

History of Sarah Garlick Utah Pioneer 1852 by Mary K. Timothy

Captured bits of history, found in the ancestry of Sarah Garlick, are filled with deep, mysterious human interest.

Her father's line, the genealogical trail of the German-Palatine Garlick (Garlock-Gerlach-Carlock) family in America began with the arrival in 1710 of Sarah's great grandfather, John Christian Gerlach, with the exiled Palatines from German and Holland to the Hudson River Pitch and Tar project in New York. For a few years they lived in the Schoharie Valley, and later settled on the Stone Arabia Patten of Land in the Mohawk Valley.

There is no equal in personal sentiment, significant traditions and fascinating romance than that which punctuated the lives of those early people in the Mohawk Valley of New York state.

Somewhere in the Mohawk Valley, John Christian Gerlach married and Indian maiden, who became the grandmother, who launched a numerous posterity with dark eyes, love of adventure and a swarthy complexion.

Along the banks of the historic Mohawk River lived three generations of Sarah's ancestors. Her direct progenitors survived the French and Indian War of 1757. They tilled the fertile soil of the Valley and prospered in the land.

Then came the Revolutionary War, and the whole territory was locked in fierce conflict. From the battlefields of Stone Arabia, Klock's Field ;and Oreskany, the farmers fought and died. The last battle was fought near Johnstown October 25, 1781.

From the quiet lives of Sarah's ancestors: the Saltzs, the Youngs, the Garlocks, the family of Fox and the Indian maiden, the instincts, the traditions and the lure of adventure were transmitted to Sarah Garlick through her father, David.

As a young man, David migrated with his father, Stephen Garlick to Bedford County, Pennsylvania about the year 1792.

The early history of Bedford County, especially the District of Providence, is filled with tragic interest.

Stories of scalping, house burnings and Indian escapades antedates written history!

The old Packhorse Trail, worn deep with treading feet, was used for

ages by the savages, and for many years thereafter by the white settlers and the Indian traders, who crossed this section from east to west. The trail was made into a military road in 1858, and later the Pennsylvania Turnpike was built along the same course.

The District of Providence was created about 1780. It then included Brush Valley which is now in Fulton County, and also a large section of the eastern part of Bedford County.

It was in the District of Providence at a small place known then as Springhill that Sarah Garlick began a life of adventure and challenging events know only by the early day pioneers.

She was born October 12, 1830, the sixth child of David and Elizabeth (Buck) Garlick. Sarah's older sisters Hannah, Susanah, Mary Jane and Talitha, also a brother, Joseph Gaston had been born in Providence: Hannah, June 1, 1818; Susanah June 14, 1820; Mary Jane, August 12, 1822 and Talitha, September 22, 1824. Joseph Gaston was born May 2, 1827.

Sarah's ancestors on her mother's side, the family of Buck, Scott and Cashman had been residents of Providence District since Bedford County was formed in 1771.

Tradition says the Cashmans came straight from Holland. It is almost a certainty that the Scott and Buck families came from the New England states. Perhaps they floated down the Susquehanna river to Cumberland and York Counties, and then helped to blaze the frontier trails westward. They later settled on the soil which was to be Bedford when the new county was severed from Cumberland.

Sarah's father, David, and grandfather, Stephen Garlick, owned a great tract of land. Each of Stephen's sons inherited a home and land in 1826 when he died.

Tradition states that Sarah's father, David, and her grandfather farmed their land together and also operated a sawmill in the same vicinity.

In searching history of the early Bedford County for the names of white settlers, Stephen's name is missing. It might be wondered: "Did Stephen Garlick have so much Indian blood, that he was counted to be more Indian than white?"

Stephen did leave a will however, and his name is found on the tax lists beginning in 1793. He also is on the federal census records of Bedford County, 1800.

When Sarah was five years old, another little sister came to join the family: Eliza Grace, born April 18, 1835.

Little is known of Sarah's childhood, but from old letters found in

recent years - locked away in an old truck, the time passed seem to roll backward. From the old home in Providence, one hears the wild tumbling water of the creek, and visualize the carefree play, varied and vivid because of the associations of youth. Sarah lived with her family, and nearby were the cousins, aunts and uncles.

"Sarah's father was the owner of a sawmill and lumber plantation, and he was also fond of hunting." So states history and tradition that have come down through the families.

"My grandfather, David Garlick, was a great hunter," John Albert Strong told in his history. "He went into the Pennsylvania mountains and returned with as many as twenty bear skins in one trip!"

The Garlick family was a very religious people, members of the Christian or Cambelite faith. They believed in faith, repentance and baptism by immersion.

One morning, Sarah's mother told of a strange dream she had the night before. In her dream two strangers had come to visit them. Over their heads was a large motto bearing the words: "Truth will prevail!"

In her dream she heard a voice say, "These are true messengers of God. Hear and obey!"

This dream disturbed the Garlick family considerably. Then about a week later, two Mormon missionaries came to their home.

"These are the two men I saw in my dream!" Mrs. Garlick cried in amazement and invited the two missionaries, William Howard Bosley and John Fleming Wakefield, with their message into their home.

"I knew that it was the true gospel, and I never could deny it." Mrs. Garlick often bore testimony in the years that followed. She and her three oldest girls were baptized along with 16 other converts October 5, 1837.

As soon as it became known that the Garlick women joined the Mormon church, persecution began. Soon members of the family became outcasts.

No more did their close friends and relatives treat them with love and respect. The girls especially suffered deep grief because of their social standing in the little community.

John Fleming Wakefield, one of the missionaries who brought the gospel to the Garlick family, was not to be forgotten. One year later, after he had completed his mission, he returned to Providence to woo and win dark-eyed, seventeen year-old Susannah for his bride. They were married August 5, 1838. A little son, Erastus Snow was born to them in Providence, June 29, 1839.

Although David Garlick had not yet accepted the Mormon faith, he could not bear seeing his family exiled and decided the best thing for them would be to move where they could be gathered with the Saints in Zion.

For two years David tried to sell his property which consisted of a good farm, a large tract of timber land, saw mill, lumber yard, cattle and horses with barns and sheds, and a comfortable home. It was estimated his property was worth more than \$15,000. David finally auctioned most of his holdings at a great sacrifice for only \$500, leaving some property jointly owned with his two brothers, Jacob and Adam, in the hands of a nephew Absolum Garlick.

As soon as it was learned that David was making preparations to move, a group of hostile, anti-Mormons began making plans to mob the Garlicks, and other Mormons from their mists.

It is not know what would have happened had not a friend of David's, on hearing the threats of the lynching mob, came swiftly and notified David of the lawless plans. With the help of this good man, provisions and other most-needed essentials which could be loaded into two wagons, drawn by two horse teams, were hastily brought together and the Garlick family bid farewell to their Pennsylvania home, which they were to see burned to the ground while they were yet not far away.

After going some distance, the Garlick family joined another group of Mormon converts on their way to join the main body of the saints. Here David made acquaintance of a man who was brave enough to return with David to Providence to claim money David had in the bank there.

The bank had been notified by the mob not to let David have any of his money, but the cashier having been a friend of David most of his life, did not want to have David cheated out of his money. "David," the cashier spoke in secret, "write a check for most of what you have in the bank and date it back a few days. I can arrange it all right." David received his money.

It was October 11, 1839, that the Garlick family bid farewell to their Pennsylvania home, and headed westward. Little knowing that except for short periods of stopovers, this eventful migration was to be a long, arduous trek to last over a period of time for the next 14 years.

Sarah was nine years old when the family began their journey from Providence, Bedford, Pennsylvania to join the Latter-day Saints at Independence, Jackson, Missouri.

They crossed the states of Ohio and Indiana.

Upon entering the state of Illinois, it was learned that the Mormons had been driven out of Missouri, and were now gathered at Commerce

(Nauvoo), Illinois. This shortened the journey somewhat, but even the it was November 30, before the Garlick family arrived in Nauvoo.

With winter coming on and every shelter available filled to capacity, David Garlick and his family were most grateful to be permitted to move into an old blacksmith shop, where two families previously had lived.

This crude dwelling had no floor, door nor chimney. As there were no rocks, David made a chimney of sod and a door of clapboard.

The winter of 1839-40 was extremely cold. The Mississippi river froze over and David Garlick was able to haul logs from the Iowa side across on the ice. David hewed and built a two-room cabin and had it ready for the delighted family to move into by March, 1840.

Sarah Garlick was baptized into the church in the year 1840. The date of month and by whom is not known, but the record of her sister, Talitha Cumi, states that she (Talitha) was baptized on April 7, 1840, in the Mississippi River by the Prophet Joseph Smith.

In 1841 the Garlick family really rejoiced with the baptism of David Garlick into the church.

The same year, however brought deep sorrow to the family. Little Eliza Grace, now six years old, died. The family was saddened and mourned greatly the loss of their little one.

The years when the church was flourishing in Nauvoo, there was a desperate need for money to build the temple and pay for the land.

At this time, David Garlick loaned the greatest portion of his money to the church, and for some reason it never was paid back. More than likely, it was lost along with other people's money, when the land was reclaimed after the saints left Nauvoo.

David's health began to fail. He fell ill. Hard work and worry were taking their toll, but David never lost faith in the church. He died November 4, 1843 and was buried in Nauvoo at the age of 63.

After David's death, Hyrum Smith came to the Garlick home and asked Elizabeth to let her son Joseph Gast9n, now a lad of 16, come to his home and work for a wage. Through this opportunity, Joseph came to know the Prophet personally. The Prophet loved to play ball and wrestle. He found in Joseph a most willing playfellow. While working for Hyrum Smith, Joseph was baptized into the Mormon Church, and Hyrum confirmed him.

The Garlick family became close friends of the Smiths and dearly loved them. Both Hannah and Talitha, also worked in the home of Hyrum Smith. Hannah was with them at the time Joseph Fielding was born. She washed and dressed him many times. Once when she was pinning the

band about Joseph Fielding's stomach, the Prophet came in.

"That's much too tight," he said, and adjusted the band to a more comfortable fit.

Hannah and Talitha belonged to the first Relief Society when it was organized in Nauvoo. Sarah with her family, heard the Prophet's last sermon before the martyrdom.

On the memorable day of June 27, 1844, the bodies of the Prophet, Joseph Smith and his brother, Hyrum were brought from Carthage to Nauvoo after the martyrdom, Sarah, who was now almost 14 years old, stood weeping with her family and the other saints, who viewed the bodies, and mourned deeply the loss of their Prophet and Patriarch.

After the death of Hyrum Smith, Joseph Garlick took the responsibility of caring for his widowed mother and family by moving across the Mississippi River to the Iowa side and renting a farm there.

In March 1845, Talitha Garlick married William Howard Avery, and September 10, 1845, Mary Jane married Isaac Burrus Hatch, who one year later took Hannah Garlick as a second wife.

The years following the martyrdom were busy and difficult for the saints. The Garlick families saved very scrap and bit to prepare for the journey westward. In the fall of 1847 all of the families were in Kainsville, or Council Bluffs as the city is known today.

At Council Bluffs, Iowa, 1847 was a bad year for cholera. The acute infectious, febrile disease often proved fatal within a few hours. Talitha's husband, William was among the Latter-day Saints who died there.

John Flemming Wakefield died in Iowa January 13, 1856, leaving Susannah with seven children. She later came to Utah where she was married April 11, 1860 to Rees W. Davis and had one more son, David, born April 24, 1862k at Springville, who married Melina Avery.

It is not known when all of the family left the Bluffs to continue their journey westward. Isaac Burrus Hatch with his wife, Mary Jane and their little son, George Andrew, came to Utah in 1849; Joseph Garlick is found living in Salt Lake City when the 1850 census was taken. He is listed living with William Hatch, 19 and Lewis Hatch, 16. He probably traveled on ahead to get a home started; Talitha remained in Council Bluffs to follow a year later with her little son, William. She later married Elom Cheney and settled in Fairview, Utah.

No record is found of Sarah's arrival in the valley, but journal history gives September or October 1852 for the arrival of Elizabeth Garlick in Company 21, under Captain allen Weeks. In the history written by Mary Ellen (Kerswell) King, a daughter of Sarah, she states: "My mother, Sarah

Garlick, drove an ox team across the plain in 1852.”

Hannah (Garlick) Hatch could have come with Sarah and her mother as by the record found: Hannah had two sons when she came. Hyrum born March 6, 1847 in Charleston, Lee County, Iowa and Thaddeus Theodore born at Council Bluffs, Iowa, January 1, 1850.

Of the many unwritten stories of these sturdy and true ancestors, it is easy to let one's mind skip back across the years and linger a while to visit these courageous pioneers. Let the night wind whisper and campfires burn low while impetuous imagination unravels tales of vivid adventure and exciting romance!

One does not exaggerate when the mind sees the slow plodding feet of ox teams, the burdened wagon wheels pressing the road ruts, nor can one be free of the clouds of choking dust that accompanied the wagon trains, but surely there were times when the smell of rain drenched prairie and raw earth sent great rejoicing and promised hope pulsing through the veins.

Perhaps Sarah listened to the song of the prairie, and dominate, smoldering echoes of a far distant past awakened within her, instinctive yearnings of accessorial traits and mirages of enchantment. Maybe it was then that she acquired her dancing feet and a great love for the natural beauty of her surroundings which were to become a vivid part of her bright personality.

At any rate, one can be sure, each day would have brought new adventures that prompted natural impulses. There would have been moments of deep ecstasy that in that day were only partly recognized. Surely, Sarah loved the freshness of a new day, the thousands of acres of swaying prairie grass and the good earth.

Doubtless, words are lost which would describe the exalted feeling that accompanied the Garlick family that day in 1852 when the toil weary, happy travelers and jolting wagons rolled into the Salt Lake Valley.

It is not known when or where Sarah Garlick first became acquainted with Benjamin Boyce Richmond: It could have been at Nauvoo or during the journey westward.

Benjamin B. Richmond was a convert to the church. He was born October 20, 1825, in Lebor Providence, Upper Canada, and was married to Sylvina Boyce.

This couple had a son, Benjamin Boyce Jr., born January 30, 1849, at Macedonia, Pattawattmin, Iowa, and a daughter, Julia Ann, born at Council Bluffs, May 8, 1850 and blessed February 16, 1851 at Springville, Utah.

This would prove that the Richmonds were living in Springville when Sarah with her mother and other members of the family moved south from Salt Lake City to Springville in 1853.

No record is found of Sarah's marriage to Mr. Richmond in 1853 other than that found on family records. Also found in the early Springville Ward records is that of another marriage for Benjamin Richmond to Mary I. Valior which took place February 20, 1853.

Benjamin B. richmond was a private in Company C in the Mormon Battalion. He and a very close friend, William Strong in company E, left with others of the Battalion from Council bluffs, Iowa. This unequaled march began on October 18, 1846 at the Missouri River and ended near San Diego, California, in the month of January, 1847.

A trek of over 2,000 miles. It is said: "history will be searched in vain for an equal march of infantry."

Benjamin richmond must have come to Utah as soon as he received his release from the Army as he is on the record there for a rebaptizement in Salt Lake City August 8, 1847. He was rebaptized again in Springville, March 30, 1851.

Soon after Sarah's marriage to Mr. Richmond, he was called to Fillmore by President Brigham Young to help teach the Indians how to farm.

Sarah's first child was born at Fillmore, Utah, May 1, 1854, whom she named David Alonzo, and nine months later Benjamin fell desperately ill with Mountain Fever. This illness was a losing battle, and when Benjamin realized he couldn't live, he exacted a promise from his close friend, William Strong, that after his death, William was to marry his widow, Sarah for this life only then, when the temple was finished and ready to do sealings, William was to take Sarah to the temple and have her sealed to Benjamin B. richmond for all time and eternity.

Benjamin passed away in February 1855, and William Strong, being a man of his word, accordingly, took Benjamin Richmond's widow, Sarah along with another girl, age 18 years at the time and drove to Salt Lake City to the old Endowment House. There Brigham Young performed the marriage ceremonies. William Strong was married first to Sarah (Garlick) Richmond, and second to Harriet Neeley on April 28, 1856. 18

William Strong's first wife, Martha B. Alvord, whom he had married November 20, 1849, had divorced him some time previously.

William Strong with his families lived in springville. William was one of the few Saints who consecrated all he had to the church when the Saints tried to live the United Order there.

His possessions were dedicated to the Lord February 6, 1857, which included one log cabin valued at \$20, one outstanding account of \$20, one yoke of cattle, valued at \$75. Two cows at \$35 each, one yearling at \$10, one clock at \$5. ; Household furniture, beds, bedding and etc. \$100. 400 pounds of flour at 6 cents per pound and five bushels of corn at \$12.

Total amount of William Strong's property was \$386.50. The forgoing schedule of property consecrated to the Lord this day and year written above. (Signed) Recorder of Utah, Utah County, Utah Territory. (Signature of recorded illegible)

Two sons were born in Springville to William Strong and Sarah: John Albert born March 8, 1857 and James Jacob born January 13, 1859.

About this time, there came to Springville a convert to the church from Australia by the name of William Kerswell.

Today, no one knows the circumstances which surrounds the romance of Sarah Garlick - Richmond - Strong and this man from Australia, but it should be remembered that Sarah, in spite of a life of trials and difficult hardships, she possessed an unconquerable spirit.

Sarah loved life and tried to live to the utmost every moment of it. While yet very young, death had separated her from her chosen husband and she had been pledged to become another's polygamist's wife.

At any rate, it is not known why Sarah chose to divorce William Strong and marry William Kerswell.

In the history of John Albert Strong, he said: "A man by the name of Kerswell came and took my mother away from my father."

Sarah married William Kerswell in Springville on October 26, 1859.

In the year of 1865, William Strong moved him and the family of Harriet Neeley to Salt Lake City. They lived in the 10th ward and were the parents of thirteen children. William died there December 24, 1888.

However, William, again proved true to the vow he had made to Benjamin B. Richmond, when sealings for the dead were performed in the temple. William Strong took Sarah to the temple January 12, 1869, and had her sealed to Mr. Richmond for all eternity. William Strong stood proxy for Benjamin Richmond.

The first home of the family of William Kerswell and Sarah, 1870, was a 14 by 16 foot log house with the chimney on the outside. It stood on a 40-acre farm one half mile east of the Ever-green Cemetery in Springville, known as Mapleton. Five years later, the Kerswells added another room, a 12 by 15 foot bedroom made of adobes, to their house.

To Sarah and William Kerswell were born six children: Sarah Jane, born May 30, 1861, Talitha Elizabeth July 21, 1864; Benjamin August 18,

1867, who only lived two and one half years. Mary Ellen was born October 24, 1869 and William Young May 18, 1876.

Often, Sarah's mother, Elizabeth Garlick came to visit Sarah and her family. She and Sarah each had a spinning wheel and spun yards of wool yarn, silk and flax. Elizabeth spun and wove flax ;and made ;a bed tick. Years later the tick was made into towels ;and were handed down to the grandchildren. Mary Ellen had hers in 1933.

Sarah raised silk worms which she fed on leaves from the mulberry trees. She would gather them, ;the leaves, in a large bed-sheet. When the sheet was full, Sarah would tie the four corners together and hoist the bulging pack to her back and carry it home to the thousands of ravenous worms.

During the five weeks the silkworms are building their cocoon of silk, each worm eats his weight of mulberry leaves per day, and during this period of silk culture, the whole house would be filled with an audible sound of crunching leaves made by the greedy little creatures.

The grandchildren coming to visit Sarah, found great fascination in watching the regularity of movement in the old spinning wheel. They were delighted by the rhythmic tapping of their grandmother's dancing feet. Sometimes she would shake the lint from her white apron and do a step dance right there for them.

The grandchildren often held the spindle while Sarah spun the silk strands. They knew they would be rewarded with cookies or cake, or maybe it would be salt-risen bread layered thick with Cling-stone peach preservers stuck with clove and cinnamon stick.

Sarah's grandchildren remember on autumn evenings the exciting smell of chili sauce and wood smoke that filled the air about her kitchen door. They remember the great white geese with yapping beaks that waddled in the yard. They remember the printed butter, eggs and milk, and the smell of stored apples in the cellar.

Sarah's granddaughter, ;Reba Butler said, "InI remember very well Grandmother kicking off her shoes, holding her skirts in front and step dancing."

"I'd give up a good meal anytime to go to a dance!" Sarah used to say.

Another granddaughter, Sorilda (Strong) Wade said, "Grandmother had her burial clothes made and kept them in a garment box under her bed. It used to frighten me so that when InI would be cleaning house for Grandma, InI'd really stay clear of that box, and only sweep a time way under the bed."

Another time Sorilda recalls, she and Grandma Sarah were walking along one day and met some Indians. Sorilda became frightened and hid behind her grandmother's skirts.

"Landsakes child," Sarah said, looking into Sorilda's dark eyes, "don't you know you are related to the Indians!"

Sarah could speak the language of the Indians and once when some came to her house, she pretended she was sleeping and listened to what they had to say while they ransacked her home.

The richmond grandchildren lived at Santaquin, Utah, and their visits to Grandmother Sarah were not so frequent. However, when the occasion permitted, it was a real celebration.

Della (Richmond) Waterlyn, now past 80 has a sparkle of delight in her dark eyes as she recalls those visits.

"When we would mount the hill and Grandmother's house came into close view," she reminisces, "Father (Alonzo) would arise to stand in the front of the carriage. He'd shake the reins, the horses would break into a gallop and he'd boom out a shouting "halloo"!

Then above the crises of excited children, pounding hoof beats and clattering wheels, eh would call, "Hey, Mother! We comin' to dinner!"

The few folks now living, vividly recall the old fashioned flowers that surrounded Sarah's modest home. They remember the big deep well and the creaking windless that turned by a crank with a handle. They remember the bucket that hung suspended in the well where butter, meat and milk were kept for coolness. But most of all they remember the cold water on hot days which was carried to the grove along with baskets of food for a picnic.

The grandchildren never forgot the row of walnut trees, the beehives and the sweet honey.

"You may pick strawberries if you mind you don't step on the plants," Sarah told the children.

One wonders, "How did Sarah's energetic hands care for so much?"

Besides all this, Sarah taught a Sunday School class for many years, and several times each week, she would walk three miles to town to do washings on a board, often keeping rhythmical order by stomping her foot. She received 50 cents to \$1.25 per washing.

Mr. Kerswell dug wells, was sexton for the Evergreen Cemetery, and cut grass and hay with a scythe to supplement the needs of the family. Sugar cane, grain and a vegetable garden were also cultivated.

Sarah seemed to find time to visit her folks. Often she would cut through the fields. She always wore white aprons with crocheted lace

across the bottom, making it easy for folks to recognize her even if she was yet a mile away.

Sarah's mother, Elizabeth Garlick spent her last years in Sarah's home. She died there August 5, 1887.

Some years after the children were married, William Kerswell and Sarah sold their home in Mapleton and moved into town and had a room with their daughter, Talitha Hutchings.

As the years went by, Sarah noticed that Mr. Kerswell seemed to have something pressing his mind. He didn't sleep well at night. Often he would get up and walk about for hours.

Finally he told Sarah his story: Years ago before William came to America, he had been married to Maria Rymes and they had four children. He and his family had been converted to the Mormon church in Australia and wanted to come to America and to Utah to be with the Latter-day Saints.

There are several stories talk in the family about William Kerswell's coming to Utah.

The Strong family have a traditionary tale:

It is told that the Kerswell family in Australia had sold all their belongings and were waiting in port for the ship to sail. William went to the dock to make inquiry as to when the ship would sail. He found it ready to go and he simply embarked with all the family's money in his pocket and came to Zion.

Another story goes: William, with the help of Mormon missionaries, came as a stowaway.

At any rate, the fact remains that he did desert his wife and family, and no one ever knew about it in Utah until the torment of William's conscience pricked the truth to light.

The wrong deed weighed heavily on William's mind, and he longed to make amends.

One day he chanced to hear some Mormon missionaries talking and one mentioned that while they were laboring in the mission field in Australia, they stayed at the home of Sister Kerswell.

Thus William got in touch with his first wife. She forgave him and came to Utah with one of her sons, William Jr., a widower, who had six children, two boys and four girls. He brought the girls with him to Utah.

After Mr. Kerswell was reunited with his first wife, it is said, "Sarah never was the same." She moved to the home of her daughter, Mary Ellen, on Straight Line (Spanish Fork), Utah. She lived there from the spring of 1903, until she passed away on November 3, 1904.