

## Solomon Campbell A Brief Sketch

Solomon Campbell the son of Benoni Campbell and Mary Leonard was born at Kirtland, Ohio, August 19, 1825, where his parents later joined the Church of Jesus Christ of Latter-Day Saints. He also became a member of this Church and with his parents endured the hardships and privations incident to the persecutions, as well as mobbings and expulsion of the Mormon people from their homes in that locality. He, with his father and family, left Ohio in 1845, moving to Nauvoo, Illinois, where they remained one winter. They then started West. However, when the call came to join the United States forces (Mormon Battalion) in the war with Mexico, they went into Holt County, Missouri, where on December 13, 1848, he married his cousin Lovina Campbell, daughter of Joel Campbell and Mercy Miranda Hill. They remained there for 4 years. His oldest son Joel was born January 16, 1850, while living in Missouri.

In the Spring of 1850 he, his father, and family fitted out teams and joined a company of Latter-Day Saints emigrating to Utah. The companies were organized with captains of hundreds, fifties and tens, with out-riders on each side. Loose cattle and horses were driven behind. Where conditions permitted teams traveled two and three abreast. Many individuals were not familiar with teaming, handling of ox teams with two and three yoke to the wagon, camping out, fording streams, swimming rivers, and night herding. These experiences were not the most pleasant. Sometimes the cattle would stampede or take back-track resulting in a delay of several days before they could go on again.

As a means of protection camp was formed by arranging the wagons into a circle making a corral, the tongues outside, the fore-wheel of one wagon locked into the hind-wheel of the one ahead. It was a policy of the captain to reach water each Saturday night, and to remain over Sunday and rest. However, a few times it was necessary to travel all day Sunday and part of the night to reach water.

All able travelers were forced to walk. It was a long, weary, tiresome journey walking day after day. They often stopped at streams to wash the blood from tired aching feet. Although trails were many and night found them tired and weary, they had times of rejoicing and recreation around the evening camp-fires. Someone would bring out their violin and there would be singing and dancing. Often the captain or some designated person would give a short talk, the bugle would sound, and all would retire to a hard bed and a peaceful restful sleep. How they rejoiced to sing the songs of Zion, especially "Come, Come Ye Saints".

Danger was ever present. The Indians were none too friendly and large herds of buffalo were a menace to the cattle because of the potential of a stampede.

In June the company was stricken with dreaded cholera and 11 of their number died. Among those were Solomon's father, mother, and brother Heber; also a cousin and a brother-in-law. His mother was the first to go. A pathetic incident occurred in connection with her death. Her son John was traveling with another company which was ahead of them. A woman in that company was very sick and not expected to live. John was sent with others to dig her grave. However, the woman recovered enough to go on with the company leaving an open grave behind. In less than 24 hours

John's mother was buried in the grave he had helped dig.

The company arrived in Salt Lake City in November 1850. Solomon, his wife, and child then made his way north to Ogden, where some of his relatives had previously located.

In October 1850 Jonathan Campbell, one of the Mormon Battalion, his brother Samuel and John Riddle went north from Ogden about 6 miles and established claims in what was known as Ogden's Hole. It was named after a trapper, Peter Skeen Ogden, who had a cache of furs there in 1829. A monument was placed there later to mark the spot and to commemorate the event. The settlement was known by this name until a ward was organized in 1853. It was then named North Ogden. It comprised all the territory in the bend of the Western spur of the Wasatch Mountains from Ogden City's north limits to the Utah Hot Springs, with the Ben Lomond Peak rising 9717 feet on the north. These men returned to Ogden for the winter and in April 1851, they and 10 other families, (Solomon Campbell, Thomas Dunn, Lemuel Mallony, Benjamin Cazier, Newton D. Hall, Newman J. Blodgett, Franklin G. Clifford, Enock Burns, David Garner, and Noah Brimhall) returned to North Ogden. They could not travel due north at that time because of numerous springs, bogs, and streams of water that spread over the land. The water courses were lined with willows from one to three hundred yards wide. Travelers bore east to the point of the mountain and then followed the benchland to the Utah Hot Springs. The settlers located by various mountain streams and springs.

Robert Montgomery and other families followed later. By fall of 1851 there were 20 families located in what now is North Ogden.

After staking out their claims there was much to do to provide shelter, clear and plow land and plant seed. A small piece of land (the easiest to clear and with water) was chosen and prepared for planting. Vegetables, corn and some grain was planted. Some men went into the mountain canyons for logs and some made temporary quarters by digging a cellar, laying two or three courses of logs and covering it with split poles, brush and dirt. An opening was provided at one end for a door and another at the other end for a window. There was limited lumber so the ground was tamped down firm for a floor, a piece of cloth was placed over the rear opening for a window and an old quilt or cow-hide hung for a door. A fireplace was built of rock, sod and adobe in one corner. This provided a warm shelter.

Solomon Campbell built the first log house in North Ogden in 1851. He also had the honor of being the father of the first white children born in North Ogden twins - Mary Lovina, and Solomon Benoni, born December 15, 1851.

There was little or no furniture, so items were made by splitting logs, hewing the flat side smooth, boring holes and inserting pegs for lets, thus making benches and stools. A bed-stead was made by placing a post out from a corner and running a pole each way to the wall. Pegs were driven in the poles 12 or 14 inches apart and rawhide thongs woven from them to the wall. A bed tick filled with grass, leaves, corn-husks or straw was placed there for a bed. Sometimes a bed was made by placing small poles across and placing pine boughs on them where buffalo hides or other animal skins were spread. Woodpins were placed in the walls of the house on which all kinds of articles were hung.

Preparations were made for winter by hauling wood from the mountain, building corrals of poles or willows, cutting grass with scythes where possible and curing it for hay. Thus by industry and mutual help the people prepared for the rigors of winter.

In 1852 a log school house located just east of Montgomery Mound was built by voluntary contributions. It was also used for all kinds of public gatherings, school, church meetings, and dances. On December 22, 1852, a branch of the Church was organized.

The Indians were a constant menace, being camped in groups of from 3 to 10 wigwams up and down the water courses where there was forage for their ponies. They were persistent beggars; the squaws and papooses going from place to place asking for something to eat; and the men riding around pilfering and often demanding whatever they happened to see or wanted. They would occasionally kill a calf or a beef. Newman Blodgett had a flock of sheep stolen. Fortunately, after they had killed one and eaten it they became sick. Being superstitious they return the others. They also stole a horse from Gentile John Campbell (so called to distinguish him from another John Campbell, as he was not a Mormon) which caused quite a commotion. He recoved the horse only after an altercation.

Additional families kept coming and on March 4, 1853 a Ward was organized with Thomas Dunn as Bishop, Ira Rice and Edwin Austin as Counselors and Robert Montgomery as Ward Clerk.

Because of Indian troubles in different parts of the Territory, President Brigham Young issued the following instructions: "Each settlement should by all means build a good strong fort to include all the inhabitants thereof and large enough to store all their grain therein; with strong corrals adjoining, to secure all their stock in case of trouble with the Indians. Therefore, be cautious, wise and energetic in the location and construction of your forts".

In compliance with these instructions the townsite of North Ogden was chosen where the mountain water began to spread over the more level land, there being a number of flowing springs in close proximity. The townsite was laid out with the blocks being 24 rods square, containing 8 lots 6 x 12 rods with streets 3 rods wide. (This was later surveyed by David Jenkins and extended to cover the Southwest Quarter of Section 28, Township 7 North, Range 1 West, and the streets 4 rods wide). In 1854 a rock wall with a dirt back was built enclosing a space 5 blocks (2 and 1/2 blocks wide with a street running around the entire plot) with large hewn timber gates leading to the fields on the South and West. Farms were generally in that direction and were fenced in two big plots.

The out-lying settlers moved into what was called "The Fort," however, those whose claims were close to the fort, remained on their farms. Solomon Campbell, Benjamin Cazier, Franklin G. Clifford, Jonathan Campbell, and Mr. Shaw located in the Southwest corner of the Fort. There was a large flowing spring of water, and the street was afterward called "Pioneer Street." Solomon Campbell continued to live here (except for a short-time in Providence, Cache Valley) until his death.

A new adobe school house 24' x 36' was erected in the center of the Fort and a two story adobe Tithing House with basement was built on the same block. This building was later remodeled for a

meeting house. A small flour mill was built on Coldwater Creek. It was powered by a over-shot water sheet which inadvertently resulted in trouble with the Indians. The squaws had gathered some sunflower seeds. One of the Bucks brought the seeds to the mill and asked the miller, Benjamin Gardner, to grind them. He refused as the seeds are very bitter and oily and would gum up the stones and spoil the next grist of flour. The Indian became very insistent and abusive. Father Gardner lost patience, caught up a board and struck the Indian. The Indian immediately hurried off to his Chief and arouse the Indians. The occurrence greatly excited the red men and about 250 of them hurriedly mounted their ponies and surrounded Bishop Dunn's house, riding round it on the run and, leaning over the side of their horses and yelling their war cries. The settlers also quickly gathered and a Pow-wow was finally arranged. The Indians demanding that Mr. Garner be delivered over to them, but this was firmly refused. There were two trappers named Tanner living neighbors to Bishop Dunn. They were large powerful men (both of whom had guns which were cocked) They made their way to the side of the Chief and stood there. The Indians seeing that the life of their Chief would be forfeited if they took any action became more subdued and a compromise was effected. The Indians accepted two beef animals, \$10.00 in currency, and some flour.

It had been trying times, with food scarce and shelters poor. During the summer of 1855 flying grasshoppers came in countless millions, destroying the crops to a great extent which made food still more scarce. The winter came on in November and lasted until the latter part of March. Snow fell to a depth of three and four feet and was lifted into great drifts covering all the forage and obliterating all roads. It was very cold and hundreds of animals died. This was afterwards known as "The Hard Winter". The people had very little to eat; subsisting on what wild game they could kill, unbolted barley and oatmeal, taking the hulls out with a hand sieve. Spring brought some relief with greens (Thistle stocks, bulbs of Water Segos, and early vegetables). They had plenty of milk, butter and "Dutch Cheese".

Notwithstanding many hardships the people met often in house parties and self-made amusements they met in the school house weekly during the winter for church service, dancing, spelling bees, and debating societies, where such questions as: "Which has the greater influence over man; women or money?", Which has been the most cruelly treated; the Indians or the Negro?, and which gives the most pleasure pursuit or possession were ask. Home plays were also frequently staged.

There was no money obtainable from the County, Territory, or Federal Government for road construction, and thus public improvement, like all others, was made by individual contributions, with the settlers co-operating for its accomplishment. The Bishop would announce in Church when the work was to be done. It was thus that roads were constructed into the mountain for wood and timber; school and meeting houses were built or any public service rendered.

In order to obtain lumber, the settlers dug a pit 7 feet deep, built a frame around it by hewing 4 logs and pinning the corners together. On this the logs to be sawed were placed. One man stood on a platform above and another went below. One would pull a crosscut saw down and the other pulled it up and sawed the logs into lumber. This slow and laborious method was later supplanted by a man by the named Wheeler who built a water-power mill in Ogden Canyon.

In 1856 the settlers had increased to 3134 persons and a spirit of mutual help and interest prevailed. If a house was to be built the owner secured a set of house logs, invited the neighbors to a "raising" and the house would be put up in one day so that one could finish it.

Clothing was home-spun and hand made. Each family, as soon as possible owned a few sheep which were placed in a community herd in the summer and grazed on the public domain. The wool was washed, carded into rolls, spun into yarn and woven into cloth by hand. This was later dyed the desired color by using various barks and plants and then fashioned and made into clothing by sewing with needle and thread. The thread was made from sinews of animals, and fibers of flax.

Solomon Campbell, being handy with tools took a prominent part in all the towns improvements, making crude furniture such as tables, cupboards and chests as well as yard-reels, lye-vats, cheese presses, cloth looms etc. His good wife in addition to rearing and caring for a family of 12 children made straw hats. The children gathered long straw of touse wheat, which his wife soaked in water and braided, sewing the braids into the shape of the hat desired. For the girls and men's best hats the straws were split lengthwise thus making a finer braid.

As the farming land increased more water was needed and although tools were rude and scarce, it was decided to construct a canal from Ogden River to the settlement covered a distance of 6 miles. Thus the North Ogden Canal Company was formed, with stock being issued according to the amount of work done. Scrapers were made by splitting a 5 foot log, bevelling one side and fastening a piece of wagon tire along it to make a cutting edge. Two holes were bored in the opposite side, willow stakes driven in them for handles, chains fastened for hitching the team, and the tool was made. Shovels, picks and crow-bars were scarce but by cooperating and borrowing they managed. The canal was commenced in 1856 and finished to Rice Creek the following year. Several years later it was extended to the Utah Hot Springs.

Sugar was hard to obtain, but the people overcame the difficulty by raising sorghum cane which was stripped of leaves. Seeds were then cut off and the juice squeezed out by pressing the canes between wooden rollers mortised in a frame. The end of one roller extended above the upper frame on which a pole was fastened, which extended about 5 feet on one side and 14 feet on the other. A horse was hitched to this and driven around in a circle, thus turning the rollers. A large wooden vat was made with a sheet-iron bottom and placed on two walls of rock or adobe with a chimney at one end. The cane juice was placed in the vat, a fire made under it and the contents boiled until it was the desired thickness. When care was taken, this made very good molasses which was used for all kinds of sweetening, such as making preserves, candy, cakes, etc.

On the 24th of July 1857, while the people were celebrating the arrival of the Pioneers in the Salt Lake Valley and rejoicing at the prospect of an abundant harvest, word was received that an army under the command of Albert Sidney Johnson was on its way to Utah to put down the rebellion of the Mormon people against the United States government. Governor Brigham Young issued a proclamation declaring Martial law, forbidding all armed forces to enter the Territory, and directing the military to repel any attempt at invasion. The people became greatly alarmed, fearing a repetition of the Missouri mobbing.

The policy of the Mormon leaders was to prevent the army from entering the Salt Lake Valley until the Government could investigate matters. This was done by sending men to blockade the roads in the mountains and to harass the troops by driving off their stock, but not to fire a gun. In the meantime the people, finding that the Federal Government was determined to quarter the troops in the Territory, made preparations for destroying their improvements and moving south; and early Spring of 1858 found the roads everywhere filled with wagons loaded with furniture and provisions. The women and children were often without hats or shoes, driving their flocks and herds they knew not where. A few men were left behind to fire the houses, cut down the orchards and destroy the crops should the troops break through.

The people who had gone south were at Provo and other parts of Utah County. Some reached Fillmore and beyond. On the 26th of June, the army under General Johnson descended Emigration Canyon and entered Salt Lake Valley, having an agreement that it could do so. The troops had a promise not to trespass upon the rights or property of the peaceful citizens and to not be quartered within 40 miles of Salt Lake City.

Passing through the almost deserted city the army crossed the Jordan River and camped about two miles from the center of the city. Some of the officers were profoundly moved by what they beheld as they passed along the silent streets of the city. Colonel Cook bared his head in honor of the brave men he had formerly led in their country's cause against Mexico. These men were members of the Mormon Battalion. The troops remained across the Jordan River 3 days and then marched to Cedar Valley, 36 miles south where they founded Camp Floyd.

The Commission sent out by President Buchanan had arrived and the disagreement resolved so the people began returning to their homes. There was much to be done; houses, corrals, fences, and canals repaired, late crops and vegetables planted, some volunteer and winter grain to be harvested and North Ogden again became the busy scene of days before "The Move."

Johnson's Army proved both a benefit and a detriment to the settlers. The founding of Camp Floyd furnished employment to masons, carpenters and other workmen who built the government barracks, and also provided a near and ready market for the products of the farms, ranches and dairies. The merchants would now sell groceries, dry goods, clothing and other merchandise to the people for grain, flour, beef, butter, eggs, poultry and dried fruit. This made their condition much better.

The people of North Ogden were deeply grieved to learn that one of their number, Bailey Lake, who had been called three years previously to settle on the Salmon River, Idaho, had been killed by the Indians. He and 9 other men were returning to report to the Governor of the Territory about an Indian uprising in their locality, when they were attacked by a band of redmen. A report of the tragedy printed many years afterward in the Rigby Star is as follows: "At a point of the mountains covered with Cedars just ahead some Indians ambushed and began shooting. Our boys turned to the right, left the road and attempted to cross the stream. The crossing was quite muddy and Bailey Lake's horse mired. A ball from one of the Indian's guns hit him and he fell dead. The Indians took all of his clothes, his horse, saddle, bridle and gun. We expected, of course, that the other nine men

had suffered the same Fate." The other men succeeded in making their escape, however, and Mr. Lake's body was recovered and brought to North Ogden for burial. This was the only settler of North Ogden that was killed by indians, although there were many narrow escapes.

The North Ogden ecclesiastical ward was re-organized in 1863 with Henry Holmes as Bishop. The Church's discipline became much stricter. Church authorities both from Ogden and Salt Lake visited the community and a general revival took place, many being re-baptized. Eighty three persons renewed their covenants on one occasion. The duties of the presiding officials were greatly increased as the Church directed practically all the activities of the community such as planning and advertising various amusements, calling and appointing those who were to take charge of the different projects under construction such as canals, roads, buildings, meetings, fast offerings, the sick, tithing, etc. Tithing was paid in kind, such as wheat, flour, potatoes, hogs, sheep, cattle, eggs, butter, etc. It required strict attention to receiving, issuing receipts etc.

In 1867 and 1868 flying grasshoppers again came in such clouds that they darkened the sun at mid-day and destroyed part of the crops. The Union Pacific Railroad was completed to Ogden in March 1869 which inturn furnished employment and a market for farm products. It also provided means of obtaining machinery, groceries and clothing making times much better.

The people were instructed to do all they could to make everything around them agreeable and inviting and to make their homes "little heavens here and now."

Many who came later moved on. There was quite an exodus to Cache and Malad valleys. In 1872 there were 785 persons in North Ogden. It was decided to build a larger and more commodious meeting house. The northwestern part of the ward petitioned the Stake authorities for a separate ward which was later granted and named Pleasant View. The North Ogden Ward went ahead with their plans, and in 1882-83 erected a brick building 50 x 90 feet and 20 feet high to the square. This building is now the 1932 assembly all for Church purposes; but in 1906 it was remodeled by constructing a 24 foot balcony in one end and an entrance hall with a tower at the main entrance. A two story brick addition was also added forming a "T" providing nine class rooms on the first floor, with a dance hall and a stage for theatricals on the upper floor. It had a basement and modern facilities (This building was torn down during the mid 1950's and replaced by a stake center which was located just each of the original building site.)

Solomon Campbell's biography is the history of the first 52 years of North Ogden and its redemption from a barren wilderness for the accomplishment of which he gave freely of his strength, means, and talents. He was laid to rest on its hillside (North Ogden Cemetery) March 8, 1903.