

John Johnson

Eli Johnson  
Edward Johnson } brothers  
on visit

Mark Stalker  
Nov. 8, 2005

Sandy, UT

July 19, 2005

Note:

Luke Johnson was on a mission with Seymour Brunson and not at Hiram when a mob attacked Joseph Smith and Sidney Rigdon.

**H. Michael Marquardt**

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**From:** "Bill Shepard" <shep@speeddial.net>  
**To:** "H. Michael Marquardt" <research@xmission.com>  
**Sent:** Tuesday, March 22, 2005 11:05 AM  
**Subject:** Fw: Johnson

----- Original Message -----

**From:** speakman  
**To:** Shepherd Bill  
**Sent:** Tuesday, March 22, 2005 11:37 AM  
**Subject:** Johnson

Dear Bill,

I've looked through my notes and find I don't have much about John Sr. other than entries from the History of the Church which I'm sure you have as you've done much more work than I in the Kirtland records.

John's elder brother Edward Flint seems to go by the name of Flint so I'm not sure he is the Edward mentioned in the episode at Hiram. The only record I've found about him is in the Portage Co., Ohio Land Deeds (FHL#0899073) v.25 p.597, a deed being executed said that one of the land boundries was by Flint Johnson's boundry (Freedom).

There is an Eli Johnson who married in Portage Co. and executed deeds but I've not attached him to a family.

John's younger brother Eliphaz may have visited Ohio but I've not found evidence that he ever lived there.

To summarize I really can't say Edward Flint is the Edward mentioned, and the Eli was probably not Eliphaz.

But--I can't say that for sure so it would probably be best not to speculate.

I've been pondering about attachments by me to your history. I'm not sure I will have time to complete the family history of each family member in a timely manner, plus I'm really not a great writer. I think it would be best for you to plug in any information I have, and you need, for your history. I'll try to answer any questions you may have, if I have the answer.

You would be more than welcome to visit in August. Would it better meet your needs and time schedule if we met in Salt Lake where the primary sources are located?

I received the journals of Willard Richards, thank you very, very much. I noticed in v.10, pp.5-10, 13-22; v.12a, pp.1-2; v.12b, pp.3-4 (in the part where the journal seems to be more extensive) were missing. Perhaps they are missing from your copies too?

Sincerely, Elaine

3/22/2005

Eli Johnson - Eliphaz Johnson - brother of John Johnson, Sr.  
Edward Johnson - Edwin (?)  
John Johnson, Junr. - son of John Johnson, Sr.

in Ohio?

check  
1830 Census

Eliphaz

Name not in  
1830 census

According to previous intentions, we now began to make preparations to visit the brethren who had removed to the land of Missouri. Before going to Hiram to live with Father Johnson,\* my wife had taken two children (twins), of John Murdock's, to rear.† She received them when only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in Father Johnson's house in Hiram, except that I had held meetings on the Sabbaths and evenings, and baptized a number.

Father Johnson's son, Olmsted Johnson, about this time came home on a visit, during which I told him if he did not obey the Gospel, the spirit he was of would lead him to destruction, and when he went away, he would never return or see his father again. He went to the Southern States and Mexico; on his return he took sick and died in Virginia.

In addition to the apostate Ezra Booth, Simonds Ryder,‡ Eli Johnson, Edward Johnson and John Johnson, Jun., had apostatized.

\* The Johnson family was one of the typical American families of old colonial times—the men were large, strong, brave, sensible, honest, well-to-do. "My grandfather, Israel Johnson," writes Luke Johnson in his autobiographical sketch, "lived in Chesterfield, New Hampshire, and was much respected by his neighbors for his honesty, integrity and industry. My father, John Johnson, was born in Chesterfield, New Hampshire, April 11th, 1779. He followed the occupation of farming on a large scale, and was noted for paying his debts and living independently. He moved from Pomfret, Vermont, to Hiram, Portage county, Ohio. He was connected with the Methodist church for about five years previous to receiving the Gospel." Luke Johnson then relates the circumstance of the Prophet, through the power of God, healing his mother of chronic rheumatism in the arm, which converted Ezra Booth as already related on page 215, and then resumes: "My father was satisfied in regard to the truth of 'Mormonism,' and was baptized by Joseph Smith, Jun., in the winter of 1830-1, and furnished him and his family a home, while he translated a portion of the Bible."

† Their names were Joseph S. and Julia. They were born in Orange, Cuyahoga county, Ohio, April 30, 1831. Emma Smith, the Prophet's wife, had given birth to twins, a boy and girl—on the same date. They lived but three hours and Emma Smith took the motherless Murdock twins in the fond hope that they would fill the void in her life occasioned by the loss of her own.

‡ Mention has already been made of Simonds Ryder's conversion to the Gospel

On the 24th of March, the twins before mentioned, which had been sick of the measles for some time, caused us to be broken of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sicker child. In the night she told me I had better lie down on the trundle bed, and I did so, and was soon after awakened by her screaming murder, when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some had hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing open. My wife heard a gentle tapping on the windows which she then took no particular notice of (but which was unquestionably designed for ascertaining whether or not we were all asleep), and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately overpowered again; and they swore by G— —, they would kill me if I did not be still, which quieted me. As they passed

through the fulfilment of a prophecy relating to an earthquake in Peking, China (see p. 158). The initial point of his apostasy is equally interesting. It appears that some time after his baptism he was ordained an Elder of the Church (*Far West Record*, p. 4); and somewhat later informed by a communication signed by the Prophet Joseph and Sidney Rigdon, that it was the will of the Lord, made known by the Spirit, that he should preach the Gospel. Both in the letter he received and in the official commission to preach, however, his name was spelled R-i-d-e-r, instead of R-y-d-e-r, and is soberly stated in the *History of the Disciples on the Western Reserve* (Hayden), that he thought if the "Spirit" through which he had been called to preach could err in the matter of spelling his name, it might have erred in calling him to the ministry as well; or, in other words, he was led to doubt if he were called at all by the Spirit of God, because of the error in spelling his name! The same circumstance is referred to in *Kennedy's Early Days of Mormonism* (p. 104). Kennedy also remarks that while in the uncertain mood excited by this incident Ezra Booth returned from Missouri, and a comparison of experiences led to a complete overthrow of all belief in the new creed in the minds of both.