

Jacob Cloward, Sr. 1790-1851

Written 14 Apr 1980: Madoline Cloward Dixon (great granddaughter)
Source: Daughters of the Utah Pioneers

Jacob Cloward was one of the pioneers who sacrificed his property and his health to join the Mormons in their trek to Utah. However, he did not live to realize the joys of Zion, for he died only a few weeks after reaching Provo, Utah, the fall of 1851.

Jacob Cloward was born May 17, 1790, at North Milford, Cecil County, Maryland. His father's name was William, but the name of his mother is unknown at this writing. Jacob had two brothers, William and Thomas. All were born in America, according to an autobiography written by his son, Thomas Poulson Cloward, a Utah pioneer of 1847.

The archives of Pennsylvania, researched by Dr. Ralph Elijah Cloward in 1947, reveal that between the years of 1714 and 1758 there were five Clowards who paid taxes there in English money. They were Thomas, John, George, Jacob and William Cloward.

Dr. Cloward found that when the first United States census was taken in 1790 there were only two Clowards listed in the entire original thirteen colonies. They were William Cloward Sr. and William Cloward Jr. They lived in North Milford, Cecil County, Maryland, in adjacent dwellings and were doubtless father and son. Each had a wife and children under 16 years of age. Ten years later, in the census of 1800, these two Clowards appear in the same location. They are listed as freemen and taxpayers.

He also found that another Cloward, Nathan Dushae Cloward, gained a notable place in history when he directed a chorus of 5,000 voices at the dedication of the Washington Monument in 1885. This was presumably at the inaugural of President Grover Cleveland, who served two terms, 1885-1889 and 1893-1897. A Daughters of Utah Pioneers lesson bulletin shows a John Cloward of Ireland or England, in 1850 helped ready machinery for shipment to Utah to place it in the sugar factory at Lehi.

The European roots of the Cloward family are indistinct, but someone has found that an Agnes Cloward was married to John Robbins in Suffolk, England, in the year of 1564 and others by the Cloward name have been found living in the area of the English Channel.

In 1929 this writer queried her father, Charles E. Cloward Sr., of Payson, Utah, about his parentage. Charles said his grandfather, Jacob Cloward, was an Irishman, "but not full-blooded." Some of Jacob Cloward's children, in their old age, wrote of their parentage in documents filed in the Daughters of Utah Pioneers Museum in Salt Lake City. His daughter, Hannah Jane Cloward Baum, said the Clowards are of Jewish descent.

Jacob Cloward, the subject of this biography, served in the War of 1812, according to research by Glannin A. Cloward in 1949. Jacob was a private in Captain Steele's regiment of the Pennsylvania Militia. When Jacob was about 25 years of age he was married to Catherine Ann Pluck, daughter of Adam and Melane Pluck, in Bucks County, Pennsylvania. The date is uncertain, but it was before February 17, 1815. Source of this date is not known to this writer. The bride was about 20 years of age. Their first child was born May 19, 1816. The Pluck family was of the Pennsylvania Dutch, who are said to have come from Germany.

Charles Cloward, mentioned above, said his grandmother, Ann Pluck Cloward, "came over" from the Old Country before she was married. He knew her when she was an old woman and he was a child. He said she "talked funny" -- that is, in broken English.

A marriage between the Irish and Dutch may have been the basis of a jig time tune that was sung in the Charles Cloward home when this writer was a child. It went: "Oh, the Irish and the Dutch, they don't amount to much. But the Irish are better than the darned old Dutch!" Though trivial, we record it here as having probable value in research. It was sung to the tune of "Turkey in the Straw."

After their marriage, Jacob and Ann moved a number of times, as is shown in the various birth places of their children. Their first two, Catherine Ann and Charlotte, were born in Chester County, Pennsylvania, the years of 1816 and 1818 respectively. The next two, Daniel Henry and William, were born in Bucks County, Pennsylvania, in 1820 and 1822. It is possible that Jacob and Ann may have gone back to the place of their marriage, Bucks County, to be near her parents, who might have been living there at the time. Evidently the family that now included four children, now went back to Chester County, where their next three children were born. They were Thomas Poulson, James Mason and Jacob Jr., all born in New Castle, Delaware, the years of 1830, 1833 and 1836. The census of 1840 shows them still living in New Castle, Delaware, but in 1844 they moved to Nauvoo, Illinois, according to an autobiography written by their youngest, Ann Eliza Sperry.

Jacob Cloward Sr. is believed to have been the oldest male Cloward to be baptized into the Church of Jesus Christ of Latter-day Saints. Jacob and three of his sons, Thomas P., James Mason and Jacob Jr., all adults, and his young daughter, Ann Eliza, were baptized in the ten year period between 1840 and 1850. Thomas wrote in his autobiography that he was baptized in 1844 by William A. Moore, presumably in Nauvoo, Illinois where he said they had moved the spring of that year.

The family was well acquainted with Joseph Smith, the prophet. Hannah Jane Cloward Baum wrote in her autobiography that they heard the Prophet's wonderful speech in which he stated that his sword would not be sheathed until his people had justice or he gave his life. Mary Ann Baum Cloward, wife of James Mason Cloward, wrote that while they were at breakfast one morning the Prophet came to their home, calling Jacob aside to talk to him. A few moments later Jacob returned to the room and told his wife, Ann, that the Prophet had told him that he needed money -- right away. "We must help him," Ann said. The Prophet carried the money away in a basket with the understanding that if he were able to pay it back, he would do so -- if not, he was welcome to it. In time, the money was repaid.

"Jacob was a good financier and among the well-to-do farmer," Mary and her husband added, "He had to dispose of his property at a sacrifice." Hannah Jane said in her autobiography that her father, Jacob, owned several other farms and places. She said he was a blacksmith by trade, though Ann Eliza said her father once supported his family by working in a hemp factory.

Harassment of the Mormons followed the family to Nauvoo, which grew from a hamlet to a city of 15,000 people in the years from 1841 to 1846. Nauvoo was the largest city in Illinois, larger, even than the capital city of Springfield. The Mormons were feared because by number they could sway the vote for or against slavery. They were hated because of their statements about their "inheritance" and the rumors that they were practicing plural marriage.

Finally, the Prophet and his brother, Hyrum Smith, agreed to go to Carthage. It was then that Joseph said, "I go as a lamb to the slaughter." The Cloward family, said James Mason, watched with others as the Smiths left Nauvoo. James said his mother told her husband and the children that they would never see the Prophet alive again. Her prophecy proved to be true and when the news of the deaths reached Nauvoo they said the lamentation was beyond description.

Jacob went to meet the company that was bringing the bodies back to Nauvoo. He and his family later recalled events of the times. They said their sorrow was as great as if it had been their blood kin. They joined the crowd at the Mansion House, which was Joseph Smith's home, and there viewed the bodies lying side by side in their caskets. The long queue of mourners took a last look at their beloved Prophet whose body was still bleeding from gunshot wounds. Many were heard to say that now they were as sheep without a shepherd.

Later, the family was in the congregation that saw the transfiguration when the mantle of Joseph fell upon Brigham Young and the people wondered if the Prophet had risen from the dead. After the bodies were disposed of there was much weeping among the Saints and only a short period of peace for them. Mob spirit soon broke out again.

The story of the Clowards goes on through the writings of James Mason and his wife, Mary Ann. He said that one black night the mob came to Jacob's comfortable home and demanded that he take his choice -- denounce Joe Smith as a Prophet of God or have his house burned. Jacob said he could not deny his testimony and that he would have to take his medicine. They were told to get out of the house or be burned. The family came out, thinking the mob would have a little mercy on them. But no, this was not to be. They loaded what they could onto a wagon and then stood by as their home and all of their other belongings went up in flames. The family watched it burn, shivering and weeping.

Mary Ann said so many houses were burning that night that you could see to read from a printed page on many streets in the city of Nauvoo. Jacob was heartbroken and he walked away from the scene. His family did not know where he had gone. They sought him everywhere and finally began to think that he had been killed. Then, after all was in ashes, Jacob returned. He said he could not bear to see his family humiliated in such a way. It was more than he could hold up under and he consequently suffered a nervous breakdown which finally took his life. He was ill from the time they were expelled from Nauvoo and never regained his health.

With others, the family crossed the Mississippi River, traveled some 200 miles across the state of Iowa, then crossed the Missouri River and camped on the opposite side. They spent the winter in what is known as Winter Quarters, taking up a small land grant and building temporary homes. Several of Jacob's children were by then married and starting families of their own.

At this time, Jacob's son, Thomas P. Cloward, in his early twenties and newly married, was called by Brigham Young to become one of the original 143 Utah Pioneers. They would go west and explore the Rocky Mountains, searching for a place wanted by no other peoples. Ann Eliza said that no fear entered into the mind of her mother when she contemplated the trip her son was about to embark on. She said that Thomas was in the hand of the Lord and that He would care for him.

The pioneer company departed from Winter Quarters early in the spring of 1847 and reached the valley of the Great Salt Lake in July of that year. Thomas made the first pair of shoes that were made in the valley. In September of the same year, 1847, Thomas returned to the Missouri with plans to assist his father's family in immigrating to Utah. He also planned to bring with him his wife, Mary Page Cloward, whom he had married on the banks of the Missouri. However, they did not leave immediately and months would extend into years before the family was together in Zion. Thomas remained to see them all leave before he again headed for Utah the year of 1852.

William Berrett wrote in his book, *The Restored Church*: "The movement of these Saints to the West was too slow to suit the presiding authorities of the Church. On September 21, 1851, the First Presidency issued a sharp order to all those remaining in Iowa to bestir themselves and remove to the mountains the following spring. The result was that in 1852 the Pottawattamie lands were practically deserted and the Nauvoo Saints were at last removed to the Rocky Mountains."

The census of 1850 shows the Jacob Clowards residing in Pottawattamie County, Iowa, residents of Dwelling #1211, Family 1211, p. 280. They were named as follows:

Jacob Cloward, 60 yrs., farmer; b. Md.

Ann " 50 " b. Pa.

James " 24 " b. "

Jacob " 22 " b. "

Hannah " 16 " b. "

Eliza " 13 " b. "

(As reported by Edith L. Watts to Ralph Elijah Cloward for a paper he gave at a Thomas P. Cloward Family Reunion in Payson, Utah, 1947.)

By 1850 Jacob was 60 years of age, a father and grandfather. His health had failed since the night the mob burned his home in Nauvoo. His daughter, Ann Eliza, said he did not seem to have as much faith or his testimony was not as strong as that of her mother. The family talked considerably about leaving and trying to make a living in a new country. The grown sons and daughters were somewhat apprehensive of the effect the move might have on their father. They finally spoke to their mother. "Aren't you afraid," they asked, "that Father might die before we get there?" Her answer was, "If he does die, he will have his head pointed toward Zion!"

The journey was started with 72 wagons in the company. The name of company with which they traveled is not available to this writer, nor is the date they left Pottawattamie County, Iowa. However, Jacob's son, William, and wife, Rebecca Searle, are listed in a *Daughters of the Utah Pioneers* volume under the title, "They Came in '50." The name of their company is not listed, as in other names found in the chapter. Hence, it could be possible that William and his wife did not arrive in 1950, but instead they came in 1851, his father and family all traveling under the name of William Cloward. William is mentioned as arriving in Provo, Utah the fall of 1851 with Jacob Cloward, his wife and family, as noted below.

Judge John E. Booth, who kept a journal of the activities in Provo, Utah, particularly Provo Fourth Ward, (Library at Brigham Young University at Provo, Utah) said that "Jacob and Ann Pluck Cloward arrived the fall of 1851. With them were their children, William, James, Jacob Jr., Hannah and Eliza." No mention is made of their spouses. William would then have been 29; James, 25; Jacob Jr. 23; Hannah, 18; and Ann Eliza 15. The listing in the *Daughters of*

Utah Pioneers book does not mention children of any of these, but William and Rebecca were parents of a daughter, Leanora Mariah, who was born April 21, 1850, in Pottawattamie County, Iowa. She lived to Marry James Boyle and was buried in the Payson Cemetery many years later. It is reasonable to believe that she came across the plains with her parents and grandparents. Possibly James and Jacob Jr. or Hannah were married and brought young children with the. Their family group sheets are not available to me.

The date of their arrival in Provo agrees with the writing of Ann Eliza. She said they arrived in Provo, Utah, the fall of 1851 and by being extremely careful they had provisions enough to keep them until spring. They ate what meat they could get and sometimes used potato tops for greens.

By the time the Clowards arrived in 1851 the Provo Fort had been moved from the original site of 1849 because its location near the Provo River was too damp. Hence, their first home i Utah was located at the present site of North Park or Sowiette Park on Fifth West Street, Provo. "Jacob Cloward's home, "wrote Judge Booth, was "not far below where T.C. Bennett now lives."

Jacob lived only a short time after arriving in Provo. One of his children wrote that he lived three weeks, another said it was six weeks. The Booth journal states that he died December 29, 1851, age 61, of consumption. Jacob was the second person buried on Temple Hill just northeast of Bennetts'. Temple Hill is believed to be the hill where Brigham Young University was later built. However, this was not to be the final resting place for Jacob Cloward, for his body was moved twice after that. Only two years after his death the Provo City Cemetery was established in 1853 and bodies from two other burial grounds were moved here. Jacob's name is to be found on a bronze plaque erected alongside the main road in the cemetery by Daughters of Utah Pioneers in 1964. The plaque lists twenty pioneers whose bodies were moved to this cemetery. It reads as follows:

PIONEER BURIAL GROUNDS

In 1853 the original four blocks of this cemetery became the final burial ground for Provo pioneers who were first buried in Fort Field, Grandview and Temple Hill and later moved to this cemetery. Some residents preferred to leave their dead undisturbed. The known ones moved are Matilda and George Haws, Harriet M. Turner, Wm. Dayton, Joseph Higbee, Katherine Redford, Jessee McCarred, Jacob Cloward, Martha Wheeler, Jacob H. Barney, Matilda Park, Sarah and William McLane, Sally Norton, Joseph Ivy, Margaret Faucett, Emily Roberts, Louisa Follett, Abisha and Jos. McEwan, Mary B. Peay and others.

Center Utah County, DUP

That same year, 1853, under the date of May 4, the Booth Journal states that "The Cloward family moved to Payson this spring." This probably included the men of the family, their wives and children. Some of the girls, who had married and were living in Provo, remained there.

Ann Pluck Cloward may have spent her remaining years living with first one of her children and then another. This writer does not know if she remained in Provo at this time, but through her grandson, Charles E. Cloward Sr., we do know that she lived in Payson at least a part of the time. The fact that some of her children and grandchildren bear her name, Catherine, indicates the esteem with which they regarded her.

She died May 2, 1878, at the age of 81. Whether or not this was in Payson is not known to this writer. She was buried in the Provo Cemetery beside her husband. Several years later the family was notified that the two bodies were lying in water-logged ground and they were removed to a higher and drier location in the cemetery. Her grandson, Charles E. Cloward Sr., who is the father of this writer, said he accompanied some of his brothers and their father, Thomas P. Cloward, to the cemetery, where they accomplished the task of moving the bodies. Charles said that they found both bodies were petrified and that "the old lady's hair had grown long and black." He recalled that his grandmother was a short, fat woman, who smoked a clay pipe. He was a lad of 14 years when his grandmother died, but several years older when he helped move the bodies.

Brief histories of the lives of the sons and daughters of Jacob and Ann Pluck Cloward are written in a biography that is separate from this one.