

A HISTORY OF CHARLES BIRD

Compiled by Maurine Bird Douglas

Charles Bird was the second child and second son of Benjamin Freeman Bird, born 19 January 1778 at Rahway, Essex, New Jersey, and Marabah (Milly) Reeves, born 8 May 1784 at Rahway, Essex, New Jersey. Charles was born 19 September 1803 in Roxbury Township (Flanders), Morris, New Jersey. Thomas Jefferson was President of the United States at this time.

Charles seemed to have had a rich happy childhood. His father was a religious man and a member of the Methodist Church. Charles along, with his brothers and sisters, seemed to have gotten a fairly good education. In one of his letters he states that he received his education and learned the trade of weaving in Elmira, a small town in western New York state.¹ The family consisted of nine sons and three daughters as follows:

Phineas Reeves	b. 29 Jan 1802	Elizabeth, Essex, N. J.	d. 25 Jul 1850
Charles	b. 19 Sep 1803	Flanders/Roxbury, Morris, N.J.	d. 29 Sep 1884
Samuel	b. 19 Mar 1805	" " "	d. 13 Feb 1828
James	b. 22 Dec 1806/7	" " "	d. 16 Jun 1879
Elizabeth	b. 08 Feb 1809	" " "	d. 16 Jan 1813
George	b. 16 Jan 1811	Hector, Tompkins, N. Y.	d. 13 Oct 1813
Kelsey	b. 30 Mar 1813	" " "	d. 09 Nov 1836
Polly	b. 13 June 1815	" " "	d. 09 Jan 1849
George	b. 12 May 1817	" " "	d. 24 Feb 1818
Amanda Ann	b. 24 Jan 1819	Southport, Chemung, N.Y.	d. 26 Sep 1869
Richard	b. 13 Oct 1820	" " "	d. 27 Feb 1895
William	b. 16/18 July 1823	" " "	d. 18 Apr 1894

In examining where the children were born, the Bird family must have moved to New York State sometime between 1809 and 1811. Benjamin F. Bird and his son Phineas are listed in the Southport, Tioga County, New York US Census of 1830.

In Charles' travels he met a young lady, Mary Ann Kennedy, daughter of a prominent family, Dr. John P. Kennedy and Elizabeth Churchill Kennedy. Their friendship grew into a romance and when Charles was twenty-two and Mary Ann was eighteen they were married on 22 March 1826 in Covington, Tioga, Pennsylvania, which lies just over the border from Southport.

Charles and Mary Ann apparently settled in Hector, Tompkins, New York where he can be found on the US 1830 Census.. Andrew Jackson was President at this time. Here they began building a home and rearing a family. Their house was probably built of logs and furnished in the manner of the day with home-made furniture, spinning wheel, loom for weaving, churn to make butter, etc. A good cellar underground kept milk, cream, and cheese cool. They raised a garden and had chickens and hogs, cows and horses.² This is where they came in contact with the "Mormon" church.

In the winter of 1832 Charles parents lived in a comfortable home in Southport, N. Y. when they were contacted by a single elder of the Church of Jesus Christ of Latter-Day-Saints, who left them a Book of Mormon which they read and believed.

Because of his belief in the Book of Mormon and thus trying to tell others about it, Benjamin was dropped from membership in the Methodist Church, with which he had been an active member. But they had no more contact with the Church of Jesus Christ of Latter-Day-Saints until Benjamin sent a letter to the "Messenger and

¹ History of Charles Bird, by Clifford J. Stratton, p.27

² History of Charles Bird by C. J. Stratton, p. 28

Advocate" in 1834. The following letter appeared in this Newspaper: " 2 Nov. 1834 from Southport, Tioga Co., N. Y. From Benjamin Freeman Bird, I have received your papers almost one year and because I held the Book of Mormon sacred as I do the Bible, the Methodists, although I had been a regular member almost 37 years, turned me out. "But I bless God for it; though they cast me out, Jesus took me in." He further adds that he does not know as he shall ever have the privilege of uniting with this church as he never saw but one Elder, whom he solicited to preach twice and that it caused a great stir and noise among the people & community. If any of the elders are passing near, would they not do well to call? We circulate some few papers in that place, the most of which is through the agency of our aged friend of whom we have been speaking, and from whom we acknowledge the receipt of money for the same.³

Before anyone could contact him, his wife, and Charles' mother, Marabah, died on 13 Feb 1834 in Portsmouth, Chemung, New York. Benjamin had shared the Book of Mormon teachings with a young widow and a few months after the death of his first wife he married Margaret Crane Dailey, widow of Nathaniel Dailey. They were married 15 April 1834. Sometime in 1834 the Church of Jesus Christ of Latter-Day-Saints did send two Elders to that area and Benjamin and possibly his wife, Margaret, and several married children were baptized in June 1834. Charles was baptized by John P. K. Greene in Aug 1836 and his wife, Mary Ann was baptized 1837.⁴

In 1838 we find Charles Bird, his father and others members of the family in Kirtland, Ohio. Martin Van Buren was now President of the United States. Charles and Mary Ann had six children by this time the oldest, John Pratt Kennedy, was 10 1/2 years old. Benjamin had two unmarried children by his first wife and two more by his second wife, Margaret. Two married sons, Phineas and James, and their families were also with them. Two married daughters apparently did not come and apparently did not join the church as their Temple work was done after their deaths.

In the Spring of 1838 there was a great deal of turmoil among the Saints in Kirtland. Enemies to the Church, including some apostates, were threatening members' lives and property. Joseph Smith and Sidney Rigdon had to flee with their families in the middle of the night to escape the mob in Jan. 1838. Shortly after this, the Seventies Quorum in Kirtland began making plans for a group of Saints to travel as one large caravan to Missouri. They drew up a constitution or a set of rules that every head of the family participating in the journey had to sign. Charles Bird with seven members listed as his family was one of the signers of the document. Charles represented the large Bird family at a meeting of the Council of Seventies in the attic story of the Kirtland Temple on 13 March 1838. By Thursday, July 5, 1838, those who planned to travel with the camp began to gather in a large field about 100 rods south of the Kirtland Temple. It looked like a large tent city. At 12:00 noon on July 6th, the camp began to move. It would be hard to describe the emotions and feelings of the members of the camp and those left behind, who were watching this spectacle.⁵

Upon their departure from Kirtland on July 6, 1838, this mile-long caravan consisted of 529 men, women, and children with 97 horses, 22 oxen, 69 cows, 59 wagons and 33 tents. There were several families that shared each tent with one man appointed to oversee each tent. A daily log of the Kirtland Camp is found in Joseph Smith's History of the Church and B. H. Robert's Documentary History of the Church. Needless to say there were many trials and faith-promoting experiences during this long trek which either increased a person's testimony of the gospel and that Joseph Smith was a Prophet of God or weeded out the weak. The Camp arrived at Adam-ondi-Ahman on 2 Oct 1838 at 5:00 p.m. They camped at Ambrosial Creek.⁶

At this time, persecutions in Davies County were very severe and the members of the camp remained at Adam Ondi-Ahman for about two months. Governor Boggs's exterminating order was actually given on 27 October 1838, just shortly after this group arrived in Missouri.

³History of Benjamin Freeman Bird, by C. J. Stratton, p. 24

⁴Early Church Records File, Family History Library, Salt Lake City

⁵History of the Church, by Joseph Smith, pp. 90-93.

⁶History of the Church, by Joseph Smith, pp.90-93

While residing in Far West, Missouri, the Bird family were aggrieved participants in the murder, rape and pillage of the so-called Far West War, which has since proved to be one of the worst persecutions inflicted upon any people. At this time Mary Ann gave birth at Far West to their seventh child, Charles, who was born 13 January 1839 and died 4 Feb 1839, and Charles Bird was made a Seventy in the 1st Quorum of Seventies by Joseph Young on 5 Jan 1839.

The Prophet Joseph Smith was incarcerated in Liberty Jail, therefore responsibility for the Saint's care fell upon the Quorum of the Twelve Apostles. Brigham Young, being President of the Quorum of the Twelve, was very concerned that everyone would cooperate in moving from Missouri to Illinois. He was especially concerned with the widows and their families. He drew up a covenant that those that were willing could sign, pledging their cooperation in helping each other move from Missouri. Charles Bird and Benjamin F. Bird were both signers of this covenant, which reads as follows:

"We, whose names are hereunder written, do for ourselves individually hereby covenant to stand by and assist one another, to the utmost of our abilities, in removing from this state in compliance with the authority of the state; and we do hereby acknowledge ourselves firmly bound to the extent of all our available property, to be disposed of by a committee who shall be appointed for the purpose of providing means for the removing from this state of the poor and destitute who shall be considered worthy, till there shall not be one left who desires to remove from the state: with this proviso, that no individual shall be deprived of the right of the disposal of this own property for the above purpose, or of having the control of it, or so much of it as shall be necessary for the removing of his own family, and to be entitled to the over-plus after the work is effected, and furthermore, said committee shall give receipts for all property, and an account of the expenditure of the same." Far West, Missouri, January 29, 1839. There were at least 42 signers of this covenant.⁷

Charles Bird was chosen as one of a seven-man committee with the responsibility of removing the poor from the state of Missouri. Charles was also appointed to go down towards the Mississippi river and establish deposits of corn for the brethren on the road, and make contracts for ferriage, etc. Many of these preparations may have proved fruitless as the Saints were forced out prematurely, with only the clothes upon their backs, with their homes in flames, and in the dead of winter.

Charles was assigned to visit several parts of Caldwell County to ascertain the number of families there that would need to be assisted, and on March 17, 1839 he and David (Joseph Smith's History of the Church has Daniel here, but in all future references it is David) W. Rogers of Quincy, Illinois went to Jackson County with the power of attorney, which they obtained at Liberty in February, to attempt to sell the properties there.⁸ This story is told in the March Ensign of 1997, p.54: "After the Saints had been driven from Missouri, Church leaders asked Brother David White Rogers to return and sell the land earlier acquired by the Saints there. Knowing well the dangers of the assignment, he responded, 'I will go and do the business or be found dead trying.' His words foreshadowed his actual experience.

"Upon his arrival in Jackson County, Missouri, Brother Rogers went to the recorder's office. There he registered his power of attorney and paid the taxes that had accumulated for the past five years on the land. Within a few days he had sold one of the largest pieces of land for \$700 cash plus a horse, saddle, and bridle worth \$100.

"The next morning, as Brother Rogers and his helper, Charles Bird, were crossing the public square, a posse of about 40 men surrounded them. 'On looking around, I saw the people on every side coming until the crowd would have numbered some three hundred,' Brother Rogers wrote later of the event. '(One of them) informed me that I must deliver up to them the money and property for which I had sold the land, and that I must leave the county before sunset, or I would be found a dead man.'

"Drawing upon his inner courage, Brother Rogers told them he was there to sell the lands of the disabled,

⁷History of the Church, by Joseph Smith, p. 255

⁸History of the Church, by Joseph Smith, Vol. 3, pp.284, 215

poor, sick, and widowed. 'In the name of Israel's God, and by his power, I shall accomplish the work,' he continued. 'And in no way can I be prevented, only by committing willful, cold-blooded murder. And, if anyone present is prepared for that, now is the best time you can ever have, in the blaze of this beautiful morning sun.' "Tension filled the silence following his words. No one spoke. Slowly the mob left. Over time Brother Rogers sold all but one piece of land."⁹

Charles and his family were apparently in Clayton, Adams, Illinois for awhile as a child, Bradford Kennedy, was born there 26 January 1840. Finally the Bird family settled in Nauvoo. Benjamin F. Bird purchased property on Main St. not far from the Prophet, for \$300. He built a two-room log cabin with a root cellar on the property. His family later built a two story brick home for him in front of the log cabin. He later sold it to Jonathan Browning in 1843 and moved out of town. Phineas bought property across the street from his father. Charles Bird had several pieces of property outside of town, and James had property on Main St. and on Young St.¹⁰ (see map of Nauvoo attached)

Charles Bird had been ordained to the First Quorum of Seventies by Joseph Young in January 1839. When the Quorums of Seventies were organized in Nauvoo, Charles Bird was chosen senior president of the 13th Quorum of Seventies which was organized on Sunday, 22 December 1844.¹¹

Charles was called to serve a mission in 1840. In a letter dated 15 December 1840 from Jedediah Grant which he wrote from Airy, Surry County, North Carolina we read that the Elders S. B. Stoddard and Charles Bird had made his heart to rejoice by their arrival, and by assistance much prejudice was removed. They only stayed a few weeks, but before they left six or eight had been baptized. Charles was a fluent speaker with a very likeable disposition and a strong testimony of the truth of the gospel, yet he was stern in rearing his children to do right.¹²

Things went well in Nauvoo for a few years. The diversity of the backgrounds of the Saint didn't seem to be a problem- they were able to blend well and help each other. Wherever the Saints gathered they tried to improve conditions and make things better. They stressed education, art, drama, and as the thirteenth Article of Faith says, "anything that was virtuous, lovely, or of good report or praiseworthy" they sought after these things". They worked hard to have the best of homes, farms, shops, and schools, and to build a beautiful Temple unto their God. This was partly the reason why they were driven out so many times, because they excelled in what they did. The Bird family had opportunity to help build the Temple, they gave their "tithing" of work by working in the quarry, hauling the stone, and working at the Temple in what ever capacity they could. Phineas and his family moved to the pineries in Wisconsin to harvest trees and bring them to Nauvoo.¹³ It is possible that Richard was at the pineries also.

But even before the Temple was completed, Joseph Smith was so eager for the Saints to receive their ordinances that he began performing them in room in the upper story of the Brick Store in May of 1842. Then on Sunday, 30 November 1845, Brigham Young dedicated the attic story of the Temple that the Saints might begin receiving the Savings Ordinances.¹⁴ On 10 Dec 1844 the Saints began receiving these ordinances. Charles was

⁹Statement Of David White Rogers, 1 Feb, 1839; LDS Church Archives in the Ensign, March 1997, p

¹⁰History of Benjamin Freeman Bird, by Diana Ludy, and Dale L. Berge, BYU Studies, Vol. 19, No.2, p. 208

¹¹Church History Archives, Seventies Record Book. A Sketch of the Life of Charles Bird, by Zelda B. Henniger.

¹²History of Charles Bird, by C. J. Stratton, pp. 32,33

¹³History of Phineas Reeves Bird and Melissa Coalman, by Diana Ludy

¹⁴Journey to Zion, by Carolyn Cornwall Madsen, p. 19; and The Comprehensive History of the Church of Jesus Christ, by B. H. Roberts, Vol. II, pp 133-136

called as an ordinance worker and he and his wife, Mary Ann, were sealed together on January 29, 1846. Charles, along with many others, worked day and night to help the Saints to receive their endowments. In two months (Dec 10, 1845 to Feb. 5, 1846) Charles assisted with the more than 5,000 Saints who were endowed in the Nauvoo Temple in the twelve and a half hour ceremony. This included washing and anointings, the endowment and the sealing of families. The ceremony was basically the same as it is today (1980) except it was acted out on platforms, sheets were hung from the ceiling to make rooms or compartments, and there were several lengthy discussions instructing candidates on the covenants they were entering into.¹⁵ The Temple was not wholly finished until May of 1846, after many of the Saints had already left Nauvoo, but they left endowed.¹⁶

While in Kirtland, Ohio and in Far West, Missouri, Charles and Mary Ann became close associates with the Prophet Joseph Smith and his wife, Emma, so it was that Charles became one of his bodyguards. Many men were bodyguards and they took turns on guard. When Joseph and Hyrum were in Carthage Jail, and it was Charles' turn to go on guard, the man he was to replace would ride to the top of the hill close to the Bird home and take off his hat and wave it. That was Charles' signal to take over and he would wave back. There are two stories told regarding Charles' duty on the day the Prophet and Hyrum were killed. They are as follows: "The day the prophet was killed was the day for Charles to go on guard. The man preceding him rode to the top of the hill, got off his horse and knelt on the ground with his head bowed. Charles knew that the Prophet was dead--June 27, 1844."¹⁷

"Charles had gone off duty the night before the Prophet and his brother, Hyrum, were murdered. He had gone to his farm for fresh clothing and supplies for the Prophet, Hyrum, John Taylor and the others. His wagon was loaded for the return trip to town and he was having an early breakfast when he heard hoof beats of a horse in the distance. He told his wife to look out the window and tell him what color the horse was that would be on top of the hill between their farm and the city of Nauvoo. She looked and told him that it was a white horse; he dropped his head in his hands and sobbed, 'They have killed the Prophet.' It had been previously arranged, by the bodyguards that if extra help was needed to protect the Prophet, someone would ride to the top of the hill on a black horse, but if the Prophet had been killed they would be on a white horse. Charles left his loaded wagon at home and rode horseback to Nauvoo where he witnessed many of the trials and hardships of the Saints at that time."¹⁸

In the Journal History of the church it stated that the Governor of Illinois and the citizens of Carthage were expecting retaliation from the "Mormons" and they were advised to disperse. The citizens of Carthage fled in all directions, and the Governor and his posse fled towards Quincy, and did not consider themselves safe until they had reached Augusta, 18 miles distant from Carthage. Friday, June 28, 1844 about 8 a.m. Dr. Richards started for Nauvoo with the bodies of Joseph and Hyrum on two wagons, accompanied by their brother, Samuel H. Smith, Mr. Hamilton, and a guard of eight soldiers who had been detached for that purpose by Gen. Deming. The bodies were covered with bushes to keep them from the hot sun. They were met by a great assemblage of the citizens of Nauvoo on Mullholland Street, about a mile east of the Temple, about 3 p.m., under the direction of the City Marshall.¹⁹ Family history tells us that Charles' wagon carried one of the bodies of Joseph and Hyrum back to Nauvoo from Carthage. Bro. Jim Kimball at Church History Archives told me this was true.

The Bird Family participated in the activities following the return of the bodies and in the burial. The mother of the two slain men, Lucy Mack Smith, tells of her experience: "After the corpses were washed and dressed in their burial clothes, we were allowed to see them. I had for a long time braced every nerve, roused every energy of my soul, and called upon God to strengthen me, but when I entered the room and saw my murdered sons

¹⁵History of Charles Bird, by C. J. Stratton and History of the Church, by Joseph Smith.

¹⁶Journey to Zion, by Madsen, p.19

¹⁷ A Sketch of the Life of Charles Bird, by Zelda Heninger Bird

¹⁸Historical Sketch of Charles Bird, by Nellie Tracy Clark; and The Life history of Charles Bird, by T.Frank Nelson

¹⁹Journal History of the Church, Church History Archives, dated Friday, June 28,1844

extended both at once before my eyes and heard the sobs and groans of my family and the cries of 'Father! Husband! Brothers!' from the lips of their wives, children, brothers, and sisters, it was too much; I sank back, crying to the Lord in the agony of my soul, 'My God, my God, why hast thou forsaken this family!' A voice replied, 'I have taken them to myself, that they might have rest.' Emma was carried back to her room almost in a state of insensibility.

"Her oldest son approached the corpse and dropped upon his knees and, laying his cheek against his father's and kissing him, exclaimed, 'Oh, my father! my father!' As for myself, I was swallowed up in the depths of my afflictions, and though my soul was filled with horror past imagination, yet I was dumb until I arose again to contemplate the spectacle before me. Oh! at the moment how my mind flew through every scene of sorrow and distress which we had passed, together, in which they had shown the innocence and sympathy which filled their guileless hearts. As I looked upon their peaceful, smiling countenances, I seemed almost to hear them say, 'Mother, weep not for us, we have overcome the world by love; we carried to them the gospel, that their souls might be saved; they slew us for our testimony, and thus placed us beyond their power; their ascendancy is for a moment, ours is an eternal triumph.'

"I then thought upon the promise I had received in Missouri that in five years Joseph should have power over all his enemies. The time had elapsed and the promise was fulfilled."²⁰

I am sure that many of these same feelings were in the breasts of those who loved the Prophet and his brother as they filed past the caskets to view their murdered bodies.

Emma was so concerned that the mobocrats would dig up the bodies of her husband, the Prophet Joseph, and desecrate his grave for the \$5000 (some sources say \$1,000) reward that was pending for him "dead or alive", that she had ten men bury the remains of her husband and Hyrum in the basement of the Nauvoo House. Bags of sand were put into the coffins that were buried in the cemetery.²¹ But because at least ten people knew that they were buried under the Nauvoo House, her concerns continued to mount, until one night she appeared at the home of Charles Bird and asked that he be one of four trusted men to help her rebury the bodies in a secret tomb near the Old Homestead. Charles used his team and wagon. They loaded the dirt from the floor of cellar of the Old Spring House into the back of Charles's wagon. Charles then drove his wagon out as far as he could into the Mississippi River and unloaded the dirt, thereby leaving no evidence that the martyrs were buried there. Then, Charles, Emma and the three other loyal friends, dug up the coffins from the Nauvoo House, and secretly reburied them.²² Emma's trust and confidence in these four men was so complete that she did not tell anyone, not even her own children, where Joseph was buried, until on her deathbed some fourteen years later. What a special tribute to the integrity of Charles Bird, and his reciprocal love toward Joseph, Hyrum and Emma!

Nellie Tracy Clark says in her history of Charles Bird: "My grandmother, Mary Jane Bird Tracy, said that her father would hold her on his knee when she was a little girl, and tell her about the things that took place in Nauvoo, of the Prophet and his wife, of the Temple, and how the Spirit of the Lord was there in such abundance that you could actually feel it, and of the bright light that shone around the Temple and that it sounded as though Angels of the Lord were there singing. He told her of the time when Brigham Young was chosen to lead the church; how, when he talked to the people on that occasion he seemed to be talking in the voice of the Prophet Joseph Smith and for a short time he even looked like the Prophet."

The Birds suffered many hardships with the other "Mormon Saints"; Charles' home was burned several times and they would then have to start over.²³ Now it was time to leave their beautiful Nauvoo and move on to

²⁰History of Joseph Smith by his mother, pp. 457, 458

²¹Emma, by Keith and Ann Terry, p.99 and After the Martyrdom, by Jerold R. Johansen, pp. 14, 18; and A Comprehensive History of the Church of Jesus Christ, by B. H. Roberts, Vol. II, p. 293

²² After the Martyrdom, by Jerold R. Johansen, p. 18, source Deseret News, Nov. 25, 1857, Salt Lake City, Utah.

²³History of Charles Bird, by C. J. Stratton, p. 16

where they did not know. In 1846, the 4th of February would have been just another cold, gray Midwestern winter day had it not been the day Charles Shumway chose to drive his lumbering, loaded wagons down Parley Street in Nauvoo, Illinois, to a waiting flatboat on the bank of the Mississippi River. There Charles, his family, and their wagons and livestock were ferried across the river to the friendlier shores of Iowa. Charles Shumway assured himself a place in Mormon history that winter day as he led out in the slow exodus of Mormon refugees, reluctantly leaving the City of Joseph (Nauvoo), which had been their home for seven years.²⁴ Charles Shumway led this group on into Iowa where they made camp on the banks of Sugar Creek. The weather began to turn worse with the temperatures dropping and storms coming in, yet many Saints continued to cross the river in spite of big chunks of ice in it. Then about February 25th or 26th the temperature plummeted to 5 degrees and the river froze completely over.²⁵ Pres. Brigham Young asked Charles Bird to take his heavily loaded wagons out on the ice to see if it would hold, As his father Benjamin Freeman Bird stood to watch at the end of Teardrop Lane, for this is what the Saints had renamed the crossing point, Charles drove his loaded wagon across the frozen river to see if the ice was firm enough for he Saints to cross. The ice did hold and many more wagons crossed this way. James K. Polk was President of U. S. at this time.

It was not until March 1st that all of the church leaders had been able to join the camp at Sugar Creek and get is organized into the plan used by Zion's Camp as they marched to Missouri, this time under the leadership of Brigham Young. It was then that several thousand strong with 500 wagons the Camp of Israel began to roll.²⁶ Progress was very slow, as it seemed every trial was placed in their way, cold and rainy weather, mud everywhere, lost cattle and horses, many icy streams to cross, sickness, cooking over campfires in adverse conditions, and lack of food for people and animals. But God was with them through all of their trials, opening ways for them to obtain food and land along the way. As they got into territory with no settlements they began making their own, such as Garden Grove and Mount Pisgah, even planting crops which they would not harvest, but would benefit those coming later. They arrived at Garden Grove 25 April 1846.²⁷

The vanguard of Saints finally reached the Missouri River on the 15 June 1846, where they established two settlements, Council Bluffs on the east side of the river and Winter Quarters on the west. As more people came other camps were made. The plan had been to continue on to the Rocky Mountains with at least a vanguard group, but plans were changed as they began to assess their situations. Within the month, on 26 June 1846 Captain James Allen came into their camp at Mount Pisgah and made a very hard request. He wanted 500 men to join the Army and march to California to secure the land for the United States and to make a road there as they went. Brigham Young soon realized that this could benefit them by transporting all those men to the west coast while providing their families money for supplies with their pay. And so it was that a group of 500 were formed and they left, leaving many families with no man to help them. With this group went William Bird 23 years old, an unmarried younger brother to Charles. This trek has been called the longest march made by any army.²⁸ Phineas and his family had not come with this group to Council Bluffs, they had gone with the Lyman Wight group to Texas to start a colony there.²⁹

Life in these camps during the winter of 1846-47 was hard and difficult. Many did not have adequate shelter or food and, no man or boy to help them. There was much sickness, many deaths occurred, Col. Thomas L. Kane, in his report on The Mormons, says as many as 600. As early as 31 July, about 37 percent of the members in

²⁴Journey to Zion, Madsen p. 15

²⁵The Life and Thought of Orson Pratt, by Breck England, p. 112

²⁶Journey to Zion, Madsen. p. 26

²⁷A Comprehensive History of the Church of Jesus Christ, by B. H. Roberts, Vol. III, p. 54

²⁸The Mormon Battalion, U.S. Army of the West, by Norma Baldwin Ricketts, 23, 238, 248.

²⁹History of Phineas Reeves Bird, by Diana Ludy

the camps, were down with "black cancer, also called blackleg or scurvy which was caused by lack of good nutrition. The "miasmata" from the river bottoms also contributed to their illnesses.³⁰ But the faith and fortitude of these people was phenomenal and they just kept going. And so it was with the Bird family, giving help and support to each other as it was needed. Charles and Mary Ann had another baby, Martin Louis Dainey, born at Winter Quarters 6 Jan 1847.

The family of Charles Bird and Mary Ann Kennedy Bird was as follows:

John Pratt Kennedy	b. 24 Aug 1827	at Hector, Schuyler, N. Y.	d. 09 Mar 1886
Elizabeth Ann	b. 30 Oct 1829	at " " "	d. 15 Dec 1885
Benjamin Freeman	b. 19 Jun 1831	at " " "	d. 24 Dec 1849
Henrietta	b. 07 Jun 1833	at Newton " "	d. 03 May 1910
Amanda Sedilla	b. 23 Mar 1835	at Hector " "	d. 26 Jun 1840
Kelsey	b. 11 Jan 1839	at " " "	d. 29 Apr 1909
Charles	b. 13 Jan 1839	at Far West, Caldwell, Mo.	d. 04 Feb 1839
Bradford Kennedy	b. 26 Jan 1840	at Clayton, Adams, Ill.	d. 21 May 1918
Eliza Jane	b. 07 Feb 1841	at Nauvoo, Hancock, Ill.	d. 02 Oct 1916
Charles	b. 02 Jun 1843	at " " "	d. 03 Dec 1907
William	b. 06 Apr 1845	at " " "	d. 07 May 1913
Martin Louis Dainey	b. 06 Jan 1847	at Winter Quarters, Neb.	d. 05 Dec 1920
George A. Smith	b. 26 Jan 1849	at Council Point, Iowa	d. 08 May 1926
Mary Ann	b. 1851	at South Cottonwood, Utah	d.

All of the Bird family were ready to come west with the first company of Saints, but President Brigham Young requested them to remain and help the Saints sell their property, and get teams and wagons to emigrate to Utah. Since several of the Bird's were weavers by trade they set up a woolen mill, of sorts, similar to the one that they had in Nauvoo, to help supply the Saints as they left for the west. Many of the Saints had been driven out of their homes without opportunity to take the necessary clothing and other items that they would need to make the long trek into the wilderness to where they knew not. The Bird Family assisted in the emigration of thousands of homeless saints. John Pratt Kennedy Bird, Charles' and Mary Ann's oldest son married Sarah Ann Hoopes on 1 January 1850. She was born 31 January 1830 to Jonathan Hoopes and Rebecca Watts in Columbiana, Columbiana, Ohio.

Then in 1850 Apostle Orson Hyde invited the Bird families to come West. They emigrated with the Milo Andrus Company. Those of the Bird Family listed in the book, *Daughters of the Utah Pioneers*, 1850, pp. 394-400 are Benjamin Freeman Bird at age 72, (his wife and small children are not listed), Charles, and his wife Mary A. Kenardy(sp), and eight children, and Richard and his wife, Emmeline and two children, and William, who after being discharged from the Mormon Battalion and not finding his family in Salt Lake City, apparently came on to Council Bluffs. James apparently came independently of organized companies in 1850. I have no record of when Kelsey came. This was the first company of emigrating Saints for the season and left the Missouri on 3 June 1850 with 206 persons and 51 wagons in this company. They took the pioneer trail along the south side of Salt Creek, but when they came to the crossing the bridge had been washed out so they built a raft and ferried the wagons across. This was the same trail over which the year before trains had passed which had been stricken with cholera. As the pioneers moved along they saw the bones of their dead comrades, as their bodies had been ripped out their shallow graves by wolves and other scavengers and scattered over the country side. They had been told by Elder Hyde when they started out that if they would be faithful and prayerful and keep the name of God holy they would reach the Salt Lake Valley without trouble or disaster, and they did. There were signs of death behind and before them, but they traveled right along and made good time. There was one birth and one death on the way, and they

³⁰A comprehensive History of the Church of Jesus Christ, by B. H. Roberts, Vol. III. p.152

entered the Salt Lake Valley on 3 August 1850, two months to the day that they left Council Bluffs.³¹ As Captain Andrus drove into Salt Lake City, he had two signs on the wagon. On one side the sign read "Holiness to the Lord" and on the other side "Hail to the Governor of Deseret".³² Millard Fillmore was now President of the United States.

This large Bird Family were first sent to Cottonwood and then Richard and his father, Benjamin settled in Springville, Utah. Charles apparently stayed in Cottonwood because he became second counselor to Bishop Jonathan C. Wright when he was made Bishop in 1851 of the South Cottonwood Ward. Levi Stewart was first counselor and they served until the fall of 1852 when Abraham O. Smoot was made Bishop with Jonathan C. Wright and Levi Savage as counselors.³³ James settled in Provo and became the first Bishop of the Second Ward. Family history says that Charles Bird was sent to St. George to establish a woolen mill in that area, but I have not been able to find any references to substantiate this. But we do know that he and his family were living in the South Cottonwood Ward in Salt Lake County, before they came to Mendon, Utah in 1859.

Charles entered into the practice of polygamy on 3 Feb 1853 when he and an English convert, Sarah Ann Dunsdon, were married by Brigham Young.

Charles and Sarah Ann were the parents of six sons and five daughters as follows:

Mormon	b. 15 Jan 1854	at South Cottonwood, Utah	d. 28 May 1932
Deloss Perley	b. 2 Feb 1856	at " "	d. 30 Sep 1934
James Dunsdon	b. 5 Feb 1858	at " "	d. 28 Jan 1869
Mary Jane	b. 10 Jun 1860	at Mendon, Cache, UT	d. 28 Jul 1934
Phineas Reeves	b. 1 Sep 1862	at " " "	d. 20 Apr 1945
Jeddiah M. Grant	b. 17 Apr 1865	at " " "	d. 14 Nov 1869
Anna Adelia	b. 9 Jul 1868	at " " "	d. 28 Jan 1900
Hester Mariah	b. 31 Dec 1870	at " " "	d. 28 Jan 1941
Amanda Lusina	b. 19 May 1872	at " " "	d. 25 Jul 1896
Sarah Ann	b. 1 May 1873	at " " "	d. 1 May 1873
Heber Charles	b. 11 Nov 1876	at " " "	d. 24 Dec 1930

In the Spring of 1859 Charles and his family moved to Cache Valley and settled in Mendon; he was among the first families to settle there. James Buchanan was now President of the United States. There are discrepancies in the sources as to the order that the families came to North Settlement, as Mendon was called at first, but these families were among the first: Roger Luckham and two daughters, Robert Sweeten, a stepson, Alexander Hill, Robert Hill, Peter Sorensen, Isaac Sorensen, Peter Larsen, Alexander H. Hill, James H. Hill, Alfred and Charles Atkinson, Charles Bird, Sr., William Bird, James C. Willie, Hyrum T. Richards, John Richards, Charles Shumway, Andrew P. Shumway, Jasper Lemmon, Henry Hughes, Ralph Forster, Manning Rowe, and Christen Jensen.³⁴

They lived in a fort in their wagons until they could build dugouts and log houses. One of the first things these early settlers did was to build a large meeting house which served as the Church and School. Charles' and Sarah Ann's daughter, Mary Jane, was the first white child to be born there, on 10 June, 1860. Charles built a home for each of his wives on the same block, but across the street from each other.

³¹History of Benjamin Freeman Bird, by Clifford J. Stratton, pp. 19-20

³²A History of Father's People, by Utahna B. Monsen, Quote by Mrs. Thomas Steed.

³³South Cottonwood Ward Records, Church History Archives Library, Salt Lake City.

³⁴History of Mendon, by Isaac Sorensen, pp. 333-335 and The Life History of Charles Bird, by T. Frank Nelson, p.3

The settlers in Mendon had many troubles with Indians, who would steal their cattle and sheep and drive them off, Bradford Bird was shot in the leg at one time trying to rescue stolen cattle. In 1869 a war party of Indians, under the leadership of the notorious Chief Pocatello entered Cache Valley and singled out poorly prepared Mendon as their prime target. An old Indian was sent as a spy and when three men were chosen to drive him out, he was killed and buried. When Chief Pocatello and his men could not find the man, the Chief shook his fist at the town saying, "I'll make you pay for this." Thirty days later, Apr 7, 1869, George Thurston's 2 ½ years old daughter was stolen by the Indians. They never found her and they learned later that she had died of pneumonia shortly after she was taken,³⁵

In 1862 Henrietta Bird Shumway, wife of Charles Shumway, found a bear making havoc in her cabin and she killed it using whatever was at hand, a flatiron and a poker. In 1864 Thomas Graham was killed by a bear in the bushes on the Muddy River.³⁶ The Mendonites had many other trials such as plagues of grasshoppers, smallpox epidemics, typhoid fever, floods and hailstorms, to name a few.

Charles was always ready to help the Saints, His home was always open to them until they could get a place to live. His wagon and team with his son, Bradford, as driver, crossed the plains five times with immigrants. Church meetings were often held in their home. The following is taken from his daughter's (Adelia) diary: "At the time the places of Cache Valley were named and Bishops elected, the meeting was held in our home, it being the largest house in town. It was a log mansion with dirt roof and floor. Andrew Shumway was chosen Bishop. President of the Stake, Peter Maughan, and Orson Hyde attended the meeting. Mendon was named in remembrance of Mendon City, New York, a place where President Brigham Young once lived."

The following is taken from an early "Pioneer Record Book": "In a meeting held in the early part of winter 1859 at Father Charles Bird's home, with apostle Orson Hyde and Ezra T. Benson present, the ward was organized. And it was asked by what name shall this settlement be known? It was at the time known as "North settlement". It was proposed that Elder Benson should name it. Well then he said, "I will call it Mendon after the town in which I was born, Mendon, Mass", and it was satisfactory to all present.

Mendon was incorporated as a city February 12, 1870. Before Mendon was incorporated Charles Bird served two 2 year terms as a magistrate beginning in 1862 and again in 1867, also served as a school trustee in 1865. Abraham Lincoln was President of our country now. He also served as the second mayor of Mendon from 1872-1876, (Ulysses S. Grant was President of the U. S. at this time) and in other capacities, such as a city councilman.³⁷

Charles lost his beloved companion, Mary Ann, on 10 Oct 1867; she who had been through so much with him. She was buried in the Mendon City Cemetery. Soon afterwards, Charles was called on a mission by Pres. George Albert Smith and D. H. Wells at General Conference on 9 Oct 1869. His son-in-law, Charles Shumway was also called at the same time. (see Mission Letters attached)

Charles, being a weaver by trade, established a woolen mill in Logan also; it was located just above 7th East on Canyon Road. He established the first mercantile store in Mendon and was director and clerk in the store. In "Heart Throbs of the West" is written: "In Mendon, the first merchandise was sold by Charles Bird in His residence. Mormon Bird remembered that a pound of tea then sold for \$6.25. A bushel of wheat sometimes sold for \$5.00. At times peddlers brought some articles to town such as shoes, groceries, dry goods, etc. to sell or trade. About 1867 Charles Robbins of Logan sold some goods in the Rock House of Charles Bird. The Mendon Co-op Store (ZCMI) was started in the spring of 1869 under the direction of Bishop Andrew P. Shumway in the Rock House belonging to Charles Bird. James G. Willie served as clerk and salesman. When Bp.. Shumway went to England on a mission, the management of the store fell to his successor, Bp.. Henry Hughes. From the home of Charles Bird the store was moved to the log house of Albert M. Baker."

³⁵History of Mendon, by Isaac Sorensen, and The Life History of Charles Bird, by T. Frank Nelson, p. 4

³⁶History of Mendon, by Isaac Sorensen, p. 389

³⁷History of Mendon, by Isaac Sorensen, p.347

Charles was a man of many accomplishments and talents, besides being a weaver he and his sons owned and operated a farm and raised cattle and sheep, he was a merchant and clothier, he ran a grist mill to grind grain into flour and cereal, he planted the first apple trees in Mendon from seedlings in 1860, and he also knew something of saw milling, and he had a beautiful penmanship as seen on records filed in Cache County Records. He served wherever he could, and he furnished teams and wagons to work on the Logan Temple from 1877 to 1884.³⁸

Charles was a very forward-looking man and he saw many wonderful changes develop within the Country during his lifetime. He was always eager to try out new inventions and improvements like the steam engine which made transportation so much easier and faster. He saw gas lights replace kerosene lamps and candles, small cook stoves to replace fireplaces, the invention of the fusion match which replaced banking the coals or borrowing coals from a neighbor. He saw the United States grow from thirteen colonies to states extending from the Atlantic to the Pacific. He lived through the terms of 20 Presidents of the United States. He was always trying to improve the way he did his work, especially on his farm. The following is taken from "Heart Throbs of the West": "The early settlers of Mendon, like other pioneers, were confronted with a difficult problem to harvest and thresh their first crops of grain. With the united efforts of both men and women working in the fields together it was finally accomplished. Messrs. Bird and Shumway had a reaper in about the year 1863 which was considered a marvel and a wonder. It required a driver, a man to rake the swath off the platform and several more followed after to bind the sheaves. About the same year, Anderson, Bird had finally procured a thresher known as the Chaff-piler. It would thresh the grain from the head, after which a hand-powered fanning mill followed up to separate the wheat from the chaff. This machine was driven by a two-horse tread power. The fanning mill would be several weeks behind the Chaff-Piler and sometimes it would become necessary to run night shifts. The threshing was accomplished by this crude method until 1865 when the Hills from Cottonwood brought a Pitts thresher and separator combined.

"The Birds also operated a Case machine in about the year 1865, which required a speed jack that was driven from the power and thence a belt from the jack to a cylinder. The Bankheads from Wellsville also brought a machine to Mendon to assist with threshing.

"The wire-binder was introduced by the Bird Brothers. So marvelous was this machine that a demonstration of it was staged down below town on the Bird farm. The townspeople turned out to see it, women and children included. However, this machine became objectionable owing to the fact that bits of wire would lodge in the cattle's stomachs and cause premature death. This machinery took care of the harvest until 1870 when the Co-op bought an improved thresher built by Nicholas and Sheppard Co. At Battle Creek, Michigan. This machine and another BuffoPitts purchased by the Birds and Hills did the threshing for years."

Charles was the father of twenty-five children, and he made life better wherever he served. He died at age 81 on 29 September 1884 (Grover Cleveland was President of the United States at this time) in his beloved Mendon and was buried in the Mendon City Cemetery, which overlooks beautiful Cache Valley, by his wife, Mary Ann who had preceded him in death. His wife Sarah Ann died 5 December 1899, and was buried beside him. He had all of his own teeth and not one was decayed, although badly worn down at the time of his death. He was a true Latter-Day-Saint, and a good father. He left a great posterity, among which are Bishops, High Councilmen, Stake presidents, Patriarchs, Relief Society Presidents and teachers, Primary Presidents and teachers, Young Women and Young Men Presidents and teachers, Scout Leaders and many civic-minded citizens. His life was indeed a life of service.

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LETTER TO GEORGE A. SMITH

Dear Brother,

In accordance with my promise to you, I embrace the present opportunity, I left Untia Station on the 15th of October to fill a mission that I was appointed to, in the first company that left for the eastern states. We arrived at Chicago on the 28th all in good health. There many of us separated, myself and Brother and Sister Carter went to Cleveland, Ohio from which place I went to Akeron, forty miles east and visit my wife's sister, I was received with much respect by them and many acquaintances seemed to be much interested in hearing me talk about Salt lake. I stayed there one week. I then went to the city of Elmira, my native place, where I was schooled and where I learned my trade. My acquaintance was large. Most of my days were spent in that country. I left two sisters there. I was in hopes of finding them there, but the last one died about six weeks before I arrived. I was received with all the respect possible and as soon as was known that I had arrived the neighbors came flocking to hear from Salt Lake. All seemed to be much edified in hearing me talk. They did not seem to be so anxious to hear about the gospel, but their anxiety was more to hear about things and affairs in Utah, about the land crops, timber, and waters of Salt Lake, the mineral springs, the high mountains, and whether we all starved to death or not in making the first settlement, and whether it was a good country or not. I told them it was a good country for the L.D.S. but no white

man would ever live there, if he did not believe in the gospel, for God had reserved that place for saints and no other man had any business there, but if they wanted to embrace the gospel, and be saved in God's kingdom it was a first rate place and I could recommend it to all who would live the religion of Christ.

Wellsburg, Cheemung County, N.Y. 22 June 1870. Brother George A it is really amusing to hear people ask questions, some of them ask the most silly questions that you ever heard and after the evening is nearly spent sometimes they will say, "Mr. Bird, I would like to ask you one more question, I don't wish to insult you, but I would like to know something about the spiritual wife system, I have read so much and heard so much. I think you must know something about it". I will say to them, "You needn't think that subject will insult me, for that is just what I like to talk about." Well then, tell me, has every man got to have more wives than one? I say "No". "Then is a woman forced to have a man if she does not like him and does not want him," "I sometimes say to them "Why do you ask me such questions ?" (More of the questions and then he says) Since I came here I have traveled a good deal. I first went to Wellsburg some five miles down the river, and then to South Creek and from there to Elmira again, and to Havana and Watkins at the head of the Seneca Lake. There I went to see General Jackson a prominent man. He is now Judge of the Court. He is a man that I once respected much. When I lived there I belonged to his staff in the military.

When I met with him, he received me with much respect, and with the warmest feelings seemingly that could be expected. We soon entered into conversation about Utah and the people there: for he said "Charley what you tell me I can believe." He asked me many questions about the L.D.S. I answered them candidly and for a long time satisfactorily to him. Finally says he "Tell me about Young", said I, do you mean President Young ? Said he, yes, if that is what you call him". I said "That is what I call him", said he "I want to know how many wives he has" I said "That is a hard question, I cannot answer it, for I have never asked him that question for I did not think it was any of my business" "Well said he, "I have heard that he has got forty or fifty, some say eighty, but I can't believe it." said I "who told you this ?" Why said he " I read it in the papers and they would not print all lies." He then said "tell me how many wives you have then" "Well" said I, "I have got so many that I don't trouble any of my neighbors and it is a pity that you hadn't". That cut him for he has not the reputation of being the most moral man. Said he "Charley, do you mean to insult me ?" "O ,no said I, by no means Sir. I only say that we have none but our own." But he soon cooled down. (another paragraph of stories) then he said "I thank God that I have not been confounded but I have been able to answer questions to satisfy all and allay all prejudices, I leave good impression, remember me in love to all. No more from your brother in the Gospel, Charles Bird.

In *Deseret Evening, News*, 26 February 1870

After his return home, Charles was very active in Mendon for a long time. It is said by the people of Mendon he was surely a good man, to the poor and needy and kind to the aged all of his days, leaving at their homes flour, groceries, wood and feed with never a mention of it to anyone. The Lord blessed Charles all the days of his life because of his willingness to serve and share. He must have been a choice spirit. I once heard my grandfather, Kelsey, speak of a wonderful diary and history his father kept, but since I have not been able to find it, I pray the Lord will approve of the things I have written that our children may know a little concerning his life. He was a good correspondent and through the efforts of his great granddaughter, Mary Knowlton (Mrs. Ezra Knowlton) who was the daughter of Charles Shumway and Henrietta Bird, we have the following letter written to a cousin in the east. It tells in his own words a great deal about him.

Notes Regarding the Following Letter

Charles Bird had a 3rd wife , according to a letter written to his cousin, Fenwick Reeves. This letter was dated 8 Feb 1874. He said he had three wives: two were dead, and one was still living. He said he and his 3rd wife, Henrietta had no children.

After researching this, it was found that on 29 Oct 1873, Charles was sealed to Henrietta Kennedy, (deceased), in the Endowment House. His daughter, Henrietta Bird Shumway, was the proxy.

- Reference: FHL Film # 183399, page 191, ref. # 2296.

Henrietta Kennedy was the older sister of Mary Ann Kennedy, the 1st wife of Charles Bird. She was born on 11 Oct 1816 in Madison County, New York, and died on 24 Oct 1837 in Dryden, Tompkins, New York. They were not married in this life- only sealed by proxy!. This was a common practice among the pioneers.

February, 8, 1874
Charles Bird,
Mendon, Cache County, Utah

Dear Cousin Fenwick Reeves,

Dear Sir. Yours of the 17th came to hand which gave me great pleasure to read the same excepting that the death of father which was not so much unexpected on account of his age which could not be expected to last a great many years. Some times old age lasts many years and sometimes the young pass often very unexpected. So as the glass runs so runs man's life. This was an old saying when I was a boy and it is worthy of our note. I was glad to hear that the rest of the family was all well and enjoying health. Please give my respects to your mother. Say to her it is not otherwise to be expected but that she must follow Uncle soon for death is certain and life is very uncertain but it matters not if we are only prepared to meet our God and having our sins remitted so that we can stand before him in a justified state and meet him with Joy and not grief and this ought to be the object and aim of us all and then we would not shudder at the thought of death and we could feel in our hearts and say they will be done O Lord and not mine. Don't you think that would be a good situation for us all to be placed in here so that we could find ourselves in the same situation in the Eternal world where the saints of the most high are associated together ? I think so. When you receive this, write me a letter and I will do the same and as you said let us be friends and live as friends should live. Oh, I have forgotten my family's address. and I must give it on another paper as you said you wanted it. I am glad you sent me the family record of your father's although I got that when I was at your fathers. I think the two first names was Grandfather Reeves and Grandmother as her name was Taylor and I would like to have you try and get our great Grandmother and our great Grandfather's name. I can remember when I was between 2 and 3 years old she was blind and when I would go to Grandfather's she would hear me speak and she would say: Come here Charley, my son and see your Granny. So I can recollect her. She lived at Grandfather Hathaway's (and find out Grandfather Hathaway's name, also the time of his death). Father told me she died at the age 102. I think she died about 1807-8. I oft times heard my father speak of his uncle Kelsey Cutter, Who is he and what relation and when did he die and where ? I should like to find out all of our old relations that you can. It matters not how far back for that is a subject that interests me much and if you understood the fullness of the Gospel of Jesus Christ and the order of the Kingdom of God for it is the order to be baptized for those that lived and died without a knowledge of the Gospel for that is possible that they will receive the Gospel in the spirit world (or paradise) as the Savior said that he went and preached to the Spirits in prison which was disobedient in the days of the flood. Now those that died without the Gospel and perhaps live up to all the light and knowledge that they had shall they be deprived of an Exaltation because they happened to die when the Gospel was not on the earth ? I think not. God has restored the fullness of the Gospel in these last days and setup his kingdom never to be thrown down again nor given to another people and he has devised a plan so that they can receive the Gospel in the spirit world and that his Saints may be baptized for them by proxy and that will be accepted the same as though they were here and be

baptized for themselves and come forth in the first resurrection and receive their exaltation same as we who live and die with a knowledge here in the flesh. Now is that not a glorious principle when we think of that they may receive the same blessings that we can although they lived and died without a knowledge of the mind and will of God because they lived in a day when the Gospel was not on the earth. I think it is one of greatest blessing on the earth. Now cousins to you all I am speaking of things that I do understand and know to be true and I want you all to understand and the same for it is for you to receive the same for yourselves if you will take the right steps and that is to be baptized for a remission of your sins and by the laying on of hands of someone that has the authority to do so for the reception of the Holy Ghost that will bring all things to your remembrance and show you things to come. Now I have said more than I did expect to say on this subject and yet it is not half said that should be said. You said in your letter that the boys all lived where they did when I was there. I think I have not had a letter from any of them since I left. I have had some from you and I have sent some and some papers for you when I get a paper with some large discourses in I send them to you and in other places In fact I send all my paper to someone in different parts of the world. Since I was at your place I have been to Sacramento and San Francisco in California to the Pacific Ocean. There is a fine country all kind of fruit growing all winter and Oregon is another fine country well adapted to farming. You said your mother and girls was at the old farm and the girls if I understood right was not married yet. Astonishing, they are worthy of good men and had ought to been married long before this. Now cousin allow me to suggest one thing which I think is best for you to do as I look at things. Close up your business and come to Utah. I am sure you can do well. It is a place of more safety in these last days and where you can support yourself and family better and easier and here the Gospel is free and plain and you can enjoy the blessings of it and bring the girls with you and I will find a place for them. You know it can be done easy and not cost much. Now we have an agent in New York almost all the time receiving Emigrants from England and different parts of the world and his name is Mr. Win. Stanf. I can address him a letter and find out when the emigration comes in and you can fall in with that company and come along and it will not cost but a small amount and if the girls has not the means to defray the expense and I will their fare pay. Now you see cousin that this can be brought about with a small expense. Mr. Sam Price is in Newark and he's coming home next fall and perhaps he has been to your house before this time he said he would call and see you all he lives in Morris Town. I must stop and begin again C. Bird. As I said I must stop and begin again. I will do so. You said you would like to have my family's address. I have got all my family here in Mendon except two girls Elizabeth the oldest is married to Kimball Hardy. He lives south about 500 miles and has a family of eight children. Eliza married Alonzo Merrill and has seven children and lives in Payson about seventy miles south. The rest of my family lives in Mendon. Seven of them is married and has large family most of them. Their names is John and he has 13 children all here. Kelsey has 2 wives and 14 children. Henrietta Married Chas. Shumway and has 10 sons and Bradford and Charles, Wm., Martin among them is my first wife's children. My second wife has had ten. Seven is living. My third wife has had none. My first wife's name was Mary Ann, my second Sary Ann and third Henrietta and I have but one living now and 2 is dead and I have had 25 children. My grandchildren and great grandchildren number 40 I think making in all 65 children, grandchildren and great grandchildren. The oldest is 40 and youngest is 6 all trying to get along as well as we can and few is dying. Better taking all things into consideration I have been mobbed and driven out 4 times and lost all that I had and what for, for the sake of the Lord and Gospel and now cousin I given you a short history of my family and if that is not enough write me again and I will give you the balance. From your most truly and sincere cousin and friend in the Gospel.

Charles Bird.

And now I will say to all of my family (about 1874)

Dear Cousins, there is nothing that would delight me better than to spend another winter in visiting with you all as I did three years ago. I think I never spent a winter better in my life for I was kindly treated wherever I went. All was friendly and happy wherever I went. If I could have the happy privilege of paying the same respects to you all there is nothing that would delight me better. I wish you would try me and give me the privilege once and I hope the day will come when I have that privilege. Now when I write to one I send to all may know that we are friends and as Cousin Nelson said let us prove ourselves as such. Write often all of you so that we may keep up a

correspondence. When Samuel Price calls on you perhaps he can tell you many things that I have not spoken of. He is a pretty good sort of a man and may perhaps if you want to come out here give you many instructions that will be of some benefit to all. Tell Samuel to write to me and above all don't forget to send me all the records of my dead friends that you can. Give their age and time of their death and the place they died. Give my best respects to all my friends in Newark and elsewhere and don't forget to write as often as you can. I shall send papers and all of you read.

Your Cousin and Friend Charles Bird.

Charles died in beloved Mendon 29 September 1884 and was buried in the Mendon Cemetery 3 October 1884. This is a lovely spot, sacred and silent overlooking the entire Cache Valley. He leaves a great posterity throughout Utah and Idaho, and we are proud of him.