

DUP AF Book 2  
Biographical Sketch  
of  
John Hindley

Pioneer Year 1852

Sailed on the Berlin

Born 1 Oct 1820 in Tyndsley, Lancashire, England

Married to Jane C. Robinson 19 Feb 1856

Died 26 Dec 1886, American Fork, Utah

John Hindley, son of Thomas and Mary Ann Lomas Hindley, was born in Tyndsley, Lanchire, England, October 1, 1820. He was baptized into the Church September 12, 1848, by William G. Dunn. He was married to Mary Stubbs, who had previously accepted the Gospel and she was instrumental in getting her husband to join the Church. He was apprenticed by his father in the year 1837 to Thomas Simmons of Manchester for the term of five years, to learn the painting profession. He had to work from 6 A.M. each day of the year, Sunday excepted, for 7 shillings a week, for the first year. The last year his wages were raised to 12 shillings. He thoroughly mastered the trade of painting in all its branches and at the age of 24 was at the head of a company of 25 painters doing contracting work. Among other large buildings which he painted was the Bolington Church, the largest one in the city. This he was to paint, grain, and decorate and upon completion of it, receive a splendid letter of acceptance from the trustees and Vicar of the Church, in which they highly recommended his work.

He emigrated to America in the ship Berlin in 1849. He and his wife, Mary, were becalmed in the Gulf of Mexico for ten days. The Asiatic cholera was raging on their vessel. More than 100 people died and found a watery grave. Mary, his wife, was taken down with it and Mr. Hindley gave her very strong cayenne pepper tea. She finally recovered by was very weak for a long time. They landed at St. Louis, Missouri. Here he remained, working at his trade for two years and in the Spring of 1852, he emigrated to Utah in the first Independent company of that year. They settled in American Fork. In that early day there was very little work in his trade and he returned to St. Louis in 1853, working until May 1855 when he was appointed Captain of a train of 60 wagons by Apostle Erastus Snow. They left Garden Grove, then a frontier, with the first independent company, consisting of those who had means to pay their way to the valley. During this journey he became acquainted with Jane C. Robinson of Douglas, Isle of Man. Her sister, Helena, was also with her.

He purchased a mule so as to ride, and look up camping places, water, feed, etc. and while out ahead of the train, on one occasion, his mule was bitten on the belly by a rattlesnake. He dismounted and

killed the reptile and made all haste back to the wagon train. With the help of others he poured a quart of whiskey down its throat and this saved its life.

His train arrived in Salt Lake, September 2, 1855. February 19, 1856 he was married to Jane C. Robinson by Brigham Young. He purchase two farms, one of 125 acres and the other of 100 acres and brought them under cultivation. Ditches had to be made so the land could be irrigated.

Mr. Hindley crossed the plains, all told, coming from the frontier and returning 13 times. On one journey from the states to Utah he contracted with fifteen men as teamsters for a freight train, besides his regularly employed men, consisting of John Monkins, James Carter, John J. Roberts and other residents of American Fork and Salt Lake. He drew up regular written contracts with the men. The train was only a few days on the way to Salt Lake when these fifteen men struck for higher wages and threatened to return to the place where the train was made up unless Captain Hindley complied with their demands. He assured them he would do the right thing by them when they arrived in Salt Lake. Had they carried out their threatened strike it would have placed Mr. Hindley in a critical position, forcing the train to halt until he could return and hire more teamsters. So the men concluded to remain, expecting considerable advance in their pay. When arriving in Salt Lake and a settlement was to be made, Hindley procured the law court, showed his written contracts with the men and the judge told them they should receive just the amount the contracts called for and that if Mr. Hindley so desired, suit would be entered against them for attempted breach of contract. The captain said he would not enter suit against them and they considered they were lucky to be let off with this kind of Mormon justice.

In conducting his freighting business, when he did not buy a new outfit of cattle, of mules, and freight wagons, he would send his outfit back to the states and possibly a month later would go via stage coach or in his own light conveyance and would aim to arrive at the place where the merchandise was to be loaded about the same time as his freighting outfit.

On one of these trips east, with a span of mules and light wagon, he was accompanied by John Singleton, and William Wrigley of American Fork. By mutual agreement they were to take turns in cooking the meals. One to cook and the other two to procure wood or buffalo chips for the fire and see the mules were in good feed and water. One day camping for noon, it was Mr. Hindley's turn to cook dinner. Singleton and Wrigley, after procuring the fire wood, said they would take the team and find good pasturage for them and in the meantime pick some native strawberries. Mr. Hindley was in the midst of preparing the dinner and felt very much alone, when the other men were out of sight. Upon looking around to try to see them, he saw, instead, five Indians on the summit of a hill about a mile away. The Indians also discovered the camp fire and wagon and started toward it. Mr. Hindley now called his loudest for the other men to come quick, but they had discovered the red men and proceeded at once to hide themselves in the thick willows on the banks of the stream.

The Indians kept getting closer and the cook could feel his face growing pale and his hair beginning to stand straight up, but he tried to be brave and put on a bold front. He took his gun, which he called a blunderbuss, and sat in the spring seat of the wagon. The Indians had their war paint on and said they were Sioux warrior scouts hunting the Arapoes and inquired if the white man had seen any Arapoes. He told them he had not. They looked in and examined the contents of the wagon. Mr. Hindley told them he was their friend, gave each of them some tobacco that they provided for such an emergency, invited them to have some dinner and they finally rode away, much to the relief of the cook.

Singleton and Wrigley soon made their appearance, with the explanation that had the Indians been hostile, it would have been wiser for one scalp to have been taken than three. However, they all felt very thankful that they were unmolested by the warriors.

Another Indian experience also befell them a few days later. Toward evening they were traveling on a winding road down the Platt River and on going around a hill suddenly came upon a camp of Indians. There was no turning back so they drove right up in the

midst of the village and asked for and were conducted to the lodge of the chief. Mr. Hindley explained to him that they were from beyond the Big Mountains on their way to the big cities of the rising and were friends. He gave the chief some tobacco and other articles and promised more presents upon their return, if they should find them. The chief ordered some of his people to unhitch and take the mules away and pointed to where the white men were to camp. They did not know if they should ever see their team again, but could make not protest, but trust to providence for their safe deliverance. They cooked their supper and slept in their wagon during the night. The next morning, at the break of day, their mules were returned from good pasture where they had been taken care of the Indians appointed by the chief. Mr. Hindley and his companions continued their journey and breathed a silent prayer for their deliverance from their red friends and in a few days reached their destination.

When Johnson's army came to Utah in 1858 and were stationed at Camp Floyd, Mr. Hindley built a store and bakery shop and went into business with Peter Stubbs, his brother-in-law, who was a baker by trade. He prospered in this new undertaking, for the soldiers were good customers. He had a young man working for him as clerk. One evening, August 6, 1859, the clerk saw his employer hide the money sack containing \$300 in gold under the floor in the store. Next morning it was missing. The young clerk was also an attaché of the army. Mr. Hindley suspected him and took him before the commander of the army. He protested his innocence but the officer also had reason to believe him guilty and threatened him with severe punishment if he did not confess and return the money. The officer told him that he would hang him up by the thumbs if he did not confess. The young man confessed the theft and in a short time produced the gold.

One day Mr. Hindley started on foot from Camp Floyd for American fork, about 25 miles. Before he reached the Jordan River he suffered so from thirst that his tongue was so swollen in his mouth that he could scarcely speak. But, on reaching the water, his trouble was soon overcome.

He remained in business in Camp Floyd until the soldiers left in 1861. When the Civil War broke out the camp became deserted. But, before the soldiers left he bought from the officers, at his own price, much material of great value in those early times, consisting of guns, ammunition, an officer's sword, picks, shovels, iron, saddles, harness, and other things which had great value.

He now opened up a store in one large room of his newly built home in American Fork, and painted his name, J. Hindley, at the entrance. In the store he kept an assortment of dry goods and groceries. The following are a few of the prices taken from an old day book kept at that time, showing the prevailing prices (1867):

Factory 55 cents a yard, gingham 65 cents a yard, bleach muslin 85t cents a yard, sugar 60 cents a pound, coffee 75 cents a pound, lye 60 cents a box, nails 50 cents a pound, and honey 75 cents a pound.

Mr. Hindley was also in business and a partner with Henry W. Nesbitt. Their store was on the west side of Main Street between 1<sup>st</sup> and 2<sup>nd</sup> South, Salt Lake, now occupied by the Kearns Building. This was from 1867 to '71. The store was known as the Globe and a large globe rested on top of a pole in front of the store. They sold dry goods and groceries. They also conducted a freighting business and brought goods for Z.C.M.I, Williams Jennings and other business firms, besides their own. In 1862 in one freight train he brought from St. Louis, a large octagon shaped clock, and presented it to the American Fork ward and from that time on it gave the time for schools, churches and political meetings. When the meeting house was sold to the school trustees, George Cunningham, one of the board, made a motion that the clock be given to John R. Hindley, his son. Later, when the Alpine Stake Tabernacle was built, it was presented and hung in the tabernacle.

Mr. Hindley disposed of one of his farms in American Fork of 100 acres and sold 25 acres of the farm, 1 mile west of American Fork, to his son-in-law Alva A. Green, for \$40 per acre. With the proceeds from the lower farm in the year 1883, he went into the furniture business and also carried a stock of coffins. This business he carried

on during the balance of his life and after he d the business was carried on by his family.

He was elected "Alderman" or Justice of the Peace for six or eight consecutive terms, receiving his certificate of appointment from three different Governors of the Territory of Utah. One of these certificates was issued when American Fork was named Lake City, but it was changed back to American Fork, for the reason that the mail of Salt Lake and Lake City would sometimes get confused.

He was sometimes called "Squire Hindley" by virtue of his position as Judge or Justice of the Peace and as such had many times to adjust difficulties that arose among the people. Squire Hindley was also highly respected by the more wayward or rougher element of the younger fellows and who were at times brought before him for infractions of the law. Justice was always dealt out, tempered, however, with mercy, and the prisoner would receive fatherly advice and counsel. One case might be cited.

At a disturbance, one night in Bates Dance Hall, a fight ensued and the police officer mistakenly presumed that one Hans Hanson was the cause of the disturbance. Hans was entirely innocent and resented being arrested; he and the officer of the law 'mixed in a set-to'. The officer received two black eyes and other injuries and Hans was duly brought before his honor for trial of "resisting an officer" and beating him up. Hans was fined \$25 or 25 days in jail. He had no money to pay the fine and did not appreciate doing time in jail. The judge proffered to pay the fine and gave the prisoner sufficient time to earn the money and trusted him to return it, which he did, in time.

Mr. Hindley was also school trustee for many years and while acting as such, the first free school established in Utah was instituted in American Fork, with Professor J. B. Forbes as the teacher. When the citizens were called together to decide whether to have a free school or not the vote was tie. The chairman of the meeting, Brother Harrington, had not yet cast his ballot and when he cast his vote for free schools, his vote established the first free school.

Mr. Hindley was counselor to Bishop Harrington for a number of years. In the year of 1870 and '71 a feeling of hatred and prejudice

was rampant in the eastern states and quite a number of experienced men were sent there on short missions, in an effort to allay this prejudice. Mr. Hindley was one of the missionaries sent and spent a few months in Iowa and Missouri.

He was highly respected and greatly beloved in the community in which he lived. He passed from this life December 26, 1886. He was father to nine children, two dying in infancy. He was survived by his three widows and seven children.

The following verse is from his tombstone:

Faultless not he, yet as a common man,  
The whole routine of daily life he ran,  
Brave, true and steadfast, he the battle own,  
So man and angels truthful say, "Well done."

#### ARMS OF HINDLEY

The Town of "Hindley" in which stands Hindley Hall and Public Common or Park, called Hindley Common, is situated east south east of Wigan 2 ¼ miles in the shire of Lancashire, England. The Curacy has an annual income of 148 pounds, which is perpetual.

The chapel was erected in 1651. There are also places of worship for "Independents" and "Unitarians" and also a Roman Catholic Church and a school house built in 1632 by Mary Abram.

In the Town of Hindley is a natural phenomena, known as the "burning well" which attracts many tourists. The flame is caused by the decomposition of water acting upon ores and sulphate of iron. The town contains 5459 inhabitants.

#### PREFACE

"To preserve whatever is left to us of our heritage."



John Hindley, an English emigrant of 1849, a Utah Pioneer of 1852, A community builder, A religionist, A school trustee, A city judge, A master painter, An agriculturist, A freighter and plainsman, A merchant and withal "A Man."

His wives: Mary Stubbs, Jane Charter Robinson, Eliza Williams.

A brief history of some of the activities of their lives and labors, written by themselves and one of their sons, and "dedicated to their posterity and presented to the "Daughters of the Pioneers" of the two camps of American Fork for safe keeping.

Photo: Hindley's Camp Floyd Store 1858 to 1861

Photo: John Hindley's American Fork Farm House

Photo: Hindley Tree

Photo: Salt Lake City Store

Photo: Nesbit and Hindley 1867 - 1869

Photo: Early American Fork Home