

A Biography of Charles Wesley Hubbard

Charles Wesley Hubbard, one of Utah's early pioneers, was born February 7, 1810, on a farm in Sheffield, Berkshire County, Massachusetts. With an ancestry that traces back to 1633 in America, he was truly an American. His father, Noah Hubbard, was an honest, ambitious and progressive farmer, who owned the land on which his family raised chiefly wheat and grapes. To acquire larger profits from his own crops and also to assist his neighbors with theirs, Noah built a flour mill and a winery.

Charles' mother was called the "Doctor Lady," and since she was often away from home to take care of her patients, her oldest daughter, Pamela, assumed much of the responsibility of taking care of the home and the family.

In a good home and under favorable circumstances, Charles, who was the oldest son, grew to manhood, learning to do the work on the farm and also the work required in the flour mill. This training which he received while he was young gave him experience which he could apply later in life when he migrated to Utah.

Although he was of medium height and was a strong young man with brown eyes and hair, he was not handsome; but he possessed personal qualities which were admirable. He was a hard worker; was honest, ambitious and determined when he was convinced that he was right.

In his early twenties he went to Michigan to visit his Aunt Lucy Hubbard Bosworth, who had a sixteen-year-old daughter, Mary Ann. This tall and stately girl appealed strongly to Charles, who fell in love with her. With the approval and help of his Aunt Lucy, who knew his excellence and worth, he won and married Mary Ann in 1832. After the marriage, the young couple rode horseback to Sheffield, where Charles resumed his work with his father. We have no definite evidence -- family tradition.

Shortly after he and Mary Ann returned to Sheffield, they met some Mormon missionaries and were both converted to Mormonism. After becoming a member of the Church and reading the Word of Wisdom, Charles threw away his tobacco and never touched it again, demonstrating his faith, sincerity and self-control.

After Charles and Mary Ann were baptized, they soon left their comfortable home to join other members of the Church. Although the name of the place where they went is not now known, it seems that their living conditions were much less desirable than they had been at Sheffield. Mary Ann, telling of their experiences, said that their home was not much more than a hut, with oiled paper at the windows and a heavy cloth over the door. It was at this place that their first child, Noah, was born, but he soon died because of the cold and exposure.

In the meager account of this period, it is recorded that Charles and Mary Ann, who were grieved because of the loss of their child, were determined to gain the necessities of life for their future family. With the assistance of Mary Ann, who taught school, he soon acquired a more comfortable home. That they were in Far West at one time and were living comfortably is recorded in the Journal of Heber C. Kimball, who had moved to this place from Kirkland. The

following item is included in the Journal, July 1837, p. 53:

“When we moved to Far West from Kirtland, the brethren were very kind to me and my family, giving us many of the necessities, and Charles W. Hubbard gave me 40 acres of land.”

On page 84 of the same Journal is recorded:

“On the 18th Charles Hubbard sent a boy with a wagon and span of horses to my house to start us on our journey. Our trunks were put in the wagon by some of the brethren who had come to bid us farewell.”

When the Saints were driven out of Far West, Vilate Kimball, wife of Heber C., stated that “My husband was away and Brother and Sister Hubbard helped and befriended me.”

In the *Journal History of the Church* is also included the brief entry that on May 6, 1839, Charles Hubbard and thirteen others were given sanction to accompany the Apostles to Europe, but there is no record of their going.

From this time until they began their journey across the Plains, only a brief account of their experiences has been preserved. They were driven out of Far West and went with other Saints to Nauvoo. In the winter of 1846, they were at Winter Quarters, where they suffered because of the cold, hunger, and sickness. Recalling their diet, which consisted of cornmeal bread, mush and bacon, Charles remarked: “It wasn’t the food that kept us alive, but our faith in God and the hope for the future.”

Although Charles and his family had prepared to go West in 1847, he was asked to help build a flour mill at Winter Quarters, and it seems that he remained for that purpose. In the following spring, April 7, 1848, Charles, Mary Ann, their six-weeks old baby Julia and five other children started their journey to Utah with the Heber C. Kimball Company. To make this long trip Charles had acquired two wagons. The one which he drove was drawn by oxen; the other driven by Mary Ann was drawn by horses.

They had not gone far before an accident occurred, which added to their many inconveniences and problems on the way. Their three-year-old son, Heber fell from one of the wagons and was run over. At first they feared that the boy would not live. He was so badly injured that he had to be carried on a pillow all the way to Utah; but with parental care and good nursing, he recovered.

Of their other experiences while they crossed the Plains, the following items were recorded or recalled by members of the family. Their company, which had been organized as others were, traveled approximately twenty miles a day except on Sunday, when they rested. As they traveled they joined with others of the company in singing and celebrations. Charles helped build bridges and make roads, and assisted with whatever else was necessary to be done on the journey. That he and another man went back on the trail to warn another company to be on guard against Indians reported to be in ambush, is mentioned in the Church records.

Soon after he and his family arrived in Salt Lake City, happy to be at the end of the

journey, he was called, because of his early training in milling, to go to Ogden to assist Lorin Farr and Harmon Perry build and manage a flour mill, the first one in that settlement. It was built on the banks of Ogden River, where water power could be used. Here Charles built a two-room log house for the family to live in.

The mill soon became a project that flourished, especially during the 1850s, when the demand for flour was greatly increased by emigrants going to California because of the gold rush. Seeing an opportunity to make large profits because of the demands for flour, Farr and Perry wanted to skyrocket the price. Charles objected to charging an unreasonable price for flour, since it might mean death to some persons. "Live and let live" was his policy. When the other two men persisted and were two against one, they raised the price and Charles sold his share of the mill to them. His sense of what was right would not let him remain in the business with men whose principles differed from his own.

Believing that California, where his brother Clark had gone, offered attractive opportunities, he then bought wagons and supplies, and planned to join him. His wife, Mary Ann, however, objected strenuously. Apparently, it was through her persuasion, faith and prayers that he changed his mind, and, in 1851, they moved to Willow Creek in Box Elder County, the town later named Willard.

Church records give us this bit of information:

In January 1851, at a conference in Ogden, when Brigham Young was present, Charles was chosen counselor to Erastus Bingham, Bishop of the North Ward. In June 1852, he was ordained Bishop of Willow Creek Branch by Heber C. Kimball and Willard Richards.

Soon after Charles had come to Willow Creek with the earliest settlers there, he bought, north of the townsite, a tract of land subsequently known as the North Farm. As soon as he could, he built within the townsite a two-story rock house, which still stands one block west of the main highway.

He was a hard worker and a good manager. He hated a lazy man. When anyone would say, "Brother Hubbard, you work too hard," he would reply, "I would rather wear out than rust out." His belief in the importance of labor and frugality he impressed on the minds of his children. As soon as his sons John and Heber were big enough, they worked with their father as did his other sons later. To meet the needs of his growing family, he bought more land, on which he cultivated his crops and raised livestock. Land within the townsite was obtained and homes were built for John and Heber who had both married and had families.

As a result of his industry and good management, he often produced good crops when those of his neighbors failed. One year when the crops of most of the people in the community failed to mature because of the drought and grasshoppers, he raised one thousand bushels of wheat. Although prices increased considerably and he had an opportunity to make large profits from his grain, he would not sell it, but gave it to his neighbors in need, some of whom had inadequate food supplies for the winter and others who were faced with starvation unless assistance was provided for them. In order to have more to give to those in need, he required his

family, when they made their own bread, to mix wheat flour with that of other grains.

He shared with his friends and neighbors and with strangers and Indians, too. In the early days when people traveled with teams and wagons, they were always welcome to camp at his place, where all were made welcome, given food, a place to sleep, and feed for their teams.

His generosity however, did not originate in an indifference to the worth of material things. He believed in enjoying the necessities of life, but he also believed in being frugal. There was little waste, if any in his home or on his farm. He objected to a crust of bread being thrown away, even if it were fed to some animal. "Waste not, want not" was his slogan.

He manifested interests in community activities and devoted much of his time and energy in promoting the welfare of the local group. He sponsored, and usually was one of the speakers at celebrations of the Fourth and Twenty-fourth of July. On May 14, 1853, he was appointed the first Postmaster in Willow Creek. As Bishop of the Ward, he supervised the building of a rock wall around the settlement to serve as a protection against the Indians. This wall was to be eight hundred and eighty rods long and seventy rods wide and six feet high when completed. When Wilford Woodruff visited the settlement in December, 1854, 40 rods were completed. At this time Charles was making a strenuous effort to secure a teacher for the school during the winter, as there had been little schooling in the settlement during the past three years. Charles had had little formal schooling himself, but he was eager that others should have the advantages of school training if possible.

In 1855 Church authorities advised him to take a second wife, but he preferred not to do so, saying: "No, I don't want another wife. I love the wife of my youth, and she is all I want." Because of his position in the Church, his financial standing, and insistence of the Church authorities, he decided to obey their counsel. He consulted Mary Ann, who, because of her great faith and confidence in Church leaders, consented to his plural marriage. Even after this approval he accepted with reluctance any event, circumstance, or excuse which he could use to avoid the marriage.

About this time, September 1855, Mary Edwards, a good-looking Welsh immigrant came to Willard. After consulting with Mary Ann, he decided to become acquainted with this young girl. Having built up his courage, he took Mary Ann and an interpreter to visit her and to ask her to marry him. In addition to his proposal of marriage, he agreed to care for her sick father and brother, who had typhoid fever.

Since she had full faith in the Gospel and its leaders, she consulted with her father and brother, who approved the proposed marriage. She also concluded: "He is a Bishop and will help care for my loved ones and will give us all security."

In February 1856, they traveled through a snow storm to Salt Lake City where they were married in the Endowment House. Before the ceremony, because of his feelings toward taking a second wife, he acted reluctant. Heber C. Kimball who had urged him to marry again, observed that he acted somewhat hesitant, and he said, "Brother Hubbard, if you don't marry that girl, I'll do so myself."

Charles and his bride returned to Willard riding in a wagon -- a sort of honeymoon in cold, snowy weather. It was the beginning of a life in which religion, labor and affection contributed to a salutary home. Charles, who fulfilled his promises to her, told his children years later: "Although I hesitated to marry your mother, I learned her true worth, and I love her very dearly. I am proud of her and her family."

In July of the same year, he married Sophia Pollard, who was a convert from England.

On August 10, 1856, Charles was called to go on a mission to Europe and was instructed to leave in September. During the month's time at home, he made preparations for the management of the farms and the care of his families. From Church History the following information was obtained, but is not a quote: On September 18 he was at Echo Canyon helping organize the company of missionaries to cross the Plains. At this time he was appointed Sergeant of the Guards.

When the company reached the Loupe River, they encountered difficulty in crossing it. Heavy autumn rains had made it a swollen, turbulent stream. They obtained canoes, however, and all except Charles and three other men succeeded in crossing with- out any misfortune. Although the less fortunate four men were thrown into the ice-cold stream when their boat capsized, they were all rescued after being frightened and thoroughly soaked.

After this episode at Loupe River, the company proceeded to New York, and on November 24, 1856, they sailed for England on the ship "Thornton." For a short time after crossing the ocean, Charles was kept in England, then assigned to labor in Scotland, where he performed his missionary duties until his release in the spring of 1858. That year all the missionaries were ordered home because of the apprehensions of the Mormons when Johnston's Army had been sent to Utah.

Crossing the ocean on the "Empire," he experienced a rough and dangerous voyage. The heavy wind lashed the waves, which rose exceedingly high. Fortunately the ship did not crash into any of the numerous large icebergs which were floating nearby in the ocean. With the help of the wind, which propelled them forward, they crossed the ocean in only thirteen days, two weeks earlier than they had expected when they left.

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On July 23, 1858, he arrived in Salt Lake City, and then went to Provo, where his families had gone because of the threat of Johnston's Army. Some time later when a peaceful agreement was made with Governor Cummings and the Federal officials, Brigham Young told the Saints to return to their homes.

In 1864 Charles was called by Brigham Young to help colonize St. Thomas, commonly called the Muddy because of the large amount of sediment in the stream which supplied the colony. Besides the water in this tributary of the Virgin River being bad, the heat, wind, and sand made life almost unbearable in this remote locality. Although the colonists could grow

good crops of semi-tropical fruit and could grow five crops of alfalfa, they soon discovered that opportunities for prosperity were very meager. They had no market for the crops they could raise, and, therefore, much poverty prevailed.

When Charles made the first trip to the Muddy, he took Sophia with him, remained there two years. Because of her health they returned to Willard and he took Mary and her three children back with him in 1866. In this unattractive place, where living conditions were disheartening, two of Mary's children were born, Lucynthia Hubbard Robbins and John Hyrum Hubbard.

To help acquire money to maintain his family, Charles secured a contract to carry the mail from St. Thomas to Pioche and Parangate in Nevada. The money he received for this work, however, did not greatly benefit his own family, for he gave generously to other families who were poor and needed assistance.

One of his unpleasant experiences which occurred when he carried the mail was remembered vividly in later years. On one of his trips his horse stumbled and Charles was thrown to the ground. With a dislocated hip he crawled to a stump or stone nearby where he could fasten his leg to it. Then he pulled and twisted until his hip snapped into place. With difficulty he mounted his horse, and the mail arrived on time.

It was in 1870 that Brigham Young released Charles and his family, who returned to Willard, where he spent the rest of his life. Mary, who had formerly lived in two rooms of Mary Ann's house and was desirous of having a home of her own, insisted quietly and firmly when she arrived that Charles should provide it for her. Finally when he promised her that she should have her own home, she knew that it would be provided, for one of his sayings was, "My word is as good as my bond," and he adhered to this principle. As soon as he could he built for her a log house. Then in 1877 he constructed a substantial rock house directly east through the block from Mary Ann's home. This is one of the few pioneer rock houses in Willard which is still being occupied as a home.

On about October 22, 1876, he was called to settle in what is now called Ten Mile Pass in Idaho, a place where the weather was cold and intermittent frosts could be expected even in the summer. He did not take his family to this place; seemingly he did not like it, for he did not remain there long.

During this year and also the following year, he experienced the tragic loss of two of his sons. In 1876 Heber was killed in the canyon east of Willard. The next year John was called on a mission to the Indian territory, now called Oklahoma. He died there and was buried in a small Indian cemetery near the Wichita River.

About this same time he deeded his wife Mary a small farm and home which she occupied, his aim being to protect the interests of Mary and her family and to obviate any possible lawsuit which might arise. In 1888, Charles, with his son, Willard, went to Gentile Valley in Idaho, where they bought a farm for Willard and his mother, Sophia. Finding the opportunities there promising, Willard remained and cultivated this farm after his father had

returned to his home in Willard.

Charles' personal life was characterized by straight-forward and honest dealings with others, by frugality and simplicity in dress and manner of living. Overalls were suitable to wear to church, but the overalls had to be clean. Stylish adornment in clothes he did not approve. An evening meal of bread, milk, and green onions during spring and summer he seemed to enjoy, for this was his usual meal. Unfortunately he had to forego this diet during the last years of his life because onions did not agree with him. Going to bed early and rising early were habitual with him.

The lamp was seldom lit in his home summer evenings, unless one of the women was completing some household task or was caring for an ailing child.

Being a great reader, he was fortunate in having excellent eyesight, which he enjoyed to the end of his life. Even during his last years he would read all day without glasses, stopping only to eat his meals or, if the weather was favorable, to walk somewhere for diversion.

There was another activity he seemingly enjoyed and continued several years after he reached the age of eighty. He would ride his old mare, Fan, to look over the fields and especially his large garden, which every year supplied his family with vegetables during the summer and the entire winter.

That religion played an important part in his life has been indicated in his church activities. With sincerity and genuineness in his beliefs, he loved to bear his testimony of the truthfulness of the Gospel, a testimony he delivered with force, strong conviction and deep feeling. A few weeks before his death he walked two blocks to Fast Meeting and bore his testimony in a language and spirit that held the audience in silence and attention. One of the men present said: "There was not a sound in the room other than his voice; many were in tears, the spirit was so strong as he declared he knew that Joseph Smith was a true prophet of God and that Brigham Young was the rightful successor, for he was at the meeting when the mantle fell on Brigham Young. Brigham Young looked like the prophet, and no one who was present could ever doubt that Brigham Young was called of God."

Charles' death on December 19, 1903, concluded a long, full life of nearly ninety-four years, the life of one of Utah's sturdy pioneers who are remembered for a rich contribution to their church, community and state. Charles left a deep imprint not only on his immediate family, but also on his subsequent posterity whose lives reflect many of his cherished ideals.

Descendants of Charles Wesley Hubbard

Charles Wesley Hubbard was born 7 Feb. 1810, at Sheffield, Berkshire Co., Mass. He married Mary Ann Bosworth, who was born 12 Aug. 1816, and died when 92, 29 Nov. 1908, Willard, Utah. He died 19 Dec. 1908, at Willard, Utah.

CHILDREN (HUBBARD)

- 1A. Noah Ely Hubbard, b. 29 Feb. 1834, d. 18 May 1834.
- 2A. Emma Hubbard, b. 13 Feb. 1836, d. 31 Jan. 1855, Willard, Utah.
- 3A. Rhoda Ann Hubbard, b. 22 Jan. 1839, d. 15 June 1899, Calif.
- 4A. Lucy Hubbard, b. 16 Aug. 1841, Nauvoo, Ill., d. 18 Nov. 1843, Nauvoo, Ill.
- 5A. John Hubbard, b. 22 Oct. 1843, Nauvoo, Ill., d. 12 Sept. 1877, Indian Territory.
- 6A. Heber Hubbard, b. 31 Jan. 1845, Nauvoo, Ill., d. 1876, Willard, Utah.
- 7A. Julia Cynthia Hubbard, b. 3 Apr. 1848, d. 30 Jan. 1989, Willard, Utah.
- 8A. Albert Hubbard, b. 27 Feb. 1850, d. 11 Aug. 1861, Willard, Utah.
- 9A. Melinda Mary Hubbard, b. 31 Dec. 1851, d. 15 Dec. 1938, Salt Lake City, Utah.
- 10A. Charles Newton Hubbard, b. 5 Dec. 1853, Willard, Utah; d. 27 Mar. 1923, Willard Utah.
- 11A. Pamelia S. Hubbard, b. 25 June, 1856, Willard, Utah; d. 25 June, 1856, Willard, Utah.
- 12A. David Clark Hubbard, b. 7 Feb. 1860, Willard, Utah; d. 22 Aug. 1908, Willard, Utah.

Charles Wesley Hubbard married Mary Edwards as a plural wife, daughter of John Edwards and Ann Jones. She was born 30 May, 1835, at Llangynnog, Carmarthenshire, Wales. They were married Feb, 1856, in Salt Lake Endowment House. She died 12 June, 1893 at Willard, Utah.

- 13A. Mary Elizabeth Hubbard, b. 5 Nov. 1856, Willard, Utah; d. 13 Jan. 1934, Burley, Idaho.
- 14A. Joseph Hubbard, b. 20 Oct. 1859, Willard, Utah, d. 12 Dec. 1948, Salt Lake City, Utah.
- 15A. David Hubbard, b. 30 Nov. 1861, Willard, Utah, d. Jan.
- 16A. Ann Rebecca Hubbard, b. 14 May 1864, d. about 1866, Willard, Utah.
- 17A. John Hyrum Hubbard, b. 18 Apr. 1867, St. Thomas, Nev., d. 5 Dec. 1928, Grace, Idaho.
- 18A. Lucynthia Hubbard, b. 22 May 1869, St. Thomas, Nev., d. 6 Apr. 1914, Burley, Idaho.
- 19A. Jane (Jennie) Hubbard, b. 8 Feb. 1872, d. 31 Dec. 1954, Salt Lake City, Utah.
- 20A. Alma Edwards Hubbard, b. 13 Apr. 1874, Willard, Utah, d. 18 Aug. 1938, Grace, Idaho.
- 21A. Sarah Gwennie Hubbard, b. 4 Oct. 1877, Willard, Utah.

Charles Wesley Hubbard married as a third plural wife, Sophia Pollard, b. 26 Feb. 1831, Doncaster, England, d. 19 June, 1921, Logan, Utah, buried, Willard, Utah.

- 22A. James Willard Hubbard, b. 12 Feb. 1861, Willard, Utah; d. 15 Sept., 1939, Logan, Utah.
- 23A. Sarah Ann Hubbard, b. 7 Feb. 1864, Willard, Utah, d. 28 Sept. 1866, Willard, Utah.

Source: "A Biography of Charles Wesley Hubbard" 1956