

John Crawford 3;

From "Pioneers And Prominent Men Of Utah

Crawford, John Born in Scotland. Came to Utah. Married Celia Sharp at Salt Lake City. Their Children: Elizabeth, m. John Thompson; John, d. aged 18; James, m. Nettie Moffitt; Celia, m. James Peterson; Nathaniel, m. Evalyn Lowry; William, m. Ella Callaway; Margaret, m. William Peacock; Delpha, d. child; Quince m. Delpha Jolly; Kate, m. William Fail. Family home Manti Utah.

Married Elizabeth Snow (daughter of Gardner Snow of Manti). Their children; Sarah, m. Joseph Tatton; Mary d. infant; Martha, m. William Tatton; Gardner, m. Sophia Christopherson; George, m. Etta Anderson; Ida, m. Thomas Braithwaite; Charles; Nora, m. Thomas Braithwaite; Frank. Family home, Manti.

President of Seventies at Manti, priest and teacher. Road supervisor. Burned lime for Manti Temple. Assisted in protection against Indians at Manti. Called, together with John Lowry, to assist in colonizing Elk Mountain country, where they built a fort for protection against the Indians, who were very troublesome at that time. Mason; carpenter; farmer and stock raiser. Died at Manti.

From history of Sanpete and Emery County
by W. H. Lever
Published 1898, call Number 979.256H673

John Crawford, farmer, of Manti, is one of a family of four and was born in Wickston Peebleshire, Scotland, September 30, 1829. His parents were James and Elizabeth Brown Crawford. His father was a flax weaver, making fancy linen cloth. John spent the early years of his life on a farm till he was 16 years of age, and when 14 joined the Mormon Church. He worked at track-laying on the railroad till the fall of 1849, when he emigrated to the United States, coming across from Liverpool in the sailing vessel Zetlin. The voyage took six weeks and two days and he landed in New Orleans on Christmas Day, 1849. He journeyed up the Mississippi River to St. Louis, where he remained the balance of that winter. In the spring he continued up the river to Kainsville, where himself and brother James rented a farm and put in ten acres of wheat and twenty-five acres of corn. In July Kinkade and Livingston fitted up a train of thirty-five wagons

drawn by ox teams to haul merchandise to Salt Lake and John hired out to them to drive one of the teams of four yoke of oxen. They left old Fort Kearney on the Missouri August 3., A. O. Smoot, late of Provo, being their captain, and arrived in Salt Lake City September 28th. That winter he worked in Mill Creek canyon at the lower sawmill for Barney Adams.

In the spring of 1851 himself and Alex Cowan took a contract of Bishop Hunter and made the adobes for the old Tabernacle in Salt Lake City, which was the first church built in Utah. It was constructed on the ground where the Assembly Hall now stands. In the spring of 1852 himself and brother James rented the farm of Apostle C. C. Rich at Centerville, which they worked for two seasons. When the Walker Indian War broke out in the summer of 1853 he was one of the company of about thirty-five called by Governor Young to go to Manti to strengthen and support the settlement. They were instructed to sell all their possessions so they would have nothing to return to. This company was gathered from the towns near Salt Lake and our subject made captain. They arrive in Manti the latter part of December, 1853, and found the snow eighteen inches deep. They spent the balance of that winter in standing guard and building a fort. In May of 1855 he was called with about fifty others upon a mission to the Elk Mountains to live among the Indians to try and civilize them. September 23rd the settlement was broken up and they were driven out by the Indians, who killed James W. Hunt, William Behunnin and Edward Edwards and wounded A. N. Billings, the president of the mission. The Indians burned all their hay and stole all their cattle. In 1857 he with Harmon T. Christensen, N. Beach and R. Hall received a charter from the city to construct and maintain a toll road up City Creek canyon. This road they constructed about eight miles and the following year they built a sawmill in the canyon with a jig saw. They cut from 2000 to 3000 feet of lumber per day, Mr. Crawford being the sawyer. They owned and operated this mill for nearly ten years. When the Temple was being built he ran a lime kiln five miles west of town, burning all the lime used for the Temple for nearly five years. During all these years his family looked after the farm and carried it on successfully. He has been engaged in the cattle and sheep industry and now has a band of about 1500 head of sheep. He is a stock holder in the new Union Roller Mills, was a member of the City Council for three terms, Justice of the Peace two terms. Mr. Crawford has been prominent in the church, being president of the Forty-eighth quorum of Seventies about thirty years and a ward teacher for many years. He was married April 6, 1853, to Cecelia, daughter of Nathaniel and Cecelia Sharp. Their children are, Elizabeth J., John, Jr., deceased, Cecelia, James B., Nathaniel, William W., Margaret C., Mary E.,

Quincy G., Delphia, deceased, and Catherine.

In February 1856, he married a second wife, Elizabeth, daughter of Gardner and Sarah (Hastings) Snow. Their children are: Sarah M., Mary, deceased, Martha M., Gardner J., George, deceased, Charles C., Ida, deceased, Adelbert D., Nora A., Frank, Grace and Rayfield deceased.

It may truly be said of Mr. Crawford he has made a success of life, having no capital to start with, he had nothing but his individual effort to depend on. By steady hard work and honorable means he has accumulated a fair stock of this world's goods and has always retained the respect and goodwill of his neighbors.

The History Of John Crawford

John Crawford, the third child of James and Elizabeth Brown Crawford, was born September 30, 1828, 1 and baptized October 16, 1828. The Manor Parish register entry in Peebles Scotland states: "James Crawford weaver in the village of Glack and his wife Elizabeth Brown had a son baptized on October 16, 1828, by Reverend Mr. Stalker, Burgher minister in Peebles, and named John". 2 Manor Parish surrounded by green hills is situated by Manor Waters and is four miles southwest of the town of Peebles.

When Faye Crawford Curtis was a young girl in Ferron Utah, her grandfather Nathaniel Crawford had her write in a family history book that his father, John Crawford, was born at Wickston in Peebles Scotland. Later, Fay had a pen pal, Elizabeth Murray of Greencraig Peebleshire. On August 9, 1934, Elizabeth Murray wrote:

"I was up past the home of your ancestor in Wickston the other day. The people in the farm there have made a beautiful garden right down the slope to the main road. The farm stands on a hill. It is lovely just now. The coloring is beautiful, orange marigolds, blue lupine, candy tuft and lots of other old fashioned flowers. I have tried to get a picture of it to send to you, but so far have not been successful. However, as soon as I can see one in the shop I'll send it to you."

The correspondence between Faye Crawford and Elizabeth Murray continued, but was finally interrupted by the commencement of World War II, and was never resumed afterwards.

On the burial record of John Crawford 1828 held in the sexton's office in Manti are typed the words "Birth place: Wixton Scotland." While in Manor Peebleshire, it is probable that the Crawford family lived on an estate named Wickston.

When John was a young child the Crawford family moved

several times, living in Eddleston, Peebleshire and Biggar, Lanarkshire. John probably worked away from home at a young age. The 1841 Biggar, Lanarkshire, Scotland census for the Crawford family only identifies: James Crawford, age 45, weaver; Elizabeth, 45 and Christina, 10." The census states that Elizabeth was born in Lanarkshire, and that James and Christina were not.

After his Mother died in 1844 John probably still worked near home on a farm when he was baptized into the LDS Church in May 1845, at Biggar, as recorded in the Clackmannan LDS record. This record also states that he was "removed" to Perth, Dundee and Arbroath. Since it has been written in the Sanpete and Emery County History that he worked on the railroad laying tracks, he may have been on that job in the above places. Another entry in the Perth LDS Branch record reads: John Crawford, single, born September 30, 1829, at Biggar, Peebles, Scotland, and baptized May 20, 1845, by James Crawford, was removed to Arbroath." Nothing further has been found in the Arbroath Branch record.

When he was twenty-one years of age he sailed for the United States with his older brother, James, and younger sister, Christina, as both parents were deceased. The young emigrants left Liverpool England the 10th of November 1849 on the ship Zetland, and landed in New Orleans Louisiana on December 24. There were 250 LDS Church members aboard, under the direction of S. H. Hawkins. They went up the Mississippi River to Saint Louis where they spent the rest of the winter. They then went to Kaneshville, Iowa in the spring, where James and John rented land and planted ten acres of wheat and twenty-five acres of corn.

Kaneshville had been a Mormon camp and settlement since mid June 1846, when Brigham Young and his company had reached the Missouri River, after leaving Nauvoo in February. It was on the lands of the Pottawatame Indian Tribe, and was situated on the east bank of the Missouri River at the present location of Council Bluffs, Iowa. The camp that was known as Winter Quarters was on the west bank of the Missouri River at the present day Florence Nebraska. Kaneshville was named for Thomas Kane, a "gentile" friend of the Mormons. Some of its landmarks when John was there were a primitive post office, the log tabernacle where Brigham Young had been made president of the Church, and on a bluff a cemetery.

Apostle Orson Hyde managed Church and immigration affairs there. A newspaper, the semi-weekly "Frontier Guardian" published since 1849, printed Brigham Young's letters sent from Salt Lake City, and other news. The third general epistle from Salt Lake dated April 12, 1850, stated that partially due to the gold rush flour cost one dollar per pound in Great Salt Lake City. There was the directive that the Saints crossing the plains should travel on the north side of the Platt River. Emphasis was

placed on the Church members gathering to Utah.

In 1850 the gold rush to California resulted in 4,500 wagons passing through Kaneshville by June 12. 350 wagons bound for Salt Lake City had left that spring with generally good provisions. In 1850 there was a rampant epidemic of cholera which caused so many deaths that the Sioux Indians moved away from the Oregon and Mormon Trails for fear that they might get the disease.

Abraham O. Smoot and Jedediah Grant had established a ferry on the Missouri River twelve miles from Winter Quarters. In the spring of 1850 Mr. Smoot engaged to bring out two trains of merchandise. One for Colonel John Reese and one for Livingston and Kinkade. Jedediah Grant led the first one the latter conducted by himself. These were the earliest of the merchant trains that supplied the Great Salt Lake City market. John was hired to drive a four-yoke team in Abraham O. Smoot's company. The Kinkade Livingston wagon train left old Fort Kearney on the Missouri river August 3, and arrived in Salt Lake city on September 28, 1850.

From a manuscript by Jonathan Bliss held in the Utah Historical Society, the 1849 operation of Livingston and Kinkade is described as follows: "Livingston and Kinkead, the largest mercantile concern in the Deseret territory, had remarkable foresight and courage when they had bought twenty-thousand dollars worth of goods in St. Louis in 1849 and took them to Great Salt Lake City. That year the great Salt Lake city Pioneers were so eager to buy their goods, Livingston later reported, that they 'stampeded' the store, which was housed in John Pack's adobe home in the 17th ward. The house was reported to be one of the largest and most convenient homes available."

"When the goods from the wagon train, described as embarrassingly sparse were sold, twenty-five to thirty clerks were hired to sell 'factory' cloth (In the 1830's, a heavy muslin was still called "factory", a name which may have had its' origin at least eighty years earlier.) sugar, coffee, liquor, calico at twenty-five cents per yard, which were all rationed to customers."

"Livingston and Kinkade made between \$2,000 and \$3,000 a day in coin and gold dust. Most of earnings went into the purchase and freighting of still more goods."

When John Crawford drove a wagon for the company a year later in 1850, his load was no doubt similar to the ones brought in 1849, but there may have been a few additional items.

A detailed description of the A. O. Smoot company's journey across the plains to Great Salt Lake City in 1850 has not been found. However, Orson Hyde made a trip to Salt Lake during the late summer of 1850 and an account by a scribe with him, Joseph E. Johnson states: "Found the feed for animals very scarce and

some numerous carcasses of cattle and horses lie along the roadside on the south side of the Platt. The road to gold is strewn with destruction, wretchedness and woe. Oh the sacrifice of wagons, clothing, firearms, beds, bedding, buffalo skins, trunks, chests and harnesses. There are about five hundred new graves on the south side." 19

There were three especially difficult stretches of trail for the wagon trains to negotiate. First: one hundred and twenty-five miles from upper crossing of the Platte to the Black Hills, then to Laramie, because of the rocks. Second: Fifty miles from the upper crossing of the Platt to Independence Rock on the Sweet Water, because of alkali in the water. Third: A sixty-five mile stretch from South Pass to the Green River, because of the sand and sage. 20

During the journey it is probable that Mr. Smoot shared with John and the other drivers some of his past experiences. He was born February 17, 1815, in Owen County, Kentucky. On his father's side he was of Scotch origin. His family moved to Tennessee when A.O. was thirteen years old, where he lived until he was converted to Mormonism. He had been in Far West, Missouri with the Mormons, and had survived the hardships there. He had gone on a mission to Charleston, South Carolina, had been a member of the high council for the stake organized across the Mississippi river from Nauvoo, and in the Nauvoo exodus had led a company from Winter Quarters to Great Salt Lake City in 1847, the second one to arrive in the valley after the pioneers, David Spencer's being the first.

The Livingston and Kinkade wagon train of 1850 may have been unloaded at State Street Lot. from "The Deseret News" for June 22, 1850, we read,

"The public works are progressing well --- the storehouse on the state street Lot designed for the occupancy of Messrs. Livingston and Kinkade is ready for the timbers." If all went well, the building could have been completed by September 28, the day that John arrived in Salt Lake City. The Bliss manuscript, after describing Temple block activities, described the location of State Street Lot as "another block south down East Temple (later to be called Main Street) was the business district of town. The only permanent business quarters was a one story wooden structure called the Old Constitution Building, located on the east side of the street right next to the Post Office. This pioneer store housed the firm of Livingston Bell and Company. Its' predecessor was Livingston and Kinkade."

Further details concerning the Livingston and Kinkade store were found in Toole's "Salt Lake City History" page 379. "The Old Constitution Building was the first merchant store erected in Utah. It was undoubtedly in the Old Constitution that the

commercial focus of Main Street was best defined in the earliest days. Livingston Kinkade and Company changed to Livingston and Bell. When Mr. Bell became Post Master, the street put on some official dignity. Main Street had been dubbed as Whisky Street, but it grew to be the quarter of princely merchants."

John's arrival in 1850 is not documented by the Utah Immigration card index--1847-1868, some times called "Crossing The Plains index", Salt Lake City Family History Library film number 298,440, possibly because he was in an independent company. The Livingston and Kinkade train led by A. O. Smoot had thirty-five wagons, but none of the other drivers are known. The 1850 Great Salt Lake city census was taken before John reached the valley.

On reaching Salt Lake City John would have found James and Margaret Crawford Houston living there with their three young children, none of whom John had seen. Elizabeth had been born June 1, 1846, in Nauvoo, Illinois; John born April 13, 1848, St Joseph, Missouri; and James born February 6, 1850, in Great Salt Lake City. The details of this happy reunion can only be imagined.

The Houstons had been in Salt Lake Valley two years and five days when John arrived. They were members of the Salt Lake City 1st ward, which was located north of the big field, and consisted of nine square blocks, from sixth to ninth east and sixth to ninth south. The meeting house was located in the middle of the ward, and also served as a school. In the area there were many flowing wells of pure water. There were several other Scottish couples in the ward, including Hugh Moon and Peter McCue. Peter was the bishop in 1851, and James Houston was a counselor.

Where John lived in Salt Lake Valley is not known. He may have visited with the Houstons often, or may have even stayed with them a short time.

It is possible that in 1850 the Houstons were living in a three room adobe house with a loft, although it may not have had a wooden floor by that time. James wrote, "The ground served as a floor until I found time to build a wooden one." For the wooden one, logs were split into slabs called puncheons, which were pushed into the earth with the split sides up, and which were tightly wedged. A puncheon floor was much smoother and warmer than the ground. The favorite gathering place in the Houston home was around the fireplace which had a chinked log chimney lined with clay, and a stone hearth. There was an iron kettle to cook in. A table top was made of several split logs slabs, and benches were made of smaller slabs. Pegs were driven into the walls to hold clothing. A pole stuck into the wall formed the lengthwise rail of the bedstead, with a notched log holding up its' free end. Cross poles held a tick stuffed with dried grass or leaves. A steep ladder built against the side of

the house led to the loft, which provided additional sleeping space.

The winter of 1850/51 John worked for Barney Adams at the lower sawmill in Mill Creek Canyon. This job would have prepared him for the time six years later when he would help develop a sawmill in Manti Canyon. 22

John was ordained a member of the fifth quorum of seventies on April 6, 1851. (book 5 page 103, Family History Library film number 25553) The place of the ordination was not recorded, but other members of the quorum who were ordained the spring of 1851 were all ordained in Great Salt Lake City. John was given a patriarchal blessing May 23, 1852, by John Smith, uncle of Joseph Smith. (Volume 12, page 137, film number 326) A second patriarchal blessing was given to John by Isaac Morley in Manti on February 26, 1854. (volume 14, page 12, film number 260)

During the spring of 1851, Alex Cowan and John, both Scotsmen of about the same age, contracted with bishop Hunter to make adobes for a tabernacle to be built on the southwest corner of Temple Square in Salt Lake City where the Assembly Hall now (1991) stands. The tabernacle was dedicated April 6, 1852. Its' dimensions were sixty-four by one-hundred twenty-six feet. It had short adobe walls topped with a large sloping roof covered with pine shingles. Inside, the ceiling was arched without a pillar, and the auditorium had a seating capacity of two-thousand two-hundred persons. There was an acoustical sound shell in the north end. A bowery, one-hundred and fifty-six by one-hundred and thirty-eight feet was attached to the north side, which could seat 8,000 people. Brush were used for the roof of the bowery to supply shade. 24 A wooden sun-burst symbolized the restoration of the gospel. 25 It was a decorative piece on the south gable of the tabernacle. The carved intriguing face with two large eyes under bushy eyebrows represented the top part of a rising sun peaking over the horizon. Eighteen tapered wooden rays reached out from the face. The face was yellow. White paint was used between the rays which blended into yellow then orange. The tabernacle was used for weekly Sunday meetings and for general conference sessions. From its position on the building the sun-burst peered out over South Temple Street until 1877 when the building was demolished.

Other buildings which were completed by 1852 and which John would have known were, first, a small adobe house built in 1848 for a Church office building, and second, the Council House a 45 by 45 two story building of red sandstone with a large hall and two office rooms occupying each floor, which was finished in December 1850 and was used for many purposes, including housing the University of Deseret and the Territorial Legislature. 26

In the spring of 1852 John and James Crawford built a ditch

fence around the farm of apostle Charles C. Rich at Centerville twelve miles north of Salt Lake City. They rented land from him which they worked for two seasons. 27

On April 6, 1853, John married Cecelia Sharp in Salt Lake City. The Endowment House was not completed until 1855 and a record of their marriage has not been found. Their children have traditionally recorded this date of marriage in family histories.

When the Walker War broke out in the summer of 1853, John was one of the company of thirty-five called by Governor Brigham Young to go to Manti to strengthen and support the settlement. They were instructed to sell all of their possessions so they would have nothing to return to. This company was gathered from the towns near Salt Lake City, and John was made captain. They arrived in Manti in December and found the snow eighteen inches deep. They spent the winter standing guard and building a fort.

John and Cecelia accepted the practice of polygamy, and John married Elizabeth Coolidge Snow of Manti on February 2, 1856. John was sealed to both Cecelia and Elizabeth on February 20, 1856, by Brigham Young in the President's office. John and Cecelia were also sealed by Brigham Young in the Endowment House on February 14, 1857, with W. W. Phelps and N. H. Felt as witnesses.

Archibald Bennett in his book "Gardner Snow Family" wrote of John and Elizabeth's marriage, "Elizabeth Coolidge Snow at age sixteen became a second wife to John Crawford. John was a farmer, and was becoming one of the leaders of the community, an enterprising young Scotsman."

In 1855 John was called by the church to participate in the Elk Mountain Mission. This adventure is covered in a subsequent section of this book.

When John was called on the Elk Mountain Mission he was a member of the fifth Quorum of Seventies, whose members lived in towns in Utah, from Weber County on the north to Iron County on the south. One member lived in the state of Delaware and one in San Bernardino. 59 On August 22, 1855, the Deseret News printed the following notice: "The 5th Quorum of Seventies meets first Saturday of every month at 7:00 o'clock p.m. in the Great Salt Lake 15th ward at William Brown's near the site of the court house. All members who live within a reasonable distance, who do not attend, must expect to be dropped, and others will take their place, who will do their duty. Those who live at a distance can report themselves and send in their genealogy." At that time, John was listed as being on a mission. Indeed he was, the Elk Mountain Mission.

In 1855 the people of Sanpete had a great desire to show their goodwill and unbounded faith in their religion and voluntarily consecrated their property to the church, executing

transfers to the Church. Beginning November 15, 1855, a number of persons in Manti, including John Crawford, his future father-in-law Gardner Snow and future brother-in-law's George and Warren Snow consecrated their property. Did this have an effect on their property, or was it merely symbolic?

The 48th Quorum of Seventies was organized at Manti January 16, 1857, with Daniel Henrie as senior president. 60 Later John was president of the quorum for 30 years, and he was also a ward teacher for many years. He was ordained a high priest on February 19, 1893.

In 1857 John, together with Harmon T. Christensen, N. Beech and Richard Hall received a charter from Manti City to construct and maintain a toll road up City Creek Canyon. The following year a sawmill was built in the canyon, and they would cut about 2,000 to 3,000 board feet of lumber daily.

During the construction of the Temple, John burned the lime to build it. Several lime kilns had been built near Manti using cobble stones. But a better grade of lime could be made from lime rock found in Dodge Canyon four miles west of town. Therefore, William Luke built a kiln there. Walter Stringham and sibs, John Crawford and sons and Gardner Snow also soon built kilns there. Hundreds of ton of lime were hauled by teams from that area.

He was elected a member of the city council in April 1857, and again in April 1859, and was involved in other civic affairs as explained under the topic "Manti life"

In later life, his business for many years was that of farming, sheep and stock raising. He and his sons bought large wagons to freight grain. He developed a sheep herd of about 1,500 animals.

John, Cecelia and Elizabeth's exact ownership of land is not known. The 1848 plan for distribution of farming land in Desert, as Utah Territory was known by, purposed that all farming land in the settlement at first be enclosed in one large field under one common fence. Common pasture lands were also jointly enclosed. Later, each farmer fenced his own piece of land, but pasture lands continued to be used jointly by the members of the community. The earliest land records, Book A in the Courthouse in Manti show the owners name and describe his property. "John Crawford, big field, south half lot, five acres. Lot five block three. first south lot, twenty acres.

Land records of Sanpete County also state: 1. Grantor, John Crawford and wife, Grantee, Joshua Fielding. Date May 30, 1891. Filed May 15, 1892. Warrantee \$200. 84.5 acres. 2. Grantor John Crawford and wife. Grantee Herman J. Christensen. Date; March 5, 1891. Filed December 17, 1891. Warrantee \$200. Book 28 page 253 Manti City. ap1370 John Crawford. Book 27 page 313 A

part 3 TWP on block 70 Manti City, Plat A section pl3. 60 north and 6th west.

Carlyle Crawford, a grand son, said that John's farm was north of Manti, on the east side of the highway.

John died on September 4, 1903, nearly seventy-six years old. In the Manti City sexton record the cause of his death is given as a rodent ulcer of the face. A rodent ulcer is defined as a malignant ulcer that progressively destroys soft tissue and bones, especially of the face.

In the Improvement Era, Volume I, 7:71 "Called hence, John Crawford, pioneer, born in Scotland September 23, 1829, died in Manti September 5, 1903. He made adobes for the old Salt Lake Tabernacle."

His obituary was in the Deseret News

JOHN CRAWFORD DEATH

VETERAN OF EARLY DAYS CLOSES EVENTFUL CAREER

Special correspondence

Manti, Sanpete County, September 4, 1903,

John Crawford one of the old and respected veterans of early Utah days passed away yesterday afternoon after a long illness. Deceased was born in Wickston Peebleshire Scotland September 30, 1829. He was one of a family of four and the son of James and Elizabeth Brown Crawford. When fourteen years of age deceased connected himself with the Church Of Jesus Christ Of Latter-Day Saints. He came to America in the year 1849, arriving in New Orleans on Christmas Day of the same year. He journeyed up the Mississippi River to St. Louis, where he spent the winter. In July of the following year the deceased was employed by Kinkade and Livingston to drive four yoke of oxen and haul merchandise to Salt Lake City. He left Fort Kearney on the Missouri August 3, the late A. O. Smoot of Provo being the captain, and arrived in Salt Lake on the 25th day of September.

In the spring of 1851 he and Alexander Cohen took a contract of Bishop Hunter to make the adobes for the old Salt Lake Tabernacle, the first church built in Utah, and constructed on the grounds where the Assembly Hall now stands.

In 1853 when the Walker Indian War broke out he was called by President Brigham Young to go to this city, his home, with a company of about thirty-five to defend citizens and property.

In May 1855, he was called to fulfill a mission to the Elk Mountains, to live among the Indians for the purpose of civilizing them.

In 1857, he, together with Harmon T. Christensen, N. Beech and Richard Hall received a charter from Manti City to construct and maintain a toll road up City Creek Canyon. The following year a sawmill was built in the canyon, and they would cut about

2,000 to 3,000 feet of lumber daily. During the construction of the temple Mr. Crawford owned a lime kiln near the city, and for several years furnished that article for the construction of that structure. His business for many years has been that of farming, sheep and stock raising. He has held civil and ecclesiastical offices at various times, and has always been counted among the highly respected residents of this city.

The deceased was married to Cecelia Sharp April 6, 1853, with whom he reared eleven children. In the year 1856 he married a second wife who now survives him, the first wife passing away a number of years ago.

One of the sons of the deceased who is well known throughout the state is W. W. Crawford, druggist here. Funeral services will be held Sunday next at 2:00 p.m.

The information given about his life in the obituary was taken from Levers "History Of Sanpete and Emery County". Only two survivors are noted at the end of the article, "a second wife now survives him, the first wife passing away a number of years ago. One of the sons of the deceased who is well known throughout the state is W. W. Crawford, druggist here. Perhaps the correspondent was aware of the numerous survivors, and knew there was not enough space to mention them all.

His funeral was on a Sunday, September 8, 1903, and he was buried in the family plot in the Manti cemetery. He was preceded in death by his wife, Cecelia, in 1892, five sons, John, Enoch, Rafield, George Brown and Daniel; three daughters, Delphia, Mary Elizabeth and Ida Christina. Cecelia Sharp Crawford, John Jr. and Katie Thompson, a granddaughter, are buried in plot A with John, and when Elizabeth Snow Crawford died in 1905 she was buried there also.

John was the father of twenty-five children. His children spoke of him with love and respect. John evidently had high expectations for his children, and supported them in their endeavors and the development of their talents. He was an example for them to follow as an industrious worker, as a good provider, as a stalwart church member and as a participant in a variety of community activities.