

# **JOHN MYERS**

## **BLACKSMITH AND PIONEER OF 1852**

This history was re-typed from a poorly reproduced copy  
by Lois Dickson Anderson

She is a granddaughter of Albert Douglas Dickson

and

great granddaughter of Billa and Mary Ann Stoddard Dickson

**BY J. DANIEL MARSHALL**

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Written October 1989 (6) by J. Daniel Marshall, 2875 Gilbert Dr. Riverton, Utah 84065

## Introduction

If you went on a trip to another country and forgot your camera, how could you show others where you had been? This would be very difficult, unless others who traveled with you had taken pictures with their own cameras. If they had pictures you could borrow these to tell your story of the trip. They would have pictures of many of the things you saw and experienced there.

John Myers forgot his camera: That is, he did not keep a record of what he saw and experienced. However, there were others with him who did take pictures. This was not with cameras. They drew a picture of what he experienced. They were there when the Fourteenth Company crossed the plains to Utah. Some of them lived near John Myers before that. Some were from the same little town in Canada and were taught by the same missionaries as John Myers in 1836. One was a relative of John's wife. Here the reader sees through the eyes of those who were there with this pioneer. One can then get an idea of what he must have felt and of what he must have been like.

These are the pioneers who were with John Myers, and who wrote about it for us and others to read: (They were all in the Walker Company.)

- 1st. *ALBERT DICKSON*, (8) nephew of John Myers and Sarah Dickson Myers. Albert was 12 years old when this group crossed the plains. He was later the bishop of the Richville Ward in the Morgan Stake for 37 years. His father was Billa Dickson (a brother to Sarah Myers.) David McOlney was the captain of 10 for their group.) \*
- 2nd. *SARAH SOUTHWORTH BURBANK*. (9) Pioneer on the Fourteenth Company of 1852. She was 16 years old in 1852. She was from the same little town in Canada as John and Sarah Myers. (She was in the Burbank 10.) \*
- 3rd. *HENRY EMERY*, (10) pioneer of the same company, and one of the John Myers 10. \*
- 4th. *GEORGE A. HICKS*. (11) pioneer of the same company. He wrote just one page. (John Myers name is on that page. John Myers name is also in the writings of Henry Emery: Page 19: and in Albert Dickson's story: Page 5) \*

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## I. LARTINGTON, ENGLAND:

In the small English village of Lartington, lived about 34 families. Richard Myers and his wife, Mary Close Myers, had a child christened about every two years in the little Catholic church there. In 1814 John Myers, had his turn. Like most of the others, John had been born just across the border in Barnard Castle, where one could easily walk to in about one half-hour from Lartington. By this, one can see that it is easy to be born in Durham County and christened in York County without even moving to a different location. (see page at the end of this



history.)

Richard and Mary Myers either lived in Lartington and went to Barnard Castle for everything they needed or they lived in Barnard Castle and only went to church in Lartington. Either way they were probably in both York and Durham Counties often. (1) (about August 1814 they moved to Canada.) (*Refer to "My 119" which is a short history on John Myers written by a family member, consisting of 1 and 1/2 pages.*)

## II. FORFAR, CANADA

No one seems to know why Richard Myers decided to move his family to Upper Canada. If he had known that some of his children would join the Church of Jesus Christ of Latter-day Saints there, he may have stayed home. The family had been Catholics for years back in England. What in this world could get about half of his family to join a different church? (This is only understood by those who feel and follow those promptings.)

The town of "Bastard" was not many miles from the state of New York. This small Ontario town with the strange sounding name was near the town of Forfar. (5) (F) Here John Myers would meet his his love, Sarah Dickson. Here they would both hear of the Book of Mormon. It was here the message of revelation from Heaven would change the lives of many in the Myers and Dickson families. After 2836 things would never be the same.

At the age of 22, John Myers had probably not heard anything about what had happened within about 100 miles of his home. Palmyra, New York and Hill Cumorah were close by, but these two missionaries, John E. Page (4) and James Blaksley, had come all the way from Kirtland, Ohio. There was something different about the message these two young men brought. Many felt the power of the Holy Ghost as they heard of a young boy's answer to a prayer. Many felt a good and warm feeling as they read the book that had been translated from and ancient record by a man called "The Prophet." John E. Page baptized John Myers on the 30 December 1836. The water must have been very cold and ice must have been broken for the baptism. What a great way to start out the New Year of 1837: There were other baptisms in the Myers family. John's older brothers, Richard and Anthony, joined as did his sisters, Sarah and Mary (this is not yet proven--(2). The family of John Dickson joined the church at that time also. John Myers had been fond of the daughter Sarah Dickson, of that family, and the two were married within a short time in 1837.

This young couple had no way of knowing that they would have a son return to Leeds, Ontario, Canada 55 years later as a missionary for this new religion they had just joined. (*The missionary journal of this son, John E. Myers, is on film at B.Y.U. 1891-3*) They must have had very little idea of the road that would lie ahead after their baptism. They knew only that they felt good and right about this, because it was really the same Gospel and the same church that Jesus Christ had established many years ago. This great faith that they had would see them through the deaths of their first four children. This faith would hold up through trials, persecution, hardships, and privations. This faith would hold true even though this great missionary, which they loved so dearly for bringing them the truth, would become one of the Twelve Apostles and later turn against the Church and the others of the Twelve. (4) Their trust was not in man, but in the Lord Jesus Christ.

## III. SARAH DICKSON

The 15-year old bride had tough times ahead. By the time she was 30, Sarah had only one child left of the five she had seen born into her family. Two sons, David and Aldis, died very young. Two daughters, Arrellia (Aurelia ?) and Jane, also were taken home to their Heavenly Father after a short stay in the Myers home. During the twelve years after that, Sarah would have another five children. But by age forty-two, she had only four of the



ten left to raise. Death in the family is something people can deal with better when they know that this is not the end. Sarah and John Myers knew that if they lived faithful lives, repenting of mistakes when necessary, they would have these children with them again. They wanted their family to be an eternal, forever family. This couple knew that their stay in this mortal life was a learning and testing time that would pass quickly. (3)

John Myers had a great desire to do all of the things the Lord would have him do. Sarah felt that same desire, so they, with other neighbors and relatives, gathered with the Saints; As they left Canada, Sarah may have thought of the times that she and her husband had together in Ontario. She was glad John hadn't married until age twenty-three. Her sister Mary, age twenty-five had dated him first, but Sarah was the one who really her heart set on this young blacksmith.

#### IV. NAUVOO

Looking through the eyes of Sarah Southworth (later Burbank).1("My 58) *Sarah Burbank, Pioneer Journals, HDC, Historical Department of the Church. Mormon Pioneer Companies 1847-1868, FHL, LDS 289.3 B291m.* ("My 50") *Sarah Dickson Myers cared for her father after the death of her mother, who passed away during these difficult years.* one can better see what John and Sarah Myers saw. The Southworths" lived in the same little town in Leeds County, Ontario, Canada and Joined the Church, it appears, at the same time and place as John and Sarah Myers. Sarah Southworth told of her parents being driven from Kirtland, Ohio. She told of being driven out of their homes again in Far West, Missouri and of finally settling in Nauvoo, Illinois. She said, "I was eight years old when I saw the Prophet Joseph Smith first. I have been in his store and bought things for my parents. We lived not far from his house on Milholand Street. I have heard him preach, and also his brother Hyrum. I have shaken hands with him in Sunday School. His second wife, Eliza Snow Smith, was my teacher. In a grove by the Prophet Joseph's house, I have seen his first wife, Emma Hale Smith, and his mother, Lucy Mack Smith. I have seen Joseph in his Regiment suit, riding on his black horse, named Charley, drilling his soldiers, sword in hand as they marched with drums and fifes. I, with many people sat on the green grass watching him, his big feather flying on his hat. He looked grand. I have seen and been in the Nauvoo Temple when it had some of the rooms finished. My parents had their endowments there." Sarah Southworth told of a mob taking all of her family's belongings and threatening to kill everyone. She remembered the women and children spending all day in the courthouse for protection. There were so many people in that small area that they; could not sit down. They had to stand all day without food or water while children cried. She remembered her parents being baptized for their dead relatives in the Mississippi River. She noticed how hard the men worked on the Nauvoo Temple and of the rush to get people through the temple before the mob carried out their threat to burn it down. She told of the mob going into peoples' houses and dragging the men, women and children into the street where they watched their houses burn to the ground (9) All of these things she told, that John and Sarah Myers also experienced as well as the Dickson, Myers, and Southworth families who were not far apart, all from Canada and of their entering the Great Salt Lake Valley. (Sarah Southworth was a friend, not a relative of the Myers and Dickson Families)

On May 10th, 1844, John Myers was ordained a Seventy;y of Zera Pulsipher (D&C 124:38) of the First Council of Seventy. Two months later, while on a mission in Maryland, he heard that his friend, the Prophet Joseph Smith had been killed. At this time John and his companion, Jacob Hamblin, ("My 119") were called back to Nauvoo by the leadership of the Church, as were all of the missionaries. Upon his arrival home, John must have heard his wife give the details. Sarah Myers had heard of the murders at the Carthage Jail as soon as it happened.



Once the bodies of Joseph and Hyrum were back in Nauvoo, she had walked across town to see the faces of her beloved Prophet and his brother one more time. The man, the missionaries had spoken of near her Canada home, eight years ago was gone. The Prophet who translated the Book of Mormon and had told of heavenly messengers appearing to him was only to be heard from now, through what he had written. Sarah probably longed to hear the Prophet's testimony again as she reflected back on the many sermons she had heard him deliver with might power. His sincerity as he spoke of the visit of the Father and the Son, and his powerful account of Moroni's return, would always be extra special to her, because she and John had heard it directly from the Prophet himself, feeling the power of the Holy Ghost upon them as he spoke.

#### V. KANESVILLE

Before Joseph Smith had been killed, he had told the people to follow the leadership of the Twelve Apostles. Brigham Young, the president of this Quorum, was quickly in place as the leader of the people. Within less than two years after the death of Joseph Smith, over 15,000 Saints were driven out of Nauvoo, most of them in February of 1846. It was a mile across the Mississippi River. The men worked night and day trying to ferry wagons across the river. Temperatures were often below zero. On one night nine babies were born in the camp.

After crossing Iowa, the Saints built houses at Winter Quarters and Council Bluffs. Council Bluffs was called Kanesville then, because of Colonel Thomas Kane who had been one of the few to speak in favor of the Mormons. (7) Hundreds of the Saints had died during that winter in 1846. It was a mile across the Mississippi River. The men worked night and day trying to ferry wagons across the river. Temperatures were often below zero. On one night nine babies were born in the camp.

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Whether or not John Myers was able to take many of his blacksmith tools with him through all this isn't known. He never did receive the gun-lathe his father had wanted to give him. (My 119) But he, like his father, would make many guns, plows and other equipment during his lifetime. (Richard Myers was also a sailor for a while it seems. {My 119}.) It is reasonable to think that John had the muscles that come from that type of work, but there is even greater evidence of his spiritual strength.

Sarah's brother, Billa, was also a blacksmith. (8) He had helped guard the Prophet Joseph from the enemies that sought to kill him. Another of Sarah's brothers was Stewart Dickson. John and Sarah Dickson Myers, John Dickson, Stewart Dickson, Billa Dickson and John Myers sister, Sarah Lindsay (2) {My 63} would all cross the plains together. John and Sarah would have one child, Tyrisha, to take with them. Stewart would take his wife and sons. Billa had a wife and five children. John Dickson, whose wife had died in Kanesville, would go with his



daughter, Sarah Myers. (The child, Arrellia (Aurelia ?) () Myers, must have died in Kanessville or while traveling to Utah. In 1850 she was with her parents, John and Sarah Myers, but was not with them in 1852.)

Getting together equipment and goods to cross the plains was not an easy task. They did not have much to live on in Iowa. Sarah Southworth described the log cabin where she lived for two years. She said that it had a dirt floor, cloth window, and some kind of a "slab" for a door. The chimney was made of grass sod in layers with a hole in the center. She worked for 50 cents a week spinning yarn and later a dollar a week working in a boarding house. She was a fourteen-year-old girl trying to help her family get enough money to move west. (Sarah Southworth was a neighbor to the Dickson and Myers' families.)

#### VI THE FOURTEENTH COMPANY OF 1852

After selling their land for Oxen, the Myers and Dickson families met at the Missouri River where Ezra Taft Benson (Apostle and Great-Grandfather of the now (1989) President Ezra Taft Benson) organized this group into the Fourteenth Company. These fifty families, under the leadership of John B. Walker, were divided into five groups with ten families in each. John Myers was a captain over the ten-family group he was in. There were about 250 people under five captains.

The fifty wagons started crossing the Missouri River on June 26th, 1852, after camping there for five days. The instruction received there and the organizing that was done would prove very helpful in the coming month. Only two wagons could cross this great river at one time on the flat-boat, so the crossing took four days for this one company. With three men to each oar and one to steer, the flat boat would land about one quarter of a mile down stream from where it left the other side of the river. The flat boat would then be pulled back to the starting point by ropes attached to oxen and the next two wagons would be loaded on. Ezra Taft Benson had five men from each company stay with the flat boat and help ferry people across until every wagon going that season had made it over the river. These men would help their families cross the Elkhorn River and then return to the Missouri River for a week or two. This would also be good protection for the companies waiting to cross. These five men would catch up with their families about two weeks later as would the men from the other companies. This was the plan, but the day after they left the Missouri River to catch up with their families, some of them were sick with Cholera. On July 13 Henry Oaks had the symptoms in the morning and was dead by evening. On July 14 they crossed the Elkhorn River. There Thomas Ashley died as did several of the last company of Saints. July 15, then men stayed in camp. On July 16, they helped a company of saints cross the Elk Horn River. Henry Emery wrote, "We passed considerable graves. (July) 18th, we crossed Loup Fork. On Friday (July) 23rd, I overtook my family about 300 miles from Winter Quarters. I found them all well and (they) had been well since I left them."

Henry Emery found that all of the company had not been as well as his family. Cholera had struck the company and fifteen had died before they reached Loup Fork. Albert Dickson wrote the Cholera had broken out the day after they crossed the Elk Horn River. Two had died that very day of "the dreaded disease, which did not leave our company until we reached Loup Fork." It was there that ten more people died of Cholera. Mrs. Bridlecomb died and Mr. North lost his wife who was to have a baby soon. "I assisted in burying her." wrote George A. Hicks. "I will never forget that poor husband. His grief was indescribable."

Sarah Southworth told of the death of Abigail (Abby), wife of Daniel M. Burbank. "All of the women in the camp were afraid to prepare the body for burial for fear they would catch the Cholera from her. A young lady and I (both sixteen years of age) were the only ones to wash and dress her with what we could find; her underclothes and a



nightgown. We sewed her up in a sheet and a quilt. That was all that could be done for her burial."

It was very important that each company had order and that they kept moving. The bugle would sound to call everyone together for prayer each morning. The group held prayer again every evening. Sarah Southworth said: "My youngest sister was born on the plains. My oldest sister gave birth to a baby on the plains and many women gave birth to babies, but the company was not hindered in their march as they would move on the next morning making quite a hardship for the women. When we came to a stream we would wash our clothes and dry them on the grass for we might not find a place again for fifty or one hundred miles. We gathered dried dung and buffalo chips to make a fire to cook our food. (We) dug a hole in the ground, put the skillet in the hole with a tight lid on it, put the buffalo chips on the lid, and set it afire. It baked the bread fine. That was the way we did our cooking until we got where there was wood again."

#### VII. BUFFALO

The company saw their first buffalo two days up river from Grand Island. Ten days later it would be buffalo meat for supper. Sarah Myers' nephew, Albert Dickson said; "After this we saw them (buffalo) every day and got one any time we needed meat, for there were thousands of them. We would stop the train and watch the vast herds pass. "....there were lots of buffalo bones and we began to learn somewhat concerning the advance companies, for they would write their messages on the skull bones and set them by the roadside;....we likewise would leave messages to the companies still to come."

At one point in the trip, the buffalo herds were all on the other side on the Platte River, so three men waded over to hunt. Billa Dickson, Ephriam Lindsey, and George Hicks still had not come back from this hunt by night fall. This greatly alarmed the company. Would they ever see their fathers and husbands again? The next morning, as a search party was being organized, the three hunters returned with all of the buffalo meat they could carry. They told those waiting, that darkness had come before they could reach the river. Then, feeling that the crossing would have been too dangerous at night, they decided to camp until morning.

On another hunt Billa and Albert were caught right in front of about sixty stampeding buffalo that had been frightened by other hunters. Their lives had been saved when some of the huge animals in front saw them. The stampede then split in two, passing the father and his twelve-year old son on both sides.

The only stampede that resulted in a death to the Fourteenth Company was an oxen stampede that happened before they had even seen any buffalo. Someone made the mistake of shaking a buffalo robe they had brought along. The nearest oxen were panicked by this and ran, frightening the other teams until about all fifty wagons were going at top speed. Mrs. Box was killed when she was thrown from her wagon. Sarah Southworth and her mother both jumped from their wagon and came near to being killed themselves.

#### VIII. MAKING REPAIRS

Sometimes when a wagon needed repair, Sarah Myers' husband or brother were sought out to help. After some digging, a high pile of dirt could be used to rest the wagon axle on so the wheel could be removed. One time Billa Dickson, used parts of another wheel, and with rivets, a drill, and a hot fire, put a broken wheel together to last hundreds of miles more. The way this blacksmith made the weld was, first to let a large fire of cedar wood burn much of the night, then to use hot coals from the fire. This way welding was done on the plains at least once.

When the company ran out of grease for the wooden axles, the blacksmith melted down pitch pine on a large flat rock by using a big sugar kettle. The kettle was filled with pitch and turned upside down on the flat rock.



Fire was then built all around and on top of the upside down kettle until enough pine tar was there to last the rest of the trips.

Putting shoes on oxen was another skill. John Myers was very good at this. An ox will not hold up one foot and stand on three like a horse will. Oxen just do not seem to be able to balance themselves that way. So first the ox must be thrown down using ropes. Then while the animal is lying on its side, the shoe, with two parts, can be nailed on. Of course a few more ropes are necessary in order to keep the ox from getting up while the shoes are being set. The art is in setting the shoe. Getting the beast on the ground was the easy part.

#### IX. A WEDDING ON THE PLAINS (Some friends of John Myers get married.)

One September evening the bugle sounded calling everyone together. It was not time for prayer. It was a wedding. Sarah Southworth was going to marry Daniel M. Burbank. Brother Burbank's wife had died of Cholera about two months before and the sixteen-year-old Sarah had helped with the burial. Captain Walker would perform the ceremony. Sarah Southworth Burbank said, "We had cedar torch lights instead of candles. It was by the Green River." Here it was that she became instantly the mother of four young children. That was a challenge in itself. But the fact that each one of them had Scarlet Fever at the time of the marriage, did add to the task considerably.

Just a few days later, Sarah S. Burbank thought she had lost her new husband for sure. Brother Burbank was following a buffalo he had seen through his spy glasses when about one hundred Indians came upon him, and took him prisoner. When Sarah and the others back at camp discovered what had happened, they thought D.M. Burbank would be killed. What a wonderful surprise Sarah had when the chief of the Indian band came to the group of pioneers with an offer to trade the white man for flour, sugar and coffee. How fortunate the Burbank's were. (They did not even have to give up any of their cattle. These cattle had given milk for the families during the days of travel past poison water. The people didn't dare drink the water for miles after they saw some of their animals drink and die almost instantly. These cattle had pulled the wagons after some of the oxen had died. The company could do without some flour and sugar easier that they could do without oxen and cattle. Having so many buffalo around to feed the Indians was a blessing to the pioneers.)

Sometimes the Burbank's ate parched corn by grinding it in a coffee mill and then putting milk on it. Many did this when they were short on flour.

There were many times when Sarah Burbank felt she or one of her family members could have been killed. She said; "While fording streams, we could just see the oxen's backs and horns and thought our wagons would go under, but we got out alive by the help of the Lord."

#### X. UTAH TERRITORY (1852)

Henry Emery wrote a day by day account of where this company was and when each landmark was reached. A few of these are: August 1, Ash Hollow; August 7, Chimney Rock; August 14, Fort Laramie; August 21, killed three buffalo. Made jerky. August 23, Caught fish; August 28, moved thirteen miles, killed two Antelope. August 31, poisonous water for fifteen miles. September 1, Several cattle die quickly as they drink bad water. September 2, Devil's Gate. September 5, turned pine tar. September 6, Drenched with heavy rain. September 12, Pacific Springs. September 22, Fort Bridger. September 26, Awoke to find that Samuel Sherman had died during the night. Buried his body on the east side of Willow Creek. September 27, Echo Canyon. October 1, more snow fell. We had to put seven to nine yoke of cattle to each wagon before we could cross. October 2, we entered Great Salt Lake City. Some of the captains of then had gone ahead and entered the Valley earlier, as was agreed upon by



all, back in August.

Albert Dickson told of his first thought as he came down Emigration Canyon and looked at the Salt Lake Valley: "I looked down and saw a few houses scattered around and I thought; 'Great Heaven, do I have to live here for the rest of my days?'" But fifty-nine years later Bishop Albert Douglas Dickson said he really liked the place.

Henry Emery wrote about his first experiences in the valley: "We found the Saints busy. Great improvements had been made and many more were being made. It was some time before I could meet with an empty room to rent." Henry dug some ditches for a little money. His wife had a baby that first month in Utah. Snow was deep and it was a cold winter. Henry couldn't find much work, but the Saints were ones to help the poor and those who had just arrived in the Valley. Henry wrote: "We never sat down to eat without potatoes and salt or something else and we were content knowing that we had gathered with the people of God for the purpose of serving Him, which we hope to do with our heart from this time henceforth and forever."

#### XI. CENTERVILLE (1854-1869)

John and Sarah Myers had faith that they too had "gathered with the people of God for the purpose of serving Him." There was not time to rest from their journey. They went right to work in preparing for winter. First, they would need a place to live and, hopefully, a way to keep food on the table without totally relying upon others around them. They decided to try the American Fork area. John and his brother in law, Billa Dickson, built two log houses and a blacksmith shop from logs obtained in Alpine Canyon. With shelter and a little income from blacksmithing, the two families make it through their first winter in Utah.

After raising and harvesting their first crop, these men saw an opportunity to use their skills in building a thrashing machine. This was a more efficient way of separating grain from the stalk. The machine was built in 1854, John Myers did the iron work. Billa Dickson made the cogs. Alva Hicklee did the woodwork. That fall, John and Billa apparently were together in Davis County working a living seventy miles north of American Fork. Here they "threshed nearly all winter by shoveling snow off the stacks." (the stacks must have consisted of wheat or some other grain. After thrashing, the grain would be in one place and a pile of straw in the other.)

That year in Kaysville, just four days before Christmas, Sarah had a baby boy, John Ephraim Myers. This boy would one day see the town where his parents grew up in Canada. (5) The next child, Sarah Ruth, did not live long, but the two after this survived to adulthood to make four living Myers' children.

About 1869 the Myers family left Davis County to follow a call to settle in Panaca. It must have been difficult to leave Davis County. They had lived in Centerville for about fourteen years and had many friends there. There had been hard times in Centerville, like the year grasshoppers ruined their crops in 1855, but for the most part, these had been good years. For the first time they were free from the kind of persecution and suffering they had experienced in Missouri, Illinois, and Iowa. Centerville had been home. They were there when the handcart pioneers came to Utah in 1856. They were there when Johnston's army came in 1858 and 1859. They were there when the Civil War began in 1860. They were there when the Overland Telegraph connected Utah with the rest of the country in 1861. Then, about the time John and Sarah left Davis County, the railroad from the east and west met in Northern Utah.

#### XII. MEADOW VALLEY (1869)

Panaca was in Meadow Valley along the Utah-Nevada border. This area, called the Muddy Mission, was about 300 miles to the south. John and Sarah did not stay there long however. After about two weeks travel by

wagon, they learned of the serious problems the Mormon settlers were having with the Nevada government. It seemed that almost everyone was planning on leaving Meadow Valley. John and his family left too. (It was after living there about a year it appears.) Sarah was ill. John wanted to try to reach St. George. There was no doctor in Panaca and Sarah had chills and fever. This may be, why they left. The little family left on a cold December day, about two weeks before Christmas. About ten miles outside of Panaca the Myers family had what may have been their greatest trial. Sarah would never make it to St. George alive. Sarah Dickson Myers died at Bennett Springs, about ten miles outside of Panaca. This must have been a hard thing for her husband and children. They could have taken some comfort in the thought that their mother and wife was with the children she had seen leave this mortal existence, but death is a separation from those still remaining. John and his sixteen-year-old son, John E. Myers, must have grown very close. They would have to be the strong ones. The eleven-year-old daughter and six-year-old son in the wagon would need a strong father and older brother to look up to more than ever now that their mother was gone.

John turned the wagon around and went back to Panaca. His Stake President, James Henrie (and wife Roana Henrie), helped them out. Clothes for burial had been made earlier by Sarah. A funeral was most likely held. After the funeral the casket was placed inside the wagon and the oxen began the three or four day pull to St. George. Traveling south, then east, as going south they would be more likely to miss the high snowcapped mountains. The forty-eight-year-old body of this wife and mother would be buried in Utah, as Sarah had requested during her illness. (12) (13)

Within the next three or four years, most of the sixty-nine families in Meadow Valley had also left. The same month John and Sarah left, the Apostle, Erastus Snow, wrote to the Panaca Saints, so that there would be no doubt in their minds about whether or not the Church felt they could move on. He wrote: "If any of you wish to remove, let it be done, not in haste, to produce any excitement and depreciate the value of your property, thereby increasing the difficulties and burdens of those who remain."

The mission on the Muddy seemed to be over for most families there, but they just moved over to Utah and kept right on doing what they had been called to Southern Utah to do. They build up settlements and raised good families. The reason they moved over to Utah seemed to center around the fact that the new state line, which had been established six years earlier by the Nevada legislature, had been proven by the courts to be east of Meadow Valley, and this move of the border was legal. The long awaited official survey had finally been made. The heated battle of the Mormon settlers had fought against the Nevada government (through the courts) was over. The Saints were to pay higher property taxes to Lincoln County, Nevada rather than the much lower rate they had been paying to Washington County, Utah. (described from two books: "A Century in Meadow Valley", pages 9-15 and "Lincoln County, Nevada 1864-1909", Pages 30-33.)