

My Pioneer Ancestors

John Henry Lewis and Martha Ellen Smith Clegg



Thomas C. Smith (1827-1899)



John A. Lewis (1814-1887)



Henry Clegg, Jr. (1825 - 1894)



Sarah Frampton



Ann Lewis 1836-1913



Compiled by Chris Christiansen, v1.01, July 2006

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Introduction

Between 1847 and 1868 about 60,000 Mormon pioneers traveled by wagon or handcart to Utah before the railroad was completed on May 10, 1869. Included among these pioneers were 8 of the ancestors of John Henry Lewis Clegg and his wife Martha Ellen Smith. Overland pioneer companies that included these ancestors are presented in chronological order. The ancestors are described with their names, ages, relationship, family members in the company and a background summary. When their journey to Utah also included coming from overseas, information about their immigrant ship and voyage is included. First hand accounts of their trip are provided from diaries or letters from the ancestors themselves or other members in the same company. The description/diaries of each pioneer company were primarily obtained from the Church History, Mormon Pioneer Overland Travel, 1847 – 1868 website (<http://www.lds.org/churchhistory>). The pictures by C.C.A. Christensen are from the Museum of Art at BYU.



Wagon Ruts on the Mormon Trail near Guernsey, Wyoming

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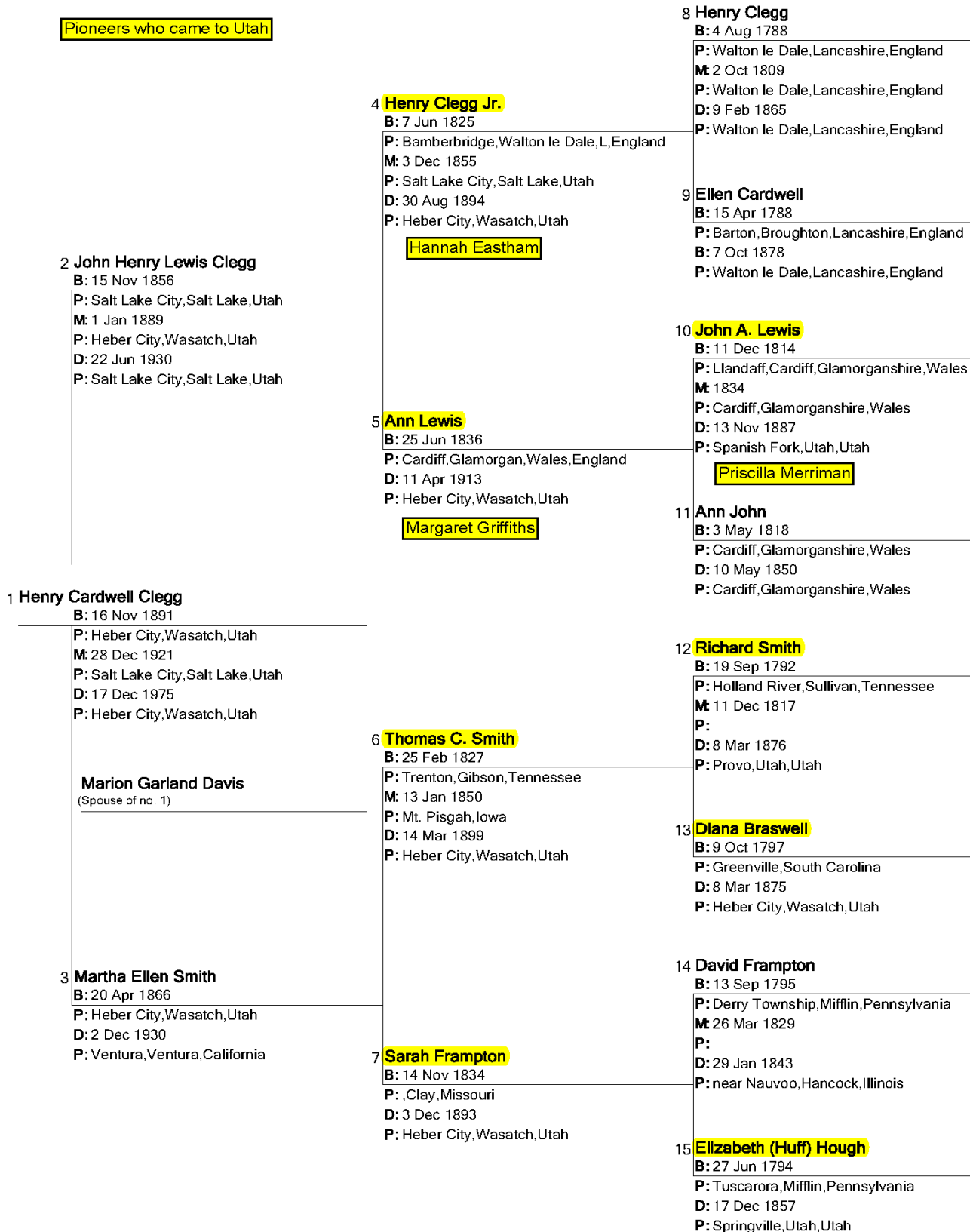
Anne
Ramona Martha
 Bernice Cardie
 Bessie John Henry Clegg (1856-1930)
 Camille Ruth

The John Henry Lewis and Martha Ellen Smith Clegg Family

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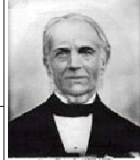














Pedigree Charts for Henry Cardwell (Cardie) Clegg

Pioneers who came to Utah



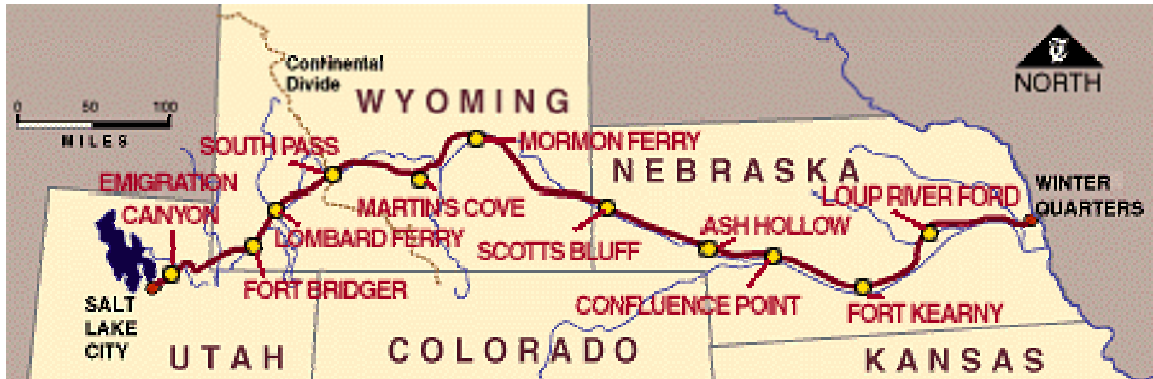
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Pioneers who came to Utah

		<p>8 Henry Clegg</p>  <p>B: 4 Aug 1788</p>
<p>2 John Henry Lewis Clegg</p>  <p>B: 15 Nov 1856 P: Salt Lake City, Salt Lake, Utah M: 1 Jan 1889 P: Heber City, Wasatch, Utah D: 22 Jun 1930 P: Salt Lake City, Salt Lake, Utah</p>	<p>4 Henry Clegg Jr.</p>  <p>B: 7 Jun 1825 P: Bamberbridge, Walton le Dale, L, England M: 3 Dec 1855 P: Salt Lake City, Salt Lake, Utah D: 30 Aug 1894 P: Heber City, Wasatch, Utah</p> <p>Hannah Eastham</p>	<p>9 Ellen Cardwell</p>  <p>B: 15 Apr 1788</p> <p>10 John A. Lewis</p>  <p>B: 11 Dec 1814</p>
<p>1 Henry Cardwell Clegg</p>  <p>B: 16 Nov 1891 P: Heber City, Wasatch, Utah M: 28 Dec 1921 P: Salt Lake City, Salt Lake, Utah D: 17 Dec 1975 P: Heber City, Wasatch, Utah</p> <p>Marion Garland Davis (Spouse of no. 1)</p>	<p>5 Ann Lewis</p>  <p>B: 25 Jun 1836 P: Cardiff, Glamorgan, Wales, England D: 11 Apr 1913 P: Heber City, Wasatch, Utah</p> <p>Margaret Griffiths</p>	<p>11 Ann John</p>  <p>B: 3 May 1818</p> <p>12 Richard Smith</p>  <p>B: 19 Sep 1792</p>
<p>3 Martha Ellen Smith</p>  <p>B: 20 Apr 1866 P: Heber City, Wasatch, Utah D: 2 Dec 1930 P: Ventura, Ventura, California</p>	<p>6 Thomas C. Smith</p>  <p>B: 25 Feb 1827 P: Trenton, Gibson, Tennessee M: 13 Jan 1850 P: Mt. Pisgah, Iowa D: 14 Mar 1899 P: Heber City, Wasatch, Utah</p>	<p>13 Diana Braswell</p>  <p>B: 9 Oct 1797</p> <p>14 David Frampton</p>  <p>B: 13 Sep 1795</p>
	<p>7 Sarah Frampton</p>  <p>B: 14 Nov 1834 P: , Clay, Missouri D: 3 Dec 1893 P: Heber City, Wasatch, Utah</p>	<p>15 Elizabeth (Huff) Hough</p>  <p>B: 27 Jun 1794</p>

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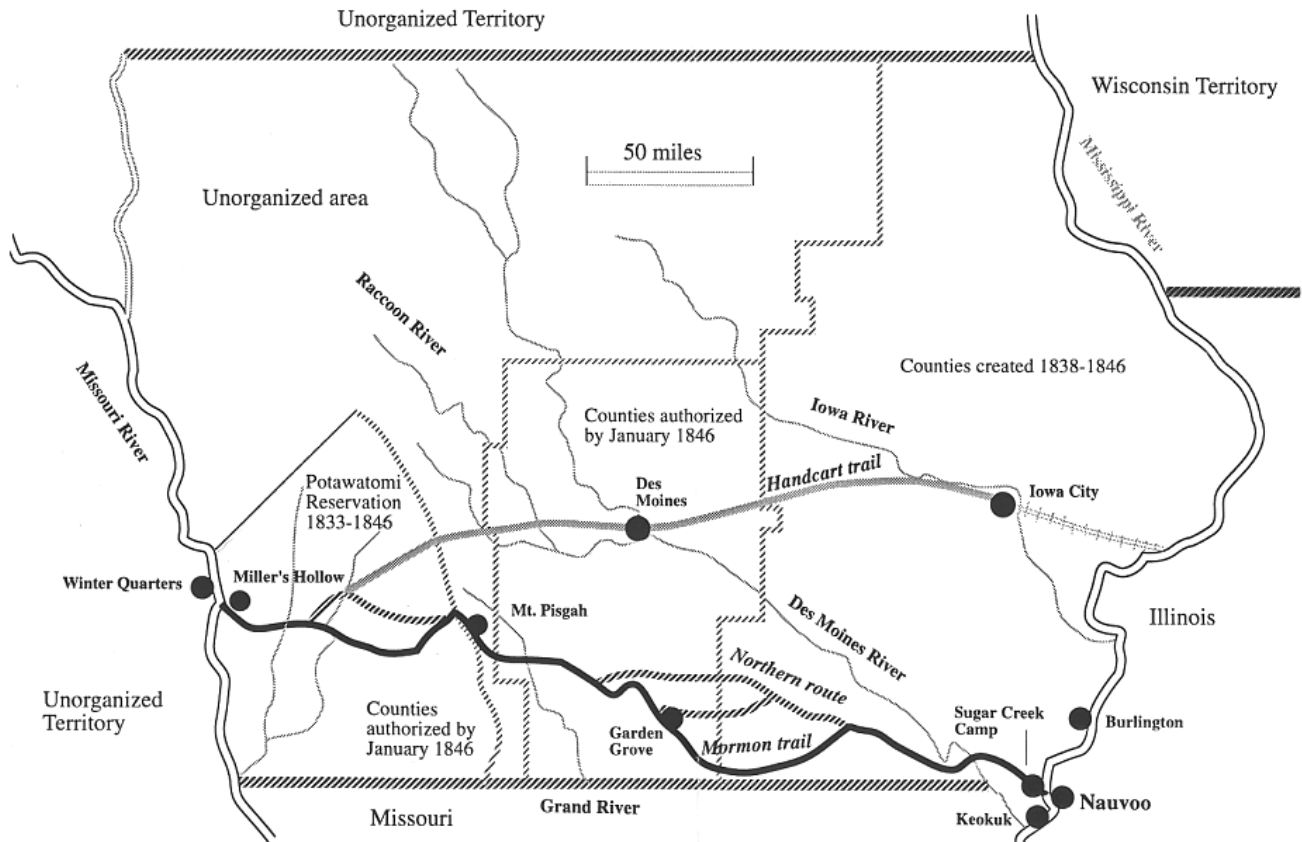
Maps



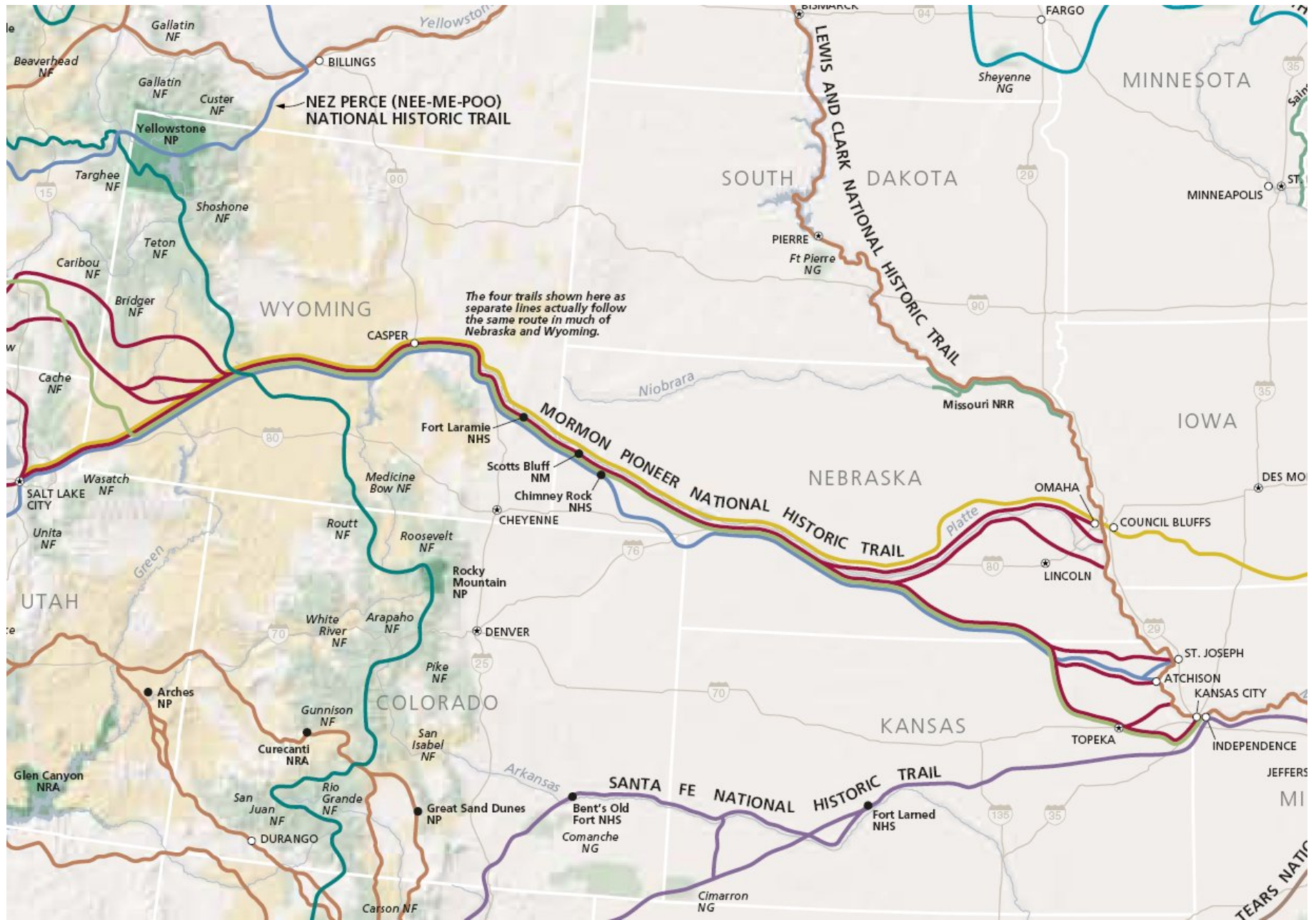
The Mormon Trail

Trek across Iowa

The Mormon route westward from Nauvoo crossed the largely unsettled tablelands of Iowa, shown here with county boundaries established by the time of statehood in December 1846

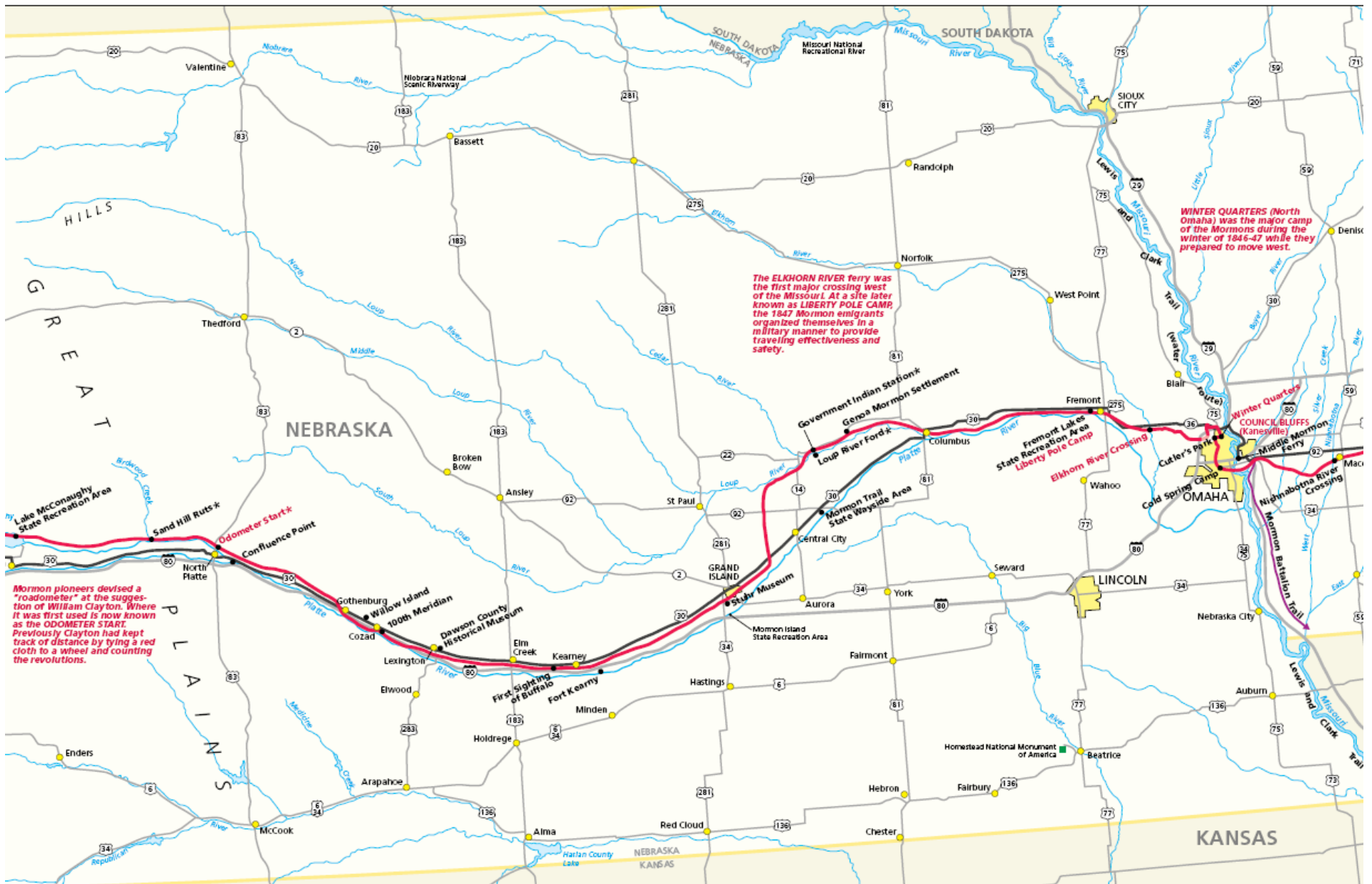


My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg



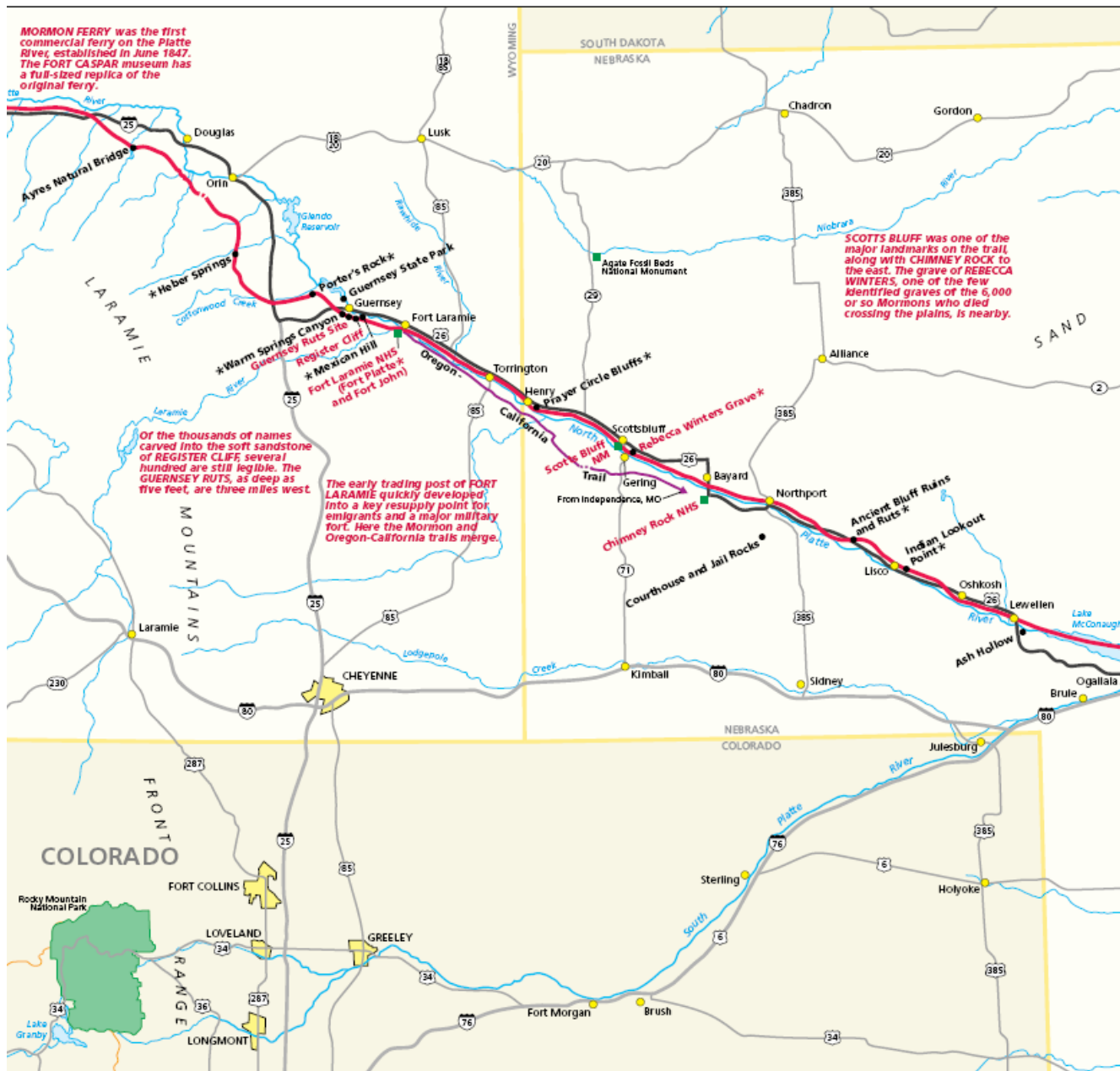
National Historical Trails Map (National Park Service)

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg



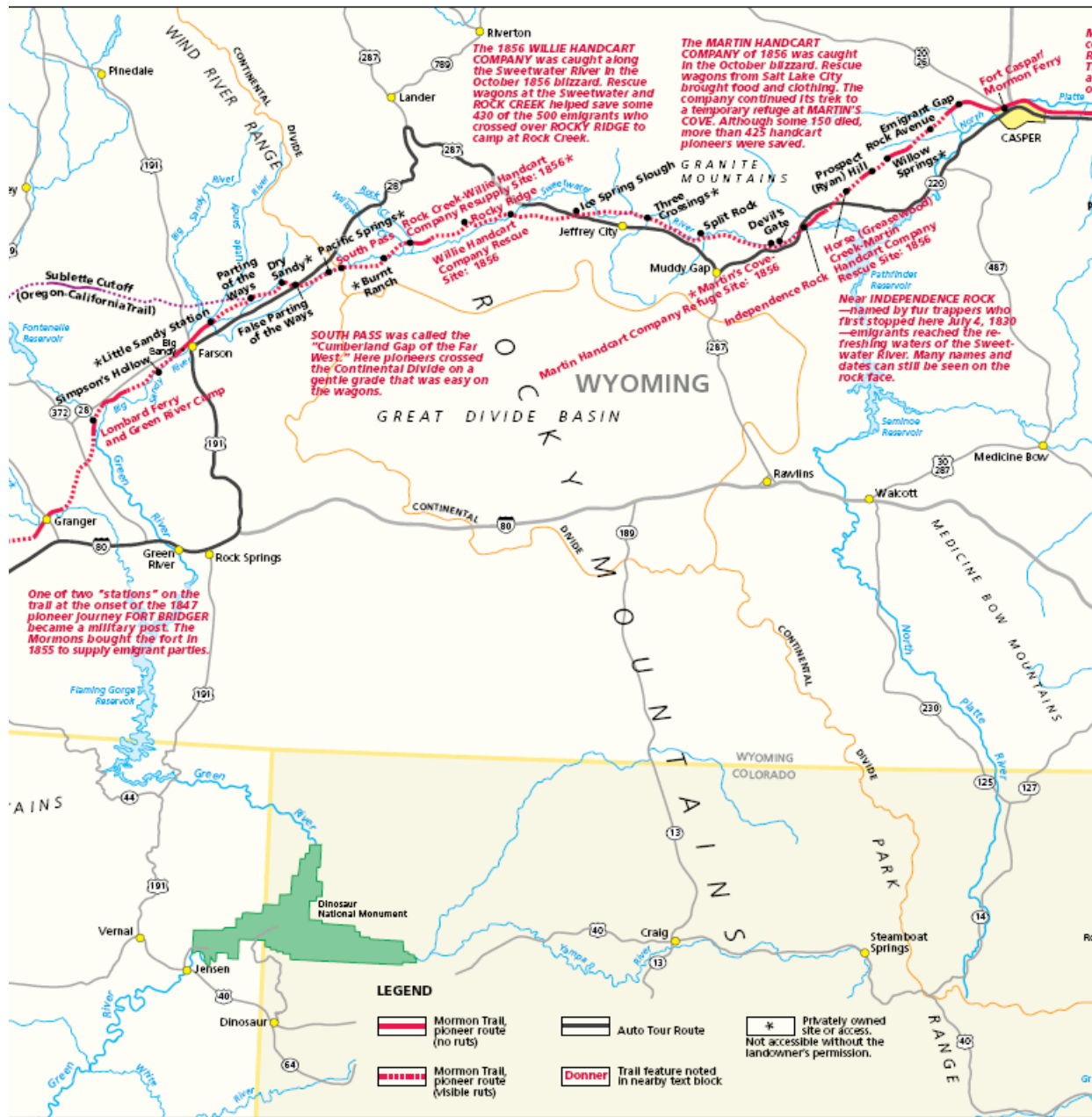
Mormon Pioneer Trail – Winter Quarters thru Nebraska

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Mormon Pioneer Trail – Nebraska to Wyoming

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Mormon Pioneer Trail - Wyoming

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Pioneer Companies

James Pace Company (1850)

Richard Smith Family

Elizabeth Hough Frampton Family

Richard Smith (57), father (grandfather of Martha Ellen Smith)

Diana Braswell Smith (52), wife (grandmother of Martha Ellen Smith) she became blind about five years after arriving in Utah.

James Smith (22), son

William M. Smith (18), son

Ephraim Smith (16), son

Thomas C. Smith (23), son (father of Martha Ellen Smith)

Sarah Frampton (15), wife of Thomas (mother of Martha Ellen Smith)

Possibly Elizabeth Hough Frampton (56), mother of Sarah Frampton (grandmother of Martha Ellen Smith)

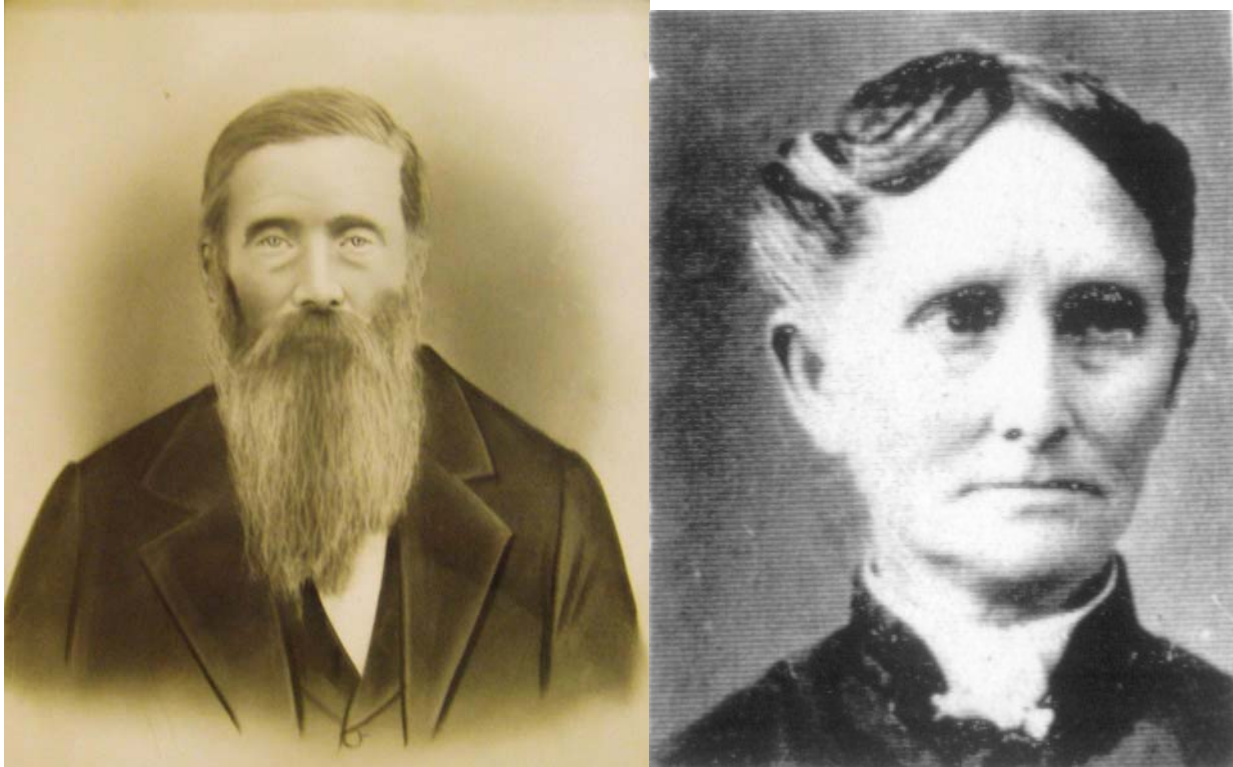


Grave marker for Richard and Diana Braswell Smith, Heber City, Utah

While Dianna Braswell Smith and some of the children (they had 13), including Thomas and his wife, were not listed in the Pace company roster, the biography of Thomas Smith states that he came to Utah in the same company as his parents. The brother of Thomas Smith, James Agee Smith, had immigrated to Utah a year earlier as a member of the Samuel Gully/Orson Spencer Company.

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There is no record of when Elizabeth Hough Frampton came to Utah, but since her husband (David) had been killed in 1843 outside Nauvoo when a tree fell on him, she may have come to Utah at the same time as her daughter Sarah who had married Thomas Smith or she may have come the next year with her other daughter Elizabeth who had married Philip Smith, brother of Thomas Smith. Elizabeth Hough Frampton died in 1857 in Springville, Utah.



Thomas C. Smith and wife Sarah Frampton Smith

The Framptons and the Missouri Mormon War

The first Frampton to come to America was Davids's great-great-grandfather William Kent Frampton. He was a Quaker who came from England to New York before 1678. William later moved to Philadelphia, Pennsylvania where he built and operated the first beer brewery in America. He was an associate of William Penn.

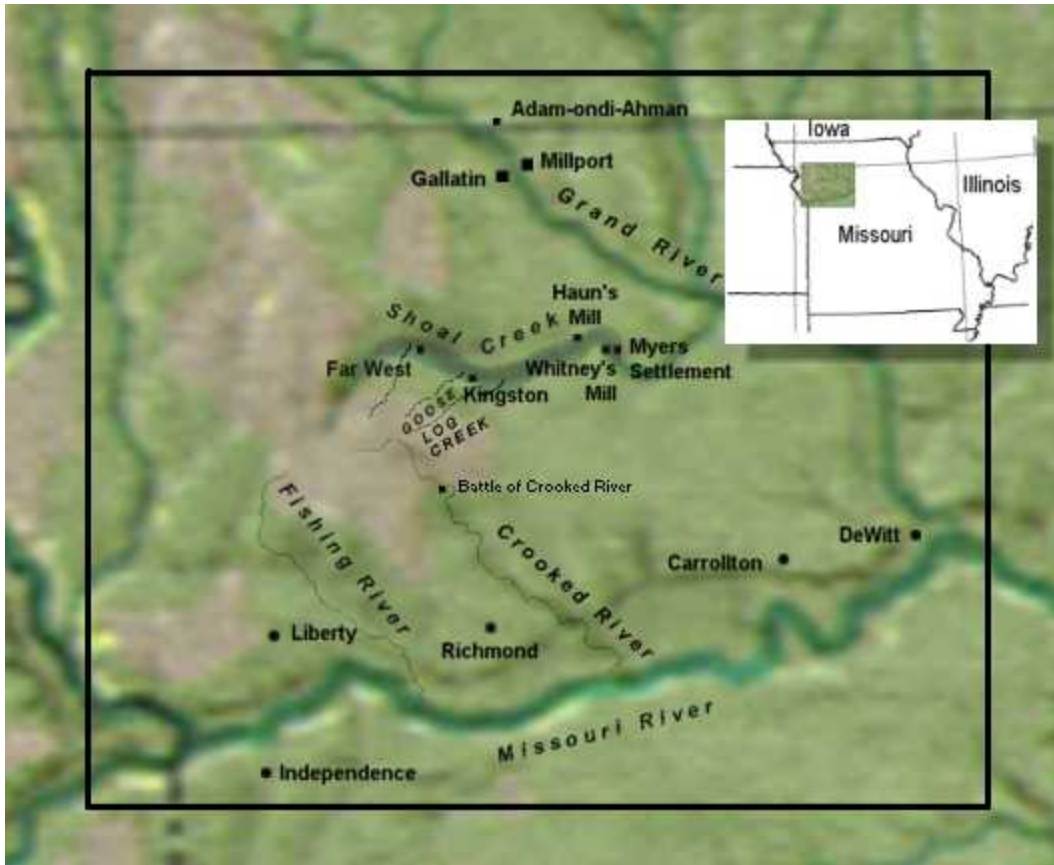
David and his first wife, Rachel Brush, had seven children. Sometime after 1826 they moved to Ohio. Rachel died on 15 Aug 1828 near Wooster, Ohio. David then Married Elizabeth Hough on 26 Mar 1829. David and Elizabeth had two children, their first, Elizabeth Ann, was born on 14 Jul 1830 in Ohio.

The Church of Jesus Christ of Latter-day Saints was officially organized on April 6, 1830. Missionaries were soon thereafter sent to Ohio. In the middle of June, 1831, the twin sister of Elizabeth Hough Frampton (Ann) and her husband, on leaving church services one Sunday afternoon, saw two men preaching under a tree. They listened and found out they were two Mormon missionaries, David Whitmer (one of the three witnesses of the Book of Mormon) and Harvey Whitlock. The missionaries were traveling from Kirkland to Missouri and were

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preaching along the way (see D&C 52:25). Ann would join the Mormons that month and her husband soon afterwards. David and Elizabeth Frampton (neighbors of Ann) also joined the Mormons around this time.

Mormons started moving to Jackson County, Missouri (Independence area) starting in the summer of 1831. The Framptons moved to Missouri in 1831/1832.



Important Mormon History Sites in Northwest Missouri

As the number of Mormons in Jackson County grew, so did conflicts with the Missourians, largely due to fears of economic domination, loss of political control and religious intolerance. The arrogance of the Mormons did not help matters. By 1833 violence had grown to where mobs (unofficially led by local law, judicial, and religious authorities) were burning Mormon homes and businesses. The first week in November, 1833 marked a dramatic increase in violence. This account of the Frampton's experience came from <http://www.carsonfamilyhistory.org/books/Chronology/Chronology.html>.

It was very cold; the ground was frozen and it was raining. The Carsons and Framptons fled into the nearby woods. The women tied the tops of some bushes together and spread blankets over them. The children huddled under the blankets all through the night while Ann and Elizabeth stood watch; Ann was holding 7 month old Mary Ann and Elizabeth held three year old Elizabeth Ann. The men stayed near the edge of the woods and watched their house. They returned the next morning to retrieve what possessions they could, and headed for the river bottoms.

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"The shore of the Missouri began to be lined on both sides of the ferry with men, women, and children; goods, wagons, boxes, provisions, etc. while the ferry was constantly employed. . . Hundreds of people were seen in every direction, some in tents and some in the open air around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, wives for their husbands; parents for children, and children for parents."

The Mormons were forced to abandon their lands and moved north of the Missouri River to Clay and Ray Counties.

The *History of Martha Smith Clegg* relates an incident that could have been a reference to the Framptons being expelled from Jackson County, going across the Missouri River to Clay County. "Upon one occasion the mob drove the family out of their home and gave them a short time to get away across the river. Great grandfather had a gun and a Book of Mormon and the mob told him he was a good man but to throw away the book and gun and they would not molest him. He told them that he would die first before rather than to part with them or denounce Mormonism. He ran and buried them in the sand but never saw them again."



Mobbers Driving Mormons out of Jackson County, MO (by C.C.A. Christensen)

David and Elizabeth Frampton's second daughter, Sarah (mother of Martha Ellen Smith), was born in Clay County (Liberty area), Missouri on 14 Nov 1834. While in Clay County they were probably members of the Fishing River branch.

Peace in Clay County lasted a few years and then friction began to grow again. In an attempt to prevent another outbreak of violence, a political solution was arranged. The large Ray County in northern Missouri would be split with the upper part forming a new county, Caldwell, which

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would then become the location for Mormons to settle. Thus in the fall of 1836 the Mormons in Clay and Ray Counties moved north to Caldwell County where they built the city Far West. The Framptons settled in the Bushy Creek Settlement (Kidder T.S. sec 29), a little ways north of Far West.

Between 1836 and 1838 about 12,000 Mormons moved into Caldwell County, Missouri. Far West became the largest Mormon settlement in northern Missouri. After a few more years, mobs once again started burning down Mormon homes and farms with unofficial state support. In response to requests for help, Governor Boggs replied "if they had got into a difficulty with the citizens they must fight it out". When a mob of 50 to 60 men led by Captain Bogart (a Methodist minister and Missouri state militia officer) were burning outlying Mormon homesteads and taking "prisoners", the civil judge in Far West called for a Mormon militia to be assembled to rescue the "prisoners". The two groups met in an engagement called the Battle of Crooked River on October 25, 1838. One Missourian was killed, the prisoners were rescued, and the Missourians fled the area. Apostle David Patten was killed in the fighting.



Battle of Crooked River (by C.C.A. Christensen)

Governor Boggs was told that the Mormons had massacred all of Bogart's men and were moving on the city of Richmond. These continuing conflicts resulted in Governor Boggs issuing his infamous Extermination Order on October 27, 1838 which stated in part:

“... Your orders are, therefore, to hasten your operations with all possible speed. The Mormons must be treated as enemies, and must be exterminated or driven from the State if necessary, for the public peace-their outrages are beyond all description. ...”

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A few days later (October 30th), the Livingston County militia attacked the Haun's Mill settlement. Seventeen Mormons were killed and 13 wounded.



Haun's Mill Massacre (by C.C.A. Christensen)

The Governor ordered the state militia to carry out his orders under the command of General Lucas. They soon arrived outside of Far West. A standoff occurred with the Mormons barricaded inside Far West and General Lucas's forces (about five times greater than the Mormons) preparing to attack. On the evening of October 31, General Lucas sent a flag of truce to meet with Colonel Hinkle, the leading officer for the Mormons. Colonel Hinkle secretly agreed to Lucas's demands that certain leaders surrender for trial and punishment, Mormon property be confiscated to pay for damages and the balance of the Saints surrender their arms and leave the state.

Colonel Hinkle then returned to Far West and convinced Joseph Smith, Sidney Rigdon, Lyman Wight, Parley P. Pratt, and George W. Robinson that Lucas wanted to talk to them in a peace conference. The brethren were shocked when Hinkle turned them over to Lucas as prisoners.

General Lucas during the night held a secret and illegal court-martial where he sentenced the prisoners to be executed the next morning. When General Alexander Doniphan received the order from General Lucas he replied to his superior officer: "It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning, at 8 o'clock; and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God." General Lucas cancelled the execution order.

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Surrender of Mormon Leaders at Far West, Missouri (by C.C.A. Christensen)

The next day the militia entered Far West. While searching for arms they vandalized the town, plundered valuable possessions, raped some of the women, and compelled leading elders at bayonet point to sign promises to pay the expenses of the militia. Many prominent men were arrested and taken as prisoners. **David Frampton** was one of the men taken prisoner at this time. This event was recorded in the Far West Record:

Genl Clark was now arrived, and the first important move by him was the collecting our men together on the square and selecting out about 50 of them; whom he immediately marched unto a house and confined close, this was done, without the aid of the sheriff; or any legal process. The next day 46 of those taken, were driven like a parcel of menial slaves, off to Richmond, not knowing why they were taken; or what they were taken for. After being confined in Richmond more than 2 weeks, about one half were liberated the rest after another week's confinement, were most of them recognized to appear at Court and have since been let to bail.

Joseph Smith, Jr., Hyrum Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, Amasa Lyman and George W. Robinson, were brought to Independence for public display and then to Richmond where they were chained together under guard in an old vacant house. David Frampton and about 45 other men were imprisoned in the Richmond courthouse. The charges against these men were high treason against the state, murder, burglary, arson, robbery and larceny.

On November 13th, 1838, the trial started in Richmond, MO. After two weeks, the judge released **David Frampton** and many others on the basis that there was no evidence against them. Eventually all of the prisoners were released or allowed to escape because the state knew that the

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false charges would not be able to prevail in court, even under the conditions where whenever a defense witnesses was identified, he was either arrested or driven out of the state so as to not be able to testify at a trial. While being held prisoner in Richmond is when the famous incident occurred of Joseph Smith rebuking the guards. Joseph Smith and a few others were subsequently bound over for further prosecution and were transferred to the Liberty Jail in Clay County.

Governor Boggs' Extermination Order was technically in effect until 1976 when Christopher Bond, the Governor of Missouri, issued the executive order below rescinding the Extermination Order.

WHEREAS, on October 27, 1838, the Governor of the State of Missouri, Lilburn W. Boggs, signed an order calling for the extermination or expulsion of Mormons from the State of Missouri; and

WHEREAS, Governor Boggs' order clearly contravened the rights to life, liberty, property and religious freedom as guaranteed by the Constitution of the United States, as well as the Constitution of the State of Missouri; and

WHEREAS, in this bicentennial year as we reflect on our nation's heritage, the exercise of religious freedom is without question one of the basic tenets of our free democratic republic;

Now, THEREFORE, I, CHRISTOPHER S. BOND, Governor of the State of Missouri, by virtue of the authority vested in me by the Constitution and the laws of the State of Missouri, do hereby order as follows: Expressing on behalf of all Missourians our deep regret for the injustice and undue suffering which was caused by the 1838 order, I hereby rescind Executive Order Number 44, dated October 27, 1838, issued by Governor W. Boggs.

In witness I have hereunto set my hand and caused to be affixed the great seal of the State of Missouri, in the city of Jefferson, on this 25 day of June, 1976.

(Signed) Christopher S. Bond, Governor.

Back in Far West, the Mormons had to prepare to leave Missouri. Meetings were held to plan and organize their departure to Illinois. Governor Boggs would not let them wait until spring, they would have to leave during the winter. The History of the Church in Vol 3, Ch. 17 records a meeting held on January 29, 1839 in Far West. David Frampton was a participant in this meeting and was one of the signers of a covenant to assist the poor and destitute in leaving the state.

We, whose names are hereunder written, do for ourselves individually hereby covenant to stand by and assist one another, to the utmost of our abilities, in removing from this state in compliance with the authority of the state; and we do hereby acknowledge ourselves firmly bound to the extent of all our available property, to be disposed of by a committee who shall be appointed for the purpose of providing means for the removing from this state of the poor and destitute who shall be considered worthy, till there shall not be one left who desires remove from the state' with this proviso, that no individual shall be deprived of the right of the disposal of his own property for the above purpose, or of having the control of it, or so much of it as shall be necessary for the removing of his own family, and to be entitled to the over-plus, after the work is effected; and furthermore, said committee shall give receipts for all property, and an account of the expenditure of the same.

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Far West, Missouri, January 29, 1839.

List of Names Subscribed to the Foregoing.

... David Frampton ...

Sometime during the latter time in Missouri, the two older boys (Isaac and William) by David's first marriage did not like their family being Mormons. One day while in the woods getting fire wood for the stove, these older boys stole their two younger brothers (David and Samuel). These four boys were not seen or heard from again by their parents.

With their expulsion from Far West during the winter of early 1839, the David and Elizabeth Frampton family again lost their land, home, and possessions. David Frampton would file several Redress Petitions with the courts (sworn before C.M. Woods, Adams Co, IL, 30 March 1839; 29 November 1839) concerning his false imprisonment and loss of property in Missouri but the courts never enforced the laws violated against the Mormons in Missouri.



Leaving Missouri (by C.C.A. Christensen)

The Frampton's once more started over in the Nauvoo, Illinois area. David, Elizabeth, and Eliza Ann Frampton's names are on the Nauvoo List of Members (Nauvoo Data Bank) who arrived after 1841. According to the 1842 Tax Record of Hancock County, David Frampton had property worth the following: cattle \$40; horses \$70; wagons \$30; clocks \$10; other property \$30; total personal property \$160.

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Tragically, David was killed in 1843 while felling a tree outside Nauvoo. He was 47 years old. There was peace in Nauvoo for several years but then again conflicts arose. On 27 June 1844 Joseph Smith was killed by a mob while in the Carthage jail.

The Mormon exodus from Nauvoo began on February 11, 1846, crossing the Mississippi River during the winter. The Frampton family once again lost about all they had and made their way to Mount Pisgah, Iowa which became a permanent camping area until 1852. The Framptons stayed at Mount Pisgah for four years as they worked to save up the means to continue the trek to Salt Lake. While here, Sarah Frampton met and married Thomas Smith. Sarah's older sister, Elizabeth, had married Thomas Smith's brother Philip a year earlier also at Mount Pisgah. In 1850, the Framptons and Smiths joined the James Pace Company for the trek to Salt Lake.

Included below are two first hand accounts by contemporaries of the Framptons of events experienced by the Framptons.

History of David Pettigrew

(LDS Family and Church Historical Department, Archives, MSd 2282, fd 2)

[In 1833,] I ... made my escape [from Jackson County] across the Missouri River and waited for the arrival of my family. They were a long time coming as the mob did everything in their power to prevent my family from joining me, but my wife managed to get away unobserved, and I rented a farm in Clay County where we lived upwards of three years.

The mob excitement continued in Jackson County. The cry would be among them that the Mormons were recrossing the Missouri River with the intent of retaking their lands and would massacre the women and children. Such is the means they would put in circulation to excite the people of Missouri to take up arms against the Mormons. Their headquarters were at Independence. I could hear daily their cannons roaring, calling these fanatics together to make war upon a people who were busily employed in their fields to gain a sustenance for themselves and families. After being kicked, robbed cuffed and driven away from the land we called our own, we were now looked upon as outlaws, denied a vote at the polls were all free born, as well as the adopted citizens of these United States, have the right to cast their votes for whom they pleased. The word "Mormon" had become odious to the people of Missouri and "Justice" was blotted out of their courts. I became intimately acquainted with Mr. Judge Cameron and heard him often say that the Mormons could not get their rights in a court of Justice in the upper counties. He acknowledged that we had been driven from our homes without cause, "but for all that there is no chance for you."

... While living in Clay County many of our dear brothers and sisters died from the hardships and exposure they had gone through, and many were forced to live in sickly places for [want of] a better [place], in places too, that no others would attempt to live in. The majority of the people looked upon us as poor deluded people, and thought many of us were Christians and honest. When any of them were sick they would send for us to sit up and nurse them, and they thought a great deal of the Mormons. When the cholera made its appearance amongst them, they would invariably call upon us to take care of the sick and would shed tears when we would leave them and beg us to remain, as though we could save their lives. They would say, "We wish that we did not fear death any more than the Mormons."

... At the time the cholera was raging in the county, Judge Cameron would spend a great deal

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of his time with me. He had resigned the gambling table, and now wished to instruct himself upon religious matters, and he was very much afraid to die. He told some of the brethren that he believed I was a good Christian but when the cholera subsided I did not see him so often, though he was still very friendly to me and my family and did many favors, although a very wicked man and at last turned out to be one of our bitterest enemies.

... The old feelings and excitement of Jackson County now began to show itself in day. It was first started by the ministers of the gospel such as Edwards and Balden, Baptist ministers, and others soon followed. They soon had the people to arms and, I suppose, made the people believe they were doing God's service. I am satisfied that many of their leading men were from Jackson County, for the same spirit was manifested over again. We were now forced to take up arms in self defense. The excitement had got to its highest pitch and their head men such as Judge Cameron, Judge Birch and others made several speeches to the people, which seemed to allay somewhat their excitement. They came to the conclusion to give us Caldwell County and that we should live there by ourselves, and thither we moved. The land we had purchased we had to leave unsold, and we left behind us many graves of beloved fathers, mothers, brothers, sisters, wives and husbands and children, who had partly shared in our sufferings but now are gone to their home where there is neither strife, nor tribulation. Although some of the people believed that we were a persecuted people, that we were an innocent and unoffending sect, yet they dared not express their sentiments. After settling my business I followed the rest of the Mormons to Caldwell County. I purchased a farm at Government price and, highly "delighted with the prospects before me, I soon built me a house and my two sons, Hiram and David, were of great assistance to me.

... We were in a great way to prosper, as I stated before, in opening my new farm in Caldwell County]. We soon had schools started in school districts and soon our children were benefited by the learning they received. We did not enjoy our new and last home long, to our great grief and mortification, for again the people of different surrounding counties began to collect themselves into mobbing parties. They discovered that we were increasing in learning and wealth and also in great numbers, and the gathering of the saints continued daily which made the people uneasy as regards our power.

... On a visit to Clay County while on my way I saw for the third time the mob spirit. I saw a large company of men, who appeared to be mustering, and I found out they were making arrangements and preparing to go against the Mormons. This was the first movement of their hostility. It increased daily more and more until the law was disregarded and the mob law prevailed. It is useless for me to notice all the atrocious acts of those mobs of Missouri, as the generalities of their acts have been published to the world, but suffice it to say that I was aware of all their wicked deeds and all that the State of Missouri was guilty of against the Mormons in the year 1839 [1838]. "It was in the fall of the year that we were forced to take up arms in self-defense, and we stood our ground until the arrival of Generals Clark and Lewis with a large army and besieged our country and city, and finding that they were acting under the immediate orders of the Governor of Missouri, we surrendered.

From: The Return 2 by Ebenezer Robinson (January 1890), p.202

(Ebenezer Robinson was the clerk for the Far West High Council)

[See also History of the Church, Vol. 3, Ch. 14]

On the 31st of October, 1838, Colonel Geo. [George] M. Hinkle, W. [William] W. Phelps, and, we believe, Captain Arthur Morrison, went out of the city, with a white flag, and had an

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interview with General Samuel D. Lucas, who was then in command of the army. General Lucas informed them that his army was the state militia ordered out by the governor, and he demanded the presence of Joseph Smith, Jr., Sidney Rigdon, Lyman Wight, Parley P. Pratt, and Geo. [George] W. Robinson, as hostages, (as he states in his report to the governor,) with the declaration that if they did not come by "one hour by sun in the evening, he would make an attack upon the town."

Colonel Hinkle and companions returned to the city, and reported the result of their interview to President Joseph Smith, Jr., and the other brethren named above, who, after a serious, deliberate consultation, concluded to go to the army, but instead of being treated as hostages were taken into custody, and treated as prisoners of war.

Parley P. Pratt, speaking of this transaction says:

"Colonel Hinkle waited on Messrs. J. [Joseph] Smith, [Jr.], S. [Sidney] Rigdon, Hyrum Smith, L. [Lyman] Wight, G. [George] W. Robinson and myself, with a polite request from General Lucas, that we would surrender ourselves as prisoners and repair to his camp, and remain overnight, with assurance that as soon as peaceable arrangements could be entered into next morning, we should be released. With this request we readily complied, as soon as we were assured by the pledge of the honor of the principal officers, that our lives should be safe; we accordingly walked near a mile voluntarily, towards the camp of the enemy; who, when they saw us coming came out to meet us by the thousands, with General Lucas at their head. When the haughty general rode up to us, and scarcely passing a compliment, gave orders to his troops to surround us, which they did very abruptly, and we were marched into camp and surrounded by thousands of savage-looking beings, many of whom were painted like Indian warriors. These all set up a constant yell, like so many bloodhounds let loose on their prey, as if they had achieved one of the most miraculous victories which ever dignified the annals of the world. In camp we were placed under a strong guard, and before morning, A. [Amasa] Lyman and several others were added to our number.- [Parley] P. Pratt's history of the persecutions.

That night, about sixty of those who had been engaged in the Crooked River battle, made arrangements, and fled on horseback, north to the Indian country of Iowa, thus escaping the vengeance of the authorities of Missouri, which was about to be poured out upon all those who participated in that affair. They were advised to leave, being looked upon as men who had periled their lives in defense of their brethren, and their friends wished them to escape the wrath of their persecutors.

The next morning, Thursday, November 1, the brethren in the city were told that it was deemed advisable to lay down our arms and surrender to the army, which, instead of being a mob, were the militia of the state, ordered out by the governor, and acting under legally commissioned officers. And also, that it was the wish of President Joseph Smith, Jr., that we should do so.

Accordingly, about 10 o'clock, A.M., we marched out on to the open prairie south of town, where the army was stationed, forming three sides of a hollow square, leaving the north side open, through which our little army marched, and formed a hollow square inside of the square of the army. They had their artillery stationed on the south side of the square, with their guns pointing to the north in such a manner that in case anything should occur, making it necessary to use them, they could rake us fore and aft, without endangering their own men.

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Our men were stationed in our hollow square with our faces inward, and at the word of command laid down our guns, and taking off our powder horns or flasks, laid them down also; seeing this Major Seymour Bronson passed around the square, and speaking low to the men, told us to take up our powder and bullet accoutrements, as we were not required to give them up, whereupon we took them up, which caused a stir among the soldiers.

When the writer laid his gun upon the ground, and as it lay there, a spirit of much greater strength came upon us than we had enjoyed while carrying it, and we asked our Heavenly Father to witness the scene, and to give us grace and strength to keep his commandments the remainder of our days, when a spirit of resignation and calmness filled our souls, and we rejoiced in the Lord.

Our guns were gathered up and taken possession of by the soldiers, which is the last we ever saw of them.

A strong guard were placed around us and we were detained at the place of surrender until near night, while the main body of the army, now numbering two thousand five hundred men, went into the town. They placed a guard entirely around the city, so that persons inside could not go out, or those outside come in without a permit. Sometime before sunset, we were marched back into the city and disbanded, after being charged by their commanding officer, that whenever we heard the drumbeat on the public square, we must immediately repair to that place and await further orders.

President Joseph Smith, Jr., and those brethren taken prisoners with him, were taken to Jackson County, Missouri.

On Friday the 2nd, or on Saturday the 3rd, (we do not distinctly remember which day, but we remember the circumstance perfectly well,) the drumbeat, and we repaired to the public square, according to previous orders, where the soldiers were formed in a hollow square with a table standing inside, with a deed of trust and writing material thereon, and officers sitting by it, who required each one of us to sign the deed. In this act they informed us that we signed away all our property, both personal and real, to pay the expenses of the war.

Thus, within the short space of four months from the time the Church made that threatening boast that if a mob should come upon us again, "we would carry the war to their own houses, and one party or the other should be utterly destroyed," we found ourselves prisoners of war, our property confiscated, our leaders in close confinement, and the entire Church required to leave the state or be exterminated.

We admonish all Christian people let this be a solemn warning to never suffer themselves to make a threatening boast of what they would do under certain circumstances, as we are not our own keepers, and we feel certain the Lord will not help us fight any such battles. But to return to our narrative.

On Sunday night, the 4th, our spiritual monitor notified us that, individually, we had not experienced the worst. So strong was this impression that when the drum beat on the public square on Monday afternoon, the writer declined to go, hoping that possibly we might escape the coming sorrow. But our remaining at home did not avail us, for soon a soldier came and asked if Ebenezer Robinson lived here? We assured him that was our name, when he said: "General

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Clark wants to see you on the public square." Putting on our cap, started with him, he going behind us with the muzzle of his gun close to our back. We soon met an officer on horseback, to whom our guard said, "I have got him," to this the officer replied, "Make him run, d—n him." At this we started out on a brisk trot.

On the public square the soldiers were formed in a hollow square as before, and General Clark and other officers therein. Our guard, taking us inside the hollow square, addressed General Clark, and said: "Here is Mr. Robinson." The general commanded us to step five paces forward. This brought us in line with several brethren who had preceded us. Looking along the line we noticed Bishop E. [Edward] Partridge, Isaac Morley, and several others considered some of the best brethren in the Church. This encouraged us, feeling assured they would prove good companions in tribulation. Several other brethren were brought and placed in our company, until they obtained near fifty. They marched us to a hotel, before the door of which two columns of soldiers were stationed, extending out about forty feet from the door, facing each other, with their guns poised so their muzzles were about breast high, between which we marched into the hotel.

After we had been taken to the hotel General Clark made the following speech to the brethren on the public square:

"Gentlemen, you whose names are not attached to this list of names, will now have the privilege of going to your fields and providing corn, wood, etc., for your families. Those who are now taken will go from this to prison, be tried, and receive the due demerit of their crimes. But you (except such as charges may hereafter be preferred against) are now at liberty, as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfill the treaty that you have entered into, the leading items of which I shall now lay before you—

The first requires that your leading men be given up to be tried according to law; this you have already complied with.

The second is, that you deliver up your arms; this has been attend to.

The third stipulation is, that you sign over your properties to defray the expenses of the war; this you have also done.

Another article yet remains for you to comply with, and that is, that you leave the state forthwith; and whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me; General Lucas, who is equal in authority with me, has made this treaty with you—I approve of it—I should have done the same, had I been here—I am therefore determined to see it fulfilled. The character of this state has suffered almost beyond redemption, from the character, conduct, and influence that you have exerted, and we deem it an act of justice to restore her character to its former standing among the states, by every proper means.

The orders of the governor to me were, that you should be exterminated, and not allowed to remain in the state, and had your leaders not been given up, and the terms of the treaty complied with, before this, you and your families would have been destroyed and your houses in ashes.

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There is a discretionary power vested in my hands, which I shall exercise in your favor for a session; for this lenity you are indebted to my clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you. If I am called here again, in case of a noncompliance of a treaty made, do not think that I shall act any more as I have done—you need not expect any mercy, but extermination, for I am determined the governor's order shall be executed. As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their fate is fixed—THEIR DIE IS CAST—THEIR DOOM IS SEALED.

I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation that you are; and oh! that I could invoke that Great Spirit, THE UNKNOWN GOD, to rest upon you and make you sufficiently intelligent to break that chain of superstition, and liberate you from those fetters of fanaticism, with which you are bound—that you no longer worship a man.

I would advise you to scatter abroad, and never again organize yourselves with bishops, presidents, etc., lest you excite the jealousies of the people, and subject yourselves to the same calamities that have now come upon you. You have always been the aggressors—you have brought upon yourselves these difficulties by being disaffected and not being subject to rule—and my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

After making the above speech on the public square, General Clark came into the hotel and said to us, that we were charged with "treason, murder, burglary, arson, robbery and larceny, and that tomorrow you will be taken to Richmond to be tried for the above crimes." They then took us to a vacant storeroom that was to serve for our quarters during the night. They then permitted us to go to our homes under guard, to bid our families farewell, and to procure blankets for our bedding, and also have our families furnish our supper and breakfast, as no provision had been made for us by the officers of the army.

The soldier who accompanied the writer to his home, was a very humane man, as he would not enter to witness the parting scene. We soon returned to the storeroom where they detained us until near noon the next day, our families bringing us our supper and breakfast, but we made no further provision for food, expecting to be supplied from the quartermaster's stores of the army, but in this we were disappointed.

Tuesday November 6, we started for Richmond, under a strong guard mounted; we, the prisoners, walked about thirteen miles, when they camped for the night. Having had no dinner, we felt the want of food. The officers of the army having made no preparation for us, our only resort was to get ears of corn, which had been provided for the horses, and roast them in the fire, and eat, which the writer and others did, and we confess it proved a sweet and delicious repast.

At Richmond we were taken into the courthouse, which was a new unfinished brick building, with no inside work done except a floor laid across one end, some sixteen or twenty feet wide. There were two large fire places built in the wall where the floor was laid. A railing was built across the room at the edge of the floor, and we were quartered inside the railing as our prison, with a strong guard inside and outside and building.

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Two three-pail iron kettles for boiling our meat, and two or more iron bake kettles, or Dutch ovens, for baking our corn bread in, were furnished us, together with sacks of cornmeal and meat in the bulk. We did our own cooking. This arrangement suited us very well, and we enjoyed ourselves as well as men could under similar circumstances. We spread our blankets upon the floor at night for our beds, and before retiring, we sang an hymn and had prayers, and practiced the same each morning before breakfast.

The soldiers inside the building usually gave good attention during these devotions. Some of them were heard to tell other soldiers to come and hear these Mormons sing, for, said they: "They have composed some of the d—dst prettiest songs about Diahman [Adam-ondi-Ahman] you ever heard in your life."

Some of the guard however, at times, were very rude in speech and actions. One was heard to cry out to another: "Shoot your Mormon, I have shot mine." From this we concluded he helped compose the mob that committed that brutal, unhuman massacre at Haun's Mill. The writer saw one of the guard perpetrate upon one of the prisoners an indignity too indecent to be named.

President Joseph Smith, Jr., and his fellow prisoners viz: Hyrum Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, Amasa Lyman and George W. Robinson, were brought from Independence to Richmond, and placed in another building, and chained together in a cruel and barbarous manner.

Tuesday, November 13, a space on the south end of the floor in the courthouse was appropriated for the use of the court, which convened on that day, with Austin A. King on the bench, and Thomas C. Burch, state's attorney, when the prisoners named above, together with those confined in the courthouse, were arraigned for trial, viz:

Caleb Baldwin, Alanson Ripley, Washington Voorhees, Sidney Tanner, John Buchanan, Jacob Gates, Chandler Holbrook, George W. Harris, Jesse D. Hunter, Andrew Whitlock, Martin C. Alred [Allred], William Alred, George D. Grant, Darwin Chase, Elijah Newman, Alvin G. Tippets, Zedekiah Owens, Isaac Morley, Thomas Beck, Moses Clawson, John T. Tanner, Daniel Shearer, Daniel S. Thomas, Alexander McRea, Elisha Edwards, John S. Higbee, Ebenezer Page, Benjamin Covey, Ebenezer Robinson, Luman Gibbs, James M. Henderson, David Pettigrew, Edward Partridge, Francis Higbee, **David Frampton**, George Kimbell, Joseph W. Younger, Henry Zabriski, Allen J. Stout, Sheffield Daniels, Silas Maynard, Anthony Head, Benjamin Jones, Daniel Carn, John T. Earl, and Norman Shearer.

All the above named prisoners were severally charged with high treason against the state, murder, burglary, arson, robbery and larceny.

The charge of murder was made on account of the man that was killed in the Bogart battle, wherein one Missourian and three of our men were killed. Fortunately, most of our brethren who had participated in that battle had left the state, consequently only a few of our fellow prisoners had anything to do with that unfortunate affair.

After the trial had progressed a few days, we understood the judge to say that "nothing but hanging would answer the law," thinking perhaps, from the testimony, that we were all guilty of treason. On another occasion we understood him to say, speaking of the prisoners, that, "if they would deny the Book of Mormon they might go clear." These things were talked over among the

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prisoners, but not one of our number would accept of freedom upon such unholy terms, notwithstanding it might possibly save them from the gallows. In view of these things, when we were seriously contemplating the worst, judge of our happy surprise when, on Saturday, the 24th, the judge issued the following order:

"Defendants against whom nothing has been proven, viz: Amasa Lyman, John Buchanan, Andrew Whitlock, Alvah L. Tippets, Jedediah Owens, Isaac Morley, John T. Tanner, Daniel S. Thomas, Elisha Edwards, Benjamin Covey, **David Frampton**, Henry Zabriski, Allen J. Stout, Sheffield Daniels, Silas Maynard, Anthony Head, John T. Earl, Ebenezer Brown, James Newberry, Sylvester Hulet, Chandler Holbrook, Martin Alred [Allred], William Alred. The above defendants have been discharged by me, there being no evidence against them. Austin A. King, Judge, etc. November 24, 1838."

Smith Family Background and the Nauvoo Expulsion

The Smiths were originally from Tennessee and Diana Braswell was from South Carolina. Richard Smith's biography states that he is a descendant of William Smith, the brother of Captain John Smith of Pocahontas fame. His father, Sir George Thomas Smith, fought in the Revolutionary War. His mother, Lear Agee, was a descendant from the French Huguenots. Her grandfather (Mathieu Agee) was of French nobility, but due to his Protestant faith had to flee France to England to escape being killed by King Louis XIV. In 1700-1701 King William and Queen Mary of England funded 5 ships to take Huguenots from England to Virginia. They settled at an old deserted Indian village named Manakintowne which is 15 miles west of Richmond, Virginia, on the south side of the James River. A church was formed, King William Parish. The church's Vestry Book of 1707-1750 lists Mathieu Agee as one of the parish members. The Vestry Book is located in the library for the Virginia Historical Society, Richmond, VA. Diana Brazel (Braswell) was of French descent. Her father, John Brazel, came from Scotland and was a drummer boy during the Revolutionary War.

Important sources of information about the Smiths comes from the short biographies of Richard Smith and Thomas Smith in *How Beautiful Upon the Mountains*, the biography of William W. Smith (nephew of Richard Smith) by Forrest Brooke Nielson, *Life and Times of William (Billy) Young; Tennessee Frontiersman, Utah Pioneer*, by Gary Dean Young, ggg-grandson of William Young (<http://www.lofthouse.com/USA/Utah/washington/history/wmyoung.html>) and Journal of Alfred Douglas Young 1808–1842 (University of Utah Marriott Library, Ms 292, also Family History Library (FHL) film 0237886).

Richard Smith was born in 1797 in Sullivan County, Tennessee (north-east Tennessee). Sometime later he moved to Gibson County, Tennessee (western Tennessee) where Richard and Diana Smith had all 13 of their children. The older brother of Richard, James Agee Smith, also lived with his family in Gibson County, Tennessee. The first white settlement in Gibson County was made in 1819 and included the Davy Crockett family. The Smiths moved to Gibson County Tennessee probably soon after 1819.

Gary Young provided this description of frontier life in Tennessee. "In the beginning the land that is now Gibson County Tennessee was a land of dense forest of varying hardwood trees. It was abundant with wild game. Deer, elk, beaver, otter, mink, raccoon, panthers, bears, and bobcats lived in the immense forest. This rich land was the favorite hunting ground of the

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Chickasaw tribe. They were unique lands because the Chickasaw tribe was given a deed to them by the United States and signed by George Washington, guaranteeing them this land. They were a highly civilized society and were feared by all other Native Indians because of their fearlessness in battle, but were friendly to whites. Then on 19 Oct 1818, acting representatives of the government, Major General Andrew Jackson and Governor Isaac Shelby, purchased all of the west Tennessee and west Kentucky for 300 thousand dollars from the Chickasaw tribe. There were no roads in the area, and the rivers could not be navigated by flatboat. ... These were the days of the wide-brimmed hat and buckskin clothes for the men that could afford it, and the long rifle. They constructed cabins of logs laid one upon another to a height a little above a man's head. A dirt floor usually served first, then a split log floor was laid later. Doors were hung on wooden pegs. The furniture was crude and mostly homemade. They built their homes near springs and cleared areas for gardens and for crops to feed the horses and a milk cow. They became expert woodsmen and learned the ways of the Indians, discovering that they didn't need to own much property in a land where they could hunt for their food. Hunting and fishing became the chief sports out of necessity. The women wore homespun linsey or calico dresses, but held in reserve a poplin or silk gown for dances or Sunday meetings. The large portion of settlers were already attracted to some Church organization with moral training and at least some denominational preference. The Baptists and Methodists dominated. The earliest type preacher was usually a local farmer. ... There were no roads in the newly acquired Indian land, and it was a legal requirement that a man, irregardless of social or financial status, must work on roads that were being constructed within a six mile radius of his home."

The Smith families were neighbors to Davy Crockett, they were assigned to the same road building teams which were composed of neighboring families (see Family History Library book 976.823 P2w, Gibson Co Tenn Court Minutes, p34, 60, 184, and other pages). On 7 September 1830 it was recorded that Richard Smith and Davy Crockett were fined \$5 for missing their assigned turn on the road building team.

The first Mormon missionaries to Tennessee were John D. Lee (of subsequent Mountain Meadows Massacre and Lee's Ferry notoriety) and Levi Stewart. This was just a short mission during 1839 and they probably did not have contact with the Smiths. Leah Smith (niece of Richard Smith) married William Alma Young who had a brother named Alfred Douglas Young. Alfred Young married Melinda T. McIntosh. Her brother, John A. McIntosh appears to be the first Mormon in the extended family. In July 1841 Elders McIntosh and Andrew A. Timmons held meetings in the home of Alfred Young's father in law's (Willis Boren) home in Gibson Co. Tennessee. The brothers William and Alfred were baptized at that time along with some other extended family members. Many members of the Smith family were also baptized over the course of the next year.

The Young brothers (William and Alfred) were very enthusiastic about their new religion. Without any calling from church leaders in Nauvoo, they traveled through parts of Tennessee spreading the gospel among their relatives, friends and anyone else who would listen, baptizing about 80 people and creating branches of the church. Alfred's journal records experiences with visions, healing the sick, restoring sight to the blind, casting out evil spirits and even raising a person from the dead. Alfred Young related this experience at one meeting: "We had a good congregation and in it was a man who was said to be a nephew of the celebrated David Crocket. When I arose to speak he arose to his feet and drew a pistol with the evident intention of shooting me. There was an instant excitement among the people in the room. It was made known to me by the spirit that he would not have power to fire the pistol. I told him he could not

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fire it. He appeared to make all the effort in his power to do so but his arm was paralyzed. The people gathered around got him out of the house and the meeting was continued without further disturbance.”

John D. Lee (with Alfonse Young and Samuel Frost) returned to Tennessee from March 18, 1842 to May 20, 1842 which was just after when the William and Alfred Young families had left Tennessee for Nauvoo. John D. Lee could not accept the stories he heard about the missionary experiences of the Young's so he wrote a very bad letter about the Young's that was published in the Times and Seasons (15 June 1842, vol. 3, p. 820) that resulted in the Nauvoo High Council disfellowshipping the Youngs. However, the Youngs talked to Brigham Young and Hyrum Smith and they were restored to full fellowship (Times and Seasons 16 Jan 1843). John D. Lee later stated that he was wrong in his accusations against the Youngs.

The Mormons in Tennessee were being persecuted by their neighbors and Mormons were encouraged to gather to the Nauvoo area. The William and Leah Smith Young and Alfred Young families moved to Nauvoo arriving on 9 June 1842. The Smith families (Richard and James Agee) probably moved to Nauvoo in 1842 or 1843. The biography of William W. Smith (nephew of Richard Smith) by Forrest Brooke Nielson described the circumstances under which his family moved to Nauvoo. Richard Smith's family probably moved to Nauvoo under similar conditions:

The lives of Latter-day Saints were always in jeopardy at the hands of mobs and in Tennessee it was no exception. The Saints were instructed never to deny their religion. At one time, the mob had circulated the word around that all “Mormons were to be shot.” Imagine Grandfather's feelings when a strange man carrying a rifle on his lap and two pistols on the horn of his saddle, rode up to his front door and asked if he were a “Mormon.” The young Mormon rose from the dinner table, walked to the door, picked up his rifle which he always kept in readiness for just such emergencies, and answered. “Yes.” He fully expected to be shot down and was much surprised when the stranger told him to be ready to leave the country and start for Nauvoo at once, that a wagon would soon be there for them.” So in just thirty minutes, these good people left their home and possessions and were on their way through an unknown country to join the body of saints at Nauvoo.

The Young and Smith families settled near Camp Creek, about 13 miles north of Nauvoo. The following is taken from the Camp Creek Illinois Branch minutes (L.D.S. Church, Family History Library book 977.343/N1 K2r, The Nauvoo Journal, Vol 2, Oct 1990, Number 4, pp 129-132): "1 May 1842, meeting assembled at Brother B.F. Boydston's to organize a branch of the Church. Meeting opened with prayer. Libbeus T. Coons appointed chairman and C.M. Gamet, clerk. Business included naming the branch and selecting and ordaining the following officers: Libbeus T. Coons, presiding elder; D.M. Gamet, clerk; Leonard Madox, teacher; Charles Well, deacon. Members of the branch [among many others]: WILLIAM YOUNG, LEAH YOUNG, WILLIS S. YOUNG, JAMES A. YOUNG, **RICHARD SMITH**, LEAH SMITH, JAMES A. SMITH. 27 Apr 1844, it was agreed by the branch that Elder Coon's farm should be considered the center of the branch which would claim all members living within 3 and 1/2 miles from the center." [Note: the previous source references need to be examined in more detail to resolve the conflict between the date of 8 June 1842 for the arrival of the Young families with the 1 May 1842 date of the branch organization.]

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The Smiths and their children were witnesses to many of the historical events in the Nauvoo area. They often saw Joseph and Hyrum Smith in Nauvoo. After the martyrdom of Joseph and Hyrum, Richard and Diana Smith, and their children were among the many to view Joseph and Hyrum's bodies while they laid in state at the Mansion House in Nauvoo on 29 June 1844. Richard Smith wrote that he, with others, saw the water in a small creek near Nauvoo look almost like blood on the day of the martyrdom.



The scene of the martyrdom at Carthage Jail.

Hyrum Smith, lying in the center of the floor, was killed instantly; John Taylor, at the bottom left, was severely wounded; Joseph Smith was shot and killed as he ran toward the window; and Willard Richards, by the fireplace, remained unharmed.

The Smiths were present in Nauvoo on 8 August 1844 when a meeting was held to determine the successor to Joseph Smith. Sidney Rigdon first spoke for an hour and a half about why he should be the guardian of the church without receiving much of a response. Then Brigham Young (the senior apostle) spoke. Many people recorded in their journals what then happened. Here is the account of Benjamin F. Johnson:

“As soon as he spoke I jumped upon my feet, for in every possible degree it was Joseph’s voice, and his person, in look, attitude, dress and appearance was Joseph himself, personified; and I knew in a moment the spirit and mantle of Joseph was upon him.”

Even after the death of Joseph and Hyrum, the persecution of the Mormons continued. The Camp Creek area was no exception with buildings and crops burned, people were robbed and beaten. Eventually the Smiths moved to Nauvoo leaving behind the farms they had worked so hard to develop.

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The Exodus from Nauvoo (by C.C.A. Christensen)

In early 1846 the Mormons started their departure from Nauvoo. By the fall, all that had wanted to and were able to had left Nauvoo. On the Iowa side of the Mississippi, about 640 people who were mostly sick or impoverished were stranded in a cold, marshy temporary settlement on the Iowa edge of the Mississippi river, unable to proceed any further and in a starving condition. Among these was the family of Richard and Diana Smith. Their brief autobiography states they were a part of the miracle of the quail. Another participant in this event, Thomas Bullock, recorded what happened in his diary entry for 9 October 1846:

This morning we had direct manifestation of the mercy & goodness of God, in a miracle being performed in the Camp. A large, or rather several large flocks of Quails, flew into Camp. Some fell on the Wagons — some under — some on the Breakfast tables. The boys & brethren ran about after them & caught them alive with their hands. Men who were not in the Church marvelled at the sight. The brethren & sisters praised God & glorified his name, that what was showered down upon the Children of Israel in the wilderness is manifested unto us in our persecution. The boys caught about 20 alive & as to the number that were killed — every man woman & child had quails to eat for their dinner. After dinner the flocks increased in size. Captain Allen ord[er]ed the brethren not to kill when they had eaten & were satisfied. A Steam Boat passed down within 5 or 6 rods of our Wagons at the time we were catching the Quails with our hands. Not a gun was afterwards fired & the Quails flew toward the camp. Many alighted in it, then all the flock would arise, fly around our Camp, again a few rods off & then would alight again, in & close to the Camp. This was repeated more than half a dozen times during the afternoon.

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Our Father in Heaven "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:45), but some miracles He evidently saves for the poorest and most desperate of His children — the starving former slaves wandering in the desert and the sick and impoverished exiles of Nauvoo. May we follow this miraculous example and find ways to rescue the poorest and most desperate of our brothers and sisters!



The Miracle of the Quail (by C.C.A. Christensen)

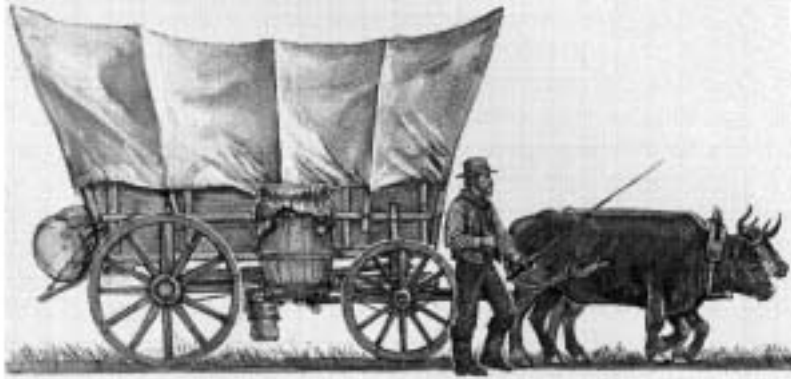
Brigham Young sent wagon teams back to get those who were stranded by the Mississippi. The Smiths eventually made it to Mount Pisgah, Iowa (about 153 miles west of Nauvoo). Here the Smiths, like the Framptons, spent four years working to acquire the means to continue on to Utah which they did in 1850. While living at Mount Pisgah, Thomas Smith met and married Sarah Frampton on 13 January 1850. Thomas Smith's brother Philip, had married Sarah's sister Elizabeth a year earlier. Philip and Elizabeth Smith would go to Utah in 1851.



Monument at Mount Pisgah, Iowa

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Sarah Frampton Smith was a 15 year old new wife, when she drove two yoke of oxen (4 oxen) about a thousand miles to Salt Lake. Oxen were not controlled by using reins while riding on the wagon. Instead, you walked beside the oxen yelling out voice commands and cracking a bull whip when needed.



A wagon with a single yoke of oxen

A great-great-grandson of James Agee Smith would return to Nauvoo in 1970 as the contractor building the Nauvoo LDS visitor center.

In 2004 the state of Illinois House of Representatives passed House Resolution 793 detailing the history of the church in Nauvoo and expressing regret for "the expulsion of the community of Latter-day Saints, a people of faith and hard work" in addition to seeking "pardon and forgiveness." It also acknowledged that "biases and prejudices of a less enlightened age in the history of the State of Illinois caused . . . hardship and trauma" for LDS Church members "by the distrust, violence and inhospitable actions of a dark time in our past." When Illinois Lt. Governor Patrick Quinn presented a copy of this resolution to the LDS Church in Salt Lake City, his remarks included: "There was a day in February 1846 on Parley's Street (in Nauvoo) where people who were practicing their faith, people of good faith, were asked to leave the state and asked to move to another place. It wasn't right. We acknowledge it was wrong and express our regrets and look forward to the future."

There are now (2006) over 51,000 Mormons living in Illinois, the Nauvoo temple has been rebuilt and over 350,000 people (mostly Mormons) visit Nauvoo each year.

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

The following is an account by Almon G. Clegg (a grandson of Henry Clegg, Jr.). While the Cleggs were still in England at the time of the Nauvoo expulsion, it relates a first hand account of a person who was present at the martyrdom of Joseph Smith as told to Almon G. Clegg in 1923 while he was serving a mission in Texas.

MISSIONARY EXPERIENCE

Written January 14 1973, by Almon G. Clegg upon request of his son Almon H. Clegg.

I would like to give credit to Almon and his family for inviting Mom and I to have one of the most pleasant trips to his place in Morton, Illinois. They took us to many places of interest which relate to the early period of the church. One of the most interesting places we visited was Carthage Jail. It was of special interest to me because of the following incidents of my life. The story is related as follows.

In 1923 I was called to go on a mission for the Church of Jesus Christ of Latter-day Saints. One day while tracking I walked upon the porch of a large white house and there sat an old man. Before I was able to introduce myself he said, “You’re a Mormon Elder”. I replied, “yes”. Then he asked me to sit down because he would like to tell me a story. This is his story:

“When I was a small boy my parents lived in Carthage, Illinois and as a small boy I remember standing in the crowd that had gathered at the jail when Joseph Smith and Hyrum Smith were killed. I saw the men drag the body of Joseph Smith and lean it up against the curb of the well and then a man in the mob drew a large knife from his belt and approached the body of Joseph. At that moment a streak of light or power come from out of the sky and struck this man and he became paralyzed. Then I remember seeing two men come and throw him into a wagon as if he were a sack of dirt and they hauled him away. It was common talk at our table and in our house that Joseph Smith was indeed a prophet.”



Light striking mobber attempting to mutilate Joseph Smith (By C.C.A. Christensen)

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

The old gentleman commented that he was not a Mormon but that if he did join any church it would be the Mormon Church. He said that he had been away from the Mormons for many years but that he could always recognize a Mormon Elder.

This was a valuable testimony to me for it came almost first hand. There are not many people my age that have had a testimony from a non-member of the church. A testimony of one who stood and witnessed the killing of the Prophet Joseph Smith.

What made this so impressive to me was my visit to Carthage Jail in August of 1972. At the time I returned from my mission in 1926 I related this testimony to one of the wards where I was asked to speak. A man came up to me and said he had just visited Carthage Jail and there was no well there. I also heard from others and have seen pictures to the same effect. So I was thrilled to find upon my own visit to Carthage to see the well. Then to hear the L.D.S. missionary at the jail relate and explain in detail the story of what happened at the time of the martyrdom of Joseph Smith. He related that Joseph did fall out of the window and was dragged to the curb of the well and of the power that struck the member of the mob. This story was told in almost the same words as was told to me 49 years ago in Texas by this good old man that did see the Prophet die and was at the scene when all this happened in 1844. There stood this man, at the time just a small boy, holding to the hand of his father in a crowd of people that had gathered at that time and he witnessed the death of Joseph Smith.

Overland Company: James Pace

Departure: 11 June 1850

Arrival in Salt Lake Valley: 20 - 23 September 1850

100 wagons were in the company when it began its journey from the outfitting post at Kanessville, Iowa (present day Council Bluffs).



Narratives:

From the autobiography of James Pace:

“About the 1st of May, I loaded up and started for the valleies, upon arriving at the Bluffs I was organised with a company and elected Capt. of a hundred. Bros. Richard Sessions and Bennett Captains of Fifties.”

“During our Journey Westward nothing out of the ordinary rotene of camp life transpired excepting the first few Weeks we were infested with the Cholerea, which occasioned several deaths.”

“Arriving in G.S. L. Valley september 23rd I received a hearty welcome by Prest. Young, who requested me to go South and locate on Peteetneet Creek in the south end of Utah Valley.”

The following describes some of the conditions along the Mormon Trail in 1850.

"Arrival of the Mail from the Valley," *Frontier Guardian*, 10 July 1850, 2.
Arrival of the Mail from the Valley.

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

On Friday the 5th inst., the mail arrived at this point from the Valley of the Great Salt Lake, in charge of Elder Robert Campbell who is on his way as a missionary to his native land, Scotland, accompanied by Elder John O. Angus. ...

From letters which we have received from our emigrating companies, who left this spring for the Valley, and from the news brought by the mail the tidings from the plains assume rather a dreary aspect. Sixty-two is reported to have died out of our emigrating camps. ...

About 500 of those destined for the gold regions, prior to the 28th ult., had died of the cholera. They met the first sickness at Scott's Bluffs, about sixty miles this side of Fort Laramie, and they say that the graves along the road were too near to serve for mile-posts, besides many who were buried at Camping places a little off from the road. Most of those who died, belonging to this section are said to be children. Notwithstanding the fatality of this dreadful disease this season on the Plains, we have received very cheering accounts from some of the companies of Saints as to health, unity and good spirits.



Hunting Buffalo with Scotts Bluff in the Background

The news from the California emigrants going the North side of the Platte, is good; there has scarcely any sickness or deaths occurred that we can learn. Those who started from this place had nearly passed those going on the South side of the Platte. The teams were in good condition. The first teams have fared the best. When the mail passed the junction of the two roads, the trains from the North and South side were mixing.

The first emigrants were met on the 15th day of May about twenty miles beyond the South Pass and were somewhat short of provisions. It cannot be expected that our friends in Salt Lake can supply them with a great amount of provisions; but they will do the best they can. Nevertheless many of the emigrants must suffer for want of breadstuffs.

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

Darwin Richardson Company (1854)

John A. Lewis Family

John A. Lewis (49), father (grandfather of John Henry Lewis Clegg)

Priscilla Merriman Lewis (43), step-mother

Ann Lewis (17), daughter, future wife of Henry Clegg, Jr. (mother of John Henry Lewis Clegg)

Mary Lewis (14), daughter

Fredrick Lewis (10), son

William Lewis (7), son

Amelia Priscilla Lewis (2), daughter

John Samuel Lewis (infant), son (born on the trail near Ash Hollow, Platte, Nebraska)



John A. Lewis and his daughter Ann Lewis Clegg

John A. Lewis was of Welsh descent, born and raised in Cardiff, Wales. His ancestors were farmers, mechanics, merchants, and master builders. John Lewis's first wife, Ann John (grandmother of John Henry Lewis Clegg), died in 1850 in Cardiff. John married Priscilla Merriman the next year. In addition to being a Methodist Minister, John Lewis was a very prosperous businessman and a master builder. John and his brother, Edmund, were the master builders for the Cardiff docks. These docks were built starting in the late 1830's to provide port facilities for shipping coal from Wales. By 1850, John owned 12 homes and was living very comfortably off of the rents and his merchant activities.

The Mormon missionaries first came to Wales in 1840. After Dan Jones started his mission in 1845, there was a large increase in baptisms. Dan Jones's style of missionary work was very different. He wrote and published missionary tracts in Welsh. He used newspaper articles to advertise that he would be coming to a specific town on a specific date to convert the town. This ensured that he always had a large turnout to hear his message. Opposing churches published scathing and outlandish stories against the Mormons. Dan Jones, who could no longer get the local papers or printers to publish his response to these attacks, was able to get his brother, John,

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

a Congregationalist minister in Wales to publish his articles. There was much persecution of the Church and Dan Jones was often a target of death threats.

John Lewis listened to Dan Jones and read his publications. After two years of study he joined the Church. The Lewis's knew many of the missionaries (Dan Jones, Elder Henshaw, George Taylor, and Daniel Spencer) and at times would house them. John Lewis would return to Wales as a missionary and mission president in 1872-1874.

In 1854 the Lewis family started their journey to Utah. They sold their store, all their homes, and other possessions. John Lewis used his wealth to pay for 25 other families to emigrate. Few of these families ever paid him back. They left Liverpool on February 4, 1854 on the ship Golconda. Unlike most other Mormon emigrants, they traveled in first class all the way to Utah.

The Golconda arrived in New Orleans on March 18, 1854. They then took a paddle wheel up the Mississippi River to St. Louis. They joined the Darwin Richardson Company which was gathering at McFee's camp ground just outside of St. Louis (near Westport, Missouri). John Lewis bought most of the camp outfit gear and provisions for the families he was helping emigrate as part of a ten pound company.

Immigrant Ship: Golconda

Date of Departure:	4 Feb 1854	Port of Departure:	Liverpool, England
LDS Immigrants:	464	Church Leader:	Dorr P. Curtis
Date of Arrival:	18 Mar 1854	Port of Arrival:	New Orleans, Louisiana
Source(s):	BMR, Book #1040, pp. 1-19 (FHL #025,690); Customs #115 (FHL #200,177)		



The Golconda

Overland Company: Darwin Richardson

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

Departure: 17 June 1854

Arrival in Salt Lake Valley: 30 September 1854

About 300 individuals and 40 wagons were in the company when it began its journey from the outfitting post at Westport, Missouri.

Narratives:

The narratives below start with that of Ann Lewis herself. It is then followed by two other first hand accounts.

Of special historical interest is the account of the attack by Lt. Gratten on a Sioux Indian camp on August 19, 1854 eight miles east of Fort Laramie as the Richardson Company was in the area. Two days earlier the Hans Peter Olsen Mormon pioneer company passed by a Sioux camp on their way to Fort Laramie. A lame cow wandered into the Sioux camp. The Mormons were afraid to go into the Indian camp to get the cow so they kept moving on. When they got to Fort Laramie they complained to the soldiers about the Indians having their cow. That same day, the chief of the Indian camp, Conquering Bear, also arrived at the fort to report the same incident. His people had killed and eaten the cow and he was concerned about this possibly causing a problem. The chief offered to give a horse (worth far more than the lame cow) to settle this incident. The soldiers turned down this peace offer, instead they wanted to arrest those who had “stolen” and killed the cow. Second Lieutenant John L. Grattan with 29 soldiers and an interpreter then went to the Sioux camp to arrest some Indians. When they reached the outside of the camp, the Indians spoke with the interpreter and again expressed their willingness to provide compensation for the cow. The interpreter however was drunk and did not like Indians. He saw this as an opportunity to get the soldiers to attack the Indians. His miss-translations to Lt. Gratten and Lt. Gratten’s anti-Indian attitude resulted in the soldiers firing their two cannons on the Indian camp. The Indians quickly attacked back before the cannons could be reloaded and killed Lt. Gratten, all of his men and the interpreter. This incident is considered the first skirmish of the Indian Wars. It broke the peace that had existed before, triggering punitive attacks on Indian camps, Indian raids on wagon trains and outposts, and open warfare in later years. One witness to this event was a teenager named Crazy Horse. He went on to be the greatest warrior of the Sioux Indians, leading them to later victories at the Fetterman Fight in 1866, The Bozeman Trail, miners in the Black Hills of South Dakota, The Battle of the Rosebud (1876), and Custer’s Last Stand (1876).

Family History by Ann Lewis Clegg

Historical Society of The Church of Jesus Christ of Latter-day Saints

Family History Library microfilm copy #0076830, fiche #6018844

I was born in Cardiff, Wales, June 25, 1836 being the eldest child of seven, namely Ann (myself), Fred, who died in infancy, Mary, Amelia, who died in childhood, Fred, and the twins, William and Preese (the latter named died in infancy).

My father was John A. Lewis and my mother was Ann John Lewis, both of Welsh descent, born and raised in Cardiff, Wales. My father was the eldest child of Edward and Amelia Preese Lewis, the other brothers being Edmund Edward, William Betsy, and Mary. My mother was the eldest child of John and Ann John and had two brothers, Daniel and John, and one sister, Cellia. As far back as I can remember, they all lived in Cardiff, Wales, and respectable, honest, ambitious, law-abiding people, being farmers, mechanics, merchants, and master builders. My father and his brother, Edmund, built the Cardiff Docks.

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

As I turn the leaves back from the great life book of memory, I can see the house where I was born, a little French cottage (the house father built) in Frenches Row, in the northern part of the city of Cardiff. The front was built of Alabaster rock, the windows were quaint and small. The space within consisted of two rooms upstairs and two down. The furniture within was plain and scant. I was the only child born there and when I was three years old we moved into a beautiful home on Milicent Street. It was a large rock dwelling and contained seven rooms well furnished. I seem to see my angel mother as she went about in the beautiful home, bringing sunshine, peace, and love to all. She was of medium height, with black hair, and eyes and skin as fair as alabaster. She was consumptive and therefore looked delicate. She was beautiful in spirit as well as body.

My father was a tall dark complexioned man, straight as an arrow and firm as the rock of ages. He was a kind, charitable, and very religious man. He was at that time occupied as master builder of the Cardiff Docks. Our home was a happy one. Here all my brothers and sisters were born. We were Methodists and were reared and educated under a strict Methodist training, my father being a Methodist Minister.

How well I remember one evening when father and mother were entertaining some guests at dinner and I came near being burned to death. I was about seven years old and was dressed that evening in a white mull dress. The fire was burning brightly in the grate in the back parlor. There was a little book on the mantle that I wanted to get. I reached for it and in doing so my dress caught and in a second was in flames. I ran through the hall to get to my mother, when my uncle Edward who was just entering the house with his overcoat on his arm threw it around me, thus smothering the flames. When the excitement subdued it was found I was burned very badly. Doctors were sent for and it was a whole year before I recovered.

How patient and loving were by dear parents and how they tried to make everything as pleasant as they could for me.

We always kept a hired girl, a washer woman, and a family doctor.

All of us children received a fair common education. Father wished my brother Fred and myself to go to France to finish ours, but there was something else in store for us, as you will see. I was quite a delicate child and unable to attend school regularly. Our lives went on day by day happy, only one thing that was the ill health of my sweet mother. She had consumption and day by day gradually grew worse, until one beautiful morning, the 5th of May, 1849, she like a beautiful flower faded and died and left us to bloom the kingdom of Heaven, where she went to join the angels and clasp to her arms her children and loved ones that had gone before her.

A day or two before she died she called me to her bed and said to a lady friend, "Here is a dutiful child who has never given me a cross word in her life." I loved to wait on her and though young I tried to do all I could to please her. Her father dearly loved her and her death was a severe blow to him as well as us children. She was 33 years old [31 or 32] and left a husband and four children besides loved ones. I was then 13 years old. We buried her in our family vault. No one can tell the loss of a mother unless they have had that trial.

After mother's death we were very lonely, and would have been more so if we hadn't had our dear grandma Lewis, who took care of us and our home with the help of the housekeeper. Grandma was the most charitable woman I ever knew. She was charitable to everybody and

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

everything. My father couldn't stand to live in this home after my mother's death so we moved into a beautiful home father had built in Humphrey Street. My father was now living from rents of the houses having in all 12, he was also a merchant, a lease owner, a free holder of life, living entirely on his income. Four years after mother's death father married again. A Mrs. Pricilla Phillips, a widow with one daughter, Louise. She was a very sweet lady and we all soon grew to love her and her little daughter. She was kind and good to us and tried as near as she could to take the place of our mother.

Grandmother was now in her old home, but would come to see us every day. She was one of the best grandmothers in the world and we all dearly loved her. Grandfather died several years before mother. About this time, Mormonism was being expounded in Cardiff. Captain Jones and Elder Henshaw were there, teaching this new and strange gospel to all who would listen. My father seemed to grasp the gospel at once and after two years of careful study of it and having gained a testimony of its truth, embraced it. My stepmother soon followed and the children. Myself being the last to accept it. I was baptized by Elder George Taylor in the River Taft at 8 o'clock at night in September. Elder Daniel Spencer stayed with us. We were very happy in the new gospel, but our relatives were very bitter. We saw we could not live there in peace so we decided to come to Zion. We had a new addition to our family now, a sister, who was named Millie. We also had a cousin living with us named Caroline Mathews who was my stepmother's sister's girl. Her parents being dead my stepmother took her to raise as her own.

My father sold his store, house and everything we held dear to come to a new country far away, but persecution was so great we had to if we lived the gospel. We were two weeks selling our belongings. First our beautiful big store and goods, then our houses, etc. After about three months preparation we bid farewell to all and took the train from Cardiff to Liverpool where we were to sail in the ship "Golconda." Grandmother Lewis was brokenhearted. Grandmother Johns had died, but Grandpa Jones was still living and was brokenhearted, too, as were all our relatives and friends we left behind. Father brought to America 25 families besides his own and that is where he lost so much money as they nearly all apostatized and only a few paid back the money father had loaned them to come.

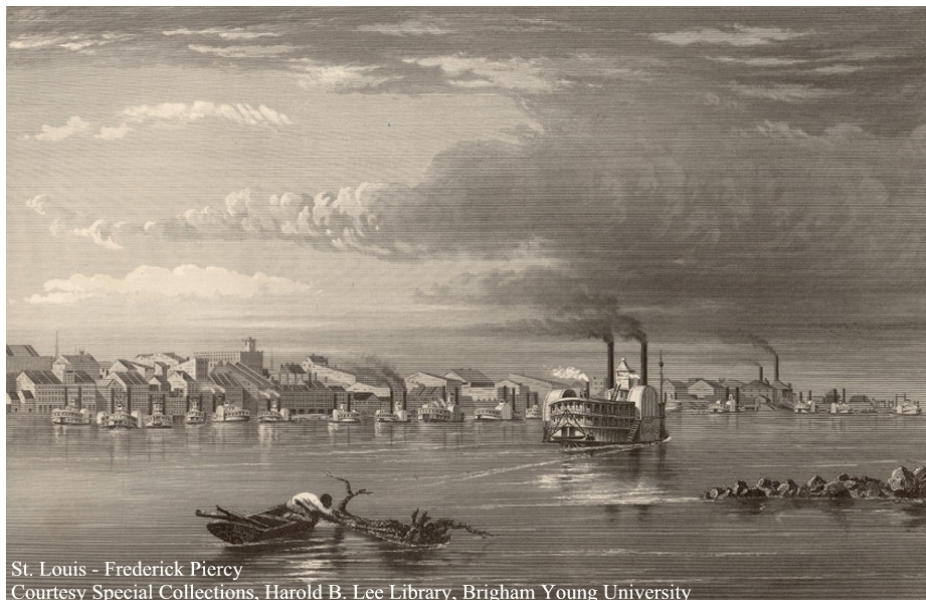
We arrived at Liverpool safe and took first class passage in the Golconda for St. Louis, U.S.A. February 4, 1854. We were all sea sick and therefore our voyage wasn't very pleasant. There were 800 saints on board and it was the month of April. Nearly all the saints were from Wales. We were six weeks on the water, it was very rough and had some very severe storms at sea. Three were buried in the sea of the company and quite a number were seriously sick. I saw a number of whales. I was so sick. I don't like the water and my voyage was one of fear and dread. I was so glad when I landed in New Orleans I could have fell down and kissed the earth and it was some time before we could walk as it seemed as though the earth rose up and bumped us. It was about June now and we could hardly wait to go on land.

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg



New Orleans in 1852 – Lithograph by D.W. Moody

It was nearly morning when our ship sailed into the harbor. Men they called land sharks crowded on the vessel and tried to plunder all they could. Policemen were there and protected saints. After getting through with the custom house proceedings, our family took a cab to the hotel and stayed there till about 4 o'clock p.m. When we all took first class passage on the beautiful boat "John Simmons" (the largest boat on the river) to sail up the Mississippi. We had every comfort on the boat that could be desired and it was simply grand. After we had been sailing for a day or two the boat got caught in a sand bar and we were detained four days, making it in all about two weeks before we arrived at St. Louis, after a delightful journey. The steerage saint passengers on this boat were very sick and we girls used to take them good things to eat nearly every day.

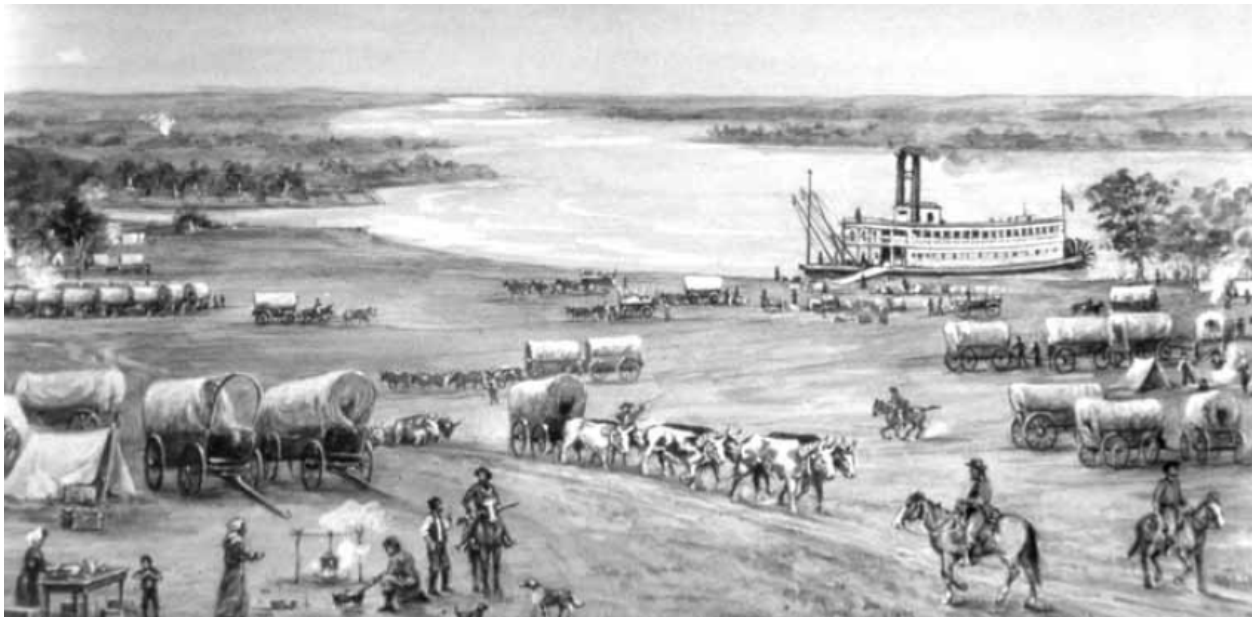


St. Louis - Frederick Piercy
Courtesy Special Collections, Harold B. Lee Library, Brigham Young University

St. Louis

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

When we got off the boat we were taken in vehicles out to the edge of St. Louis to McFee's camp ground, where all the saints were camped, preparatory to going to Utah. Father bought all the camp outfit and provisions to start on our journey but it was six weeks before we started. The families of saints father had brought were all to go to Utah in what they called the ten pound company and then settle with father later. We went in an independent company, or a company that furnished themselves. We had in our outfit to travel across the plains 2 wagons, 12 herd of oxen, 1 yoke of cows and a beautiful riding mare, saddle, etc. We had two teamsters. We had all kinds of provisions: bacon, hams, flour, crackers, and everything to eat one would wish. We even had a churn and used to put the milk from the cows in the churn in the morning in the wagon and by night we would have butter. We were clothed comfortable and had plenty of good bedding. I think it was about the first week in July when we started across the great plains. The captain of our company was Captain Richardson. There were 40 wagons, three and four families to a wagon. They had to take turns riding part way and walking part way across the plains. I will say that before we started cholera broke out and several hundred died. It still continued and many died (mostly young men) while on our journey. Our company would start first, early in the morning and we would travel until towards night, when they would find a suitable camping place, where the cattle would be corralled by the wagons forming a circle on the outside, and the cattle within. Buffalo chip was the fuel. Camp fires built, supper prepared, have prayers, sing, and retire.



Westport, Missouri 1854 where Lewis Family Outfitted for Journey to Utah

By William Henry Jackson, National Park Service

The heat was very oppressive and we would all get very tired, footsore and weary. We always stopped over Sunday where we would have worship and have a glorious time as we had a number of good musicians in our company, who had brought their musical instruments with them. We saw lots of deer, antelope, and buffalo, a few were killed. Also saw a few mountain sheep. The Indians were our dread as there were so many of them and they were all on the warpath and we had to be so careful for fear they would kill us. One day we came upon a large number in Ash Hollow, of Sioux Indians, we were very frightened of them. They were on their way to war with another tribe. My father gave them a large barrel of crackers and all the

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

company gave them something and we got past them in peace. I had never seen an Indian before. I was frightened of the Indians and of the panthers roar at night. The loneliness of the plains nearly drove me wild. Mother and the children were like me and we were wishing every day we would reach our destination that night. There were a great many deaths in our company. We just had to sew the corpse in a sheet or blanket, dig a deep hole and bury them and go on.

Oh, the trials the saints endured no tongue can tell, and no pen can write the suffering. Mother was confined at Ash Hollow. Dr. Richardson waited on her. A baby boy was born to her and he was named John Samuel Lewis. She did fine. My sister Mary had the mountain fever and nearly died. I was well during the whole journey and so were the other children. How we did rejoice after many weeks of travel we arrived on the big mountain and could look down on the Great Salt Lake and the Salt Lake Valley. We sung the songs of Zion in earnest and gave up thanks to God that he had watched over us and we were permitted to behold the land of Zion.



Ash Hollow, Nebraska

We came through Emigration Canyon through the valley and on to the public square, where we camped with hundreds of others for a few weeks until we could get located. How little Salt Lake City seemed to us. The square was full of people to welcome us in. Brigham Young was there first and gave us a hearty welcome. Some were expecting their loved ones in the company and I tell you it was a grand reunion, a time of rejoicing together. I was glad our journey was ended, but I was very lonesome for awhile. We had been 3 months on the road and arrived in Salt Lake September 30, 1854, just in time to attend the great October conference of the Saints, where we had a glorious time.

Father now bought a home in the 19th Ward. Just one room and a small lean-to kitchen. We soon got located in our new home and began our first experiences in pioneer life. While we were in Cardiff we were desirous of obtaining a home so when we got here we would have some place to stay. Father spoke of this to Elder Dan Jones who was laboring there as a missionary and he proposed to sell one to father. He represented to us a good farm in Utah that he would sell for \$2,900. Father, thinking he could trust him, bought this farm and paid him money down for it before we left Cardiff. When we arrived in Utah and located this property it was nothing but sagebrush with no house on it all as he had said. He told us it was a beautiful farm with a nice dwelling house on it. Father had been deceived beyond measure, both in this project and in bringing emigrants to this country. When we came in the valley and told Brigham Young, he held a council and had Dan Jones up before it and he promised to pay the money back, but he never did. All he gave father was a pair of mules and a buggy. Thus father had gone through a fortune but had never lost faith or turned from the gospel. Daniel Jones on his deathbed years later sent for father and begged for father to forgive, which he did, and he died in peace. When father got in the valley he had to start out with 12 heads of oxen, __ cows, 2 wagons and a tent and a nice mare, some provisions and some money and all of us well.

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

We joined with the people and although it was a very severe winter we rejoiced ourselves very much.

New emigrants were coming all the time and I would go with the other young people to what was called the Public Square and there welcome the Saints who had reached their journey's end. It was at this place that I met the man who later became my husband. It was September 1855, [I was 19 years old.] when with some others I was shaking hands with the saints and was introduced to Henry Clegg, a tall [30 year old] light complexioned young man (a widower with one little boy and with whom I fell in love and he with me. Our love and companionship for each other grew stronger each day and on December 3, 1855 we were married by Elder John Nebeker at the home of Mr. Hughes and later in August 14, 1857, sealed in the Endowment house by President Brigham Young.

[...]

Letter published in the Deseret News, 28 Sept. 1854, 3.

Pacific Creek, 28th Sept. 1854

President Brigham Young and Council:
Dear Brethren,--Our circumstances and situation are as good as could be expected, considering what this camp has had to encounter. We have travelled with our heavy loads and weak teams beyond all human calculation.

There has been trouble between the soldiers and the Sioux at Laramie, 31 soldiers being killed. I was on the ground the third day after it was done. The whole country is quite in an excitement, the traders fleeing in all directions, and expecting a general war.

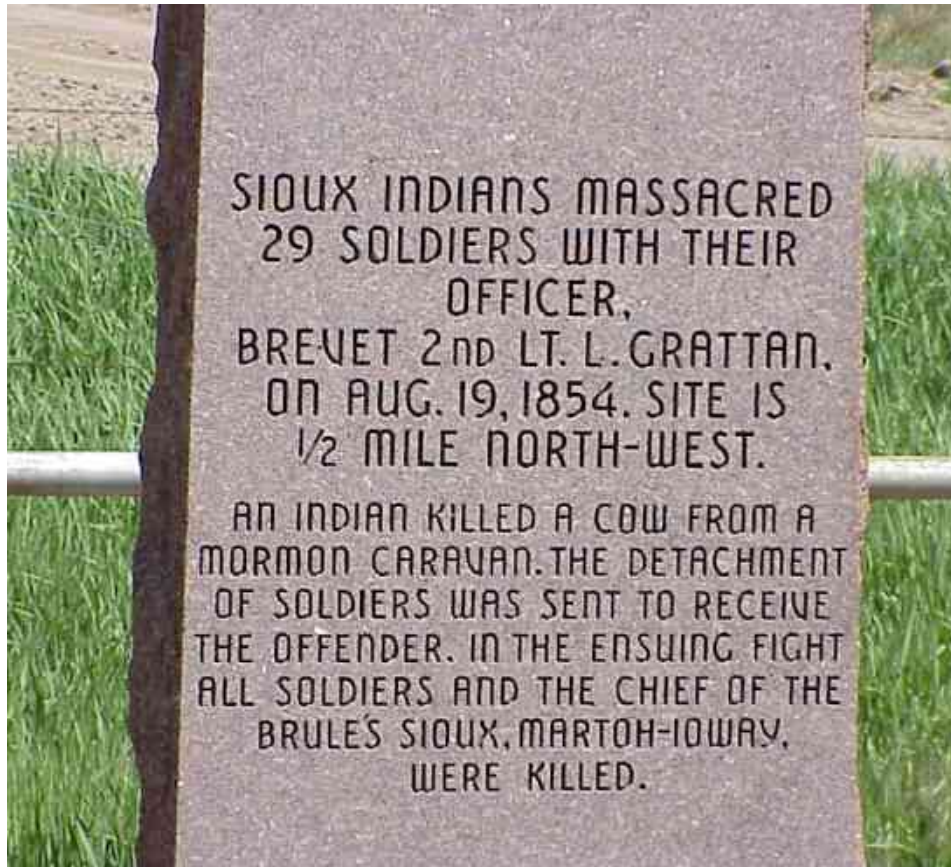
All this happened through an unwise move of lieutenant Gratten and the interpreter. The chief offered to settle the question on fair terms, but the officer would not, and commenced firing on the Indians. The cannon was elevated too high, and only clipped the tops of the lodge poles; the old chief and his brother were wounded, and have since died. Before the troops had time to reload, they were all shot down.



On the 18th we met Captain Blackburn, Casper Young and their parties to help up the trains. We were glad to see them all well. Brother H. S. Eldridge and the brethren who came with him, with the mule teams, start for the Valley this morning; the rest of us will come as soon as possible.

E. T. BENSON.

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg



Grattan Massacre Site

Source:

Moyle, James, Reminiscence, 1886, 12-14.

Full Text: We left that camp about the last of June with about fifty wagons and ten persons in a wagon, although there was eleven persons in our wagon. Doctor Darwin Richardson was our Captain, a very good man, he was returning to his home in the 14th ward from a m[i]ssion. We started with two yoke of oxen and one yoke of cows. One of the yoke of oxen was Texas cattle, and very wild, with two long sharp horns. When we first yoked them up, one of them knocked a hole in my upper lip and we had a great time with them until they were thoroughly broke, and then they were not worth much. We had a tent to each wagon, where the most of us slept at night.

Our passengers was seven women, and four men, the women all wanted to ride at once. The Captain gave me charge of the wagon and to stop all disputed with the women about riding, I used to allow two of them to ride twenty minutes at a time and we had a watch to keep time. Mrs. Hughes used to wash my clothes and cook for us, so she rode a little more. William Hughes, John Tripp and myself took turns driving; the other man was too old to do anything. On the whole, we got along very well. As we come near Fort Kearney, we began to see signs of buffalo that we had heard so much about. About four miles West of the Fort we seen about ten that the men at the Fort had killed a few days before. They were strange looking animals to me as they lay there swelled up in the hot sun, but I soon after became familiar with such sights as we were now getting into the buffalo country, and as we come into the Platte Valley the buffalo trails were paths about three feet wide, and sometimes eighteen inches deep. These paths would

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

lead to and from the river. Sometimes we have seen several herds of buffalo at the same time and some of them would seem to extend for miles in length and breadth and the plains would appear black with them. Sometimes they would come and run right through our train. One day Tripp and I come very near catching a young calf. Some of our men shot a number of them, but I did not like the meat so well as our beef.

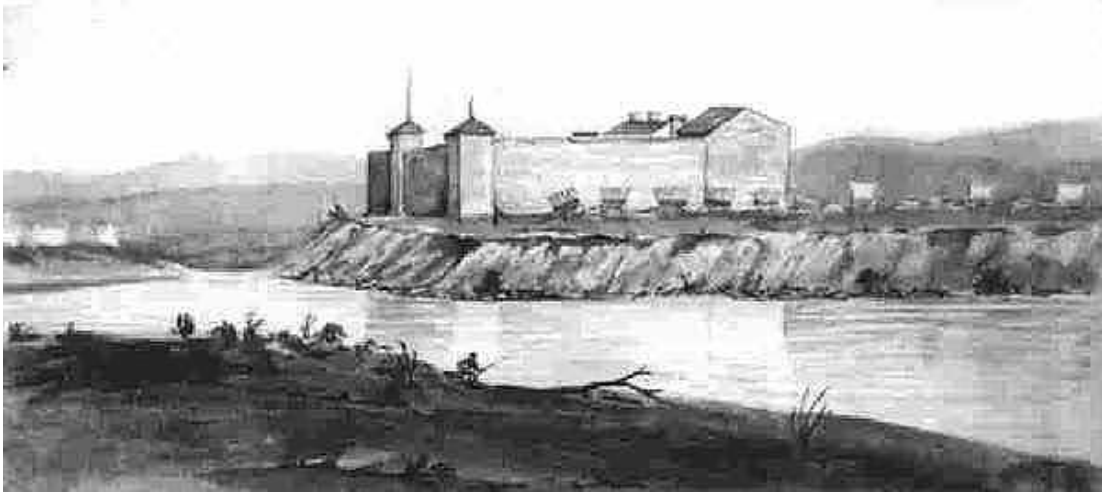
The Pawnee Indians bothered us some, they would come and demand presents from us for traveling through their country. After we left them we come into the country of the Cheyenne Indians. I have a vivid recollection of how they looked on their horses and dressed for mischief. We camped one day at noon in a good place and the Captain said he would stay there for the day and wash. The cattle was turned out with no one to watch them. We had been camped an hour or more and the Captain noticed that the cattle were straying off into the low foot hills, and wished me to run and turn them back as he was afraid that the Indians were watching to run them off and that he would send some more to help me. So I ran off alone with nothing but a small whip in my hand. I found that the cattle, some of them had got over among the low hills, and when I looked back to the camp which was a mile off, I could just see two or three men starting out to help me, so I went on among the hills. They could not see me now from the camp nor I could not see the camp. After running among the hills for some time I found about twelve of them in a bunch together, and as I ran around to turn them back there were six Cheyenne Indians on their horses looking at me and talking to each other. I seemed to know in a moment what they were after, that was that they intended to run them cattle off and if necessary to shoot me. I think that my hair must have stood on end. When I saw them I felt very much frightened but I thought I would not let them see it. So I put on as bold a front as I could and commenced hollering to the cattle and turned them back, and in coming back we passed right close to the Indians who had come down so that I would have to pass close to them. As I passed I looked at them and said, "How, how", they grunted out something but I did not know what it meant, and I was very thankful when I got out of the hills with the cattle all safe. When I got back to the camp the Captain said that I had a very narrow escape, and that he should not have sent me alone. But there were none of us that thought [thought] that the cattle had strayed so far. We found buffalo all the way up the Platte valley for over three hundred miles. There were some days we would estimate that we had seen over ten thousand buffalo. Some days we would not see any.

Our cattle could sometimes show signes of being frightened, which if not checked would have caused us a great deal of damage, as when they got that way they would run sometimes in all directions when they are hitched up to the wagons although ours did not. It was the rule in our camp to have a night guard to guard the cattle by night and all the men had to take their turns in this labor. There were six at a time and we were relieved after four hours. One night I was out guarding and it was raining and very dark, all at once the cattle stampeded[.] I thought they were coming towards me so I ran on one side and they rushed past where I stood, but they ran over one man and hurt him bad and it was late the next day before we found them all. Some of them were found twelve miles off, so we did not move that day.

When we came near Chimney rock we could see it for three days before we came opposite it. We camped as I thought about two miles from it, so I thought that I would get up early and go and see it before breakfast, so I started early the next morning, as soon as it was light. I walked and ran and I must have been about four hours before I got there and I found it so different from what I expected that I was angry with myself for coming so far to see nothing but a pile of gravel in layers, one above another, about sixty feet high. It was a lonely quiet place, I did not stop long,

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but started back to find the camp, and it took me until noon before I caught up with it and I was almost dead with thirst.



Ft. Laramie, 1849 (by James Wilkins)

When about six miles east from Fort Laramie, we came to a very large camp of Sioux Indians. Some of our people said there were two thousand of them. They were camped in a fine meadow, some of them were horse racing and as our train passed along the road they stood on both sides of us. They were a fine looking lot of people, great tall fellows and clean looking squaws, but they did not molest us so we passed on and staid at the Fort a little time, when we went on and camped about six or eight miles West of the fort and crossed the North Platte and camped near the river. Soon after we camped a man rode up and said the Indians had killed two soldiers that had been sent to their camp on some business and that they intended to attack us. There was a large Danish company [Hans Peter Olsen Company] just behind us and we were afraid they would attack them before they caught up to us but we soon seen the Danes coming and we were very glad. The poor fellows were in a great hurry as they understood the Indians were coming. So we made a large corral with the two companies. That is we made a circle with our wagons and chained them together, so that our cattle could be safe on the inside. We got all the old guns and cleaned them and sharpened our knives expecting the Indians any minute, but they did not come. During the night we had several parties come and beg to be allowed to stay with us. I remember a small party with two wagons with horse teams who were going to Oregon. They came after night and I heard them say, "For God's sake Mr. Richardson give us shelter for the Indians are after us". We also had a mountaineer that stayed with us and traveled over a week, but we were not molested nor did not see any more of the Indians. But the Indians did attack Fort Laramie and killed a number of the soldiers. Soon after this we got into the Sweet-water country and our cattle began to fail and die. When we came to the Devils Gate, I with two or three others thought that we would travel down through the gorge. We had a rough time but we were paid for it by what we saw. The mountain appeared to have been split open. It is composed of red granite and a stream of water run through it about it, about the size of City creek in the Spring. With large rough boulders laying in the bottom and one side of the gorge looked as if it had been broken from the other. We got through all right and met the teams who had gone around by the road. Before we got to the City our food become scarce and we were met by some teams with flour from the valley which was a great help to us. We arrived in Salt Lake City on the thirteenth day of September and camped on Union Square, where the University building now stands.

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Richard Ballantyne Company (1855)

Henry Clegg, Jr. Family

From England -

Henry Clegg, Jr. (30), father (father of John Henry Lewis Clegg)

Hannah Clegg (33), mother, died of cholera at Mormon Grove

Israel Clegg (6), son

Henry James (3), son, died of cholera at Mormon Grove



Henry Clegg, Jr. (1825 - 1894)



The Clegg family was from Preston, England. For a longer account of the Clegg history, see *From England to Utah: The Clegg's Journey*, compiled by Chris Christiansen. The Clegg family was introduced to the Church of Jesus Christ of Latter-day Saints by the arrival of the first LDS missionaries to England (Heber C. Kimball, Orson Hyde, Joseph Fielding, Willard Richards) who started their missionary work in Preston, England on July 22, 1837. The missionaries arrived on a “public day” or holiday before a Monday parliamentary election under the new 17 year old Queen Victoria. The streets were crowded with factory hands, bands playing, political rallies, and banners flying. When they unloaded their trunks from the coach in the Preston Market Square, Elder Kimball looked up to see before him a large flag with the motto, in gilt letters: “Truth Will Prevail” to which he said “Amen” followed by the others loudly saying “and Amen”. Henry Clegg, Sr. and his son Jonathan were reported to have been at the Market Square at that time and heard these words spoken.

The first sermons delivered by the missionaries were in the Vauxhall Chapel, with the Cleggs being in attendance. When the first baptisms were to be conducted, an estimated 7,000 – 9,000 people gathered on the banks of the River Ribble to watch. Heber C. Kimball relates the circumstances of the first baptisms:

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“A circumstance took place which I cannot refrain from mentioning, for it will show the eagerness and the anxiety of some in that land to obey the gospel. Two of the male candidates, when they changed their clothes at a distance of several rods from the place where I was standing in the water, were so anxious to obey the Gospel that they ran with all their might to the water, each wishing to be baptized first. The younger, George D. Watt, being quicker of foot than the older, outran him, and came first into the water.” (Whitney, Orson F., *Life of Heber C. Kimball*, Salt Lake City, Bookcraft, 1967, p. 135).

Clegg family tradition is that the older man was 48 year old Henry Clegg, Sr. Historical documentation for Henry Clegg, Sr. coming in second is weak and thus there is uncertainty about this account. Garth N. Jones wrote an excellent article about this controversy in *Dialog*. A copy of this article is found in *From England to Utah* in Appendix D titled “Who Came in Second?”.

Among those baptized the first day were Thomas and Ann Walmsley. Thomas was possibly a cousin of Ellen Walmsley, the wife of Jonathan Clegg (son of Henry Clegg, Sr.).

Henry Clegg, Jr. was 12 years old at the time of the arrival of Heber C. Kimball. It is thought that Henry Jr. was baptized in 1837 by Joseph Fielding (from Wasatch Wave article *Death of Bishop Clegg*). It is also recorded that he was baptized (re-baptized?) on March 1, 1848 by his brother Jonathan (from *Membership of The Church of Jesus Christ of Latter-day Saints: 1830 – 1848*). Henry was ordained an elder on March 26, 1853 by Thomas Wilson. For eighteen years in England, Henry was active in the LDS church and met many of the Church leaders as they spent time in England.

Henry took up the profession of his father and grandfather, that of being a clog (shoe) maker. He had a good education and was an accomplished musician, talented at playing the dulcimer. He also had strong mathematical skills and liked to write poetry. Henry married Hanna Eastham on December 24, 1844. The next day, their son Thomas was born. The family then moved to Liverpool where Henry practiced his trade. Henry and Hanna had two other sons, Israel (born March 30, 1849) and Henry James (born February 22, 1852). Their son Thomas died in an accidental fire on January 6, 1853.

With help from the Perpetual Immigration Fund, Henry Clegg, Jr. and his family were able to emigrate to Utah. They sailed across the Atlantic to America in 1855 aboard the ship *Juventa*. His brother, Jonathan Clegg, would emigrate with his family the next year (1856).

Immigrant Ship: Juventa

Date of Departure:	31 Mar 1855	Port of Departure:	Liverpool, England
LDS Immigrants:	573	Church Leader:	William Glover
Date of Arrival:	5 May 1855	Port of Arrival:	Philadelphia, Pennsylvania
Source(s):	BMR, Book #1040, pp. 129-151 (FHL #025,690); Customs (FHL #419,652).		

The *Juventa* was of U.S. registry. It had the capacity to carry a load of 1,187 tons. Its rigging type classified it as a ship. It was built at Thomaston, ME. The ship was owned by the Eastern Star Line & the Black Diamond Line.

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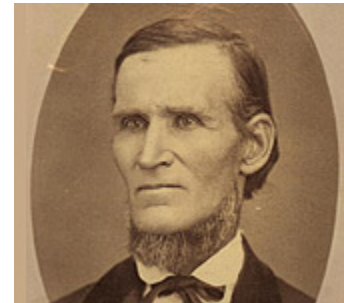
The Juventa

Overland Company: Richard Ballantyne

Departure: 1-2 July 1855

Arrival in Salt Lake Valley: 25 September 1855

402 individuals and 45 wagons were in the company when it began its journey from the outfitting post at Mormon Grove, Kansas (Near Atchison).



Narratives:

While the Jacob F. Secrist/Noah T. Guyman Company account states that the passengers from the Juventa joined the Secrist Company, Henry Clegg's family joined the Richard Ballantyne Company (possibly due to cholera delaying their departure date).

The Secrist Company account contains good information about the people from the Juventa and describes the Clegg's circumstances up to arriving at Mormon Grove.

The English division of Secrist's emigrant train came to America under the leadership of Elder William Glover. They sailed from Liverpool on March 31, 1855, aboard the *Juventa*. Among the passengers was Elder Noah T. Guyman (soon to succeed Secrist as

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company captain). The *Juventa* had a remarkably placid voyage and no one died. On May 5, the passengers landed at Philadelphia, then traveled to Pittsburgh by rail. There, some 200 of them took the steamboat *Equinox* down the Ohio River to St. Louis and up the Missouri River to Atchison, arriving there on May 28. It was here that a number of the English Saints contracted cholera and died. At Mormon Grove, the Englishmen camped east of the road, while the Danes occupied the west side. Combined, their company included 368 emigrants, 51 wagons (30 of these belonging to Danes). The party headed west on June 13 amid apprehensions caused by rumors of Indian attacks against earlier travelers. Secrist and company was 50 miles west of Mormon Grove on June 17.

The journal of Henry Clegg Jr. was transcribed and distributed by his granddaughter Juventa Hamblin (she was named after the ship in which the Cleggs crossed the Atlantic). Juventa's accompanying note reads:

Since I have Grandfather Clegg's Diary I felt it was only fair that each of you should have a copy as I have translated it. The only liberty I have taken is in putting the date in the margin so it is more easily read.

Some of this diary is in Henry's special brand of shorthand, indicated in this text by four hyphens "----". Juventa Hamblin

A good portion of Henry's journal is included in the CD-ROM Mormon Immigration Index, Family History Resource File, Church of Jesus Christ of Latter-day Saints. It cites the reference for the journal as being: Clegg, Henry. Diary. (HDA) (Ms 6613) pp. 1-32,46,58. There are some minor differences between this translation of Henry's shorthand and Juventa's translation. Generally Juventa's translation is better.

Note: pictures have been added to help illustrate places mentioned in the journal.

An Account of the Voyage from Liverpool to G. [Great] S. [Salt] Lake by Henry Clegg.



The Pierhead, River Mersey, Liverpool

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

April 1855

March 30 Went ---- Friday morning March 30 in the river. On March 31, 10 o'clock. In the evening sailed ---- at ____ o'clock.

April 1 Fine morning. At noon it began to feel a headwind. Turned up by D. (dinner?) [tuned up my dulcimer]. Half the ship began to be sick, myself among the lot. I was very sick for 3 hours.

1 to four p.m.

We had a ---- 4-4.

Elder Glover ----. The ship was ---- and ---- cleaning, getting provisions and can.

At 5, 4 couples were married but if they were as sick as I was they would not have thought of marriage. I went and got my Dulcimer and played "The Girl ----." It cured me of sea sickness. Lots that were sick in bed got up and danced. Eliza was sick all day. Our Israel and Henry James were as well as could be. Richard and Israel marched on the deck like a captain. Same as if he was playing in a garden. My wife was not sick but was seeing others pull such faces. It really was laughable. I could scarce help laughing myself, as bad and sick as I was.

April 2 Monday ____ I was very sick all day. The sea was very rough.

April 3 Tuesday ____ Monsterous rough sea. The ship cleared the Irish coast and put into the Great William with a Gov't ----. The waves ran mountain high. Mrs. Clegg took sea sick and nearly ---- the ----. Was truly awful. I was also worse than ever but ---- both children still kept well. Which ---- I didn't know what might have ...

April 4 Rough sea ____ Sailing at a quick speed ____ All sick nearly ____ Those that were able to render assistance did so. I was really glad. Thank God ____ I got some tastes from the cabin that did me & mine good.

April 5 Thursday ____ Ship going full speed. Nearly all recovering from sea sickness. Myself and Mrs. Clegg coming around first rate. The day very fine. Turned out all on board was between decks from end to end and made all things begin to look better. Had a good night's rest.



Typical Steerage Class Deck

April 6 Friday ____ As well as ever I was in my life. Mrs. Clegg, I ---- first rate. We had our ---- of ---- father ... Well we liked it for we were awful hungry. We ate the prunes we got of my mother this morning by 6 o'clock. They were good. Oh, how often I

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- wished my & M was with us. Had a conference in the afternoon and quite happy.
- April 7 Saturday ___ A very fine day, going but slow. (Line of shorthand.)
- April 8 (Shorthand) Bell ---- all in good health.
- April 9 Monday ___ Early ---- saw 2 being the first since we left. In the ---- provisions. Going but slow, fine day.
- April 10 (All shorthand.)
- April 11 ---- very fine. Afternoon very rough. A squall ---- very rough all night.
- April 12 ---- still very rough; all on board really very sick. Myself among the lot. Bad all day. Rough still all night but going at a rapid rate.
- April 13 Friday ___ Rough in the ----. Toward noon it came very fine. Sickness began to move.
- April 14 Saturday ___ Good wind. All going on first rate. A child found to be in the measles. The ship was cleaned out from stem to stern. Chloride of lime washed through. I and family in good health. We met several ships for the last few days.
- April 15 Fine day, favorable wind, going 11 knots an hour. In the ---- ship bound for England gave 3 cheers and they also in return. Preaching in the ----. One of the ship's cooks in a passion flung a pan of hot water on one of the saints without provocation. He was arranged before the captain, got lashed and put in irons til the ----. The ---- very scalded and fears the loss of an eye.
- April 16 Monday ___ Beautiful day, fair wind, going 11 knots an hour all day. All in good health.
- April 17 Tuesday ___ Say a ----. Fine day, all well.
- April 18 Going but slow. Very warm.
- April 19 Thursday ___ Very cold day, as cold as I ever felt. Hailed in the afternoon. Only made slow progress. Saw 4 ships ----.
- April 20 Friday ___ Very cold, hailed and rained. Came to the New Foundland banks. Saw whales. Some large ---- appear. (Here he sharpened his pencil which had become dull and thick.)
- April 21 Saturday ___ Very cold in the morning. Very rough in the sea. In the afternoon we got orders to make our ---- very firm for we should have one and no mistake. It ----. Witnessed one of the heaviest hurricanes that has been experienced for 9 years.
- April 22 Sunday ___ At one in the (3 lines in shorthand) We were driven back on the ---- about 10. Had our sails ripped to shivers. Saw another ship apparently in difficulties. (Blank space of 6 lines.) Abated a little and glad we were for we needed it.
- April 23 Monday ___ Rough sea but mending, very cold. Saw many whales. I was sick all day. In the evening we had another ---- very much.

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- April 24 Tuesday ___ Cold in the ----. In the afternoon it came warm. We had a calm for a few hours. Saw many sea pigs. I was mending in my (health) very much. The others well.
- April 25 Very cold day, going but slow.
- April 26 Very cold day. Early in the morning the wind changed. We had 24 hours good sail at the rate of 12-15 knots an hour.
- April 27 Friday ___ Very cold day as ever I saw in my life. Rough sea.
- April 29 Sunday ___ Fine morning. Saw a large ship pass us. In the morning the wind a little more favorable. Had preaching on deck. Morning and evening Israel bad in his mouth and head sore. Saw 2 small fishing boats pass.
- April 30 Monday ___ Very fine day. Wind changed last night at 11 o'clock.

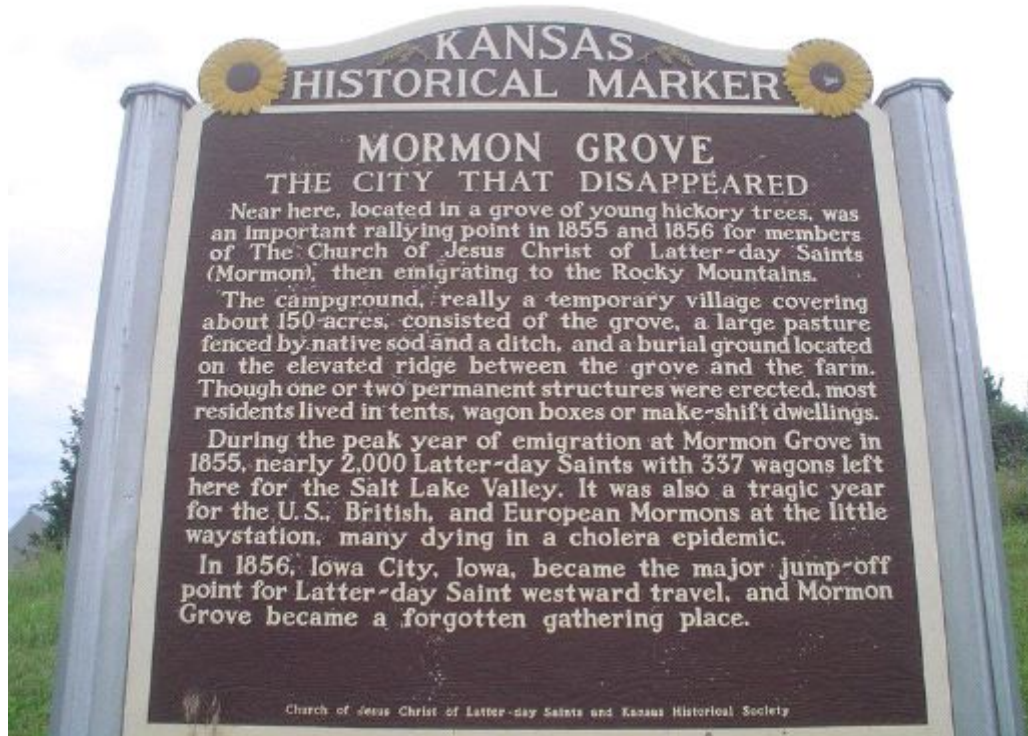
May 1855

- May 1 Tuesday ___ We sailed all night at a rate of 16 knots per hour. Israel unwell all night. During the day his mouth burst and he had ---- and bled. A great deal came up so... Saw a large ship (Union ship). Sailed fast and safe all day. At 7 we had a ---- 15 ---- to look after the luggage. When we got on ---- P (Philadelphia?) as we expected to reach the mouth of the river the following day.
- May 2 Wednesday ___ Israel a little better but his mouth awful, very sore. Cannot eat, only drink. Had his mouth lanced by a sister. Still a favorable good wind. In the evening it became nearly calm. River ahead, rocks, tacked extra sail. ---- at ---- 15 men ---- when ---- and ---- and ----
- May 3 Thursday ___ Fine morning. Very little wind so we almost stayed still. We were busy looking out for the pilot all day but did not succeed til 6 at night. The Captain gave a signal and he came on board. About 7 we got late news from him which we were eager to hear. Vessels that had sailed from Liverpool 8 days before us had not arrived. Israel getting better. Saw many ships, as many as 24 at a time. That last ---- 5 weeks before us had arrived 2 weeks ago.
- May 4 Friday ___ Fine morning, saw the shores of America for the first time at 8 o'clock a.m. Saw Cape May and Cape ____ (can't read it). Steam tug came to tug us up the river but the C (captain) and the _____ could not agree on a fee. Israel much better. Pleasant to see land once more.
- May 5 Saturday ___ Arrived at Philadelphia at 10 o'clock at night.
- May 6 Sunday ___ Went ashore for the first time. Saw Elder Eloyos, his sister and brother-in-law. Had a discussion with a Jew.
- May 7 Monday ___ Got our boxes examined by the CO (custom office?) and shipped them to the ----. We slept in a hotel, got good accommodations, fasted ---- everyone. (3 lines of shorthand.) Columbia ---- Capitol.
- May 9 Wet morning. Saw many kinds of scenery.

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- May 10 Thursday ___ Fine morning. Very ----. Got some cheese and biscuits. Arrived at Pittsburg at 4 a.m. ---- Equinox lodged on ---- night. (Unreadable) Friday saw ----. Got plenty of exertion. Got made into ----.
- May 12 Saturday ___ Fine day, very hot. Got cheese and biscuits.
- May 13 Sunday ___ Fine morning, very hot. Saw Indiana and Louisiana. Arrived at Cincinatti at 12 o'clock noon and stayed until 4 o'clock, then pressed forward. Fulmer stopped at C. to await the arrival of the ___ Sunday evening and then to return to P. Missed the company of the saints at P.
- May 14 Monday ___ Fine morning. Very warm. Arrived at Louisville at 7 o'clock in the morning. One of our brethren caught a snake. Louisville is in Kentucky, Bro ___ informs us.
- May 15 Tuesday ___ Fine morning. Arrived at Evansville in the morning. 4 shops on fire and likely for the whole square to burn down.
- May 16 Wednesday ___ Wet morning. Thunder and lightning very savage. Afternoon came very fine. Saw Ill. & Mo. at a distance.
- May 17 (2 lines unreadable.) Sunday ___ We stayed in Louisville Sunday night when we again set sail for Utah. We had also ---- (Page gone. Next entry lacks date, but must be Friday 18, Saturday 19, Sunday 20. Entry on one of these pages, perhaps Sunday, says:) The other company of saints with us who came by the Washington city but did not arrive at Louisville (? Must be St. Louis) until another day longer than the ___ (unreadable). I had come up in ----. We all started on board. The Equinox on.
- May 21 Monday ___ 9 o'clock at night up the Missouri River. It was a beautiful night. I have had a thought this day about my wife. That she would be a corps by my side.
- May 22 Tuesday. All day my wife washed some clothes and got cold. She took sick in her bowels and went worse. Nothing would stay in her stomach.
- (May 23, 24, 25 are blank.)
- May 26 My wife still worse. Henry James and Israel took it also.
- May 27 Sunday ___ Arrived at the Camp Ground at 11 o'clock in the forenoon.

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Mormon Grove Historical Marker

- May 28 Monday ___ My dear wife died at 1/2 past 4 o'clock in the afternoon.
- May 29 Tuesday ___ My wife burried at Atchison at 11 o'clock in the saints grave yard next to Auelia Morcer on the north side. Forward. In the afternoon my lovely son Henry James Clegg died at 6 o'clock. I burried him that same night next to his dear mother. Went forward to the camp, 5 miles, very wet night. I was very tired and ready to die with fatigue. [Henry's wife Hannah Eastham and son Henry James (3 years, 3 months old) both died of cholera]
- May 30 Wednesday ___ Israel well but I went worse and worse and worse. For several days I was brought to death's door. I cannot describe my situation nor the hardships I endured. Must be felt to be known. (No further entry until June 7.)

June 1855

- June 7 Thursday ___ Being my birthday, I am now 30 years of age. This afternoon I took a change and began to mend fast.
- June 8 Much better. Thank God for all his mercies to me. 22 had died since we landed and several still ailing.
- June 9 Still moving but short of men (Unreadable) and what little I had I must cook for myself.
- June 10 Sunday ___ Felt considerably worse and low spirited.
- June 11 Monday ___ Still sickly. Given to fret overmuch after my dear wife and child who

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had gone and left me alone by myself.

- June 12 A little better. Walked out a little.
- June 15 Worked in the garden among the potatoes. Felt much better.
- June 16 Felt well. Israel also. Got orders to move to the others ---- in the ----.
- June 17 We moved to the ---- to go off with them.
- June 18 Felt first rate and in better spirits.
- (June 19, 20, 21 are blank.)
- June 22 Thursday ___ Both in good health. Learning the art of ox driving.
- June 23 Friday ___ Both in good health.
- June 24 Fine day. Both in good health.
- June 25 Sunday ___ Wrote 6 letters ---- Father ---- Father ---- Brother Lawronsons and P. Thruman ---- 2 for others.
- June 26 Fine day. Both in good health.
- June 27 Jobbed around camp.
- June 28 Went a falling trees and drawing timber. Israel and I well.
- June 29 Good health, served our provisions ---- Saw Bro. Lily and R. Beck from London.
- June 30 All well. (Two lines of shorthand) About 20 saints blow town.
- June 31(?) Started for the plains. Went only a few (100) yards, stopped to make things ready.

July 1855

- July 1 Sunday ___ Fine day. Got out guns and learned our ox gone away.
- July 2 Found ox, started for good to cross the plains. The camp moved 12 miles and stopped by a creek. Fine day, both well. Saw an ox eaten by wolves.
- July 2 (Lost day here) Tuesday ___ Make a start to Utah. Went 12 miles.
- July 3 Moved 15 miles over plain land.
- July 4 Moved 12 miles over plain land.
- July 5 Moved 12 miles over plain land.
- July 6 Moved 8 miles over plain land.
- July 7 Camp stopped and observed Sabbath.
- July 9 --15 mi --12 mi --11-13 mi --12-15 mi --13--12 mi.

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July 14 Arrived at sandy river, good water ----

July 15 Sunday ___ Stopped all day. Not so well.



Courtesy of LDS Church Archives

Mormon Wagon Camp

July 16 Moved 2 miles. All well.

July 17 Moved 15 miles. Ancient looking place.

July 18 16 miles.

July 18 15 miles and got lost. Delayed us some time.
(19)

July 20 Moved. Saw hundreds of buffalo. We ---- the 2 men---- 6 lost ---- shot a buffalo.

July 21 Moved 20 mi, Saw Amos A. Buffalo, fine country. Ate some buffalo meat for the first time. Arrived at Platte River.

July 22 Sunday ___ Not being much wind, we moved 10 miles farther.

July 23 Went 18 miles. Saw Ft. Cranny. A great Indian trading place. [Fort Kearny]

July 24 Moved 24 miles up, lots of buffalo and fish

July 25 18 miles, fine land

July 26 18 miles

July 27 20 mi. Thunder and very heavy (rain?)

July 28 Moved 15 mi.

July 29 Moved 12 mi. Sunday.

July 30 Moved 14 mi. Saw lots of buffalo every day, also wolves, hares, bears and snakes,

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numerous others. I have been in bad health for 5 days. I was extremely bad so we camped all day (July 31 ?). Some of the brethren went to shoot buffalo.

August 1855

- August 1 Moved 16 miles.
- August 2 Came to Platte where we have to cross it being 1/2 mile across. Saw the first Indians since we started. Several of their squaws came in our camp begging. I looked at their features and took stock of them.
- August 3 3:00 in the morning we crossed the river and camped on the other side until afternoon when we moved over a large hill toward another river called the South Platte. Got a quantity of cherries, being my father's birthday. I made a large pie and some coffee and drank my father's health on the fourth.
- August 5 Sunday ___ Stopped all day by river Platte.
- August 6 8 miles, very rough sandy road.
- August 7 10 miles, still a rough road.
- August 8 15 miles, better road.
- August 9 15 miles, barren land.
- August 10 16 miles.
- August 11 5 miles. Saw Indian, Sious. Rouby Dodd's an Indian trader.
- August 12 Sunday ___ Went 17 miles. Pleasant road with one exception.
- August 13 Went 16 miles. Good road - got cherries and currants in abundance - also on previous day.
- August 14 Went 15 miles - good road - got some currants and camped near the river. 2 sisters died that had met with an accident. One had got run over her chest. The other was shot through the arm, which caused her death. It occurred through the carelessness of leaving the gun loaded, in the way, and with a cap on it. Another ---- acc't ----.
- August 15 Went 10 miles and camped 2 hours. Then went on 4 miles more. Saw many Indians. Camped several miles from Ft. Laromy.
- August 16 Passed Ft. Laromy, camped 4 miles other side Ft. Laromy. Sunday. Bands of Indians came all day, 500 at least (2 unreadable lines) Paid 30 beads for a pound of biscuits. A woman got shot - frightened.
- August 17 Went 15 miles over the black hills. Saw a camp of Indians.
- August 18 Went 15 miles over the hills, very rough country. It was dark long before we camped. Brother Fulmer overtook us.
- August 19 Sunday ___ 5 miles in the morning, several in the afternoon.

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- August 20 Went 24 miles.
- August 21 Went 15 miles. (5 lines unreadable) was badly hurt (Must have been his foot).
- August 22 Went 12 miles. The road from Laramie is very rough. My foot much better and I walked nearly all day. Camped soon in the day. Elder Fulmer took leave of us and went forward.
- August 23 Went 9 miles. Camped at nice creek, Sage Creek. My foot much better - almost.
- August 24 Went 16 miles. Came to the Platte soon in the day. All in good spirits.
- August 25 Went 22 miles. Camped at the side of the Platte where we had to cross. A beautiful place, everything necessary for man and beast.
- August 26 Sunday ___ Went 8 miles. Crossed the Platte in the morning. Very rough bad road, tremendous mountains.
- August 27 Went 16 miles. Rough country ----.
- August 28 Went 24 miles. Started from 3 in the morning to 8 at night. Came to the Sweet Waters and camped by the side of Independence rock, 332 miles from the valley. (Last 2 pages unreadable except mileages.)



Sweetwater River, Independence Rock, and Devil's Gate in the Distance

- August 29 8 miles
- August 30 went 20 miles
- August 31 went 10 miles
- September 1 went 21 miles

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September 2 went 18 miles

September 3 went 23 miles

September 4 went 14 miles

END OF RECORDINGS

On September 25, 1855 the Richard Ballantyne Company arrived in Salt Lake City.



Salt Lake City – 1853

Narrative of the Jacob F. Secrist/Noah T. Guyman Company from

<http://www.lds.org/churchhistory/library/pioneercompany/0,18046,4981-1-263,00.html>

The English division of Secrist's emigrant train came to America under the leadership of Elder William Glover. They sailed from Liverpool on March 31, 1855, aboard the *Juventa*. Among the passengers was Elder Noah T. Guyman (soon to succeed Secrist as company captain). The *Juventa* had a remarkably placid voyage and no one died. On May 5, the passengers landed at Philadelphia, then traveled to Pittsburgh by rail. There, some 200 of them took the steamboat *Equinox* down the Ohio River to St. Louis and up the Missouri River to Atchison, arriving there on May 28. It was here that a number of the English Saints contracted cholera and died.

Narrative of the Richard Ballantyne Company from

<http://www.lds.org/churchhistory/library/pioneercompany/0,15797,4017-1-59,00.html>

Most people in the fourth emigrant company of 1855 were Perpetual Emigration Fund (PEF) passengers who, under Elder Richard Ballantyne, had traveled from Liverpool, England, to America aboard the ship *Charles Buck*. Ballantyne himself was a returning missionary (he had

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served in India). The ship sailed on January 17 and, after an eventful 56-day voyage, arrived at New Orleans March 14. The passengers next boarded the steamboat *Michigan* and traveled up the Mississippi to St. Louis, arriving there March 27. Ballantyne and about 250 of his party then continued up the Missouri to Atchison, Kansas Territory, on the riverboat *Golden State*, arriving April 5. (Some who joined Ballantyne's overland train crossed the Atlantic on the ship *Helios* to New Orleans. At least one traveler came on the *Siddons*, landing at Philadelphia, then traveling by rail to Atchison. Others came on the *Chimborazo* via Philadelphia).

Atchison [Mormon Grove], the Mormon outfitting point for plains travel, was a newly established town. When Elder Ballantyne and party arrived, it did not have a boat landing or streets, and there were only six houses. The emigrants helped create streets, worked at a sawmill, and built a boat landing. Next, the company moved to Mormon Grove (a few miles from Atchison), where Church officials had claimed land. There, the travelers established a 160-acre PEF farm. By July 7, they had completed a ditch and a log fence and had ploughed and planted about 40 acres. A few crops were already growing. Cattle had to be broken and teamsters had to be trained. This was accomplished by having the men yoke the oxen and drag logs around the camp. All PEF passengers received food for the plains but, if they could afford it, they could add a few luxuries. Because of Indian hostilities, Church officials announced that "every male capable of bearing arms, *must* be supplied with a good rifle or other fire-arms, and at least one-half pound of powder and two pounds of lead, or shot and balls." The Church provided guns to some men.

Ballantyne and 402 Saints left Mormon Grove for Utah about July 1. The train included 45 wagons, 220 oxen, 24 cows, 3 horses, and 1 mule. Each wagon carried 700 pounds of flour, 200 pounds of corn meal, and 1,100 pounds of baggage, plus spokes and axel trees, hinges, and cooking utensils. From Big Blue River on July 10, the Captain reported, "We have had no cholera nor sickness of any kind, except what may reasonably be expected among so many people." He had learned that grasshoppers had attacked Utah's crops and "everything is eaten up in the Valley" and in "the grass for fifty miles on this side." On July 22 he wrote from the Platte River, just below Fort Kearny, that the train was surrounded by "great multitudes" of buffalo. On the 23rd, he wrote: "We have not been hindered a day since we started, but have traveled on slowly and steadily, Sundays excepted. . . . Owing to the fatigues of the journey and the frustrations and excitement produced by unruly cattle, some unwillingness was first manifest on the part of a few to stand up like men in the discharge of camp duty; but this spirit and feeling is gradually disappearing. . . . The *Bell* is rung around the coral [sic] and tents at 4 o'clock each morning for all the people to get out of bed. In a quarter of an hour after the roll is called, each man is required to be on the ground with his gun to answer when his name is called. A short time is then generally spent in military duty. . . . The spirit of hurrying has not yet troubled us, yet we have felt to use all diligence as the season is somewhat advanced, our provisions are very limited. . . . We intend being as judicious as possible with our provisions, yet we shall need some supplies before reaching the Valley as we only had in flour to serve us to Green River. . . . Brother Thursting's [Thurston's] train traveled with us several days. . . ."

On July 24, 20 miles above Fort Kearney, the company paused to commemorate Brigham Young's 1847 arrival in Utah-feasting, parading, and dancing to the music of the violin and dulcimer [probably played by Henry Clegg, Jr.]. From July 28 on, the men carried loaded guns while on guard duty. Later, Captain Ballantyne ordered all men not otherwise employed to walk ahead of the company with their weapons at the ready; all were admonished to be minutemen (a total of 80 armed men available). By August 3rd the train was north of the South Platte River. At

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Ash Hollow the emigrants gathered currants and cherries; the trees were "literally bent down with the weight of the fruit." The train was within sight of Chimney Rock on August 9th and had arrived at Scotts Bluff on the 12th. From Fort Laramie (August 15) the captain wrote: "Unity and peace prevails among us. No stampedes The feed has been good. The roads between Ash Hollow and Laramie have been rather heavy. . . . Our cattle stand the journey well. The Indians are peaceable." Later, feed became scarce and "lots of Cattle lay down and died foot Soar [and for] lack of feed &c." The company was at Bitterwood Creek on the 17th and at La Bonte on the 20th.

A passing traveler wrote: "The saints in this company seemed to enjoy the journey very much though most of them walked almost the entire distance. It was not a little wonderful to me, to see ladies with whom I was acquainted in the east, and knew as sickly and delicate, unable to walk three or four squares, to market or shopping, without experiencing much fatigue, walk fifteen or twenty miles a day, and come into camp at night with light hearts, singing the songs of Zion, and praising their God. . . . Capt. Ballantyne, is indefatigable in his exertions to promote the well being of the Saints under his charge, and enjoys the unbounded confidence and esteem of his entire company. We journeyed with this company until the morning of the 24th [Aug.], when we left them two miles above Deer Creek." The train reached the Platte Bridge on August 25.

At the Sweetwater River, 16 wagons were involved in a stampede, and it took half a day to repair broken wheels and tongues. By then the train was out of provisions and the travelers faced starvation. Fortunately, a few days later, on Little Sandy, the company met supply wagons from the Salt Lake Valley. That night the people celebrated until late in the evening. On August 29 the company was at Independence Rock; by September 16 it was at Fort Bridger. On September 24, the Nauvoo brass band, accompanied by many citizens of Salt Lake City, came to meet the company. With them were President Erastus Snow and wife and sister Ballantyne. These visitors joined the emigrants in feasting, dancing, singing, and praying. Women and some men wept for joy. The next day the train paraded into town. The band, on horseback, rode at the head of the company, playing. Then followed a large flag borne by two young horsemen. Several small flags floated from the tops of the wagons. Reportedly, the emigrants were all smiles. After the company set up camp on Union Square, Presidents Young and Kimball visited, bidding the travelers welcome. On this trip eight individuals had been run over, three were accidentally shot, and five died. Three courts had been held on the plains.

Richard Ballantyne's diary included a reference to Henry Clegg playing his Dulcimer during their 24th of July celebration (see Ballantyne, Richard, Diaries and reminiscences, 1852-1896, box 1, fd. 3, vol. 6.).

Celebration of the 24th July in commemenat [commemoration] of the Pioneers entering the Valley of the Great Salt Lake 1847[.] By the perpetual Emigrating Fund Saints Elder Richard Ballantyne President[.] Tuesday half past Seven A.M. the Saints Met for morning prayer, the Choir Sang Come all yea Sons of Zion an[d] let us praise the Lord, Prayer being offered up by Elder W^m Glover, President Ballantyne then addressed the Saints for a short time

At Eight OClock A.M. the Camp moved out in splendid order with Flags of all Sorts and Sizes, affixed to small and fastened to the end of their Waggon, while the ladies were Busily employed in gathering pra[i]rie Flowers to adorn the Oxen Heads, and make Wreaths for the Brethren, by

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the time we reached Camping Ground which was Eleven A.M. nearly all the Oxen were adorn[ed] with flowers, our Waggon[s] being drawn into Carrell and the Cattle Watered and put into good feed, extra provisions were then served out for our evenings enjoyment which Caused the Ladies to be busily Employed in making confectionary Cooking Rice puddings[,] Apple tarts[,] Tea[,] Coffee &c &c[,] while the ladies were thus engaged a few of the Brethren under the supertintendence of Elder Will^m Pitt, were painting a flag in Canvas fourteen Feet by six with the following inscription, on the upper corner were the Star representing Deseret, on top were the Wide Spread Eagle with the Ribbon motto O God Save israel: under the Eagle were a large Bee Hive with the Ribbon Motto: We^{-ll} never give up the Ship: upon the opposite of the Canvas were the Star of Deseret with a Large Bee Hive having the Ribbon motto, Glory to God and Brigham Young, which floated majestical[ly] in the Breeze at the west end of the Carrel [corral], while others of the Brethren were taken [taking] boxes from the Waggon[s] to form a table up the center of the Carrell [corral] of some sixty or seventy yards covered over with white table cloths, During the time this were going on President Ballantyne Entered the Carrell accompanied by Elder Wm Pitt of the Nauvoo Band with his Violin, also Elder Willm Glover who was appointed Marshal for the day[,] Elder Elias Gardner Captain of the First ten and Elder G[eorge]. M[ayer] Captain of the Third ten with four young ladies Dressed for the occasion who entered Heart[i]ly into the dance, at this part of the stage the Camp had the appearance of a city of Milliners and Drapers, for by the by the Ladies had rummaged there [their] Boxes from top to bottom in order to get there Caps[,] Dresses &c to see who would be the smartest at the Ball, Sup[er] Being ready each ten sat down together with there respective Captain at the Head who in turn asked the almighty to bless the food for there respective ten which he had Liberally furnished them in the Wilderness, which consisted of Venison Roast an Boiled Buffalo[,] puddings[,] tarts[,] tea[,] Coffee &c &c[,] Supper being over President Ballantyne arose in the spirit and power of his calling and addressed the Saints for a short time pointing out the blessings and glorious privileges of the sons and daughters of Zion[,] Elder Will^m Pitt was next called upon to deliver an Oration

He said it was with pleasure he arose on the present occasion to address the Saints and felt it a great blessing to be thus privileged[,] this day is Kept in Commemoration of the Pioneers entering the Valley of the Great salt Lake after enduring all manner of hardships and tribulations, he knew that they were Led there by the power of God as much so as israel in ancient days, and when he reflected what they had gone through, it caused him to rejoice to hear and see the prosperity that now attends them, when they saints were in Nauvoo they did not Know the hour that there enemies would be upon them being Continually Surrounded by Mobocrats apostates an[d] false brethren, he then spoke of a few of the things which took place at their expulsion from Nauvoo and shewed [showed] how the enemies of the church sought its overthrow[,] but the lord overruled it for there good, he then gave a Detail of the organization of the pioneers to travel to the mountains to seek out a home for the Saints, they did not care what the[y] endured if they could but obtain this[,] our Head men had to Live on a Little Boiled Corn[,] they had no fine flour and bacon as we have but the Lord blessed them, he then gave a description of there Journey to the Valley which was very interesting showing how God overruled all things for Good in establishing a place for the Gathering of his people israel[,] his remarks were pointed and came home to every heart:

Elder George Myers [Mayer] was next called upon to address the meeting, after which Elder [William] Glover[,] Marshal of the Day Said Brethren and Sisters we will have no more speaking for the present but says he you old men can take your old women and enjoy yourselves in the Dance[,] when the Voice of our President was heard old men and young maids[,] Bro Glover[,]

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which was responded to by a hearty Laugh from all present so that all who were inclined joined heartily in the dance to the sweet Vibrations of Bro Pitts Violin **accompanied by Bro Henry Cleggs Dulcimer.** During the Evening Bro Glover entertained the Company with a song and D^r. G[eorge] Bell with a Comic anecdote. the Dancing were Kept up untill a Late hour[.] the Company was then dismissed by prayer

Thus ended the 24 on the plains which will not soon be forgotten by those who were blessed in participating in the same.



Henry Clegg, Jr.'s Dulcimer in the Provo, Utah Museum

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Edward Martin Company (1856)

John Griffiths Family Jonathan Clegg Family

From England -

John Griffiths (45), father, died the day after arriving in Salt Lake

Mary Elizabeth Webb (Griffiths) (30), wife (John's first wife had died in 1853, Mary was the stepmother to the children)

Margaret Ann Griffiths (16), daughter (became polygamous wife of Henry Clegg, Jr.)

John Griffiths (11), son, died 50 miles east of Devils Gate, near Red Buttes, Wyoming

Jane Ellenor Griffiths (8), daughter

Herbert Lorenzo Griffiths (5), son, died at Martin's Cove, Wyoming

Jonathan Clegg (40), father, brother of Henry Clegg, Jr.

Ellen Walmsley Clegg (40), mother

William Clegg (14), son

Alice Clegg (9), daughter

Henry (3), son

Margaret (infant), daughter

Even though John Henry Lewis Clegg was not a direct descendant of these two families, their accounts are provided because of their close relationship to Henry Clegg, Jr. (his polygamous wife and brother).

The Griffiths family was among John Taylor's first converts in Liverpool, England. They moved to London, England where John was a very active missionary in the London/Woolwich area. Later, when the low cost Perpetual Immigration Fund and the use of handcarts made it affordable to immigrate to Utah, the Griffiths family made the trip to Utah. They sailed on the packet ship *Horizon* from Liverpool, England to Boston, Massachusetts in 1856.

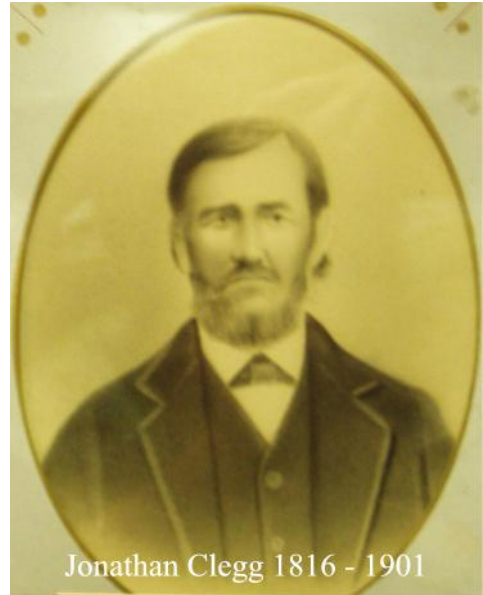
Henry Clegg, Jr.'s first wife, Hanna Eastham, died of cholera at Mormon Grove, Kansas in 1855. When Henry arrived in Salt Lake City, he met Ann Lewis and married her that December. The next year, the Griffiths family arrived. The Griffiths children essentially became orphans. Their father died the day after they arrived in Salt Lake, and the step mother could not (or did not want to) take care of the children. The surviving children (Margaret and Jane) were taken care of by families in Salt Lake. Margaret eventually ended up with the Henry Clegg family and he married her in August 1857. John Henry Lewis Clegg is a descendant of Ann Lewis, not Margaret Griffiths.



Margaret Ann Griffiths Clegg
(1840 - 1929)

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Jonathan Clegg was one of the earliest converts in England, being baptized on 26 Sep 1837, just a few months after Heber C. Kimball started his missionary work in Preston. The family came on the packet ship *Horizon* one year after his brother Henry Clegg, Jr. had immigrated to Utah. Jonathan was a quartermaster for the Martin Handcart Company and his wife Ellen spent much of her time caring for the sick.



Immigrant Ship: *Horizon*

Date of Departure: 25 May 1856
Port of Departure: Liverpool, England
LDS Immigrants: 856
Church Leader: Edward Martin
Date of Arrival: 30 Jun 1856
Port of Arrival: Boston, Massachusetts
Source(s): BMR, pp. 151-188 (FHL #025,691)

Overland Company: Edward Martin

Departure: 28 July 1856
Arrival in Salt Lake Valley: 30 November 1856
5th handcart company contained 575 individuals, 145 handcarts, and 8 wagons were in this company when it began its journey from the outfitting post at Iowa City, Iowa. 135-150 of the 576 people in the Martin handcart company died on the journey.



Narratives:

<http://www.lds.org/hf/art/display/1,16842,4218-1-4-126,00.html>:

The Martin Handcart Company was the fifth handcart company to travel west to the Salt Lake Valley. This company of English emigrants left Iowa City, Iowa, on 28 July 1856. There were "576 [people], with 146 carts, 7 wagons, 30 oxen, and 50 cows and beef cattle" (LeRoy R. Hafen and Ann W. Hafen, *Handcarts to Zion* [1960], 93).

At Florence, Nebraska, they stopped for handcart repairs. It was late in the season, and they wondered if they should continue. A few members dropped out, but most wanted to go on. They left Florence on 25 August.



Handcarts by C.C.A. Christensen

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They reached Fort Laramie, Wyoming, 8 October. After leaving Fort Laramie their food rations had to be cut. Because of their growing weakness, they had to lighten the loads they were pulling, so they discarded blankets and clothing. On 19 October they crossed the North Platte River. As soon as they crossed, it started to snow. Several people died that night.

As the storms and cold continued, the pioneers desperately needed the supplies they had left behind. The men became so weak and sick they couldn't pitch the tents. Twelve miles beyond the river they were stopped by the deep snow. Fifty-six had died since they had crossed the river.

Early in October President Brigham Young heard there were still pioneers on the trail. He knew they would have problems, so he called for volunteers to go to their aid. Horsemen, wagons, and supplies were sent. On 28 October three men rode into the camp of the Martin Company. The deep snow had halted the rescue wagons, so the men told the emigrants their only hope was to keep moving to reach the rescue wagons. They struggled on, and on 3 November they reached the first of the supply wagons. The rescuers decided the company had to move on to find better shelter from the snow and cold.

On 4 November they came to the Sweetwater River, near Devil's Gate. The river was about 100 feet wide and almost waist deep in places. To make it worse, big chunks of ice were floating in the water. For the weakened members of the Martin Company, the crossing appeared almost impossible.

One of the handcart pioneers later remembered that some of the pioneers were able to ford the river, but others could not. At that point, several members of the rescue party—one account names C. Allen Huntington, Stephen W. Taylor, and teenagers David P. Kimball and George W. Grant—stepped forward to help. These courageous men "waded the river, helping the handcarts through and carrying the women and children and some of the weaker of the men over" (John Jaques, "Some Reminiscences," *Salt Lake Daily Herald*, 15 Dec. 1878, 1; see also 19 Jan. 1879, 1).

One of the women who was carried over the river later recalled: "Those poor brethren [were] in the water nearly all day. We wanted to thank them, but they would not listen to [us]. My dear mother felt in her heart to bless them for their kindness. She said, 'God bless you for taking me over this water and in such an awful, rough way.' [They said], 'Oh, ... I don't want any of that. You are welcome. We have come to help you.' " This sister also reported that one of the rescuers "stayed so long in the water that he had to be taken out and packed to camp, and he was a long time before he recovered, as he was chilled through. And in after life he was always afflicted with rheumatism" (Patience Loader Rozsa Archer, reminiscence, in *Women's Voices: An Untold History of the Latter-day Saints, 1830–1900*, ed. Kenneth W. Godfrey, Audrey M. Godfrey, and Jill Mulvay Derr [1982], 236; spelling and punctuation standardized).

These rescuers and what they had done were brought to President Young's attention. "When President Brigham Young heard of this heroic act," one writer stated, "he wept like a child, and declared that this act alone would immortalize them" (Solomon F. Kimball, "Our Pioneer Boys," *Improvement Era*, July 1908, 679).

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg



Martin Handcart Company – Crossing the Sweetwater (by Clark Kelly Price)

When they moved on, they left most of the handcarts behind. The rescuers loaded the sickest and weakest into wagons, but the rest had to walk. The storms had forced some rescuers back, while others waited to try again. One of these, Ephraim Hanks, left his wagon and went on with two horses. One day he killed a buffalo and loaded his horses with the meat. That evening he reached the Martin Handcart Company. The meat was welcomed by the starving pioneers. On 11 November Ephraim Hanks and members of the handcart company camped on Bitter Creek (present-day Cottonwood Creek).

Gradually other wagons reached the pioneers, and all were able to ride the rest of the way into the valley. They reached Salt Lake on 30 November. Between 135 and 150 people had died on the way.

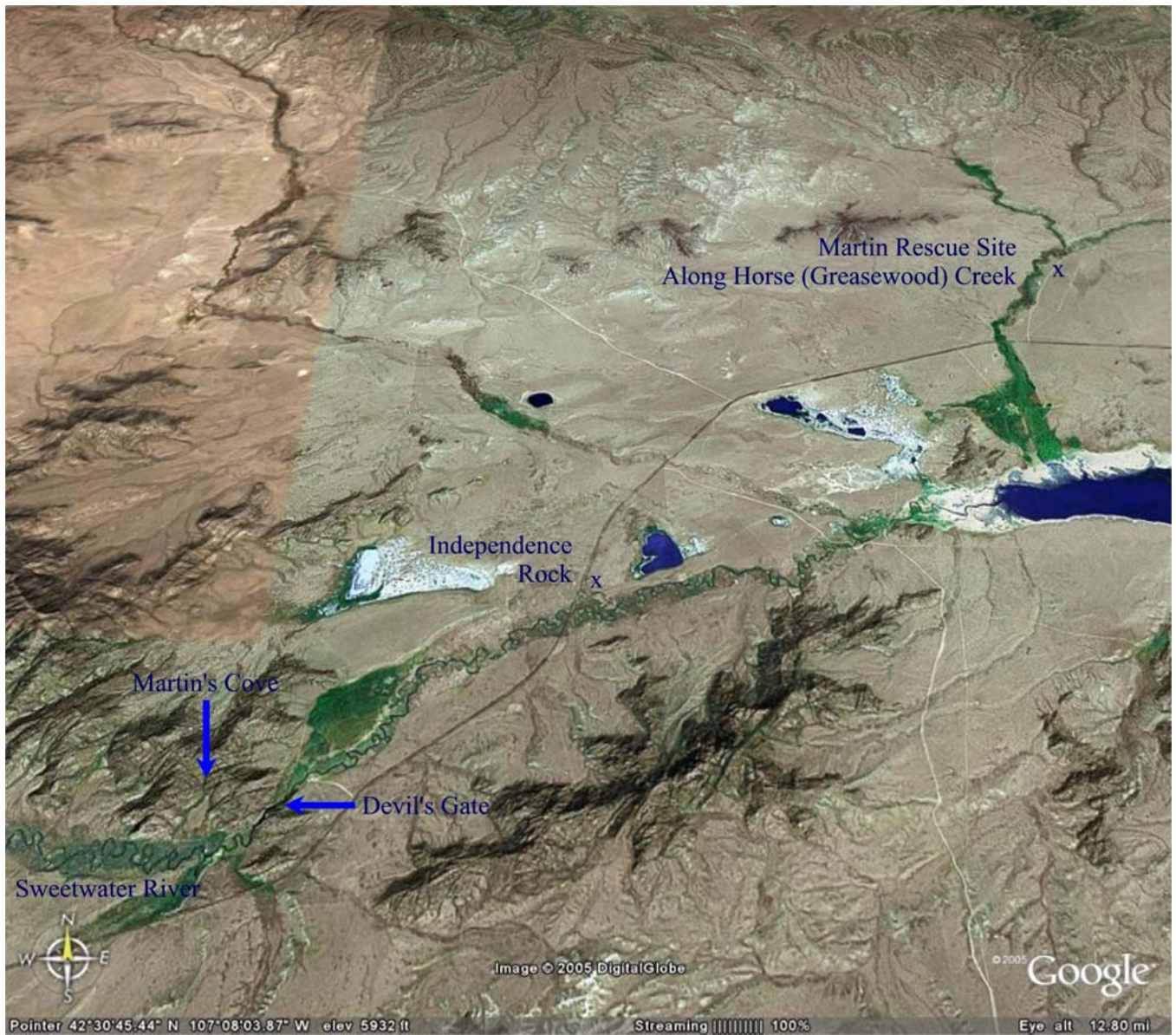
My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg



Satellite Imagery of Key Sites Related to the Martin Handcart Company in Wyoming

- October 18: Crossed the Platt River at Bessemer Bend, near present day Casper, Wyoming. The first snow storms started later that day.
- October 19 – 28: Camped near Red Buttes. This is where on the 28th the lead rescue scouting party of Joseph A. Young, Daniel W. Jones and Abel Garr found the Martin Handcart Company. John Griffiths, Jr. died here.
- October 31: At Horse Creek met six rescue wagons with food and supplies, though much more was needed.
- November 1: Reached Independence Rock.
- November 2-3: Reached Devil's Gate and rested the next day.
- November 4-9: Camped at Martin's Cove, Herbert Griffiths died here.
- November 30: Arrived in Salt Lake City, John Griffiths (father) died the next day.

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Close up of Satellite Imagery of Martin Handcart Company Sites in Wyoming
(Note how open and flat the terrain was and thus why shelter from the snow storms was sought in a cove, later named Martin's Cove. You can enlarge this image to see more detail.)

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg



Monument in Iowa City, Iowa



Mormon Handcart Park Monument, Iowa City, Iowa

My Pioneer Ancestors – John Henry Lewis and Martha Smith Clegg

Autobiography of Margaret Ann Griffiths Clegg

(This history was written by Margaret in 1910 in her own handwriting and her own language. She had only six weeks schooling in her life. At the age of 85 years she had the privilege of riding in an airplane which she greatly enjoyed. She had a wonderful mind and was very progressive and had a great desire to not be a burden upon anyone and remained very active until the last year and a half of her life. She never recovered from an automobile accident.)

Margaret's sister Jane also wrote a short autobiography. Some text from Jane's autobiography has been included below inside of []'s.

My father's and mother's names were John and Margaret Griffiths. They were baptized into the Church of Jesus Christ of Latter-day Saints, January 30, 1840 by Elder John Taylor, when he was on his first mission in England.

My father lived in Liverpool, England, then, and in 1840 I was born on April 15th. When I was six weeks old we went up to London to live, as her majesty the Queen, wanted more men to work in the Woolwich Dock Yards, so my father was one that was called on. The foreman he worked for went too, and my father worked for the same foreman twenty-seven years. Mother was baptized the same day father was. Heber C. Kimball sent word to my father for him and his family to go to Salt Lake City, Utah. That was in March 1856, so we got ready and left Liverpool the 28th of May, 1856, on the ship called Horizon. We were five weeks on the sea. For two weeks I was dreadfully seasick. The name of the captain was Mr. Reed and when we anchored in Boston Harbor in U.S.A. we held a meeting and the captain got up and spoke. He said, "The song says, 'I'll marry none but Mormons' but I'll say, I'll carry none but Mormons, for they are the best people I ever crossed the sea with." I believe there were nine hundred and fifty [856] Mormons on that ship.

In 1840 when my father went to London, we went to what was called the Latter-Day Saints Depot. There were only four Mormon elders there at that time, and they laid their hands on him and ordained him an Elder and sent him preaching. He would work all day from six in the morning until six at night, and then he would eat his supper and then go preach at night. Some times it would be eleven and twelve o'clock before he would get home, as he had to walk, for there were no conveyances to be got, and there were no railroad in Woolwich at that time. Father raised up Woolwich Branch, Welling, Elton, Greenwich and Deptford and lots of other places. The first men to join the Church in Woolwich was Aaron Painter and Mr. Bates, Thomas Fisher, and William Blackmore. My father was a boilermaker by trade and so was Mr. Bates. One day when Mr. Bates was at work a large piece of iron fell on him and they took him to the hospital and he died in a short while after being taken to the hospital. The last words he said, he was calling my father. The people all thought that it was my father that was dead. My father and mother who were with the mourners could hear the people say, "Now Griffiths is dead, down with Mormonism!" And they were greatly surprised when they heard that he had been preaching on the next Sunday. They thought it was my father that was dead. He got along quite nicely after that and raised quite a nice branch. He would go and preach Sundays as well as nights. Well, he was a faithful elder in the Church of Jesus Christ of L.D.S.

In 1853 the war broke out in Sebastipool and they were pressing young men into the service so my father and mother sent my brother Thomas to Utah. That broke up mother's heart and she died in six months after. She was forty-three years old then.

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My brother sailed on the ship called the International. He arrived in Salt Lake the same year and he lived with Lorenzo Snow, who had him sent with the Church herd to Carson Valley and he never came back. The last I heard from him he was in Sacramento California, very sick. I wrote to him but never got any answer. It was in 1855 that he went to Carson and it was in 1858 before I heard from him and that was by a young man that came in the house to see my husband and he got to talking about traveling. He said he was a great traveler. He had been all over the world nearly and the last place he went was with the Church herd to Carson Valley in 1855. My husband asked him if knew a young man by the name of Thomas Griffiths and he said "Yes, he traveled with me all the way to Sacramento." So that is how I heard he was there, I wrote to him but never have heard any more about him, excepting the one letter which I received in the year, 1858. Well, I must go back to England. [From Jane's autobiography she wrote about Thomas: "He arrived in Salt Lake City the same year and lived with Lorenzo Snow, who had him sent to Carson Valley with the Church herd. From there he went to Montana. It was just before an election and while discussing the election he was killed."]

I had an uncle and aunt living in London, England in Stanhope, St. Clarce Marke Lincons in fields, close to Dury Lane Theatre, opposite Saint Clements Charity Institute. They had no children and they would come and see us at Woolwich of a Sunday and then take one of my mother's children back with them to visit. So it came my turn to go and stay with them, the last week we were in England. My father and family were to leave Woolwich on the midnight express and they would arrive at Euston Square Station, London, and stay there till the train left at half past six in the morning and I was to be sure and be there by six o'clock, but I overslept myself and never woke till six and we had a long way to go. My uncle and aunt went with me and we walked as fast as we could and got there in time to see the train pull out of the station. Well, I did not know what to do. To know that my father, brothers and a sister were on that train and leaving me behind. Oh! it was terrible. I was then 16 years of age. I was sitting down crying when an Inspector of the railway station came up to me and wanted to know what was the matter. My uncle told him and he said for me to stop crying and I should go on the next train. That would be eight o'clock in the morning. When the train came I got on and away we started. The inspector told the porter when he changed cars at Watford to be sure and tell the other porter that I was to go along all right, as my father had my ticket with him, but when that porter changed at Watford he must have forgotten for when I got to the station, called "Hedgehill" they take the tickets there, and when the porter asked for mine I told him I had none and he took hold of my arm and jerked me out in double quick time and then I told him how it was that I was left behind. They telegraphed up to London to see if I was telling the truth. The answer they got was that I was to go on to Liverpool as I was a Mormon that had been left behind. Liverpool is two hundred and fourteen miles from London, so I got on the next train that came and that was 10 o'clock at night. I arrived in Liverpool at five minutes past ten, and then I did not know what to do.

I expected to see my father there waiting for me, but I was disappointed, There was not a soul there that I knew. The station is called Lime Street station. Well, I did not know what to do in a strange place at 10 o'clock at night. I thought it was something awful, but I went up to an old lady at an orange stand and asked her if she would be kind enough to tell me where Earl Street was, out of Great Homer Street. She said yes, so she told me a great many streets to go before I got to the one I wanted. I had a hard time to find my aunt that lived there for I did not know the number of her house, but I kept on inquiring at every house. At last I went into a small store and the lady told me I would find my aunt just across the street. So I ran across the street and peeped in at the window and saw my father and brothers and sister and then I tell you I was happy. It

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was one o'clock in the morning and I was pretty well tired out as I had not eaten anything all day. It made my father sick, for he thought he would never see me again, for the ship was to sail in three days.

He was a pleased man when he saw me, and then we ate supper and went to bed. In three days we sailed for America. We landed at Boston, U.S.A. and took the cars [train] and came on to Florence, Iowa and camped there four weeks till our handcars were ready for us, then we started to cross the plains. It was the first day of Sept, and we arrived in Salt Lake the same year on the last day of November 1856, making it three months traveling. We were as happy a set of people as ever crossed the plains, till the snow caught us. We would sit around the camp fire and sing and were as happy as larks.

[From Jane's autobiography: "The following are some of the songs we sang.

(1) Some will say it is too bad, the Saints upon their feet to pad.

And more than that, to pull a load as they go marching on the road.

Chorus: Some must push and some must pull as we go marching up the hill.

So merrily on the way we go, until we reach the valley oh!

(2) But then we say this is the plan, to gather in the best of men and women too, for none but they, will ever gather in this way.

Chorus: As on the roads our carts we pull, will very much surprise the world to see, the old and feeble dame, lending a hand to pull the same.

(3) Young maidens they will dance and sing, young men more happy than a king, and children they will skip and play, their strength increasing day by day.

Chorus: And long before the valley's gained, we shall be met upon the plain, with music sweet and friends so dear, with fresh supplies our heart to cheer.

(4) And when you get there among the rest, obedient be and you'll be blessed. And in your chamber be shut in, till judgments cleanse the earth from sin.

Chorus: For we do know it will be so, for God's servants spoke it long ago. They said it was the time to start to cross the plains with our hand carts."]

Well after the snow caught us we had a pretty hard time. My father took sick and he had to ride in one of the wagons that had provisions. One day he felt a little better and thought that he would try and walk, but he could not keep up as he had rheumatism so bad he could not walk, and he took hold of the rod at the end gate of the wagon to help him along and when the teamster saw him, he slashed his long whip around and struck father on the legs and he fell to the ground. He could not get up again, and that was the last wagon for the handcarts had gone on before. As I was pulling a handcart I did not know anything about it till we got into camp, and then I went back about three miles to him, but could not find him, so I went back and I was nearly wild. I thought the wolves might have him.

But there was a company called the Independent Company led by Jesse Have and they were camped in another direction from us, and my father saw their tracks and crawled on his knees all the way to their camp. He was so badly frozen when he got there, they did all they could for him. Two of the brethren brought him into our camp about eleven o'clock that night. He was never well after that. My sister Jane and I and two brothers, named John and Herbert, pulled the handcart till my brother John died [age 11 years 9 months]. That was 50 miles the other side

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[east] of Devil's Gate [Red Buttes area]. We camped there two weeks and all we had to eat was four ounces of flour a day. With having so little to eat and so cold, for the snow was so deep we could not go any further, was I think, the reason he died. He froze to death.

[From Jane's autobiography: "After the snow caught us, we suffered terribly, and many died, provisions were limited, we were rationed on four ounces for children. Our meat consisted mainly of buffalo. One morning when I awoke, my brother John, age 15 years [actually almost 12], lay dead by my side. He died of starvation and cold. During that night 19 people died. They dug a trench and laid them in it. We had to leave them there and resume our journey. Two weeks later, my brother Herbert, age 6 years, died the same way. One morning my step mother was baking some griddle cakes on the camp fire and one elderly lady looked so pitiful, my step mother handed her a cake before she had finished baking all of them. Shortly after she looked at the lady who had not moved, and found her to be dead, with the cake in her hand. She had not tasted it."]



Scene similar to the burial of John Griffiths, Jr. (by Clark Kelley Price)

At the end of two weeks the horses came running into camp with no riders and we thought they were Indians' horses, but they went back again and about two minutes after, they came back with riders. They were David Kimball and I think the other was Joseph Young. They told us there would be ten wagons come into camp in the morning, from Salt Lake, loaded with provisions. That was good news, but they did not wait until morning but came in that night. They called a

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meeting but it was too cold so we went to bed. In the morning we had a little more flour and then moved from there to Devils Gate. (Before the provisions arrived, the company had used up all of their supplies and had rinsed the flour sacks and drank the water.) and camped there in some log houses for a week to recruit up a bid and then we left there and went to Independence Rock on the Sweet Water and camped there another week. [Independence Rock is actually before Devil's Gate. The reference to Independence Rock should be what was subsequently called Martin's Cove.] We left our handcarts and came on with the teams that came from Salt Lake. I think there were about seventy wagons.

With two and three span of horses and mules to each wagon, which we were pretty thankful for, all the sick and frozen rode in the wagons, while those that were well walked as long as they could, and then they all rode. I buried my brother Herbert, six years old at Independence Rock [actually Martin's Cove], frozen to death.

My sister Jane lost the first joint of her big toe and I was terribly frozen up myself, I was laid up nine weeks in Salt Lake, because my feet had been so badly frozen. (After I was placed into the wagons and the frost left my feet, large bags of water formed at my heels.) My father died the next morning after we got in to Salt Lake. He was frozen to death, He was 47 [46] years of age. He died the first day of December, After that we were pretty well scattered. My sister Jane went with sister Isabel Thorn to live and I went with a Mrs. Montague.

[From Jane's autobiography: "When we arrived in Salt Lake my family consisted of my father, stepmother, sister Margaret and myself. It was the last of November, making just three months on the road. The hand cart company was taken to the assembly hall, the floor was covered with straw and there was a nice warm fire for use. President Young asked for people to take and care for as many of us as they could. Brother Samuel Mulliner took my father and step-mother to his home. My father died the next morning at 5 O'clock. I was so sick that they did not tell me about it for some weeks. My sister went to Brother and Sister Montague, she was very sick and her heels were badly frozen. Mr. and Mrs. Horne [Thorn?] took me to their home. My toes were very badly frozen. I stayed with them three weeks. My step-mother stood the hardships better than the rest of us, and being a professional cook, obtained work at the Townson Hotel. One day Mr. Horne told her they were going to send me to the poorhouse at Provo. Brother Mulliner met my step-mother and she was crying. He asked what the trouble was and she told him what they were going to do. He said "Little Jane is all I have to love me; it shall never be as long as I have a piece of bread in my house". He came with a quilt and pillow, in a wheelbarrow and took me to his home in it and his wife cared for me. He hired a doctor but my feet seemed to get worse. He changed doctors and in three months my feet were healed but I lost the first joint of three toes of each foot. There were several young men of our company who had their feet amputated to save their lives. From this time I was married, I worked wherever I could obtain work, for 50 cents per week. When I was sixteen years old I married Almon Fullmer. We moved to Cache County, Utah in 1870. We were among the early settlers of that valley. Eight sons and four daughters were born to us."]

When I got better I lived out anywhere I could get a place. Finally I got to a Mr. Henry Clegg's and lived there a while and then I married him.

Mr. Clegg and I were married in the Endowment House in Salt Lake City, Utah the 6th day of Aug. 1857. We lived in Salt Lake until the move south and then I had many hardships to contend with. I worked very hard, digging post holes and making posts and setting them, making oak

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brush and willow fence, going out washing, whitewashing and taking wool to spin on share. I also did spinning for Bishop Johnson's wives, to get mine wove into cloth. We also made soap and candles on shares, went out gleaning wheat and digging potatoes and cutting sugar cane.

I would tie a rope around a bundle of sugar cane and carry it on my back to the molasses mill. I took in sewing such as pants and coats and vests, also did knitting. Many a night I have sat up all night knitting by the firelight by putting on a few chips at a time, as I did not have a stove and there was no coal oil in these days. Nothing but candles or some grease in a tine with a rag in it to burn for light. I would also pick corn and fruits and dry them and many other things I have done. I cannot think of them now. Well, that was in Springville, Utah.

In 1872 we moved up to Wasatch County, and I worked pretty much the same as I did in Springville until my sons got large enough to work and they would not let me work as I had done.

Well, to go back to crossing the plains, I have seen as many as seventeen sit around a campfire eating supper and I have seen some of them fall over dead as they were eating. I think there were six hundred and fifty of us when we started out to cross the plains, and I believe there were only three hundred that arrived in Salt Lake City. It was the last handcart company that came in that year. It was the last day of November 1856 when we arrived in Salt Lake, Utah.

My father and mother were born in Carnarvonshire, Bangor, North Wales. I have had eleven living children -- eight sons and three daughters.

I forgot to say that while we lived in Springville my husband had a tannery and I helped grind the bark and worked in the tannery like a man. On the 24th of July 1900 I was invited to an old folks' party, as I was sixty years old, and we had a nice time. There was an excursion on the 24th up here from Provo, Utah and we had a splendid time. There were about 900 people up from Provo.

In 1896 my son Joe took sick with typhoid fever and then I took it and then my son Levi took it and died. He was 18 years old and 8 months and was sick only 18 days. We were all down at once, but burying my son Levi was worse than all the rest. My daughter Margaret Ann Clegg 8 months died in Springville in 1862. My son Heber Clegg age one hour died in Heber City.

My posterity now numbers some 49 grandchildren and 120 great grandchildren and several great-great-grandchildren.

Margaret Griffith and the Handcart Rescue

The following account was printed in the WASATCH WAVE, Heber City, Utah in 1906.

Mrs. Margaret Ann Griffiths, sixteen years of age, who came in the Martin Handcart company says: "We left Florence, Nebraska on the first day of September, 1856, as happy a lot of people as ever crossed the plains. Little did we realize on that bright September morning the hardships through which we were destined to pass or the suffering, sickness and death awaiting us ere we reached that long hoped for haven of rest among the saints in the valley of the mountains. It never occurred to my young mind, being but sixteen years of age, that we should experience ought but joy and happiness on our long pilgrimage to that promised land.

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"I shall never forget the last time we crossed the Platte River. I was the only female that drew a hand cart through the ice waters of the river at the last crossing. Captain Jesse Haven's Company of wagons that traveled with us most of the way, brought their teams and took most of the women and children across and also the feeble men, my father among them; for he was so affected with rheumatism that he could not walk. The next morning when we awoke the mountains were clad almost to their base with a white mantle of snow and the storms of winter were gathering and very cold. It almost seemed that we would perish. In fact, many of our company froze to death, my twelve year old brother among them, and we buried him there in the desolate wilderness fifty miles the other side [east] of Devils Gate. We camped there for two weeks, our rations being four ounces of flour a day to each person.

"Some teams from Salt Lake came to our rescue bringing with them flour, salt and other things; then we moved on from there to Devils Gate. After a few days of rest we came on to Independence Rock [Martin's Cove] on the Sweetwater where we met more teams from Salt Lake. There we left our handcarts and all of the other things that were not actually needed and came on. All those that could walked, and those who could not walk rode in wagons.

"At Independence Rock [Martin's Cove] my other brother [Herbert], six years old, died from cold and exposure and my only sister had her feet so badly frozen that she lost the two first joints of her big toes.

"We reached the valley of Salt Lake on the 30th day of November, 1856, after two months of the most indescribable suffering and hardships, the worst we thought of any company of men, women and children was ever called upon to endure. My father, John Griffiths, was ill most of the way with rheumatism and died the next morning after reaching Salt Lake City, from the cold, exposure and privations of that terrible journey."

In a short period, Margaret Ann had lost both of her brothers and her father; but she continued faithful. She married Henry Clegg on 14 August 1857 at the age of 17. She bore 11 children, 7 of whom survived past childhood, and was an active member of the church and an enduring saint. She died on 29 July 1929 at the age of 89.

When and Where did John Griffiths, Jr. and Herbert Griffiths Die?

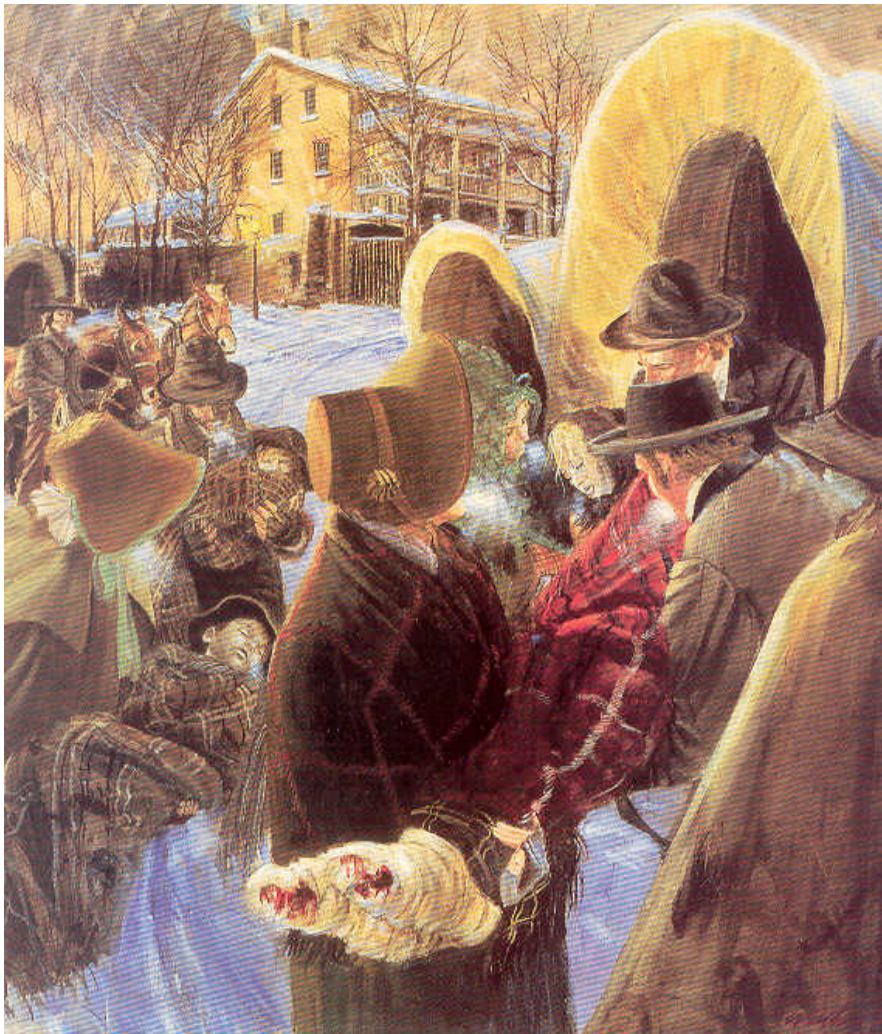
While Margaret and Jane Griffiths accounts do not name the exact place and date when their brother John Griffiths, Jr. (11 years, 9 months old) died, a comparison of their accounts with other accounts provide the answer. The Martin Handcart Company crossed the Platt River (Bessemer Crossing) for the last time a short distance from present day Casper, Wyoming on October 18, 1856. It was a very cold day. The water was very cold and up to the wagon beds deep. Most people had to wade through the water. Margaret Griffiths was the only woman to pull a handcart across this river. Shortly after getting across and before they could dry out, snow, hail, and freezing sleet began to fall. This was the first of several storms they would encounter. They camped the night of the 18th a couple of miles from the crossing. On the 19th they continued on a few more miles, camping near the Platt River at the point where the road left it for the Sweetwater River, west of Red Buttes (about 4-5 miles from the river crossing). Here they stayed in camp to rest and wait for the storms to end. Flour rations were cut to four ounces per day. About 56 people died after crossing the Platt River and while camping at this location, including John Griffiths, Jr. Samuel Openshaw's account stated that Joseph A. Young told them that 10 wagons loaded with flour were waiting for them about 50 miles away at Devil's Gate. Margaret Griffiths account stated "many of our company froze to death, my twelve year old

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brother among them, and we buried him there in the desolate wilderness fifty miles the other side [east] of Devils Gate. We camped there for two weeks, our rations being four ounces of flour a day to each person.” Jane Griffiths autobiography gave this account: “One morning when I awoke, my brother John, age 15 years [actually almost 12], lay dead by my side. He died of starvation and cold. During that night 19 people died. They dug a trench and laid them in it. We had to leave them there and resume our journey.” Nine days after setting up camp, on October 28th, the express rescue party scouts Joseph A. Young, Daniel W. Jones, and Abel Garr arrived. The next day camp was broken and they continued on towards Devil’s Gate. John Griffiths, Jr. thus died between 19 – 28 October, 1856 while camped near Red Buttes.

Herbert Griffiths, the other brother of Margaret, died about two weeks later. Margaret’s account states “I buried my brother Herbert, six years old at Independence Rock, frozen to death.” However, when reading Margaret’s full account, it is clear that what she refers to as Independence Rock is actually Martin’s Cove. The Martin Handcart Company camped at what became known as Martin’s Cove November 4 – 10, 1856. It was here at Martin’s Cove that Herbert Griffiths died.

Sadly, while Margaret’s father John made it to Salt Lake, he died the next day.



Martin Handcart Company Survivors Arriving in Salt Lake City

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Margaret Ann Griffiths Clegg with the handcart she reportedly used crossing the plains and two of her grandchildren

Twelve Resolutions for the Utah Pioneer Descendent

By Dr. Rodney H. Brady
Pioneer, 2005, Vol. 52, No. 3, p. 25

1. I will see that appropriate written histories, photographs, and/or biographical sketches, brief as they may be, are prepared for each of my pioneer ancestors and that these documents are properly preserved and sufficiently distributed so as to assure that the posterity of these pioneers for generations to come will be familiar with the personalities, accomplishments, trials, courage, and faith of their pioneer forebearers.
2. I will familiarize myself and my family with the life stories that are already written which recount the trials and the courage of each of my pioneer ancestors and will seek to understand the purposes which brought them to mountains and deserts of Western America.
3. I will record for my family specific descriptions of and directions to the location of the homesites, work places, and gravesites of all of my pioneer ancestors.
4. I will visit regularly the gravesites of my forebearers, I will see that these sites are properly preserved and maintained, and I will pause often by these sacred places to reflect upon the rich heritage of freedom, culture, and faith that these ancestors so courageously provided for me.
5. I will take the time to visit periodically the towns, villages, and homesteads where my pioneer ancestors lived so as to understand and appreciate better the conditions under which they lived and to become personally familiar with the sights and places that were familiar to them.
6. I will take the opportunity to travel at least part of the route my pioneer ancestors traveled on their trek to the Mountain West so as to understand, at least in part, the extent and difficulty of their journey and try to recapture the feelings they must have experienced as they pressed on toward their destination.
7. I will seek to preserve at least one significant item made, used, or owned by each of my pioneer ancestors and will prepare for my family a written document describing this item's maker, owner, and/or user and its special significance to my pioneer ancestors and to me.
8. I will seek to honor my pioneer ancestors by preserving their names, life stories, and possessions in appropriate home settings, museums, libraries, and places where future generations can learn of the accomplishments, faith, and manner of living of these pioneers.
9. I will actively organize and support family activities and reunions as a method of preserving the memory of those pioneer ancestors we have in common.
10. I will actively participate in a lineage society or heritage organization whose objective it is to preserve the memory of my courageous, valiant, and patriotic ancestors.
11. I will diligently seek to learn as much as I can about the courage, faith, ideals, principles, and purposes which caused my pioneer ancestors to leave that which they loved and possessed to make their journey to the barren deserts and lofty mountains of Western America. I will then strive to incorporate into my life the best of that for which they sought, strived, stood and died – always remembering that my pioneer ancestors provided to me a rich heritage of intellect, knowledge, freedom and opportunity.
12. I will prepare for the benefit of my posterity a personal life history which will enable them to have for their enlightenment an accurate first-person account of my life and surroundings. Most importantly, I will prepare for my posterity a statement of the principles, beliefs, and values I would wish to share with them were I to have the privilege to visit with them in era and generation.