John Jardine  
Typed by Kathleen Jardine Woolf Oct. 2002  
Convert-Emigrant-Pioneer-Bishop-Patriarch-Grandfather

John was the last child of 5 and the youngest son of Richard and Sarah Wilson Jardine. Born in Middlequater, Lanark, Scotland 1 Nov. 1830.

The family was contacted by Mormon Elders and William was the first to be baptized. He was baptized 19 July 1840 by Robert Hamilton Jardine at Dubberton, Renfrew, Scotland. Then James was baptized in the River Clyde 3 years later on 29 Jan. 1843 by John Murrow and confirmed the same night by him. John was baptized by his brother, James, 29 Jan. 1849. He was just 19 years old.

A short time later he was ordained a Teacher by a local missionary in the town in which he lived and was appointed to act as a local missionary. He was ordained a Priest on 9 April 1851 by Robert L. Campbell and was appointed to preside over a branch of the church. He was ordained an Elder 23 July by Joseph Clements.

John’s family lived by a family by the name of Beveridge. They had a daughter named Agnes. These young people grew up together and their friendship gradually ripened into love. The Beveridge family were very well off as a family and did not approve of John as a husband for their lovely young daughter. But Agnes loved John very much and was determined to marry him. John joined the Mormon Church 29 Jan. 1849. The Mormon Elders had contacted the Beveridge Family, but Agnes was the only one who had any interest in the Gospel and was the only one of her family, who embraced the Mormon Faith. She was baptized 20 August 1850.

They were married 15 Aug. 1851. Their first home was in Longbar, Ayrshire, Scotland. Here their first child, a little girl was born 8 Sept. 1852. They gave her the name of Mary Burns Jardine. She was not to be with them very long. She died 10 Oct. 1853. They moved to Tollcross and here their second child, another little girl was born 7 Dec. 1854, she was named Sarah Wilson Jardine.

Their home was a gathering place for the elders and they befriended and gave food to all the missionaries, who were in need of help. In 1854 the Saints living in Europe were counseled to come to the United States under the direction of the Church Presidency in the British Isles. They said “Brethren, come home as fast as possible. Bring your poor, your gold and silver and everything that will beautify and establish the House of the Lord. Not forgetting the seeds of all choice trees and fruits and grains and useful productions of all the Earth as well as the labor saving machinery, and keeping yourselves unspotted by the world by the wayside.”

John and James, their families and many of their relatives and friends were planning and getting prepared to go to America. The Beveridge family was very apprehensive about Agnes leaving. They went to her and tried to talk her out of going so far away. They had heard about the savage Indians and the men who married many wives and all the stories that had been told about those “terrible Mormons”. They promised her if she would remain home with her family, they would support her and her daughter as long as they lived. Her reply was that she loved her husband and her religion. She planned to go with the group of friends and relatives and that she and John would pray that one day her family would join the Church and follow them to Utah. Her family never joined the church to our knowledge, but a brother, Adam Beveridge, did come to Utah and visited his sister/ He later settled in Fillmore, Utah and became the editor of a newspaper there.

John and Agnes and Baby Sarah, in company with James and Isabella, his wife, and their family, along with many other relatives and friends, sailed from Liverpool, England on Sunday 22 April 1855 on the good ship SAMUEL CURLING. There were 581 Saints aboard and they were under the direction of Israel Barlow. After a weary journey of more than 4,000 miles, they arrived at a port in New York on 27 May 1855. These young people didn’t have the means to get to Utah and they wanted to emigrate so badly that they decided to come under the Perpetual Emigration Fund. This was a fund set up for Saints, who
wanted to come to Utah, but did not have the means. They would borrow from the fund to get to the United States, then would stop in New York or Pennsylvania or somewhere long enough to earn and save enough money to get to Utah and then repay the fund so more Saints could come to Zion.

They continued by rail to Pittsburgh, Pa. Where our families remained. The rest of the emigrants continued by steam boat on the river, Via St. Louis, where cholera broke out and many Saints died on the Missouri and Mississippi Rivers and while crossing the plains. Our families settled finally in Skuyville Co., Pa. And went to work in the coal mines as the little money they had been able to save was now gone.

From the Journal of John: “We moved into the state of Pennsylvania and I began to work in the coal mines. We had considerable hardships to endure, being strangers in a strange land, where everything was new to us. We didn’t get along well at first, and after staying around that part of the country until the 1st of Oct. 1856, we moved westward into the state of Illinois to the town of St. Johns, Perry Co., Illinois. I began to work in the mines and liked the work much better than where we left.

On the 24 Nov. our son, John B. was born at this place. I had several narrow escapes with my life here, with rocks falling on me. On the 15 Sep. 1858, our son Richard. Was born. Now after saving considerable money by our hardships and hard earnings, we began to make preparations together with the body of the Church to go to the Valley of the Mountains. Consequently, we began buying cattle, preparatory to our starting for the home of the Saints. I may say here that in all of our traveling, we had our meetings regularly every Sunday and many good times were had under the influence of the Spirit of God. Many strangers came to hear us speak and we were not molested by anybody. We had many temptations thrown in our way, but thank God, we kept clear of them all.”

There has been a story told, both in the Jardine and Homer families about, when Grandfather John met Russel King Homer (another great grandfather) on the bank of the river in Winter Quarters in Nebraska. Grandpa Homer had been called by Brigham Young to inspect all cattle and oxen that were to make the trip across the plains, to see that they were able to make the journey. Some of the oxen that John had acquired, were not up to grandpa Homer’s specifications. John told Russel King, “I know coal and no one can fool me on that, but Russel I don’t know one end of an ox from the other.”

From the journal of John: Having got everything ready for a start, we bad goodbye to the folks of St. Johns on the 2nd of May. The driving of cattle being new to me, we had a great deal of trouble in managing them, still, with all our greeness, we got along very well. We traveled from St. Johns, Illinois to St. Louis, Missouri-Six wagons of us—we sharing a wagon with the Tom Archibald family, from there through the state of Missouri and Iowa to Florence, Nebraska Territory, being the starting point for the Saints in preparation to cross the plains.

After resting our animals for 3 weeks, we were organized into a company and Edward Stevenson was appointed Captain by George Q. Cannon and others. We started on our journey on the 1 July 1859. As the wagon was loaded with provisions for 2 families, it was necessary for the women and children to walk most of the time. Little Sarah was 6 and young John B. was 4. Richard had to be carried. Footsore, tired and weary, they arrived in Salt Lake City, Utah 17 Sep. 1859.”

From the journal of John: Here I may say we were kindly received by some of our old acquaintances Robert L. Campbell took us to his home and acted the part of a father to us. After working on the Public Works for 2 weeks, we started for Cache Valley and landed on the 5 Oct. 1859 and took up our residence at Wellsville, Cache Co., Utah. We feel that in our travels our lives and we feel in our hearts to be thankful to Him for his goodness from our infancy up to the present time.”

There was snow on the ground, they had no homes and winter was before them. They had a home to build, wood to get from the mountains to keep warm, wild hay to be found for the animals and food found somewhere to feed their families. In the history of Grandma Agnes, she told of eating squash and turnips all winter and how as long as she lived, she could never again like either of those vegetables. John would get up in the morning and spade the ground loose, then go to work. Agnes would then carry the dirt out of the cellar to help make what is known as a dugout. There were no openings in the dugout except the
door, no windows or places that light could come in, but Agnes wanted a chimney that the smoke could go out of. She had been very kind to a man in the town, she had fed him and helped him whenever she could. This man was in the business of making adobe bricks. When he heard that Agnes wanted a chimney, he went to her and told her she was welcome to all the bricks she needed, but that she would have to go and get them herself, as he was so busy he didn’t have time. Now most of the women in pioneer times wore long skirts and nearly every woman had her beautiful long white apron that went over her skirt. Agnes went across town to get her bricks. She knelt down to fill her apron, but when she tried to get up. It was impossible. One by one she took out bricks until she finally had just five bricks left in her apron. She wasn’t 5 feet tall and slight of build, and it took this little lady many many trips until she finally had enough bricks for her chimney.

The first winter passed with many hardships. And food was scarce. In her history Grandma Agnes told of eating squash and turnips all winter, and how she disliked those vegetables the rest of her life. Spring finally came and things started to grow again. On July 24th they were invited to dinner at the home of some friends and she told of the dinner they had. Fried chicken, new potatoes, and new green peas. She and her family, after the winter they had just gone through, said that had to be the best meal they had ever eaten.

They cleared a plot of ground that enabled them to plant a small crop of wheat in the spring and they cared for it all summer. Fall came and they had harvested quite a fine crop of wheat, as always, they had to find a way to keep the mice and rodents from the grain. John had not had time, as yet, to build out-buildings, so they had to come up with something else. They decided to build a grain bin in the corner of the dugout, where Jon and Richard slept. When the bin was completed, Grandma Agnes, made a bed for the boys on top of the wheat and John B. used to tell us kids that was the finest bed he ever had. When he and Richard, would get hungry, all they had to do was reach down and get a handful of that good wheat and chew it until it turned to gum. (That good wheat made a good chewy type of gum.)

6 Dec 1861 another son arrived at their home. They named him James B., he was the 5th child. Uncle Jim, as we called him, was a very small man. Grandpa John B. used to say that his mother didn’t have the time, energy, or food to grow him any bigger. He was one more mouth to feed and another child to care for, but the Lord blessed these young people, who had left their homes and loved ones, for the sake of the gospel.

They lived in Wellsville for about 17 years. During this time more children were born to them. Agnes B. born 23 March 1863, Mary B. born 1 April 1865, William born 7 Dec. 1870 and little Elizabeth, born 22 Aug 1871. She was not with them for long. She died 23 Oct. 1871, just a few months old and is buried in the Wellsville Cemetery.

From the journal of John: I was called to preside over the Wellsville Ward in the absence of Wm. H. Maughn, our Bishop, who went to England on a Mission. I did so to the satisfaction of my superiors until 25 July 1876.

The United Order was established in Clarkston in 1874. In the Restored Church by Wm. E. Berrett, we read: In the winter of 1874 a reform movement in the Church was inaugurated by Brigham Young. The members of the church were becoming carelessness of their duties toward their fellow members. Classes were arising (within the Church) and the poor were not always provided for. To remedy this growing tendency to worldliness, Brigham Young advocated a return to the principle of consecration and stewardship of property as advocated by Joseph Smith. His purpose clearly was to secure a higher spiritual union among the people. The movement was inaugurated in St. George, while Brigham Young was wintering there in 1874…. The movement was to be called “The United Order of Zion”. A set of rules of conduct were drawn up regarding speech, prayer, word of wisdom, families, Sabbath Day, covetousness, debt, deportment toward fellow man, and in dress. The saints should labor to build the Kingdom of God.

In all probability, the above needs for the United Order existed in Clarkston. In the spring of 1874, Apostle Erastus Snow met with the people in Cache Valley to establish the United Order. It was accepted by the wards. Mendon, however, wanted to wait until their Bishop had returned from his mission in Wales.
Elder Snow then asked if the Kingdom of God had to stop in the wards until their Bishop Henry Hughes returned. Mendon conceded that the work must go on. The organization of a branch of the United Order was noted in the Deseret News of 24 June. Yesterday we received the following mail with the postmark of Clarkston 10 June, and Toquerville 15 June on the envelope. Clarkston, Cache Co., Utah

Editor Deseret News: 1 June 1874 A branch of the United Order was organized in this settlement last evening under the directions of Elders Lorenzo and Erastus Snow, of the twelve, and Bishop Wm. B. Preston. The following officers being elected; Bishop Simon Smith, Pres.; Andrew Quigley, 1st Vice Pres.; Ole A. Jensen, 2nd Vice Pres.; Andrew W. Heggie, Secr.; Henry Stokes, Treasurer.

Andrew W. Heggie

How long the Order existed in Clarkston is not clear. A report early in 1875 credits W. B. Preston with the statement; “No man had a right to be a teacher unless he was willing to join the United Order.” The seeds of rivalry sown in 1869-1870 were still taking root. In fact, the disunity grew to such proportions, that a petiont for the removal of the Bishop was formulated and acted upon. Consequently, Brigham Young, Jr., Pres. of Cache Stake and W. B. Preston came to Clarkston. Pores. Young told the people they had done wrong to petition for the release of the bishop, and that the bishop should be more alert to the problems of the people. He said they should do more about the United Order, and the report reads: “He also said he thought that re-baptism would be a good solution for all the difficulties existing here in Clarkston. The rebuke was a stiff and needed antidote for Clarkston’s ills and a word to the wise was sufficient. A united effort is displayed by this item in the Deseret News, 25 May 1876.

The 29th anniversary of the entrance of the Pioneers on 24th of July...Early hour salutes were fired by the infantry in honor of the day. A fine new flag was hoisted and a 37 gun salute fired in honor of the flag. Had a fine parade and later in the day both young and old indulged themselves in a dance.

Bishop Simon Smith was called on a mission to the Southern States. He was released as Bishop 6 Nov 1876 John Jardine was sustained.

From the Journal of John: On the 28 Dec 1876, I went to Logan to a Bishop’s meeting, and there received an appointment to preside over the Clarkston Ward, situated on the West side of Bear River, Cache County. I was called the same day to, with other brethren, to hold a 2 day meeting at Walford, Oneida Co., Idaho. Held meeting at Weston, Idaho on Friday evening 3 Nov. Oxford the 4th; 5th at Weston, and evening of the 5th at Clarkston-Nov. 6 at 2 p.m., where I was installed as bishop and well received by the people. May the Lord bless me and make me an instrument in His hands in doing much good among the people at the settlement, for I believe there are good people living there.”

John was sustained a High Priest and Bishop 20 May 1876 by Franklin B. Richards and made Bishop of Clarkston on 6 Nov. 1876.

Almost immediately Bishop Jardine inaugurated a building program. In an item from the Deseret News of 19 Nov 1876, Richard Godfrey wrote from Clarkston: Our late school teacher has left us for parts unknown..leaving some debts unpaid. This is the fruit of hiring strangers to teach in our schools. Since our Bishop, Brother John Jardine, late of Wellsville, has come among us a new life seems to take hold of the people. A few meetings ago we met together in the school house to consider the subject of building a new meeting house, which is much needed here. The next morning the men were out to make a rock quarry. The rock is now steadily making its way to the spot selected for the building. Last evening there was a meeting held here for the purpose of taking up donations for a temple in this valley. The brethren, nearly to a man responded very liberally. The people seem to be working up to a sense of their duties and a good spirit prevails. The bishop has the good will and confidence of the people. The same year the people subscribed over 10,000 dollars in cash and labor for the construction of the Logan Temple. The cornerstone for the new meeting house was laid 1 May 1877. It was a rock structure 56 by 36 feet. It ranked as one of the finest in Cache Valley outside of Logan. It was built by donations and cost $4,000. When the rock church was completed, Bishop Jardine went to the house of Russel King Homer very much worried because he said that Mose Thatcher has sent word that he was going to dedicate the church next Sunday. There was still $200 owing on it and it couldn’t be dedicated until it was paid for.
Bishop Jardine went to Russel King Homer and told him, “Russ, you are the only one in town who can help me with that kind of money.” Grandpa Homer told the bishop that he did not have that amount of money handy. “But”, he said, “there is a yoke of oxen out there, if you can use them, take them gladly.” The masons, who had the money owing to them, were willing to take the oxen for the debt. The church was paid in full and the dedication took place.

Bishop Jardine commuted to Clarkston for over a year until he could get a home built for his family and have a place so they could be comfortable. Now it was time to move again and it meant giving up the home they had worked so hard for as well as leaving their friends once again. But they were faithful and obedient, so they moved once again to a new settlement with their young family.

The church had a COOP store in almost every town and the Bishop was usually in charge of it. So when the Jardine family finally got to Clarkston, he took over the running of the store. The children helped as much as possible and girls helped their father by clerking for him. There was always plenty for them to do at home, as John and Agnes boarded the teachers, who taught school in Clarkston at this time. In the early days, when the Authorities visited the stakes and wards, it was up to the Bishop and his wife to see to their comfort, and see that they were given good meals and lodging. It was not always easy for them, but Agnes was an excellent cook, and she could make very meals from very little.

At this time word came from the headquarters of the church, that all worthy priesthood members were to take plural wives. A first wife had to give her consent for her husband to marry a second wife. From the history of Agnes Beveridge Jardine in the DUP Library in Salt Lake City, she told of her feelings when John asked her permission to marry another woman. She had loved John all her life. She had given up her beloved family, her friends and her country and followed him across the world, sharing in all his plans, his hopes, sorrows, and his joys. She had borne his children in the worst of circumstances and had not complained because she loved him. She walked across the plains, worked to build a new life in Wellsville, which once again she had to give up and make still another life for themselves and now, she had to share that life with a 16 year old girl. He was 47 years old. On 2 July 1884 John Jardine married Elizabeth Mary Griffiths in the Logan Temple.

As time went on, men with plural wives, became hunted men and if they were caught, they were sent to jail and given stiff fines. Each little town had men or boys, who kept watch to see if the officers rode into town hunting men with plural families, and to give warning so the men could hide. They always had a lookout stationed on Newton Hill to give fast warning. They would have a secret room in the house, under a floor, in a manger in the barn, an attic or perhaps in a root cellar. One day the young man stationed on Newton Hill went to sleep and didn’t see the sheriff ride in. They caught Grandpa John and 2 other men. They were sent to the Salt Lake City jail. John was fined $300 and 6 months in prison for unlawful co-habitation.

LDS Biographies, Encyclopedia Vol. 3 Poage 423-424…2 June 1888, John Jardine was this day sentenced to 6 months imprisonment and $300 fine for unlawful co-habitation. He was released 3 Dec 1888. Aunt Irene Jardine Clark told of the sorrow and pain little Grandma Agnes went through, while her beloved John was in prison. Aunt Irene said that she would sit in her rocking chair, rocking back and forth, tears would stream down her face and she would wring her hands and cry, “Oh, The shame of it, Oh my poor John.” In the Church Chronology, I found many of the men in Clarkston that I knew as a young girl, who spent time in prison for polygamy.

About this time, all the wards in the valley, belonged to Logan Stake. It was decided to build a Tabernacle in Logan and each ward was given their share of the assessment. Bishop Jardine went to his son, John B. and told him what his share of the assessment was to be. John B. thought it was too much and told his father so. Bishop Jardine didn’t say much except that if his son didn’t pay it, he would have to, and let it go at that. A few days later a man came to John B. and bought some grain and gave him a check for $77.00, which John B. couldn’t cash. He told the man to wait for a few minutes and he would go to his father’s store and get the change. He took the check to the store to have his father cash it and the bishop asked him how much change the man had coming. John told him and his father went into the back of the store and a few minutes later came back with the right amount of change in one hand a receipt for John
B.’s share of the Tabernacle assessment in the other. All John B. could do was take the man his change. A short time later he asked his friend, Andrew Heggie, if he had paid his assessment yet, and when Andrew replied “no” that he thought it was too high, John B. told him not to cash any checks at the Bishop’s Store for a while.

Bishop John Jardine served in that capacity for 25 years. He was released from this calling on 20 May 1902. About this time he was in Logan one day in his buggy and was down at the train depot getting some goods. His horse bolted and the buggy over-turned injuring him quite seriously. He never completely recovered.

In August of 1902 he was ordained a Patriarch. In less than a year he suffered a stroke, which seriously impaired his speech, and from which he never recovered. He passed away 8 Aug. 1903, loved and respected by all who knew him. He is buried in the Clarkston Cemetery with both of his wives.