

EARLY BOSTON MORMONS AND MISSIONARIES, N TO Z
1831-1860

Alphabetical List of People Affiliated with the Boston Branch (Surnames N to Z)

Women are alphabetized below by their maiden names; their married names are included in parentheses.

Smithite means follower of Joseph Smith and member of the LDS Church before his murder in June 1844. Brighamite refers to the large majority of Mormons who followed Brigham Young (at least initially) as Joseph Smith's successor after August 1844. Strangites were those few who followed James J. Strang as Smith's successor. Lack of notation below means that person was a Brighamite only.

I have created a separate listing of early Mormons who lived in nearby Essex County (including small branches in Salem, Lynn, Danvers, Gloucester, Newbury, etc.) If they also had known affiliation with the Boston Branch as well (such as Augusta Adams Cobb), they are cross-listed here as well.

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Emily Turner Newton (Baston Monroe)

Emily was born in Boston March 13, 1812 to John Francis Newton and Abigail Jackson Greenough, probably where the family was living on Prince Street in Ward One.¹ John Francis Newton was born about 1779 and married Abigail J. Greenough on July 22 or August 6, 1807. Abigail was born May 12, 1781 to Samuel Greenough (1728-1796) and Abigail Jackson (1746-1831). The Newtons and Greenoughs were considered “old Boston families” of considerable distinction.

Children of John Francis and Abigail Newton:

1. Abigail Greenough Newton, baptized into the Church in Brattle Square, Boston on March 27, 1808;² died September 6, 1808 and buried by the Church in Brattle Square (p. 281)
2. Samuel Francis Greenough Newton, born February 10, 1809 in Boston
3. Lucy (or Lucia) Maria Newton, born August 2, 1810 in Boston (per NEHGS); baptized September 2, 1810 into the Church in Brattle Square (p. 213)
4. **Emily Turner Newton**, born March 13, 1812
5. Girl Newton, born 1815-1820
6. Boy Newton, born 1820-1825
7. Sarah E. Newton, born June 14, 1825 in Boston; married Charles H. Dillaway in Boston about 1845; died November 11, 1905 at the age of 80 in Wellesley, MA from liver cancer³

1810 Census of Boston (Ward 1) – NEHGS

Prince Street

John F. Newton – 10010/20100

1821 Tax List of Boston

John F. Newton, Ward One, Charter Street, taxed \$2.39 – Owner of Real Estate was Robt. Pulsifer

1830 Census of Boston (Ward 4), p. 43

John F. Newton – 1 m 5-10, 1 m 50-60; 1 fem under 5, 1 fem 10-15, 2 fems 15-20, and 1 fem 40-50

¹ Per earlylds.com, “Emma Turner” was born March 13, 1812 to John Turner and Mary Frances Pittman Turner.

² *Records of the Church in Brattle Square*, p. 123 (NEHGS).

³ Sarah’s daughter, Laura G. Dillaway, was the informant for Sarah’s death certificate; unfortunately she erred and said Sarah’s father was Samuel Newton (not John Francis Newton) and thought he had been born in Germany, rather than Boston.

She married first Andrew S. Baston of Maine (see) on December 28, 1831 in Boston.

Their children were:

1. Andrew Gardner Baston, born September 27, 1833; married Elizabeth H. Hurd in Chelsea on February 5, 1854⁴
2. Frederick Greenough Baston, born August 24, 1835; not listed as member in St. Louis branch in 1847
3. Harriet J. Baston, born about 1837 in Boston; listed in St. Louis branch with Andrew and Emma; md. Albert A. Hamblin (son of Eli Hamblin) on December 17, 1857 in Boston

Emily's maternal grandmother, Abigail Jackson Greenough, died in Boston from lung fever on February 20, 1833, at the age of 84. (*The Manifesto Church: Records of the Church in Brattle Square, Boston, 1699-1872*, p, 293.)

Emily's father, John Francis Newton, died in Boston on April 22, 1835, when she was four months pregnant with her last child, Frederick. As her father had been a leading bass singer in the old South Parish, at his funeral the entire church "was draped in mourning for a given time, in token of respect to his memory."

John F. Dennett claims her husband was branch president while John Hardy was over the branch choir (1843???)

The couple was endowed in the Nauvoo Temple on February 7, 1846, the very last day that the temple remained open for rituals; they were in the fifth of eight companies (totaling over 600 people) endowed that day.⁵ The temple closure prevented the couple from being sealed together.

They then moved to St. Louis by January 31, 1847 and participated in the LDS branch there, with son Andrew G. and daughter Harriet J. listed as members (but not Frederick). Andrew was a member of the 30th Quorum of Seventies in St. Louis. (St. Louis Branch Records, members listed at a conference on January 31, 1847 – FHL film 0001945, item 2, p. 66.)

For some reason, Emily then left Mormonism and her husband and returned to Boston, while he migrated on to Utah.

"Emily T. Baston" of Boston signed a brief statement on April 22, 1848, for Catherine Lewis's exposé of Mormonism, polygamy, and the temple ceremony, stating that she knew for herself that Lewis had given a "true description" of the temple endowment ceremony, having experienced it personally.

⁴ NEHGS website: Boston marriages, vol. 80, p. 20) February 5, 1854, Andrew G. Baston (21, sailmaker) md. Elizabeth H. Hurd (18), both born in Boston but now residing in Chelsea. Groom's father: Andrew Baston. Bride's father: Alvin Hurd. (Mothers' names not given.) Marriage performed by Rev. Sebastian Streeter in Boston.

⁵ Devery and Bergera, *Endowment Companies*, pp. 609, 614, and 615.

1850 Census of

Chas. H. Dillaway, 25, ship chandler, MA
Sarah E Dillaway, 25, MA
Charles H Dillaway, 3, MA
Sarah G Dillaway, 9/12, MA
Abigail J G Newton, 66, MA
Elizabeth Elliot, 29, Domestic, Ireland

January 14, 1851 – *Boston Daily Atlas*

COURT CALENDAR.

In the Supreme Judicial Court, yesterday, before Bigelow J., in...No. 507, Emily T. Baston was divorced from Andrew S. Baston, for desertion. J. ATKINSON for the libellant; no appearance for the respondent.

1852 Boston City Directory

No Emily or Andrew G. Baston
No Emily Newton
No Michael Monroe or Munroe

When her son Andrew Gardner Baston got married in 1853, he was then a resident of Chelsea, and perhaps Emily was living there too. They do not appear in the 1850 Census anywhere.

On September 14, 1856, Emily, going by “Emily Turner” – using her middle name as a surname – married second Michael B. Munroe in Boston. He was a 44 year-old carpenter from Nova Scotia, son of John and Eva Munroe. This was Michael’s third marriage, and it was performed by R.W. Allen of East Boston. (Boston Marriage Records, vol. 101, p. 101.)

1860 Census of Marblehead, Essex, MA, p. 167

Michael B. Munroe, 50, Carpenter, Nova Scotia
Emma T. Munroe, 48, MA
Melbourn Munroe, 19, Shoemaker, NS
Frederick Munroe, 17, Shoemaker, NS
John Munroe, 15, Shoemaker, NS

According to family tradition, Emily and Michael Munroe then moved to California and she died there in 1869.⁶ In fact, the 1870 Census of San Francisco enumerates Michael Munroe’s son, Frederick Munroe, aged 29, working as a printer. (He gave New York as his birthplace though, instead of Nova Scotia.) His little brother, John Monroe, was living north of San Francisco, in Petaluma, Sonoma County, married to a woman named Anna, and working as a blacksmith; he did give Nova Scotia as his birthplace.

⁶ Much of the biographical and genealogical information for this entry came from William Richard Cutter (ed.), *Genealogical and Personal Memoirs Relating to the Families of Boston and Eastern Massachusetts*, (New York: Lewis Historical Publishing Co., 1908), vol. III, “Baston,” pp. 1226-1229.

If he indeed went to California, Michael was back in Gloucester, Massachusetts by 1871, for he married fourth, Eunice Whitman on January 30 in the Baptist Church. For the marriage records, he gave false information about his age (he said he was 56 but he was 61) and the number of his marriages (he said this was only his second marriage but it was his fourth). (Gloucester Marriage Records, vol. 235, p. 178.)

Emily's mother, Abigail Jackson Greenough Newton died in Boston on January 29, 1871, aged 89/8/17 of "Old Age". She was residing at 54 Saratoga Street, and was a widow. (Vol. 240, p. 17)

A. Nickerson

In George B. Wallace's 1845 list of members, residing in Cambridgeport on Columbia Street, three houses from Main Street, on the right hand side.

In Cambridge Vital Records:

Abby B. Nickerson (wife of David) – born 1813

Adeline T. Nickerson (wife of Frederic) – born 1809

1850 Census of Cambridge, Middlesex, MA p. 195

Joseph Nickerson, 40, Turnkey, VT

Eliza A. Nickerson, 35, VT

Mary E. Nickerson, 13, MA

Anna Emerson, 6, MA

1850 Census of Boston (Ward 12), Suffolk, MA, p.

Abby B. Nickerson, 37, NH

Mary Nickerson, 7, MA

Abby Nickerson, 3, MA

John K. Hinkley, 34, Printer, MA

Jane Hinkley, 30, NH

Susan W Smith, 30, ME

Sarah Hayward, 22, MA

1850 Census of Boston (Ward 12), Suffolk, MA, p. 137

Frederic Nickerson, 35, Merchant, \$4,500, MA

Adeline Nickerson, 35, NH

Frederic Nickerson, 15, MA

Alfred Nickerson, 11, MA

Priscilla Nickerson, 7, MA

Adeline Nickerson, 5, MA

Frederic Nickerson, 19, Clerk, MA

Andrew Nickerson, 17, Clerk, MA

Bridget White, 20, Ireland [servant/]

Freeman S. Nickerson
(Branch Founder, 1st Branch President)

Born February 5, 1779 in Dennis, Barnstable, Mass. to Eleazer Nickerson and Thankful Chase. Married his first cousin, Huldah Chapman, on January 19, 1800 in Cavendish. She was born August 19, 1780 in Tolland Co. CT. Their mothers, Thankful Chase and Abigail Chase, were sisters – daughters of Richard Chase and Thankful Berry.

Freeman and Huldah had nine children:

1. Data [sic?] Chapman, born September 1, 1802 in Cavendish, Windsor, VT; md. (1) John Stanton Gallop; md. (2) George Passmore; died January 29, 1852
2. Moses Chapman, born March 9, 1804 in Cavendish, Windsor VT; md. Mary Colver Boss about 1829; died March 4, 1871 in (Jackson Co. MO?)
3. Eleazer Freeman Nickerson, born April 12, 1806 in Cavendish; md. (1) Eliza McAlister on February 9, 1830; md. (2) Harriet Fisher; died September 14, 1862 in Colborne, Ontario, Canada
4. Caroline Eliza Nickerson, born June 25, 1808 in Cavendish; md. (1) Marshall Moore Hubbard on September 18, 1827 in Perrysburg, Cattaraugus NY; md. (2) Thomas Grover in Nauvoo on February 20, 1841; md. (3) Andrew Jackson Stewart Sr. on February 21, 1851 in Salt Lake City; died July 28, 1889 near Grantsville, Tooele, UT
5. Uriel Chittenden Hatch Nickerson, born November 14, 1810 in Cavendish, Windsor VT; md. Mary A. Richardson (1810-1892) in April 1834; died June 18, 1888 in Lyons (Twp?), Walworth, WI; buried in the Lyons Cemetery (findagrave)
6. Samuel Stillman, born September 22, 1812 in Cavendish; died March 12, 1813 in Cavendish
7. Levi Stillman Nickerson, born April 2, 1814 in Springville, Susquehanna, PA; md. Mary Ann Neyman on February 6, 1846 at Nauvoo; died December 15, 1853 in Kanesville, Pottawattamie, Iowa
8. Huldah Abigail, born April 16, 1816 in Springville, Susquehanna, PA; md. Emery Barrus on December 19, 1833 in New York, New York; died August 22, 1872 in Grantsville, Tooele, UT
9. Eliphalet Cineca Sullivan Nickerson, born March 5, 1818 in Cavendish; died July 29, 1819 in Cavendish

Baptized a Mormon in April 1833 by Zerubbabel Snow. Moved to Kirtland, Ohio in September 1833 and then called on a mission to Upper Canada. Member of Zion's Camp to Missouri in 1834, with his son Levi. Filled several other missions to Canada and New England. Early settler of Nauvoo about 1841.

March 1839 – Is this the same man?

“RESOLVE in favor of Freeman Nickerson.

Resolved, That there be paid, out of the treasury of the State [of Maine], the sum of fifty-five dollars, to Freeman Nickerson of Swanville, being in full for the loss of a horse in March, in the year of our Lord one thousand eight hundred and thirty-nine, while a vidette stationed on the line between Bangor and Houlton. [Approved April 10, 1841.]

Acts and resolves passed by the...Legislature of the state of Maine

Called on a mission to Boston to start a branch there. Arrived in spring 1841. First preached in Boston on May 30, 1841 at Winchester Hall. Abijah R. Tewksbury attended his lectures in June 1841 and converted in the fall of 1841:

Elder Nickerson's defense of Mormonism, held under the auspices of the Boston Free Discussion Society, began the last Sunday in June. The rules of the society called for alternating speeches of different points of view, and Elder Nickerson had no dearth of opponents. When challenged to produce the golden plates, or to perform a healing, the elder always gave the same response. He testified that he had met the Prophet, had asked God if the Prophet's work was true, and that God had given him assurance that it was. Mr. Tewkesbury, with others who attended the meeting, was probably more struck by the spirit of the defense than by its substance. One opponent reported that when Elder Nickerson spoke he imparted a "magnetizing influence," which was "wonderfully apparent."

The Mormon's delivery carried such power that it "reminded us of the Day of Pentecost." Mr. Tewkesbury came away with similar impressions, ultimately concluding that he must hear more. As the summer wore on he became convinced that the unlikely stories Elder Nickerson had brought to Boston were true. By fall he asked for baptism. (Dean May, "Boston's Mormon Landmark: Abijah Tewkesbury's Office," *The Ensign*, Nov. 1973, p. 17)

June 9, 1841 – *Boston Investigator*, pp. 1-2 (from *Boston Daily Mail*; also excerpted in the *Salem Gazette*, June 15, 1841, p. 1)

SEE PDF – has text of Nickerson's speech, as recorded by anti-Mormon, Tyler Parsons.

p. 3:

"A MORMON SERMON."— The article, under this head, which may be found on the first page, is not a little entertaining, to say the least. Elder Nickerson, who preached it, seems to have found a rather rough customer in Mr. [Tyler] Parsons, who it appears was desirous of testing the miracles of Mormonism on the spot.— But the Elder, we understand, is not at all disheartened at his repulse. He is determined to persevere; and, if possible, convert his doubting friend. He preaches again next Sunday at the same place; and we advise all who wish to learn the doctrine of the "Latter Day Saints," to attend his meeting.

There is one trait in Elder Nickerson which is highly creditable, and leaves no doubt in our mind, that, notwithstanding his melancholy and absurd delusion, he is strictly honest and sincere. We allude to the liberty he gives his opponents to criticize and attack his doctrines. He would never permit this if he were not deeply conscientious; for his converts, under such an ordeal, must be few indeed; still, it is the only fair way to conduct preaching, and, if universally followed, would shortly revolutionise the whole Christian Church.

May 30, 1841 (Sunday) – *Boston Courier*, June 3, 1841; and *Salem Gazette*, June 15, 1841, p. 1

THE MORMON PREACHER. A person, calling himself “Elder Freeman Nickerson,” a preacher of the sect of Mormons, recently held forth to a large audience in Boston. The following conversation took place as reported in the [*Boston Daily*] Mail:

When the Elder had finished his rhapsody, Capt. Tyler Parsons, one of the friends of Free Discussion, rose in the assembly, and said he wished to ask the preacher a question.

The elder replied that he would hear it with pleasure.

Well, said Capt Parsons, do I understand you to say that you can cast out devils – take deadly poison – and heal the sick?

All these things, replied the Elder, were done in the ancient church –

I don’t care anything about the ancient church, interposed the captain; I want to talk about the modern church. You pretend to say that believers can work miracles. I ask you if you can do these things?

Yes sir! Replied the Elder, striking his hand upon the desk with great emphasis, I can, sir! I have, sir! I have caused the blind to awake; the sick to be healed; the lame to walk; and I have seen these miracles performed by others!

Capt. Parsons continued; Let me tell you sir, that you have come to preach in a city where people do not take every thing for granted. You say that believers shall be able to cast out devils; that if they lay hands upon the sick, they shall be healed, they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. Now sir, I ask you if you dare eat a piece of Prussic Acid, half as big as a pea? No sir, you durst not! Or dare you try to heal the sick?

All these things, replied the Elder, were done in the ancient church –

I don’t care anything about the ancient church, interposed the Captain; I want to talk about the modern church. You pretend to say that believers can work miracles. I ask you, if you can do these things?

Yes sir! replied the Elder, striking his hand upon the desk with great emphasis, I can, sir! I have, sir! I have caused the blind to awake [sic]; the sick to be healed; the lame to walk; and I have seen these miracles performed by others!

Capt. Parsons continued: Let me tell you sir, that you have come to preach in a city where people do not take every thing for granted. You say that believers shall be able to cast out devils; that if they lay hands on the sick, they shall be healed; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. Now, sir, I ask you if you dare eat a piece of Prussic Acid, half as big

as a pea? No, sir, you durst not! Or dare you try to heal the sick? No, sir! If you will try, I will take you this moment to a sick bed! No, sir, I have heard you in quietness and candor, but I repudiate these doctrines; and unless you prove the divine character of your mission by some direct act, I pronounce you an impudent charlatan!

The Elder heard all this very calmly, and then put on his spectacles, and turning to the 16th chapter of Mark, read the passage which we have quoted above.

Yes! said he, when he had finished, “and these things shall follow them that believe!” Captain! do you deny the word of God?

That has nothing to do with the point at issue, replied the Captain. Is there a person here that believes that you can call upon a sick woman, and say, “Maiden, arise!” and that she will obey you? Or that you can take up a rattle-snake, with his teeth in, and not be harmed? Or that you can eat Prussic Acid, without having your throat and stomach prepared against it, and not have it hurt you? No, sir! We are not such fools, I assure you!

Look here, Captain, said the Mormon: if you don’t believe the bible, what evidence shall I bring you of the truth of these things? You would not believe, though one were to rise from the grave. Let the Lord do his own work!

Yes, said the Captain, triumphantly, you are right there! Let the Lord do his own work! that will be the best way for you! But we don’t want any of your Cape Cod arguments! We want the proof – the proof, sir! We live in a day of light and reason, sir; and things which were once considered dark and mysterious, are now fully explained. We want the proof, sir!

Look here, Captain, urged the Mormon; you just wait till I have preached here a little while, and see the salvation of God for yourself. And now, my friends, (addressing the assembly) when you go away, I hope you will not forget to put a little money in the box at the door to pay expenses!

The audience now began to move out, very rapidly. Several persons dropped coppers, buttons, buckles, and pieces of tobacco into the contribution box, and one man had the generosity to come up and put a genuine quarter of a dollar on the preacher’s desk.

The quick eye of the Mormon caught a glimpse of the silver. “Ah!” exclaimed he, involuntarily, “there’s a quarter!” and he, quicker than thought, stowed it away in his capacious pocket.

July 6 and 7, 1841 – Wilford Woodruff Journal, p. 110:

6th We left Portland [ME] at 7 o'clock on board the Bangor. The sea was rough & most all was sea sick. We arrived in Boston at 6 o'clock in the evening. We spent the night in Boston at the Layfaett Hotel. I had a vary interesting time in the evening with Elder Freeman Nickelson [sic] Sister Vose, (57 Temple Street) Sister Cobb & others who called at our room & spent the evening. They were vary anxious that I should stop & Preach with them but my circumstances would not permit. The distance of the Day 110 miles.

7th I sold Elder Nicklson \$23 dollars worth of Books of Mormon, Stars, &c. I parted with the friends & took the Woster [Worcester] rail road, & road [rode] to Woster. [Headed to Farmington, CT, his family's home.]

July 28, 1841 – *Boston Investigator* (Broadhurst)

For The Investigator

DISCUSSION OF MORMONISM.

Mr. Editor: Please to give the following notice an insertion:

The question concerning the divine inspiration of the Mormon Bible, which has been under discussion at Winchester Hall for the last four or five Sunday afternoons, remaining undecided, and but small progress having been made in the discussion in consequence of some persons participating in the debate who claim to be Christians, but who appear to be about as much Mormon as Christian, taking a portion of the Mormon Bible as part and parcel of the Christian revelation -- which course of proceeding greatly obstructs the hearer from coming to a fair conclusion on the subject in debate —

Therefore, by mutual consent between Elder Nickerson, the Mormon preacher, and the subscriber, we have agreed to debate together the subject of Mormonism, the discussion to commence on Sunday next (August 1st) at 10 o'clock in the forenoon, and to be continued on following Sundays, at the same hour and place, until otherwise agreed on, the respective disputants to make two sets of speeches alternately of 30 minutes each. TYLER PARSONS.
Boston, July 28, 1841

DISCUSSION OF MORMONISM -- The further consideration of Mormonism having been given up by the Free Discussion Society, it will be seem by the notice below that the debate is now to be continued by Elder Nickerson, the Mormon preacher, and Mr. Tyler Parsons, a member of the Society. The discussion will commence *next Sunday forenoon*, and be carried on and continued independent of the Discussion Society, which Society will hold a debate as usual in the afternoon. We invite attendance upon the Mormon discussion, satisfied from what we know of the candor and fairness of the debaters, that it will prove interesting and instructive. Let every subject that comes up in these stirring times -- Mormonism as well as every other -- have a full and honest investigation. We know of no other way to break down error and build up truth.

As a result of these debates sponsored by the Free Discussion Society, Tyler Parsons published a compilation of his arguments in a 102-page pamphlet, *Mormon Fanaticism Exposed, A Compendium of the Book of Mormon* in Boston in late 1841. (See Tyler Parsons, "Book of mormon," August 9, 1841, *Boston Investigator*, September 15, 1841.)

September 13, 1841 – *East of Nauvoo*, p. 49

Freeman S. Nickerson reprinted Erastus Snow and Benjamin Winchester's *Address* in Boston. Winchester preached three times that week in Boston's Masonic Hall and immediately returned to Philadelphia.

Nickerson baptized three more people on January 9, 1842 and Tewksbury made arrangements to use his shop at 82 Commercial Street as a place of worship for the new branch, founded on March 9, 1842 with one Elder and three Priests.

February 23, 1842 – Joel Damon to Rev. David Damon (non-Mormon brothers) – unpublished letter, recently discovered in New England
Referring to events in Cambridge MA and Peterboro NH:

The mormon and baptist ministers had a discussion some five or six weeks ago. The mormons said the baptist was down and the baptists said the mormon was down. I believe those who were disinterested pronounced it a draw game. I did not go. You gave elder [Freeman] Nickerson credit for being sincere. I must say you have more charity than I have. I noticed he (and it is so with Mc Gin [Elder Eli P. Maginn]) would not give a simple yes or no to a question but instead of answering directly would tell you what Paul or James or John or somebody else said about something or other which was no more to the point as I thought than Harrison's inaugural address. To use a vulgar comparison he put me in mind of the paddy's flea you put your thumb on him and he is not there There is cunning, and craft enough about them but very little candid fair arguments. Elder [Erastus] Snow of Salem has been here. I heard him twice. He's a pretty smart saucy little ~~little~~ fellow; but I think ~~he~~ he is much like an abolition ~~and~~ or temperance agent, the old story with a few variations. The converts in general are such as would get converted at a methodist campmeeting. However give the devil his due as the saying is. The mormon has got out people who have not been at meeting so long that they scarcely knew how the inside of a meeting house looks or knew how to behave (and for the matter of the looks I do not know as they all know now for he preaches mostly in the town house) and to appearance some have been converted and become good men who have heretofore been the reverse. So far so good.

March 9, 1842 – Elder Freeman Nickerson to the Editor of the Boston *Daily Ledger*, also quoted in *Times and Seasons* (May 16, 1842) and *Dollar Weekly Bostonian* (April 23, 1842)

There was a branch organized in Boston, numbering thirty, including one elder and three priests, on the 9th of March. The great inquiry after truth still continues. Several are added to the church weekly. I have baptized in Boston and vicinity. Some from Maine, some have gone to sea in vessels, several in Lynn, four in Medfield, and seven in Cape Cod, and all are strong in the faith, and in good standing. I have baptized in all a little rising fifty persons. There are calls for preaching on every side.

We have meetings in private houses through the city, nearly every evening. People of all classes come to hear, and it is rare that one goes away dissatisfied. The honest in heart are coming out; and I think will every one join the church. There is likewise a branch organized in Salem. Brother Snow is preaching there. His church has sixty two members, and is increasing every week. There is one elder and one priest. Elder Maginn is preaching in Peterboro[ugh], Gilson, and vicinity, where there are several branches, numbering about one hundred. I understand twenty have been baptized in one day. A branch has been established also, in Northbridge, of upwards of thirty members, and is on the increase; Elder Swett presides.

I am now in Boston, and invite all the honest in heart, both priests and people, to come and hear for themselves, as I do believe the end of this age is near at hand, and the fulness [fullness] of the gospel is preached, and the honest in heart, or the elect of God will be gathered in from the four quarters of the earth, and a new era, a reign of righteousness will commence on the earth, which will continue for a thousand years.

March 22, 1842 – Extract of a Letter of Eli P. Maginn (Salem), quoted in B. H. Roberts, *HOC* 4:566-7:

I am on a visit [to Salem] to assist Elder Erastus Snow in his successful and [p. 567] extended field of labor in this branch. Sixty-five have been obedient to the faith of the Gospel, and hundreds of others almost persuaded. In Boston near forty have obeyed through the faithful labors of Elder Freeman Nickerson.

Circa April 9, 1842 – *Dollar Weekly Bostonian*, quoted in Times and Seasons, May 15, 1842, p. 796:

THE MORMONS IN BOSTON AND VICINITY.

As every thing which relates to this unique sect is interesting at this time, we have concluded to give an account of their affairs in this city and vicinity. This information we have derived from Mr. Nickerson, the presiding elder in Boston. Their meetings are held at No. 82 Commercial street, on Sunday, at the usual hours of public worship, and are free to all. This church was formed on Wednesday, the 9th of March last, with little more than thirty members, most of which were baptized by elder Nickerson. The congregation has been large, and a great many have been obliged to turn away in consequence of the crowds which attend. In Chelsea, meetings are held occasionally, and one has been baptized. In Salem and vicinity about seventy have been baptized. In Medifield, Medway, Cape Cod, and many other places, meetings are also held. Mr. Nickerson says there never was such a call for preachers as at the present time. The church in Peterboro, Gilson, and neighborhood, numbers in all upwards of one hundred. What will the end be?...The Mormons hold meetings in Boston regularly on the Sabbath, somewhere in commercial street, and are equally successful in saving

souls, healing the sick and restoring sight to the blind. Meetings are also held in Chelsea, and the cause is on the increase in that place.

Will Elder Nickerson, or some of the brethren, furnish us with the statistics?

April 11, 1842 – Nickerson to the Editor of the Daily Ledger, quoted in *Dollar Weekly Bostonian* of April 23, 1842; and in the *New York Weekly Herald*, April 14 and 16, 1842; also quoted in the *Latter-Day Saints Millennial Star*, August 1842, vol. III no. 4, p. 66

LATTER DAY SAINTS AGAIN.

We have the pleasure to lay before our readers the following letter from Elder Nickerson, the presiding elder of the church of Latter Day Saints in Boston, who believes, to use his own words, that "wickedness will soon be swept from the earth, and that the day of universal righteousness will set in during this generation, when our offices shall all become peace, and our exactions righteousness:"

BOSTON, April 11, 1842.

To the Editor of the Daily Ledger:

DEAR SIR: -- Observing a request in your paper for information of the situation and progress of the Latter Day Saints in Boston vicinity, I rejoice that I have this opportunity. The cause of truth is onward in this city and the region round about. I commenced preaching in Boston on the 30th of May last, in Winchester hall, in the forenoon, and in the afternoon took a part in the free discussion, which I followed for several months, when one of the number which was called infidels, began to believe in the truth of the Old and New Testaments, which the world calls Mormonism. The individual was Mr. Abijah Tewkesbury, who opened his shipping office, and seated it, for free preaching. He was the first that was baptized in Boston. Three others were baptized on the 9th of January, 1842. I have held fore and afternoon meetings at 82 Commercial street ever since. There was a branch organized in Boston, numbering thirty, including one elder and three priests, on the 9th of March. The great inquiry after truth still continues. Several are added to the church weekly. I have baptized in Boston and vicinity. Some from Maine, some have gone to sea in vessels, several in Lynn, four in Medfield, and seven in Cape Cod, and all are strong in the faith, and in good standing. I have baptized in all a little rising fifty persons. There are calls for preaching on every side.

We have meetings in private houses through the city, nearly every evening. People of all classes come to hear, and it is rare that one goes away dissatisfied. The honest in heart are coming out; and I think will every one join the church. There is likewise a branch organized in Salem. Brother Snow is preaching there. His church has sixty two members, and is increasing every week. There is one elder and one priest. Elder Maginn is preaching in Peterboro[ugh], Gilson, and vicinity, where there are several branches, numbering about one hundred. I

understand twenty have been baptized in one day. A branch has been established also, in Northbridge, of upwards of thirty members, and is on the increase; Elder Swett presides.

I am now in Boston, and invite all the honest in heart, both priests and people, to come and hear for themselves, as I do believe the end of this age is near at hand, and the fulness of the gospel is preached, and the honest in heart, or the elect of God will be gathered in from the four quarters of the earth, and a new era, a reign of righteousness will commence on the earth, which will continue for a thousand years. If any, either priests or people, desire an interview for information, they will please give me their names street and number, and time that they would wish for me to come and see them, and if possible I will attend to the call with pleasure. Have you souls worth saving? If so, do not neglect to investigate. Paul's religion persecuted the saints, but the gospel of Christ, he was not ashamed of, for it is the power of God unto salvation to them that believe.

We believe in faith in the Lord Jesus Christ – repentance-baptism for the remission of sins – laying on of hands for the reception of the Holy Ghost – with all the prophecies and blessings which did follow the ancient saints – such as casting out devils in the name of Christ healing the sick, and so forth, which signs do follow many of those that believe, in the city of Boston. Come and see.

FREEMAN NICKERSON.

P. S. Likewise the devil is cast out by the word of God, and the sick are healed by the prayer of faith, and anointed with oil, and the poor have the gospel preached to them without money; and I request the citizens and authorities of the city of Boston, to open a house for the servant of the people, that the Lord hath sent to this city to warn the people of the destruction which will take place in this generation, that is now on the earth, and teach them how they may escape, and come through and abide the day of the second coming of Christ, to reign on the earth a thousand years. Quench not the spirit, despise not prophecyings, prove all things, hold fast that which is good.

Erastus Snow reported in an August 29, 1842 letter to Willard Richards that the Boston Branch then had “about 80 members.” When Tewksbury represented the Boston Branch at the regional conference in Salem (apparently Nickerson was unable to attend as Branch President) from September 9 to 11, 1842, there were 77 members with three Elders and three Priests. Almost immediately after Freeman Nickerson baptized George Benjamin Wallace in December 1842, Wallace was ordained an Elder and became Boston Branch President (until around February 10, 1843, when John Hardy became the presiding elder because Wallace was called to New Bedford to preside over that branch).

During the February 9-12, 1843 regional conference, George J. Adams presided, with Erastus Snow, Eli P. Maginn, Freeman Nickerson, and Erastus H. Derby assisting. John Hardy became Boston branch president, and Nickerson temporarily represented the Branch, reporting that the Branch had 114 members, 3 Elders, and 4 “lesser officers.” In

Boston in 1843, Nickerson lived at the corner of Cross Street and Salem Street. He had personally converted about 40 new members. (*Boston Daily Bee*, February 9, 1843)

After serving as Boston branch president, Nickerson was called on a mission to Canada. He finished his mission there and returned to Boston in August 1844, where he stopped “a short time”:

We understand that our beloved brother Elder Freeman Nickerson has arrived in Boston from his mission to Canada, and will stop there a short time – success to him, in his valuable labors for the spread of truth.⁷

By 1845, Nickerson had formed a tailoring company in Boston with John W. Emery and Nathaniel Knowles, called “Nickerson, Emery & Co.” with offices at 52 Merchants Row. All three men boarded together at 57 Salem Street.⁸ It is not known if these two other tailors were LDS.

Married polygamously to Huldah Howes (or House) Butler in Nauvoo in August 1845. This second Huldah had been born August 16, 1786 in Yarmouth, MA on Cape Cod to Sparrow and Huldah Chase Howes. *Family Search* records that she married James Downs, but then he was lost at sea about 1827. Howes and Isaac Hamblin filed intentions to marry on May 10, 1832 in Dennis MA (just north of Yarmouth) but whether or not they actually married is unknown. She allegedly married Armand Butler as well. An Ormon Butler appears in the 1840 Census of Hancock County, Illinois (p. 23), born 1790-1800, and his wife is shown as being 50 to 60 years of age, and thus was the right age to have been Huldah Howes. Also “Ormond Butler” was a High Priest endowed in Nauvoo on December 18, 1845. His birthdate was recorded as March 9, 1775, but this may have been an error for 1795.⁹

Nickerson and his two wives were then endowed December 15, 1845 in Nauvoo, and 15 days later, Nickerson met in room 6 of the temple with the High Council, they clothed in temple robes, and “united in prayer, for the preservation of Pres. Brigham Young & his Council from all their enemies – for the protection of the Church of God from all our enemies & that our enemies might be frustrated in all their plans – for all the sick in the Church, especially Brigham Willard Kimball – Sisters Hyrum [sic] Smith & Huldah Nickerson” and others, although which of the two Huldah Nickersons this was is unclear, but she was probably Huldah Howes Nickerson.¹⁰ Nickerson then was sealed to both Huldahs on January 9, 1846 in Nauvoo by Brigham Young.¹¹ We know from H. Larkin Southworth’s journal that at least Freeman Nickerson returned to Boston almost immediately after his sealing to Huldah, for he ordained Southworth an Elder in Boston on March 11, 1846:

⁷ *The Prophet*, August 24, 1844, p. 2.

⁸ *Stimpson’s Boston Directory*, 1845, p. 376.

⁹ *NSAA*, p. 45.

¹⁰ Devery and Bergera, *Endowment Companies*, pp. 232-233.

¹¹ *NSAA*, p. 221.

Went to church meeting at Br Barus There was a very large number present, owing to the fact, that a considerable number were going to leave for Nauvoo, to morrow.... Br. Wallace made some remarks _ which were very good. Br. Brown spoke, so did Father Nickerson who had recently returned from the West. I was then **Ordained Elder** to preach the *Gospel to the Nations of the Earth*. by Brs. Brown, & Wallace and Father Nickerson, Father Nickerson was mouth piece: he said that if I prove faithful I should have power to go forth to ^the^ Nations of the earth; and preach in their own tongues such things as I should be commanded to preach.¹²

Familysearch.org also lists a third wife, Elisa Kent – with a marriage date of 1846 in Boston. No other information on this marriage has been found.

Nickerson and Emery were still boarding together at 57 Salem Street in 1846 but Nathaniel Knowles was no longer with them. Instead their third partner was now James M. Moore, who resided at 21 Hull Street. They had also moved their tailor shop to 53 Commercial Street.¹³

Huldah Howes Nickerson died on November 9, 1846 in Winter Quarters, Nebraska. Elder Freeman died crossing the Chariton River, in Appanoose County, Iowa on January 12, 1847. In July 1847, his son, Uriel C. H. Nickerson, was on a Strangite mission trailing the “Brighamite” camp across Iowa, proselytizing stragglers. Sadly, Uriel reported to the Strangite Church that he had discovered, “After the battle at Nauvoo, in the small company that started with father Nickerson there has *ten* of the company died, and father Nickerson was one of the number. While he was sick a boy aged 13 years died in father Nickerson's shanty, of twelve feet square, and laid *ten* days before he was buried, for the reason of there not being well persons enough to bury him.”¹⁴ It must have been a horrendous experience for the elderly Nickerson to be so ill himself while lying next to a decomposing body.

While James J. Strang was initially strongly opposed to polygamy and thus attracted many Latter-day Saintite who were opposed to it as well, he later “reversed his position, married four plural wives, and eventually became an avid defender of polygamy” before his murder.¹⁵ There were three Strangite missionaries working in Iowa during the Mormon Exodus, drawing off those Mormons who had grown disaffected with Brigham Young and polygamy. One was Uriah Chittendon Hatch Nickerson, son of Elder Freeman S. Nickerson. He labored in Iowa from 1846-1848 and took 20 people (including his widowed mother) to Strangite headquarters in Voree, Wisconsin at the end

¹² Henry Larkin Southworth Journal, copy of manuscript and transcript in my possession, March 11, 1846, p. 72 (scanned from manuscript at LDS Archives).

¹³ *Stimpson's Boston Directory*, 1846, pp. 390 and 406.

¹⁴ Uriel C. H. Nickerson and John Shipley to the Editor, *Zion's Reveille*, July 29, 1847.

¹⁵ John Quist, “Polygamy among James Strang and His Followers,” *John Whitmer Historical Association Journal*, vol. 9 (1989), p. 31.

of this mission.¹⁶ Uriah wrote a letter to “Brother Greenhow” describing the horrible conditions of the Mormons in Iowa of 1847:

I’ve just received a letter from my mother, in the Western Mormon Camp, dated Feb. 6th, 1847, detailing unparalleled sufferings. My father (Freeman Nickerson) died of exposure and suffering. Three others of our family, making four out of six, have fallen victims to this rash undertaking. And my mother, now 66 years of age, has been compelled to sleep on the open prairie, in the snow, without tent or bed. This is but the common tale of woe in all the camp.

Dear brother, is not this sufficient, with the many evidences we have of sufferings of those who have gone west, to prove that God has rejected them.¹⁷

Another son, Eleazer Freeman Nickerson, married Eliza McAllister (1811-1835), daughter of Samuel and Elizabeth McAllister.

Newell Nurse

Elder Newell Nurse in Holliston, MA on May 16, 1838 (WWJ, p. 250); Newell Nurse lived in Holliston in 1830 Census (born 1790-1800). He was born March 21, 1792 to Asa and Lois Glover Nurse and married Harriet Bullard on April 26, 1819 in Holliston. They had sons Charles Augustus Nurse (June 11, 1820) and James Lyman Nurse (January 7, 1825), both born in Framingham, Middlesex, Mass.

Oliver Olney (Missionary)

Born August 11, 1796 in Eastford, Windham, Connecticut to Ezekiel Olney and Lydia Brown.

March 31, 1841 – *Salem Gazette* of April 2, 1841, p. 2

CHARDON STREET CONVENTION.

This Convention met on Tuesday and Wednesday last (March 30 and 31), in Boston, for the purpose of discussing whether the institutions of the Sabbath, the Christian Ministry, &c. were of divine or human origin...Mr. Oliver Olney then favored the convention with a Mormon rhapsody, interlarded with the marginalia from a polyglot Bible, which (and we are sorry to say so, but so ‘the fact is,’) had no other effect than to insite the mirth of the assembly.

He was in Boston as a missionary when Freeman Nickerson and Tyler Parsons held their first debate at Winchester Hall for the Boston Free Discussion Society, on June 27, 1841. In defense of Nickerson, Olney stood up and reportedly babbled for a few brief minutes, “quite a novel man in his language” according to the “minutes” that Parsons took. To the

¹⁶ Robin Scott Jensen, *Gleaning the Harvest: Strangite Missionary Work, 1846-1850*, Master’s Thesis, Brigham Young University, August 2005, pp. 37, 59, 60, 94, and 153.

¹⁷ U. C. H. Nickerson to Brother Greenhow, *Zion’s Reveille*, February 25, 1847.

irritation of the audience, Olney reportedly began every sentence with “The fact is now, my friends...” Parsons was clearly unimpressed with anything that Olney had to say during the first debate. Olney’s wife, Alice “Elsa” Johnson Olney, coincidentally would die less than three weeks later, on July 16, 1841, in Nauvoo. This left their surviving eight children orphaned until Olney returned to Nauvoo from his mission.

Wilford Woodruff recorded news of Alice Johnson Olney’s death in his journal, believing that Oliver was in Connecticut at the time, so Olney was either at Connecticut just before he went to Boston, or he went to Connecticut right after leaving Boston.

I also learned the painful intelligence that Sister Alice, consort of Oliver Olney aged 41 Died on the 16th of July. Elder Olney is in Connecticut & knows not of the Death of his wife. I had an interview with him a few weeks since at my father's house [in CT]. (WWJ vol. 2, p. 119)

Less than a year after the Parsons-Nickerson debates, Olney, having received his own revelations, began to style himself as a prophet. He began to record his revelations in his journals. On March 17, 1842, “The High Council withdrew the hand of fellowship from Elder Oliver Olney for setting himself up as a prophet, and took his license.” (*Church History*, vol. 4, p. 552.) John Taylor added, “Since his expulsion from the Church, he has been engaged in a campaign against Mormonism, and has been one of John C. Bennett’s right hand men – he was also one of the contributors to the filthy columns of the ‘Sangamo Journal’ ... a great exposé of the corrupt principles of Mormonism...” Taylor added that Olney “has long been a member of this church, and until within two or three years ago, has always maintained a consistent character. He began to be wild and visionary about that time, and having become loosed from the moorings of eternal truth... he became a fit subject to be duped by the notorious Bennet[t], and it would seem has been too apt a scholar to his teaching until he has become engulfed in the whirlpool of destruction.” (*Times and Seasons*, February 1, 1843, vol. 4, p. 89. The articles in the *Sangamo Journal* refer to Bennett’s exposé of the “clandestine wives of Joseph Smith under the new dispensation.”

On March 3, 1843, Olney finished *The Absurdities of Mormonism Portrayed*, in Hancock County, Illinois, in which he wrote that he knew that polygamy “was first introduced in Kirtland, Ohio, about eight years ago [i.e. 1835].”

He married Phoebe M. Wheeler in Nauvoo on October 19, 1843. He then tried to set up his own church at Squaw Valley, DeKalb, Illinois, but it met with no success.

Olney also wrote “Spiritual Wifery at Nauvoo Exposed” while in St. Louis, MO in 1845. (John Hajicek claims he has the only known extant copy of the pamphlet.) On December 18, 1845, Wilford Woodruff reported in a letter from England, “The London Times has quoted certain Revelations signed by Oliver Olney, supposed to be published in America, by Wm. Smith.” (Woodruff to “Brother George,” *Times and Seasons*, February 15, 1846, vol. 6, no. 23, p. 1129.)

He apparently died before 1850, and his surviving, unmarried children moved in with their maternal grandparents, John and Mary Alice Johnson, at Hiram, Portage, Ohio. Some of his married children and their relatives migrated to Oregon in the 1840s and early 1850s, while others went back to Kirtland.

Noah Packard (Missionary)

Born 1796 in Plainfield, Hampshire, MA (far western MA), although his mother, Molly Hamblen, had been a native of Boston. Went on several missions to New England. While in Russell, MA on March 5, 1844, Packard wrote a memorial to the state Senate and House of Representatives, petitioning a redress for the many wrongs that the Mormons endured in Missouri, and defending Joseph Smith against accusations that he had ordered the shooting of Missouri governor Lilburn W. Boggs, and asserted that in fact a Methodist preacher, one Rev. Bogard, or “one of the same class of fiendish villains” may have been responsible, “and to escape the hand of justice has fled to Texas.” The memorial was read to the congress after he arrived in Boston and presented it to them.¹⁸

While in Boston, Packard became involved in a church court against fellow missionary, William Sanborne:

At a special conference of the Boston Branch of the Church of Jesus Christ of Latter Day Saints, held at Franklin Hall, Boston, April 13th, 1844, Elder Noah Packard was called on the chair, and Elder A. McAllister was chosen clerk.

Elder William Sanborne was found guilty of lying, slander fraud, and misrepresentation, and by unanimous vote of this branch is silenced from preaching the gospel until he makes satisfaction.

Voted that the above be published in the Times and Seasons, at Nauvoo.
(Times and Seasons, June 1, 1844, vol. 5 no. 11, p. 553)

While most LDS folks headed west to Utah, Packard and his family moved up the Mississippi River to Hazel Green, Wisconsin territory “to try [their] luck in the lead mines...where [they] labored for about four years, when on the 22nd of April 1850 [they] started for Salt Lake Valley...” (“Autobiography of Noah Packard, 1796-1860, <http://www.boap.org/LDS/Early-Saints/NPackard.html>)

Packard was an early settler of Springville and Brigham Young made him 1st counselor in the Springville branch presidency in March 1851. However as the Reformation heated up, Packard was constantly in trouble with his priesthood superiors. Even Apostle George A. Smith wrote a letter to the newly-created Springville Ward that Packard called

¹⁸ “House No. 64, Commonwealth of Massachusetts. Memorial,” *Times and Seasons* vol. 5, no. 9, May 1, 1844, pp. 514-519.

“an unjustifiable attack upon my character as a councilor in Israel.” Once while he was “speaking on principle... that to speak of a man’s acts, that were public, was not speaking against the Priesthood,” a young Elder named Partial A. Terry jumped up on the stand, put one hand on Packard’s heart, and drawing his other hand across Packard’s throat, repeated three times, “God damn you, Brother Packard, you had ought to have your throat cut.” The Bishop and his councilors sustained the actions of the young man, further humiliating the agin man. (*A Synopsis of the Life and Travels of Noah Packard*, 1859, LDS Church History Library, quoted by http://www.saintswithouthalos.com/b/packard_n.phtml)

**John E. Page
(Apostle & Missionary)**

In Boston during fall 1843 and remained in Boston until February 1844. His wife likely remained in Pittsburgh PA but may have wintered in Boston with him.

Read John Delafield’s book, *An Inquiry into the Origin of the Antiquities of America* in Boston 1843, and made a map. Put it on cloth and hung it as a banner across Boylston Hall to show the Jaredite migration, etc. (John E. Page, “The Book of Mormon,” *Gospel Herald*, July 6, 1848, vol. 3, no. 16.)

October 30, 1843 – Boston Branch to Joseph Smith and the Council of the Twelve
http://churchhistorycatalog.lds.org/primo_library/libweb/pages/dvds/media/dvd20/b3f1-8/MS155_3_5_33.jpg

To President Joseph Smith and the High Council of the Twelve Apostles
of the Church of Jesus Christ of Latter day Saints at Nauvoo

WE the Members of the Branch of said Church in Boston,
Massachusetts.

Respectfully Represent

That Elder John E Page one of the Twelve Apostles, has for the last six weeks been laboring in the Cause of Christ in this place with very good success. Through his instrumentality many have been led to obey the Gospel of Christ, And it is our firm conviction that if he can be allowed to remain among us during the Ensuing Winter he will be the means of Accomplishing a great work. Large numbers are constantly in attendance at his Meetings, And very many candidly investigating the Doctrine he so ably preaches. He is unusually zealous in advocating the divine mission of Brother Joseph Smith And the truth of the Book of Mormon, which we believe has had a very good effect.

Not only the Saints, but the Inhabitants of Boston generally as well as the Neighboring [p. 2] Towns are very Anxious that he should remain during the Winter

WE therefore respectfully Solicit that if you in your wisdom shall deem it Expedient, you will be pleased to direct that Elder Page be allowed to remain in this place until the Spring, if he shall please so to do—

Boston, Mass:}
October 30th 1843}

George B. Wallace	P. Elder
Jacob C. Phelps	Elder
Ananias MacAllester	Do.
Ezra Bickford	Do
John Hardy	Do
Oliver H. Dudley	Do
F. Wilson	Do

In behalf of themselves and 150 others-

[p. 3]

Dear Bretheren

This is to Say that if you in your wisdom please to grant the within petition you have my assent to the same —

If other wise we feel bound to abide your Superior council as far as possible all circumstances considered

yours in the bond of the New covenant and
no Mistake

John E. Page

Please forward your answer one to Elder Wallace of Boston and another answer to John E Page — Pittsburgh for the inteligence of my wife — if you allow me to stay here she will come to me if not she will ~~not~~ stay where she is till I return Pittsburgh — J E Page

“When his companions returned to Nauvoo, Page remained in Boston, and in November [1843] wrote to Joseph Smith for permission to settle there. Brigham Young immediately ordered him to Washington D.C.” (*History of the Church* 6:357, 363.) Despite Young’s order for him to depart “speedily” he did not go there until February 17, 1844.

Brother William & Sister Page

“Brs Badlam & Page were in my house [in Cambridge] this morning talking over their business matters.” (November 24, 1848, WWJ 3:389) Spent the evening at the Woodruff home on Thanksgiving evening, November 30, 1848 (WWJ 3:390) Had “Wm Page & wife” over on December 27, 1848 to help Woodruff eat his Christmas turkey (WWJ 3:393)

William Page and Alexander Badlam also spent the evening, until 10:00 pm, at Woodruff’s home on February 1, 1849, the night before Badlam was to sail to San Francisco on the *Corsair*. (WWJ 3:413)

1845 city directory

Page William, artist, 8?? Tremont row

Page William (Tufts, Harvey & Co.), h. 5 Allen

Page William E. painter, h. 8 Blanche court

Page Wm. H., wood and coal, Boston wf. h. 4th st. n. B st.

Page William S. C., (Goodwin & P.), boards 4 Beach

Paige, James W. & Co. (Appleton Nathan & Appleton Samuel A.), domestic goods, 111 Milk, h. 62 Summer

Joseph F. Palmer

Joseph F. Palmer near Holliston, MA on May 15, 1838 (WWJ 1:250); lived in Holliston in 1840 Census (born 1800-1810).

Tamson Parshley (Egan)

She was born July 27, 1825 in Barnstead, Belknap, NH (about 65 miles north of Boston), tenth child of Richard Parshley and Mary Caverly.



Tamson Parshley Egan

1830 Census of Barnstead, Strafford, New Hampshire, p. 21

Richard Parshely – 2 m 15-20, 1 m 40-50; 1 f under 5 [Tamson], 1 f 5-10, 2 f 10-15, and 1 f 30-40

“Howard Egean” married Tamson Parshley in Salem on December 1, 1839 (having filed intentions on November 24 – *Salem Marriages*, p. 328). Tamson was 14 years old and she was four months pregnant with their first child.¹⁹

¹⁹ Family histories give their marriage date incorrectly as 1838, to make the eldest child’s conception be within their marriage.

Children of Howard and Tamson Egan were:

1. Howard Ransom Egan, born April 12, 1840 in Salem
2. Richard Erastus Egan (named for Erastus Snow), born March 29, 1842 in Salem
3. Charles John Egan, born March 25, 1844 in Nauvoo
4. Horace Adelbert Egan, born August 12, 1847 in Winter Quarters NE

1840 Census of Salem – not listed

They were converted by Erastus Snow in 1842 and their second child was named for him. They moved to Nauvoo later that same year. (*Pioneering the West, 1846-1878: Major Howard Egan's Diary etc.*, p. 9)

They moved to Winter Quarters in the fall of 1846. The Egan log hut “was neatly arranged and papered and hung with pictures and otherwise decorated by his wife, which made it very pleasant and habitable.” (*Pioneering*, p. 16)

They started for Utah on April 8, 1847. Egan basically abandoned Tamson around this time, to spend most of his time with his other, younger wives. In 1849, Howard Egan was called on a gold mission to California. While he was gone, Tamson renewed her friendship with James M. Monroe, whom she had known in Nauvoo. Monroe had been clerk to both Joseph and William Smith, and had taught Joseph's boys in school. Around September 1850, they had an affair and Tamson got pregnant by Monroe.

Child of James M. Monroe and Tamson Parshley Egan:

- William Moburn Egan, born June 13, 1851 in Salt Lake; md. (1) Ruth Nicholls on February 7, 1886 (divorced); md. (2) Lula Mazona Winnie on June 15, 1921; died of stomach cancer on April 15, 1929 in SLC (death certificate gives his father incorrectly as Howard Egan)

Ten years later, Tamson bore another child, but the father is unknown, but possibly was Howard's:

- Ira Ernest Egan, born February 5, 1861 in Salt Lake

1870 Census of SLC 19th Ward, p. 6

Thomson [Tamson] Egan, 45, keeping house, \$4,200, NH
William Egan, 19, no occ. UT
Ira Egan, 9, UT

[No Howard found, although he didn't die until 1878]

1880 Census of SLC, p. 12

Samson [Tamson] Egan, 55, NH NH NH
William N [sic], 28, Agrarian, UT Canada NH
Ira E, 19, laborer, UT Canada NH

Tamson died March 31, 1905 in Salt Lake City, Utah.

William Bartlett Peabody

William was born on February 21, 1787 in Shirley, Middlesex MA to Thomas Peabody and Patience Bartlett.

He married Hannah Newbury in Boston on June 25, 1815.

Children of William and Hannah Peabody:

1. Hannah Newbury Peabody, born 1816; died 1895
2. Elizabeth Peabody, born 1817; [?] md. James Collins
3. William Henry Peabody (painter), born 1819; died 1891
4. Thomas Peabody (**chair painter**), born 1821; died 1903
5. Mary Peabody, born 1825 in Dunstable, Middlesex, MA; md. George W. Clark?
6. George Peabody, born 1827 in Boston; died 1828 in Boston
7. Sarah Stimpson Peabody, born July 1, 1834 in Boston; md. Charles Ozro Pratt on February 6, 1866; died September 6, 1933 in Boston
8. Anna Augusta Peabody, born 1837 in Boston
9. [?] Adaline Peabody, born 1838 – or is she “Anna Augusta” above?

1833 directory, p. 262

William B. Peabody, housewright, 4 May Place

1837 directory, p. 303

William B. Peabody, housewright, 2 Acorn St.

1844 directory, p. 420

William B. Peabody, housewright, house 33 Fayette St.

William H. Peabody, painter, house Swan St.

1848 directory, p. 211

Thomas Peabody, painter, boards 16 Marion St.

Wm. H. Peabody, painter, 66 Harrison Ave, h. 5 Oswego St.

No Wm. B. Peabody

1850 Boston directory, p. 259

Thomas Peabody, (Peabody & Parker), **chair painters**, 28 N. Market St., h. 4 S. Cedar St. Ct.

William B. Peabody, carpenter, 4 S. Cedar St. Pl.

1850 Census of Boston (Ward 11), Suffolk MA, p. 28 (August 9, 1850)

Wm. B. Peabody, 65, Carpenter, MA

H. M. Peabody, 60, MA
Hannah Peabody, 30, MA
Thomas Peabody, 25, Painter, MA
James Collins, 28, Mariner, MA
Eliza Collins, 28,
Eliza Collins, 2, MA
Sarah Peabody, 16, MA
Adeline Peabody, 12, school, MA
Mary Clark, 22, MA
Geo. W. Clark, 25, Painter, MA
Geo. Clark, 1, female [sic?], MA
Wm. B. Stimpson, 23, Clerk, MA
Geo Winter, 16, none, MA
B. Savard, 17, none, MA
S. Ellison, 66, F, MA
L. McKensie, 50, F, MA

Does not appear in the 1851 Iowa Census (taken before October).

1851 directory, p. 194

Thomas Peabody, chair painter, h. 8th near E
Wm. B. Peabody, carpenter, h. 4 S. Cedar St. Pl.
Wm. H. Peabody, painter, h. 8th near E

Died October 25, 1851 in Council Bluffs, Pottawattamie, Iowa in the Mormon camp.

October 31, 1851, *Frontier Guardian*, (Vol. 3, No. 2) p. 2

Died.

In this town, on the 25th inst., WM. B. PEABODY, formerly of Boston, Mass.
Aged 65.

Mary Jane Pearson (Light)

Allegedly born 1827 in Charlestown, Suffolk, MA to Jabez W. Pearson and Olive P. Tucker. (Does not appear in Charlestown birth records.)

Married James Light on 11 Mar 1843.

She died 7 May 1875 in Arcata, Humboldt, CA.

Sister Perry

Otherwise unidentified woman who participated in the John Hardy trial. William Smith's actions toward her were so outrageous that it made Jacob C. Phelps' "blood boil". The particulars of Smith's actions were "not proper to publish."

After her testimony a “Miss P” was called, later identified as Miss Perry. She gave testimony that she rode in railroad cars from Lowell to Boston with William Smith “on a certain occasion.” She told William she boarded with an Elder D. whose wife was “strong” the LDS faith. William asked Miss Perry if she thought it would shake Sister D’s faith any if Miss Perry were to sleep with William, and then he continually he asked her over and over if he could sleep with her if he were to try to board at Elder D’s. She refused and made him promise not to board with her at the D. residence, and Smith complied. Then the next Sunday morning, after William Smith preached, he “came home with Elder D. to dinner; and stayed all the afternoon and took tea.”

George F. Phelps

Son of Jacob Phelps and Rebecca Reed, born in 1816, Shirley, Middlesex, Mass. He was younger brother of Jacob C. Phelps (next). George F. Phelps, married Susan Holbrook in Boston in 1839. She brought a five year-old daughter named Martha A. R. into the relationship, either as a divorcee or a widow.

1845 Boston City Directory lists Jacob C. Phelps, hatter, h. 8 E. Orange and George Phelps, also a hatter, has same address.

1850 Census of Chelsea, Suffolk, Mass. p. 159 (August 24)
George Phelps, 34, Grocer, Mass.
Susan Phelps, 35, Mass.
Martha A. R., 6, Mass.

Listed a second time in Chelsea (on August 13), this time living with William Covell and family, and William Hinds and family, but George is 30 and Susan is 29. Their daughter Martha is the same age (6).

George died of congestion of the lungs in Chelsea on April 25, 1866 at the age of 48.

Jacob Cutter Phelps Sr.

He was born January 10, 1815, in Shirley, Middlesex, MA to Jacob Phelps and Rebecca Reed Phelps. Eleven days after his birth, his parents, Jacob and Rebecca Phelps, were admitted as members of the Old South Church in Boston and Rebecca was baptized that day. Jacob Cutter and his sister, Rebecca Ferror Phelps, were baptized in the Old South Church on May 28, 1815 (*Records of the Old South Church*, pp. 54, and 230). His brothers were George F. (b. 1816), and Charles (b. 1817). His ancestor, Edward Phelps, was an early colonist of Newbury and Andover MA. He is not related to W. W. Phelps, whose ancestors were colonists of Connecticut.

Jacob Phelps was born April 8, 1788 in Tewksbury, Middlesex, Mass. to Joseph Phelps and Ruth French. Father Jacob died 10 April 1835 in South Natic, Middlesex, MA.

Went by just Jacob Phelps until 1840. In 1839, he married Susan W. Haskell in Boston, and they both joined the LDS Church, as did his younger brother George.

The children of Jacob and Susan:

1. Rebecca M. Phelps, born January 20, 1843 in Boston; md. Frederick E. Phelps (no relation) on December 24, 1859 in Chelsea, Suffolk, MA (performed by pastor of the Mt. Billingham ME Church); died October 20, 1908 in Everett MA
2. Daughter Phelps, born October 13, 1844 in Boston; died before 1860?
3. Edward W. Phelps (teamster), born October 13, 1847; md. Louisa E. "Lizzie" Coleman on March 17, 1877 in Haverhill; died March 4, 1898 in Haverhill
4. Jacob Cutter Phelps Jr. (shoemaker), born December 17, 1852 in Boston; md. Ruth K. Currier on September 23, 1876 in Haverhill

1840 Census of Boston, Ward 10

J. C. Phelps

2 males (under 5), 2 males (20-30), 1 male (50-60)

1 fem (5-10), 1 fem (15-20), 2 fems (20-30), 1 fem (40-50)

From 1839 to 1841, Jacob C. Phelps was a hatter living at 559 N. Washington Street, near the corner with Commercial Street, close neighbors with Elder Ananias McAlester and family. His shop was located behind his home. In 1842 they moved to Suffolk Street, near Cherry Street and in 1843, they moved to 8 East Orange, near Harrison Avenue. (Orange Street is now the part of Washington Street between Boylston/Essex and East Berkeley Streets, due south of the Boston Commons.)

Their daughter Rebecca M. Phelps was born January 1843 in Boston.

October 30, 1843 – Boston Branch to Joseph Smith and the Council of the Twelve
http://churchhistorycatalog.lds.org/primo_library/libweb/pages/dvds/media/dvd20/b3f1-8/MS155_3_5_33.jpg

To President Joseph Smith and the High Council of the Twelve Apostles
of the Church of Jesus Christ of Latter day Saints at Nauvoo

WE the Members of the Branch of said Church in Boston,
Massachusetts.

Respectfully Represent

That Elder John E Page one of the Twelve Apostles, has for the last six weeks been laboring in the Cause of Christ in this place with very good success. Through his instrumentality many have been led to obey the Gospel of Christ, And it is our firm conviction that if he can be allowed to remain among us during the Ensuing Winter he will be the means of Accomplishing a great work. Large numbers are constantly in attendance at his Meetings, And very many candidly investigating the Doctrine he so ably preaches. He is unusually zealous in advocating the divine mission of Brother

Joseph Smith And the truth of the Book of Mormon, which we believe has had a very good effect.

Not only the Saints, but the Inhabitants of Boston generally as well as the Neighboring [p. 2] Towns are very Anxious that he should remain during the Winter

WE therefore respectfully Solicit that if you in your wisdom shall deem it Expedient, you will be pleased to direct that Elder Page be allowed to remain in this place until the Spring, if he shall please so to do—

Boston, Mass:}
October 30th 1843}

George B. Wallace	P. Elder
Jacob C. Phelps	Elder
Ananias MacAllester	Do.
Ezra Bickford	Do
John Hardy	Do
Oliver H. Dudley	Do
F. Wilson	Do

In behalf of themselves and 150 others-

On October 12 and 13, 1844, Woodruff spent the night at the Phelps' home at 8 East Orange St. During the night of the 13th, "Sister Phelps had a fine daughter born." (WWJ 2:473-4)

1845 Boston City Directory lists Jacob C. Phelps, hatter, h. 8 E. Orange. (George Phelps, also a hatter, has same address. Alvah Phelps, collier, r. 617 Washington, h. 64 Orange.)

In 1846, the Phelps went to Nauvoo [with his wife? endowed and sealed there??] and returned to Boston by February 22, per Larkin Southworth's journal. John F. Dennett also wrote [p. 22] in 1846, "J. C. Phelps...remains an Elder at the present time." However, on March 11, 1846, "Br. Phelps & wife were cut off from the church and some others," per Larkin, who was ordained an Elder that same day.

In the Catherine Lewis expose of Mormonism, Lewis reported:

In conversation with J. C. Phelps and wife, I was told they packed their goods in the night, and left early the next morning; he dare not let it be known that he and his family were going, until they were ready to start, because his life was threatened, if he divulged some things said in his hearing, for he had heard the Mormons say, *they would be back in three years from 1846, take their lands again in Missouri and Illinois, backed up by the Indians.*

By 1847, Jacob C. Phelps had become a member of the Strangite LDS Church:

March 4, 1847 – Jesse W. Nickols, a Strangite Elder proselyting in New Bedford, wrote to James J. Strang that George J. Adams's attempts to build up the Boston church were

futile. He preached to large congregations but the Boston branch would not defray half of his expenses, so Adams was having to appear in a temperance exhibition to pay his debts. In addition, John Hardy, Jacob Phelps and others were spending all their time trying the Boston branch rather than building it up.

In 1848, he signed the following statement for publication in Catherine Lewis's exposé:

BOSTON, April 22d, 1848.

MRS. LEWIS – In answer to your question, respecting the "*Plurality of Wives*," I *know* the doctrine was both *taught* and *practiced* among that people, by the *Twelve* and all leading Mormons, which was *one* reason for their expulsion from Nauvoo ; I *know* too, any person becoming dissatisfied, and determined to leave them, if they avowed that determination did so at the *peril of their lives*.

J. C. PHELPS

Not in 1850 census

1852 Boston Directory (p. 203)
Jacob C. Phelps, sexton, 27 West Castle

At the age of 20, Rebecca M. Phelps (daughter of Jacob C. and Susan W. Phelps) married Frederick E. Phelps on Christmas Eve, 1859. Frederick was born in Ridgeville OH to Roswell J. and Eveeline [sic] B. Phelps and this was his second marriage at 24. W. R. Bagnall, Pastor of the Mt. Bellingham Methodist Episcopal Church of Chelsea officiated (vol. 128, p. 148).

1860 Census of Chelsea, Suffolk, Mass.
Jacob C. Phelps, 45, M, Hatter, Mass.
Susan W., 43, Mass.
Rebecca, 20, Mass.
Edward W., 11, Mass.
Jacob C. Jr., 7, Mass

Next door
Frederick E. Phelps, 25, Letter Cutter, OHIO
Rebecca M., 20, Mass.
Geo. F., 4, Mass.
Augustus E., 1, Mass

Jacob's brother George died on April 25, 1866 in Chelsea.

1870 Census of Bradford, Essex, Mass.
Living with Edward Parker family
Jacob C. Phelps, 55, Watchman in RR Depot, Mass
Susan W. Phelps, 54, Keeps House, Mass.
Edward W. Phelps, 21, Teamster, Mass.

Jacob W. [sic], 17, Works in shoe factory, Mass.
Ellen Williams, 18, Works in shoe factory, Mass.

Jacob Jr. married Ruth K. Currier on September 23, 1876 in Haverhill. He was a 22 year-old shoemaker born in Boston and she was 18 born in Haverhill to Hazen and Eliza A. Currier. John C. Paine was the clergy officiant (vol. 280, p. 188)

1880 Census of Haverhill, Essex, Mass.
Jacob C. Phelps – 65 Mass. Switchman – Mass. Mass.
Susan W. Phelps – 64 Mass. Housekeeper – Mass. Mass.
Edward W. Phelps – 30 Mass. Drives Job Wagon
Jacob C. Phelps – 25 Mass. Shoe Cutter

Jacob died of “paralysis” on May 6, 1888 in Haverhill age 72, 4 months, 26 days. He was buried in Chelsea.

Edward W. Phelps died March 3, 1898 in Haverhill. His death record gives his mother’s name as Susan W. Haskin, not Haskill (vol. 481, p. 443).

Rebecca M. Phelps Phelps died of mytreal insufficiency and dilation of the heart on October 20, 1908 in Everett, Massachusetts at the residence of Mrs. Lawrence (18 Reynolds Ave.) although Rebecca’s residence as 1 (or 2?) Cook Avenue in Chelsea. She was 65 years and 10 months old and was buried in the Garden Cemetery in Chelsea on October 23 (vol. 29, p. 305).

William Wines (W. W.) Phelps

Using the pseudonym *Viator* (Latin for “wanderer”) Phelps wrote to the *Boston Bee* in July 1843:

SIR-In my last I touched upon the vested rights of the city of the Saints, as they appear upon the face of the charter; and it may be proper hereafter, to go into the merits of that document, for I hold the maxim good that the "Union is interested in the Union" but at the present time I have another subject on the tapis, which more immediately concerns the wise and honest portions of the American people. I reason from facts, no matter who may cry 'hush!' as to Mormonism, and the 'disgrace' which the State of Missouri inherits from her barberous [sic] treatment, and unlawful extermination of the Mormon people. The great day has already been ushered in, and the voice of a Mormon is not only heard, setting forth his own rights, and preaching the gospel of the Son of God, in power and demonstration, incontrovertibly from revelation, in every city and hamlet in our wide-spread American free states, but other realms and kingdoms hear the same tidings; even the Indians, Australia, Pacific Islands, Great Britain, Ireland, Scotland, Germany and the Holy Land, where God himself once spoke, have

heard a 'Mormon;' and all this in the short space of twelve or fourteen years; yea, and measures have been taken, that Russia may hear the 'watchman cry.'

Now sir, 'what has been done, can be done.' I shall not be surprised if the Mormons undertake to cope with the world. Virtue and truth, are twin sisters, of such winning charms, that honest men of every nation, kindred and tongue, will fall in love with them; and what hinders the Mormons, with the Bible in one hand and humanity in the other, from Mormonizing all honest men? Nothing. The meaning of Mormon, the prophet Joe says, is 'More Good,'²⁰ and no matter where it is, the Mormons will have it, and if they cannot obtain it by exertion in the world, they will merit it by faith and prayer from the 'old promise' of 'ask and ye shall receive.' But do not think that I, even I, have been Mormonized, by what I write, for I say Nay, though I am willing to admit, and all men of sense will do the same; the more light, the more truth; the more truth, the more love; the more love, the more virtue; the more virtue, the more peace; the more peace, the more heaven; what every body wants. The Mormons believe rather too much for me, I 'can't come it.'

Another word on Missouri. When her Constitution was framed, they commenced the preamble as follows: 'We the people of Missouri &c., by our representatives in convention assembled, at St. Louis, on Saturday the 12th day of June, 1820 do mutually agree to establish a FREE AND INDEPENDENT REPUBLIC, &c.' Independent Republic! well some of their subsequent acts prove the truth of it, as the broad folds of the constitution often conceals more than meets the eye, notwithstanding it is the Aegis of the people to keep law makers and [page 305] law-breakers within and without bonds;-let me quote from the 13th article of the aforesaid constitution, the 3d paragraph; 'That the people have a right peaceably to assemble for their common good, and to apply to those vested with the powers of government, for redress of grievances; and that their right to bear arms in defence [defense] of themselves and the State, CANNOT BE QUESTIONED. This over-wise right of gun-fence was made, as I have learned, for breachy Indians, but was used by Gov. Boggs, as a sine qua non, pointed with steel and burning with brimstone, to exterminate the Mormons. Truly, we may ask, what is right, and what is law, contrary to the constitution? The Legislature of Missouri acknowledged the exterminating order of Boggs as constitutional, and appropriated more than \$200,000 to pay the drivers and robbers, and I may as well say, mobbers of the Mormons, for services rendered in the state in 1838. O Gladius! O Crumena! [O the sword, o the purse!]

VIATOR.

This was reprinted in the *Times and Seasons*, vol. 4, no. 20, pp. 304-305. Per the opening statement, "in my last," this seems to be at least the second letter that *Viator* wrote to the *Bee*. Phelps, using this pseudonym, also wrote to the *Nauvoo Neighbor* and the *Times and Seasons*.

²⁰ This fanciful etymology was in fact created by Phelps, not Joseph Smith.

A third letter to the *Boston Weekly Bee* was also reprinted in the *Times and Seasons*, vol. 4, no. 20, pp. 305-306, regarding Phelps's recent translation of Johan David Michaelis's Hebrew transcription of Isaiah 18:

SIR:-In my last communications I briefly touched upon the rights of the Habeas Corpus law in Nauvoo, and the peculiar constitutional powers, &c., of Missouri. In this I propose to hint at the literary Spirit of Nauvoo, as it seems to be rising upon that scale of notoriety, which of what was and is, in after years, make up "the history of the times." There are many Common Schools in Nauvoo, where the germs of greatness are planted; and if they, as the Mormons seem very apt to do, nourish and cherish them, in a masterly manner, the world may witness the blessing of a harvest, rich, abundant, yielding even an hundred fold, of the good things of the intellect.

From one of the Literati, not the Prophet, I have taken the liberty to send you a new translation of the eighteenth chapter of Isaiah, which he made, not long since, from the Hebrew text of "Michaelis." It appears to me that it will compare with any of the Catholic, Church of England, or other "sectarian" translations, in point of clearness of expression, sublimity of thought, or literal application.-Perhaps Professor Stewart of Andover, and the renowned Alexander Campbell, of Bethany, Virginia, or the Sophomores of Harvard or Yale, or some "legate of the skies," will come forth to the help of the mighty, and show still a better; if so, I doubt not, Nauvoo will be ready; so here it is:-

ISAIAH, CHAPTER XVIII.

1. "Ho land, spread out as wings, which is beyond the passing of the waters of Ethiopia;
2. The sending by sea, ambassadors, and, with instruments of paper, upon the faces of the waters, go ye swift messengers unto a nation from being strong and active, was terrible unto the people, from which he was far removed; a nation measured by measure, but will tread down, whose land waters divide.
3. All ye dwellers on parts of the globe, and ye inhabitants of the earth, when he lifts up a standard on the mountains, ye shall see, and when he sounds a trumpet, ye shall hear.
4. For thus saith the Lord unto me, I will yet rest, and, in my place, I will spread forth light like a serene heat on leaves, as the dew of darkness in the heat of harvest.

5. For before the harvest, when the perfect sprout and the sour grapes are ripening, he will flower, and cut down the shoots with pruning knives; and with the twigs will he cut off the thorn.

6. And they shall be left together for the fowls of the mountains and for the beasts of the earth; and the ravenous birds shall go up to end it, and all the beasts of the earth shall winter upon it.

7. In that time she shall prevail to bring the gift to the Lord of hosts, of a people from being strong and active and terrible to a portion of the people, from whom he was far removed; A nation measured by measure, but will tread down, whose land waters divide, unto the gathering place of the name of the Lord of Hosts, to Mount Zion."

This translation appears very plausible from what Esdras and the Mormons say of the ten tribes being carried into a country where mankind had never dwelt, which occupied a year and a half for the journey; and that there were gathered in the last days; "the land spread [page 306] out as wings" could mean "the north and the south" for he 89th Psalm says he created them, and although the bible throughout, holds the language that the earth hath foundations, and is set on pillars, yet the "north," according to Job, was "stretched out over the empty place," and the earth hangs upon nothing there, so that Esdras' ten tribes may live on one of the wings and be a "part of the globe," as this translation shows-and see when the "standard is set up," and return with the gift to the gathering place-when the Lord says to the "north give up." This is Mormon philosophy, and like all others, time must prove it.

With all the 'reasons' and 'truths' as 'thick as grass-hoppers,' as a yankee would say, the Mormons have not made me over, but I like their 'open course' of 'trying all things,' and 'proving all things,' and 'holding fast to that what is good.'

VIATOR.

See Samuel Brown, "The Translator and the Ghostwriter: Joseph Smith and W. W. Phelps," *Journal of Mormon History*, vol. 34, no. 1, Winter 2008, pp. 53-55.

Phelps was in Boston in August 1847, staying "for several days" with Ruth and Polly Vose on Beacon Hill. On August 20, Ruth Vose Sayers Smith wrote to Augusta Adams Cobb in Winter Quarters and had Phelps hand carry the letter to her.

August 12, 1847 - Lucius N. Scovil to Mephishobeth Serrine: "Brother W. W. Phelps is now in Boston, and expected here [NYC] soon."

Frederick Phester/Phister

Born October 4, 1824 in Copenhagen, Denmark to Carl and Margaret Christina Phister. Md. Caroline Larson of Norway and Anina Charlotte Amalie Anderson. (Anina died January 28, 1855.)

JVC received a letter from “Frederick Phester i[n] Boston” on December 28, 1860; JVC vol. 3, p. 164; JVC wrote one back to “F. Phister” on December 8, 1860 (p. 167)

However, 1860 Census of Salt Lake (Ward 18), p. 211 (October 18, 1860)
Frederic Phister, 35, Turner, \$100, Denmark

1861 Boston dir. P. 354 – Geo. H. Phister, cutter, 166 Wash., h. at Roxbury

1880 Census of Logan, Cache, Utah lists Caroline Phister, “married” (not widowed) but no husband is listed. (Their son Frederick Phister Jr. is listed, born 1864.)

Elizabeth Pope Phillips (Crombie)

Born August 18, 1804 in Boston to Ebenezer/Abiezer and Elizabeth Pope Phillips. Elizabeth married John Crombie on November 22, 1826 in Boston and they had four children. John Crombie died in 1841. She probably joined the LDS Church in 1845 when her daughter, Henrietta Elizabeth Crombie did.

1843 Boston – rear 101 Tremont

1845 Boston

Elizabeth P. Crombie, widow of John, h. r. 101 Tremont. (Nathan and Mary Meek Giles Webster also resided there!)

Elizabeth was a mentor to young Larkin Southworth. He wrote that “she unites a Christian disposition with a social and agreeable ~~disposition~~ ^manner^ that always makes it pleasand to be in her company.”

Frontier Guardian, July 11, 1850, p. 2, vol. 1 no. 12

Straw Bonnets and Gentlemens' Hats Cleaned and Pressed. MRS. CROMBIE, (formerly of Boston,) most respectfully informs the Ladies of Kanesville and vicinity that she will attend to the above, and also to **Dressmaking and Millinery**, and she hopes by assiduous attention to give satisfaction to those who may patronize her. All orders left at Mr. Needhams store, will be promptly attended to. Kanesville, June 27, 1849.—4t

1850 Census of District 21, Pottawattamie, IA p. 24 (same as other Bostonians)
WITH DUSTIN ARMY FAMILY

Elizabeth Cromby, 38, MA
John Cromby, 18, ME

Elizabeth died at Council Bluffs on July 20, 1850, at the age of 45.

July 20, 1850 – *Frontier Guardian*, vol. 2 no. 14, p. 2

DIED.

On Monday July 20th, at 1 o'clock, P. M., Mrs. ELIZABETH P. CROMBIE,
formerly of Boston, Mass, aged 38 years.

Farewell dear mother, repose in peace,
From worldly care, y've received release,
Thy sons will meet thee, in a better clime,
Where no death prevail, nor health decline.

Where life, eternal life, sustains,
The vast assemblage on there domains,
Repose in peace, unto you will come,
When God may call us to gather home.

James Madison Pierce

He was born June 14, 1814 in Rochester, Stafford, NH to Andrew Mitchell Pierce and Hannah Goodwin Nason Pierce. Married Mary Ann Bowman of New York City on November 30, 1841 in Boston. Mary Ann was about four months pregnant at the time of their marriage.

Their first child, Annette Louisa Pierce, was born April 20, 1842 in Boston. Their second child, Joseph Smith Pierce, was born May 25, 1845 in Boston.

James was baptized in 1844 in Boston. In 1845, "James M. Peirce" appears in the city directory as a barber, 11 Portland Street.

The Pierces headed west to join the Saints in Iowa in 1846, where he was a Seventy. They remained in Iowa until 1853. Then their family traveled to Utah in the Daniel A. Miller/John W. Cooley company, leaving Nebraska at the beginning of June and arriving in Salt Lake around the middle of September 1853.

He died on February 15, 1897 in Springville, Utah.

Dorothy "Dolly" Elizabeth Plummer (Bissell)

Dorothy was born December 20, 1791 in Newberry, Essex, Massachusetts to Nathaniel Plumer and Lydia Lunt (Nathaniel's second wife). She is the third great-granddaughter of Francis Plummer, who settle Newberry in the early 1600s.

The children of Nathaniel Plumer and Lydia Lunt:

1. Mary Plummer, born June 27, 1787 in Newbury; married (1) William Brown in Newbury in 1806 and (2) Rufus Bosworth in 1822
2. Amos Plummer, born September 5, 1789 in Newbury
3. **Dorothy Elizabeth Plummer**, born December 20, 1791 in Newbury
4. Ebenezer Plummer, born September 3, 1796 in Newbury

Dorothy lost her mother, Lydia, just after turning six, in January 1798. Her father Nathaniel then married (3) Sarah Higgins on her 8th birthday, December 20, 1799.

Henry Bissell and Dorothy were married on March 11, 1817 in Boston.

The children of Henry and Dorothy Plummer Bissell:

1. Charles Hyde Bissell, born August 8, 1818 in Boston; possibly married Elvira in Missouri and moved to California by 1850?
2. Harriet Ann Bissell, born November 29, 1819 in Boston; married Eben Brown; died March 8, 1895
3. Lydia Ann Bissell (twin), born March 7, 1822 in Boston; died an infant April 9, 1822; buried Copps Hill Cemetery
4. Marianna Bissell (twin), born March 7, 1822 in Boston; married Theodore Ashley or Bissell; died January 5, 1876
5. Henry Bissell Jr. (twin), born May 6, 1825 in Boston; married Anna J. Morrison in Boston in 1845; died February 16, 1889 in Chinese Camp, Stanislaus, California
6. William E. Bissell (twin), born May 6, 1825 in Boston; died an infant on October 31, 1825; buried in Copps Hill Cemetery, Boston
7. **Joseph Wadsworth Bissell**, born January 1, 1830 in Boston

1820 Census of Boston (Ward 8), p. 27 (Lindall's Lane on Beacon Hill; manufacturer)
Harry Bissell: 1 m under 10 [Charles], 1 m 26-45; 1 f under 10 [Harriet], 1 f 26-45

1821 Tax List of Boston:

Henry Bissell, 8th Ward, Cornhill Street, \$1.60 in tax; William Fenno owns the Real Estate

1830 Census of Boston (Ward 3), p. 5

Henry Bissell: 1 m under 5 [Joseph], 1 m 5-10 [Henry Jr.], 1 m 40-50 [Henry Sr.]; 1 f 5-10 [Marianna], 1 f 10-15 [Harriet], 1 f 30-40 [Dolly]

Henry Bissell Sr. died in Boston on October 10, 1832, leaving Dolly with 5 children aged 2 to 14.

Dolly's father, Nathaniel Plumer, died in Newbury on August 19, 1839.

1840 Census of Boston, Ward 3, p. 31:

Dolly Bissell: 1 m 10-15 [Joseph], 3 m 20-30, 1 m 30-40; 1 f 15-20 [Marianna], 2 f 20-30, and 1 f 40-50 [Dolly]

1842, p. 90 - Dolly Bissell, widow, h. 41 Portland
1843, p. 91 - Dolly Bissell, widow, h. 41 Portland
1844, p. 95 – not listed
1845 Boston directory lists Charles Bissell, oysters, residing at 7 Salutation St.
1846, p. 15 – not listed
1847, p. 55 – Dolly Bissell, widow, house 15 Harvard Pl.
1848, p. 73 – not listed
1849, p. 74 – Charles D. Bissell, laborer, house 7 Salutation St.
Thomas Bissell, prof. music, h. 154 Cambridge St.

Dolly and her son Joseph stayed in Boston until spring 1850 and then left for Iowa, where they reportedly were baptized on December 7, 1850 in Iowa – but this was likely a rebaptism. Mother and son were members of Lake Branch, Pottawattamie. However, by October of that year, they were already settled in Mormon country and almost certainly had joined the church prior to October 1850.

1850 Census of District 21 (Council Bluffs), Pottawattamie, Iowa, p. 104 (October 19)
Joseph Bisselle, 20, no occup., MA
Dolly Bisselle, 50 [sic -59], MA

Joseph married Anna Catherine Alleman on March 31, 1852 in Council Bluffs, Iowa. The newlyweds came to Utah in 1852, by ox team, per his obituary, as part of the John B. Walker pioneer company, which arrived in Salt Lake October 2-7, 1852. Joseph's mother died enroute to Utah, at Wood River, Hall, Nebraska on July 14, 1852.

Joshua Henshaw Pollard

Joshua Henshaw Pollard was born September 29, 1808 in Bolton, Worcester, MA to Jonas and Sally Pollard; he was from Bolton and Sally was born in Lancaster. For some reason in 1824, Joshua H. Pollard was given a legal guardian – see NEHGS. However Jonas Pollard continued living in Bolton until at least 1840, so this makes no sense. Joshua H. Pollard married Miss Eliza Jordan, both of Boston, on August 28, 1836 in the Green Street Congregational Church.

Co-owner of “E. Turner & Co.”, dealers in West India Goods, Groceries, Teas & Provisions, at 386 and 369 Washington Street in Boston (where the church's “publishing house” was also!) See ad in *The Prophet*, October 19, 1844, p. 3 (through March 29, 1845, p.4).

Children:

1. Sarah Wilder Pollard, born 1841 in Boston; md. Alvah Augustus Smith (son of Charles and Lois Smith of NH), June 18, 1873 in Boston
2. Marshall Spring Perry Pollard, b. 1843 in Boston; married Georgiana Jones 29 Sep 1861 (daughter of Alonzo and Sophia Jones) in Boston;

Boston 1842, p. 386

Joshua H. Pollard, (Pollard & Fletcher) – David B. Fletcher, refectory, under Boylston market, h. op. 12 Harrison ave.

1845 city directory

Joshua H. Pollard, Suffolk House, 390 Washington

1850 Census of Boston (Ward 1), p. 51

Joshua H. Pollard, 41, Grocer, MA

Eliza Pollard, 40, MA

Sarah W. Pollard, 9, MA

Marshall S. P. Pollard, 7, MA

1860 Census of Boston (Ward 4 or 1) p. 279

Joshua H. Pollard, 52, Trader, \$12,000, Boston

Eliza Pollard, 51, Boston

Sarah W. Pollard, 20, School Teacher, Boston

Marshall S. Pollard, 19, Clerk, Boston,

Margaret Leary, 30, Servant, Cork, Ireland

Joshua died in Boston from dropsy on September 27, 1864. He was 55/11/28, had been residing at 31 Charter St. He was born in Bolton to Jonas and Sarah, of Bolton and Lancaster, respectively (vol. 176, p. 150).

1880 Census of Boston, p. 38D

Marshall Pollard, 39, Wholesale Liquor Dealer, MA, MA, MA

Georgiana Pollard, 36, Keeping House, MA, MA, MA

Martha Pollard, 15, at school, MA, MA, MA

Frederick Pollard, 14, at school, MA, MA, MA

Frederick married Ann Durling and they had a son named Marshall Spring Perry Pollard II (born 1909 in Boston).

Abigail Poor (Holmes)

Married Nathaniel Holmes as his second wife on June 18, 1818 in Rowley, MA, after the death of Nathaniel's first wife (and biological mother of Milton Holmes), Sarah Harriman (see).

Children of Nathaniel and Abigail Poor Holmes:

1. David Poor Holmes, born 1820 in Groveland, Essex MA
2. Alfred Foster Holmes, born 1828 in Groveland

Abigail had been a member of the LDS Church during the days of Joseph Smith, although she and Nathaniel remained in Massachusetts. She and Nathaniel then followed Strang for a number of years. Nathaniel died on February 20, 1849 in Rowley, Essex MA.

On October 6, 1850, Abigail wrote to Strang (#390) from Georgetown MA:

[P. 1 - She had read in the *Chicago Democrat*] “which <says> the Tabernacle in Voree was in progress some part of it was occupied as for a hall room on week days and for preaching on sundays & that some part of it was occupied as a theatre and George J. Adams was the principle actor. I remember having heard that they had a theatre in Nauvoo and Erustus Snow was the principle actor, but where is he now? many noble men have had their rise and fall in this church under my observation within the last 18 years one John C Bennet who walked up from quarter master general in the St. of Ill. to Joab general in Israel in the Nauvoo legion and so onward until he at length cme down to tending a hen coop in Rhoad island also one John F Boynton who was one of [p. 2] the first quorum of the twelve ever organized in the Church of L. D. Saints with him I was well acquainted he has testified in my house before many witnesses that Joseph Smith was a prophet of the most High God! has said within a few weeks in my neighborhood that Mormonism is all a humbug from first to last, and why this great change of views? because he left doing the Lord’s work to follow his own devices....

[p.3]

I could give you a sad history of the corruption of the Brighamites at St. Lewis as it has been told to me by two who have returned that went out with the company that left this place last spring but I have not room but one thing I will say: Elder Leonard Hardy who belonged to this branch had 3 Spirituals [Harriet Ann, Esther Smilinda, and Sophia Lois Goodridge?] after they left Boston they were visited by one of our Elders on board the boat who tried to prevail on them no to go on, but to no effect. I must close so farewell.

Mrs. Ann Porter (Foster)

Born November 15, 1799 in Boston.

1803 Boston (John West), p. 101

Porter, William, houfe **Pleasant** freet

1821 – p. 193 – Mary Porter, widow of William, 12 **Pleasant** St.

1822 – p. 192 – Mary Porter, widow of William, 12 **Pleasant** St.
Noah Porter, mason, 32 **Pleasant** St.

Rufus Porter, aged 50, died in Boston on April 26, 1825. Possible husband?

1825 Boston Directory (Frost & Stimpson), p. 213

Porter, Ann – laundress, 51 Pleasant

(Abraham Reton, a rope-maker, lived in the rear of 51 Pleasant)

In 1828, Sarah Pike lived at 51 Pleasant

1826 Boston, p. 223

Porter, Betsey & Mary, fancy goods, 365 Washington St.

Porter, Betsey, 585 Washington

No 1827

1828 Boston, p. 222

Porter, Betsey & Mary, fancy goods, 365 Washington St.

Porter, **Mary**, widow of Jacob, 32 Warren

Porter, Mary S. h. 234 Hanover St.

1829 Boston, p. 216

Porter, Betsey & Mary, fancy goods, 365 Washington St.

Porter, **Mary**, widow of Jacob, 32 Warren

Porter, Mary, dry goods, 10 Leveret

Porter, Mary S. h. 234 Hanover St.

1830 Boston, p. 251

Porter, Betsey & Mary, fancy goods, 365 Washington St.

Porter, **Mary**, widow of Jacob, 32 Warren

Porter, Mary S. h. 234 Hanover St.

p. 158 - _____ Graves, widow, h. rear 51 Pleasant

p. 109 – Elsa Cook, widow, rear 51 Pleasant

p. 294 – Thomas Thayer, house rear 51 Pleasant

But none for just 51 Pleasant

1831 Boston, p. 264

Porter, Betsey & Mary, fancy goods, 365 Washington St.

Porter, **Betsey**, widow of Jacob, 32 Warren

Porter, Mary S. h. 234 Hanover St.

1832 Boston Directory (Stimpson & Clapp), p. 266

Porter, Mary, widow, 56 Pleasant

1833 Boston, p. 271

Porter, Betsey, milliner, 1 1-2 West

Porter, Mary, widow, 56 **Pleasant**

1834 Boston, p. 286
Porter, Betsey, milliner, 1 1-2 West
Porter, Catherine, tailoress, 87 **Pleasant**
Porter, Mary, widow, 56 **Pleasant**
Porter, Mary S. 234 Hanover St.
Porter, Noah, 60 **Pleasant**

No 1835

1836 Boston, p. 300
Porter, Betsey, milliner, 1 1-2 West
Porter, Catherine, tailoress, 11 **Pleasant Street Court**
Porter, Mary, widow, 56 **Pleasant**
Porter, Noah, mason, 60 Pleasant
Porter, Noah, jr. mason, 33 Fayette
Porter, Thomas J. mason, house 60 **Pleasant**

1837 Boston, p. 312
Porter, Betsey, milliner, 1 1-2 West
Porter, Catherine, tailoress, 11 Pleasant Street Court
Porter, Noah, mason, h. 60 Pleasant
Porter, Noah, jr. mason, h. 143 Pleasant
Porter, Thomas J. mason, house 60 Pleasant

Ann Porter was baptized into the LDS Church in South Boston on June 30, 1832 (along with Augusta Adams Cobb and possibly her sister-in-law Elizabeth Cobb) by Samuel H. Smith and Orson Hyde:

29 held a meeting in the evening a[t] Mr MeriSeS to two ladieS confes[s]ed their faith in the work the people attentive So viSited Some that wa[S] believeing baptized three a AugutaSta cobb Elizebeth Harendeen & [blank space] Porter & [blank space] Porter July 1[s]t held a meeting at Fan[n]y BruerS in the . . . (Samuel H. Smith Journal, entries of June 29; July 1, 1832, LDS Archives)

29 people came in at Sister Brewers & we preached to them & answered their questions in the forenoon & in the afternoon went to Sister Grangers & a number Came in & conversed as in the forenoon preached in the evening at No. 195 Ann St Mr. Merris. two ladies confessed their faith in the work a Miss & Mrs Cobb people paid good attentio[n] after meeting was invited by a Christian Elder to call on him next day at 2 oclck went home with Sister Brewer

30th visited 3 families and Baptized 3 persons at South Boston, had quite a comfortable time the Lord was with us talked with a free will Baptist Elder found him quite unbelieving he feared lest he should lose some of his flock or at least it

was said he was a free will Baptist preacher his name was Hymes (Orson Hyde Journal, entries of June 29-30, 1832, LDS Archives)

She then moved to Kirtland. Caroline Crosby noted in her reminiscences of Kirtland that a man named Foster married a widow from Boston. (<http://www.boap.org/LDS/Early-Saints/CCrosby.html>). These were certainly William Foster and Ann Porter. Geauga County, Ohio marriage records indicate that Joseph Smith married William Foster to Ann Porter in Kirtland on June 23, 1836.

Ohio County Marriage Licenses, 1825-1841, image 617 (familysearch.org database):

The State of Ohio, Geauga County, ss,}

Personally appeared Nelson Millett and made application for a MARRIAGE LICENSE for William Foster 1st, and Ann Porter of the township of Kirtland in said county; and made solemn oath that he the said William Foster 1st, is of the age of twenty-one years, and the said Ann Porter is <as he ple[ad]s[?]> the age of eighteen years; that they are both single, and not nearer of kin than first cousin; that he knows of no legal impediment against their being joined in marriage.

Nelson Millett

Sworn and subscribed, this 22d day of June 1836

Before me, D. D. Aikin Clerk.

Ohio County Marriage Records, vol. C, 1830-1842, image 86 (familysearch.org database)

BE it Remembered, that on the twenty third day of June in the year of our Lord one thousand eight hundred and thirty six, William Foster 1st and Ann Porter of the County of Geauga, were legally joined in marriage, by competent authority, in conformity to the provisions of the Statues of the State of Ohio in such cases made and provided; and a certificate of the said married, signed by Jos. Smith Jr. who solemnized the same, has been filed in the office of the Clerk of the Court of Common Please for said County of Geauga, this Eighth day of July Anno Domini, one thousand eight hundred and thirty-six

ATTEST,

D. D. Aikin Clerk.

William Foster was born Christmas Day, 1791 in Massachusetts (or Vermont?) to Joseph and Rebecka Foster of Sudbury, Rutland, VT. William and Ann Porter Foster moved to Nauvoo where they owned Block 146, Lot 4 of the Nauvoo Addition. They apparently did not participate in the temple endowment there.

1850 Census of Batavia, Kane, IL, p.

William Foster, 59, Farmer, \$500, VT

Ann Foster, 50, MA

Marian Foster, 15, OH

Marion A. B. Foster married Thomas L. Hartigan on March 28, 1860 in Kane County, IL (ancestry.com)

1860 Census of Batavia, Kane, IL, p. 61
William Foster, 68, Farmer, \$2,600, MA
Ann Foster, 61, wife, MA
Thomas Hastings [sic], 28, Laborer, Ireland
Marian Hastings [sic], 22, wife, OH

They both later joined the RLDS Church at Fox River, being baptized on June 5, 1861, by John Shippy and confirmed by him and James Blakeslee. He was ordained a priest on November 3, 1861 by Blakeslee. After a three month illness, William died on July 1 1863 in Nelson's Grove, Kane, IL.

She was a member of the Batavia, IL RLDS branch.

1870 Census of Aurora, Kane, IL
Thos Hartigan, 43, Laborer, \$1,800, Ireland
Marion Hartigan, 32, Housekeeper, OH
A Elida Hartigan, 8, IL
Katie J. Hartigan, 4, IL
Ann Foster, 70, Lives with Daughter, MA

Died March 31, 1871 in Aurora, Kane, IL.

Cynthia Porter (Weston Young)

Born in Reading, Middlesex, MA on February 2, 1783. Married (1) William Weston on November 1, 1802 in Wakefield, Middlesex MA. Married (2) Brigham Young on December 30, 1845 or January 28, 1846 in Nauvoo.

She died in Utah in 1861.

Alice Potts (White)

Alice was born December 28, 1837 in Selling, England to Thomas Potts and Harriet Pullen. She married Thomas Phillip White on March 16, 1857 in Kent. They were LDS converts who migrated to the United States right after getting married. Their first two children were born in Boston while residing on Homer Street.

She died April 21, 1921 in Salt Lake City.

Frances Potts (Michie)

Born December 22, 1835 in Barton, Kent, England to Thomas Potts and Harriet Pullen. She married Robert Michie on March 16, 1857 in Preston, Kent, England. After joining the LDS Church, they migrated to the United States, stopping in Boston for about two years. While in Boston, she gave birth to Agnes Catherine Harriet Michie in 1858 and Eliza Ann Helena Michie in 1860.

The family then migrated to Utah in 1861, with baby Eliza dying along the way, and Frances with pregnant with Robert Moroni Michie for the whole journey, giving birth to him in November 1861 in Sugar House, Salt Lake. She and Robert had seven more children.

Frances Potts Michie died on July 20, 1904 in Woodland, Summit, Utah.

**Orson Pratt
(Missionary)**

Began his mission to Boston with Lyman E. Johnson on September 24, 1833; returned to Kirtland on February 13, 1834. Ordained one of the first Apostles on February 21, 1835.

**Parley P. Pratt
(Apostle & Missionary)**

After spending the month of August 1835 in Maine on a mission, “we now returned to Boston and from thence home to Kirtland” (Chap. 16, *Autobiography of PPP*)

"In the spring [of 1844] I went to Boston as a missionary... Visiting North Bridge, a short distance from Boston, and having a day's leisure, I wrote a dialogue entitled 'Joe Smith and the Devil,' which was afterwards published in the *New York Herald*, and in various papers in America and Europe. It was finally published and republished in pamphlet form, and had a wide circulation; few persons knowing or mistrusting who was the author."

Thus it appears that Pratt wrote his "Joe Smith and the Devil" satire in April or May of 1844 and saw it published in the *New York Herald* prior to his hearing of Smith's death at Nauvoo a few weeks later. (from Broadhurst, *The Prophet*, August 31, 1844)

Pratt to Brigham Young, June 5, 1845

“If I tarry a little longer in the East, it will necessarily be in Boston and vicinity, where there is more interest manifested for the truth” than in New York, from where he was writing.

Pratt sent out a very lengthy epistle to the Saints of the Eastern Church from Boston, on July 20, 1845, warning them against apostates who do not support the claims of Brigham Young and the Twelve. (*New-York Messenger*, July 25, 1845, pp. 4-5.)

Passed through Boston in September 1846 on his way to New York to catch a ship to Liverpool, departing October 14.

September 1846 – *Voree Herald*, vol. 1 no. 9

P. P. PRATT.

The “Archer of Paradise” had the worst luck of any body while in Boston. Instead

of getting up something spiritual he only roused the power civil, and instead of his works following him it was the Sheriff, and the police. He had the sharpest time entirely in getting out of the city. Between notes for borrowed money, writs for seducing wives, and warrants for adultery he would have stood but a slim chance of getting any more spirituals if the officers had caught him. Truly it must be mortifying to him to come to Boston, appoint a meeting and advertise it through the papers and then have to run away and disappoint his congregation to avoid a trial for his crimes. But such is the fact. Oh "Archer" Thou hast missed thine arrows and thy fate is sealed. The poison of thine own corruptions which destroyed so many is now upon thee.

...

THE ARCHER OF PARADISE.

What has become of P.P. Pratt? He advertised to preach in Boston, but writs, warrants, and policemen are getting too thick after him. The Archer shot himself – out of Boston. At New York, he did not venture an advertisement but presented himself to the unexpected congregation, begging money, to get back to the camp with. There is a screw loose some where. Pratt, left the camp for England. Why return so soon? Is he afraid of the grasping ambition of Brigham? Or does he conclude that the English churches will not submit to further plunderings.

Eliza Jane Prescott (Cram)

She was born May 16, 1827 in Dover, Strafford, NH, the second oldest child (of seven) born to Timothy Sanborn Prescott and Eliza W. Hutchings. (See Sanborn and Hutchings??)

By 1830 the family had moved to Portland, Cumberland, Maine (see Census, p. 33).

By 1840, the family had moved to Charlestown, Middlesex, MA (a suburb of Boston) where Timothy Sanborn Prescott died on April 25, 1840. Eliza H. Prescott appeared in the 1840 Census of Charlestown (p. 109) as the head of the family that year.

Eliza's first cousin, Charles Sanborn Cram, was expelled from his family for joining the LDS Church and he came to Boston to visit the relatives of his mother, Jane Sanborn Prescott Cram. He became embroiled in the John Hardy trial in October 1844. Eliza Jane may, in fact, be the "Miss" (and "sister") P_____ of the trial, as well, although it was more likely Miss Perry.

In Boston Charles "found a sympathetic ear" in his first cousin Eliza Jane Prescott, who also joined the church with him. He then married her on April 10, 1846 (or 1849?) in New York City, where incest was not yet illegal(?)

Charles and Eliza's eldest child, Angelo Prescott Cram, was born in Meredith, Belknap, NH in 1850. Their second child, Angeline Arnika Cram, was born in Brooklyn, NY in

1853. Then Victor was born in Montgomery, Alabama in 1856. Here the Crams owned a plantation and several slaves, but eventually the Crams freed their slaves and sold the plantation, in preparation to move west. Their next child, Victoria was born in Moline, Illinois in 1858.

1860 Census of Carondelet, St. Louis, MO (p. 23)

Charles Crane, 36, Builder, \$100, NH

Eliza P. Crane, 33, NH

Angelo D. Crane, 9, NH

Angeline Crane, 6, New York

Victor D. Crane, 4, Alabama

Victoria D. Crane, 2, Illinois

Charlesetta was also born February 1861 in Carondelet, St. Louis County, Missouri, and the family moved to Salt Lake in 1862, where Georgetta was born in Salt Lake in 1864. The family lived in the 7th Ward, on the northwest corner of 200 West and 500 South. Charles constructed the prison buildings formerly in Sugarhouse, several stores in downtown Salt Lake, and the Mental Hospital in Provo.

Charles then was married polygamously to Margaret Smith on January 18, 1868 in Salt Lake City; she was a 17 year-old Scottish convert who had been living with the family as a cook, and Charles was 45 by that time. Lulu Cram Allred, a granddaughter, relates that although Eliza gave her consent for Charles to marry plurally, "Eliza was never converted to Polygamy."

The family was called to settle in Arizona but because of "Indian trouble" the family stayed in Kanab. Her son Victor Prescott Sanborn joined the John Wesley Powell expedition of the Grand Canyon, and later became a cowboy.

Eliza died in Kanab, Utah August 10, 1881.

John Pribble or Preble

Member of the Branch on September 16, 1844 – see Platt, Early Branches

Helped construct the Nauvoo Temple.

A John Preble (formerly of Ossipee NH) married Sally Barker on April 14, 1840 in Marblehead (near Salem and Lynn).

Alonzo Hazeltine Raleigh

Born June 6, 1818 in Hillsboro, Hillsborough, NH to James Lane Raleigh and Susan H. McCoy. He made a living as a mason.

Married Mary Ann Tabor in Boston on August 17, 1842.

Paid \$5 in tithing, as noted by Willard Richards on September 12, 1842.

Wife Mary Ann then died in Nauvoo on October 27, 1843, so they likely moved there the summer of 1843. They had one child who also died in Nauvoo in January 1844.

Alonzo married (2) Caroline Lucy Curtis in Nauvoo on February 22, 1844.

Alonzo was endowed in the Nauvoo Temple on January 12, 1846.

1851 Utah Census, Salt Lake County, 5
Alonzo H. Raleigh, 32, Mason, NH
Caroline L., 30, PA or TN?
Caroline C., 6, IL
Mary, 3, IA
Susan, 1, UT
Henrietta D. Waymouth, 21, NY

Died in Salt Lake City on May 13, 1903.

Catherine Ramsdell (Parrott Lewis Harney Greenleaf)

Known most popularly as the famous anti-Mormon author Catherine Lewis, Catherine Ramsdell²¹ was born in Lynn, Essex, Massachusetts, on March 17, 1799. She was the daughter of William Ramsdell/Ramsdal (and variants) of Lynn and (Mrs.?) Salley Richards. William and Salley were married April 22, 1793 in Lynn. Their published intention of marriage records her as “Mrs. Salley Richards.” If “Mrs.” was simply a title of maturity, and not a indication of her marital status, she is probably the Sarah Richards, born about 1762 in Lynn to Capt. John Richards IV and his second wife, Catherine or Katharine Burchstead.²² Sarah Richards was the youngest child, and her next oldest (and only full-blooded) sibling was her sister Catherine Richards. If this is the right “Salley Richards”, then Catherine Ramsdal (Lewis) was named in honor of both her aunt Catherine Richards and her grandmother Catherine Burchstead Richards. Sarah Richards would have been about 31 at the time of her marriage, possibly explaining the “Mrs.” (Also, there is no record of any man named Richards marrying a woman named Sarah or Sally in Lynn prior to 1793.) Sally Richards Ramsdell died November 10, 1841 in Lynn, aged 78 (thus born abt. 1763, further evidence that she was the daughter of Capt. John Richards). Capt. John Richards IV and Catharine Burchstead were married in Lynn on July 1, 1756, and John then died on September 19, 1768. If these were Catherine

²¹ Originally spelled variously but by the 1840s, the spelling had stabilized into Ramsdell in Massachusetts.

²² Otherwise, two possibilities are Salley Willson/Wilson of Newton, who married Nathaniel Richards in Roxbury on September 5, 1790, or (less likely) Sally Shott (a widow) who married Jonathan Richards in Salem on October 29, 1791.

Ramsdal's grandparents, then she appears to have been the 4th cousin of Willard Richards (through John Richards I, born in Lynn in 1644).

William Ramsdell was the son of Nathaniel Ramsdell and Tabitha Ramsdell (first cousins), born in Lynn on May 7, 1768. Thus Catherine Ramsdal (Lewis) was *twice* the fourth great-granddaughter of John Ramsdell, born in England in 1602, an early colonist of Lynn about 1640.

<http://www.lynnhistory.com/History/LynnInTheRevolution/LynnInRevBS10.html>

RAMSDELL, WILLIAM, - a William, son of **Ebenezer** and Tabitha, was born **April 9, 1742**; married by Rev. Mr. Roby, January 20, 1769, to Mrs. Polly White; also published July 24, 1774, to **Sarah Newhall**. An order asking for the guardianship of the children of William Ramsdell, was filed in the Probate Court, November 18, 1817, he having lately deceased. Children, Mary, William, Sally, Catherine, Betsy, Peggy.

Appears as a fifer in pay-roll of Captain Stephen Wilkins's company, Colonel Wigglesworth's regiment; allowed travel home from Albany, two hundred and ten miles, sworn to January 15, 1777; also order for bounty coat dated Winter Hill, November 4, 1775.

[Appears to conflate two different Williams who were uncle and nephew. Nathaniel and Tabitha had a son named Ebenezer who married his relative Mary Ramsdell. Tabitha's parents were Ebenezer and Tabitha Ramsdell, and they had a son named William, born 1742 who married Sarah Newhall.]

The children of William and Salley Ramsdal:

1. Mary "Polley" Ramsdal, born January 16, 1792 (illegitimate) in Danvers;²³ married **Lewis Alley**²⁴ on November 28, 1808 in Lynn; died July 17, 1882 at 14 Franklin St. in Lynn, aged 92 [sic: 90] years and 7 months
2. William Ramsdal Jr., born June 7, 1794 (soapmaker) in Lynn; md. Sally Ashton, December 30, 1819 in Lynn; died October 5, 1852 in Lynn
3. Sally Ramsdal, born July 29, 1798 in Lynn; md. **John Lewis Alley**²⁵ on September 14, 1823; died September 3, 1866 in Lynn
4. **Catharine Ramsdal**, born March 17, 1799 in Lynn; md. (1) Nathaniel Parrot III, October 26, 1817 in Lynn; md. (2) **Joseph Lewis Jr.**,²⁶ December 25, 1831 in Lynn; md. (3) Thomas Harney, September 12, 1855 in Lynn; md. (4) Samuel Greenleaf, January 3, 1858 in Danvers; she died April 30, 1884 in Lynn

²³ Birthdate as given in *Lynn Births to the Year 1850*, p. 337 and in *Danvers Births to the Year 1850*, p. 305. The sources for Mary's birth being in Danvers rather than Lynn are her death record and the Ramsdell family bible, which was owned by Robert Ramsdell of Lynn in 1909.

²⁴ Son of Ephraim Alley and Hepzebah Lewis, born September 5, 1786 in Lynn. Ephraim and John Alley were brothers, making Lewis Alley and John Lewis Alley first cousins.

²⁵ Son of John Alley and Elisebeth Lewis, born September 18, 1796 in Lynn.

²⁶ Son of Joseph Lewis Sr. and Hannah Richards, born October 6, 1790 in Lynn. Joseph Sr.'s sister was Hepzebah Lewis, mother of Lewis Alley. Therefore Joseph Lewis Jr. was the first cousin of Catherine's brother-in-law, again Lewis Alley.

5. Betsey F. Ramsdal, born June 27, 1800 in Lynn; md. Timothy Newhall Jr.,²⁷ February 23, 1823 (the same day as Margaret's marriage) – he had previous married Mary Goodridge on August 6, 1820; Betsey died November 16, 1890 in Lynn
6. Margaret "Pegey" or "Magey" T. Ramsdal, born July 31, 1804 in Danvers; md. John Winn, February 23, 1823; md. (2) Moses M. Sweetser (trader), January 18, 1852 in Lynn; died November 12, 1893 in Lynn

1790 Census of Lynn:

Nathanl Ramsdal: 1 m over 16, 1 m under 16, and 6 fs
John Richards: 3 m over 16, and 3 fs

1800 Census of Lynn:

Will'm Ramsdel: 1 m under 10 (William Jr., 6), 1 m 10-16 (unknown), 1 m 25-45 (William Sr., 32); 4 fs below 10 (Mary, 8; Sally, 2; Catharine, 1; Betsey, newborn), and 1 f 25-45 (Sarah, 38?)

Her father William Ramsdell died in Lynn in 1815, aged about 45.

"Catharine Ramsdill" married Nathaniel Parrott III (aka Jr.) on October 26, 1817 in Lynn. Nathaniel was born December 10, 1795 in Lynn, to Benjamin Parrott Jr. and Hipzebeth Ingalls. Catherine and Nathaniel had one child, John Richards Parrott, born in Lynn on Christmas Day, 1818. The birth records of Lynn do not list any other children. To add to the confusion, there was another "Nathaniel Parrott III" about the same age, living in Lynn, but he married Abigail Picket and they had one son and five daughters.

Catherine had some kind of important spiritual experience in 1818 or 1819, per her letter to Brigham Young.

1820 Census of the Lynn (Ward 2), p. 7

Nathaniel Parrot – 1 m under 10 (John Richards), 1 m 16-26 (Nathaniel); 1 fem 16-26 (Catharine Ramsdal)
Nathaniel Parrot – 1 m 16-26 (Nathaniel); 2 fems under 10 (Abigail, 2; and Elmira, newborn), 1 fem 16-26 (Abigail Picket)

1830 Census of Lynn, p. 29 (Probably Nathaniel and Abigail Picket Parrott – a different couple)

Nathaniel Parrott 3 – 1 m 5-10 (Joseph Warren, 9), 1 m 30-40; 2 fems under 5 (Lucy Jane, 1; and Lydia, 5), 1 fem 5-10 (Sarah Mariah, 7), 2 fems 10-15 (Abigail, 12; and Elmira, 10), 1 fem 30-40

"Mrs. Catharine Parrott" then married Joseph Lewis Jr. on Christmas Day, 1831 in Lynn's First Congregational Church. It is not known whether Catharine had divorced Nathaniel Parrott or not before remarrying. Two months after her second marriage, her

²⁷ Timothy Newhall Jr. was the third cousin of both Lewis Alley and John Lewis Alley, who were married to Mary and Sally Ramsdal respectively.

first husband Nathaniel Parrott died in the Navy Yard at Charlestown on March 3, 1832, at the age of 37 (per diary of Joseph Lye, owned by Henry R. Tapley and located at the Lynn Historical Society). Catherine was Joseph's third wife and he was her second husband. Joseph md. (1) Rebecca Lummus on October 10, 1813, and had two children by her. He md. (2) Fanny Ashbee on December 23, 1819, and they had three children. Joseph was the first cousin of Catherine's brother-in-law, Lewis Alley (md. to her sister Mary/Polly).

Joseph Lye diary, transcript, scanned image, p. 18 (Lynn Museum and Historical Society)

Sunday, May [sic – Mar] 11. At church. Sermon by Mr. Upham. Buried Mr. Nath. Parrot who died up at the Navy Yard, Charlestown.

George Harlan Lewis, *Edmund Lewis of Lynn, Massachusetts and Some of His Descendants*, 1908, p. 84 and 85

281 – **Joseph Lewis**, born in Lynn, Oct. 6, 1790, was brought up by his uncle Benjamin (144), whom his mother married, and was often called his son. He married, first, in Lynn, Oct. 10, 1813, Rebecca Lummus. He married, second, in Lynn, Dec. 23, 1819, Fanny Ashbee. He married, third, in Lynn, December 25, 1831, Mrs. Catherine Parrott, widow of Nathaniel Parrott (see No. 608).

Children of Joseph and Rebecca, born in Lynn:

624. ELIZA ANN, b. Jan. 9, 1814, m. Feb. 26, 1835, George W. Watts, b. Apr. 12, 1809, son of Daniel and Bestey Watts of Lynn.

625. SALLY JANE, b. Sept. 15, 1817 [md. John Deland Jr. August 4, 1844 in Lynn].

Children of Joseph and Fanny, born in Lynn:

626. CAROLINE AUGUSTA, b. Aug. 16, 1825 [md. John W. Fabens in Salem on September 10, 1843].

627. JOSEPH WARREN, b. Nov. 22, 1827.

628. JOSEPH WARREN, b. June 23, 1828; d. Apr. 19, 1829.

p. 55

146 – **Joseph Lewis**, born Feb. 4, 1765, in Lynn, married April 13, 1786, Hannah Richards. After his death his widow married, April 14, 1796, his brother Benjamin Lewis (144). She died Oct. 14, 1813.

Children of Joseph and Hannah:

281. JOSEPH, b. Oct. 6, 1790, Was brought up in his uncle's family and often called his son.

281a. A daughter, d. in infancy.

They (with two of his children from a previous marriage?) may appear in the 1840 Census of Lynn (p. 105):

Joseph Lewis – 1 m 20-30, 1 m 40-50; 1 fem 15-20, 1 fem 40-50

(One household member was in “Agriculture” and two were in “Manufactures and trades”)

Joseph Lewis apparently died some time around 1840 or 1841?

1841 Lynn Directory - <http://www.lynnhistory.com/Directories/1841/1841.3.html> and ancestry.com

Joseph Lewis, laborer, h. Lewis St. [HER HUSBAND?]
~~Joseph Lewis Jr.~~, teamster at wood wharf, h. Chestnut St. [Still alive in 1851?]
Rev. Joseph Lewis, pastor, Free Will Baptist Soc. h. Boston St.
~~Joseph F. Lewis~~, fisherman, h. Lewis St. near beach [Still alive in 1851]

Catherine’s mother, Sally Richards Ramsdell, died November 10, 1841 in Lynn, aged 78 (thus born abt. 1763).

Catherine Lewis converted to Mormonism in Lynn in 1841 (or 1842) believing Mormons “to be a holy people, zealous of good works.” After her baptism, her husband’s daughters from his previous marriages were reportedly so disapproving of her conversion that they expelled her from the Lewis home in Lynn and sold it, keeping the money for themselves:

I have noot bean without trials sense you [Brigham Young] was here I have had the hous that I was living in when you was here tacken from me --- by my Husband’s Children and and [sic] sold they have sold it and tacken the pay and have not alowed me one cent so you see that I am turned out into the world without hous or home and all this they say becaus that I am a mormon I...can tacke the spoiling of my goods joyfuley with the exception of this, I would be glad to have gotten something for the building of the Tempel and the caus of Zion

About the time of Catherine’s conversion, her son, John Richards Parrott, married Lydia Lewis on July 8, 1841 in Lynn. Lydia was the daughter of Benjamin and Betsey Lewis Jr. and a niece of Joseph Lewis, John’s now dead stepfather. (See *Edmund Lewis of Lynn and Some of His Descendants*, p. 84.) Although there was a small LDS branch in nearby Salem, Catherine also affiliated with the Boston Branch, being regional church headquarters, as did other members in Lynn and Salem. She became intimately acquainted with Augusta Adams Cobb, who later married Brigham Young.

Catherine apparently worked with fabrics (for upholstering) and had some kind of “mershene” (machine) that made fringe and trimming. To help beautify the Nauvoo Temple, she donated 53 yards of fringe and trimming for the upholstery in the temple (which she priced at a total of \$26.50). “Elder Snow” took the fringe to Nauvoo with him in the autumn of 1843. A year later, one reason Catherine wrote to Brigham Young was to ensure that her in-kind donation to the temple had been properly recorded in the “Book of Life”, so that she would earn her heavenly reward for her sacrifice.

Augusta Adams Cobb to Brigham Young – February 4, 1862, p. 1:

who was it that <came> to Lynn and stoped at Mrs Lewes's and sent for me what transpired after I arived there? You very well know, Altho you may have forgotten, but I have not God for bid that I ever should, After Mrs Lewis Apostatized she went before the Court and gave Oath to all she knew Mr C got a bill of divorce for adultry by that news, and my name now stands recorded in Boston ~~Court~~ state House as an Adultress

Lynn Directory, 1851, p. 98

Catherine Lewis, widow, 45 Liberty (five blocks northeast of Church St.)

Toward the end of June 1844, most of the Twelve were in New England and they began gathering in the Boston area for both religious conferences and political conventions to elect "Gen. Joseph Smith" as president of the United States, unaware that he was murdered in Nauvoo on June 27.

According to a letter Brigham Young wrote to his wife Mary Ann, he arrived in Boston on June 23, then went to Lynn and Salem where he "stayed on 3. days with the Saints and returned to Boston."²⁸ The very evening that Joseph Smith was murdered in Illinois, Brigham Young and Wilford Woodruff were sitting together at the railway station in Boston, waiting for Young's train to Salem. Young later recalled that as he awaited his train, "I felt a heavy depression of Spirit, and so melancholy I could not converse [with Woodruff] with any degree of pleasure. Not knowing anything concerning the tragedy enacting at this time in Carthage jail, I could not assign my reasons for my peculiar feeling."²⁹ A day later, Wilford would repeat his actions, only this time waiting with Orson Pratt, for Pratt's train to Salem. Earlier that day, Heber C. Kimball, Lyman Wight, William Smith and his wife Caroline Grant Smith arrived in Boston from New York to find Brigham Young (back from one night in Salem), Wilford Woodruff, Orson Hyde, and Orson Pratt, making seven of the Twelve present.

Beginning at 10:00 o'clock Saturday morning, June 29, a regional conference was held in Boston's Franklin Hall with all seven apostles present. Catharine Lewis also attended this meeting, according to her 1848 memoirs. Brigham Young presided at the morning session and gave the opening prayer, while Orson Hyde spoke "at considerable length on the subject of the work of God in the last days." In the afternoon session, Hyde gave the prayer, several of the apostles gave brief remarks. Local members James Harvey Glines and William Henderson were then approved for ordination as Elders by the conference and Heber C. Kimball and Orson Hyde performed the ordinations. That evening, the conference reconvened, but only William Smith was present. He preached on Mark 16:16-18, regarding the signs that would follow "them that believe," including speaking in tongues, casting out devils, and protection from snake bites and other poison.³⁰ The

²⁸ Brigham Young to Mary Ann Young, July 5, 1844, LDS Archives.

²⁹ *Manuscript History of Brigham Young*, June 27, 1844.

³⁰ "Minutes of a Conference, *The Prophet*, July 13, 1844, p. 2.

other six apostles met in private council at the Boston home of Elder Jacob C. Phelps.³¹ Phelps was a well-to-do hatter who lived at 8 East Orange, near Harrison, just due south of the Boston Commons.³²

On Sunday morning, June 30, 1844, the conference continued with an address by Orson Pratt and the afternoon session was addressed by Lyman Wight. Wilford Woodruff then spoke in the evening session.

Sometime during Sunday's conference, Kimball (who reported he had a bad cold that day) pulled Catherine aside to ask her if Augusta Adams Cobbs Young, one of the most controversial plural wives of Brigham Young, had spoken with Catherine about the "Plurality of Wives" doctrine secretly being practiced by church leaders. She affirmed so but indicated that she still had "no evidence that it is right." Kimball then gave her an ultimatum that she had until July 5, 1844 "to think it over." Heber Kimball wanted to add Catherine Lewis to his family as another wife and was getting anxious from Catherine Lewis's obvious discomfort. Note that it was at this same convention that Parley P. Pratt obtained the already-married Belinda Marden Hilton as a plural wife, by having Brigham Young and Lyman Wight convince her to lie to her husband (Benjamin Abbott Hilton) about visiting relatives in the country but she really abandoned him to move to Nauvoo.

The following day the Massachusetts State Convention of Jeffersonian Democracy was held in Boston at the Melodeon Hall (361 Washington Street) to nominate Joseph Smith (now dead four days) as president. Undoubtedly Catherine Lewis also attended this infamous convention. Brigham Young, as president of the convention, began speaking. Wilford Woodruff recorded that just part way into his remarks, the radical suffragette Abby Folsom stood up and began "speaking while the president was addressing the meeting," the first time, but not the last, that an angry feminist interrupted an LDS meeting. Soon another young man sitting up in the gallery began making loud "rowdy remarks" and the police were called in. However the police were greatly outnumbered and were mobbed, "assaulted and beaten badly," (Kimball reported that one policeman in particular was hurt "verry badd") and the "meeting was soon broken up."³³

Despite the chaos, the convention managed to select Heber C. Kimball and George B. Wallace (the branch president of New Bedford) as delegates for the national convention scheduled to be held on July 13, 1844 in Baltimore, Maryland. (The national convention was never held due to notices published in newspapers beginning on July 8 that the Smith brothers had been murdered.)

Another regional conference was convened on Tuesday, July 2, at Franklin Hall, with the seven of the Twelve, plus 24 more local elders (and two more ordained to that office –

³¹ Heber C. Kimball, *Potter's Wheel*, p. 71.

³² 1844 and 1845 Boston city directories, pp. 427 and 400 respectively. Orange Street no longer exists. It is a part of Washington Street between Essex/Boylston and East Berkeley Streets.

³³ Wilford Woodruff Journal, July 1, 1844 and Heber C. Kimball, *Potter's Wheel*, p. 71.

likely referring to Glines and Henderson), spending most of the time “making preparations fore [sic] our political meetings and so forth.”

On the 3rd of July, Heber C. Kimball spent the forenoon with William and Caroline Smith and then in the afternoon, visited various church members in Boston. He spent the night with Brigham Young at the home of Ananias McAllister, the branch clerk. On Independence Day, the Twelve went to the Boston Commons was the “grand exhibition of fireworks.”

On July 5, Kimball took the railroad cars from Boston to Lynn “to the House of Sister Lewis. Stade all night. Brigham Young was with.” Catherine wrote that this is when Kimball had given her an ultimatum, but when she told him that her “mind was as formerly” and still felt it was not right for her “to acquiesce in his opinions.” He told her he was going to Baltimore to get his wife Vilate, and was going to bring her back to Boston. The two women could then talk about plural wifery privately and Kimball promised Lewis that she would then “say all is right.” Kimball took the 9:00 a.m. train from Lynn to Salem the next morning, where a local three-day conference was held at Concert Hall. Kimball reported that there was a “Great stuper on the saints,” and a number of non-Mormons were present.

July 5, 1844 – Kimball, Potter’s, p. 72

5 Friday. At 12 Oc took cars to Linn [Lynn, Massachusetts], to the House of Sister Lewis. Stade all night. Elder B. Young was with. We had rest to our bodies. I inquired [of the] Lord if my family was well, my wife on hur way to the East. I meet hur at Ph – [Philadelphia] when I returned from Boltimore, had much rest.

Kimball heard news of the death of the Smiths on the morning of July 9, while at the conference in Salem, and it “struck [him] at the heart,” but without more official confirmation he continued on his journey towards the National Convention scheduled for the 13th at Baltimore. On the 10th of July, he picked up his wife Vilate in Philadelphia, and the next day they went to Wilmington, Delaware, where he preached to the local Mormons (plus a few who had traveled from Chester County, Pennsylvania).

However, on the day Kimball reached Baltimore, July 12, was also when he received official confirmation through a letter from Nauvoo that Joseph Smith had been killed. He and Vilate then immediately left for Nauvoo, via Philadelphia, and did not have time to set up the private interview in Lynn between Vilate Kimball and Catherine Lewis.

Brigham Young (Salem) to Mary Ann Angell Young (Nauvoo?), July 18, 1844 (MS 16230, LDS Archives; Joseph Johnstun’s transcription)

left in the evening for Boston found my self in Boston on Sunday morning stayed with the Saints through the day had a good meeting. on monday I went to Lynn on monday saw Vilate on tusday She came up to Sister Lewis with Sister Cobb She is in good helth and sperits. she is going to school. Sister Cobbs children think

much of her and due all they can to make her happy She will come home with me this seson. sister Cobb is well all things goes well with hir, as far as I can fined out. Mr Cobb tried to get a bill of devose from hir but could not, and she is in peasable? possession of hir famely and hir house. I stayed and visited with vilate through day, went to Salem in the evening stayd for 3 days with the Saints and returned to Boston and went to Lowel to visite the Bretherin stayed over the sabbath with them. I have jenerly had a good time with the saints. But the time at present seems to be big with events it seems as though judgements hung over the people and would soon be pord out upon them, but judgement belongs to the Lord.

In the meantime, Catherine Lewis wrote a lengthy and quite beautiful poem in honor of “the Death of the Prophet and Patriarch of the Church of Jesus Christ of Latter-Day Saints,” entitled “Shall they live again?” It was published in the September 28, 1844 issue of *The Prophet*. The poem treated future eschatological themes while apotheosizing Joseph Smith, and recalling a paradisiacal past. For Lewis, his martyr’s blood empowers him to “burst... prison doors” but these are the doors of the spirit prison, not the physical doors of Carthage jail, which he did not, in fact, burst open to free himself. In this case, what was bound on earth is now loose “in heaven.” As the now-liberated spirits pour from their prison, they form Joseph’s “glorious train on earth” while “King Jesus” comes from “on high/with all his heavenly band” to meet Joseph and his train. Then those “opposites” of heaven and earth “shall pass away” and “This earth shall be as Eden fair./When all things are restored” to how it was “at Creation’s morn.” Here her Mormon doctrine fails and instead of the righteous becoming gods themselves,³⁴ she reverts to a mainstream Christian theology in which “man” simply is returned “to adorn” the garden, while Saints and angels mingle at the feet of “Christ their Lord”:

ON THE DEATH OF THE
Prophet and Patriarch
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Shall they live again?

Rest from your labors here ye honored ones;
For scenes more glorious now
Attend your labors there:
And when those who have gone before
Shall see you enter as their head, on earth
To lead the prisoners forth –
A shout of joy will then be heard,
Behold the Prophet of the Lord!

Joseph, by name, he comes their souls to claim;

³⁴ After Catherine Lewis’s visit to Nauvoo and endowment participation, she wrote in her exposé that such Mormon doctrines as apotheosis were now a part of the “Mormon Catechism” and “worse than Pagan doctrines in the minds of their children.” (p. 22)

Who shall be heirs to God,
And joint heirs with His Son –
His work on earth is done;
He hath laid the great foundation here,
And now hath passed
Thro' blood; within the veil
A greater work to do.

But soon he will burst those prison doors,
And in fully glory shine,
With all his glorious train on earth to stand,
And meet King Jesus from on high
With all his heavenly band;
While Saints on earth shall join the throng
And far on high ascend to wait the redemption
Of the earth, and then again return.

Ye weeping Saints shake off your fears,
God's promises are sure;
Tho' heaven and earth shall pass away,
His word will still endure;
This earth shall be as Eden fair,
When all things are restore;
The Saints shall then in peace abide
Without corroding toil.

The earth shall yield her fruit again
As at Creation's morn;
And man be placed back again
The garden to adorn;
While angels from on high
Shall mingle with the Saints,
And Christ their Lord shall be their
To heighten all their joys.

CATHERINE LEWIS.

On November 17, 1844, Catherine began a lengthy report to Brigham Young about the ecclesiastical crises in the local churches involving John Hardy's trials, etc., finally concluding it on December 22:

Lynn Nov 17 1844

Dear and Beloved President of the church of later day saints ~~honored~~³⁵
Honored and reverenced Deir Sir feeling a grea^t simphe [sympathy?] for the
Twelve and a longing desiar to see the work of God role on and the Lord be
glorified Has constrained me at this time to wright a few lines to you that you

³⁵ I find this such an interesting "Freudian slip" given all the circumstances.

may^{know} [know] that I am strong in the work of the Lord as held for th in these larst days Well might Brother Brimbel [Kimball?] say the twelve have an allmightey work to do & how much I have felt for you^{all} and prayed that you might be preserved I have seen that the enemy of all righ^tusness would strive to overthrow this kingdom but the Great Marster builder [Masonic phrase?] is abel to do his work with out S Rigdon or B. Wingestar [Winchester] I have read with a liveley interest the trial of S. Rigdon not becaus I delighted in his downfall, but to see the Bold and desided stand of the Twelve, he was a wolf in sheapes clothing [See November 23, 1844, *The Prophet*] in very dede and as a snack in the grass, and as a serpent makes a crucked path so has he, by ~~these~~ thear works you may know them. God save the Twelve is the prayer of your humbel handmad o the goodness of God in prepairing my mind for these avents tho I ~~neier~~ never have seen and herd such great things as maney speak of yet I do know sumthing of the Spirit of the Lord ~~and~~ but am not satisfyed with my present atainments I want to know more and have more I want to come to the founten head and drink that I might be filed I do not seeak for e^ase in Zion o no I am willing to suffer if it can be for the Glory of God and the salvation of my soul and others O how unsour [unsure?] I did feel larst summor to be with the saints [p. 2] to simperthise with them and help to bair the burthen with them but hear I was and God knose the agney of my hert tho I had an evidence that the Twelve would git home safe yet there was fore bording of sumthing that was gointo befall the church tho I have not been in nauvoo to tack a part in your triales I have noot bean without trials sense you was here I have had the hous that I was living in when you was here tacken from me --- by my Husband's Children and [sic] sold they have sold it and tacken the pay and have not allowed me one cent so you see that I am turned out into the world without hous or home and all this they say becaus that I am a mormon I will ----- prais the ~~L~~ Lord I ----- can tacke the spoiling of my goods joyfuley with the exception of this, I would be glad to have gotten something for the building of the Tempel and the caus of Zion I am in hoaps to come on in the spring I do long to see Butiful Nauvoo I am in hope to do something for the tempel when git there I shall ~~yet~~ tacke my little mershene with me and would be glad to know if I can mack aney more triming for the Tempel I have sent 53 yards of fringe^{prised at 50 cts per yard} I suppose you will recollect by Elder Snow a year ago this Autom you would do me a favour if you would take paines to see if it has ben recorder [recorded], and if more is wanted to compleat the adorning of the Tempel if you will let me know I will try to git the mertirels [materials] here and tack them with me when I come here thought that sum of the same ~~colours~~ colours of that would be right and if needed it would be best for me to git it befor [p.3] I coming up becaus as I have gotten the other prehaps I could mack a beter chair then an ~~nother~~, I am poor but God knoeth that I am willing to do all that I can for the caus yea and mor than willing and anchous to do all that is in my pour [power] to do o that I had thousands of dolars how frely would I give it for the up building of the caus but I am thanckful that I have ben able to do so much I have devoted my time and all to the survis and caus of the truth a even sense I profesed to know aney thing about the truth* [* which is from the age of 19 to the present] I have not sought to lay up trsurs on earth, but

what have I done I am still an unprofitabel servent as to helping the Lord all that I have don tho it is little very little it is for my self it is lending to the Lord and I shall ~~re~~ receive full mesur presed down and shacken to gethr some times when I have contributed to the ---- Elder^s when they have needed they have thanked me I have felt as tho it was their do [due] and my gain and they had not needad to thank me it is true it is but small it is but little that I have don, but Jesus notised the widos might o how glad I should be to have a line from some of my fring in Nauvoo I thought that ----- Sistor Sars³⁶ would wright to me but I have not herd --- from her onley by Sistor Vose³⁷

P.S. I have asked you to see if that fring was recorded pleas forgive me if I have asked amis Broth er Joseph had so much to atend to I did not know but he might of forgotten it Deir Brother I hoap you will excuse me for tack this liberty to adres this letter to you I should not atempt this di not I think you [p. 4] would bair with my emperfections I hop these lines will find you enjoying good helth my helth not very good I have had a hevly col on my longs for two month parst I was at salum [Salem] a few weaks sense Vilate [Young] visit-ed me ----- most every day poor girls she was home sick enouf I pited her Nov 24 this morning is a delightful one ~~I have thought it ----- this befor sending it ----- I -----~~
~~you -----~~ but I think I will ventur to send it. my situation is such that I cannot devote my self to wrighting ^{as I would like.} I am boarding at my Sistor on south comon ~~street~~ steet No. 2 Vilate³⁸ is here she caled to see me on friday afternoon and read the lettor that she had received from her Aunt I can tell you that it was with great joy that I heard it o how it dose regrit me h---- hear from Nauvoo aspesheley aney thing good, Vilate called on me again yest orday she said that she felt more reconciled to stay till spring I have felt much simp perthey for her I have knone what it is to be home sick she is here at Sistor Cobbs³⁹ and will stay 2 or 3 weks she told me that she was going to wright to her Father. If you should think ---- best and worth ansuring I should be pleased to hear from you and espeshley if you think aney more triming will be kneeded for the Tempel and you think me capibel of making it. yours respectfully in the New and everlasing Covenant

Catherine Lewis

[Small insert added]

decem 22 Deir Brother I have long bean hauling about sending this lettor but have come to the conclusion to send it I was at Salum larst Sunday the branch thair has had a sh-aking John Hardy & Hu'ching has bean their teaching the doctring of S Rigdon as they caled it. they were at ~~december 1 and 8~~ Salum December 1 and 8 and stired up the church to a geat [sic] state of excit-ment I said

³⁶ Ruth Daggett Vose Sayers Smith, secret wife of Joseph Smith and niece of "Sistor Vose".

³⁷ Mary "Polly" Vose.

³⁸ Vilate Young (1830-1902), second oldest child of Brigham Young by his first wife, Miriam Angeline Works Young (who died in 1832). Vilate married Mormon scout Charles Franklin Decker in 1847 at Winter Quarters, Nebraska.

³⁹ Augusta Adams Cobb Young – see footnote under May 5, 1844.

they don't know as Hardy was their on eather the 1 or 8 day but hutchins was their and on the 15 wich larst Sunday Hutching Hardy and Winch [side 2] gate they came to claim their flock I surpouse but found none. in the evening on the 8 after Hutching had labored 2 days a motion was made for all to rise who ware beleavers in his testimoney and maney arose he did not tak thear names theron they the church voted to have a meeating for envestorgation on tuesday 10 on Monday I heard of it I went down ---- to atend it I found some of the sistors all most distracted I labored much with them and thru the blessing of God I spak comfortibel words to them I would lick to say more if I had rume this much Brother Rabens [Lewis Robbins] and Nixon [Freeman Nickerson?] ware their ~~and~~ and spak lick men having authority

Catherine Lewis then left the Boston area for Nauvoo on or soon after September 26, 1845, as she carried a letter with her dated September 25, written by siblings Lucy Augusta and James Thornton Cobb to their mother, Augusta Adams Cobb, and their youngest surving sibling, Charlotte Ives Cobb.⁴⁰ She likely reached Nauvoo by the end of November and was endowed in the Temple as a "single" woman on December 22, 1845. In preparation for the endowment, she was washed by Sarah Crosby and anointed by Vilate Kimball (Heber's first wife). She was a member of the second endowment company that day and at the end of the ritual, she was taken through the temple veil by Heber C. Kimball, a privilege usually reserved only for husbands or husbands-to-be.

Catherine seems to have been a rather privileged member and returned to the temple for other ceremonial activities. For example, on the night of December 30, 1845, Catherine was in the temple with a group of the Mormon elite. At 8:30 pm, Hans Hanson brought out his fiddle and Joseph Young danced a hornpipe. Then the first of several "French fours" was

opened by Pres. B. Young with Sister [Elizabeth Ann] Whitney and Elder H. C. Kimball with Sister ~~Whitney~~ ^[Catherine] Lewis^[.] The spirit of dancing increased until the whole [temple] floor was covered with dancers[.] After this had continued about an hour, several excellent songs were sung, in which several of the brethren and sisters joined...After which Sister Whitney being invited by Pres. Young, stood up and invoking the gift of tongues, sung one of the most beautiful songs in tongues, that was ever heard. (William Clayton journal??)

Catherine later left Mormonism after Kimball repeatedly pressured her to marry him plurally, and after her disappointing temple endowment experience. After her refusal to marry Heber C. Kimball, Catherine Lewis returned to the Boston area.

Sometime soon after May 3, 1847, Catherine Lewis corroborated the deposition of George J. Adams before the Massachusetts State Supreme Court in *Cobb v. Cobb* that they both had certain knowledge that Brigham Young and Augusta Adams Cobb had had sexual intercourse while Augusta was still legally married to Henry Cobb.

⁴⁰ See Lucy Augusta and James Thornton Cobb to Charlotte Ives and Augusta Adams Cobb, September 25, 1845, Theodore Schroeder Collection on Mormonism, microfilm image numbers 324 and 325.

In 1848 she published *Narrative of Some of the Proceedings of the Mormons; Giving an Account of their Iniquities, with particulars concerning the training of the Indians by them, description of the mode of endowment, plurality of wives, &c., &c.* Her book was for sale at Liberal Books in Boston, 35 Washington Street, as advertised in the July 26 and September 20, 1848 issues of the *Boston Investigator*.

In the 1850 Census she was 50 years old and living in Lynn with a 50 year-old man named Thomas Cantey Harney, a cordwainer (shoemaker). He was the son of Martain and Elisebeth Harney of Lynn, born there on November 29, 1798.

1850 Census of Lynn, Essex, MA, p. 285 (September 20, 1850)
Catherine Lewis, 50, MA
Thomas C. Harney, 50, Cordwainer, MA

Her only son, John Richards Parrott, and his wife were also living in Lynn:
p. 178 (September 9, 1850)
John R. Parrott, 32, Cordwainer, \$2,500, MA
Lydia Parrott, 29, MA

Lydia Parrott bore a son named Arthur H. Parrott at the end of 1850.

1851 Lynn Directory - <http://www.lynnhistory.com/Directories/1851/1851pg9.html>

Catherine Lewis, widow, 45 Liberty St., p. 98
Thomas B. [sic] Harney, 45 Liberty St., clicker at J. M. Fuller's (a clicker cut the leather to fit shoe patterns), p. 86
Joseph M. Fuller, shoe manufacturer, 1 Railroad Ave, h. 24 Broad, c. Liberty Square

Catherine and the man she lived with then married on September 12, 1855 in Lynn. They were both 56 and Thomas Harney was now working as a soap manufacturer. While this was her third marriage, it was only his first. They were married by Rev. Henry Jewell, a Universalist clergyman. Thomas was born in Lynn to Martin and Elizabeth Harney. She was the daughter of "William Ramsdell."

Less than a year later, Thomas C. Harney died of consumption (tuberculosis) on May 19, 1856 in Lynn. His occupation was then cordwainer.

Catherine then married (4) Samuel Greenleaf on January 3, 1858 in Danvers. Samuel was a resident of Exeter, NH (born in Pittfield NH to Samuel and Olive Greenleaf), was a 65 year-old farmer, and this was his second marriage. Catherine indicated she was only 50 but in fact she was 58 years old. A. W. Chaffin, Pastor of the "Bap. Soc." in Danvers performed the marriage.

1860 Census of Lynn (Ward), Essex MA, household #1104

John R. Parrot, 40, Cordwainer, \$3500, MA
Lyida Parrot, 37, MA
Arthur H. Parrot, 10, MA, attending school

1867 Lynn Directory

p. 146 – John R. Parrott – house at Emerson’s Court
p. 219 - Ad for First National Bank of Lynn; listing of employees: “*Messenger*. – Arthur H. Parrott.”

Son John Richards Parrott died from pneumonia on May 4, 1879 in Lynn. He was aged 59 [sic-60]/4/9 and had been residing at 14 Cherry St. in Lynn. Sadly, just 11 days later, his wife, Lydia Lewis Parrott, also died, aged 58/3/0, from “paralysis” while residing at the same address on Cherry St. (Lynn Death Records, vol. 310, p. 225.)

Catherine Ramsdal Parrott Lewis Harney Greenleaf died of cancer on April 30, 1884 in Lynn at the age of 85.

Catherine’s grandson, Arthur H. Parrott, may be the Arthur H. Parrott in Schuyler, Illinois in 1890, married to Effie Coleman. More research needs to be done to verify this.

Rhoda Richards

Sister of Willard Richards. Was with him when he left Boston on September 25, 1842 for Nauvoo.

Willard Richards (Missionary)

While practicing Thomsonian medicine in Boston in 1835, Richards obtained a copy of the Book of Mormon. Reading it through twice in ten days, he became convinced of its divinity and moved to Kirtland, where he was later baptized. Served missions in the Boston area several times.

[Someone sent me these transcribed entries but upon looking at the holograph images, the transcriptions were very incorrect and below reflects those corrections:]

JOURNAL ENTRIES (MS 1490_1_1)

~~–6 [April, 1837].– Proceeded by way of Providence to Boston; arrived at Holliston on the 10th, and preached to Mr. A. P. Rockwood and family.~~

8 Boston 14 Myrtle St 40 [miles]
10 Holliston. preached to Mr Rockwood & wife & C___ Elizabeth
13 ...& went to Lynn. Mr Alleys
14 Baptized Miss – <Towne> Boston, ~~from whence I went round by Providence, New York, Rochester and Albany, back to Richmond.~~

--27 ~~[April, 1837].-- Brother Brigham left me and started for Kirtland, and I remained [page 134] during the month of May visiting my relatives and friends, bearing testimony of the Gospel to them.~~ Richmond & Bro B. to Kirland 80
19 Lowell wheat. Sawed 1 Log

[May 1837, p. 14:]

8 Lynn
9 do
10 Met Rhoda at Boston

Left Boston on September 25, 1842 for Nauvoo.

Nancy Richardson

Marriages in Boston, 1700-1809:

- Aaron Richardson md. Nancy Holland on August 30, 1804 (by Rev. Samuel Stillman)
- Aaron Richardson md. Nancy Low on September 3, 1806
- Matthew Richardson md. Nancy Brackett on April 25, 1809

Family Search records:

- Aaron Richardson, born February 15, 1779 in Newton MA, md. Nancy ____ abt. 1800 and died in 1812 (son of Samuel Richardson and Sarah Holland)

1803 Boston
No Aarons

1805 Boston directory, p. 104
Aaron Richardson, retailer, West Center St.
Aaron Richardson, retailer, Cambridge St.; house Leverett St.
Aaron Richardson, feather store, no. 4 Dock Sq.

1806 Boston directory, p. 104
Aaron Richardson, retailer, West Center St.
Aaron Richardson, retailer, Cambridge St.; house May St.
Aaron Richardson, feather store, no. 4 Dock Sq.

1807 Boston Directory, p. 128
Aaron Richardson, West India Goods, Cambridge St.
Aaron Richardson, feather-store, 4 Dock Sq., h. Elm St.

No 1808

1809 – Images missing

1810 p. 163

No Aarons
Matthew Richardson, truckman, Ship St.

No 1811 or 1812 Directory

1813 Boston Directory, p. 214
Matthew Richardson, laborer, N. Bennett St.
Nancy Richardson, Hamilton St.

1828 p. 233
No Aarons, No Matthew
Nancy Richardson, widow, Garden St.

1829 p. 226
Aaron Richardson, see Wisnall & Richardson
No Matthew
Nancy Richardson, widow, 5 Elliot Ct.

1830 Boston Directory, p. 261
Aaron Richardson, see Wisnall & Richardson
Nancy Richardson, widow, 5 Elliot Ct.
Nancy Richardson, widow Norfolk Place

1831 Boston Directory, p. 274
Nancy Richardson, widow, 5 Elliot Ct.
Nancy Richardson, widow 4 Norfolk Place (Her and Vienna Jaquith's address in 1830)

July 4 viSited again by Mr cobb & he growed harder & testified that the Lord had Showed him the work [n.p] [unreadable in the hands of devil in turning the mind of one of the SiSters a way had a meedting thiS Evening at nancy Richardsson

Nancy was baptized July 5, 1832, along with Mary Chase: "July 5 had a meeting at Mr AdamSeS two waS baptized this day Nancyi RichardSSon Mary chase" (Samuel H. Smith Journal). She was the housemate of Vienna Jacques.

August 6, 1832: "had a meeting this evening at Sister Richardsons" (Smith). "held prayer meeting at **Sister Nancy Richardson's** Norfolk place No. 4; had a good time, brethren and sisters tender hearted and loving." (Hyde)

Boston 1832 p. 276 – Nancy Richardson, widow, 4 Norfolk place

1833 p. 281 – Nancy Richardson, mantuamaker, 4 Norfolk place [a mantua is a loose gown, open down the front, worn over a petticoat, and usually made of some sumptuous material such as damask or brocade; it was worn on especially dressy occasions]

1834 p. 298 – No Nancy
1835 – No directory
1836 – No Nancy
1837 – No Nancy

Abigail Seekel Ricketson (Maginn)

Abigail was born in Dartmouth or New Bedford (neighboring towns), Bristol, Mass. in 1825 to Elihu Ricketson and Reliance (or Rebecca) Snow, both of Dartmouth. Her father, Elihu, was the son of Cook and Sarah Sherman Ricketson, born July 27, 1798 in Dartmouth. Elihu was a farmer. Elihu and Reliance filed their intentions to marry on January 31, 1820 in Dartmouth.

No Reliance Snow was the right age to be married to Elihu. Reliance Snow, born 22 Oct 1806 in Brewster MA (to John and Abial Snow), would have been 13 in 1820. However, one Rebecca is possible, born July 8, 1798 in Brewster, Cape Cod, MA to Joseph and Rebecca Snow.

Children of Elihu and Re___ Ricketson:

1. Sarah Ann Ricketson, born September 14, 1820 in New Bedford; md. Abner Jones Bisbee on October 20, 1840; died July 16, 1860
2. Abigail Seekel Ricketson, b. 1825 in New Bedford; md. Eli P. Maginn in 1844; died October 9, 1847
3. Joseph Ricketson, born 1830 in New Bedford; md. Mrs. Joanna Powers Tuttle on December 13, 1852; died April 25, 1861
4. Mary Jane Ricketson, born October 20, 1831 in New Bedford; md. Frederick Howland Booth on October 20, 1851; died November 7, 1895
5. William Ricketson, born 1833 in New Bedford; died July 5, 1853
6. John Seekel Ricketson, born Aug 1834 in New Bedford; died February 20, 1879; md. Mary Flynn Booth in New Bedford, February 28, 1857 (not 1851); died February 20, 1876 (not 1879) in New Bedford

Rebecca/Reliance Ricketson died 1840 in Dartmouth, per familysearch, but not found in MA VRs. Rebecca Ricketson, wife of Daniel, died in Dartmouth in 1837, aged 90.

Abigail married Elder Eli P. Maginn (or intentions filed on) January 27, 1844 in New Bedford. She also converted to the LDS Church. Unfortunately, Abigail was widowed just months after her marriage, on April 27, 1844 when Elder Maginn died in Lowell. She was present during the John Hardy excommunication trial in Boston in October 1844, personally reporting the event and its aftermath to New Bedford's Branch President, George B. Wallace on October 28, according to his journal:

Monday. Sister Megin returned from Boston. She stated that Elder John Hardy and Elder William Hutchings and others were cut off the Church for slandering Eldrs Adams and Smith; and that Hardy was about to write a book against the Church. The same day I wrote a letter to the Prophet's Office and one more to

Elder [Ezra] Bickford, in Boston, concerning things that he said when I was in Boston.

Tragically, Abigail Seekel Ricketson Maginn died in New Bedford of consumption (tuberculosis) on October 9, 1847 at the age of 22. She was born in "N. B." (New Bedford Deaths, Vol. 32, p. 54)

1850 Census

No Elihu enumerated

Elihu married (2) Susan W. Dunham on October 30, 1856. He was her second husband. She had married (1) Pomroy Billings in New Bedford on February 7, 1835.

John Seekel Ricketson md. Mary F. Booth in 1857 – parents were Elihu and Reliance Ricketson. (Same per death record also.)

1860 Census of Acushnet, Bristol, MA, pp. 10-11

Albert M. Mendall, 31, Tradesman, \$500, MA

Elizabeth P. Mendall, 30, MA

Katie Mendall, 5, MA

Henry C. Mendall, 4, MA

Lizzie P. Mendall, 2, MA

Elihu Ricketson, 60, Farmer Tenant, \$2,200, MA

1870 Census of Acushnet, Bristol, MA, p. 12

Elihu Ricketson, 71, Farm Laborer, \$300, MA

Susan W. Ricketson, 53, Keeps House, MA

Martha Billings, 35, MA

1880 Census of Acushnet, Bristol, MA, p.

Elihu Ricketson, 81, Farmer, MA

Susan Ricketson, 62, Wife, MA

Martha Billings, 45, Step-Dau, MA

Her father Elihu died of ileocolitis (or Crohn's disease) in New Bedford (while residing on Tarkilee Rd.) on August 21, 1885, 25 days after he turned 87.

68 year-old Susan W. Dunham Ricketson md. (3) Charles H. Ricketson, who was only 28, on October 17, 1887 in New Bedford. She was born in Martha's Vineyard to Ephraim and Abigail Dunham. Charles was born in Fall River to Humphrey C. and Ruth B. Ricketson. This must have been a very shocking marriage in local society.

Susan W. Ricketson died January 5, 1893. She was 75/8/8 (thus born April 28, 1817). She died of Brights Disease in New Bedford. She was born in West Fishery(?) to Horace and Sarah Bassett. Her husband was Charles H. Ricketson.

Alexander Robbins Jr.

Boston Agent for the *St. Louis Luminary*, March 17, 1855, p. 1

Born January 19, 1818 in Brewster, Barnstable (Cape Cod), Massachusetts to Alexander and Eunice Sears Robbins. Alexander Sr. was born November 27, 1790 to ____ in Brewster. Alexander and Eunice married abt. November 27, 1816 in Brewster (intentions published November 13 and 20).

Alexander and Eunice Robbins had:

1. Alexander Robbins Jr., born January 19, 1818 in Brewster; md. Eliza Ann Chapman, February 25, 1845
2. William S. Robbins, born October 2, 1819 in Brewster; drowned December 29, 1832
3. Mary Snow Robbins, born September 18, 1822 in Brewster
4. Eunice S. Robbins, born November 7, 1823 or 1824 in Brewster
5. Abner Robbins, born July 14, 1826 in Brewster; died December 1826
6. Mercy Robbins, born September 5, 1828
7. Lot Sears Robbins, born January 9, 1830
8. Infant Robbins, born August 22, 1831 and died at birth
9. Abner Robbins, born September 24, 1832
10. William Robbins, born July __, 1835
11. Cyrus W. Robbins, born November 1__, 1837
12. **Emma Smith Robbins**, born June 17, 1841

Married (1) Lucinda Brown (1820 – Parley Brown and Lucy Southwick) in Douglas, Worcester, Mass. on December 2, 1841

Had a child:

1. Son Robbins, born September 6, 1843 in Dennis; died October 1, 1843 [Not in Mass. Records!]

Married (2) Eliza Ann Chapman on February 25, 1845 (in St. Louis?). She was born March 15, 1824 in Barnstable or Dennis, Barnstable MA to Nathan and Eliza Chapman.

Children of Alexander and Eliza Ann Chapman:

1. Alexander Henry Robbins, born about 1846 in MA; md. Anna Robinson of St. Louis
2. Edmund H. Robbins, born 1849 or 1850 in St. Louis, St. Louis MO
3. Nelson C. Robbins (Pres. of Robbins Varnish Co.), born May 8, 1851 in St. Louis; unmarried; shot himself in the head, June 7, 1929 in St. Louis
4. Charles C. Robbins, born 1854 in Nebraska
5. Lersin or Lurin Robbins, born 1859 in Davenport, Scott, Iowa
6. Cyrus W. Robbins, born 1864 in Iowa

1850 Census of St. Louis (Ward 3)
Alexander Robbins, 32, MA

1850 Census of Cohasset, Norfolk, MA:
Alexander Robbins, 56, MA
Eunice Robbins, 52, MA

Migrated to Utah in the John Brown Company of 1851, arriving September 29. He showed up at Council Bluffs with 7 wagons for his family and goods. He was counseled leave one wagon with 5,000 lbs. in it with Clark and Smith, owners of the ferry, which he did. Still, his large and heavy company consistently slowed down the company (lots of broken axles, upset wagons, etc.), which was trying to hurry to beat the snows, as they were departing late in the season. He was a captain of a 10, consisting of 23 people, two dogs and one cat.

Alexander Robbins, 33
Elizabeth [sic], 28
Cyrus W. Robbins (brother), 13
Alexander H. Robbins, 5
Edmund H. Robbins, 1
Nelson C. Robbins, infant

1853 Boston – not there
1854 Boston – not there
1855 Boston – not there
1856 Boston – not there
1857 Boston – not there

1860 Census of Davenport, Scott, Iowa
A. R. Golden
Alex Robbins, 41, MA
Eliza Robbins, 36
Henry 13
Edmund 11
Nelson 9
Charles 6
Luren 8/12

1864 – not there

1865 St. Louis directory p. 583

Alexander Robbins (F. Davenport & Co.), r. 224 Morgan
Cyrus Robbins, tailor, b. 224 Morgan

p. 293 – F. Davenport & Co. – Alexander Robbins, Frank Davenport, and Nelson
T. Spoor, tailors at 1 Lindell Hotel

1866 p. 692 – Alexander Robbins (Robbins & Davenport), res. Dillon, bet. Hickory & Lasalle

1867 – p. 668

Cyrus W. Robbins, merchant tailor, 4. 214 Walnut

1868 p. 620

Alexander Robbins (A. Robbins & Co.) r. 1319 Clark Ave. (now parking lot for City Hall)

A. Robbins & Co. (A. Robbins & Benjamin R. Pegram), mnfrs. of varnishes, japans, etc. 13 n. 2nd.

Edmund C. Robbins, traveling agt. American Powder CO., bds. 1319 Clark Ave.

Henry Robbins, clerk, bds. 1319 Clark Ave.

1880 Census of St. Louis, St. Louis, MO – **in it TWICE – see other enumeration**

Alexander Robbins, 62, Varnish Mfg. MA MA MA

Lizia Robbins, 56, MA MA MA

Alexander Robbins [111], 34, Factory Clerk, MA MA MA [No Mass. Birth Rec.]

Edmund Robbins, 31, Varnish Mfg., MO MA MA

Nelson C. Robbins, 29, Salesman, MO MA MA

Charles C. Robbins, 26, Mill Clerk, NE

Lersin Robbins, 21, Store Clerk, IA

Cyrus W. Robbins, 17, Store Clerk, IA

Amelia Straub, 18, Servant, IN Prus Prus

Lewis Robbins

Born September 8, 1811 in Rockbridge, Berkshire, Massachusetts to Asa Robbins and Louisa Simmons (one of 11 children). When six, his family moved to Bloomfield, New York, and then six years later, to Norfolk, Connecticut. At 16, he moved with an older brother to New York to apprentice as a blacksmith. Heard Mormonism preached on May 1, 1832 by Elder Simeon Carter, and was baptized by him four days later. Shortly thereafter he moved to Kirtland, where he was ordained an Elder by Joseph Smith. In 1834 he participated in Zion's Camp to Missouri and then settled for a time in Clay County, Mo.

Robbins, in compensation for not being able to save Jackson County and receive his inheritance there, was given a special “Zion’s Blessing” sometime in 1835 or 1836:

Brother Robbins, In the name of the Lord Jesus Christ, I lay my hands upon thy head, for thou shalt have the blessings of a father sealed upon thee, even in the name of Jesus all the blessings of the earth and heaven and also of the holy priesthood. Thou art of the camp of Zion, yea one of those who did go up to redeem the land and did lay down thy life for thy brethren and the Lord did receive thy sacrafice [sic] & has given thy life unto thee to do a work for him, even that which he hath called thee unto. Thou knowest or ought to know, that thy name is written in heaven. Thou shalt go forth and no power shall be able to

stay thee in thy ministration, for the Lord will send his spirit to guide thee in wisdom and give unto thee power. Thou shalt want for nothing if thou art faithful. Thou shalt stand upon the earth even until the Savior shall come and shall retain thy full strength and vigor.⁴¹

Went on several U.S. missions with Orson Pratt, Lorenzo D. Barnes, John Murdock and others. In December 1834, Robbins arrived in Sugar Creek, Indiana on his first mission, where he met up with Orson Pratt. Became a Seventy on February 28, 1835.

Upon completing another mission and while returning home, Robbins and his companion, Julian Moses, ran into Brigham Young in Norfolk, CT in July 1836:

wensday [July 13] we went to Norfolk [Norfolk, CT] to Brothers Foots and held a meeting in the evening we met Brothers L. Robens Julian Moses whoe had jst returned from amision. Brothers helped ous some [Brigham Young Diary, 1835-6, p. 22v]

On May 17, 1837, Robbins and Samuel Brannan bought 15 acres of land in Kirtland for \$600, as part of the larger Mormon land speculation scheme, which ended in failure. Robbins married Francis Mary Smith on October 26, 1837 in Kirtland, Ohio (then Mormon headquarters). According to William "Jenkins" Salisbury's journal, on May 7, 1838 Salisbury left Norton, Ohio for Missouri with his wife Katherine Smith Salisbury (sister of Joseph Smith), and with "Joseph Sr. and Lucy Smith, William, Don Carlos and Agnes, William McClary, and Lewis Robbins, and families, and Sister Singly." They had a daughter named Sariah Eliza born September 8, 1838 in Far West, Missouri (although the 1850 Census says Massachusetts). From there they were driven out and apparently went to Boston, where his wife was from. They were in Boston in November 1839, when the BFASS began to implode in dissent, and Frances signed the "Important Certificate" indicating that Lucy Ball (Elder Joseph T. Ball's abolitionist sister) had intentionally miscounted ballots in the election of a new president.

1840 Census of Bedford, Middlesex, MA, p. 1 (10 miles northwest of Boston)
Lewis Robbins: 1 male under 5 [??]; 1 male 30-40 [Lewis?]; 1 female under 5 [Sarah?]; 1 female 5-10 [??]; 1 female 30-40 [Frances?]

~~1842 Boston directory, p. 406~~

~~Lewis S. Robbins — See Huston & R. [p. 276 — Hiram Huston & LS Robbins —
dry goods, 275 Washington St.~~

~~1843 Boston directory, p. 423~~

~~Lewis S. Robbins — Huston & R. — h. 2 S. Bennet~~

⁴¹ Blessing of Lewis Robbins, Patriarchal Blessing Book 1:74, transcribed in H. Michael Marquardt, comp., *Early Patriarchal Blessings of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Smith-Pettit Foundation, 2007), p. 139.

Robbins then built a home "on the hill" in Nauvoo (apparently near the temple under construction). While in Nauvoo he was President of the 2nd Quorum of Seventies. According to the *History of the Church* (2:29), on April 10, 1843, under the direction of Joseph Smith, the Quorum of the Twelve met to "ordain elders and send them forth into the vineyard to build up churches." Robbins, while apparently somewhat mistrusted by these leaders, was appointed on one of these missions, but with the caveat to leave the branches alone: "Lewis Robbins and Jacob Gates; have a roving commission for Massachusetts, with leave to take their wives, but to keep out of the churches." Lewis and Francis Smith Robbins returned to the Boston area, where they became supporters in William Smith's circle, getting involved in unethical behavior among the branches.

In late 1843, Robbins apparently was then assigned to proselytize in Rhode Island, which he did until mid-April 1844. According to *The Prophet* of April 26, 1844, p. 2,

Elder Lewis Robbins passed through this city [New York] on Tuesday last [April 23], on his way to Nauvoo. His labors for the last few months have been confined to the State of Rhode Island, where he has been laboring with no small degree of success. One the week of his departure, if our memory serves us right, he baptized five. May God bless him.

Robbins must have arrived in Nauvoo around mid-May and therefore may have been in Nauvoo when Joseph and Hyrum Smith were murdered, although I have found no evidence to support this. After leaving Nauvoo, he certainly did return to the Boston area.

In late 1844, Robbins was mentioned by Woodruff as being in the company of Elder Joseph Ball and William Smith and was apparently involved in similar unethical behaviors. Ball and Smith removed the (unnamed) presiding Elder of the Lowell Branch and put Elder Robbins in his place in October 1844, although the branch soon rejected Robbins and instead installed Varanus Libbe as their branch president. The Lowell and Boston Branches were imploding because these men were preaching "the Lowell girls that [it] is not wrong to have intercourse with the men what they please & Elder Ball tries to sleep with them when he can". Both Elder Robbins and wife got involved in the scandalous trial of Elder John Hardy, and despite the well-known behavior of the womanizing, erratic, and alcoholic William Smith, Francis Smith Robbins was one of 16 members of the Boston Branch to sign a letter of support and commendation for Smith on November 11, 1844 (per the *Nauvoo Neighbor*, May 14, 1845).

1844 Boston directory, p. 455

~~Lewis S. Robbins, Huston & R., h. 59 South St.~~

On December 10, 1844, according to a letter Catherine Lewis wrote to Brigham Young, "Brother Rabens" was at the Salem Branch to save it from imploding in the aftermath of the Hardy trial.

December 21, 1844 – *The Prophet*, p. 2

The Stone is rolling.

We have just received a letter from brother[s] Clark, Hullet, and L. Robbins who have been laboring for a few weeks past on the Cape in Barnstable Co. Mass. where they have through the grace of God been able to lay the foundation of a good work, – many are investigating the truth,– and eight have already renounced the world and taken upon them the name of Jesus of Nazareth, by being baptised for the remission of sins, which has occasioned much excitement among the disconcerted elements of sectarianism; may the labors of such men be rewarded, is our fervent prayer.

Then Lewis and Francis Robbins returned to Nauvoo, as ordered by Parley P. Pratt in the pages of *The Prophet* on March 1, 1845. They must have left Boston no later than mid-March because Lewis Robbins was in Nauvoo on April 8, 1845 where he ordained Lorenzo Wesley Roundy a Seventy into the Second Quorum.

~~1845 Boston, p. 427~~

~~Lewis S. Robbins, (Huston, R. & Co.), h. South Hudson
L. Robbins, fancy goods, 161 Hanover [in 1850 this is Lois J.]~~

On October 15, 1845, William Smith in Nauvoo wrote to "Bro Robbins" (now back in Lowell, Mass.), defending the right of his nephew, Joseph Smith III, to succeed his father instead of Apostle Young: "Brigham Young is a tirant and userper & he shall not prosper in his *fals clames* So help me God the man that Robbes the fatherless child [young Smith] God will curse...I shall not trouble Nauvoo myself very soon not at least until they can treat the Smith blood with more respect." [Letter in LDS Church Archives]

Robbins apparently wrote a critical letter in response to Smith's letter, for William replied to it on November 7, 1845. He carried on in a similar maaner about his persecutions, his "rights" to the priesthood and Joseph Sr.'s "Blood Power & Priesthood is in every member of the familey." He reiterated his belief that Joseph III had the right "to lead the church in the place of his father" and claimed that Heber C. Kimball was the most decent of "the whole lump" of his former colleagues, "But I would not trust him as far as you Could throw a two year old Bull by the tail." (See Strang Fire, 1845 for rest, per Rudd, p. 130)

By December 1845, Robbins was back in Nauvoo, for he was appointed by Brigham Young to be a door keeper at the Nauvoo Temple the day after Christmas. (William Clayton Journals, December 26, 1845)

~~1846 Boston, p. 463~~

~~Louis S. Robbins, (Huston, R. & Co.) h. 672 Washington
L. Robbins, fancy goods, 161 Hanover~~

In a letter of Agnes Moulton Coolbrith Smith Smith to her third husband, Apostle George A. Smith on June 3, 1846 (as quoted on p. 157 of *In Sacred Loneliness*), she reported from Nauvoo that she felt ambivalence about joining the westward migration of the Mormons under Young, without support from the living members of the Smith family

(William, Emma, and Lucy). She then reported that one of William Smith's plural wives "Sister Mary Ann [Covington Sheffield Smith] is with me and will come West with me...tomorrow we move on the hill to live at Bro Robbins house [in Nauvoo]...I have Sold the old [*Times and Seasons*] printing Office for Seventy dollars...." Angas and Mary Ann had worked there at the printing office.

By that November, the two women, Agnes Smith and Mary Ann Smith, had moved to St. Louis, Missouri and were boarding with Lewis Robbins in a house he had rented there (*In Sacred Loneliness*, p. 158). They were members of the St. Louis branch on January 31, 1847 and Lewis was president of the 20th Quorum of Seventies. (St. Louis Branch Records, members listed at a conference on January 31, 1847 – FHL film 0001945, item 2, p. 64.)

~~1847 Boston, p. 185~~

~~Louis S. Robbins, (Huston R & Co) h. 672 Washington
Lydia Robbins, boarding 3 Lowell~~

~~1848—Same~~

The couple then had their second child, a son named Lewis Galloway Robbins, born 1847, in Iowa (although oddly the 1860 Census of Salt Lake City, Utah says he was born "In Atlantic Ocean", which is clearly inaccurate; this likely was an error by the census taker; his younger half-brother Don Carlos was probably born in the Atlantic).

Woodruff again noted in his journal on August 12, 1848, that Lewis Robbins was then back in Cambridge; Woodruff met with Robbins, Elder Nathaniel Henry Felt, and Elder Alexander Badlam in that city. The next day, Robbins spoke to the Branch "in the fore part of the day," and Woodruff followed him. On August 25, Woodruff "went into Boston with Brothers Robins & Badlam." (WWJ 3:363) Robbins was likely in Boston on his way to England on his first of two overseas missions.

~~1849 (p. 243) Lewis Robbins, laborer, h. 6 Southae~~

~~1850—same~~

~~1851—same (p. 211)~~

~~1852—same p. 218~~

Robbins had returned from his mission by September 1850, and was living with his wife and two children in Pottawattamie County, Iowa, according to the 1850 census. 45 year-old "Louis Robins" was an "L.D.S. Clergyman" living with his "Mary" and two young children (Sariah - 9, and Lewis -3) in District 21 (now Council Bluffs) of Pottawattamie County, Iowa, the Mormon settlement there. They were living next door, on the one side, to several other Bostonian members (the Gooches, Henry Larkin Southworth, etc.) and on the other side to George Washington Harris, the 70 year-old jeweler whose wife, Lucinda Pendleton, had first married William Morgan, the famous Masonic traitor, and after marrying Harris, had also married Joseph Smith polyandrously.

In 1851 Elder Robbins returned to Europe for another mission. Unfortunately, while he was gone, Frances Mary Smith Robbins died. Robbins then married Martha Jarvis (1818-1907) while on his mission and brought her back with him from England. The newly-weds left Liverpool on the *Ellen Maria* and landed at New Orleans on April 5, 1852 with a large number of other Mormons; Lewis Robbins was listed as a 40 year-old “Minister” and Martha Robbins was 32.⁴² (Most of Mary Ann Covington’s family was travelling with the Robbinses during this trip.) Lewis and Martha Robbins traveled to Council Bluffs where he picked up his two children, and then they all went to Utah in the Henry W. Miller Company of 1852, arriving in Salt Lake at the end of September.

Homer Brown’s journal documents that Lewis Robbins ordained Brown a Seventy in the 2nd Quorum in Salt Lake on February 18, 1853. Lewis Robbins was then sealed to his second wife, Martha, on August 3, 1853. Martha was some two months pregnant with their first child at the time of their sealing. Don Carlos Robbins was born seven months later on February 6, 1854 in Salt Lake.

Martha Jarvis Robbins gave birth to two more sons: Alvin Robbins (February 8, 1856 in SLC) and Orson Robbins (January 16, 1858 in SLC). In between their births, Lewis’s eldest child, Sariah – aged 17 – married 26 year-old Charles Pulsipher as his first plural wife on July 16, 1856, during the height of the Reformation.

1860 Census of Salt Lake 17th Ward, p. 258
[Neighbors with James T. Cobb & Orson Pratt Jr.!]
Lewis Robbins, 48, Laborer, \$50, MA
Martha Robbins, 41, Eng
Lewis Robbins, 13, In Atlantic Ocean [sic]
Don Carlos Robbins, 7, Utah [sic – Atlantic Ocean?]
Alvin Robbins, 6, UT
Orson Robbins, 3, UT

After moving to St. George, Utah, Robbins was one of the quarrymen (along with Alexander Fullerton, James Dean, and Ephraim Wilson) who quarried stone for the St. George Temple under the supervision of Archibald McNeil.

The Zion’s Blessing of 1835 or 1836 that Robbins would “stand upon the earth even until the Savior shall come” was not fulfilled. Tragically Lewis Robbins died February 10, 1864 in St. George in a horrible accident. While quarrying rock for a chapel in St. George, a five-ton stone suddenly gave way; Lewis ran downhill to escape the rolling stone but he stubbed his toe and fell. The rock, with “fearful velocity,” rolled after him and crushed the man to death. It took the workers three hours to extricate his remains

⁴² There were 264 adults and 88 children on the *Ellen Maria*, and most, if not all, appear to have been LDS converts escorted by returning missionaries, including Lewis Robbins, Isaac C. Haight, Haden W. Church, Henry Evans, Eliezer Edwards, and others. Berrill Covington and his family were also on this ship; their daughter, Mary Ann, had preceded them to America and she had ended up as a plural wife to William Smith in Nauvoo. See entries for the Covingtons and Robbinses, *New Orleans Passenger Lists, 1820-1945*, National Archives’ Series No. M259_35, pp. 1 and 4, available on ancestry.com (July 8, 2008).

from under the boulder. (See his obituary in the *Deseret News*, April 27, 1864.) Despite Lewis Robbins' participation in questionable land speculation in Kirtland, unauthorized "spiritual wifery" in New England, supporting the teaching of premarital sex with "the Lowell girls", and supporting the clearly erratic (and eventually excommunicated) William Smith, the anonymous author of his obituary (an unnamed former missionary companion while in England) eulogized Robbins as "a man of sterling worth and of unflinching integrity".

His son, Lewis Galloway Robbins, died March 14, 1890 in Park City, Utah and his daughter, Sariah Eliza Robbins Pulsipher, died February 4, 1921.

James Robinson

James Robinson was possibly a Quaker, born in ~~Virginia~~ or Greensboro (Monongahela Twp!), Greene, PA on July 19, 1826 to Samuel G. and Mary A. Robinson. (They are possibly the Samuel and Mary Robinson of Harrison County VA – now Wirt County, West VA - in the 1850 Census.)

1830 Census of Franklin Twp, Greene, PA, p.

Samuel G. Robinson: 1 m under 5 [James, 4], 1 m 20-29 [Samuel G.], 2 f 20-29 [Mary A. and _____]

James married Amelia M. Aldrich, daughter of Joseph and Amey Cecilia Cooper Aldrich about 1846. Wife Amelia had been endowed in Nauvoo in January 1846.

Their only child:

1. Joseph Aldrich Robinson, born April 21, 1847 in Northbridge MA; died March 22, 1853 in Salt Lake City [Salt Lake City Death Records, 1848-1884, Bk. 3, p. 9]

James died in Northbridge at the age of 22 from dysentery on July 24, 1848. Amelia later wrote on December 11, 1849:

One year ago last July I was called upon to bid farewell to my companion & consign him to the cold & silint earth He was Sick but five days and no one can tell how much he suffered in that time he had the dysentary in its worst form He had his senses till the last which was worth more than the whole world He died in great faith of this Gospel looking forward to the time when he should again come upon the earth His last words were weep not for me my dear wife we shall soon meet again He had been very much engaged with work his wish was to gather with the Saints and he was all the time fixing for it. His last wish was that I should take my boy and gather with the Saints as soon as I could which I shall do

James was buried in the Northbridge Quaker cemetery the day following his death.

Mary Ann Robinson (Dudley)

Born March 19, 1811 in Epping, Rockingham, NH to Noah Robinson and Susannah Robinson (cousins?). She married Oliver Hunt Dudley on August 13, 1832 in Deerfield, Rockingham, NH.

Oliver and Mary Ann had:

1. Mary Ann Dudley, born August 11, 1834 in Gilmanton, Strafford, NH; married Edmund Lovell Ellsworth on December 24, 1852 in Salt Lake; died December 16, 1916 in Rexburg, Madison, Idaho
2. Susan Jane Katherine Dudley, born June 8, 1836 in Gilmanton; married Heber William Hubbard on October 13, 1852 (in Salt Lake?); died December 8, 1916
3. Oliver Noah Dudley, born September 16, 1840 in Boston; died in September 1841, probably in Boston
4. Brigham Simeon Dudley, born August 28, 1845 in Nauvoo, IL; married Deliah Emeline Allen on September 26, 1870 in Salt Lake; died August 20, 1921 in Logan, Cache, UT
5. Charles Heber Dudley, born August 17, 1848 in Kanesville, Pottawattamie, IA; married (1) Almira Seretta Raymond and then divorced; married (2) Dorothy Ann Wallace on April 10, 1880 in Salt Lake; died January 12, 1923 in Magrath, Lethbridge, Alberta, Canada
6. Hyrum Smith Dudley (twin), born September 30, 1851 in Salt Lake; md. Fidelia Sophia Tippetts on March 30, 1874 in Salt Lake; died February 5, 1916 in Rexburg, Madison, ID
7. Joseph Smith Dudley (twin), born September 30, 1851 in Salt Lake; md (1) Matilda Joseph Allen on September 4, 1872; she committed adultery with Henry Wadman – whom Joseph murdered – and with Joseph's brother Hyrum, so they divorced in 1880; Joseph md. (2) Isadore Percy Sina Snow (a daughter of Lorenzo Snow and Mary Adaline Goddard) on August 8, 1884; died February 20, 1928 in Hillspring, Alberta, Canada and buried in Rexburg, Idaho

Mary Ann Robinson Dudley died on February 4, 1884 in Willard, Box Elder, Utah.

Zeriah Norwood Roby (Stoddard)

Born February 20, 1811 in Boston. She was baptized LDS on February 22, 1839 in New York City.

Married Stephen Hezekiah Goddard on September 11, 1839 in New York City. She was endowed in Nauvoo on December 20, 1845.

**Albert P. Rockwood
(Missionary)**

Brigham and his brother Joseph Young first introduced their cousin Albert Rockwood to Mormonism in July 1836. Willard Richards preached to him and his family in Holliston (four miles south of Framingham) on April 6, 1837. Richards had previously lived with the Rockwoods in 1835-6, practicing Thomsonian medicine there. Rockwood was baptized by his cousin Brigham on July 25, 1837. (A January 18, 1838 letter from Hepzibah Richards to her brother Willard however indicates it was Parley P. Pratt who baptized Albert Rockwood, his wife, and Elizabeth Haven.)

Albert P. Rockwood jailed in Cambridge in 1838; his wife living in Holliston, Middlesex, Massachusetts, May 14, 1838 (WWJ 1:246-249). Mentioned A LOT in WWJ but vols. 3-7 (see Index)

After his release, at the end of August he headed to Far West, Missouri and witnessed the Mormon War there, providing an account of the Danites as well.

In October 1838, Rockwood, according to his “engagement” (agreement) with “Sister Vose” (probably Ruth Daggett Vose), he began sending her copies of his journal with careful observations of his time in Missouri, so that there would be a record “out of enemy hands” of the depredations made against the Mormons. (See Dean C. Jessee and David J. Whittaker, “The Last Months of Mormonism in Missouri: the Albert Perry Rockwood Journal,” *BYU Studies*, vol. 28 no. 1 (Winter 1988).)

Rockwood spent the night with the Woodruffs in Cambridge on August 18, 1848 (WWJ 3:362). The following day was spent with Woodruff in Boston. On Sunday the 20th, he spoke during church services, along with Jesse C. Little and Wilford Woodruff. The meeting was apparently riddled with “Some Apostates of the worst Class” who showed up to harass the church members. Rockwood was staying at the Badlam’s at the end of September and on Sunday, September 24, 1848 he addressed the Boston Branch, and “exhorted the Saints to carry out the principles of the Epistles in emigrating [sic] to the west.” The following day, he and Woodruff blessed and ordained Alexander Badlam as one of the presidents of the Sixth Quorum of the Seventies, Rockwood acting as mouthpiece.

He met with Woodruff again on Halloween morning, 1848 at the Badlam residence in Cambridge. Woodruff was only able to spend “A few moments with him,” but Rockwood gave Woodruff the “Glorious news” that Jason Luce had received letters from Utah that the fall harvest had gone very well.

Had Rockwood over on December 27, 1848 to help Woodruff eat his Christmas turkey (WWJ 3:393)

Ellen Rockwood

She was born March 23, 1829 in Holliston, Middlesex, MA (about 15 miles from Boston), to Albert Perry and Nancy Haven Rockwood. She married Brigham Young in January 1846 in Nauvoo. She died January 6, 1866 in Salt Lake City, Utah.

David Rogers

Rogers was from New York City. He was ordained an Elder in 1841.

Rogers accompanied George J. Adams to Nauvoo in July 1842, Adams's first trip there and probably Rogers's as well. While in Nauvoo, Rogers painted Joseph and Emma Smith's only known frontal portraits from life. They stayed only three weeks and then returned to Boston.

He, along with William Smith and George J. Adams, wrote to *The Prophet* from Boston in October 1844 that every Mormon should "bear in mind the great importance of acting as one man in carrying out the principles of Joseph Smith" etc. (*Prophet*, November 2, 1844)

He served as Secretary of the New York City Conference in 1844.

Circa October 20, 1845 – William Smith in Galena, IL to David Rogers in New York, as referred to in *New-York Messenger*, November 15, 1845, p. 5:

We have been aware of his [William Smith's] designs and intentions a long time since by a bombastical letter written to Br. David Rogers in this city, when he was at Galena, stating that he was with G. J. Adams and family, who were playing in a theatre to crowded houses, and that, ["the Western boys would soon be among the Yankee's and then we might look out for black ducks, for they always fly in the fall of the year."

John Hajicek claims Rogers was the Presiding Strangite Elder in New York City in 1847, and was "involved in the James Strang church with George J. Adams in New York City, 1849."

He may be the same as Elder David W. Rogers of New York City, baptized by Parley P. Pratt in 1837, who authored a Mormon hymnal in 1838, but historians have not settled the issue yet.

David W. Rogers: [WWJ Index: 1:240, 1:250-2]

Counselor Rowan

Henry Rowe

Henry was born about 1810-1816, reportedly in Ireland, England or Wales to Mrs. Catherine Rowe (born in Ireland 1786-1790). He wrote in January 1845 that he was from “the Land of Song,” which refers to Wales. But the 1850 and 1860 Censuses report he was born in Ireland. In the 1870 and 1880 Censuses, it was reported as England. Later sources indicate he was born in Ireland but trained in England as an architect. Anti-Irish racism in America of the mid- to late 1800s may have induced him to “embellish” his origins to maintain business and social interests. From comments made in his various newspaper articles, he was from the city of Cork, Cork County, Ireland.

Children of Catherine Rowe:

1. Henry Rowe, born in Cork, Cork, Ireland about 1810-1816; married (1), Margaret E. _____ about 1840 in New Brunswick, Canada; married (2) Susan E. Graham about 1858 in Cape Elizabeth, Cumberland ME; died July 22, 1870 in Portland, Cumberland, ME
2. Martha Rowe, born in Cork, Cork, Ireland about 1813; married _____ Thomaston/Thompson in New Brunswick, Canada about 1838
3. Margaret Rowe, born in Cork, Cork, Ireland about 1824

About 1835 the Rowe family apparently left Ireland/England and migrated to New Brunswick, Canada, where his sister Martha married _____ Thomaston/Thompson about 1838 and Henry Rowe married Margaret E. _____ about 1840. The whole family then moved to Boston by about 1842.

A lengthy article appeared by Rowe in the *Times and Seasons* of March 15, 1843 (vol. IV no. 9, pp. 142-3) quoting the *Boston Bee* of unknown date. Three weeks before writing his article in Boston, “Mr. H. R.” was still an “unchangeable infidel” and had been living with “a family that some of its members were of the Mormon faith” in Boston. He witnessed “their private meetings,” then “heard General Bennett’s lectures” criticizing Mormonism, and had “argued with their elders on the truth of the Bible.” Finally he had become convinced of the truthfulness of Mormonism and was baptized just prior to writing this article for the *Boston Bee*. Rowe reported that Mormons “are charged with advocating a plurality of wives, and common property. Now this is as false as the many other ridiculous charges which are brought against us. No sect have a greater reverence for the laws of matrimony, or the rights of private property, and we do what others do not, practice what we preach.”

From almost the beginning of Sam Brannan’s paper, *The Prophet*, Henry Rowe composed several articles for its pages, always using the pseudonym of “Architectonic,” since he was, in fact, a well-known Gothic architect. On June 4, 1844, he wrote an article in defense of LDS dramatics, and on June 22, he floridly responded to the re-publication

by *The Prophet* of one of the seminal pieces of feminist literature, Joseph-Alexandre Ségur's "Women: Their Condition and Influence in Society." In a bizarre and almost unintelligible article of October 19, 1844, "Architectonic" wrote that he was "an ex-Mormon" at that time.

Despite his assurances of Mormon standard marital practices, Henry Rowe discovered over a year after his conversion that, in fact, the church had been practicing communal property ownership, and was still practicing "a plurality of wives." Apparently sometime in between October and early December, 1844, George B. Wallace explained to Rowe and his wife, Margaret, "the spiritual wife doctrine" as taught to Wallace by "Joseph Smith, Brigham Young, Elder Adams, William Smith, and the rest of the Quorum" of the Twelve. Embarrassed and humiliated at having been lied to, and for "practicing what we (don't) preach," he became a bitter enemy of the LDS Church and the couple "felt it prudent to retire to Portland," Maine in late December 1844 to get away from the Mormons.

Immediately after settling into a home in Portland, Henry Rowe wrote a series of exposés of religion (and Mormonism in particular) as a "correspondent" for the *Boston Investigator*, beginning in January 1845.⁴³ The main agenda of this newspaper apparently was to debunk and expose religious hypocrisy in the light of transcendental rationalism. The first of Rowe's letter, referring directly to his very first pro-Mormon article of 1843, explained that he had converted *from* Mormonism back to being an "infidel". It is in this article that he had "written much for the Mormon organ called 'The Prophet' over the signature of 'Architectonic.'" He further explained that he had "tried in their turn every Christian religion, and brought my trials to a final close with 'Mormonism;' still 'tis the same – humbug! humbug!! humbug!!! and Mormonism out-humbugs humbug; so the only weapon to attack them with is ridicule...."⁴⁴ As with other "Infidels" he was politically and socially far-left, a consummate liberal. A radical "woman's rights" supporter and abolitionist, he also despised Capitalism and favored the rights of the working poor.⁴⁵

On February 3, 1845, he wrote a letter for the *Investigator* exposing "the 'Spiritual Wife' Doctrine" for its readers. After explaining (as above) that Elder George B. Wallace had taught Rowe what Young, Adams, Smith, etc. had Wallace about it, he writes:

Joseph had a Revelation from God that there were a number of spirits to be born into the world, before their exaltation in the next; that Christ would not come until all these spirits received or entered their "tabernacle of clay;" that these spirits were hovering around the world, and at the door of bad houses [brothels],

⁴³ See the *Boston Investigator* of January 8, January 15 (two articles), January 22, February 5, February 12, March 12, April 9, April 20, 1844, etc.

⁴⁴ Henry Rowe, "Mormonism: Testimony of a Convert from Mormonism to Infidelity," January 7, 1845, *Boston Investigator*, January 15, 1845.

⁴⁵ For example, in one of his letters to anti-Mormon clergyman Origen Bachelier, he wondered how it was possible that "the hell-born system of Slavery, is sanctioned and supported by the ministers of *your Gospel*, in this land of Freedom...?" ("Mr. Bachelier and the Bible," April 6, 1845, *Boston Investigator*, April 16, 1845, p. 1.)

watching for a chance, however dishonorably, of getting into their tabernacle; that God had provided an honorable way for them to come forth – that was, by the “Elders of Israel” sealing up virtuous women, and as there was no provision made for women in the Scriptures, their only chance of heaven was to be “sealed up” to some Elder for time and eternity, and be a star in his crown forever; that those who were the cause of bringing forth these spirits would receive a reward – the ratio of which reward should be the greater or less according to the number they were the means of bringing forth....

The members of the “*spiritual*” brotherhood and sisterhood are bound to keep it secret from the world and those of “little faith”; and if found out, to defend each other to the last. They are at liberty to use the grossest slander and falsehood to terrify into silence those who dare oppose them. They all solemnly disavow it in public; but the proof is now so palpable and self-evident, that they must father it. I, as one, can solemnly prove before any court of justice, that the doctrine was taught me; and as for its being most scandalously and unblushingly practiced in Boston, Lowell, New York, Philadelphia, and its outrageous doing in the “*Holy City*” of Nauvoo, I shall prove by unimpeachable witnesses....

Why, let me ask, has Parley P. Pratt charged Elder Adams, in public print, of *swindling the saints, teaching false doctrines, “sealing” people [“Jup” to eternal life? (“spiritually,”) &c. &c.* – Le the “saints” answer that. Why did Joseph give Elder Adams the “sealing power,” even to preaching the “spiritual wife” doctrine publicly? Why did Elder Adams read his “commission” from Joseph, in Suffolk Hall, Boston, giving him power and “*keys*” above “the Twelve”? Answer that, and let Elder Adams answer for himself – no quibbling. Why did not the “first Presidency” call Elder Adams to trial and cut him off, as they have hundreds of others in like circumstances?⁴⁶

The first house in Portland that Rowe designed as an architect was the “Gothic House” built for John J. Brown in 1845 and moved in 1971 to 387 Spring Street by Greater Portland Landmarks. “Rowe was trained in England and advertised his training experience and the John J. Brown House as an example of his skills.” (Another still extant home, attributed to Rowe, was built in 1859 for William A. Goodwin, standing at 75 Vaughan Street in Portland.)⁴⁷

Henry Rowe appeared before the Portland Franklin Debating Club in August 1845 to debate the resolution that “Infidels (those who disbelieve in the inspiration of the Scripture)” have done and will do more for the advancement of science, and physical and mental liberties; and that they have done more and will do more to dispel “Ignorance and Superstition, than Christianity *has, or is calculated to do* – as it is preached and practiced at present.” Rowe, as an Infidel, of course spoke in the affirmative. After making his case, Rowe concluded:

⁴⁶ Henry Rowe, “Mormonism – The ‘Spiritual Wife’ Doctrine, &c.” February 3, 1845, *Boston Investigator*, February 12, 1845, p. 1.

⁴⁷ http://www.portlandlandmarks.org/go_western_promenade_tour.shtml

The very essence of Infidelity is investigation – cool reasoning, proof; – no castles in the air, no visionary dreaming, but stern facts, drawn from science and common sense. Nature is the Bible of Infidels, and Humanity their God. They are only freemen. No shackles on mind or body, they plead for universal brotherhood, equality and liberty. No priests to lord it over the mind, nor purse-proud despots to lord it over Nature’s freemen. ‘Tis the highest honor I covet, to be an INFIDEL, and I would not change it for all the titles that ever graced a Christian.

Rowe then sent a copy of the paper he read at the debate to the *Investigator* and asked them to publish it “for fear you might be led to think, from my long silence [as a correspondent], that I was re-converted, – also, for fear the Mormons might think I had ‘stepped behind the veil’ to see brother Joseph, - and likewise, to let our friend Origen Bachelier see that I can slip in a word ‘edgeways’.”

In 1846, Henry Rowe continued to write about Mormonism. After a January 21 letter of his was printed, his former Branch President, John Hardy, responded and the two ex-Mormons began a public correspondence via the *Investigator* trying to “out-infidel” each other. Although signed “J. H.” Rowe’s responses identified him further as “brother Hardy”, so this can only have been John Hardy.

January 21, 1846 –

My object was to show the absurdity of such men claiming direct commission from the Most High, when every act of their lives contradict it.

April 3, 1846 – H[enry]. Rowe to “J. H.”, *Boston Investigator*, April 15, 1846

...I would say a word in reply to the communication of “J. H.” My idea of the absurdity of the Mormon leaders having direct revelations from the Most High, when every net of their lives contradicted it, was, that a *perfect being*, if such existed, could not, or would not sanction crime or inconsistency. As to his “out-infideling” me, I am glad of it. I knew brother Hardy was too honest to remain a Mormon. I am proud of being the cause of his taking the [Boston] Investigator, through the means of which the light of reason and common sense has dawned upon genius too bright to remain shrouded in the clouds of superstition, bigotry, and humbugism;—and I know he will be as zealous in the cause of the light and the truth of Mental Liberty, as he has been in the cause of Mormonism. It is a nobler object and worthy only of such men as my friend J. H.

...I remain, respectfully, your brother in the good work,

H. ROWE

Portland, (Me.) April 3, 1846.

1850 Census of Portland, Cumberland, ME, p. 17
Henry Rowe, 38, Architect, \$3,000, Ireland
Margaret E. Rowe, 30, New Brunswick

Benjamin F. Whitney, 37, Carpenter, ME
Charlotte A. Whitney, 24, ME
Ebenezer Spear, 26, Carpenter, ME
Charles Graham, 19, Carpenter Appr., Nova Scotia
Susan J. Boyle, 13, Maine

p. 15

Asa Graham, 50, Carpenter, Nova Scotia
Mary C. Graham, 50, NS
John A. Graham, 24, NS
Susan E. Graham, 19, NS
Reuben E. Graham, 15, NS
George J. Graham, 12, NS
Sarah J. Graham, 8, NS
Priscilla R. Graham, 5, NS

1850 Census of Boston (Ward 9), p. 209

Cath. Rowe, 64, Ireland
Martha Thomaston, 37, Ireland
Cath. Thomaston, 11, New Brunswick
Hannah Thomaston, 9, Mass.
Margt. Rowe, 26, Ireland
[And four working-class Irish families – 18 other people total – living with them]

1852 City Directory

No members of this Rowe family listed
Martha Thomassin, house 10 Federal court (p. 250)

His wife Margaret must have died between late 1850 and 1857 because in the 1860 Census, Henry Rowe was living with his new wife from Nova Scotia, Susan E. Graham Rowe, the (twin?) sister of Charles Graham, who had been Henry's boarder in the 1850 census.

1857 Republican State Convention – Henry Rowe was one of four delegates representing Cape Elizabeth, Cumberland County, at Norombega Hall in Bangor on June 25, 1857 (“Republican State Convention,” *Bangor Whig & Courier*, June 27, 1857)

Children of Henry Rowe and Susan E. Graham:

1. Catherine Alice Rowe, born 1859 in Cumberland County, ME
2. Henry G. Rowe, born June 1860 in Cape Elizabeth, Cumberland, ME; christened on May 9, 1861 in Portland; married Grace Wiggin (b. June 1880 to Alfred and Abbie Wiggin) about 1912

1860 Census of Cape Elizabeth, Cumberland, ME, p. 70

Henry Rowe, 44, Architect, \$20,000, Ireland
Susan E. Rowe, 30, Nova Scotia

Kate Rowe, 1, Maine

1860 Census of Boston (Ward 7), p. 71
Cathe. Rowe, 70, Ireland
Mattie Thompson, 45, Dress Maker, \$100, Ireland
Hannah J. Thompson, 17, MA
[And several Irish families]

1870 Census of Portland, Cumberland, ME, p. 137
Susan Rowe, 39, Keeping house, \$4,350, MA
Alice Rowe, 11, ME
Henry Rowe, 9, ME
Henry Rowe, 60, Architect, England

Henry Rowe died Friday, July 22, 1870 –
The Argus says that Mr. Henry Rowe, architect and builder, in Portland, died suddenly Friday afternoon, after an illness of only 12 hours. On Thursday he was about his business in his usual health. He drank a great deal of ice water during the heat of the day, which brought on an attack of cholera morbus. [Cholera Morbus is archaic term for acute gastroenteritis, marked by severe cramps, diarrhea, and vomiting.] (*Bangor Daily Whig & Courier*, Wednesday, July 27, 1870)

1880 Census of Portland, Cumberland, ME, p. 42
Susan E. Rowe, 48, MA, NS, NS
Henry G. Rowe, 19, Works shoe factory, ME, Eng. MA

1900 Census of Portland, Cumberland, ME, p. 17 (133 Market Street)
Almus* Butler, head, May 1863, 37, Widow, ME ME ME, Capt Fire Dept
Henry G. Rowe, partner, Jun 1860, 39, Single, ME ME ME, Lieut Fire Dept

[*In 1870 Census of Portland, Almus D. Butler was the son of Alonzo and Mary D. Butler.]

1930 Census of Portland (Ward 6), p. 8
178 Brackett Street (the address of the Wiggin home in the 1880 Census)
Henry G. Rowe, \$5,500, 68, married when 50, ME, Eng. MA, Capt. of Fire Dept.
Grace W. Rowe, 51, married at 32, ME ME ME, Reporter for newspaper
Carle(?) S. Wiggin, bro-in-law, 49, ME ME ME, Chief Clerk, Terminal Co.

Margaret E. Rowe

She was born about 1820 in New Brunswick, Canada and was the wife of Henry Rowe. She was one of William Smith's supporters after the John Hardy trial and signed William's letter of recommend from the Boston Branch on November 11, 1844, which he took with him to Nauvoo for publication. She moved to Portland, Maine with her husband.

Capt. Joseph Russell

Branch president of the Miramichi, New Brunswick Branch in 1848. On August 13, he was visiting the Boston Branch and met Woodruff, who invited him to his home in Cambridge for tea, and they ended up spending the evening together. The following day he received a blessing from the Boston Elders and Wilford Woodruff (Journal 3, p. 362)

He again called on Woodruff on August 23 (WWJ 3:363)

[WWJ Index: 3:435, 469-70, 472, 475, 4:149, 198, 311, 6:285]

William Walker Rust (Missionary, 1855)

Born on August 14, 1808 in Danville, Caledonia, VT to John Rust and Mary Towel. Married first Mary Thurston Rand (of New Hampshire) in Cabot, Vermont on March 29, 1833. They have five children, only two of whom reached their teens, and only George Smith Rust reached adulthood (see above). Rust was baptized LDS on October 21, 1838. While in Vermont, William had an affair with his sister-in-law and sired a daughter by her. The scandal forced him and his pregnant wife to move to Lowell.

Mary T. Rand Rust died soon after giving birth in Lowell, Mass. on August 24, 1839. William then married Laura Marie Barrows (b. 1810 in Mansfield, CT; widow of Reuben Hartshorn, who died in Nauvoo? in 1841) on January 1 (or 25), 1842 in Hancock County, Illinois. Barrows died soon thereafter, on July 5, 1843, apparently in Mansfield, CT. William then married Wealthy Merrill (born about 1811 in Mass.) in Nauvoo on November 19, 1843. He then married polygamously Mary Aspin (b. 1815 in England) in Nauvoo on November 12, 1845. Mary may have been the first polygamous wife of William Smith (we only know that her last name was spelled As**n and that she lived in Lowell, Mass.)

William was in the Utah-based Nauvoo Legion and then was a private (serving as assistant surgeon) in Company C of the Mormon Battalion, under Capt. James Brown.

William and Mary Aspin Rust and their children were in the William Snow/Joseph Young Company, arriving in Utah on October 1, 1850. After moving to Utah, he also married Elizabeth Baker in 1854 and Jane Dixon in 1855.

For some reason, Rust was living in St. Louis MO by October 1854. It was there that Rust and Thomas Colburn received mission calls during the October regional conference of the LDS Church, held in St. Louis. The two men left St. Louis the middle of October, preaching through Illinois, meeting with William Smith in Springfield, then on to Chicago, and then Michigan, where they had no success due to the Strangite presence there. They then stopped in Kirtland, Ohio, where most of the former Mormons had become "rappers" (spiritualist). There they interviewed Martin Harris. From Kirtland,

they traveled to New York City, and there they split, with Rust continuing on to Boston and Colburn heading to Tom's River, New Jersey. (Thomas Colburn to Erastus Snow, *St. Louis Luminary*, May 5, 1855, p. 2). William W. Rust returned to Utah from Boston in the fall of 1855, as a member of the Charles A. Harper Company, arriving in Salt Lake from Mormon Grove, Kansas on October 31, 1855.

Died on September 18, 1894 in Payson, Utah.

**Matilda Sabin (Spalding Davison)
(Anti-Mormon)**

Born March 3, 1767 in Pomfret Windham, CT to William Sabin and Elizabeth Skinner.

Married (1) Solomon Spalding on February 21, 1795 in Belchertown, Hampshire, MA (although their marriage does not appear in Belchertown VRs). He died September 10, 1816 in Amity, PA.

Married (2) John Davidson/Davison on November 22, 1819 in Cooperstown, Otsego, NY.

As the widow of Solomon Spalding, she wrote a letter to the *Boston Recorder* on the Solomon Spalding theory for the origin of the Book of Mormon, which was printed on April 19, 1839. In 1839, Matilda was residing in Monson, Hampden MA, with her daughter, "Mrs. McKenstry." It was also reprinted in many newspapers and magazines in the US and Great Britain, and popularized the theory.⁴⁸ It also drew Philadelphia Mormon, Benjamin Winchester, into the debate and a year later he published *The origin of the Spaulding Theory, concerning the Manuscript Found etc.*

In 1833, Doctor Philastus Hurlbut, after being excommunicated, he traveled to Massachusetts to visit Mrs. Davison, having heard about a Spaulding book that bore resemblance to the Book of Mormon. Mrs. Davison only recalled that her late husband had a "great variety" of papers stored in a farmhouse in New York and gave Hurlbut permission to examine them and take whatever he wanted. Hurlbut only found the one manuscript, a "turgid romance" called *Manuscript Found* and therefore maintained that there was a second, missing, Spalding manuscript which Sidney Rigdon transformed into the Book of Mormon.

Matilda died June 22, 1846, reportedly in Belchertown, Hampshire, MA. However, the V.R.s of Belchertown do not record her death there. Her death record is not found in either Hampshire or Hampden counties.

⁴⁸ For example, *Daily National Intelligencer*, May 3, 1839; *Vermont Chronicle*, May 8, 1839; *Boston Courier*, May 9, 1839; *Fayetteville Observer*, June 19, 1839; *New England Review*, July 27, 1839; *Pensacola Gazette*, December 17, 1842; and *Boston Investigator*, July 26, 1843.

Jane Sackett (Hardy)

Jane was born April 26, 1819 in Westfield, Hampden, MA to Stephen Sackett Jr. and Ruhamah Lyman Sackett. Jane was a direct descendant of Simon and Isabel Sackett, who were English colonists of Newton, Middlesex, MA in the 1630s (three miles west of Boston). Simon's son, John Sackett, then settled in Westfield, where he died in 1719. Through her mother, Jane was also the fifth cousin, once removed of Mormon apostle Amasa Lyman, both being descendants of Richard Lyman, born in Hartford, Connecticut in 1647.

Stephen Sacket Jr. was born about 1777 in Westfield to Stephen Sackett and Eunice Emma Lovering Ross Sacket. It is believed that his mother, Eunice Emma Lovering, had md. (1) David Ross on September 17, 1766 and after David's death, md. (2) Stephen Sacket Sr. on October 28, 1776. (Or Eunice Emma Ross was born to David Ross and Eunice Lovering?)

Stephen Sacket Jr. married first Hannah Bancroft in the First Church of Westfield in 1796 or October 25, 1798 (per Westfield Marriage Recs. database NEHGS).

Stephen and Hannah Bancroft Sackett had:

1. Samuel Bancroft Sackett, born abt. 1799 in Westfield; baptized September 1, 1805 in Westfield; m. (1) Philena Electa Merryfield, 15 Jan 1818 in Becket, Berkshire, MA. Philena died 1823-1827. Philena was named in her father's will as "intermarried with Samuel B. Sackett..." Her father's will was dated 26 March 1823 and probated 17 Sep 1826. Samuel m. (2) Vesta/Vestia _____; was enumerated in 1830 at Fowler, Trumbull, Ohio; had 6 children: Elizabeth, Dency (girl), Almon S., Janett, Ellen, and Jane (although Jane and Janett may be one and the same)
2. Stephen Sackett III, was born 1800-1803 in West field; baptized September 1, 1805 in Church of Christ, Westfield
3. Child Sacket, died 1802
4. Stillborn daughter, March 8, 1804
5. Hannah Sackett, born May 4, 1805 in Westfield; baptized September 1, 1805 in Church of Christ; md. November 12, 1828 to George Noble; died April 3, 1890, buried, Pine Hill Cemetery, Westfield; had 9 children
6. Twin child, born May 18, 1808 – died one day later
7. Twin child, born May 18, 1808 – died one day later
8. Francis Sackett (painter), born September 22, 1810 in Westfield; md. Susan W. _____ about 1842; committed suicide on November 25, 1873 in Ashburnham (vol. 268, p. 285)

Hannah Bancroft Sackett died of consumption (tuberculosis) on October 27, 1815 in Westfield (buried by First Church of Westfield) and then about 1817, Stephen married (2) Ruhamah Lyman Sackett, widow of Walter Sackett. Ruhamah Lyman was born about 1780 in Massachusetts – she is likely the daughter of Samuel Lyman and Ruhamah Allen.

Walter Sackett md. Ruhamah Lyman on November 21, 1799 in Peru, Berkshire, MA.
Walter then died April 14, 1813 at Hinsdale, Berkshire, MA.

Walter Sackett and Ruhamah Lyman Sackett had:

1. Son Sacket, born 1801 or 2 in Hinsdale; died March 3, 1808 in Hinsdale, age 7
2. Ruhamah Sackett was born 1806 in Hinsdale, and died August 8, 1856 in Boston
3. Charles Sackett (shoemaker, "Indian doctor"), born February 19, 1807 in Hinsdale; md. (1) Susan _____ about 1836 (died November 15, 1852 from delirium tremens - alcoholism); md. (2) Josephine Lombard on July 1, 1854 in Boston; died May 10, 1856 in Boston from kidney disease
4. Child Sacket, born 1809 in Hinsdale; died August 9, 1812 in Hinsdale, age 3

Stephen Sackett Jr. and Ruhamah Lyman Sackett Sackett had:

1. Jane Sackett, born April 26, 1819, in Westfield
- ~~2. Elizabeth Sackett, born abt 1821 in Westfield~~
- ~~3. Boy Sackett, born 1820-1825; died before 1840?~~

Samuel Lyman was born 1755-1759 (November 28, 1759?) in Glastonbury, Hartford, CT to Samuel Lyman and Sarah Bartlett.

Samuel md. Ruhamah Allen on December 3, 1778 in Bolton, Tolland, CT. Their children were:

1. Daughter Lyman, born abt. 1780 prob. in MA (Ruhamah Lyman, who married Walter Sackett?)
2. Joseph A. or N. Lyman, born abt. 1783 in MA (per 1850 Census of Hinsdale)
3. Russell Lyman, born abt. 1784 prob. in Bolton
4. Daughter Lyman, born abt. 1786
5. Daughter Lyman, born abt. 1788
6. Samuel Lyman, born October 3, 1790 in Hinsdale, MA; died February 17, 1861
7. Hannah Lyman, born May 29, 1793 in West Martinsburg, Lewis, NY; died January 5, 1862
8. Jula/Julia Lyman, born July 26, 1795 in Peru, Berkshire, MA
9. Seymour Lyman, born October 25, 1797 in Peru, Berkshire, MA
10. Ruhamah Lyman, born unknown, poss. 1797
11. Anna Lyman, born unknown, poss. 1797

Samuel Lyman served, 1778, in Capt. Pomeroy's company, Col. Chapman's regiment, under Brig. Gen. John Tyler; engaged in attempt to dislodge the British at Newport. He was born in Glastonbury CT and died in Hinsdale, MA on November 9, 1850. (Death record inaccurately gave his name as Joseph, who was in fact his son – and likely the informant for the death record; Samuel died of "old age" at the age of 94, vol. 48, p. 28.) Familysearch says he died July 19, 1854. And also that he married "Sarah Cady"!?

1790 Census of Westfield, Hampshire, p. 2

1st col.

Stephen Sacket – 2 m over 16, 1 m under, and 4 f

Ezra Sacket – 1 m over 16, 2 m under, and 5 f

3rd col.

Saml Lyman – 1 m over 16, 2 m under, and 3 f

1800 Census of Partridgefield (later Peru), Berkshire, MA p. 4

Samuel Lyman – 10010/21010

1820 Census of Westfield, p. 13

Ruhamah Sacket: 1 m 0-10 [Francis]; 1 f 0-10 [Jane]; 1 f 10-15 [Ruhamah Jr.]; 1 f 26-45 [Ruhamah Sr.]

Stephen Sacket [Sr.]: 1 m over 45; 1 f under 10 [unknown]; 1 f over 45 [Eunice]

1830 Census of Russell, Hampden, MA, p. 5

3 miles west of Westfield

Wid Hannah Sacket: 1 m 5-10; 1 m 60-70; 2 fem 5-10; 1 f 30-40

1830 Census of Boston (Ward 7), p. 264 (image 55)

Stephen Sackett: 001 020 010 000 0 - 001 110 010 000 0

1 male 10-15 = b. 1815-1820; [???

1 male 20-30 = b. 1800-1810; Charles; b. 1807 [s. of Walter]

1 male 20-30 = b. 1800-1810; Francis b. 1810 [s. of Hannah Bancroft]

1 male 50-60 = b. 1770-1780 Stephen; b. 1777

1 female 10-15 = b. 1815-1820; Jane b. 1818 [dau. Stephen]

1 female 15-20 = b. 1810-1815; [??]

1 female 20-30 = b. 1800-1810; Ruhamah b. 1806 [dau. Walter]

1 female 50-60 = b. 1770-1780; Ruhamah Lyman b. 1775-1780 [dau. of Samuel Lyman]

1830 Census of Northampton, Hampshire, MA, p. 25

Noah E. Sacket – 1 m under 5, 1 m 20-30, 1 f under 5, and 1 f 20-30

1830 Census – no listing for Samuel Lyman

Jane's grandparents, Stephen Sacket Sr. and Eunice Emma (Lovering?) Ross Sacket died on January 10 and February 15 of 1830.

1822 – No Sacketts listed

1823 – No Sacketts listed

1824 – No directory available

1825 Boston, p. 230 – Edward Sacket, Sacket & Applin Co., housewrights, Friend St.
Stephen Sacket, Indian doctor, 14 Myrtle

1826 Boston, p. 231 – Edward Sacket, Sacket & Applin Co., housewrights, Oak St.
Noah Sacket, house 9 Warren St.

Stephen Sac [sic], Indian doctor, 14 Myrtle
 1827 Boston – S is missing
 1828 Boston, p. 240 – Noah E. Sacket, house, Leveret place
 Stephen Sacket, Indian doctor, 14 Myrtle
 1829 Boston, p. 233 – Noah E. Sacket, house, Spring St.
 Stephen Sacket, Indian doctor, 14 Myrtle
 1830 Boston, p. 268 – Stephen Sackett, Indian doctor, 14 Myrtle
 1831 Boston, p. 282 – Ruhamah Sackett, 14 Myrtle
 1832 Boston, p. 283 – Noah E. Sackett, stairbuilder, 42 Warren St.
 Ruhamah Sackett, 14 Myrtle
 1833 Boston, **p. 288 – Ruhamah Sackett, 14 Myrtle**
 p. 129 – Nathaniel L. Damon, house 15 Myrtle
 1834 Boston, p. 306 – Ruhamah Sackett, 14 Myrtle
 1835 – No directory available
 1836 Boston, p. 320 – Noah E. Sacket, stair builder South Margin, house: 2 Marston
 Place
 Ruhamah Sackett, Indian doctress, 15 Myrtle
 Nathaniel L. Damon, clerk, h. 15 Myrtle
 1837 Boston, p. 333 – Noah E. Sacket, stair builder, house, Chambers St.
 Ruhamah Sackett, Indian doctress, 15 Myrtle
 p. 208 **Priscilla Haskell, 14 Myrtle**
 1838 Boston, p. 329 – Charles Sackett, Indian doctor, h. 15 Myrtle
 Noah E. Sackett, stair builder, S. Margin St., h. 116 Cambridge St.
 1839 Boston, p. 347 – Charles Sackett, Indian doctor, h. rear 1 Grove St.
 1840 – No Sacketts listed
 1841 – No directory available
 1842 Boston, p. 415 – Noah E. Sacket, stairbuilder, h. 38 Bedford (Mormon George B.
 Frost lived at 14 Myrtle in 1842!)
 1843 Boston, p. 432 – Moses Sackett, painter, h. rear S. Hudson St. near Harvard St.
 Noah E. Sacket, stairbuilder, h. 2 Barre Place

An Indian doctor or doctress was basically a midwife who helped birth babies out of his or her own home (usually with two or three bedrooms set up as hospital rooms), but who was also a skilled abortionist, using roots and herbal potions (thus “Indian”) as abortifacients. According to these city directories, Jane’s parents were both Indian doctors, as was her half-brother Charles (who was also a shoemaker).

Also note that the Sackett home was right in the middle of the African American and Mormon neighborhood, on Beacon Hill.

Jane Sackett married John Hardy on January 20, 1837, in Boston, Suffolk, MA (per familysearch). Their six children were:

1. Mary Elizabeth Hardy, born October 21, 1838 in Boston; md. Abijah Peabody, June 16, 1852 in Manchester (Abijah died in 1871); md. (2) Jeremiah M. Swett, December 24, 1879 in Boston; died 1920-1930

2. William Bray Hardy, born October 30, 1840; he died at the age of two on January 13, 1843, probably in Boston
3. Jane “Jennie” Lyman Hardy, born July 30, 1843 in Chelsea – she was deaf; md. Charles A. (or P.) Wise (fireman) on January 21, 1867 in Natick, Middlesex; died September 29, 1903 at 75 West Cottage St. in Boston (where her eldest sister, Mary E. Swett, lived)
4. William Bray Hardy, born September 7, 1845 in Boston; md. Sarah Jane Stephens on August 6, 1878 in Newburyport, MA; died November 19, 1925 in Amesbury; buried November 22, 1925 in Mt. Prospect Cemetery
5. Parsons L. [Lyman?] Hardy, born February 28, 1849 in Bangor, Maine; md. Clara R. _____ abt. 1890 (had two children, only one of whom survived); advertising agent and printer; died after 1910

1840 Census of Russell, Hampden, MA, p. 1
 Hanah Sacket – 1 fem 20-30; 1 fem 40-50

1840 Census – no Samuel Lyman found

1850 Census of Russell, Hampden, MA, p. 8
 Hannah Sacket, 49, MA
 Elizabeth Sacket, 28, MA [Jane’s full sister?]

1850 Census of Hinsdale, Berkshire, MA, p. 26
 Samuel Lyman, 95, Wheelwright, CT
 Joseph N. Lyman, 67, Farmer, \$1000, MA
 Caroline Lyman, 65, MA
 Noah Lyman, 33, Farmer, MA

[next door]

Clark F.(?) Lyman, 36, Farmer, \$2400, MA
 Lyia Lyman, 26, MA
 Mary E Lyman, 7, MA
 Sarah I Lyman, 1, MA

1850 Census of Bangor, Penobscot, ME, p. 147
 John Hardy, 33, Chair Gilder, ME
 Jane Hardy, 32, ME
 Mary E. Hardy, 12, ME [sic – Boston], attends school
 Jane L. Hardy, 7, ME [sic – Chelsea, MA], “D. dumb” (deaf and dumb)
 Wm. B. Hardy, 5, ME [sic – Boston], attends school
 Persons Hardy (m), 2, ME
 Ruhanna Sackett, 43, MA [Jane’s half-sister]

Hannah Sackett died from “tumors” in Russell on May 25, 1853, aged 54/4; widow (vol. 75, p. 215).

1855 Mass. State Census of Boston (Ward 1), July 23 1855

John Hardy, 38, Chair Gilder, ME
Jane Hardy, 26, MA
Mary Hardy, 16, MA
Edward Lombard, 25, Barber, MA
Eliza J. Lombard, 22, MA
Wilhema [Ruhama] Sackett, 48, MA

1855 Boston – John Hardy, chairgilder, h. 29 Thacher St.

Edward Lombard, barber, 15 Fleet, h. 29 Thacher
Charles Sackett, shoemaker, h. 13 Blossom
Sackett, Davis & Potter, manufacturing jewellers, 123 Washington, upstrs
Moses Sackett, painter, house Old Harbor
Noah E. Sackett, stairbuilder, h. 36 Hudson

In late 1855, John Hardy and Jane Sackett Hardy separated/divorced. John moved to Chicago with his youngest son Parsons, where John married a married a 21 year-old woman named Anna from Nova Scotia. (Chicago and Cook County marriage records lost in the Great Fire.) John and Anna Hardy (“Harly” in the 1860 Census of Chicago) had a daughter named Melinda, born about 1856.

Ruhamah Sackett (Jane’s half-sister) died in Boston on August 8, 1856, age 50, cause unknown, single, (born in Hinsdale to Walter and Ruhamah).

1860 Census of Springfield, Hampden, MA, p. 8

Samuel and Lucy Judd (mechanic, 48)
Jennie Sacket, 9, MA
Eliza Sacket, 35, Dress Maker, MA

Jane’s ex-husband, John Hardy, returned to Boston in 1867, after the end of the Civil War, resuming his trade as a chair painter. Their youngest son, Parsons initially lived with John and learned the chair making and painting trade, while living on Poplar St. in Boston. A year later, Parsons moved out on his own (to Charlestown) and began working as an advertising agent in Boston.

Jane Sackett Hardy died of tuberculosis on March 17, 1869 in Ashburnham (or Amesbury??), **Worcester**, MA (vol. 222, p. 222). She was 49/10/19 and born in Westfield, MA.

William Sanborn

At a special conference of the Boston Branch of the Church of Jesus Christ of Latter Day Saints, held at Franklin Hall, Boston, April 13th, 1844, Elder Noah Packard was called on the chair, and Elder A. McAllister was chosen clerk.

Elder William Sanborne was found guilty of lying, slander fraud, and misrepresentation, and by unanimous vote of this branch is silenced from preaching the gospel until he makes satisfaction.

Voted that the above be published in the Times and Seasons, at Nauvoo.
(Times and Seasons, June 1, 1844, vol. 5 no. 11, p. 553)

Noah Packard apparently chaired this church court instead of Boston Branch President John Hardy because Hardy seems to have been away on a trip to Maine at this time.

William Sanborn then went to Philly where he married Catharine Yeager on July 28, 1844 in Philly by Elder William D. Wharton. Catharine was a member of the Philly Branch, while William was a member of the Boston Branch (p. 96). They resided in Philly, per the branch records, at "Queen Street opposite the Kensington Hall" (p. 86).

Catherine Dove(r) Yeager was born January 5, 1819 in Philadelphia to John Yeager and Ann Hyatt.

Children of John and Ann Hyatt Yeager:

1. Jacob Yeager (?) – (wheelwright), born about 1808 in Pennsylvania; md. Elizabeth _____
2. Catherine Dove(r) Yeager, born January 5, 1819 in Philly; baptized March 21, 1842; md. William Sanborn on July 28, 1844 in Philly; excommunicated November 4, 1844 (family traditions says she died in 1840!)
3. Lydia Currie Yeager, born July 7, 1821 in Philly; md. Martin Ludy Snyder on March 30, 1840 in Philly; baptized March 21, 1842 in Philly; sealed on August 27, 1864 (prob. in the Endowment House); died March 30, 1890 in Provo, Utah, Utah
4. Mary Ann Yeager, born November 1, 1823 in in Philly; baptized March 21, 1842 in Philly; md. Edson Whipple (also of the Philly Branch) on November 4, 1850 in Salt Lake City; died November 26, 1877 in Provo
5. Harriet Yeager, born July 15, 1826 in Upper Greenwich, Cumberland NJ; baptized December 17, 1842 in Philly; md. Edson Whipple (also of the Philly Branch), November 4, 1850 in Salt Lake; died July 3, 1901 in Thatcher, Graham, AZ
6. Elizabeth Yeager, born September 29, 1828 in Upper Greenwich, NJ; md. Jesse Brown; died April 7, 1859

Father John Yeager is alleged to have died September 21, 1832 OR 1867.

1840 Census of Philadelphia (Upper Delaware Ward), PA, p. 25

Jno Yeager: 1 m 15-20, 2 m 20-30, 1 m 50-60 (John), and 1 f 15-20 (Harriet, 24 or Elizabeth, 21), 2 fs 20-30f (Catherine, 30 and Mary Ann, 27), and 1 f 40-50 (Ann, 55)

The two Sanborns were then “cut off from the church” on November 4, 1844 in Philadelphia, along with five other elders, for uniting with Sidney Rigdon. He was “of New York” so he may have been on a mission in PA and MA. (*Journal of History*, [Lamoni, IA] vol. xiii, no. 4, October 1920, p. 513)

1842 (Philly) p. 298

no Jacob or other Yeager at Germantown Rd.
Augustus Yeager, laborer, 10 Rachael (sic)
John Yeager, laborer, 10th above Rachael
John C. Yeager, hatter, 1

1843 (Boston) p. 434 – William A. Sanborn, sexton, h. 5 May St.

William B. Sanborn, shoemaker, h. 8 Stillman

1843 (Philly) – p. 312

Jacob Yeager, wheelright, **73 Germantown Rd** (where LDS branch members, William B. Trost and his family, lived at that time!)
John Yeager, laborer, 10 Rachael St.
John C. Yeager, hatter, 163 N 3d
J. Yeager, hatter, 4 Williams’ Ct.
JM & JP (see below)

1844 (Philly) – Sanborn not listed

Jacob Yeager, wheelright, 73 Germantown Rd – p. 350
John C. Yeager, hatter, 163 N 3d
J. M. Yeager, stone engraver, Cedar at 10th
J. P. Yeager, brushmaker, 67 Gaskill

1845 – Philly – no Sanborn listed

1850 Census of Kensington Ward 2, Philadelphia PA, p. 56

Jacob Yeager, 42, Wheel Wright, PA
Elizabeth Yeager, 41, PA
Mary E Yeager, 14, PA
Susan Yeager, 25, PA
3 boarders

1850 Census of Philly High Street Ward, Philly PA, p. 25

Martha M. Longstreth, 39, PA
Elizabeth Yeager, 22, NJ
William E. Murphy, 32, Painter, PA
Murphy’s family
Bridget Tyrell, 16, Ireland

1850 Census of Iron County UT, p. 7

Edson Whipple, 46, Tinman, \$400, VT
Mary Ann, 27, PA
Mary, 2, New Jersey

1850 Census of Lockport, Will, IL, p. 4 (I don’t think this is them)

Wm Sanborn, 29, Farmer, \$8,000 NH
Catherine Sanborn, 41, NY

1860 Census of Provo, Utah, UT, p. 22
Martin L. Snider, 49, House Carptr, \$800, PA
Lydia Snider, 40, PA
Jacob, 11, PA
Jas H, 3, UT
Jno G, 1, UT

[p.45]
Mary A Whipple, 36, \$325, PA
Jno D, 8, UT
Wm M, 6, UT
Mary A, 1, UT
Mary A, 24, Eng
Mary Y, 2, UT

[two houses down]
Betsey Whipple, 47, \$250, NY
Elvira, 14, NY
Rogetta, 12 PA

[next door]
Edson Whipple, 55, \$2000, VT
Harriet Whipple, 33, NJ
Amelia, 22, MI
Ann W, 9/12, UT
Edson, 4, UT
Albt F, 4, UT
Willard, 2, UT
Emeline, 2, UT
Harriet J, 6/12, UT
Richd, 3/12, UT
Hy Davids, 23, MI
Lewis Harmon, 27, MI

[next door]
Eli Whippe, 43, NY
His family

Edward Sayers

Born February 9, 1802 in England. He was in Boston or Cambridge by April 1838 when he published *The American Flower Garden Companion adapted for the Northern States*:

THE AMERICAN FLOWER GARDEN COMPANION. Adapted for the Northern States.
By Edward Sayers, Landscape and Ornamental Gardener.

This is a beautiful book, just issued from the press, containing in a small compass ample instructions for the cultivation of flowers, and catalogues and directions for the selection of varieties suited to the meridian of New-York and Massachusetts, and adapted with variations to other States. A plain, full, and well arranged; and may be safely commended for what indeed is most beautiful in the Creator's works.

[Continues for another five paragraphs, rhapsodizing on the beauty of flowers.]

(For the New-England Farmer)

HAWTHORNE COTTAGE,
Roxbury, March 28, 1838

Dear Sir:- I have read with attention and pleasure, "*The American Flower Garden Companion*," by Mr. Sayers, which you was so kind as to send me in sheets. It is precisely such a work, as was required, on that most interesting portion of horticulture. The arrangements of the subjects is appropriate, and the information, under each head, so lucid and practical, as to the whole management of each family of plants, as respects exposure, soil, varieties of compost, and culture, that every perso who has a taste for flowers, will be enabled to rear them, in the best and most satisfactory manner.

Mr. Sayers well merits the thanks and patronage of all Americans, who admire a garden, and especially they splendid embellishments, which flowers are capable of giving to it, and the beauties they add even to the humblest cottage, with but its rod of land.

The culture of ornamental plants is the most conclusive evidence of an advanced state of civilization. So unerring is it, that in passing through the country, I should have no hesitation in pointing out the relative moral condition of each family, from the plants which surround the house, or appear in its windows. They are the sure indications of intellectual cultivation and exemplary deportment. Vice and a love of plants are incompatible, for flowers are the emblem of virtue, and the dearly cherished companions of pure hearts and polished minds. Where they are most fostered, the best faculties of the intellect and heart are most appreciated and developed.

With a sincere hope that the author and yourself may be justly rewarded for your laudable efforts to advance the culture of plants, from the modest violet to the majestic trees of the forest.

Please to accept assurances of my esteem,

H. A. S. DEARBORN.⁴⁹
TO JOSEPH BRECK.

[*Boston Courier*, April 16, 1838.]

A year later it added the “middle states” to its content. It was on sale at W. M. Morrison’s bookstore, 4 doors west of Brown’s Hotel in Washington DC (per daily ad in *Daily National Intelligencer*, beginning June 11, 1839).

The same year, he published *A Treatise on the Culture of the Dahlia and Cactus*, (Weeks, Jordan & Co., May 1839). The books was printed at the press of Tuttle, Dennett & Chisholm, 17 School Street. This was the first American book ever published on one specific flower.

In September 1839 issue of Burton’s Gentleman’s Magazine (vol. V no. 3) out of Philadelphia, Edgar Allen Poe very favorably reviewed both of Sayers’ *Garden Companions*. “The Fall of the House of Usher” also appeared for the first time in this same issue. (A letter that Poe wrote to P. P. Cooke confirms that he wrote these reviews, not Burton.)

It must be admitted that this is just such a book as the public have been long wanting – a concise, lucid, practical, sufficiently scientific, and cheap manual of Ornamental Horticulture. [ETC.]

An ad Sayers in the *Boston Courier*, beginning September 25, 1840, which continued weekly until November 9, 1840:

GARDENING, &c.

⁴⁹ Henry Alexander Scammell Dearborn (1783-1851) came from a politically active family from Massachusetts. His father, Henry Dearborn, a Revolutionary War hero, had been Secretary of War in Jefferson's cabinet, collector of the port of Boston, and a general in the War of 1812. The younger Dearborn, although trained in law, preferred to work in the Boston customhouse. In 1812 he succeeded his father as collector and held that post until 1829. Dearborn was prominent in Massachusetts politics, serving in the U.S. Congress for one term before becoming state adjutant general in 1835 and superintendent of Massachusetts for the sale of Seneca Indian lands, 1838-1839. Responding to the controversy surrounding the surrender of Detroit in 1812, he wrote A Defense of General Henry Dearborn against the Attack of General William Hull (1824).

Dearborn was born in Exeter, N.H.; attended the common schools and Williams College, Williamstown, Mass., for two years; was graduated from the College of William and Mary, Williamsburg, Va., in 1803; studied law; was admitted to the bar and practiced in Salem, Mass., and Portland, Mass. (now Maine); collector of customs in Boston 1812-1829; served as brigadier general commanding the Volunteers in the defenses of Boston Harbor in the War of 1812; member of the State constitutional convention in 1820; member of the State house of representatives in 1829; served in the State senate in 1830; elected as an Anti-Jacksonian to the Twenty-second Congress (March 4, 1831-March 3, 1833); was an unsuccessful candidate for reelection in 1832 to the Twenty-third Congress; served as adjutant general of Massachusetts 1834-1843; mayor of Roxbury 1847-1851; president of the Massachusetts Horticultural Society; author of many books; died in Portland, Maine, on July 29, 1851

The subscriber, wishing to devote his time, for a short period, to laying out and preparing Gardens, or doing any other work in his line, informs his friends and the public generally in this vicinity, that he will attend all calls, which may be made by those who require his services, and accordingly he solicits a share of patronage.

Being about to remove to another section of the country, he wishes to dispose of the remainder of his stock of Green House Plants and Herbaceous Flower Roots, all of which are now in fine order, and will be sold on the most reasonable terms. Applications may be made at his Garden, in Cambridgeport, where all orders shall be carefully attended to and faithfully executed.

EDWARD SAYERS.

Cambridgeport, Sept. 25th, 1840.

He married Ruth Daggett Vose of Boston (see) on January 23, 1841 in St. Louis, Missouri. They apparently lived on the Manchester Road:

YELLOW LOCUST for planting live fences or hedges, on prairies, &c.

Mr. Editor:- As Mr. Thorburn advertises the above seed for sale at his store, I deem it my duty to him and the public, to say I have given the seed a fair trial, and find it to be of an extraordinary quality.

The method I have taken is, to well prepare the ground, then draw drills with a hoe two inches deep – sowing the seed after being steeped in water twenty four hours, or so long as it begins to spear or crack the husk with the young root. If the drills are watered at the time of sowing, the better, to keep it moist to accelerate its better growing. Seed sown any time before the 1st of August will produce good plants, if well taken care of by the fall.

Yours, &c. EDWARD SAYERS,
On the Manchester road.

(*Daily Missouri Republican*, June 23, 1841)

Two years later, Ruth polyandrously married Joseph Smith in February 1843.

Times and Seasons, January 15, 1842:

The subscriber having fixed his residence at Nauvoo, begs leave to inform the citizens and the surrounding neighbourhood, that he intends to devote his time to the various branches of Horticulture, viz: Pruning trees, laying out gardens, grafting, inoculating of trees, etc.

Those who are desirous to have their young orchards pruned (and there are many much in need within the bounds of the city) will be attended to on accomodating

terms, by applying to the undersigned, when every information will be given.
EDWARD SAYERS, Gardener.

On August 27, 1844 Ruth and her husband Edward got “a recommend” from Heber C. Kimball and they left on a steamboat “on thare way to Boston.”

1845 Boston City Directory, p. 442 – not listed
1846 – ditto
1847 – ditto

On September 25, 1847, Eastern States Mission President William I. Appleby “Visited some of the Saints, Administered to Sister Sayres who was sick and had been for some weeks.–“ (Appleby journal, September 25, 1847)

This time the Sayerses remained in Boston until the end of December 1848, according to Todd Compton, when they migrated to Utah. However, note that there is a battered copy of the 1844 edition of Joseph Smith’s *Lectures of Faith* (which used to be included in the Doctrine and Covenants) in the Daughters of the Utah Pioneers (DUP) Museum in Salt Lake which bears the inscription that Sabre Granger, on her deathbed, presented this book to Ruth Vose Sayers “on the banks of the river, Jefferson City, Missouri, June 1848.”⁵⁰ This inscription seems somewhat suspect because: 1) Jefferson City, Missouri is over 275 miles from Winter Quarters and almost as far south of the path of the Mormon Trail, and 2) there was an extermination order against Mormons in the state of Missouri which was actively being enforced at the time. Therefore it seems doubtful that two prominent Mormon women would have been in the middle of central Missouri at that time. (A second inscription in the book reads, “Great SL City 1852” and “who in the future will own this book...Joseph Taylor.”)

Edward and Ruth lived in the 12th ward, where he continued his gardening and seed business.

Deseret News, February, 5, 1853

Garden Seeds for Sale.

100 LBS. sugar beet; also rutabaga or Swedish turnip, carrot, parsnip, onion, radish, lettuce, early June pea, cucumber, melon, cabbage, with a variety of other garden seeds.

The above were raised last year, and are warranted of good quality, and will be sold at moderate prices for cash, or exchange for grain, flour, or any other country produce.

feb5-6-3t EDWARD SAYERS,
 12th ward,

⁵⁰ The book is located in Case 20 on the first floor of the DUP museum. See Kari M. Main to Connell O’Donovan, email, August 16, 2008, for the information that the book was an 1844 copy of Smith’s *Lectures of Faith*.

See many other ads and announcements of his attempting to establish a Botanic Garden in Salt Lake.

He died July 17, 1861.

Franklin Knox Shed

Born May 19, 1825 in Brighton, Suffolk MA (2 miles west of Boston) to Capt. Thomas Shed and Abigail H. Greenleaf.

The children of Thomas and Abigail Shed were:

1. Abigail Greenleaf Shed, born November 22, 1809 in Medford; married George Sawyer on August 7, 1836; died January 19, 1840
2. Sarah Rhodes Shed, born December 8, 1811 in Brighton; md. Samuel Ward on April 10, 1830; died November 5, 1893
3. William Barrett Shed, born October 24, 1813 in Medford; died May 29, 1892
4. Harriet Greenleaf Shed, born October 26, 1815 in Medford; died August 5, 1875
5. Helen Maria Shed, born May 29, 1818 in Medford; died October 27, 1891
6. Thomas Augustus Shed, born November 14, 1822 in Brighton; died April 16, 1903
7. **Franklin Knox Shed**, born May 19, 1825; died February 22, 1848 in Salt Lake City
8. Marshall Spring Shed, born March 15, 1828 in Brighton; died November 19, 1912
9. Mary Augusta Shed, born May 1, 1831 in Brighton; died in infancy on May 12, 1832
10. Converse Francis Shed, born January 8, 1835 in Brighton; died August 13, 1853

Boston Courier, February 24, 1842

List of Bankrupts. "The hearing on the petitions will be had at a the United States Circuit Court Room, in Boston, on the first Tuesday of April next...."

Thomas Shed, Charlestown

Franklin appears to have been the only member of his large family to convert to Mormonism. After his own baptism, Franklin Shed baptized H. Larkin Southworth into the LDS Church on December 8, 1845, and then he and "Bro. Brown" confirmed Southworth on December 11, 1845.

1845 Boston p. 448 – Francis Shed, hackman, h. Albany near Oak

Jesse Carter Little presided at the Boston Conference on May 6, 1846 ("Circular the Second, Published by Elder J. C. Little," BYU Spec Collections). Several resolutions

about obedience to leaders and “emigrating to California”, including the fifth resolution: “That we are willing to labor with our hands and beg with our lips, and that we will do so till we get deliverance, and leave this nation with honor and our garments clean from their blood.” It was signed by “J. C. Little, President,” and Leonard Hardy, Alexander Badlam, Robert Dickson, John Gouch, **Franklin K. Shed**, and Hiram K. Bryant.

Franklin was a member of the Jedediah M. Grant – Willard Snow pioneery company of 1847, which arrived in Salt Lake Valley on October 4. Franklin then died February 22, 1848. Pioneer Utah records indicate that he died from eating poisonous roots that first, harsh winter. Mormon poetess Eliza R. Snow wrote in her diary, “Tuesday, February 22. One of Br. Snow’s twins died – F. K. Shed died suddenly, suppos’d by eating poisonous vegetables.” Cedenia C. Clark Young wrote in 1897, “Franklin K. Shed ate wild Parsnip and was Brought home dead. he was one of Bro Grants family he was a young man from Boston Bro Grant thought a great deal of.”

Eliza R. Snow then wrote the following poem in his honor on February 27, 1847:

On the Death of Franklin K. Shed

The angel of death with a sudden blow
In the season of youth has laid him low,
In a time when the heart's warm springs
 were ripe
With the hopes & the prospects of future
 life.

[Eight four-line stanzas follow]⁵¹

He was buried in the first pioneer cemetery, in the same grave as Willard Snow’s twin daughter, Helen Snow (born, along with sister Ellen, on February 8, to Melvina Harvey Snow). The remains of Franklin Shed and Helen Snow, and those of 30 other people buried there, were found in 1986, when developers began digging the foundation for low-income housing downtown, across from the Sheraton Hotel (where I was working as a VIP host). They were reinterred on Memorial Day 1987 at Pioneer Trail State Park, just east of the Mary Fielding home.

His father, Thomas, died on December 9, 1849 in Charlestown, “At Charlestown, 9th inst., Capt. Thomas Shed, 66” (*Boston Daily Atlas*, December 12, 1849 and *Boston Courier*, December 13, 1849). (familysearch.org incorrectly gives his death year as 1847)

Boston Daily Advertiser, September 29, 1863: “Died...In Malden, 28th inst., Mrs. Abigail G. Shed, relict of the late Capt. Thomas Shed, 74 yrs. 10 mos.”

⁵¹ Pioneer Diary of Eliza R. Snow, *Improvement Era*, vol. xlvii, April 1944, no. 4

Brother & Sister Wesley (and Rebecca?) Siddle

A Mormon couple from Charlottetown, New Brunswick, Canada, Wilford Woodruff found them living in Boston on October 25, 1848 (*WW Journal*, 3:385)

1848 Boston Directory, p. 237 – none

1849 - ditto

William H. Skimmings Sr.

(Strangite)

Born about 1792 in England. Migrated to Halifax, Nova Scotia. Married a woman from Scotland and they had at least two children in Nova Scotia.

Land records of Lanark County, Ontario:

William Skimmings, Private [Military], Gly Regiment [Glengarry Light Infantry Fencibles], 1 adult male, 2 years of service, country Scotland, located July 16, 1816 (xxed out, replaced with November 24, 1819), Bathurst, C4 SW12 (xxed out, replaced with C5 SW5). Regranted to William Elliot, April 23, 1819 [Per Elliot's record however, the original dates and location are accurate and should not have been crossed out and changed.] National Archives of Canada, MG9 D8-27 Vol. Reel C-4651, p. 9

William Skimmings, private, Gleng. Fs. (Glengarry Light Infantry Fencibles?), Bathurst, C5, SW 1/2 Lot 5, located Nov. 24, 1819, 100 acres, settling duties completed. [p. 6]

Children of William H. and ___ Skimmings:

1. William H. Skimmings Jr. (clerk, provisioner), born May 12, 1819 in Halifax, Nova Scotia; md. Catherine A. Hartshorn about 1840, probably in Boston or Braintree, Norfolk, MA; died January 13, 1894 in Boston
2. Jane H. Skimmings (milliner), born about 1822 in Nova Scotia
3. Samuel H. Skimmings (oyster man), born about 1823 in Nova Scotia; ~~md. Jane H. _____, probably in Boston~~

Moved to Boston in 1841 or 1842. Resided and worked primarily on Hanover Street through the decades.

Was a Boston Strangite in September 1847 (George J. Adams to James J. Strang, September 8, 1847, *Gospel Herald*, October 7, 1847) and in 1849 (Skimmings to Strang, October 13, 1849, quoted in *Gospel Herald* 4:155, October 25, 1849.)

Per Strang #351, Skimmings lived at 139 Hanover Street in July 1849.

After the Boston Strangite Branch dissolved in 1847 (probably due to the William Smith scandals plus Reuben Miller's anti-Strang pamphlet), he remained a believer, meeting occasionally with other Boston believers, including Joseph Ball, Charles Greenwood, and David Brown. In July 1847, this group invited James J. Strang to come meet with them in Boston after visiting Albany. Skimmings volunteered to board Strang while he was in town. [Did Strang follow through with the visit?]

1840 – not listed

1841 – no directory extant

1842, p. 431

Jane Skimmings, milliner, 1 South Bennet

Wm. Skimmings, provisions, 554 Washington, h. 13 Marion

1843, p. 448

Jane Skimmings, milliner, Oxford Pl.

Wm. Skimmings, provis. Essex corner Kingston, h. Oxford Pl.

1844, p. 482

William Skimmings, housewright, h. Utica near Kneeland

William Skimmings, provis. Essex corner of Kingston, h. 4 Oxford Pl.

1845 Boston Directory, p. 453

William Skimmings, housewright, h. Utica n. Harvard

William Skimmings, h. 139 Hanover

1846, p. 491

William Skimmings, h. 47 Utica near Harvard

William Skimmings, h. 139 Hanover

1847, p. 195

William Skimmings, h. 47 utica

William Skimmings, restorator, 139 Hanover

1848, p. 238

Jane H. Skimmings, millen. 163 Hanover, h. 139 ditto

William H. Skimmings, house 47 Utica

S. H. Skimmings, oysters, 139 Hanover, h. ditto

1849, p. 256

Jane H. Skimmins [sic], millenary, 15 ½ & 163 Hanover, house 139 ditto

William Skimmings, boarding, 139 Hanover

Samuel H. Skimmings, oysters, 139 Hanover, h. ditto

George J. Adams, in a postscript to Strang, wrote:

Bro. Wm. Skimmings wishes to be remembered to you. He is a fine and true man. One upon whom you can rely through sunshine or through clouds. Amid thickest darkness and hardest troubles he is true as the needle to the pole. If I forget him may my right hand forget her cunning. He expects not earthly praise, his hopes, his aims are higher. He looks for a better reward.

In October 1849, Skimmings wrote to Strang:

Boston, October 13th, 1849.

We have cause to rejoice once more in this great city. After the night of darkness has passed the dawn of a better day is arising, though our numbers are small and our means are limited, yet we have courage. Since the arrival of Bro. Graham our hopes are reviving, and the small spark that was in us is increasing, and we are determined by the help of God to blow it yet into a flame. Bro. Graham and myself called on Elder Wilford Woodruff this afternoon, and it was a satisfaction to see the wolf crouch before the lion. Bro. Graham warned him faithfully in the presence of his followers, and called on him for investigation, but he dare not enter the engagement, neither could he look Bro. Graham in the face when he was laying before him the truths of the gospel, which his own lips had proclaimed, but has since departed from.

What is a great man when shorn of his honor by departing from the living God? He is as the dew before the rising sun, and passes away. His former strength was of God. But when left to himself he is as chaff before the wind. We are of one mind and one heart in this thing, that if the gospel is preached in the true spirit of Christ, a people yet known of God will be found in this place, and hope is large, and our faith is strong that God will yet in power visit this city for good. In the faith of the gospel I subscribe myself your Bro. in Christ, WM. SKIMMINGS

December 15, 1849 – Samuel Graham (Boston) to Strang (#331)

[In the left margin of p. 4 in the hand of Samuel Graham:] our old friend and Br Skimmings Sends his love to you——— he is a worthy Br he is going to the Isle in the Spring I wish there was more Such

On January 30, 1850, George J. Adams wrote from Boston to Strang in Baltimore that if the health of his wife, Caroline Adams, worsened, to “Telligraph” Adams at Skimmings’s address, 139 Hanover Street, so Adams was probably boarding with the Skimmings family durin the winter of 1849-1850, before he finally made it to Baltimore mid-February.

1850 Census of Boston Ward 2, p. 68

S. S. Skimmings, 27, Oyster House, N. S. [Nova Scotia]
Wm Skimmings, 58, England
Mary Skimmings, 49, New Hampshire
Frances J. Kane, 9, female, MA
Mary Percy, 16, Nova Scotia
Jane Skimmings, 28, Nova Scotia

1850 Census of Braintree, Norfolk, MA, p. 5 (7 miles south of Boston)

Mary Hartshorn, 56, MA
William H. Skimmings, 31, Provisions Dealer, Nova Scotia
Catherine Skimmings, 28, MA
William Skimmings, 9, MA

Emma T. Skimmings, 7, MA
Maria Skimmings, 5, MA
Charles Skimmings, 2, MA
Charles Austen Hartshorn, 33, Lather [sic], MA

Charles Greenwood mentions that Skimmings and “Br. Verge” would “leave [Boston] for the Island as soon as they can dispose of thier property.” (Strang #12, September 5, 1850.)

October 4, 1850 – James Blakeslee (Batavia, Kane, IL) to Strang (#244)

I Shall have to over come many difficulties, Besides poverty, in consequence of the many evil Reports about the Saints on the Island, Briggs, of Voree, Adams of Orrora, and Skimming from this place [Batavia IL], have all Been Buiseyly engaged in making and Spreading lies about the Saints of the Island. But Skimming has Ran away and it is not known whare he has gone, the Report – current about here [is] that you have two women, and the people seem to be more willing to Believe evil, than good....

[Batavia IL is just 10 miles due north of Aurora. Amboy is 55 miles due west of Aurora. Batavia and Aurora are now suburbs of western Chicago. Shabbona is halfway between Amboy and Aurora.]

1850 directory, p. 291

Jane H. Skimmings, millinery, 163 Hanover, house 139 ditto
Samuel H. Skimmings, oysters, 139 Hanover, h. ditto
William Skimmings, house 139 Hanover

1851, p. 225

Jane H. Skimmings, millener, 163 Hanov’r, h. 139 ditto
Samuel H. Skimmings, oysters, 139 Hanover, h. dittor
William H. Skimmings, house 139 Hanover
William H. Skimmings, clerk, h. 1 North Russell

1855 Boston Directory

Wm Skimmings, oysters, 277 Hanover, h. 275 Hanover

William H. Skimmings, widower, died in Boston on January 12, 1894 of Phthisis (of one year), aged 74 and 8 mos. Resided at 17 Revere St. Born in Halifax NS. to William H. of England and unnamed mother of Scotland. (vol. 447, p. 19)

Frances Mary Smith (Robbins)

Frances Mary Smith was the youngest child of Isaac and Eunice Cutler Smith, born on October 16, 1811 in Waterford, Oxford, Maine. She was the fourth great-granddaughter of John Smith, an early British settler of Sudbury, Middlesex, Massachusetts. Frances

was baptized by Brigham Young in Boston on August 14, 1835, the same day that he baptized Ruth Daggett Vose (see).⁵²

Frances married Elder Lewis Robbins on October 26, 1837 in Kirtland, Ohio.

Frances Mary Smith Robbins was a well-known abolitionist, and member of the Boston Female Anti-Slavery Society, along with the two sisters of Elder Joseph T. Ball, of the Boston Branch (although whether his sisters were LDS or not is not known). However, she opposed the Ball sisters in their move to dissolve the abolitionist society (especially in rigging the ballot in favor of Mary S. Parker, instead of Maria Weston Chapman) and start a new society (the Massachusetts Female Emancipation Society). Frances remained firmly in support of the Weston sisters, the main opponents of the Ball sisters.⁵³

She bore Sariah Robbins (b. September 3, 1838, or 1841 or 1847?) and Lewis Galloway Robbins (b. 1847 in Iowa).

She supported William Smith in the aftermath of the John Hardy Trial and signed his recommendation from the Boston Branch.

She and Lewis were members of the St. Louis branch on January 31, 1847 and he was president of the 20th Quorum of Seventies there (St. Louis Branch Records, members listed at a conference on January 31, 1847 – FHL film 0001945, item 2, p. 64.)

December 11, 1849 – Amey C. Cooper Aldrich to Augusta Adams Cobb:

Sister Robins and her children have been here some this summer she now has gone to St Lewis

Lewis Robbins had returned from his mission (some of it with W. Woodruff) by September 1850, and was living with his wife and two children in Pottawattamie County, Iowa, according to the 1850 census. 45 year-old "Louis Robins" was an "L.D.S. Clergyman" living with his "Mary" and two young children (Sariah - 9, and Lewis -3) in District 21 (now Council Bluffs) of Pottawattamie County, Iowa, the Mormon settlement there. They were living next door, on the one side, to several other Bostonian members (the Gooches, Henry Larkin Southworth, etc.) and on the other side to George Washington Harris, the 70 year-old jeweler whose wife, Lucinda Pendleton, had first married William Morgan, the famous Masonic traitor, and after marrying Harris, had also married Joseph Smith polyandrously.

She died in ~~August 1849~~ or 1851 in Winter Quarters, Nebraska or Council Bluffs, Iowa.

I am sure the 1851 date is the accurate one, since she seems to appear in the 1850 Census of Council Bluffs, but using only her middle name Mary, along with her husband and

⁵² Brigham Young missionary journal, August 14, 1836, quoted in Todd Compton, *In Sacred Loneliness*, p. 382.

⁵³ Anne Warren Weston, "Important Certificate," *Liberator*, November 15, 1839, p. 183.

children. Also, her husband's obituary indicates that she died while he was on his 1851 mission to England.

Joseph Smith

Joseph Smith first visited Salem when he was seven, to recuperate from his leg operation at the home of his Uncle Jesse Smith.

Visited Boston with Newell K. Whitney shortly before November 6, 1832 (Compton, *In Sacred Loneliness*, p. 382). Left word for Orson Hyde and Samuel H. Smith, who were in Maine, to return to Kirtland. (*Orson Hyde: The Olive Branch of Israel*, p. 31)

"I continued the translation of the Bible and ministering to the Church, through the fall [of 1832], excepting a hurried journey to Albany, New York and Boston, in company with Bishop [Newell K.] Whitney, from which I returned on the 6th of November, immediately after the birth of my son Joseph Smith, the third." (*History of the Church*, 1:295.) He likely traveled back to Kirtland with Vienna Jaques.

In July 1836, William Burgess came to Kirtland and told Joseph Smith that he knew of a house cellar in Salem where treasure was buried, and that he was the only one alive who knew which house was the correct location. The church leaders were heavily in debt through financial mismanagement and hearing of treasure buried by Spanish pirates in Salem, Joseph wanted to look for it. In late July 1836, Joseph and Hyrum Smith, Sidney Rigdon, Oliver Cowdery, and William Burgess left Kirtland for New York City and then sailed to Boston, and spent about a month in the Boston and Salem area, sight-seeing and looking for the buried treasure, as revealed to Smith by God. However Burgess could not find the house and finally justified himself by saying that Salem had so drastically changed since he was last there, that the house's location eluded him. Burgess then left. Around the first week of August, the remaining men did find a house that resembled Burgess's description and they rented it, but found no buried treasure within.

On August 6, Smith received a revelation that notwithstanding his follies, God was pleased with him for taking this journey to Salem:

I have much treasure in this city for you, for the benefit of Zion, and many people in this city, whom I will gather out in due time for the benefit of Zion, through your instrumentality. Therefore it is expedient that you should form acquaintance with men in this city...and it shall come to pass in due time that I will give this city into your hands, that you shall have power over it, insomuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours. Concern not yourselves about your debts, for I will give you power to pay them....This place [the house they hoped to find the money in] you may obtain by hire. And inquire diligently concerning the more ancient inhabitants and founders of this city; for there are more treasures than one for you in this city. Therefore be as wise as serpents and yet without sin.... (D&C 111:2-5 and 9-11).

Joseph Smith also signed the guest book of a museum in Boston while there. Brigham Young was in Boston, as a missionary, on July 22 and 23, 1836, so he likely met with Joseph and company as well.

Samuel Harrison Smith (Missionary)

He and his companion, Orson Hyde, baptized a number of prominent women and a few men in the summer and fall of 1832. Hyde wrote in his history, "We raised up a branch in Boston of some 25 or 30 members. Preached also in Lynn and baptized a few, who were attached to the Boston Branch." One of his converts was Mary Bailey, whom he married (see). Others were Polly Vose, Agnes Coolbrith, Vienna Jacques, Fanny Brewer, Augusta Adams Cobb, and William Felshaw.

June 29: Baptized three: Augusta Cobb, Elizabeth Harenden and _____ Porter.

July 1: Somewhat interrupted this day in the meeting by a man and woman that taught the doctrine of the devil, such as ... having spiritual wives.... They came to our meeting. The woman arose and began to preach and we requested her to stop and she would not, and we cried against her spirit, for we knew that it was an unclean spirit, and we cried against it that it was of the devil, and it made considerable stir. The man that had the same spirit tempted us, saying: "Cast the Devil out," crying amen to the words of the woman. After considerable muttering and grumbling and shaking of her frame, she stopped and we proceeded with our meeting.

[December 1832]

4 went into Boston there we found the Sisters glad to see us Brother Joseph had been there & visited the Sisters & ~~warned the P~~ & left word for us to come to Ohio & after he went back to Ohio he wrote to the Sisters & in the letter he requested us to come there to come immediately we thought that we would go the next day but come to find out the situation of things more particularly as many were desirous to see us & we desired to regulate the Sisters we concluded to tarry a couple of days
5 visited some that were believing in the evening baptized Elizabeth Chase appointed a meeting the next evening

The two missionaries left Boston around December 6 or 7, 1832.

William Smith

(Apostle, Missionary & Patriarch to the Church)

Brother [John?] Snider

“Bro. Snider” expected to sail from Boston for Liverpool with Samuel W. Richards September 23, 1857 [Mountain Meadows Massacre!] to go and

call all the Elders home from the States & Europe that they may take care of their families, and from hence forth Israel take care of themselves, while the world goes to the Devil. A great exertion will be made to get every family possible out of the States, as should they remain, and difficulties [sic] exist between us and the government it would be unsafe for Saints to remain in the States. This week is the last number of the “Mormon” that will be issued, and everything will be made to bend as far as possible to wards clearing the county. We go to Liverpool to stop emigration from come coming [sic] into the States, and assist in turning it up towards the head of the Lakes, Upper Canada, and after next season they have to meet the Saints in the mountains by a new northern route through the British Possessions. The States evidently have commenced a war with us, and are determined to put an end to us or our religion neither of which [sic] they can do, and as they have commenced a job they can never accomplish we may expect a mighty howling from the regans below (the States). The Gentiles can never again put their yoke on to Israel and some funny times will be seen before they will acknowledge our Independance.

(Letter from Samuel W. Richards, quoted in John Stillman Woodbury’s journal, vol. 11, pp. 190-193)

See WWJ 1:153 and 3:311, 314 for John Snider. See also:

Snyder, John (1800-1875), mason; born at Pleasant Valley, Brunswick, Nova Scotia. Married Mary Herron, 1822. Converted to Mormonism in Toronto, Canada, in 1836. Missionary to England in 1837. Located in Missouri and Illinois. On committee to build the Nauvoo House in Nauvoo, Illinois. Member of the Nauvoo Legion. Mission to England, 1842-43. Migrated to Utah in 1850, where he died (Cook, *Revelations*, 277-78; Family Group Records Collection).

**Bernard Snow
(Missionary)**

Bernard Snow was born January 22, 1822 in Pomfret, Windsor VT to Ebenezer Snow and Polly Hayes.

Was a member of the Wilford Woodruff company to Utah in 1850. Member of the 27th Quorum of Seventies. Married some nine plural wives.

Snow had taken the *Underwriter* from Liverpool to New York, which arrived there on March 11, 1858, under leadership of Henry Herringman (see). Bernard Snow visited Boston

as missionary March 13, 1858 and left before April 20, 1858; John Lyman Smith journals vol. 2. 1857-8, L. Tom Perry.

Per *Reminiscences of Andrew Purley Shumway*, a company of about 60 pioneers left Winter Quarters on May 3, 1858 for Utah, joined by a group of returning missionaries “from the States under the command of David Brintin.” John W. Berry was the captain and “B. Snow” was the “sergeant [sic – Captain] of the guard.” They arrived in SLC on June 21, 1858.

Bernard Snow: [WWJ Index: 6:9, 399]

Died February 22, 1893 in Idaho.

Erastus Snow (Missionary)

Erastus Snow and Benjamin Winchester were called by the First Presidency on a mission to Salem and Boston in late summer 1841. Both financially struggling, it took them awhile to get there and they did not meet up in Boston until early September.

On March 5, Snow formally organized the Salem Branch and then went to Boston to help Nickerson organize the branch there of some thirty members (one Elder and three Priests) on March 9, 1842.

May 11, 1843 – Erastus Snow Journal, p. 42 (jpg from Marquardt)

Visited Quincy &c I left for home [Salem MA] on the 11 May - came via The Mississippi & Ohio rivers in company with Elders Wm Smith and family and Jed - M. Grant, bound for Philadelphia. [Then in blue ink:] From Pittsburgh I rode to Chambersburgh 155 miles in a coach, thence to Philadelphia via Harrisburgh & Lancaster in R. R. Cars. And so on to New York, Boston & Salem where I arrived on the 2d June, found the saints prospering and my wife well, my children both Just recovering from a severe run of the whooping cough.

Willard Trowbridge Snow (Branch President)

Born November 6, 1811 in St. Johnsbury, Caledonia, VT to Levi and Lucina Streeter Snow. (He was a fourth cousin-once-removed of Lorenzo Snow, and a fourth cousin of Brigham Young through his grandmother Abigail Brigham Snow.) His family were part of the religious movement known as “Seekers after God’s Truths.” Their home burned down about 1832 and the family moved into their recently-completed barn. Mormon missionaries showed up then and used the same barn to preach in. Lucina Streeter Snow however had recently become a Methodist, while Willard’s father, Levi, refused to join any church. Willard however was converted, along with most of his siblings. He was baptized by Orson Pratt on June 18, 1833. Willard and his three Mormon brothers

(Zerubbabel, William and Erastus) labored for the next four years as missionaries in Vermont and New Hampshire. Willard and Zerubbabel briefly went to Kirtland in the spring of 1834 and participated in "Zion's Camp" to Missouri, where Willard nearly died of cholera.

He married Melvina Harvey on May 14, 1837 in Far West, Missouri.

Septmeber 2, 1845 – Willard Snow to Brother [Orson?] Pratt, *New York Messenger*, September 13, 1845, p. 4

Boston, Sept. 2, 1845.

BELOVED BRO. PRATT:—

Dear sir, with much pleasure I resume my pen to respond to the call of sending a communication to you of the condition of the saints in Boston and vicinity. And I cannot refrain from contrasting, as a prelude, the different stations we occupy from what we did when beyond the Green mountains of Vermont. You first lead me into the waters and baptized me for the remission of sins. Since that time perils and trials have wasted life and friends; some have fallen away and where are they? the prophets, do they live forever? and their brethren that have been slain as they were, are they not gone, forever gone? Happy am I that I still survive, and have the privilege of addressing you among the living as a friend, brother counselor, and leader. It is well known to you that I arrived in this city [Boston] some time in May last, and by appointment, took the place of Elder Benson. Since that time I have visited New Bedford, Salem, Marblehead, Georgetown, and Harville: all of these branches are now in prosperous circumstances, so far as I am in possession of information[.] I have set them in order according to my best ability, and given them counsel that I deemed expedient; they all seem to be anxious to listen to the voice of truth in all things, and gather with the saints, pay up their tything, and patronise our authentic publications. As to new additions to the church, there seems still a gradual enquiring spirit; several have come forward of late and took upon them the name of Jesus. We had a rich treat from Bro. Orson Hyde last Sabbath, and he also preached one week ago, three most excellent discourses, and upon the whole, the saints here have sailed out into the harbour of fellowship in the old ship UNION; pardoned all offences for the past, and declared ourselves in favor of the saints in the future.

I have been expecting to see you in person soon; but if you cannot visit Boston at present, I would like for you to send me a letter. I learn from the Messenger, that I am counseled to remain in my field of labors till I hear from you.

Yours &c.

WILLARD SNOW.

Willard was released by Orson Pratt as Boston branch president and then moved to Nauvoo about mid-November 1845. (Alexander Badlam Sr. succeeded him as branch president.) In Nauvoo, he met with Brigham Young and William Clayton on the morning

of December 11, 1845 and had breakfast with them at Joseph C. Kingsbury's. Clayton recorded in his journal that during breakfast, they interviewed Willard "who has just returned from his Mission to Boston." (William Clayton Journal, December 11, 1845.) Willard and wife Melvina were endowed in the Temple the next day, on December 12, 1845 and sealed to each other on January 12, 1846; then he married his wife's older sister, Susan Harvey, on May 14, 1846. A year later, Willard was the Captain of the Second Fifty in the Jedediah M. Grant pioneer company, arriving in the Salt Lake Valley on October 4, 1847, with his two wives and the two surviving children of Melvina. Snow's second wife, Susan, was about six months pregnant with her only child (Susan Snow) when they entered the valley. Susan Harvey Snow in fact died upon giving birth to their daughter. Patty Sessions recorded in her midwifery journal that Susan had some kind of severe physical deformity that killed her:

"I was called to Willard Snow's (on Thursday). Susan was sick. I stayed all day and all night. She was crippled so that her child could not be born without instruments. The child was born alive but she [Susan Harvey Snow] died in a few minutes. A case of this kind I had never witnessed before although I have practiced midwifery for 37 years and put thousands to bed. I never saw a woman die in that situation before."

About two years later, Willard married another plural wife, Mary Bingham Freeman. That same year, 1849, he was also selected by Brigham Young to be Speaker of the House in the provisional Deseret Territorial legislature, and also became the first Justice of the Peace in Utah.

At General Conference on September 7, 1851, Willard T. Snow was called on a mission to Europe. First he labored in Scotland and then was appointed President of the Scandinavia Mission, succeeding his brother Erastus Snow in that position, and arriving in Copenhagen on April 26, 1852. Mastering Danish, he translated the LDS hymn book into Danish. As a mission president, it has been noted that "he lacked some of the patience and forbearance" that his brother Erastus had. While in Denmark, he was mobbed and driven into a swamp, where he apparently contracted malaria. He slowly began to recover and decided to go to England for better medical treatment. After boarding the *Transit*, he soon fell unconscious and died on board on August 21, 1853, some 80 miles offshore from Hull, England, where he was buried at sea at the age of 41. His family claims that he thus became the first American Elder to die abroad while on a mission, although this is untrue, as Ephraim Knowlton died abroad during his mission to Tahiti in November 1843.

Zerubbabel Snow
(Missionary)
1833

**Henry Larkin Southworth
(Strangite, then Brighamite)**

Larkin (who went by his middle name) was born January 11, 1826 in Boston, the youngest of eight children born to Constant and Jerusha Hawes Southworth. (Constant Southworth was born March 4, 1783 in Stoughton, Norfolk, MA to Capt. Jedediah and Mary Atherton Southworth.) He was also a direct descendant of Constant Southworth, a pilgrim in the Plymouth Colony of the 1620s.

Larkin's mother Jerusha died when he was 8 and his father remarried twice more, first to Sarah Pitts who then died, and then to Eliza Moore on June 16, 1839. Throughout his early journal, he referred to his stepmother, Eliza Moore Southworth, as "Mother". His father, Constant, was a "victualler" (ran an inn or something similar to a restaurant) at 22 Commercial Street, while the family resided at 3 Marion (now Melrose) Street, which lies 2 blocks south of the Boston Common.

Larkin was 17 when he began his journal, which is now located in the archives of the LDS Church History Library in Salt Lake. Just four days after he turned 17, he recorded in his journal that he went to hear "Mr. Adams, the mormon" in both the morning and afternoon of January 15, 1843. George J. Adams preached on the second chapter of Daniel, "relating to the latter days." Larkin continued his interest in Mormonism for several more years before finally converting; in the meantime, he and his family extensively "shopped around" in various religious faiths, a seeming favorite past time for the Southworths. Larkin's interest in Mormonism led him to regularly purchase and read copies of *The Prophet*, and to comment occasionally in his journal on Native Americans and their cultures, and he even read Benjamin Moore Norman's 1843 *Rambles in Yucatan*, checking the book out from the Warren Street Chapel Sunday School library on January 26, 1845, and finishing the 304-page book 35 days later, on March 2. He was an extremely intelligent scholar, attended a private school, participated in the Bowditch Literary Association (for young Boston scholars), and seems to have a particular appreciation for French literature. He began selling newspaper subscriptions and then began working for Thomas H. Carter & Company, booksellers at 118 Washington Street. Carter fired him from his position for no apparent good reason and young Larkin read his boss the riot act. Carter apologized and rehired the passionate youth. But Larkin had a larger vision for his career, and soon thereafter changed jobs, becoming an apprentice printer at Freeman & Bolles printing company, just a few doors down from Carter's bookshop.

Apparently Larkin was a Freemason in Boston - (*Equal Rites*, p. 44, note 13).

1845 city directory, p. 461

(Albert S.) Southworth & (Josiah) Hawes, daguerreotype miniatures, 5 ½ Tremont row,
h. 81 Court

Constant Southworth, victualler, 22 Commercial, h. 3 Marion (now Melrose St., 3 blocks south of the Boston Common)

James A. Southworth, housewright, Haverhill, h. 19 Pitts
N. Southworth, miniature painter, 323 Washington
(Thomas) Southworth & (Wm. W.) Clark, hardware, 12 Liberty Square

See crisis_chron March 9, and April 6 and 8, 1845 for his journal entries about hearing Brannan preach in Boston.

Larkin finally got baptized on December 8, 1845, after almost three years of investigation. “Br. Ched” baptized him, certainly Francis or Franklin C. Shed. On December 11, Larkin was then confirmed by “Ched” and Brown (probably David).

Freeman Nickerson ordained Larkin an Elder on March 11, 1846, assisted by David Brown and George B. Wallace. Nickerson said “if I prove faithful I should have power to go forth to ^the^ Nations of the earth; and preach in their own tongues such things as I should be commanded to preach.”

Later that year, Southworth joined the Strangite faction of Mormonism.

Southworth wrote to Strang on November 16, 1846, “We have received from Thomas Braidwood the Fac Simile of the [Voree] plates—the copper plate engraving, which we shall publish in the second number. . . . We receive a good deal of encouragement with regard to this matter, but no returns of any consequence.” Morgan (p. 42)

These were for publication in Adams’ new Strangite paper, *Star in the East*, which was published in Boston, probably beginning in November 1846. Southworth was the published and Adams the editor. The second number came out in December 1846, although no copy is still extant. Southworth also published Adams’ second paper, the *Independent Inquirer*, also probably out of Boston.

~~Was clerk of the Strangite Boston Branch in 1845, per John Hajieek.~~ Per *Zion’s Reveille*, January 14, 1847 (Vol. 2, no. 1), Southworth was the Strangite Branch Clerk, under David Brown (Presiding Elder) and Abijah Tewksbury (Bishop).

Around the fall of 1848 Southworth left the Strangite church and joined the Brighamites. In November 1848, Southworth left Boston and moved to St. Louis, Missouri, ultimately on his way to Utah. (Charles Greenwood to James J. Strang, July 1, 1849, Strang #351.) Meanwhile, his peer and the man who baptized him, Franklin Knox Shed, had died in Salt Lake City in February 1848, and perhaps this was the catalyst for his desire to join the Mormons in Utah.

Gilbert Watson, in Voree, wrote to James J. Strang, who was in Baltimore, on November 13, 1849, and recounted a visit to him from “Bro. Southworth from Boston....He was connected with Bro. Adams in getting out the ‘Star to the East’ and the ‘Independent Inquirer.’” (Strang #511)

In 1850 Census of District 21, Pottawattamie County, Iowa, living with the Gooches [see entry].

January 8, 1851 – *Frontier Guardian*, p. 2

W. H. GOOCH. JOHN GOOCH.

FORWARDING AND COMMISSION

WM. H. GOOCH & BRO.,

Kanesville, Iowa.

WM. H. GOOCH & BRO, have entered into the above business, and are prepared to forward goods East or West. Also, to sell all kinds of merchandise, produce, wares, &c., as we have a large building, centrally situated in this city, where things of almost every kind meet with a ready sale.

They will contract for forwarding any amount of freight from this place to Salt Lake on the most reasonable terms.

STORAGE.

We have a Large Warehouse, where we will stores all kinds of goods at fair rates. A liberal share of public patronage is solicited. Goods designed for we should be marked "W. H. Gooch & Bro., Kanesville, Iowa."

REFERENCES—C. Voorhis & Co., Needham & Ferguson, Brown & Miller, J. E. Johnson, Pegram & Co., and P. Murphy, Kanesville, Iowa. Alex. Robbins, **H. L. Southworth, St. Louis, Mo.** F. Merryweather, Cincinnati, Ohio. Silas P. Barnes, Boston, Mass J. C. Little, Peterboro' N H. Williams & Blair, Salt Lake City.

Kanesville, Jan. 8th 1851.

Southworth wrote to Willard Richards on June 21, 1852 to inform him, "the United States Senate rejected [Orson Hyde's] nomination as a Utah Supreme Court Justice." (Orson Hyde, *Olive Branch of Israel*, p. 290, and note 44 on p. 547.)

Southworth was in unidentified company to Utah, arriving July 26, 1853.

Immediately opened a "Basement Store" on East Temple Street. By September 1854 had sold it to "Mrs. Phelps" who opened a millenary store there. (Ad in *Deseret News*, September 14, 1854.)

Married Lucinda R. Kempton on April 22, 1856 in Salt Lake. She was 23, born Mary 3, 1831 in Farmington, Kennebec, Maine to John and Hannah Bradford Kempton. Oddly, they had three children before they were married.

They had seven children:

1. Henrietta "Nettie" Luande K. Southworth, born May 21, 1854 in Provo or Salt Lake; md. Simon G. Pigman; died December 15, 1910 in Provo
2. Irene Southworth, born November 30, 1855 in Provo; md. John McIntosh on April 7, 1904; died April 23, 1927 in Provo

3. Henry C. K. Southworth, born October 1, 1858 in Provo; died February 17, 1895 in Provo
4. Walter Wilford Southworth, born December 8, 1861 in Provo; died June 15, 1950 in Salt Lake City
5. Hyrum Alansing Southworth, born February 16 1863 in Provo; died March 2, 1938 in Provo
6. Consider "Cid or Sid" K. Southworth, born 1865/6 in Provo; died October 23, 1912 in Springville
7. Alice B. Southworth, born April 22, 1872 in Salt Lake City; died June 22, 1881 in Provo

Larkin, at the age of 31, was sent on a mission to Upper Canada in 1857 with George Goddard, Alexander Robbins, and Samuel R. Aiken. Larkin was one of the "handcart missionaries" of 1857 that walked from Salt Lake to Florence, Nebraska, pushing handcarts, as an example to the migrating Mormons that handcarts were still a viable mode of transportation, despite the 1856 handcart disasters. They left Utah on April 23. Larkin had an attack of rheumatism in his leg, but after being anointed and blessed, the pain left him immediately and he was able to continue on. (Karen A. Griggs, "Handcarts Going East," *JMH*, Spring 2009, p. 208 and 235.) They arrived in Florence on June 10, after 48 days and 1,031 miles on foot.

On their mission in Canada, they visited members in St. Catherines but found none interested in Mormonism due to polygamy, and because Johnston's Army was headed to Utah. Southworth left Canada and returned to Utah in time to be arrested near Ft. Bridger by some of Johnston's men, and was imprisoned in their camp. Johnston released him however, and gave him a message to take to Brigham Young.

November 28, 1857: "Almerin Grow & H. L. Southworth fetched in the Uncle Sams Governer's Procklimation, to our boys Camp from Fort Bridger where they had been kept Prisnors by Uncle Sams troop."

November 29, 1857: "Just at night Col. R. Burton H. L. Southworth, A. Seow [Grow?] & 8 or ten of our Boys came in from Bear river I was on guard from 3 A. M. till Morning."

- From *A Territorial Militiaman in the Utah War: Journal of Newton Tuttle*, online at <http://hickmanmuseum.homestead.com/Tuttle.html>

In 1858 and 1859, Southworth had an account with the sutler's store at Camp Floyd, near Fairfield, Utah, owned by Radford, Cabot & Co. Larkin's accounts appear on pages 1 and 137. <<http://hickmansfamily.homestead.com/CampFloyd.html>>

Constant Southworth, Larkin's father, died from apoplexy in Stoughton, MA on August 17, 1860. He was aged 77/5/13.

Larkin's stepmother, Eliza Moore Southworth, died in Westminster on September 29, 1887, at the age of 87/5/2.

Linda Thatcher, "Castilla Hot Springs Attracted Trainloads of Visitors," *History Blazer*, October 1995:

In 1889, more than 100 years later, William Fuller filed for a patent on the hot springs property [in Spanish Fork Canyon] with the U.S. government. On the land he built a small house which contained a wooden tub for bathing in the mineral water. Later, **the Southworth family** became interested in the property. Mrs. Southworth, the family matriarch, felt that her health had been improved by bathing in water from the springs. She urged her two sons, Sid and Walter, to buy the springs to "make a resort for people who have hopeless afflictions, that they may come and be cured." The Southworths obtained the land from Fuller and began to improve it. They filled the swampy area with gravel and built a three-story, red sandstone hotel. Other structures included indoor and outdoor swimming pools, a store, a dance pavilion, private bathhouses, several private cottages, and a saloon. Picnic areas, a baseball diamond, and stables were also provided.

During the summer months the Denver & Rio Grande Railroad ran excursion trains to Castilla. One of the most popular runs was the "moonlight excursion" from the Tintic Mining District in Juab County to Castilla. The train stopped at stations along the way to pick up passengers for an evening of dining and dancing.

Besides providing recreation for many Utahns, the resort area was the site of several enterprises, including a cigar factory and a quarry that furnished silica used as flux by the Columbia Steel Company in Ironton, Utah. Nevertheless, the warm, sulfuric water remained the principal attraction at Castilla. Bathers came from far and near for the relief they believed they would find for such illnesses as rheumatism and arthritis. The springs' water also became popular as a "cure" for other ailments such as alcoholism, chain-smoking, moral dissipation, and the "tendency to use profane language."

In 1912 Sid Southworth died. Noted sculptor Cyrus Dallin, a native of Springville, helped his sister Daisy (Sid's widow) financially with the resort. Eventually, he gained controlling interest in Castilla, but he had to rely on relatives to run it as he lived in Boston. The resort enjoyed a brief renewal of popularity in the 1920s, but by the 1930s it had fallen into disuse. Lack of funds and competition from other resorts contributed to its downfall.

Henry Larkin Southworth died July 5, 1901 in Castilla Hot Springs but was buried in Provo (Block 4, Lot 74), and Lucinda died March 10, 1911 in Provo.

Deseret News, July 5, 1901, p. 1:

**Death of Aged Provo Citizen.
Henry L. Southworth Dies of Pneumonia at Castilla Springs.**

**Was Hurt in a Runaway
Last Tuesday and Taken to the Resort to Get Well – Funeral Tomorrow
Afternoon at Provo.**

(Special to the “News.”)

Provo, July 5. – Henry L. Southworth, a pioneer resident of this city, died at Castilla Springs this morning. On the 2nd inst. he was thrown from a wagon in a runaway and was seriously bruised and shaken up. Thinking that it would be a benefit to him, his family removed him to Castilla Springs, where he contracted a profound case of pneumonia, which was the direct cause of his death.

He was born in Boston 77 years ago and came to Utah in the every early days. He located in Salt Lake City where he became a prominent business man. Since that time he has been a prosperous merchant in Provo and Bingham. He was one of the party that was dispatched to the Missouri river by Brigham Young to assist the first hand cart emigrants to cross the plains. At the time of the invasion of Johnston’s army he was arrested by some of the officers and imprisoned in camp. He was subsequently released by Gen. Johnston who sent him with a message to Prest. Young.

He leaves a wife and five children together with a large number of grandchildren. The funeral will be held tomorrow afternoon at 2 o’clock, from the Third ward meeting house.

Brother Southworth: [WWJ Index: 5:127-28]

Calista Rebecca Spear (Conant)

Calista was born July 31, 1813 in Chelsea, Orange, Vermont to Abigail W. Fox Spear (who also pd. tithing that date). Catharine J. Spear Page is her sister.

Calista md. Daniel Conant Jr. on October 15, 1840 in Boston. He was born March 29, 1807 in Townsend, Middlesex, MA to Daniel and Lois Conant? (Daniel Conant married Lois Bowlin on June 12, 1806 in Boston. Lois Bowlin Conant died in Boston on July 6, 1851, aged 69.)

1840 Census of Boston (Ward 1),

1 m 0-5, 4 ms 20-29, 2 ms 30-39, 1 m 50-59 (Daniel Sr.), 1 f 0-5, 1 f 5-9, 1 f 15-19, 2 fs 20-29, 2 fs 40-49, 2 fs 50-59, and 2 fs 60-69 (**Nineteen total!!**)

1840 Boston p. 131

Daniel Conant, 99 Charter

She was baptized LDS in the spring of 1842 by Elder Freeman Nickerson.

Paid \$.75 in tithing, as noted by Willard Richards on September 12, 1842.

1843 Boston directory, p. 148

Daniel Conant, 99 Charter
Daniel Conant Jr., rear 99 Charter

The Children of Daniel and Calista Conant:

1. Daniel Conant III, born about 1840; died in 1842[??]
2. Catherine C. Conant, born about 1844 in MA.
3. E. Frederick Conant, born May 1850

Calista was endowed in Nauvoo on February 7, 1846 (escorted by Owen Cole!?)

1850 Census of Springfield, Sangamon, IL, 14
Edward L Page, 30, Raizor Strap Maker, MA
C. J. Page, 30, VT
N L. Page, 2, male, IL
Abigail Spear, 70, CT
Sarah E. Spear, 10, IL
Calista R Conant, 37, VT
C[atherine]. C. Conant, 6, MA

Daughter Catherine md. Robert P. Wilson (a native of England) about 1867.

The children of Robert and Catherine Conant Wilson:

1. Charles Wilson, born about 1868 in Missouri
2. Frederick R. Wilson, born August 1879 in Kansas

1880 Census of Blue Rapids, Marshall, KS, 12
Robert P. Wilson, 44, works in Woolen Mill, Eng Eng Eng
Kate C. Wilson, 36, wife, MA MA VT
Charles E., 12, son, MO Eng MA
Frederick R., 9/12 – Aug., son, KS, Eng MA
Calista R. Conant, 66, mom-in-law, VT MA CT
E. Frederick Conant, 29, bro-in-law, works in Woolen Mill, IL MA VT

Calista became RLDS in February 1882, being accepted upon her original baptism, along with Catherine Steadman. In her later years she became physically disabled.

Calista then died of “quick consumption” on October 28, 1888 in Independence, Jackson Mo.

Catharine Jones Spear (Wilson)

Paid \$1 in tithing, as noted by Willard Richards on September 12, 1842. Sister of Calista Rebecca Spear and daughter of Abigail W. Fox Spear (see both).

Born February 8, 1816 in Chelsea, Orange VT to Frederick Spear and Abigail W. Fox (see).

She md. Edward L. Page abt 1846.

The children of Edward and Catherine Page were:

1. N. L. Page, born about 1848 in IL

1850 Census of Springfield, Sangamon, IL, 14

Edward L Page, 30, Raizor Strap Maker, MA

C. J. Page, 30, VT

N L. Page, 2, male, IL

Abigail Spear, 70, CT

Sarah E. Spear, 10, IL

Calista R Conant, 37, VT

C[atherine]. C. Conant, 6, MA

1880 Census of Blue Rapids, Marshall, KS, 12

Robert P. Wilson, 44, works in Woolen Mill, Eng Eng Eng

Kate C. Wilson, 36, wife, MA MA VT

Charles E., 12, son, MO Eng MA

Frederick R., 9/12 – Aug., son, KS, Eng MA

Calista R. Conant, 66, mom-in-law, VT MA CT

E. Frederick Conant, 29, bro-in-law, works in Woolen Mill, IL MA VT

Died January 7, 1884 in Hannibal, Marion, MO.

Daniel and Orson Spencer

(Missionaries)

Daniel attended the June 29 and 30 conference and July 1, 1844 political convention in Boston.

Daniel and Orson Spencer in Boston, December 1, 1852; John Van Cott journal, vol. 1

Daniel Spencer left Iowa City for Boston on May 1, 1856, JVC vol. 2, p. 37

Joseph Lorenzo Sperry

Joseph Lorenzo Sperry was born in 1810 in Claremont, Sullivan, NH to Jacob and Lydia Gould Sperry. Jacob's parents were Joseph and Abigail Payne Sperry of New Haven, Connecticut, and after 1788 of Claremont. Lydia's parents were Oliver and Sarah Thompson Gould of Claremont. Joseph Lorenzo was the eldest of 10 children:

1. Joseph Lorenzo Sperry (1810-1863)

2. Sylvester Willis Sperry, born February 15, 1812 in Claremont; md. Abby [Parish?] died July 3, 1860
3. Philester Sperry, born January 1816 in Claremont; died October 15, 1842
4. Ranson Sperry, born September 10, 1818 in Claremont; md. Emily S. Ashley on August 24, 1839; died October 1, 1885
5. Fanny Sperry, born 1820 in Claremont; died August 18, 1841
6. Eveline Sperry, born 1823 in Claremont; died September 1844
7. Adaline Lydia Sperry, born Mary 18, 1824 in Claremont; md. Hiram Erskine on October 20, 1853; died March 25, 1856; her husband then married to Emily E. ___
8. Sylvender Sperry, born 1827 in Claremont; died January 18, 1848
9. Lucia Lucretia Sperry, born 1829 in Claremont; md. John H. Grier on March 26, 1857; died January 22, 1860
10. George Washington Sperry, born August 1831; md. Elizabeth Margaret Shwarman on October 6, 1850; died June 26, 1852

Joseph L. Sperry married Clarissa B. Witham on November 29, 1836 in Boston. The marriage was performed by Rev. Daniel Sharp, D. D. (*New England Historical and Genealogical Register*, vol. 8, 1934, p. 337).

(*History of the Trials of Elder John Hardy, Before the Church of Latter Day Saints in Boston, for Slander, in Saying that G. J. Adams, S. Brannan and Wm. Smith were Licentious Characters*, [Boston: Conway & Company, 1844]), testifying against William Smith for his attempts to seduce her into adultery:

Sister S----- called by Elder Hardy. Testifies that Elder Smith came home one Sunday night, and in the presence of my husband, asked me for one of my rings; (this begging rings of every girl is an old and common habit of Smith's) I having two on my finger, gave one to him; he went to meeting in the evening and preached; came home after meeting, and stayed all night; in the course of the evening, he said his shirt was wet by perspiration from preaching, and he put my hand in his bosom to feel how wet it was; when he retired I gave him one of my husband's shirts, and my husband showed him to bed; in the morning early, before my husband left the house, I went up to the room where Smith slept and opened the door softly to get his wet shirt, so that I might wash and dry it before he went from the house; he awoke on my opening the door; he saw me and asked me to come to bed – I refused; he said, "grant me this much." In a day or two he came again, asked me to go upstairs with him ; his actions were very obscene, I refused; he said when he did anything of that kind, he rounded up his shoulders, and thought it right[;] told me to try and think so too; he said there was nothing too good to give a friend; I asked what adultery was; he said that was not it; he did not say what it was; I quoted from Paul,s [sic] Epistles, on adultery [sic]; he said we had prophets and apostles now, and we should go by them. The first opportunity I sent him a note requesting him to return my ring, stating that I did not believe in his polygamy doctrine; he came again, and I asked him for my ring, telling him if all he wanted of my friendship was to gratify his carnal desire, I wanted nothing to do with him; he said he cared not, for any one's friendship or

love, unless he could gratify his desires; he gave me the ring, and said, now you will tell your husband, and injure the church and me; he still contended that these were righteous principles; Ques. Did Wm. Smith and Elder Adams both come to you about a week since, and tell you not to remember anything! referring to these trials? Ans. They did both of them.

I here state to the reader that neither of these individuals, Dam, Smith, and Adams, denied this charge of sister S-----'s; comment is unnecessary; the guilt of these men was confirmed by every step they took.

William Smith's letter of recommendation from the Boston Branch indicates that Sister S----- was in fact "Mrs. Sperry":

November 11, 1844 – William Smith's Letter of Recommendation from the Boston Branch, per Nauvoo Neighbor of May 14, 1845, p. 2

Boston, Nov. 11, 1844.

Br. Smith -- You having desired of the church of Jesus Christ in Boston, their opinion in relation to the evidence that was brought against you at the trial of John Hardy, we do conscientiously say, that there was no evidence to give a candid and unprejudiced mind the least ground to believe that you was guilty of the charges alleged against you, but on the contrary believe you to be a deeply injured man, -- and as to the reputation of **Mrs. Sperry** and Miss Perry, we consider them both to be perjured women; and furthermore, we would say, in relation to the charges that were made against you, we do not consider them well grounded, but on the contrary, believe that it was a plan devised to injure your character, and help kindle the fire of intolerance against you; and furtherore we consider you in full fellowship and would commend you to the saints throughout the world.

Written by order of the church of Jesus Christ in Boston.

Chas. W. Griggs, Francis Robbins [wife of Lewis Robbins], Mary A. Brown, Martha Atwood, Maria Bryant, Susan Haskill, W. H. D. Joyce, A.[nania]. MacAllister, Mary MacAllister, Margaret E. Rowe, David Brown, Freeman Nickerson, Jacob Phelps, Geo. Phelps, John Teague, E[zra]. Bickford.

1840 Census of Boston (Ward 11), MA p. 5

Joseph L. Sperry

2 males under 10, 1 male 30-40; 1 fem 15-20; 1 fem 40-50

1840 p. 383 – Joseph L. Sperry, housewright, h. 4 Moore place

1842 p. 440 – Joseph L. Sperry, housewright, h. 62 Eliot

1843 p. 459 – Joseph L. Sperry, housewright, h. 62 Eliot

1844 p. 493 – Joseph L. Sperry, housewright, h. 60 Eliot

Clarissa became the Vice President of the Boston Female LDS Sewing and Penny Society in July 1844 and later was involved in the John Hardy trial. William Smith had begged her for one of her rings as a token of friendship. She did so, but then he tried to seduce her twice. She refused and wrote him a note requesting he return her ring, since his desires were “carnal” rather than friendly.

1845 - Joseph L. Sperry, housewright, residing at 60 Eliot Street in Boston’s Jamaica Plain.

Joseph’s mother, Lyda Gould Sperry, died on August 29, 1846, apparently in Claremont, NH. Jacob Sperry then remarried a Massachusetts woman named Sarah, two years his senior (per 1860 Census of Claremont).

1850 Census of Boston (Ward 11), MA p. 150

Joseph W. Sperry, 40, Carpenter, NH

Clarissa Sperry, 30, ME

John Sperry, 12, MA

Lee Willis Sperry, 10, MA

Lorena Sperry, 9, MA

Lydia Sperry, 6, MA

Clara Sperry, 4, MA

1850 p. 296 – Joseph L. Sperry, carpenter, h. 66 Middlesex

June 1, 1852 – *Boston Daily Atlas*

Watchmen appointed.– The following watchmen were nominated by the Mayor and confirmed by the Board [of Aldermen]: ...Joseph L. Sperry....

1855 p. 281 – Joseph L. Sperry, carpenter, h. 79 Middlesex

1856 p. 314 – not there

Joseph’s sister, Adaline Lydia Sperry Erskine, died in Claremont NH on March 26, 1856; by 1860, Joseph is living with her widowed husband, Hiram, and Hiram’s new wife, Emily; did Joseph move to NH to help care for his dying sister?

1857 p. 328 – not there

1858 p. 340 – not there

1859 p. 376 – not there

1860 Census of Claremont, Sullivan, NH, p. 25

Jacob Sperry, 71, Farmer, \$1,400, ME

Sarah Sperry, 73, MA

[p. 27]

Hiram Erskine, 58, Farmer, \$2,700, NH [Joseph’s former bro-in-law]

Emily E. Erskine, 35, NH

Emily F. Erskine, 21, NH (twin)
Elizabeth Erskine, 21, NH (twin)
Arthur H. Erskine, 1, NH
Jos L Sperry, 50, NH

[p. 31]
Sylvester W. Sperry, 48, Shoemaker, NH
Abby Sperry, 40, Conn
Charles W. Sperry, 10, NH

Joseph's father, Jacob Sperry, died in Claremont on June 1, 1862, at the age of 73.

Joseph died December 27, 1863, probably in Claremont.

1870 Census of Penn, Jefferson, IA, p.
Wiles Sperry, 30, farmer, MA
Matilda, 25, Sweden
Charles, 8, IA
Francis, 6 (fem), IA
William, 3, IA
Lorance, 1 (fem), IA
Hanah Larison, 22, domestic servant, Sweden

1880 Census of Perlee, Jefferson, IA, p. 4
Willis S. Sperry etc.

Samuel Linzey Sprague Sr.
Married Mary Woodward.

Son Sam Jr. born in Salem in 1843.

Came to Utah in 1848, the first physician in SLC. Planted the first flower garden, having brought the seeds and bulbs directly from Boston.

Lucile Ann Celesta Stanton (Bassett McCary Bassett)

Lucile married Warner "William" McCary, an escaped Natchez, Mississippi slave, in 1846 in Nauvoo. She had been a follower of Black Pete in Kirtland. She married Oliver Harmon Bassett about 1837. They divorced on September 6, 1843 in Nauvoo, when her father, Daniel Stanton, was a Nauvoo Stake President. She married McCary late 1845?

After they were expelled from the Mormon camps, the couple pretended to be Indians. He was a "Choctaw" warrior named Okah Tubbee and she was a "Mohawk" princess named Laah Ciel Manatoi Elaah Tubbee. After performing all over the west in 1846, they came east and eventually performed in Boston:

November 8, 1848, *Boston Daily Atlas*, (NEHGS)

THE RAYMOND SOIREES.— At these popular entertainments which commence on Saturday evening at the Tremont Temple, an extraordinary novelty will be presented. Okah Tubbee, the Musical Indian Wonder, son of a Chief of the Choctaw nation, and his wife, make their first appearance in Boston, in their original Indian costume. A rich treat may be expected.

[Different article]

MR JOHN B. GOUGH.

On Sunday evening in Tremont Temple, Mr Gough spoke again for an hour to a crowded audience. He said the cause of Temperance was rising obviously in public interest....

The Hon. Moses Grant, the Chairman, at the close of this address, introduced Col. Sherburne, a friend of Father Mathew, and Okah Tubbee, a son of a late Choctaw Chief. Col. Sherburne assured the audience that Father Mathew might be confidently expected next spring in this country.

The Choctaw prince, now stopping at the Marlboro', in a brief, graphic account of the temperance cause among his people, said it had been the means of saving to the Nation, at least *six hundred thousand dollars*, which they had appropriated for educational purposes!

He is accompanied by his wife, a well educated daughter of a Mohawk Chief, and they are both noble specimens of the elevating influence of Christian Missions. They are now travelling through the States, giving musical Concerts, and addressing large audiences, with the view of awakening, among the Christian portions of the "pale faced nation" such an interest in favor of their red brethren, of different Western tribes, as shall secure from "their great father" of the white house, a "*stronger covenant*," that they will not again be disturbed in their possessions or removed (as some of their neighbors are already petitioning,) from the fields they are now cultivating, and which, as they say, a former "great father" guaranteed to them "*while water runs and grass grows*." A. D.

Daniel Stark

Born 29 Jun 1820 in Windsor, Hants, Nova Scotia, Canada to John Stark and Sarah Mann. He arrived in Boston from Nova Scotia alone on 16 May 1837, per Boston Passenger and Immigration Lists (Ancestry.com). According to his journal, he took a freighter hauling plaster of paris. Upon arrival, he started boarding with his uncle Joseph Stark (born in Eng. in 1797, died in Boston 18 Aug 1879) at 42 Congress Street in Boston. Daniel's brother James also lived there. James took Daniel to his cabinet shop and was able to get Daniel a job there as an apprentice cabinet maker. Good at math and

drawing, he quickly learned his trade, and reportedly received a certificate as “Journeyman” from the Massachusetts Mechanical Association. Brother James was also a dramatist and a skilled Shakespearean actor.

On 30 Jun 1841, Daniel started boarding with Hyrum Parker for \$2.75 per week. On 27 Jul 1841, he got a job with “Mr. Thayer” for \$8.10 per day. Then in September, he took the *North America* back to Nova Scotia, to stay with his family for eight months. In May 1842 he returned to Boston to sail boat, and began boarding with his uncle Joseph Stark again, for \$2.75 a week. On May 18, he got a job with J. G. Gould for \$9.60 per day.

On 8 Jun 1842 he saw the play *The Trial of Christ*. On 13 Jun he began working on Fremont St. near Boylston Hall where the Mormons held their meetings in a room over a meat market. He also worked in a shop on the corner of Charleston Street and Lyman Place. Stark reported in his journal that he attended a debate on 14 Aug 1842 between “a Mormon Elder, G. J. Adams and a Mr. Nickerson, an infidel [atheist] preacher.” Actually Adams debated Rev. George Montgomery West at the Assembly Building from August 1 to August 14. However, Origen Bachelor was likely there and spoke, and he was a famous Infidel lecturer of the time, who often debated George J. Adams. “Mr. Nickerson” was likely Mormon elder Freeman Nickerson, there in Boston on a mission at the time. Stark also mentions that while he liked Adams’ preaching, he was not impressed with the preaching of Adams’ companion “Woodward.” This is another error, because Adams’ companion at the time was Elder Benjamin Winchester. Stark apparently got all their names confused, with the exception of Adams.

At this meeting on 14 Aug 1842 at the Assembly Building, Daniel first met Ann Elizabeth Cook, who was attending the meeting with her sister. For him “it was love at first sight.” He asked if he could escort her home after the meeting, so he could find out where she lived. During their walk to her home, he found out she was from St. John, Brunswick, Canada, and was in Boston working as a domestic servant. Daniel began courting her weekly.

According to his journal, Daniel became very sick from Typhus Fever on 22 Aug 1842. His aunt and uncle cared for him during his recovery. All his hair fell out at first and when it grew back in, it had turned very curly, leading to even family members not recognizing him.

He attended a Mormon meeting on 15 Jan 1843.

On 22 Jan 1843 he attended a Mormon meeting where Elder George J. Adams preached. The following day he went to a lecture on “Animal Magnetism” (hypnotism). On 30 Jan he went to the Navy Yard in Charleston to attend a temperance meeting at Fairmount Hall.

He was baptized on 7 (or 17?) Mar 1843 in Boston Bay, and then was confirmed later that evening. Shortly after his baptism, he returned to Windsor, Nova Scotia to assist his

aging parents for about eight months. He returned to Boston around Nov-Dec 1843, and resided with his uncle Joseph on Congress Street.

1844 Boston Directory, p. 496

John H. Stark, house 43 ½ Congress

Joseph Stark, tailor, 43 Congress

(No Daniel)

Daniel Stark was ordained an elder in the LDS church on 23 Jul 1844 at Suffolk Hall by Apostle Brigham Young. Young told Stark, "It will either make or break you." Five days later, Stark was back at Suffolk Hall to listen to another sermon by Elder George J. Adams.

Around August 1844, Stark began doing missionary work locally with "Brother Bickford" (certainly Ezra Bickford – see). They walked to and preached in both Medford and Maldon. On September 1, he and Bickford returned to Maldon "where we preached in the evening at the School house." And on September 7, "took a tramp out to Maldon preaching in the afternoon."

On 20 Sep Stark attended the Mechanic Fair. On the 29th he began boarding with Mr. and Mrs. Light on Moon Street. (Per 1843, 1844, and 1845 city directories, no one named Light lived on Moon St.)

Daniel Stark recorded that he attended "discussions at Marlbow Chapel between G. J. Adams and a Minister" from October 8-13, 1844, and then Stark attended church services on the 15th. Daniel's brother John arrived in Boston on October 31.

Daniel got his marriage license on November 26, 1844 from the City Clerk.

Daniel Stark recorded in his journal that "Brother John Ball" married Stark and Ann Elizabeth Cook in Suffolk Hall on December 1, 1844, pronouncing that they were married for "Time and Eternity." A large Mormon congregation attended the wedding. This must have been Joseph (not John) T. Ball, the African American branch president of Boston.

The following day, the newlyweds began boarding with Elder John R. Teague and his black wife, Evelyn, who had been at the Starks' wedding. They remained with the Teagues until February 4, 1845, when they rented two rooms on Reliance Street for \$1.25. (The Teagues later became Strangite Mormons.) A day later, the Starks paid \$67 for furniture.

Children of Daniel Stark and Ann Cook:

1. John Daniel Stark, born 18 Sep 1845 in Boston, Suffolk, MA
2. Elizabeth Wallace Bird (adopted), born 1 Jan 1846 in Cambridgeport, Middlesex, MA
3. Annie Frances Stark, born 19 Feb 1848 in San Francisco, SF, CA

4. James Theophilis Stark, born 26 Apr 1850 in San José, Santa Clara, CA
5. Mary Ellen Stark, born 23 Apr 1855 in San Bernardino, SB, CA; died 13 Oct 1855

On May 6, 1845 they rented the upstairs of “an old fashioned house” at North Morgan Place, by an alley and near the shop where Stark worked on Charleston Street. It was here that their first child, John Daniel Stark, was born on 18 Sep 1845.

On 14 November 1845, Daniel went to Newton (west of Boston) to interview some of the Mormons who were planning on migrating to California on the *Brooklyn* with Sam Brannan. The next day, Daniel moved on to Watertown for the same reason: “November 15, put down the names of our emigrants going on Ship Brooklyn.”

Around this time, the Starks became good friends with fellow Mormons Edwin Fuller Bird and his wife Mary Montgomery Bird. Edwin was also a cabinet maker by trade, living in Cambridgeport. On 1 Jan 1846 Mary Montgomery Bird gave birth to daughter Elizabeth Wallace Bird, but then died on 3 Jan. On the 5th the Starks went over to Cambridgeport to attend Mrs. Bird’s funeral. On 14 January they moved over to Cambridgeport to help care for baby “Lizzie,” and they soon adopted her as their own child.

The Starks also decided to go to California on the *Brooklyn* so they left Boston on 22 Jan 1846 at 4 pm. However, upon arriving in New York, they discovered that the ship was not yet ready to sail, despite Sam Brannan’s promises. The Starks had to board on the corner of Navy and Greenwish Streets. Daniel also reported upon meeting Sam Brannan that he was well dressed and quite good looking.

Took the *Brooklyn* to CA with Sam Brannan, believing that Young was still taking the Mormons cross-country to California, rather than stopping short in Utah. The ship raised its anchor on 4 Feb 1846 and was towed out to sea by a steamboat.

1852 State Census of California, Santa Clara County – 5 Sep 1852

Daniel Stark, 32, Farmer, Nova Scotia, last resided Boston
Ann Stark, 29, New Bruns, Boston
John D Stark, 7, Boston, Boston
Elizabeth Stark, 7, Boston, Boston
Ann F Stark, 3, CA, CA
James Stark,, 2, CA, CA
Joseph Stark, 30, Farmer, Nova Scotia, Nova Scotia
Grace Stark, 28, NS, NS
Lawrence Stark, male, 5, New York, New York

1860 Census of Payson Utah, Utah.

He and Ann were sealed on 27 August 1858. He was endowed on 7 Dec 1861 in the Endowment House.

Daniel married (2) Elizabeth Baldwin (1842-1925) on 22 Mar 1862 in the Endowment House in Salt Lake City, UT.

Ann Elizabeth Cook died 15 May 1865 in Payson, Utah, Utah.

He married (3) Priscilla Ann Birkenhead (1848-1894) on 16 Mar 1867 in the EH in Salt Lake City.

Daniel Stark died 23 April 1907 in Payson, Utah, Utah.

W. H. Stevenson

As an investigator, he wrote a lengthy letter to the Editor of *The Prophet* on July 30, 1844 (and published therein on August 10, 1844, p. 2). He praised Mormonism and George J. Adams in particular. He clarified that “although no Mormon, I am much pleased with the love, union, and peace that reigns among the ‘Saints’ in Boston under the Presidency of John Hardy”. He also had witnessed a baptismal ceremony in which Adams had baptized 13 people on Sunday, July 28, 1844. Extremely moved by the experience, Stevenson wrote “scores more will embrace the faith soon, and I hope I will be among the number”.

1845 Boston Directory

William Stevenson, h. 2 Otis Place

Wm. Stevenson, provisions, 263 Broad, h. r. 150 Purchase Street

1850 Census of Boston (Ward 2), p. 101

Wm. Stevenson, 37, Boarding [House], Norway

Eliza J. Stevenson, 37, ME

Wm. C. Stevenson, 11, MA

Augusta A. Stevenson, 4, ME

[13 Boarders, mostly seamen, mostly brothers]

1850 Boston (Ward 11) p. 445

Wm. Stephenson, 38, shoemaker, MA

Maria Stephenson, 22, NH

Wm Stephenson, 3/12, NH

[and several other people/families]

1852 city directory, p. 241

Wm. Stevenson, laborer, house rear 22 E. Orange St.

Mr. Sweet (William Swett?)

Mr. Sweet was an “elderly” man present at the second debate of Freeman Nickerson and Tyler Parsons, on July 4, 1841, at Winchester Hall. He rose and spoke in favor of the Book of Mormon, although apparently not LDS:

A Mr. Sweet then took the stand, an elderly man, a man of good understanding, apparently a stranger to the greater part of the audience. He was inquired of, by the chairman, on which side of the question he intended to speak? This question was in order, you will see, with the constituted rules of the society, viz: that speakers, on all questions, shall follow each other alternately, on the affirmative and negative. Mr. Sweet answered in the affirmative, that is, the principal of what he should say was what he heard from the Mormons a few years since, that he called that the affirmative side. He proceeded, and stated that he heard two Mormon sermons, from Mormons that came to Boston not long after they had got up the Mormon Bible, and that Jo Smith was there, or a man that called himself so; that they preached in Fanny Brewer's chamber, corner of Belknap and Myrtle street. This fact is well known to thousands in Boston, as they people congregated about the house to hear them. Jo Smith, the pretended prophet, told him, in presence of witnesses that he could produce, that he, Smith, dug up the plates that the Mormon Bible was translated from; and that he translated the language from Egyptian to English, as it is now written; that an angel called on him three times to give him instructions about the plates – I will not be positive whether it was two or three times, but let it go at two – that he, Smith, opened the plates when he first dug them up, but could not understand or translate them. Directly a self-moving machine began to rise up perpendicular, written in English what it contained in Egyptian, page by page, so that he could read it legibly, or any one else; that the plates were found in a stone box; that he opened it by the force of a bar; that the ark, or box, that contained the plates, was in the shape of a cocked hat, of old fashstyle, &c. (Parsons, p. 53)

March 9, 1842 – Elder Freeman Nickerson to the Editor of the Boston *Daily Ledger*, also quoted in *Times and Seasons* (May 16, 1842) and *Dollar Weekly Bostonian* (April 23, 1842)

A branch has been established also, in Northbridge, of upwards of thirty members, and is on the increase; Elder Swett presides.

[Northridge is about 30 miles west by southwest of Boston]

December 27, 1843 – L___ _ S___ [~~Louisa Ginn Swett?; they have a large family~~] of Boston wrote a letter to Augusta Adams Cobb in Nauvoo; spoke of Mr. Swett, Mrs. Wm Swett, John, and “little Willy” (a girl).

- Mr. Swett, sold High Rock's valuables (in Lynn); is he preparing to move to Nauvoo?
- Mrs. Wm Swett refuses comfort (due to sale?)
- Little Willy looks like her father in his last sickness
- L's daughter and grandchild are constant visitors
- Mr. S is thin
- John is still at Philly (husband of daughter?)
- Signed ????

Per earlylds.com William Swett was born July 7, 1805 in Essex, Essex MA to Enoch Swett and Mary Fowler. Enoch Swett of Amesbury married "Molly" Fowler on March 23, 1788 in Salisbury. William married Lucy (Ferry?). William was endowed (alone) in Nauvoo on February 3, 1846. He owned property at Wells: Block 6, Lot 3, was a Seventy, and performed baptisms for the dead in Nauvoo.

Children of Enoch Swett and Mary Fowler:

1. Elizabeth Swett, born 1789 in Amesbury
2. Mary Swett, born 1790 in Amesbury
3. Sarah Swett, born 1793 in Amesbury
4. Eliphalet Swett, born 1796 in Amesbury; md. Mary **Swett** on March 23, 1817
5. Benjamin Swett, born 1798 in Amesbury; md. Louisa Ginn; died July 17, 1853 in Bucksport, Hancock, Maine
6. Hannah Swett, born 1801 in Amesbury
7. Ruth Swett, born 1803 in Amesbury
8. William Swett, born July 7, 1805 in Amesbury

1830 Census of Boston (Ward 3), p. 67
Jabez Swett – 50 to 60

1840 Census of Boston
Jabez Sweet – 60 to 70 (Ward 2)
John H. Sweet – 30 to 40
Joseph Sweet – 40 to 50
Tasker Sweet – 40 to 50
William L. Sweet – 30 to 40

1843 Boston directory, p. 472
Jabez Sweet, tailor, h. Parkman Pl
James S. Sweet, watchmak. c. Merch. Row, h. Parkman Pl
John H. Sweet, jeweler, Court Ave., h. 5 Eaton
Nathaniel Sweet, mason, h. 6 Poplar
William L. Sweet, dry goods, 50 Milk St.

Benjamin Swett, pilot, h. 68 Charter
E. B. Swett, widow of Tasker H. h. 60 Beacon
John P. Swett, house Exchange Coffee House
Joseph Swett (*Briggs & Swett*), h. 8 Province
Moses A. Swett h. 15 Fayette
Samuel Swett, h. 28 Hancock
Sam'l W Swett, Pres. National Insurance Co. h. 9 Central Ct.
S. A. Swett, millinery and fancy goods, 381 Washington
Silas Swett, cordwainer, 5 Essex, h. 15 Fayette

1850 Census of Boston (Ward 3), p. 194

Jabez Sweet, 75, Tailor, MA
Lydia Sweet, 71, MA
(and five boarders, male and female)

1850 Census of Sanpete Co. UT, p. 2
William Sweat, 45, Shoemaker, \$25, MA
Isaac Sweat, 13, MA (possibly born September 10, 1837 in Northbridge, Worc. MA)

1856 Iowa State Census, Preparation, p. 3
William Swett, 50, resident of 1 year, MA, Shoemaker

1857 – Charles B. Thompson’s book of revelations printed in Preparation contains the “testimony of the three Chief Evangelical Pastoral Apostles of the restitution of all things,” which was signed by Thompson, Rowland Cobb, and Guy C. Barnum. The “Testimony of the Twelve Apostles of Ephraim” was signed William Swett, apostle no. 4.

1860 Census of Preparation (“Baneemy Town”), Monona, IA, p. 1 (Followers of Charles B. Thompson, Baneemy’s Organ!)
Rowland Cobb, 58, Farmer, \$500, VT
Eliza Cobb, 49, VT
Maria Cobb, 18, NY
Harriet Cobb, 10, PA
Isaac Swett, 23, Farm L, \$30, MA

1870 Census of St. Louis (Ward 6), MO, p. 87
William Swett, 65, Preacher, MA
Frenkle Hall, 50, Collects Script, MA

(not in 1869-1871 St. Louis directories)
1871 directory, p. 640 – M. D. Swett, shoemaker, Brolaski & Co.

Mary Ann Tabor (Raleigh)

She was born April 16, 1822 in Alfred, York, Maine to John B. and Mary Brooks Tabor.

Children of John and Mary Brooks Tabor:

1. **Mary Ann Tabor**, born April 16, 1822 in Alfred ME
2. Nancy Brooks Tabor, born September 12, 1825 in Alfred; md. _____ Pinkham
3. Louisa Tabor, born February 4, 1827; died May 24, 1862

1830 Census of Alfred, York, ME
John Taber: 1 m under 5, 2 m 20-30, 2 m 30-40; 2 f under 5, 1 f 5-10 [Mary Ann],
1 f 15-20, 1 f 20-30

She married Alonzo Hazeltine Raleigh in Boston on August 17, 1842. They then moved to Nauvoo about the summer of 1843 and she died there on October 27, 1843. She gave birth to one son first, who died in Nauvoo in January 1844.

John R. Teague Sr.

John R. Teague was born about 1819 in Salem, Essex, Massachusetts.

John R. Teague married “Evelina” Wilbur in Boston at the Hollis Street Church on October 12, 1839. (*Records of the Hollis Street Church in Boston*, online NEHGS.). She was of African descent, although apparently she could pass as white. (This church was then starting to be ripped apart by dissent regarding slavery and temperance. In 1848, Thomas Starr King took over the church, who was anti-slavery and pro-temperance and rebuilt the church, increasing membership five fold. In 1860 he moved to San Francisco and got California to be anti-slavery and really participate in the Union against the Confederacy.)

Children of John and Eveline Teague:

1. Mary Elizabeth T. Teague, born about 1840; married Charles Tibbetts on October 4, 1856 in Boston
2. Maria A. Teague, born about 1841; married Lewis W. Belt on February 28, 1860 in Boston
3. John R. Teague Jr., born July 1844 in Boston; died August 30, 1844 in Boston
4. Eveline W[ilbor?]. Teague, born about 1846 in Boston; md. John H. Stetson on February 5, 1865 in Boston⁵⁴
5. John R. Teague Jr., born September 7, 1848 in Boston; died November 19, 1848 in Boston
6. John Teague, born August 1853; died March 25, 1854 from a severe scalding
7. Abby Rowe Teague, born July 23, 1856 at 48 Billerica St. in Boston; married John C. Wilson in Boston on January 11, 1874
8. Sarah Flood Teague was born March 23, 1858 in Boston, at 48 Billerica Street; married Peter Carl on October 10, 1874

In 1839 and 1840 John was a baker, living first at 2 Deacon Street (near Blackstone and Franklin Squares, south of the Turnpike) and then at the rear of 83 Tremont Street, one block due east of the State House. In 1841 he became a cabinet maker and lived at 10 Friend (one block due west of Cross and Salem, where Elder Freeman Nickerson was living at the time). By 1842, Teague had become a chair painter, and lived at the rear of 276 Ann Street (which became North Street in 1852), one block inland from Commercial Street and very close to Paul Revere’s house.

On September 10, 1842, John R. Teague was at the LDS regional conference in Salem, Massachusetts, when he was called and ordained as a Priest on the same day that John Hardy was ordained an Elder and John A. Eaton a Deacon there, under the hands of Apostle Willard Richards and Elder Erastus Snow.

⁵⁴ Oddly, Eveline W. Teague gave her parents names as John E. and Sarah Teague.

By 1844, John R. Teague was living in Boston at Moon Street Court, in between Hanover and Ann Streets.

Just prior to the beginning of the Hardy trial, John and Eveline lost their baby, John R. Teague Jr. He died August 30, 1844 in Boston. The cause of death is illegible but it looks like consumption (now known as tuberculosis). He was just a month old (vol. 15, p. 102)

On December 2, 1844, the newlyweds Daniel and Ann E. Cook Stark began boarding with the Teagues. The Starks remained there until they found a place of their own on February 3, 1845.

In 1845 the Teagues were either boarding at a house or running the boarding house at 83 Hanover Street, one block due south of Cross and Salem Streets, and near Ann Street.

In 1845, boarding at 83 Hanover
In 1852, house at 22 Prince Street (p. 248)

Apparently the Teagues followed William Smith out of Mormonism and into the Strangite branch of Mormonism, which accepted James J. Strang as the successor of Joseph Smith, rather than Brigham Young.

On November 19, 1848, their second son named John R. Teague Jr. died of the croup in Boston at the age of 2 months and 12 days (vol, 41, p. 226)

Elder Samuel Graham, a Strangite church leader, gave the funeral sermon for the infant on November 22:

DIED,

In Boston, on the 22d ult., JOHN P. [sic], Jr., son of John R. and Evelina Teague, of disease of the lungs, aged two months and eighteen days.

How are my hopes, my lambent visions fled!
How disappointment racks my grief-torn heart!
My soul's delight, my darling infant's dead;
Thus end all earthly joys, thus dear connections part.
Fondly I hoped--how vain that hope appears!
My sprightly love would live for days to come,
With filial love would soothe my lengthening years,
And twine a living wreath to grace my humble tomb.
But hope's opening buds, despair's cold blast destroys,
And pleasures only bloom to wound us when it dies;
But, Oh! the God who lent thee, (thou wast not my own,)
In wisdom claims the boon his goodness gave.
He raised thee from thy cradle to a throne,
To reign with him triumphant o'er the gloomy grave--

Then cease my soul to heave the rising sigh;
No longer chant the melancholy lay.
Stretch thy glad wings, to that bless'd region fly,
Where pensive resignation gently leads the way.

Funeral sermon by Elder Samuel Graham. Text--Gen. xxxvii. 30. "The child is not; and I, whither shall I go. (*Gospel Herald*, vol. 4, no. 39, December 13, 1849, p. 216)

Samuel Graham wrote on December 24, 1849 that "Bro. Teague" had shown him great kindness, despite telling Graham that he "had but little faith." Presumably thereafter, the Teagues abandoned Strangism as well. (Samuel Graham to Brother Cooper, *Gospel Herald*, January 17, 1850, vol. 4 no. 44, pp. 254-5.)

1850 Census of Boston (Ward 1), p. 9

John R. Teague – 31, Male, Painter, Mass.

Emeline Teague – 31, Female, Mass.

[Mary] Elizabeth T. Teague – 10, Female, Mass.

Maria Teague – 9, Female, Mass.

Emeline Teague – 4, Female, Mass.

PLUS five young adults (male and female) boarding with the family

They may have named yet a third son John, for a John Teague, born in August 1853 and died in Boston on March 25, 1854 from a severe scalding. However his parents' names are given as John and "Ellen" (which could easily be a mistake for Eveline), and there are no other John Teagues in Boston that I have found.

1855 city directory

John R. Teague, chair painter, house 48 Billerica St.

Daughter Abby Rowe Teague was born July 23, 1856 at 48 Billerica St. John was listed as a painter born in Salem.

Their daughter Mary E. Teague married Charles Tibbetts on October 4, 1856 in Boston. He was a 22 year-old clerk from Bangor ME and she was 17. The marriage was performed by S. Streeter of Boston.

Sarah Flood Teague was born March 23, 1858 in Boston, also at home at 48 Billerica Street.

Maria A. Teague married Lewis W. Belt on February 28, 1860 in Boston. Belt was employed as a clerk, born in Thomaston, Upton, Georgia (some 45 miles south of Atlanta) to John P. and Mary A. Belt,⁵⁵ with Rev. A. A. Miner performing the ceremony.

⁵⁵ The 1840 Census of Upton County, Georgia confirms the residence of John P. Belt there with a son the right age to have been Lewis. They were surrounded by slave owners, although the Belt family owned no slaves at the time. By 1850, they were living in the Boston 12th Ward.

Maria was about 7 or 8 months pregnant with their daughter Louisa at the time of marriage.

1860 Census of Boston (Ward 3), p. 24
John R. Teague, 41, Painter, \$200, Mass.
Eveline Teague, 39, Mass.
Evelena W. Teague, 14, Mass.
Abby Rose [sic – Rowe] Teague, 4, Mass.
Sarah W. [sic – F.] Teague, 2, Mass.
Lewis W. Belt, 20, Painter, S.C. [sic- GA]
Maria A. Belt, 19, Mass.
Lousa [sic] Belt, 4/12, Mass.

Young Evelina Teague married John H. Stetson on February 5, 1865 in Boston. They were both 23, born in Boston, and he was a painter, son of William and Jane Stetson. Very oddly, her parents are listed as John E. and Sarah Teague.

1870 Census of Boston (Ward 4), June 28, 1870
John R. Teague, 41 [sic], Furniture Packer, \$8,000
Emeline W. Teague, 41, Keeping House
Maria Belt, 26, At home
Evelina Stetson, 21, Actress
Abby R. Teague, 14, Attends school
Sarah R. Teague, 12, Attends school
Evelena Stetson, 5, At home
Elizabeth Stetson, 9/12, At home (born Nov. 1869)

1870 city directory

John R. Teague, packer, house 48 Billerica St.

1872 city directoy

John P. [sic] Teague, porter, 17 Dock Square

Eveline Wilber Teague died in 1871. John was still living at the time.

Abby Rowe Teague married John C. Wilson in Boston on January 11, 1874. He was a 30 year-old steward born in Emmerton to James and Jane F. Wilson, and she was 17. This was his second marriage and her first. William V. Garner of Boston performed the marriage. Later that year, Sarah R. Teague married Peter Carl on October 10. He was a 22 year-old upholsterer born to John and Ann Carl, and Sarah was 18. William V. Garner also performed their marriage.

John R. Teague died in Taunton, Bristol, MA on December 30, 1892, from “Senile Insanity”. He was “about 82”, a cabinet-maker residing in Boston, and born in Salem. Unfortunately the names of his parents and their birthplaces were “unknown.” He was also buried in Boston. (Taunton Death Records, vol. 427, p. 287)

Judith Woodbury Temple (Haven)

She was born on December 28, 1798 in Holden, Worcester, Massachusetts to Aaron Temple and Lydia Gleason.

When she was 24, she married the 49 year-old widower, John Haven, Deacon of the Holliston Congregational Church, on February 9, 1823.

Children of John and Judith Woodbury Temple Haven:

1. **Maria Susan Haven**, born April 10, 1826 in Holliston; married Robert Taylor Burton on December 18, 1845; died in Salt Lake on March 30, 1920
2. **Eliza Ann Haven**, born May 15, 1829 in Holliston; married Oscar Fitzland Westover on October 14, 1849 in Salt Lake; died January 20, 1923 in Washington, Washington, Utah

She was baptized in 1838, along with most of the Haven family. She was endowed in the Nauvoo Temple on Christmas Day, 1845, along with her husband. She and John were then sealed together on January 18, 1852 (probably in the Salt Lake Council House). John then died a year later on March 16, 1853.

Judith died in Salt Lake City on August 25, 1891.

Abijah Richardson Tewksbury

Son of William Tewksbury and Elizabeth _____ Tewksbury, born December 5, 1799 in Chelsea or Winthrop (just southwest of Chelsea, on the peninsula), Massachusetts. His middle name was likely Richardson, which also may have been his mother's maiden name. His parents were both born on Deer Isle, Hancock, Maine, due south of Bangor (or they meant Deer Island, off the coast of Boston, which seems more likely). His mother apparently died giving birth to him or soon thereafter. His father then married Abigail Boardman (of Lynn) on November 22, 1800 in Chelsea.

No 1800 census of Chelsea or Winthrop

Half-siblings by Abigail Boardman Tewksbury:

1. William Tewksbury (pilot), born December 11, 1801 on Deer Island; died September 11, 1869; his mother recorded as Elizabeth (not Abigail)
2. Mary Emily Tuksbery, born February 7, 1802 in Chelsea; died January 11, 1825 in Chelsea (age 22)
3. Sally (F.?) Tewksbury, born October 12, 1803 in Chelsea; (?) md. David Floyd Jr. on November 28, 1833 in Chelsea
4. William Jenks Tewksbury, born January 7, 1806 in Chelsea

5. George P. Tewksbury (merchant), born June 27, 1808 [?] in Boston; died July 4, 1857 in Boston in a railroad accident (with a number of other people); his mother recorded as Elizabeth (not Abigail)
6. Martin W. Tewksbury (lighterman)⁵⁶, born June 17, 1810 on Deer Island, Suffolk, MA; md. Adaline Tewksbury on October 21, 1832 in Chelsea; died April 9, 1887 in Boston; his mother recorded as Elizabeth (not Abigail)

1810 Census of Thompson's Island, Chelsea, Suffolk, MA, p. 1
 William Tukesbury, 10210/21010
 John Tukesbury, 01121/00011
 John S.(?) Tukesbury, 10010/01110

Abigail Boardman Tewksbury died January 21, 1812 at the age of 34 of "consumption." Father William then married Lydia Crowell on March 31, 1813.

Children of William and Lydia Crowell Tewksbury:

1. Abigail Tewksbery, born (21st Day 9th month) September 21, 1813 in Chelsea
2. Elinor Tewksbery, born December 27, 1815 in Chelsea
3. James Tewksbery, born February 4, 1817 in Chelsea
4. Lydia Tewksbery, born January 31, 1819 in Chelsea
5. Caroline Tewksbery, born March 6, 1821 in Chelsea
6. Elizabeth, born December 1826 in Chelsea; died in Charlestown on July 6, 1849 (aged 22)

On May 29, 1816, he and his parents were instrumental in saving the lives of seven men who almost drowned when their pleasure boat overturned in a storm near their home on Deer Island. William and Abijah rowed out to rescue them and their mother nursed the recuperating men. One of the men nearly killed Lydia Crowell Tewksbury though in a "convulsive grip" just before he died in her arms. William received a Gold Medal and \$70, Abijah received \$35, and Abijah's stepmother Lydia received \$20 as a reward for saving the men. (Not all on board were rescued though.) See *Percy Anecdotes*, pp. 78-80.

1820 Census of Chelsea, p. 2
 William Tewkesbury: 1 m 0-10, 1 m 10-16, 3 m 26-45, 1 m over 45, 2 f under 16, 1 f 26-45 and 1 f over 45

1820 Census of Deer Island, Boston Harbor, p. 1
 William Tewkesbury: 010341/31520

Abijah married Hannah Leman/Leaman about 1824. She was born on May 10, 1799 in Boston to John and Elizabeth Leman. John was a native of Reading and Elizabeth of Chelsea.

⁵⁶ Captain of a barge that loads and unloads ships at a wharf.

Children of Abijah and Hannah Leaman Tewksbury:

1. Philina or Philanda Tewksbury, born about 1825; unmarried; died 1881 in Weston
2. Richardson Abijah Tewksbury (policeman), born December 3, 1826 in Boston; md. Elce/Elsie Austin about 1848; died June 3, 1886 in Boston
3. John L. Tewksbury (carpenter), born October 7, 1831 in Winthrop; md. Mary M. Vinal in Boston on November 12, 1863; died November 15, 1905 in Hingham
4. Susan L. Tewksbury, born abt 1835 on Deer Island (Boston Harbor); unmarried; died May 2, 1911 in Winthrop
5. Abner F or K. Tewksbury (mariner), born abt 1839; md. Charlotte McKay on August 17, 1868 (her second marriage at 26)

A Statement of Premiums Awarded, Humane Society of Massachusetts, Boston, pp. 32-33

To the Trustees of the Humane Society.

POINT SHIRLEY, Nov. 10, 1825.

Gentlemen: By a reference to the Columbian Centinel, which accompanies this letter, you will find therein a communication respecting the rescue of two men from drowning, named John Bates and Benjamin Price, by myself and my brother George.

Yours, with respect,

ABIJAH R. TEWKSBURY.

N. B. By referring to the books of the Society, it will be found a reward has been awarded to me in two former instances.

[From the Centinel.]

As two young men, named John Bates and Benjamin Price, glassblowers in the Boston Glass Manufactory, were attempting on Saturday afternoon last to pass over the outer head of the great Fawn Bar in our outer harbor, whilst the sea was breaking heavily thereon, their boat was unfortunately overset, and they were for some minutes in imminent danger of drowning; but by the forethought and alacrity of Mr. Abijah R. Tewksbury and **his brother George**, both sons of Mr. William Tewksbury, late of Deer Island, they were by them under Providence rescued from a watery grave.

Mr. A. R. Tewksbury and his brother had been out for the purpose of shooting, and were returning home; but observing a boat to be approaching the head of the bar, with an apparent intention of crossing it, and anticipating the danger to which she might be exposed, they immediately made towards her in order to caution the persons therein from attempting the passage of the bar, and to afford them assistance should it be needed. Before they could come sufficiently near the boat to speak her, she had entered the heavy swell on the bar and was immediately filled: the two brothers now hastened with all speed to the relief of the sufferers, and by prudent and cautious management succeeded in bringing them off in safety; leaving however the boat which had been sunk, together with four muskets and two great coats, none of which could be recovered on account of the heavy break of the sea. This makes the number of persons rescued by this family of

Tewksbury **thirty-one**, and entitles them to the unqualified regard of the philanthropic community. The above should operate as a caution to inexperienced persons who may visit our outer harbor, not to attempt the passage of a bar or shoal when the sea is breaking heavily, as the case may not often occur when any one may be near at hand to save them from impending fate.

By 1825, William and his family were credited with saving at least 31 people from local shipwrecks. In 1826 Abijah himself was rewarded with a Gold Medal for valor in saving lives. He moved to Boston by 1830, where he was a cork and wood cutter for furniture and the carriage trades, and lived at 1 Hull Street.

1830 Census of Boston (Ward 1), p. 67
Abijah R. Tewksbury: 1 m under 5, 1 m 30-40 (Abijah – 31), 2 f 0-15, 1 f 30-40 (Hannah - 31)

1830 Boston directory, p. 293
Abijah R. Tewksbury, cork cutter, house 1 Hull St.
William Tewksbury, lighterman, h. Front St.

1831 Boston directory, p. 308
Abijah R. Tewksbury, cork cutter, house 1 Hull St.
William Tewksbury, lighterman, h. 121 Pleasant St.

Lydia Crowell Tewksbury died in Chelsea on September 24, 1831, aged 42. (CRI and GRI). There is some evidence that William married (4) Elizabeth _____. An Eliza(beth) Tewksbury died July 16 or 18, 1841, aged 70, in Chelsea, wife of “Capt. William T[ewksbury]. of Point Shirley”. Also note that George and Martin said their mother’s name was Elizabeth in their death records.

1832 directory, p. 310
Abijah R. Tewksbury, lighterman, 77 Charter St.
George P. Tewksbury, capt. quarantine boat, office at City Hall
James Tewksbury, 147 Ann St.
William Tewksbury, lighterman, h. 121 Pleasant St.

1833 directory, p. 315
Abijah R. Tewksbury, lighterman, 77 Charter St.
George P. Tewksbury, capt. quarantine boat, office at City Hall
James Tewksbury, 147 Ann St.

1834 p. 333
Abijah R. Tewksbury, lighterman, 77 Charter St.
James Tewksbury, 147 Ann St.
William Tewksbury, captain, rear 129 Pleasant St.

No 1835 directory

1836 directory, p. 350

A. R. Tewksbury – see Cutler & Tewksbury

Martin W. Tewksbury, ballast office, 85 Commercial St.

William Tewksbury Jr., captain, 127 rear 129 Pleasant St.

(p. 136) Elisha Cutler and A. R. Tewksbury – lightermen, 80 Commercial St.

1837 directory, p. 365

Ann Tewksbury, widow, S. Cedar near Church St.

A. R. Tewksbury (Cutler & Tewksbury), h. Charter St. corner of Foster St.

George P. Tewksbury, captain, h. Webster Pl.

William Tewksbury Jr., captain, 127 rear 129 Pleasant

1838 directory, pp. 361-2

Ann Tewksbury, widow, Piedmont St. rear of Methodis Chapel

(362)

A. R. Tewksbury (Cutler & Tewksbury), h. 77 Charter St.

William Tewksbury Jr., captain, 13 Fleet St.

1839 directory, p. 382

A. R. Tewksbury (Cutler & Tewksbury), 80 Commercial St., 19 Fleet St.

George P. Tewksbury, captain of quarantine boat, h. 13 Fleet St.

William Tewksbury Jr., captain, 13 Fleet St.

1840 directory, p. 398

A. R. Tewksbury, Tewksbury & Adams (Martin Adams), shipping office, 82 Commercial St., h. 19 Fleet

George P. Tewksbury, captain of quarantine boat, h. 13 Fleet St.

William Tewksbury Jr., captain, Henchman Ln.

1840 Census of Boston (Ward 2), p. 33

A. R. Tewksbury: 1 m 5-10, 1 m 10-15, 1 m 20-30 [sic] (Abijah - 41), 1 f 0-5, 1 f 5-10, 1 f 10-15, 1 f 15-20 and 1 f 30-40 (Hannah – 41)

No 1841 directory extant

Abijah Tewksbury first heard Freeman Nickerson preach Mormonism in June 1841, and eventually got baptized by Nickerson that fall:

Always open-minded, Mr. Tewkesbury had examined the torrent of new ideas coursing through Boston in the 1830s and 1840s. In June 1841, a broadside had caught his eye, announcing that one Freeman Nickerson of Illinois would make a public defense of Joseph Smith and the Golden Bible. Mr. Tewkesbury vaguely remembered that nearly a decade earlier Mormons had appeared in Boston, but his interest had been caught by more recent newspaper accounts of terrible persecutions of the Missouri “Mormons.” Though known even to his friends as an

unbeliever, Mr. Tewkesbury decided out of curiosity to find out what an elder of this strange new religion might have to say.

Elder Nickerson's defense of Mormonism, held under the auspices of the Boston Free Discussion Society, began the last Sunday in June. The rules of the society called for alternating speeches of different points of view, and Elder Nickerson had no dearth of opponents. When challenged to produce the golden plates, or to perform a healing, the elder always gave the same response. He testified that he had met the Prophet, had asked God if the Prophet's work was true, and that God had given him assurance that it was. Mr. Tewkesbury, with others who attended the meeting, was probably more struck by the spirit of the defense than by its substance. One opponent reported that when Elder Nickerson spoke he imparted a "magnetizing influence," which was "wonderfully apparent."

The Mormon's delivery carried such power that it "reminded us of the Day of Pentecost." Mr. Tewkesbury came away with similar impressions, ultimately concluding that he must hear more. As the summer wore on he became convinced that the unlikely stories Elder Nickerson had brought to Boston were true. By fall he asked for baptism. (Dean May, "Boston's Mormon Landmark: Abijah Tewkesbury's Office," *The Ensign*, Nov. 1973, p. 17)

October 27, 1841 – *Boston Investigator*

☞ MORMON PREACHING.— We are requested to give notice that Elder Freeman Nickerson, of the Church of the Latter-day Saints, preaches every Sunday forenoon, afternoon, and evening, at No. 82 Commercial Street.

1842 directory, p. 457

A. R. Tewksbury & Adams (Martin), shipping office, 82 Commercial St., h. 19 Fleet
M. W. Tewksbury & Titcomb (S. B.) shipping office, 114 Commercial St.

January 18 or 28, 1842 – Mrs. Tewksbury "made frantic by religious terrors" from revivalism. Stephen Allen had been diagnosed as "made insane by the preaching of Elder Knapp" on January 17, a revivalist. Mayor Chapman called out the militia to stop a revival meeting on January 20. (When in Boston, p. 141)

By April 1842, Abijah had outfitted his shipping master's office at 82 Commercial Street with chairs so that the Boston Branch could meet there for worship services. (*New York Herald*, April 14, 1842)

April 11, 1842 – Nickerson to the Editor of the *Daily Ledger*, quoted in *Dollar Weekly Bostonian* of April 23, 1842; and in the *New York Weekly Herald*, April 14 and 16, 1842; and the *Millennial Star*, August 1842, vol. III, no. 4, p. 66

LATTER DAY SAINTS AGAIN.

We have the pleasure to lay before our readers the following letter from Elder Nickerson, the presiding elder of the church of Latter Day Saints in Boston, who

believes, to use his own words, that "wickedness will soon be swept from the earth, and that the day of universal righteousness will set in during this generation, when our offices shall all become peace, and our exactions righteousness."

BOSTON, April 11, 1842.

To the Editor of the Daily Ledger:

DEAR SIR: -- Observing a request in your paper for information of the situation and progress of the Latter Day Saints in Boston vicinity, I rejoice that I have this opportunity. The cause of truth is onward in this city and the region round about. I commenced preaching in Boston on the 30th of May last, in Winchester hall, in the forenoon, and in the afternoon took a part in the free discussion, which I followed for several months, when one of the number which was called infidels, began to believe in the truth of the Old and New Testaments, which the world calls Mormonism. The individual was Mr. Abijah Tewkesbury, who opened his shipping office, and seated it, for free preaching. He was the first that was baptized in Boston. Three others were baptized on the 9th of January, 1842. I have held fore and afternoon meetings at 82 Commercial street ever since. There was a branch organized in Boston, numbering thirty, including one elder and three priests, on the 9th of March. The great inquiry after truth still continues. Several are added to the church weekly. I have baptized in Boston and vicinity. Some from Maine, some have gone to sea in vessels, several in Lynn, four in Medfield, and seven in Cape Cod, and all are strong in the faith, and in good standing. I have baptized in all a little rising fifty persons. There are calls for preaching on every side.

Friday, Sept. 9, 1842 (2:30 pm) At a "general conference" of the LDS Church, held at the Sewell Street meeting house in Salem, "Elder A. R. Tewksbury represented the church at Boston, consisting of 77 members, including 3 elder and 3 priests. (Times and Seasons, Dec. 1, 1842, vol 4, no. 2, p. 31)

Paid \$1 in tithing from Boston, as noted by Willard Richards on September 12, 1842 (as did wife Hannah Leman Tewksbury).

1843 directory, p. 476

A. R. Tewksbury & Adams (Martin), shipping office, 82 Commercial, h. 19 Fleet
William Tewksbury, h. 19 Fleet

July 15, 1843 – Sentences of the Municipal Court, *The Daily Atlas*, July 17, 1843

James Morrison, stealing a coat from Abijah R. Tewksbury—1 year in the State Prison.

On September 5, 1843, Apostles Young, Kimball, Orson Pratt, George A. Smith, and Page called on Abijah Tewkesbury at 82 Commercial Street, who directed them to Brother and Sister Dudley's home. "The brethren were [then] distributed among the Saints in Boston." (Manuscript History of Brigham Young, 1801-1844, <http://www.boap.org/LDS/Early-Saints/MSHBY.html>)

Tewksbury had apparently abandoned Mormonism by Christmas 1843, since in January 1844 he was chosen to be a Counselor to the Presidency of the New England Social Reform Society, a communal, utopian social reform group based in Skaneateles, NY (near Syracuse) which published *The Communitist* newspaper. The society was known locally by the nickname "No God" because of the atheism of some of its members. The President of the society was anti-Mormon Tyler Parsons Sr. and one of the VPs was Josiah P. Mendum, owner of the *Boston Investigator*; Corresponding Secretary was Horace Seavor, editor of the *Investigator*.

1844 directory, p. 512

A. R. Tewksbury & Adams (Martin), shipping office, 90 Comm., h. 6 Lewis St.

William Tewksbury, lighterman, h. Cottage St.

William J. Tewksbury, lighterman, h. Sumner near Cottage St.

One of the last documents Joseph Smith ever dictated before his death was a letter from him and his brother Hyrum (in the hand of William W. Phelps) to Abijah begging him to return to the church after having been cut off (see 1847):

Nauvoo Ill. June 4, 1844.

Sir:

We understand that you have been cut off from the church of Jesus Christ of Latter Day Saints, and feeling an ardent desire for the salvation of the souls of men, we take pleasure in feeling after you: and therefore would in the sincerity of men of God advise you to be rebaptized by Elder Nickerson <one of the servants of God> that you may again receive the sweet influences of the holy Ghost, and enjoy the fellowship of the Saints <the law of God requires it and you cannot be too good> Patience is heavenly; obedience is noble; forgiveness is merciful; and exaltation is Godly: and he that holds out faithful to the end shall in no wise lose his reward. A good man will endure all things to honor Christ, and dispose of the whole world and all in it to save his soul grace for grace is a heavenly decree, and union is power where wisdom guides Respectfully even

Joseph Smith

Hyrum Smith⁵⁷

1845 Boston Directory

⁵⁷ Online at <http://deseretbook.com/personalwritings/89> (accessed December 26, 2007).

A. R. Tewksbury, shipp'g office, 89 Comm'l St, h. Princeton St.
George P. Tewksbury, pilot, h. 5 Tileston St.
J. G. Tewksbury, tollman for Winnissimet ferry
William Tewksbury, lighterman, h. Cottage St.
William Tewksbury Jr., lighterman, h. Sumner near Cottage St.
William P. Tewksbury, bookstore, 362 Washington St. [son of George S. Tewksbury of
Maine]

1846 directory, p. 522

A. R. Tewksbury, shipp'g office, 89 Comm'l St, h. Princeton St.
~~E. G. Tewksbury, clerk, 362 Washington St.~~
George P. Tewksbury, pilot, h. 5 Tileston St.
J. G. Tewksbury, tollman for Winnissimet ferry, h. 237 Hanover St.
William Tewksbury, lighterman, h. Cottage St.
William Tewksbury Jr., lighterman, h. Sumner near Cottage St.
~~William P. Tewksbury, bookstore, 362 Washington St.~~

1847 directory, p. 206

Abijah R. Tewksbury, shipping office, 89 Comm'l St, h. Lexington St., East Boston
~~E. G. Tewksbury, clerk~~
George P. Tewksbury, pilot, h. 5 Tileston St.
~~Josiah G. Tewksbury, toll house for Chelsea ferry, h. 239 Hanover St. [son of John]~~
William Tewksbury, lighterman, h. Cottage St.
William Tewksbury Jr., lighterman, h. Sumner, East Boston
William F. Tewksbury, pilot, house Sumner, East Boston [son of Wm. and Mary. A.
Copeland Tewksbury]

Per *Zion's Reveille*, January 14, 1847 (Vol. 2, no. 1), David Brown was the Strangite
"presiding elder" and Abijah Tewksbury was "bishop" of Boston. William Mack was
"counselor to the bishop."

In 1847 while Strang was visiting Boston, Tewksbury gave Strang the original copy of
the June 4, 1844 letter from Joseph and Hyrum Smith, perhaps to compare the
handwriting (which was Phelps's anyway)
<http://www.strangite.org/Famous.htm>

Strang #497

Boston April 3d 1847

Mr Strang

The Church in Boston has got to Quite a Lowe Ebb, After you left for a time
things went on well, and now things Seam to Stand Still. Brother Brown, the
President of the Church here has discontinued his meatings and brother Adams
has gone on to the theratical Stoge for a living and things look Very darque for the
faith of the Saints hear has all forsaken them, I learn by the Reveille that Brother

F, Nickerson and part of his family is dead which I, Conceive to be all Right, for God's Judgement will over take the ungodly in due Season. when men make molten Calves they must Expect to <be> beaton to dust and Cast in the Rivers, Brother Strang You Recollect that when you was in Boston I Gave you a letter, that Joseph & Hiram Smith Sent to me which Letter I put in your hand when you was in Boston and I wish you to Mail the same back to me and by your so dooing you will much oblige me for I think a Good deal of it, Please to write me the Pertickulers concerning the church in Voree; and how God is Prospering you in that Rejion, I have jest lern't that thare is another Proffit Arisen in Kirtland Ohio [p. 2] his one of the three witnesses of the Book of Mormon. David Whitmore who was ordained Proffet &c in the year 1831 and thay say Kirtland is the Zion of God and thay say meney things concerning the Kingdom of God, and that thay will be enabled to showe you up in thare next Number, as a false prophet – a, wolf endeavoring to put on Sheeps Clothing. Last Sunday the Rigdon Ites held thare last meating in this place for the presant so thay say but I say for Ever. for there End is come. Dont forget to Send me the letter of Joseph & Hiram Smith Back. Dorect to

yours in the bonds of love

Abijah R. Tewksbury

89 Commercial st Boston Mass

[Strang's hand?] Ansd Apr 17th 1847
Returned the Letter of J. & H. S.

1850 Census of East Boston (Ward 4), p. 194 – August 23

#1579

Richardson A. Tewkesbury, 22, Shipping Office, MA

Elce (?) A, 21, MA

Rosetta, 2, MA

Susan, 4/12, MA

#1583

Abijah R Tewksbury, 60, Shipping Office, MA

Hannah L, 50, MA

Philina, 25, MA

John L, 18, Shipping Office, MA

Susan L, 15, MA

Abner F, 11, MA

William, 69, Mariner, MA

1852 Boston Directory, p. 249

Abijah R. Tewksbury, shipping office, 85 Comm'l, house Princeton, E.B.

December 31, 1852 – “Proceedings of the Common Council,” *The Boston Daily Atlas*

Abijah R. Tewksbury was chosen Inspector of ballast on the part of this Board.

January 9, 1855 – Board of Aldermen’s quarterly report, *The Boston Daily Atlas*
Abijah R. Tewksbury and Henry Curtis, Ballast Inspectors, submitted their report for the quarter ending 31st ult., showing that they have inspected the load line and light water marks of 552 vessels, the cargoes of which amounted to 29,931 ½ tons, of which quantity 5575 ¼ tons were for the use of the city. Read and sent down.

January 16, 1855 – Patent No. 12,250 – Abijah R. Tewkesbury, for an “Improved [Ship] Steering-Apparatus”. (This helped so that the steering apparatus was “not liable to injuriously derange the machinery” despite the lifting or raising of the rudder by a wave.)

In 1855, he invented and patented a new type of life-boat for rescues:

New Life Boat.

Yesterday, at 12 o’clock, was exhibited off the Battery a new Life-Boat recently patented by A. R. TEWKSBURY, of Boston. The novel construction of this boat, and the advantages claimed for it above all other life-boats now in use, excited unusual interest in the exhibition. At the hour designated a large number of persons convened to witness the first public trial. Deputations from the American Mechanics’ Institute were present, with several captains of our larger steamers. (*New York Times*, March 25, 1855, p. 8.)

June 8, 1855 – Common Council report, *The Boston Daily Atlas*
The certificate of election of Inspectors and Weighers of ballast lighters, was taken from the table, the number reduced from three to two, and Abijah R. Tewksbury and Henry Curtis were re-elected, in concurrence.

1855 Boston Directory

Abijah R. Tewksbury, ballast inspector, 211 Commercial, house Princeton, E.B.

January 31, 1857 – House of Representatives’ “Petitions Presented and Referred,”
Massachusetts Legislature Session of 1857, *The Boston Daily Atlas*
Petition...of Abijah Tewksbury, in aid of Wm. Tewksbury, for repeal of chapter 243 of the statutes of 1855.

March 1858 – patent issued to Abijah R. Tewkesbury of East Boston, for an “Improvement in Iron Pavements”. They were an “improved cast iron pavement block...made with an arched cap and two wedge-shaped prongs.” (*Journal of the Franklin Institute*, p. 381)

1859 directory, p. 393

Abijah R. Tewksbury, ballast inspector, 1 Commercial wharf, h. 43 Princeton St. EB

Mrs. George P. Tewksbury, h. 2 Phipps Pl.

John L. Tewksbury, carpenter, b. 43 Princeton

M. W. Tewksbury, ballast agent, 237 Commercial, h. at Chelsea

Richardson A. Tewksbury, police station 7, h. 15 Princeton St. EB

William Tewksbury, boards 43 Princetone St. EB
Wm. P Tewksbury, bookstore, 362 Washington St., h. 135 Harrison Ave.

1860 Census of Boston (Ward 2 – East Boston) p. 341 (July 11)
#1548
Abijah R. Tewksbury, 61, Weigher of Lighters, \$3,500/\$300, MA
Hannah, 61, MA
Filinda, 35, MA
Eliza, 25, MA
John L. Tewksbury, 36, Carpenter, \$500
Daniel L. Lord, 39, Carpenter, ME
Eliza, 31, MA
John, 8, MA
William Tewksbury, 80, \$1,500, MA
Alford Stephens, 36, Laborer, \$150, ME
Susannah, 33, ME [sic?]
Nellie Evans, 13, MA
Abner Tewksbury, 21, Seaman, MA

1860 Census of
Richardson Tewksbury, 33, Police officer, \$300, MA
Elsie A. 31, MA
Eugenia, 12, MA
Susan, 10, MA
Francis, 8, (m), MA
Gerlinde(?), 4, MA

1860 directory, p. 416
Abner K. Tewksbury, pilot, b. 43 Princeton St., E. B.
Mrs. George P. Tewksbury, house 2 Phipps Pl.
John L. Tewksbury, carpenter, b. 43 Princeton St., E. B.
M. W. Tewksbury, ballast agent, 279 Commercial St. h. at Chelsea
Richardson A. Tewksbury, police station 7, h. 5 Lexington Pl., E. B.
William Tewksbury Jr., h. 88 Sumner St., EB
William P. Tewksbury, bookstore, 362 Washington St. h. 135 Harrison Ave.
[17 Tewksburys total – where is Abijah?]
No Daniel Lord
p. 402 – Alfred A. Stevens, teamster, h. 43 Princeton St. EB

1865 Boston Directory
No

1865 State Census of Lincoln (near Waltham), Middelsex, MA, household 120/137
Abijah R. Tewksbury, 65, Agriculture, MA, md.
Hannah Tewksbury, 65, Agriculture, MA, md.
Philinda Tewksbury, 45, Agriculture, MA, single

1870 Census of East Boston, p. 48 (June 10)
Tewksbury, John L. 35, four sh[ip] Carpenter, \$2,000/\$200, MA
Mary M. 33, Keeps house, MA
Nellie M., 2, MA
Abijah R., 71, Balast inspector, MA
Hannah, 71, Keeps house, MA
Philinda, 44, At home, MA
Susan, 33, At home, MA

1870 directory, p. 647
Abijah R. Tewksbury, ballast inspector, 1 Commercial Wharf, h. 13 Monmouth EB
Abner K. Tewksbury, salesman, h. rear 29 Eutaw, EB
John L. Tewksbury, carpenter, h. 13 Monmouth St. EB
Richardson A. Tewksbury, lieutenant, police station 7, h. 48 Marion St. EB
Mrs. William Tewksbury, h. 112 Webster EB
William P. Tewksbury, books and stationery, 482 Wasington, h. at Newtonville

Hannah L. Tewksbury (nee Leman) died from a soft brain on July 16, 1872 in Boston, aged 73/2/6, while residing at 13 Monmouth St. Born in Boston to John (native of Reading) and Elizabeth (native of Chelsea) Leman. (Vol. 249, p. 132)

Abijah R. Tewksbury, widower, died of apoplexy on March 5, 1875 in Boston, aged 75/3, ballast inspector residing at 13 Monmouth St., native of Winthrop. Parents were William and Elizabeth Tewksbury, natives of Deer Isle, ME. (Vol. 276, p. 58)

1880 Census of East Boston, p. 11
Meridian St. #108
Tewksbury, Rich. A. 54, store house keeper, MA, MA, MA
Catherine G., 55, Keep house, ME, Scotland, ME
Theodore S., 14, at school, Boston, MA, ME

1890 Boston Directory (ancestry)
Catharine G. Tewksbury, widow of Richardson A. Tewksbury, 108 Maverick (Meridian?) St.

Mr. Thayre

Wilford Woodruff and JT Ball “dined at Mr Thayre’s in Belknap Street upon a rich Salmon.” (WW Journal, vol. 1, p. 246, May 11, 1838)

Belknap Street is now Joy Street on Beacon Hill, and the African Church is located there.

Woodruff also mentions a Brother Ezra Thayer and his son in Nauvoo on May 4, 1844 (2:394)

Samuel Thomas

1838 Boston – not there

1839 Boston – not there

1840 Boston, p. 400

Samuel Thomas, shoemaker, h. 73 Warren St.

1840 Census of Boston – NONE (but there is a Samuel Thomas in Tewksbury, household of 9 people)

He paid \$1 in tithing from Boston, per Willard Richards' journal entry of September 12, 1842.

1842 Boston, p. 460

Samuel Thomas, shoemaker, h. South Street Ct.

1843 Boston – not there

1844 Boston – not there

George Thomas, born November 1844 in Quincy to Samuel Thomas Jr. (bootmaker) and Rebecca

Henry A. Thomas, born February 24, 1846 in Quincy, son of Samuel & Rebecca Thomas, bootmaker

1850 Census of Dorchester, Norfolk, MA, 157

Samuel Thomas, 31, Bootmaker, MA

Rebecca D., 29, MA

George N. B. Thomas, 6, MA

Henry A. Thomas, 4, MA

Bridget Leaman[?], 51, ME

March 22, 1851 – Wife of Samuel Thomas Jr. died in Neponsett Village (Dorchester), from consumption (no further info)

George N. B. Thomas md. Ella M. Fowler on December 25, 1867 in Dorchester, son of Samuel and Rebecca D. Thomas, aged 23 – born in Quincy

1860 Census of Quincy, Norfolk, MA, 48

Samuel Thomas, 79, Stone Cutter, MA

Samuel Jr., 42, Clerk, \$2700, MA

Mary O., 34, MA

Geo. N., 16, MA
Henry A., 14, MA
Sarah W. Warren, 18, MA
Sophia L. Larkin, 25, School Teacher, MA

Samuel Thomas Sr. died in Quincy on January 12, 1868, aged 85 and 9 mos., born in Middleboro to Seth and Hannah L. Thomas of Middleboro.

Abigail L. Tibbetts (Wakeham)

She was born in 1824 in West Milton, Strafford, NH to Edmund Tibbetts (1783-1868) and Sarah Leighton (1790-?). Edmund and Sarah married June 20, 1813 in Rochester, Strafford, NH.

Children of Edmund and Sarah Leighton Tibbetts:

1. Eri Tibbetts, born about 1814; died before 1832?
2. Ebenezer Tibbetts, born about 1815; died before 1815?
3. Liberty Tibbetts, born about 1817; died before 1830?
4. Abigail Tibbetts, born about 1820; died before 1824?
5. Irena Tibbetts, born about 1823
6. Abigail L. Tibbetts, born 1824 in West Milton; md. John Adams Wakeham on April 1, 1845 in Boston; died April 14, 1852 in Salt Lake City, Utah
7. Mary Tibbetts, born about 1826
8. Liberty Tibbetts, born about 1830
9. Eri Tibbetts, born about 1832; md. Elvira Colbath
10. Seth Tibbetts, born about 1834

1830 Census of Ossipee, Strafford, NH, 11

Edmund Tibbetts: 2 ms 0-4, 1 m 5-9, 1 m 10-14, 2 ms 15-19, 1 m 40-49
(Edmund), 1 f 0-4 (Mary), 1 f 5-9 (Abigail L.), 2 fs 15-19, and 1 f 40-49 (Sarah).

1840 Census of Ossipee, Strafford, NH,

Edmond Tibbetts: 1 m 10-14, 2 ms 15-19, 2 ms 20-29, 1 m 30-39, 1 m 40-49
(Edmund), 2 fs 10-14 1 f 15-19 (Abigail), 2 fs 20-29, 1 f 50-59 (Sarah)

Married John Adams Wakeham April 1, 1845 in Boston after his first wife, Angeline Frost, died abt. 1845. (Sealed to him posthumously in the EH on December 12, 1863, as she was dead.) (See her entry.)

Children of John and Abigail Tibbetts Wakeham:

1. Mary A. Wakeham, born December 25, 1847 in Middleton, Essex, MA
2. Sarah A. Wakeham, born about 1849 in Missouri; died before 1860

Husband John was baptized in Boston on May 11, 1845 and she likely converted around then.

Converted to Mormonism in Boston on May 11, 1845.

Mary Wakeham, born December 25, 1847 to John Wakeham, shoemaker, in Middleton, Essex, MA (2 miles west of Beverly).

1850 Census of Savannah, Andrew, Missouri, 4
John A Wakeham, 28, Shoemaker, NH
Abby L, 27, NH
Mary A, 3, MA
Sarah A, 1, MO

Abigail L. Tibbetts Wakeham died on April 14, 1852 in SLC and was buried in the SLC City Cemetery.

Hiram Pendleton Trim

Hiram was born on November 16, 1815 in Eastport, Maine to John Trim and Mary Pendleton. They soon moved to St. Andrews, New Brunswick, Canada.

He married Mary Ellen (or Eleanor) Cutter (born about 1820 in St. John's, New Brunswick, Canada) about 1838.

1840 Census of Boston, Ward 2, p.
Hiram Trim, 1 m (20-30), 1 f (under 5), 1 f (15-20)

Children:

1. Martha E. (Emma?) Trim, born about 1840, md. Thomas Mann in 1870
2. Frances E. C. Trim, born 7 Sep 1851 in Boston (64 Friend Street); md. Danforth Perry Sylvester in 1873
3. Albert Hiram Trim, born 25 Jul 1854 in Scituate; died before 1860
4. James William Trim, born 27 July 1855 in Scituate; md. Emma J. Beck in 1891; died 4 Jan 1907 in Quincy, Mass.
5. Robert F. Trim, born 26 Jul 1856 in Scituate; died 1 Aug 1859
6. Ralph Waldo Emerson Trim, born October 28, 1859 in Scituate; never married; died after 1920
7. Baby Boy Trim, born and died 6 Oct 1860 in Scituate

Hiram P. Trimm – 1852 Boston Directory – machinist, house 2 Gilman place

1860 Census of Scituate, Plymouth, MA , p. 76 (or 31); August 8, 1860
Hiram P. Trim, 44, Master Mariner, \$100, ME
Eleanor Trim, 40, New Brunswick, Canada
Martha E. Trim, 21, Upholsterer, MA
Frances E. C. Trim, 9, F, MA

James W. Trim, 6, MA
Waldo E. Trim, 1, MA



Hiram Pendleton Trim

Per *Pioneers and Prominent Men of Utah*, p. 1217, Hiram P. Trim allegedly migrated to Utah in the “Capt. Hansie” Company (although no such company or man is known to exist), arriving in October 1861. 30 year-old Maria Argenta (married to William Goodwin) of England was allegedly in the same company and Hiram married her polyandrously as soon as they reached Utah, although they had not divorced their prior spouses. Although he was quite well to do, the family Hiram Trim left in Massachusetts lived in poverty. The family moved back to Boston from Scituate by 1862, for their mother, “Mary Trim” is listed in the Boston City Directory that year as being a dressmaker, residing at 108 Fourth Street. With Hiram gone and unable to help support her and her children, Mary’s two youngest boys, James William and Ralph Waldo Emerson Trim, were forced to attend the Thomson’s Island Farm School for pauper children in the 1860s; it was a part of the Deer Island Almshouse in East Boston:

1870 Census of (East) Boston (Ward 1), p. 402
Thompsons Island Farm School (for paupers); next door to the Deer Island Almshouse
William Trim, 16, attending school, MA
Ralph Trim, 13, attending school, MA

Hiram and his plural wife Maria had a family of six more children in Sugar House:

1870 Census of Sugar House, SL, UT, p. 3
 Hyrum P. Trim, 55, At home, \$3000, \$600, ME
 Maria Trim, 38, Keep house, England
 John W. Trim, 18, England
 Soloman Trim, 7, at home, UT
 Amanda M. Trim, 6, at home, UT
 Emma Trim, 4, at home, UT
 Lois Trim, 1, F, at home, UT

1880 Census of Sugar House, Salt Lake, UT p. 8 (or 16)
 Hiram P. Trim, 65, Farmer, ME ME ME
 Maria Trim, 49, Keeping house ENG ENG ENG
 Solomon Trim, 17, works on farm, UT ME ENG
 Amanda M. Trim, 15, at home UT
 Emma Trim, 13, UT
 Rosetta Tim, 8, UT
 Isreal Trim, 4, UT

Family records say Hiram was a Justice of the Peace in Snyderville, Utah, where he had moved to cut timber for the Salt Lake City Court House. He was also a high priest and ward teacher. Hiram Pendleton Trim died in Vernal, Utah on January 25, 1892.

Miss Towne

Willard Richards baptized her in Boston, Massachusetts on April 14, 1837.

Richards's journal: April 14, 1837

14	Baptized Miss – ^ <Towne> Boston	8 [miles] to Boston. Put up Medicine <Baptized Miss> eve Mr Loriengs 9. Peidmont
28		Wrote to. Alley. Towne . Rockwood & Richardson, Knowlton. Fordham & Linbn__ [?] to Village eve [bare cider for Clark??]

1830 Census of Boston:

Betsy Town: 1 m 0-4, **1 f 10-14, 1 f 20-29** and 1 f 50-59
 Edmund Town: 2 m 0-4, 2 m 5-9, 1 m 10-14, 1 m 40-49, 1 f 0-4, **1 f 5-9** [a bit
 young], 1 40-49
 Solomon Towne: 1 m 5-9, 1 m 15-19, 1 m 20-29, 1 m 40-49, 1 f 0-4, **1 f 5-9, 1 f
 10-14, 1 f 15-19, 1 f 20-29**, 1 f 40-49

1837 Boston Directory, p. 372

Edmund Town, laborer, 44 Green St.
~~Luther Town, h. Phipps Pl.~~

John Towne, gas works, h. 2 Snowhill
Lydia Towne, widow of Solomon, h. 28 Fayette
~~Orr N. Towne, hat store, 34 Elm~~
W. B. Towne, See T. Bowker & Co.
George Townes, mariner, Battery

Chandler Tucker

Born about 1815 in Massachusetts.

Married Dorcas Butler of Litchfield, Kennebec, ME about 1838.

Children of Chandler and Dorcas Tucker:

1. Mary Elizabeth Tucker, born abt. September 29, 1844 in Boston; died January 29, 1845 in Boston
2. Theodore B. Tucker, born about 1845 in MA
3. Dorcas S. Tucker, born about 1847 in MA
4. Eugene F. Tucker, born March 1850 in Maine; md. Caroline L. _____; moved to San Francisco CA by 1900

1840 Census of Boston (Ward 11) p. 57

Chandler Tucker: 1 m 20-30; 1 f 20-30

September 22, 1843 – WWJ vol 2, p. 312

After seeing each apartment [of the state prison] we returned to Boston & in company with Brother & Sister Tucker & Sister Bliss, I went to Br Dudleys in Salem St & met with the Saints for a prayer meeting. Yet the Time was occupied by the Twelve in addressing the Saints. Elder Page first spoke. Was followed by H. C. Kimball P. P. Pratt W. Woodruff & G. A. Smith in bearing testimony of the work & advising the Saints to support the Press.

After meeting I took the parting hand with the Saints & returned to **Br Tuckers** who carried my traveling bag on his shoulder home. I spent the night with them & most of it in packing up my trunk & things. I lay abed abot 2 hours & got up in the morning.

23d (\$100) I Called upon Br Kimball who let me have \$100 one hundred dollars on P P Pratt account to Purchase Paper with. I took Breakfast with Br Phelps, returned to Br Tuckers & took the parting hand with sister Tucker & sister Bliss. I had made it my home here & they had been vary kind to me. Sister Bliss had done my sewing made me a present of a pencil & pocket Bible &c. She was the ownly one of all her connexions who had embraced the gospel. She had a desire to come to Nauvoo & mingle with the Saints Be baptized for her dead &c. Br Tucker helped me to carry my trunk to the depo. I Bought tickets in the first class cars to west-field which Cost me \$3.30.

I parted with Br Tucker went into the cars & started.

1843 Boston directory, p. 488

Chandler Tucker, mason, h. 2 Carney Place

Their daughter, Mary Elizabeth Tucker, died in Boston on January 29, 1845, aged four years and four months. Her obituary appeared in *The Prophet* on February 8, 1845, p. 3.

1845 city directory

Chandler Tucker, mason, h. r. 660 Washington

Eugene F. Tucker married Harriet W. Dyer/Tyler [unreadable] on 1874, in Boston. He was 21, born in Boston, and an upholsterer; she was 22 and born in Weymouth.

1880 Census of Boston

Chandler Tucker, 65, Brick Mason, MA, CT, MA

Dorcas Tucker, 63, Keeping House, ME, ME, ME

Theodore B. Tucker, 35, At home, MA, MA, ME

Dorcas S. Tucker, 33, At home, MA, MA, ME

Eugene F. Tucker, 30, Has no occp. MA, MA, ME

Harriet Bates, 79, sister-in-law, ME, ME, ME

Caroline L. Tucker, 25, daughter-in-law, MA, NH, CT

Chandler Tucker died in Boston in 1886 (vol. 375, p. 2 – image unavailable)

Dorcas died June 27, 1893 in Boston of a cerebral hemorrhage. She was aged 77/5/27 and resided at 80 Village St. Her occupation was “chandler”?? She was born in Litchfield, ME to Benjamin and Louisa. Rev. J. M. Manning officiated (vol. 438, p. 261).

1900 Census of San Francisco CA (p. 13)

499 Fourth Street

Eugene Tucker, lodger, March 1850, 50, Maine, unk, unk, Engineer Stationary

Maj. Enos Turner

An Enos Turner was born in 1806 in Plattsburgh, Clinton, New York to Lemuel Turner and Adah Gaylord Turner.

Children of Lemuel and Adah Turner:

1. Enos Turner, born about 1806 in Plattsburgh
2. Daughter Turner (per 1810 Census)
3. Deborah Platt Turner, born November 20, 1808 in Plattsburgh; md. Leander Dunham on November 1, 1828 in Plattsburgh; md. (2) _____ (?); died July 15, 1888 in Ellenburg, Clinton NY
4. Adelia Ann Turner, born abt 1810 in Plattsburgh; md. _____ Larabee
5. Lucy Turner, born about 1812 in Plattsburgh; md. Hiram Crawford

1810 Census of Plattsburgh, Clinton NY, p. 3
Lemuel Turner: 10001/3001

An Enos Turner served as a Private for ten days during the War of 1812 in the Hartford Company, out of Oxford County, Maine. The term of service was from September 14 to September 24, 1814 and they served in Portland, Maine. [John Baker, *Records of the Massachusetts Volunteer Militia ...during the War of 1812-14*, (Boston: Wright & Potter Printing Co., 1913)]; <http://oxfordcounty.blogspot.com/2006/08/hartford-company-war-of-1812.html>

1830 Census of Canton, Oxford ME, p. 9
Enos Turner – 1 m 20 to 30, 1 m 50 to 60; 2 fs 5 to 10, 1 f 10 to 15, 1 f 15 to 20, and 1 f 40 to 50

1837 Boston directory – not in
1838 directory – not in
1839 directory – not in
1840 directory – not in

1840 Census of Boston, Ward 10, p. 25 (Boarding house???)
E. Turner
1 m under 5, 2 ms 10-15, 1 m 30-40; 2 fs under 5, eleven fs 15-20, 1 f 20-30, 3 fs 30-40, 2 fs 50-60

1841 directory – not available

In 1842, he was elected as a member of the Artillery Company. Apparently he also served that year as a lieutenant in the state militia. (Oliver Ayer Roberts, *History of the Military Company of the Massachusetts, now called the Ancient and Honorable Artillery Company of Massachusetts, 1637-1888*, (Boston: Alfred Mudge & Son, 1898), pp. 160 and 161.

1842 Boston directory, p. 470
Enos Turner, grocer, Essex corner of Harrison Ave.

1843 Boston directory, p. 490
Enos Turner, grocer, 29 Essex corner of Harrison Ave.

March 2, 1843 - Boston Courier and The Daily Atlas

Military. At a meeting of company A, Boston Artillery, [1st] Lieut. Enos Turner was elected captain, vice Hiram Davis resigned; 2d Lieut. Asa Low was elected 1st Lieut; serjeant [sic] William S. Saunders 2d Lieut. They will celebrate their fifty-fourth anniversary on Saturday.

1844 Boston directory, p. 526
Enos Turner, grocer, 29 Essex corner of Harrison Ave.

Advertisement in *The Prophet*, October 19, 1844 p. 3:

E. TURNER & CO.
DEALERS IN
W. I. GOODS, GROCERIES,
TEAS & PROVISIONS,
Nos. 386 & 369 Washington St.
Boston.

Enos Turner, Josh. T. Pollard.⁵⁸

Also may have been the “Mr. Turner” who was questioned during the John Hardy trial in October 1844:

Mr. Turner called by Elder H. Did you not say that you had no doubt but Adams and Smith slept with a sister each at the house of Mrs. A. where you board, one with Miss A----- [Annis], the other with Susan Clark? A. I believe not. Did you not make arrangements with Mr. B. Brown, to have him come to the house on a certain night, and you would let him in, and you had no doubt but he would find them in that position? A. I told him if he would come I would let him in, and if there was any thing of that kind he could ascertain it.

Mr. Brown called. Did Mr. T. tell you that if you would come and watch he would let you in, and he had no doubt but you would find Adams and Smith in the above position? Ans. he did.

February 22, 1845 – *The Boston Daily Atlas*

MILITARY.— At a meeting of company B., Columbian Artillery, last evening, at their armory, Major Enos Turner presiding – Sergeant Abram Bromade was elected 2d Lieut., vice Shadrach Keen, resigned. Lieut. Keen has done militia duty *thirty-two* years, but *one man* in the State exceeding that time of service. Truly a veteran.— *Transcript.*

Maj. Turner was a Committee member of the Nephi Club when it was founded in April 1845. He was also an agent for *The Prophet*, per April 19, 1845 p. 2. He was residing at 386 Washington Street in Boston. (Or was that the address of “our publishing office in the city”?) “West India” goods specifically meant rum, sugar cane, cotton, and tobacco, although it could also generically mean imported goods from anywhere in the world.

Not listed in the 1845 city directory.

^{58 58} This ad last appeared in *The Prophet* on March 29, 1845 (p. 4).

Got into a legal battle for money owed him by the Army (and won), for “military services rendered” during 1845 “as major in the fifth regiment and first brigade of artillery.”
(*Documents Printed by Order of the House of Representatives, of the Commonwealth of Massachusetts*, 1846, p. 22)

New-York Messenger, November 8, 1845, p. 8

ENOS TURNER of Boston, No. 16 Boylston Square, is our authorized Agent.

The subscriber has opened a provision store at 76 Essex Street, Boston, where he solicits the patronage of his old customers and his friends.

ENOS TURNER.

1846 Boston directory, p. 538 – Enos Turner, h. 10 La Grange Place

April 2, 1846 – *The Boston Daily Atlas*

MASSACHUSETTS LEGISLATURE.

SESSION OF 1846.

[REPORTED FOR THE ATLAS.]

WEDNESDAY, April 1st.

Mr Whiting, from the Committee on Claims, reported a resolve on the petition of Enos Turner.

April 9, 1846 – *Boston Post* of April 14, p. 1

In the Senate....The resolve to pay Enos Turner \$6...on military account...[was] also ordered to be engrossed.

April 11, 1846 – *The Boston Daily Atlas*

MASSACHUSETTS LEGISLATURE.

SESSION OF 1846.

[REPORTED FOR THE ATLAS.]

FRIDAY, April 10.

The orders of the day were brought up, and acted upon as follows:

Passed to be engrossed.—Resolves – on the petitions of the Selectmen of the towns of Halifax, Middleboro, Norton, Upton (amended); Nathaniel L. Taft and others; in favor of Enos Turner; all providing for the payment of Militia bounties.

May 12, 1846 – *The Boston Daily Atlas*

CITY AFFAIRS.

[REPORTED FOR THE ATLAS.]

Petitions presented and referred—Of...Enos Turner, to be appointed a Police Officer....

June 3, 1846 – *The Boston Daily Atlas* and the *Boston Evening Transcript*, p. 2

CITY AFFAIRS.

MUNICAPL. At a meeting of the Mayor and Alderman yesterday afternoon... Reuben Lovejoy and others, remonstrated against Enos Turner being appointed as Police officer.

1847 directory – not in
1848 directory – not in
1849 directory – not in
1850 directory – not in

February 27, 1850 – Enos Albert Turner born to Enos (native of Boston) and Catherine (native of Baltimore) Turner in Boston; bookseller; residing at 52 ½ Essex St. (Vol. 44, p. 79)

1850 Census – not in
1851 directory – not in
1852 directory – not in
1853 directory – not in

Per *New York Evening Post* of January 30, 1852, “Maj. Enos Turner” died on the 26th. Age of 30? Formerly of Oxford Co. Maine.

Edward Tuttle

Edward was born on July 1, 1792 in Chelsea, Suffolk, Massachusetts, a suburb of Boston, to Joseph and Elizabeth Pratt Tuttle. (Elizabeth Pratt is not related to Orson and Parley Pratt.) He was christened in Chelsea on August 26, 1792. He married Catherine Vanever Geyer (see) in Boston on November 12, 1815.

Boston 1816 Directory
No George Geyer
p. 208 – Edward Tuttle & Ebenezer O. Torrey, bakers, 24 North St.

Boston 1820 City Directory
p. 98 – George Geyer, cooper, Sea St.
p. 207 – Edward Tuttle, rope maker, 11 Pleasant St.
p. 208 – **Edward Tuttle** & John Emmsley, bakers, Sea St.

1821 Boston Tax List
Edward Tuttle, Ward 11, Sea St. (Benj. Willis, owner), \$9.50 tax

Boston city directory 1842, p. 471
Edward Tuttle, baker, 76 Salem St. and 8 N. Margin St.
Edward W. Tuttle, caulker and graver, h. Greenough Ln.

Paid \$2 in tithing, as noted by Willard Richards on September 12, 1842.

Boston city directory 1843, p. 490

Edward Tuttle, baker, 76 Salem St. and 8 N. Margin St.
Edward W. Tuttle, caulker and graver, h. Robinson Ln.

Boston city directory 1844, p. 4527

Edward W. Tuttle, caulker and graver, h. Marion St., East Boston

His wife Catherine and their two daughters, Martha Ann and Mary Ann were baptized in the fall of 1843 [sic – or fall 1842??], and he probably was baptized around then as well (although if paying tithing in September 1842, perhaps as early as then). He and Catherine were endowed in Nauvoo on January 3, 1846 and were sealed on January 29, 1846.

He married two other women as well, Susan Ivers Smith and Mary Smith.

He then died at Winter Quarters, Nebraska on August 17, 1847.

Henry Withington Tuttle

Born November 12, 1826 (or June 6, 1825?) in Boston to Edward and Catherine Vanever Geyer Tuttle.

Member of the Brigham Young pioneer company of 1848, along with his mother, Catherine. The company left Winter Quarters, Nebraska on June 5, 1848 and arrived in the Salt Lake valley September 20-24.

Henry died February 2, 1903.

John Wells Tuttle

Born March 1, 1832 in Boston to Edward and Catherine Vanever Geyer Tuttle.

He and his sisters Mary Ann, Martha Ann and Martha's husband Walter Elias Gardner were members of the Heber C. Kimball pioneer company that left Winter Quarters, Nebraska on June 7, 1848, one day before their brother Henry and mother Catherine left in the Brigham Young company. They arrived in Salt Lake on September 24, 1848.

Md. (1) Louisa Jane Gardner about 1860; md. (2) Mary Elizabeth Gardner about 1877; died April 14, 1897 in Salem, Utah

Martha Ann Tuttle (Gardner)

Born June 8, 1828 in Boston to Edward and Catherine Vanever Geyer Tuttle. Md. Walter Elias Gardner on April 28, 1847; died March 2, 1921

Mary Ann Tuttle (Egan Billings Gardner)

Born June 5, 1830 in Boston to Edward and Catherine Vanever Geyer Tuttle. Md. (1) Howard Egan in 1849 possibly in California; md. (2) Titus Billings Sr. in 1854; md. (3) her sister's husband, Walter Elias Gardner on November 28, 1866.

Their only child:

1. Hyrum William Egan, born July 24, 1850 in SLC; died March 24, 1888 in Albion, Cassia, Idaho

Patty Sessions diary two (p. 149) – “Wednesday 24 pu Mary Egan to bed with a son 2 2h PM went to the Aniversiry [Pioneer Day] all day”

Thomas Wells Tuttle

Born April 19, 1820 in Boston to Edward and Catherine Vanever Geyer Tuttle. Md. Catherine _____; died September 22, 1901

**John Van Cott
(Missionary)**

John Van Cott in Boston, December 1, 1852; stayed until the 8th at the “Buffalo Hotell,” then the missionaries left for Liverpool, England; John Van Cott journal, vol. 1:

Returned to Boston on March 30, 1856 on board the *Canada*; stayed at the Bloomfield House, kept by Mr. Crockett; went to a temperance lecture; attended the Boston Theater on March 31; left with Daniel Spencer on April 1, 1856 for Stonington and New York; reports writing letters to a Mormon named J. Goodsall or Godsaaal of Boston.

JVC journal, vol. 2: returned to Boston on October 30, 1859; checked into the Quincy House; left on November 2, 1859, for East Boston and meeting with GQ Cannon, then left for Halifax.

JVC received a letter from “Frederick Phester i[n] Boston” on December 28, 1860; JVC vol. 3, p. 164; JVC wrote one back to “F. Phister” on December 8, 1860 (p. 167)

Related to Mary Van Cott? (Married James Thornton Cobb and then Brigham Young)

**Brother Verge
(Strangite)**

Charles Greenwood mentions that he and William Skimmings would “leave [Boston] for the Island as soon as they can dispose of thier property.” (Strang #12, September 5, 1850.)

**Viator
(Pseudonym)**

Name used by William Wines Phelps (see).

Mary “Polly” Vose

Polly was born in July 22, 1780, in Sudbury, Middlesex, Massachusetts (or NH per 1850 Census) to Reuben Vorce and Mary Rice Vorce. Reuben was born in January 12, 1740, reportedly in Winchendon or Sudbury, to Mark Force/Vorce and Prudence Moore, a descendant of Matthew Force, born in New York about 1642. Reuben was actually named after his oldest sibling, born November 9, 1733, but who died at the age of three, a week before Christmas. Reuben married Mary Rice on May 15, 1766 in Sudbury. Sudbury lies about 18 miles due west of Boston.

Children of Reuben Vorce and Mary Rice:

1. Abigail Vorce, born March 26, 1767 in Sudbury
2. William Vorce, born March 12, 1769 in Sudbury
3. Mark Vorce or Vose (farmer), born May 17 or 24, 1771 in Sudbury; md. Sarah “Sally” Conant March 31, 1794 in Waltham; died July 18, 1855 in Cambridge, Middlesex MA
4. Ann Vorce or Vose, born June 8, 1773 in Sudbury; md. Thomas Holden April 7, 1799 in Sudbury
5. Peter Vorce, born February 18, 1776 in Sudbury
6. Lucy Vorce, born April 10, 1778 in Sudbury; md. Micah Jennings May 30, 1805 in Waltham; died in Winchendon on March 8, 1860
7. **Mary “Polly” Vose**, born July 22, 1780 in Sudbury; died December 9, 1866 in SLC
8. Henry Vorce or Vose, born August 1, 1782 in Sudbury; married; died August 13, 1845 in Sudbury from cancer
9. Reuben Vorce Jr. (farmer), born April 1, 1784 in Sudbury; md. Hannah Brigham on January 14, 1807; died March 19, 1872 in Winchendon MA

Reuben Vorce/Vose, Polly’s father, died in Winchendon MA on April 6, 1821, at the age of 81. Winchendon lies about 60 miles northwest of Boston, in the top middle of the state, on the border with New Hampshire, and just south of Peterborough NH.

1821 Directory – not listed

1822 – not listed

1823-24 – no directories

1825 – Reuben Vose (brother?), shoe store, 257 Washington

1826 – Reuben Vose shoe store, 257 Washington, h. Sumner St.

1827 – no directory
1828 – Reuben Vose, Board of Directors, American Bank (70 State St.), p. 318
Ditto, shoe store, 257 Washington, h. Sumner St. p.276
1829 – Ditto on Reuben, p. 271
1830 – No Mary or Reuben listed

1830 Census – Mary not listed
Census of Winchendon, Worcester MA, p. 17
Reuben Vose – 1 m under 5, 1 m 15-20, 1 m 40-50; 1 f 5-10, 1 f 10-15, and 1 f 30-40

1831 – No Mary listed
1832 – Ditto
1833 – Ditto
1834 – Ditto
1835 – no directory
1836 – No Mary or Reuben listed

Polly converted to Mormonism on July 28, 1832, through the efforts of Orson Hyde and Samuel H. Smith. Although she did not “gather with the Saints” until 1857, she remained a faithful member in Boston. Her significant contributions of money helped to construct the Kirtland Temple. One contribution of \$150 reached Joseph Smith during Zion’s Camp in 1834. She and her niece continued these contributions until finally Joseph Smith sent them word, “It is enough.”

In August 1835, Heber C. Kimball, Thomas B. Marsh, and Brigham Young visited Boston, “and after spending several days with the Saints in that city...each was presented with a new suit of clothes by Sisters Fanny Brewer, Polly Voce and others.” (Orson F. Whitney, *Life of Heber C. Kimball: An Apostle*, Juvenile Instructor Office: Salt Lake City, 1888, p. 95)

In 1836, land speculation and other extreme forms of materialism were swamping the LDS church. Orson F. Whitney records that Mormons were getting so wealth-centered that two Apostles, Lyman E. Johnson and John F. Boynton, borrowed “considerable money from Polly Voce and other Saints in Boston and the regions about” and then went to New York to enter into a mercantile business by purchasing \$20,000 worth of goods. The loans from Polly Vose and other Mormons were never repaid. (Orson F. Whitney, *Life of Heber C. Kimball: An Apostle*, Juvenile Instructor Office: Salt Lake City, 1888, p. 112)

1837 Directory, p. 379 – Mary Vose, upholstress, 9 Myrtle Street
1838 Directory, p. 375 – Mary Vose, upholstress, 9 Myrtle Street

Church meetings were often held in her apartments at 9 Myrtle Street. Woodruff met there often in 1838. Emmeline Wells wrote that, “The Elders of the Church in traveling in the Eastern States were the recipients of their unbounded liberality.”

1839 Directory, p. 396 – Mary Vose, upholstress, 57 Temple Street
1840 – not listed

1840 Census of Winchendon, Worcester, MA, p. 21
Reuben Vose – 1 m 15-20, 1 m 20-30, 1 m 50-60; 1 f 15-20, 1 f 20-30, and 1 f 50-60

1841 Directory, p. 447 – Mary Vose, upholstress, 57 Temple Street
1842 – not listed

Paid \$10 in tithing from Boston, as noted by Willard Richards on September 12, 1842.

1843 – not listed
1844 Directory, p. 532 – Mary Vose, 57 Temple Street
1845 – not listed

Polly's sister-in-law, Hannah Brigham Vose, died in Winchendon on January 9, 1843. She was buried there in the Centre Cemetery. An elderly woman named Mary Brigham (Hannah's sister?) then moved in with Reuben Vose and his family, although they did not marry.

While Polly's niece was staying with her in July 1844, Ruth received a letter on the 16th from Nauvoo confirming that the Smith brothers had been murdered. Wilford Woodruff wrote on July 16: "I called upon Sister [Polly] Voce 57 Temple St. Saw Sister Ruth Sayers who was with her. She also received a letter from her husband this day Date Nauvoo June 30th & still confirmed the death of Joseph and Hiram Smith."

July 22, 1844 – Heber C. Kimball journal

22. Monday morning went to sister Polly Vose. I rote a line to Sister Anny Sympson by Sister Ruth Seares. The Lo[r]d Bless hur.

Woodruff called upon "Sister Voce" on October 13, 1844 and she gave him \$10 "& other Sisters \$5 to help me on my mission." (WWJ 2:473-4)

1847 Boston, p. 214 – Mary Vose, house 2 Ridgeway Ln.
1848 Boston, p. 260 – Mary Vose, upholsteress, h. 2 Ridgeway Ln.
1849 – not listed
1850 – p. 316 – Mary Vose, carpet maker, h. 10 Ridgeway Ln.
p. 76 – Melinda Allett [or Abbott], widow, house 10 Ridgeway Ln.

1850 Census of Boston (Ward 4), p. 120
Malinda Abbott [sic Allette], 48, ME
Ann E. Abbott [Allette], 22, MA
Mary Vose, 70, NH
Mary Jordan, 48, MA

1850 Census of Winchendon, Worcester, MA, p. 2

Reuben Vose, 66, Farmer, \$1,500 MA

Charles Vose, 39, Farmer, \$1,500 MA

Reuben Vose, 25, Farmer, MA

Mary Brigham, 55, MA

Melinda Allard Allette was born circa 1802 in Gardiner ME to Samuel and Lucy Allard (natives of Bath ME). She died in Boston on December 28, 1865, aged 62, from disease of the brain. She resided at 57 Temple Street. (Vol. 185, p. 164)

[A Melinda Allard also md. Samuel Webber, int. filed June 25, 1855 in Gardiner, per Gardiner VRs.]

Ann(a) E. Allette was born circa 1828 to John and Melinda Allette in Boston. She died of enteritis on February 23, 1871 in Boston, aged 42. She resided at 57 Temple St. (Vol. 240, p. 32)

1851 – p. 251 – Mary Vose, carpet maker, h. 10 Ridgeway Ln.

1852 – not there

1853 – not there

1854 – not there

1855 – p. 305 – Mrs. Polly Vose, carpetmaker, h. 9 Ridgeway Ln.

1856 – not there

1857 – not there

In September 1856, Wilford Woodruff blessed Ruth Sayers “as she was going on a mission” although exactly what that meant remains mysterious, as women did not serve single missions at this time. Ruth then set out eastwards with Parley P. Pratt and his family, as far as St. Louis. (He then went southwards and was killed for marrying a non-Mormon’s wife.) Ruth went on to Boston. There she got her aunt Polly and then returned to Utah with her, arriving on June 23, 1857, in company with Elder Feramorz Little (Brigham Young’s nephew and business partner), as well as with Ephraim Hanks, who was bringing in the “eastern mail”. Little and his two female companions apparently traveled in a fast, comfortable wagon. They passed John Y. Green’s company, then a hand cart company, and later “Col. Samner” and his baggage train. They reported that they encountered no American Indians en route.⁵⁹

Mary Vose was sealed by proxy to Joseph Smith Jr. in the Endowment House on March 28, 1858, per FamilySearch.

1860 Census of Salt Lake (12th Ward), p. 25 (June 7, 1860)

Edwin [sic] Sayers, 54, Gardener, \$1,150, England

Ruth Sayers, 52, MA

Mary Vose, 80, MA

Jane Gibson, 17, OH

⁵⁹ “The Eastern Mail,” *Deseret News*, July 1, 1857.

According to Stanley S. Ivins, the 80 year-old Polly Vose then returned to Boston by the fall of 1861. However she is not listed (nor her niece, Ruth) in any of the Boston city directories from 1861 to 1866. She likely wintered in Boston with old friends/family and then returned to Utah in the spring of 1862. There is a notice in the *Deseret Weekly News* (November 21, 1860, p. 304) of a group of "missionaries" who had left Salt Lake for points eastward at "the last of September", and included in their group were four women, two of them called "Sister Foss" and "Sister Vost". One of them might have been Polly Vose.

Mary "Polly" Vose died on December 9, 1866 and was buried the same day in the Salt Lake City Cemetery, B_11_1SROD_1W.

Salt Lake Daily Telegraph, December 11, 1866

DIED.— On Sunday morning last at an early hour, sister Mary Vose, at the advanced age of 86 years, passed away from the scenes of her earthly labors. Sister Vose was born in Sydbury [sic], Mass., and embraced the Gospel in 1832, in the city of Boston, where she continued to reside till she left for this place in 1858. In the fall of 1860 she returned to Boston, remained there up to 1863 and with Elder W. C. Staines she returned to this city. Up to her death, the deceased enjoyed excellent health, never having been sick, with one exception, in her lifetime. Sister Vose was daily occupied in her domestic duties up to within twenty-four hours of her death. The night previous to her decease she conversed freely with Bishop Hardy and the friends around her and expressed herself happy in the anticipation of meeting many dear friend who had "gone before" her. She passed away strong in our holy faith and like a "shock fully ripe" was garnered into the celestial kingdom.

Sister E. R. Snow pays our departed sister the following tribute:

She has taken her measure of life's mingled cup-
It was fill'd to the brim, and she drank it all up;
And death came as a porter – she smiled at the
view
As he open'd the gate, and her spirit pass'd
through.

She was true – she was faithful. Peace, peace to
her dust;
She will live in Eternity's courts with the just,
Till the first resurrection shall call the saints forth,
When with Christ, our Redeemer, she'll reign on
the earth.

The remains of the deceased were interred yesterday forenoon. Many friends were present and Elder Woodruff officiated at the ceremonies.

Ruth Daggett Vose (Sayers Smith)

Born February 26, 1808 to Mark and Sarah "Sally" Conant Vose in Watertown, Middlesex, Mass. (Mark Vose was born May 24, 1771 in Sudbury, Middlesex, Mass to Reuben Vorce and Mary Rice.) They had married on March 31, 1794 in Waltham, when Sally Conant was five months pregnant with their first child; she was also about five years older than her husband. (Sarah may have been previously married?)

Mark and Sally's children:

1. William Vose, born July 20, 1794 in Newton, Middlesex, Mass
2. Sarah E. Vose, born April 19, 1800 in Watertown, Middlesex, Mass; md. Charles Carter of Cambridge about 1830; died May 25, 1871
3. Ruth Daggett Vose, born February 26, 1808 in Watertown, MA; md. (1) Edward Sayers; md. (2) Joseph Smith
4. Daniel Vose, born ____; died 1839 in Florida

1800 Census of Braintree, Norfolk, MA p. 7

Mark Vose: 2 males under 10, 1 male 16-25, 1 male 26-44; 1 fem under 10, 1 fem 10-15, and 1 fem 26-44

Not in the 1810 or 1820 Census

1830 Census of Watertown, Middlesex, MA p. 11

Mark Vose: 1 male 15-20, 2 males 20-30, 1 male 40-50, 2 males 50-60; 1 fem 10-15, 1 fem 20-30, and 1 fem 50-60

Ruth assisted her aunt Polly Vose (see) in her thriving upholstering business. Emmeline Wells reported that Ruth was baptized in May 1832, however Brigham Young noted in his missionary journal that he baptized her and Francis M. Smith (see) in Boston on August 14, 1835.⁶⁰

In October 1838, Albert P. Rockwood (see), according to his "engagement" (agreement) with "Sister Vose" (probably Ruth Daggett Vose), he began sending her copies of his journal with careful observations of his time in Missouri, so that there would be a record "out of enemy hands" of the deprivations made against the Mormons. (See Dean C. Jessee and David J. Whittaker, "The Last Months of Mormonism in Missouri: the Albert Perry Rockwood Journal," *BYU Studies*, vol. 28 no. 1 (Winter 1988).)

Ruth's brother, Daniel Vose, "of whom she was devotedly fond," died on June 15, 1839 in Florida during an Indian war with the Seminoles; he was killed by a chief named Kookooche.

⁶⁰ Brigham Young missionary journal, August 14, 1835, quoted in Todd Compton, *In Sacred Loneliness*, p. 382.

1840 Census of Cambridge, Middlesex, MA p. 97

Mark Vose: 1 male 10-15, 7 males 20-30, 2 male 50-60, 1 male 60-70; 1 fem under 5, 1 fem 5-10, 1 fem 30-40, and 1 fem 60-70.

In 1841 Ruth was living in St. Louis, for it was there that she married Edward Sayers, on January 23, by Elder Albert P. Rockwood, per *Times and Seasons*: "MARRIED.- In St. Louis, Mo. Jan. 23rd, by Elder A. P. Rockwood Mr. E. Sayers to Miss Ruth D. Vose, formerly of Boston, Mass." Sayers was a 39 year-old horticulturist and florist from England who had converted to Mormonism. The couple then moved to Nauvoo by the spring of 1842, for the "Sayyears" were listed in the Nauvoo 2nd Ward Aaronic Priesthood census, p. 9. Ruth joined the Nauvoo Female Relief Society on April 14, 1842. On May 18, Joseph Smith visited them: "Dined at Bro Benbows. visited Bro Sayres. &c." The couple hid Joseph Smith in their homes a couple of times. On August 10, 1842, Smith and his companions were in hiding on the Mississippi, landing below Wiggans' farm. "They then proceeded through the timber to Brother Sayers' house where they were very kindly received and made welcome." Emma and some friends visited them on the 13th. Per Clayton, "We soon arrived at brother Sayers and was pleased to find President Joseph in good spirits, although somewhat sick." He departed the Sayers' on August 17.

Then in February 1843, Ruth was married polyandrously to Joseph Smith, per her 1869 affidavit.

Unidentified statement (collected by Jenson?) –

While there the strongest affection sprang up between the Prophet Joseph and Mr. Sayers. The latter not attaching much importance to <the> theory of a future life insisted that his wife <Ruth> should be sealed to the Prophet for eternity, as he himself should only claim [p. 2] her in this life, She <was> accordingly sealed to the Prophet in Emma Smith's presence thus ~~were~~ became numbered among the Prophets plural wives. ~~She however <though she> remained with her husband~~ continued to live with Mr. Sayers until his death.

Soon after this unique marriage, Ruth returned to Boston. Heber C. Kimball, Wilford Woodruff, and Brigham Young were in her aunt's home in Boston when Ruth received a letter from Nauvoo formally confirming that Joseph and Hyrum Smith had been murdered at the end of June 1844. Wilford Woodruff wrote on July 16: "I called upon Sister [Polly] Voce 57 Temple St. Saw Sister Ruth Sayers who was with her. She also received a letter from her husband this day Date Nauvoo June 30th & still confirmed the death of Joseph and Hiram Smith."

She and the Apostles in the area (except William Smith) gathered in Albany, New York on July 24th to return together to Nauvoo. This included Kimball, Woodruff, and Young, plus Orson Hyde, Orson Pratt, and Lyman Wight. BY wrote in his journal, "...got to Schenactada found Brs Woodruff O. Hyde & O. Pratt & Sister R Sayers, came on to Buffalo arived there Thursday evening [July 25, 1844] at 9 o. c. P.m found Brs Wm Hyde

and Wm Pratt....” On July 26 (per Young), Br. Hyde left us at Fairport we arived in Detrot Saturday evening a bout 10 o.c. P.M. put up at the Rail road Hotel on Sunday morn at 10 am took the Propeller steam Ship *Hercules* at Macanaugh at 12 on Tusday [July] 30.” While bound for Chicago, the first mate of the *Hercules* seemed to feel that Heber Kimball was acting a little too familiar with Ruth Vose Sayers. Heber wrote, “The mate seams to[o] mean. Found folt because I was kind to Sister Ruth Seayers, caused others to slite us. They have thare own folly.” The apostles and Ruth arrived in Nauvoo on August 6, 1844.

Almost upon arrival in Nauvoo, the couple decided to head back to Boston. On August 27, 1844 Kimball recorded, “Br. Seayers and his wife come to my house. I gave them a recommend. Then went to the landing with them, as they took the steamer *Osprey* on thare way to Boston.” Three weeks later, Kimball wrote to Ruth, but the letter is not extant.

Meanwhile, in Lynn, when Catherine Lewis wrote to Brigham Young in December 1844, Ruth Vose Sayers had not yet arrived in Lynn. Lewis had only received word about Ruth through Polly Vose, Ruth’s aunt.

May 8, 1845 – Tithing Day Book D, 1845-1846 (Nauvoo, Illinois), CR 5-71, Box 2 (per email from Marquardt)

Mary Vose

By this amt paid at Sundrey

times from the year 1833 to the

year 1844 on Consecration – [\$]3373

Ruth wrote to her good friend Augusta Adams Cobb, who was then at Winter Quarters, on August 20, 1847:

Boston Aug 20 1847

I have not my dear Lady heard one word from you since I saw you. – I have constantly hoped too. To begin with your affairs, which you perhaps would like to know of – was [sic] – Mr C And Mr Dame⁶¹ came to and fro – threatening me – if I did not tell where you were – I did not know. Mr C came a day or two ago and wished me to go with him to the La[w]yers to have the case given up on your part – then he said he could get a private divorce and I should have the money refunded – I told him it was a part of my religion to mind my own business – and when you authorized me it would be time enough for me to act – he then said I should be taken before the authorities. I said I would wait on him or them, in any legal affair. he gave one of those awful laughs – Saying I was the best sellar he had ever seen – and left in a Rage

⁶¹ Abraham Annis Dame, Esq. (1792-1878), Henry Cobb’s lawyer in his divorce suit against Augusta. He was also an extremely active and prominent Boston Freemason from the time he was initiated into “the pleasant art and mystery of Masonry” in 1818. It seems that Henry and his lawyer, Mr. Dame, were attempting to get Ruth to give a deposition about Augusta’s relationship with Brigham.

he has forbidden me his house – I go now and then – but they do not care to see, I have been to let them the Girls know they can write or send you any parcel – I saw Lucy this day – but they do not desire [?] to write. They are situated as you left them – your daughter Ellen is engaged to a Mr. Gardner now at Harvard⁶² - will be a physician and marry in three years

Mr C does not approve because there is no money – Mr C has some one in mind and attendance – They all look as healthy as possible Your dear little boy [James] steals to see me now and then (say when) it will be perfectly ___ any day I know where and to whom he goes to ask [?] and can get access any hour – only bid me. I have felt very desolate since you left – have had one incessant prayer – to be had in remembrance of the authorities of the church and in __, to be delivered.- and will keep on praying until God answers. Condescend to write to me you are ever in my mind – but I know there is no reason why you should feel after me – and thus I keep on hoping against hope. Please accept the parasol in lieu of yours which I sent you – but have since kept it here – the Gloves were worn by a pure one. I hope dear Lady to bring you up something more worth your acceptance. W W Phelps has been with us for several days but I have not got a cram untill to day – Oh how I long for <to> nurse again. Am I to ever have a Mother? Aunt [Polly Vose] is the same as you left her – will never come untill she is bidden – please tell me if the white robe will be of use to your own – and the dear little Apron⁶³ you took from Boston. I have each day thought of writing to you since Br Phelps came – but felt diffident until the last minute 10ish and he leaves tomorrow morn therefore please excuse – send to Br Badlam⁶⁴ and you need not fear any trouble, also write what we want – and I will make every effort to accomplish Sister Aldrich⁶⁵ is well – had a letter few days ago from her her daughter has a son Joseph. I have your Lord in my possession as yet – Mr A has only visited Boston once since you were here – he at that time was at Cambridge – and no opportunity has offered to send it- [p. 2] I will close by saying I think and feel for the Royal ones – with you are – but feel myself of too little consequence to name them. I hope you are happy – also, your dear child Charlott – please give her the pencil and tell her I have several books for her but await at this time [to] send them – expect to send all my things by Mr Everett⁶⁶ when he goes again he will be home in Sep – And goes again with his Mrs Everett – I have dreamed of you only once – and that [lacuna] singular one.

Good bye Elect La[dy – lacuna] love to Charlott

Ruth

pleas pray for [lacuna] know I have

⁶² This could have been one of the following Harvard alumni: John Flagg Gardner, Harvard 1847; George Augustus Gardner, 1849; or John Sylvester Gardiner, 1852 (and died 1856). Ellen's first fiance, William, died in 1843. Ellen remained single until 1858, when she married John Baker Turner.

⁶³ The robe and apron refer to items of ritual clothing used during the endowment ceremony. The apron was likely (at that time) a white linen square painted with one or more green fig leaves, representing the fig leaves that Adam and Eve hid behind when they realized they were naked.

⁶⁴ Fellow Boston Mormon, Alexander Badlam.

⁶⁵ Identity unknown.

⁶⁶ The identities of Mr. and Mrs. Everett are unknown.

a severe tr[acuna]ing near at hand
and I will ever [lacuna]nd to you.

[Envelope]

M[lacuna]⁶⁷

On September 25, 1847, Eastern States Mission President William I. Appleby “Visited some of the Saints, Administered to Sister Sayres who was sick and had been for some weeks.–“ (Appleby journal, September 25, 1847)

Before departing Boston for Utah in December 1848, “Sister Ruth Sayers called upon me in the morning as she was to leave this day for the west. She Asked A Blessings at my hands. I lade hands upon her in the name of the Lord And blessed her.” (December 1, 1848, WWJ 3:390).

This time the Sayerses remained in Boston until the end of December 1848, according to Todd Compton, when they migrated to Utah. However, note that there is a battered copy of the 1844 edition of Joseph Smith’s *Lectures of Faith* (which used to be included in the Doctrine and Covenants) in the Daughters of the Utah Pioneers (DUP) Museum in Salt Lake which bears the inscription that Sabre Granger, on her deathbed, presented this book to Ruth Vose Sayers “on the banks of the river, Jefferson City, Missouri, June 1848.”⁶⁸ This inscription seems somewhat suspect because William I. Appleby recorded in his journal that Sabre Granger died in Jefferson City, MO of cholera in May 1849. Anne E. Wilson wrote to “Sister Webster” in January 1850 that “Aunt Sabre Granger” of Appleby’s company died on board the *Monroe* from Cholera in Jefferson City. (A second inscription in the book reads, “Great SL City 1852” and “who in the future will own this book...Joseph Taylor.”) Was the inscription written in the book by Ruth long after the event and she misdated it as June 1848 instead of May 1849?

Ruth and Edward Sayers were in Council Bluffs, Iowa by July, and left there for Utah on July 10, 1849 in the Silas Richard pioneer company. The company briefly merged with the George A. Smith company, of which William I. Appleby – a missionary freshly from Boston – was a member. He recorded the following incident in his journal on July 31, 1849:

“A Driver or Teamster of one Mr. Sayres [sic] got into dispute with Mrs. S. (Mr. S. being absent) in regard to driving the Team. He called her by some base, vile epithets, when she retaliated by using a whip on him. He then struck her and

⁶⁷ Apparently addressed to “Mrs. Young” [i.e. Augusta Adams Cobb Young] but the addressee’s name was roughly torn out to avoid having it used as evidence of her marriage to Brigham Young in the divorce suit. This caused a large gap in the text as well.

⁶⁸ The book is located in Case 20 on the first floor of the DUP museum. See Kari M. Main to Connell O’Donovan, email, August 16, 2008, for the information that the book was an 1844 copy of Smith’s *Lectures of Faith*.

blackened one of her eyes. He was left to the care of the officers of the Camp to deal with him for the same.”

“Edward Sayers & family” is listed in Silas Richards’ letter to Brigham Young dated, August 24, 1849 (Office Files 1832-1878, reel 31, box 21, fd. 17.)

Anne E. Holman Wilson reported to Mary Meek Giles Webster from St. Louis about the cholera-ridden journey to Utah:

I guess Ruth Sayers had a time of it; some of the company came back, some fell out, that is first Sayers fell out with every body – and Appleby fell out with Farnham, nobody here was surprised at anything we heard, for reasons which I have not time to write and after all ‘tis not to expose too much, the fault of our Brethren. They started very late from the Bluffs as late as July – and were overtaken in the mountains with a sever snow storm which lasted three days, thus women and children had to keep shut up in the wagons all the time, with what they could get to eat, and they lost sixty head of cattle, but they arrived safe at last, for which I suppose they were heartily glad. (Anne E. Holman Wilson to Sister [Mary Meek Giles] Webster, January 19, 1850, CHL MS 2081 1)

[PLUS:]

I heard there was a story afloat in Boston that Ruth Sayers lost all her things - well tis no such thing I saw them all here, and saw them taken on board the Monroe ‘tis a shame for her to impose on Aunt Polly so, but ‘tis just like her. Remember me to Aunt Polly- and to Sister Everett how much I should like to see them both,

[Wilson was born in 1822 in Cambridge MA to Nathaniel P. Holman and Elizabeth Downs. She married Nathan F. Wilson in Salem on July 27, 1844. She died September 6, 1856 in Nebraska on her way to SLC.]

The company arrived in Salt Lake on October 25-29, 1849. Also in their pioneer company were Albert P. Rockwood and his wife and infant daughter, from Cambridge.

The first lived “on the corner afterwards known as the American Hotel Corner,” apparently 50 East 200 South. In 1850 they moved to the 12th Ward, southeast of downtown.

FOR SCORES of articles on Edward and his agricultural accomplishments, see digitalnewspapers.org and search for “E. Sayers”.

The 1850 Census of Cambridge (p. 6) lists her parents, Mark (79) and Sarah Vose (84), and her 51 year-old sister, Sarah E. Vose Carter, living together. Her father was still working as a “labourer”, and owned no real estate, so while Ruth prospered, her parents did not.

[The 1850 Census of Milton, Norfolk, Mass (pp. 1-2) – some four miles south of Boston – lists a William Vose (born 1798), with wife Eliza Vose (born 1804), and daughters Esther S. Vose (born 1832), Margaret R. Vose (born 1838), and Mary W. Vose (born 1841). He is a working-class laborer as well, with no real estate. This may be Ruth's brother and his family.]

1850 (undated; before August 17, 1850) – Augusta Adams Smith Young, Harriet E. Russell (wife of Daniel Russell) and Ruth D. Vose Sayers Smith, petitioned Brigham Young “in the name of Joseph” to go “on a mission to the states or some where else” because they were “so heartily tired and sick of our dear Companions [deadbeat polygamous husbands] that we can hardly live unless we can arise and shake our selves from the dust”; apparently they also wanted to get new fashionable clothes. They requested “to go in Amasy’s Company by way of California” (referring to Amasa M. Lyman’s “Gold Company” that went to Sacramento to find gold and receive tithing from the LDS gold miners there). “We do not dread Cholera or any thing else so much as Cold heartless Husbands all else seems as nothing but this has become intolerable”.

Ruth received her Patriarchal Blessing on December 24, 1850 from Uncle John Smith.

On April 16, 1851, she was endowed in the top floor of the Council House. She was washed and anointed by sister-wife Presendia Huntington Smith Kimball.

April 1851 Census of Salt Lake City, Utah, p. 174:

Edward Sayers, 47, Gardener, \$150, England

Ruth Sayers, 43, Mass

Mary [Meek Giles] Webster, 45, Mass

~~[Mary Webster – Boston 1839, p. 403, widow, Sun Court; 1840 – nothing; 1841 no directory; 1842, p. 484 widow, h. Commercial St. Avenue; 1844, p. 542; widow, h. 4 Battery St.; 1846, p. 553, 4 Battery; 1848, p. 265 – ditto; not in 1849; not in 1850; 1851, p. 256 – h. 71 Marion, East Boston]~~

Ruth wrote to Brigham Young in the fall of 1851:

Monday Morn President Young I again come to you asking to be obliged to you because no one else would render me any assistance unless they were that moment paid for it. Will you be kind enough to let me have a yoke of strong oxen, that I may get wood to be comfortable this winter I can pay for them in Furniture from the Birds Cabinet Shop or give you a note upon either of them if you choose. I did not get any money this autumn but have <evry> reason to expect some, when Br Little comes. The young man who hands this to you will get my wood if I can get the oxen. Those I had last year, one sickened I gave it to Br Atwood the other has been worked by some individual and is weakened and unable to get wood forgive me, for thus troubling you again. I was told not to ask you – To whom should I go but to the friend of the whole church, I feel that you

know I would not annoy you unless compelled to please give the young Man an answer and you will very much oblige your humble Servant R Vose Sayers

Ruth's father, Mark, died on July 18, 1855 in Cambridge, as that is where he was living for the 1850 Census (p. 6). He was 86 and died of "old age." His occupation had been farming, and his birth place was given as Sudbury. (Cambridge Death Records, 1855, vol. 94, p. 43.)

On September 7, 1856, at the height of the "Reformation," Wilford Woodruff blessed Ruth Sayers "as she was going on a mission" although exactly what that meant remains mysterious, as women did not serve single missions at this time, but instead accompanied their husbands. August Adams Cobb was there with her friend Ruth, to witness the blessing. Ruth then set out eastwards on September 11 with Parley P. Pratt and other missionaries, travelling together. They reached Ft. Kearney, Iowa on October 17. On their journey they gathered information on Almon W. Babbitt's murder and saw the ruins of the Nauvoo Temple, arriving in St. Louis on November 18. Pratt remained there for a long time and then eventually went southwards and was killed on May 13, 1857 for marrying a non-Mormon's wife, while Ruth Sayers went on to Boston.

Parley P. Pratt to Belinda Marsden Pratt (Philadelphia), January 27, 1857, p. 1

Mrs. Sayers had a hard job indeed to get money to reach ~~to~~ Boston. She sojourned in St. Louis, Cincinnati, Phila., etc, trying in each place to raise a few dollars to get to the next. I suppose she got through at last. But I have not heard one word from her although I have written to her.

In Boston she found her aunt Polly and returned to Utah with her, arriving on June 23, 1857, in company with Elder Feramorz Little (Brigham Young's nephew and business partner), as well as with Ephraim Hanks, who was bringing in the "eastern mail". Little and his two female companions apparently traveled in a fast, comfortable wagon. They passed John Y. Green's company, then a handcart company, and later "Col. Sumner" and his baggage train. They reported that they encountered no American Indians en route. Gen. Winfield Scott had received orders from Pres. Buchanan to send troops from Kansas to Utah in May 1857, so the Voses and Feramorz Little must have also passed by Ft. Leavenworth as preparations were being made to depart on July 18. Their observations of pioneer companies and an absence of Indians were important intelligence for the Mormons awaiting the beginning of the "Utah War."

July 1, 1857 – "The Eastern Mail," *Deseret News*, p. 4

Elder Feramorz Little and sisters Sayers and Vose arrived with the mail. Elder Little reports having met br. John Y. Greene, on the 6th of June, 12 miles up the Little Blue, who stated that the hand cart company of Elders was then probably near Loup Fork, they having done down on the north side of the Platte. Col. Sumner, with his baggage train, was passed June 8, 10 miles west of Plum Creek;

his troops were proceeding up the Republican Fork, and were to meet him at Laramie, where he expected to receive instructions to govern his future movements...Mr. A. O. Smoot, conductor of the down June mail, was met at noon of the 14th, 12 miles below Laramie....No troublesome Indians were seen or heard of on the route.

On July 1, 1857, Woodruff and George A. Smith visited the Sayerses upon Ruth's return. Woodruff admiringly wrote: "He had a fine lot of Black & yellow wild Cu[cumbers?] from Boston & Nauvoo bottoms."

Ruth's aunt Polly was sealed to Joseph Smith on March 28, 1858 in the Endowment House, making them eternal sister-wives.

1860 Census of Salt Lake (12th Ward), p. 25
Edwin [sic] Sayers, 54, Gardener, \$1,150, England
Ruth Sayers, 52, MA
Mary Vose, 80, MA
Jane Gibson, 17, OH

1860 Census of Cambridge (4th Ward), Middlesex, Mass p. 103 (or 453)
Sarah Carter, 42, Boarding House, \$200, Mass.
[four boarders]
Sarah Voce, 96, Mass. [mother]

July 3, 1861 – Des News p. 4 "Eighty-Fifth Anniversary" – the territories horticulturists processed under the direction of "E. Sayers."

July 10, 1861 – Des News p. "Celebration of the Eighty-Fifth Anniversary of American Independence, Great Salt Lake City, July 4, 1861."
The Horticulturists, under the direction of E. Sayers, carried fine specimens of their garden flowers; one of the company carried in his hand a branch of ripe fruit. A carriage richly decorated with flowers and occupied by Mrs. E. Hunter, Mrs. Oliphant and Mrs. Sprague, completed that company.

Edward Sayers died on July 17, 1861. (Really? – see him in Directory in 1867!)

Her beloved Aunt Polly died in 1866.

1867 SLC Directory, p. 90
E. Sayers, gardener, 12th wd., swc 4th E. and 3rd [sic] S.

1870 Census of SLC (Ward 12), p. 8
Ruth Sears, 63, keeping house, \$8150, MA

1880 Census of SLC (Dist. 51), p. 14

Second South Street

Ruth B. [sic] Sayers, 72, widow, Keeping House, MA MA MA

Ruth became very ill in June 1884 and she died August 18, 1884, a member of the Salt Lake 12th Ward.⁶⁹

Deseret News, August 20, 1884, p. 16

SAYERS— In Salt Lake City, August 18th, after a lingering illness of ten weeks' duration, Ruth Daggett Vose Sayers, born February 26th, 1808, at Watertown, three miles from the city of Boston. She was baptized into the Church of Jesus Christ of Latter-day Saints in the month of May, 1832 [sic],⁷⁰ consequently she was among the oldest members of the Church. Very few are now living who were baptized at that early date, and now she has gone to meet the large number of old and tried friends behind the veil. During the building of the Kirtland Temple, although then residing in Boston, she donated every dollar that she earned, except what she needed for her bate support, towards its erection, which aggregated several hundred dollars. Her liberality in this direction as well as in many others of an equally laudable character, has been proverbial up to the time of her death. — [Com.

Funeral from late residence, 12th Ward, to-morrow, Tuesday, at 1:30 p.m. Friends are respectfully invited.

Woman's Exponent, September 15, 1884 (Vol. 13, no. 8), pp. 61-62:

RUTH SAYERS.

Sister Sayers was well known among the early settlers in this city. Tall and erect in figure, a countenance always beaming with human kindness, charitable to the poor and ever ready to comfort the disconsolate, she endeared herself to her associates. She was a woman of brilliant conversational powers and possessed a ready fund of valuabel information, especially upon topics of interest to the Saints. She was never tired of relating incidents of Boston life nor of dwelling upon Gospel themes and the days of Joseph and Hyrum. She has passed to her rest and joined those gone before whom she so revered in life; her record here was that of a brave and true Latter-day Saint. We cannot mourn for such deaths as hers, it is only stepping from one sphere of usefulness to another. Ruth Dagget Vose Sayers was born February 26, 1808, in Watertown, Mass. Her parents were Mark and Sally Vose. She was baptized into the Church of Jesus Christ of Latter-day Saints in May, 1832 [sic], in the city of Boston. During the building of the Kirtland Temple, her aunt Polly Vose and herself engaged in upholstering in Boston, they both felt it was right and necessary to give liberally towards the erection of that edifice, and did so to the full extent of their means, continuing their donations until the Prophet Joseph sent word to them, "It is enough." The

⁶⁹ "Deaths," *Deseret News*, August 20, 1884, p. 16.

⁷⁰ Brigham Young recorded in his missionary journal that in fact he baptized her and Miss Francis M. Smith in Boston on August 14, 1835, per Compton, *In Sacred Loneliness*, p. 382.

Elders of the Church in traveling in the Eastern States were the recipients of their unbounded liberality.

Mrs. Sayers was married in her youth to Mr. Edward Sayers, a thoroughly practical horticulturalist and florist, and though he was not a member [p. 62] of the Church, yet he willingly joined his fortune with hers and they reached Nauvoo together some time in the year 1841; they remained there until after the martyrdom of the Prophet Joseph Smith and his brother Hyrum [sic], when they returned to Boston, and remained in that city until 1849, when they came to this valley, locating first on the corner afterwards known as the American Hotel Corner; the year after they removed to the Twelfth Ward, where they both resided during the remainder of their lives. Mrs. Sayers passed away July 17, 1861, being in his sixtieth year. Miss Vose or Aunt Polly as she was familiarly called came to Utah in 1857. Mrs. Sayers traveled to Boston the year previous for the purpose of bringing her aged relative back with her. Aunt Polly died December 9, 1866, being then eighty-six years old. She was the only blood relative of Sister Sayers that joined the Church. She had one brother only, no sister; this brother, who as her pride, and of whom she was devotedly fond, was killed by a band of Seminole Indians, led by Kookooche, a chief under the celebrated Seminole chief "Wild Cat".

William Wade

William Wade – mentioned in George B. Wallace's journal (in list of local members he knew, with some of their addresses: "William Wade, Boston, Mass.") in 1845. However the 1845 Boston City Directory lists no one named William Wade. May be William Wade, born about 1810 in Ireland; or born about 1820 in Ireland. Both men were living next door to each other in 1850 (Ward 10, p. 228, September 13, 1850); both married to women named Mary, five years younger than themselves. The older William Wade had a daughter Ellen (b. 1844 in Mass) and son William (b. 1849). The younger William Wade had a son Michael (b. April 1850).

John Adams Wakeham

Born in Milton, Strafford, New Hampshire on May 23, 1822, to Ebenezer and Mary Wakeham.

Children of Ebenezer and Mary:

1. John Adams Wakeham
2. Joseph B. Wakeham, born 1823; died 1897
3. Simeon S. Wakeham, born 1828; died 1869

Married (1) Angeline Frost on October 8, 1843 in West Milton, Strafford, NH. She apparently died before 1845?? (Or did she leave him because he became a Mormon?)

Boston, 1844, p. 533 – John Wakeham, shoemaker, h. 2 Cooper St. Court

Boston, 1845 – not found

Married (2) Abigail L[eighton?]. Tibbetts on April 1, 1845 in Boston. (Sealed to her posthumously in the EH on December 12, 1863, as she was dead.) She was born in 1824 in West Milton, Strafford, NH to Edmund Tibbetts and Sarah Leighton. (See her entry.)

Children of John and Abigail Tibbetts Wakeham:

3. Mary A. Wakeham, born December 25, 1847 in Middleton, Essex, MA
4. Sarah A. Wakeham, born about 1849 in Missouri; died before 1860

Converted to Mormonism in Boston on May 11, 1845.

Mary Wakeham, born December 25, 1847 to John Wakeham, shoemaker, in Middleton, Essex, MA (2 miles west of Beverly).

1850 Census of Savannah, Andrew, Missouri, 4
John A Wakeham, 28, Shoemaker, NH
Abby L, 27, NH
Mary A, 3, MA
Sarah A, 1, MO

Abigail L. Tibbetts Wakeham died on April 14, 1852 in SLC and was buried in the SLC City Cemetery.

Married (3) Mariah S. Twitchell on January 1, 1853 in SLC. Sealed to her on December 12, 1863 in the Endowment House (same day as Abigail). She was born April 2, 1835 in Carlisle, Middlesex MA to Luther Twitchell and Elizabeth Simmons. She died in 1927 in Mill Valley, Marin, CA.

Children of John and Maria Twitchell Wakeham:

1. Ella Maria, born 1853; died 1929
2. John Adams, born 1855; died 1855
3. Elizabeth Lucretia, born 1857; died 1865
4. Celestia Appleton, born 1860; died ?
5. Luther Twitchell Wakeham, born 1863; died 1937 (his death cert. says his mother was Maria Forrest??)
6. Melissa Ann Wakeham, born 1865

1860 Census of SLC (13th Ward!), 18 (next door to Williams Camp!)

John A Wakeham, 38, Shoemaker, \$550, NH
Maria, 25, MA
Mary A, 12, MA
Ella M, 6, UT
Elizabeth, 3, UT
Alvira Simmons, IL

Married (4?) Maria Forrest before 1863 [or 1860]? (Did they have a son named Luther born that year?)

Married/sealed to (4? Or 5?) Ann Elizabeth Soler on December 19, 1863 in the EH.

Not in 1870 Census.

1880 Census of Ogden, Weber, UT, 12 (Fifth Street)

John Holland, 77, Taylor, ENG (no relation to Jeffrey R. Holland)

Gun Wan, 54, Chines[e] Store, CHINA

Tong We, 26, RR man, CHINA

John A Wakeham, 58, Shoe Maker, NH

Mary Bergstrom, 49, Keeping House, SCOT

Henry O Pratt, 40, Telegraph Op, NY

April 7, 1881 – *Salt Lake Herald*, 3 – MISSIONARIES

John A. Wakeman, Riverdale [United States]

Returned to New England on a mission in 1882 [sic – 1881].

June 1, 1881 – *Salt Lake Herald*, 4

On Tuesday morning, Messrs. John Taylor [etc.]...left this city for fields of labor as missionaries in the states. They were joined at Ogden by Mr. John Wakeham.

August 23, 1890 – *Salt Lake Herald*, 3

United States Marshal's Office.

Deputy United States Marshal B. A. Bowman arrested a man by the name of John A. Wakeham, of Riverdale, this county, for attempted rape on a little child only four years of age. Wakeham was brought before Commissioner Perrin and fined \$42.70 in default of which he was taken to the "bastile" [sic] by Sheriff Belnap.

August 23, 1890 – *Ogden Standard*, 4

Before Commissioner Perrin.

Yesterday afternoon John A. Winkham [sic], aged 69 years, was arrested and taken before Commissioner Perrin by United States Marshal Bowman, on a charge of indecent assault upon a little girl named Annie Bybee. The complaint was made by the girl's mother, Aggie Bybee. The testimony in the case was sufficient to convict the defendant and the Commissioner fined him \$20 and costs. In default of payment the old man was taken to the County jail.

[Aaron Cassidy Bybee and Agnes Patton Bowman Bybee's first child was Anna Mabel Bybee, born November 1887 in Blaine, Davis UT (now South Weber at the mouth of Weber Canyon), so "Annie" was actually not quite three years old! They were living in Riverdale in 1900. She didn't get baptized until she was 14. She then married Walter John Blackwell in the SL Temple on August 30, 1918.]

October 14, 1890 – *Salt Lake Herald*, 6

Real Estate Transfers.

John Wakeham to George Dawson, part of the southwest quarter of section 7, township 5 north, range 1 west...\$1000

In 1891 returned to New England again as a genealogical missionary, spending most of his three and a half years near his ancestral home in New Hampshire. (Allen, Embry & Mehr, *Hearts Turned to the Fathers*, Provo, Utah: BYU Studies Press, 1995, pp. 40-41. UNFORTUNATELY the detailed report of his stay in New England is not footnoted.)

December 12, 1892 – *Salt Lake Herald*, 8

Real Estate Transfers.

Maria Foust to Celestia Wakeham, part of lot 2, block 121, plat A...\$1

September 12, 1894 – *Salt Lake Herald*, 8

Appeal From the Probate Court.

In the matter of the estate of the late Luther Twitchill a suit has been filed in the Third district court by Messrs. Powers & Straup on behalf of Mrs. Celestia Wakeham. The suit is an appeal from the probate court in which the claim of Mrs. Wakeham against the estate for \$1,000 for services rendered to the deceased during his last illness was practically ignored. It is alleged that the probate judge admitted the claim but set aside all the property to the minor heir, leaving nothing to satisfy Mrs. Wakeham's claim.

April 24, 1895 – *Deseret Evening News*, p. 8

Where is John A. Wakeham?

Mrs. W. H. W. Colomy, whose address is Box 415, Farmington, N. H., writes to the News for information concerning the whereabouts of her uncle, "John A. Wakeham, who returned to Salt Lake City five months ago," since which time they have heard nothing of him. Any information concerning him would be greatly appreciated by the above, who states that his relatives are all anxious about him.

The News recalls a visit from the gentleman on his arrival from the East, but does not know his present whereabouts.

1900 Census of Eureka, Juab, UT

Luther Wakeham, b. Mar 1863 in Utah

Sarah, b. Nov 1865 in Utah

Webster, b. Mar 1897 in Utah

Lona, b. Sep 1899 in Utah

Elsie Jones, b. Feb 1883, sister-in-law "[stepdaughter]"

Leta Jones, b. May 1891, sister-in-law "[stepdaughter]"

Died from "senility" on April 23, 1906 in the Salt Lake Infirmary. Buried in the city cemetery on April 24.

April 29, 1906 – *Salt Lake Tribune*, 12

BINGHAM SOCIETY.

Bingham, April 28.

A very pretty dinner party was given Friday afternoon by Mrs. L[uther].
Wakeham to a few of her friends. Covers were laid for ten. Those present were...

Joel Hamilton Walker

Born October 10, 1813 in Peacham VT to Col. Joel Walker (1780-1855, of Pittsfield MA) and Alice Haughton (1781-1874, of Keene NH); one of seven children. Joel Sr. owned a shop in Peacham.

Joel H. and brothers Houghton and Francis moved to Illinois in 1836 – in Chicago from then until 1839, while his brothers were in the Belvidere area. The parents joined them in 1839. He then went to Boston.

Wrote from Boston to Joseph Smith in Nauvoo on May 9, 1844 (per HOC vol. VI, pp. 424-425):

Boston, May 9th, 1844.

My Dear Sir.– Being so closely confined in the postoffice in this city, where I have been but a short time, I have not, before this morning, been aware that you have petitioned Congress in relation to raising a military force to protect our Southern Frontier.

My purpose in addressing you is to offer my service, either in military or civil duty, as I am so much confined that my health must suffer if I remain a great length of time.

If I can make myself known to you by reputation which I think possible, I have every confidence, if in your power, you will favor my wishes.

At any rate, I hope you will write me at your earliest convenience upon receipt of this.

[p. 425] I was born in Peacham, Vermont, October 14th, 1813. My father is Col. Joel Walker, now of Belvidere, Illinois. Hon. E. Peck, of Springfield, Illinois, is my brother-in-law. I was in the mercantile business in Chicago from 1836 to '39, (one of the firm of King, Walker & Co.,) since which time I have been here, with the exception of a year; have been in the military since the age of sixteen, and am considered somewhat proficient, having devoted much attention to the study of its principles, and an ardent love for the art. I have received a good academical and mercantile education; and if there is in your place anything which would be for our mutual advantage,

I am yours respectfully,

Joel Hamilton Walker.

General Joseph Smith, Nauvoo.

Joseph replied (per images online at CHL):

Nauvoo. Ill. June 1, 1844.

Sir:— yours of May 9 is before ^me^ and according to my custom, I answer off hand. I have not yet ascertained whether Congress will, by special act, Authorize me to protect our beloved country: if it should I have not a doubt but your servicez could be agreeably used.

As to what you could do in Nauvoo, I am unable to say. Gentlemen with a small capital, or a large one, can easily employ it to good advantage. Our City iz so rapidly improving.

Truth, virtue and honor combined with energy and industry, pave the way to exaltation, glory and bliss.

	Respectfully
Joel Hamilton Walker}	I have the honor
Boston}	to be your ob Sv't
Mass}	Joseph Smith [his signature]

1842 Boston, p. 477 – Joel H. Walker, boards 7 Green St.

1843, p. – ditto

1844 p. 534 – Joel H. Walker, boards 3 Suffolk Place

1845 p. 504 – Joel H. Walker, boards 477 Washington St.

1846 – not listed

1847 not listed

Joel H. Walker then served in the Mexican-American War in 1846-7 under Col. E. D. Baker but became sick and was discharged. He returned to his family in Belvidere to recuperate, but never did, and died there on November 10, 1849.

[Edward Dickinson Baker was the Col. of the 4th Reg. of Illinois Volunteer Infantry, beginning July 4, 1846. He participated in the siege of Vera Cruz and commanded a brigade at Cerro Gordo.]

Mexican American War records (footnote.com):

J. H. Walker, pvt. in Capt. Cheatham's Co., 1 Reg't Tennessee Infantry, Company Muster Roll from May 28 to August 31, 1846. He enrolled for 1 year of service but \$25 was advanced to him by the state of TN and he was sent to the hospital at Point Isabel on August 16.

George Benjamin Wallace (Boston Branch President)

Born February 16, 1817 in Epsom, Merrimack, New Hampshire to John Wallace and Mary True. Married first "a distant relative" Mary Critchett McMurphy in Boston on February 13, 1840. They are living in Boston Ward Three in the 1840 Census (next door to an Elizabeth Perry). Mary was born April 27, 1818, probably also in Epsom, and may have been the daughter of William McMurphy, living there in 1820. She bore three children in Boston (Emma A. in 1841, James B. in 1842, and Sarah Ellen in 1844).

Wallace ran a large, successful lumber company in Boston, employing hundreds of men. The family was affiliated with the First Baptist Church in Boston. He was baptized December 1842 in Boston, by Elder Freeman Nickerson. Ordained an Elder shortly thereafter, and served as President of the Boston Branch until February 1844, when Elder John Hardy took over that position.

October 30, 1843 – Boston Branch to Joseph Smith and the Council of the Twelve
http://churchhistorycatalog.lds.org/primo_library/libweb/pages/dvds/media/dvd20/b3f1-8/MS155_3_5_33.jpg

To President Joseph Smith and the High Council of the Twelve Apostles
of the Church of Jesus Christ of Latter day Saints at Nauvoo
WE the Members of the Branch of said Church in Boston,
Massachusetts.

Respectfully Represent

That Elder John E Page one of the Twelve Apostles, has for the last six weeks been laboring in the Cause of Christ in this place with very good success. Through his instrumentality many have been led to obey the Gospel of Christ, And it is our firm conviction that if he can be allowed to remain among us during the Ensuing Winter he will be the means of Accomplishing a great work. Large numbers are constantly in attendance at his Meetings, And very many candidly investigating the Doctrine he so ably preaches. He is unusually zealous in advocating the divine mission of Brother Joseph Smith And the truth of the Book of Mormon, which we believe has had a very good effect.

Not only the Saints, but the Inhabitants of Boston generally as well as the Neighboring [p. 2] Towns are very Anxious that he should remain during the Winter

WE therefore respectfully Solicit that if you in your wisdom shall deem it Expedient, you will be pleased to direct that Elder Page be allowed to remain in this place until the Spring, if he shall please so to do—

Boston, Mass:}
October 30th 1843}

George B. Wallace	P. Elder
Jacob C. Phelps	Elder
Ananias MacAllester	Do.
Ezra Bickford	Do
John Hardy	Do
Oliver H. Dudley	Do
F. Wilson	Do

In behalf of themselves and 150 others-

Ordained a High Priest by Brigham Young in Boston in July 1844. Was President of the New Bedford, Mass. Branch in August 1844. Moved to Nauvoo at the end of 1844, where he was an undertaker.

His sister, Sarah E. Wallace, was born July 12, 1825 in Epsom as well, the youngest of twelve children. Her mother died when she was but three. She also joined the LDS Church. Sometime between this trial in October 1844 and March 1845, she was seduced in New Bedford one Sunday by Samuel Brannan and he then attempted to cover it up by having his crony William Smith “seal” them together polygamously. She fell ill from the scandal, and soon died from “consumption”, claiming to her brother that her own illness “was occasioned by what had passed” with Brannan and Smith. She was only 19 years of age. Wallace’s first wife Mary, opposed to polygamy (and perhaps not even LDS), refused to join him in Nauvoo, and she took their children back to New Hampshire. Emma and James died before 1850. The 1850 Census of Epping, Rockingham, NH lists Mary C. Wallace with her six year old daughter Sarah E. living with her mother Sarah McMurphy, next door to her younger brother, a lawyer named James McMurphy, and his young family. George B. Wallace did not know the McMurphys had left Epsom for Epping, for after his mission to England (where he was counselor to apostle Franklin D. Richards) he went to Epsom, NH in December 1852 to see his first family one last time, but could not find them, as they had moved.



George Benjamin Wallace

Wallace married polygamously, Melissa Melvina or Mandana King Crowell (widow of Howes Crowell) on June 4, 1845. She was born in 1823 in Pomfret, Vermont. The Crowells had known Wallace in Boston, when he was their Branch President and he had signed their membership transfer to Nauvoo. 25 year-old Howes Crowell and their two infant children had died in Nauvoo from “consumption” or Tuberculosis, leaving Melissa alone. Wallace was ordained a High Priest in Nauvoo on October 18, 1844. He received his patriarchal blessing from John Smith (not William?) on April 10, 1845, and then returned for some reasons to the eastern states, leaving Nauvoo in October 1845.

Wallace was in Pittsburgh around November 2, 1845 and spoke with bitter ex-Mormon Benjamin Winchester, who told Wallace, “if it had not been for William Smith, he should

have been in the church to this day.” Wallace then reported the conversation to Sam Brannan in New York, who published it in the *New-York Messenger* of November 15, 1845, p. 5. He was apparently back in Boston on January 3, 1846, for “Bro. Wallace” spoke at the prayer meeting held at Sister Clary’s home, per Larkin Southworth’s journal.

He and his second wife were members of the Winter Quarters, Nebraska 11th, 15th and 17th LDS Ward during the winter of 1846-7. They and their infant daughter named Mary Melissa left Winter Quarters on June 18, 1847 for Utah, in the Abraham O. Smoot/George B. Wallace Company, in which he was the Captain of a Fifty. Arrived in Salt Lake September 25, 1847 and their daughter died two days later. Was an undertaker in Salt Lake, digging the first Mormon graves there.

Their son, George Crowell Wallace was born June 12, 1848 and died two months later. Per *Ms. History of BY*, p. 156, the Q. of the 12 “and others” met at Wallace’s house, and he and Reynolds Cahoon were set apart as counsellors to HP Quorum President, John Young on Feb. 13, 1849 and then on the 16th at his home, the 12 “and others” met again to organize the Stake High Council. Per p. 194, on April 14, 1849 “The [High] council...appointed George B. Wallace sexton, to take charge of the public burying ground” in Salt Lake City. On May 26, 1849, (p. 206) Wallace was made captain of the 1st Company, 2nd Artillery Battalion of the newly reorganized Nauvoo Legion.

Another daughter, Louisa King Wallace, was born September 20, 1849. Wallace went to England on a mission in October 1849, arriving in Liverpool in June 1850 and stayed almost two years. In 1853 he offered the dedicatory prayer over the north-eastern cornerstone of the Salt Lake Temple.

Wallace married the three Davis sisters, from England, Hannah, Lydia, and Martha, in October 1852. Mary Critchett McMurphy Wallace died September 14, 1853, location unknown (but probably SLC). He helped lay the cornerstones of the Salt Lake Temple. Organized the Brighton Ward in 1867 and was stake president of the Zion Stake from 1874 to 1876, and then was President of the Zion Stake High Priests quorum until his death on January 3, 1900 in Granger, Utah.

Margaret E. Wallace

She was born in Ipswich, Essex, MA on July 31, 1793 to Aaron Wallis Jr. and Margaret Kimball. Five days later she was baptized. Aaron Wallis Jr., son of Aaron Wallis Sr., was baptized in Ipswich on May 24, 1767. Margaret Kimball was born on February 25, 1768 in Ipswich, to Joseph Kimball and Margaret Baker. Through her mother, Margaret Kimball, Margaret Wallace was the fifth cousin of Apostle Heber C. Kimball, both being fourth great-grandchildren of Richard Kimball, an early colonist of Ipswich in the 1630s. Aaron Wallis married Margaret Kimball in Ipswich on September 27, 1789.

Children of Aaron Wallis Jr. and Margaret Kimball:

1. Mary “Polly” Wallace/Wallis, baptized June 20, 1790

2. Aaron Wallis III, baptized December 4, 1791; married Elizabeth "Betsey" Mansfield on May 8, 1816 in Ipswich (Elizabeth died in 1840)
3. **Margaret "Peggy" E. Wallis**, born July 31, 1793
4. Hannah Wallis, baptized October 18, 1795
5. Eunice Wallis, baptized September 16, 1798
6. Samuel Wallis, baptized October 26, 1800
7. Joseph Wallis, baptized February 27, 1803
8. Boy Wallis, died September 6, 1806 in Ipswich
9. Boy Wallis, died November 29, 1807 in Ipswich

Margaret's grandmother, Margaret Baker Kimball, died in Ipswich on March 14, 1806, when little Peggy was eight. Her grandfather Joseph married (3) Mrs. Martha Caldwell on November 16, 1806.

Margaret's mother, Margaret Kimball Wallis, died July 12, 1813 at the age of 46, from a fever. Her grandfather Joseph Kimball died on February 15, 1814 in Ipswich.

Margaret's father, Aaron Wallis Jr., died September 8, 1833 in Ipswich at the age of 66.

"Mrs." Margaret E. Wallace (who never married) was chosen to be Secretary of the Boston Female LDS Sewing and Penny Society when it was organized Tuesday, July 16, 1844. At the time, she lived 83 Prince Street in Boston (1844 City Directory, p. 535) and had been there since at least 1839 (p. 399). Prince Street was in Ward One. 83 Prince Street may have been the location of the Hancock (Public) School for Girls (founded in 1822), but per the 1840 Census, there were both boys and girls where Margaret worked. A 1928 map shows that the Cushman School was right next to the Hancock School.

1840 Boston Census (Ward One), p. 17

Marg E Wallis: 19 boys under 10, 3 m 20-30; 22 girls under 15, 1 f 20-30, and 2 f 40-50

1845 Boston directory

Margaret Wallace, h. 83 Prince

The Boston Children's Friend Society was founded in 1833 and was first located on Sheafe Street but soon outgrew its location and they moved around as the number of children grew. In 1845, the Children's Friend Society received a land grant from the city of Boston for the property at 48 Rutland Street and they built a brick building there for \$18,000. The Society "not only cared for the children but also provided them with instruction in general education and religion." As the children grew older, they received practical training in "the manual arts". Girls learned domestic skills and boys learned carpentry and printing. The older children were sometimes apprenticed or indentured to local families. (See *Boston Children's Friend Society: 1833-1933*, 1933, Boston Children's Friend Society.) The Society's entire library was donated to the Simmons College School of Social Work Library in 1911. In 1991 it was transferred to the Simmons College Archives. It includes minute books for 1841 to 1846, an annual report

for 1843, an 1837 discourse, and account books for 1859 to 1878 (plus later materials). UMass-Boston Joseph P. Healey Library also claims to have the Society's archives.

Margaret's niece, Melinda A. Wallis (daughter of Aaron Wallis III and Elizabeth "Betsey" Mansfield) married James A. Knox (22 year-old mariner, son of Rufus and Lucy Knox) in Ipswich on October 1, 1848.

1850 Census of Boston (Ward 11), p. 402

Children Friends Society

Caroline J. Bartlett, 42, MA
Margaret Wallace, 54, MA
Mercy R. Talcott, 30, CT
Catharine Fleck, 29, Germany
Ellen Mulligan, 22, Ireland
Margaret A. Mellen, 18, MA
and 54 Children

1852 Boston Directory, p. 261

Margaret Wallace, assistant at Children's Home, Rutland St. [lies in Ward 11]

1860 Census of Charlestown, Middlesex, MA, p. 15

James A. Knox, 33, Draw-tender, MA
Melinda A Knox, 33, MA
Abby A Knox, 11, MA
Warren L Knox, 8, MA
Margaret Wallace, 66, Boarder, MA

1870 Census of Charlestown, MA, p. 163

James A Knox, 43, Carpenter, MA
Melinda A Knox, 43, Keeping House, MA
Frank D Titus, 24, Plasterer, MA
Abby L Titus, 21, No Occ, MA
Warren L Knox, 19, Apprentice to Jeweller, MA
Margaret Wallace, 77, No Occ, MA

Margaret Wallace died in Boston (at 8 Richmond Street) on November 6, 1876, from "extreme age." She was aged 83/3/6, born (July 31, 1793) in Ipswich to Aaron and Margaret Wallace, natives of Ipswich.

The Knox family were back in Boston per the 1880 Census.

Julia Amelia Waterman (Tiff)

Born September 22, 1835 in Worcester, Worcester MA to ____ Waterman and Barbra Thornton.

December 11, 1849 – Amey Cecilia Cooper Aldrich to Augusta Adams Young:

I have a good [servant] Girl in her Fifteenth year a good Girl she is and wants to come west with me

1850 Census of Northbridge, Worcester, MA, p. 33

George Aldrich, 40, Labour, MA

Martha Aldrich, 39, RI

[The Caleb Sweet Family]

Joseph Aldrich, 49, Farmer, \$2,500, MA

Amy Aldrich, 45, MA

Amelia Robinson, 24, NY

Joseph A Robinson, 3, MA

Wm A Thayer, 16, labor, RI

Julia Waterman, 14, MA

Allice Delvin, 3, MA

Anthony Delvin, 3/12, MA

Charles E Seymour, 25, Farmer, MA

Abigal Seymour, 26, RI

According to descendant William Rozell, Julia met Dr. Ray Wilkins Tift (physician) outside Salt Lake City and they married there on June 13, 1855. He was born October 23, 1831 in Ohio (possibly Russia, Lorain Co.) to Ray G. Tift of CT and Mary Smith.

The children of Ray and Julia Tift:

1. George Wilkins Tift, born May 1856 in SLC; died May 1857 outside Winnemucca NV (whose death seems to have caused the couple to leave Mormonism, per descendant William Rozell)
2. Emily Jane “Jinnie” Tift, born January 23, 1858 in CA; md. J. B. Harris on April 23, 1884
3. Frances Ellen Tift, born November 19, 1861 in CA; died October 25, 1896
4. Mary E. Tift, born about 1864 in CA; md. John A. Hill about 1890
5. Julia Amelia Tift, born December 1, 1870 in CA; died January 23, 1909
6. Alice Maria Tift, born September 25, 1873 in CA; died December 25, 1887

Not in 1860 or 1870 Census.

1880 Census of Smartville, Yuba, CA, p. 169

R. W. Tift, 49, Physician, OH CT RI

Julia, 43, MA RI RI

Francis, 18, CA

Mary, 16, CA

Julia, 9, CA

Alice 6, CA

Husband Ray died February 25, 1893.

1900 Census of East Bear River, Yuba, CA, p. 14 (Fifth Street)

J. B. Harris, Aug 1851, 49, md. 16 years, IN

Mrs. Jinnie Harris, Jan 1858, 41, 1 of 1 child living, CA OH RI

Rosie Harris, Mar 1885, 15 CA

Ella Hamper, boarder, Mar 1870, 30, CA

Julie Tifft, mom-in-law, Sep 1838, widow, md. 38 years, 3 of 6 kids living, RI RI RI

1910 Census of Berkeley, Alameda CA, p. 2 (April 15, 1910)

Joseph B. Harris, 61, md. 26 yrs, IN, real estate agent

Emily J. Harris, 52, CA

Rose E. Harris, 25, CA

Julia A Tifft, 73, widow, RI RI RI

1910 Census of Twp 1, Placer, CA, pp. 3-4

John A Hill, 53, md. 20 years CA NY IL

Mary E Hill, 46, 2 of 2 kids living, CA OH RI

Julia E Hill, 14, CA

Gertrude F Hill, 9, CA

Julia A Tifft, 74, widow, 2 of 6 kids living, RI USA USA

She died July 23, 1918.

Mrs. Caroline Welch

Member of the Committee of Arrangement of the Boston Female LDS Sewing and Penny Society when it was organized Tuesday, July 16, 1844.

1850 Census of Danvers, Essex, MA, p. 146 (August 21, 1850; Danvers is 3 miles inland from Salem)

Boarding with Daniel Bray and MANY others (Hyde, Friend, Whetten)

John Welsh, 38, Laborer, MA

Caroline Welsh, 35, MA

Caroline E. Welsh, 11, MA

Israel A. Welsh, 9, MA

1850 Census of Lynn, Essex, MA pp. 97-8 (August 31, 1850)

With Consider Orcutt and Family and Michael W. Buswell and Family:

John Welsh, 38, Trader, MA

Caroline E. Welsh, 37, MA

Caroline E. Welsh, 13, MA

Israel A. Welsh, 10, MA

Ruth Wellington (Kimball)

Born March 11, 1809 in Waltham, Middlesex, Massachusetts (to Ephraim and Sukey Tower Wellington?) Ephraim (son of George Wellington and Lucy Peirce) married Sukey (from Sudbury) on April 7, 1805 in Waltham.

Children of Ephraim and Sukey Tower Wellington:

1. Varnum Wellington, born about 1806
2. George Wellington, born about 1809
3. Ruth Wellington, born March 11, 1809 (or about 1812)
4. Joseph Wellington, born January 24, 1811 in Cambridge; md. Frances L. Garrett on August 8, 1848 in Cambridge
5. Lucy Wellington, born about 1811

1810 Census of Cambridge, p. 5

Ephrm Willington: 2 males 16-25, 2 males 26-44, 2 males 45 plus; 2 fems under 10, 1 fem 10-15, and 1 fem 26-44

Does not appear in 1820, 1830, or 1840 Census

July 23, 1844 – HCK *Potter's Wheel* pp. 75-6 (Boston)

Tuesday morning. I took Brekfast at Mr. [Nathan] Appletons 39 Beacon St. in company Ruth Wellington [whom he may have married this day], B. Young, Sister Cobb. From thence went to Br. McCalister. Found Elders Wight and Adams, from thence I went to Br. Phelps. Elder Adams Brought me two letter one from my wife June 30. In the evning church came to gether, thare 32 Elders ordained.

She was endowed in the Nauvoo Temple on February 3, 1846. She was sealed to Heber C. Kimball either on February 7, 1846 in Nauvoo. Was a member (as "Wellington") of the St. Louis branch by January 1847 (St. Louis Branch Records, members listed at a conference on January 31, 1847 – FHL film 0001945, item 2, p. 70.)

Edson Whipple

He wrote two letters from Nauvoo to friends and family in Boston. Elvira Whipple (Miller) and Emeline Whipple (Kimball) are his sisters, and James Miller is Elvira's husband. Lavinia Goss is his wife. Born 1805 in Vermont and died in 1894 in Colonia Juarez, Mexico. He and Lavinia lived in Boston in 1836, four years before converting. In 1849, he was on a mission to Maryland when he visited Wilford Woodruff in Boston, who requested that Whipple join him in returning to Utah in June 1850, as a Capt. of a Fifty.

<http://www.whipple.org/edson/index.html>

May 7 - 1843 Nauvoo

Friends in Boston - Having a good opportunity of sending a letter to you by Elder Snow, I shall do it with pleasure. We have had a long cold winter and the spring is backward but we have lived through it and now enjoy good health, all of us. We got here in October.

I was sick a few days after we got here and so was Lavinia's Mother. But her health has been good most of the time. She stood the journey first rate. We are all well contented. This is a fine country. Nauvoo for situation is beautiful. It lies on the east side of the Mississippi in a large bend in the river. It extends about four miles along the river and about the same distance back from the river. It contains twelve or 15 thousand inhabitants. The people are gathering from all parts of the states and from Europe and the islands of the sea. It bids fair to be a greater place and for all I know it may become the joy of the whole earth.

I bought me two lots in the city and have got them partly planted. The lots contain one acre each. There is a log house on each lot. We live in one and the other Lavinia keeps for a school house. She has got this spring a school of twenty-five scholars.

I have been getting out building timber the last part of the winter and spring, to sell. I think I shall build for myself in the fall. I expect **James Eastman** out in September. [James was the husband of Lavinia Goss Whipple's sister, Clarissa. He was baptized in Boston.]

Lots are selling in the city from fifty to a thousand dollars a piece. I paid four hundred for my two. Land out of the city sells from \$150 to two thousand dollars per acre.

Provisions are very cheap: wheat 31¢, corn 12 1/2¢ (per bushel), pork \$1.50 per hundred, butter 8¢/lb., eggs 6¢/doz. Store goods have been high until this spring. Now goods can be bought at a fair rate - nails 7¢, glass lights (panes) 31¢, dried apples and peaches \$1.00, sugar 16 lbs. for a dollar, molasses 25¢.

It is not here as many think, nobody but Mormons. There are many mechanics and merchants who do not belong to the Church. Our city is a very quiet one. They have steady habits, no swearing in the streets nor reeling to and fro of drunkards for there is no place in all the city where liquor is sold to the tippler nor to anyone except for medicine.

The people do not throng the taverns. They are seen sometimes playing ball or pitching quarters for amusement.

We are building a large house, a temple, a place for worship. It is about 80 feet by 180 feet, built of hewn stone. It is to be 150 feet from the ground to the top of the steeple. It has basement story of twelve x 15 feet where is to be the baptismal font place on twelve oxen carved big as life. In it the sick are healed and in it we

are baptized for friends that are dead, who never had the chance to be baptized for themselves. By that it gives them a chance to come forth in the first resurrection.

We have become acquainted with Mr. Joseph Smith and find him to be a moral and religious man. We know that the reports that are in circulation about him are false.

If Morse is in Boston, tell him that I want him to come out here and bring his family with him. Mr. Haley, his friend is here and doing well. And to you, James, Elvira and Emmaline, we should be very happy to receive a visit from you.

Your mother says to tell Em, I haven't been deceived as to Mormonism, but that you have been. Mother says the doctrines of the Bible are of more consequence to her than the doctrines of men.

Although, you Emmaline said in your letter your expectations in the eternal world was to shine forth like the stars in the firmament. Well, Sr. Em, the Apostle Paul tells us in the 15th Chapt. of Corinthians that there are three glories--one of the sun, another of the moon, and one of the stars. And if you are satisfied with the glory of the stars, so be it. But I hope that I prove faithful and keep the perfect law and I shall a fullness of glory like that of the sun. And I know that unless I commence with the first principles and so continue on that I shall come short of a part in the first resurrection and the reign with Christ. But that my body shall sleep in dust while my spirit is confined in prison until the last resurrection at the end of the thousand years and then when I come forth, receive nothing more than the glory of the stars.

And an undated letter:

Illinois, Hancock Co., City of Nauvoo
Brothers and sisters in Boston, James, Elvira and Emeline--
Being situated some two thousand miles from you, I feel it a duty to write you and let you know where we are.

I expect you know where we are. I expect you know that we left Philadelphia for this place. We got here the 29th of October after a journey of 32 days. We had some detention on the way on account of low water. Soon after our arrival I was taken sick with a bilious complaint for a few days. Lavinia was taken down with a winter fever and was brought down very low. We had our doubts about her recovery. But she dreamed one night that she had been baptized for her health and was healed. And you know that the Mormons are believers in a God that is a revealer of secrets by dreams.

At this time she had lain twelve days with a burning fever and was so weak that she could not help herself. Rut we got a carriage; took her out of bed, put her in

the wagon; took her to the river; cut a hold in the ice and baptized her. We repeated this for three days. The fever left her and from that time she became better.

Now we both, together with Mother, enjoy good health. I am heartier myself than I have been for ten years. Mother stood her journey out here very well. She is well contented.

The city contains about twelve or fifteen thousand inhabitants who have come from all parts of the United States and from Europe and from the islands of the sea.

It has only been a little better than three years since our people came to this place and for the time, I think it has a prospect of becoming a fine city, one that in a few years will be ranked among the finest. I have had the pleasure of becoming acquainted with Joseph Smith the man that much is said about. I find him to be a man of intelligence and I believe a man of integrity. I am certain he is belied by his enemies.

I have also had the satisfaction of viewing the Temple which is now under way. And I believe when it is finished we shall enjoy many privileges in it, that was enjoyed by the people of God in by-gone years

It is to be when finished, from the lower floor in the basement to the eaves about seventy feet, and from the eaves to the spire one hundred feet. It is 87 feet by 128 feet, on the ground there is to be an outer court one hundred feet.

In the basement there are twelve oxen carved, large as life, and on them the baptismal fountain. In it we are baptized for our friends that are dead ("And if the dead rise not at all, why then are ye baptized for the dead?") The building is made of grey limestone, neatly hammered.

I have bought two lots (1 acre each) for 100 dollars each. A log house is on each. I shall move on one in about two weeks. I have been engaged for some time in getting timber from the islands for building. Provisions of all kinds are very cheap--pork \$1.50 per hundred, corn 18¢, beef \$2.00 per hundred, butter 10¢, eggs 6¢.

Alice Maria Jane White

Born February 13, 1859 in Boston, to English converts, Thomas Phillip White and Alice Potts. She was named for her mother and her paternal grandmother, Maria Christmas White. The family lived on Homer Street at the time of her birth. The White family then migrated to Utah when she was one year old.

Joseph White

Never affiliated with the Boston branch, but he was born in Boston on May 30, 1801, to Robert White and Betsey Russell. He married Ruby Elnora Stearns in Connecticut in 1829 and most of their children were born in Ohio and Carthage, Illinois. He died in Salt Lake City on August 18, 1851.

Thomas Adolphus White

Son of Thomas Phillip White and Alice Potts, born in Boston on January 1, 1858. His family migrated to Utah when he was two years old.

Thomas Phillip White

Born in Egerton, Kent, England on June 10, 1837 to John White and Maria Christmas. Married Alice Potts in Preston, Kent, England on May 16, 1857. They joined the LDS Church and migrated to the United States in late 1857. Their first child, Thomas Adolphus White, was born in Boston on January 1, 1858. They were living on Homer Street in February 1859 when daughter Alice Maria Jane White was born. Thomas was then employed as a peddler.

The White family then left Boston for Florence, Nebraska in the early spring of 1860 when little Thomas was two and daughter Alice was one. There they became members of the William Budge pioneer company of about 400 people, which left Florence on July 20, 1860 and arrived in the Salt Lake Valley on October 5. Nephi Johnson was the company's guide and captain.

Racial tensions between the Scandinavian and English converts grew until finally on August 6, they split into two companies, with Carl Widerborg chosen as captain of the Scandinavian and Swiss converts.

Per Annie Shackleton Bowen's autobiography, for several days the pioneer company was followed by "two hundred Indians in all their finery and war paint, who were going to make war with another tribe." (Another source said it was actually 1,500 to 2,000 men, women, and children, plus their horses and dogs.) A young Danish convert named Christen Linaard Christensen identified them as Lakota-Sioux. Christen's father, Niels Christensen, went to hunt for sage hens with another man. The other man stumbled on the uneven ground and accidentally shot Niels Christensen to death. The Sioux witnessed this tragedy and "came into camp and mourned and cried on Mrs. [Karen] Christensen's shoulder." This act of compassion endeared the young Dane to the Indians for the rest of his life.

The Indians told the Scandinavian company that another tribe had killed "some of their women and children while the men were out in a hunt." The Sioux tried to trade their ponies for some of the young pioneer women. Finally the company made a "big present

for them of flour, bacon, sugar, and everything else they fancied, and then they rode off and left us.” Later, at one point the mosquitoes were so bad that no one slept for three consecutive nights.

Thomas Phillip White died January 8, 1916 in Big Cottonwood, Utah.

Jane Whiting (Hacking)

earlylds

Brother Whitmore

Had a conversation with Woodruff in Boston on October 12, 1844 (WWJ 2:473). Whitmore related a dream he had about Joseph Smith dropping slips of paper on the ground, one of which read “Emma is not worthy of me”:

I had Conversation with Br Whitmore. He related A dream to me as follows: He had prayed to God to let him see Joseph in a dream. And he fell asleep And dreamed that he saw the heavens opened and beheld some of the things of eternity. He saw a personage arise out of the earth, and An Elder informed him that it was Joseph Smith. Joseph did not speak to him but droped some slips of paper to the ground from whence he rose. Br Whitmore picked up one of them & read the following words: (Emma is not worthy of me.) He wished to read the others but the person with him picked them up & put them in his pocket & did not let him read them.

Melvin Wilbur

He was the son of Lemuel Wilbur and Jane Leach, born August 2, 1802 in Bridgewater, Plymouth County (some five miles from Taunton).

Children of Lemuel and Jane Wilbur, all born in Bridgewater:

1. Orin Wilbur, born June 21, 1799
2. Melvine Wilbur, born August 2, 1802
3. Josephus Wilbur, born January 27, 1804
4. Oliver K. Wilbur, born May 31, 1809
5. Royal Wilbur, born April 5, 1807
6. Asa F. Wilbur, born January 14, 1812
7. Emery S. Wilbur, born November 15, 1815

He married Eunice Dennis in Providence RI on February 15, 1824, with Rev. Mr. Tobey officiating. He was baptized LDS in Providence on July 18, 1832 by Samuel H. Smith and Orson Hyde. They gave him a copy of the Book of Mormon, which is now owned by Gerald E. Jones of BYU. Wilbur was ordained an Elder two days later although his wife, Eunice Dennis Wilbur, “was very much opposed or unbelieving.”

Orson Hyde's July 1832 Diary	Samuel H. Smith's Diary
<p>17 laboured from house to house held meeting in the afternoon at a private house Explained the work unto them, and we thot we would have a private meeting in the eveng [sic] as there were some quite believing, according-ly we came together, and there was a mob ga-thered around one house of about a hundred men who swore they would have us and tar & feather us, the people told them that we were not them, but the mob did not believe it, & Said they would search the house, but they did not, they then all ral[l]ied and came down to the house wher[e] we really were, but a young lady got the start of them & ran with all her might & Came and told us what was going on but the mob came on before we left the house, and surrounded it and tried to get in but the lady told them there was no meeting there that night and that they must clear out, but they swore that they would have us by the heels and drag us out, but a little boy came into the house to See if we were there, and he [34] did not see us, & went out and told them that we were not there and they then dispersed, swearing & scolding & thus the Lord delivered us. —</p>	<p>17th viSited Some of thoSe that were believeing & we concluded to meet with a few that believed that we might comfort them on one one another & that we might teach them more & to know how many waS ready to go forward in baptiSm & to conclude upon the time & place of baptiSm we concluded to meet at SiSter hawkinS & ue [76] came together & the people man[y] of them miStruSted that we a waS a going to have a meeting at B MiSter wilberS⁷¹ & they gathered around the HouSe a great multitude & many crouded into the HouSe & MiSter w Willber told them that we waS not there & many of thoSe that were out doorS would not believe & they threatened that they would Search the HouSe & find uS & tar & feather uS & there waS two young women that came & told uS & there waS a a conSiderable number of gathered a round the HouSe where we waS & declar[e]d [77] that if we were in the HouSe that they would have uS but the the people of the HouSe did not let them in & told them † there waS no meeting there & the Street waS full & thoS[e] that Saw them Said they thought there waS a hundred people in the road but we kept Still that we did not talk to be heard thuS were we [not] diSturbed. none of thoSe that were believeing concluded to obey by going forwer [78] forward in baptizm Save one MiSter w Wilbur prety much concluded to go forward in baptizm</p>
18 Baptized one in the morning early	18 early the next morning he came

⁷¹ Melvin Wilbur (1801-1885) who resided on the east side of the river in Providence in 1830. Wilbur moved first to Nauvoo and then to Salt Lake City, where he died. Although not recorded herein, Wilbur received an 1830 first edition of the Book of Mormon from the two missionaries, which was owned by Gerald E. Jones in 2001. See Jones, “The Journey of an 1830 Book of Mormon,” in *Journal of Book of Mormon Studies*, 10:1, 36-43, online at <http://maxwellinstitute.byu.edu/publications/jbms/?vol=10&num=1&id=239> (accessed September 9, 2013).

before the mob & people got to stirring much. but on our return from the water apart of the mob met us in the street and one of them presented me with a paper containing 4 Sheet Iron plates with rings through the back in the form of a D with hyroeglyphics marked on them with chalk went about the city considerable and every eye was upon us & many were busy laying plans to take us when it came night, and I told Saml. that we would get out of this City as soon as possible accordingly we left the City after Baptizing one more and Confirmed them at the waters Edge, we left, for north providence about 5 ms. put up with Mr. Angel⁷² whose wife⁷³ was a sister of Vienna's, friendly

down to be baptized & we went with him a way into a by place & baptized ~~hi~~ ~~in~~ him & then we went back ~~into~~ to SiSter hawkinS Brothe[r] Wilber went home we eat breakfaSt & then went to Brother ~~W~~ WilberS S hiS wife waS very much appoSed t [79] or unbelieving found fauld [sic] with him for being baptized So Soon & not telling the people & hi[s] family of it & we reaSoned with her & alSo with otherS & then we went to See a man by the name of aShton⁷⁴ & he waS not at home & ~~wa~~ we alSo went to See otherS & . & Brother Willber got george Miller⁷⁵ ~~Br~~ & went to the water we went to SiSter hawkinS & got our [80] clotheS & went to the Same place where we baptized in the morning & Broth[er] Willber & george Miler came & meet [sic] uS there & there we baptized george Miller & confirmed them by the laying on of the handS & Brother Wilber had an infir<re>mity. for a long time & we & we laid our handS on him & told him that hiS infirmity Should be healed accord[ing] to hiS faith having ~~grea~~ great faith [81] that he would get entirely well & Brother Miler had a lame leg & we laid our handS upon hiS leg alSo ~~& we left them di~~ & they accompany uS a Short diStance & we left them & went a bout 5 mileS t[o] William AngelS whoSe

⁷² William Angell (1769-1849), an industrious and successful farmer in both Smithfield and North Providence, Providence, Rhode Island. He married (1) Chloe Bowen, who died. He married (2) Sarah Whipple, who died in 1816. He then married Vienna Jacques's sister, Harriet (see below). His nephew and niece were Truman O. Angell and Mary Ann Angell, who would respectively become architect of the Salt Lake LDS temple, and the second civil wife of Brigham Young (in 1834).

⁷³ Harriet C. Jacquith/Jacques. She had married (1) Nathaniel Heaton in 1819 in Providence, but he apparently soon died and she married William in 1821. She and William had one child, George Albert Angell (see below).

⁷⁴ In 1830 both Samuel B. and William Ashton resided on the east side of the river in Providence.

⁷⁵ George Miller (1787-?) of Providence. He may have died before 1835, as his wife, Mary High Brimblecomb Miller married (2) Wells Baggs in Providence that year.

	Wife waS SiSter [to] < SiSter> viena JacwayS
20 Bro. Wilbur Came out from providence City where we were 5 miles and after teaching him all we could and opening many things to his mind we ordained him an Elder in the Church and gave him a licence to prea-ch the gospel. tarried all night with Mr. Angel -Vienna at fox point wharf in the City	[82] 20 Brother Wilber & Brother miller came came [sic] to MiSter Angels & we ordained Brother Wilbur waS ordained an elder of the church & then we went to Providence to See Some friendS <Stayed all night with viena at fox point>

July 28 and 29, 1835 - Brigham Young Journal

I now make this rekerd at Sister Fanny Brewer **in Boston** 28 day of July 1835
[July] 29 wensday **Brother Wilber** and my self came to Providence on the rail
rode, we ware two ours and twelve minets coming forty miles,

Apparently Eunice later joined the church, as they moved to Missouri about 1837 and then to Quincy, IL in November 1838. They were members of the Nauvoo 4th Ward in 1844. Melvin was endowed on December 31, 1845. Their last child was born in Council Bluffs, IA in August 1849 and Melvin died in Salt Lake on November 15, 1885.

<http://www.farmsresearch.com/publications/jbms/?vol=10&num=1&id=239>

A probable relative of Evelyn Wilbur Teague.

Eveline Wilbur (Teague)

Born November 9, 1817 in Taunton, Bristol MA to Charles and Rowena Wilbur, also both born in Taunton.

Charles Wilbore and Nabby Eddy were married in Taunton on February 18, 1816 in the First Congregational Church. (Naby Eddy born April 5, 1800 to Abisha and Mary Eddy in Taunton.)

Charles Wilbur born in Easton, March 27, 1788 to George Wilbur and Betty Packard.

Jedediah Wilbore Jr. married Huldah Lambert on May 27, 1765

Jedediah Wilbore Jr. married Rowena Cudworth (both of Taunton) on June 23, 1795. (George Washington Wilbore, son of Jedediah and Roaney, died July 1, 1808, age 8.)

Jedediah Wilbore married Marcy/Mercy/Mary Eddy (both of Taunton) on August 17, 1815. (Marcy Eddy born May 30, 1793 to Abisha and Mary Eddy.)

Unknown

Deleted: w

Jedediah Wilber Jr. married Mercy Randall on January 24, 1805 in Worthington. (Had a son Charles born July 3, 1814.)

Jedediah Wilbore married unidentified.

Rowena Wilbore married George Williams, September 22, 1821 in Taunton. Born 1805 to Jedediah Wilbor III and Rowena Cudsworth(??)

Roana Wilbur born June 16, 1847 in Taunton to Christopher and Jane Wilbur.

1820 Census of Taunton

Charles Wilber – 000100/21100

Wife of John R. Teague (see); “Evelina” and John R. were married in Boston at the Hollis Street Church on October 12, 1839. (*Records of the Hollis Street Church in Boston*, online NEHGS.)

Children of John and Eveline Teague:

1. Mary Elizabeth T. Teague, born about 1840; married Charles Tibbetts on October 4, 1856 in Boston
2. Maria A. Teague, born about 1841; married Lewis W. Belt on February 28, 1860 in Boston
3. John R. Teague Jr., born July 1844 in Boston; died August 30, 1844 in Boston
4. Eveline W[ilbor?]. Teague, born about 1846 in Boston
5. John R. Teague Jr., born September 7, 1848 in Boston; died November 19, 1848 in Boston
6. John Teagure, born August 1853; died March 25, 1854 from a severe scalding
7. Abby Rowe Teague, born July 23, 1856 at 48 Billerica St. in Boston; married John C. Wilson in Boston on January 11, 1874
8. Sarah Flood Teague was born March 23, 1858 in Boston, at 48 Billerica Street; married Peter Carl on October 10, 1874

1850 Census of Taunton, Bristol, MA, p. 50

[Family 395]

Israel Wilbour, 52, Teamster, MA

Nancy Wilbour, 48, Clerk, MA

Edwin Wilbour, 20, Nailor, MA

Lysander Wilbour, 18, Nailor, MA

Caleb F. Wilbour, 17, Nailor, MA

Horace Wilbour, 15, MA

Henry B. Wilbour, 11, MA

[Family 398]

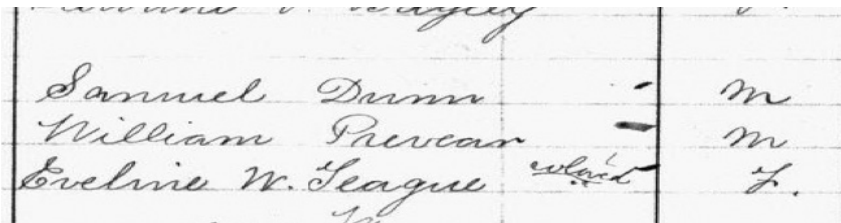
Geo W Williams, 50, Clerk, MA

Rowena Williams, 45, MA

Geo E. M. Williams, 22, Clerk, MA
 Nathan B. Searce (?), 28, Shoedealer, MA
 Caraline A. Searce (?), 28, MA
 Everett Fuller, 32, Carpenter, MA
 Jane S. Fuller, 26, MA
 Geo E. Fuller, 3, MA
 Eliza B. Crassman (?) 50, MA
 Rowena Wilbour, 79, MA

Roana Wilbur died August 8, 1854 in Taunton of "Old Age", aged 79 years and 4 months. She was a widow, born in Taunton, and her parents' names were not given.

Eveline died in Boston on April 6, 1871 of hydropsy complicated by paralysis during her last twelve days. She was 53 years, 5 months, and 27 days old and resided at 2 Chardon St. Place, born to Charles and Rowena, both of Taunton (vol. 240, p. 56).



Eveline Wilbur Teague's death record, with notation "colored" next to her name
 Image courtesy of the New England Historic Genealogical Society

Rowena C. Williams, wife of George W. Williams, died July 23, 1892 in Taunton. She was 87/6/18, born in Norton, MA to Jedediah and Rowena Wilbor (both born in Taunton).

Walter Eli Wilcox

Born April 11, 1821 in Dorchester, Suffolk, Mass (2 miles south of Boston), the youngest of six to William and Huldah Lucas Wilcox. Walter's father died in September 1820, so Walter was born posthumously. His mother, Huldah Lucas Wilcox, was baptized LDS by Brigham Young on August 5, 1835 (see her bio). Huldah and Walter moved to Kirtland soon afterwards and purchased two acres. Instead of moving on to Nauvoo, they "chose to go to Newark, Ohio where they remained several years while Walter learned to make chairs." They then moved to St. Louis for Walter to be employed in his trade. Walter was baptized June 10, 1844 on a visit to Nauvoo, just before the murders of Joseph and Hyrum. He married first Maria Wealthy Richards of Richmond, Mass in Nauvoo on December 10, 1844. She was the daughter of Phineas Richards (cousin of Willard Richards) and Wealthy Dewey. He made wagon boxes for the migrating Mormons.

Moved from Nauvoo to Winter Quarters (or Council Bluff?) in May 1846 where daughter Cynthia Maria Wilcox was born July 26 and mother Huldah died on August 26, 1846; after summer 1847 moved from St. Louis to St. Joseph and then Weston, Missouri. Back in St. Louis by 1850, where daughter Ella Amelia Wilcox was born December 18. Came to Utah in 1852. (Sheri Slaughter, "Index of Early LDS in St. Louis," *Nauvoo Journal*, 10:2, p. 105; Florence Youngberg, *Conquerors of the West*, National Society of the Sons of Utah Pioneers, Salt Lake City, 1999, vol. IV, pp. 2712-2713.)

Married several plural wives in Salt Lake City, including his own niece, Malinda Wilcox Wood on February 15, 1857, also born in Dorchester, but in 1823 (see her bio). She had become the first plural wife of 37 year-old Chester Snyder when she was 18 in 1852 but left him and married her mother's brother Walter as his third wife. The uncle-niece spouses had one child, Franklin Wood Wilcox, born June 17, 1858 in Provo, Utah. Franklin settled Lincoln County, Idaho but didn't marry until he was 46 in 1904, and they apparently had no children; he died in 1918.

Mrs. Hannah L. Wilder (Eames)

Jacob C. Phelps married "Elder Lauson Eames" (of Nauvoo) to Mrs. Hannah L. Wilder (of Peterboro, NH) in Boston on June 29, 1845. She was about three years Lawson's senior. Lawson then died a year later on November 27, 1846. (*The Prophet*, August 30, 1845, p. 8)

The 1840 Census of Cheshire Co. NH

None in Dublin – closest is David Wilder in Troy (11 miles from Dublin) – 1 boy, 1 male 30-40; 1 female 20-30.

The same issue of *The Prophet* announced: "DIED. – August 13 inst, in Dublin [sic] N. H. Mrs. Hannah L. Eames, consort of Lauson Eames, aged 29 years and two months and seven days, after an illness of fourteen days with the typhus-fever." Thus Hannah was born June 6, 1816. Although Dublin lies in a different county (Cheshire) than Peterborough, they are only about five miles apart.

Salmon Sylvander Wilder

Salmon S. Wilder was an earnest investigator in Boston, meeting with Woodruff and the Saints at Sister Vose's rooms on May 13, 1838 (p. 249). Woodruff also wrote him a letter on August 21, 1838 (p. 281). Salmon Sylvander Wilder was born in 1809 in Leominster, Worcester, Massachusetts to Salmon and Lavinia Geary Wilder (their only son, plus two daughters).

Salmon married (his relative?) Miss Susan Merriam Wilder on August 9, 1838 in Woburn, Middlesex, Massachusetts. Marriage record says "both of Boston."

Susan Merriam Wilder was born May 7, 1815 in Leominster to Gardner and Sukey Merriam Wilder.

Eliza Williams

See Mrs. Sarah Young

Gustavus Williams

earlylds

Thomas H. Williams

Williams defended Dennett in two LDS meetings and wrote a lengthy defense of Dennett for his book on October 30, 1845. He basically called Dennett an eccentric and simple-minded fool, but defended Dennett's right to be just that. If he was once LDS, by the time Williams wrote for Dennett, he seems to have ceased being a believer, as demonstrated by the following passage, which seems to express his remorse that Mormonism will grow (rather than decline) due to anti-Mormon persecution and murders: "By means of [rowdies] the Mormons have got to retire beyond the Rocky Mountains, which will be the means, in my opinion, of widely spreading their religion in our land, instead of destroying or stopping its progress." [p. 31] Still, it is possible that he was a believer and here was only playing the devil's advocate.

1845 Boston Directory

Thomas Williams grocer, 70 Endicott
 blacksmith, h. 4 N. Chapel Place
 clerk, h. 50 Belknap
 h. 11 Salutation

Thomas A. Williams painter, r. 10 Boylston, h. 18 Fayette

Freeman Wilson (aka Francis M. Wilson)

(Elder)

Freeman Wilson was born about 1816 in Maine. He married Mary Leavitt, both of Charlestown, in Charlestown on February 18, 1838, officiated by Rev. Thomas F. King. (Intentions published on February 4, 1838.)

Mary Leavitt was born about 1816 in Meredith, Belknap NH to Joseph Leavitt and Sally T. Adams. Joseph was born 1774 in Meredith to Weare Leavitt and Betsy Lyford. Joseph md. Sally T. Adams about 1797. Joseph Leavitt died June 15, 1858. Sally died in 1876.

Children of Joseph and Sally Adams Leavitt:

1. Sarah B. Leavitt, b. August 15, 1798 in Meredith; md. Chase Fogg on October 24, 1821; died June 1, 1888
2. Sewell Leavitt, b. 1800 in Meredith; md. Hannah B. Fogg; died March 1870
3. Weare Leavitt, b. 1801 in Meredith; md. Mahala Leavitt; died October 30, 1873
4. Stephen Adams Leavitt, born March 18, 1806 in Meredith; md. Sophrina Ober in 1832 in Boston
5. John Leavitt, b. July 23, 1810; md. Almira Fogg; died December 28, 1882 in Manchester, Hillsborough, NH
6. Elizabeth F. Leavitt, b. abt. 1813 in NH; md. Daniel Cushing on February 20, 1839; resided in Lowell in 1850; died October 10, 1876
7. Mary Leavitt, b. abt 1816 in Meredith; md. Freeman Wilson on February 18, 1838 in Charlestown, Suffolk, MA
8. Joseph Leavitt, b. 1813 in Meredith; md. Elizabeth Fogg
9. Ebenezer Monroe Leavitt, b. March 18, 1818 in Meredith; md. Lovina F. Philbrick; died November 20, 1899 and buried in Auburn, Rockingham NH
10. Nancy Leavitt, b. abt. 1820 in Meredith

Not in 1840 census

1839 – not listed
 1840 p. 436 – not listed

1840 Census – not found in Boston or Charlestown

1842 p. 503 – Freeman Wilson, morocco dresser, h. 22 Cooper
 1843 p. 524 – Freeman Wilson, morocco dresser, h. 564 Washington St.

For some reason, Wilford Woodruff gives his name as Francis M. Wilson, but the address is the same:

June 10, 1844 – WWJ

Direction to the Saints in the city of Boston. Elder Dudley No. 1 Cooper 67 Salem, corner of cooper & Salem. **Francis M. Wilson 564 Washington** st New York McClain 182 Canal st., Mr Simpson 21 Chatham upstairs go through the store. The Prophet No 7 Spruce st. Dispatch 162 Wilson & Co.

[In 1843 and '44, Lydia Wells, “widow”, resided at 67 Salem St. Then in 1845, Peter Conway and Aaron Chapman resided at that address.]

1844 p. 564 – Freeman Wilson, morocco dresser, h. 564 Washington St.
 1845 p. 531 – Freeman Wilson, morocco dresser, h. 4 Strong Pl.
 1846 – not listed
 1847 – not listed

[A morocco dresser tanned goat skins to make a very fine “Morocco leather”.]

October 30, 1843 – Boston Branch to Joseph Smith and the Council of the Twelve
http://churchhistorycatalog.lds.org/primo_library/libweb/pages/dvds/media/dvd20/b3f1-8/MS155_3_5_33.jpg

To President Joseph Smith and the High Council of the Twelve Apostles
of the Church of Jesus Christ of Latter day Saints at Nauvoo
WE the Members of the Branch of said Church in Boston,
Massachusetts.

Respectfully Represent

That Elder John E Page one of the Twelve Apostles, has for the last six weeks been laboring in the Cause of Christ in this place with very good success. Through his instrumentality many have been led to obey the Gospel of Christ, And it is our firm conviction that if he can be allowed to remain among us during the Ensuing Winter he will be the means of Accomplishing a great work. Large numbers are constantly in attendance at his Meetings, And very many candidly investigating the Doctrine he so ably preaches. He is unusually zealous in advocating the divine mission of Brother Joseph Smith And the truth of the Book of Mormon, which we believe has had a very good effect.

Not only the Saints, but the Inhabitants of Boston generally as well as the Neighboring [p. 2] Towns are very Anxious that he should remain during the Winter

WE therefore respectfully Solicit that if you in your wisdom shall deem it Expedient, you will be pleased to direct that Elder Page be allowed to remain in this place until the Spring, if he shall please so to do—

Boston, Mass:}
October 30th 1843}

George B. Wallace	P. Elder
Jacob C. Phelps	Elder
Ananias MacAllester	Do.
Ezra Bickford	Do
John Hardy	Do
Oliver H. Dudley	Do
F. Wilson	Do

In behalf of themselves and 150 others-

1850 Census of Manchester, Hillsborough, NH, p. 121
Freeman Wilson, 34, Butcher, \$1000, ME
Mary, 34, NH
Eugene F., 5, MA

1860 Census of Manchester, Hillsborough, NH, p. 69
Freeman Wilson, 34 [sic], Butcher, \$7500, ME
Mary, 34 [sic], NH
Eugene F., 15, MA

Mary Etta, 5, NH
Fonella, 1, NH

**Benjamin Winchester
(Missionary)**

Winchester and Erastus Snow were called by the First Presidency on a mission to Salem and Boston in late summer 1841. Both financially struggling, it took them awhile to get there and they did not meet up in Boston until early September. On September 13, Elder Freeman Nickerson had Snow and Winchester's "Address" reprinted in Boston, while Winchester preached three times that week at the Masonic Hall. On September 18, 1841, he excused himself from his mission to Boston and Salem, citing his asthma and mounting frustration over his printing and church hall rental debts.

[WWJ Index: 1:369, 2:77, 175, 234-6 [trial before J. Smith]

Caroline Wingate

Born June 17, 1815 in N. Sharon MA to Harrison Wingate Sr. and Sarah Smith. See next entry.

Paid \$.50 in tithing from Boston, per Willard Richards' journal entry of September 12, 1842.

Harrison Wingate

Born August 7, 1788 in Haverhill, Essex MA to William Wingate and Mehitable Bradley.

Children of William and Mehitable Wingate:

1. Paine Wingate, born December 10 or 20, 1767 or 1768 in Haverhill, Essex MA
2. Moses Wingate, born October 25, 1769 in Haverhill
3. Mehitable Wingate, born August 19, 1772 in Haverhill
4. Sarah Wingate, born September 20, 1774 in Haverhill
5. William Wingate, born June 9, 1777 in Haverhill
6. Abigail Wingate, born August 12, 1779 in Haverhill
7. Frederick Wingate, born January 11, 1782 in Haverhill
8. Francis Wingate, born August 13, 1784 in Haverhill
9. Susanna Wingate, born April 30, 1786 in Haverhill or Newburyport
10. Harrison, born August 7, 1788 in Haverhill
11. Ann Wingate, born June 21, 1792 in Haverhill

Reportedly married a Chloe Smith (per Sealings for the Dead, Manti, 1888-1944 – October 27, 1936; also sealed to Sarah the same day; and per *History of the Wingate Family*)

Married (2) Sarah Smith of Belgrade ME on May 28, 1820 in Charlestown, with Rev. Edward Turner officiating. Sarah Smith was born about 1801 in ME. This marriage date makes no sense given their children's birth dates.

1. **Harrison Wingate Jr.**, born April 17, 1813⁷⁶ or 1817 in Belgrade, Kennebec, ME; died 1844 in Wingate, Dorchester, MD ("Lt. H. T. Wingate of USN" md. Frances M. Skinner in Charlestown on Septemer 22, 1842)
2. **Caroline Wingate**, born June 17, 1815 in N. Sharon; md. Joseph Moore of Mobile AL
3. Sarah Wingate, born May 23, 1819 in Charlestown

Children of Harrison and Sarah Wingate:

1. George Wingate, born September 14, 1820 [or 1821?] in Charlestown (?in the 1865 census of Charlestown, aged 43, native of Charlestown; md. to Eliza, aged 41, from England?)
2. Maria A. Wingate, born August 11, 1823 in Charlestown, Middlesex, MA; md. Phineas Sprague Blair on July 25, 1844 in Charlestown; died May 16, 1852 in Charlestown
3. Morgianna Augusta Wingate, born August 22, 1825 in Charlestown; died July 6, 1827 in Charlestown, aged 1 year, 10 mos.
4. Frederick Augustus Wingate, born November 17, 1827 in Charlestown
5. Edward F. Wingate, born June 23, 1830 in Charlestown
6. Napoleon Wingate, born February 17, 1833
7. Abigail A. Wingate, born December 22, 1835

1818 directory, p. 229

Harrison Wingate, housewright, back of 17 Cambridge St.

1820 Census of Charlestown, Middlesex, MA, 4

Harrison Wingate: 1 m 0-10 (Harrison Jr.), 2 ms 16-25, 5 ms 26-44, 2 fs 0-10, (Caroline and Sarah), 2 fs 16-25, and 1 f 26-44

Have they taken in four male boarders?

1830 Census of Charlestown, Middlesex, MA

1 m 0-4 (Fred, 3), 1 m 5-9 (George, 8-10), 1 m 10-14 (Harrison Jr., 13), 1 m 20-29, 1 m 40-49 (Harrison Sr., 42), 1 f 5-9 (Maria, 5), 1 f 10-14 (Sarah, 11), 1 f 15-19 (Caroline, 15), and 1 f 20-29 (Sarah, 29)

1840 Census of Cambridge, Middlesex, MA

⁷⁶ Per Manti Temple Baptisms for the Dead, 1888-1944 (June 28, 1932).

Harrison Wingate: 1 m 5-9 (Napoleon, 7), 1 m 10-14 (Edward, 10), 1 m 50-59 (Harrison), 1 f 0-4 (Abby, 4), 1 f 15-19 (Maria, 17), and 1 f 30-39 (Sarah, 39)

Paid \$1 in tithing from Boston, per Willard Richards' journal entry of September 12, 1842.

1850 Census of Cambridge, Middlesex, MA, 205-206

Harrison Wingate, 62, Carpenter, \$4,00, NH

Sarah, 49, ME

Napoleon, 17, MA

Abby A. Wingate, 14, MA

Phineas Blair, 29, Painter, MA

Maria Blair, 37, MA

Thomas Hudson, 26, cabinet maker, MA

Sarah E., 17, ME

Wife Sarah died of consumption in Charlestown on November 21, 1862, aged 63. She was born in Hallowell ME to Samuel and Chloe (no surnames), who were natives of Lee NH.

Harrison reportedly died (per familysearch) July 15, 1869.

James Henry Wingate
(Josephite, then Rigdonite Missionary)

Son of Francis Wingate and Rebecca Dolloff or Goodwin of Brunswick, Cumberland, ME – from History of the Wingate Family in England and in America - <https://archive.org/stream/historyofwingate00wing#page/164/mode/2up>

Francis and Harrison (above) were brothers.

Francis was born 13 Aug 1784; md. (1) Rebecca Dolloff, who died 13 Aug 1820; md. (2) Rebecca Goodwin of Kennebunk, who allegedly died 3 Apr 1832. Francis died 19 Jan 1843.

Children of Francis and Rebecca Dolloff Wingate:

1. George Wingate, b. 8 Dec 1805; md. Sarah Wise of Portsmouth; died 29 Mar 1885
2. Eliza Ann Wingate, b. 16 Sep 1807; md. Ephraim R. Knox in 1832
3. Francis Wingate Jr., b. 8 Sep 1809; died at sea
4. Mary Jane Wingate, b. 9 Mar 1812; md. Silas Moody of Dover in 1835
5. James Henry Wingate, b. 25 Nov 1813; md. (1) Esther Merrill – died; md. (2) Mrs. Charlotte Kelburn of NY; died 10 Aug 1857 in San Francisco
6. Joseph Dolloff Wingate, b. 1 Feb 1816; md. Elizabeth Merrill of Parsonfield ME; d. 18 Oct 1846

7. Martha Maria Wingate, b. 22 July 1818; md. Joseph McNeil
8. Edward Bradley Wingate, b. 7 Aug 1820; md. Sarah Rigdon (dau. of Sidney Rigdon) abt 1849 – lived in Friendship, Allegheny, NY (one child, Antoinette “Nettie” Wingate, b. 1850)

Children of Francis and Rebecca Goodwin Wingate

1. John Foster Wingate, b. 28 Jul 1823; died in Brunswick while preparing for the ministry
2. Rebecca Wiley Wingate, b. 8 Dec 1825
3. Charlotte Jackson Wingate, b. 26 Mar 1829

1810 Census of Portsmouth, Rockingham NH

Francis Wingate: 2 Ms under 10 (George & Francis Jr.), 1 m 16-25 (unkn), 1 m 26-44 (Francis Sr.); 1 f under 10 (Eliza), 1 f 26-44 (Rebecca)

1820 – No Francis Wingate

1830 Census of Portsmouth, Rockingham NH

2 ms 5-9 (Edward & John), 1 m 10-14 (Joseph), 1 m 15-19 (James), 4 ms 20-29 (George, Francis Jr. & 2 more), 1 m 40-49 (Francis Sr.); 1 f under 5 (Charlotte), 1 f 5-9 (Rebecca), 1 f 10-14 (Martha), 1 f 15-19 (Mary), 1 f 20-29 (Eliza), 1 f 30-39 (Rebecca)

James H. Wingate married Esther Merrill, both of Charlestown, on August 9, 1835, officiated by Rev. James Walker (intentions having been entered on July 25).

1836 Boston – No

1837 - No

1838 – No

1839 – No

1840 - No

1840 Census

- Harrison Wingate (above)
- Joseph Wingate in Charlestown (he’s 20-29)
- James Wingate in Haverhill, Essex (he’s 30-39)

1840 Census of Hallowell, Kennebec, ME

Francis Wingate: 1 m 10-14 (John? 17), 1 m 20-29 (Edward, 20), 1 m 40-49 (Francis Sr.); 1 f 15-19 (Rebecca), 1 f 40-49 (Rebecca Sr.), 1 f 60-69, 1 f 80-89

No 1841 directory

1842 Boston directory, p. 504

James H. Wingate (Follensbee & Wingate – cabinet makers on Beacon St.), h. 13
Shawmut

Francis Wingate died 19 January 1843, probably in Westbrook ME

1843 Boston, p. 526

James H. Wingate, h. 45 Myrtle St.

September 22, 1843 – WWJ vol. 2

We next took dinner with sister James H Wingate corner of [blank] Charleston.

1844 Boston – not found

July 19, 1844 – WWJ

I borrowed...\$5 dollars of Brother Wingate & gave my note for that.

September 30, 1844

James H. Wingate (Boston) wrote to his brother **John F. Wingate** (via their mother, **Rebecca Wingate**, Brunswick, Cumberland ME), mostly about needing money “towards the claim against the estate” (probably their deceased father’s?) He received “the money” and forwarded it to “**Br Edward** at Nauvoo. I expected then to leave for Nauvoo but was detained on account of not receiving all of that claim...” “I have not heard from Edward lately he was well last time I did hear. **Mary, Moody & Charles** was here last week all well. **Rebecca** [sister?] is here to work on fur[?] at Mr Dexter’s in Court St she earns 15/. Per week clear from Board...I have not heard from Br Joseph lately not since you have...**Charlotte & Penn [Paine]** send there love to you & Mother...”

1844 Directory –

Anson Dexter & Co. hats, 37 Court St.

Elder Wingate joined Sidney Rigdon’s faction and proselytized in Boston after his calling on October 12, 1844 (Rigdon’s *Messenger and Advocate*). Catherine Lewis also mentioned him in her letter to Brigham Young.

October 14, 1844 – WWJ

I done up my package of letters to Nauvoo in a rapper & directed it [to] Brigham Young & put it into the hands of Elder Wingate Containing \$13 dollars in all.

1845, p. 526

James H. Wingate h. 45 Myrtle

1846 Boston – not found

1847 ditto

1848 Boston, p. 274

James H. Wingate, car builder, bds. 536 Washington

1849 Boston – not found

1850 ditto

1850 Census of Brunswick, Cumberland, ME

Rebecca Wingate, 54, \$3,000, ME

1850 Census of Gorham, Cumberland, ME

John Wingate, 51, Shoemaker, ME

Sophrona, 51

Caroline Frost, 26

Rebekah Wingate, 19

Salome S. Wingate, 17

Henry F. Wingate, 15, shoemaker

James, 13

Mary, 10

Ellen, 7

1850 Census of Hallowell, Kennebec, ME

Charlotte Wingate, 55, MA

Paine Wingate, 25, Farmer, \$2,000, ME

[two servants?]

Paine Wingate Sr. (1786-1849) md. (2) Charlotte Swan (1794-1855) in 1822; their children were Fred (lived in IL); Albert (also in IL); Paine Jr. (1824-1869); and Elizabeth Goodall Wingate (1827-1871) – but none of Paine's brothers seem to have married a Rebecca

1850 Census of Friendship, Allegany NY

Edward B Wingate, 30, Clothier, \$1000, NH

Sarah (Rigdon) Wingate, 25, PA

1851 ditto

April 30, 1851 – *Daily Alta CA* “Law Courts”

James H. Wingate vs. T. M. Leavenworth. – Judgment by default

August 25, 1851 – *Daily Alta CA* “City Intelligence”

In accordance with the testimony, the jury, after deliberate consideration, have come to the conclusion, and accordingly render their verdict, that Samuel Whittaker and Robert McKenzie came to their death by being hanged by the neck, thereby producing strangulation, by the act of a body of citizens styling themselves the Vigilance Committee of San Francisco, on the afternoon of Sunday, August 24th, at about 3 o'clock, in front of the Vigilance Committee Room, on Battery street, near California street, from the 2d story thereof. (Signed)

Theo. Payne,
Jas. Hagan,
J. Slocum,
Jno. C. Griswold,
Wm. M. Moore,
Jas. H. Wingate.
E. Gallagher, Coroner.

LOTS on the murders

SF Directories online:

<http://sfpl.org/index.php?pg=2000540401>

<https://archive.org/stream/sanfranciscodire185253park#page/104/mode/2up>
1852-1853

B. F. Wingate, clerk, h. Second and Minna

1852 Census of SF

James Wingate, 40, NH – last res. NH

<https://archive.org/stream/lecountstrongssa1854sanf#page/144/mode/2up>
1854

James H. Wingate, real estate dealer, n. 181 Stockton

Colville's 1856 SF Directory -

<https://archive.org/stream/colvillessanfran1856colv#page/238/mode/2up>

J. H. Wingate, real estate dealer, res. 181 Stockton st.

James H. Wingate was elected a delegate for the 6th district of SF at the Democratic Primary Elections on August 25, 1856 (*Sacto Daily Union*, August 26, 1856, p. 3).
January 30, 1857 – DAC, “Death from Poison – Coroner’s Inquest”

Wingate sat on the coroner’s jury in the case of the poisoning death of Daniel Baltimore, a 30 year-old African American man from Washington DC. He had gone to a black dancehall on Pacific St., drank until midnight, got sick, and was taken to Perry’s lodging house on Kearney St. (called the Georgia Bakery?), and put to bed. He was found dead the next morning, with a bottle of bi-chloride of mercury under his mattress. The coroner concluded he had died from ingesting the bottle, but whether at his own hand or that of another was unknown.

Then in February 1857, he dissolved his co-partnership with Atkins Massey in their firm of Wingate & Massey, and Wingate alone was authorized to receive payments of any bills owed to the company (*Daily Alta California*, March 1, 1857, p. 4).

James H. Wingate of Portsmouth NH, died in San Francisco on August 10, 1857 (aged 43 and 8 mos.) and was buried in the Mission (Dolores?) Cemetery.

Clarissa B. Witham (Sperry)

Born about 1820 in Maine. She might be Clarissa P. Witham born August 19, 1808 to Daniel and Sally Witham of Leeds, Kennebec, Maine. [NOTE: Fanny Dade Brewer's son Isaac Dade, md. Rachel Witham.]

At 16, "Miss Clarissa B. Witham" married Joseph Lorenzo Sperry on November 29, 1836 in Boston. It was performed by Rev. Daniel Sharp, D. D. (*New England Historical and Genealogical Register*, vol. 88, 1934, p. 337).

1840 Census of Boston (Ward 11), MA p. 5
Joseph L. Sperry
2 males under 10, 1 male 30-40; 1 fem 15-20; 1 fem 40-50

She was chosen as 1st Vice President of Boston Female Sewing and Penny Society on July 25, 1844. "Mrs. Sperry" was also very involved in the John Hardy trial of October 1844, testifying against William Smith for his attempts to seduce her into adultery:

Sister S----- called by Elder Hardy. Testifies that Elder Smith came home one Sunday night, and in the presence of my husband, asked me for one of my rings; (this begging rings of every girl is an old and common habit of Smith's) I having two on my finger, gave one to him; he went to meeting in the evening and preached; came home after meeting, and stayed all night; in the course of the evening, he said his shirt was wet by perspiration from preaching, and he put my hand in his bosom to feel how wet it was; when he retired I gave him one of my husband's shirts, and my husband showed him to bed; in the morning early, before my husband left the house, I went up to the room where Smith slept and opened the door softly to get his wet shirt, so that I might wash and dry it before he went from the house; he awoke on my opening the door; he saw me and asked me to come to bed - I refused; he said, "grant me this much." In a day or two he came again, asked me to go upstairs with him; his *actions* were very obscene, I refused; he said when he did anything of that kind, he rounded up his shoulders, and thought it right[;] told me to try and think so too; he said there was nothing too good to give a friend; I asked what *adultery* was; he said *that* was not it; he did not say what it was; I quoted from Paul,s [sic] Epistles, on adulery [sic]; he said we had prophets and apostles now, and we should go by them. The first opportunity I sent him a note requesting him to return my ring, stating that I did not believe in his polygamy doctrine; he came again, and I asked him for my ring, telling him if all he wanted of my friendship was to gratify his carnal desire, I wanted nothing to do with him; he said he cared not, for any one's friendship or love, unless he could gratify his desires; he gave me the ring, and said, now you will tell your husband, and injure the church and me; he still contended that these were righteous principles; Ques. Did Wm. Smith and Elder Adams both come to

you about a week since, and tell you not to *remember anything!* referring to these trials? Ans. They did both of them.

I here state to the reader that neither of these individuals, Dam, Smith, and Adams, denied this charge of sister S-----'s; comment is unnecessary; the guilt of these men was confirmed by every step they took.

William Smith's letter of recommendation from the Boston Branch indicates that Sister S----- was in fact "Mrs. Sperry":

November 11, 1844 – William Smith's Letter of Recommendation from the Boston Branch, per *Nauvoo Neighbor* of May 14, 1845, p. 2

Boston, Nov. 11, 1844.

Br. Smith -- You having desired of the church of Jesus Christ in Boston, their opinion in relation to the evidence that was brought against you at the trial of John Hardy, we do conscientiously say, that there was no evidence to give a candid and unprejudiced mind the least ground to believe that you was guilty of the charges alleged against you, but on the contrary believe you to be a deeply injured man, -- and as to the reputation of **Mrs. Sperry** and Miss Perry, we consider them both to be perjured women; and furthermore, we would say, in relation to the charges that were made against you, we do not consider them well grounded, but on the contrary, believe that it was a plan devised to injure your character, and help kindle the fire of intolerance against you; and furthermore we consider you in full fellowship and would commend you to the saints throughout the world.

Written by order of the church of Jesus Christ in Boston.

Chas. W. Griggs, Francis Robbins [wife of Lewis Robbins], Mary A. Brown, Martha Atwood, Maria Bryant, Susan Haskill, W. H. D. Joyce, A.[nania]. MacAllister, Mary MacAllister, Margaret E. Rowe, David Brown, Freeman Nickerson, Jacob Phelps, Geo. Phelps, John Teague, E[zra]. Bickford.

1850 Census of Boston (Ward 11), MA p. 150

Joseph W. [sic] Sperry, 40, Carpenter, NH
Clarissa Sperry, 30, ME
John Sperry, 12, MA
Lee Willis Sperry, 10, MA
Lorena Sperry, 9, MA
Lydia Sperry, 6, MA
Clara Sperry, 4, MA

1860 Census of Claremont, Sullivan, NH

[p. 25]
Jacob Sperry, 71, Farmer, \$1,400, ME
Sarah Sperry, 73, MA

[p. 27]

Hiram Erskine, 58, Farmer, \$2,700, NH

Emily E. Erskine, 35, NH

Emily F. Erskine, 21, NH (twin)

Elizabeth Erskine, 21, NH (twin)

Arthur H. Erskine, 1, NH

Jos L Sperry, 50, NH

[p. 31]

Sylvester W. Sperry, 48, Shoemaker, NH

Abby Sperry, 40, Conn

Charles W. Sperry, 10, NH

Samuel A. Woolley (missionary)

ARRIVAL OF A MORMON PREACHER

Among the passengers in the John Gilpin, arrived on Monday from Calcotta, was Samuel A. Woolley, a preacher of the Mormon faith. We learn from Brother Woolley that he left Salt Lake City about three years since for the East Indies, where he preached, and succeeded in making a number of proselytes among the natives of Calcutta.—He would have made more, he says, if this money held out the missionaries who have the most cash always being the most successful in making converts. He also informs us that usual rate of pay for a convert to Christianity of the first class, is about ten rupees per month—if more is offered by another sect the freshly converted heathen abjures his former faith, and takes up a new religion with every extra supply of rupees. Brother Woolley is a native of Pennsylvania, having been born near Philadelphia, and is a smart, active specimen of a Pennsylvania Yankee.—[Boston Times. (*St. Louis Luminary*, March 3, 1855, p. 1)

N. V. Jones to Franklin D. Richards, November 7, 1854, *Millennial Star*, and *St. Louis Luminary*, March 3, 1855, p. 3

I returned to Calcutta the last of October. Matters here remain much as they did when I last wrote you, no accessions to our numbers.

Elder Wolley embarked for Boston the 1st November. He spent one year and a-half in this country, and labored faithfully and diligently in warning the people of India—they have set their hearts against the truth, and there has not been enough to occupy the attention of one Elder. He returns with the blessings of the few, for his preservation and prosperity.

Malinda Wilcox Wood (Snyder Wilcox Holden)

Born in Dorchester, Suffolk MA on November 19, 1823, the eldest child of Moses Wood and Malinda Wilcox. Her father was born in Rowely, Essex MA in 1795. Her mother was born July 14, 1803 in Westfield Parish, Middleton, Middlesex, CT. They married December 5, 1822 in Dorchester.

The children of Moses and Malinda Wilcox Wood:

1. **Malinda Wilcox Wood**, born 1823 in Dorchester
2. Sarah Wood, born June 8, 1825 in Dorchester; died eight days later
3. Child Wood, born 1825 and died 1825 (same as Sarah?)
4. Walter Wilcox Wood (tinsmith), born June 23, 1828 in Dorchester; md. Caroline _____; died January 28, 1894 (living in Chicago in 1880)
5. Mary Codman Wood, born March 6, 1831 in Dorchester; died January 28, 1894 (sic?)

Mother Malinda Wood Wilcox died on October 23, 1833 in Dorchester.

Moses married (2) Abigail C. _____ about 1836. Had one child:

1. Martha Wood, born about 1838 in New York

Malinda joined the LDS Church. She was a dressmaker. Married Chester Snyder as his first plural wife about July 1849 (allegedly July 26, 1851 or 1852) in Council Bluffs IA.

Children of Chester Snyder and Malinda Wilcox Wood:

1. Malinda Lovica Snyder, born June 6, 1850 in Council Bluffs, IA; married 34 year-old Joel Sidney Wright in Ogden on January 6, 1867 (she was 16); died May 1889 or 1890 in Thayne, Lincoln NV
2. Sarah Amanda Snyder, born August 9, 1853 in Provo, Utah, Utah; md. George Joseph Buxton (56 years old?) on April 5, 1869, when she was 15; divorced before 1880
3. Chester Moses Snyder, born August 31, 1855 in Provo; md. Isabelle Steward on January 3, 1884 in Salt Lake City; died December 6, 1905 in Rocksprings, Sweetwater, WY
4. Julia Snyder, born 1859 in Provo [sic? – Walter Eli's daughter?]

1850 Census of District 21, Pottawattamie, Iowa, p. 99

Catherine Snider, 31, Upper Canada [Ontario] – Chester's first wife
Family

[two doors down]

Chester Snider, 35, no occup., Upper Canada

Malinda Snider, 24, MA

Eliza Snider, 14, Upper Canada

ElMary [sic] Snider, 9, IL

Malinda Snider, 6/12 [June 1850], IA

1850 Census of Boston Ward 5, p. 102
Moses Wood, 53, Provisions, MA
Abigail C. Wood, 46, ME
Walter Wood, 23, Tin plate worker, MA
Mary C. Wood, 19, MA
Martha Wood, 12, NY
James C. Abbott, 52, Coal & Wood, MA
Mary Abbott, 41, MA
Mary Abbott, 17, MA
Jacob Abbott, 19, Coal & Wood, MA
Emma Abbott, 12, MA
Ann M. Abbott, 8, MA

Migrated to Utah, probably arriving in the fall of 1851. Malinda and Chester Snyder were "married" in Snyderville, Summitt, Utah on July 26, 1852.

She left Chester Snyder about 1856 and married (2) her maternal uncle Walter Eli Wilcox (a lawyer) as his third plural wife on February 15, 1857. They had two children:

1. Walter Franklin [or Franklin Wood] Wilcox, born June 17, 1858 in Provo
2. Julia Wilcox/Snyder, born 1859?; died before September 1860

Walter Eli Wilcox appears in the 1860 Census of the SLC 7th Ward. Chester Snyder Sr. was in West Jordan in 1860.

1860 Census of Provo, UT, p. 57
Malinda Willcox, 35, Dressmaker, \$225, MA
Malinda L Willcox, 10, IA
Sarah A Willcox, 8, UT
Chester M Willcox, 6, UT
Walker [sic – Walter] F Willcox, 2, UT

Married (3) Edwin Holden of New Salem, MA (June 4, 1807) on December 20, 1869. His first wife was Ruia Angeline Bliss, married in 1833 in Avon, New York. He may have briefly been a Strangite as his daughter Mary Adelia Holden was allegedly born in Wisconsin.

Did they have a daughter named Julia Lovisa born April 16, 1870? She married William Andrew Moultrie, born in Utah in 1867. (It is claimed she was the daughter of Malinda Lovisa Snyder, but the 1900 Census says she is the daughter of Malinda Wilcox Wood.)

1870 Census of Provo 3rd Ward, p. 11
Henry Holden, 35, OH
Family
[next door]

Edwin Holden, 63, Farmer, \$1100, MA
Ruia Holden, 55, Keeping House, NY
Dulemia Dayley, 15, Domestic Servant (wh), UT
Chester Snyder, 16, Laborer, UT

1880 Census of Snyderville, Summit, UT, p. 33
Chester Snyder, 24, Farmer, UT, Can, MA
Walter Snyder, 22, Bro, Teamster, UT Can MA
Malinda Holden, 54, Mother, keeping House, MA MA MA
Sarah Snyder, 26, divorced, UT Can MA
George Buxton, 6, son, UT Eng UT
Malinda Buxton, 4, Dau, UT Eng UT

1900 Census of Star Valley, Uinta, WY p. 24
William Moltry, Jul 1867, 32, UT, md. 11 years, Day laborer,
Lavie Moltry, Apr 1870, 30, 5 of 5 kids, UT, York State, Iowa
Franklin Moltry, Aug 1888, 11, WY
Clarence Moltry, Jun 1890, 9, WY
Carl Moltry, Jul 1893, 6, WY
Silva Moltry, (dau) Mar 1896, 3, WY
Lila Moltry, Feb 1900, 3/12, WY
Malinda Wood, mother in law, Nov 1823, 75, wd, 2 of 6 kis living, MA, Nurse

1910 Census of Bedford, Uinta, WY, p. 4
Isabell Snyder, 50, wid, 11 of 12 kids living,
Lovisa E/C. Snyder, 20, UT
Chester R. Snyder, 18, WY
Pearl L. Snyder, 16, WY
George F. Snyder, 14, WY
Ella J. Snyder, 14, WY
Nathaniel J. Snyder, 10, WY
Joseph M. Snyder [twin], 9, WY
Melvia A. Snyder [twin], 9, WY
Robert C. Snyder, 6, WY
Malinda Wood, mother in law, 86, wid. 1 of 6 kids living, MA

Malinda Wilcox Wood Snyder Wilcox Holden (Hildreth?) died April 23, 1913 in
Bedford, Lincoln, Wyoming.

Mary W. Woodard
earlylds

Wilford Woodruff
(Apostle & Missionary)

Preached at Boylston Hall on November 19, 1848 (*WW Journal*, 3:389). Again on Sunday, November 26. (p. 389)

Rented a home on November 20, 1848 in Cambridge for his family at \$112 a year, located on the corner of Harvard and Davis Streets, owned by a Mr. McClure (*WW Journal*, 3:389)

FG, vol. 2, no. 10, p. 2 – June 15, 1850

For the Frontier Guardian.

KANESVILLE, June 8, 1850.

Having been on my appointed mission to the Eastern States and British Provinces for the last two years, which portion of the vineyard has been like the gathering of grapes after the vintage is done. I have summed up the amount of gleanings from that quarter, during this time, and I can count about 200 which we have baptised [baptized] in the various branches, and near 500 which have emigrated to the West, bound for the Salt Lake Valley. The eastern emigration this spring left Philadelphia about the 1st of April, consisting of over one hundred souls under the care Elder Gibson, who arrived here in safety and good health and spirits. I left Boston on the 9th of April, with 200 souls; came via Philadelphia and Pittsburgh, and landed at Deseret Depot in Bethlehem, 18 miles below Kanesville, on the 15th day of May in good health and spirits. I am happy to say we have been blessed and prospered on our journey. We have met with good accommodation and kind treatment from most of the officers and men of the various boats where we have traveled, especially, Capt. Devinney, of the DeWit Clinton, from Pittsburgh to St. Louis, used every exertion in his power to make us comfortable and happy. Also, Captain Baker, of the Sacramento from St. Louis to Kanesville, should be patronized by the Saints who wish to be dealt with honorably and kindly, or travel in safety on the dangerous waters of the Missouri, will not be disappointed who embark with Capt. Baker; at least as far as the care and duties of the captain and officers of the boat are concerned.

Since my arrival in Kanesville, I have had the pleasure of sitting in Council and Conference with Elders Orson Hyde and Orson Pratt, and of meeting many of my old friends and acquaintances, which is truly a treat after being separated for two years. We have had two deaths in our company since we left Boston. Sister Margaret Bird, wife of James Bird, of Cambridge port, Mass, died at St. Louis, after a few hours illness, on the 22d day of May. Also a child of Brother and Sister Branch, before named in the Guardian. There was also one birth on the DeWit Clinton, mother and daughter well.

In consequence of the high price of Oxen, and the difficulty of obtaining them, our companies could not be ready to cross the river quite as soon as we could have wished, but we now expect to be ready to organize and start in few days, and hope that the preserving care, peace and blessings of our Heavenly Father may attend all the Camp of Israel in our journeyings to the mountains and abide with all the faithful is the prayer of

W. WOODRUFF.

Brigham Young
(Apostle & Missionary)

July 1835 Diary:

saturday the 25 we arived at E. Boying[ton] the Faher of Brother J. Boying. here [Bradford, Essex MA] we found Brother Thomas Marsh who came in the Stage to Concord and a foot from their -- 26 we T. Marsh O. Hyde and my self held meting at Brother Holms T. Marsh ~~—O—Hyde—~~ Preached at 10 A M. O H. Hyde at 2 P. M. and my self at 5 P. M -- on monday Elder Marsh and my self was braut on our Jurney by Elder F. Haraman. we arived at Boston about 5 P. M and [p40] found Sister Fanney Brewer and hir famely and the Brothers and Sisters well and in tolarable good Serits ---

I have now travel about hight hundred and ninty five miles sence I left Kirtland the 24 of June --- I now make this reckerd at Sister Fanney Brewer in Boston 28 day of July 1835 29 wensday Brother Wilber and my self came to Providence on the rail rode

[August 4, 1835] tusday Brother Egar [Egan?] and my self went to Boston spent the time till thursday Preached once and then went to Bradford ----

August the 14 1835 ware inquirin thursday the next 14 morning we came to Boston and today we spent the time in Boston till the 16 and Elder's Marsh - Pratt and my self Preached in the Julian hall --monday the 17 wee started for Saco Confrenc

[September 5, 1835] we [Brigham Young, Thomas B. Marsh, and Parley P. Pratt] started from Brother Holms on Satterday the 5 a quartter past twelve in the morning, for Boston we taried in Boston til Monday [September 7], and I went then to Hopkinton

that night and the next morning I started fore Providence on the rail rode called at Boston arived in Providence at 4 P. M. and found the Brothering well and in good sperits and to my grate Joy I found Brother Greene their, this record made this 11 day of sept at Brother Egars

[July 22, 1836] one frida we went to Boston on the rale rode we found the Sisters pirty good helth and spirits satterday [July 23] we spent the day in visiting the City and friends and recivd a visit from Preast Talor⁷⁷ we bore testmoney of the book of Mormon and

⁷⁷ The 1836 Boston Directory lists a Rev. Edward T. Taylor (pastor of Bethel Church, North Square), residing on Prince Street at the corner of Hanover St. The same directory, under the listing of churches, lists William Tyler as a Roman Catholic priest (p. 30). Rev. E. T. Taylor, called "The Sailor's Apostle" because of his special ministry to seamen, was the basis for the character of "Father Mapple" in Melville's *Moby Dick*; he moved Walt Whitman to write an fond essay about him at the end of Whitman's life; and Ralph Waldo Emerson reportedly was "positively rapturous" over him. Rev. Taylor was also very welcoming of African Americans and prostitutes. Although technically a Methodist minister, his ministry was nondenominational. After taking over Bethel Church in 1829, he quickly became one of Boston's

drowned him in his own words and let him goe

[August 4, 1836] thursday we [Brigham and Joseph Young] took the cars for Boston arived there about 1/2 past 8 Frida unkel N. Howe came to Boston we found Brother Sameul Smith and Brother Burnet at Sister Brewers the 5 of August ----- We tared here frida and held a meting in the ~~evening~~ vening we tared the next [p22h] day on sunday we held a meting in the forenoon and afternoon and Baptized H Fulday Wilcox and ~~Nabby~~ Abigil Bucanon then returned to sister Brewers and confirmed them in the evening held a meting on monday the 8 Brothers Hiram Smith and Oliver Cowdry came to Sisters Brewers it rejoiced our harts ~~tuesday~~ monday started for Newry confrence

our Confrence set on the 12 of August we had a good time in Confrence on satterday we held our publick meting in the Baptiz meting house Brother ~~Sno~~ Snow Preached in the forenoon and Brother Stodard in after noon on Sunday I Preached in fore noon Elder ~~E~~ L. E. Johnson in after noon I then returned to Boston I Baptized 2 Frances Smith and Ruth Vose on monday Brother J. Y. [or L. J.?] and I started for Providence

August 31, 1843 – BY diary (Marq.)

the next day had a pleasant visit held our conference in New York tund [sic] some [same?] day came to Boston had a good visit at Lima [Lynn] hed our conference according to apointment [September 9] staid till September 29

September 29, 1843 – BY diary (Marq.)

staid [in Boston] till September 29 then started home with sister Alley & Cobb came to New York staid one day came to Pheledelpha

June and July 1844:

15th Saturday evening 5 O c took steam Boat for Boston arived there the next morning which was sunday the 16 stayed I went to Salem on tusday the 18 saw Vilate spent 2 or 3 days there went to Lowell spent the sabett 23 went to met the Brethren on the 30 of June and the first of July met Bro Kimball Wight Wm Smith O. Hyde O Pratt W. Woodruff we had a good meeting held a political meeting on monday held a confrence in salem July 6 I had a good time the came to Boston then to to Lowell with Br Orson Pratt wensday 10 came to Lowel

Brigham Young (Salem) to Mary Ann Angell Young (Nauvoo?), July 18, 1844 (MS 16230, LDS Archives; Joseph Johnstun's transcription)

left in the evening for Boston found my self in Boston on Sunday morning stayed with the Saints through the day had a good meeting. on monday I went to Lynn on monday saw Vilate on tusday She came up to Sister Lewis with Sister Cobb She

favorite preachers and the large church could not hold everyone who wanted to attend worship services there. One historian (Mitchell Santine Gould) also speculates that Rev. Taylor, although married with six children, was also bisexual, and his wife may have been as well. He was also an avid Freemason all his life, even during the worst of Masonic persecutions of the 1830s and 40s.

is in good helth and sperits. she is going to school. Sister Cobbs children think much of her and due all they can to make her happy She will come home with me this seson. sister Cobb is well all things goes well with hir, as far as I can fined out. Mr Cobb tried to get a bill of devose from hir but could not, and she is in peasable? possesion of hir famely and hir house. I stayed and visited with vilate through day, went to Salem in the evening stayd for 3 days with the Saints and returned to Boston and went to Lowel to visite the Bretherin stayed over the sabath with them. I have jenerly had a good time with the saints. But the time at present seems to be big with events it seems as though judgements hung over the people and would soon be pord out upon them, but judgement belongs to the Lord.

July 1844

tuesday 16 started for Boston having heard of Bro J & H. Smiths deth came to Lowel staid all night wensday 17 came to Boston found Br Kimball staid in Boston till [sic] 24 Woodruff Br Wight came in on tusday 23 in company with G. J. Adams on wensday 24 Brs Kimball Wight & myself started for home we had a good meeting on sunday Br H. C. Kimball preach in the morning I preach in the evening had a meeting tusday evening with the church ordained 32 to the office of Elders left the Brethrin in good feelings Sister Cobb & Vilate came to Boston monday Vilate staid till Tuesday to visit me [then went to Albany.]

Joseph Young (Missionary)

Brother of Brigham Young. See Brigham's diary entries above for some of Joseph's missionary activities in Boston in 1836.

Mrs. Sarah Young

An alleged escaped wife of Brigham Young, while in Chicago in January 1855, she published a letter nationwide stating she would be starting a series of lectures exposing Mormonism to the public of Boston, her native city; she would be accompanied by Miss Eliza Williams, another escapee from Mormonism; they made it as far as Pittsfield, MA by February 8, 1855 but apparently never gave the lectures.

It is possible she was wife 44 Sarah Malin Young (1804-1858), about the 44th acknowledged wife of Brigham Young, who had a younger sister named Eliza, but she married Young in 1848. This Mrs. Young claimed in 1855 that she had been Young's wife for three years. Young married wife 45, Eliza Burgess in October 1852 [or 1850], and wife 46, Mary Oldfield in December 1852. Only Eliza Burgess fits well within that three-year period. However her marriage date is suspect, and she apparently remained in Utah. Mrs. Sarah Young was also allegedly "from" Boston, but Eliza Burgess was an English native and Mary Oldfield from Minisink, NY. I conclude that Mrs. Sarah Young was almost certainly an impostor.

"Female Lecturers on Mormonism," *The Sun* (Maryland), January 25, 1855

The Boston Times publishes what purports to be a letter from Mrs. Sarah Young, who says she has been for the last three years the lawful wife of Brigham Young, ex-Governor of Utah Territory. Mrs. Young promises shortly to visit Boston, in connection with Miss Eliza Williams, another Mormon refugee, who, together, will deliver lectures on the subject of Mormonism, in all the principal cities of the Union. They promise to expose Brigham and his Mormon followers, and to warn young ladies against the arts and falsehoods of the emissaries of the Latter Day Saints who are sent out from the City of the Great Salt Lake to entrap them.

“Startling Exposure of Mormonism,” *Vermont Patriot & State Gazette*, January 26, 1855

“Startling Exposure of Mormonism,” *Daily Scioto Gazette* (Ohio), January 27, 1855

“Miscellaneous Paragraphs,” *Boston Investigator*, January 31, 1855

MORMONISM. – The Boston Times publishes a letter, from Mrs. Sarah Young (one of Gov. Brigham Young’s wives) and a Miss Eliza Williams, both seceders from the Mormon faith which announces their intention of travelling and exposing the “mysteries and miseries” of Mormonism. Mrs. Young is to be the lecturer, and Miss Williams, we suppose, corroborative evidence, if any be required.

“Rich Time Coming,” *Wooster Republican*, February 1, 1855 (quoting the *Cleveland Herald*, which was quoting the *Boston Daily Times*)

No headline, *Potosi Republican* (WI), February 3, 1855

Mrs. Sarah Young, one of the runaway wives of the great Mormon High Priest President Brigham Young, is in Chicago. She promises to develop the secrets of Mormonism.

“News Items,” *Daily South Carolinian*, February 8, 1855

No headline, *Springfield Republican* (MA), February 14, 1855

That one of Brigham Young’s Mormon wives who is coming to east to expose the secrets of the harem in Utah, has got as far as Pittfield, in this state, whence she write to her organ, the Boston Times, that her courage is good, and that she means to tell everything just as it is, if the government will protect her, and prevent the emissaries that Brigham has sent on after her, from carrying her back a captive to Utah. If the woman is not a myth, she is a humbug and pretender, and has been reading Barnum’s life. There are some gentlemen of leisure up in Pittsfield, just now, whom we deupte to find her out and report. The world is interested.

The Sun, (Pittsfield MA?), February 15, 1855

The *Boston Times* of Monday contains a letter dated “*Pittsfield, Mas., Feb. 8th*”, from one of Brigham Young’s wives, who is on her way to Boston, which city she expects to reach this week or next, and where she intends to deliver some lectures,

and to give “some startling disclosures of Mormonism.” The letter is signed “*Sarah Young – Eliza Williams.*” The writer observes:

“I shall be in your city to give lectures on Mormonism next week or the week following. I will acknowledge I have some fears to lecture on this point, for I have been informed, upon good authority, that Mr. Young has sent on two men to stop my career. They say I shall not give a lecture; but I shall *try* – and I hope the people of Boston will protect me, a woman, for I have done nothing that I regret, except joining the society of Mormons and marrying the leader.” * * “I am well aware what the consequences would be providing they had me in their power at Salt Lake. Death would pay for that which I am about to reveal.”

If Mrs. Young is still in town, we are surprised that she does not commence her series of lectures here. She would find in Pittsfield an appreciative audience.

Augusta Adams Cobb Young, who was visiting Salem at the time, wrote to her daughter about this impostor and her fears that people in Salt Lake would think the lecturing “Mrs. Young” was Augusta herself. (February 15, 1855, #290-292.)