

Henry Clegg, Sr. (1788-1865)

From England to Utah The Clegg's Journey



Henry Clegg, Jr.
1825 - 1894



By Chris Christiansen

Version 1.2

July 2006

From England to Utah – The Clegg’s Journey

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Change Log:

v. 1.2. Changes since August 2003

Added new picture of children of John A. Lewis.

Corrected “Autobiography of Ann Lewis” and “Death of Bishop Clegg” (typos, some sentences, phrases left out of the transcription), submitted by Lorna Rice.

Tweaked Griffiths history regarding baptism date of January 30th, 1840 is per autobiography of their daughters Margaret and Jane.

Added to Margaret Griffiths autobiography some notes in []'s from her sister Jane's autobiography.

Corrected a few typos.

v. 1.1 Changes since December 2002:

Corrected a number of typos.

Added Fredrick Lewis biography.

Expanded the John Griffiths family Historical Summary (John Taylor story, ...)

Added biographies from the book *How Beautiful Upon the Mountains* for:

- Henry Clegg, Jr.,
- Johnathan Clegg and Ellen Walmsly
- John Henry Lewis Clegg
- Martha Ellen Smith Clegg

Added pictures:

- Henry Clegg, Jr. sitting
- Ann Lewis Clegg sitting
- Henry and Ann Clegg Family
- Margaret Ann Griffiths Clegg with some of her grandchildren

Forward

This is an account of the Henry Clegg, Jr. extended family's conversion to the Church of Jesus Christ of Latter-day Saints and their journey to Utah. I have assembled together information and pictures from a variety of sources. Many thanks go to the Clegg descendants that have shared their precious pictures and documents with others. **These items are only to be used for non-commercial purposes by family members.** This is certainly not a finished work, but I thought it better to make it available now than to wait longer. I hope that the distribution of this information will result in others contributing additional items to be added to a future update. The CD-ROM contains this file in MS Word and Adobe Acrobat format as well as many of the image files. If you would like a CD with these family history files, please send an email to chris@escrowtech.com. I am also interested in receiving any corrections or additional materials for an updated edition. Much of the information included here is available from the Clegg Family History website <http://www.clegg.com/family/history>.

Information provided is primarily for the families of:

- Henry Clegg Sr. (1788-1865)
- Henry Clegg, Jr. (1825-1894)
- Thomas Eastham (father of Hanna Eastham, wife of Henry Clegg, Jr.)
- John A. Lewis (father of Ann Lewis, wife of Henry Clegg, Jr.)
- John Griffiths (father of Margaret Ann Griffiths, wife of Henry Clegg, Jr.).

Some information is provided on the Jonathan Clegg, Israel Clegg, and John Henry Clegg families. The focus of this document is on the original immigrant families. At a later date I hope to be able to expand the coverage of the descendants of these pioneers.

This document is organized by the different families. Each family section starts out with a historical summary that I wrote. This is followed by historical items, autobiographies, and biographies written by their descendants. Spread throughout are pictures from various sources to illustrate the stories being told. The appendices contain family group records (only included in the printed version), a collection of maps, accounts of close relatives, additional historical background information, and accounts of non-family members who were contemporaries with the Cleggs.

The extended Clegg families were active participants in some of the most historically significant events of their day. These events included the arrival of the first Mormon missionaries in England, the first baptisms, the activities of Dan Jones in Wales, the formation of church branches in London, travels across the Atlantic in sailing ships, wagon trains across the plains to Utah, and the tragic Edward Martin Handcart Company.

1. Historical Setting

The story of the Cleggs emigrating from England to Utah does not start in England, instead it starts in Kirkland, Ohio. In 1837, The Church of Jesus Christ of Latter-day Saints was 7 years old. Nearly all of the members were living at Kirkland, Ohio or in Missouri. There were a few members in Canada. This was a time of deep financial troubles in the U.S., the small Church was also struggling with financial difficulties and apostasy within its ranks. The announcement that missionaries would be sent to England came as a surprise to many. There were many local areas unproselyted, thus the idea of sending missionaries far away across the Atlantic to the most sophisticated and powerful empire on earth at that time was unexpected.

Thirty-five year old apostle Heber C. Kimball relates “The story begins in this room. It is Sunday, June 4, 1837... The Prophet Joseph came to me, while I was seated in front of the stand, above the sacrament table, on the Melchizedek side of the Temple, in Kirtland, and whispering to me, said, ‘Brother Heber, the Spirit of the Lord has whispered to me: “Let my servant Heber go to England and proclaim my gospel, and open the door of salvation to that nation.”””

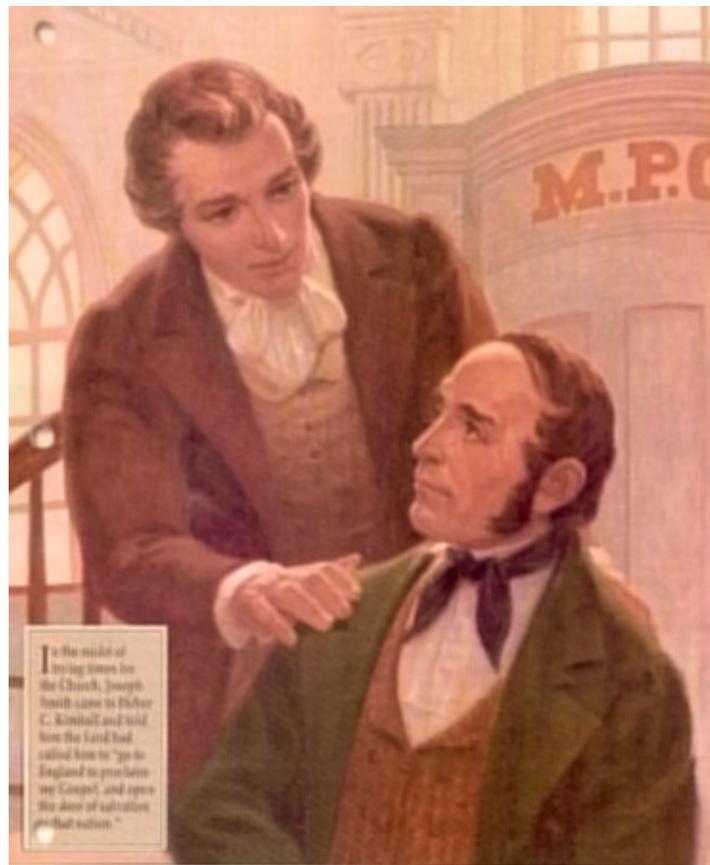


Figure 1. Joseph Smith Calling Heber C. Kimball on Mission to England

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1. Historical Setting

A year earlier, Heber C. Kimball in setting apart and blessing Parley P. Pratt for his mission to Canada had said: "Brother Parley, thy wife shall be healed from this hour. ... the Lord shall supply you with abundant means. ... Thou shalt go to [Toronto] ... and there find a people prepared ... and from the things growing out of this mission, shall the fullness of the gospel spread into England, and cause a great work to be done in that land." (*Autobiography of Parley Parker Pratt* (Salt Lake City, Desert Book Co., 1966)). Little did Heber C. Kimball know that he would play a key role in the fulfillment of this prophecy. One of Parley P. Pratt's converts during this mission was British born Canadian convert Joseph Fielding. Another convert, was John Taylor a native of England who would become an apostle and president of the church.

A week after being called, Kimball was set apart for his mission by the First Presidency. At that time, fellow apostle Orson Hyde begged forgiveness for having briefly sided with those critical of Joseph Smith, and asked that he be able to accompany Elder Kimball to England. His wish was granted. Two days later on June 13, 1837 the first missionaries for England consisting of:

- Heber C. Kimball (apostle)
- Orson Hyde (apostle)
- Joseph Fielding (priest)
- Willard Richards (friend of Heber C. Kimball)

left Kirkland, Ohio for England. In New York, on June 22, Canadians Isaac Russell, John Goodson, and John Snyder joined the missionary group. They traveled on the fast packet *Garrick* to Liverpool, England arriving the morning of Thursday July 20, 1837.



Figure 2. Preston Market Square

Joseph Fielding had a brother, Reverend James Fielding, who was a Nonconformist Baptist minister in Preston, about 31 miles north-east of Liverpool. Joseph had previously written his brother about his conversion to The Church of Jesus Christ of Latter-day Saints. He went on to Preston to find his brother James. Joseph returned to Liverpool with the invitation for the missionaries to visit the Reverend James Fielding in Preston. On Saturday, July 22, 1837, the missionaries arrived in the crowded, grimy manufacturing city of Preston, population 45,000. They 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 missionaries spent Saturday evening with Reverend Fielding. After hearing their message, Reverend Fielding invited them to speak from his pulpit in the Vauxhall Chapel on Sunday afternoon. After his Sunday morning meeting, Reverend Fielding announced that at three o'clock that afternoon Elders from the Latter-day Saints would preach at Vauxhall Chapel. This announcement created much excitement among the people. Many of them had also read letters about the “Restoration” and were anxious to learn more. Reverend Fielding had even read some of the letters to his congregation. Some people had reported previously seeing dreams and visions of the missionaries and had recognized Heber C. Kimball when he arrived in Preston. Henry Clegg, Sr. was among those wanting to hear the missionaries.

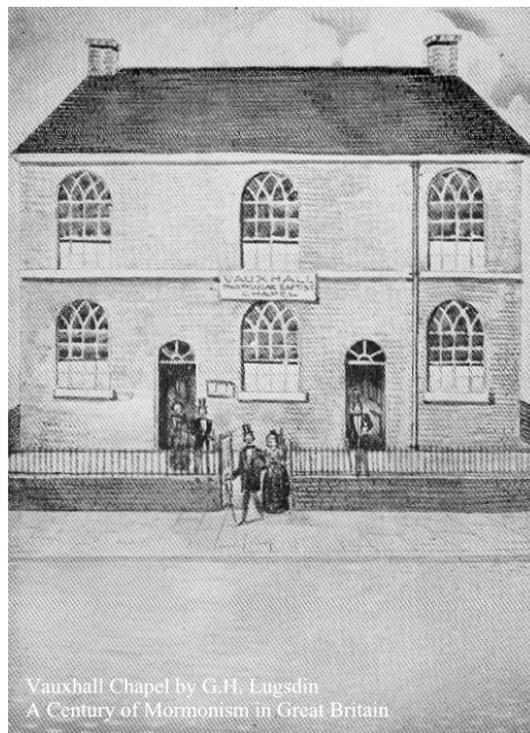
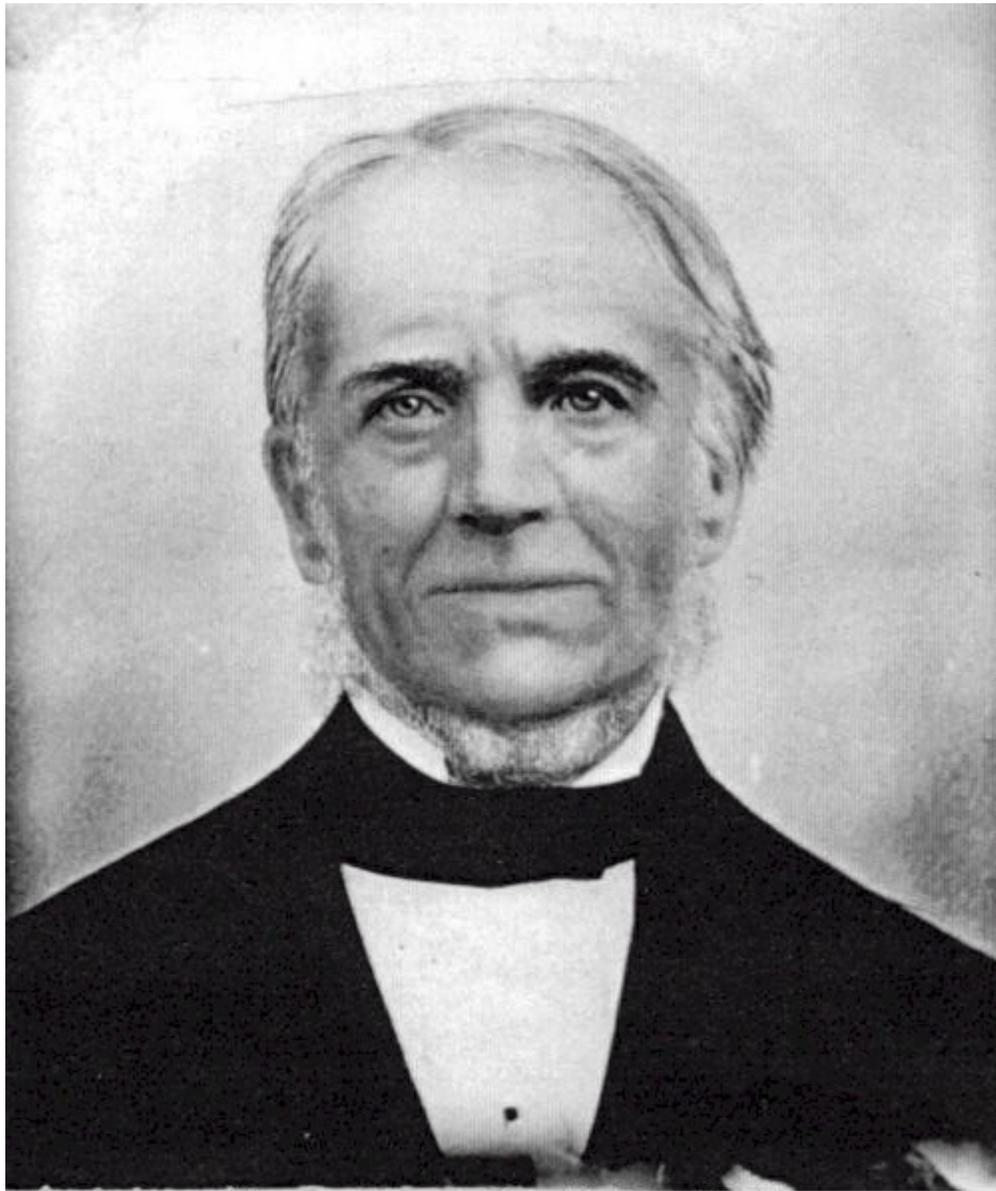


Figure 3. Vauxhall Chapel

2. Henry Clegg, Sr. Family



Henry Clegg, Sr. (1788-1865)

Figure 4. Henry Clegg, Sr.

2.1. Historical Summary

Henry Clegg, Sr. was born 4 Aug 1788 in Walton-le-Dale, a small suburb across the River Ribble from Preston, England. (See Appendix B for maps of Preston area and Walton-le-Dale). Henry was born into the working class and worked as a clog (or shoe) maker, a skill he had learned from his father. He was educated well enough to be a good reader and have fine penmanship. He married Ellen Cardwell on 2 Oct 1809. They had five sons and three daughters. Their youngest son was Henry Clegg, Jr. The Cleggs were a religious family.

On Sunday July 23, 1837, family tradition holds that Henry Clegg, Sr. and his son Jonathan were in attendance at the Sunday afternoon meeting in Vauxhall Chapel. Henry was 48 years old and Jonathan was 21. Henry Clegg, Jr. had recently turned 12 years old and probably was not in attendance. This was the first public sermon by Mormon missionaries in England. Vauxhall Chapel was filled to capacity to hear the elders preach.

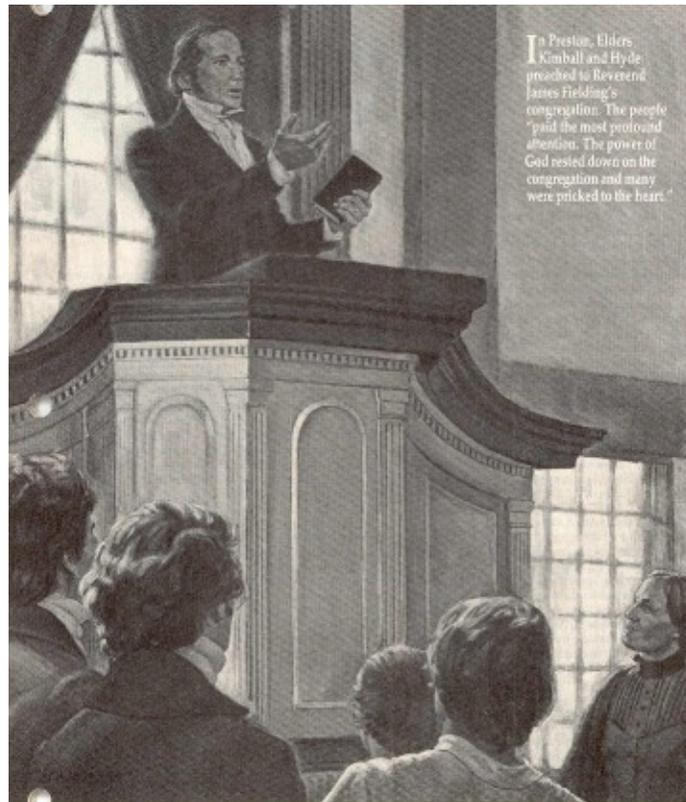


Figure 5. Elder Kimball Preaching to James Fielding's Congregation

Heber C. Kimball and Orson Hyde spoke at the afternoon meeting. Their reception was so positive, that an additional evening meeting was held at which John Goodson and Joseph Fielding spoke. Reverend Fielding announced that his chapel would be open again on Wednesday evening for the elders. On Wednesday, Vauxhall Chapel was once again full. Elders Orson Hyde and Willard Richards delivered their messages. Joseph Fielding's diary

noted that Elder Hyde “had great liberty. ... People paid the most profound attention. ... The power of god rested down on the congreg[ation] and many [were] pricked to the heart.”

The Reverend James Fielding saw the impact the elders were having on his congregation. He closed Vauxhall Chapel for any more meetings with the missionaries. Private homes were opened up throughout Preston by people who wanted to hear the missionaries. People were asking to be baptized. On Saturday it was announced that the first baptisms would be held the next day at the River Ribble bordering Preston's Ribble Park, near the tram bridge, not far from the Preston market center.

The night before the baptism, Elder Russell awoke Elders Kimball and Hyde. They had a very unusual encounter with evil spirits. See Heber C. Kimball's account of this event in Appendix D “Heber C. Kimball – Power Over Evil Spirits”.

At 9:00 am Sunday morning, July 30, 1837, just one week after the first Vauxhall meeting, an estimated 7,000 – 9,000 people assembled to see the first baptisms by immersion in the River Ribble. Heber C. Kimball recorded in his journal:

“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, it is found in Appendix D as “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.).

The Preston Branch was organized on August 6, 1837, the first branch organized in the old world. The Preston Ward is the oldest continuously functioning LDS Church unit in the world.

At first Sunday meetings were held in outside locations. But as the number of members grew and cold weather approached a building was needed. Sunday September 3, 1837 was the first meeting in the rented building called The Cockpit (also called the Temperance Hall). This site was a natural little amphitheater. It originally was used for cock fights. There were about 90 members in Preston by this time. On October 8, 1837, a special conference was held in Preston where member from outlying towns joined the Preston saints. During this conference several people were ordained to the lesser priesthood (this is possibly when

Henry Clegg was ordained a Teacher), five branches were organized, and instruction was given.



Figure 6. River Ribble

The first British Mission conference was held Christmas Day December 25, 1837 in the Cockpit in Preston. There were about 300 members in attendance. Joseph Fielding recorded in his diary that on this occasion “Next 11 were proposed to receive Ordination as Priests, viz. **Henry Clegg**, Peter Melling, Thomas Walmsley, John Halsall, Thomas Richardson and George Watts, who before were Teachers; ...”. (See the section “Joseph Fielding Diary Reference to Henry Clegg” for details about this reference). This is a very significant reference to Henry Clegg since no records have been found of his baptism in 1837, but in order to be a Teacher or Priest, he must have been previously baptized.

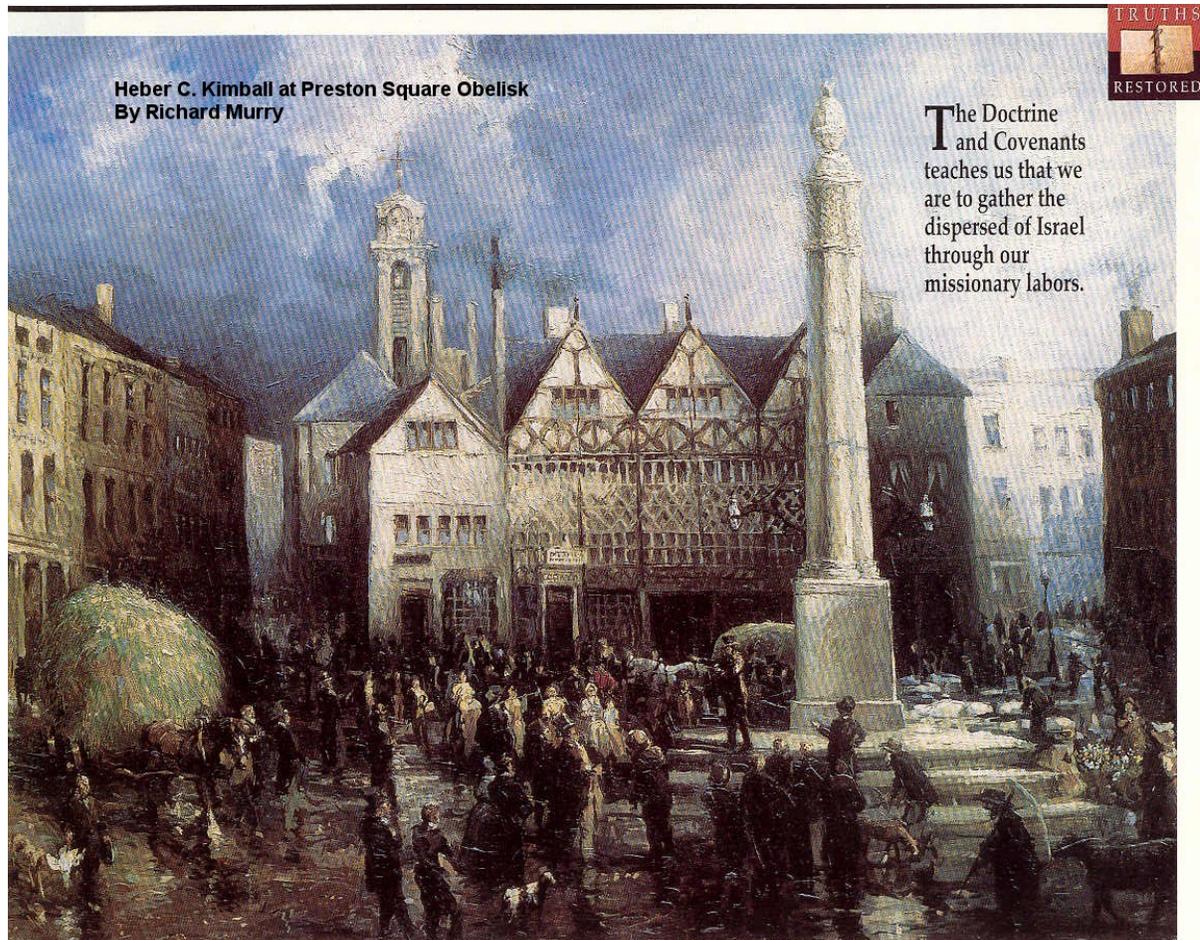


Figure 7. Heber C. Kimball at Preston Square Obelisk

Heber C. Kimball and Orson Hyde left Liverpool, England on April 20, 1838 at the end of their short 9 month mission to return to their families in Ohio. Joseph Fielding was left to preside over about 2,000 converts. Elder Kimball returned to England again on April 6, 1840 with apostles Brigham Young, Parley P. Pratt, and George A. Smith to start a second mission to the British Isles.

Henry Clegg, Sr.'s son Jonathan was baptized on September 26, 1837. Henry Clegg, Jr. was also baptized by Joseph Fielding in 1837 (I don't have the exact date, another account gives March 1848 as Henry's baptism date). Over the years, the Cleggs would meet Church notables such as Brigham Young, Orson Hyde, Parley P. Pratt, John Taylor, Wilford Woodruff, George A. Smith, John E. Page, and Heber C. Kimball. In later years, the area that the Cleggs helped settle would be named Heber City in honor of Heber C. Kimball. Henry Clegg, Jr. with his family immigrated to Utah in 1855. Jonathan Clegg and his family immigrated in 1856. The other Cleggs remained in England.

At some point in time, Henry Clegg, Sr. left the Church but remained a deeply religious man (see the section "1856 Letter from Henry Clegg, Sr.") and loved all of his children.

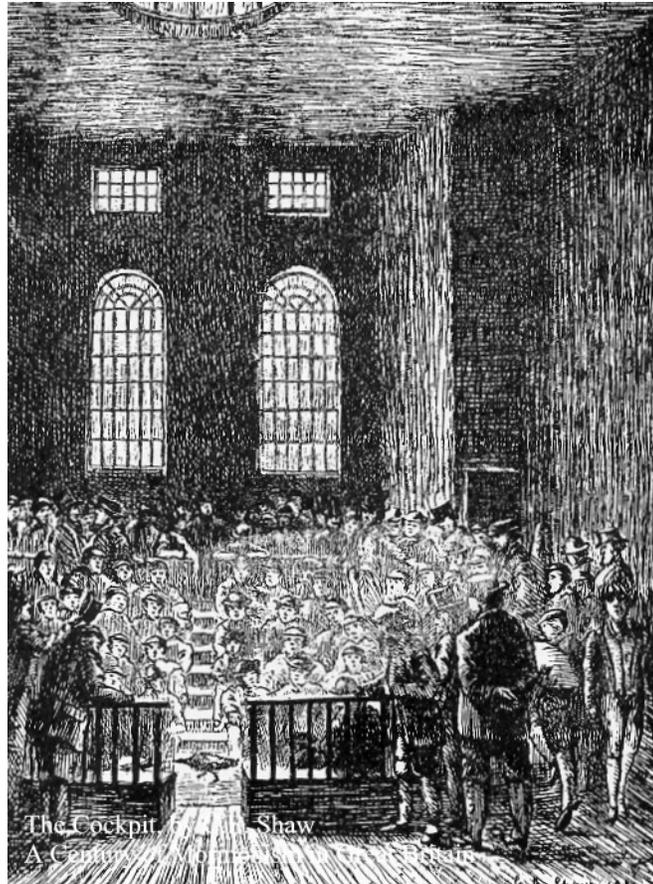


Figure 8. The Cockpit

It was not until 1988 that the grave of Henry Clegg, Sr. and his wife was located. They had been buried in an unmarked grave in the St. Leonards Church at Walton-le-Dale. At the time of their death, they did not have enough money to buy a grave marker. The section “Turning the Hearts of the Children to the Fathers” is the story of locating Henry Clegg, Sr.’s grave.

2.2. Joseph Fielding Diary Reference to Henry Clegg

The Clegg family story of Henry Clegg, Sr. coming in second in the race to the River Ribble on July 29, 1837 to see who would be baptized first is controversial due to the lack of specific historical documentation. Heber C. Kimball's diary did not give the name of the person who came in second and his list of those baptized did not include Henry Clegg. The Preston Branch records do not include a baptism record for Henry Clegg, Sr. Early records were often not complete and the lack of a record is not definitive proof that he was not baptized.

Joseph Fielding's diary does include an important reference to Henry Clegg. The entry for December 27, 1837 (five months after the first baptisms) states that on Christmas day, December 25, 1837 Henry Clegg was a Teacher and it was proposed to ordain him a Priest. Thus Henry Clegg had to have been baptized sometime prior to this date.

FOREWARD

Our Grandfather (and Great-Grandfather) Joseph Fielding, left us his valuable Diary consisting of five hand-written volumes.

It covers his coming to America from England, his hearing and accepting the Gospel in Canada, his great responsibility as one of the first seven missionaries to England, his being called to serve as the second president of the British Isles Mission, his disappointment when his family failed to accept the gospel, his marriages, his family, his life in Nauvoo, his account of the Martyrdom of the Prophet Joseph and Hyrum Smith, the expulsion of the Saints from Nauvoo, his emigration to Utah and on to the closing years of his life.

The original manuscript is in the L.D.S. Church Historical Library, but it cannot be taken out for study. It has been typed and then reproduced by the Ditto process. This method of reproduction has been chosen in order to have approximately 200 copies available to the immediate family at a minimum cost. In case the demand for this diary should justify another edition it can be reproduced at a later date, printed in book form at a greater price per copy.

The Diary has been copied as nearly as possible as it was written. A few of the original pages have been damaged at an early date by dampness, causing some sections to be unreadable. The spelling of many words in the original is different than present usage. These have been copied as shown in the manuscript; example, Councillor for Counselor. When the Diary was written it was evidently the custom to capitalize nouns, so they have been so typed in the reproduction.

Scattered through the original are spaces where words have been omitted, and in some other places words were not clear. When the meaning was obvious the words have been inserted in parentheses. Otherwise, blank spaces have been left in the copy. Page 145 is an example of this.

The Reproduction Committee:
Josephine Burton Bagley (a granddaughter)
W. Lester Bagley
Rae Barlow Barker (a great-granddaughter)
Howard Barker

from page 48:

December 27, 1837

*On the 25, Christmas Day, had a good day. 5 were baptized in the Morning. The Church met together at ten, with their Children; the Meeting was opened by Prayer, etc., then as the Children were many, several Scores, I believe, we attended to the blessing of them; and as the Place we met in is round, and the Bottom bare Earth, (it) reminded us of the Account of Christ blessing the Children. Book of Mormon, P. 516. Next 11 were proposed to receive Ordination as Priests, viz. **Henry Clegg**, Peter Melling, Thomas Walmsley, John Halsall, Thomas Richardson and George Watts, who before were Teachers; also William Clayton, William Greenhalgh, Joseph Gill and David Wilden, who had not before been in office -- Robert Smart, James Whitehead, Miles Hodgson, John Parker, Amos Fielding, John Garner, and James Lea were ordained to the office of Teacher, and about 16 were confirmed. The Lord was with us. The Priests of the Sects are very contentious, but my Brethren are not disposed to contend longer with them. Today Elders Kimball, Hyde and myself are going in different (pg. 49) directions into the Country for a week or two.*

2.3. Letters from England

2.3.1. 1856 Letter from Henry Clegg, Sr.

This letter was written after Henry Clegg, Jr. had married Ann Lewis but before he married Margaret Griffiths. Henry's brother, Jonathan and his family were preparing to cross the great plains with the Martin handcart company.

January 10, 2000

I have entered this document into a word processor from a copy. I have made every effort to duplicate the document exactly as I received it. My Grandfather is George Henry Clegg, he is the fourth son of William James Clegg and Mary Elizabeth Mudd Clegg. William James was the son of Jonathan Clegg, referred to in this letter. This letter was given to me by my Grandparents.

Susan Biesele

Aug 4, 1856

Henry Clegg

I take this oppertunity in writing to you hopeing it will find you all in good health as it leves us at preasent we are very glad to hear from you. we received thy letter on the 21 of July our Jonathan and his family sailed out of liverpool For Amarica on the 5 of May perhaps he will reach thee before thou gets this letter

I dout he will have avery troublesome journey with all his family ecept James we have had aletter From James he has come from Gibrealter and he is at Plimath he did not say in his letter about his father and Mother he thinks he will soon get his discharge I have wrote to him

We have received all thy letters and we are glad that thou has received ours

I hope the crickets will not have again destroyed your crops this year

I am now on this month in my age August 4..68 in 1856.

I am working my way through life as well as I can, but I am very cant I can yet walk 20 miles in A day but I cannot expect long to be so thy mother is well considering her age I am living and cloging at Moonsmill we have only 10 D apare for cloging Womans out Thomas has took ahouse and shop at Belfast in Ireland and he is caring on Both there and at Bamerbridge our Betsy and John are still at Blackburn Factory work here is very brisk here. I think you will often be in want of many daintise having no trade with other nations I think it would be much better if you had more trading with them for one nation is dependent

on another. England is a first rate place for that but it is distressed with great Salivise and taxation.

We often think and talk about you and Israel his Granmother is often Speaking about him we should think it agreat Blesing if we ever should be permitted to see you we often think of the sufferings you have had in going that tedious journey I no thou has suffered a great deal both in Body and mind in having on the way to leave thy Blessed wife and that lovly child but I don't wish to harvist they Blessed feeling up with too much thought of these things we rejoice that thou has got A Partner which thou Prises so Dear I hope your love one to another will continy

Thou are worthy of a good Wife for abetter lad then thou are and allways was and is there never was I am happy to say thy wife is greatly Blest with her choice of such a husband we would feel our selves very happy to behold her face to face

I hope she will be fruitful and greatly multiply and be as Olive Branchis round thy Table is it my Prayer that the God of Heaven may rest his Blesings upon you

I am glad that her parents is near you send me word what part of England they have come from Henry thou wishis me to join your church and be Baptised thou knows that I rely wholly on the mercy of God in Christ jesus I know that asinner cannot find mercy with agod of Justice no other way but through the righteousness and sacrificis was offered up for remision of sins where in was the shedding of Blood I can bear Testamony that when I came to God this way I saw justice satisfyed and I received the remission of my sins and as a command to fulfil righteous I was then Baptise I have not the lest dout but I shall Die the death of the righteous and be among the Blood washed throng Praising God for his redeeming love for ever and ever.

Henry be thou gets this letter our Jonathan and his family will have arived with thee and I hope all will be well with them I hope that William has landid safe I think Elin will have had many a hard tug and I am sure our Jonathan will have had many a hard day and night may the lord Bless him and all his family in all there undertakings amen. If I was there with Billy we would have Plenty of fun catching fish and those Butiful Birds thou speaks of Be a good lad Billy it may happen be the case some time.

I am 68 this day aug 4 1856 henry thou said in thy letter that thy wife she would send us aletter but we have not got one yet we could like one from her

Henry all thy Friends and acquences sends there best respects to thee hoping thou will do well in thy next letter send us word what thou pays for leather and wood and nails and candles sope meal and flour and coals and potatois we sent 2 of music wire 6 is and up

As they Wife is such agood Singer I have sent heravirse to sing in remembrece of me

Henry cloging here is at a very low heb and work is hear at avery low eb it is Both scarce and little for doing it it is very hard for me to keep myself and thy mother but I dont

From England to Utah - The Clegg's Journey

2. Henry Clegg, Sr. Family

wish thee to put thyself any out of the way to help us I dont Desire it of thee our probation here is very short and we shall soon have done

Tell Israel his Granmother is often talking of him Preching for her about Dicke Birds that turtle Dove I had at liverpool our Alice has it yet

thou never sent me word whether thou ever made any use of thy Net we have fine weather now and the crops is very good, but through having been at War with Russha it has made flour very Dear

I was over at Liverpool not long since I was at Mrs. Hodgson and she told me that Mr Mixhan From Manchester had been over and was inquiring after thee and he told her if thou ever came to set up Business in England he would give thee credit with goods to the value of 3 hundred pounds Richard Densy was with him and he was made his head man

William says he thinks of coming to you next summer but one but I hardly think he will

our Betsy and John sends there kind love to you all The are living still at Blackburn John says he would like to come to you

I hope our Jonathan will send all perticurs of his vouage as soon as he arives with you

Thomas parker whshis to o if his brother Henry Parker be yet alive as he has not herd from him this 9 years. He went from Wittle near Chrly thou must inquire for him and send work in thy letter whether he is yet alive or not

Henry thou says that Brigham Yong is atrue Prophet well be it so but thou must not forget that Jesus Christ is our great Prophet Preist and King Henry I am no secterion I have the New testament For my rule of life the Blood of jesus Christ his son clenseth us from all Sin it is that fountain which is open For sin and uncleaness he became sin for us he who new no sin that we might be made the children of God in him here in england we have no arbetry laws every man can worship God even as he beleives

William and Alice sends there kind love to thee and they Wife and Isral and Robert singleton and Betsy sends there kind love to thee and our Betsy and John and our Thomas and his family sends there love to thee, and Mrs Salthous and Elin and Billy and Mary I wrote to Mrs. hodghen at liverpool But i have not got answer and I have not see thy Uncle Johathan nor any of his family lately when thou sends thy next letter drect ti

Henry Clegg Moonsmill in Walton le dle lancashire england

I must now bid you ferewell it may be I shall never hear from you again but I hope to meet with you on Zion hill

Henry Clegg

2.3.2. 1861 Letter from Henry Clegg, Sr.

Letter from Henry Clegg, Sr. to his sons Jonathan and Henry Clegg, Jr. At the time this letter was written (August 4, 1861) Henry Clegg, Sr. lived in Walton-le-Dale near Preston England and his sons lived in Heber City, Utah.

1861 Aug

Jonathan and Henry,

I am again sparid to write to you hoping to find you all in good health and happy. I have wrote this on my Birthday the 4 of August sunday.

Henry I am this Day 70-3 years old I am got very Feble some time Back I had 2 parslatic stroke and the have left me very Bad and thy Mother is much worse than I am it is hard work For her to walk it cross the flore. We are near our journeys end. I have not had a letter from either of you since about the 6 of jennury [January]. But I have seen these 2 letters one at our Thomas and one at our Alice's. I was glad to hear that you are doing very well.

I am happy to see in your letters that you are all Doing very well

Henry I am glad to here that thy Wife thinks so well of thee. I know she has no reason to think other wise I should like to see all your children. His grandmother wants to know if he can yet Preach about Dickey Birds. our Jonathan has only sent us one letter since he went From us. I often think and talk about Billy I dar say he is as ____ A lad as ever he was I should like to see him

[This is where the the copy of the letter ends. The rest of the letter is missing.]

2.3.3. 1862 Letter from Henry Clegg, Sr.

This letter was written in 1862 by Henry Clegg, Sr. in England to his son Henry, Jr., who with his brother Jonathan are living in Heber City, Utah. This was the last letter received from Henry Clegg, Sr. before his death on 9 Feb 1865. Following the typed text are images of the original handwritten letter.

_____ 1862

Henry, received thy letter on the 8th of _____ was very glad to here from you all. Things here are in a very bad way. Factories are some of them shut up all together and some are running short time 4 days and some 3 days in a week. Things here are in a very bad state. We are very glad to know that you are all doing well. I have not yet seen that letter thou has sent to our Thomas but I will.

Thy mother and me are still living on this earth but our time is very short. Thy mother is very ill affected with rumetisim. She can hardly walk across the flore. I am very thankful for the mones thou sent. It has done us good. The letter was 2__1__ and we was very glad we had got one. Thou wanted to know how we went on at the house of correction with those 4 young men. 3 of them had 6 months each and one 12 months. They had other inditements against them. We got part of our money back. We stand greatly in need of help but we cannot expect that thou can have any thing to share having a wife and 6 children to keep thou has enough to do. We would like to see thy wife, thyself, and thy children. But we never shall. Thy wife is like a fruitful vine. They are a great blessing to you. We wish to know how our Jonathan is going on and Ellen and all her children and what they are doing for a living and what is William doing? We would like to see all of you but we never can.

Our Alice is very poorly and our Betsy is very well in health but is very poor. She sends her love to thee and thy wife and all of you. She has buried her youngest child lately. She has only two children, they are living at Blackburn Fallan. Cook and Betty are living at Manchester. Thy mother will send her likeness if its possible but she cannot go to Preston she is so lame.

Henry Clegg

Jan 14 1862
 Henry received thy letter
 on the 8th Jan and was
 very glad to here from
 you all, things here are
 in a very Bad way
 Factories some are
 some of them shut up
 all together and some
 are running short time
 4 Days and some 3 Days
 in a week
 things here are in every
 Bad state
 We are very glad to know
 that you are all doing
 well. I have not yet
 seen that letter thou
 has sent to our friends
 but it is

Figure 9. 1862 Henry Clegg, Sr. Letter - Page 1

thy Mother and me
are still living on
this earth but our
time is very short thy
Mother is very ill affected
with rickets she can
hardly walk across the floor
I am very thankful for
the monies thou sent, it has
done us good the letter
was 2¹/₂ and we was
very glad we had got one
thou wanted to know
how we went on at the
house of correction with
those 4 young men
3 of them had 6 months
each and one 12 months
they had other inditesments
again - then
we got part of our
money back

Figure 10. 1862 Henry Clegg, Sr. Letter - Page 2

We stand greatly in
 need of help but we
 can not expect that thou
 can have any thing to spare
 having a wife and 6 children
 to keep thou has enough
 to do, we would like to see
 thy wife thy self and
 thy children But we never
 shall thy wife is like
 a fruitful vine the
 are a great blessing to you
 we wish to know how our
 sonathan is going on and
 Elin and and all her
 children and what they
 are doing for a living
 and what is William
 doing we would like
 to see all of you
 But we never can

Figure 11. 1862 Henry Clegg, Sr. Letter - Page 3

our Alice is very Poorly
 and our Betty is very
 well in health but
 is very Poor she sends
 her love to thee and thy
 wife and all of your
 she has Buried her
 youngest child lately
 they have only 2 children
 they are living at
 Blackburn
 Sollars book and Betty
 are living at Manchester
 thy Mother will send
 her likeness if it
 is possible but she
 cannot go to Preston
 she is so lame
 Henry Clegg

Figure 12. 1862 Henry Clegg, Sr. Letter - Page 4

2.3.4. 1865 Letter from Alice Clegg

Letter written after the death of Henry Clegg, Sr. (9 Feb 1865) by his daughter Alice Clegg and her husband William) to the Cleggs in Utah.

Sept. 21st. 1865
Brown Lane, near Bamber Bridge
Walton le dale, Near Preston,
Lancashire, England

Dear brother and sisters:

We received your letter of June 13, in due course of time and are very glad to find you all enjoying good health, as these few lines leave us at present, thank God for it. Excepting your Alice, she had had a severe snatch of a stroke or something of the kind all down the right side, but is now so far recovered that she can do her house work herself but she can't carry any great weight, or walk so far as she could before.

Your mother sends her kind love to you, and all thy family, and hoping you will be spared to walk in the foot step of him that has gone before, so that when you are called hence, your childrens, children can truly say that they have a father in Heaven. For if ever mortal man entered the kingdom of God, we are all sure that your father is there. I rejoyce that he is where he will know no more sorrow, no more worldly care, but where tears are wiped from every eye. As regards his funeral, there was his brother Jonathan and son Mathew, ourselves, and our Henry and wife, Ellen and husband James Clegg and wife (Jonathan's son), John Gregson, and the rest were friends. Your bro. Thomas could not come in time from Belfast, but there was his son in law, there, viz, Joseph Connell [Margaret? Alice's husband].

At your sisters there was only your sister Alice and daughter Ellen, there besides John and family and some friends. Your mother is living with us and she is so lively that we really think you must look out for a step father when you come over. As regards ourselves we are as happy as Darby. O. Juan..... We shall perhaps come over to you, if you don't look sharp and come to see us. Our Ellen has 4 children... viz Alice age 5 1/2 yrs. William 3 3/4 years. Margaret 2 years: and Barbara one month.... and next if a son will be Joh... Our Henry has two sons, oldest by chance named William Henry .. age 2 3/4 years, and James Alfred by the present wife, aged one yr and 2 months. All of which is as fine children as you would wish to meet with. We enclose you some wire and ribbon, but when my mama get wed again, I will send some more of a better sampe for them both. So we must now conclude with our kind love to you all. We remain your affectionate brother and sister.

William and Alice ...

2.4. St. Leonards Church, Walton-le-Dale

St. Leonards is the local parish church (Church of England) for Walton-le-Dale (<http://www.hotpots.com/SouthRibble/stleonards.htm>). It is here that Henry Clegg, Sr., his wife Ellen Cardwell and their three month old son Henry are buried. They were buried in an unmarked grave. In 1988 Halvor Clegg under remarkable circumstances was able to locate the grave. His story, "Turning the Hearts of the Children to the Fathers" is provided below. The pictures and information below were provided by the Halvor Clegg and Calvin Clegg families.

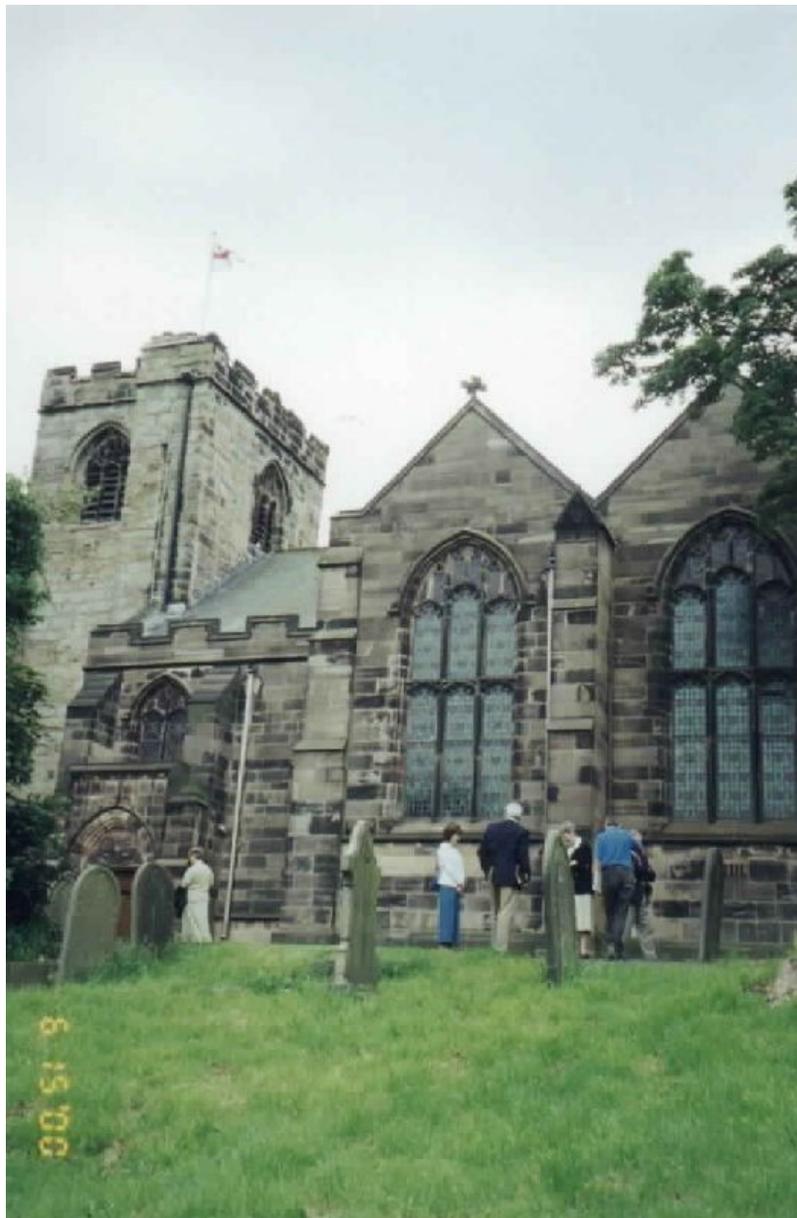


Figure 13. St. Leonards Church

2.4.1. Turning the Hearts of the Children to the Fathers

The following is Halvor Clegg's account of locating Henry Clegg's grave and the placement of a tombstone.

It all began in 1988 when J. Halvor Clegg and his wife, Miriam, took a BYU Study Abroad program, which started in Madrid, Spain, and ended in London, England. Halvor and Miriam had planned in advance to take their family (8 children) on a week's tour of England, Wales and Scotland, with family history as the main goal. As his family drove along, the children would shout, "Look Dad, a graveyard!!"

Preston, England, was one of the important destinations for the Clegg family, because Halvor was intensely interested in finding the grave of Henry Clegg, his great, great grandfather. The oral history handed down to the descendants of Henry Clegg, recounts the events of the carrying of the gospel to Preston, England, by the early apostles, Wilford Woodruff and Heber C. Kimball, and their companions. Among those companions was Joseph Fielding. Elders Woodruff, Kimball and Fielding left partial written accounts of the events that took place, but there exists no official Church record.

Henry Clegg's unique perspective aids in filling in the gaps. The oral history relates that Henry Clegg and his son, Jonathan Clegg, along with Jonathan's wife, Ellen Walmsley, were among the very first to hear the preaching of the brethren. Henry was a deeply religious and free-thinking man. He found the gospel message very interesting. In fact, he was among the very first to accept the new religion. The written accounts state that there were several people who wanted to be baptized, and that two men from among the group contested to determine who should be first. It was decided that they should run a foot race. The accounts also give the name of the winner of the race, and therefore, the first to be baptized, as George D. Watt. None of the written accounts gives the name of the man who came in second. In fact, there is no official record of the baptism of any of these converts. The only written source that gives the names, is the diary of Joseph Fielding, and he does not include the name of Henry Clegg. However, Clegg oral history claims that that man was Henry Clegg. This story has been told and retold through the years by Clegg descendants. There has even been some heated discussion as to whether the story is true, based on melancholy letters sent by Henry Clegg to his son, Henry Clegg, Jr., in Utah. Nevertheless, later records provide definite evidence that Henry Clegg was indeed baptized. Those first baptisms took place in September, 1837. Henry's own son, Jonathan Clegg, was baptized on September 26, 1837. Again, from the diary of Joseph Fielding, dated December 27, 1837, he states that several of the brethren, (and he gives the list of the brethren who were baptized on that famous day of the foot race) were all ordained Priests. It's important to note that now Joseph Fielding included the name of Henry Clegg on that list. He also stated that these brethren had previously been ordained Teachers. Later records of the Preston Branch show that Henry Clegg performed functions of the Melchizedek Priesthood and a great deal of unselfish service to the Kingdom.

Later a second son, Henry Clegg, Jr., joined the Church in 1854. He and his brother, Jonathan, both immigrated to Zion with their families, leaving Henry and his wife, Ellen, in Walton Le Dale, a suburb of Preston.

So, in 1988, after arriving in Preston, the Clegg family found their way to the tiny suburb of Walton Le Dale (just over the River Ribble, where all those first baptisms took place). Halvor couldn't wait for the next day to go searching for Henry's grave, but there was only an hour and a half left of daylight. He asked around and was directed to a Church. At that Church's cemetery, Halvor found that the graves were too recent, and besides it turned out to be a Methodist Church! So, Halvor asked if there was another Church in Walton Le Dale. He was directed to the St. Leonard's Parish Church. Halvor walked the blocks to St. Leonard's and found a very old church and cemetery. Darkness was approaching, and so Halvor knocked on the door of the nearest house, looking for the Vicar. It didn't turn out to be the Vicar's house. The occupants asked Halvor why he needed the Vicar. He replied that he wanted to find Henry Clegg's grave. Those kind people replied, "Oh, you don't want to see the Vicar, you want to see Arnold Rigby. He knows everything about the cemetery." Halvor immediately asked, "How do I find Arnold Rigby?" They gave Halvor directions, and he quickly walked the 6 blocks to Mr. Rigby's home. Mr. Rigby cheerfully invited Halvor into his study, where Halvor quickly explained his mission, and asked if Mr. Rigby could help him find the site of Henry's grave. He answered, "Oh yes. I've been making a map of all the graves in St. Leonard's Cemetery. I have the original book right there." Given the approximate dates, Mr. Rigby turned to the exact page and showed Halvor the entry of Henry's death and burial dates, including the exact location of his gravesite. Mr. Rigby then asked, "Would you like to see it?". Trying to contain his excitement, Halvor said, "Would I? Could you please?". And so, Mr. Rigby loaded Halvor into his old car and drove him to St. Leonards. Entering at the back gate, he drove right into the cemetery. He then rechecked the map again, and walked to Henry Clegg's unmarked gravesite. No one could ever have found it alone. Halvor will be forever indebted to Arnold Rigby for his kindness.

Halvor floated back to the bed and breakfast in the dark, with joy and great excitement, wanting to share it all with his family.

The next morning, the Clegg family returned to the cemetery, to cry a little, sing a little, pray a little, and place lovely, yellow buttercups on Henry's grave. They left with a strong feeling in their hearts that there should be a marker on that good man's grave. They also reflected on the sweet miracle that Halvor, in such a short time, had been led to those who could help him find Henry's grave. Later that day, they realized, after looking at the family group sheets, that that day was Henry Clegg, Jr.'s birthday.

Many years passed. The Cleggs took donations for a grave marker at family reunions, but the opportunity to return to England never happened. But, Halvor and Miriam continued to feel deeply, that someday this problem should be rectified.

In 1995 Halvor was called to serve as the mission president of the Italy Milan Mission. In 1996 Calvin Clegg (Halvor's cousin whom he had never met.) was called to serve as the mission president of the Portugal Lisbon Mission. Calvin and Gayle Clegg and Halvor and Miriam Clegg met for the first time in Frankfurt, Germany at a Mission President's Seminar. There was instant rapport and love between these two families. Halvor shared with Calvin his intense desire to put a marker on Henry Clegg's grave. Calvin and Gayle got excited too, and promised to help with the project. After both Halvor and Calvin had finished their missions in 1998 and 1999, they got together to discuss the grave marker. Calvin and Gayle,

along with his brothers and their wives, Charles and Dixie Clegg, and Milton and Mary Ellen Clegg, were planning a trip to England in the early summer of 2000. Halvor gave them the name of Mr. Rigby and all the information he had collected, along with the donations he had from his own family tree.

Calvin's family added a substantial amount of money to the grave marker fund, and began to prepare in earnest. Spurred on by this whole experience, Calvin and Gayle enthusiastically researched to be sure all the family names had their temple work done. By a true miracle, they found that 7 of Henry's grandchildren had not had their work done. (They were children of Henry's oldest son, Thomas and his wife, Ester.) They submitted the names and with their own family members did all of the baptisms and confirmations and even some of the endowments before leaving for England.

They called and found out that Mr. Rigby had passed away. His good wife, however, directed them to the current Vicar, Cannon Roy McCullough, who helped them find a stone mason. The stone mason, Mike McMurry, sent computer sketches of possibilities. Calvin and Gayle wanted to choose a stone that would fit in with the other stones of the cemetery. They also wanted to include the name of Henry's wife, Ellen Cardwell, since they didn't know where she was buried. From a letter Henry Clegg had written to his son in Utah, Henry Clegg, Jr., Calvin and Gayle found a lovely quote Henry had used from the New Testament, "Who relied wholly on the mercy of God in Christ Jesus", indicating his deep belief in God and Jesus Christ. So, they used this quote on his grave marker also.

One June 15, 2000, The Clegg brothers and their wives met with the stone mason, and saw the marker which had been placed on the grave. Having a deep desire to find out about Ellen Cardwell, Calvin and Gayle returned to the Vicarage on June 18th to inquire about her gravesite. The vicar had been a happy participant in all of these events, and gladly went to the books in search of Ellen's gravesite. To their great joy, they found that Ellen Cardwell was buried right next to her husband and under the grave marker that shared her name. They also found that an infant son, Henry C. Clegg was buried near Ellen's gravesite.

To further make this a truly profound, spiritual experience, the Calvin Clegg group went to the Preston Temple to finish the endowments of the 7 grandchildren, to have their parents sealed to each other and to have the children sealed to their parents. They had intensely wonderful, spiritual feelings as this work was accomplished, and the family was complete at last. It was a lovely case of the hearts of the children being turned to the fathers. We will forever be grateful to have participated in this event.

Halvor and Miriam Clegg, August 2000

2.4.2. Cemetery Register for Henry Clegg, Sr.

Henry Clegg was registered in this book at the time of his death. His name is listed 4th up from the bottom. It says:

771 Henry son of late Thomas Clegg Walton-le-Dale 77

d.d./dido (Old Age) (Feb.) 13th 5 42

The "5 42" specifies the location of his burial. The last column, which is blank on Henry's entry, was a note about who it was. The vicar at the parish explained that this was left blank when a person was very well known, as was the case with Henry Clegg, Sr.

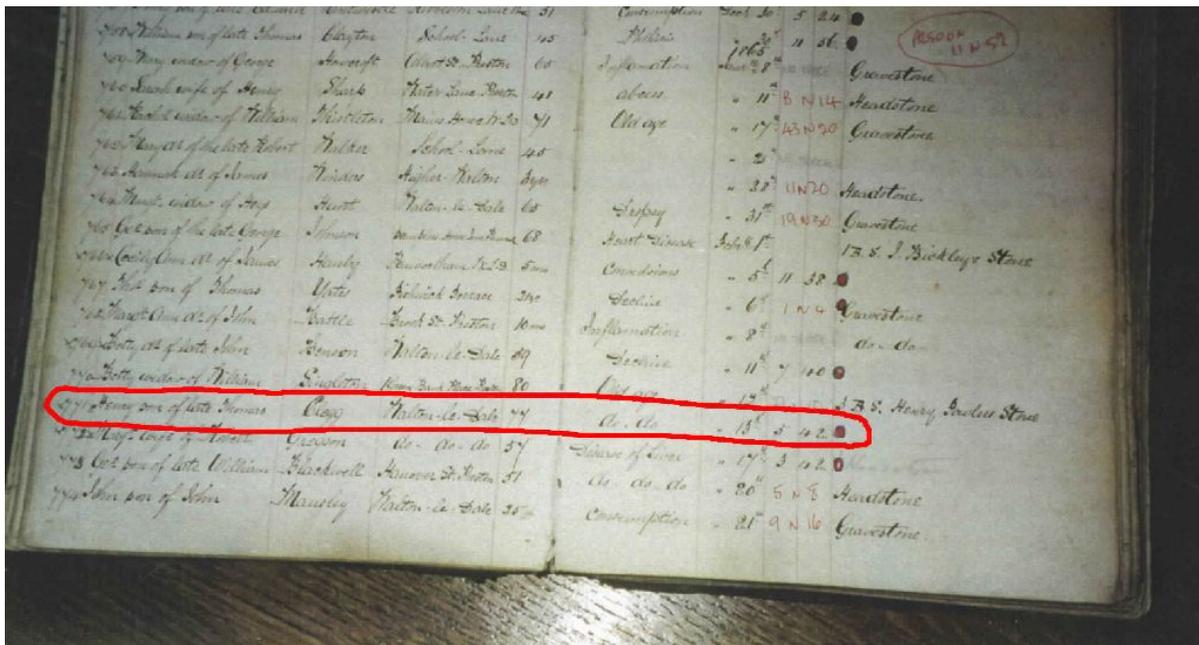


Figure 14. Henry Clegg, Sr. Cemetery Register

2.4.3. Henry Clegg, Sr. Tombstone

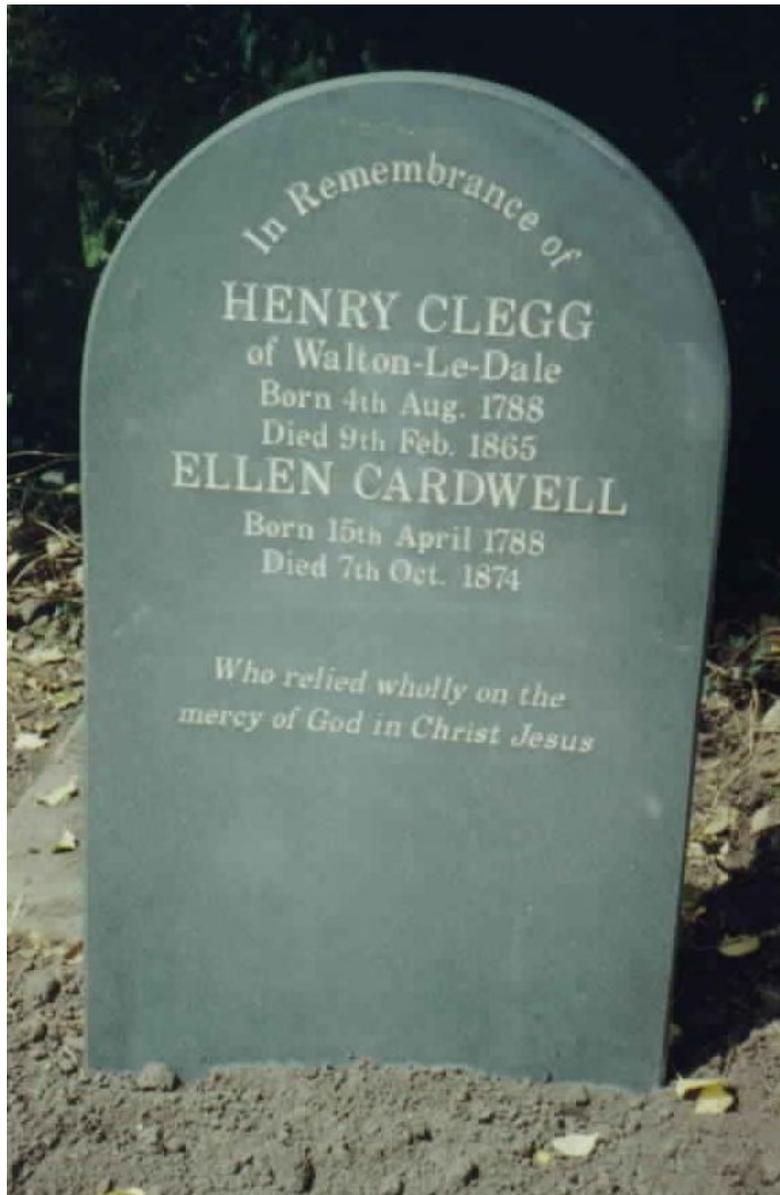


Figure 15. Tombstone for Henry and Ellen Clegg

Tombstone of Henry Clegg Sr. and Ellen Cardwell.

Placed at their Grave June 14th-15th, 2000.

Halver and Miriam Clegg located the grave site at St. Leonard's Cathedral, at Walton-Le-Dale, near Preston, England and the River Ribble.

The stone was designed and ordered by Cal and Gayle Clegg, and was made by stone mason Mike McMurray of Preston, England.

When it was finished, Cal and Gayle Clegg, Milton and Mary Ellen Clegg, and Charles and Dixie Clegg (all three brothers) placed in on the grave.

The inscription says:

In Remembrance of

HENRY CLEGG

of Walton-Le-Dale

Born 4th Aug. 1788

Died 9th Feb. 1865

ELLEN CARDWELL

Born 15th April 1788

Died 7th Oct. 1874

Who relied wholly on the
mercy of God in Christ Jesus.

It is interesting to note that at the time it was ordered, Ellen Cardwell's resting place was not known. After placing the stone, they found her name in the cemetery register, and she was indeed buried next to Henry. One of their children who had passed away at a young age was buried near them also. The quote is from the New Testament, in particular, from a passage that Henry Sr. quoted in a letter to Henry Jr. The stone is 21 inches (533mm) wide, and approximately 31 inches (787mm) high measured from ground level.

3. Henry Clegg, Jr. Family



Figure 16. Henry Clegg, Jr.

3.1. Historical Summary

Henry Clegg, Jr. was born on June 7, 1825 at Walton-le-Dale, Lancashire, England. He was the eight and last child of Henry and Ellen Clegg. Henry Jr. was 12 years old when Heber C. Kimball and the other Mormon missionaries arrived in England. 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 Henry was active in the LDS church and met many of the Church leaders as they spent time in England.

Henry also 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. He also learned the “science” of phrenology (<http://pages.britishlibrary.net/phrenology/>). It was believed that the development (size) of different parts of the brain were responsible for a person’s psychological aptitudes would influence the skull’s shape. By “reading” the shape and surface of the skull, a phrenologist could provide an assessment of a person’s intellectual aptitudes and character traits.

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.

Finally the time came when Henry Clegg, Jr. and his family could afford to immigrate to Utah. On March 31, 1855, they sailed on the *Juventa* from Liverpool. Henry recorded in his journal their trip from Liverpool to Salt Lake. It took six weeks to reach Philadelphia. They then traveled by train to Pittsburg, then steam boat on the Ohio River to St. Louis. They joined the Richard Ballantyne Company and went to Mormon Grove, near Atchison, Kansas. This was a gathering spot for immigrant companies to outfit themselves before heading out across the plains for Utah. By the time they arrived at Mormon Grove, the Cleggs had contracted cholera. There was an outbreak of cholera and many people died. Hanna died on May 28, 1855 at 4:30 pm. She was buried the next morning in the saint’s grave yard next to Auelia Morcer on the north side. The Ballantyne Company then moved on. At 6:00 pm that same day, Henry James died, also of cholera. Henry though ill himself, carried his dead son back to Hanna’s grave and buried Henry James next to Hanna. Henry then walked the 5 miles back to the Ballantyne Company on a rainy night. Henry recorded in his journal the next day his thoughts:

“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.”

Henry and Israel continued on, arriving in Salt Lake on September 25, 1855. The welcoming party in Salt Lake include a 19 year old young woman, Ann Lewis. She and Henry would be married two months later. They lived in a rented two room log house with a dirt floor in the 19th Ward.

When the Martin Handcart Company survivors arrived in 1856, newly made orphans were taken in by various families. The Cleggs took in Margaret Ann Griffiths, whose father had died the day after arriving in Salt Lake and her two brothers had earlier frozen to death. Margaret's step mother apparently did not have a good relationship with her two step daughters. Henry would marry Margaret on August 14, 1857 as his polygamous wife.

With the approach of Johnson's army, the Cleggs with many other people left Salt Lake in 1858 and moved south, in this case to Springville near Provo. Henry then went to Echo Canyon to fight Johnson's army if necessary. They lived a true pioneer life. They first lived in a little shack, then a six room adobe house. They had ten acres of land, a team of horses, cows, etc. Henry had a shoe shop and a tannery. He played the dulcimer at dances and lectured throughout the country on phrenology. Ann recorded these thoughts about life in Springville:

“We were poor and had to struggle hard to get enough to eat. Margaret and I wore and spun and made our clothes, worked and schemed every way to get along. I had previously sold my clothes I had brought from the old country for flour. And yet through all this I blessed the day I came to this glorious country and was thankful I could have sons and daughters born in this land of freedom and liberty, and land of opportunity although we had to struggle hard for our existence in this new life yet our future we knew would be bright in this God blessed country. We rejoiced in the gospel in the ward. My husband was choir leader of over 60 voices, leader of Marshall band was always at his post during Indian troubles which were terrible. We three always sung together wherever we went and one of our favorite songs was "Ever of thee my Love I'm fondly dreaming". We enjoyed ourselves amid our poverty.”

As their children were growing up, he knew that they would need more land to keep their families together. Henry's brother Jonathan had previously homesteaded in Provo Valley (the early name for Heber Valley). He persuaded Henry to move to Heber where he could homestead land. After 14 years in Springville, the Cleggs moved to Heber on April 16, 1872. Israel however, stayed in Springville where he married the girl next door.

Life improved in Heber though it was still not easy. Over the years, Henry would farm the homestead, have a shingle mill up a side canyon south of Heber (now named Clegg Canyon), teach school for seven years, and run a general store as an extension to one of his homes (Ann and Margaret each had their own home). He was also the Justice of the Peace for several terms, was the first president of the Wasatch Canal and served in this capacity for many years.

Henry served in many capacities in the Church. His service included:

From England to Utah - The Clegg's Journey

3. Henry Clegg, Jr. Family

- Sunday School Superintendent for 35 years.
- 1877, July 14-15 called to Wasatch Stake High Council. The stake had just been created by Apostles John Taylor and Franklin D. Richards.
- 1885-1894 Bishop of Heber West Ward. He was still the bishop when he died. Succeeded Bishop William Forman as the second bishop of the ward.
- 1888-1893 Wasatch Stake Clerk during presidency of Abram Hatch.
- 1889, December 3 started the Young Women's Mutual Improvement Association in Heber.

Henry Clegg died on August 30, 1894. He was 69 years old.

Henry Clegg's greatest legacy is his children which are listed in the table below.

Hannah Eastham		Ann Lewis		Margaret Griffiths	
Thomas Clegg	1844 - 1853	John Henry Lewis	1856 - 1930	Thomas Griffiths	1858 - 1929
Israel Eastham	1849 - 1923	William Jonathan	1859 - 1927	Herbert Lorenzo	1860 - 1943
Henry James	1852 - 1855	Federick Lewis	1861 - 1929	Margaret Ann	1863 - 1863
		Lewis Prees	1864 - 1865	Henry James	1864 - 1934
		Franklin	1866 - 1868	Hannah Mary	1867 - 1952
		Amelia Ann	1869 - 1953	George Almon	1870 - 1935
		Ellen Juventa	1871 - 1917	Charles David	1872 - 1910
		Cardwell	1874 - 1874	Josephus	1875 - 1910
		Brigham	1876 - 1953	Heber	1878 - 1878
		Caroline	1880 - 1957	Levi Webb	1879 - 1879
		Henrietta	1884 - 1884	Jane Elenor	1881 - 1910



Figure 17. Henry Clegg, Jr. and Ann Lewis Clegg



Figure 18. Henry Clegg, Jr.'s Sons

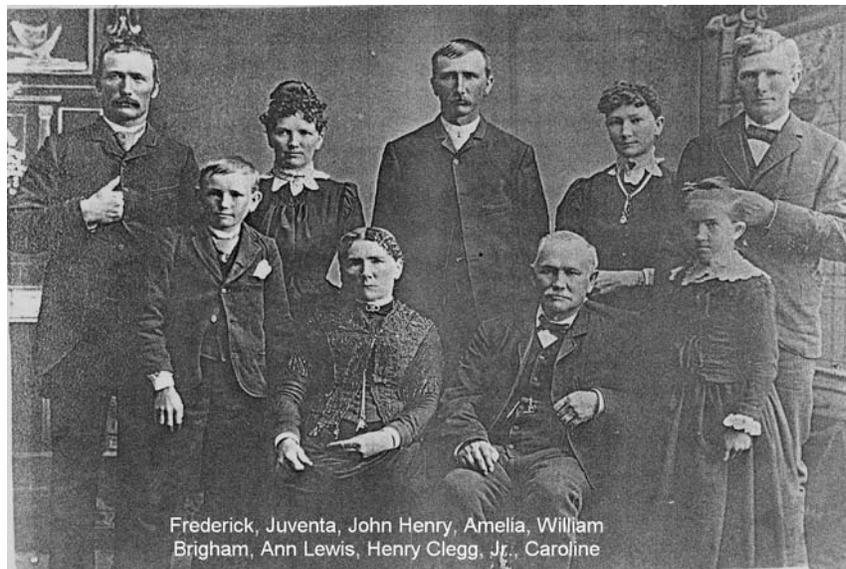


Figure 19. Henry and Ann Clegg Family

3.2. The Juventa

Henry Clegg, Jr. and his family sailed across the Atlantic to America in 1855 aboard the ship Juventa. The picture of the Juventa below was digitally restored and provided by Carol Clegg Johnson. Here are some interesting facts about the Juventa and this voyage from the book *Saints on the Seas* by Conway B. Sonne.

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.

The Juventa departed Liverpool, England on Saturday March 31, 1855. It arrived 35 days later at Philadelphia, PA on May 5, 1855.

The ship master was A. Watts and the LDS company leader was W. Glover. There were 573 LDS passengers.



Figure 20. The Juventa

3.3. Henry Clegg, Jr. Journal – Liverpool to Salt Lake City

This 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. The black and white sketches are from Frederick Piercy's 1853 narrative, *Route from Liverpool to Great Salt Lake Valley*.

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



Figure 21. The Pierhead, River Mersey, Liverpool

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.
- 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 wished my & M was with us. Had a conference in the afternoon and quite happy.



Figure 22. Typical Steerage Class Deck

- 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.
- 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.
- 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.
- 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 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.

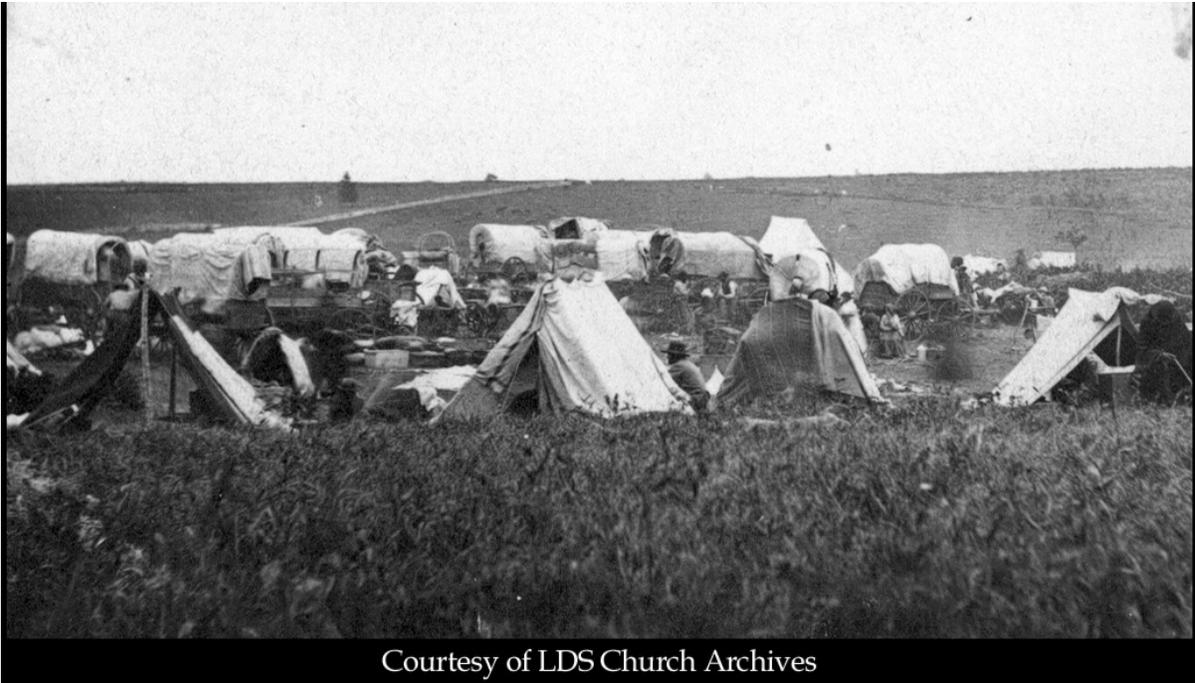


Figure 23. Mormon Wagon Camp

- June 24 Fine day. Both in good health.
June 25 Sunday ___ Wrote 6 letters ---- Father ---- Father ---- Brother Lawronsons and P. Thrumen ---- 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

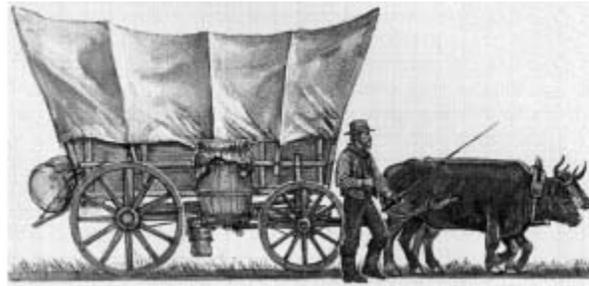


Figure 24. Wagon and Ox

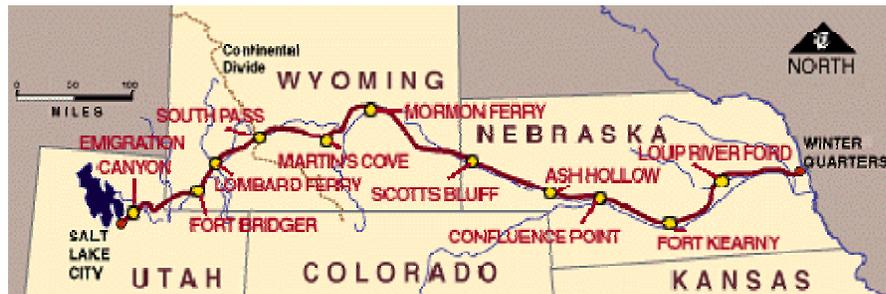


Figure 25. Mormon Trail Map

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



Figure 26. Crossing Loup River (CCA Christensen)

Mormon Pioneers crossing the Loup River in Nebraska. This was an extremely difficult task due to the quicksand, swift current, and shifting sandbars. By C.C.A. Christensen

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

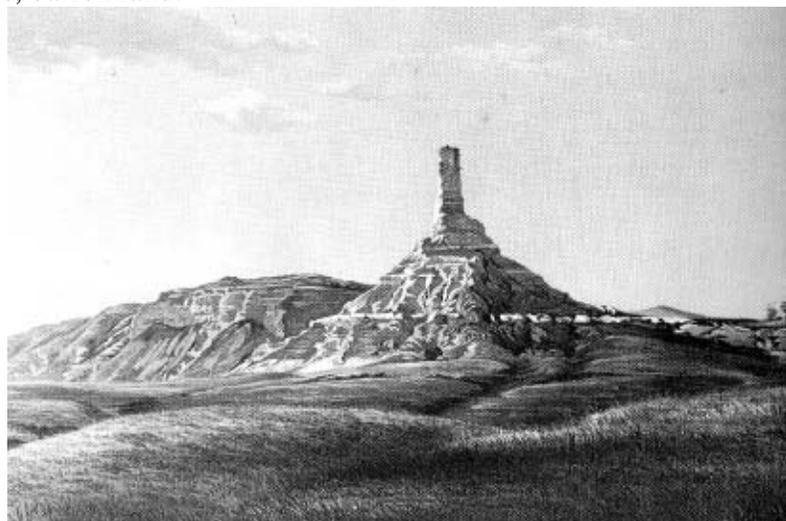


Figure 27. Chimney Rock - 1853

August 10 16 miles.

August 11 5 miles. Saw Indian, Sious. Rouby Dodd's an Indian trader.

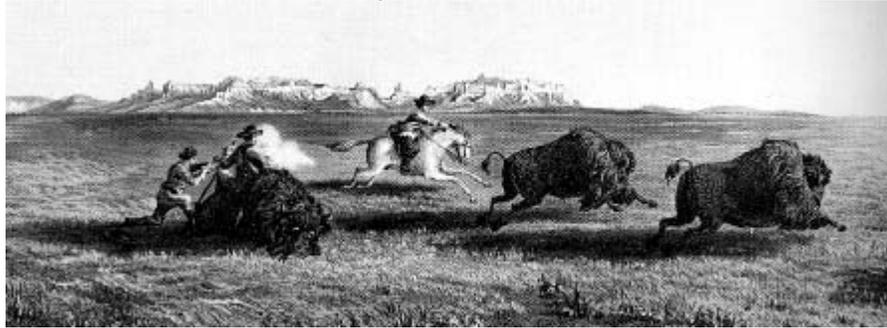


Figure 28. Scott's Bluffs – 1853

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.

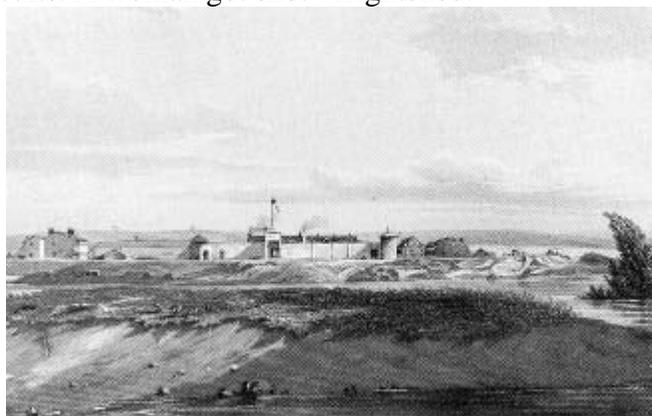


Figure 29. Fort Laramie - 1853



Figure 30. Fort Laramie - Today

- 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.
- 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.)



Figure 31. Independence Rock - 1853

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



Figure 32. Devils Gate - 1853

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.

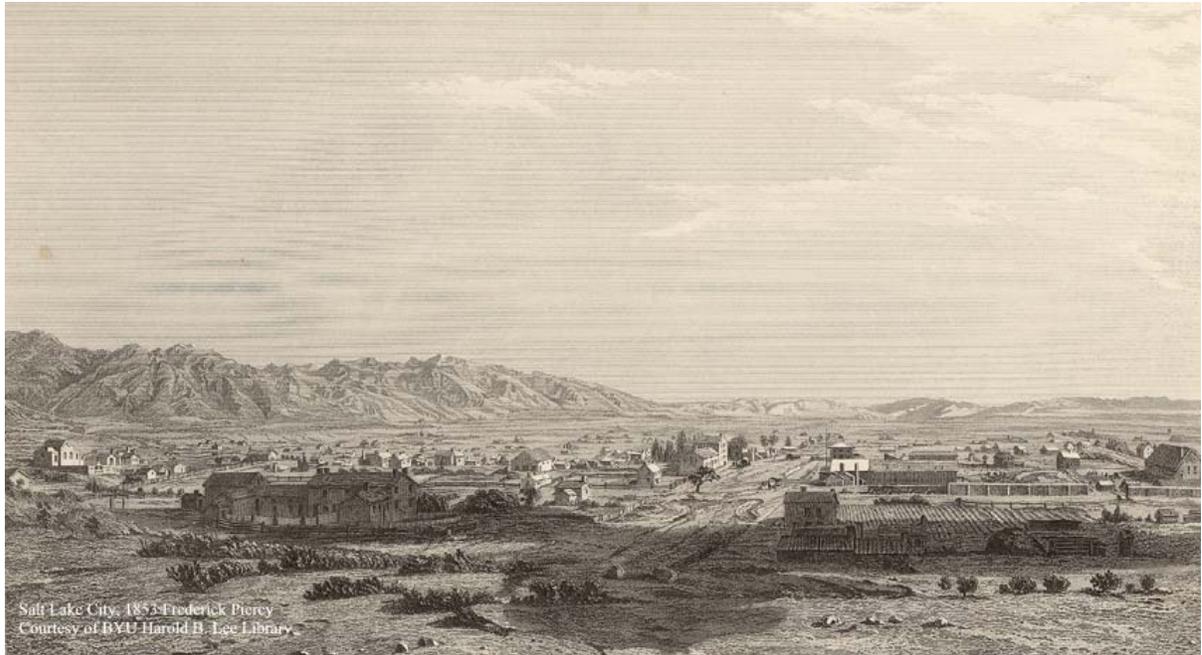


Figure 33. Salt Lake City - 1853

3.4. Christmas Hymn by Henry Clegg, Jr.

1.

Hark! Hark! The tidings angels bring,
 Jesus is born today!
Let every heart unite to sing
 And chant the glorious day.

2.

Jesus is born in Bethlehem
 Of meek and humble birth,
But soon he'll sit on David's Throne
 And reign over all the earth.

3.

Jesus born, the message flies
 Through Heaven and earth and hell,
And all the heavenly hosts combine
 The glorious news to swell.

4.

The dead shall hear the welcome sound,
 Jesus is born to save,
He'll burst the barriers of the tomb
 And triumph over the grave.

5.

Glory to God who reigns on high
 Let all creation sing
And celebrate Messiah's birth,
 Our future Lord and King.

3.5. Henry Clegg's Dulcimer

Henry Clegg mentions playing his dulcimer on the Juventa at the start of the voyage when many people were seasick. His playing helped his own seasickness and many people got out of their sick beds and danced. Henry brought from England wire and pegs to make dulcimers in Utah. Using wood from Big Cottonwood canyon, he made a dulcimer for his sons Israel and Thomas. Today these dulcimers are located:

- Henry Clegg, Jr. dulcimer – Provo museum (5th West and 6th North)
- Israel Clegg dulcimer – Springville museum
- Thomas G. Clegg dulcimer – Salt Lake City DUP museum

Below are pictures of Henry's and Israel's dulcimers from the Clegg website (<http://www.clegg.com/family/history>).



Figure 34. Henry Clegg's Dulcimer

The card on the dulcimer reads:

Dulcimer contributed by Jane Clegg, daughter of Thomas G. Clegg. This Dulcimer was built by her grandfather Henry Clegg, Jr., who was born in Lancashire, England,

June 7, 1825. He and his two sons, Thomas G. Clegg and Israel Eastham Clegg, built three Dulcimers out of wood from Big Cottonwood Canyon. Wire and pegs were brought from England. Thomas G. Clegg's Dulcimer is in the D.U.P. Museum in Salt Lake, and Israel's is in the Museum in Springville.



Figure 35. Israel Clegg's Dulcimer

The Springville, Utah museum displays a Dulcimer made by Henry Clegg and used by his son Israel. The sign in the display case reads:

Dulcimer made by Henry Clegg in 1860. Owned and played by son Israel Clegg 25 to 30 years in Springville Shepard Clegg Orchestra. It was played to accompany the violin on all public occasions in early Pioneer days.

3.6. Death of Bishop Clegg

The following is probably from an article in the Wasatch Wave.

Death of Bishop Clegg

Died Aug. 30, 1894

He Died Very Suddenly While at Work in the Store

A Good Man Has Gone

The People Universally Mourn his Loss. The Stake House was Profusely Draped - The Longest Funeral Procession ever Held in the County.

Thursday morning the inhabitants of Heber were greatly shocked to hear that Bishop Henry Clegg of the West Ward was dead. He had been sick for sometime but was apparently recovered and was around as usual. He keeps a grocery store and he was at the store when the summons came for him to depart. He was in the best of health, so he said just previous to his death. There was no suffering, no pain, not even a struggle but he was "changed" as it were, "in the twinkling of an eye."

It was the intention to keep the body until Sunday but conditions were such as to make that impossible.

The funeral Services were held at 11 a.m., Saturday in the Stake House which was heavily draped in mourning, the same material being used as was used when President Garfield was assassinated.

The procession from the residence to the Stake House was headed by the ward teachers followed by the pallbearers, twelve in number, carrying the casket, immediately preceded by Patriarch Hicken and Pres. John M. Murdock and followed by Pres. Hatch and his councilor T. H. Giles. Then came the chief mourners followed by friends and relatives in wagons and buggies.

The services were open by the choir singing "Nearer My God to Thee." Prayer was offered by Bishop Duke and the choir rendered another selection. The speakers were Joshua Hawkes of Franklin Idaho, Fredrick Lewis of Spanish Fork, Utah, John M. Murdock, John Duke and Pres. Hatch of Heber. The speakers spoke in the highest terms of the deceased. Recounted many of his noble deeds and dwelt at length upon his character, integrity and faithfulness not only in the church but in all the vacations of life. The choir sang "There is Sweet Rest in Heaven." and the services closed by Orson Hicken pronouncing the benediction.

A long line of vehicles loaded with mourners followed the remains to their last resting place in the Heber City cemetery. The procession was the longest ever seen in the county, consisting about 120 teams besides those who marched in the lead.

Historical Sketch

Henry Clegg was born at Preston, Lancashire, England June 7th, 1825. He was the son of Henry and Ellen Clegg. His father was a manufacturer of clogs and shoes. Mr. Clegg heard the first L.D.S. discourse ever delivered on the Eastern continent. It was delivered in Vauxhall Chapel in Preston, by Orson Hyde. He was baptized by Joseph Fielding being among the first to receive the gospel. He was the second oldest living member of the church from the Old World.

He was married to Hannah Eastham a few years before he came to Utah which was in 1855. He crossed the sea in the ship "Juventa" by way of New Orleans [actually Philadelphia]. At Atchison he lost his wife and infant child from cholera. He was left with one child, Israel, who now resides in Springville. This sad occurrence, added to the many hardships of the dreary trip across the plains, goes to make an eventful life. He arrived in Salt Lake City, in October, 1855 and the following year moved to Provo in the time of the move and later in the same year moved to Springville.

He took a prominent part in the Echo Canyon troubles and the Blackhawk War. In 1872 he moved to Heber where he has since resided.

He has taken a prominent part in church matters ever since he joined the church. His first office was that of teacher in the old country. He was ordained July 2nd, 1848, and in the same year he was ordained a Priest. He was next ordained an Elder and then to the office of High Priest. He has been Bishop of the West Ward of Heber for teen years and up to the time of his death. He has been Superintendent of the Sunday School for 35 years and never missed a meeting when at home unless prevented by sickness. He has served as stake clerk and in many other offices in the church. He has been a hard and earnest worker in the church, where he will be greatly missed.

He served as Justice of the Peace for a number of terms, was the first president of the Wasatch Canal and served in that capacity faithfully for many years. He has been a successful merchant, and taught the district school for a long time.

He leaves an only brother, very much respected townsman, Jonathan Clegg, besides his numerous family and a great host of friends to mourn his loss. His brother will be 79 years old next February.

These words are written on his headstone:

A loving husband, father dear,
A faithful friend, he has been here.
He lived in love, he died in peace.
We hope his joy will never cease.

3.7. Biography of Henry Clegg, Jr.

The following is the biography of Henry Clegg, Jr. from *How Beautiful Upon the Mountains, A Centennial History of Wasatch County*, 1963, compiled and edited by Wm. James Mortimer, published by Wasatch County Chapter, Daughters of Utah Pioneers.

HENRY CLEGG, JR.

Henry Clegg Jr. was born 7 June 1825 at Bamberbridge, Lancashire, England, to Henry Clegg Sr. and Ellen Cardwell Clegg. He was the youngest of eight children in his family. Henry was 12 years of age when Heber C. Kimball and other LDS missionaries from America arrived in Preston with the message of the restored gospel of Jesus Christ. Henry Clegg Sr. and his brother Johnathan were in the market place when the missionaries arrived. They were among the first converts. Tradition has it that Henry Sr. was the second convert baptized in England. He ran a race to the river Ribble in Preston to see who was to be first, but lost to George D. Watt, a younger man.

Little is known of Henry Jr., days as a youth. We know he acquired a good education and followed the shoe and clog making trade of his father. He and his young wife Hannah Eastham joined the LDS Church and were baptized in March 1848. Together they worked and saved means to immigrate to Utah. They with their two sons, Israel and Henry James, bid farewell to their loved ones, none of whom they ever saw again, with the exception of a brother Johnathan. Their oldest son Thomas was accidentally burned to death two years prior to that time. They set sail from Liverpool with many other Saints on the steamship "Juventa" on March 31, 1855. Six weeks later they landed in Philadelphia; then went by train to Pittsburgh; then by steamboat down the Ohio River to St. Louis. At Mormon Grove near Atchison, Kansas, they joined the Richard Ballantyne Company of 42 [402] saints and 45 ox-drawn wagons [*Journal History* recorded the company consisting of 402 persons, 45 wagons, 220 oxen, 48 cows and 3 horses]. Preparations were made for the long journey where they could enjoy their new-found religion free from persecution.

However, that wasn't the privilege of his dear wife Hannah, a frail little woman. The hardships of the long journey proved too much and she died March [May] 28, 1855, and was laid to rest in an unmarked grave. Shortly after, little Henry died and his father carried him back and placed him in the grave with his mother. Heartsick, he hastened to catch up with the Saints, taking his little son Israel by the hand. They started the 1,000 mile trek across the plains. After four months they arrived in Salt Lake Valley. Among those who greeted the travelers, was a 19-year-old Welch girl, Ann Lewis, who later became the bride of Henry Clegg Jr. She came to Utah in 1854, traveling in first class style in Darwin Richards[on] Company. She was born June 25, 1836 in Cardiff, Wales. She married Henry Clegg Jr. December 3, 1855. They resided in the 19th Ward where their first son, John was born August 14, 1857. They received their endowments in the old Endowment House and were sealed by Brigham Young. The same day he married as his plural wife a young 17-year-old immigrant girl, Margaret Ann Griffiths. She was born in Liverpool April 5, 1840. She with her father John Griffiths, a step-mother, two brothers and a sister, Jane, traveled in the ill-

fated Edward Martin Handcart Company. Her two brothers, 10 [6] and 12 years of age, died of cold and hunger and her father died the night they arrived in Salt Lake. Margaret Ann and her sister had frostbitten hands and feet.

In 1858 when Johnston's Army was sent to Utah with hostile intentions, Henry with other Saints left their homes and moved south. Henry took his two wives and two sons and made their home in Springville. He then joined other men in Echo Canyon to hold back the invasion of the army. When he returned they decided to stay in Springville. He became a leading citizen. He was a fine musician. He played the dulcimer for dances. He organized and directed a choir of 60 voices. His wives were also good singers. They would sing with him when he gave lectures in nearby wards and towns.

He carried on his shoemaking trade. He managed to make on pair of shoes a year for each member of the family. See the necessity of work for his sons he moved to Provo Valley, now Heber City, where his brother Johnathan had settled. In 1872 he and his wives and family moved to Heber. His son Israel had married, and remained in Springville all his life.

Henry took up a homestead in southeastern Heber, where his sons farmed, perpetuated a saw mill and later a rock quarry. Henry went into the mercantile business. He again proved to be a prominent leader in both civic and religious activities of the town. He taught school; organized and directed the Band of Hope; and also played in the Martial Band and was bishop of the West Ward for many years. He was stake clerk, Sunday School superintendent and also served in the Wasatch Stake High Council. He was an expert mathematician and did much public work in that field.

He died at the age of 69 years on 30th of August 1894. Ann Lewis Clegg died the 11th of April 1913 at the age of 77. Margaret Griffith Clegg died 29th of July 1929 at the age of 89. They are buried in Heber cemetery.

3.8. Heber City Cemetery

Henry Clegg, Jr. and his wives Ann and Margaret are buried together in the Heber City, Utah Cemetery. There is a tall monument with the West facing side having the inscription:

IN MEMORY OF
HENRY
CLEGG
BORN
JUNE 7, 1825
BAMBER BRIDGE
WALTON LE DALE
LANCASHIRE. ENG.
DIED
AUG. 30. 1894

The base of the monument is inscribed with:

CLEGG
A loving husband a father dear
A faithful friend he has been here
He lived in love he died in peace
We hope his joys will never cease

The North facing side is inscribed for Ann Lewis Clegg, and the South side is inscribed for Margaret Griffith Clegg. Their graves are in front of the monument, with Henry in the middle, Ann to the North and Margaret to the South. Pictures of the sides of the monument for Ann and Margaret are included in their sections of this document.



Figure 36. Henry Clegg, Jr. Monument

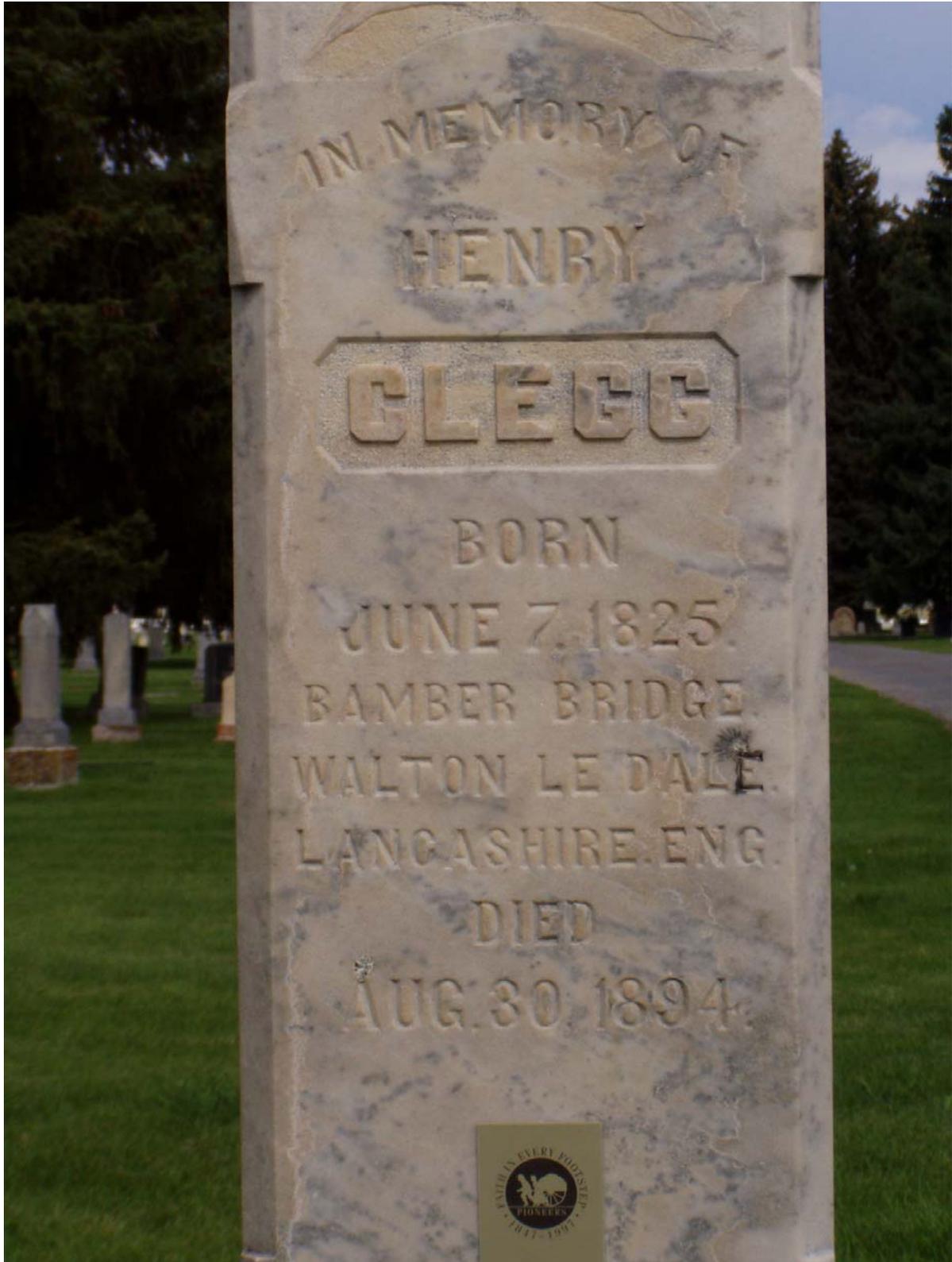


Figure 37. Henry Clegg, Jr. Monument (top)



Figure 38. Henry Clegg, Jr. Monument (base)

4. Thomas Eastham Family



Figure 39. Hannah Eastham Clegg

4.1. Historical Summary

Hannah Eastham was the first wife of Henry Clegg, Jr. She was the daughter of Thomas and Elizabeth Eastham. She was disowned by her family after she joined the Mormon Church. Not much is known about the Eastham family.

Henry and Hanna were married in Preston, England on December 24, 1844. Henry was 18 years old and Hanna was 22 or 23 years old. The next day (Christmas, December 25, 1844) their son Thomas was born. They then moved to Liverpool. Nine years later, Thomas was burned to death in a tragic accident.

After ten years of working and saving, on March 31, 1855, the Cleggs (Henry (29), Hanna (33), Israel (6) and Henry James (3)) left Liverpool, England on the Juventa, to begin their journey to Salt Lake City, Utah. They arrived in Philadelphia on May 5, 1855. From there they went by railroad to Pittsburgh and steam boats down the Ohio River to St. Louis, Missouri. They then went to Mormon Grove, an outfitting place in near Atchison, Kansas.

On the way to Mormon Grove, Hanna, Israel, and Henry James all came down with cholera. Henry recorded the following in his journal:

May 27 Sunday ___ Arrived at the Camp Ground at 11 o'clock in the forenoon.

May 28 Monday ___ My dear wife died at ½ past 4 o'clock in the afternoon.

May 29 Tuesday ___ My wife buried 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 buried 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.

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.

4.2. Mormon Grove

Mormon Grove was not a settlement, it was an open area where immigrant parties assembled, camped and made final preparations for their wagon journey to Utah. Today, it is part of a farm owned by Floyd Armstrong located in S ½, NE ¼, Section 5, Township 5, Range 20 outside Atchison, Kansas. Atchison is located at the far East side of Kansas, South of Iowa. The cemetery at Mormon Grove has about 50 mostly unmarked graves, including the grave of Hannah Eastham Clegg and her three year old son Henry James.

A monument about three miles west of Atchison, Kansas on U.S. Highway 73 marks the site where thousands of Mormons camped in 1855 and 1856 during their westward migration to Utah. A sign was erected by the Church of Jesus Christ of Latter-day Saints and the Kansas State Historical Society. It reads:

"Near here, located in a grove of young hickory trees, was an important rallying point in 1855 and 1856 for members of The Church of Jesus Christ of Latter-day Saints (Mormon), then emigrating to the Rocky Mountains. The campground, really a temporary village covering about 150 acres, consisted of a grove, a large pasture fenced by native sod and a ditch, and a burial ground located on the elevated ridge between the grove and the farm. Though one or two permanent structures were erected, most residents lived in tents, wagon boxes or makeshift dwellings. During the peak year of emigration at Mormon Grove in 1855, nearly 2,000 Latter-Day Saints with 337 wagons left here for the Salt Lake Valley. It was also a tragic year for the U.S., British and European Mormons at the little way station, many dying in a cholera epidemic. In 1856, Iowa City, Iowa, became the major jumping-off point for Latter-Day Saints westward travel, and Mormon Grove became a forgotten gathering place."

In 1855 four or more trains were organized at Mormon Grove totaling perhaps 1500 Saints. Their route across Kansas appears to have been northwest on the "New Ft. Laramie Road" to the vicinity of Kennekuk, and then continuing on the "Old Ft. Laramie Road" as established by Maj. Wharton in 1844 to the head of Walnut Creek in present Brown County. Near present Fairview they chose to follow Col. S. W. Kearny's 1845 trail to Baker's Ford about nine miles north of present Seneca.

5. John A. Lewis Family



Figure 40. John A. Lewis

5.1. Historical Summary

John A. Lewis was of Welsh descent, born and raised in Cardiff, Wales. His ancestors were farmers, mechanics, merchants, and master builders. He married Ann John. They had two daughters (Ann and Mary) and two sons (Fredrick and William).

John was very prosperous in his business affairs. In addition to being a Methodist Minister, he was 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. (See Appendix D for more information about the history of the Cardiff docks). By 1850, John owned 12 homes and was living very comfortably off of the rents and his merchant activities.

Ann John suffered from "consumption" and died at age 33 when Margaret was 13 years old. Her death was a great loss to the close Lewis family. A few years later (1851) John married Priscilla Merriman, a widow with a daughter named Louise. The Lewis children got along very well with their step mother.

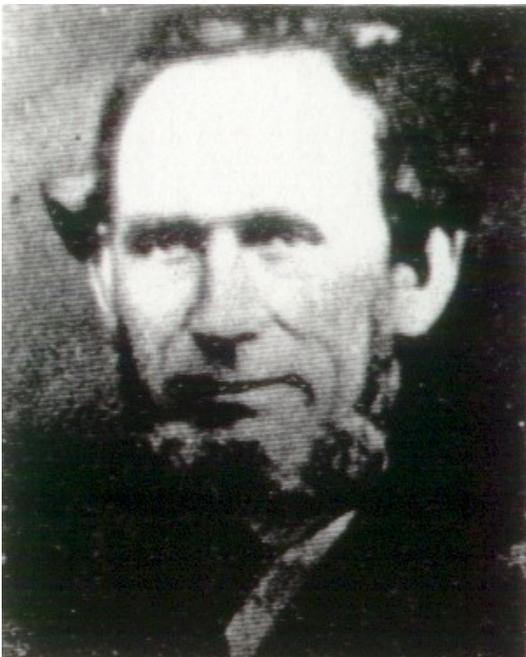


Figure 41. John A. Lewis (father)



**Ann Lewis Clegg
(1836 - 1913)**

Figure 42. Ann Lewis Clegg (daughter)

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 tracks 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, a Congregationalist minister in Wales to publish his articles. There was much persecution of the Church and Dan Jones was often at 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.

The Saints were encouraged to immigrate to Utah and this is what the Lewis's did in 1854. 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.



Figure 43. The Golconda

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. Ann Lewis gave this description of outfitting her family:

“We had in our outfit to travel across the plains 2 wagons, 12 head 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.”

While the Lewis's were traveling in comparative luxury across the plains, the journey was still vastly different from their circumstances in Wales. Ann recalled:

“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 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 drive 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.”

Priscilla Merrimen Lewis gave birth to John Samuel on July 13th near Ash Hollow, Nebraska. While Ann may have grown up in a life of luxury, she would become a true pioneer experiencing hardship and few luxuries for most of her life. Later in life in Heber, at the Clegg store, the Indians would only trade with her.



Figure 44. Ute Indians

Upon arriving in Salt Lake, Ann describes their circumstances:

“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 send 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.”

Ann Lewis would meet Henry Clegg, Jr. a year later in the Public Square when he arrived in Salt Lake. They were married a little over two months later.

John Lewis moved to Toole for a short while, then Brigham City (where he planted the first orchard in 1856), then Spanish Fork. He went back to serve a mission in Wales in 1872–1874. His son Fredrick also served a mission to Wales in 1883-1885.

John A. Lewis gave up his riches to live his religious convictions. Even when he was taken advantage of by many individuals, he was able to differentiate between the failings of men and the teachings of Christ.

5.2. John A. Lewis Biography

From *Pioneers and Prominent Men of Utah*, Frank Esshom, Western Epics, Inc 1966, 979.2 D3e 1913

Lewis, John A. (son of Edmund Lewis, born 1771, and Amelia Preece, born 1780, of Cardiff, South Wales, who were married in 1800). He was born Dec. 11, 1814, at Llandaff, South Wales. Came to Utah Sept. 30, 1854, Darwin Richardson company.

Married Ann John (daughter of John and Elizabeth John, who were married about 1808). She was born May 3, 1818. Their children:

Ann b. June 25, 1836, m. Henry Clegg 1855;
Mary b. Nov. 22, 1839, m. Joshua Hawks Dec. 21, 1859;
Fredrick b. May 29, 1844, m. Agnes Ferguson Jan. 28, 1865;
William b. Jan. 6, 1847, m. Sarah Ann Malcom April 3, 1875.

Family resided Salt Lake City, Brigham City and Spanish Fork, Utah.

Married Priscilla Merrimen in 1851 (daughter of Joseph and Mary Merrimen), who was born Feb. 22, 1811, at Pembrokehire, Wales. Their children:

Amelia Priscilla b. June 3, 1852, m. Moses B. Gay Feb. 22, 1874;
John Samuel b. July 13, 1854, m. Mary Jane Warner Dec. 28, 1874.

Missionary to Wales 1872-74. Planted first orchard at Brigham City in 1856. Assisted in bringing immigrants to Utah in 1854. Contractor and builder.

Lewis, Fredrick (son of John A. Lewis and Ann John). Born May 29, 1844, at Cardiff, Wales.

Married Agnes Ferguson Jan. 28, 1865, at Spanish Fork, Utah (daughter of Andrew Ferguson and Cathrine Douglas, former came to Utah 1855, with Moses Thurston company). She was born Sept. 21, 1843, at Airdrie, Scotland. Their children:

Priscilla b. Oct. 26, 1867, m. John O. Swenson Jan. 2, 1890;
Agnes b. April 5, 1872, m. Myron Newton Crandall Feb. 13, 1895;
Mary Cathrine b. March 21, 1874, m. Joseph Markham Jan. 28, 1899;
Adlinda b. Jan. 8, 1877, m. Paul Ludlow June 28, 1899;
Fredrick b. Aug. 17, 1880, m. Sarah Jane Amos Sept. 6, 1906.

Family resided Salt Lake City, Brigham City and Spanish Fork, Utah.

Leader of military band 1862-76. Missionary to Wales 1883-85. Policeman and city marshal of Spanish Fork 1870-77.



Ann Lewis Clegg Mary Lewis Hawkes
Fredrick Lewis William Lewis
Children of John A. Lewis and Ann John Lewis

Figure 45. Children of John A. Lewis and Ann John Lewis

5.3. Fredrick Lewis Biography

The following information is from *Our Pioneer Heritage*, Vol. 13, p. 412.



Figure 46. Fredrick Lewis

Stalwart Citizen

Frederick Lewis, the son of John A. and Ann John Lewis, was born May 29th, 1844, in the port city of Cardiff, Glamorganshire, South Wales. His mother died just before his sixth birthday. His sister, Ann, was nearly fourteen and his sister, Mary, ten and a half years old. His little brother William, a surviving twin, was three and a half.

Frederick's father was a rock mason by trade and a master builder. He and his brother built the Cardiff docks. He owned and operated a store, owned and leased twelve houses, accumulating quite a fortune. He had private tutors and a governess for his children and in addition, Frederick went to a Wesleyan school for boys. Frederick was known all his life for his beautiful penmanship, was an excellent reader and expressed himself well. Cardiff was a bustling city, one of the chief coal shipping centers of the world. There were iron and steel works and flour mills, it was the county seat and the City and County Hall was located there. Frederick and his little brother often visited St. John's parish church, and when allowed would visit [p.413] their mother's grave in the ancient churchyard that surrounded the edifice.

Frederick's father had been educated as a Wesleyan minister and did not hear of Mormonism until after his second marriage to Priscilla Phillips Merriman in 1851. Priscilla had a little daughter, Louise, and her deceased sister's daughter, Caroline Matthews, when they were married. The family studied the gospel carefully for two years before embracing it. Nine-year-old Frederick was baptized with his sister Mary and their father in 1853 before leaving their native land for America. They left Cardiff by train for Liverpool, England, January 22, 1854. Here the father secured first-class passage for his family on the sailing vessel

Golconda, January 25, 1854. They arrived at New Orleans March 16, having spent seven weeks on the water. Some days the high winds would drive the vessel back farther than it had progressed the previous day. They sailed up the Mississippi on the boat John Simmons, were delayed-stranded on a sandbar, but finally reached St. Louis where they joined other Saints at McFee's Camp Grounds on the outskirts of the city where all were preparing to move on to Utah. After about three months of preparation and delay they departed with the Darwin Richards Company, arriving in Great Salt Lake City, September 30, 1854.

For a short time the Lewises remained in Salt Lake, the father working on the Temple block. One day, President Young approached him, placed four peach stones in the palm of his hand and sent him on a mission to begin an orchard in Brigham City. He started the first trees to bear peaches in that community. Here and in Willard he built stone houses with his young apprentice, Frederick, to help him. Some of the old rock houses still standing in Willard were built by them. The family lived in Brigham City until '58 the time of the move south when they too abandoned their homes, settling in Spanish Fork.

Frederick continued to wear the clothing he had brought with him from Wales which consisted of short black broadcloth trousers and coat, black fine leather shoes and a black velvet cap. He was conspicuous among the boys who wore home-made cowhide boots, canvas pants and shirts and home braided straw hats. Naturally he was made the butt of their jokes and they delighted in tormenting him. His two sisters had married, but young Fred had a champion—little Agnes Ferguson who never failed to take his part. Perhaps it was his forbearance and his acceptance of life, as it was, that appealed to the diminutive Scottish lass who later became his wife. Agnes was not without a sense of humor. She and her twin Barbara looked so much alike they couldn't be identified and often wore some things of a different color to set them apart. For a dance one night they added handkerchiefs to their costumes [p.414] and wore them around their necks. During the evening they exchanged them. Fred was the victim of the joke; although he and Agnes were engaged to be married, he took Barbara as far as the gate when she laughed and told him he had better go back and get Agnes. They were married January 28, 1865, at the home of Barbara and her husband, Willard Orson Creer and the following October were sealed in the Endowment House in Salt Lake City. In March 1868 death claimed their two-year-old, Barbara Catherine, and that summer Agnes' twin, Barbara Creer, died following the birth of a baby son, William Orson. The infant was brought to Agnes who was at the time nursing her own babe, Priscilla Merriman. He and his four-and-a-half-year-old sister became a part of the family.

In June of 1873 Fred and Agnes Lewis and John and Adlinda Koyle were having dinner together, as they often did, and the question came up as to what the young women would do if anything ever happened to their husbands. One of them jokingly proposed that if one of the men should die the other would marry his widow and take care of her and her family. This they agreed upon and strange as it may seem, in just one week John Koyle was killed in a rock quarry in Spanish Fork Canyon. It was three years before the promise was fulfilled. Agnes and Adlinda had always been friends and loved each other dearly. When Fred and Adlinda were married there were two young Lewis daughters, and now with Adlinda's six the number took a sudden jump to eleven children. Between 1876 and 1880 each wife had two children. Altogether Frederick Lewis fathered eight daughters and one son, helped raise Barbara's two and Adlinda's six children.

Fred built Agnes the home they lived in most of their lives on 1st South and 1st West in Spanish Fork. After the death of his father's wife, he moved him from his first home on North Main Street into a little log house next to his own. As a young man, Fred homesteaded a farm on Spanish Fork River and was a successful farmer. From 1862–76 he was the leader of the martial band in Spanish Fork. During the Indian War troubles he was a drum major for the county and stood guard when raids were suspected, at which time he beat his drum to warn the settlement. He was the city marshal of Spanish Fork from 1870–77.

In 1883 Fred responded to a mission call to Wales. On arrival he went to Old St. John's Churchyard to visit his mother's grave, where he picked flowers which he pressed and sent to his sisters. He was a good missionary, and became a fluent speaker and upon his return home served as counselor to Bishop George D. Snell. He was an accomplished musician, and played the dulcimer for dances. The Lewis home was always open to their children and their friends. Their [p.415] grandchildren still reminisce of the holidays when they all gathered in the parlor around the flickering fire, and listened to the scores of stories grandfather so enchantingly told. They recall, too, that as pre-teenagers they were paid ten cents to go to the farm with Grandfather, fifteen cents if they stayed home.

On January 28, 1915, Fred and Agnes celebrated their Golden Wedding Anniversary in the Spanish Fork Auditorium when about four hundred guests gathered in a social and dance. It should be mentioned that at this date Fred had not yet lost a tooth. In the fall of 1918 he sold the old house in Spanish Fork and moved to Provo to be near "the girls." Frederick Lewis died June 28, 1920, and was buried at Spanish Fork. He was a gentleman—kind, thoughtful and understanding. He was honored and revered by his family for his teachings, his example, his love and his name. This was the heritage he bequeathed them. Agnes Reid Ferguson Lewis died three months following the death of her husband, October 6, 1920. Adlinda Hillman Koyle Lewis preceded them by over four years, February 21, 1916.

— Agnes Lewis Crandall

5.4. Autobiography of Ann Lewis Clegg



Figure 47. Ann Lewis Clegg – older

**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.

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 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.

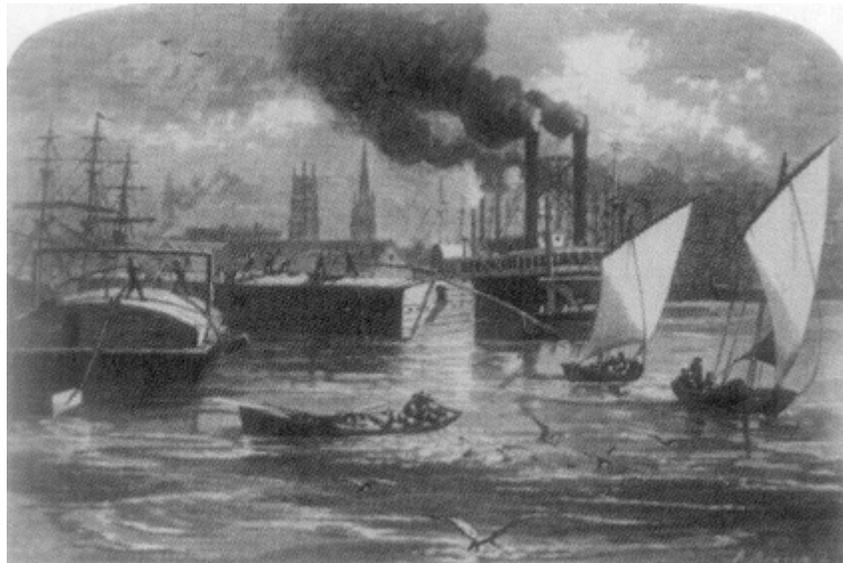
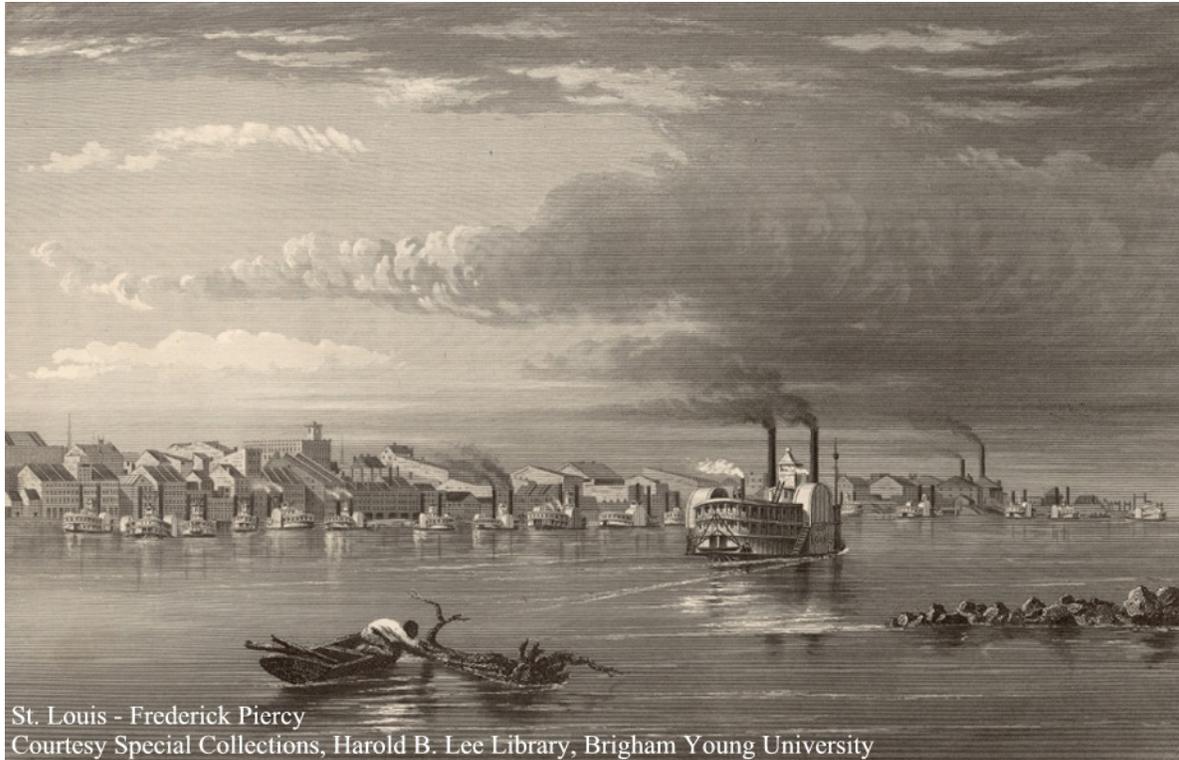


Figure 48. New Orleans at the Mouth of the Mississippi

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

Figure 49. St. Louis

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.

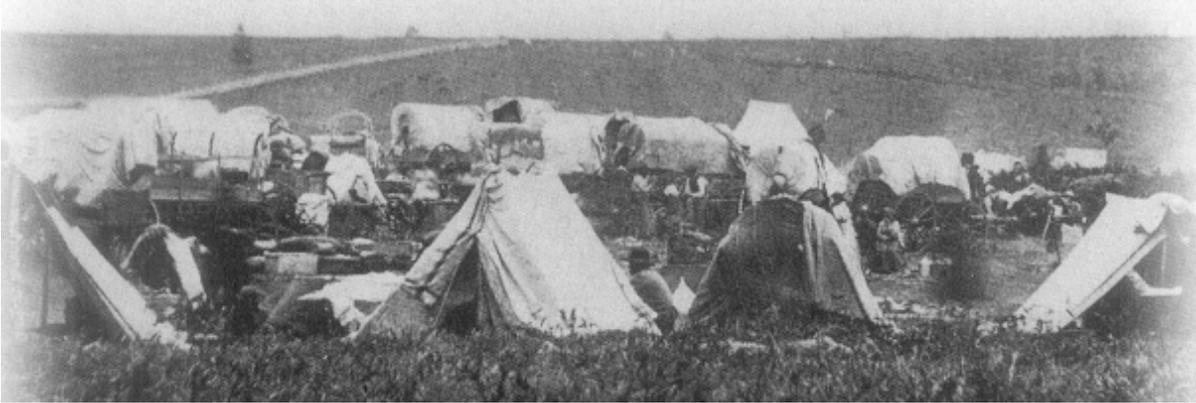


Figure 50. Mormon Wagon Camp

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 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.

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.

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.

My husband, Henry Clegg, was born June 7, 1825 at Preston, Lancashire, England. He was the youngest child of eight, namely Thomas, James, Margaret, Jonathan, Betsy, Alice, Henry and himself. His father was Henry Clegg and his mother Ellen Cardwell. They all lived in England and my husband and his brother Jonathan were the only ones to emigrate to Utah.

My husband had married Hannah Eastham in Preston, England and unto them were born three children, namely: Israel, Thomas, and James. His wife and son James died while crossing the plains and thus he reached the valley of Salt Lake a widower with the one little boy Israel.

After our marriage we rented a small log house in the 19th Ward in Salt Lake and commenced housekeeping. We didn't have hardly anything to commence life with but our health and ambition and resolve that we would work together in love and with the help of our Heavenly Father be homebuilders in the great desert (as such it seemed then). We were happy: I taking care of my humble home and Israel and my husband toiling for us both. Our

joy was complete when on November 15, 1856 a baby boy came to bless our union. He was a lovely boy and we named him John Henry after my father and husband. My folks lived in the city and of course thought the world of my baby. That winter we had living with us a young girl from England, Margaret Ann Griffiths, and who later married my husband in obedience to the law of polygamy. I consented for her to join our family which she did August 14, 1857.

My husband was well educated, but as the country was all we had, we had to work at anything we could to make a living. He worked hard at various things and with our helping him all we could we got along all right. About this time what is known as the move came owing to Johnson's Army entering Salt Lake Valley and all the saints were requested to move south so we got ready to leave with the rest. My folks had been in Tooele a short time and at the time of the move I went to meet them and didn't know them. Father had a pair of breeches made from a bed tick and mother and the children dressed so funny. However, we joined the move and went south locating in Springville. Here we resided for 14 years. During the time we had secured us a home, first a little shack and later a dobe house of six rooms, ten acres of land, a team, cows, etc. My husband had a shoe shop and tannery. He played at dances and later lectured throughout the country on Phrenology.

Our family had increased considerable by this time. My self having had 7 more children namely William J., Fredrick, Lewis P., Franklin, Amelia Ann and Ellen Juventa and Cardwell. Margaret having had 6 namely: Thomas G., Herbert L. Margaret Ann, Henry James, Hannah Mary, and George A., and with John Henry and Israel we went thru all kinds of trials of pioneer life.

We were poor and had to struggle hard to get enough to eat. Margaret and I wore and spun and made our clothes, worked and schemed every way to get along. I had previously sold my clothes I had brought from the old country for flour. And yet through all this I blessed the day I came to this glorious country and was thankful I could have sons and daughters born in this land of freedom and liberty, and land of opportunity although we had to struggle hard for our existence in this new life yet our future we knew would be bright in this God blessed country. We rejoiced in the gospel in the ward. My husband was choir leader of over 60 voices, leader of Marshall band was always at his post during Indian troubles which were terrible. We three always sung together wherever we went and one of our favorite songs was "Ever of thee my Love I'm fondly dreaming". We enjoyed ourselves amid our poverty.

As our boys grew up we realized we would have to have land to keep them with us and had decided to move on further south to Levan where land could be obtained on easy terms. My husband's brother, Jonathan, came down from Heber, Wasatch County (commonly called Provo Valley) and persuaded us to move there. So April 16, 1872, we started by team for Heber. We camped in Provo Canyon all night and got there the next day. Our boy Israel (for I had raised him and he seemed just like my own) stayed in Springville and the next February, 1873 he married Verona Noakes and settled there. We gave him what we could for a start when we left. Arriving in Heber we went to Uncle Jonathan's, pitched our tents and lived thus for a while and then moved to a house on main street, about where the Turner Opera House now stands. We liked Heber and prospered by working hard. Little

by little we secured a homestead and also some city lots, which had built on them later a log house each of one room. The two were built on one lot and then later at the time of the manifesto Margaret's house was moved to a lot of her own on 1st west and 3rd south. My home was on main street and 2nd south, where it stands today. Of course, we made improvements on them as fast as we could.

My husband taught school and worked in the church, being Stake Clerk, Sunday School Superintendent and Bishop of the Heber West Ward. At Heber my three youngest children were born: Brigham (there was an earthquake the night he was born I remember), Carlie and Henrietta (last named dying at birth). Margaret also had five children born here: Charles David, Heber (who died at birth), Josephus, Levi Webb and Jane Eleanor. At the time we moved to Springville my father, mother, etc. moved to Spanish Fork and settled there. My brothers marrying and also my sister Mary. She married a Mr. Redd and he died and later she married Joshua Hawkes and moved to Idaho.

My father and brother Fred both went to Wales on Missions at different times. In 1887 my stepmother died and soon after my father. My health was real poor for years. We schooled our children and tried to do the best we could for them. My older boys were now grown to manhood and on December 2, 1880, my boy William was married to Jacobina Murdock of Heber at Salt Lake City. Carlie my baby was then 2 months old. On September 24, 1881 their first baby was born and my first grandchild. How proud we were. The named her Tillie. How time flies. The next year Fred was married to Carlie Luke and in five years my first girl Millie was married to Livingstone Montgomery. As time went on we were blessed with numerous grandchildren and it was such a happy time for us all. Our children whom were married lived near us in little homes of their own, where we could see them nearly every day. We were a great family for parties and singing and music of all kinds and enjoyed ourselves immensely.

We thought our oldest son John would be a bachelor, but on New Years Day 1887 he married Martha Smith. Margaret's children were also marrying one after another. Her oldest boy being married the same day as my boy Will, and thus we had a double wedding. We were building on to our home and was soon fixed up real comfortable. We had lots of parties, wedding receptions and good times along with our troubles and cares.

My husband was Justice of the Peace at one time, and also served as water master so he did a little of nearly everything although he was a man of great intellect. We had good neighbors and loved the community in which we lived. Our next child to marry was Juventa. We named her after the ship my husband crossed the ocean in. She was a delicate child and never walked until she was four years old. My babies were all large ones and had such an abundance of black hair. As Juventa grew up she became stronger and was married on her father's birthday, June 7, 1894. We had a grand reception for her. Her husband was Frederick J. Tullidge of Salt Lake City where she went to live but only stayed a short time and they soon were located near us as the other children were.

Several years prior to this time my husband had gone into the Mercantile business and our store was located at the south side of our house. We bought the building from Hatches and my boy Will and others moved it on our lot. My husband liked this work, but I didn't

very much. We were quite successful. The Indians would never trade with anyone but me. I know in future years the children will have a good laugh at the Indian incident, the homemade telephone, the bees nest, old Pid and so many comical things that happened in our life at this time. I was always a great hand to look after my cows, pigs, chickens, etc., and have something good to eat. One thing I did enjoy was preparing a good meal for my husband and children and all who entered our home. We always had lots of company from the time we were first married, and many a time I didn't know where the next meal was coming from, but I always managed to get something.

One time in our early married life we didn't have a thing to eat and I didn't know what to do when a hawk flew over our house and dropped a chicken at my door. So we were always provided for somehow. I remember once when my boys were small they wanted me to cook enough pancakes so they could have all they wanted so I told Israel to go and get me some buttermilk at one of the neighbors and I would scare up some flour if I could and they could have enough for once and they did as I cooked them pancakes until they were satisfied. After we came to Heber my husband also had a shingle mill in the canyon and we lived there some of the time. We had all kinds of experiences, too numerous to mention and had tried many different ways to make a living. We got along nicely with the mercantile business and my husband seemed adapted to that kind of business.

We were comfortable and happy and of course growing old. My husband was 11 years older than me and I was four years older than Margaret. After attending the dedication of the Salt Lake Temple, my husband was returning home by stage from Park City when he met with an accident, broke his collar bone and injured himself otherways (June 28, 1894) from which he never entirely recovered. On June 30, 1894 we (my husband, Margaret and myself) went and had our second endowments. My husband's first wife being sealed to him at this time also. We had a grand time. We enjoyed life so much now with our children all around us and such good children they were.

In August of that same year my youngest child Carlie came down with typhoid fever and was very low when a great sorrow came in our life. My husband dropped dead of heart failure in the store while waiting on a customer who happened to be Margaret. She was getting some apples. That morning we had cream biscuits, beefsteak, peaches and cream and such a lovely breakfast. He enjoyed it so much and seemed to be feeling so well. We had such a nice time at breakfast and we went in the room to see Carlie before he went to the store. He asked her what she wanted to eat and she said "Tomatoes and cucumber." He told her she would have them as there was a peddler driving to the store then. He said to me "I will be back in a few minutes and we will give her some." He left and when he came back they brought him dead. He had just gone on the store. Margaret was there and wanted some apples. He got them for her and said I have given you thirteen (a baker's dozen). She was right behind him coming from the green grocery room to the other one when he fell. She thought he had fainted, but when help arrived it was found he had died instantaneously, the way he said he would die. He always said he never wanted to suffer and linger in sickness, but when the Lord wanted to take him home to do it at once, which he did. I believe his life had been such a good one that the Lord had granted his desire. A minister once tried to poison him because he was a Mormon but didn't succeed.

His death was a terrible shock to me, but I had to stand it the best I could as my girl was so very sick. Of course this made her worse and I had to live for the living. I knew my life companion was separated from me but I knew also that Heavenly Father would help me in this great trial as he had done in many others and I put my trust in him. This was the 30th day of August and he was buried the 2nd of September. Relatives and friends came from different parts of the country. He had been a great man and was well known.

It was a grand funeral and one of the largest ever held in Wasatch County. The Sunday Schools all marched, also the priesthood. The procession was blocks long. The tabernacle was decorated beautifully. The singing and speaking lovely. Everything was done in order to show the great love, honor and respect due him. His life on earth was finished. Behind him was left his numerous posterity to try and follow in his footsteps. His had been a well spent life and he had been called home to continue his work and prepare for our coming in the Great Eternal Home. "We will meet but shall miss Him. There will be one vacant chair. We shall linger to caress him while we breathe our evening prayer."

When the excitement was all over we all of course were lost without him, but settled all affairs the best we could. The store was closed and sold later. Carlie had taken a change for the better and it was thru faith and prayers that she was saved. After the expenses, debts, etc., had been paid everything settled we were left with our home and a farm but not much ready money. I managed to keep Brig and Carlie in school and they, as soon as possible, used their education in employment for our support. We got along very very nicely and my children were my all now. Brig taught school for several years and fulfilled a mission to the Southern States. While he was gone, Millie and I were out riding with our buggy and [the] horse took fright and ran away with us, breaking my leg and four ribs and bruising Millie terrible. I was laid up for 17 weeks but when I got better I could walk as good as ever, which was wonderful for a woman of my age. Shortly after his return, he married [Cleo] Pearl Huffaker of Midway on August 12, 1900. I had the typhoid fever that summer. That fall Carlie taught school again and we got along fine.

My children were such a comfort to me and so were my sisters. We took boarders in the summer and Carlie and I were constant companions. We had some lovely girls stay with us: Belcia Howe, Effie Bullock, and Sadie Blake.

In 1899, my son Will and his family moved to Provo or Vineyard and near Provo. This was the first break in our family, but it was not very far away for me to go to see them. I traveled quite a bit and enjoyed my life. My health was fairly good. I was so pleased when we had the water works here and the electric lights and I did enjoy them so much. We were among the first to have them placed in our home.

Brig had shortly after his marriage moved to Salt Lake to go to school. He studied hard and was now a successful lawyer. A year or so later Juvie and her husband moved to Salt Lake. Before this, however, Carlie and I lived a year in Salt Lake for the benefit of my health. I loved to attend all the conferences at Salt Lake which I did. My children were all so good to me. Carlie now worked at office work and we got along fine. While attending an October Conference, Carlie and I met a young man, David A. Tidwell, who was on his return from a mission to the Southern States and who later became her husband. He came and

visited us that New Years and the next May he sent for Carlie and I to come and visit [him] and his people, his home, etc. in Carbon County, which we did. We certainly had a lovely trip and a grand time. He paid our expenses and did everything for us to make our visit pleasant.

On our return we learned of the sad death of my sister's youngest daughter Frona. I took the next train out with John, Fred, Millie and Brig joined us at Salt Lake and we all attended the funeral at Franklin, Idaho. There had been many sad deaths in our family as time goes on.

That winter Carlie was married January 15, 1908. Walt and Mary A. Wickham were visiting us and it will never be forgotten the lovely time we had for several weeks. A party was given in each of the homes of the family and we sure had a time of rejoicing, one that will never be forgotten. Carlie was married in the Temple. Millie went with them, they wanted me to go but I didn't feel able. She had a time at Brig's in Salt Lake, then went on a trip for a month. On their return I met them in Provo and after visiting in Utah County we returned home and had a dinner for her near relatives. Before she was married I asked Lon, as her husband was called, to promise never to take her away from me as long as I lived. I wanted them both to live with me in the old home which they have done and at my request they bought the old home. We are just as happy as can be. Her marriage has made no difference, she is the same and with me constantly, which is a great blessing as I do not think I could [have] stood my last child to have gone away and [leave] me. We enjoyed each other more than ever now, go out everywhere and have such good times. Her husband's work calls him away the greater part of the time but we so enjoy his company when he can be home, for he is as good to me as my own son and so are my other son-in-laws.

My family is all grown and married now and such a comfort to me as are all my grandchildren. On my 75th birthday my family gave a grand party in my honor. All my old friends and neighbors were there and all my family. Tables were set out on the lawn and all the love and honor and respect that could be shown anyone was shown me. We had a delightful time. My old age is filled with peace, love and joy and I am perfectly contented.

Sometime ago I went to Mary A. Wickham's funeral and, oh, it was sad. This fall I have been visiting in Salt Lake and all down in Utah County with my people. I am now enjoying being home again. My sister is here to spend the part of the winter with me and we expect to have a jolly time. I enjoy the company of Margaret also as we have always got along together. I am so happy in my home, surrounded by my children, friends and neighbors whom I love. I enjoy the theaters.

We had a lovely Thanksgiving. It is Christmas time now and my children gave me a beautiful plush coat and set of furs and my grand children a lovely throw for my head. They are grand.

Carlie takes such delight in fixing my hair and making me look nice. I am being repaid for the sacrifices I made in the past years. I never have regretted embracing the gospel nor the many trials, etc. I have had thru it. I have been blessed and I am thankful I am where I am and my old age is surely crowned with the choicest blessings.

Mothers health had been failing all winter and gradually grew worse and in February grew serious, Brights Disease developing rapidly. The best doctors were called to attend her and everything that could be done for her was done but to no avail for on April 11, 1913, her angel spirit passed away, surrounded by all her children. Her children attended her during all her sickness also their wives and husbands. Relatives, friends and neighbors were with her constantly. She had every comfort that human hands could provide but she left us anyway. We didn't want to part with her for if ever a mother was worshipped, she was. It seemed so cruel to have her separated from us and especially myself who had been with her constantly all my life. Her place can never be filled and I will never get over it, but when death calls we have to obey.

She was 77 years old, mother of 11 children, grandmother to 54 and great grandmother to 10. She had hosts of friends and good neighbors who all loved her dearly and will miss her so much. We know she will rejoice in being again united with father and they will anxiously await our coming when again we can all be united in our eternal home.

Her funeral was grand. She was shown all the respect, honor and love that could be bestowed upon any woman. The grandchildren all marched dressed in white and each placed a beautiful flower upon her casket. The services were grand and everything went to show what a beautiful flower she was and what a well spent life she had had. Her posterity is great and all are proud of their lineage. She was a chosen spirit of God. She had many sacrifices but they brought forth choicest blessings. She lived and died in the Gospel and never once regretted, but blessed the day she accepted it and came to this country. Her life was indeed a glorious one. She made the best of everything and always looked on the bright side. She was loved by all who know her and worshipped by her family. Our parents are gone from us but their spirits will ever linger near. Their lives beautiful examples for us to follow. We tried while they were living to show how much we loved them and how much we appreciated all the sacrifices they had been thru for us and for what they did for us all. So now to further prove our love and devotion we must try and follow in their footsteps guided by their spirits and prompted by memories which cling to us of the best father and mother in all the world whom we children love so and the memory of whom shall never be forgotten. We are proud of our parents and love, honor and appreciate what they have done for us. We can only repay them by making our lives worthy of their approbation.

We miss them keenly but realize they could not stay with us forever. We hope to see them again and all be united once more in the Great Eternal Home.

Carlie Clegg Tidwell
August 31, 1916
Heber, Utah
Wasatch Wave



Figure 51. Ann Lewis Clegg Monument

6. John Griffiths Family



Margaret Ann Griffiths Clegg
(1840 - 1929)

Figure 52. Margaret Ann Griffiths Clegg



Figure 53. Margaret Ann Griffiths Clegg - older

6.1. Historical Summary

The story of the Griffiths family joining the Church begins on the frontier of the United States. Heber C. Kimball in 1837 had led the first group of Mormon apostles and missionaries to begin missionary work in Great Britain. The apostles returned to the United States in 1838. The next group of apostles and missionaries returned to Great Britain in 1840, among them was Apostle John Taylor who brought the gospel to the Griffiths family in Liverpool, England.



Figure 54. Apostle John Taylor

The story of the second group of missionaries to be sent to England is one of fulfillment of prophecy, obedience, sacrifice, and dedication to their callings. The Griffiths family and their descendants owe much to these missionaries.

The revelation recorded in Doctrine and Covenants, Section 118, includes: “And next spring let them depart to go over the great waters, and there promulgate my gospel, the fullness thereof, and bear record of my name. Let them take leave of my saints in the city of Far West, on the twenty-sixth day of April next, on the building-spot of my hours, saith the Lord. Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment.”

At the time this revelation was given (July 8, 1838), the saints were living in relative peace at Far West, Missouri. It was not much later that persecution resumed, culminating in Governor Boggs issuing his infamous extermination order (all Mormons were to leave Missouri or be exterminated (killed) by the Missouri state militia). Far West was abandoned by the Mormons by April 20, 1839, with the saints fleeing to Illinois, then Nauvoo and Montrose, Iowa. The Missouri mobs had sworn that if all of “Joe” Smith’s other revelations came true, this one would not be fulfilled. The following account is recorded in *History of the Church* under the date of April 5th, 1839:

“Eight men – Captain Bogart, who was the county judge, Dr. Laffity, John Whitmer, and five others – came into the committee’s room (i.e. the room or office of the committee on removal) and presented to Theodore Turley the paper containing the revelation of July 8th, to Joseph Smith, directing the Twelve to take their leave of the Saints in Far West on the building site of the Lord’s house on the 26th of April, to go to the isles of the sea, and then asked him to read it. Turley said: ‘Gentlemen, I am well acquainted with it.’ They said: ‘Then you, as a rational man, will give up Joseph Smith’s being a prophet and an inspired man? He and the Twelve are now scattered all over creation; let them come here if they dare; if they do, they will be murdered. As that revelation cannot be fulfilled, you will now give up your faith.’

“Turley jumped up and said: ‘In the name of God that revelation will be fulfilled.’ They laughed him to scorn.”

Very early on the morning of April 26th, 1839 while it was still dark, Brigham Young, Heber C. Kimball, Orson Pratt, John Taylor, John E. Page, Wilford Woodruff, and George A. Smith, making a majority of the Quorum of the Twelve meet at Far West at the temple lot site. They laid a cornerstone for the temple and conducted various items of Church business. They then departed for Quincy and to prepare for their mission departure. The *History of the Church* (Vol. III, pp. 339-340) records:

“As the Saints were passing away from the meeting, Brother Turley said to Elders Page and Woodruff: ‘Stop a bit, while I bid Isaac Russell good-bye;’ and knocking at the door, called to Brother Russell. [Isaac Russell, now an apostate, was one of the missionaries who were with Heber C. Kimball on the first mission to England in 1837.] His wife answered; ‘Come in, it is Brother Turley.’ Russell replied: ‘It is not; he left here two weeks ago;’ and appeared quite alarmed; but on finding it was Brother Turley, asked him to sit down; but the latter replied: ‘I cannot, I shall lose my company.’ ‘Who is your company?’ inquired Russell. ‘The Twelve.’ ‘The *Twelve!*’ ‘Yes, don’t you know that this is the 26th, and the day the Twelve were to take leave

of their friends on the foundation of the Lord's house, to go to the islands of the sea? The revelation is now fulfilled, and I am going with them.' Russell was speechless and Turley bid him farewell."

Elder Taylor's family was now homeless. They eventually settled in Montrose, Iowa, across the Mississippi River from Nauvoo. On August 8th, 1839, John Taylor left for his mission to Great Britain with Wilford Woodruff. He recorded his thought about this occasion:

"The thought of the hardships they had just endured, the uncertainty of their continuing in the house they then occupied—and that only a solitary room—the prevalence of disease, the poverty of the brethren, their insecurity from mobs, together with the uncertainty of what might take place during my absence, produced feelings of no ordinary character. These solicitations, paternal and conjugal, were enhanced also by the time and distance that was to separate us. But the thought of going forth at the command of the God of Israel to revisit my native land, to unfold the principles of eternal truth and make known the things that God had revealed for the salvation of the world, overcame every other feeling." (From *Life of John Taylor*, pp. 67-68).

On January 11, 1840 Apostle John Taylor arrived in Liverpool to begin his mission to England. That day he called on the home of his wife's brother, George Cannon. He was not home, but he met with George's wife and son George Q. Cannon (who would later become the first counselor in the First Presidency of the Church to Presidents Taylor, Woodruff, and Snow). The missionaries then proceeded to Preston. There at a meeting on January 17th, it was decided that John Taylor and Joseph Fielding should go to Liverpool and open the city for missionary work. Up to that time, the missionaries had traveled through Liverpool but had not attempted to conduct missionary work.

John Taylor with Joseph Fielding began their missionary activities in Liverpool on January 22, 1840. John and Margaret Griffiths lived in Liverpool, England. John and Margaret Griffiths were among the first of John Taylor's converts. Church records show the John and Margaret were baptized on February 6, 1840 in Liverpool by John Taylor. There is an additional record indicating that John had also been baptized one week earlier on January 30, 1840. The autobiographies of their daughters (Margaret and Jane) both state their parents were baptized on January 30, 1840. Margaret Ann was born three months later (she would later marry Henry Clegg, Jr.). The family moved later that year to London, England (Woolwich). John was a boilermaker by trade.

The first Mormon missionaries arrived in London, England on August 18th, 1840. They were Heber C. Kimball, George A. Smith and Wilford Woodruff. Brigham Young joined them on November 30th, 1840 for a few weeks. On February 11th, 1841, Lorenzo Snow (then a traveling Elder, but would later become President of the Church) started his missionary efforts in London. He would remain in London until early 1843.

The arrival of the Griffiths in London was about the same time that missionary work began in London. Margaret Ann records in her life history that her father was heavily involved in missionary work in the London area. After working at the Woolwich Dock Yards, John

Griffith would spend many evenings and nights performing missionary work. Over the next 16 years (prior to their departure to Utah), John Griffith played an important role in establishing several branches in the London area.

The first London Conference was held on February 14th, 1841. Cowley's *Life of Wilford Woodruff* (pp. 136-137) includes these references to John Griffith: "The Church at Woolwich, represented by Priest John Griffith, consisted of six members and one priest." "Moved and seconded by Elder Kimball and Brother Griffith that Brother A. Painter be ordained a teacher at Woolwich." John Griffith was ordained an Elder on November 14, 1841 by Lorenzo Snow.

Church records make reference to the Griffiths family residing at Warwick Street, and at 1 John St., Woolwich (Membership of The Church of Jesus Christ of Latter-day Saints: 1830-1848, compiled by Susan Easton Black).

When Margaret was 13 years old her mother died. Her father married Mary Elizabeth Webb a few years later.

The Griffiths must have become close friends with Lorenzo Snow during his mission to London. One of their sons was named Herbert Lorenzo Griffiths. Margaret Ann wrote this about her older brother, Thomas:

"In 1853 the war broke out in Sebastipool [Sebastopol] 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."

"My brother sailed on the ship called the International. He arrived in Salt Lake the same year [1853] 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."

In March 1856, Heber C. Kimball sent word to John Griffiths to immigrate to Utah. It was very expensive for working class families to save the money to emigrate. The Perpetual Emigration fund and the new concept of using low cost handcarts finally made it possible for the Griffiths to emigrate.

On May 28, 1856 the Griffith's family (father John (45), his second wife Mary Elizabeth, and their children Margaret (16), John (11), Jane (8), and Herbert (5), left Liverpool, England on

the ship Horizon with 856 other Mormon emigrants under the leadership of Edward Martin. Margaret wrote:

“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."

They landed at Boston, Massachusetts on June 30, 1856. From there they traveled by train to Iowa City, Iowa.

At Iowa City they spent the next month building their handcarts and obtaining provisions for the journey. There were record numbers of emigrants this year. Wood for building handcarts was in very short supply which resulted in many being built of green, unseasoned wood, smaller dimension (weaker) lumber, and types of wood being used for unsuitable purposes. This would result in many handcarts breaking down during their journey. They then started for Florence, Nebraska (Winter Quarters).

It was very late in the year to begin a trek across the plains. At Florence, Nebraska, Levi Savage, a veteran of the Mormon Battalion and now returning from a four year mission to the Far East (Siam) strongly objected to continuing this late in the year arguing that a company with so many aged, women, and little children making such a late start would encounter great suffering, sickness, and death. After much discussion in a public meeting, Levi was overruled by those anxious to get to Utah and those not having any means to support themselves in until next spring. Levi said:

“What I have said I know to be true; but seeing you are to go forward, I will go with you; will help you, all I can; will work with you, will rest with you, will suffer with you, and if necessary, will die with you. May God in mercy bless and preserve us.”

On September 1, the Martin Handcart Company started their trek to Utah. Margaret wrote this about the journey:

“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.”

...

"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.”



Figure 55. Handcart Monument on Temple Square

It was October 19th that the Platte River was last crossed. They crossed about 5 miles West of Ayers Natural Bridge. Only two days earlier, due to their weakening condition, they had discarded or burned many of their blankets and heavy clothes in order to lighten their loads and speed their journey. They were down to 10 pounds per adult, five pounds per child under 8 years old. Winter came on strong and suddenly on the 19th. The company was barely over the river when snow, hail and sleet began to fall, accompanied by a piercing north wind, and camp was made on the side of the river.

The day after crossing the Platte the company moved on slowly, about ten miles, through the snow, and camped again near the Platt at the point where the road left it for the Sweetwater River. It snowed three days, and the teams and many of the people were so far given out that it was deemed advisable not to proceed further for a few days but rather to stay in camp and recruit. It was hoped that the snow and cold would not last, but that did not happen. Margaret continues her account:

“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 Hove 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.”



Figure 56. Handcart

Margaret, her stepmother, and her younger sister and brothers pulled the handcart mile after mile. About 50 miles East of Devil's Gate, the handcart company became trapped by heavy snows (after crossing the Platt River?). Their food rations were reduced to half a cup of flour a day, when the flour was gone, they rinsed the flour sacks and drank the water. It was here that Margaret's 12 year old brother John froze to death. Two days later, six year old Herbert died. Margaret said that she buried him at Independence Rock. There appears to be some discrepancy between the location Margaret gives for the deaths of her brothers, the dates of their deaths (November 20 and 22, unknown source) and the location of the handcart company on those dates. On November 18th, they crossed South Pass and Rocky Ridge which is far to the West of the locations Margaret gives for their deaths.

Margaret continues her account:

“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 [Joseph A. Young, Daniel W. Jones and Abel Garr]. 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 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 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.”

John Jaques, another member of the Martin Handcart Company, gave this account of their rescue:

“The 28th of October was the red letter day to this handcart expedition. On that memorable day, Joseph A. Young, Daniel W. Jones and Abel Garr galloped unexpectedly into the camp amid the cheers and tears and smiles and laughter of the emigrants. These three men, being an express from the most advanced relief company from Salt Lake, brought the glad word that assistance, provisions and clothing were near, that ten wagons were waiting at Devils Gate for the emigrants. Early on the morning of the 29th the hand-cart company left the Platte and struck across the country for the Sweetwater....At Greasewood Creek were found George D. Grant, R. T. Burton, Charles Decker, C. G. Webb and others, with six wagons laden with flour and other things from Salt Lake, who had come to the assistance of the belated emigrants. This was another time of rejoicing. On the evening of November 1st the hand-cart company camped at the Sweetwater bridge, on this side of the river, about five miles on the other side [East] of Devil's Gate, arriving there about dark. There was a foot or eighteen inches of snow on the ground, which, as there were but one or two spades in camp, the emigrants had to: shovel away with their frying pans, or tin plates, or anything they could use for that purpose, before they could pitch their tents, and then the ground was frozen so hard that it was almost impossible to drive the tent pegs into it. Some of the men were so weak that it took them an hour or two to clear the places for their tents and set them up.”

“At Devil's Gate an earnest council was held to determine whether to endeavor to winter the emigrants at that point or to push them on to Salt lake as fast as possible. It was decided to continue the march to Salt Lake the same season. Two or three days after arriving at Devil's Gate, the hand-cart company was in part reorganized, and most of the carts were left there.”

“The freight that could not be taken along was left at Devil's Gate, with twenty men to guard it during the winter, in charge of Daniel W. Jones, assisted by Thomas M. Alexander and Ben Hampton, of the relief party. The remaining men were chosen from the emigration companies. These twenty men had a hard time of it before they were relieved the next summer.”

“The passage of the Sweetwater at this point [West of Devil's Gate] was a severe operation to many of the company. It was the last ford that the emigrants waded over. The water was not less than two feet deep, perhaps a little more in the deepest parts, but it was intensely cold. The ice was three or four inches thick, and the bottom of the river muddy or sand. I forget exactly how wide the stream was there, but I think thirty or forty yards. It seemed a good deal wider than that to those who pulled their hand-carts through it. Before the crossing was completed, the shades of evening were closing around, and, as everybody knows, that is the coldest hour of the twenty-four, or at least it seems to be so, in a frosty time. The teams and wagons and hand-carts

and some of the men forded the river. David R. Kimball, George W. Grant, Stephen Taylor and C. Allen Huntington waded the river, helping the handcarts through and carrying the women and children and some of the weaker of the men over. In the rear part of the company two men were pulling one of the hand-carts, assisted by one or two women, for the women pulled as well as the men all the way, so long as the hand-carts lasted. When the cart arrived at the river, one of these men, who was much worn down, asked, in a plaintive tone, "Have we got to go across there?" On being answered yes, he was so much affected that he was completely overcome. That was the last strain. His fortitude and manhood gave way. He exclaimed, "Oh dear I can't go through that," and burst into tears. His wife, who was by his side, had the stouter heart of the two at that juncture and she said soothingly, "Don't cry, Jimmy. I'll pull the hand-cart for you." * * While in the river the sharp cakes of floating ice below the surface of the water struck against the bare shins of the emigrant, inflicting wounds, which never healed until he arrived at Salt lake, and the dark scares of which he bears to this day."

The handcarts were abandoned. Those too sick or frozen to walk rode in wagons, the rest walked on. As more rescue wagons arrived, everyone was able to ride.



Figure 57. Pioneer Grave, West of Devil's Gate

On November 30, 1856 they arrived in Salt Lake City. Margaret's father died the next morning. Margaret's sister Jane lost her big toe. Margaret herself was laid up for 9 weeks due to her frozen feet.

Margaret and her sister Jane appeared not to get along with their step-mother. Margaret makes no reference to her in her accounts of the handcart journey. After arriving in Salt Lake as new orphans, Jane was taken in by one family (Isabel Thorn) and Margaret in another Mrs. Montague). Later that winter, she moved in with the Henry Clegg family. She subsequently married Henry Clegg on August 14, 1857.

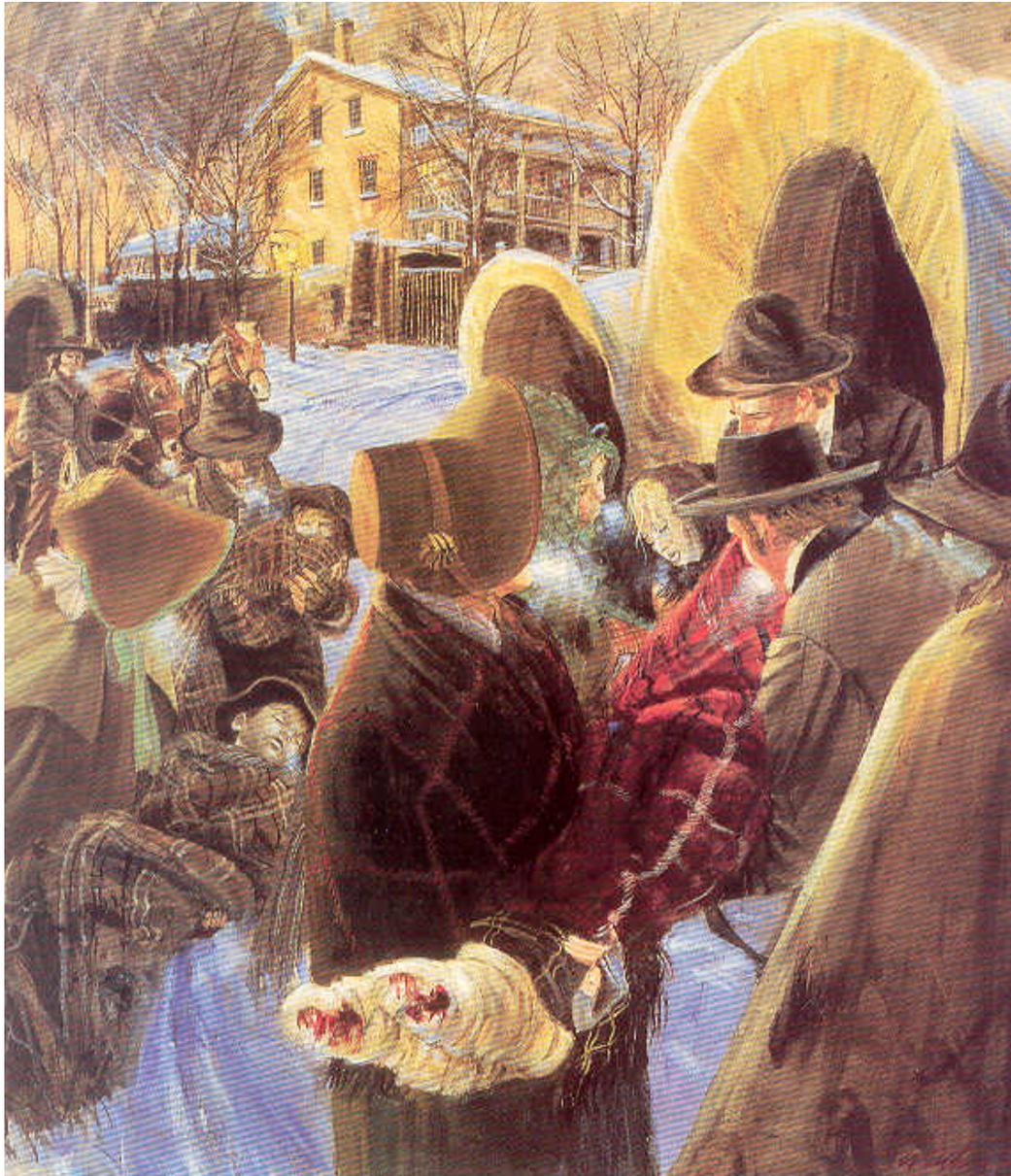


Figure 58. Arrival of Martin Handcart Survivors in Salt Lake

6.2. Permission from Brigham Young

In order to have a second wife, it was necessary to get permission from Brigham Young. Below is a transcription and copy of the letter written by Henry Clegg's bishop seeking permission from Brigham Young for Henry Clegg to marry Margaret Ann Griffiths. Both sides of the letter are shown. The original document is in the possession of Sandra Anderson, great-granddaughter of Henry Clegg, Jr.

The next day (August 14th) Henry was sealed to Ann Lewis and Margaret Ann Griffiths by Brigham Young in the Endowment house.

[Front side]

Salt Lake City

Augst 13th 1857

President Young
Dr Brother,

Brother Clegg wishes to have another wife and desired me to give him a recommend, which I feel a pleasure in complying with, as I have confidence on him that he desires to do right and live his religion.

Yours respectfully
James Willie
Bishop of the 7th Ward

He gets his endowments tomorrow

[Back side]

He is at liberty to do so.

B. Young

St. Salt Lake City
Aug. 13th 1857

President Young
My Brother,

Brother Clegg, wishes to
have another Wife, and desired me to give
him a recommend, which I feel unpleasant
complying with, as I have confessions in his
favor he desires to do right, and wish his religion
to flourish.

He gets his endowments
to morrow

Yours respectfully
James G. Willie
Bishop of the 7th Ward

He is at liberty to do
So
B. Young

President Young

Figure 59. Brigham Young - Marriage Permission Letter

6.3. Autobiography of Margaret Ann Griffiths Clegg

1840 - 1929

(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 as 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 taking 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 Seabastipool 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.

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 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 12 years old). That was 50 miles the other side [East] of Devil's Gate. 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, 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."]

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 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. 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, 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 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.



Figure 60. Margaret Ann Griffiths Clegg - Grandchildren

(Picture contributed by Lynn Bendall)



Figure 61. Margaret Ann Griffiths Clegg Monument

6.4. 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.

"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 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 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 my other brother, 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.



Figure 62. Martin's Cove

Appendix A. Family Group Records

The Family Group Records did not import well into Word from PAF, so they were printed directly from PAF.

- Henry and Ellen Clegg Family Group Record
- Henry and Hanna Clegg Family Group Record
- Henry and Ann Clegg Family Group Record
- Henry and Margaret Clegg Family Group Record
- Thomas and Elizabeth Eastham Family Group Record
- John and Ann Lewis Family Group Record
- John and Margaret Griffiths Family Group Record

Appendix B. Maps



Figure 63. Lancashire, England Map

The Lancashire map shows:

- Bangor, Wales (lower left corner) where John and Margaret Griffiths (parents of Margaret Griffiths) were born.
- Liverpool (center) the port city where many immigrant ships sailed from. Also where some of the Cleggs lived at various times.
- Preston (above Liverpool), Walton-le-Dale is about three miles south of the center of Preston, where Henry Clegg and family were born and resided.



Figure 64. Preston, England Area Map

The Preston map shows the general Preston area. Also shown is the location of Walton-le-Dale, Bamber Bridge, and Samlesbury which are referred to in various histories.

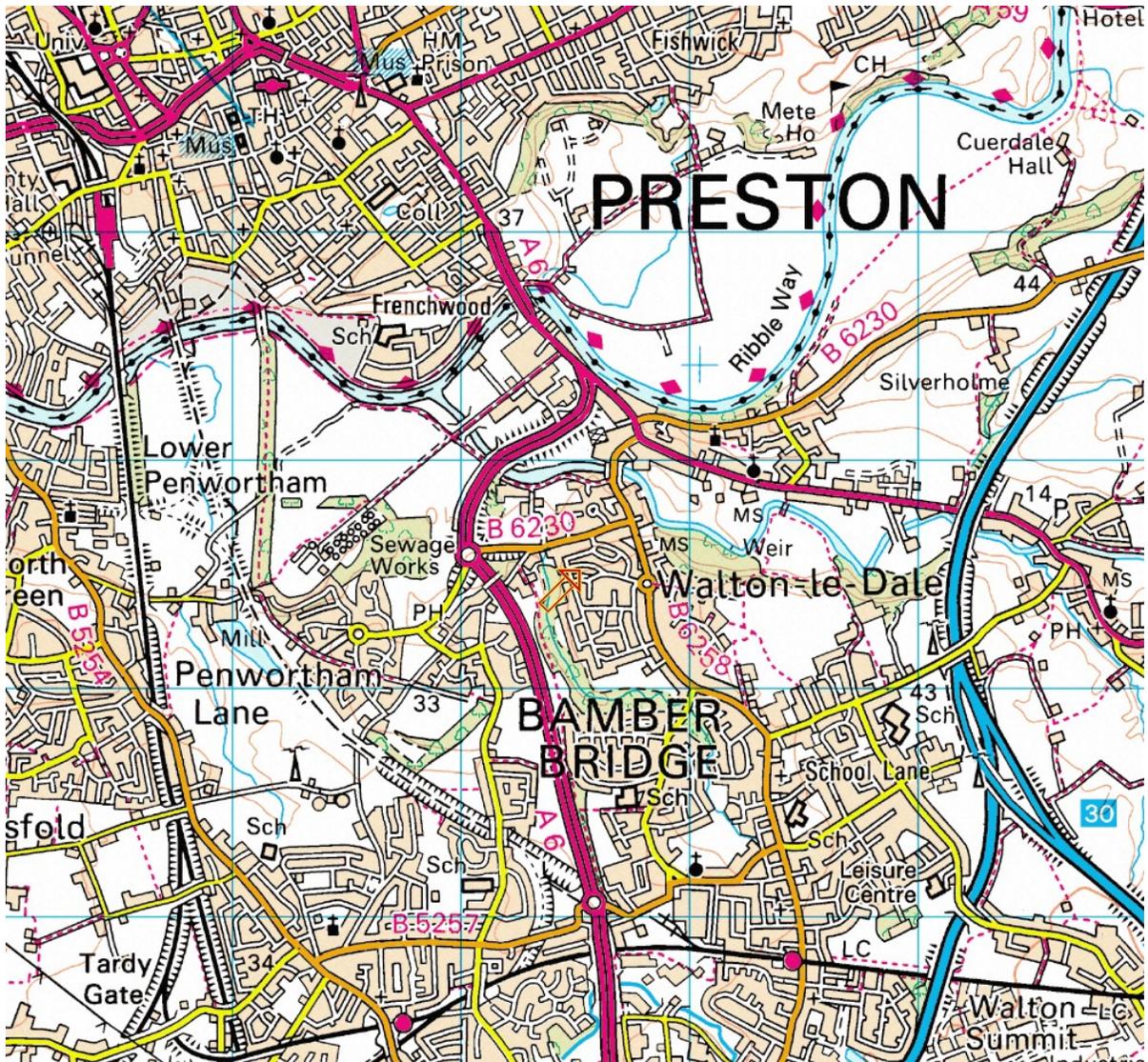


Figure 65. Walton-le-dale Map

The Walton-le-Dale map provides detail for this area, including the location of St. Leonards Church (church symbol on the B 6230 road).

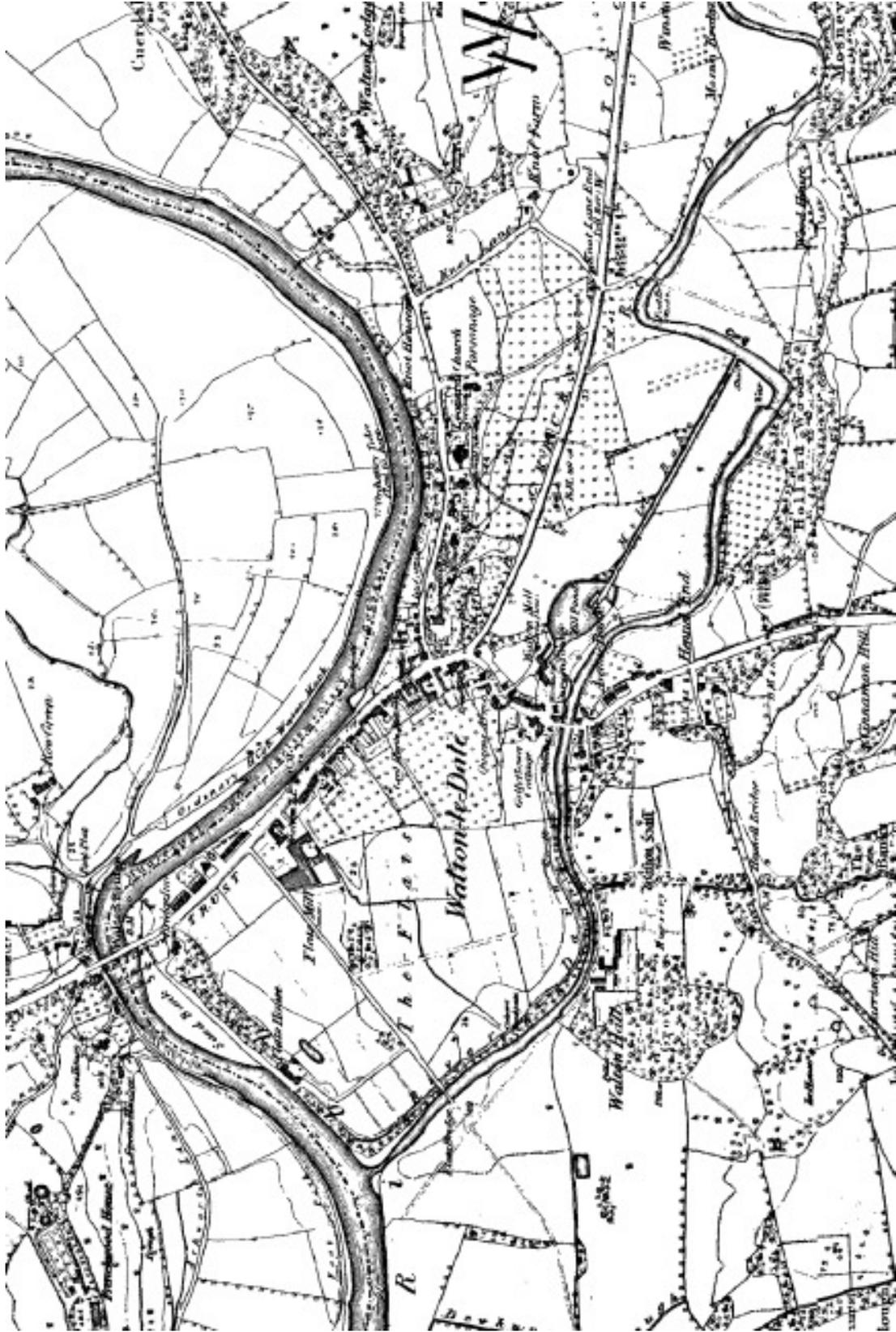


Figure 66. Walton-le-Dale in 1848 Map

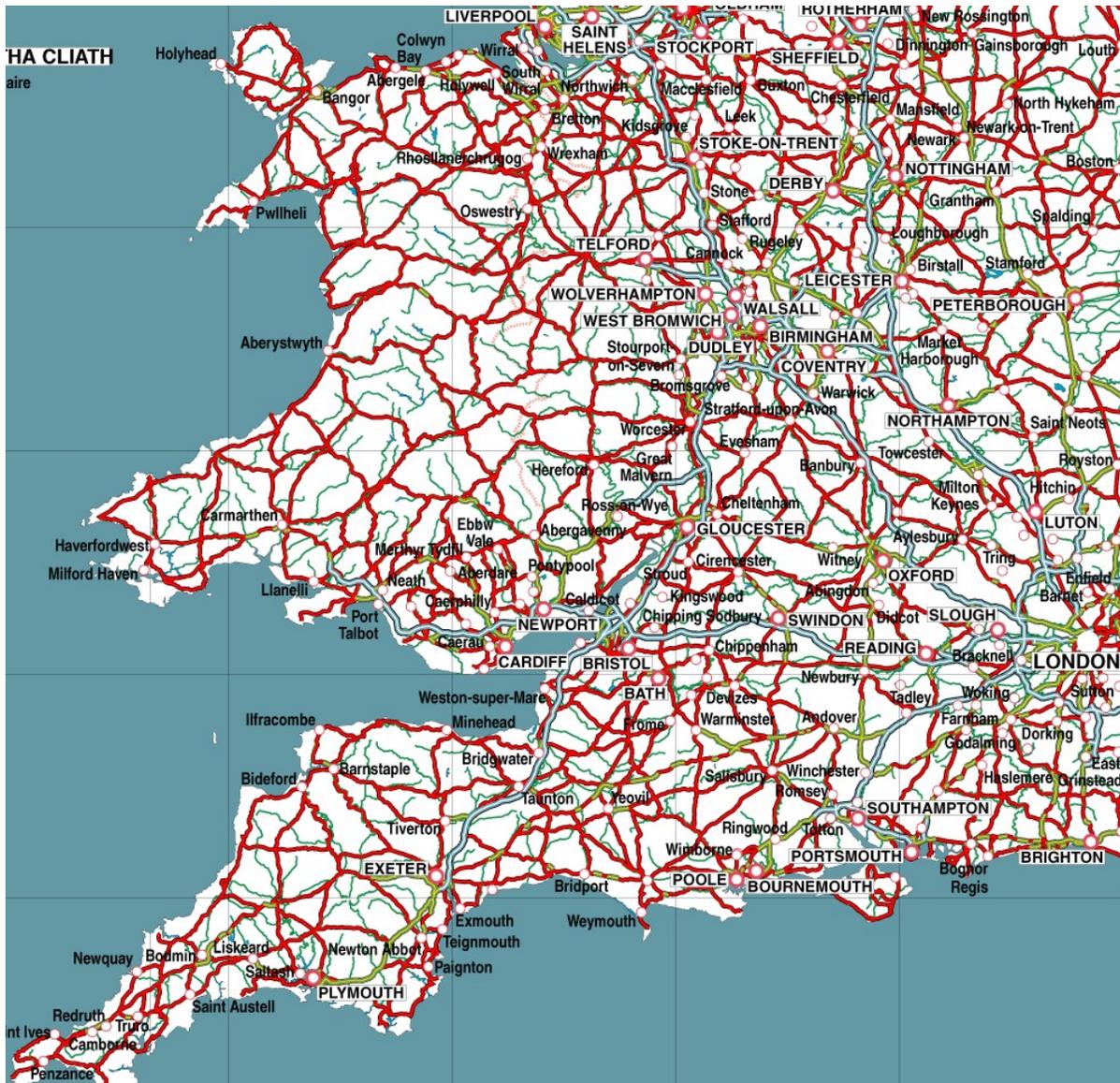


Figure 67. Wales Map

The John Lewis family lived in Cardiff, Wales. The John Griffith family lived in Bangor, Wales and London, England.



Figure 68. Locales of British LDS Interest

James R. and LaVelle R. Moss, "Names and Places: Locales of British LDS Interest," *Ensign*, July 1987, 17

Historical Sites of The Church of Jesus Christ of Latter-day Saints in the British Isles

Key to the Map			
Stakes			
1. Aberdeen Scotland	11. Dundee Scotland	21. London England Hyde Park	31. Plymouth England
2. Ashton England	12. Edinburgh Scotland	22. London England Wandsworth	32. Poole England
3. Belfast Ireland	13. Glasgow Scotland	23. Maidstone England	33. Preston England
4. Billingham England	14. Huddersfield England	24. Manchester England	34. Reading England
5. Birmingham England	15. Hull England	25. Merthyr Tydfil Wales	35. Romford England
6. Bristol England	16. Ipswich England	26. Newcastle-under-Lyme England	36. Sheffield England
7. Cardiff Wales	17. Leeds England	27. Northampton England	37. Southampton England
8. Cheltenham England	18. Leicester England	28. Norwich England	38. St. Albans England
9. Chester England	19. Lichfield England	29. Nottingham England	39. Staines England
10. Crawley England	20. Liverpool England	30. Paisley Scotland	40. Sunderland England
Districts			
	41. Dublin Ireland	42. Munster Ireland	
Missions			
A. England Bristol	C. England Leeds	E. England London South	G. Ireland Dublin
B. England Coventry	D. England London	F. England Manchester	H. Scotland Edinburgh

Alston: An early branch of the Church was organized here in 1837 through the efforts of Elders Isaac Russell and John Snider, Englishmen who had been converted in Canada and then had returned with Heber C. Kimball to preach the gospel in their homeland.

Bedford: An early branch of the Church was organized here in 1837 through the efforts of Elders Willard Richards and John Goodson. Elder Richards endured great opposition but succeeded in baptizing over forty members in seven months.

Belfast: Elder John Taylor visited here in 1840, but a branch was not organized until several years later. Belfast served as headquarters for the Church in Ireland through the nineteenth and much of the twentieth centuries, and the first stake in Ireland was organized here on 9 June 1974.

Biddenden: The birthplace, on 11 December 1821, of John R. Winder, a Counselor in the Presiding Bishopric from 1887 to 1901, and First Counselor to President Joseph F. Smith from 1901 to 1910.

Birmingham: Headquarters of the Church in the early twentieth century, when the mission office was located at Handsworth.

Bishopton: Site of the first baptisms in Scotland. On 14 January 1840, Elder Samuel Mulliner baptized Alexander and Jessie Hay in the River Clyde. Elder Mulliner and his companion, Alexander Wright, were native Scots who had been converted in Canada and returned with members of the Twelve that year, serving as the first LDS missionaries in Scotland.

Carlton: The birthplace, on 16 September 1864, of John Wells, a Counselor in the Presiding Bishopric of the Church from 1918 to 1938.

Castle Frome: site of the "Hill Farm" where, between March and July 1840, Elder Wilford Woodruff preached and baptized many of the United Brethren, including John and Jane Benbow, who lived there. Elder Woodruff brought all but one of the six hundred members of the United Brethren into the Church. Nearly two thousand other residents of the area joined the Church in the early 1840s.

Chatburn/Downham: Two small villages in the Ribble Valley visited by Elder Heber C. Kimball in 1837-38. Elder Kimball found the people very receptive, and he organized branches in each village. He experienced powerful spiritual manifestations during his visits here and later learned from the Prophet Joseph Smith that the area had been dedicated by prophets in ancient times.

Douglas: Elder John Taylor visited the Isle of Man in 1840, dedicated the land, and held a celebrated debate with a local minister. Elder Taylor organized a branch in Douglas and also preached in other towns on the island to relatives of his wife, Leonora Cannon Taylor, aunt of George Q. Cannon.

Dublin: The birthplace, on 4 May 1865, of Elder Charles A. Callis, a member of the Quorum of the Twelve from 1933 to 1947.

Dymock: The home of Thomas Kington, head of the United Brethren. Elder Brigham Young preached here and healed young Mary Pitt, an invalid of fourteen years who had joined the Church.

Eccleston: Home of Hannah and Matthias Moon, converted in 1837 through the efforts of Elder Heber C. Kimball. Their sons all served missions for the Church in Britain, and one of them, John Moon, led the first company of Saints across the Atlantic to America in 1840.

Edinburgh: Site where Elders Alexander Wright and Samuel Mulliner preached the first LDS sermon in Scotland, on 22 December 1839. Elder Orson Pratt arrived here on 18 May 1840 and the following morning climbed Arthur's Seat, a prominent hill overlooking the city, and dedicated Scotland for the preaching of the gospel. Edinburgh served for many years as headquarters for the Church in Scotland.

Gadfield Elm: Site of the oldest standing LDS meetinghouse in the world. It was the only chapel owned by the United Brethren, who gave it to the Church when they were converted. Elders Brigham Young and Wilford Woodruff both preached here.

Glasgow: Site of the first stake organized in Scotland, on 26 August 1962.

Herefordshire Beacon: Site of an important council held 20 May 1840 by Elders Brigham Young, Wilford Woodruff, and Willard Richards, at which it was determined to publish the Book of Mormon and an LDS hymnbook in Britain.

Hillsborough: Site of the first branch of the Church organized in Ireland, on 1 October 1840.

Hungerford: The birthplace, on 21 September 1862, of Elder James E. Talmage, a member of the Quorum of the Twelve from 1911 to 1933.

Liverpool: Site where the first LDS missionaries landed in Britain on 19 July 1837. George Q. Cannon was born in Liverpool on 11 January 1827. Between 1860 and 1901, Elder Cannon served, first, as a member of the Quorum of the Twelve and then as a Counselor to four different Presidents of the Church. Liverpool was the headquarters of the Church in Britain from 1842 to 1929. It was also the chief port of embarkation for America and the site where the *Millennial Star* and other important Church publications were originally printed.

Llanelli: Site of what is thought to be the first building constructed as an LDS chapel in Britain, dedicated 28 January 1849.

London: Missionary work began here on 18 August 1840. Henry Connor, a watchmaker, was the first person baptized here, on 31 August 1840. London was the birthplace, on 4 February 1832, of Elder Charles W. Penrose, a member of the Quorum of the Twelve from 1904 to 1911, and a Counselor in the First Presidency from 1914 to 1925; the birthplace, on 8 December 1831, of Elder George Teasdale, a member of the Quorum of the Twelve from 1882 to 1907; and the birthplace, on 1 January 1842, of George Reynolds, a member of the

First Council of the Seventy from 1890 to 1909. London served for many years as headquarters for the Church in Britain.

Loughbrickland: Site of the first baptism in Ireland, on 31 July 1840, when Elder John Taylor baptized Thomas Tate.

Manchester: Headquarters of the Church in Britain from 1840 to 1842, where Elder Brigham Young served most of his 1840-41 mission. On 27 March 1960, the first stake in Britain was organized here by Elder Harold B. Lee. The First Area Conference of the Church was held here in August 1971.

Merthyr Tydfil: Headquarters of the Church in Wales during the nineteenth century. The first stake in Wales was organized here on 12 January 1975.

Milnthorpe: The birthplace, in November 1808, of President John Taylor, who served as a member of the Quorum of the Twelve from 1838 to 1880, and as President of the Church from 1880 to 1887.

New Chapel: Site of the London Temple, dedicated 7 September 1958 by President David O. McKay.

Newry: In July 1831, Elder John Taylor visited here and preached the first LDS sermon in Ireland at the town hall.

Nottingham: The birthplace, on 5 October 1926, of Elder Derek A. Cuthbert, a member of the First Quorum of the Seventy since 1978. He is the first resident of Britain to be called as a General Authority.

Oldham: The birthplace, on 4 November 1898, of Elder John Longden, Assistant to the Twelve from 1951 to 1969.

Overton: The first branch of the Church in Wales was organized here in 1840.

Paisley: The first branch of the Church in Scotland was organized here by Elder Orson Pratt on 8 May 1840.

Preston: Site where Elder Heber C. Kimball preached the first gospel sermon in Britain, 23 July 1837. The first baptisms in Britain were performed here one week later, on 30 July 1837, in the River Ribble. The Preston Branch was organized on 6 August 1837. Preston served as headquarters for the Church in Britain from 1837 to 1840.

Solihull: Currently the headquarters of the Church in Britain, housing offices for members of the Area Presidency and all Church departments located in Britain.

Walker Fold: Home of Janetta Richards, baptized by Elder Heber C. Kimball in Preston and the first member in Britain to be confirmed a member of the Church, on 4 August 1837. She later married Elder Willard Richards.

Warrington: The birthplace, on 13 March 1857, of Brigham H. Roberts, a member of the First Council of the Seventy from 1888 to 1933.

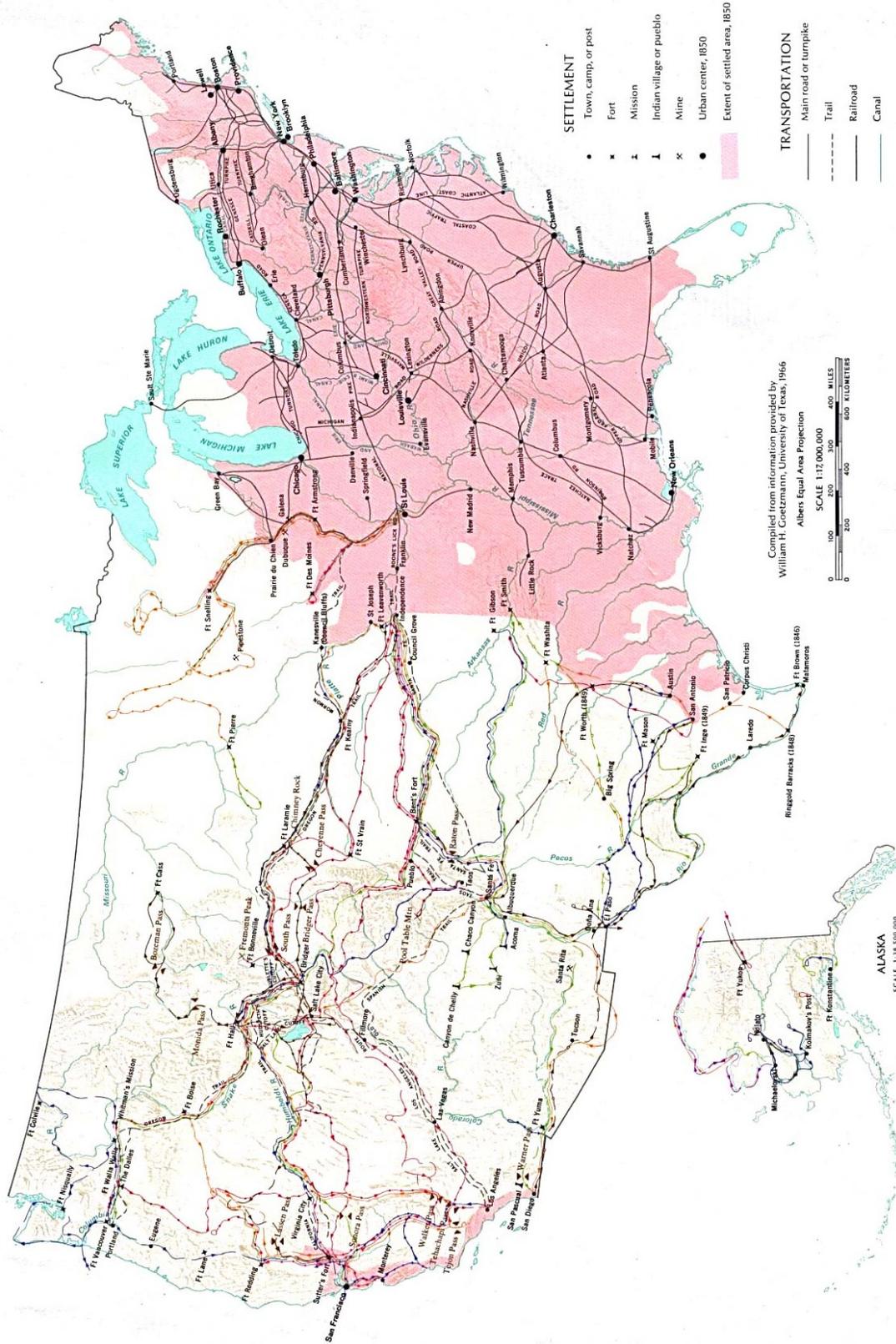


Figure 69. US Pioneer Routes Map

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

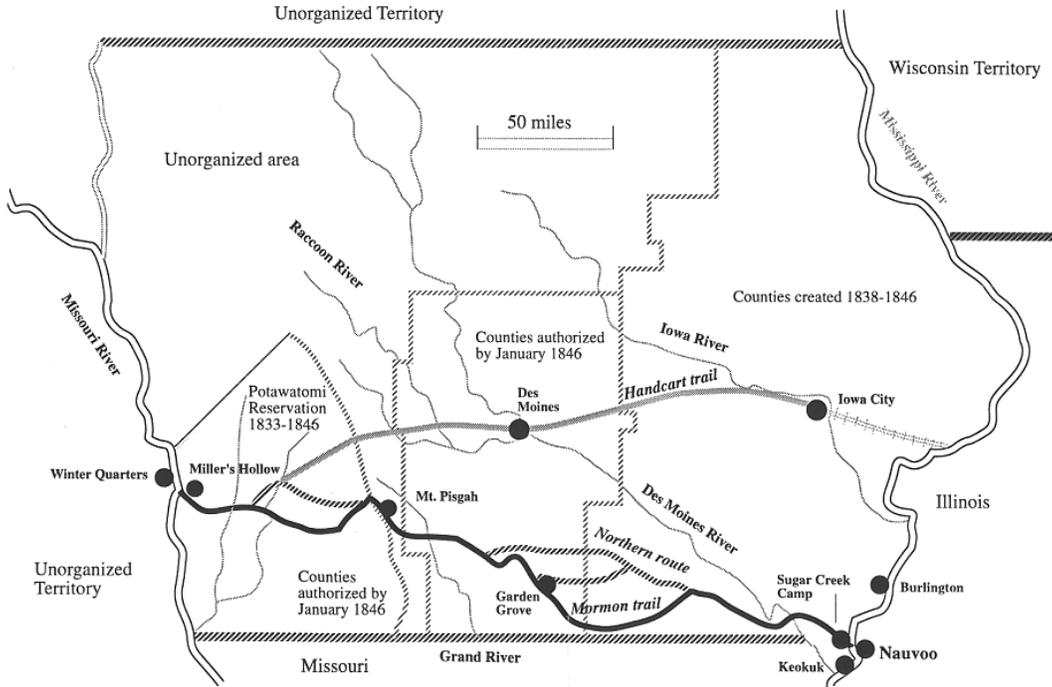


Figure 70. Mormon Trails in Iowa Map

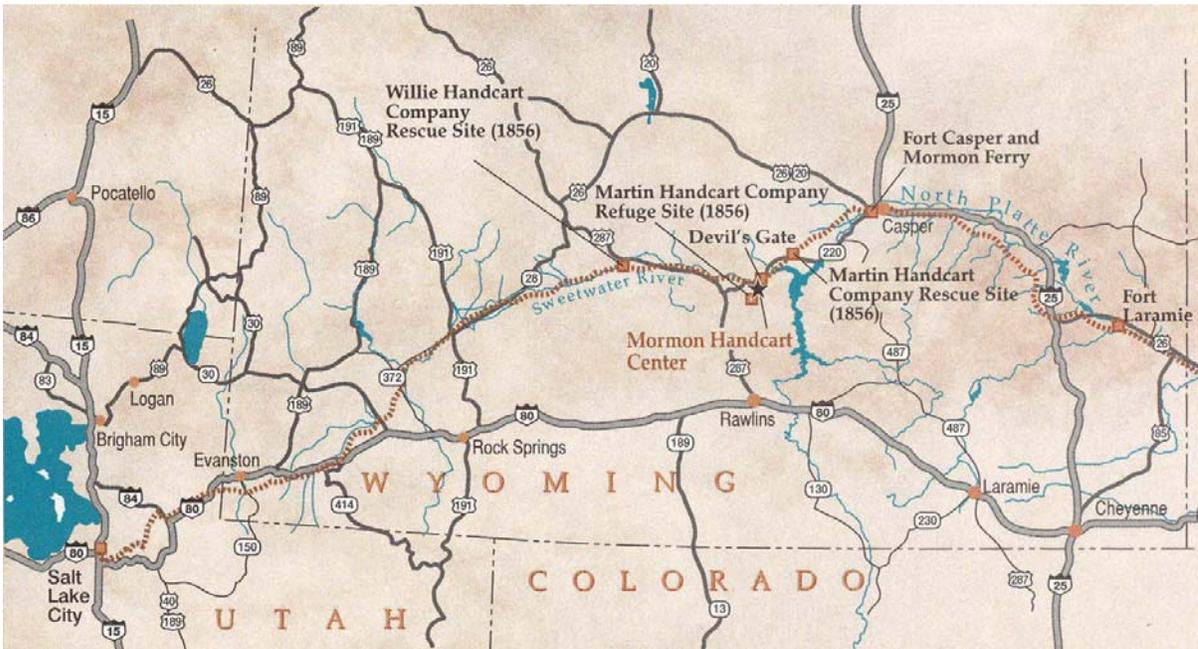


Figure 71. Handcart Rescue Sites Map

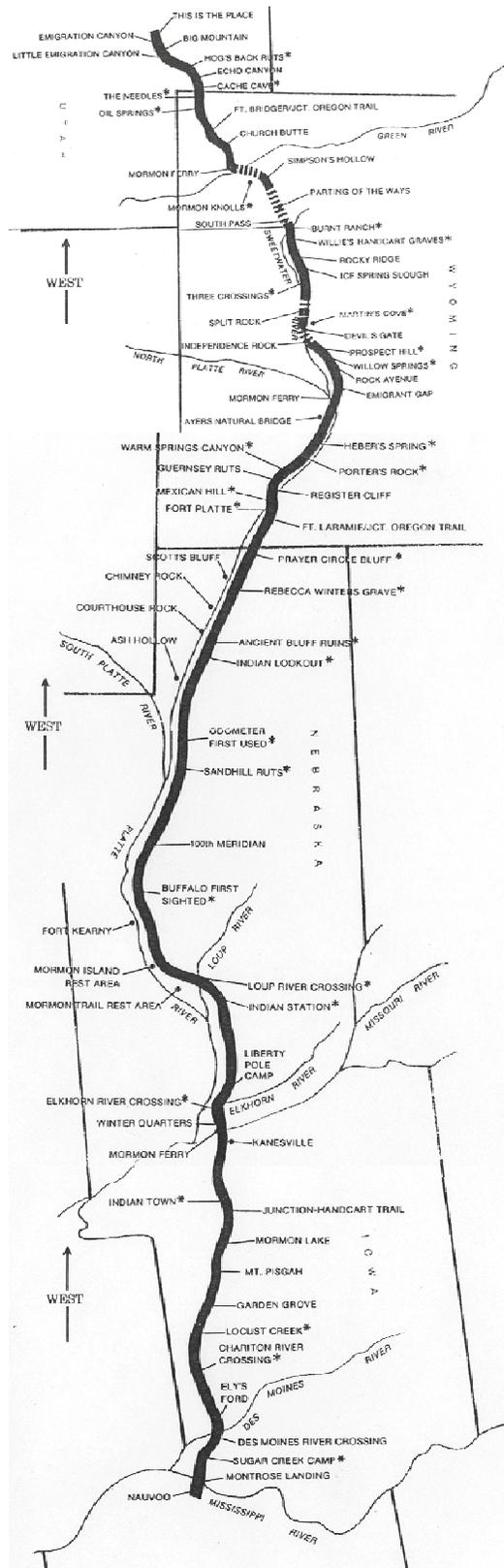


Figure 72. Mormon Trail Map - Detailed

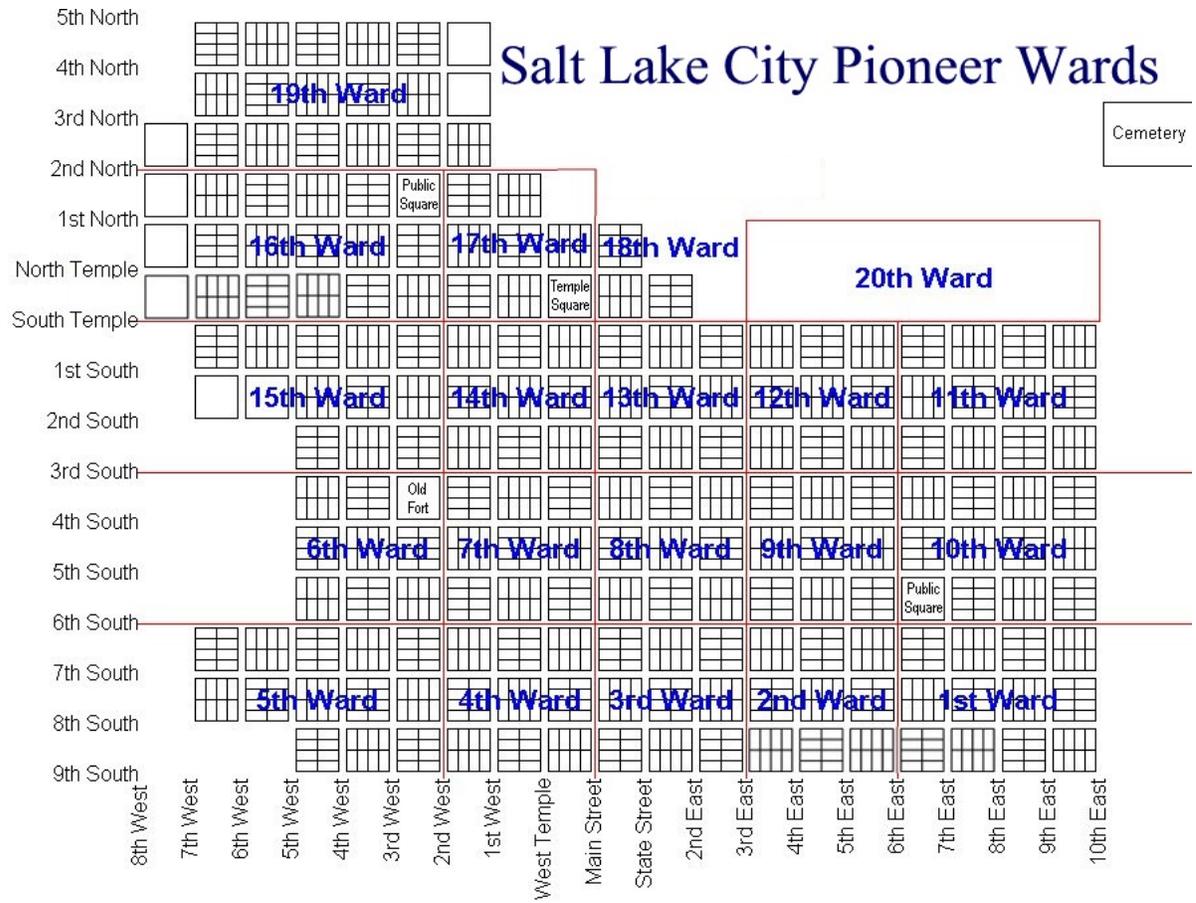


Figure 73. Salt Lake City Pioneer Wards Map

Appendix C. Histories of Close Relatives

This appendix contains biographies for:

- Jonathan Clegg, brother of Henry Clegg, Jr.
- Israel Clegg, son of Henry and Hanna Clegg
- John Henry Clegg, son of Henry and Ann Clegg

C.1. Jonathan and Ellen Clegg History (Brother)



Figure 74. Jonathan and Ellen Walmsey Clegg

C.1.1. Jonathan and Ellen Walmsley Clegg – A Brief History

The following is a brief history provided by Melodee Clegg. I am not sure who is the author of the history.

JONATHAN AND ELLEN WALMSLEY CLEGG

A Brief History

Jonathan Clegg was born to Henry Clegg Sr. and Ellen Cardwell Clegg on 25 February 1816, in Walton-le-Dale, Lancashire, England. He was the fourth of eight children. His brothers and sisters were Thomas (born 1810), James (1812), Margaret (1814), Betsy (1818), Alice (1820), Henry C. (1822, died in 1823), and Henry Jr. (1825).

Jonathan's father was a boot and clog maker in the area of Preston, Lancashire, in the northwest of England.

Ellen Walmsley was the tenth of the eleven children of Isaac Walmsley (a weaver) and Elizabeth Hyam Walmsley, born in the town of Samlesbury, Lancashire (4 miles

northeast of Walton-le-Dale) on 5 January 1816. Her siblings were John (born 1796), Ellen (born 1798, died 1815), William (1799), James (1801), Anne (1802), another James (1804), Isaac (1806), Henry (1810), Richard (1813), and Elizabeth (1818).

Jonathan and Ellen were born at the time the industrial revolution and the use of the steam engine in textile manufacturing was changing the way of life in England. Jonathan was taught his father's trade of boot and clog making, but by the age of twenty he was working as a weaver in the cotton mills, living in Preston. Jonathan and Ellen were married in the Parish Church of St. John, Preston, on 29 April 1836, when both were twenty years old. Their first son, James Clegg, was born the following year on 28 May 1837 in Preston.

The first Mormon missionaries to arrive in Europe came to England in July 1837. Some family stories say that Jonathan and his father Henry Clegg were in the Preston town center when the missionaries first came there on July 22, and heard Heber C. Kimball say, "Amen!" when he saw the political banner stretched across the street inscribed with the words, "Truth Will Prevail." A week later, on 30 July 1837, the first baptisms were performed in the River Ribble in Preston; Joseph Fielding baptized Jonathan there on 26 September 1837, and confirmed him a member of the Church on 30 September 1837. Joseph Fielding baptized Ellen Walmsley Clegg on 25 March 1838, and John Holsall confirmed her on 30 March of that year. There was a great deal of persecution towards members of the Church in England at that time.

A second son was born to Jonathan and Ellen on 1 or 2 April 1840, who was named William. At that time the family was living in Preston at 6 Floyer Street. The street is still there, but the weavers' terraced homes have been replaced with more modern housing. They were still living there in 1841 when the national census was taken, and Jonathan's occupation was listed as Cotton Weaving.

In 1840, more apostles of the Church arrived in England, and Peter Melling was ordained to be the Patriarch of the Church in Great Britain. At a special meeting on 4 August 1840, both Jonathan and Ellen were given patriarchal blessings. They were then twenty-four years old.

By the beginning of 1842, baby William had died. On 22 February 1842 a third son, again named William, was born; in 1844 a fourth son named Joseph was born. In September 1845 the fifth son, Henry was born, but died that same year; Joseph died in 1846 at the age of two.

In 1847, Jonathan and Ellen and their sons James and William had moved to Farington in the parish of Penwortham, three and a half miles south of Preston. It was there that their first daughter, Alice, was born 23 October 1846. A year later, Jonathan baptized his oldest son, James, on 17 October 1847.

The national census of 1851 showed the family to be once again living in Preston, at 314 Ribbleton Lane. Jonathan, at age 34, was listed as a weaver; Ellen, age 34, was a winder in the cotton mills, winding thread onto spools; James, at age 13, was a "tenter" or cotton

tender in the mills; and William, age nine, was a “scholar.” Alice, at four, was at home, and a 20-year-old nephew, Joseph Parker, who was a laborer, also lived with them.

On 2 October 1852 their sixth son and fourth surviving child was born, and again named Henry (called Harry). By this time his family had moved to a house at 25 Crime Street in Preston, behind the prison.

The Church established the Perpetual Emigration Fund in 1849 to help European members gather to Zion, although it was still very expensive for them to do so. Jonathan's youngest brother, Henry Jr., immigrated to America with his wife and two sons in 1855. One of his sons and his wife died along the way. Later in 1855, on 20 November, Jonathan and Ellen's last child and second daughter, Margaret Ellen, was born in Blackburn, Lancashire, where the family had moved in 1854. They were now nearly 40 years old, with a family of five surviving children.

In 1856 the handcart program was announced, which greatly reduced the cost of traveling to Utah. Jonathan and Ellen and their family, except the oldest son James who was in the military in the Crimean War, made plans to go to Zion. They left from the Liverpool Docks on 25 May 1856 on board the sailing ship *Horizon* with a company of 856 Saints, captained by Edward Martin. After a relatively uneventful voyage, they arrived in Boston on 30 June 1856.

They boarded a train for Iowa City, and rode in cattle cars as far as Albany, New York. There they laid over for two days and two nights, and then changed to “third-class accommodation,” which consisted of seats made of a two-inch plank with no back. In this way they traveled to Cleveland, Ohio, at a very slow pace. It would have been a difficult journey, especially with their young children. William was 14, Alice was 9, Henry was three, and Margaret Ellen was a seven-month-old infant. They were in Cleveland for two days awaiting a change of trains, and then traveled on to Iowa City.

There they built and supplied their handcarts; each person was allowed 17 pounds of possessions to be taken along with their household goods and food supplies. One descendant of Henry Jr. reports that he had always heard that Jonathan was the Supplies Officer for the Martin Handcart Company. They left Iowa City on 28 July 1856, and arrived in Florence, Nebraska (formerly Winter Quarters), nearly 200 miles away, on August 22. There they repaired carts, and on August 25, despite warnings about the lateness of the season, left for Utah.

There were many problems for the handcart companies. At first, they were plagued by broken carts, sudden rainstorms, Indian harassment, and swollen feet. More serious was the loss of their cattle to Indians early in the journey, sudden attacks of diarrhea and dysentery, the necessity of crossing rivers in freezing temperatures, and their shrinking food supply. But the real trial came with an early frost in September, followed by brief periods of snow. When they reached Fort Laramie on 8 October, many sold watches and jewelry for food, which had become very scant. On 19 October, there was a heavy, continuing snowfall, which brought all travel to a halt. The Martin Company was then at Red Bluffs, still 65 miles east of Devil's Gate. Many had dropped heavy bedding and clothing earlier to lighten their

loads, and now had nothing sufficient to keep them warm. They were helplessly stranded in the Wyoming mountains.

Mention is made in several accounts of Jonathan and Ellen being of service to their fellow handcarters. Some say that they went among the tents with a lantern at night, seeking to aid the sick and dying. While crossing the plains, many times they offered their help to the weary travelers, putting poultices of stale bread and water on swollen feet too inflamed to go on. Sometimes, when water was not available, they gave a fever victim a piece of linen cloth dipped in vinegar to put in his mouth. They used quinine in many ways, which was especially useful in cases of scurvy and cholera.

On 28 October, the advance riders of the rescue team rode into their camp, bringing hope of food and clothing and assistance, and encouraging them to continue onward as best they could. On November 1, with snow falling, they made camp at Independence Rock. Only one-third of the pioneers were by then still able to walk. Two days later they had to cross the Sweetwater, which was filled with floating ice. Three boys from Salt Lake, all aged 18 years, carried nearly every member of the company across the river. That night the pioneers sheltered at "Martin's Cove," where most of the handcarts were abandoned and they rode in the rescue wagons the remaining 325 miles to Salt Lake.

During the trek, Ellen would have to shake the flour from the sacks in order to combine it with a little water for a thin gruel to eat. It was also said that they ate boiled wheat, and made soup from cow and buffalo hides. Jonathan and Ellen awoke one morning to find that nine-year-old Alice had fallen off her bed, and her long hair had frozen in the ice. They poured heated water on the ice to loosen her hair and release her. In later years, Alice remembered "the awful suffering they endured because of cold, hunger, and scarcity of clothing. She saw many die along the way. When the food got scarce, she remembered her mother making small hard cakes for the children, telling them to suck them so they wouldn't get so hungry. Also, that the sleet would wet their clothing and the wind was so cold that their dresses would freeze stiff as they trudged along. Crossing the icy streams, where her feet could not reach the bottom she clung to the staves of the cart, her brother William pulling it along until she could reach the bottom." Of the 622 members of the Martin Company, between 135 and 150 people died. Jonathan and Ellen were blessed to finish this trek with their family and their long-term health intact. They arrived in Salt Lake City on 30 November 1856, 10 days after Margaret Ellen's first birthday.

The Jonathan Clegg family was requested or assigned to go on to Iron County to settle, but Jonathan was reluctant to do this. According to one story, he later said in his Lancashire accent, "I didn't tell 'em I'd now't go, but tow'd 'em as I thought I'd tramped far enough for one season, and they finally said we would stop at Provo." They moved with several other families into the old seminary building, which was in "a sorry looking condition." They soon bought an old cabin belonging to James Daniels, in which they spent the winter of 1857. The bishop advised Jonathan to make wooden shoes (clogs) because of his experience in that field. He walked to Salt Lake City to get the proper tools and leather, 44 miles each way, and "never had any trouble with the Indians.

In 1859, wanting to own some land of his own, Jonathan began making the 26-mile walk up from Provo to the Heber Valley to grub sagebrush and willows off his homestead claim of 160 acres. It ran through about one-third of what is present day Heber City, on the south side of town, going east and west. The family moved to a dugout on the homestead in the spring of 1860, and at a later date moved to a home on their farm, which is now the southwest corner of the Heber City Park.

Ellen Walmsley Clegg was called by President Brigham Young to serve as a midwife to the women of Heber Valley. At first she didn't feel capable of the job, but when President Young told her that she had been called of God in a vision to him, she accepted and performed well for many years in that capacity. At that time there were no doctors in the area, and she delivered over 800 babies. Her fee for confinement cases was \$2.50 cash, or the equivalent in meat, flour, or grain. She would travel to her patients on horseback, or on a mule, or in a wagon or sleigh. In the extremely cold winters of Heber Valley, she would sometimes hold onto the horse's tail as she plowed through deep snow and blizzards, arriving at the home of the sick with her shoes and stockings frozen to her. Because of her close involvement with so many Heber families, many children were taught to call her "Aunt Ellen" or "Grandma Clegg," and were surprised to find upon growing up that she was not really their grandmother.

In 1861, at the age of fourteen, Jonathan and Ellen's oldest daughter, Alice, was married to Robert Broadhead, one of the first three settlers of the valley. Robert was also an immigrant convert from England. They eventually had thirteen children, ten of whom lived to adulthood. In 1864 Alice's brother William married Emma Louisa Gittins. They lived with their growing family in Heber until the late 1870's, when they moved to southern Idaho.

In 1864 Jonathan and Ellen were invited to come to the Endowment House in Salt Lake City to receive their endowments, and they were sealed to each other there on 18 June 1864. They had been married for 28 years, and were both 48 years old. The next year Jonathan's father, Henry Clegg Sr., died at the age of 76.

The Black Hawk Indian War began in about 1866, and Jonathan and Ellen moved their family onto the "Stake House lot" with the other settlers for protection. Jonathan served as captain of the martial band for the militia, and served for 92 days. Although there were a number of alarms, there were no actual skirmishes with the Indians. Jonathan was later honored as a veteran of the Black Hawk War, and his name was listed on the monument on Memorial Hill in Midway.

Jonathan apparently had some of the musical talent his brother Henry was known for. He was the leader of the martial band for many years in Heber, and was mentioned as the first bandmaster in the city. He was also a choir leader. The story is told that when he was leading the singing at a conference, he was told to sing only three verses of the closing song, as time was short. Instead, he led the congregation in singing all the verses, and when he was later reprimanded for doing so, he said in his English accent, "If they didn't want them all sung, they wouldn't have them in the book!"

Jonathan supported his family by farming and raising livestock. It was said of him that he could write fairly well, and could figure exceptionally well, and that he could handle his own business matters. He loved to tinker with watches and clocks, trying to make them run.

In 1868 Jonathan was married polygamously to a destitute widow from England, Sarah Toomer Young. Sarah had four children under the age of 13, and it was said that Jonathan cared for these children as if they were his own and was "an ideal husband."

Sarah died in 1900 and was buried in Heber City.

In 1869 Jonathan and his son William sponsored Jonathan and Ellen's oldest son James and his wife Mary Ann to come to Utah with the PEF. James and Mary Ann were on the 1870 census living in Heber City, with the notation that James was blind. He had a very sad end; he died on 9 February 1875 at the age of 37 in Salt Lake City, where he had been imprisoned with his wife for fraud and begging. The cause of his death was determined to be pneumonia, brought on by "exposure and hard drinking." He was buried in Salt Lake City.

Margaret Ellen, the youngest child of Jonathan and Ellen, was married in 1872 to William Barnes, who was also from England. Henry (Harry) Clegg was married to Christina Bengtson, a Swedish convert who was fourteen years old, in 1874. That same year, Jonathan became an American citizen.

During this period of time, Jonathan was asked to give up a large portion of his homestead. Heber had grown, and the land was needed for expansion of the town. The city also needed a source of funds to build the needed schools. Eventually, Jonathan sold 120 acres of his homestead to the city for only \$150, stipulating that the land should be subdivided into city lots and sold to raise money to support the schools. There were some hard feelings resulting from the situation, with harsh words exchanged, but Jonathan acceded to the wishes of the church and city leaders and remained faithful and active in the church. He was a High Priest, and traveled throughout the valley performing ordinances and blessing his numerous grandchildren.

In 1890, Jonathan and Ellen traveled with their daughters and sons-in-law to the Logan Temple to do temple work for their deceased family members in England who had not joined the church. Their sons who had died were also sealed to them. When the Salt Lake Temple was completed, and had electric lights installed in and around it, Jonathan and Ellen went there to witness the occasion. Jonathan turned to Ellen with tears rolling down his face and said, "I have seen my patriarchal blessing fulfilled. I have seen the temple of the Lord lit up like a pillar of fire."

In July of 1897 Jonathan traveled to Salt Lake again to attend the Pioneer Jubilee Celebration in honor of the fiftieth anniversary of the entrance into Salt Lake Valley. He was at that time the oldest English immigrant living in Heber Valley.

Ellen Walmsley Clegg died 30 October 1899 at the age of 83 years 9 months, and was buried 1 November 1899 in the Heber City Cemetery. The funeral procession was a half a

mile long, led by two relief societies, the city's young women, and the primary children, then forty vehicles. Her coffin lid was covered with two or three layers of flowers placed there by over 200 children. She had lived a long and respected life, sixty- three years of which were as the wife of Jonathan.

Jonathan lived just over a year longer, and died in Heber City on 13 January 1901 at the age of 84 years, 10 months. He was buried next to Ellen on 16 January 1901. The martial band led his funeral procession and played at the services. An old friend from the Martin Handcart Company, Bishop John Watkins from Midway, spoke at Jonathan's funeral as he had at Ellen's.

One of his grandsons, Ferris Clegg, said, "Both remained staunch Latter-day Saints to the very end, and bore wonderful testimonies to the truth of the Gospel of Jesus Christ, and that Joseph Smith was indeed a true prophet of the true and living God. Both lived lives worthy for any person to follow. Grandfather and Grandmother spent much time in the Logan Temple doing work for their dead."

Jonathan and Ellen are buried in the Heber City cemetery. They share a common monument. Their inscriptions read:

IN MEMORY OF
JONATHAN
CLEGG
BORN
FEB. 25. 1816
DALTON.
LANCASHIRE. ENG.
DIED
JAN. 12. 1901
His toils are past
His work is done
He fought the fight
The victory won.
CLEGG

IN MEMORY OF
ELLEN
CLEGG
BORN
JAN. 5. 1816
LOWLESBURG.
LANCASHIRE. ENG.
DIED
OCT. 30. 1899
We have lost our darling
Mother she has bid us all
Adieu she has gone to
Live in heaven and her
Person is lost to view.



Figure 75. Jonathan Clegg Monument



Figure 76. Ellen Clegg Monument



Figure 77. Johnathan Clegg Gravemarker

C.1.2. Biography of Johnathan Clegg and Ellen Walmsly

The following is the biography of Johnathan Clegg and Ellen Walmsly from *How Beautiful Upon the Mountains, A Centennial History of Wasatch County*, 1963, compiled and edited by Wm. James Mortimer, published by Wasatch County Chapter, Daughters of Utah Pioneers.

Johnathan Clegg was born February 25, 1816, Town Calton, England, and Ellen Walmsly Clegg, wife of Johnathan, was born January 7, 1816, at Parish Salisbury, near Preston, Lancashire, England. Johnathan Clegg joined The Church of Jesus Christ of Latter-day Saints in September, 1837 after the Gospel was introduced in England by Heber C. Kimball and other elders. On March 25, 1838, Ellen Walmsly Clegg joined the Church. There were five children born to them, three boys and two girls, Henry, William, Jim, Alice, and Margaret. There is a question about this couple having more children which up to date we have no record of. So great was their love for the gospel that they left their native land, giving up all that was near and dear to them, and started for America, the promised land. They left Liverpool on May 28 on the good ship Horison [Horizon] in the company of 856 Saints under Captain Edward Martin. They landed at Boston and went from there to Iowa on the railroad, where they arrived July 8th. Here they joined the famous handcart company of 1856 and they were obliged to lay over three to four weeks waiting for handcarts to be built.

Another tedious delay occurred at Florence, Nebraska. It was September 2 before the final start was made for Utah. The company consisted of a band of about 600 people under the leadership of Captain Martin. The comfort and help that Mrs. Clegg cheerfully gave to many during their weary march across the plains shall never be forgotten. It is said of our Savior that He was always doing good. This can truthfully be spoken about Mrs. Clegg because she followed this glorious example and proved herself one of his faithful followers along with her dear husband. Their burdens were far from being light. How they did tug and pull their two-wheeled handcart with their small children in it along with their food and few other things they held most dear. Although they did not have but very little food and clothing yet they were willing to share, following closely to the proverb that is is more blessed to give than to receive.

As soon as the company would stop for camp, Mrs. Clegg would start the fire which sometimes consisted of buffalo chips and then would prepare a very scant meal. It has been said by these dear people that they have boiled wheat to keep from starving and made soup out of cow hides or buffalo skins. For two or three weeks their provisions were so nearly gone that they shook the flour sacks to get enough flour to stir up in water which they drank. Many poor souls went to bed without anything to eat in order that they might sleep off their hunger, only to awake and find their craving appetites worse than ever. There were 17 people who lost their lives in one day and were buried in shallow graves to be later dug up by roaming wolves on the plains and their bodies devoured. What wonderful courage and faith was exercised. Their provisions were gone and it seemed impossible to go on, but God works in a mysterious way His wonders to perform, and in answer to their humble prayers a relief wagon came with the immediate necessary things to sustain life. They resumed their march although many had frozen feet, hands, ears, etc. They pushed on, sleeping out, making their beds on the crusted snow. Johnathan and Ellen awakened one morning to find one of their children had fallen off the bed and the hair of her head had frozen in the ice (Alice). They had to heat water before they could loosen her from the ice. It would be useless to try to describe the terrible suffering of that company during their march across the plains, but those who survived the hardships and privations of the trip arrived in Zion on the 30th of November.

In a few days Mr. Clegg and family, accompanied by several other families, moved to Provo, Utah, and located in the old seminary building which was in a sorry-looking condition. Mr. Clegg purchased an old cabin belonging to James Daniels, in which they spent the winter. In the summer of 1859, they came to Heber Valley. Before moving the family to Heber, Johnathan would walk up from Provo, a distance of 26 miles and grub sagebrush off his homestead that consisted of 160 acres that ran through about one-third of what is known as Heber City on the south side of town, running east and west. Later Mr. Clegg contributed to the Church, requested by President Hatch who was president of the Wasatch Stake, about 80 acres of his homestead as a freewill offering.

On arriving with his family in Heber, Mr. Clegg and family lived in a dugout for a home on the lot where once stood the old Turner Opera house that now is being used for the Sinclair garage. Later they sold out and moved on their farm in the Southwest corner of Heber City known now as the Heber City Park. During Indian troubles, they moved in on the stake house lot. After the settlement in Provo Valley (now Heber), Mrs. Clegg continued her

service as midwife and brought hundreds of babies into the world with the best of success, for there were as yet no doctors. Many mothers during the life of Mrs. Clegg blessed her name and had good reason to do so. Sometimes she would go to the sickbed of a mother on horseback or on a mule. Other times she had to walk and hold to the horse's tail as she plowed through the deep snow and blizzards. Many times arriving at the home of the sick, her shoes and stocking frozen to her, but these were her minor troubles and her greatest desire was to help those who were suffering and in need. One time she was sick and was called to take care of a confinement case. A man came for her on a mule and Ellen, although very sick got behind the man on the mule and on the way to the sickbed of the woman the mule threw them off breaking Mrs. Clegg's arm, but she attended her patient in this condition and brought happiness to them.

Mr. Clegg practiced polygamy which was at that time practiced by the Church and married a Mrs. Sarah Young who was left a widow with a family. There were no children born to him by this woman, but he cared for the children of Mrs. Young as though they were his own. Mr. Clegg was an ideal husband and a brave and noble man. At one time, a man threatened to shoot him and he pulled back his coat and dared him to shoot.

January 13, 1901, marked the passing of Mrs. Clegg. Both remained staunch Latter-day Saints to the very end and bore wonderful testimonies to the truth of the Gospel of Jesus Christ and that Joseph Smith was indeed a true prophet of the true and living God. Both lived lives worthy for any person to follow. (Johnathan was leader of the martial band and had it play at his funeral) Johnathan Clegg, a son of Henry Clegg, was High Priest, drum major, bandmaster and pioneer of Heber City, 1859.

It was said of Mrs. Clegg that Pres. Brigham Young had a vision concerning her as a midwife. When she was informed of this, she felt that she was not capable of the job. When Pres. Young informed her that she had been called of God in a vision to Pres. Young, she served her calling at which she did remarkably well with great ability and strength.

Johnathan Clegg's eyes were a keen grayish color, his hair was dark in color until age turned it silver gray. He had fairly good teeth in his youth; but in later years, he resorted to false teeth. His hearing was exceptionally good and he was always alert. During the prime of his life, his height was close to six feet and his weight near 200 pounds. He had a good he-man chest, one that was developed well and his waist in proportion to the rest of his body. With the care of this wonderful body, he enjoyed good health. He could write fairly well and figure exceptionally well. He was able to care for himself in business and in his occupation which was farming. He was also in the livestock business. He worked in the factories in England. His travels, as recorded were from England to America in a sailing vessel and by handcart to Utah. His ancestry lived and died in England. His father was Henry Clegg, the second man to be baptized in the British Isle. He was an Elder in England and held the still higher priesthood in the Melchizedek as a High Priest.

C.2. Israel and Verona Clegg History (Son)



Figure 78. Israel and Verona Clegg

HISTORY OF ISRAEL EASTHAM CLEGG

And his wife Verona Noakes Clegg

Compiled by their daughter, Ida Clegg Bird

Transcribed October 1998 by Carl Clegg

Note: Corrections added by transcriber are enclosed in square brackets []. No other attempt has been made to correct dates, spelling, punctuation, or grammar. All text is as found in the original document. All parenthesis () are from the original author.

Israel Eastham Clegg was born in Liverpool, England, March 30, 1849. He was the second son of Henry Clegg, who was born June 7, 1825 at Bamberbridge near Preston, Lancashire, England. His father was the youngest of a family of eight (8) children born to Henry and Ellen Cardwell Clegg and [who] were highly respected people of the middle class.

When Israel's father was twelve (12) years of age Heber C. Kimball and other elders came to Preston with a message of the restored gospel. His father and brother (Jonathan) were in the market place in Preston when the coach arrived with the Missionaries from America and heard Heber C. Kimball say "Amen" when he read the Lord's banner across the street inscribed, "Truth Will Prevail".

His family attended the Latter Day Saints meetings and were converted. Israel's grandfather was the second man to be baptized in England. He and George D. Watt ran a race to the River "Ribble" to see who would be baptized first. Mr. Watt, being a younger man, won the race and therefore was the first man baptized in England. Israel[']s grandparents lived and died in Preston and were always faithful to the gospel they embraced.

Israel's father (Henry Clegg) had a good education and followed the shoe making trade as did his father. At the age of eighteen (18) Henry married Hannah Eastham of Preston, Lancashire England in 1844. Hannah was born in August, 1821 to Thomas and Elizabeth Eastham. Her family disowned her when she joined the church.

Henries' [Henry's] family moved to Liverpool when their first child, Thomas was born on Christmas day 1844. Israel Eastham was born March 30, 1849 and Henry James was born February 22, 1852. When Thomas was nine (9) years old he was accidentally burned to death bringing great sorrow to his parents.

After years of work and planning they saved enough money to start on the long trip to Zion. They left friends and loved ones never to see them again with the exception of his Father's brother Jonathan who came to Utah a year later in 1856. With the love of the gospel burning in their souls and a new adventure before them they sailed from Liverpool, England March 31, 1855, aboard the ship "Juventa" when Israel was only six (6) years old. There were 573 saints on board and the captain was William Glover. They arrived in Philadelphia May 5, 1855. From Philadelphia, the company went by railroad to Pittsburg[h] and then on steam

boats down the Ohio River to St. Louis, Missouri. From St. Louis they went with the Saints to Mormon Grove, an outfitting place near Atchinson County, Kansas.

There they prepared to make the long journey across the plains to their haven of rest among the Saints where they could enjoy their new religion. Israel's mother (Hannah) did not have the privi[lege] of seeing Zion. She was taken ill with Cholera while camped there and died, May 28, 1855 and was buried there the next day.

On July 1, 1855 the little company of 402 souls and 45 wagons left for the West. The next day while on their journey Israel[s] younger brother Henry James died of exposure and starvation [cholera] and his father walked back to Mormon Grove and placed the little body in the same grave in the arms of his Mother.

Now Israel and his father was left alone to continue the journey. They walked the entire distance of one thousand miles across the plains arriving, in the Salt Lake Valley September 25, 1855 in the Richard Ballantyne Company. They were foot-sore and weary but were given a hearty welcome from the Saints who had preceded them. They lived in Salt Lake and Israel learned and helped his father in the shoe makers['] trade. In 1858 they moved to Springville. Israel's father had a gift of writing poetry and was a splendid musi[cian]. He played the Dulcimer which he brought from England and also accompanied and led a chorus of sixty (60) voices. Israel inherited some of his father's music ability.

In his younger life he suffered many hardships as did most of our pioneers. He never knew what it was to have a full stomach. His father had a large family as he married two (2) wives after coming to Utah. The smaller [children] had to be [fed] first and if there was enough to go around he had his share. He watched his stepmother fry griddle cakes in a pan dusted with flour as there was no shortening to be had. The worked hard to help his father in a shoe shop to support his family. As the family grew, the majority being boys, he felt it necessary to move his family to a homestead in Heber Valley, in 1872.

Israel remained in Springville and married his boyhood sweetheart, who lived across the road for so many years. She was Verona Amelia Noakes. They were married February 1, 1873, at home and later in the endowment house in Salt Lake City on October 9, 1876.

Verona was born June 30, 1856 in Springville. She was the oldest child of Susan Amelia Childs and John Hubbard Noakes. They were the parents of nine (9) children, two sons, Israel Eastham Jr., and Henry Lewis; seven daughters, Hannah Lucetta, Verona Amelia (Millie), Alice, Mary Ellen (Ella), Elsie, Mable and Ida all born in Springville. Hannah died when at the age of 2½ and Alice died at the age of fifteen. In 1940 Millie and Elsie both died and Israel Eastham Jr. died in 1944. All the children are married and reside in Springville.

Israel's wife Verona was the eldest of a family of eleven children. Their first home was built at Second East and First North near the Old Fort.

Verona would gather Sarvico [Service] Berries and other wild fruits to dry for winter food. There was many Indian troubles at that time and the children would hide under the bed when they would come to beg for food.

Her [Verona's] father was a veteran of the Indian Wars. He served in the Walker War from July to October 15, 1853. In 1856 the Tintic War broke out and Verona's father was on hand with a good horse and one for his companion. He served as guard at Fort Supply and in 1857 he served as a second scout around Fort Bridger in Echo Canyon heading off Johnson's Army. During the settling of Utah he served as body guard for Brigham Young. When the Black Hawk War was started in Manti, April 9, 1865 he was one of fourteen men that left Springville to take part. He served in Captain Pace's company. He lived to be eighty (80) and died October 3, 1910 in Springville.

After Israel and Verona were first married their first home was a one room log house by the creek on Third East and Second South. They later moved out to Fourth East and Fifth South and built a two room adobe house.

When their first child was born, Verona took down with Typhoid Fever and was bed fast for three months. Israel's father Henry Clegg gave her a blessing and promised her that she would live to have a family and enter her 70th year which was fulfilled.

Mother was a hard worker and raised fruit and berries which father freighted to Park City and other mining towns. She never was a public woman but one who worked hard rearing her large family. She made all her clothes by hand and did large washes on the board not knowing the convenience of an electric washer or iron. The children wore hand knit stockings which seemed to wear for ages. Her cellar was filled with canned fruits, sacks of dried corn, apples, apricots, plums and peaches and also included was a barrel of cured pork with potatoes and other vegetables, ready for winter.

Father helped [organize] the Shepherd-Clegg Orchestra and played for dances both here and surrounding communities. Many are the experience Mother would tell of how they would clear everything from their large front room and play for a dance, taking all kinds of produce such as squash, flour, vegetables, dried fruits, etc., in exchange for a dance ticket. Mother would cook supper and serve the crowd. Many of the dances would last until the "wee" hours of the morning. When the dance was over, father would hitch his team to the wagon full of produce which Mother and the children had gathered and start for Park City or other mining towns never thinking to take a few hours rest. He usually would take along one of the children for company. On his return trip he would bring back a load of lumber or shingles from the saw mills in the canyon.

Father also worked on the railroad. He often told me of working at Promitory Point, Utah and was there when the Golden Spike was driven linking the railroads from East to West.

Father was a good musician but played everything by ear never taking a lesson of music in his life. He played the Dulcimer which his father made and at that time was used in place of a piano. He also hoped to organize the first Marshall band, playing the Drums in it for many years.

On the fourth of July the band members always serenaded the town going from one end of the town to the other playing such tunes as, "The Girl I Left Behind Me", "Yankee Doodle", "Marching Through Georgia", etc.. In later years the Marshal Band played for the 24th of July

celebrations and Black Hawk parades, bringing a lump to ones throat when we heard the old Marshall Band music and what it meant to the men long since gone.

Father was an Indian War Veteran having taken an active part in the early Indian troubles in Utah. He was drummer boy in the Whitmore Company. He use[d] to tell how he would call the men to arms by beating on the drums any Indians were seen approaching. He was a State Officer in the Indian War Veterans Association at the time of his death. Each year for many years the Veterans would visit the schools bringing with them a large American Flag and how proud they stood by as the children sang the old war songs. It was quite an occasion to look forward too.

The Clegg family was a very sociable family. Many are the large social and family get-togethers with plenty of music and fun for all. Relatives from near-by commu[nities] would come by wagon with all the youngsters snuggled down with hot bricks and flat irons to keep them warm. There seemed always room no matter how big the crowd. Beds were pulled apart, the spare straw ticks placed on the floor and several children tucked in one bed and how much fun they would all have. The older ones would sleigh ride over drifts that would cover the fences with sleigh bells ringing and all singing till it was time to go home. They would then pop corn and make molasses candy.

Father's home always seemed like a traveler[']s home as any one going through Springville stopped there. Father would feed and care for the team while mother would feed and make room for some friend or slight acquaintance.

He served as first four year councilman in Springville and was very interested in the affairs of the community. Being chairman of the City Power Plant he would have to make two trips a week to the power house and I remember packing a lunch for us to take as it was an all day trip with buggy and horse. The road was only a wagon road through the canyon but to me it was quite an outing there and back.

He took up farming and was a succes[s]ful farmer and [stock] raiser the remainder of this life. He was an honest up-right and honorable citizen and a kind and loving husband and father. His greatest delight was when he had his children and grandchildren around him.

He died March 29, 1923 just a few hours before his 74th birthday and was surrounded by his loving wife and children in the home where he lived to see his Golden Wedding Anniver[sary], less than two months before. He was buried in the Springville City Cemetery Easter Sunday, April 1, 1923.

Mother had a full and complete life bringing nine children into the world. She never was idle in latter years, doing lots of hand work, knitting, making quilt tops, braiding rugs and last but not least her crochet work. She was kind and was loved by all who knew her. She died in the home of her oldest daughter, Millie.

C.3. John Henry and Martha Clegg History (Son)



Figure 79. John Henry and Martha Clegg

The photo of John Henry and Martha Clegg was digitally restored by Carol Clegg Johnson.



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

Figure 80. John Henry Clegg Family

C.3.1. History by Ruth Clegg Wimer

The following history of John H. L. Clegg & Martha Ellen Smith was written by Ruth Clegg Wimer (daughter) for Daughters of the Utah Pioneers in 1959.

I have gathered information from relatives and data found in records. I, with my brother and sisters are proud to be a descendant of such noble ancestors.

I will begin on my paternal side. Henry Clegg, my grandfather was born June 7, 1825 in Bamberbridge, Lancashire, England.

His parents were Henry Clegg, born August 4, 1788, in Walton Le Dale, England and his wife was also born there April 15, 1788. Her name was Ellen Cardwell for whom my brother Cardwell Clegg was named.

Henry and his brother Johnathan immigrated to America in 1855. They crossed the Plains with the Richard Ballantyne Company. They had heard the Missionaries preach the gospel and believed in it. It is thought that Heber C. Kimball was the Elder who baptized these two young men. The story has been told that, after a meeting which the Elders were holding, some people expressed the desire to be baptized. The officiating Elder remarked he would baptize the first one to reach the river's edge. A young man by the name of Watt and my grandfather raced to see who would reach the spot first. The distance was not far, but the Watt boy won the race. So my grandfather was the second person to be baptized in England. By the time he was 23 years old he had joined the church (March 5, 1840) and had married Hannah Eastman and was waiting for the day when they could come to America.

But grandfather (Henry) and his brother Johnathan, who had married Ellen Wamsley, left Liverpool, England on March 31, 1855. They booked passage on the ship Juventa. It was a long voyage - taking 6 weeks to reach Philadelphia. From here they went to Pittsburg, then by steamer to St. Louis where they joined the Richard Ballantyne Company. With 45 wagons, 402 Saints, and oxen to help pull they began their Trek across the plains. [Note: Jonathan Clegg did not emigrate with Henry in 1855. Jonathan and his family came the next year in 1856 on the ship Horizon and were part of the Martin Handcart Company].

Grandfather Clegg was a well-to-do merchant of shoes and a clog manufacturer. His father had been in the same business before him. Before their departure for America, grandfather and wife Hannah had been blessed with three sons - Thomas, Israel, and Henry James. Thomas had lost his life in an accidental fire in 1846, so they started out with their two sons. The travel was too hard for Hannah and she died while crossing the plains in Kansas May 20, 1855 due to the hardships she had suffered and was buried at Mormon Grove, near Atchison (Iowa). The Company went on but that night their young son, Henry James, died also. Grandfather wrapped the boy in a blanket and carried him back to where his wife had been burried and with the wolves howling and following him he was able to place him in his mother's arms. Grandfather caught up with the company and he and his young son Israel who was 6 years old continued on. How sad they must have been!

A big party was given the entire party when they arrived in Salt Lake. It was at this gathering of the Saints that grandfather first met his new wife to be, Ann Lewis. 19 years of age and who had helped with the celebration.

Ann Lewis was born June 25, 1836 in Cardiff, Wales. Her parents John A. Lewis and Ann John, were well-to-do people. Ann perhaps had many luxuries in her home in Wales. Her mother died at the age of 33 and later her father married Apricilla Phillips [Priscilla Merriman] (widow with 1 daughter). John A. Lewis had been a Methodist Minister but when he heard of the Gospel of the Church of Jesus Christ of Latter-day Saints that the elders preached, he became converted to the faith. He sold everything he had so he could come to America. He not only had sufficient means to emigrate his own family but he made it possible for 25 families to come to America. The Lewis family arrived in 1854. They came a south route, having had to sail up the Mississippi via steamer. They joined the Darwin Richards Company and arrived in Utah Sept. 30, 1854. The money given the other families was never paid back.

There he met and fell in love with Ann Lewis whom he married in Dec. 31, 1855. The marriage was performed by John Nebeker. They were a very happy couple but they missed their homeland of course. Later grandfather was asked to take another wife because they were practicing polygamy. So he married Margaret Ann Griffiths. She was born April 15, 1840 in Liverpool England. Because she was very dear to me in life I would like to tell you a little about her. Her own mother died and her father married again. They came to Utah with his second wife and 4 children, 2 boys and 2 girls including Margaret Ann. June 25, 1856 they sailed on the ship Harizon [Horizon] to Boston. From there they went to Iowa where they waited a month for handcarts to be made. They left there on Sept. 1, 1856 pulling the handcarts [they were a part of the Martin Handcart Company]. John (12 years old) the oldest boy died of starvation soon after. About 2 weeks later Herbert Lorenzo (7 years old) died near Sweet Water River, Independence Rock. The others arrived in Utah Territory on Nov. 30, 1856 after suffering terribly while crossing the plains. The night they arrived John Griffiths died leaving the mother and 2 girls.

Grandfather Clegg took Margaret Ann into his home and later was married at the request of Brigham who also married them.

There was much harmony in the homes. Grandfather built them each a nice home. They were about 3 blocks apart. I was in both of them many times. We all loved our Grandma Maggie as we all called her just as much as our own grandma and sometimes even more she was so good to us. By this time my grandparents had one child, a boy named John Henry Lewis Clegg - my father.

About this time many farmers and others were asked to move at the request of Brigham Young because Johnson's army was on its way to Utah to crush the Mormons. My grandfather and his two wives and two sons John and Israel moved to Springville - it was in 1858.

Here they suffered many hardships, especially in food.

Grandma tells the story of her standing in the doorway one day and a hawk came down from the sky and lighted on her shoulder. She caught it and seeing it was not injured she cooked it for dinner that night. They were very grateful for that was all they had to eat that night. They needed more land to grow their grains and vegetables so they moved to Levan, Utah. But his brother Johnathan had moved to Heber City and pleaded with Henry to come there so they did and settled permanently in Heber.

Grandpa became very active in the church in the community. He was choir leader of 60 voices, Stake clerk, Superintendent of Heber Sunday School, Bishop of West Ward in Heber for many years. He taught school and was paid \$2.00 per term. At different times he served as High Councilman, also Justice of the Peace. He also had a store to run and was very careful that each wife got the same amount of goods from there. He obtained 360 acres of land east of Heber. He also built a shingle mill in Daniels canyon [the side canyon is now named Clegg canyon] about 5 miles from Heber. He loved music and they played for dances - square dances and quadrilles, after he organized an orchestra, the first one in Heber.

In England he had studied Phrenology (reading bumps on the heads of people) [see <http://pages.britishlibrary.net/phrenology>]. This was a very popular science in England at that time. He made some money doing this. I have his books and they are very interesting. Their homes were open to everyone. Grandpa Clegg died August 30, 1894, age 69. His funeral procession was the longest ever seen in Wasatch County. There were 120 teams and wagons besides many walking. When grandma Clegg died we (the grandchildren) were all dressed in white and walked.

My father, John Henry Clegg, was born in a two room dirt floor log house. When he was 2 years old his parents, under the advice of Brigham Young, moved to Springville, Utah. While in this town my father when 10 years of age took part in the Black Hawk War. This was a fight between the Indians and the Whites. He would take his father's drum and beat it while running from one house to another warning the families of the approaching Indians. He would tell them to go to a certain place where they would get protection. In 1871 my father helped haul wood to Fort Douglas [in Salt Lake] by ox team. He also helped his father haul freight into the Uinta Basin for the Indians. He was the oldest child of Henry and Ann Clegg and he assumed responsibility in helping the family financially. He was a little bashful, slow to join in the fun with others. But it is said of him that much of this reserved attitude was because he felt so deeply his desire and need to help his father support other members of his family, that he spent his time and thoughts on work. The two younger brothers and a sister were married before he was. For years he hauled wood into Salt Lake by wagon and ox team. He also hauled wood to Park City, to the Ontario mines there.

He worked at his father's shingle mill and delivered the pine shingles from there. The cost of the shingles was \$1.74 a bundle.

Father's schooling consisted of three years training - mostly by his father who taught school for seven years. He was never idle and while resting he would have a dictionary right handy to read and study. He was well read and could stump us children on many problems.

On Jan. 1, 1889, two exciting events took place in Heber. First it was the wedding day of John and Martha, my parents and second there was a total eclipse of the sun - mother often remarked of hearing the roosters crow during the ceremony. The marriage was performed by Abram Hatch in the Clegg home on Main St. and 2nd South. The courtship of mother and father extended over a period of 10 years. Marriage was considered but father felt the need of helping his father and then too, he had hoped he could have a home built for his bride. Mother was 23 years old and father was 33. Two rooms of the house were completed enough for the two to begin life together. The barn was completed which meant a lot then. Sage brush surrounded their home which served as a fine hideout for the Indians. Their presence frightened mother. They would come begging for food. They would pound on the door and say "Kim me biscut". She was always kind to them.

Father had acquired land just one mile east of the home. His father had homesteaded 160 acres there which was divided among the brothers but he never got his. He bought land from a Mr. Clothworthy because he didn't want to take from the others. Later he bought a 10 acre plot for himself also. He helped his father in the shingle mill and this brought in a little extra money.

He was a good farmer and took pride in his crops. He raised everything that was needed for the family, that could be grown in Heber such as radish, onions, parsnips, turnips, plums, pears, cucumbers, gooseberries, wheat, potatoes, etc. It was our job as young children to cut the potatoes up for the spring planting. We had to make sure that each piece had an eye in it. He acquired a lot of cattle which were put out on the range in summer then a big round up was held in the fall and they were sold or butchered for our use.

It was the same year of his marriage, 1889, that Dad with others discovered the lakes at the head of the Provo River. In 1901 he built the road on the west fork of the Duchesne with but little funds with which to pay for the work. In 1889 the 2 dams had begun on Trial and Washington. For some reason Salt Lake protested the work and it had to be done over. In 1906 the plans were approved and work was started again. Dad supervised all the work on Washington, Trial, and Wall Lakes. The main work was completed by 1913 but dad worked on until 1919 and after that he spent time each summer at the head of the Provo River. My brother Cardie was interested at an early age in this work so he took over the care of the waters that had been the love of my father for so many years. He was offered a job at B.Y.U. after attending school there but he liked the wide open spaces and did not want to coach basketball.

Dad was road supervisor of Wasatch County for a long time and was always watching over that. He served as water master and was President of the ...???[missing line of text]

Dad was very intellectual. He hadn't had much schooling, he read and studied each night and carried a book with him often. He was also very emotional and tears would roll down his face very easily when the occasion was the least bit sad - even when he heard the singing of the hymns.

Mother and father were truly pioneers in the Heber Valley and did much to improve the condition of the valley. They were good neighbors and friends to everyone. We children have been greatly blessed by their counsel and direction. We each have been trained to assume responsibility in our own homes. Our parents were known for their honesty, loyalty, kindness, generosity and hard work.

Father passed away at the age of 74 (1856 - 1930) in the LDS Hospital in Salt Lake. Mother passed away at the age of 64 (1866 - 1930) in Ventura California while visiting her daughter Ruth. Anna lived near in Brea, California and Bernice was with mother also. Her death occurred the same day as that of her mother's just 36 years later. It was truly a great loss to have both parents called home within six months, but I think that was the way they wanted it. They were so close in this life and dad could do little without the help of mother, he wanted here with him on earth, so in death they wanted to be near each other.

C.3.2. Biography of John Henry Clegg

The following is the biography of John Henry Lewis Clegg from *How Beautiful Upon the Mountains, A Centennial History of Wasatch County*, 1963, compiled and edited by Wm. James Mortimer, published by Wasatch County Chapter, Daughters of Utah Pioneers.

John Henry [Lewis] Clegg was born November 15, 1856, in Salt Lake City on the present site of the Federal Building at 4th South and Main Street.

His [grand]father, Henry Clegg, Sr., was the second person to be baptized into the LDS Church in Europe. A younger man won a race with him to the River Ribble near Preston's old tram bridge at Lancashire, England, in July, 1830, thereby winning the honor of being the first of a small group of converts to be baptized. In immigrating to America [now referring to Henry Clegg, Jr. father of John Henry Lewis Clegg], his wife and baby died, so that he arrived in Salt Lake Valley with only one son, Israel. Ann Lewis, also a convert from England, who was meeting the immigrants as they came into the city, was one of the first persons to greet him. They were married soon after, and the family moved to Springville, later coming to Heber where they homesteaded land and went into the grocery store business. Henry Clegg became the first Bishop of the West Ward in Heber.

John Henry Clegg was the oldest of Ann Lewis and Henry Clegg's children and soon was engaged in farming and stock raising. In between the farm work, he worked at his father's shingle mill in Clegg's Canyon. He also hauled cord wood into Salt Lake City and always camped at Third South and State, where the City and County Building now stands.

He met Martha Ellen Smith, daughter of Thomas Smith and Sarah Frampton Smith when she was working at the shingle mill. After 10 years of courting they were married on New Year's Day 1889 during a total eclipse of the sun. Their home still stands at the corner of 6th South and Main Street in Heber. [The site, northeast corner, is now occupied by a gas station.]

To them were born two sons, John Douglas and Henry Cardwell, and eight daughters including Mattie, Ann, Ramona, Ruth, Bessie, Sheila, Camille, and Bernice.

He was a successful farmer and stockman. He took an active part in the politics of the valley, but never ran for an office. In 1889 he went up to the head of the Provo River to help make cuts in the lakes to drain out more water. That fall two dams were build – one at Washington Lake and one at Trial Lake. Due to a very heavy winter of the year 1889-90 both dams washed out, and this left the people of Heber with practically no irrigation water, but they kept on working with a view to rebuild the dams. In 1906 John helped to survey the Uinta Reservation. By 1908 the work was outlined again for the rebuilding of the dams at the head of the Provo River. At this time the Provo Reservoir Company came into being and furnished the money to fight a lawsuit with Salt Lake City when it protested the rebuilding plans.

The case was won by Heber, and for their financial aid the Provo Reservoir Co. received a half interest in the three big lakes as well as in many of the smaller ones. John Clegg was

influential in getting this work started again. He sent his team with his son Henry Cardwell to help build a road to the lakes 46 miles away. They arrived on the 27th of June 1910 at Trial Lake but were driven out by mosquitoes. In late July John Clegg was in charge of building the Washington dam and for several years he supervised the building of dams and served as President of the Wasatch Canal Company.

He lived a very useful life, and due to his vision and foresight, Wasatch County now enjoys many water rights and privileges. He adhered to a strict standard of personal honesty and integrity, never avoiding hard work, and reared his family by the same standards. He died June 22, 1930, in the LDS Hospital in Salt Lake City and was buried in the Heber City Cemetery. His memory is revered by all who know him.

C.3.3. History of Martha Smith Clegg by Bessy Clegg Braby

History of Martha Smith Clegg

1866 – 1930

This history was given at the Daughters of Utah Pioneers in October 1932 by Bessie Clegg Braby, daughter.

Thomas C. Smith, my grandfather, was the son of Richard Smith and Dianna Braswell. He was born in Gibson Co. Tennessee 25 Feb. 1827. When about 15 years of age he with his parents moved to Nauvoo, Ill., his parents having joined the Mormon Church some time before. They lived in Nauvoo from 1842 to 1846 when they were compelled to leave their homes and cross the Mississippi river into the state of Iowa. The Smith family managed to move to Mt. Pisgah where they secured outfits with which to go to the Rocky Mountains.

I would like to give a brief history of the Smith family. Our Smith family dates very far back, even to William Smith brother of Captain John Smith who was rescued by Pocahontas to prominent government men. My great great great grandfather was knighted in England. He was Sir George Thomas Smith who married Lear Agee. Their son, Richard, born Sept. 19, 1792 at Holland, Greenville, South Carolina. He married Dianna Braswell and they had 12 children, one of which, Thomas C. was my grandfather.

He married my grandmother, Sarah Frampton born Nov. 14, 1831, in Mississippi, died Dec. 3, 1893 in Heber City, Utah.

The Latter-day Saints were being persecuted constantly, and for this reason the family lived just 4 years in Nauvoo before they were driven out of the state. But they had lived there long enough to buy land, and had deeds to the property. During the fighting everything was lost or stolen.

My grandfather saw the Prophet Joseph Smith many times during his life there. He also saw the bodies of the prophet and his brother Hyrum after they had been so cruelly murdered by

the angry mobs. He remembered seeing the shower of stars that fell in 1833. He also testified with others that he saw the water in a small creek near Carthage Jail turn the color of blood.

My grandparents, Thomas C. Smith and Sarah Frampton were married the 3rd of Jan. 1850 in Mt. Pisgah, Potawatama Co. Iowa.

I will go back a little to the Frampton line. The name Frampton signified a fortified farmstead. They date back to 1066 and the Norman conquest. They are of Sacson and Welsh blood. They had their own coat of arms. In the days of William Tell a William Frampton became a Quaker and came to America. He became a large land holder in New York and later in Philadelphia. He married Elizabeth Potter. Three children were born to them. Elizabeth, Sarah, and Thomas.

Thomas married Elizabeth Ellis and had 3 children. Two survived, Hannan and John.

John married Elizabeth Chritchfield, they had 8 children, on of whom was Samuel.

Samuel and wife Nancy Kelly had 10 children one of which was David, my great Grandfather. He was born Sept. 13, 1796.

David married Rachel Brush and had 7 children. She died at an early age and he married Elizabeth Hough who was my great grandmother. They had 2 children Elizabeth and Sarah who was my grandmother, wife of Thomas C. Smith.

When the children grew older and realized their father was a Mormon they turned against him. These were the children from the first marriage. One day when the two older boys were in the woods getting fire wood for the stove, they stole their 2 younger brothers David and Samuel. They were not seen or heard from by their parents or any one else again so they lost 4 of their boys. I often wonder what happened to them.

My great grandfather Frampton (David Frampton b. 1795) was in the Liberty Jail in Missouri the same time as the Prophet was there. 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.

My great grandfather, David Frampton, was in the woods cutting fire wood when a tree fell on him and crushed him to death, Jan. 1843. Later his widow and her two daughters (one was my grandmother Sarah Frampton Smith) drove an ox team all the way to Utah. They first settled in Provo, then Springville and then in Heber City. They were among the first to settle there. Consequently her girlhood was spent mid hardships and poverty. Her father was never physically strong and was not able to do much farm work but later he secured employment in Hatches store where he worked for many years.

Mother (Martha Ellen Smith b. 1866) took responsibilities upon herself early in life and tried to lighten the burden of here parents in every possible way. Her earliest memories concerned

the gathering of greens for the family meals. She and her sisters also picked hops which were taken to Salt Lake and sold. Their diet was very simple and the only time they had any sweet thing was on Christmas or some other holiday when my grandmother would make some sweet buns. She went to school in what was called the "Low School House" in the west part of town.

As a girl mother was ambitious and hard working. As soon as she was old enough she tried to help support here family. She worked in a few homes doing housework and unselfishly carried home most of here earnings. For 2 summers she worked at Clegg's sawmill bunching shingles earning between \$2 and \$3 a week and a third summer at Campbell's sawmill. The first summer there she earned \$20 and received her pay in a lump sum consisting of a \$20 gold piece. This she gave to her mother to use to buy the necessary cloths and to go to the Temple in Salt Lake. However grandmother was never able to make the trip and do this work and at the time of here death she still had the \$20 gold piece so it was used to buy her a set of beautiful burial cloths.



Figure 81. Clegg Canyon Sawmill Site

Just a short time before marriage mother had an experience that greatly increased her faith. She returned home one evening and having poor health went to bed early. She had been sleeping but a short time when a voice told her to get up and she felt a heavy blow on her

head. She got up and then got in bed again and went to sleep again. The same thing happened again and this time she was wide awake and it seemed something told her to get certain things (spices etc.) and mix them and give them to her mother. She went to the cupboard and found all the ingredients standing in a row on the shelf. After she gave them to her mother she was relieved of pain and declared she had been dying before mother got there.

Through the years she received many, many more faith promoting experiences. One of these occurred when my brother Cardie was on his mission. He needed money at a time when there was none in the house and it seemed impossible to get any. But while straightening the cupboard shelves she found some money in a cup which had not been there the day before and since no one in the family could account for it she sent it to Cardie.

Mother had a very long courtship with my father. She met him while working in the Clegg shingle mill. They were married on Jan. 1, 1889 in the home of his father.

They said mother looked very beautiful in her hand made wedding dress. Of course I have many pictures and will enclose one with this history. It is the prettiest wedding dress I have ever seen and all of us girls have loved it through the years. On her head she wore a wreath of orange blossoms and veil. It was made of Cashmere with lots of lace tucks, pearl buttons with perfect button holes (24) drapes and folds and a wire bustle. It really was ELIGENT. All of the old timers in Heber said mother was the most beautiful woman that ever lived in Heber.

Then they went to their two room home surrounded by sage brush and Indians. Her life was hard. She had to carry all the water she used in the home from a neighbor about a quarter of a mile away or in winter she would melt snow and use that.

Mother was always willing and in much demand as a nurse. She helped bring babies into the world and the Dr. said he would rather have her than a trained nurse to assist him.

She gave birth to 2 boys and then 8 girls. Besides her own large family she mothered several other unfortunate children taking them into her home and caring for them as her own. In fact I can't remember of ever having just our family alone. There were always extra people around to take care of. She also kept her father who was in very poor health from the time my grandmother died in 1893 until his own death in 1898. I have heard her say how hard this was. He was almost blind too.

She always believed in making her home a place of enjoyment for children and was always ready to help plan a party. She wanted her children near her and her greatest joy was seeing them happy. Our home was always open house to everyone. We are trying to carry on as well.

Jane Hatch Turner, a most cherished friend of Mother's, spoke at here funeral and read the following lines which she had composed for the occasion. It is so true to life for her I wanted to include it in her history.

This poem was written by Jane Hatch Turner about Mary Ellen Smith Clegg for her funeral.

From England to Utah - The Clegg's Journey

D. Background Material

The Master's call is answered,
She's homeward bound today,
To meet at Heaven's station
For every there to stay

The school of life has ended -
Her diploma she has earned:
Departed classmates waiting
Her coming they have yearned.

Yes, others long to meet her -
Father, Mother, Husband, son -
Daughters, pioneers will greet her,
They are waiting her to come.

A welcome quest, no stranger,
She's known them every one
On earth they gathered 'round her
Oft welcomed at her home.

Her greeting was sincere here,
Her voice was full of cheer,
Her smile would make one happy
When everything seemed drear.

She ne'er complained; her worries
She never spoke about:
She strove to make all happy
Within her home and out.

So on this homeward journey,
We feel that all is well:
And in the Father's mansion
With loved ones she will dwell.

"Farewell, and God be with you"
'Till we all meet again:
Goodbye Martha, Heaven's blessings
On your family, fall like rain.

This we pray and know our answer
Will not fail, nor be in vain.
Faith and hope will never leave us -
Farewell now we'll meet again.

C.3.4. Biography of Martha Ellen Smith Clegg

The following is the biography of Martha Ellen Smith Clegg from *How Beautiful Upon the Mountains, A Centennial History of Wasatch County*, 1963, compiled and edited by Wm. James Mortimer, published by Wasatch County Chapter, Daughters of Utah Pioneers. This biography was written by her daughter Bessie Clegg.

Thomas C. Smith, my grandfather, was the son of Richard Smith and Dianna Brazel. He was born in Gibson County, Tennessee. When about 19 years of age, he, with his parents, moved to Nauvoo, Illinois, his parents having joined the Latter-day Saints some time before. They lived in Nauvoo from 1842 to 1846, when they were compelled to leave their home and cross the Mississippi River into the state of Iowa. The Smith family moved to Mt. Pisgah, where they secured outfits with which to go to the Rocky Mountains.

Thomas Smith saw the Prophet and patriarch many times in his life, and also viewed their dead bodies after they had been murdered by the mob at Carthage Jail.

The Smith family lived at Mt. Pisgah for four years. While there, my grandfather married my grandmother, Sarah Frampton, the daughter of Elizabeth Huff and David Frampton. Her parents had also been members of the L. D. S. Church for some time and had suffered many persecutions.

My grandparents came to Utah in 1852. Grandmother drove two yoke of oxen all the way. They first settled in Provo, later in Springville, and then in Heber. Mother was the sixth child and was born April 20, 1866, in a small log home on North Main Street. Since her parents were among the first pioneers in this valley, she experienced poverty and many hardships during her girlhood. Her father was never physically strong and could not do heavy farm work, but he later secured employment in Hatch's store, where he worked for many years.

Mother took responsibilities upon herself early in life, and tried to lighten the burden of her parents in every way possible. She gathered greens for the family meals, and picked hops which were sold in Salt Lake City. Their diet was very plain, but at Christmas, and sometimes for other holidays, my grandmother would make sweet buns.

Mother went to school in the Lower Schoolhouse in the southwestern part of town. Some of her teachers were Sam Wing, Mr. Shelton, Eliza Smith and David Murdock.

As a girl, Mother was hard-working and ambitious. As soon as she was old enough she worked in several homes doing housework, and unselfishly she carried home most of her earnings. For two summers she worked at Clegg's Sawmill, bunching shingles, and earning between two and three dollars a week. A third summer she worked at Campbell's Sawmill. She received her entire summer's wages in the form of a gold twenty-dollar piece that she gave to her mother to enable her to go to the Temple. However, Grandmother was never able to make the trip, and since she still had the gold piece at the time of her death, it was used to buy her a set of beautiful burial clothes.

Mother had many experiences that increased her faith in the Lord. She sometimes shared those precious memories with us, and helped us to appreciate our blessings.

My mother and father had a long courtship, extending over a period of nine or 10 years. They were married on January 1, 1899, in the Clegg home, which was located on the corner where the Seminary Building now stands. Mother was 23 years old. There was a total eclipse of the sun on their wedding day, and I can remember them telling how the neighborhood roosters were crowing during the ceremony. They began housekeeping in two finished rooms of our home, and the house was gradually completed later. There was nothing but sagebrush and wilderness around their home, except for the home where Jim Clyde and his wife lived across the road. The two women lived in terror of wandering Indians and became firm friends.

Mother was in great demand as a practical nurse and helped to bring many babies into the world. I have heard the doctor say he would rather have her than a trained nurse to assist him.

Mother gave birth to two boys and eight girls, of whom one boy and six girls are still living. Douglas, the oldest boy; Mattie, the oldest girl; and Sheila, just younger than I, were the ones who died. Surviving are Henry Cardwell of Heber City, Anna Pope, Ruth Wimer, and Bessie, of California; Ramona Maw of Salt Lake City, Camille Miller of Heber City, and Bernice Engstrom, at present in the Philippine Islands with her husband and son.

Mother also took several unfortunate children into our home and cared for them as though they were her own. She took good care of her father, who was in very poor health, from the time her mother died in 1893 until his death in 1898.

Our home was always hospitably open to company. Mother loved to have us happy and was always ready to help plan a party. She was a faithful Church worker and served many years as vice-president of the Central Camp of the Daughters of the Pioneers. Of her six sisters and three brothers, Mary Elizabeth Rooker, Sarah Humes, Amanda Horner, Annie Lenora Bell, Eliza Van Wagoner, Matilda Baird, John, De Vera and James Smith, three sisters and two brothers survived her. She died the third of December, 1930, in Ventura, California, about five months after my father died. Hers was a good, an honorable and a useful life, full of loving service to others, and I am very proud of my parentage.

Appendix D. Background Material

This appendix contains various items giving interesting background information regarding the events that the Cleggs were a part of.

D.1. Lancashire

A county of England, lying on the Irish Sea, and bounded by Cumberland, Westmoreland, Yorkshire, and Cheshire. It is 75 miles in length, and 30 in breadth. It is divided into 6 hundreds, which contain 27 market towns, 62 parishes, and 894 villages. This county comprises a variety of soil and face of country; there being mountains of more than 2000 feet high, in the north and eastern parts, with wide moorlands or heaths amongst them; extensive bogs or mosses, which yield only turf for fuel, and are very dangerous; and some most fertile land for agricultural purposes. It yields iron, coal, slate, and other building-stones; salt, &c. &c. Grazing is more attended to than agriculture. The fisheries, both in the rivers and the sea, are valuable. As a commercial and manufacturing county, Lancashire is distinguished beyond most others in the kingdom. Its principal manufactures are linen, silk, and cotton goods; fustians, counterpanes, shalloons, baize, serges, tapes, small wares, hats, sail-cloth, sacking, pins, iron goods, cast plate-glass, &c. Of the commerce of this county, it may suffice to observe, that Liverpool is now the second port in the United Kingdom. The principal rivers are the Mersey, Irwell, Ribble, Lune, Leven, Wyre, Hodder, Roche, Duddon, Winster, Kent, and Calder, and it has two considerable lakes, Windermere and Coniston Water. Lancaster is the county town. Population, 1,667,054. It returns 26 members to parliament.

(From Barclay's Complete and Universal Dictionary of 1842.)

D.2. A Great Work Done in That Land

“A Great Work Done in That Land”

By Ronald K. Esplin

The mission of Elders Heber C. Kimball and Orson Hyde to England in 1837 opened the way for thousands to receive the gospel in the British Isles.

Ronald K. Esplin, “A Great Work Done in That Land,” *Ensign*, July 1987, 20

Ever since the organization of the Quorum of the Twelve Apostles in 1835, its members had spoken of England. It was their responsibility, they knew, to carry the gospel abroad; England was the logical place to begin. Until the Kirtland difficulties of 1837, the Apostles had thought in terms of a quorum mission, one lead by quorum president Thomas B. Marsh.

With the Prophet Joseph Smith under attack in the spring of 1837, it seemed that none of the Twelve could go. Then, in June, the Lord revealed to Joseph Smith that it was necessary “for the salvation of the Church” to expand the work by preaching abroad. [1](#) Heber Kimball, alone of the Apostles, it appeared, must lead a mission to England.

As he contemplated the prospect of heading the mission to England, Elder Kimball’s lack of education and leadership experience seemed to him crushing liabilities. “The idea of being appointed to such an important mission was almost more than I could bear up under,” he wrote later. “I truly felt my weakness and unworthiness.” [2](#)

But he would accept the will of the Lord. In the temple early in June, 1837, the Prophet told Elder Kimball that the Spirit whispered he “should go to England to open the door ... [and] heed the same.” [3](#) Daily, Elder Kimball retreated to the attic story of the temple and poured out his soul in prayer for the power to succeed.

Elder Kimball himself had pronounced a blessing one year earlier that foreshadowed this mission. Encouraging Elder Parley P. Pratt to depart for Canada in spite of debts and a sick wife, Elder Kimball laid hands on him and prophesied: “Brother Parley, thy wife shall be healed from this hour. ... the Lord shall supply you with abundant means. ... Thou shalt go to [Toronto] ... and there find a people prepared ... and from the things growing out of this mission, shall the fulness of the gospel spread into England, and cause a great work to be done in that land.” [4](#)

All that he had prophesied came to pass—or soon would come to pass. British-born Canadian converts, eager for relatives to hear the message of the Restoration, provided a vital link to England. And Joseph Fielding, a native of England who was living in Kirtland, would accompany Elder Kimball on this mission—as would Elder Orson Hyde. When Elder Kimball met with the First Presidency June 11 to be set apart, Elder Hyde stepped in. Begging forgiveness for having briefly been with those who were critical of the Prophet, Elder Hyde asked that, if the First Presidency deemed him worthy, he could accompany

Elder Kimball to England. The First Presidency, Elder Kimball wrote in his diary, “dedicated me to the Lord—and Elder Hidee to be my companion.” [5](#)

On June 13, Elder Kimball, Orson Hyde, Joseph Fielding, and Heber's friend Willard Richards left Kirtland for England. In New York, on June 22, Canadians Isaac Russell, John Goodson, and John Snyder joined them. The seven missionaries then booked passage for Liverpool on the *Garrick*, the pride of the famed E. K. Collins Line of fast Atlantic packets. Instead of the five- to six-week journey common for sailing ships, or even the thirty-one days of fast packets, the *Garrick*, blessed by good weather, crossed the Atlantic in just over eighteen days. [6](#)

In Liverpool, the seven missionaries spent the three days waiting for their trunks to clear customs “in prair and council.” As they pleaded for assistance and direction, Elder Kimball felt the power of God upon them and we “felt greatly strengthened.” [7](#)

But the elders did not preach in Liverpool. Preston, a crowded, grimy manufacturing city of forty-five thousand people, was their destination. Preston had long been a center of religious and social reform. Heber Kimball probably knew little about the city. But he believed that the Spirit had indicated that the Canadian mission was the key to spreading the work in England. Relatives of Joseph Fielding (including a minister and two sisters married to ministers) in and near Preston appeared to offer the best opening. Prayer confirmed that Preston was the place to begin.

The missionaries arrived there on Saturday, July 22, a “public day” or holiday before a Monday parliamentary election under the new queen, Victoria. Factory hands thronged the streets, bands played, and with banners flying, partisans marched. While the missionaries unloaded trunks from the coach, Elder Kimball looked up to see before him a large flag with the motto, in gilt letters: “Truth Will Prevail.” Taking it as a sign from heaven of good things to come, with one voice the elders responded, “Amen, and amen.” [8](#)

While crossing the ocean, Brother Fielding had prayed continually that the Lord would prepare his brother and other relatives to hear the gospel. Once the missionaries found lodgings, Joseph Fielding left to look for his brother, James Fielding.

Joseph had reason to be hopeful. Following their 1836 conversion by Elder Parley P. Pratt, he and his sisters had written to their English relatives about the Restoration. [9](#) Though cautious, the response had been favorable. Like their Canadian kin, they actively sought religious light and wanted to know more about the message from America.

Joseph found his brother and returned with news that he wanted to see the missionaries. Accordingly, Elder Kimball, Elder Hyde, Elder Goodson, and Joseph Fielding spent Saturday evening with Reverend James Fielding. Upon hearing the message the missionaries had to deliver, James proposed to let the elders speak from his pulpit on Sunday afternoon. Joseph responded that they would not abuse the privilege but be cautious “so that he might judge of it before he repeated that favor and that his people might not be influenced to an undue degree at first.” Events soon showed that the minister himself, though perhaps inadvertently, had already prepared his congregation to be influenced greatly. [10](#)

After his morning sermon, Reverend Fielding announced that a Latter-day Saint elder would preach that afternoon. This excited great interest, Joseph wrote to his sister, for the minister had earlier read to his congregation their letters announcing the Restoration. The letters had had such an effect that some members of the congregation had petitioned the Lord “to send them the word by his Servants,” continued Joseph, that “thus you see as we say they prayed us here, no wonder that we should come.” Joseph Fielding’s brother had raised expectations not only among the Church members but “through the town, so that when the news was circulated that the Elders were come many were read[y] to hear.” [11](#)

As he faced the audience that afternoon, Elder Kimball declared that an angel had come with the fulness of the everlasting gospel. Calling on the people to repent, Elder Kimball urged them to prepare for the Lord’s coming and explained “the way for them to Enter Into his Rest.” Elder Hyde then bore testimony. “It seam to have a grat effect on the Congr[eg]ation,” Elder Kimball wrote in his diary, and “they cride glory to God to think that the Lord, had sent his servent to them.” [12](#)

In a second meeting that Sunday, Elder Goodson preached and Joseph Fielding bore testimony. In closing, Reverend Fielding announced that his chapel would be open again Wednesday for the elders—though, thought Joseph, he “did not seem to receive our Testimony himself.” On Wednesday the chapel was once again full. Elder Hyde “had great liberty. ... People paid the most profound attention,” noted Joseph Fielding. “The power of god rested down on the Congr[eg]ation and manny [were] pricked to the heart.” [13](#)

As James Fielding saw the effect of the message on the members of his congregation, he wished he had not been so liberal. “The people began to believe more and more,” noted Joseph, which “made Bro James begin to fear” and “to object.” But it was too late. Though James now closed his chapel to the elders, private homes were opened to them throughout Preston. They preached at two or three places a night. Many believed and asked for baptism. The door the elders had prayed for was now open. [14](#)

The night before the first baptisms, the elders were harassed and tormented by evil spirits. Elder Russell’s companions knew that he had long been troubled by spirits. During the night, Elder Russell awoke Elder Kimball and Elder Hyde to ask for a blessing. The result was a dramatic confrontation with forces of darkness, a confrontation that expanded their understanding of the powers of the unseen world. “It seames that the devels ar determined to distroy us and prevent the truth from being declared in England,” Heber C. Kimball wrote in his diary. When the Prophet Joseph Smith later heard of it, he rejoiced, for he “knew that the work of God had taken root in that land.” [15](#)

Early on Sunday morning [July 30, 1837] the elders assembled at the River Ribble to perform the first baptisms. George D. Watt raced to the water’s edge to become the first person in England baptized into the Church. Elizabeth Ann Walmsley, a frail consumptive woman who was not expected to live, was probably carried to the water last. Elder Kimball had promised that if she would repent and be baptized, she would be healed. She began to improve immediately, later emigrated to Utah, and died among the Saints at the age of eighty-two. [16](#)

Though they had been in Preston only a week, Elder Kimball judged that the time had come to extend their reach by dividing up. Monday, July 30 [31], was a day of fasting, prayer, and council. The following day, Elder Russell and John Snyder left for Alston and Cumberland. Elder Richards and Elder Goodson went to Bedford. That left Elders Kimball and Hyde, and Joseph Fielding, a priest, to preach the message in Preston and its surrounding villages. [17](#)

In Bedford, as in Preston, the missionaries already had a place to begin. Married to Joseph Fielding's sister Ann, Reverend Timothy Matthews had learned of the Restoration by letter. Though cautious lest she be deluded, Ann had written that she was looking for "a revival of primitive Power."

James Fielding had cautioned his brother-in-law about the elders, but Reverend Matthews nonetheless "received them very cordially believed all their testimony and Exhorted his Church to believe." Then, professing doubts, he failed to show for his scheduled baptism and instead sought another minister to immerse him and members of his congregation. After this "strange conduct," even some parishioners who had not received the elders left him. Many, including his "best member" and, eventually, most of his congregation, came to accept the restored gospel. [18](#) Timothy Matthews thus became the second of three ministers who were instrumental in opening important fields of labor and contributing a nucleus of Latter-day Saint converts from his flock.

Meanwhile, in Preston, the baptizing continued. One of those baptized was a minister's daughter from a nearby village. After discussing the principles of the gospel with Elder Kimball at length, then hearing him preach twice, she requested baptism. Because she was returning home, Elder Kimball confirmed her on the river bank—the first confirmation in England. (Other confirmations were delayed until the following Sunday, August 4, in a meeting away from curious onlookers. It was the first sacrament meeting held in England.) This was Elder Kimball's introduction to Janetta Richards, who, a year later, would marry bachelor Willard Richards. [19](#) It was through Janetta that Elder Kimball met the third minister, and congregation, that would be of great importance to his mission.

Janetta left Preston encouraged by Elder Kimball's words of inspiration that her minister father would be an instrument for introducing the message into her community. Elder Kimball prayed "that the Lord would suften hur farthers hard and not find folt with hur and that he would open his chapel for me to preach." The following week, Elder Kimball received a letter from the Reverend John Richards of Walkerford requesting that Elder Kimball preach there the next Sunday.

Again, he was cordially received. In addition to preaching on Sunday, he preached in Reverend Richards's church on Monday and Wednesday. "Then thare was dores open in prived housses," he wrote, adding, "The Lord was with me on my right hand and on my left." In two weeks he preached thirteen times, baptized eight people, and found "menny more that believed on [his] words." Then, instructed in a vision that he was needed in Preston, he hurriedly departed. [20](#) Here began Elder Kimball's pattern of traveling into the country to preach, returning to Preston, then going back to the villages.

In Preston, calls to preach exceeded the missionaries' ability to respond. Each day they taught and baptized. Joseph Fielding noted that the converts included "the best of [his] Brother's members," adding that "others of them are still coming." [21](#) As the pace of preaching and conversion quickened, Elder Kimball noted simply in his diary, the work "is roling in myty power to the convinsing [of] menny." [22](#)

He stayed with Elder Hyde until the Spirit moved him to go again to Walkerford. When he arrived there in September, he found that the members, most of them young like Janetta Richards, were being persecuted by their own parents. Some were even driven from their homes. Fearing to lose both members and salary, John Richards closed his chapel, though he remained friendly. Elder Kimball found new places to preach and wrote that "dores open in every direction." In mid-September, Elder Kimball learned that a "litle branch of 19" had been built up in Bedford; there were at least 90 members now living in Preston and its vicinity. He wrote:

"The worke of the Lord is going on in power in preston and other whares but the prees are criing folts prophets and fals teachers and this only sturis up the people more to come to hear us out of curiosity and menny are pricked to hart and brought in to the kingdom in this way so evry thing that they dow it works for the advancing the caus of Christ." [23](#)

Daily, people came forward to be baptized. Elder Kimball continued his pattern of going out to the countryside—Yorkshire, Ribchester, Longridge, Walkerford—and then returning to Preston. "The Standard is planted in the Land and they can't Root it up for it has become so powerful, and it is spreading," he wrote to his wife. Doubts and fears about his own abilities by now had fled, as he wrote: "Love casts out fear. I feel firm in the Lord, I never enjoyed myself better than I do now." [24](#)

The Preston Saints held sabbath meetings in the open air at first, but growing numbers and the approach of cold weather made such outside meetings increasingly less practical. In September the brethren made arrangements to hold meetings in the "Cock Pit," a centrally located hall large enough for nearly eight hundred people. Once used as an arena for cock fighting, the hall had been fitted out as a meeting hall for temperance gatherings and preaching.

Nearly 150 members attended a special conference in Preston on October 8. The elders ordained several to the lesser priesthood, organized the members into five branches, and gave instruction. Each branch, it was decided, would hold its own prayer meetings on Thursday. On Sundays they would all assemble together in the Cock Pit for the sacrament and for instruction.

By October, Preston ministers, concerned about Latter-day Saint inroads, banded together in opposition. But the ministers' warning that it was "sure deth" to hear the American elders preach, and that those who did would "surely be caut in the Snare," [25](#) actually helped fill the Cock Pit weekly, as the curious attended to see if the ministers' charges were true. On this subject, Elder Kimball summarized the elders' feelings: "The Lord has sed Evry wepon that is formed againt us should not prosper and this we have found to be fulfill in evry instance." In Preston, with the aid of the priests, "we have baptized fifty in about eight days." [26](#)

Though Elder Kimball's diary records certain ailments, his ill health did not prevent him from preaching. In Preston, he noted, the Apostles had "ten cales whare we cant fill one." But it was in the villages that Heber enjoyed his greatest success. He wrote to his wife about traveling on one journey to country towns a dozen miles from Preston because he had been asked to preach in them. Tired and weak from illness, he paused along the route for breath. He finally arrived and preached to the large congregation awaiting him. Two miles farther on, he preached again. At his next stop, even before the people had gathered to hear him speak, "five presented them Selves for baptism." Before he left (after three sermons), he had baptized ten people—including two Methodist preachers. He baptized another nine people at Walkerford. [27](#) He also felt constrained to visit a particular home "and they sed that they had been praying for me to come ... and the Lord hurd thare prairs." He stayed with them half a day and baptized six people. [28](#) On another occasion he preached once and baptized twelve.

In his history, Elder Kimball summarized that during a four-week period he had baptized more than 100 and had helped build up churches in Eccleston, Wrightington, Askin, Exton, Daubers Lane, Chorly, Whittle, and Laland Moss. These villages all were convenient to Preston, so he remained close enough to aid Orson Hyde there. The next month he and Joseph Fielding (who had been ordained an elder at the end of October) traveled northeast of Preston and baptized people in Ribchester, Thomly, Soney Gate Lane, Waddington, Downham, and even at the large market town of Clitheroe. [29](#)

Although many people in the Preston region clearly were prepared for the message of the Restoration, not all of the missionaries proved as effective as Elder Kimball. The better educated and more polished Orson Hyde was extremely effective in Preston, [30](#) but others struggled and were frequently discouraged. [31](#) What made Heber Kimball so remarkably successful?

To sons in England serving as missionaries twenty-five years later, he wrote: "I was humble, knew nothing else but to trust in God alone ... and his angels truly went with me." His diary records promptings that guided him. In letters to his wife he rejoiced that "the Lord ... warns me of almost every thing before hand," and that he felt God's hand both day and night, "teaching [him] the things of the kingdom both in dreams and in vissions." [32](#)

His associates in the ministry also noted his spiritual power. Elder Fielding called him "mighty in tongues and in Propheying" and "mighty in Faith and also in Preaching." [33](#) These gifts, combined with Elder Kimball's homespun, common approach, proved especially effective. His personality was much like that of the unrefined, humble people with whom he worked. He identified with and was easily accepted by workman and villager. "The Lord appointed me to that work because I was willing to be the simplest," he concluded later. Even as he called those he preached to higher things, he was one of them and one with them.

Brigham Young once described how Heber's warm, comfortable way put people at ease so he could teach them. "Come, my friend, sit down," he would invite, "do not be in a hurry." Then he preached the gospel in "a plain, familiar manner" that made his hearers believe. He gently led them: "You see how plain the Gospel is?" At the right moment he put his arm around them and said, "Come, let us go down to the water." [34](#)

Most of those who joined the Church in 1837 were common folk with very little material wealth. Orson Hyde noted that those baptized in Preston were mostly manufacturers and mechanics. Men and women of open hearts and strong faith, they were also extremely poor. But their hearts proved as full as their pockets were empty: “The brethren will frequently divide the last loaf with us, and will do all in their power for us,” Orson Hyde testified. [35](#)

On Christmas Day, Elder Kimball, Elder Hyde, and Elder Fielding presided over a general conference of all the Latter-day Saints in England. More than three hundred people—Preston Saints and representatives from branches throughout Lancashire—gathered in the Cock Pit. The Apostles blessed one hundred children, ordained priesthood officers, “and did much other business.” [36](#)

Because Elder Kimball and Elder Hyde planned to depart for America in early spring, the new year introduced their last season of preaching and baptizing. In addition, they had to organize and strengthen existing branches of the Church in preparation for their coming departure. With an eye to leaving Elder Fielding behind to preside, Elder Kimball took him this time as a companion on the village circuit to “Regulate the churches.” [37](#)

No visit pleased Elder Kimball more than their unusually long stay with “the little Branch” at Walkerford. Members there “have gone through much Persecution, but remain very firm,” recorded Elder Fielding. Crossing the frozen river as they traveled to their lodgings after a late-night meeting in Walkerford, Elder Kimball thought he had never felt better in his life. They paused on the ice for him to pray for the Walkerford Saints and “give glory to God for we felt as though all heaven was please with what we had don that night.” [38](#)

In addition to strengthening existing branches. “We could not fill the calls we had from day to day, for the work kept spreading,” Elder Kimball recalled later. From every direction came invitations and urgent pleas for the elders to preach. [39](#)

On a short mission to the country, Elder Kimball and Elder Hyde baptized more than a hundred people. At Longton, where Elder Hyde had earlier preached but no one had yet been baptized, they “preached once a peas [piece] and baptized ten.” The weather was so cold that they baptized in the sea because fresh water was frozen. The travel continued: village to village, village to Preston, and back. “We would baptize as many as fifty in Preston in a week,” Elder Kimball later remembered. [40](#)

But probably nothing Elder Kimball witnessed in England surpassed his experiences in the villages of Downham and Chatburn in March of that year. For thirty years, he had been told, ministers of several persuasions had attempted without success to establish churches there. Yet he felt that he and Elder Fielding should try.

Elder Kimball first baptized several in Downham. As he prepared to leave for an evening appointment in Clitheroe, a “very pressing invitation” reached him from Chatburn. So urgent was the plea that he finally sent Elder Fielding to Clitheroe and walked to Chatburn.

In Chatburn a large barn served as a meeting place. Elder Kimball sat himself in the center surrounded by villagers, and proceeded to speak. “My remarks were accompanied by the

spirit of the Lord and were recieved with joy,” he noted. People represented as “obdurate, were melted down into tenderness and love ... such a feeling I never saw before.” He then offered to administer the ordinances of the gospel. Into the night he continued, baptizing twenty-five people. [41](#)

“These towns seemed to be affected from one end to the other,” declared Elder Kimball of Chatburn and Downham. “The hearts of the people seemed to be broken.” As Elder Kimball and Elder Fielding prepared to leave the next morning, villagers lined the streets “weeping and looking after us.” Deeply moved, the Apostle “left his Blessing on them and the Whole place, walking with his hat off.” Even those who had not been baptized stood watching until the two missionaries were out of sight. During one week in the area they baptized eighty-three people. [42](#)

With only a couple of weeks left before they were to leave Preston for Liverpool and home, the two members of the Quorum of the Twelve announced a general conference for April 8. As word spread that they would be leaving, great numbers flocked to hear them preach. They also taught privately in Preston, “going from hous to hous calling upon all to Repent.” They witnessed the sick healed and baptized as many as twenty people in a day. [43](#)

On April 2, Elder Kimball, accompanied by Elder Fielding, walked to Chatburn and Downham for a last farewell. In Chatburn, the people left their work and flocked to the streets to greet them. Children followed them from place to place, singing. “Some of them said that if they could but touch us they seem better. They evidently believe there is Virtue in Brother Kimball’s Cloake,” Elder Fielding wrote. “Such gratitude I never witnessed before,” noted Elder Kimball. [44](#)

More than six hundred Latter-day Saints from Preston and the surrounding villages assembled in the Cock Pit the morning of Sunday, April 8, for a conference session that stretched through the afternoon. Elder Joseph Fielding, with Willard Richards and British convert William Clayton as counselors, was sustained to preside over the members of the Church in the British Isles. Elder Fielding felt overwhelmed, writing: “My heart is ready to sink at the Thought. ... but I know that my Strength is in the Lord, and I intend to be faithful, if I die under it.” [45](#)

The two members of the Quorum of the Twelve delivered their farewell addresses at an evening service. They affirmed that after visiting their families, they hoped to return to England with others of their quorum. Then, immediately following the public meeting, the officers of the Church (nearly eighty had by now been ordained) met in a private home to be instructed. The council closed sometime after midnight, “in great Peace and love.” [46](#)

Though poor, the English members paid the passage to Liverpool for the two members of the Twelve and gave them a bit of spending money and some provisions for their sea voyage. At noon on 9 April 1838, thronged by well-wishers, many of whom offered tearful good-byes, Heber C. Kimball and Orson Hyde boarded the coach for Liverpool.

Only eight months earlier, Elder Kimball had been a stranger in a strange land. Now he had “hundreds of brethren”—to whom, he recalled later, “I was united in bonds the most

endearing and sacred, and who loved me as their own souls.” The gospel message had reached thousands. Perhaps two thousand—most now organized into more than twenty branches, had accepted baptism. [47](#) And, as Elder Heber C. Kimball humbly testified, the honor for teaching the gospel to so many did not belong to him. “I could not discover in all of this that it was me,” he wrote. “I know that it was an invisible power and that it was of God.”

[48](#)

D.3. Heber C. Kimball's Call to England in 1837

The following is an excerpt from *Life of Heber C. Kimball* by Orson F. Whitney, pp. 103-109.

At this crisis in the affairs of the Church, the Lord revealed to Joseph Smith that "something new" must be done for its salvation. The good ship Zion, storm-tossed and tempest-driven, her sails rent, her timbers sprung, a portion of her officers and crew in open mutiny, was drifting with fearful rapidity toward the rocks and breakers of destruction.

Joseph was denounced as a "fallen prophet" by men who had been his immediate friends and confidential advisers, and the divinity of his mission was being doubted by many who had received through him a testimony of the truth, the gift of the Holy Ghost, a knowledge of God and Christ, whom to know is life eternal.

"No quorum in the Church," says he, "was entirely exempt from the influence of those false spirits who were striving against me for the mastery. Even some of the Twelve were so far lost to their high and responsible calling, as to begin to take sides, secretly, with the enemy."

What "new thing," under these circumstances, was destined to "save the Church"? In what way was Joseph's mission, as a prophet of the living God, to be revindicated in the eyes of the Saints and of the world?

"On Sunday, the 4th day of June, 1837," says Heber C. Kimball, "the Prophet Joseph came to me, while I was seated in front of the stand, above the sacrament table, on the Melchizedek side of the Temple, in Kirtland, and whispering to me, said, 'Brother Heber, the Spirit of the Lord has whispered to me: "Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation."'"

The thought was overpowering. He had been surprised at his call to the apostleship. Now he was overwhelmed. Like Jeremiah he staggered under the weight of his own weakness, exclaiming in self-humiliation: "O, Lord, I am a man of stammering tongue, and altogether unfit for such a work; how can I go to preach in that land, which is so famed throughout Christendom for learning, knowledge and piety; the nursery of religion; and to a people whose intelligence is proverbial!"

"Feeling my weakness to go upon such an errand, I asked the Prophet if Brother Brigham might go with me. He replied that he wanted Brother Brigham to stay with him, for he had something else for him to do. The idea of such a mission was almost more than I could bear up under. I was almost ready to sink under the burden which was placed upon me.

"However, all these considerations did not deter me from the path of duty; the moment I understood the will of my Heavenly Father, I felt a determination to go at all hazards, believing that He would support me by His almighty power, and endow me with every qualification that I needed; and although my family was dear to me, and I should have to

leave them almost destitute, I felt that the cause of truth, the gospel of Christ, outweighed every other consideration.

"At this time many faltered in their faith; even some of the Twelve were in rebellion against the Prophet of God. John F. Boynton said to me, 'If you are such a fool as to go at the call of the fallen prophet, Joseph Smith, I will not help you a dime, and if you are cast on Van Dieman's land, I will not make an effort to help you.' Lyman E. Johnson said he did not want me to go on my mission, but if I was determined to go, he would help me all he could; he took his cloak from off his back and put it on mine; which was the first cloak I ever had.

"Brothers Sidney Rigdon, Joseph Smith, Sr., Brigham Young, Newell K. Whitney and others said, 'Go and do as the Prophet has told you and you shall prosper and be blessed with power to do a glorious work.' Hyrum, seeing the condition of the Church, when he talked about my mission, wept like a little child; he was continually blessing and encouraging me, and pouring out his soul in prophecies upon my head; he said, 'Go, and you shall prosper as not many have prospered.'"

Elder Orson Hyde, who had had some disagreement with the authorities and was thought to be disaffected, gave a noble proof of his integrity by asking forgiveness of the brethren, and requesting the privilege of accompanying Apostle Kimball on his mission to England. He was accordingly set apart, with Elder Kimball and Priest Joseph Fielding, for that purpose.

Says Heber: "The Presidency laid their hands on me and set me apart to preside over the mission, and conferred great blessings upon my head; said that God would make me mighty in that nation in winning souls unto Him; angels should accompany me and bear me up, that my feet should never slip; that I should be mightily blessed and prove a source of salvation to thousands, not only in England but America.

"After being called on this mission, I daily went into the east room of the attic story of the temple and poured out my soul unto the Lord, asking His protection and power to fulfill honorably the mission appointed me by His servants. A short time previous to starting, I was laid prostrate on my bed with a stitch in my back, which suddenly seized me while chopping and drawing wood for my family. I could not stir a limb without crying out from the severeness of the pain. Joseph, hearing of it, came to see me, bringing Oliver Cowdery and Bishop Partridge with him; they prayed for and blessed me, Joseph being mouth, beseeching God to raise me up; he then took me by the right hand and said, 'Brother Heber, I take you by the right hand in the name of Jesus Christ of Nazareth, and by virtue of the Holy Priesthood vested in me I command you in the name of Jesus Christ to arise, and be thou made whole.' I arose from my bed, put on my clothes, and started with them and went up to the temple, and felt no more of the pain afterwards."

Though amazed and overwhelmed at his call to this duty, the voice of the Spirit in his own heart had long since told him that he would some day be required to perform just such a work. As with all men of destiny, the mountain of his mission loomed before him dimly in the distance, casting its shadow athwart his soul, and there were times when, worn and wearied with life's common cares, he sought within that shade shelter and repose from the noontide's heat and toil....

The day of departure came; Tuesday, January 13, 1837 [nine days after the call]. The solemn scene of Heber's parting with his family cannot be more tenderly or graphically told than in the words of Elder Robert B. Thompson, who thus describes it:

"The day appointed for the departure of the Elders to England having arrived, I stepped into the house of Brother Kimball to ascertain when he would start, as I expected to accompany him two or three hundred miles, intending to spend my labors in Canada that season.

"The door being partly open, I entered and felt struck with the sight which presented itself to my view. I would have retired, thinking I was intruding, but I felt riveted to the spot. The father was pouring out his soul to 'That God who rules on high, Who all the earth surveys: That rides upon the stormy sky, And calms the roaring seas,'

that He would grant unto him a prosperous voyage across the mighty ocean, and make him useful wherever his lot should be cast, and that He who 'careth for the sparrows, and feedeth the young ravens when they cry' would supply the wants of his wife and little ones in his absence. He then, like the patriarchs, and by virtue of his office, laid his hands upon their heads individually, leaving a father's blessing upon them, and commending them to the care and protection of God, while he should be engaged preaching the gospel in foreign lands. While thus engaged his voice was almost lost in the sobs of those around, who tried in vain to suppress them. The idea of being separated from their protector and father for so long a time was indeed painful. He proceeded, but his heart was too much affected to do so regularly. His emotions were great, and he was obliged to stop at intervals, while the big tears rolled down his cheeks, an index to the feelings which reigned in his bosom. My heart was not stout enough to refrain; in spite of myself I wept, and mingled my tears with theirs. At the same time I felt thankful that I had the privilege of contemplating such a scene. I realized that nothing could induce that a man tear himself from so affectionate a family group, from his partner and children who were so dear to him -- but a sense of duty and love to God and attachment to His cause."

In order to realize the situation so touchingly described, it must be remembered that in those early days, ere the age of steamships and railways had fairly arrived, a mission to Europe, comparatively easy now, seemed almost like a voyage to another world.

Postscript: Heber worked himself to New York, walking and riding, and on July 1, 1837, he sailed for Liverpool as the first foreign missionary of the Church. Nine months later he returned, having established 26 branches with over 2,000 members. In perhaps the most remarkable missionary experience of our dispensation, he personally taught and baptized over 1,500 people.

D.4. Heber C. Kimball – Power Over Evil Spirits

The following is an excerpt from *Life of Heber C. Kimball* by Orson F. Whitney, pp. 143-6.

Saturday evening, says Heber C. Kimball, it was agreed that I should go forward and baptize, the next morning, in the River Ribble, which runs through Preston [England].

By this time the adversary of souls began to rage, and he felt determined to destroy us before we had fully established the kingdom of God in that land [England], and the next morning I witnessed a scene of satanic power and influence which I shall never forget.

Sunday, July 30th, about daybreak, Elder Isaac Russell (who had been appointed to preach on the obelisk in Preston Square, that day) who slept with Elder Richards in Wilfred Street, came up to the third story, where Elder Hyde and myself were sleeping, and called out, "Brother Kimball, I want you should get up and pray for me that I may be delivered from the evil spirits that are tormenting me to such a degree that I feel I cannot live long, unless I obtain relief."

I had been sleeping on the back of the bed. I immediately arose, slipped off at the foot of the bed, and passed around to where he was. Elder Hyde threw his feet out, and sat up in the bed, and we laid hands on him, I being mouth, and prayed that the Lord would have mercy on him and rebuked the devil.

While thus engaged, I was struck with great force by some invisible power and fell senseless on the floor. The first thing I recollected was being supported by Elders Hyde and Richards, who were praying for me, Elder Richards having followed Russell up to my room. Elders Hyde and Richards then assisted me to get on the bed, but my agony was so great I could not endure it, and I arose, bowed my knees and prayed. I then arose and sat upon the bed, when a vision was opened to our minds, and we could distinctly see the evil spirits, who foamed and gnashed their teeth at us. We gazed upon them about an hour and a half (by Willard's watch). We were not looking towards the window, but towards the wall. Space appeared before us, and we saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh, who were angry and desperate; and I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river. I felt excessive pain, and was in the greatest distress for some time. I cannot even look back on the scene without feelings of horror; yet by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them, and blessed us exceedingly that day.

Elder Hyde's supplemental description of that fearful scene is as follows, taken from a letter addressed to President Kimball:

Every circumstance that occurred at that scene of devils is just as fresh in my recollection at this moment as it was at the moment of its occurrence, and will ever remain so. After you were overcome by them and had fallen, their awful rush upon me with knives, threats, imprecations, and hellish grins, amply convinced me that they were no friends of mine. While you were apparently senseless and lifeless on the floor and upon the bed (after we had laid you there), I stood between you and the devils and fought them and contended with them face to face, until they began to diminish in number and to retreat from the room. The last imp that left turned round to me as he was going out and said, as if to apologize, and appease my determined opposition to them, "I never said anything against you!" I replied to him thus: "It matters not to me whether you have or have not; you are a liar from the beginning! In the name of Jesus Christ, depart!" He immediately left, and the room was clear. That closed the scene of devils for that time.

Years later, narrating the experience of that awful morning to the Prophet Joseph, Heber asked him what it all meant, and whether there was anything wrong with him that he should have such a manifestation.

"No, Brother Heber," he replied, "at that time you were nigh unto the Lord; there was only a veil between you and him, but you could not see him. When I heard of it, it gave me great joy, for I then knew that the word of God had taken root in that land. It was this that caused the devil to make a struggle to kill you."

Joseph then related some of his own experiences, in many contests he had had with the evil one, and said: "The nearer a person approaches the Lord, the greater power will be manifested by the adversary to prevent the accomplishment of His purposes."

D.5. Who Came in Second?

The following is an article that was published in *Dialogue: A Journal of Mormon Thought*, Vol. 21, No. 2, Summer 1988. The author is Garth N. Jones, who married a descendant of Henry Clegg.

Who Came in Second?

Garth N. Jones

My LATE FATHER-IN-LAW, Anchor Luke Clegg, often told the following story at family gatherings: "My direct relative, and yours, too, was the second convert in the British Isles. He would have been first, but he lost a footrace to a much younger man. His name was Henry Clegg, Sr. This progenitor never came to America but one of his sons did, Henry Clegg, Jr., who was my grandfather."

I've thought a lot about Henry Clegg, who came in second. Being first is pretty important in our culture -- both American and Mormon. Family members go to great lengths to prove that a direct progenitor was the first person to enter Great Salt Lake Valley, the first to plow near City Creek, the first to plant potatoes in Cache Valley, the first to mine coal in Coalville, the first to plant willow trees in Fairfield, the first to propagate single sugar-beet seed in St. George, or the first white child born in Heber Valley. Being second does not seem to be at all important.

In collecting material for a four-generation history of the Clegg line, I began researching this family tradition. It was harder than I thought. Oh, not finding the race to the River Ribble. In fact, missionary friends in the British Isles report that the story is widely repeated, and a Church-prepared film, frequently shown at British Mission Centers, features it. But the name of the second-place winner is not mentioned.

Henry Clegg was then fifty years of age. His home was Walton-Le-Dale, a village three miles from Preston's market place. He was born into the working class and made clogs and shoes, but was literate and wrote with fine penmanship. Preston, located in the manufacturing area of Lancashire, was a provincial center of culture and social progress with debating groups, drama and musical associates, and many Christian denominations. Public schools were becoming available, society was in a ferment, and preachers proclaimed the day of the common man.

Family stories report that Henry and his son Jonathan attended the first sermons delivered by Heber C. Kimball and his companions at Vauxhall Chapel at the invitation of Nonconformist minister James Fielding, a brother of Joseph Fielding. Heber C. Kimball was the first speaker on Sunday afternoon, 23 July 1837, followed by Elders John Goodsen and Joseph Fielding at the evening session.

On the following Wednesday evening, Elders Orson Hyde and Willard Richards delivered powerful messages; large numbers of the congregation sought to join the American church.

Reverend Fielding, fearing a loss of prestige and income, closed his church to the Mormon missionaries, ruefully reporting, "Kimball bored the holes, Goodsen drove the nails, and Hyde clinched them" (Kimball 1950, 2).

On Saturday evening, 29 July, the Mormon missionaries agreed to baptize fifteen of the eager investigators the following morning in the River Ribble near the tram bridge. There the small but tempestuous rapids on one side of the river partly swirled into a quiet eddy, creating a beautiful pool, edged by a grassy slope. Farther back were large weeping willows and bushes.

Word of the forthcoming baptisms quickly spread throughout Preston. The river here ran near the Preston market center, a popular place of recreation on pleasant Sundays and holidays. Kimball estimated that between seven and nine thousand people were sitting and standing on the bank, watching the open-air baptisms. Later in the afternoon, some five thousand assembled in the market place to hear the missionaries preach (Whitney 1967, 135).

Accounts are not clear as to how the missionaries would select the first person to be baptized. Heber C. Kimball records:

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 (in Whitney 1967, 135).

George D. Watt was twenty-two years old, lean, and competitive. He had believed in the new gospel from the first time he heard his pastor, Reverend Fielding, mention Joseph Smith on the fall of 1836 (Terry 1980, 23-25). Kimball continues: "Thus was a miracle wrought that day, and nine souls initiated into the kingdom of God; the first fruits of the Gospel in a foreign land. The names of the baptized were George D. Watt, Charles Miller, Thomas Walmesly, Ann Elizabeth Walmesly, Miles Hodgen, George Wate, Henry Billsbury, Mary Ann Brown and Ann Dawson" (Whitney 1967, 136).

The name of Henry Clegg does not appear in this notable group! Is the family legend true? Who was the second person baptized? As historian and genealogist of the Clegg family, Malicent Clegg Wells prepared an essay for the family centennial on 25 September 1955, marking the entrance of Henry Clegg, Jr., and his six-year-old son, Israel Eastham Clegg, into Salt Lake Valley, in which she reports the family tradition (Wells 1955):

Grandfather was 12 years of age when Heber C. Kimball and other L.D.S. missionaries...arrived in Preston...Great grandfather Clegg, Sr., and his 21 year-old son Jonathan were in the market place when these missionaries arrived. They were among the first converts. Tradition has it that great-grandfather was the second man baptized in the British Isles. He ran a race to the River Ribble...but lost to George D. Watt...

Throughout her long adult life Malicent Clegg Wells was insistent that the family tradition was true. When the Church planned a centennial in 1937 at Preston, England, she sent a letter to the mission president in London "to clarify the record as to who was the man that lost... That man was my great grandfather Henry Clegg and the second man to be baptized." (See Note 1) Nevertheless, the centennial history prepared by Richard L. Evans, *A Century of Mormonism in Great Britain* (Salt Lake City: Deseret News Press, 1937), repeats the Kimball account. So does the sesquicentennial history by V. Ben Bloxham, James R. Moss, and Larry C. Porter, *Truth Will Prevail: The Rise of the Church of Jesus Christ of Latter-day Saints in the British Isles, 1837-1987* (Cambridge: University Press for the Church of Jesus Christ of Latter-day Saints, 1987, pp. 78-79). It is unlikely, at this date, that new historical material will appear; but what of circumstantial evidence?

Apparently, Henry Clegg's baptism is not recorded in Preston Branch records. A letter to Drucilla Powell from Archibald F. Bennett, then secretary of the Genealogical Society of Utah, on 21 October 1931, reports: "We could find no records of the baptism of Henry Clegg...in the Preston Branch records. But in many cases these old records are incomplete." His son Jonathan was baptized by proxy for him in the Logan Temple on 24 June 1890 and was endowed for him the next day. (Henry had died in England in 1865.)

Evidence that Henry Clegg, Sr., must have been baptized during the summer or fall of 1837, that "Next were proposed to receive Ordination as Priest, viz. Henry Clegg, Peter Melling, Thomas Webster, Thomas Walmsley, John Halsall, Thomas Richardson, and George Watts, who before were Teachers." This ordination took place in the famous Cockpit in Preston when the first general Church conference in the British Isles was held (Evans 1937, 57).

The first published report of the family legend appears in the obituary of Jonathan Clegg: "Among these we note the death and burial of Elder Jonathan Clegg, who was baptized in Preston, England in 1837. His father along with Brother G. D. Watts, being the first two of this our glorious dispensation" (*Millennial Star* 63 [14 Feb. 1901]: 105-6). According to the obituary, Bishop John Watkins of Midway was the principal speaker.

Bishop Watkins and Jonathan Clegg were longtime friends. They had brought their families from England on the same ship in 1856 and had, together, endured and survived with the Martin handcart company to settle in Wasatch Valley where they were both active in church and civic affairs (Mortimer 1963, 205-6).

Bishop Watkins, in paying tribute to his departed friend, recounted the familiar story: "George D. Watt and Brother Clegg's father were the first two persons baptized in England." Unquestionably, in late nineteenth-century Wasatch Valley meetings and social gatherings, Jonathan Clegg had recounted this story of the first baptisms at the River Ribble. Sixty-two years later the identical story appears in the centennial history of Wasatch County (Mortimer 1963, 306-7, 310-12).

Now what of the character and integrity of the nineteenth-century Clegg family? How much confidence can be place in their veracity?

Little is known about Henry Clegg, Sr., beyond the facts already given. He was born 4 August 1788, in the village where he was residing at the time of his baptism. He married Ellen Cardwell, age twenty-one, on 2 October 1809. They had eight children, five boys and three girls. One child died in infancy. Only two of his children immigrated to Utah: his youngest child Henry Clegg, Jr., twenty-nine, in 1855, and Jonathan, age forty, in 1856.

Jonathan homesteaded part of Heber City, including an area a mile long and a quarter of a mile wide. In 1875, he sold two of the three forty-acre sections to Wasatch County for only 150 dollars, stipulating that the land should be subdivided into city lots and sold to raise money for the city schools (Mortimer 1963, 205-6).

Henry Clegg, Jr., had been baptized at age thirteen by Joseph Fielding in Preston and was associated with the Church in Preston for eighteen years, meeting Brigham Young, Orson Hyde, Parley P. Pratt, John Taylor, Wilford Woodruff, George A. Smith, and John E. Page. He was an ambitious man, a solid citizen, and had significant mathematical, poetic, and musical abilities. His travel diary from Liverpool to Salt Lake City was partly written in Pittman shorthand. He served as superintendent of Sunday School, stake clerk, justice of the peace, first president of the Wasatch Canal Company, and as the second bishop of the Heber West Ward, from 1884 until his death on 20 August 1894. The funeral procession "was the longest ever seen in the county, consisting of about 120 teams, besides those who marched in the band" (Wasatch Wave, 4 Sept. 1894).

Henry's first wife and one of his two sons had died in Mormon Grove, Kansas. He later remarried nineteen-year-old Ann Lewis from Wales and seventeen-year-old Margaret Ann Griffith from England. Ann Lewis was an educated woman born into a prosperous merchant family. Margaret Ann's father and two brothers had died while with the ill-fated Martin company. Henry had lifted her down, in pitiful condition, from a rescue wagon in Salt Lake City and had assumed responsibility for her care.

Jonathan Clegg was close to six feet tall, weighed near 200 pounds, and was reportedly fearless. When "a man threatened to shoot him," Jonathan "pulled back his coat and dared him to shoot" (Mortimer 1963, 311). In 1888 he was sealed for eternity to Sarah Toomer Young (sixty-two), a destitute widow with five children. Jonathan treated the children as his own.

Jonathan's wife, Ellen Walmesly Clegg, had, with her four children, survived the handcart ordeal: William, fourteen; Alice, nine; Henry, three; and Margaret E., three months. Through her long life she was exceedingly kind and generous. For many years she was Wasatch Valley's principal midwife, a calling received from President Brigham Young. She and Jonathan were already married when he was baptized in the River Ribble 26 September 1837. She may have been related to Thomas Walmesly and his wife, Ann Elizabeth Walmesly, two of the nine people listed by Heber C. Kimball in the first baptism.

Elizabeth was consumptive and considered to be dying. She had to be carried to the water but, after her baptism, began to recover in accordance with Heber C. Kimball's promise that if she would repent and be baptized, she would be healed. She died in 1888, in Bear Lake County, Idaho (Esplin 1987, 16; Evans 1937, 32-33).

The Walmselys, like the Cleggs, had lived in and around Preston for several generations. Thomas Walmsely and Ellen Walmsely Clegg may have been first cousins. Nineteenth-century Utah was an intimate and kin-shaped society. If the Clegg claim were not true, the probability is high that someone would have taken issue with it. No one did. George D. Watt, who in his later years became disenchanted with the Church and died in 1881, lived in Salt Lake City and Kaysville -- close enough to have had contact with Clegg or to have heard reports of the story.

In summary, the Cleggs seem to have been honorable people, living in close contact with others informed about the events surrounding the baptism. Although there is no documentation to the family claim and no logical explanation for Heber C. Kimball's omission of Henrys Clegg's name from the list of first baptisms, there is strong circumstantial evidence that precludes simply dismissing the story. In a larger and more important sense this family story has served for 150 years as a powerful bonding force in the now widely dispersed Clegg family -- holding many close to the faith of their pioneer ancestry and giving pride in their Mormon heritage. When taken in this light, the Clegg family came out a winner in the race to the River Ribble.

NOTES

Note 1: In searching the Wells papers in 1980, I found a four-page handwritten item entitled "What of the Man that Lost?" Merlene Wells Bailey of Provo, Utah, daughter of Malicent Clegg Wells, identified the handwriting as that of her ninety-two-year-old mother. She had prepared this note to clarify the historical record and sent it to the mission president in London. Although I cannot document this fact beyond this personal discussion, I believe it occurred. A copy of this document is in my personal files.

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D.6. Preston Commemorative Plaque

Transcript from commemorative plaque located in Avenham Park, Preston, commissioned in 1987 by the British 150th Anniversary Committee of The Church of Jesus Christ of Latter-day Saints.

Near this spot on 30 July 1837, the first British converts to The Church of Jesus Christ of Latter-day Saints were baptised by immersion in the River Ribble. Elder Heber C. Kimball, one of the Twelve Apostles of the Church, baptised six men and three women: George D. Watt, first, and then Charles Miller, Thomas Walmsley, Ann Elizabeth Walmsley, Miles Hodgson, Henry Billsbury, Mary Ann Brown, Ann Dawson, and George Wate.

The Prophet Joseph Smith had sent Apostles Heber C. Kimball and Orson Hyde, with Willard Richards, Joseph Fielding, John Goodson, Isaac Russell, and John Snider from America to the British Isles. They arrived in Liverpool on 19 July 1837. They travelled first to Preston where the Rev. James Fielding, Elder Fielding's brother, permitted them to preach in the Independent chapel on Vauxhall Road. (*The chapel has long since been demolished, but the present-day location is near to the entrance of Norwich Place off St. Austin's Road.*) The first converts came from his congregation. Further use of the chapel being denied, they preached in the Market Square near the Obelisk, then met for nearly three years in the "Cockpit" or Temperance Hall near Stoneygate. (*The hall no longer stands, but the location of it is behind the "Old Bull Inn" between Bostock Street and St. John's Place.*)

The Preston branch of the Church was established with 28 members on 6 August 1837 at the home of Ann Dawson at 21 Pole Street. (*Present-day location near to TradeX and the Carey Christian Centre.*) Regularly-scheduled meetings are still held in Preston, (*at the Ribbleton Avenue chapel*) the oldest continuous Latter-day Saint congregation in the world. In the following decades, more than 75,000 people joined the Church in Britain. Many of them emigrated to the United States to join the main body of the Church in Illinois and later, in Utah. Those who stayed constituted the nucleus of the Church as it expanded throughout the British Isles.

D.7. Cardiff Docks History

Until 1811, Cardiff was still a village with less than 2000 people, with Bute town laying to the south in the Parish of St Mary's. The first changes in the area were brought about by the opening of the Glamorganshire canal in 1794, to transport iron from Merthyr to Cardiff. As the iron and coal industry expanded it became more obvious that a more efficient form of transport was required, and in 1840 the Taff Vale Railway was opened.

This coincided with the opening of the first dock in Cardiff, the Bute West Dock, built by the 2nd Marquis of Bute and opened in 1839. The Bute West Dock gave Cardiff a head start on the other ports of South Wales.

The dock, along with the building of a main highway running North-South (Bute Street, 1830) was to transform the area. The expansion of the area continued with the opening of the Bute East Dock (above) in 1859, the Roath Basin in 1874 and the Queen Alexandra Dock in 1907.

As the worldwide demand for steam coal from the South Wales valleys increased, a record 13 million tons of coal were exported from Cardiff Docks in 1913. The growth of Cardiff Docklands also attracted a kaleidoscope of settlers to build the docks, to work aboard the ships and to service the industrial and maritime City. At least 50 nationalities were represented in the community known as 'Tiger Bay' - industrialists, merchants and speculators invested in heavy engineering, steelworks, ship repairing and other various related trades.

In the Coal Exchange building the International price for coal was set and the first £1 million deal was struck! After the 1st World War the decline in global demand for coal caused the Docklands to fall into radical decline.



Figure 82. Coal for the Cardiff Docks



Figure 83. Cardiff Docks Pierhead - old



Figure 84. Cardiff Docks Pierhead - now

D.8 British Immigrants and Life in Utah

Richard L. Jensen

More immigrants have come to Utah from the British Isles than from any other area. They have become so fundamental a part of the state that their story is involved in most aspects of its history. British trappers and traders, along with their Canadian and American counterparts, helped open the West for settlement. Charles McKay saw the Great Salt Lake as early as 1825 while exploring northern Utah.

Among the early Mormon pioneers were many who emigrated from the British Isles before they affiliated with the Latter-day Saints. Others were among early converts of the LDS British Mission, established in 1837, who had emigrated to the Mormon city of Nauvoo, Illinois. William Clayton, for example, quickly became active at the heart of Nauvoo society; many other new immigrants remained more on the periphery. Their later immigration to Utah was simply part of the general movement west of the Latter-day Saints from 1846 onward.

As their fellow believers left Nauvoo, thousands of British Mormons were poised across the Atlantic awaiting the announcement of a new gathering place so that the process of emigration might resume. The heralded possibility that they might settle on Vancouver Island failed to materialize; instead, beginning in 1848, they were directed to the Salt Lake Valley, where new headquarters had been established.

Spectacular growth in the LDS British Mission coincided with the founding of the new gathering place. The mission tripled in membership from 1846 to 1851, despite heavy emigration in the last two of those years. Later, fleeing to Zion in troubled times, more Mormons left the British Mission for Utah in the Crimean War years of 1853 to 1856 than in any other four-year period. Assistance from the Perpetual Emigrating Fund Company, with the benefit of creative financing by Mormon leaders, also reached all-time highs during the same period. Hefty LDS emigration came again during the American Civil War, an economically difficult time for the British Isles. The last major thrust of LDS emigration from Britain was in 1868 as part of a colonizing effort to reinforce Mormon numbers in Utah prior to the completion of the transcontinental railroad, which would open the territory to easier access for the outside world. By that time more than 31,000 Latter-day Saints had left the British Isles for Utah.

The 1870 census showed the British-born Latter-day Saints at their apogee in proportion to the total population of Utah Territory. Nearly a quarter of Utah's inhabitants - 24 percent - were natives of the British Isles. With their American-born children they may well have made up as much as half of the population.

Although Mormon converts from the highly industrialized British Isles came predominantly from the cities, their occupational profile by 1870 was remarkably similar to that of the Utah populace as a whole. Just under half of the English, Welsh, and Scots had occupations in agriculture; about one-fourth were involved in professional and personal service. One in

twenty - slightly below the norm - were in trade and transportation, and just under one-fourth - slightly above the norm - were in manufacturing and mining. The immigrants from Britain seem to have adapted to their new, more rural circumstances with remarkable fluidity.

The small number of Irish natives in Utah in 1870 followed a markedly different pattern. They were less than half as likely to be in agriculture. With more soldiers and laborers, they supplied a higher proportion of the professional and personal services. Nearly one in seven was in trade and transportation, and 29 percent were in manufacturing and mining. In many ways, they were precursors of a new type of immigrant from the British Isles, the non-Mormons who had just begun to respond to opportunities in Utah, particularly in the mining industry, after the arrival of the railroad. Few came directly to Utah as immigrants; Irish-born Patrick Edward Connor, a prime mover in the development of Utah mining, was one of the most influential of this group.

In sheer numbers, British immigrants brought remarkable growth to Utah, particularly along the Wasatch Front. Their individual leadership and talent gave direction to and influenced the quality of life. Territorial delegates to Congress George Q. Cannon and John T. Caine were followed in government service by English-born governors John Cutler and William Spry. Welsh-born Martha Hughes Cannon, an early Utah physician, was the first woman in the United States to become a state senator. Robert L. Campbell (a Scot) was Utah's first superintendent of public instruction. Irish Catholic sisters taught at Saint Vincent's School in Salt Lake City. James E. Talmage, from Berkshire, was a geologist and a leading educator.

Leaders in business, mining, and industry from the British Isles included the Walker brothers in banking, the Castleton brothers and William Jennings as merchants, John W. Donnellan and Matthew Cullen in mining, Charles W. Nibley in lumber and sugar, David Eccles in banking, and furniture maker Henry Dinwoodey. John Sharp superintended the Utah Central Railway and the quarry for the Salt Lake temple and served as a director of the Union Pacific Railroad.

Churches frequently provided a focal point for group identity. This was particularly true for Irish Catholics, who owed much to the pioneering efforts of Father Lawrence Scanlan. John Taylor as president and his nephew George Q. Cannon as his first counselor in the LDS Church illustrate the leading role British immigrants played in their church in the nineteenth century and the early decades of the twentieth. Other British-born counselors in the LDS First Presidency included John R. Winder, Charles W. Penrose, and Charles W. Nibley. Members of the Quorum of the Twelve Apostles were George Teasdale, James E. Talmage, and Charles A. Callis. Brigham H. Roberts and George Reynolds were prominent members of the First Council of the Seventy.

British immigrants filled more than their proportional share of local leadership positions in the LDS Church. Of 605 bishops and presiding elders in Mormon congregations in the United States from 1848 to 1890, twenty-nine percent were born in the British Isles. Twenty-three percent of stake presidents during the same period were born in the British Isles.

Just as remarkable was the part played by British women in Mormondom. May Anderson, second general president of the Primary Association (1925-1939), initiated what became

Primary Children's Hospital in Salt Lake City. She also helped establish kindergartens in Utah. Ruth May Fox was general president of the Young Women's Mutual Improvement Association from 1929 to 1937. Matilda M. Barratt, a counselor in the first general Primary presidency from 1880 to 1888, made generous financial contributions that benefited emigration and education. May Green Hinckley, from Derbyshire, was the third general president of the Primary, serving from 1940 to 1943.

British musicians made major contributions in early Utah. William Pitt's Nauvoo Brass Band was prominent in Utah music and theatre, and all but one of the Salt Lake Tabernacle Choir's first eight directors were born in the British Isles. Among these, Evan Stephens was Utah's most prolific composer. Southampton native Joseph Ridges built the famous Salt Lake Tabernacle organ.

Poetess Hannah Tapfield King, poet John Lyon, and authors Edward Tullidge and T. B. H. and Fanny Stenhouse made significant contributions to literature in Utah, as did editors George Q. Cannon of the *Salt Lake Herald*, Charles W. Penrose of the *Deseret News*, Edward L. Sloan of the *Salt Lake Herald*, and James Ferguson of *The Mountaineer*. Tullidge and Elias L. T. Harrison edited Utah's first magazine, *Peep O' Day*, and Harrison and William S. Godbe founded the *Utah Magazine*, forerunner of the *Salt Lake Tribune*.

Prominent British-born dissenters from Mormonism included Welsh immigrant Joseph Morris in the early 1860s and several leaders of the Godbeite movement in the late 1860s and early 1870s, including William S. Godbe, Elias L.T. Harrison, Edward W. Tullidge, T.B.H. Stenhouse, and William Shearman.

Artist and businessman Harry Culmer helped usher in a new era of cooperation between Mormons and Gentiles in Salt Lake City as president of what later became the Salt Lake Chamber of Commerce. Other British-born Utah artists included Alfred Lambourne, George M. Ottinger, and Alvin Gittins.

Local organizations, particularly those of Scottish and Welsh immigrants, fostered the cultural heritage of their native lands. The Cambrian Society, organized in 1895, sponsored Eisteddfod festivals, helping maintain the Welsh language and culture. The Caledonia Society, organized in 1884, and the Caledonia Club (1892), were later joined by Scottish social clubs, a football (soccer) club, and at least three bagpipe bands.

In 1980, 3.2 percent of Utah's residents had been born in the British Isles. Concentrated in the cities, they were less than half as likely to live in rural areas as the population of Utah as a whole. Just over three-fourths of these immigrants were born in England, about 11 percent in Scotland, 3 percent in Ireland, 2 percent in Wales, and 1 percent in Northern Ireland. But the heritage of the British Isles was more evident in the fact that in the 1990 census 44 percent of Utahns claimed English ancestry, 8 percent Irish, 5 percent Scottish, and 3 percent Welsh.

See: P. A. M. Taylor, *Expectations Westward: The Mormons and the Emigration of their British Converts in the Nineteenth Century* (1966); and Frederick S. Buchanan, "Imperial Zion: The British Occupation of Utah," in Helen Z. Papanikolas, ed., *The Peoples of Utah* (1976).

D.9 Wasatch County History

Area: 1,191 square miles; *population:* 10,089 (in 1990); *county seat:* Heber City; *origin of county name:* from the Wasatch Mountains; *principal cities/towns:* Heber City (4,782), Midway (1,554), Charleston (336), Wallsburg (252); *economy:* hay, livestock, recreation; *points of interest:* Strawberry, Deer Creek, and Jordanelle reservoirs, Wasatch Mountain State Park, Wasatch LDS Tabernacle in Heber City, Heber Creeper, historic homes in Midway.

Heber Valley, one of several back valleys in the Wasatch Mountains, is often called Utah's Switzerland because of the rugged beauty of Mount Timpanogos located to the west, its climate, and a large population of Swiss that settled in Midway. The county's highest peaks top 10,000 feet, and over half of the land is 7,500 feet above sea level. The climate zone, classified as undifferentiated highlands, offers cool summers and very cold winters. The average annual precipitation is about sixteen inches.

The county is divided into two watersheds--the Colorado and the Great Basin drainage systems. Because of its annual precipitation and its location between the Uinta and Wasatch mountains, Heber Valley is well endowed with water. Flowing from the east are Daniels, Lake Fork, and Center creeks. From the north and northeast is the Provo River. From the west Snake Creek drains a central portion of the Wasatch Mountains. Two additional sources of water are man-made: the Ontario Drain Tunnel west of Keetley drains many of the Park City mines, and the Weber/Provo diversion canal diverts water from the Weber across the Kamas prairie in Summit County to the Provo River in Wasatch County.

Prior to the 1850s, Heber Valley was an important summer hunting ground for the Timpanogos Utes living around Utah Lake. The first white men to visit the county were members of the Dominguez-Escalante expedition in 1776. They skirted Heber Valley, traveling down Diamond Fork to Spanish Fork Canyon and then into Utah Valley. Fifty years later fur trappers entered the county. In 1824 and 1825 Etienne Provost from Taos, New Mexico, trapped beaver in the Uinta and Wasatch mountains. About the same time, William Henry Ashley and members of his fur company from St. Louis also hunted and trapped for beaver in the county.

The first settlers came into Wasatch County from Utah Valley in the spring of 1859 and located a short distance north of present Heber City at the London or John McDonald Spring. That same year, Midway and Charleston were also settled. In 1862 the territorial legislature created Wasatch County, which then included all of the Uinta Basin. Wasatch in Ute means "mountain pass" or "low pass over high range." Heber City, named for Mormon Apostle Heber C. Kimball, was selected as the county seat. The last boundary change occurred in 1914 when Duchesne County was created out of the eastern half of Wasatch County.

The county produces hay, dairy products, sheep and cattle. During the early 1900s, after the Denver and Rio Grande Railroad completed a line into the county from Provo, Heber City became an important shipping terminal for wool and sheep. In 1922 the Union Pacific

Railroad constructed a spur from Park City to the mines west of Keetley. Lead, zinc, and silver ore were shipped from these mines on this railroad spur. Today neither railroad line is in full operation, and other economic activities are more important to the county than transportation and mining.

Strawberry Reservoir (completed in the 1910s), Deer Creek Reservoir (completed in the 1940s), and Jordanelle Reservoir (scheduled for completion in the 1990s), together with sparkling streams and beautiful mountain scenery, have made Wasatch a popular recreation area. The county provides excellent opportunities for fishing, boating, and other summer and winter outdoor activities. Also, Heber Valley increasingly is becoming the home for many people who work in Utah Valley, Park City, and Salt Lake City.

Craig Fuller

D.10 Original Handcart Construction

Information from <http://www.handcart.com> by Steven Pratt.

About three years ago my teenage sons and I were invited to build eighteen handcart wheels and nine axles for use in Utah pioneer parades. The question was asked what did they look like? Did they simply use carriage or light wagon wheels? Had the "Sarven Hub" been invented with its two steel flanges that entirely cover the wooden core into which the spokes are driven? Were the hubs held on with big square blocks of wood as seen in one well-known sculpture? Were the axles steel or wood? What kind of bearing surface was used? Were they greased or dry? We built eighteen wooden wheels, but later discovered that they were quite different in design from the wheels and axles described by the pioneers of 1855 to 1860.

In this paper we shall attempt to reconstruct the real pioneer handcarts as they most likely were assembled. We will invite the reader to view handcart design through the eyes of a meticulous craftsman skilled in both wheel construction (wheelwright) and wagon making (wainwright). In addition this craftsman has a zealous interest in American history and period authenticity. It is hoped that this will shed additional light on the scholarly works of the historians and the interpretations of the artists. It is also hoped that those who enthusiastically collect artifacts, as we do, will find this paper useful in evaluating their findings. Most important of all we hope many people will use these plans as working drawings to construct time period authentic carts. In this way the hearts of the children can be turned to their fathers that future generations may be blessed.

The following drawings and sketches have been constructed from about ten different references coming from the pioneer time period. Consider for example the following excerpt out of a letter from Brigham Young during September of 1855:

"I will give you my plan of building the carts take Iron Wood or Hard Hack for Hubs, turn them out about six inches long and five or six inches in the diameter, the axle trees should be of good hickory about 2 inches in diameter at the shoulder, and one and a quarter at the point, and about, four and a half, feet from point-to point, the hubs should be lined for boxes, with sole leather. The spokes should be turned or shaved out of hickory, long enough so as to make the wheel about four and a half, or five feet high. The spokes should be set bracing in the hub and seasoned. It will draw much easier built high than low so that the shafts may draw level; split out rims from good hickory, something like spinning wheel rims only thicker, and fasten them through and through with green hide and cover them also with the same when it can be done, the beds should be made out of one half inch stuff in order to be light, as possible. You will not need a particle of Iron and the brethren can come along with no trouble or perplexity of teams and save a great deal of expense." (Original letter in LDS Church Archives)

In preparation for construction of the first carts suggestions were being sought. C. R. Dana wrote to F. D. Richards from Manchester, England, on February 7, 1856:

"Supposing that a suitable person should be sent to the Iowa for that purpose, he should in the first place seek out some good timber adjacent to a saw mill, and near the outfitting point. He should select hickory for axle-trees, red or slippery elm for hubs, white oak for spokes and rims to the wheels, white ash for fills or shafts, and for making cribs or beds. I am of the opinion that the axletrees should be sawed two and a half by three and a half inches.

"The oak for the rims should be sawed into boards about three quarters of an inch thick, and ripped into strips three inches wide, or two and a half might possibly do. The timber for them should grow on low ground, as that kind is much easier to bend, and very tough. The axletrees, hubs, and spokes should be first prepared, so that they could have time to season.

"When the hubs are prepared, the spokes driven and tensioned, the rims should then be mortised, or bored, to receive the spokes. The inside corners of the rims should also be rounded off to prevent the sand from gathering and remaining on them ... I am confident that carts could be built that would be substantial, light, and easy to draw; and I will venture to say that they need not cost more than four or five dollars each; for there would be no necessity for any planing, or any polishing, only the arms or spindles at the axle-trees, and a very little about the shafts." *Millennial Star*, XVIII (1856) 127-28 as quoted in *Handcarts to Zion*, LeRoy R. Hafen, 1960, p. 53-54.

The last two companies to travel west with handcarts during 1856 had to build their carts in great haste. John Chislet, who came in the Fourth Company described their construction as follows:

"They had to be made on the camp-ground. They were made in a hurry, some of them of very insufficiently seasoned timber, and strength was sacrificed to weight until the production was a fragile structure, with nothing to recommend it but lightness. They were generally made of two parallel hickory or oak sticks, about five feet long, and two by one and a half inches thick. These were connected by one cross-piece at one end to serve as a handle, and three or four similar pieces nearly a foot apart, commencing at the other end, to serve as the bed of the cart, under the center of which was fastened a wooden axle-tree, without iron skeins. A pair of light wheels, devoid of iron, except a very light iron tire, completed the "divine" handcart. Its weight was somewhere near sixty pound." Mr. Chislett's Narrative, in T. B. H. Stenhouse, *The Rocky Mountain Saints* (New York, 1873), 314, as quoted in *Handcarts to Zion* p. 54.

In another letter from Brigham Young written in September of 1855 he counseled: "In regard to the carts, they should be made of wood and as orderly as may be in the following manner-prior to the time of starting some mechanics accustomed to working in wood with a turning lathe, making wheels, etc., should be picked up to go to the outfitting point and gather good timber for the purpose, and commence turning hubs, spokes, etc., and making the carts ... " (Original letter in LDS Archives)

Let us examine one more description by a veteran of the handcart emigration, J. Rogerson: "The open handcart was made of Iowa hickory or oak, the shafts and side pieces of the same material, but the axles generally of hickory. In length the side pieces and shafts were about

six or seven feet, with three or four binding cross bars from the back part to the fore part of the body of the cart; then two or three feet space from the latter bar to the front bar ...

"The carts were the usual width of the wide track wagon. Across the bars of the bed of the cart we generally sewed a strip of bed ticking or a counterpane [bed sheet]. On this wooden cart of a thimbles axle, with about a 2 1/2-inch shoulder and one inch point, were often loaded 400 or 500 pounds of flour, bedding, extra clothing, cooking utensils and a tent. How the flimsy Yankee hickory structure held up the load for hundreds of miles has been a wonder to us since then." Josiah Rogerson, in the Salt Lake Tribune, Jan. 4, 1914 as quoted in Handcarts to Zion p. 54 - 55.

Attempting to follow the instructions from their leaders, during the first year, one-thousand-eight-hundred-and-ninety-one pioneers began moving west. They pushed and pulled their supplies in 430 handcarts and 27 wagons. The first company to leave in 1856 departed from Iowa City on June 9. The last company to move west by handcart in 1856 left Iowa City on July 28. This group that departed so late in the season was known as the Martin Company. In October they faced terrible trials when early winter storms caught them still hundreds of miles from their destination.

As the companies pushed their carts across Iowa, grit began to grind away the unprotected wooden spindles of the axles. Fortunately for the first company, Joseph Argyle, a tinner by trade, was able to wrap every spindle with tin. Other companies were not so fortunate. J. H. Latey wrote from Florence on August 14 and reported the arrival of the fourth company (Willie's Company). He wrote, "The companies stay here longer than they otherwise would in consequence of their carts being unfit for their journey across the Plains; some requiring new axles, and the whole of them having to have a piece of iron screwed on to prevent the wheel from wearing away the wood." Millennial Star, XVIII, p. 638, as reported in Handcarts to Zion, p. 94.

Remember now, that during this first year of handcart transportation 430 carts were launched. During the next four years a total of only 223 more carts crossed the 1300-mile wilderness to Utah. The point is that 2/3 of the carts left during 1856. These first 430 carts were constructed by craftsmen following the same guidelines. John Chislett, an eye-witness and participant in the Fourth Company, described some of their transportation woes:

"We started from Florence about the 18th of August, and traveled in the same way as through Iowa, except that our carts were more heavily laden, as our teams could not haul sufficient flour to last us to Utah; it was therefore decided to put one sack (ninety-eight pounds) on each cart in additional to the regular baggage ...

"The only drawbacks to this part of our journey were the constant breaking down of carts and the delays caused by repairing them. The axles and boxes being of wood, and being ground out by the dust that found its way there in spite of our efforts to keep it out, together with the extra weight put on the carts, had the effect of breaking the axles at the shoulder. All kinds of expedients were resorted to as remedies for the growing evil, but with variable success. Some wrapped their axles with leather obtained from bootlegs; others with tin, obtained by sacrificing tin-plates, kettles, or buckets from their mess outfit. Besides these inconveniences,

there was felt a great lack of a proper lubricator. Of anything suitable for this purpose we had none at all. The poor folks had to use their bacon (already totally insufficient for their wants) to grease their axles, and some even used their soap, of which they had very little, to make their carts trundle somewhat easier. In about twenty days, however, the flour being consumed, breakdowns became less frequent, and we jogged along finely..." Chislett in Stenhouse, op. cit., 317-318 ' Handcarts to Zion, p. 99-100.

What are the boxes if of wood being ground out by the dust? This point of clarification may help the reader. In pioneer wheel terminology, the "box" is the smooth, round, tapered hole inside the hub that slips over the spindle on the end of the axle. It was best in pioneer days to press a tapered cast iron sleeve into the box to provide a more durable surface. The metal insert is called the "boxing". Brigham Young instructed them to "line the inside of the hub with good sole leather for boxes".

What is a "thimbleless axle"? The spindle is the bearing surface on the end of the axle. it was best to cover the wood with a protective thimble made of metal. This thimble is more often called the skein. In desperation, and far from their point of departure, the handcart service technicians protected the wooden spindles with metal from their tin-plates, kettles and buckets or screwed on a piece of iron to prevent the wheel from wearing away the wooden spindle. The spindle needs the most protection on the bottom side because the load is always pressing the spindle DOWN on the inside of the rotating hub. We have seen several iron skeins on wagons, where the bottom of the skein is completely worn through to the wood, while the top of the skein is still very thick and usable. An excellent example of protecting the wooden spindle with a strap of iron on the bottom can be seen in the Daughters of the Utah Pioneers Museum in Pleasant Grove, Utah. Very simply, a piece of flat iron strap is mortised into the bottom of the wooden axle. The iron must be forged, fit, and filed to blend with the smooth circular spindle surface.

PART II: THE NEW AND IMPROVED CART OF 1857

Following the great effort of 1856 to help poor travelers to immigrate to Utah, a dramatic and successful demonstration of the efficiency of handcart travel was needed to restore the humble vehicle to favor. In the fall of 1856 the First Presidency suggested that elders being sent on missions from Utah take handcarts and cross the plains on foot. On December 10, 1856, a message from the First Presidency was printed in the Deseret News. Regarding handcart design they counseled: **EMIGRANTS MUST BE PROVIDED WITH STRONGER HANDCARTS.** By spring the travel plan for departing elders was adopted and on April 23, 1857, about seventy missionaries set out from Salt Lake City in a handcart train with no support wagon. So far, we have found nothing to verify the design improvements utilized in the missionary carts. However, when they arrived in Florence, a representative from the newspaper interviewed them and reported:

"The bodies of the carts were tastefully painted to suit the fancy of the owners, and with such inscriptions on the sides as: 'Truth will Prevail, "Zion's Express, 'Blessings follow Sacrifice,' 'Merry Mormons.' They had canvas covers, and were better looking vehicles in every respect than we had expected to see. From the accounts published in the leading journals throughout the country, the general impression on the mind of the public is that the handcart is the

slowest and most laborious mode of conveyance that can be used. From the report of this party and of others, we are inclined to think it exactly the reverse. This party was but nineteen days in coming from Fort Laramie, a distance of 520 miles- an average of over 27 miles per day- some days they made 35 miles. This is certainly not slow traveling ...

"The members of the party were Elders going on missions to different parts of the world. They were feeling fine after their trip and expressed themselves to be on hand for a foot race or wrestling match with any one in Florence who might feel inclined to indulge. The party sold their wagons [carts] at auction at prices ranging from eight to twelve dollars. They cost forty dollars to build, in the [Salt Lake] Valley." Florence Courier reproduced in the Journal History, as reported in Handcarts to Zion, p. 147-8. With the light of hindsight, the missionary carts must have been a great improvement over the economy models of 1856. Note that they were tastefully painted, had canvas tops, averaged over 27 miles per day, and sold used for eight to twelve dollars. In planning for carts in 1856 it was estimated that they could be built for "only four or five dollars." The light of reason seems to indicate that these were not the frail carts of 1856 with their small hubs and thimbleless axles. So, what improvements did the craftsmen implement?

After an eyewitness account in Salt Lake City of arriving handcarts and the people that pulled them; after interviewing the new emigrants and studying the mechanical deficiencies of the economy carts; the First Presidency compiled the data for the recommended changes. Their message of encouragement to future handcart travelers was published in the Deseret News of December 10, 1856 and in the Millennial Star of April 18, 1857. The message included these construction guidelines:

"They must be provided with stronger hand-carts ... The hub or nave of the cart wheels should be eight inches long and seven inches through the center. The boxes at the shoulder should be two-and-a-quarter inches, and the point boxes one-and-a-half inches in diameter.

"If it should be considered best to have cast iron arms, they should be one-and-a-quarter inches thick at the shoulder and three-quarters inch at the point. The wooden axles should have iron or steel skeins, and the wheels should be bound with band iron one-quarter or three-eighths of an inch in thickness, with a dish of two inches, and track four feet apart. The timber must be of the best quality for toughness, and be well seasoned. In other respects they may be constructed as heretofore."

If these guidelines were followed, then the new carts had larger hubs, metal skeins with a plumb spoke taper for a two inch dish, a four foot track and very dry wood. (This terminology should make more sense as the reader studies the drawings.)

On June 6, 1860, Henry J. Harrison wrote in his diary a description of his cart. Is cargo box was four feet long and three feet wide, the wheels four feet high, and the bed nine inches deep. He was instructed to grease the wheels three times each week. His four-foot wheels were smaller than the recommended wheels of 54 to 60 inches. The craftsmen were instructed to build the wheels tall so the carts would be easier to pull. The axle was to be at a height, which would put the shafts level when a man was pulling the cart. This requires a 54

to 60 inch wheel for the men of that time period. Perhaps Henry Harrison was a few inches shorter than average.

Daniel Robinson was captain of the Ninth Handcart Company. They were organized with 233 persons, 43 handcarts, six wagons and 38 oxen. During June of 1860 he wrote:

"When we were called to team up, six teams were put to lead, the carts were in the rear. The people pushed the carts. The boxes and carts were painted beautifully, and had bows over the top. These bows were covered with heavy canvas. The tongues of the carts had a crosspiece 2 1/2 feet long fastened to the end. Against this crosspiece two persons would lean their weight, this they called pushing instead of pulling. It was very common to see young girls between the ages of 16 and 20 with a harness on their shoulders in the shape of a halter, a small chain fastened to that, and then fastened to the cart. There were some four or five to a cart some pushing, some pulling all day long through the hot, dry sand, with hardly enough to eat to keep life in their bodies." Daniel Robinson Account, in Carter, Treasures of Pioneer History, v, pp. 287-88, as quoted in Handcarts to Zion, p 181-82.

It appears that Captain Robinson is speaking in general terms about the majority of the 43 carts in his company. Note that instead of shafts and a crossbar, they used a tongue and a crosspiece with three people working up front.

PART III: SUMMARY OF DATA

Wheels: 4 1/2 to 5 feet tall with 2 inches of dish

RIMS: Bent like the rim of a spinning wheel but thicker. (The rim of spinning wheels was bent out of one continuous, green white oak split about 1/4 inch thick. It was tapered and pegged at the joint. See Foxfire II, p. 194.) OR Saw rims 2 1/2 to 3 inches wide and 3/4 inch thick, then bend circle from either one or two pieces. (Dry wood this thick can be boiled or steamed and bent around a form.) Bore a round hole to receive the spoke tenon. Round the inside corners to shed sand.

TIRES: Raw hide or preferably iron from 3/16 to 3/8 inch thick. (Both materials must be correctly installed with a very tight shrink fit to make a strong wheel.)

SPOKES: Hickory or white oak. The number of spokes and size of the spokes is not given. Judging from the size of the hub and the loading of 400 to 500 pounds per cart, the small hubs would have used either 10 or 12 spokes measuring 1 3/8 inches at the hub. The larger hubs probably would have used 12 spokes each, measuring 1 1/2 inches at the hub. Use "Warner" style spokes, which have a square shoulder to seat firmly against the web of the hub. To be shaved with a draw knife or turned on lathe. Tenons of about 3/4 inch diameter cut with a tenon auger.

HUBS: Turned round on a lathe. At first they tried 5 or 6 inches in diameter and 6 inches long. Beginning in December of 1856 it was recommended hubs be 7 inches in diameter and 8 inches long. (Before driving the spokes, wrap the hub tightly with wet raw hide and let

dry thoroughly. Peg the ends of the wet rawhide in place. The mortises should be staggered about 5/8 inch.)

BOXINGS: The recommendation to use wooden boxes lined with leather was never changed iii any further message that we can find. "Many" of the hubs were not lined with leather. The hub box was simply woodturning on the axle spindle.

AXLES: Hickory, 2 1/2 x 3 1/2 inches, from 54 to 70 inches long. (The length of the axle is determined by the length of the hub, the track, the cargo box size and clearances. Some axles were built for a 4 foot track. Others were built to follow the track of a "wide track wagon." In the mid eighteen hundreds, the track of a typical wagon was about 56 to 60 inches.)

SPINDLES: From 2 1/4 inches at the shoulder and 1 1/4 inches at the point to 2 1/2 inches at the shoulder and 1 1/2 inches at the point. The improved carts were supposed to use metal skeins. An iron strip inserted into the axle would suffice. (Spindles are tapered in order that the vehicle can go over uneven surfaces with the least possible binding or friction. The-- "gather" is to keep the wheel running close to the shoulder. Gather keeps the wheel from crowding the axle nut or lynch pin. The taper of the spindle or skein is important. To stand the wheels on a plumb spoke, one must utilize a "plumb spoke taper." Too much taper raises the outer end of the spindle higher than the shoulder with the tendency of the wheel to work off. The spindle must be cut with the proper "dip" or "draft" according to the dish and height of the wheel.)

CARGO BOX: Depends on the axle length. On the short axle about 36 inches by 48 inches. On the axle set to the track of a wagon, a box of about 45 inches by 58 inches would be practical. The sides were either made of thin boards about 3/8 thick or they could be made of slats. The sides were 8 to 9 inches high. Six to seven foot long shafts along the sides. The improved bottom was thin boards over two or three crossbars. Literally boxes on wheels.

CRAFTSMEN: "People skilled in lathe turning and wheel construction should commence making carts."

FAMILY CARTS: Covered with canvas over three hickory bows. Bow size about 1/2 x 2 x 11'. Stronger than the open carts. Some utilized a tongue with crosspiece instead of shafts and crossbar.

JOINERY: They were encouraged to use raw hide. The craftsmen were reminded that if you will not need a particle of iron." Joints typical of the mid eighteen hundreds can be seen on the drawings. No need to plane or polish. May be left rough sawn or hewn with the exception of the spindles and where the hands grip the shafts and crosspiece.

PAINT: Some of the later carts were colorfully painted including inscriptions. The most common color for the undercarriage was "red lead" which is a dull orange color. Cargo box and shafts were probably blue with artistic designs of white -blue and red lead common during that time period. The artwork looks very much like our modern "tole painting."

From England to Utah - The Clegg's Journey

D. Background Material

TOOLS: Lathe, drawknife, shaving horse, mallet, auger, bits, chisels, frame saw, bucksaw, froe, froe club, adz, knife, tenon auger, spoke pointer, traveler, forge, anvil, striker (hammer), tire up setter, caliper, divider, hub boring machine.

WOOD: Used whatever hardwood could be found. Most of it white oak and hickory.

SUGGESTED MATERIALS LIST FOR THE OPEN HANDCART OF 1857

2	Shafts 1 1/2" x 2" x 7'
8	Post 1 1/2"x1 1/2" x 8"
2	Crossbars 1 1/2" x 2" x 36"
2	Crossbars 1 1/2" x 1 1/4" x 36" (floor lays on top of these) Floor 3/8" Thick x 45 5/8" (random widths as needed)
2	Top rails 1"x 1 1/2" x 48"
2	Top rails 1" x 1 1/2" x 36"
1	Axle 2 1/2" x 3 1/2" x 60"
2	Naves from which to turn hubs 8" long x 7" diameter
24	1 1/2" spokes 30" long
2	Rims for wheels 3/4" thick x 2 1/2" wide x 54" to 60" Diameter. 60" of 1/4" wooden dowels for pins
2	3/8" carriage bolts or 1/2" dowels to secure shafts to dowels Rawhide as needed for lashing
2	3/16" x 2 1/2" x 16' flat iron strap for tires
2	Linch Pins 3/8" x 7/8" x 4"
2	Side boards 3/8" x 5" about 42" long
2	Side boards 3/8" x 5" about 30" long
1	Flat iron strap 1/4" x 1 1/2" x 60" (mortise under axle)
1	Front Crossbar 1 1/2" x 1 1/2" x 36"

Appendix E. Immigration Accounts

This appendix contains various immigration accounts from those who traveled in the same immigration party as the Cleggs. The information is from the Mormon Immigration Index CD-ROM, Family History Resource File, 2000.

E.1. Golconda (1854) Immigration Accounts

This was the immigrant company that John A. Lewis and his family (including Ann Lewis, wife to be of Henry Clegg, Jr.). The Lewis family traveled in first class accommodations.

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)

Golconda (February 1854)

- A Compilation of General Voyage Notes
- Letter from Dorr P. Curtis et. al - March 20, 1854
- Diary of John J. Davies
- Historical Sketch of John Johnson Davies

E.1.1 A Compilation of General Voyage Notes

"THE GOLCONDA. -- On the 30th January, 465 souls embarked on board the Golconda, Captain Kerr, for New Orleans. This is our first ship load of Saints this season, on their way to the mountains. May the winds and waves be propitious, that this company may be wafted safely and speedily to the port of disembarkation.

<MS, 16:7 (Feb. 18, 1854), p.106>

"DEPARTURES. . . . The Golconda. -- The number of passengers on board this vessel was 464, instead of 465 as stated in Star No. 7. The following elders sailed on board this vessel -- Dorr P. Curtis, president of the company, and Thomas Squires, both ex-presidents of conferences; William S. Phillips and John Davis, late of the presidency of the Church in Wales; and several ex-presidents of Welsh Conferences.

These brethren, after having labored diligently to advance the cause of truth in this land, are now on their way to the land of Zion, to assist in building up the kingdom of God there. We trust the righteous desires of their hearts may be granted in a safe and prosperous journey to the vales of Utah."

<MS, 16:9 (May 4, 1854), p.141>

"SEVENTY-FIRST COMPANY. -- Golconda, 454 souls. The first shipload of British Saints which left the shores of Europe for the Rocky Mountains in 1854, consisted of four hundred and sixty-four souls, who embarked on board the ship Golconda. Captain Kerr, on the thirtieth of January, 1854, and sailed from Liverpool on the fourth of February following. This company was under the direction of Elder Dorr P. Curtis, in connection with whom Thomas Squires and W. S. Phillips acted as counselors.

On the day of sailing the presiding brethren organized the Saints on board into what they termed the Golconda Emigrating Conference, which was divided into seven branches. During the voyage meetings were held five times a week, in which the Saints were richly blessed with the gifts of the Spirit, in tongues, interpretations, visions, revelations and prophecy. The winds were rather contrary for two of three days after leaving Liverpool, but after that they became more favorable and continued so during the greater part of the voyage. Two marriages were solemnized on board, and one death occurred. The company arrived safely in New Orleans on Saturday March 18, 1854, after a passage of forty-two days from Liverpool.

Leaving three sick persons in quarantine at New Orleans, the emigrants continued to journey up the Mississippi River to St. Louis, Missouri, where they arrived March 31st. Ten deaths occurred between New Orleans and St. Louis

Elder William Empey obtained comfortable houses for the company to occupy until they proceeded on their journey to Kansas City. (Millennial Star, Vol. XVI: pp.106, 141, 255, 281, 297, 447.)"

<Cont., 13:11 (Sep. 1892), p.509>

E.1.2 Letter from Dorr P. Curtis et. al - March 20, 1854

New Orleans, March 20th, 1854

Dear President S. W. Richards -- Agreeable to your request, we cheerfully proceed to give you an account of the pleasant voyage of the "Golconda Emigrating Conference", and its safe arrival in New Orleans.

We left the shores of Old England, Feb. 4, Zion-wards bound, in good health and spirits. On the same day, we organized our conference, dividing it into seven branches. We agreed to call our conference the "Golconda Emigrating Conference". We appointed meetings to be held five times a week, in which we were richly blessed with the gifts of the Spirit, in tongues, interpretations, vision, revelations, and prophecies, which caused the hearts of the Saints to rejoice exceedingly, and to magnify the name of the Lord their God, that they lived in this day and age of the world, when the God of Israel had set his hand the second time to redeem his people, and gather them from the uttermost parts of the earth, to establish his kingdom, no more to be thrown down.

With this order in our midst, we set out for the west, as we have already remarked, in excellent spirits. The winds were rather contrary for the two or three first days, but afterwards they turned in our favor, and continued so the greater part of the voyage. We had not as much as one storm or very heavy gale of wind during the whole passage. We had two marriages and one death at sea. The marriages were -David Lewis and Esther Williams, both from Carmarthenshire; and William Gillman, Monmouthshire, and Ann Davis, Pendilion. Glamorganshire. A little child died of the thrush and inflammation on the chest, aged 25 days, daughter of George and Eliza Alexander, both from Hampshire.

March the 5th, we held our conference, in which the representations of the different branches were brought in, which were reported as being in good health, and a very good spirit prevailing amongst them--all in love and union with each other.

The authorities of the church were all upheld and sustained by a unanimous vote of the whole conference. In the afternoon and evening, addresses were delivered in a very spirited manner by several of the elders, upon the gathering, the duties of the Saints on ship boards, and other kindred subjects, to the joy and consolation of all present, that felt an interest in the great work we are engaged in.

The pleasantness of the voyage, the love and union amongst the Saints in general, the unremitting attention and kind regard paid us by our worthy captain, Captain Kerr, all combined to make our voyage across the great Atlantic what may indeed be very properly called, a pleasure trip.

We arrived safe and sound at this place on Saturday, the 18th, making our passage in 42 days from the time we left Liverpool.

Not wishing to intrude upon your time or space, we curtail our remarks, praying God, our Eternal Father, to bless you abundantly with every qualification to enable you to honor the high and holy calling appointed unto you, that the hearts of thousands may be made to rejoice in being brought to the knowledge of the truth through your instrumentality.

Dorr P. Curtis, President.
T. Squires
W. S. Phillips, Counselors

[We have much pleasure in presenting the above letter to our readers, concerning the agreeable voyage of the Golconda, and her safe arrival at New Orleans. Elder Curtis also informs us that the fare up the river is higher than formerly. Elder Brown had chartered a fine steamer to take the company up to St. Louis, at three dollars per head, under 14 years half price. A few of the company were stopping at New Orleans, or want of means. Elder Curtis says-- "I can truly say we have got along well, without a quarrel. Captain Kerr, and in fact all the crew speak in our favor. The steward intends to emigrate next season. Several of the crew are going with us, and wish to be baptized." The "Benjamin Adams," with the second company of Danish and German Saints, had not arrived.--Ed.]

BIB: Curtis, Dorr P., et. al. [Summary of Letter] Latter-day Saints' Millennial Star. 16:16 (April 22, 1854) p. 255. (L)

E.1.3 Diary of John J. Davies

Original in the hands of Mrs. Ivan Davies, Kanarra, Utah

. . . Now we are going to start on that great journey across that great and mighty sea. We got to Liverpool on the 2nd of February, 1854. My father and mother-in-law. Myself

and wife we started to the valleys of the mountains on the 4th of Feb. 1854, in the ship Golcondale. A sailing vessel, there was 464 Saints on board.

The ship was taken out to the open sea by a steamer and then we was left on Sea to the mercy of God. There was one thing that gave us joy and satisfaction for we knew that God was with us to protect us [p.7] on the sea and we had a good captain to guide the ship and in a short time after the steamer left us the ship was in full sail and she looked handsome. We had a good breeze and she ploughed the main very fast. It was very cold when we left Liverpool and in a few days we got to a warmer climate and we was comfortable on deck. It was a site to us to see the ships a sailing on the sea. We had a brass band on board I was one of them, all Welch. There was a choir on board and I was one of them and also a string band. They played for dances, we had dancing on sea. There were some elders along with us returning from their mission. There was a few bachelors on board. They had a place by themselves. They called it Bachelor's Hall. They made lots of fun to us on sea. The captain was very kind to us, especially to the sick. But very little sickness we had on sea and only one death and that was an infant and indeed it was a solemn time, when the child was dropped into the sea.

We enjoyed ourselves very good while traveling on sea. Our president was Elder Curtis, he was returning from his mission. He organized us and appointed teachers to look after us. And we had meetings every Sunday. We had a good voyage and but one storm and that was a fearful one and I shall never forget it. It lasted about 4 hours and I was on deck to see it all. The waves as big as mountains. The sailors got all the sails fastened before the storm was very bad. The thunder and lightening was terrible and the rain a pouring down but the ship done well but she sprung a leak, but it was soon stopped. The storm quit about dark. The next day the ship was in full sail again and we all felt to rejoice for fine weather once more and I tell you my friends that we did feel indeed to rejoice. [p.8]

I Will Never Forget

I shall never forget that day
The time for me to go away
And leave my mother and brothers three
To go across the mighty sea
T'was in the morning at eight o'clock
The ship in Golcondale left the dock
Then the captain gave his command
And took us safe to Zion's land
And when we first stept on the land
It did look good also grand.
We felt to say with one accord
Yes thanks yes thanks be to the Lord.

Davies.

We had the pleasure to see a wedding on sea. The bride was tied to a chair. She was hoisted up the mast quite a ways. The captain said what a brave woman. Then she took her

handkerchief and waved it in the breeze. The brides-man was carried around the ship in a chair by four bachelors. They made it for that purpose. This took place about the first of March, 1854. We had a great deal of amusement on the sea and when we got through the Gulf of Mexico the Captain said, ship about. Then we traveled northeast until we got to that great river Mississippi. Here a steamer came to meet us and towed us up that mighty river. The water was very muddy and when we came to the quarantine station we had to stop here for the doctors to examine us. When the doctors came on board, we passed then two by two they pronounced us all well. We started again and got to New Orleans on the 18th of March 1854. We made the trip in six weeks from Liverpool to this place. We stayed in New Orleans a few days to get ready to travel up the river again. It is about one hundred miles from the mouth of the Mississippi to New Orleans and we was glad to get there and about the last of March we started for [p.9] St. Louis in a small steamboat and we was crowded.

We Was Crowded

Now we are traveling up the river
Crowded in that little steamer
But still we felt to ask the Lord
For too protect us all on board.

Davis-----

Now we are going, yes faster and faster.

The steamboat a puffing and snorting and pushing hard against the stream, but oh, what a dirty water for us to use. We dip it up for to settle it but don't get much better. Never mind, we will do the best we can with it. I must drink it, anyhow, because I am very thirsty. And what a rackety noise, it makes me shudder. The captain a shouting and the water a splashing and the band a playing and some of us singing and some of the sisters a washing and the babes a crying. And the sailors a talking and many of them a smoking. And all of us trying to do something and the boat a tugging and snorting. When traveling up the Missouri River also the Mississippi indeed it was a great sight to us to see such a forest of timber and land. What a wonderful stream this is going in such a force taking down some very large logs. They sometimes strike the boat with tremendous blows but we got through all right. We got to St. Louis on about the 10th of April, 1854. And we was glad to get there. But what a dirty looking place this is to be sure, and when we got on shore we had a great and a sad sight to see the negroes working rolling the cotton bails. The boss that was looking after them used them very ruff. Some time he would give them a hard lick with his whips. Thought that was bad [p.10] to treat human beings in that way. And here we are crowded into an old hospital and it is the best place we can get. We stayed two weeks in St. Louis. Here the cholera started among us. And we buried a few of the brethren and sisters in this place and in a few days the word was to get ready to start up the river again and we was glad of the chance. The distance from New Orleans to St. Louis is about twelve hundred miles.

The Gospel Plan

And God in his mercy to this generation

From England to Utah - The Clegg's Journey

E. Immigration Accounts

Revealed to the prophet the plan of salvation
The very same plan the apostles of old
Was sent by the Savior to preach to the world.
When Jesus our Savior was here among men
He taught the great plan of the gospel to them
And told his disciples go forth and proclaim
Through faith and baptism, salvation will come
And also he said lay your hands upon them
That they may receive the promises that's given
For the spirit of God will show them the way
And also will guide them from going astray.
There's twelve apostles, to be in the Church
Yes, prophets and teachers to guide and to teach
And all these officers and many more
Was all in the church in the days of yore.
But all of the priests will say we don't need
The gifts of the gospel for they have all ceased
And this is the doctrine they've taught unto men
But the Saints don't believe such doctrines as them
The latter day Saints will not go astray
If they will be faithful and also to pray
Then let the Saints rejoice and go to sing
For Jesus our Savior shall be our king.

J. J. Davis

Now for another start again.

. . . We started from St. Louis on the 24th of April 1854. And after we got [p.11] started the Captain of the boat said put on more steam and away she goes. We had a good view of the country on both sides of the rivers, it was a great site to us because most all of us was trades men and that is the reason that so much traveling through this country was interested to us. We had to stop a few times to bury the dead while going up the river. We got to Kansas, Missouri in the month of May. The distance from St. Louis to Kansas is about four hundred miles. This was a trading post in them days, one or two stores and a few houses and after we got on shore we camped close to the river. The cholera was very bad amongst us by this time and in a few days we moved from here to Mr. Magees plantation. Now we had a good place to camp in. We buried quite a few of our brethren and sisters in this place. It was here I buried my Father and mother-in-law. We stayed in these camps six weeks. We went from here to Westport and stayed here a few days to get ready to start on the plains. Now comes the labor and toil for a people that has no experience what ever for to travel, yes, more than a thousand miles across this great plains and also those great mountains before we would get to the valleys of the mountains, oh, yes we had a fine time to see the negroes breaking the young steers for the company.

Traveling Together To the West

We've traveled together, in peace many years
Yes over the Sea and also great rivers
And on our journey thus far we are blessed
And God in his mercy our lives has preserved.
The Cholera at Kansas
And that awful disease which all of us dread
Was raging in camp and many of us died [p.12]
It was here I buried my Father and Mother
And truly twas awful to leave them both here
And those sorrowful days was terrible bad
But the Saints had faith in the promise of God
Then we faithfully ask for the plague to cease
And God in his mercy then stopped the disease
Starting on the Plains
The first night we camped twas on the Indian Creek
And my wife that very night was taken sick
And before the night was over
The wife gave birth to a daughter.
Now for a Hard Trip

We started on the plains on the first of July, 1854. . . . [p.13]

. . . We got through the Immigration Canyon. Then we could see the valleys of the mountains which made us rejoice and to thank the Lord for his blessings to us on our journey. We got to the city of the Saints a few days after the October Conference of 1854. We rolled through the city with joyful hearts and camped on the Immigration Square, west of the temple block. [p.18]

BIB: Davies, John J. Diary (Ms 8620 reel 2 #11), pp. 7-13,18. (HDA)

E.1.4 Historical Sketch of John Johnson Davies

. . . Now comes the sorrowful time for us to leave our friends and relations behind us in our native land. We prepared everything that we could think of for the journey. Now we are going to start on that great journey across that great and mighty sea. We got to Liverpool on the 2nd of February, 1854. My father and mother-in-law, myself and wife started to the valleys of the mountains on [p.157] the 4th of February, 1854, in the ship Golconda, sailing vessel. There were 464 Saints on board.

The ship was taken out to the open sea by a steamer and then we were left to the mercy of God. There was one thing that gave us joy and satisfaction, for we knew that God was with us to protect us on the sea, and we had a good captain to guide the ship. In a short time after the steamer left us, the ship was in full sails and she looked handsome. We have a good breeze and she ploughed the main very fast. It was very cold when we left Liverpool,

but in a few days we got to a warmer climate and we were comfortable on deck. It was a sight to see the ships sailing on the sea.

We had a brass band on board. I was one of the them--all Welsh. There was a choir on board, and I was one of them; also a string band. They played for dances; we had dancing on the sea. There were some elders along with us returning from their mission. There were a few bachelors on board. They had a place by themselves. They called it bachelor's hall. They made lots of fun for us on the sea. The captain was very kind to us, especially to the sick. But there was very little sickness and only one death, and that was an infant. Indeed it was a solemn time when the child was dropped into the sea.

We enjoyed ourselves very well while traveling on the sea. Our president was Elder Curtis; he was returning from his mission. He organized us and appointed teachers to look after us. And we had meetings every Sunday. We had a good voyage and but one storm; but that was a fearful one and I shall never forget it. It lasted about four hours and I was on deck to see it all. The waves were as big as mountains. The sailors got all the sails fastened before the storm was very bad. The thunder and lightning was terrible, and the rain was pouring down. The ship did well but she sprung a leak, though it was soon stopped. The storm quit about dark. The next day the ship was in full sail again and we all felt to rejoice for fine weather once more, and I tell you my friends, that we did feel indeed to rejoice.

We had the pleasure to see a wedding on the sea. The bride was tied to a chair and was hoisted up the mast quite a ways. The captain said: "What a brave woman!" Then she took her handkerchief and waved it in the breeze. The bridegroom was carried around the ship in a chair by four bachelors. They made it for that purpose. This took place about the first of March, 1854.

We had a great deal of amusement on the sea and when we got through the Gulf of Mexico, the captain said: "Ship about." Then we traveled northwest until we got to that great river, Mississippi. Here a steamer came to meet us and towed us up that mighty river. The water was very muddy, and when we came to Quarantine Station, we had to stop for the doctors to examine us. When the doctors came on board, we passed them two by two and [p.158] they pronounced us all well. We started again and got to New Orleans on the 18th of March, 1854. We made the trip in six weeks from Liverpool to this place.

We stayed in New Orleans a few days to get ready to travel up the river again. It is about one hundred miles from the mouth of the Mississippi to New Orleans, and we were glad to get there. About the last of March we started for St. Louis, in a small steamboat, and we were crowded.

Now we are going, yes, faster and faster. The steamboat puffing and snorting and pushing hard against the stream, but oh what dirty water for us to use! We dip it up to settle it, but it doesn't get much better. Never mind, we will do the best we can with it. I must drink it anyhow, because I am very thirsty. And what a "rackity" noise; it made me shudder! The captain shouting and the water splashing and the band playing and some of us singing, and some of the sisters washing and the babes crying and the sailors talking, and many of them smoking. All of us trying to do something, and the boat tugging and snorting when

traveling up the Mississippi River! The Mississippi indeed was a great sight to us, to see such forests of timber on the land. What a wonderful stream this is, going in such force, taking down some very large logs; they sometimes strike the boat with tremendous blows; but we got through all right.

We got to St. Louis about the 10th of April, 1854; and we were glad to get there. But what a dirty looking place it is, to be sure; and when we got on shore we had a great and sad sight to see the negroes working rolling the cotton bales. The boss that was looking after them used them very rough. Sometimes he would give them a hard lick with his whip. I thought that was bad to treat human beings in that way. Here we are crowded into an old hospital, the best place we can get. We stayed two weeks in St. Louis. Here the cholera started among us; and we buried a few of the brethren and sisters in this place. In a few days the word was to get ready to start up the river again; and we were glad of the chance. Distance from New Orleans to St. Louis is about twelve hundred miles.

We started from St. Louis on the 24th of April, 1854. After we got started the captain of the boat said: "Put on more steam," and away she go! We had a good view of the country on both sides of the river. It was a great sight to us because most of us were tradesmen, and that is the reason traveling through this country was interesting to us. We had to stop a few times to bury the dead while going up the river. We got to Kansas City, Missouri, in the month of May. The distance from St. Louis to Kansas City is about four hundred miles. This was a trading post in those days, one or two stores, and a few houses; and after we got on shore we camped close to the river. [p.159]

BIB: Davies, John Johnson., "Historical Sketch of my Life," Utah Historical Quarterly 9:3-4 (July, October 1941), pp. 157-159. (HDL)

E.2. Juventa (1855) Immigration Accounts

This was the immigrant company that included Henry Clegg, Jr. and his family.

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)

Juventa (March 1855)

- A Compilation of General Voyage Notes
- Diary of Henry Clegg
- Diary of Sylvester Henry Earl
- Letter from William Glover - May 4, 1855
- Letter from William Glover - May 10, 1855
- Reminiscences and Diary of George Mayer
- Reminiscences and Diary of Charles Smith

E.2.1 A Compilation of General Voyage Notes

"DEPARTURE. -- The ship Juventa sailed for Philadelphia on Saturday the 31st ultimo, with 537 souls of the Saints, under the presiding charge of Elder William Glover, late pastor of the Hull, Newcastle, and Carlisle Conferences. Elders Benjamin Brown, Sylvester H. Earl, Elias Gardner, Charles Smith, William Pitt, John Mayer, Noah T. Guyman, Joseph Hall, well known among the Saints in the British Isles for their distinguished labors in the conferences; also Elders George Mayer, in charge of a company of Saints from Switzerland; and Elder James F. Bell, late president of the Malta Mission, in charge of a company of the faithful from Piedmont in Italy; all sailed in this ship, and constitute the able counsel and immediate support of President Glover in the discharge of his important duties on shipboard.

Most of these brethren -- elders of Israel, are returning to Zion, after an absence of about three years on missions to this and other countries. It has never been our privilege to clear a shipload of Saints containing such an embodiment of faith, and with such an entire feeling of satisfaction both in Saints and officers of the ship. An unusual number of pastors, presidents, and elders are gathering this year, and as the way to Zion becomes more difficult they will find ample occasion and scope for the exercise of their faith on the journey, that the sheaves which they bring with them may be safely delivered in the garner of the Lord, and they be found faithful laborers with the husbandman in the last time.

May the joy which was manifested by the shouts sent up as we bade them adieu be increased in purity and fervor till their arrival in Utah among the people of God, and worlds without end."

<MS, 17:15 (Apr. 14, 1855), pp.233-34>

"The Juventa. -- By letter from Elder Thomas C. Stayner, we learn that the Juventa arrived at Philadelphia by May 8, making a thirty-five days' passage. The winds were mostly contrary, but only one gale was experienced. Captain Watts is highly spoken of."

<MS, 17:22 (June 2, 1855), p.347>

"EIGHTY-FIFTH COMPANY. -- Juventa, 573 souls. The ship Juventa sailed from Liverpool, England, for Philadelphia, on Saturday, March 31st, 1855, with five hundred and seventy-three Saints on board, under the presidency of Elder William Glover. Elders Benjamin Brown, Sylvester H. Earl, Elias Gardner, Charles Smith, William Pitt, John Mayer, Noah Y. Guymen and Joseph Hall, who had all labored as missionaries in the British Isles, also embarked for America in this vessel, together with Elder George Mayer, who was in charge of a company of Saints from Switzerland; and Elder James F. Bell, late president of the Malta Mission, in charge of a small number of Saints from Piedmont, in Italy. The voyage of the Juventa was a most prosperous one; no sickness, except seasickness, and a few cases of measles among the children, occurred among the passengers, and not one of the large number of emigrants found a watery grave. A child was born while a storm raged on the bosom of the deep, and the little one was named Juventa, after the ship. On the fourth of May the vessel cast anchor off Cape May, and on the fifth was tugged up the Delaware River to Philadelphia. On Tuesday the eighth, the emigrants continued to rail to Pittsburg, from which city about two hundred of the company proceeded down the rivers on the steamboat Equinox, to St. Louis, Missouri, where they arrived on the seventeenth of March, forty-six days after leaving Liverpool. About one hundred and fifty of the emigrants came from Pittsburg to St. Louis, by the steamboat Washington City. The Equinox continued up the Missouri River to Atchison, where she landed her passengers on the twenty-eighth of May. After arriving in Atchison, the company was attacked with sickness, and a number died, among them Elder Bell, who had presided over the Malta Mission.

The successful and quick journey made by the Juventa company, gave the new route, by way of Philadelphia, great prestige. As demonstrative evidence of the superior advantages of the route, Elder Glover remarked that he had three more in his company and fifty dollars more in his pocket on arriving in America than when he started from Liverpool. Thus both lives and time were saved, and the New Orleans route was discarded by the Saints never to be used by them afterwards. (Millennial Star, Vol. XVII, pp.233, 375, 490; Deseret News of August 8th, 1855)"

<Cont., 13:12 (Oct. 1892) p.546>

"Sat. 31. [Mar. 1855] -- The ship Juventa sailed from Liverpool, England, with 573 Saints, under the direction of William Glover. It arrived at Philadelphia May 5th. From there the company went by rail to Pittsburgh, and further on steamboats down the Ohio river to St. Louis, Missouri."

<CC, p.53>

E.2.2 Diary of Henry Clegg

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

Went [-] Friday morning March 30th in the river on March 31, 10 o'clock and sailed in the evening at [-] o'clock.

April 1st. Fine morning, at noon it began to [-] head wind. I turned up my [-], the ship began to be sick, myself among the lot. I was [p.1] very sick for 3 hours, 1 to 4 p.m.

We had a [- - -] Elder Glover. [---] the ship was [--] and [- - -] cleaning, getting provisions and can [-]. At 5, 4 couples were married, but if they was as sick as I was they would not thought of marriage. I went and got my dulcimer and played. The girl [-] it cured me of sea sickness and lots that were sick in his [p.2] got up and [--] was sick all day, and Israel S. H. & were as well as they could be. 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 [-] saying others [-] such horrible faces and it really was laughable for I could scarce lift [-] myself as bad as I was. [p.3]

Monday April 2nd. I was very sick all the day the sea was very ruff.

Tuesday [-] 3rd. [--] rough sea the ship cleared the [-] and put into the Great Atlantic with a good [--]. The waves ran more, Saints high. Mrs. Clegg took seasick and nearly [--] so I the

[- - -] was truly awful. I was also worse than ever, but [--] did [-] she children still kept well which [--]. I don't know what might have [-] [p.4]

Wednesday April 4th. Rough sea, sailing at a quick speed all sick nearly. Those that were able to render assistance did so, and was really good. Thank God I got some tastes from the cabin that did me & mine good.

Thursday April 5. Ship going full speed nearly all recovering from seasickness. Myself & Mrs. Clegg coming round first rate, the day very fine. Turned all out on board was between decks from end [p.5] to end, and made all things begun to look better, had a good nights rest.

Friday 6. As well as ever [-] I was in my life Mrs. Clegg & [-] first rate. We had our [--] of father [-] well we liked it for we was bit hungry, we eat the provisions. We got of my mother this morning by 6 o'clock and they was good, O how often I wished my mother & [-] was with us.

Had a conference in the afternoon, and quite happy. [p.6]

Saturday 7th. A very fine day going but slow. [- -].

Sunday 8th. [- - -]. W. Bell [-] all in good health.

Monday 9th. Early I saw 2 being the first since we left the [- -] in the [- -] provisions going but slow, fine day [-].

Tuesday 10th. [- - - -] [NOTE: HIS WRITING FOR THE DATE AND MANY OTHER DATES ARE WRITTEN IN A CODE AND NOT ABLE TO BE DECIPHERED, THUS MANY [-] SYMBOLS ARE USED THROUGHOUT THIS DIARY].

Wednesday 11th. [-] very fine afternoon, very rough and a squall, very rough all night. [p.7]

Thursday 12th. I still very which and really [UNCLEAR]. All on board very sick, myself among the lot. Had all day rough still all night; but going at a rapid rate.

Friday rough in the [- -] it came very fine. Sickness began to move & taken [-] good wind and all going on first rate. A child found to be in the measles. The ship was cleaned out from stem to stern and of lime washed through. I and family in good health. We met several ships for the last few days. [p.8]

Sunday 15th. Fine day and a favorable wind going 11 knots an hour. In the [-] a ship bound for England gave three cheers and they also in return preaching in the [- -]. One of the ship cooks in a passion flung a pan full of hot water on one of the Saints, without provocation & he was arraigned before the captain, got lashed and put in irons. [-] the [-] the [-] very ill scolded and fear the loss of an eye. [p.9] one thing a mother omitted Wednesday the 12th [- - - -]

Monday 16th. April. Beautiful day fair wind going 11 or 12 knots an hour all day. All good health.

Tuesday 17th. Saw a [-], fine day going about 9 knots an hour all in good health.

Wednesday 18th. Going but slow, very warm [- - -].

Thursday 19th. Very cold day as cold [p.10] as ever I felt. Hailed in the afternoon. Only made slow progress. Saw 4 ships [-] the [- -].

Friday 20th. Very cold, hailed & rained. Came to the Newfoundland banks. Saw [-] whales, some [-] near [-].

Saturday 21st. Very cold in the morning and 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 [-] and [-] witnessed one of the heaviest hurricanes that has been experienced for 9 years. [p.11]

Sunday 22nd. At one in the [- - - -] wife [- - -] we was driven back on the [-] about 40 [-]. Had our sails ripped up to slivers. Saw another ship apparently in distress.

Afternoon abated a little and glad we was for we needed it. [p.12]

From England to Utah - The Clegg's Journey

E. Immigration Accounts

Monday 23rd. Rough sea, but winding very cold. Saw a many whales. I was sick all day. In the evening we had another [-] as [-] very much [-].

Tuesday 24. Cold in the [-] in the afternoon it came warm and we had a calm for a few hours. Saw a many sea frigate. I was mending in my health very much the others well.

Wed. 25th. Very cold day. Going but slow. [p.13]

Thursday 26th. Very cold day. Early in the morning the wind changed and we had 24 hours good sail at the rate of 12 to 15 an hour.

Friday 27th. Very cold day. The wind turned round a head of us, tack about.

Saturday 28th. Very cold day as ever I felt in my life. Rough sea. [p.14]

Sunday 29th. Fine morning saw a large ship pass us in the morning. Wind a little more favorable had preaching on deck morning & evening Israel bad in his mouth & head sore. Saw 2 small fishing boats pass us.

Monday 30th. Very fine day. Wind changed last night at 11 o'clock, exactly right for us and we went along well all day. Israel still rather [p.15] unwell.

Tuesday May 1st. She sailed all last night at a rate of 14 knots an hour. Israel unwell all night. During the day his mouth burst. He had a [--] and bled a great deal. Came up to and found a large ship union. Still sailed first rate all day. At 7 we had a [- - -] 15 [-] to look after the luggage when we got in p.[UNCLEAR POSSIBLY, port] as we expected so reach the mouth of the river the following day [p.16].

Wed. May 2. Israel a little better, but his mouth still very sore; cannot eat, only drink. Had his mouth [-] by the [-]. Still a favorable wind in the evening. It became nearly calm & we [-] glad [- -]. [-] about sale [--] at 9 [----] 15 [---] when [-] and [-] and [-]. [p.17]

Thursday May 3rd. Fine morning, very little wind so that we almost stayed still. We were busy looking out for the Pilots all day, but did not [- -]. Six at night, the captain gave a signal and he came on board about 7. We got late news from him while we was eager to hear vessels that had sailed from Liverpool 8 days before us had not arrived. Israel getting better. [p.18]. Saw a many ships as many as 24 at a time. In the evening we saw the light ship. The last [- - -] a week before us had arrived at 2 weeks ago. [p.19]

Friday May 4. Fine morning, I saw the shores of America for the first time at 8 a.m. saw Cape May & cape [-]. Steam tug came to tug us up the river, but the land [-] could not. Weather fine. Israel much better. [-] blessed to see land [-] we. [p.20]

Saturday May 5. Arrived at Philadelphia at 10 o'clock at night. [p.21]

Sunday May 6. Went on shore for the first time and saw Elder & Sister V. [-]. Had a [-] with a law. [p.22]

Monday May 7. Got our boxes examined by the C. O. and shipped them to the [-]. We stopped a hotel [--] accommodation posted [-] England.

[-] 8 [UNABLE TO READ]

[-] 9 wet morning but [- -] some kinds of scenery [-]. [p.23]

[-] 10 [-] fine day very got [-] with a horse, business good. Arrived at Pittsburgh at 4 a.m. [--] Equinox lodged in [-] night.

[-] 11. Friday at 6 a.m. fine day, saw [- -] got plenty of [-] got made into the [-]

[-] 12 Saturday. Fine day, very hot. Got cheese [-] bread and biscuits. [p.24]

Tuesday 13 May. Fine morning, very hot. Saw [-] and Louisiana, arrived at Cincinnati at 12 o'clock at noon and stayed until 4 o'clock and then [-] forward. [-] stopped at 6 to wait the arrival of the [--] city on then to return to P.[UNCLEAR POSSIBLE, Philadelphia] so must [- -] of Saints at P.[UNCLEAR POSSIBLY, Philadelphia]. [p.25]

Monday 14th. Fine morning, very warm. Arrived at Louiseville at 7 o'clock the morning one o our Brethren aught a snake. Louiseville is in the state of Kentucky. Brother [- - -].

Tuesday 15th. Fine morning. Arrived at [-] in the morning 4 shops a fire and likely for the whale square to be burned done then [UNCLEAR]. [p.26]

Wednesday 16th. Wet morning. [- - - - -] [NEARLY THE ENTIRE PAGE IS TO FAINT TO READ] distance.

Thursday 17th. Winds [--] we stayed in the [---] day might [--] when we again set sail for [--] had also [p.27]. The other [--] Saints with us by the [--] but did not arrive. In St. Louis site is about [-] being 8 days longer than the [--] came up in we all started on board. [-]

The 21st , at 9 o'clock at night up the Missouri River. It was a beautiful night. [- - - - -] [p.28] would be led a corps by my side.

Tuesday 22nd. Dull day. My wife washed some clothed and got cold [-] ill in her bowels and went worse. Nothing would stay on her stomach. [p.29]

Wednesday 23. [p.30]

Thursday 24

Friday 25th. [p.31]

Saturday 26. My wife still worse and Henry [UNCLEAR POSSIBLY, Jonas] Israel [-] sick ill also.

Sunday 27. Arrived at the campground at 11 o'clock in the forenoon. . . . [p.32]

. . . 30th all well [-----] about 420 Saints [-] Iowa.

31st started for the plains. Went only [-] yards and stopped to make things ready. . . .
[p.46] [JOURNAL INDICATES HE STARTED FROM IOWA FOR THE PLAINS ON [JULY JUNE] 31st, 1855. HOWEVER, NO FURTHER ACCOUNT OF THE JOURNEY IS GIVEN BEYOND A MENTION OF HIS BEING AT INDEPENDENCE ROCK (p.58) ON AUGUST 28, 1855]

[IT SEEMS PROBABLE THAT HENRY WAS IN RICHARD BALLANYTYNE'S COMPANY. ACCORDING TO THE 1997-98 CHURCH ALMANAC (p.171) THIS COMPANY ARRIVED IN THE S. L. VALLEY SEPT. 25, 1855.]

BIB: Clegg, Henry. Diary. (HDA) (Ms 6613) pp. 1-32,46,58.

E.2.3 Diary of Sylvester Henry Earl

. . . I went to Liverpool, spent the time in preparing for the trip until the evening of the 30th when we were all on board of the ship Juventa owned by Captain Watte.

On Sunday April 1st [1855] the American elders 11 in number - with Elder Glover at their head who was appointed by Elder Richards. We divided the ship into 12 wards and appointed men to preside over the same, the total number of the 74 - we had a fine voyage--many were seasick.

On Tuesday, the 3rd, a storm.

On the evening of the 21st one child born this evening. Cold weather while crossing the banks of Newfoundland, saw many whales and porpoises and very large fish.

We landed at Philadelphia on the 5th day of May all in good health. This evening another baby is born.

Sunday, the 6th I went to the Saints Room and spoke to the Saints. Here we met Elders Taylor, Clinton, and Fullmer, who with the Saints, all met us with a pleasant smile on the continent and welcomed us to their home, the land of the free. I was then appointed to take the care of 123 of the Saints while in the city. I took them to Mr. Fishers for food and lodgings.

On Tuesday we started for Pittsburgh, where we landed on Thursday, and on Friday we started with the Saints, composing the poor for company, on board the boat "Equanok" and those that had their own fare went on the boat called the "City of Washington." We got to the city of Cincinnati on Sunday, all well and in fine spirits The captain and crew felt well towards us. The country looks pleasant, times are hard, provisions were high.

May 16th - started up the Mississippi River.

On the 17th we got to St. Louis. Here I left the Saints and went up the Illinois River and made my friends a good visit. Some wished to be re-baptized by me but I thought best to send them a good faithful elder from St. Louis. I then returned to St. Louis, found Elder Blair.

May 27th I entered into arrangements to go home with Brother Blair. [p. 5]

May 30th - Elder Spencer has just come from England and will go with us this day. We are now on the boat, called the "Alma," with about 30 good Saints. We had a good voyage up the Atchison. Here we found many of the Saints sick and some dead and others dying. Among the number were Elder G. Simpson and Elder Bill and wife.

June the 7th - Elders Snow and Spencer organized our company, being the third Sixty. Elder Seth M. Blair is our captain. Elder East Church--I was appointed counselor and also captain of one ten and also chaplin. We started our camp on the 11th of June - traveled eight miles when we camped and staid until the 17th. This is a sickly place. Most of the camp left this day but I had to stay until the next day, when I left with the remainder of the camp. When I got within about one mile of the camp, a messenger run to me stating that Brother Jones was taken the colary and wished me to hasten to his relief by administering the ordinance of the house of God to him, but having a very hard river to cross I was detained sometime. I found Brother Jones cold and cramped. I called Brothers J. Myer, George E. Riser, and Oscar Tayler to my assistance, for they were men who had had their endowments. We approached the sick and dying, for by this time four more were taken. But the spirit forbade me rebuking it at this time, yet I felt to pray the Almighty to stay the plague if it be his will. Brother Jones soon died and in the evening Sister Leungford died. This night Brother East's child also died. Brother Lankford and some others on the 18th. We buried six persons. This is indeed a doleful time to us all.

This day we met the brethren from the valley on missions. They were under Captain Hait. We started our camp - a number of the missionaries returned with us to where we nooned. Sister Eliza Poast died this forenoon in the wagon. We buried her the same hour and did not stop the train. At noon we had a good meeting during which time several more died. We parted with the missionaries and hauled our dead until night, when a number more were dead. Some, however, were taken and when I administered to them they got well immediately. We continued to travel a little every day and still bury the dead.

Sunday, the 15th we camped on a small stream called the Hermileon where we buried old Father Greer and several more died and were buried. I then spoke to Brother Blair of the propriety of re-baptizing those who wished it and baptizing those that had not been baptized. Accordingly I went to the persons. We then traveled six miles. This evening Elder Stenson came to us from the Mormon Grove with some brethren to help us. In the morning I called the saints together. Captain Blair then read a letter from President Ballentine, stating that Brother Stenson was appointed to take charge of our company.

E. Stenson then chose myself and Brother Barlow to be his counselors. . . . [p. 6]

. . . We arrived into the valley on the 10th of September, being 3 years lacking 5 days absent from my family and home. I find them all alive and well and all in fine spirits, and with joy to my soul I feel to thank the Lord for his parental care over me and my family while I was on my mission. . . . [p. 8]

BIB: Earl, Sylvester Henry. Diary. (Ms 147) pp. 5-6, 8. (HDA)

E.2.4 Letter from William Glover - May 4, 1855

Ship Juventa, Off Cape May, 4 P.M.,

Friday, May 4, 1855.

President F. [Franklin] D. Richards.

Dear Brother--As we are now lying at anchor, waiting a favorable wind to take us into the river, I desire to pen a few lines to you, informing you of the prosperity which has attended us thus far, and, as we expect to proceed on our way about 6 p.m., I may be ready to post this as soon as I can advise you of our arrival in Philadelphia.

Thus far the blessings pronounced on our heads by you, when you parted from us in the Mersey, have been fulfilled to the letter, and we have endeavored to live for them all the day long. Since we left the shores of Old England, we have experienced the hand of the Lord over us for good, in that we have had a pleasant and prosperous voyage. Under the influence of His Holy Spirit we have enjoyed peace and happiness, the utmost order and tranquility prevailing amongst all the passengers, and today, whilst we write to you, we can heartily thank God that we have every soul which left Liverpool with us rejoicing (on deck) in the fulness of health and strength, not one out of such a large company having met a watery grave. We have been free from disease, with the exception of seasickness, and a few cases of measles, which occurred amongst the children. And here we cannot omit expressing our gratitude to our worthy captain, Mr. Watts, whose attention to the comfort and safety of the passengers was indeed unbounded, and his kindness to us shall ever be remembered with thankfulness. He was ever ready to grant us any privilege which we asked, and to offer any advice which suited us, and from his table supplies were regularly sent to the sick, aged, or infirm. The surgeon, Mr. Edie, has manifested the greatest solicitude for the health of the people, and has proved himself kind, attentive, and obliging, so much so, that he has gained the goodwill of the passengers. Indeed there could not be a people more blessed than we have been, for we met with the kindest treatment from every officer of the ship. We must also notice the benefits we have derived from the experience of our brother Captain Stayner, who was always on hand to give us a word of counsel where it was needed.

On Sunday, April 1st, being the day after we left the Mersey, we held a council meeting at 9 a.m., and organized the ship's company into twelve wards, and set apart the ex-presidents of Conferences and missions to preside over them; Elder Patrick Lynch, clerk of the company. We found it was essential to the safety of the passengers that the utmost strictness with regard to cleanliness and order should be observed, and to that end it was resolved that each ward should furnish every morning a sufficient number of men, whose

duty was to clean the ward thoroughly, washing and scraping out the same; these cleaners to commence at 4 o'clock each morning, so as to allow the females to get up at 6. The cooking operations were attended to in ward, each President seeing that none (except for the sick) came into the galley during the time his people were cooking, but the members of his ward. The same order was attended to in serving out the water and provisions. Thus, under the influence of the Spirit of God, all things passed off well with us. Meetings were held regularly in each ward morning and evening, and on Sundays we always observed a fast, and held meetings on deck, where discourses were delivered by the various elders, which were always listened to by the officers of the ship with all due attention and respect. The sacrament was administered between decks each Sabbath at 1 o'clock, after which the Saints repaired to the galley to prepare their daily meal, and having satisfied themselves with temporal food for the [p.374] body, composed themselves again for preaching at 6 p.m. Thus the time passed on without a dissenting jar, all feeling thankful for the manner in which they were supplied with provisions for the voyage, and if any were dissatisfied with anything, they were so few that they do not need to be noticed.

Although we have not had favorable winds, yet we have got on prosperously and safely, not having had to encounter anything which could by the most timid be called a storm, with the exception of a few hours on the night of the 21st April, when we had quite a gale, but while it lasted the Saints were composed, no cries of alarm being heard, as amongst other emigrants, but all was peace, for our people knew in whom they trusted, and that he was able to save us. During the gale, we had 2 close-reefed top-sails, 1 fore-top-mast, and 1 fore-stay-sail blown away. While this scene was being enacted aloft, the doctor was busily engaged "tween decks" ushering another actor on this stage of action. Thus, amid a perfect tornado on the bosom of the deep, did young "Juventa" Beck make her debut on this terraqueous ball.

As already observed, we have had a few cases of measles on board, but they were of a mild nature, and are now almost entirely removed off the ship.

Yesterday, at 7 p.m., the pilot came on board, and expressed himself regarding the cleanliness and health of the passengers in such a manner as was indeed merited, and was pleasing to us. The captain, surgeon, and officers always expressed themselves in like manner, and oft testified that they never crossed the seas with such an agreeable lot of emigrants.

On several occasions, during the fine weather, Captain Pitt and some brethren from the Manchester Conference, entertained us with instrumental music, Brother Clegg, from Liverpool, often performing on the dulcimer, which, with singing Zion's songs, kept our minds continually occupied, and made the time to pass quickly to all appearance. Our brethren and sisters also found relaxation in tent and wagon cover making, at intervals during the passage.

In several instances manifestations of the healing power were in our midst, one or two we will mention.

On Sunday, 15th April, Elder Thomas Hunt, while attending to his cooking in the galley, was seriously scalded by the passengers' steward throwing a potful of boiling pork in his face, thus endangering his eyesight. He was led down to his berth in extreme agony, and continued so until evening, when he was administered to, and the pain left him, and from that hour he began to amend. Another is the case of a child of Sister Elizabeth Davis, whom the doctor despaired of, as being incurable, it being to all appearance lifeless. When we administered the ordinance to it, it instantly was restored, and it gained strength from that time.

Six p.m. The steam tug "America" came alongside, and took us in tow, but because of a strong head wind, we could not proceed up the river. Cast anchor for the night.

Saturday, 5th. Proceeded up the river. Anchored at the wharf at 8 p.m.

Sunday, 6th. The health officers came on board, and expressed their satisfaction regarding the cleanliness and health of the passengers.

At a meeting called on deck, complimentary votes were given to the captain, surgeon, and officers of the ship. The captain acknowledged the same, and expressed his feelings regarding us as a people in the most satisfactory manner. Votes of thanks were also given to Elder Glover, President, and to Elder [Patrick] Lynch, clerk of the company, for the services rendered by them to the passengers; also thanks to the Presidents of the twelve wards, and to Elder [Elias] Gardner, captain of the guard.

Monday, 7th. P.E. and through emigrants luggage examined by the custom house officers. Their feelings towards us very kind.

Tuesday, 8th. Emigrants started for Pittsburgh at 12 noon, all rejoicing in health, and feeling good in the work of the Lord.

Dear brother, these are a few items connected with our journey thus far, and we can say that God has blessed us, and we feel to praise His name continually.

Yours in the bond of peace,

William Glover, President.

P. Lynch, Clerk.

Wednesday 9th, 8 p.m. [p.375]

BIB: Glover, William, [Letter], Latter-day Saints' Millennial Star 17:24 (June 16, 1855) pp. 374-75. (HDL)

E.2.5 Letter from William Glover - May 10, 1855

The Juventa's Company of Saints--Interesting Items of Voyage from Liverpool to St. Louis.

May the 10th, 1855

Mr. Erastus Snow:

Dear Brother--It is deemed wisdom that I should give you a synopsis of our voyage from Liverpool to this place. On the evening of the 29th of March, President F. [Franklin] D. Richards called a council of the pastors and presidents of conferences, at 15 Wilton Street, and after some necessary and useful, instructions, appointed Elder William Glover to preside over the company; the pastors and presidents were likewise appointed as his counselors.

We weighed anchor on the 31st, and put out into the river, when President Richards came on board and addressed the Saints, and blessed us in the name of the Lord, and promised that inasmuch as we would be faithful, we should have a safe and speedy passage across the sea. He then left the vessel with the prayers and gratitude of his brethren and sisters. As he departed the Saints gave three hearty cheers.

On Sunday, April 1st, a council was called, and on motion of Elder [William] Glover, it was resolved that the company should be divided into 12 wards, and the following brethren to preside over them: Elders N. [Noah] T. Guyman, William Pitt, Charles Smith, Benjamin Brown, Daniel Cavern, W. G. McMullen, John Mayer, S. [Sylvester] H. Earl, Joseph Hall, James F. Bell, Charles A. Harper, and George Morgan [PROBABLY MAYER AS REFERENCED TO IN REMINISCENCES AND DIARY OF GEORGE MAYER, ENCLOSED WITHIN IN]. These brethren's duties were to see that prayer meetings were held morning and evening in each ward--that the deck of the ship were cleaned each day--that the Saints in each ward get their provisions and water daily, and to attend to the wants of the Saints--there god health, &c.

On the 6th of April, a conference was held and all the authorities of the church were presented and sustained in their order. Elder E. [Elias] Gardner was appointed captain of the guard, and Patrick Lynch, clerk of the conference. There were represented twelve branches, including nine seventies, one high priest, sixty-one elders, thirty-one priests, twenty-one teachers, and fourteen deacons; a total of three hundred and seventy-five. Much instruction was given by President Glover and other elders upon all that concerned the comfort of the Saints. It was a day of rejoicing to us, in commemorating the anniversary of the organization of the kingdom of God in the last days. We held meetings twice each Sabbath, when the weather permitted, and administered the sacrament to all the Saints, who assembled for the purpose on the main deck. If any were sick it was carried to them in their births. No discord marred the peace of the elders; all were united to a man; and when counsel was given upon any subject by President Glover, each man sought to his uttermost to carry it out. The result was, that general peace good order, and good health prevailed amongst the Saints. The sickness was so little that it is scarcely worth naming. We had no deaths. We had four marriages and two births on board. The watchfulness and the paternal solicitude of Elder Glover, both by day and night for the happiness of the Saints is beyond all commendation. The provisions served out to us, were abundant and of a superior quality which calls forth our gratitude to our God, and to brother F. [Franklin] D. Richards.

One circumstance which caused a little excitement, took place on the 15th of April. There were two cooks in the passengers galley, who were appointed by the captain. One of them, without provocation, but because he was full of spite and malice, took up some boiling

water and threw it around, which scalded Elder Thomas Hunt in the face severely. It also scalded the other cook. Elder Hunt was led to his berth--the doctor was prompt in his attendance--the ordinance of the Church was administered and our brother in a short time was healed. The offender received from the mate, a sound thrashing, and was then put in irons. Both he and the other cook was afterwards dismissed from the galley, and the Saints, as they should do, had it all their own way.

On the 21st and 22nd we encountered a very severe gale--all sail that could be was reefed, and the rest was cut into shreds; but while our good ship was tossing and rolling upon the mighty deep, peace reigned in the hearts of the Saints, and songs of praise and prayer ascended from them to their Heavenly Father. At this stage of our journey a child was born, and was named Juventa Tempest.

The hand of God has been over us for good, ever since we left England, in fulfillment of the promises of the servant of the Lord, and after a splendid passage of thirty-four days, we all landed safe and in good health in Philadelphia, May 6th. The Dr. who inspected, said our decks smelled as sweet as his sitting room. A vote of thanks was given to Captain Alfred Watts, the officers and surgeon for their kindness to us. On our arrival at Philadelphia, we were kindly received by Elders John Taylor and J. S. Fulmer, and provided with food and lodgings.

On May 8th we were furnished with a train of cars and started for Pittsburgh, and arrived there on the 10th. At Columbia through the carelessness of the brakeman, two trains came in collision, shattering to atoms several cars; but through the mercy of God the Saints all escaped from the danger.

On the 10th we embarked on board the steamer "Equinox," and arrived in St. Louis in good health, on the 17th instant.

We are thankful to our Father in Heaven for all mercies towards us, and solicit a continuation of his spirit to enable us to do his will, till the redemption of Zion is fully wrought out, and the way of righteousness established in the earth.

I remain your brother in the gospel.

William Glover

Per Joseph Hall [p.1]

BIB: Glover, William, [Letter] IN Journal History, May 17, 1855, p. 1. (HDL)

E.2.6 Reminiscences and Diary of Charles Smith

. . . 25th of March. . . in the evening I delivered a short address thanking the Saints for their kindness to me, and so forth. I then took my leave of them the next morning. S number of the Saints accompanied me to the railway station where I took train for Derby and from there to Liverpool. And [PROBABLY MEANING ON] the way Elder William Pitt got in the cars at Etruria. The next day we went to the office and settled for our passage. We went on

board ship on Friday and sailed on Saturday. After passing the doctor, we were towed into the Mercy by a steam tug. In the afternoon we passed a final inspection, we were then towed out of the river about six o'clock in the evening. The weather was very pleasant. Very few of the [p. 28] company was sick the first few days. We had 570 souls on board. The ship was a two decker, both decks were occupied with passengers. In a few days we had a head wind and most of the company was sick. The weather was pleasant. generally, until we arrived on the Banks of Newfoundland.

On Saturday the 21st of April the wind blew a perfect hurricane, we could not have out an inch of canvas. The vessel was driven about at the mercy of the wind and waves. The company were quite calm knowing their trust was in him who holds the wind and the waves. The captain said he never saw but one severer storm in his life. Many of the sailors shrunk from duty and hid themselves. The weather was very cold in this region, but as we neared Philadelphia it was much pleasanter. I was very sick during this voyage and my nose bled much, and I got very weak in consequence. We arrived in Philadelphia on the 5th of May about 9 o'clock in the evening. The next day, Sunday, I attended meeting in Melodien Hall. Elder John Taylor gave the Saints some good instructions, also Elder Clinton upon their present duties and prospects.

Monday the 7th our goods were inspected by the Custom House officers. They were then moved to the railway station, fare 4.50, a passenger, and 1.25 per hundred for our luggage. We left Philadelphia on Tuesday the 8th of May and arrived at Pittsburgh in 40 hours.

On the morning of the 10th our luggage was moved into the steamboats. Same day we went on board the "Washington City" for St. Louis, fare 2.62 ½ and 40 cents per cwt. for our luggage.

Saturday May 12th We left Pittsburgh.

Sunday 13th We held a meeting in the cabin, Brother [James F.] Bell preached.

14th Came to Cincinnati. Here I bought some watch materials.

15th Came to Louisville. Same day passed through the canal.

17th We arrived at Cairo, mouth of the Ohio. [p. 29]

19th We arrived at St. Louis. The same day we moved our luggage on board the "Equinox," which was engaged to go to Atchison the outfitting place for the plains. On Sunday I attended meeting in the Saints Chapel on 4th Street. Monday we were busy purchasing things and our fit out [outfit] for the plains. The same evening the boat started, some few of the Company were sick with the Diarrhea, Tuesday we were called together by Brother [William] Glover, president of the company, who gave some instructions how to preserve the health of the company afterwards there was a council of elders. President Glover instructed us to attend to the company to preserve their lives, that the destroyer was

upon the waters. He believed by our united exertions we might preserve the lives of the Saints by the blessings of the Almighty.

Wednesday 23rd A few cases of diarrhea. One child died in the afternoon. Before one of the deck hands was taken sick with the cholera, but through the attention of the brethren he got better. Soon after Brother [James] Tyrer was taken sick but through the prompt attention of the brethren he got well.

24th Brother Hurst was taken sick and not with standing the exertions of the brethren, he died in a few hours and was buried near the river a little above Independence Landing. Another child also died. We arrived at Atchison on Sunday 27th of May. Our luggage was landed the same day, we had on the boat about sixty. We fixed them for the night to sleep in. I was on guard with ten of the brethren until twelve o'clock.

28th Brother George Simpson was taken sick with the cholera and died in a few hours. In the afternoon our luggage was moved out to the camp ground. During this week we were busy fixing for the journey. Several of our company died this week with the cholera.

Sunday June 3rd We attended meeting, Brother Erastus Snow spoke to the Saints in the morning. In the afternoon there was a sacrament meeting. During the intermission [p. 30] 20 were baptized. In the evening I assisted in their confirmation. While at Mormon Grove I was chosen a captain of ten, and clerk of the company J. F. Secrist was captain of the company. We moved our camp ground out about two miles. This company consisted of 54 wagons, 33 of which were Danish. . . . [p. 31]

. . .Thursday 6th We came over the Big Mountain and camped on the brow. On the 7th we arrived in Great Salt Lake City and camped on Union Square. From here the company moved to different points to settle. After leaving the company at Fort Bridger, we arrived in the Valley on Saturday evening . I found my family all well.

On Sunday . . . after an absence of three years , my little girls didn't know me. . . . [p.42]

BIB: Smith, Charles. Reminiscences and diary (Ms 1912) pp. 28-31

E.3 Horizon (1856) Immigration Accounts

This was the immigrant company that John Griffith and his family (including Margaret Ann Griffith, wife to be of Henry Clegg, Jr.).

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)

Horizon (May 1856)

- A Compilation of General Voyage Notes
- Reminiscences and Journal of Langley Allgood Bailey
- Journal of Joseph Beecroft – long but detailed, only up to Iowa City.
- Letter from Edward Martin - May 29, 1856
- Autobiography of John William Southwell

E.3.1 A Compilation of General Voyage Notes

"DEPARTURES. -- The Ship Horizon, Captain Reed, sailed from Liverpool for Boston, May 25, 1856, with 856 souls of the Saints on board, under the presidency of Elders Edward Martin, Jesse Haven, and George P. Waugh.

The following Elders who have held responsible positions in this country, also sailed on this ship -- Elders T. B. Broderick and John Toone from Utah -- the latter retires from his labors on account of ill health -- John Jaques, Robert Holt, Thomas Ord, James Stones, Henry Squires, and Robert Evans were presidents of conferences. . . ."

<MS, 18:24 (June 14, 1856), p.377>

"NINETY-SIXTH COMPANY. -- Horizon, 856 Saints. On the twenty-fifth of May 1856, the ship Horizon, Captain Reed, sailed from Liverpool for Boston, with 856 Saints on board, under the presidency of Elders Edward Martin, Jesse Haven and George P. Waugh. The following elders, who had held responsible positions in the British Mission also sailed in this ship: Thomas B. Broderick and John Toone (both from Utah), John Jaques, Robert Holt, Thomas Ord, James Stones, Henry Squires and Robert Evans. Of the emigrants six hundred and thirty-five were P. [Perpetual] E. [Emigration] Fund emigrants and two hundred and twenty-one ordinary, including seven cabin passengers. Among the number were Samuel Pucell and family who had given the first sixpence to the Mormon elders when they first went to England in 1837.

On the thirtieth of June the steamer Huron towed the Horizon to Constitution wharf, at Boston, where the emigrants debarked. They then took cars for Iowa City, crossing the

Hudson at Albany and passing through Buffalo on the fourth of July. The company arrived in Iowa City on the eighth of July. (Millennial Star, Vol. XVIII, pages 377, 542, 536, 554)"

<Cont., 14:1 (Nov. 1892), pp.21-22>

"Sun 25. [May 1856] -- The ship Horizon sailed from Liverpool with 856 Saints, under the direction of Edward Martin. The company arrived safely at Boston, and reached Iowa City by rail July 8th."

<CC, p.56>

E.3.2 Reminiscences and Journal of Langley Allgood Bailey

My father & mother became very anxious that we gather to Zion. They did not like the company we were in. The traveling elders interceded in our behalf, soon after we received a letter from the president at Liverpool a blank to fill out with all our names and ages. This was done at once. Afterwards received a letter to get ready to set sail, on May 16th, 1856, ship Horizon. This word came the forepart of May.

My father took me to Sheepshed where his father lived (grandmother being dead,) told grandfather he would start for America sometime this month. Grandfather said he was very sorry to part with him, said, you have caused him and his dear mother no trouble. You have behaved like a dutiful son. Father told him he was going to gather with the Saints in Zion.

Grandfather, why go to America where there is savage Indians & wild beasts? Told father that Christians would go heaven and the Mormons would if they done right.

This being Sunday father preached his farewell sermon to the Saints. Afterwards we returned home.

Father engaged an auctioneer to sell our furniture, a Saint, by the name of Machire, a member of the church; the town crier, was engaged, went all over the town with bell in hand ringing- O yes, O yes- Brother and Sister Bailey are leaving for Zion. Come one, come all, and buy their goods.

I felt a little ashamed, I wanted father to stop him. Mother said no; he is not ashamed to let people know that we with him are Latter-day Saints.

The day arrived for father and family to bid good-bye to grandfather and grandmother and her six brothers. Many of the Saints went to the station to see us off.

We arrived at Liverpool, took lodgings for the night; next day went and saw our vessel, the [p.3] Horizon. On Sunday, May 28th, we left dock, we had not gone very far when a disturbance arose between the first mate and the sailors. The mate drew his pistol, ordered the men to be put in irons.

They were rowed in a boat to Liverpool. Some of our men (Saints) said they could fill their places.

Our captain, Mr. Reed, he treated the 800 Saints like a gentleman, all through the voyage.

We had a very good trip, it was a new sailing vessel. We reached Boston June 28, 1856, being five weeks on the ocean. On July 2nd, we took the train for Iowa City, reached there July 8th. From the train to the camp was about four miles. All felt to rejoice to have this little walk, 600 strong. We had not gone far before a thunder storm came on us. All had their bed, clothing, etc. to carry. We were all drenched with rain, many did not reach camp until dark.

Brother John and myself got separated from our parents in the dark, we were conducted to a tent, stood up with many more all night in our wet clothes. When it began to get light father and mother were out hunting us, this was our first experience in traveling to Zion on foot.

We were delayed in camp for two weeks, most of the carts had to be made. At this place John and I learned to swim in the river. A tall man walked in the river where I was treading the water, I saw him go down, then come to the surface twice then went down again. I called to those around me to form a line as quick as possible. I saw his hand come in sight. I grasped his wrist swam to the nearest man. We were both hauled out. It took a long time before he came to himself. Gave the reason for going in deep water, thought I was walking on the bottom of the river.

We stayed on this campground for two weeks. It was a sight to see 600 people pulling their carts through the cities and villages of Iowa. People came out of their houses and jeered us. On we went, all happy and cheerful. We encountered thunderstorms. We were wet through many times. John and I took off our shoes and stocking. This mode of travel proved too much for me.[p.4]

I was taken down with hemorrhage of the bowels. I was unable to walk, had to be hauled on Brother Isaac J. Wardle and my brother's John's cart.

After reaching Florence, a doctor was consulted, said I must not go another step or I would die and be buried on the road side. A captain named Tune would not administer to me, said he did not have faith enough to raise the dead.

Mother on hearing that apostle F.[Franklin] D. Richards and C.[Cyrus] H. Wheelock had arrived in camp got them to administer to me. They promised me I would live to reach the valleys.

All this time I was unconscious of what was going on.

The doctor called again to see me, told father he would take care of the family and fit us out next year to pursue our journey. Father thanked him kindly, he pled with father to

stop. Said it was too late to make the trip, said when we reached the mountains we would be snowed in. We found his words to be too true.

The emigrants were called together to know their minds in regards to stop until the next year or go on. Voted to go on. On August 25th, 1856 the company made a start. . .[p.5]

. . .We arrived in Salt Lake City Sunday noon, coming out of Emigration Canyon. I was lifted up in the wagon could see houses in the distance. It was like the Israelites of old in beholding the promised land. Date Nov 30, 1856. . . [p.7]

BIB: Bailey, Langley Allgood. Reminiscences and journal, pp. 3-5, 7. (HDA)

E.3.3 Journal of Joseph Beecroft

Wed. 22nd [May 21, 1856] We arose soon and I wrote and after breakfast we got our luggage [to] our office in Islington Street and got names signed to the ship and then the luggage to the ship in Bramley Moore Dock and our tickets for our certificates. [At] night I got my certificate for my birth and had a walk in Liverpool, retired to bed.

We came on board in the afternoon and of all the sights that I ever saw, it was the most astonishing. Luggage was piled on a piece of ground in front of the ship to a considerable, and hundreds were busy in getting in their [p.8] luggage. And about half past 10 or 11 I went to bed , where my wife and son already were, but I did not sleep until the noise of talking and laughing had subsided. I then slept better than I had done for some time and awoke refreshed in body and mind, grateful to my Father in Heaven for his blessings and favors.

Thursday 22nd I arose about 6 o'clock and wrote a letter to Sister Jane Gillson and wrote another to my son Christopher. Got my likeness taken and sent it by Elder Noble to my son for Sister Walker. I am writing in the midst of noise from above, beneath and around. It is a truly wonderful sight to see so many on ship board of all ages, sizes, complexions, and shapes. Some appear quite respectable while others appear to be quite poor. One is a poor cripple, another walks with crutches. In the afternoon we got our luggage on board where we slept for the night. I slept well when I got to sleep, but there was some time elapsed before I fell asleep on account of the laughing and talking that went on, on account of the novelty of our new position.

Friday 23rd The day appointed for our sailing. I arose about 4. The seamen were early at work getting the vessel out of dock. At about half past 9, we were getting into the river and before noon we were at anchor opposite Liverpool. We enjoyed ourselves here in getting our food and in passing up and down deck looking at one another and the different vessels that crossed the river. Retired early to rest.

Saturday 24th I arose as usual and attended to the getting washed in water boiling for breakfast, and then spent the day as usual. Wrote letters and spent the day in looking about wishing the time to come when we should set sail.

Sunday 25th I arose as usual and on going on deck, I found the seamen preparing for weighing anchor. The day was beautiful. There was but little wind. The sun shone in its strength and made all things look gay. A little after 9, we were all ordered on deck, about which time the steam tug came alongside bring a number of Saints with Franklin D. Richards. We were all told of in families and passed the doctor and in a while was called together [p.9] and was addressed by Franklin D. Richards in a feeling manner. Also by Elder Wheelock and [-].

May 25th I arose about 4 o'clock this morn, shave and washed and put on my things and sat down. Wrote part of a letter to Sister Walker. Got up and attended to the meeting for prayer. Got breakfast and finished my letter. But before I did so, the steamtugs came. The seamen drew the anchor and away we went. I finished my letter and before I had done, the cry was "all hands on board" and when I got up a grand spectacle presented itself. The Saints was crowding in every place likely to get a view of surrounding objects. We commenced to move about half past 9 and by ten we had got past the houses on one side and those to be seen on the other was at a considerable distance. We passed a many ships and packets as we passed along, and the sailors making the air ring with their songs as [they] worked away at the other end of the vessel. They are calling all by families for what purpose I cannot tell, but appears that we have to pass the inspector. The day continues beautiful as the steam tug takes us along. The scene is truly grand. During the afternoon when about 40 miles out from Liverpool Elder F.[Franklin] D. Richards took his leave of us, and before doing, he addressed us in a very effective manner. He observed that we were chiefly Saints that had been a long time church. Named that a few years ago the first elder came to England and sow the seeds of life that [we] were the crop that were being harvested. That we were going under peculiar circumstances to the valleys of the mountains. A many ships had gone out under peculiar circumstances, under propitious circumstances but none had gone out under circumstances so favorable as those under which we were going out. The captain were one of the best men that goes out of Liverpool, and was willing to indulge us as far as he could, consistent with the regulations of the ship. That some of us had been receiving instructions for 15 years and were now about to put it into practice. But if we would carry out our religion, there should not a soul be lost, nor anyone come to much harm. He urged upon us to act as Saints one towards another and we should [p.10] land safe and be blessed from now to our journey's end and that the angels should be with us to guard the ship and us. The elements should be controlled in our favor, that the next ship should take all our names to go to the valley before us some months and we should be met by teams From the Valley. After his remarks were concluded, Elder Wheelock offered up prayer, and after a few remarks by him, Elders Hay [Haigh] and Dunbar was called to sing. When all was dismissed, or rather, their remarks were finished, and all settled, the brethren took their leave of us. The tug was unloosed and then we gave them 6 hearty cheers, which was responded to by those on the steamer and away they went and were soon lost to sight. We got tea and I came on deck as the sun declined in the west with scarcely as much wind as would ripple the ocean and as we passed along, the Welsh Mountains were plain to be seen with now and then a vessel in sight. The air is clear, scarcely a cloud is to be seen, while a great expanse of water lies on all hands. All is grand, but solemn. The Saints are singing in groups while the children are frisking about. Some are busy with their books, other with their music, one has just turned out with his fiddle which I am very glad to see for having heard about him, I want

[to] hear his abilities. While I write, the Welsh Hills become very visible. Amidst all this grandeur I am not satisfied for I have left my son behind, and my dear Sister Walker, West, Wilkinson, Judson, and Gillson. Oh, what would I give to see them not [now]. God bless them. They are through their evening services, and last Sunday this time our parting was near. The usual time we retire to bed under peculiar circumstances.

Monday 26th I was awoke about 12 o'clock to rouse a number of men to go on guard. And about 1 o'clock we were about ready for and went on duty. I had to act as sergeant, and having put my men on duty, I commenced to walk around to the different posts and the wind blowing briskly. It produced sicknesses and by 3 o'clock I was altogether unfit for duty, but managed to potter on till relieved a little past 4, by which time I had vomited and purged freely. As soon as I could I got to bed and slept and forgot my trouble till [p.11] I awoke and found myself very sick. I continued sick through the day, no desire to move, nor for food, was truly glad when bedtime came. My wife did as well as she could to attend to getting water boiled and was assisted by Sister Amelia Holey and Brother James Lyster [Lister], whose kind services were highly beneficial. After retiring to rest, I slept well and awoke a little better.

Tuesday 27th I arose about 6 o'clock, but felt very queer. My wife brought me breakfast in bed and felt it to do me good. As I lay in bed, I watch the movements and different positions of the some of the Saints. Some were eating like farmers, others were vomiting like drunken men. Some emptying slop pails, others running with boilers and kettles. Some lay in bed sick, others sat and leaned against ought they could find while on deck. The Saints, men, women, and children, lay on deck one against another like pigs. Some could manage to walk about, but staggered like drunken men, while husbands had to paddle and otherwise carry their wives to the privy and other places. Some seemed as if nothing was the matter with them, while others were singing in groups. As to the Saints, there is a great variety. We are from all parts, England, Scotland, Wales, and Germany. We have have [SIC] old men with their grandchildren on board. Quite a many very aged men and women some in spectacles. And generally speaking, the old people take [it] the best. We have quite a number who go with crutches of both sexes. One is a very crooked legged cripple who [-] about and appears to be a little bit deficient in intellect. Some are very stout, straight young men likely to build up Zion. Some are repulsive in appearance, while others are interesting. But none please like those we have left behind. Though I have felt sickly all day, when I moved, yet, I did not vomit. Retired to bed about 10.

Wednesday 28th I arose a little bit before 6. Washed, got warm water, and just as I was about to get breakfast had to muster with the guards but was dismissed till a quarter to 1 o'clock. Came and got breakfast and came on deck and found the ship at a dead calm. The sea smooth with scarcely a ripple on its surface and continued so until about 2 p.m. A little after 1 o'clock, I was [p.12] requested to go on guard so that I might be at liberty at 4 to take tea with Brother Robinson in celebration of his marriage, and complied. About 5, the tea was ready and was taken on boxes, set in a line with a tablecloth on. About 37 sat down together, waited upon by my wife and Brother Robinson's wife. Amongst the guests was President Martin and his counselors, Evens [Evans] and Wough [Waugh]. After tea, we retired on deck where they went forth in the dance being the humble person who had to do the fiddling and was assisted by a tambourine player. Retired about 10 p.m.

Thursday 29th I arose about 6 o'clock, washed, dressed, and attended prayer meeting. Afterwards I attended to getting water boiled for breakfast. Afterwards walked on deck a little and saw on right hand the elevated portions of Old Ireland. Went below got potatoes then came on deck and found the wind still, the on a gentle ripple and the sun shining beautifully and the Saints basking in the same. I spent the remaining part of the day rather uncomfortably, being given to understand that there was a general holiday throughout England that brought to mind associations of an unpleasant nature. In the evening I took my fiddle on deck to play for the sailors, but was stopped by President Martin, and though mortified was glad to get away from the sailors. Retired to bed at a little to 10 just before the horn was sounded for bed, which was done to the tune of "Cottage in A Wood." I awoke in the morning out of a dream. I thought that I and Brother Thomas Child and the late Edward Milnes, and Sister Elizabeth Walker were going to emigrate and were about to take our fare on the railway, but Sister Walker being absent, I left the train again and after waiting a while, I thought she came to me through a wood where some masons were working. And as I felt to rejoice in her company, I awoke.

Friday 30th At about six the horn was sounded to the rising to the tune of "The Girl I Left Behind Me" which reminded me of my dream. Dressed, attended to prayer meeting, carried water afterwards, and got breakfast before which I discovered that I had lost my pen holder, which Brother John Brough gave me. During the day the wind gradually rose till night when [p.13] it blew quite a gale which made the ship heave very much and brought on much sickness; so much so that so that [SIC] an aged sister died about 2 o'clock. Just as I was going to bed I felt sick and in vomiting my throat became very sore, which caused me much misery. This day weak. We left the dock and we were only so far that I could see the land in Ireland up to 6 o'clock p.m.

Saturday 31 I awoke about 2 o'clock and the ship was rocking, heaving in a very unpleasant manner. I heard much crying which caused me to think that someone was dead. I got up about six, but felt free from sickness, but had a deal of pain in my throat. I found that the wind had abated but the sea was still on motion with the force that it had acquired. After dressing I carried our water to boil. Attended prayer meeting, and afterwards Elder Broderick administered the ordinance of laying on of hands. Got breakfast and felt a little better afterwards. During the morning Sister Eliza Pears was confined, gave birth to a daughter, which makes the 3rd birth on ship board. Afternoon very fine. Spent a good deal of time with my fiddle. About 5 we got tea, could not eat much, felt rather chilly, and reflecting that it was Saturday night I thought of home and those we left behind which made me sorrowful. After much reasoning with myself I concluded to try to put away my sorrow. After tea we had a good deal of conversation with Sister Wadsworth, our opposite neighbor from Pilling near Barnsley and found her of a nice spirit. Her husband was president over Pilling Branch for 6 years. Also Brother Andrew Taskard [Tasker] and others came to see and chat with us. Had a walk on deck. The night was beautiful and the air, though cool, was moderate still. Retired to bed about ten, at which time the wind was blowing favorably with a stiff breeze and as we retired to rest the ship was rocking which caused many to be sick. I tried to raise my heart in thanksgiving to our Father in Heaven for my state of health, which if not good was better than a many enjoyed. I soon fell asleep and slept well till morn, and found the ship in motion, heaving to and fro.[p.14]

Sunday, June 1st 1856. I awoke out of a dream which pleased me. I thought that I had parted with my friends at Bradford and amongst others I thought of Sister Elizabeth Walker and felt the spirit of poetry come over me and felt to write write [SIC] my feelings of her absence in poetry and I thought it would be well to write my mind and narrate events as they occurred daily. I thought thought [SIC] the place I was in was a beautiful garden. I had not thought long about my dream before the horn sounded for rising. I got up, washed, shaved, dressed, carried my water to fire for breakfast, attended prayer meeting, where a very appropriate prayer was offered by a young man. From here I went for water, got breakfast, and then attended to journal. About eleven, according to announcement, we had a meeting on deck, which was called to order by President Martin in midship. Sung "The Morning Breaks," prayer by President Martin. Sung "Glorious Things," then the meeting was addressed by Elders Martin, Evens [Evans], [George P.] Waugh and [Thomas] Broderick, upon the our privileges, duties, and prospects. Meeting dismissed by prayer. Got a little dinner of pickles, onions and gruel, made by Sister [Amelia] Haley and brandied by her. At 3 p.m. I attended our meeting on deck which was opened and addresses was delivered by a number of presidents over wards the last who spoke being Elder Broderick who spoke to edification. Had tea and a little bread and felt much better. Yesterday about 7 o'clock Sister Eliza Pear's child died and the old woman who died in the morning was launched into the deep through the porthole without any ceremony. Attended prayer meeting and retired to rest about 10 o'clock. A brother died about 7 o'clock, he came on board very ill. He was thrown into his watery grave after we got to bed. The wind was blowing the ship on at a brisk rate when we went to bed and made a many sick.

Monday 2nd I arose before six and just as the horn was sounding. Got water, attended meeting, got water, up for breakfast and after waiting a couple of hours got tea with my wife and John and others on deck. We made but little progress during the day which was fine, but cool at times. Very little sickness. Had dinner of broiled beef, potatoes, pudding with preserves in which [p.15] Brother [Andrew] Taskard [Tasker] gave us, that is the pudding. I enjoyed it much. In the afternoon I spent much time in getting two cakes baked which made us a good drinking. After tea I spent a good deal of time with my fiddle and enjoyed myself much better than formerly, retired to bed about ten. Attended to prayer meeting. Nothing passed of any note except that we had a good wind all day. After much patience in waiting I got some potatoes boiled which with some Porte I had got frizzled and an excellent dinner. Between 2 and 3 p.m. Elder Thomas B. Broderick called us together in the capacity of a fellowship meeting, which was attended by a many, some from other wards. President Broderick made some good remarks, he called on Elder J. [John] B. Pears, who spoke a short time. Elder [George B.] Waugh and others spoke as did counselor Elder Martin Heaven who spoke highly of our charity and blessed us in the name of the Lord Jesus Christ. Meeting closed about 4 o'clock. Attended to tea and did not go out much afterwards. Spent some time in fiddling, attended to prayer meeting and then to bed.

Tuesday 3rd I arose soon after 5 o'clock, after a good nights sleep. Attended to our daily water, prayer meeting, and breakfast, and had a good walk on deck afterwards. After much patience I got dinner ready and enjoyed our meat, pudding boiled. Had a little sleep after dinner and got on deck and wrote a little of our genealogy, came down and got a good drinking of baked bread. After tea we had much fun in seeing the ship toss on another about

by rocking like a cradle. Men men [SIC], women and children fell on one another. I spent a good portion of time on deck after tea and read a portion of Byron's Don Juan. About 9 o'clock we had a general meeting in mid-ship which was addressed by Counselor Martin Heaven and President Martin in reference to cleaning, being careful of provisions and watching our children lest they should be drowned. After the meeting I went on deck and beheld the new moon and stars of the first magnitude, all was still and beautiful, the air serene and clear with scarcely a cloud to be seen which the broad ocean lay stretched out on all sides, smooth and unruffled. Our noble vessel remained as it had done all day, stationery except for rocking to and fro. While viewing the scene around I [p.16] conversed with a sister who seemed to be a Saint, and was much resigned to her lot. The thought of those we left behind came over one's mind and produced its effect. I came below, got to bed and in a few minutes was aroused by a crash followed by voices. From what I had learned, some of their beds had broke down, and caused a little confusion, but it was taken patiently and the boards being nailed fast again they went to bed. The ship continued to rock like a cradle and the boards made awful cracks and creaks and before I got to sleep there was another big crash followed by a shout of "Get up! Get up!" I raised my head and put on one side our screen when lo and behold Brother Wadsworth's berth was filled with boards and bed from the berth over and he was literally fast. A number of brethren came and helped to release them and when those in the upper berths had got up, those in the lower berths was liberated. All was aroused in 12 berths and 11 souls had to have beds made on the floor, 9 in one and 5 in the other, it being unsafe to sleep in the berths again. I felt content when they had got to bed, and in a while fell asleep.

Thursday 5th I arose a little to six and got up the best way I could, seeing I had to stride over a brother who lay in bed at our feet, got water, carried water to boil, attended prayer meeting, got breakfast, got tea and pepper, and attended to other things. At a little to 3 we had a meeting in front of our berths and Elder Broderick preached to us and then unfolded our past, present, and future states and his remarks were truly grand. After meeting got tea and about half past nine retired to bed.

Friday 6th I arose about a quarter to six and attended to my usual duties. During the night we had gone on at a tremendous rate. For some days we had been at a stand still, but yesterday the wind arose and became a good gale before bedtime. This morn we were in high wind and continued all day. The ship leaned on one side which made it hard to walk. After tea the wind blew quite a gale, it looked to us like a storm. The ship went at the rate of 11 miles an hour and blew so strong that it tore one sail right up from the bottom [p.17] to top. For fear of something worse all of the crew was ordered to work to fold up some and to reef others, which gave us a grand opportunity to see the activity of sailors in climbing the ropes and their daring in going to the top gallant and amidst all the wind and wet to perch at the end of the sail yards. There was as high as 24 up at a time. Providentially no harm happened and about 9 o'clock I went to bed, expecting to be called up at 12 a.m. but the brethren tried to manage without disturbing me.

Saturday 7th I arose a little to six as did my wife and found we had a calm. I got my rice on stove, got my days water but missed the prayer meeting with looking after my rice. Got breakfast and went on deck. Nothing of any particular note occurred during the day except our ship was becalmed till towards night, then a gentle breeze arose which increased

to a nice wind and continues through the night. As night drew on it brought to remembrance the Saints at Bradford and the interesting times we had for a long time on Saturday. Truly amidst my great blessing privileges, I could not help feeling sorrowful at the thoughts of being separated. I spent a good portion of time on deck. The night was beautiful and serene but cool. I attended to the prayer meeting, went on deck again til near ten, then came to bed and slept well till 2 in the morning.

Sunday 8th I arose between 5 and 6, shaved, washed and dressed, got water and carried water for breakfast, went on deck and was pleased with the sight of a brig at a short distance from us bound to America, but which we soon left behind. At half past ten, attended meeting on deck. Meeting was opened by some Saints from Manchester. They sang "The Prodigal Son" and after singing, prayer etc. we were addressed by Elders Jaques, Evenans [Evans], Robinson, and others and concluded about 12. Went below, got dinner of cold ash [PROBABLY: hash] and thence went on deck again to a meeting in our ward. When all the 9 wards held meeting at the same time, commencing about 2 and continued till 3. I bore testimony. After meeting carried water up for tea. I spent most part of the evening below deck but went up about 8 o'clock and found the Saints from Manchester singing [p.18] their favorite tunes for the captain. Today we had new regulations. 1st to be allowed to sleep until six in the morning. 2nd to have all off deck at 9 at night, and 3rdly to hold fellowship meetings in every ward during the afternoon of Sunday. The evening was beautiful. Attended prayer meeting about 9 o'clock and then went to bed.

Monday 9th I awoke about 2 o'clock and slept but little till near four. As I lay awake I thought of home and those we had left behind, particularly of Sister Judson who I felt assured was up about then, busy at prayer and reading her lessons. I arose about six, got dressed and water on the stove, read a little of Byron's Don Juan. Came below for prayer meeting, got breakfast of biscuits and preserves of Damsels given us by Brother Redman, who little knows how much that gift has ministered to our comfort. I ask Thee, oh Father in Heaven, to bless him and those that ministered to our present comfort, even Sister Mary Swain, Tabitha West, Elizabeth Walker, Jane Gillson, Rosehanneh Knowles, Nancy Judson, Elizabeth Lee and Mr. and Mrs. Briggs, Brother Joseph Walker and Brother Benjamin Judson. May their cups overflow with blessings even as they have blessed us. I ask it in the name of Jesus, Amen. During the morning the wind gradually increased. About half past twelve got a good dinner of rice soup. We got some porking and bread backed this morning. Got tea late and went on duty at 6 p.m. and remained till 9 during which time I saw many queer scenes arising from the ship rocking with the wind for the wind had increased so much that the seamen had to furl and reef sails. Sometimes the waves would come over and drench quite a number of persons. A few were lamed by being driven against pieces of wood with great violence. At half past 8 the Saints were ordered to their berths. Near 10 o'clock I retired to bed which was rendered uncomfortable by the ship heaving and rocking and by leaning on one side so that our feet was higher than our head. The winds grew louder and the waves roared like a mighty blast, but notwithstanding I fell asleep, [p.19] after commending myself and my family to God.

Tuesday 10th A little after 12 a.m. I was awoke by a loud noise which sounded as though something was thrown on deck with great force and while thinking about it I was startled by the horrid and awful of "Fire! Fire!" by a man near our berth. This so alarmed

some that they gave a scream and quite a number got up, amongst others was Elder F. O. Robinson who at once ordered all to bed. The idea of a fire really sounded awful for I believe the report sounded terrible and felt that I could like to get up but being counseled to lay still I did so. So soon as the first alarm had subsided I thought I had to go to Zion so felt composed. Our fears happily were soon removed by being assured by the guard that there was no fire but that a sail had been torn in ribbons. Notwithstanding our fears of fire was gone, I could not sleep for hours and awful indeed was the sound of the wind and wake. The ship rocked like a cradle, the boards creaked as if coming from together. The officers of the ship were shouting to the seamen to furl sails. The seamen was running to and fro hauling the ropes and singing their usual songs all the while and this continued until I was overpowered between foul and fine. Slept till about 6 when the horn sounded and I got up rejoicing that it was morn and that we were spared to see it. The wind had abated, the sea was not so alarming nor was the ship too restless although it was so much so as to render it very difficult to stand and I had all our tins to keep roped. I went on deck and fell. Came down, got water with difficulty, went to privy with my wife and lost my feet again while keeping the door shut with my back while down I got hold of a rope and but for which I do not know where I should have gone. Got breakfast and spent much of the morning on deck. Got dinner past one of ash [PROBABLY: hash] and about half past two attended a meeting where we had useful advice given about preventing fire and so on. Got tea a little after five, and spent a portion of time at my journal and a part on deck watching the sailors take up sails and prepare for an expected gale. [p.20] Attended prayer and thence to bed.

Wed. 11th I arose about six after a very agreeable nights repose although I was kept awake much with coughing. The hilt of the ship was just that, that felt agreeable. I dressed and got my water up for breakfast and loitered about till dinner which we took about 12, of boiled beef and potatoes. Our ship made but little progress because the wind was against us. We baked a large parkin and two cakes and got tea a little after five. This evening I learned from President that we had not gone one half our journey as yet which gave me much grief. I spent some time in fiddling, a little on deck in listening to the Manchester Saints sing some of their favorite pieces for the captain. From here I came and spent a little time in cook house and thence to prayer meeting and then to bed and soon fell asleep.

Thursday 12th I arose about six, washed, carried water up for breakfast, attended prayer meeting, had a better sing in consequence of Wadsworth striking the tune. Got water for the day, vessel comparatively still. Got breakfast after 8 o'clock and then attended to journal. Wadsworths [Wadsworth] and others are very busy putting their tent covers together. Dined off ash [PROBABLY: hash]. The wind got up and went at the rate of 11 miles an hour. I went on guard at 2 came off at 5 p.m. The seas run high and came on me and others in spray. Got tea and spent the evening agreeably. Attended prayer meeting and got to bed before ten.

Friday 13th I arose before six and carried some pork to render, fetched water and attended prayer meeting and offered up prayer. Got breakfast of rice and spent the morning in looking after and in preparing dinner, and got the same a little past 12. Had beef, pork and potatoes to the same. Wind still as air increased a little before dinner, and blew brisk at night. Got a comfortable drinking a little after four and about 7 o'clock was sent for on deck to fiddle for a party of dancers and went and played with a tambourine and a clarinet players.

Came down in a short time and played at our berth. Went on deck afterwards. Was at the prayer meeting and thence to bed while [p.21] the ship lay so that our feet was as high as our head.

Saturday 13th [14th] I arose a little to six and worked, carried up my rice, came and shaved, thence on deck, brought our rice and got a good breakfast. I got up with pain in my inside and was purged. Got a good dinner of ash [PROBABLY: hash] which was ready before 12. The day is fine with a good wind. The day passed but not without feeling that it was Saturday and that we had left those behind with whom I use to spend some agreeable hours. It is indeed hard to be parted from dear friends. The sight was lovely with scarce a breath of air. The ship was completely becalmed and lay too. At 8 I went on guard and came off at 11 and felt very ill. Went to bed, but was obliged to get about one in the morning, very much pain.

Sunday 15th I spent most of the morning in the privy till about six o'clock. Carried up our rice and then came and got to bed and slept a little, and a little after 8 had a little breakfast in bed, afterwards was obliged to get up with cramp. Went to privy and spent the remainder of time up to half past ten with the sailors with whom I got information in reference to trade and wages in America and other things. Attended meeting and was highly delighted by remarks by Brodrick [POSSIBLY: Broderick], Martin and Haven. Closed about twelve and came and got dinner. At about 2 p.m. we met in fellowship meeting which was opened by Elder Brodrick [POSSIBLY: Broderick] who gave liberty to speak as the spirit should dictate. Elder Wadsworth bore testimony and said the spirit was in our midst and if we would cultivate we should have a manifestation. Sister Rosehannah Pears bore testimony and spoke in tongues which was interpreted by Elder Tifton [Tipton] viz that every soul should be brought through and go to the Valley inasmuch as we would be faithful. After a few had born testimony Sister Franklin bore testimony and spoke in tongues which was interpreted by Brother Tifton [Tipton]. I bore testimony and felt well. We had a good time. At the close I went for water which was boiling and my wife prepared a good tea. I spent much time on deck after tea and I had the pleasure of seeing two brigs, one of which came so near to us that I could see those on board, particularly the helmsman. [p.22] These two make the fourth vessels that has been seen today. Our captain tried to speak to the ship but could not. We rode gallantly on all day with a point or two out of our way. We went very steady. A many crowded on deck tonight because it was fine. I came below and spent the remainder of the night at my berth and felt so sleepy about 9 that I did not attend prayer meeting but went to bed and soon fell asleep. I suppose they had conference at Bradford. We often spoke about them.

Monday 16 I arose about 5 and washed and changed my shirt, and attended to journal. A few are up and some are washing about their berths. The morn is fine and our ship is going at the rate of 9 knots an hour. I have had a good nights rest and sleep and feel well, for which blessings I thank my Father in Heaven. My wife and John enjoy good health. She frets about Christopher and Sisters Elizabeth Walker and Jane Gillson and Tabitha West and Fanny Holroyd whom we have left behind. What would we give for their company. Fetched our daily water, attended prayer meeting, got breakfast, and assisted my wife in preparing dinner and while cooking, waited on deck till ready. We got a good dinner of boiled beef and potatoes. The afternoon was fine. I spent much time on deck and saw many

beautiful shellfish, as we passed rapidly along. We got a good drinking about five and again promenaded on deck. Our ship bore us nicely along in a near course. Attended prayer meeting about 9 and then to bed.

Tuesday 17th I arose about five and washed and dressed, and lay down a little. Carried water up about six, attended to water, fetching, prayer meeting and got to breakfast about 8 o'clock. Afterwards went on deck and found a many seamen watching because of the mist lest we should come in contact with icebergs or fishing vessels and was cautioned not to make noise on deck, so that any word might be passed from forecastle to aft if needful. Ship going at the rate of 8 miles an hour. I did not get any dinner because of neglect to carry up our boiler. Went on deck about dinner time and stayed till about 2 p.m. I then came down and attended a meeting in our ward which [p.23] was truly a good one. Elder Brodrick [POSSIBLY: Broderick] gave us some good instructions. Meeting closed a little after four and I then went for our drinking water which I got and then our tea. We learned from captain that we had traveled 600 miles in 3 days and we have only 800 miles to Boston. This news gave us joy. Spent a portion of the evening at my berth and afterwards, roasted a few potatoes, came and attended meeting and got supper and to bed. We passed a few vessels so near to one that we could see the passengers. We had a good wind all day.

Wed. 18th I arose about 5 o'clock. Washed, shaved, carried up water and in due time made pottage. Got breakfast and missed prayer meeting in attending to breakfast, not knowing that the ward had met. Got our water, and assisted my wife in paring potatoes. Carried up some some [SIC] pork pork [SIC], but could not have it attended. We saw several ships or vessels with fish, which indicated that we were on the banks of Newfoundland. Got a good dinner of ash [PROBABLY: hash] about 12 and went on deck afterwards and watched the fishing vessels which lay in the distance. I saw four at once. Got tea about half past 3 and afterwards signed our hands to our promissory note to refund our emigration monies. We have had strong mists at times today which has gone away and returned again, but this evening is clear and beautiful. The wind has shifted a little and is very low, which has caused the seamen to chain ship or shift sails, which [had] not been shifted since sometime last week. Our berth being near to portholes, one on either side of the ship, which lets in air and light, causes a many to resort here to sew and sonon [UNCLEAR] and there being rather more room the children make a playground of it. Amongst others who are here, sewing tent covers is Sister Brodrick and a young woman who cleaves close to her. In looking down the gangway or passage on either side of our berths it looks like a long bazaar. Some are eating, some preparing food, some reading, others passing to to [SIC] and fro, one making a bed. It is one continued scene of bustle from morn to night. But amidst all this bustle and jostling together we do not hear one cross word, but all moves on like clockwork, such is our [p.24] lot, but how are our dear brothers and sisters at Bradford. It is their fair, and a busy time, and we may be forgot, but I hope not. Oh Father in Heaven may events be so controled that we may soon meet again in Zion. This grant I ask in the name of Jesus, Amen.

I understand there is a party in the young men's hospital celebrating 2 marriages which has just taken place. The young men just named were only having a social meeting. Attended prayer meeting and retired to bed a little after 9 o'clock.

Thursday 19th I arose a little to six. Got dressed, washed, carried water up and soon had breakfast. Attended to meeting, fetched water and walked out on deck, saw the mast top of the ship and 2 other vessels. The morning very fine, but not going in our course. Dined soon of ash [POSSIBLY hash]. After dinner I spent some time in watching a vessel pass, which came so near as to see all on board and to hear one speak to our captain which is the first since we have left the channel, we have spoke. Got tea soon and enjoyed my biscuit better than formerly. Wrote parts of a letter to Christopher, and left it to see a vessel pass which came so near as to hear them give a cheer, which we returned with interest. They sent out a boat manned with two persons, which brought a good supply of codfish which the captain bought and gave us 7 of them. This being done the boat got back again and dusk came on. I came below, attended meeting and got to bed. A child 3 weeks old was lowered into its watery bed.

Friday 20th I arose about half past five. Washed, dressed, carried up water, and soon had it down and got breakfast. Fetched water, attended prayer meeting. Saw a vessel at a great distance. The morning being fine, I spent a good portion of time on deck. Got dinner in good time and spent the afternoon on deck, got tea about four and spent a good portion of time in writing a letter to Christopher. I attended prayer meeting about 9 and then retired to bed.

Saturday 21st I was awaked about a quarter to 3 and about 3 was placed on guard with Elder John Peel and remained till six. The wind blew unfavourable. [p.25] The first and second mate quarreled. My wife got up and carried up water for breakfast and I assisted her in siding things and she washed the floor. I fetched water and attended prayer meeting and got breakfast. My wife buttoned or fastened the top uke [UNCLEAR] of her gown, a thing she has not been able to do for many years. The air is very cold and unfavorable. Boiled beef and pudding. Brother Taskard [PROBABLY: Andrew Tasker] furnished us with preserves. I spent a good deal of time on deck. Got a good drink of pudding and tea. At nightfall a 3 masted ship passed us for Boston which we signaled. It left Liverpool 5 days before us. Attended prayer meeting, and was glad to get to bed.

Sunday 22nd I arose about 5. Washed, shaved, carried up water for breakfast and found an unpleasant morning. Very foggy, got breakfast, fetched water and went on deck. Attended meeting at half past ten, which was addressed by Brothers Havens, Waugh, Broderick, and President Martin. They thought it might be the last meeting on ship board on a Sunday on deck. Elder [John] Toone also spoke a short time and begged we would not get intoxicating drinks. Meeting closed a little past 12. Came and got dinner and went on deck again where I remained until about 2. Came, attended meeting, felt well, bore testimony, closed about four and carried water up for tea which we got after 5. The night was very foggy and unpleasant. Attended meeting at 9 and was glad to go to bed.

Monday 23rd I arose a little after 5, washed and wrote a little. Carried water up and found morning fine. A good wind, ship near its course, morning fine. Spent much time in looking after dinner, dined near 2 and at 5 our ward sat down to a grand tea drinking. Tables were made of boxes set in rows and reached the entire length of the ward. Elder Brodrick [Broderick], our president was the promoter of it and he got up in good style. The tea was put in the copper in the cook house and was brought down in large cans and turned into our

cans and pots. The cooks took in our bread and baked it the first. We had a good tea. Afterwards there was a social party. The Saints recited and sang and kept up the interest of the meeting till past 9 o'clock. Not feeling to relish the idea of staying below, I went on deck and spent the evening [p.26] on the fore-castle viewing the great waters and declining sun as he hastened to and set behind his watery bed. The air was clear, but cool, a few clouds were gathered to the west and more fantastically shaped and illuminated by the rays of the setting sun. I came down at 9 o'clock and found the tea meeting had not broken up. Got to bed near ten.

Tuesday 24th I was roused up about 12 o'clock at night, to go on guard and stayed till 3 o'clock. Morn was grand the moon shone bright and the sky was lit up by Venus the morning star, and others of the first magnitude. The wind being brisk and favorable we went at a brisk rate, which was cheering to think of. A little after 3 I went to bed and slept well till near six and found my wife up, who had carried up our breakfast water. I fetched water, and attended breakfast. After breakfast I went on deck and saw a vessel in the distance, and came and assisted my wife to repack our boxes, and finished after dinner. Day fine and wind favorable wind. Got a good tea and went on the fore-castle where I stayed till 8 o'clock, about which time I watched a ship pass or we passed it after seeing it before us all day. We were so close to it that I could see persons walking about on the quarter-deck. I came below, attended meeting and got to bed a little after 9.

Wednesday 25th I arose before five o'clock after a good night's rest being awoke by a rumbling noise which shook the ship. I looked out of bed and the first object that presented itself was Brother Wadsworth in bed looking through his telescope at the ocean which he could see through the porthole. I got up looked down the hatchway into the lower deck and saw that they were getting provisions from the hold and was rolling them to the aft of the ship. No wind, no motion of vessel, scarcely going a few knots per hour and the sea as smooth as glass almost. My wife is up, I have washed and shaved and attended to my journal.

Dined about 1 o'clock, and soon after I saw the smoke of a steamer ascending above the horizon which passed behind our ship about 4 o'clock just after I had got my drinking. While passing the emigrants gave us a good cheer which was [p.27] responded to by the Saints with us. Retired to bed a little after nine. There was a tea party in No. 1 Ward.

Thursday 26th I arose a little to six and attended to the usual business. The morn was fine with a strong breeze us. A few ships in sight in the distance and one came close to our bow about one o'clock. We had a strong wind all day in the wrong direction rather. Many vessels was seen today in the distance. I got a good dinner at half past 2 and at 3 was put on guard and came off at 6 p.m. My wife had tea ready which I got and then went on deck where I spent much of the evening. Went to bed a little after nine.

Friday 27th I awoke about four and heard the sailors busy turning sails. Thinking they had cast anchor I got up and found President Martin and others standing in front of the opposite porthole. Brother Franklin came out of bed and in our shirts we watched them bring an old sister on board wrapped in a winding sheet, who had just fallen asleep in death. I retired again to bed. Slept till near six, I then arose, dressed & carried up our water, and

looked round on deck, expected to see land but found that we were going the wrong way. Got breakfast and water, attended prayer meeting and then went on deck and saw vessels in the distance one of which hung about a long time and then sent a boat, and the same men took back some letters for Boston. They had been out fishing since April 15th. Got dinner before 12 and got refreshment about 2 again. After attended to my journal. Today has been very fine and warm. Many vessels has been in sight and much seaweed and many other things indicating our near approach to land had been seen. I wrote a portion of a letter to Sister Judson. Attended prayer meeting about 9 and then went to bed.

Saturday 28th I arose about four and looked out of the porthole but could see no land. I went to bed again, and laid till half past 5, washed, shaved, carried up water, and about 7 o'clock I hear a person say he saw land from the first landing on the mast. I ventured up and the 3 of our company to see land for the first time for near 5 weeks. About 9 o'clock we could see land very plain from the ship side of the forecastle. The same Saints seem [p.28] highly pleased with the sight. I feel grateful to my Father in Heaven for his goodness in sparing our lives to see the land of Zion, the land of the free and home of the brave. The land of Joseph's, choice above all lands. Glory to God in the highest and goodwill to men. I got breakfast after prayer meeting, and then went on deck, and beheld from the ship side the distant hills which indeed appeared lovely to those who have been a long time deprived of the sight of [-]. I stood on the forecastle and with joyous feelings beheld our noble vessel glide rapidly through the yielding waters and bringing us nearer to the sand hills in the distance. About noon we had got opposite the hills which lay on the left side of the ship and in a short time we were opposite Cape Cod Fishery and opposite the Cape Cod Lighthouse. In the neighborhood which was a wind hill and at a short distance from this was a number of houses, the first I had beheld since the channel. We continued our course about a mile or so from the shore and could see one sandbank after another until, I discovered with my small glass, large fields clothed with waving corn and yellowing for the harvest. This sight was truly gladdening to behold. I could see the fences separating field from field. We were all ordered to our berths and having obeyed orders we saw but little of what passed, but though I took off a lock from a box and put on another yet being near our porthole I had a grand chance of seeing village after village as we passed along. We came to a point of land that retired and a great basin was formed, and we could see but the dark mountains in the distance. In a short time we came up with the land again and at this juncture I asked to go out to [-] and got on deck finding a number of Saints up, I thought I had as much right up as anyone so I stayed. For a long way as we went a short distance from one side of the shore while on the other side lay the wide ocean. As we passed along we came opposite village after village with fields interspersed between dotted here and there with trees. Now was a gentle slope inclining to the sea covered with fields, houses here and there, and then an opening beyond which we could see the water as far as we could see. By and by we came to a large [p.29] embankment which we were told was Naval Fortifications. About this time we began to be enclosed on both sides with land at a short distance and passed no less than 3 lighthouses. Here we came to little islands and then we had on our right hand an opening to the wide ocean and ships or vessels gliding in all directions. Every now and then a large boat passed us which skimmed lightly along. The individuals who manned them were dressed elegantly. The sights that presented themselves all on all sides baffles all description. Such was their grandeur, splendor, and sublimity. Among other buildings as we passed was

custom house and quarantine hospital, on our right, which when we had neared, the first mate at the orders of the pilot, cast an anchor, at 25 minutes to 6 p.m., for we had got the pilot on board a little before he being brought in a light barge. He is the picture of a Yankee. Having cast anchor I came below deck and found the porthole by our berth crowded with Saints all anxious to catch a glance of things as a view was afforded through the hole. I got tea and attended to writing till we had privilege to go on deck. It was a little before sunset that we got on deck and lovely indeed was the evening as the orb of day went out of sight, right behind the city of Boston. A many boats came past us and two large ships passed for Boston. The shades of night soon followed. The setting of the sun and shut from our sight the lovely landscape that surrounded us and left the eye not to rest upon but the dim outlines of some near objects and the lights of the lamps in Boston and those of a revolving and stationary lighthouse. After chatting a little with Brother Jesse Haven upon the resources of the Americans in case of war &c. I came down and got to bed. Thus ended one of the most important days that ever dawned in my history.

Sunday 29th I was roused about five minutes to 3 o'clock. About 3 a.m. was placed on guard by one of the lower hatchways. The day was beginning to dawn and the harbinger of day had begun to throw a lurid glare on a few fleecy clouds that stretched themselves athwart the horizon. The narrow slip of light of the waning moon was bright and lovely and I remembered that when we [p.30] had been about a week on the deep we saw the moon when it was about the same size when new changed and we have watched it wax and wane which shows the time that we we [SIC] have been on the mighty deep. When I got up I felt the atmosphere quite smothering but have to guard near a hatchway I found a refreshing air to blow. Such was the heat that Elder Brodrick [Broderick] got up and on observing that it was too soon to rise he muttered that he did not intend to sleep in that berth anymore. Laying a few things in the hatchway he lay down and slept till after six. I saw that the Saints seemed most smothered indeed with heat. About four some began to arise. One was writing, another was parking cloths, some dressing themselves. At six I came off guard. Carried up water for breakfast and came down, attended to my journal and went to look around on deck and found the Saints pleased with sights around us while Boston lay stretched in a great length before us at about four miles distance. About 9 o'clock we were ordered on deck where we were arranged in families and as such we passed the government doctors and our ship was allowed to go to port. During the morn the captain and family and friends came on board in a fine yacht and stayed till afternoon and then went out at our porthole. At 3 o'clock we were called on deck. Meeting opened by prayer and singing after which President Martin introduced the captain who said he had undertaken to bring us over as a matter of business and as such he said he felt to keep a good spirit towards all and while the Saints sing "They Will Marry None but Mormons," he would carry none but Mormons. After remarks from Brother [John] Toone and President [Edward] Martin and his counselors, the meeting closed. We gave 3 cheers for captain, 3 for his mates, and 3 for his crew. The day was remarkably fine, which caused many boats to come around the ship. About 6, a 3 mast ship passed us and anchored a little below, and about 8 at night a very large 2 decker emigrant ship came past which left Liverpool 10 days before us. The emigrants crowded on deck and gave us 3 cheers as they passed. They cast anchor just below us. I attended on deck until half past 9, then came on board to bed. We spent a little time in [p.31] arranging our boxes.

Monday 30th I arose a little to four and with my wife arranged our loose things into bags, during which time the Saints was emptying their bed into the river through the portholes. We had to throw out our good flocks and have some 3 months to lay on hard boards or ground. We got our things arranged, washed our floor, and being invited I went on shore and was in through this business [UNCLEAR] I felt comfortable. We breakfasted on cold water given to us by Sister Peel and about 7 the steam tug came and about 8 o'clock we were on tugged to Boston. I went on deck and enjoyed the scenery and the view of buildings next the sea as we passed along. The town is a great length along the side of the bay and presents a dazzling prospect from the water, but our joy was short for we were ordered below with orders that a man was not to stir, except by leave. While below I got up some boiled rice, and about this time the anchor was cast and double guards were placed at each of the hatchways to prevent parties from coming to plunder us. While a number of awkward looking men came and wanted to come in our midst. About eleven I was asked to go onshore with our president and went with him and quite a number of the brethren in search for provisions and I had cheese, butter, and bread bought by Elder Brodrick [Broderick], who exerted himself as he always has done for our well-being. The Saints had the privilege given to go on deck so I went up before Elder Brodrick [Broderick] was ready and looked abroad and Elder Brodrick [Broderick] having come to us I went out of the ship on the quay, followed by my son John, who so soon as he felt the floor, he stamped with one foot and then the other exclaiming, "I have put my feet on ground again." I now felt joy to spring up because I had got to land and thought of those who had kissed the very ground when they first touched the shore. I felt on free soil for the gospel has made me free and I will live under its banner while I live and in death I will sail under it into another world, and in the resurrection I will be a more than conqueror under its ample folds and life giving principles through the spirit of God. [p.32] When Elder Brodrick [Broderick] was ready in company with a many brethren we went into Boston and traveled a great part of a street that runs alongside the quay or harbor till we came to the marketplace, and there we purchased a large cheese and some butter and while [-] there the sweat flowed freely from us in consequence of our weak state, the sharp walk and the exceeding weather. The parties of whom we bought our provisions inquired where we had come from and where we were going and one gave the address of his brother-in-law who resides in Provo, Salt Lake Valley and presented me with a last Saturday's newspaper which afforded me the news that the American government had dismissed Mr. Crampton, the English minister and that England was likely to dismiss the American minister. Strange news, what I oft feared., I felt glad I had escaped. We got a good drinking of new bread, principally with butter and cheese, what luxury. I wrote a letter for my Brother William and finished a letter for Brother Peel, in which I enclosed my letter for brother William. I wrote much in journal and felt happy. I got the privilege to go out again a little before 8 o'clock and in company with Brother John Pears went through a many streets, and while out we were passes by few water engines which was drawn at a good run by the men who was going to put out a fire. We should have gone further but I began to rain very hard. The rain passed off and we hastened on to ship which we reached a little after 9. The streets and houses was brilliantly lighted up by lightening ever now and then. Got some American coin for half a sovereign, I gave to Elder Brodrick [Broderick] to get changed. Attended prayer meeting and about 10 went to bed on the boards. A many put their beds on the floor in the gangway. Some slept on boxes, others on bags. Brother Litter [James Lister] and others cracked jokes and kept us our merry as pipers. [UNCLEAR]

Tuesday, July 1st. We arose about 4 this morn, and found a refreshing breeze blowing. The morn was fine and cool. We got into town and visited the common of about 12 acres laid out in walks, grass plots, trees, flowers, all kinds, water, and every variety of garden flower and walk was there. We also [p.33] went through a many very good streets, highly tastefully laid out with shops, public buildings and so on. I and Brother Taskard [Tasker] bought a little bread & got home about 12 at noon and found that the inspectors had been round and we were to pack up and get out our things in wards, which was accomplished by eight o'clock at night. About 2 p.m. I was appointed to guard at the entrance on and from ship and did not get relieved till near 9 except that I got a person to guard for me till I got tea. We retired about 9½ and slept soundly on our boards.

July 2nd Wed. We awoke and got up about 3 and attended to packing, and before six we got breakfast and packing finished. I then got our things out and then guarded for a brother while he got his things out. About 8 o'clock I was on my way to station, on a van loaded with our luggage and set on tins to keep them on. When arrived we got our things weighed and kept an eye on them till my wife and John came that we could go into our carriage, which was a cattle van. Our luggage had to be box for seats, and at night our beds. I felt highly delighted as we passed along in seeing the various streets and houses. A little past eleven we were steaming away from Boston towards Iowa City. I had some delightful reflections as we beheld the splendid buildings and beautiful landscapes that spread out before our eyes as we rapidly passed along. We passed Malbro [LOCATION UNKNOWN] and a many interesting villages with their chapels and spires. At six we were at Springfield, a large city and stopped a while and while there we were asked many questions about our passage, the numbers on board, deaths & the places from whence we started and where we were going. One apostate tried to dissuade us from going further, some laughed and turned up their noses with scorn. We had got 100 miles from Boston, and had got to Albany, which place we reached about 12 at midnight. Our carriages were luggage vans vans [SIC], and our seats were our luggage which was in our way. We were uncomfortable in some some [SIC] things, but comfortable in mind. We were cramped with being confined, some slept in the [p.34] carriages and some laid down on the ground and some walked about till we had orders to pack up and go a quarter of a mile to a camping ground near the ferry called Offman on a broad part of Hudson. We crossed the ferry and had near a mile to carry our provisions to station, which we found in the middle of a street unfenced off. We were soon on our journey which was rendered very pleasant with being in good carriages and having good Saints about us. We passed Utica a large city and arrived at Rochester early in the morning.

Thursday 3rd We were on the road for for [SIC] Rochester and passed Utica, a very beautiful town, and as we stayed there a short time we were scanned over the populace. There were some very large buildings, the River Burgon [NAME OF RIVER UNKNOWN] passes at the low side of the city through the vales of which we rode a many miles. Here we were a short distance from the falls of Niagara. We left Rochester in the afternoon just after getting some hot water boiled. Taking it on board, we eat and and [SIC] drank as we passed along. At night closed in we saw a little display of fireworks. The night was beautiful and as I sat with my left hand to the carriages I had a good chance for looking abroad till I felt sleepy. I had a good nights rest and sleep and I felt refreshed in the morning.

Friday 4th Awaking pretty early, about 3 o'clock, I looked out for the demonstration of celebrating the Fourth of July, but there was only a few here and there well dressed persons and engines decorated with ribbons, evergreens, and flags. As the day advanced we saw more signs of the day of days with Americans. We passed Battavia and got into Buffalo about 11, changed carriages and got tea, then started off about 2. We had amongst others squires, tenants for a carriage passenger. Before we changed carriages and when we got into the other carriages we had Mr. Tenant for our nearest neighbor. He had his wife, her mother, and his child. What had Mormonism done? Such a spectacle was scarcely ever witnessed as to see one who has been so rich, so high in life, to come to be huddled together with the poorest of the poor and see how patiently he endures all things is truly wonderful. Our first [p.35] carriage was a cattle pen and 2nd was an improvement which had a place of convenience for us at one end the 3rd change. Our 3rd change was an improvement on the others, and our fourth had not only padded seat backs but very soft padded seats; where we had our rich brothers for our next neighbor. Our fourth change was made at [-] Cleveland and was made about half past 8 o'clock on the morn of [-].

Saturday 5 We arrived here 5 o'clock and remained a considerable time in the carriage. When we got out I sought water, got breakfast and waited till seated about 8 ½ . The places we passed this morn was of minor importance being mostly woods. Yesterday we traveled for a considerable time at a distance from and having Lake Erie in view, and as soon as we awoke this morning we saw it near at hand and soon came up to it and passed over a portion of it. I should calculate that it is larger than England. I did not rest so well the past night having had a rather awkward place to lay in. But thanks be to [-] our Father in Heaven. Our weather is good. We left Connecticut Cleveland [APPARENTLY THE TYPIST CORRECTED THE PLACE NAME WITHOUT DELETING CONNECTICUT] at 10 minutes the 10 a.m and reached Toledo about 3 o'clock. We passed 3 rivers the last a very large one, and in a swamp connected with it we saw a tortoise feeding on something white. On arriving at our the station we got out of carriages and some got into others immediately but being too late I did not get a carriage till 10 minutes past 7. In the meantime I assisted a little in changing luggage from van to van, and then came to my wife. Got some water, and a brother who had a pan and a fire burning loaned me his can in which I boiled water, and had a good tea. As soon as tea was done an empty carriage was brought up into which we got and about 8 o'clock, was again on our journey. Pleased once more to view the open fields and almost boundless woods. The sun setting about 8, darkness soon followed unless the moon lends her rays, as at this time she did but feebly, being about three days old. As we passed along I sat at our window. Watched the woods and fields and cottages by the moon and stars. Feeble light till about 9 o'clock and then laid down in my trousers and stockings on the boards with my head on a small sack, and something under my buggons [UNCLEAR, PROBABLY MEANING Buttocks]] and slept well till near four, [p.36] Saturday 6, at which time I got up and dressed. And the trains soon after stopping, a brother got his kettle and a number of us gathered wood and we had a fire and kettle boiled in a few minutes and soon we had a good breakfast of tea, bread and cheese which we got while the train was moving. Just as we were finishing breakfast Elder [Edward] Martin came around with bread for those who had none for breakfast. After breakfast, I washed, shaved, dressed, and felt comfortable. The morn was remarkably fine. The sun shone in all its brilliancy. As we passed along we saw much ripe corn and one field in attack, the straw being short. There is a much wooded

land all the way as we passed. As we passed along I reflected of home and of our dear friends and thought that absence makes the heart grow fonder. I paraphrase the poet:

With thee conversing I forget
All time and things and care.
My labor is blessed and all is sweet,
If thou, my Lizz, is here.

July 9th 1856. I thought of another as I stood on guard at the door of our carriages and the tear tear [SIC] started to my eyes. We met nothing of importance today, there being nothing but large villages and parties here and there gazing at us, dressed in their Sunday clothes. All seemed surprised at the number of carriages, for besides filling about 17 carriages, we had our luggage with us and two engines to [-] to draw us. We went very slow for many miles, and got into Chicago about half past 6. We found the people all alive about us, and that they were a little excited. They flocked around us like bees. When we alighted we was in the open street which gave the people a chance of mixing amongst us and of viewing us as though we had been a quantity of cattle. We were soon taken out of the street to a large luggage warehouse where we we [SIC] commenced to prepare for our nights rest. Having got a berth I went to look after some milk, but did not get any. I came back and then went to assist in sorting some of our luggage from some other, and then I came back, got some refreshment, retired to bed. The spectacle presented by [p.37] so many crowded into so small a space looked strange indeed and was much like Babylon with the chattering of men, children, and women. Being tired and sleepy we were soon in silence.

Monday 7th. I was awakened about 12 o'clock by voices of a man and his wife who were jarring about a light some one had taken. However, I soon fell a sleep and after short naps I awoke about half past 2 and got up, looked round and the scene was laughable. The floor of the extensive warehouse was covered with human beings that there was scarcely room to put your foot down without treading on someone. We dressed and packed our things, ready for off and then went out a little. Came back and a brother loaned us his boiler, which filled with water and carried and put it on a good fire and before it had been on a minute the word was passed to get on train. I then took my tin and hastened on to our carriage and the brother having given us a can of tea, we got a hasty bite and sup or 2 and hastened off to train and was just in time to get a place, and about 6 o'clock we were away again leaving Chicago behind us. As we passed along we came to a large village and an occasional city, but not of any importance. The train moved on with speed when going but stopped very oft. Thus so far has been remarkably fine and since [-] 12 has been very hot. Our rest having been short of late we felt frequently overpowered with sleep, and as we are much shaken we are awakened very soon out of strange dreams. I have seen some tortoises and beautiful birds. One pair was large and was decorated about the head with red feathers and on the root of their tails was very white, which contrasted with their dark bodies. In our ride we came to Rock River, a very large stream. After a pretty long ride we got to Rock Island, and as we got in about 8 o'clock darkness set in so we had to stop all night in our carriages close up to the Mississippi River, which I visited and handled its water. I felt glad that my eyes beheld the mighty river, the father of waters about which we had heard so much, and upon whose waters such mighty [p.38] events have transpired in connection with the work of the last days. A few great steamers were a little above where I witnessed a large

steamer coming to anchor. Lights being held out gave me a chance of seeing its great outlines. I went a little into the city and conversed with a person who told us that 700 and odd Saints passed this way a few days ago. The night was as beautiful as the day had been only more lovely because more cool and serene. I went to berth, got the last bread we had. Then laid down beside my son John and slept soundly. I retired about 9.

Tuesday 8th I awoke about 4 o'clock and got up, went to the Mississippi, washed, got water for and got breakfast. So soon as breakfast was over we were moved a little and about [-] took our passage on a ferry boat across the river, leaving the state Illinois and entering the state of Iowa. Being near the gangway I was soon onshore keeping up with President [Edward] Martin. He gave me the word to keep on and lead the way to railway depot, which I did. Brother Thomas Smith keeping next to me, my wife following behind with John, being the first woman on the line of march. We soon came to the depot and rested; and in a little time we got into the luggage vans provided for us. We are now waiting the luggage being brought here. So soon as that is arranged I expect to move from this place called Davenport.

We left Davenport about 14 minutes to 11 p.m. Passed a large tract of rolling prairies with very little wood. We passed much prairie land yesterday and a little a day before. At about 17 miles from Iowa City we passed passed [SIC] or crossed a large river, the name of which I forget, and after a tedious ride under painful circumstances arising from the heat, about 6 o'clock we came to Iowa City and after shifting about from place to place, we were allowed to go to camping ground, a part of our luggage going by a van. I, my wife and John set out for the camping ground along with others and having walked near 2 miles and a half. The lightning flamed athwart the air, the thunder murmured in the distance and the rain poured down in torrents and [p.39] found us unsheltered amidst the pitiless elements until we came to a farmhouse in the yard of which was 3 covered wagons in one of which I just recognized Sister Eliza Pear whom I accosted and was invited to their shelter. I turned back and got my family into this wagon and found a grand shelter, not only so, but the owner gave us the privilege of sleeping and fetched us his best bed. . . [p.40]

[HE WORKED AS A JOURNALIST IN IOWA AND WAS NOT IN SALT LAKE CITY UNTIL THE FALL OF 1859 (SEE HIS JOURNAL VOL 7. P.1)]

September, Friday 2nd 1859 I awoke at day break and got up a little after 5. About 7 we sat down in Brother Brigham's and partook of a good breakfast. This morning I and Christopher went in search of Brother Pinder who had told my wife he had a house ready for us and we wanted to go into it as our services were ended I connection with the Church train. We found him but found also that he had no house for us, and after having come 4 miles to find him we had the same road or distance to make back again, and arrived at Brother Barlow's where we found my wife and where we partook of refreshments, rested and arranged about sleeping in a tent in President Young's yard. I also went to the office where the Deseret News is printed and got work for a few days on the 2nd No. of the Mountaineer. . . [vol. 7, p.1]

BIB: Beecroft, Joseph. Journal (Ms 1915), reel 1, vol. 6 38p. (Mss.) and reel 3, bx. 2, rd. 6, vol. 6, p. 10-40, vol. 7, p.1 (typescript). (HDA)

E.3.4 Letter from Edward Martin - May 29, 1856

Ship Horizon, Off Cork, May 29, 1856.

Dear President Richards--It is with great pleasure that I write a few lines, to inform you of our favorable position at the present time; we have a fine morning and all is pleasant around us. The captain, Mr. Reed, is a gentleman in every sense of the word, and I have no doubt but that we shall have one of the most agreeable passages that the Saints have ever had while crossing the Atlantic. He spares no pains to make us comfortable, and offers every facility that will, in the least, be of benefit to us. . . . The officers are all agreeable and obliging. Mr. Stahl does all he can to accommodate; in fact, we could not ask for better treatment if we had it of our own choosing.

The Saints are all feeling well, with a very few exceptions, the few that are sick are not dangerous; the sister that was sick when we left is gradually recovering. We have had one birth, the particulars of which you will have in Elder Jaques' letter.

The couple you spoke to me about were married last night. The captain gave us the use of the cabin to perform the ceremony in, and I was very glad of the opportunity. It gave us a good chance of introducing some of our doctrines, and of correcting some impressions which had been made upon his mind by newspaper reports and the like.

After you left us on Sunday evening, we lashed all the luggage, and thus prepared for seasickness. The Saints thought us very particular at the time, but morning did not make its appearance before they began to realize the benefit, and expressed themselves that it was good to have a head. The majority were sick on Monday, but only for a short time.

This morning I have been through the ship, and I find all in fine spirits. Elders Haven and Waugh are one with me, in carrying out necessary measures for the the [SIC] comfort and convenience of the passengers, and we have everything our own way. . . .

I make it my business to visit every part of the ship six or seven times a day, but more particularly when I rise up and before I lie down, and I expect to do so during the voyage. We have got our organization pretty well matured, and all are willing to play their part. We have nine wards, nine cooks, and ten men in each watch of the guard which is kept up night and day.

I feel to thank my Heavenly Father for his goodness to us, and I fully realize the truth of the blessings pronounced upon my head, by you, before I left Liverpool. I cannot but think of the happy days, weeks, and months, that I have spent in the office. I cannot express my feelings, in fact language would fail to do it, but please to accept my heartfelt thanks for every kindness which I have received from you benevolent hand.

Please give my kind love to President Wheelock, and to all the brethren of my acquaintance, and believe me to be your humble servant,

Edward Martin. [p.411]

BIB: Martin, Edward, [Letter], Latter-day Saints' Millennial Star 18:26 (June 28, 1856) p. 411. (HDL)

E.3.5 Autobiography of John William Southwell

. . . In the spring of 1855, the annual call was made for a number of the oldest members of the church to emigrate to the land of Zion. The call was responded to by Saints from all parts of the British Isles. Those who could pay their fare and those who needed help were instructed to forward their names with a recommend to the president of the European Mission in Liverpool. The presidents of the different branches of the church having this part of the business to attend to. The list of the passengers was soon made up and a vessel was chartered and a number of passengers it would accommodate. Then the number of Saints from each branch that were recommended by the president of that branch. I had applied for a passage, but being a new member and a young man, my application was not accepted. I was disappointed, but there was one who could and would see to it that I should be one of the many passengers on that ship that was to leave Liverpool on the 22nd day of May. She had helped me before, she would help me again. Seeing the president, he was informed that my passage money was ready and I must sail on the Horizon when the vessel left its morning place. He finally gave his consent and the name of J.[John] W.[William] Southwell was added to list of the eight hundred who would leave the shore of all of old England on the date mentioned.

The time was fast approaching when I would leave my dear old England. Sad were the scenes when parting arrived. My dear young brother whom I adored in my hard labors, had helped me in so many instances to raise him to his prosperous condition. The final separation, one could hardly expect to meet again in our old familiar hunts. My two oldest sisters, who with their families had many times added comfort to my aching heart and still clung to me, had in their parting called down a blessing of God upon the brother with whom they so reluctantly separated. Seeing between my dear old mother and myself, is heart rending in the extreme and as we passed over with a brief mention you will surely realize the agony of spirit we endure. We must pass on to other scenes on the program.

On the 22nd the Horizon was scheduled to sail, consequently the Saints must be in Liverpool the day previous. To accommodate all, rooms had to be engaged with bed and board. The Saints were so notified. The president had all the arrangements made in advance so no mistakes were expected. On the night of the [p.5] 21st the Saints held a farewell meeting. This meeting was hugely enjoyed by all present. The program consisted of recitations, songs and speeches by elders of Zion who had gathered to speak especially on this occasion. It was a late hour when the loving and brilliant assemblage dispersed to their homes. As the train that was to transport us and luggage to Liverpool was due at the railway station at eleven o'clock, the Saints and a multitude of others were up early and the station was filled to overflowing. Arrangements being made with the conductor, time was given to sing a few lines of the hymn. It ran like this:

Farewell all earthly honors, we bid you all adieu.
Farewell all sinful pleasures, we want no more of you.
We want our union grounded on the eternal soil,

Beyond the powers of Satan,
Where sin can ne`er beguile.

At the end of this a tremendous cheer went up and a long blast of the engine whistle and we were on our way to the town of Liverpool, at that time the greatest shipping center in the world.

The 22nd, the last morning we were to see our native shores dawned upon us in all its grandeur. It was fair and fine, not a breeze to interrupt our successful boarding the grand old ship as she lay all ready underway out in the open waters, ready to receive her precious cargo. I will give you an idea by the few lines that Elder Silas H. Wheelock had hastily composed for the departing Saints to sing on leaving our land. It is but a few lines and ran as follows:

Our gallant ship is underway to bear me out to sea.
And yonder floats the steamer gay that says she waits for me.
The seamen dip their ready oars as ebbing waves oft tell,
To bear me swiftly from the shore, my native land, farewell.

As the gay decorated steamer towed us to the Horizon, sound was heard above all other noise and din, "My Native Land, Farewell." The transfer from the steamer to the sailing vessel was done in wonderful short time. Captain Reed, President Edward Martin, Tyler and Toone, conducted the business. Captain Reed had a good manly lot of sailors to render assistance who were experts in that line of handling freight. It will be necessary to explain some here so the manner in which the business was handled will be better understood. In the first place the vessel had three decks which the Saints would occupy. The officers mentioned had met on the vessel and made all those divisions. It was necessary for young men to have one division alone for the night and access to the wards of their families where they could take their meals together and be near the cooking galley where all the meals were issued by a head cook who had sole charge of that apartment. There was eight wards and a president over each ward. The food consisted of salt beef, salt pork, and vegetables with sea biscuits by way of bread. The cook would generally have some kind of pudding as a side dish. There were many of the passengers who had a goodly supply of their own which they had provided themselves and which was more palatable than the sea fare. I, myself, with those with whom I was traveling had a fine boiled ham, a fine cheddar cheese and several loaves of old English plum cake and a good size [of] plum pudding. So you can see we were independent of Mr. Sea Cook for a variety of good things. After all were on board, the captain ordered to weigh anchor. All hands were alert and the order obeyed. Soon the rattling of the huge anchor chains were heard and the beautiful Horizon floated away from its mooring place. The Saints were mostly on deck and above the [-] voices of the sailors the [p.6] familiar sound of "My Native Land Farewell" was heard. Many a silent prayer went up to heaven asking our Heavenly Father to protect us while on the raging sea.

It was a beautiful day, not a cloud to be seen. When we reached deep water the first deep water tribe made their appearance. The captain said they were a large school of dolphins. Their backs of gold showing above the surface of the sea green water. Other fine sights of the sea might be explained. The shad [MEANING: clupeid fishes] might be

mentioned. This is by way of the first sunset on the sea. I cannot find language to explain its beauties, it was magnificent after sunset.

It is funny to relate one of the lady passengers asked the captain what place he would stay for the night. She explained that she had the children to attend to and have her work done before dark. He smiled and explained the gong would sound when the ship would stop but it failed to sound and the poor thing was compelled to put the children to bed without attending to their needs. She was heard to remark, "This is a hard way to serve the Lord, for is not cleanliness a part of godliness? John, I want to go back home." This for the present was destined to be our situation. It was our own choosing, let us enter no complaints.

The second day out we encountered a gale that came nearly capsizing our ship. Precautions had been taken to avoid such a disaster as this but it happened nevertheless. We had lashed our loose belongings and supposed we were safe but the storm was a hard one. It came near being fatal in some instances as not only goods turned topsy-turvy but some of our old and feeble people were felled to the deck with such violence that they were rendered helpless for a few days, and this proved to be our first taste of a much talked of seasickness which also proved very injurious to the greater number on board. There was scarcely a person on the ship but was so helpless he could not render any service to those afflicted, and what made the case more pitiable, a horrible dysentery attacked the majority of the passengers. Medicines were plenty, but they seemed to have no effect. This state of things made it hard on a few who were not afflicted to such an extent. This state of affairs lasted for about eight days when it grew less severe. But it stayed with a few until our arrival in the Port of Boston, to which place we had been sailing for five whole weeks. Fresh sights in the water and fresh happenings on the ship made it very interesting. The first of any note was a large man-eating shark. Expecting to see some of those monsters, the mate brought his Sharpe rifle. The shark was away in minute. The swift movement caused a huge wave which brought the monster to the surface. The shot was fired and he turned on his side and floated away. Standing close to the side of the ship was an old sailor with a harpoon attached to a rope and then made fast to the ship. In a twinkling of an eye, the harpoon was launched into the body and after a few terrific lunges, he was made a prisoner. A block and tackle was made fast to the harpoon and he was hoisted onto the deck. While he laid on the deck, a line was laid along his carcass and he proved to measure 30 feet long. Proof was not taken of his weight, but the old whaler judged him to weigh 2,500 pounds. The carcass was cut up and deposited in a large barrel in the hold of the ship with some chemicals to extract the oil, called whale oil.

A large drove of porpoises were next seen. They resembled a band of horses on the run. This attitude gave them the name of the seahorse. It was a wonderful sight. It seemed to fill a space of half a mile square. The only sound that would draw our attention from this beautiful scene was the gong of the cook calling us to dinner, which, as we eat an early breakfast, we readily obeyed. [p.7]

After dinner, we beheld something wonderful. A young lady and a young gentleman, both members of the church, made it up to give an exhibition wedding. The captain, being authorized to perform that service, was called upon to act in that capacity. The grand exhibition we were to behold was to have the ceremony performed on the topmast of the

Horizon. We were then about 400 miles away from Liverpool. The plan that was adopted was to build a scaffold, place three chairs on this, which, being attached to the rigging of the mast, was to be hoisted into position and here held by the sailors on deck until the ceremony was performed. The two who were to be married were to hold a flag each; the one bidding "My Native Land Farewell," the other flying the stars and stripes, the red, white and blue. All was ready when the gong struck two. It was the signal to hoist. The second mate had command. "Steady boys" was the order and "skyward." The procession moved slowly. When nearing the top, the young lady gave a light scream, but captain gave her assurance that all was well. Again the word "steady" was given by the mate and all was quiet. Captain Reed spoke to the audience, "Give your attention." A death-like silence ensued and in measured tones which were audible to all, calling them by name, using the old English marriage code. "Will you have this woman to be thy lawful wife." "I will". "Will you have this man to be thy lawful husband?" "I will." "With and by the authority invested in me, I pronounce you man and wife." At the sound of these last words, a cheer went up and, "May your lives be long, happy, and prosperous." Then at the words, "Steady boys", the scaffold was steadily lowered. When the scaffold touched the deck, a hundred hands were offered the bride and bridegroom in joyous congratulations. The steward of the ship, with Captain Reed, in a joyful and liberal manner, presented everyone on board a large glass of old English champagne with which his locker was so well supplied. The captain ordered the deck cleared, and as the night was brilliantly lighted, dancing and merry-making was in order and kept up till the wee small hours. Thus ended one of the most pleasant times that had fallen to my lot to take an active part in all the proceedings.

The next morning, after breakfast, there was a great surprise in store for us. The lookout had sighted a huge whale ahead. This thrilling call brought all hands to the deck. At that moment, the skies were filled with a thousand rainbows, caused by the whale spouting the water with the spray in the sun in such a way that it resembled the effect spoken of. The sights on the waters were endless and sublime.

I would not do justice to my narrative without relating a sad story of a fatal incident. As a rule there are some ropes hanging loose. In the case before us, a line running from one bulkhead to another was swinging in the breeze, flapping back and forth. A boy seven years of age, belonging to a lady friend of mine, saw a chance for some fun. I supposed he grabbed the rope and it swung him over the bulwark of the ship. The act was seen immediately and a boat lowered, manned by two expert swimmers. But it was too late and the poor boy was swallowed by the heavy, rolling waves. The men in the boat lingered near the spot thinking, perhaps a returning wave might bring him to the surface. But their efforts were in vain, for the body was seen no more. The accident was a scene that can scarcely be described. The mother raged and tore her hair in her great agony of grief. And, had it not been for the close watch of the sailors, she would have jumped overboard after her little son. Every mother on board shared her grief. Captain Reed sorely distressed. Wept bitterly. The case was a sad one and caused sorrow on board for many days.

The gallant vessel made good time and all hands were in fond hopes of soon reaching land. About 11 o'clock in the day the lookout sighted a ship. The captain, with a quick step, soon reached the lookout and with his marine glasses soon [p.8] discovered the observation of the lookout to be a ship and she was bearing down upon us. Through his trumpet the

captain sounded the thrilling words, "Ship ahoy" and the news went through the ship like wildfire. We will speak to this vessel and anyone wishing to send letters, have them ready by three o'clock. Many letters were prepared and the captain, kind man that he was, sent one to the friends of the unfortunate lady with the details of the loss of her dear little son. She carried the Stars and Stripes and the "Dolphin" by name bound for the port of New York where the letters sent would be mailed. After a farewell greeting the letters were mailed and a farewell salute was given and the two ships weighed anchor and proceeded on their way.

Nothing transpired to mar our peace. The sea was calm, not a wave to stir the surface. We seemed to be floating along on a sea of glass. During this pleasant time many specimens of the briny waters were presented to our view which was quite a revelation, thus proving the handiwork of the Almighty and giving us weak mortals an ocular demonstration of his marvelous power. As we neared the Bay of Boston we were surprised one morning about ten o'clock. The lookout gave us a call that was thrilling in the extreme: "Land ahoy". Was it land? The captain assured us of the fact and in a short time the pilot was on board the ship directing her movements. Captain Read had lost his authority. The old pilot informed us that we go ashore the following day when the health officers would come on deck to examine our health and our baggage. The vessel also was thoroughly inspected, the condition of which brought down for Captain Read a round of applause. Being asked how he managed to bring his ship in such fine condition it was entirely on account of 800 of the cleanest people that had ever boarded his vessel. He went on to explain every morning on the voyage the ship was scrubbed from top to stern and from bottom to top. The bedding aired and disinfected as well as the ship. In this brief explanation the captain remarked that the girls declared they will marry none but Mormons and I will declare that my ship shall carry none but Mormons. He made his word good as in an interview with the authorities a few years after. He said that the people comprising that company were the most honest and cleanest and respectful that had ever been his lot to mingle and associate with in all his seafaring career and, "May the blessings of God ever rest upon them and with my best wishes for their future welfare I commend you to God who gave us our being upon the earth. Your true friend, Captain George Read of the ship Horizon."

While the officers were going through our luggage and other investigations, Captain Read proved a great help to the Saints. In his genteel manner he would help those who were of the timid kind in the handling of their luggage and in a true genteel way he would answer intricate questions asked the passengers by the investigating officers. The vessel was finally run alongside the pier and that night our luggage was housed and guarded by the government, not so far from the famed Bunker Hill. The next day a train of cars were run along by the pier and booked for Iowa City. Thus ended our sea voyage and set us on the way for one more hazardous [trip]. At this pier nothing but cattle cars could be obtained and into these we were loaded, bag and baggage. In those we rode to Albany, state of New York. Here we laid over two days and two nights. Here we were permitted to change to a third class accommodation. The seats were two inch plank with no back. In this miserable way we were conveyed to Cleveland, Ohio, at very slow pace. The country along the track was studded with fine orchards, bearing fine apples and all kinds of fruit. The fruit was so tempting that at the rate of travel, the young men would jump from the train, fill their pockets, and overtake the slow moving institution. However slow, it brought us into

Cleveland on the morning of the greatest day in America. Not realizing the meaning of all this parading and firing of firecrackers and artillery, an elder of the church explained it all to our satisfaction. Since that day, however, the 4th of July is as precious to a Latter-day Saint as to any American born citizen who lives under the flag flying stars and stripes, the red, white, and blue. [p.9]

While waiting in that city for change of cars a great rainstorm continued two days. We and our luggage were exposed to the weather, the company having no sheds to protect. A large barn was secured and all were transferred to it until the storm abated. A few had secured rooms for their accommodation but the great majority were huddled together in the barn. Like Missouri and other places the people of the town despised the Mormons and after the Saints had retired for the night, a mob of bullies including some females gathered around the barn and kept up for hours such a howling and bombarding with stones and bats it equaled any Indian powwow I have ever listened to on the frontiers. Finally the presidency of the company found a person who it seemed had some authority, who persuaded the mob to desist and go to their homes. However, it left the people in a state of terrible excitement. Not a person closed an eye that night in sleep.

In the early hours of the morning our train arrived and in short order we with all our effects, we are on our way to Des Moines, Iowa where we had once again to be subjected to mobocratic insults. But we were better protected as the city had some good sensible men to govern their affairs. The leading hotel was owned by an Englishman. Myself and a few of my friends took rooms in this house as we had to layover two days until our train was ready to start to Iowa City. As we sat around the table the proprietor kept his eyes in my direction an unusual length of time. I felt rather angered and changed my position. He saw the change in my countenance and immediately followed me and placing himself at my elbow, he made an apology. "Beg pardon, friend," he said, "For my seeming rudeness, but I fancied I had seen that face. A schoolmate of mine in a town called Southwick by the name of William Southwell. Never were two faces more alike than your face and his. I was so struck when I saw your face that it seemed I had surely met my dear old friend." "Why," said I, "That is my name." Springing to his feet he took me in his arms, showering kisses on my brow, exclaiming, "And you are his son of my dear old friend, William Southwick [Southwell] ."

The scene was sensational and so real that all my friends joined us with their tears of joy and congratulations. From that moment myself and friends were his guests and the best rooms of the house, the best beds, the best wines, and the best attention was ours until the train blew the call "all aboard" for Iowa City. Although my new friend was not hostile to the Latter-day Saints he surely tried his best to persuade me from continuing on to Salt Lake City with that company so late in the season. He explained to us how he had been over the road we would have to travel, the dangers we would have to encounter, and the early snows in the Rocky Mountains. It was too late to make the journey successfully at this late season of the year. To myself he offered me a situation at good wages all winter or so long as I would stay with him. Should I wish to go on with the next seasons emigration he would secure me a passage and a wagon train with a good outfit. But this company had started to Salt Lake City and no inducement, however great, could be offered to turn us from that course.

We boarded the train and started for Iowa City from which place we would take the road with our handcarts which were being prepared for us at this place. On our arrival there was great rejoicing as this was to be the place where a great change in our way of travel would commence. But the work on our carts had been neglected and we were detained four weeks on this account, so these four weeks were lost to us when we ought to have been making our best time on the road. This neglect proved a sad and fatal mistake, as we had to make up this lost time in the snow with short provisions and short of bedding as well. So you may plainly see where the mistake proved so fatal and so many poor souls passing away and filling an untimely grave. Here also you will realize the wisdom in the words of my friend who advised the Saints to wait until another season before perusing their journey into the western wiles. . . [p.10] [NO MENTION OF ARRIVAL INTO SALT LAKE VALLEY. IT IS PROBABLE THAT HE CAME WITH THE EDWARD MARTIN COMPANY WHICH ARRIVED NOVEMBER 30, 1856 (Church Almanac 1997-98 p.172)]

BIB: Southwell, John William. Autobiography. (MS 8243) pp.5-10 (HDA)