1841, eleven years from the day the church was originally organized.

By this time, Simeon was renting a house on Wells and Parley Street, six blocks from the Prophet’s residence near the river. Lydia found life in the growing city stimulating after so many isolated years on her husband’s farms. She happily made friendships with other women of faith, and encouraged her children to develop social lives of their own. It wasn’t long before Eveline attracted the attentions of Stephen Hales, son of the Carter’s landlord. The young couple was married on 16 October, 1842. Orlando married Sarah Van Blaricum three weeks later. Lydia was delighted at the birth of her first grandchildren the following year, Eveline’s daughter Mary Isabella, and Orlando’s son Thomas but her joy was short-lived. Little Mary Isabella died only a few months after her birth.

**More Work for the Lord**

The Saints lived in relative peace for the next few years, but as Nauvoo’s population boomed with thousands of new converts arriving from Britain, the same problems which had troubled the church in Ohio and Missouri created conflict in Illinois. Citizens of Nauvoo were not only better educated and more prosperous than their non-Mormon neighbors, but their growing numbers were threatening economically and politically. Soon derogatory articles about Joseph Smith and the Mormons were published in newspapers across the state with the purpose
of whipping up hostilities toward the church. Disaffected members
joined forces to defame the Prophet, making the situation increasingly
dangerous. There were few people outside of the church willing to
support the Mormons, especially when it came to Joseph Smith’s
continued efforts to obtain redress for the member’s suffering and loss of
property in Missouri.

Under these circumstances and in hopes of finding justice for the Saints,
Joseph Smith declared himself a candidate for the United States
presidency in April, 1844, calling upon every available man to serve
combination proselytizing and campaigning missions throughout the
nation. Simeon was assigned to preach in Ohio, territory he was
already familiar with. He left Lydia in Nauvoo that spring, travelling
across Illinois and Indiana, preaching all the way. He taught people
wherever he found them, including passengers on steamboats, baptizing
thirty and healing several more.

Meanwhile, forces hostile to Joseph Smith continued to build, climaxing
in his arrest and eventual martyrdom on 27 June, 1844. The Prophet’s
enemies expected the church to dissolve and fade away without its
beloved leader, and for a time there was some uncertainly among the
members as to who would now lead them. All of the apostles were away
on missions at the time, and they hurried back to Nauvoo as soon as they
could to settle the question. In a historic prayer meeting held in August,
Council of the Twelve president Brigham Young appeared to have the
voice of Joseph as he spoke, convincing the greater part of the Saints that
he had the Lord’s blessing as the new prophet.

While some people left the church, following other men who claimed the
right to lead the church, Simeon’s testimony remained strong. “The
principle is formed in my heart, firm as the rock, yes, stronger than death
in [the] everlasting covenant…sealed in my heart at the expense of all
things,” he wrote in a letter reporting his missionary efforts. Even when
news of the Prophet’s martyrdom reached him later that summer, Simeon
remained committed to his mission, declining to return to Nauvoo with
the rest of the church leadership. “The spirit… told me to stay, for the
work was not done,” he wrote, adding that Lydia could “do without me
till spring, for I must be about my master’s business, for the work of God
must be accomplished before we can enter into our glory. . . . Give my
love to my family when you see them. I shall write soon to my wife.”
Simeon had returned to Nauvoo by October, in time to attend general conference held in the partially finished temple. He continued to give his support to church leaders as needed, serving on the high council and working to complete the temple, a symbol of the Saints’ resolve amid persecution. By then, Nauvoo was flourishing more than ever. Instead of collapsing after Joseph Smith’s death as its enemies had hoped, the church continued to grow. New frame and brick homes were quickly replacing the original log dwellings, and so many businesses were prospering along Nauvoo’s street that the city soon rivaled Chicago.

Such spectacular growth fanned the hatred of anti-Mormon forces determined to drive the Saints from their state. Inflammatory newspaper articles whipped up emotions against the church, while parties of armed men attacked outlying settlements, burning crops, barns and homes. Men were beaten and their families terrorized, all in an effort to force the Saints out. Appeals to the government for protection and justice brought no results, and the church was advised to leave the state. Finally, Brigham Young realized the only way to live peaceably was to find a refuge for his people outside of the United States. He agreed to begin the evacuation in the spring of 1846, as soon as prairie grasses were high enough to support ox teams. He counselled his people everywhere to sell their property and prepare for the coming exodus.
Work to complete the temple was redoubled and rooms were dedicated as they were finished to allow as many Saints as possible to receive sacred ordinances before leaving Nauvoo. The attic story of the temple was dedicated for ordinance work on the last day of November; two weeks later Simeon and Lydia received their endowments on 15 December, 1845.\textsuperscript{61}

\textit{An early drawing of the Nauvoo temple.}
At the same time ordinances were being performed in the temple, church leaders were preparing several companies of Saints to leave Nauvoo at a moment’s notice. Renewed threats against the church forced Brigham Young to lead the first group of refuges west across Iowa in early February, 1846. All during the later winter and early spring families prepared for their own departure by building wagons, obtaining supplies and trying to sell their property. It was wrenching enough to be once again forced from their homes, but Simeon and Lydia were among those who were called on to make even more sacrifices for the cause. In April, as everyone else was preparing to move west, a group of elders was appointed to serve a mission to Great Britain. Simeon received his calling in a letter from the Twelve on 28 April, directing him to prepare for an “immediate departure.” Simeon left Nauvoo a week later, on 7 May, once again leaving Lydia to face life’s difficulties without her husband’s support.

While Simeon’s heart may have ached at leaving Lydia in such trying circumstances, his spirit looked forward to the missionary work at hand. “This day with peculiar feelings I left Nauvoo on my mission to England, praying my Father in Heaven to open my way before me,
believing it to be for my best good and for the good of my fellow men,” he wrote as he departed. Simeon arrived in Liverpool near the end of June in good health and spirits, ready to begin his labors. He immediately found himself sorting out mismanaged immigration funds and after the leadership in charge was removed due to these problems, Simeon was appointed to preside over the conference.

Among his many duties as the presiding elder was Simeon’s visits to the English Saints, encouraging them in their faith and preaching the gospel in both the countryside and the cities. He found several occasions to heal the sick, notably at the home of a Sister Stooks in Newton, an expectant mother who was so ill the doctor had pronounced her unborn infant dead. Elder Carter was sent for and “found her very low indeed. . . . I told her none could raise her but God alone . . . her life was in His hands and none could take it without His consent. She said she wanted to live to go to Zion. I prayed to God for her and He heard my prayer, for in the name of Jesus, and He sent down the quickening powers of His Spirit upon her body and the child leaped in her womb and she found rest that night in quiet sleep, the first sleep she had had in three weeks.” Carter also reported “five others were healed after the doctors had said they would die.”

Simeon’s care for the members and his hard work made him well-loved among the English Saints, who demonstrated their esteem by presenting him with a gold watch at a Liverpool tea party on 14 July. Simeon “blessed them on the occasion in the name of the Lord and [they] had a season of joy together.”

Almost three thousand members attended the general conference at Manchester in August, 1848, for Simeon’s final address to the Saints. His sense of accomplishment was noted in a “most cheering account” of almost a thousand new members who had joined the church since the previous conference.

Simeon’s Return

It was customary for missionaries returning to the United States to take charge of English Saints immigrating to Salt Lake City. Simeon was asked to direct a company of two-hundred and thirty members who were ready to embark on the Erin’s Queen on 7 September, 1848, bound for the port of St. Louis. As president of the company, he would not only preside over church matters, but make sure temporal concerns were addressed as well. Even before the voyage began, Simeon organized the Saints into wards and set up committees for the many tasks required onboard, such as housekeeping, food preparation and worship services.
Problems during the thirteen-week voyage were relatively few, with the exception of the death of a young man from Cheltenham, Gloucester, named Charles Gibbons, whose exertions manning the hand pumps during a storm led to a burst blood vessel. As presiding elder, Simeon became responsible for the welfare of Charles’ twenty-year old sister, Louisa, now left on her own in the middle of the Atlantic Ocean. Louisa had been forced to leave her employ at a dressmaking shop when she joined the church, and with the exception of her brother, found herself rejected by family and friends. She had never felt so alone and was happy to accept Simeon’s guidance.

There was great excitement when land was first sighted at the mouth of the Mississippi River near the end of October, and after sailing another one hundred miles upriver the ship finally docked on 28 October, after fifty-one days on the water. Most of the immigrants remained in the St. Louis area during the winter, working to finance their journey to Kanesville, Iowa, where they would join wagon trains headed west.

Problems at Home

Lydia’s days during the three years Simeon was away on the Lord’s errand in England were filled with privations and anxieties greater than any she had yet endured. She found some comfort in the patriarchal blessing given to her in Nauvoo, promising her “all the blessings which were sealed upon the head of thy companion… thou shalt also partake of all the glory that the Lord hath in store for him,” but for the time being there was the more immediate concern of surviving from one day to the next. At the age of forty-five, Lydia was expected to finish disposing of the family’s Nauvoo property, loading what was left of her life into a wagon and travel three hundred miles across the Iowa prairie to temporary quarters along the Missouri River. Undertaking such a trek was demanding physically and emotionally. Lydia may have become resigned to living apart from her husband, but she never overcame the haunting loneliness of being without a companion.
She somehow made her way to Winter Quarters, Nebraska, before cold weather set in, probably travelling with Orlando, Sarah and their children. In this makeshift settlement thousands of Saints were joining their leaders in resting and preparing for their journey to the Great Basin the following year. Even though Brigham Young had organized Winter Quarters into neat blocks, it was struggle to find suitable housing. Those fortunate enough to acquire a log cabin had to tolerate a dirt floor and leaky sod roof, but they were better off than the families who huddled in dugouts, tents or wagons. Sickness became rampant during the winter of 1846-47 as the Saints’ meager supplies dwindled and the effects of malnutrition and exposure affected even the hardiest people. Suffering and even death became part of the settlement’s routine as the winter wore on.

Every able man and woman devoted their spare time to preparing to leave Winter Quarters in the spring. Brigham Young departed with a vanguard company for the Salt Lake Valley in April, 1847, and by fall those unable to follow moved across the river to Kanesville, Iowa, where they worked and readied themselves for the trek west. Lydia, unable to finance her own living situation, found a place with another family, but was anxious to once again be settled in a home with her husband. Her funds were so meager she was unable to afford to correspond with Simeon, relying on messages sent by friends, such as Mary Richards, whose husband Samuel was serving a mission not far from Simeon. “Yesterday I saw and talked [with] Sister Simeon Carter,” Mary wrote to Samuel in June, 1847. “If you should see or can send to her husband please tell him she is well, but wants to see him very much. She would be glad to have him come home this fall if he can consistently for she has no home of her own except with another family.” If Simeon responded to Lydia’s plea, it might have been to remind her of his responsibilities in the field. He would not return for over a year and a half.
55 Stephen Hales (1820-1881).
56 Sarah (Van Blaricum) Carter (1822-1883).
57 Mary Isabella Hales (1843-1844).
58 Thomas Carter (1843-).
59 This was Simeon’s sixth mission.
60 Journal History of the Church, 1 October, 1844, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE509099
61 Simeon, as a trusted church leader, was asked to practice plural marriage, a principal which was not yet widely known among church members. He was sealed to Hannah Dunham and to Matilda P. Cochran in mid-January, 1846. It is highly likely Carter did not live with either of these spouses, as several months later he was assigned to serve an English mission. Matilda Cochran later married and lived in Arizona. No further marriage information on Hannah Dunham has been found. See: FHL film 183,374, Sealings in Nauvoo Temple, p 20. Also see: Janice P. Dawson, “The Sons of Gideon: The History of the Gideon Carter Family,” typescript, 2015. Copy held by Shelley Dawson Davies.
62 April 28-29, 1846, Samuel Richards Diary, 1846, typescript, Utah State Historical Society, Salt Lake City, Utah.
64 Simeon Carter, “Manuscript History of the British Mission 1846-48,” Archives, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.
66 Simeon’s care for the members and his hard work made him well-loved among the English Saints, who demonstrated their esteem by presenting him with a gold watch at a Liverpool tea party on 14 July. Simeon “blessed them on the occasion in the name of the Lord and [they] had a season of joy together.” Carter, “Manuscript History of the British Mission 1846-48,” Archives, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.
67 Ibid.
69 Charles Gibbons (1823-1848).
70 Louisa Holland (Gibbons) Carter (1828-1902), #KWVQ-5Y4, www.familysearch.org
71 Louisa related this story to a granddaughter years later. While Charles Gibbons does not appear on the Erin’s Queen passenger list and the Millennial Star reported there were no Mormon deaths aboard the ship, Louisa’s account of her brother’s death can hardly be disputed. See: Rosa C. Hunsaker, “A Short Sketch of Simeon Carter,” undated typescript. Copy held by Shelley Dawson Davies.
Chapter 5

Settling in Utah
Challenges and Changes

Salt Lake City was already a growing settlement when the Carters arrived in 1849.

Simeon and Lydia were finally reunited in the spring of 1849, when Simeon accompanied his immigrant company to Kanesville. The Carters made immediate plans to depart for Salt Lake City as soon as possible. Their wagons and teams were ready by early July when they joined the Silas Richards Company, scheduled to pull out of Kanesville on the 10th. Accompanying Simeon and Lydia were Orlando and his family, as well as Louisa Gibbons, the young woman who was left alone after her brother’s death on the Erin’s Queen. Even though she had the funds to purchase her own outfit, Louisa was too young and inexperienced to handle the trek by herself, and the Carters agreed to take her under their wing.
Strengthened by the hardships she had suffered during the past three years, Lydia took the thousand mile journey in stride, but for Louisa the experience proved grueling. Louisa was a well-educated and sophisticated woman accustomed to the civilization and luxuries of Cheltenham, a spa town connected to England’s great cities by rail. She had spent her days stitching dresses of fine silk and keeping an eye on the latest fashions worn by visiting gentry; the dresses Louisa brought with her reflected her both her skills and fashion sense, and were in stark contrast to Lydia’s worn and mended calico frock. Louisa had certainly never slept out of doors, cooked over an open fire or driven oxen along a dusty desert trail with a whip. Simeon was quick to turn his attention to Louisa during the three-month trek, and by the time the wagon train reached the Salt Lake Valley in late October, he had decided to make her his second wife.

No one knows for certain when the animosity between Lydia and Simeon began to simmer, but Simeon’s interest in Louisa certainly did not help the relationship. Nine days before he married Louisa in November, 1849, family friend and midwife Patty Sessions witnessed Simeon as he “put his wife Lydia out door and pushed her down into the mud.” Four weeks after this incident, Patty accompanied Lydia and “several others at Dr. Sprague[s]. She was there by us examined and found innocent.” The accusation against Lydia was not disclosed, but the events leading to this examination signaled the beginning of the end of Simeon and Louisa’s marriage of thirty-one years. Lydia was already living apart from Simeon and his new wife by the time Louisa gave birth to her first child, Simeon Junior, on 1 December, 1850.

Brigham City

Simeon accepted Brigham Young’s call to spearhead the settlement of a new town sixty miles north of Salt Lake City along Box Elder Creek in the autumn of 1850. The party built basic shelters and turned a plot of soil for spring sowing along Box Elder Creek, using Simeon’s homemade plow. Since it was too late in the season to consider moving their families north, the men secured the area for winter, Simeon caching his plow in a safe location somewhere near his cabin.

Simeon and Louisa were all too happy to leave their troubles with Lydia behind them when they packed up in the spring of 1851 for their move to Box Elder. They joined four other families in a small company of settlers
who arrived at the site in early March. Instead of finding the cabins they had built the previous fall, the men were distressed to discover local Shoshone Indians had destroyed the houses. Fortunately, Simeon found his plow still safely hidden, but the loss of their cabins forced the families to camp out in wagons and tents until new shelters could be built, this time surrounded by a fort wall for protection.  

Although the Shoshone never attacked the Box Elder Saints, they did become a regular nuisance, asking for handouts of food and other items which took their fancy. The settlers generally followed Brigham Young’s policy to feed the natives rather than fight them. Simeon, who had been blessed by Joseph Smith as a peacemaker among the Indians, joined with Bishop David in resolving many of their disputes with the white men. As a result he, along with William Davis, developed a number of friendships with natives.

The settlement gradually grew as more settlers arrived, and soon a town site was surveyed. An official church ward was organized at Box Elder in April, 1852, with Simeon called to serve as counselor to Bishop William Davis, a position he was well-suited for as he was a fluent speaker and many enjoyed listening to him expound the scriptures.
In the October, 1853, general conference of the church, President Brigham Young directed Apostle Lorenzo Snow to take fifty families to the Box Elder area and develop a cooperative system in which the community would become self-sufficient, producing everything they consumed. All fifty families had arrived by the summer of 1855, transforming the Box Elder settlement into a small town which was renamed Brigham City in honor of the prophet. Small businesses such as a cabinet shop, saw mill and grist mill were established, followed by the construction of the Box Elder County Courthouse, which was used for city and county business, theatrical productions, and religious meetings until church buildings could be built.

Louisa did her part in pioneering by raising her family while taming the wilderness. She quickly turned the house Simeon built for her into a home with the limited resources at hand, using grease-filled cups with a rag wick for light, and pans on the bed to catch rainwater from the leaky dirt roof. Here she added two more children to the family, Louisa Jane in April, 1852, and Samuel in April, 1854. As the children grew, Louisa taught them to read and spell using the Bible as her text book.

**Good Works**

Brigham City eventually became a model of community cooperation as Lorenzo Snow led the citizens to unite their under The Brigham City Cooperative Association in 1865. Stock was sold a five dollars a share, with produce and labor accepted in addition to cash. The first business in the coop was a mercantile store, which was followed by a tannery, blacksmith shop, boot shop, lath and shingle mill, brick yards, a woolen mill and millinery, along with dairy herds and a creamery. By this time, Simeon had accumulated “considerable property” and built a nice home near the center of town, which was for many years known as “Carter’s Corner.”

The remainder of Simeon’s life in Brigham City was quiet and unassuming. He spent most of his time looking after his farm, talking to the Saints and administering to their needs. One of the Carter’s neighbors, Mrs. Martin L. Ensign, recalled Simeon’s generosity to her while her husband was away on a mission. After noticing she had no shoes, he gave her one of two pair he was having made for his wife.
Simeon was known for his faith and ability to heal through with his priesthood power, once blessing a boy burned in a tub of boiling water. The boy’s burns quickly healed, leaving no scars. A young man seriously injured by falling on an axe was told by a Salt Lake City doctor his knee would never fully heal, but after a blessing by Simeon the young man’s knee healed normally. Simeon also healed his youngest son, Samuel, of sunstroke one summer after noticing the boy was not well.

By the winter of 1869, it was Simeon who was not well. “Enfeebled and burdened with age,” Simeon’s health began to fade. He died at the age of seventy-five on 3 February, ending thirty-eight years of service to the church. Simeon was remembered for his “marked ability” and his good conversational skills by the crowd of Saints who followed his casket to the Brigham City Cemetery where he was interred the next day.

Brigham City in the early 1870s.
Louisa’s Later Life

Louisa, now a widow at the age of forty-one, managed to run the farm with the help of nineteen-year old Simeon Jr., and fifteen-year old Samuel, who took over the heavy field work and herding the animals, but the boys were often called away on service missions for weeks at a time, building roads or cutting and hauling timber out of the canyons. After Louisa Jane’s marriage the following year in July, 1870, Louisa felt more alone than ever until she met Ira Spaulding, a prosperous, sixty-four year old farmer from Uintah, a small, picturesque town thirty miles south at the mouth of Weber Canyon. Louisa married Ira on 28 September, 1873.

Ira, his first wife Ann and their seven children had moved to the north side of the Weber River from Davis County in 1861, where Ira farmed and raised stock. He settled his second wife, Elizabeth, and her two children seven miles into the canyon at Mountain Green, where she died soon afterwards. Ann took four-year old Ira Eugene and three-year old Isabella into her home and raised them until her own death in 1872. Ira was a hard-working man whose position as bishop of the Uintah Ward gave Louisa immediate respect in her new home. She happily took charge of the house and her new stepchildren Julius, nineteen, Ira, fifteen, and Elnathan, and Isabella, both fourteen, until they left home. Louisa looked after Ira for the next ten years as his heart began to weaken. He died three days before Christmas in 1882.

Now widowed for the second time at the age of fifty-four, Louisa returned to her home in Brigham City to be near her married children and grandchildren. She lived there quietly until her death twenty years later on 22 October, 1902. She was buried next to Simeon in the Brigham City Cemetery.
ENDNOTES

74 Passenger list, Silas Richards Company, Kanesville, Iowa to Salt Lake City, Utah, 10 July-25-29 October, 1849. https://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=5
75 Louisa’s ability to finance her own immigration is indicated by her listing as “head of family.” See Letter from Silas Richards to Brigham Young, 24 August, 1849, https://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&pioneerId=4929&sourceId=11932
77 Simeon and Louisa were married a month after their arrival on 26 November, 1849, by Heber C. Kimball in his Salt Lake City home. FHL film #183,374, Living Sealings, Nauvoo Temple and Endowment House. Index Book A. page 709.
78 Donna Smart, Mormon Midwife: The 1846-1888 Diaries of Patty Bartlett Sessions (Utah State University Press, Logan, Utah, 1997), entry for 17 November, 1849, page 138-139.
79 Ibid, entry for 17 December, 1849, page 140.
81 Simeon Dagget Carter (1850-1927).
82 The Box Elder Fort was located on the corner of what is now Second West and Third North in Brigham City. Vaughn J. Nielsen, The History of Box Elder Stake (Brigham City, Utah: Box Elder Stake, Church of Jesus Christ of Latter-day Saints, 1977), page 1.
83 Rosa C. Hunsaker, “A Short Sketch of Simeon Carter, “undated typescript. Copy held in 2011 by Daughters of the Utah Pioneers, Salt Lake City. Mrs. Hunsaker was a granddaughter of Simeon Carter.
85 Louisa Jane (Carter) Wilde (1852-1937).
86 Samuel Gibbons Carter (1854-1941).
Simeon consecrated his properties to the church around 1855, while remaining steward over his holdings. He lived under the cooperative setup for only four years before his death in 1869, five years before the United Order was inaugurated. See: Dawson, “The Sons of Gideon: The History of the Gideon Carter Family,” typescript, 2015.


Rosa C. Hunsaker, “A Short Sketch of Simeon Carter, “undated typescript. Copy held in 2011 by Daughters of the Utah Pioneers, Salt Lake City. Mrs. Hunsaker was a granddaughter of Simeon Carter.


The Deseret News, 10 February, 1869.


The Deseret News, 10 February, 1869.


Ira Newton Spaulding (1809-1882).

Spaulding-Carter marriage, 28 September, 1873, Western States Marriage Index, #197897, http://abish.byui.edu/specialCollections/westernStates/westernStatesRecordDetail.cfm?recordID=197897

Ann Eliza (Drake) Spaulding (1817-1872).

Elizabeth (Wright) Corey Spaulding (1815-1861).

Ira Eugene Spaulding (1857-1929).

Isabella Adelaide (Spaulding) Russell (1858-1931).

The Ogden Herald, 30 December, 1882.

Julius Caesar Spaulding (1853-1925).

Elnathan Spaulding (1858-1918).

The Ogden Herald, 30 December, 1882.

Louisa lived on the northeast corner of Third East and 100 North, according to decedent Gordon Jensen. See: Dawson, “The Sons of Gideon: The History of the Gideon Carter Family,” typescript, 2015). Also see: Louisa Spaulding household, 1900 U. S. census, Box Elder County, Utah, population schedule, Brigham City, enumeration district 0203, page 1B, roll 1682, FHL 1241682.


Plot B-5-12-I.
Chapter 6

Lydia

A Hope for Better Things

Simeon and Louisa not only put some distance between themselves and Lydia when they moved north to Brigham City, they ignored her existence entirely, possibly encouraging the belief among their children that Lydia had died before leaving Nauvoo. One version of Lydia’s fate which was passed among Simeon’s Brigham City descendants claimed that “during the confusion of the exodus [from Nauvoo], while Simeon was on his mission, his wife and family were lost. Some said they were killed by Indians. He never found them.”\textsuperscript{110} The myth of Lydia’s death was made reliable in 1913 when it was published in the book, \textit{Pioneers and Prominent Men of Utah}.\textsuperscript{111} When the story was retold in 1940, Lydia’s murder by Indians was reported as “proven.”\textsuperscript{112} Another version of events spread the falsehood of Lydia’s apostasy, claiming she and her son Orlando had remained in Nauvoo where they joined the Reorganized Church of Jesus Christ.\textsuperscript{113} From this tale emerged a variation in which Orlando “left the church and went back east and later came out to Utah as a government agent after the polygamists. It is said he came to Brigham City after his father.”\textsuperscript{114} In fact, Orlando and his family were living south of Salt Lake City in Provo by 1856,\textsuperscript{115} and may have been part of the Brigham Young’s effort to colonize San Bernardino, California.\textsuperscript{116} Lydia remained alive and a faithful member of the church, and lived in Salt Lake City for many years.

Another Marriage

Lydia wasted no time in establishing a new life for herself after Simeon’s departure for Brigham City in the spring of 1851. She was sealed as a plural wife to family friend James Goff,\textsuperscript{117} on 8 June, 1851.\textsuperscript{118} Lydia had known James and his wife Mary\textsuperscript{119} since their days in Nauvoo, and the Goff family travelled west in the same wagon train as the Carters.\textsuperscript{120} James, Mary and their seven children settled forty-five miles south of Salt Lake City in Provo, where Mary died on Christmas Day, 1851. Lydia probably moved to Provo soon after her sealing to James, as she
was living there in 1856, but the marriage did not work out, possibly due to the stress of James adding two more polygamous wives to the family: Sarah Sampson, in April, 1852, and Margaret Birch, in March, 1855.

Lydia had returned to Salt Lake City by 1860, where she moved into her daughter Eveline’s home in the Eighth Ward, next to the temple construction site. Here she lived for the six years, helping Eveline, her husband Stephen Hales and plural wife Henrietta Keys Hales with their lively household of eight children.

Lydia was sixty-one years old by this time, and as her birthdays accumulated, so did her health problems. Painful swelling in her extremities caused by an accumulation of fluids gradually incapacitated Lydia and eventually led to her death from dropsy one day before her sixty-sixth birthday on 10 December, 1866. Eveline arranged a funeral service for her mother the following day, during which Wilford Woodruff, a family friend since the early days of the church, delivered the eulogy. Lydia was buried in the Salt Lake City Cemetery.
The doctrine of polygamy, or celestial marriage as it was known, was seen in the early church as necessary for an individual’s salvation. Many Saints believed a woman sealed to a man of high priesthood authority was guaranteed salvation in the Celestial Kingdom and it was not unusual for women to be sealed “for eternity” to prominent church leaders while remaining married “for time” to their current husbands. Lydia appears to have been one of eight women sealed to Joseph Smith after his death in 1844, and later sealed to Heber C. Kimball while she was living in Nauvoo. Both of these sealings were “for eternity” only, to become effective upon Lydia’s death. [Todd Compton, “A Trajectory of Plurality: An Overview of Joseph Smith’s Thirty-three Plural Wives,” Dialogue (Summer 1996), http://www.dialoguejournal.com/wp-content/uploads/sbi/articles/Dialogue_V29N02_21.pdf Also see: Stanley B. Kimball, Heber C. Kimball: Mormon Patriarch and Pioneer (University of Illinois Press, 1986), page 315-316.]

After her separation from Simeon, Lydia was sealed to “for time” to James Goff on 8 June, 1851. Reference to Lydia’s previous sealings to revered church leaders is found only in a notation added to the Goff sealing record. While decedents sealed their children to Simeon and Lydia in 1965, the couple themselves were not sealed until 1989, when the First Presidency of the church authorized the ordinance “based upon the fact that there appears to be no extant record of a sealing of Lydia Kenyon to either the Prophet Joseph Smith or Heber C. Kimball.” Letter from Jerry D. Wells, Manager, Special Services, Temple Department, The Church of Jesus Christ of Latter-day Saints, 50 East North Temple Street, Salt Lake City, Utah, 84150, to Janice P. Dawson, 17 August, 1987. Copy held by Shelley Dawson Davies.
ENDNOTES

113 Rosa C. Hunsaker, “A Short Sketch of Simeon Carter,” undated typescript. Mrs. Hunsaker was a granddaughter of Simeon Carter. Copy held by Shelley Dawson Davies.
115 Orlando Carter, 1856 Utah Census Index, Utah County, Utah, Provo City, page 941. Utah, Compiled Census and Census Substitutes Index, 1850-1890; [www.ancestry.com](http://www.ancestry.com)
116 Orlando disappears from official records after the 1856 Utah census. His wife Sarah appears in the 1860 U.S. census, remarried to Harvey C. Ladd and living with her two sons by Orlando in San Bernardino. Also part of this household are Sarah’s sons Henry and Alonzo Carter, ages eight and six, both born in California. Harvey C. Ladd household, 1860 U.S. census, San Bernadino County, California, Roll: M653_64; Page: 666; Image:52; Family History Library Film: 803064, [www.ancestry.com](http://www.ancestry.com)
117 James Richard Goff (1809-1887), KWV3-VYQ, [www.familysearch.org](http://www.familysearch.org)
119 Mary Elizabeth (Kimbrough) Goff (1811-1851).
120 Passenger list, Silas Richards Company, Kanesville, Iowa, to Salt Lake City, Utah, 10 July-25 October, 1849, [https://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=5](https://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=5)
121 Lydia Carter, 1856 Utah Census Index, Utah County, Provo City, page 954; Utah, Compiled Census and Census Substitutes Index, 1850-1890; [www.ancestry.com](http://www.ancestry.com)
122 Sarah (Sampson) Hancock Goff Case (1834-1903).
123 Margaret (Birch) Goff (1808-1915).
124 Stephen Hales household. 1860 U.S. census, Ward 8, Great Salt Lake City, Utah Territory; Roll: M653_1313; Page: 128; Image: 134; FHL film #805313, [www.ancestry.com](http://www.ancestry.com)
125 Henrietta (Keys) Whitney Hales (1821-1901).
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INDEX
This index lists the names of people related to Simeon Dagget Carter, Lydia (Kenyon) Carter, and Louisa Holland (Gibbons) Carter. Women are listed under both their maiden names (in parentheses) and married names [in brackets].

B
BIRCH
Margaret [Goff], 43.

C
CARTER
Elizabeth (Kenyon), 6.
Eveline Lydia [Hales], 6, 18, 25, 43.
Gideon, 5-6, 11, 13-14.
Gideon Hayden, 6, 11-12, 22.
Jared, 6, 11-12, 15.
Johanna (Sims), 5, 11, 13-14.
John S., 6, 11, 13.
Lorain, 6, 18.
Louisa Holland (Gibbons), 31, 34-35, 37, 39, 42.
Louisa Jane [Wilde], 39.
Lydia (Kenyon), 6-7, 10-11, 15, 18-19, 21-22, 24-26, 28-29, 31-32, 34-35, 42-44.
Orlando Henry, 6, 18, 25, 32, 34, 42.
Samuel Gibbons, 39.
Sarah (Van Blaricum), 25, 32.
Simeon Dagget, (1794), 5-7, 10-12, 15, 17-22, 24-31, 34-38, 42, 44.
Simeon Dagget, (1850), 35, 39.
Thomas, 25.

CASE
Sarah (Sampson) [Hancock] [Goff], 43.

COREY
Elizabeth (Wright) [Spaulding], 39.

D
DRAKE
Ann Eliza [Spaulding], 39.
G

GIBBONS

Charles, 31.
Louisa Holland [Carter], 31, 34-35, 37, 39, 42.

GOFF

Mary Elizabeth (Kimbrough), 43.
James Richard, 42, 44.
Sarah (Sampson) [Hancock] [Case], 43.
Margaret (Birch), 43.

H

HALES

Eveline Lydia (Carter), 6, 18, 25, 43.
Mary Isabella, 25.
Henrietta (Keys) [Hales], 43.
Stephen, 25, 43.

HANCOCK

Sarah (Sampson) [Goff] [Case], 43.

K

KENYON

Elizabeth [Carter], 6.
Lydia [Carter], 6-7, 10-11, 15, 18-19, 21-22, 24-26, 28-29, 31-32, 34-35, 42-44.

KEYS

Henrietta [Whitney] [Hales], 43.

KIMBROUGH

Mary Elizabeth [Goff], 43.

R

RUSSELL

Isabella Adelaide (Spaulding), 39.

S

SAMPSON

Sarah [Hancock] [Goff] [Case], 43.

SIMS

Johanna [Carter], 5, 11, 13-14.

SPAULDING
Ann Eliza (Drake), 39.

Elizabeth (Wright) [Corey], 39.

Ira Eugene, 39.

Isabella Adelaide [Russell], 39.

Julius Caesar, 39.

Elnathan, 39.

Sarah [Carter], 25, 32.

Louisa Jane (Carter), 39.

Henrietta (Keys) [Hales], 43.

Elizabeth [Corey] [Spaulding], 39.