

History of Herman Dagget Bayles

Utah Pioneer of 1848

Prepared by his daughter, Mary L. Orton

March 22, 1933

For Camp Elizabeth, Parowan, Utah

Herman Dagget Bayles, son of Ebenezer and Mary Homan Bayles was born July 23, 1812 in Setsuket, Long Island, New York. He was of good parentage and by trade a ship builder. On November 17th, 1836 he married Juliette Homan, daughter of Stephen and Fanny Homan of Wading River, New York. He was Baptised into the Church of Jesus Christ of Latter Day Saints in April 1841, By Elder Larsen, confirmed by Quarter Sparks. He was ordained a teacher in his native state. He left New York for Nauvoo Temple amid trials and persecutions; the workmen on the Temple were obliged to wear fire-arms to protect themselves from the mob while at work.

He had his patriarchal blessing under the hands of Hyrum Smith, November 27, 1842, was ordained a seventy by Joseph Young in Nauvoo Temple in 1846, was with the Saints in their percecutions and drivings from Nauvoo and helped them to cross the Mississippi River, himself being the last to cross. He had a desire to join the Mormon Battalion, President YOUNG asked him to remain at Winter Quarters and help take care of those left there.

He came to Salt Lake City in 1848, where He lived for about two years and built a home. In 1850 he was called to help pioneer Iron County under the leadership of George A. Smith. They arrived in Parowan January 13th 1851, where he labored hard to build up the country and make peace with the

Indians. He helped to put in an up-right saw-mill to furnish the much needed lumber for building homes etc. As a carpenter he helped with most of the home building, made furniture etc., was sexton, he made all the coffins and buried the dead.

October 8th, 1855 he lost his beloved wife, Juliette in Salt Lake City, where she was visiting with Sister Zina Young, an old friend in Nauvoo. He left for Salt Lake City upon hearing of her illness but was too late to see her in life. Kind friends having buried her several days before he arrived. He remained in Salt Lake City long enough to earn means to pay the funeral exence. When ready to return home acting on the advice of President Brigham Young he married two Danish sisters, Cecilia Catherine and Anna Fredrick Easter on November 14th, 1855, August 16, 1858 he married another Danish lady Metta Maria Nielson Vadsen and on December 28, 1858 still another Danish lady, Dortehea Jensen.

He was ordained Bishop of the first ward of Parowan Varch 25th 1869 by Apostle George A. Smith and did a great amount of public work and was very strict in the payment of his tithes and offerings, was strickly honest, temperate, industrious, humble and devoted to the Gospel of Truth, left a good name and example worthy of imitstion by his numerous posterity. He obeyed all the ordinances and calls of the gospel, did his duty in the church to the best of his ability and understanding. He was also a High Priest and High Councilor which offices he held until his death.

In 1886 on account of the persecution under the Edmund Tucker law he left his home and went to Bluff City, San Juan

County, where some of his children were living and remained until his death which accured on the 5th day of March 1888, was buried in the Bluff City cemetery. He was the father of twelve children, three boys and nine girls.

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Myrtle Janson

Oct. 31, 1941.

HELPING TO BUILD AN EMPIRE

PIONEER STORY

Among the pioneers to Parowan, January 13, 1851, was my father Herman Dagget Bayles. Here he plied his trade, served his church and twonspeople, and reared his family.

It seems a little strange that he should take as wives three Danish women, because he never understood nor learned to speak the Danish language. The most guilty conspiracy could have been discussed opinly around the family table and still remain safely secret as far as he was concerned. Such was far from the facts, however, for they were all true help mates in every deed.

Anna F. was an obstetrician and nurse, a much needed profession in those days. During the summer months she would take some of the children with her and run a small dairy in the meadows of the valley or in the mountains, taking the cows of other people at a rental of one pound of butter per week, the rented furnishing one tin pan per cow.

Metta M. was a weaver by trade. She wove most excellant flannel, linsey, blankets, coverlets or bed-spreads, shawls, carpet and other articles. The cotton used for warp in the linsey, coverlets, carpets, etc., was obtained from the cotton factory, the machinery for which was brought overland with mule teams by Ebenezer Hanks from San Bernardino, California. The cotton was raised in Utah's Dixie. She also spun cotton thread for sewing. IN the autumn she sometimes took the younger members of the family with her to Dixie to dry fruit on shares.

Dorthea herded the sheep in the valley, bringing them home each night. In the spring she sheered them, washed, carded, and spun the wool, and assisted in the coloring of it, and prepared it for the loom. The colors were produced mostly from native materials and were strictly fast. Red was made from a plant grown in the garden called madded, the foot of which was used to

produce the red dye. Yellow was made from rabbit brush in full bloom, the color set with copper as gathered on the mountain sides. Blue came from indigo taken through a secret process to set the color. Blue combined with alum from the mountains produced the green. Black was obtained from the logwood.

The little girls were taught to braid fine wheat straw, which Dorthea sewed into hats and then blocked them on a piece of quacking asp wood which had been shaped for the purpose. The hats were then bleached by inverting a wooden box over them in which brimstone was burned. Brimstone was likewise obtained from the mountains. The hats, which represented about a week's work, were sold for about sixty cents, half of which was given to the children who braided the straw.

In these days of ready-made clothing, it is hard to conceive of the family sewing being done entirely by hand, but that is exactly what Dorthea did for a family of fifteen, most of whom were girls. Being thus so ably assisted, my father spent a great deal of his time in public service, for which he received little or no remuneration. His trade was that of carpentry, and in this capacity he did much to literally build up the community. Aside from homes and other domestic buildings, he built a mill for sawing lumber, hundreds of coffins, cradles in which all his children were rocked, and which are still in use for his great great grandchildren. He was bishop of Parowan for many years. He also served as water-master, Justice of the Peace, and sexton.

A good Danish brother had a child born to him at which Anna was both doctor and nurse. She also nursed the child through a fatal illness. Father was called upon to make the coffin, and Metta M. had furnished the cloth to clothe his children. When he came to make a settlement he remarked that he thought it a pity that no one could come into this world, stay in it, or get out of it without paying tribute to Brother Bayles of his family.

SKETCH-----

Herman Daggett Bayles, Pioneer to Utah in 1848.

Son of Ebenezer and Mary Homan Bayles. Born July 28, 1812 in Set-auket, Long Island, New York.

November 17, 1836 he married Juliette Homan, the daughter of Stephen and Fanny Homan of Wading River, New York.

He joined the Church of Jesus Christ in April 1841. He was Baptized by Elder Larcan, and Confirmed by Quarter Sparks. He left New York for Nauvoo on the 3rd of October 1842.

He labored for some time on the Nauvoo Temple amid trials and persecutions, the working men were obliged to wear fire-arms to protect themselves from the mob while at work. He was with the Saints in their persecutions and drivings from Nauvoo and helped them to cross the river, himself and wife being among the last to cross.

Before leaving he and his wife had their endowments and were sealed in the Nauvoo Temple. They each had a Patriarchial blessing under the hands of Hyrum Smith, the Patriarch.

When at winter quarters the call came for 500 men to fight against Mexico. He desired to go but President Young asked him to remain at winter quarters and help care for the refugees there.

Again in the spring of 1847 when the first company left for Salt Lake he wished to be one of that company but President Young asked him to remain with the poor at winter quarters. He and his wife Juliette came to Salt Lake City in 1848 where he built a home.

In the fall of 1850 he was called to help pioneer Iron County under the direction of George A. Smith. They arrived in Parowan Jan. 13, 1851 where he labored hard to help build up the country and make peace with the Indians.

The old church still stands, and may it ever stand as a monument to the Pioneers who built it.

He was ordained a teacher in his native state by Quarter Sparks, a seventy by Joseph Young in the Nauvoo Temple in 1846, ordained bishop of the first ward of Parowan March 25, 1869 by George A. Smith.

He did a great amount of public work without remuneration, was strict in the payment of his tithes and offerings, was strictly honest, temperate, humble, industrious, devoted to the gospel and a great man to obey council.

He was a High Priest and High Councilor, offices he held until his death.

In 1886, on account of the persecutions under the Edmunds Tucker Law he left his home and went to Bluff City, San Juan Co., where some of his children were living and remained there until his death which occurred on the 5th day of March 1888, was buried in the Bluff City Cemetery.

He was the father of twelve children, three boys and nine girls.

Written by Mary L. Orton

Daughter of Herman D. Bayles.