

EARLY BOSTON MORMONS AND MISSIONARIES, D TO M
1831-1860

Alphabetical List of People Affiliated with the Boston Branch (Surnames D to M)

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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Samuel A. Dam (or Dame)

He was born February 17, 1815 in Shapleigh, York, Maine to Joseph Dame (1780-1820) and Sally Furlong (1782-1843).

Joseph and Sally’s children:

1. Child Dame, born 1802 and died 1802
2. Sarah Lord Dame, born June 12, 1803 in Shapleigh; md. Josiah Eaton on October 1, 1834 in Boston; died August 13, 1885
3. John Dame, born September 2, 1804 in Shapleigh; died February 1819
4. Nancy Nelson Dame, born August 9, 1806 in Shapleigh; md. Madison Hawes on May 1, 1834; died November 16, 1854

5. Cyrene Hazeltine Dame, born February 25, 1808 in Shapleigh; md. Dexter Dickinson on October 1, 1840 in Boston; died November 17, 1869 in Townsend, Essex, MA
6. Eliza Warren Dame, born November 27, 1810 in Shapleigh; md. Enoch Lowell March 1832; died March 4, 1889
7. Martha Washington Dame, born April 4, 1812 in Shapleigh; md. Brackett Weeks Clarke on May 12, 1833 in Parsonfield, York, ME; died February 20, 1842
8. Melinda Dame, born January 1, 1813, in Shapleigh; md. George E. Arnold March 17, 1840; died December 16, 1895 in Scituate, Providence, RI
9. Samuel A. Dam or Dame, born February 17, 1815 in Shapleigh, York, ME
10. Joseph B. Dame, born March 6, 1817 in Shapleigh; md. Caroline Steiger, September 19, 1838 in Boston; died November 18, 1889 in Wellesley, Norfolk, MA
11. Cyrus King Dame, born November 15, 1818 in Shapleigh; md. Charlotta Gould on December 29, 1840 in Boston; died May 9, 1865 in Wheatland, Yuba, CA
12. Benjamin Franklin Dame, born October 23, 1820 in Shapleigh; md. Martha Elizabeth Bosson on September 23, 1842; died December 11, 1862 in Chelsea, Suffolk, MA

His father Joseph died when he was but five years old, leaving his mother with many young children to raise.

Married Cynthia Briggs Ingalls on December 21, 1837, place unknown.

Children of Samuel and Cynthia:

1. William Samuel Dame, March 29, 1838 in Abington, Plymouth, MA; md. Mary Elizabeth Berry on January 31, 1867; died December 6, 1892
2. Charles Henry Dame, born April 21, 1840 in Newton, Middlesex, MA; died October 16, 1840
3. Francis Stockwell Dame, born September 14, 1841 in Boston
4. John Henry Dame, born April 8, 1844 in Boston; died May 25, 1863
5. Emanuel Walter Dame, born September 14, 1846 in St. Louis, MO; died January 5, 1853
6. Eugene Herbert Dame, born March 1, 1850 in Steuben, Washington, ME; md. Annie D. Torrey on May 20, 1874
7. Isabella Carmella, born June 13, 1852 in Sullivan, Hancock, ME; md. Elmer R. Smith on November 16, 1878
8. Sarah Eaton Dame, born March 8, 1855 in Boston, MA
9. Mary Louise Dame, born October 5, 1859 in Cambridge, MA

Index to Boston Births 1800-1849:

Francis S. Dame born to Samuel & Cynthia B. Ingalls Dame, September 14, 1841

1838, p. 136

Dam, Cyrus K. grocer, 54 Myrtle, h. May corner Butolph

Dame, Samuel, laborer, rear 598 ½ Washington [I don't think this is him]

In 1839, Samuel Dam was a tailor living at 3 Champney Place, on Beacon Hill, two blocks west of Butolph Street, and halfway between Cambridge and Myrtle Streets.

1840, p. 146

Cyrus K. Dam, grocer 54 Myrtle

Samuel Dame, laborer, opposite 15 Ash

Boston 1842, p. 162

Cyrus K. Dam [brother], grocer, 54 Myrtle, h. 11 Grove

Samuel's mother, Sally Furlong Dame, died in Cambridge on June 26, 1843.

1843 p. 166

Cyrus K. Dam, grocer 54 Myrtle

In 1844, he was listed as a tailor living at 9 Bridge Street. (Bridge Street is now _____.) [No Cyrus.]

Elder Dam was one of the committee that wrote the "strongly recommendatory" letter from the Boston Branch on October 7, 1844, expressing gratitude for John Hardy's service.

On Oct. 13, 1844, Woodruff dined with "Br Dam" (WWJ 2:473).

Then during the Hardy trial some two weeks later, Elder Dam came out against Hardy. Hardy pointed out that Dam claimed he "could tell more concerning Adams" and Elder Adams's sexual improprieties "than all of them". Hardy then called Dam to testify. Hardy queried, "Did Elder Adams tell you at sister W's house that you might sleep with her?" to which Dam replied, "He did not!" So Hardy then called Elders Cram and Hobby, "who severally testified that they heard Elder Dam testify that Adams DID tell him that he might sleep with sister W!" Later, when it came to vote, it was Elder Samuel A. Dam who made the motion "that Elder Hardy be cut off" from the church for slandering William Smith.

New York Messenger, September 13, 1845, p. 8:

MARRIED...In the city of Boston, by Elder Samuel Dam, Elder Thomas Gwatkins to Miss Lydia Gumb of Halifax.

"Br. Dam" spoke at a prayer meeting at Sister Clary's home on January 3, 1846, which was attended and reported by Larkin Southworth. Dam "spoke about going among the branches to endeavor to get subscribers to buy a ship" much as Samuel Brannan had done. He asked for the prayers of the Saints to help him succeed. He also said there was a gentile "laying a snare" for him and asked for the brethren's prayers to help him avoid that.

1845 – Not listed

1846, p. 172

Cyrus K. Dam, commission merchant, 28 India St.

The Dames apparently briefly went to St. Louis, where their son Emanuel was born on September 14, 1846. They then lived in Steuben, Maine, where son Eugene was born in 1849.

1850 Census of Steuben, Washington, ME, p. 6 (August 15, 1850)

Samuel Dam, 35, Tailor, \$150, MA

Cynthia Dam, 35, ME

William L. Dam, 10, ME

Francis L. Dam (male), 8, ME

John H. Dam, 5 or 6, ME

Immanuel Dam, 2, Missouri

Eugene Dam, 4/12 (April 1850), ME

Harriet M. Eaton, 9, MA

1852 Boston Directory p. 70 - Samuel "Dame", house at 77 Lowell Street [not him]

1853 – not listed

1854, 87

Samuel Dame, tailor, h. 57 High St.

1855 Boston City Directory

Samuel Dame – tailor, 17 Gridley St.

Not in 1860 Census

Samuel drowned on February 22, 1868 in Boston and Cynthia died seven months later, on September 9, 1868 in Cambridge.

Deaths Registered in Boston, vol. 213, p. 32:

Samuel Dam, md., 53, Drowned, Chelsea Ferry, resided Cambridgeport, Sailor [sic - Tailor?], born in Shapleigh, ME to Joseph Dam (born Great Falls, NH) and Sally Dam (born Limerick ME)

Deaths Registered in Cambridge, vol. 212, p. 102

Cynthia B. Dame, widow, 53 yrs 5 mos., Ovarian Dropsy, Cambridge, born in Sullivan ME to Wm. Ingalls (born in ME)

William Horne Dame

William was born on July 15, 1819 in Farmington, Strafford, NH to Jeremiah Dame and Susan Horne. He was the 5th great grandson of John Dame, who was an early colonial settler of Dover, NH in the 1630s. William was baptized May 20, 1842. Member of the Nauvoo Legion. He was ordained a Seventy in Nauvoo but he did not participate in the temple rituals in the Nauvoo Temple.

Migrated to Utah in 1848 in an unidentified company.

Married:

1. Lovina Andrews (1823-1892) on December 5, 1839 in Hancock Co. IL; sealed on September 15, 1851 in SLC (or October 2, 1857)
2. Sally Ann Carter on February 10, 1856 in SLC
3. Sarah Ann Carter on October 9, 1856 in SLC
4. Virginia Lovina Newman on October 9, 1856 in SLC
5. Laura Elvira Dame on October 2, 1857
6. Lydia Ann Killian on December 1, 1868
7. Mary Pearson on July 6, 1869

William H. Dame was Stake President of Parowan Stake in 1857 during the Mountain Meadows crisis and according to Lavina Fielding Anderson has been “regarded as one of several persons responsible for the massacre” that occurred there. On September 14, 1857 (three days after the massacre ended) Brigham Young and Daniel H. Wells sent Dame, as Nauvoo Legion Regimental Colonel, a message to “Save life always if it is possible – we do not wish to shed one drop of blood if it can be avoided. This course will give us great influence abroad.”¹ The message arrived too late.

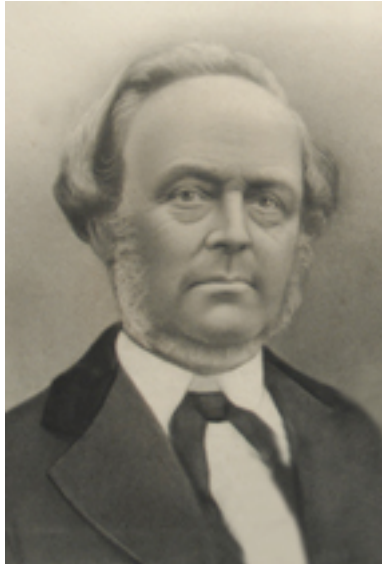
Just two weeks after the horrible massacre, on October 2, 1857, Col. Dame married 19 year-old Laura Elvira Dame, daughter of Janvrin Hayes Dame and Sophia Andrews. She was born October 6, 1836 at LaCrosse, Hancock, IL. Young then sent him to “to lead an exploring party of sixty or seventy men westward across the Escalante Desert to find oases in the White Mountains where Church headquarters could be set up” during the invasion of Johnston’s army.²

In the spring of 1860, he was called by Young to go on a mission to Europe (England). He returned in the spring of 1862, arriving in Boston.

“Bro. Dame Boston” wrote a letter to JVC, which he received on June 4, 1862; JVC vol. 4, p. 178; mentions “W. H. Dame care James A. Him-stoneham. Mass - Ship Manchester” in the back of journal, JVC vol. 4.

¹ William P. MacKinnon, “‘Lonely Bones’: Leadership and Utah War Violence,” *The Journal of Mormon History*, Spring 2007 (Vol. 33 No. 1), p. 164.

² Lavina Fielding Anderson, “Parowan: Forging a Dream,” *Ensign*, Feb. 1980, p. 25.



William Horne Dame
Photo Courtesy of DUP Museum

Headed the William Horne Dame pioneer wagon company of about 150 people, which left Florence NE on August 14, 1862 and arrived in Salt Lake on October 29, 1862.

The 1865 Boston City Directory lists a William H. Dame, coachdriver, boarding at 2 Spring St. Place; a William Dame, musician, lived at 295 1/2 North Street. (Did he return to Boston after 1862?)

Managed the ZCMI in Parowan in 1880, per census.

Dame died August 16, 1884.

From the biographical description accompanying the William H. Dame Collection, L. Tom Perry Special Collections, BYU:

William Horne Dame was born 15 July 1819 in Farmington, Stafford County, New Hampshire to Jeremiah and Susan Horne Dame. He came from a background of strong civil service as his father served as a Representative and Senator in State Legislature. William followed in the tradition of his father to become one of the most influential men in Utah. From a very early age, Dame was greatly influenced by his Uncle Janvrin Hayes Dame. Janvrin introduced William to his wife's sister, Lovinna Andrews, and the two were married in 1838. It was at that time that William Dame began teaching school. Janvrin and his wife Sophia Andrews had been baptized members of the Church of Jesus Christ of Latter-day Saints in 1835 and they introduced the Church to the young couple.

In 1841, after three years of marriage, William and Lovinna were baptized by Elder Samuel H. Gurley. In 1844, the Prophet Joseph Smith called William to Nauvoo, Illinois, and William and Lovinna responded. On 7 October of that year William was ordained to the Eighth Quorum of the Seventy and he served intermittently on the construction of the

Nauvoo Temple for the next two years. The young church was heavily persecuted and Dame reflected this persecution in 1846 when he wrote, "I asked them to bring aught against me, [but] they could not[.] My Fathers fought for liberty in those land[s], ah where is it[.] Father thy will be done on earth[.] Help me to do right." Persecution became so great that the members were forced to leave their homes in Nauvoo and move west.

William and Lovinna reached the Great Basin in September 1848, just a little more than a year after the first wagon trains led by Brigham Young entered the Salt Lake Valley. In 1850, William and Lovinna responded to a call to settle in Southern Utah. Elder George A. Smith received the same call and he and William remained close throughout their lives. During the journey south, Dame was made Order Sergeant of the Iron County Militia. He was soon named county surveyor and on 16 May 1851, he was named Mayor of Parowan.

A month later on 27 June 1851, Dame received a military promotion, moving from 1st Sergeant of Company A of the Iron County Militia to 1st Lieutenant. In the late summer of 1851, William and Lovinna returned to Salt Lake City to receive their endowments and sealings in the Endowment House on 15 September. The next spring, in April of 1852, Dame was called by acting Stake President John C. L. Smith to establish a tannery at Red Creek, four and a half miles north of Parowan. Once there, the Dames and six other families built a fort, which they called Fort Dame.

William was called to be bishop of the new community, which was later renamed Paragonah. During Dame's two-year call as Bishop, on 7 May 1852, Brigham Young visited southern Utah to organize a Stake High Council. At that time, Dame, who was still the Mayor of Parowan "and also the Presiding Elder of Paragonah" became part of the High Council of the Parowan Stake of Zion. He was set apart by George A. Smith, Orson Pratt and Wilford Woodruff. Because of increasing difficulty with Indians, Paragonah was abandoned on 3 August 1853. William and Lovinna, along with the other settlers, were forced to move back to Parowan.

Soon after the move, William embraced plural marriage by marrying Virginia Lovina Newman on 18 May 1854, according to Harold W. Pease. Two years later, on 10 February 1856, William took a third wife when he married Sarah Ann Carter. In September of that year, he was sealed to Virginia and Sarah Ann by Brigham Young in the Endowment House, where he had been sealed to Lovinna eighteen years earlier. Shortly after William's marriage to Virginia, on 27 May, 1854, Dame was promoted to Colonel of the Zion Military District of the Nauvoo Legion. This was the highest military position in Iron County and Dame was elected by unanimous voice. On 7 August of the same year, he was further elected to his first term as Representative to the Utah Territorial Legislature.

While immersed in public service, Dame was called to be the Stake President of the Parowan Stake on 16 January 1856. He called Calvin C. Pendleton and Jesse N. Smith to be his counselors. Dame maintained a close relationship with Brigham Young, even while in Southern Utah. In the early months of 1857, Dame and 113 other men, mainly

Nauvoo Legionnaires, were called to accompany President Young to the Oregon Territory (now Idaho). They took Chief Arapeen with them to convince the northern Indians of the honest intent of the Mormons. While in the Oregon Territory, the group visited several Bannock and Shoshone tribes, as well as Church members in Limhi.

During that same year of 1857, a group of emigrants from Arkansas and Missouri began their journey to California. They passed through Salt Lake City in late August and then south. The company was known as the Fancher Party, named after its captain, Charles Fancher. As they journeyed southward, the Fancher Party joined a group known as the Missouri Wildcats. As this was happening, several thousand U.S. troops were marching toward Utah with the purpose of putting down the supposed "Mormon Rebellion" and Brigham Young had proclaimed martial law.

The Fancher Party and the Missouri Wildcats were hostile toward the Mormons and behaved offensively in the Mormon communities they passed through. They insulted church leaders and boasted of their participation in both the Haun's Mill Massacre in Missouri, (October 1838), and in the murder of Joseph Smith. One man even claimed ownership of the gun that killed the Mormon Prophet. Some threatened that upon their arrival in California, an army would be formed and they would return to kill all the Mormons, just as they had killed Joseph Smith.

In reaction to such threats, the Mormons refused to sell the company food or supplies. The emigration company stopped to rest their livestock at Mountain Meadows, southwest of Cedar City, before the final leg of their journey. There, they were attacked by a group of Indians and Mormons. One hundred and twenty men, women and children of the emigrant company were killed. Only eighteen children were preserved from the vicious attack.

At the time of the massacre, Dame was the local Colonel of the Nauvoo Legion and also served as Stake President of the region. Given his military and ecclesiastic standing in the Mountain Meadows area and the military and ecclesiastical nature of the massacre, Dame could not escape unscathed from the event. Scholars continue to debate the extent of his involvement in the actual massacre. Numerous men were excommunicated for involvement in the Mountain Meadows Massacre, but only John D. Lee was brought to trial for it. Dame was acquitted of all involvement in the massacre on 12 August 1858. Lee was not so fortunate. He was convicted and taken to the sight of the massacre on 23 March 1877, nearly twenty years after the massacre, and was shot by a firing squad.

Anticipating the worst during the Utah War, Elder George A. Smith sent a letter to Dame dated 24 February 1858, stating: "Fillmore, Beaver, and Parowan will be expected to send some men into the Desert west, to find some hiding places, put in some grain & C...Ten to 15 men from each settlement will probably be the numbered [sic] required." Brigham Young was sure there were some large strips of desert in the southwest part of the Utah Territory (present-day Nevada). He felt these locations could be used as hiding places for up to half a million people or else could be used to hide large armies. In response to Elder Smith's letter, Dame organized a company of sixty to sixty-five

persons. They left on 24 April 1858 from Iron Springs. Unfortunately, the "Mission to the Desert," as it became known, did not produce the effects Brigham Young had hoped for because no great hiding places were found. While exploring, however, the company found many natural resources: Nephi Springs, Cane Springs, Desert Spring Wells, Desert Swamp and Desert Swamp Springs, Onion Spring, Deep Springs, Lone Rock Canyon, Johnson's Lake, Rush Lake, Pinnacle Peak, Cricket Spring, and Rose Springs, to name a few.

In late January of 1860, Dame recorded a dream he had had: "I dreamed I was in England on a preaching mission ... I had the privilege [sic] of speaking upon the principles of the gospel as taught by the Latter-day Saints." In March of that year, during a visit to Parowan, Elder Amasa Lyman informed Dame of his mission call to England. Prewarned, Dame quickly mobilized to leave Parowan by 20 April 1860. Of that day he recorded: "Now came the time when I had to take my Wives by the hand and press the kiss of parting on their lips mid floods of tears, with a God bless you till I return. To leave them and pass through the crowd to the carriage. It seemed like my heart would burst, O my God bless us and preserve us to meet again on earth in peace, and to so live that we may all be worthy of life eternal and an increase without end."

Dame left Salt Lake City for England on 1 May. While in England, Dame was called to preside over a Conference in Manchester, where he served nearly all of his mission. After six months in England, on 12 November, 1860, Dame received a letter from his wife Sarah Ann stating that she was going to California with friends. Dame was disheartened by this news, recognizing that his third wife was leaving him. At that time he recorded: "Sorrowful news to me, Father in Heaven into thine hands have I dedicated us all over rule for our good, I pray."

Dame was released from his mission on 8 April 1862, due to ill health. When he left England on 14 May, he took an eight year-old girl with him named Rachel Pass. Dame had become acquainted with the Pass family while serving in their branch. William T. Davenport, son of Rachel Pass recounted the story: "When brother Dame was ready to be released, he asked Grandma Pass for one of the girls, to take back to Utah with him. It didn't take her long to make up her mind. She looked at her family of 9 girls and a boy and said 'take your pick brother Dame'[,] He chose Rachel, my Mother, the 6th child of the family who was then 8 years old, Grandma said it would be the means of the family coming over when they got able." At this point, Dame had had no children with any of his wives. Rachel lived with the Dame's until she was twenty years old when she married James Burrows Davenport. The Pass family later left England except for the third daughter, Sarah, who hid because she did not want to leave her boyfriend. The Pass family settled in Nephi, Utah. In addition to keeping and providing for Rachel Pass, William Dame and his wives raised William Albert McBride, the father of Lillis Spencer who is the donor of this collection. They also raised Mable McBride, William's sister.

Dame returned to Parowan in late October, 1862 and soon resumed his duties as Stake President and Colonel in the Nauvoo Legion. On 5 October 1866, he was appointed postmaster of the city of Parowan and that same year he was called to be the Tithing

Agent of the Parowan Stake. Two years later, Dame was called to be the President of the Parowan class of the School of the Prophets. The next month, on 1 December, 1868, he married Lydia Ann Killian in the Salt Lake Endowment House. At that time William was forty-nine years old and Lydia was seventeen.

In 1874, agitation over the Mountain Meadows Massacre was revived and on 18 November Dame was arrested at his home in Parowan. He was promptly taken to the Salt Lake Penitentiary and was not able to return to Parowan until late January 1876, when he was allowed to visit his wives under guard. His visit was short and he soon returned to prison, this time in Beaver, Utah. Not long after that visit, Dame's fourth wife Lydia left him. She was gone by the 24th when Dame signed the divorce papers, and she may have left even earlier.

On 8 May 1876, after eighteen months of imprisonment, Dame went to trial in Beaver. At this time, his bail was set at twenty thousand dollars, higher than the bail for any other man charged in the Mountain Meadows Massacre. After a long trial, Dame was acquitted of the charges on 10 October 1878. The next day the *Deseret News* printed: "the District Court of Beaver quashed the indictment against William H. Dame as the judge could not find anything to criminate him." The following day he was released. Harold W. Pease wrote of Dame's confinement: "Comparably few men in history can know or appreciate the feelings of freedom as could the alleged Parowan murderer. Twenty-two months of nearly constant confinement might well have broken any man. Records are insufficient to establish the true feelings of Dame during his confinement. What few writings there are strongly suggest complete optimism as to a release and a constant cheerful disposition throughout the confinement." After Dame's release from prison he was re-elected to be County Recorder. He retained this position for the remainder of his life. In March of 1880, he was released as President of the Parowan Stake, a position he had held for twenty-four years, even while in England and in prison.

In the summer of 1880, Sarah Ann Carter (Dame), the wife who had left Dame while he was serving his mission in England, returned to Parowan asking for a bill of divorcement. At that time they had been separated for more than twenty years. It is not known whether or not the request was granted. In 1880, Dame was struck with an illness that continued for nearly four years. Yet, in spite of his ill health, he remained active in his religious and civic duties. On Friday, 15 August 1884, he suffered paralysis of the brain while at home writing letters. At 8:45 p.m. that evening, he quietly died, at the age of sixty-five. The local paper recorded: "there are few men better known than Brother William H. Dame being a man of great public worth and notable for his honesty and uprightness with his fellowman. He leaves a family and numerous friends to mourn his loss." Two days later, funeral services were held for William Horne Dame. On that day, Harold W. Pease stated: "Thirty-seven wagons heavily loaded with residents followed to the cemetery where Dame's body was finally laid to rest and thus the life of a man, who had a greater influence upon southern Utah's early development than any other ended." Related Bibliographies:

Harold W. Pease, "The Life and Works of William Horne Dame" (Master's Thesis, Brigham Young University, 1971).

Juanita Brooks, *The Mountain Meadows Massacre*. (Stanford, 1950, new edition, Norman, University of Oklahoma Press, 1962).

Additional Dame Manuscripts in Salt Lake:

Journal, Southern Exploring Company (April - June 1858) - Record of exploration in southern Utah and eastern Nevada presided over by William H. Dame. Includes personal journal entries of Dame from June 1854 to January 1855.

Journal, LDS England Manchester Mission (January 1860 - February 1861) (Microfilm copy only)

Miscellaneous manuscripts relating to Dame, including "Guide for Desert Camp," and correspondence with various church leaders.

Abigail Davis (Hovey)

earlylds

Born August 31, 1817 in Brighton (2 miles west of Boston) to Samuel Davis and Abigail Park.

Married Allen Orlando Dana Hovey (born in Cambridgeport in 1809) on July 16, 1837 in Quincy, Adams, IL. Almost two years later, Allen was baptized in June 1839. Abigail probably converted around the same time.

Lucinda Davis (Morse)

Born July 17, 1823 in Oxford, Worcester, Mass to Croft and Lucinda Cudworth Davis. Married Stephen H. Morse on April 30, 1843.

They had:

1. Burrell Wood Morse, born December 29, 1843 in Oxford MA
2. Winslow Byron Morse, born March 12, 1845 in Oxford MA
3. James Briant Morse, born August 24, 1847 in Oxford MA
4. Jesse C. Morse, born about 1856

Lysander M. Davis (Missionary)

"Elder L. M. Davis" sailed for Boston on April 9, 1844 from South Carolina; journal of Abraham Owen Smoot, vol. 1, 1836-46; also mentioned repeatedly in Woodruff Journal, although for the New York Branch. Woodruff noted that Elder Davis "was found guilty of slandering the character of Joseph Smith & was bound over to keep the peace under

\$100 bond” on March 9, 1842 at a meeting of the Nauvoo City Court in Hyrum Smith’s office (WWJ 2:157). CHECK HOC????

[WWJ Index: 2:121]

John F. Dennett

John F. Dennett was born August 28, 1820 in Effingham, Strafford,³ NH to David Dennett and Betsey Nutter. David Dennett was born March 2, 1785 in Buxton to John Dennett and Sarah Elizabeth “Betsey” Gould. John’s grandmother Sarah E. Gould Dennett was a Cochranite and Jacob Cochran (the infamous pre-Mormon prophet of “spiritual wifery” – a form of Christian polygamy) was buried on the Dennett farmlands in Buxton in March 1836, after dying in jail.

The children of David Dennett and Betsey Nutter were:

1. Lucinda Dennett, born March 13, 1814 in Buxton; married Henry S. Carle (or Carr) in December 1838 in Buxton; died November 8, 1841 in Buxton [Had a son, Lauriston Ward Carle/Carr, born 1839 – stone mason – Union soldier, captured and died in the Andersonville Confederate Prison, Georgia, November 12, 1864]
2. Oliver Dennett, born about 1816; married (1) Sarah E. _____ about 1842; married (2) Betsey H. _____ about 1851; died 1893
3. John F. Dennett, born 1820; married Sarah Trafton Marshall of Biddeford ME on April 16, 1858 in Boston; died February 14, 1890 in Wakefield, MA
4. Harriett Dennett, born about 1827
5. Erastus Dennett, born April 1830; married Sarah Elizabeth Whittier about 1860 (two children: Harriet and Charles W. Dennett); died December 29, 1905 in Melrose, MA

1820 Census of Buxton, York ME, p. 4

John Dennet:	001101/11101 (2 in agric.)
Clement Dennet:	220101/00102 (2 in agric.)
Samuel Dennet:	000110/10010 (2 in agric.)

July 1843 – he donated \$1.00 to the Massachusetts Abolition Society. (See “Treasurer’s Report for July 1843,” *Emancipator and Free American*, August 10, 1843, p. 59)

John Dennett was baptized LDS and went to Nauvoo. Excommunicated for trying to seduce a “gentle priestess of Nauvoo” into spiritual wifery while there.

On January 31, 1844, Joseph Smith donated the following book to the Nauvoo Library: John F. Dennett’s *Voyages & Travels of Ross[,] Perry & others*

April 2, 1844, *Pittsburgh Morning Post*, (quoting *Philadelphia Times*):

³ Effingham became part of the new Carroll County in 1840.

GREAT MORMON EXCITEMENT.

We learn from the Boston Times that there was a tremendous row at the Marlboro' Chapel, in that city, on Monday night. It seems that a Mr. John Dennett, formerly a Mormon, but expelled for some indiscretions with a "sister," was the orator of the evening. He had hired the chapel on speculation, and he charged 12 1/2 cents a head admission. Mr. Dennett has a very peculiar style of eloquence, and stands six feet in his stockings. He commenced by giving with remarkable candor and plainness the history of his amour with a "gentle priestess" of Nauvoo; the Mormons, however, he declared, were themselves guilty of the very sin for which they had excommunicated him. While he was relating his experiences with his Yankee brogue, and in unsophisticated innocence, and bearing down upon the Mormons with irrepressable energy, a snapping of Chinese crackers was heard, and soon a rotten egg came within three inches of his nose, and exploded on the wall behind him. Showers of aromatic snuff and any quantity of wheat flour also lighted upon his devoted cranium, and clothed him in garments of radiant beauty. He then attempted to sing an onscene song, when a tremendous yell arose and a battery of all sorts of filth was opened upon his devoted person. The yolk of eggs became matted into his hair and ran down upon his face, mingled with flour and snuff. He was an interesting object indeed to look at; and being unable to stand it further, rushed from the platform bare-headed, over the seats and benches, and for the door, followed by the motely assemblage. -- *Philadelphia Times*.

April 10, 1844, *People's Organ*, St. Louis newspaper published a lengthier version of the above article from the *Philadelphia Times*. This version ends with, "[an] African vocalist came forward and attempted to divert them with a Virginny break-down, Old Dan Tucker, &c. But it was no use...[Dennett left] followed by the vast assemblage, who cahsed the bare-headed Mormon around the streets until he disappeared...."

May 4, 1844, *Lee County [Iowa] Democrat*:

Exposure of Mormonism -- Great row in Boston. -- An unusual crowd assembled at Marlboro Chapel, Boston, on the evening of the 27 ult. to hear Mr. John Dennett, upon the subject of Mormonism. A number of Mormons attended, and evinced a strong desire to break up the meeting, even before the exercises commenced. It seems that while Mr. Dennett was among the Mormons he unfortunately formed acquaintance with a female Mormon, by which he was led into a lamentable mishap, and was expelled by them. Of this sin he has since, he says, repented, but declares that the Mormons being guilty of the same offence, should not have cast the first stone at him. Whilst engaged in his discourse, he was assailed from every direction with rotten eggs, Chinese crackers, and a variety of other offensive missiles, A cessation of firing took place, and the crowd

demanded a song. He complied and gave them two or three verses of 'Rory O'Morre,' but it failed to please the crowd, and the battery of rotten eggs was again opened upon the unfortunate orator, who stood it as long as possible but was at last obliged to fly, which he did, with the whole mob at his heels. -- Gaz.

1845 Boston Directory

no John

George S. Dennett, stonecutter, h. 72 Barton

Published an exposé in Boston in about February 1846 titled, *First Volume on the Horrible Enormities of Mormonism: Mysteries of Singing in Long and Short Metre Unveiled: a Dash at the Spiritual Wife System.*

“Police Court,” *Boston Post*, May 5, 1846:

Counterfeits on the Dover Bank.— John Dennett was examined on complaints for passing \$5 counterfeit bills on the Dover Bank, to Thomas J. Hutchings, 154 Ann street, and James Ingraham, 33 Salem street, and committed for trial at the Municipal Court.

1850 Census of Boston (Ward 11) p. 31

[Boarding with H. Poor and wife]

John Dennett, 30, Mason, Maine

July 9, 1852 – “Criminal Proceedings,” *Boston Daily Atlas*

In the *Police Court* yesterday, John Dennett, charged with larceny of a quantity of cloths, buttons, &c. from the store of Messrs. Foster & Sibley, 48 Milk street, was committed for trial in default of bail in \$400.

1855 Boston Directory

John F. Dennett, mason, boards 18 Ash Street

John married Sarah E. T. Marshall of Biddeford ME on April 16, 1858. Sarah was born March 1832 in Bangor, Maine to Nancy Marshall (b. 1805 in NH).

The children of John and Sarah Dennett:

1. Cora Harriet Dennett, born Febraury 26, 1859 in Boston, MA (44 Marion Street); married Ralph Cross Huse on September 24, 1885 in Wakefield
2. William “Willie” J. Dennett (stenographer), born June 1, 1862 in South Reading; never married
3. Abbie Lizzie Dennett, born September 14, 1864 in South Reading; married George H. Taylor on September 26, 1888 in Wakefield,
4. Emma F. Dennett, born February 1872 in Wakefield; married Everett A. Skinner on September 30, 1901 in Lynn
5. Child Dennett, died before 1900

1860 Census of Boston (Ward 9), p. 49

[Home of Frederick Small, bootmaker, and family]

John Dennett, 40, Stone Mason, Maine

Sarah Dennett, 28, ME

Cora J. Dennett, 1, MA

Mary Spar, 50, MA

1865 MA State Census for South Reading

John F. Dennett, 44, mason, born in Maine, married

There is no 1870 Census for South Reading

1880 Census of Wakefield, Middlesex, MA, p. 54

John F Dennett, 60, Mason, NH, ME ME

Sarah T Dennett, 48, Keeping house, MA, NH, ME

Cora H. Dennett, 21, dau, at School, MA NH MA

Willie J. Dennett, 19, son, Clerk in Apothecary, MA NH MA

Abbie L. Dennett, 18, dau, at School, MA NH MA

Emma F. Dennett, 9, dau, at School, MA NH MA

Nancy Marshall, 75, mother-in-law, house keeper, NH ME NH

John F. Dennett died February 14, 1890 in Wakefield, MA from pneumonia. He was a married mason, aged 69/5/17, born in Effingham NH to David and Betsey Dennett, both natives of Buxton ME. (Vol. 10, p. 285)

1900 Census of Wakefield, Middlesex, MA, p. 21

9 Franklin Street

Sarah T Dennett, b. Mar 1832, 68, Widow, 4 of 5 kids alive, ME ME ME

William J. Dennett, Jun 1869, 33, single, MA NH ME, Typewriter

Emma F. Dennett, Feb 1872, 28, single, MA MN ME

1910 Census of Wakefield MA, p. (9 Franklin St.)

Sarah Dennet, 78, Widow, 4 of 5 kids alive, ME

Emma E. Skinner, 38, Daughter, md. 8 years, MA

Everett E. Skinner, son-in-law, 38, MA, shipper

William Dennett, son, 48, MA, Stenographer in Navy Yard

Elias Hasket Derby III

Born September 24, 1803 or 1804 to Elias Hasket Derby Jr. and Lucy Brown. They married in Boston on June 11, 1797. Rev. John Clarke performed the ceremony. (*Boston Marriages, 1751-1809*, p. 179.)

General Elias H. Derby (Jr.) died September 21, 1826 in Londonderry, NH. (*New York Evening Post*)

~~Married Mary Ann Allen on October 26, 1829 in Medfield, Norfolk, MA. Hung himself in 1840!!~~

Married Eloise Lloyd Strong on September 4, 1834. “4th inst. By Rev. Dr. McElry, ELIAS HASKET DERBY of Boston to ELOISE LLOYD, daughter of George W. STRONG.” (*New York Evening Post*, September 5, 1834)

An Elder “of Boston” who labored as a missionary in Philadelphia in the fall of 1842 with Elder Moses Martin. (Walter W. Smith, “The History of the Philadelphia Branch,” *Journal of [RLDS] History*, vol. 12, no. 1, January 1919, p. 115.)

1845 Boston Directory

Elias Hasket Derby, counsel, 11 Devonshire, house 56 Boylston

1850 Census of Boston (Ward 10), Suffolk MA, p. 49

E. Hasket Derby, 44, Lawyer, \$13,000, MA

Eloise Derby, 34, NY

Hasket Derby, 15, At School, MA

George Derby, 11, MA

Henry Derby, 6, MA

Nelson Derby, 3, MA

Mary Hixon, 35, New Brunswick

Jane Armstrong, 25, Ireland

Margaret Horrigan, 28, Ireland

Clarisa Devenport

Clarisa became the new treasurer of the Boston Female LDS Penny and Sewing Society on January 28, 1845, replacing Elvira Baldwin, who resigned.

The 1845 Boston Directory lists C. S. Davenport as a tailoress, living at 17 Nassau Street, as well as a Mary C. Davenport, also a tailoress, residing at 232 Hanover Street.

Mrs. Devenport

“Mrs. Devenport” is listed by George B. Wallace in 1845 as boarding on the corner of “Fremont” (sic) and Warren St., over the grocery store on Warren. This likely refers to Tremont and Warren Streets, which apparently intersected until the 1860s, when some of the streets changed.

[Edward Wilcox Hathaway Davenport, born 1822 in New Bedford, joined the LDS Church and migrated to Utah. However, his mother, Alice Hathaway Davenport, died in 1830 and he didn’t marry Clarissa Danforth Crap until 1848.]

Robert Dickson

Born July 9, 1807 in Onlsow, Colchester, Nova Scotia to John Dickson and Elizabeth Moore.

He was baptized LDS on Christmas Day, 1839.

Married Hester Alvira Poole. She was born May 10, 1826 on Prince Edward Island.

Their children:

1. William Edward Dickson, born April 22, 1845 (or March 14, 1847), probably Boston; md. Marie Elizabeth Bunce on September 8, 1873 in the SL Endwoment House; died August 1 (or 4), 1899 in Manti, Utah
2. Thomas Dickson, born about 1850

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.

1845 Boston Directory, p. 174

James A. Dickson, importer, 36 Cornhill, h. 66 Federal
Shadrick Dickson, housewright, Portland, h. 22 Vine
[Many Dixons, but no Robert]

1846, p. 185 – Robert Dickson, teacher, h. rear South n. Harvard

In the Warren Foote company of 1850, which left Council Bluffs on June 17 and arrived in Salt Lake on September 17-26. There were seven people in his wagon. There were only four people in his family, so it is not known who the other three people were.

1851 Census of Salt Lake City, Utah, p. 49

Robert Dickson, 43, school teacher, \$480, Nova Scotia
Hester A. Dickson, 24, Prince Edward Island
William Dickson, 3 [sic 6], OH
Thomas Dickson, 1, OH

Hester married Isaac Bartlett Nash (b. 1824 in Wales) on June 24, 1852.

He was endowed in the Council House on March 17, 1854.

He married (2) Lydia Virginia Snyder on June 1, 1867 in Utah or Pennsylvania. (IGI also says he was sealed living or by proxy with Matilda _____, Amelia _____, Frances Moore, Sarah Upham, Rebecca Baird, Miss Stenlaford, Mary Waddel, Susannah Synds,

Gennynivra Archibald, Mary Archibald, Maria _____, Margaret _____, Eliza _____, Rachel Dill, Jessie Gorden, Maria S. Rohr, Agnes Baird, Agnes "Nancy" Miller, Mary Baird, and Jane Miller.)

He died July 29, 1885 in Safford, Graham, Arizona.

Richard S. Dodge

John Hardy married Richard S. Dodge from Dumont ME [sic – there is no Dumont in ME or MA or any other state at this time; there is a Tremont, Hancock, ME on Mount Desert Island; there is a Dumont, New Jersey but not until 1894] to Susan Chapman on September 9, 1844 (see *The Prophet*, September 21, 1844, p. 3).

There are some Dodge families on Mount Desert, but can find no Richard that matches this one.

~~1850 Census of Newburyport, Essex, MA, p. 140 (30 miles north of Boston)~~

~~Richard Dodge, 33, Operative, MA~~

~~Susan F. Dodge, 34, MA (Susan F. Noyes)~~

~~Charles W. Dodge, 6, MA~~

~~Charlotte E. Dodge, 4, MA~~

Cyrus Downs

Cyrus was born in Lebanon, York, Maine about 1822.

1820 Cenus of Lebanon

Daniel Down Sr.

Daniel Down Jr.

John Hardy married him to Miss Mary Ann Rebecca Cutter of Malden. The ceremony was performed on September 11, 1844 in Malden, although Cyrus was from Boston.

They had a child, Cyrus Downs Jr., who was stillborn on September 19, 1845 in Boston. Their second child, Emma F. Downs, was born December 8, 1846 and then died of tuberculosis three months later, on March 30, 1847 in Malden.

Cyrus Downs also died of tuberculosis at the age of 25 in Malden on October 3, 1847. He was a whale bone worker, born in Lebanon, ME.

Annie Elizabeth Downs (Holman)

She was born February 16, 1801 in Beverly, Essex, Massachusetts (just north of Salem) to Jonathan and Anna Larcom Downs. She married Nathaniel Phelps Holman on March 12, 1822 in Cambridge, although both are "of Beverly".

Their children were:

1. Anna Elizabeth Holman, born July 12, 1822 in Cambridge; bapt. August 24, 1823 in Cambridge; md. Nathan F. Wilson on July 27, 1844 in Salem; died September 6, 1856 in Nebraska, en route to Utah
2. William Augustus Holman, born April 4, 1824 in Beverly; died October 4, 1825 in Cambridge
3. Emily Jennison Holman, born March 20, 1832 in Cambridge, Middlesex, Mass; md. James Lewis on May 9, 1846 or 1847 in St. Louis, Missouri; died August 13, 1911 in Kanab, Kane, Utah

Nathaniel Holman died May 6, 1836 in Donaldsville, Louisiana.

Sister Holman mentioned May 11, 1838 (Woodruff Journal)

“Elizabeth Holmon” paid \$5 in tithing, per Willard Richards’ journal entry of September 12, 1842.

Her daughter Emily and Emily’s husband left for Utah from Council Bluffs, Iowa on July 10, 1849. They arrived in Salt Lake at the end of October. Emily’s mother, Elizabeth Downs Holman, then died the day after Christmas 1849 in St. Louis, Missouri.

[Also in Essex Co. Mormons – see]

Isaac (or J.) Drew

An “I. Drew” wrote a letter to Sam Brannan as editor of *The Prophet* on October 8, 1844 (see October 12, 1844 issue, p. 3) In praising Brannan for his impressive preaching, Drew calls himself “a stranger” to Mormonism and therefore implies he is an investigator, not a member. Although allegedly from an investigator, the letter seems to have been written by someone long acquainted with and believing in Mormonism. For example, after just this one sermon, Drew felt assured that Brannan taught only “those principles which in themselves are only calculated to redeem the inhabitants of the earth from the traditions of men.” Indeed in the next issue, we learn that J. Drew is the official Boston correspondent for *The Prophet*.

The October 19, 1844 (p. 2) issue of *The Prophet* calls “Our Boston Correspondent” by the name of “J. Drew”.

1845 city directory

James Drew, painter, h. 11 Pleasant St. Court

John Drew Jr., teamster, h. East Orange

Joseph Drew, innholder, 16 Ann St.

Joseph L. Drew, goldbeater, rear 39 Washington, h. 46 Warren St.

Mary Montgomery Drew (Ball)

Welcomed many apostles into her home at 12 Butolph Street from 1836 to early 1840s.

Oliver Hunt Dudley

[Not to be confused with “Capt. Dudley” above]

Born in Alton, Belknap, New Hampshire on February 22, 1809 to Gilman Dudley and Mary “Polly” Haines.

Oliver married Mary Ann Robinson on August 13, 1832 and they had seven children:

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 then shot and killed in “self defense” – and allegedly also with Joseph’s brother Hyrum; the couple 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

In 1836, the Dudleys moved to Boston so Oliver could learn the cordwaining trade, making shoes. In early 1843, they joined the LDS Church, after meeting some missionaries in 1842. (Mary Ann Robinson Dudley’s 1884 obituary in the *Deseret News* however claims she was baptized in January 1842.)

Boston 1842, p. 182

O.H. Dudley, shoemaker, 74 Cambridge, h. Friend st. ct.

Their oldest daughter, Mary Ann, was baptized in Boston Harbor in 1843 by Orson Hyde, and she was confirmed by Heber C. Kimball.

Boston 1843, p. 187

O. H. Dudley, shoemaker, 26 ½ Union, h. 1 Cooper

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.]

Apparently unknown to Woodruff, the Dudleys had left Boston for Nauvoo on June 2, 1844 (which is why Oliver cannot be identified with Capt. Dudley below, who remained in Boston throughout the late 1840s).⁴ They allegedly arrived in Nauvoo with “only 75 cents” left. After the murder of the Smiths, the Dudleys attended the grisly public viewing of their corpses. In Nauvoo they were endowed in the temple on January 1, 1845 and then sealed to each other on January 29, 1845 by Amasa M. Lyman. Before leaving for Utah, Oliver is said to have presented each of the Twelve Apostles with a new pair of boots he had made them.

The Dudley family remained in Iowa until 1850 and then joined the Edward Hunter company to Utah. For two-thirds of the trip, the parents were so sick that 16 year-old Mary Ann had to drive the wagon pulled by four wild oxen, the only female driver in the company. After arriving Salt Lake, daughter Mary Ann became the fourth wife of Edmund Ellsworth, Brigham Young’s son-in-law.



Oliver Hunt Dudley

⁴ Mary Ann Robinson Dudley’s obituary again says that they arrived in Nauvoo on June 5, 1844, just before the death of the Smith brothers (“Deaths,” *Deseret News*, February 20, 1884, p. 16.)

Original in possession of Ron Dudley and used here by his permission

Oliver H. Dudley married Hannah Thomas as a plural wife on June 14, 1853. He may have married Hannah Pullen plurally as well (although this may have been “Hannah Pullen Thomas”). After the migration south in 1858 due to Johnston’s Army, the Dudleys moved north to Brigham City and Willard, where Oliver had a shoe and saddle shop, as well as fruit orchards. In 1860, he was blinded in one eye by a horrible infection he caught from handling diseased sheepskins. He was a litigious man and was often in the courts, suing people or being sued.

On February 10, 1879, Oliver and Mary Ann’s son, Joseph Smith Dudley, shot to death his co-worker, Henry George Wadman, after discovering that Wadman had been having a five-year affair with Joseph’s wife, Matilda Dudley. In the ensuing murder case, Matilda claimed (and others backed her up) that she had been threatened with murder and the murder of her children if she did not comply with Wadman’s wishes. However, Matilda was also having an affair with Joseph’s twin, Hyrum Smith Dudley. This fact was not thoroughly investigated during the murder trial, although it was brought up. Also Wadman was found without a gun on him, but Joseph Smith Dudley claimed self-defense and was found not-guilty. Still, a year later he and Matilda divorced. Joseph’s home was also burned to the ground in an apparent reprisal for the murder. Joseph married Isadore Percy Sina Snow in 1884, a daughter of Lorenzo Snow and Mary Adaline Goddard, and they moved to Alberta, Canada in 1913.

Oliver Hunt Dudley’s first wife, Mary Ann, died on February 4, 1884 (of “pleuri pneumonia”) and he died in Willard on May 27, 1897 “of old age and general debility”.⁵

Captain William H. Dudley and Sister Dudley

On September 5, 1843, Apostles Young, Kimball, Orson Pratt, George A. Smith, and John E. Page called on Abijah Tewkesbury, 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>)

September 22, 1843 – WWJ vol. 2

...in company with Brother & Sister [Chandler] Tucker & sister Bliss, I went to Br Dudleys in Salem St. & met with the Saints for 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.

1843 Boston directory, p. 187

William H. Dudley, rigger, 123 Salem St.

⁵ Ron Dudley, “Oliver Hunt Dudley 1809-1897,” http://mydudleys.net/webpage_002.htm (accessed July 6, 2008) and “The Dead,” *Deseret News*, June 19, 1897, p. 32.

“[] Dudley” spoke to the Boston Branch on Sunday, August 13, 1848 (Woodruff 3 p. 362) Woodruff later recorded that “Capt Dudley was here in the evening And manifested A singular spirit” although he did not clarify if that was a good or bad thing. Aug. 23, 1848 (WWJ 3:363)

Possibly William David and Lana Durfee Dudley, of New York (and Mormons in Nauvoo).

Mr. Duncan

Abner Kneeland attended a Mormon meeting in Boston about April or early May 1848 “at which a Mr. Gleason preached.” After the meeting, Kneeland asked Gleason about the Mrs. Matilda Davidson statement that her previous husband, Solomon Spaulding, had authored the Book of Mormon. Gleason denied Davidson’s statement, as did another Mormon man present, a Mr. Duncan. Kneeland then wrote to anti-Mormon Tyler Parsons on May 14 about this. Parsons responded to Kneeland on July 16, 1848, and had his response published in the July 26 issue of the *Boston Investigator*.

Boston 1842, p. 183

Frederick Duncan, mariner, h. Suffolk near Carney pl.

Jason Duncan, cooper, h. op. 6 East street place

John Duncan, tailor, h. Paris

Simeon Duncan, shoemaker, 41 Leveret, h. 90 Chambers

Edward Peas Duzette

Born January 24, 1812 in Boston to Philemon and Elizabeth Jane King Duzette.

1810 Census of Monson, Hampshire MA, p. 8

Philemon Dorsett 00001-00101

1820 Census of Canaan, Wayne, OH

Phileman Dusett

Baptized in 1832, after his sister Maria Elizabeth married Elisha Edwards on January 6, 1832 (and they became LDS as well). Edward married Eliza Ann Cowan of Vermont on January 31, 1839 (place unknown).

Boston 1842, p. 184

No Duzette or Dusett etc.

An 1867 newspaper article claims Duzette was the “chief of music of General Joseph Smith’s staff, in Nauvoo.”⁶ As a High Priest, he and Eliza were endowed in Nauvoo on December 22, 1845. Edward was washed by William Crosby and Jesse P. Harmon and then anointed by William Snow and Abraham O. Smoot, while Eliza was washed by Sarah Crosby and anointed by Caroline E. Grover. They were members of the First Company that day (while the infamous Catherine Lewis – see Catherine Ramsdill – was a member of the Second Company that same day). They were then sealed in the Nauvoo Temple by Brigham Young on January 22, 1846.⁷

Edward’s sister, Maria Elizabeth Duzette Edwards died in Winter Quarters, Nebraska on June 30, 1847.

Edward, Eliza Ann and their three children, Clarissa Maria, Elizabeth Jane, and Eliza Ann Duzette were in the Heber C. Kimball pioneer company of 1848, arriving in Salt Lake on September 24.

In 1852, he was appointed a Major and Chief of Music for the Utah reorganization of the Nauvoo Legion, by commanding Lt. General Daniel H. Wells.⁸ That August, he married Mary Adaline Ewing from England or Pennsylvania.

His papers from 1846-1857 are available in LDS Archives.

Died in Rockville, Washington, Utah on December 9, 1874.

[WWJ Index: 4:294]

Richard Dye

Was in Boston until April 14, 1858, when he and Elders James Frederick Cleary and David McIntosh, left Boston for Utah together. They departed from Florence, Nebraska on July 5, 1858 in the Iver N. Iverson company. (See Richard Dye autobiography, in Mormon biographical sketches collection, reel 2, box 2, fd. 2, item 7.)

Lawson Eames

Lawson Eames was born 1819 in Framingham, Middlesex, MA (20 miles west of Boston), one of nine children to Jonathan Eames and his cousin Sukey or Susannah Eames. (earlylds.com says he was born about 1820 in Wales to Nathaniel and Catherine Griffith Eames but this appears to be inaccurate.)

⁶ “The President’s Party,” *Salt Lake Telegraph*, May 14, 1867.

⁷ *NAAS*, p. 88 and *NEC*, pp. 126, 128, and 137.

⁸ “General Orders, No. 1,” dated April 12, 1852, *Deseret News*, April 17, 1852, p. 47 and “Fourth of July,” *Deseret News*, July 10, 1852, p. 1.

Elder Jacob C. Phelps married "Elder Lauson Eames" (of Nauvoo) to Mrs. Hannah L. Wilder (of Peterboro, NH) in Boston on June 29, 1845. Unhappily, Hannah L. Wilder Eames died in Dublin, N H of typhus just a month and a half after her marriage, on August 13.

Lawson then died a year later on November 27, 1846. One LDS genealogist, Helen D. Johnson, submitted information to the Pedigree Resource File indicating that he died aboard a ship in the Atlantic; if so, perhaps he was on his way to England as a missionary. If Ms. Johnson is correct, his body was returned to Framingham (which is extremely unlikely due to shipboard hygiene), for he was interred at the Edgell Grove Cemetery, in Framingham.

Ruth Eames (Howe)

Ruth was born March 30, 1784 in Framingham, Middlesex, Massachusetts to Henry and Azubah Haven Eames. She married Nehemiah Howe (see) the maternal uncle of Brigham Young, in 1806.

They had a daughter named Louisa, born December 31, 1814 in Hopkinton. Louisa married William Fleming of Milbury on July 28, 1832.

Ruth and her husband were baptized in Framingham by Brigham Young and Willard Richards on April 13, 1837.

Ruth died of dropsy on July 7, 1844, at 62. She was a widow, so Nehemiah had previously died.

James Eastman

Born October 20, 1786 in Walpole, Chester, NH to James Eastman and Esther Stearns.

See Edson Whipple letters to Boston.

Married to Clarissa Goss on January 1, 1812.

Clarissa's little sister, Lavinia, was married to Edson Whipple in 1832. James was baptized in Boston in 1843 (or June 19, 1842) and then went to Vermont two weeks later to be confirmed by Edson Whipple. (<http://www.whipple.org/edson/autobiography.html>) And MS 9213 Edson Whipple record books 2.pdf in Johnstun files.

Not in 1840-1843 Boston directories.

James and Clarissa's children:

1. William Goss Eastman, born September 2, 1815 in Newfane; died May 5, 1819
2. Benjamin Franklin Easton, born March 5, 1820 in Newfane, Windham, VT; md. Sophia Smith; died March 23, 1885

3. Sylvia Savonia Eastman, born November 4, 1826 in Newfane; md. Lorenzo Hill Hatch, February 27, 1851 in SLC; died November 9, 1904 in Logan, UT
4. Ozro French Eastman, born November 18, 1828 in Newfane; md. Mary Etta Whittle, February 22, 1858 in Provo

James and Clarissa were endowed in the Nauvoo temple on January 21, 1846. Owned Kimball: Block 1, Lot 77, N/2 in Nauvoo.

James died April 10, 1847 in Plattsmouth, Case, Nebraska on his way west with the Mormons.

Elizabeth A. Eaton (Chase)

Born October 1, 1779 in Newburyport to Stephen Eaton and Sarah.

“Mrs. Elizabeth Eaton” (per intentions) married William Chase of Newbury in Newburyport on February 26, 1798. (Intentions were filed on February 10.)

A William Chase was born October 2, 1775 in Newbury, son of Samuel Chase and Hannah Wingate

A William Chase was born December 3, 1778 in Newbury, son of Nathan Chase and Dorothy Sargent

William and Betsy’s children (Newburyport):

1. Dolly Chase, born March 23, 1799
2. Harriot Chase, born January 6, 1801
3. (?) Nancy Chase, born March 1, 1803; died September 10, 1804 (poss. daughter of Wm. and Sarah)
4. William Chase, born March 20, 1804 (a William Chase died in Newburyport on November 28, 1804 – another on October 31, 1828)
5. Betsy Chase, born February 28, 1807
6. Stephen Chase, born March 18, 1809

1820 Census of Newbury, Essex MA p.

William Chase: 1 m under 10, 1 m 26-45; 1 f under 10 and 1 f 26-45

1820 Census Newburyport, p. 11

William Chase: 1 m 26-45; 1 f 26-45

William Chase Jr. 1 m under 10, 1 m 10-16, 1 m 26-45; 2 f under 10, 1 f 26-45; 2 f over 45

not in 1821 Boston Directory

not in 1822

no 1823

no 1824

not in 1825

1826 Directory, p. 72 – Elizabeth Chase, widow, 31 Cross
no 1827

not in 1828

not in 1829

1830 Directory, p. 100 Elizabeth A. Chase, widow, Battery St.

1830 Census of Boston (Ward 2), p. 15

Elizabeth Chase: 1 m 10-15; 1 f 15-20 and 1 f 50-60

1831, not there

1832, not there

1833, not there

Elizabeth was baptized by Orson Hyde and Samuel H. Smith on December 5, 1832, their last day in Boston, before returning to Kirtland:

[December] 4 went into BoSton there we found the SiSterS glad to See uS
Brother JoSepth 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 leter he requeSted uS t when we came there to come
immediatly we thought that we would go the next day but come to find
out the Situation of things more Partickularly aS many were deSireouS to
See uS & we deSired to regulate the SiSterS we concluded to tarry a
couple of dayS

[December] 5 viSited Some that were believing in the Evening Baptized
Elizebeth chase appointed a meeting the next Evening
(Samuel H. Smith Journal, LDS Archives)

Joseph Smith (in Kirtland) to Vienna Jacques, September 4, 1833, p. 2: “Brother Ball and Sister Elisabeth Chase arived here fom boston[.] broth[er] ball has gone about three miles from this place to work at his trade and Sister Elisabeth lives with me at present[.]”

<http://josephsmithpapers.org/Documents/4Sept1833.htm>

1834 Boston Directgory, p. 115, Elizabeth Chase, widow, rear 39 Essex

1836 Boston Directgory, p. 115, Elizabeth Chase, widow, rear 81 Tremont

not in 1837 directory

1838 Directory, p. 112 – Elizabeth Chase, widow, rear 81 Tremont St.

no 1839

1840 Directory, p. 119 – Elizabeth Chase, widow, rear 21 Essex St.

1840 Census – not in

no 1841 Directory

1842 Directory, p. 130 – Elizabeth Chase, widow, 21 Essex St. (Betsey, widow, 2 Moon)

1843 Directory, p. 134 – Elizabeth Chase, widow, South, near Beach (Betsey – ditto)

1844 Boston Directory, p. 140 - Elizabeth Chase, widow, South St. near Beach St.

1845 – not in

1846 – not in

~~1847, p. 72 – Betsey Chase, widow, h. 8 Tileston~~

1848 – not in

1849 – not in

1850 – not in

1850 Census – see Elizabeth Beckford Chase below

1851 – not in

~~1852, p. 51 – William P. Chase boards at 8 Tileston~~

1853 – not in

1854 – not in

Elizabeth A. Chase died in Boston on November 1, 1854, aged 75 and 1 month, widow of William, born Newburyport to Stephen and Sarah Eaton, from disease of liver (vol. 86, p. 88)

ELIZABETH BECKFORD CHASE

1850 Census of Beverly, Essex, MA, p. 48

Living with William P. and Nancy S. Friend and family

Samuel Chase, 47, Farmer, \$2500, MA [Born October 1, 1802 in Beverly]

Sarah [Choate] Chase, 47, MA [Married June 1834]

Elizabeth Chase, 70, MA [Is this her??]

Mary A. Chase, 17, Nova Scotia

Elizabeth Beckford was born a twin (with Benjamin Beckford III) on September 29, 1779 to Benjamin Beckford Jr. and Ruth.

Elizabeth Beckford of Beverly married Benjamin Chase of Newburyport on March 13, 1800, in Beverly.

Samuel Chase died in Beverly on September 24, 1879, widower, 76/11/24, resident of Beverly, farmer, born in Beverly to Benjamin Chase of Saco ME and Elizabeth Beckford of Beverly.

John Avery Eaton

John Avery Eaton was born February 9, 1818 in Boston, to Benjamin A. Eaton and Hannah Avery. Benjamin was from Boston and Hannah Avery had been born in Provincetown (or Truro, just south of Provincetown) to John Avery and Hannah Snow on October 3, 1781. Benjamin and Hannah were married in Boston on May 29 or **June 6** or June 21, 1798 in Boston. Hannah was just 16.

Children of Benjamin and Hannah Eaton:

1. Hannah Eaton, born abt. 1799 in Boston
2. Margaret Eaton, born abt. 1801 in Boston
3. David M. Eaton (sail maker), born January 1802 in Boston; md. Susan Doland about 1842; died March 30, 1864 in Wellfleet, Barnstable, MA
4. Elizabeth Eaton, born about 1805 in Boston
5. Benjamin Avery Eaton (broker), born abt. 1807 in Boston; md. Emeline Ludden (?); died February 13, 1889 in Boston (age 83, widower)
6. Charlotte Eaton, born abt. 1811 in Boston
7. Charles H. Eaton ("popular star actor" first appearing on stage in Boston in 1833), born 1813 in Boston; died June 1, 1843⁹
8. Frederick G. Eaton (printer), born March 10, 1809-1816 in Boston (1815 per 1850 Census); never married; died October 31, 1891 in Saugus, Essex, MA
9. **John Avery Eaton** (upholsterer), born February 9, 1818
10. William O. Eaton (author, editor), born abt. 1823 in Boston; md. (1) Martha J. _____ (2) Elisebeth F. Shelnut(?) in 1861 in Saugus; probably died in New York City

From 1838 on, John Eaton is listed in Boston city directories, working with clothing at 71 Ann, and living at 33 Thacher Street or later at 4 Sheafe Street. Thacher is one block inland from the western end of Commercial Street. Ann Street (now replaced by a freeway) was one block north of Faneuil Hall and two blocks east of Government Center. Sheafe Street is three blocks inland from Commercial Street and just half a block from the Old North Church.

Eaton was ordained a Deacon by Williard Richards on September 10, 1842 at the regional conference in Salem.

John's older brother, the great Boston tragedian actor Charles H. Eaton, died in an unfortunate accident on June 1, 1843 at the age of 29 in Pittsburg while touring. On May 27, as he was retiring for bed in the Exchange Hotel, he tripped near the staircase, fell over the banister and plummeted to the brick pavement 20 feet below, fracturing his skull. He survived five days "in great distress" before finally passing away.¹⁰ [See letter of Charles H. Eaton about his experiences with the insanities of Junius Brutus Booth, quoted in *SF Daily Evening Bulletin*, May 30, 1868 – NEHGS.]

August 24, 1844 – *The Prophet*, p. 2

J. A. E. [John A. Eaton] is very acceptable, we should be pleased to hear from him often.

From *The Prophet*: "MAGNA EST VERITAS ET PREVALEBIT." (Reprinted in *Times*

⁹ "Eminent Actors," *The Memorial History of Boston, including Suffolk County, Massachusetts, 1630-1880*, (Boston: James R. Osgood & Co., 1881), vol. IV part II, p. 381

¹⁰ "Death of Mr. Charles H. Eaton, the Boston Tragedian," E. W. to James G. Bennett, *New York Herald*, June 9, 1843.

and Seasons, September 15, 1844, vol. V no. 17)

....In the New York Sun of the 16th ult., I noticed among some flippant remarks on Joseph Smith the beloved Prophet, an assertion that he was a heartless, unfeeling aspirant, a man without a redeeming quality; it appears to me that such a libellous [libelous] assertion, must have proceeded from very narrow or willfully distorted views. A mere cursory glance at that noble man's life, ought to cover with shame the man's face who can be guilty of such bare-faced falsehood. If such had been his character, would he have invariably stood between his people and death in all their persecutions? - Was he ever assailed by temptation to swerve from the path of the just? if so, it must have been during the late troubles at Nauvoo. To a man of acute sensibility, of warm and generous feelings as were his, it must have been painful to tear himself from his people, the partner of his choice and his children. Assassination he knew was almost inevitable, he saw the grave fast opening before him and was he unappalled? He was. Overwhelmed as a man of selfish ambition must have been, he stood firm a practised [practiced] declaration, that his was that high order of moral responsibility and benevolence to which extraordinary minds alone are attributable. He had laid down his life like a good shepherd for the sheep, the damp shroud and the lonely coffin are his, but his spirit calmly smiles in the presence of Jesus. The "blood of the martyrs shall be the seed of the church," God's nobleman the chivalry of the age, the heralds of salvation, shall be raised up by thousands and fly on the wings of the wind, to the utmost bounds of the everlasting hills, all nations shall hear, and he shall come whose right it is to reign; then in the morning of the resurrection, when every chain that now binds down God's people shall be knocked off, when the martyrs for Jesus, shall at his mandate burst the bars of death, and stand with their sheaves with them upon the earth redeemed, then having passed through all their afflictions, having endured hardness like good soldiers of Jesus Christ filled with those serennial joys which flow supernal from the throne of God, like incense from a censor, Hallelujah! Hallelujah, the Lord God Omnipotent reigneth! Then shall the righteous shine forth in the kingdom of their Father in all the splendor of the regal sun, reflecting forever the celestial rays that hang from the Eternal Presence. God grant to breathe his benediction upon his people, to stretch out his arm to sustain them in all their afflictions, and preserve them blameless unto the coming of Christ is the prayer of your brother in the Lord.

JOHN A EATON.

Boston, Aug. 10, 1844.

September 21, 1844 – John A. Eaton, *The Prophet*, September 28, 1844, pp. 2-3

I Samuel, XVII: 45.

[Eaton wrote a lengthy article about David and Goliath, David and Jonathan, and then the simplicity and purity of the primitive Christian church.]

...Such is but a faint outline of a system devised in Heaven for man's salvation. It was like its Author, purity itself; but O! how unlike its counterfeit of the present day - What causes the bigotry of the present day which leads its possessors to suppose verily that they are doing God service imbruing their hands in the blood of his servants who have never harmed them? What is the cause of that latitude of principle miscalled liberality, or indifference to all religions whether true or false? The oracles of God answer apostacy from God's scheme of redemption. But, all glory to God on high, He has not left us without a precious promise to restore the everlasting gospel to us, and by its fruits we know it. The Latter day glory of his church is beginning to dawn; the visions and blessings of old are returning, and the baseless fabrics of men's construction are loitering to their foundation. I do not know that I ever was more forcibly impressed with a sense of the superior excellence of the Gospel of Christ in its purity then I was last Friday evening [September 20], in listening to **Elder William Smith on the importance of baptism**. I thought if his hearers had hearts at all susceptible of feeling in any degree, capable of being quickened into generous emotions, they must be influenced, strongly influenced, **by listening to a man, whose family had been murdered by the people of this over pious generation, for the testimony which he bore, a man who was exposing his life, by proclaiming the fulness of the everlasting gospel. What can sustain this man in his bitter sorrows but the soothing influence of the religion which he preaches. The quivering hand of pale affection has been laid upon the clay cold limbs of an honored father and four brothers, whom he loved as David loved Jonathan, but still he stands up with the rod of a true servant of God,** to induce, if possible, his fellow men to embrace that religion for which his father and brothers had died, **and for which he feels willing to die also**. Never to my dying day shall I forget the prayer which I heard that man offer to God after his two brothers, Hiram and Joseph had been massacred, in a voice, which indicated a heart almost broken, he prayed, "Oh, God! we pray thee to have mercy upon our enemies, to take away their hearts of stone, and give them hearts of flesh, that they may enter into they kingdom." Go on, thou suffering watchman, on the walls of Zion; God speed thee, thou legate of the skies, God save thee from thy enemies shall be my constant prayer; and in thy dying hour may he send some sweet angel of mercy to smooth thy pillow, and bear thee to thy once crucified but now risen Saviour. May God inspire all his servants with a spirit of wisdom, and open the way that they may preach the Gospel; may they who bear the vessels of the Lord be men of clean hands, and possessors of those christian graces, upon the inheritors of which alone Christ has pronounced his blessing.

O, when the sweet summer of life shall have fled,
Her joys and her sorrows entombed with the dead,
Then may we by faith, like good Enoch arise,

And be crowned with the just in the midst of the skies.¹¹

From your Brother in the Lord,

JOHN A. EATON.

Boston, Sept. 21, 1844.

He also wrote a letter in praise of George J. Adams of October 3, 1844, printed in *The Prophet*, October 12, 1844, p. 2:

BOSTON OCT. 3rd. 1844.

MR. EDITOR:—The modern Athenians have had the pleasure for the last fortnight of listening to that eloquent minister of the church of “Latter Day Saints” Elder G. A. [sic] Adams. The crowded state of the hall in which we worship, has been a forcible comment as well on his popularity, as on the unprecedented anxiety of the public generally, to hear the doctrines of the “Mormons” without misrepresentation. If we had procured the largest church in the city, I have no doubt it would have been well filled. Beside the intrinsic worth of our doctrines, there is much benefit derived, I conceive [concede?] from the manner in which they are proclaimed.—

Sensitiveness is the great secret of excellence as it is in forensic eloquence;— this gift Elder A. possesses in an admirable degree. There is nothing dull, monotonous or prosy about him; he is all fire all feeling; the very antipodes of that icy, formal style of preaching, which is as cold as the unquarried rocks of the mountain.

The majority of those who attend our meetings, frequent them rather to gratify their fancy, than to have their judgment convinced; they come as critics [sic], not that their feelings may be roused, or that siege may be laid to their hearts; but Br A. has feeling enough to throw his whole soul into his subject, and embodies his very being with it, making the blood leap with excitement; such a man they will follow through every turn with enthusiasm, when one of your sleepy, calculating preachers might as well attempt to start into life the stones of the street. Though vehement in his style, yet he does not exaggerate, (which is the common fault with speakers of this class) but frames all his remarks by cogent and irrefragable arguments.

When he bursts out sometimes in his peculiar manner clearly portraying the varied scenes of biblical history, he reminds one of the old Greeks who thundered in the best days of the republic of Cicero hurling the hot living fire of his patriotic wrath upon their heads who conspired to overthrow his much loved Rome; there

¹¹ This is the fourth stanza of a Mormon hymn, *The Sun that Declines in the Far Western Sky*, written by either Parley P. Pratt or Thomas B. Marsh, which appeared in the 1835 Kirtland hymnal. See Bruce T. Forbes’s “Lost Hymns Project” website <http://users.mstar2.net/brucewrites/Lost%20Hymns/The%20sun%20that%20declines%20in%20the%20far%20western%20sky.htm> (accessed March 15, 2008).

is no half way work about him; his habit is to come to the point, to drive his remarks well home. The ability to preach as Br A does, is given unto few. Without doubt that ability would in any other church command in a short time an ample fortune. And **though he may often be embarrassed pecuniarily**, jaded in body and mind it must be a source of great and heartfelt gratification to a man of his generous feelings to reflect upon the signal success which has been showered upon him even from the first. From Br A's remarks, manner and appearance, I drew the inference that nature had been rather liberal to him of intellectual endowments. Another inference was, that his disposition was remarkably amiable. I find I was right in these my "first impressions." Though very zealous, there is nothing [illegible] about him, on the contrary there is frequently a view of good humor running through his remarks, calculated to disturb the risible muscles of his audience, despite the immovability which they may be determined to preserve. Wherever he may travel hereafter, at however great distance he may be removed from Boston I hope he will occasionally think of one among many in this place who with a full heart thanks his God that he ever heard him proclaim the everlasting gospel. It has been said in relation to the "Mormons, The [sic] secret of their success is unknown." What is the secret of our success? I know not unless it be the possession of the truth, and the disposition to proclaim it which the Apostles had. By constant preaching, great self-denial and hard labor, they by the blessing of God, convince thousands of the reality of their religion, who before laughed superciliously at their pretensions. No people ever had severer things said about them, yet no people ever were more distinguished for their sincerity and kindness of intention, or desire to do all the good in their power.— Where the Latter Day Saints are known their possession of these qualities is recognized and readily acknowledged. Previous to my acquaintance with them my prejudices had been at issue with this belief. I judged them by the language of the papers respecting them; I regret heartily that I did so, and God being my helper, I will make amends for it in the future, as far as I possible can.—

I can scarcely read an article in relation to us in any paper, in which I do not meet as vile language as ever issued from that sink of verbal pollution, an Athenian fish-woman's mouth. I protest against the course the papers and ministers have pursued against us. Most assuredly they have acted like madmen — their attacks upon us have been outrageous and savage beyond endurance. They have been ferocious and maniac in their assaults.

If they cannot defend their cause without using poisonous weapons, let them renounce it. But these unpleasant occurrences we must expect. We will be liable to hard rubs for a few years more, and then perhaps the traveling will be more smooth and pleasant.

If God's people are only conscious of their own powers, and what He will effect with them, and determined not to be discouraged by the gloom that may be shrouding them for a brief space, all will be well. For my own part I look with high hopes to the future provided we can retain our ambition and energies for the

sake of keeping the stand we have taken. Proceed upon that principle, and as sure as day follows night, so sure will prosperity be our shortly – It must be, it will be so.

Respectfully,
John A. Eaton.

Eaton was a strong supporter of Elder John Hardy during his excommunication trial and in fact submitted a lengthy letter recalling various communications with the “duplicitous” Elder Freeman Nickerson, indicating that Nickerson’s testimony in favor of William Smith, etc. was falsified. Although undated, it was written about October 15, 1844:

ELDER HARDY: Sir, - I respectfully submit the following to your disposal, with the earnest wish to aid you in the equitable measure which you have adopted in exposing to the just detestation of a high-minded public, the promulgators of a system of extreme licentiousness, no less irrational in its nature, than that of the most depraved of the human race; although its preachers pretend hypocritically to have the sanction of heaven. All virtuous people will applaud the spirited exertions which you have made to open the eyes of those who may yet be ignorant of the contemptible measures adopted by certain individuals, not merely to screen themselves from merited punishment, but to carry out their daring projects, setting at defiance, the laws of God and man, and outraging even common decency. About two or three evenings prior to your trial, (so called) Elder Freeman Nickerson met me in Suffolk Hall, and noticing my dejection of mind, said he should like to go home with me, as he had a good deal to say to me; as we walked along he said, among other things, “Brother Eaton, if I am called as a witness during Brother Hardy’s trial I shall tell the truth; I suppose I shall be cut off for it, I expect the whole branch will be cut off, but no matter if we are, we will all be baptized and enter into a covenant. Brother Smith no doubt will be dreadful mad with me *for he has got an awful temper when it is up*, but I am not afraid of him, or any other man; I never was; I am ready to lay down my life for the truth. Well, Father Nickerson what kind of character has Wm. Smith sustain[ed] heretofore? “*Don’t ask me,*” said he; “*I don’t want to say anything about it. I don’t want to get into trouble,* but I mean to tell the truth if I am called upon. Don’t be worried, Brother Eaton, it will all come out right.” After your trial, (so called,) I reminded Elder Nickerson of the conversation which we had together, and told him I did not know what to think of him; he said, “Oh, how I wished the other evening that I had been in Brother Hardy’s place. I would have acknowledged that I had done wrong, and then all the trouble would be settled.” But, said I, Brother Hardy cannot make such an acknowledgement as that, because he thinks that he has done right; and Father Nickerson, you remember what you told me the other night, yourself about Wm. Smith. “Well,” said he, “Brother Eaton, *if we strike against our head we strike against ourselves.*” It is evident to my mind, that Elder Nickerson has been overawed by William

Smith, and made a convert to the pernicious doctrine that we must uphold the authorities of the church right or wrong, a doctrine which has paved the way to a most lamentable apostacy, with a large portion of the society, and led them to turn the grace of God into lasciviousness.

Respectfully, JOHN A. EATON.

Doubtless, given the way Hardy was treated during his trials, Eaton lost his faith in the LDS Church and soon left it after Hardy was excommunicated.

Around 1849, John Eaton left Massachusetts and, probably by sailing, traveled to the gold country of Sacramento CA with a fellow companion from Massachusetts, 21 year-old Stephen A. Cornell. The two upholsterers were living together in Sacramento for the 1850 Census. Eaton returned to Massachusetts in spring of 1851. Since he reported having no wealth in the census, Eaton's dreams of gold apparently came to naught so he gave up.

John married (1) Elizabeth M. Osgood on May 25, 1851 in Boston. He was a 33 year-old machinist and she was 18 and born in Lyttleton NH to Isaac R. Osgood. In 1850 Census, Elizabeth "Elisa" Osgood and her parents were residing in Boston's Ward 11 (p. 268). John and William Eaton's older brother, Frederick, was boarding with the Osgoods, while employed as a printer.

1852 Boston Directory (p. 84)

John A. Eaton, upholsterer at 12 Union, boards 153 Shawmut Avenue (near Blackstone Square, south of the Turnpike). Shawmut Avenue is about four blocks due south of the Boston Commons. Union Street is one block due west of Faneuil Hall, near Ann Street.

Married (2) Elcy Elizabeth Hayden in 1854 in Boston [LOOK FOR NEHGS]. She was born in Waltham on June 18, 1821, the first child (of ten) of William Hayden and Susan Kimball (who were married there March 12, 1820).

Children of John and Elsie Eaton:

1. Susan Elizabeth Bradlee Eaton, born July 4, 1855 in Boston; md. Nelson Leander Orcutt (carpenter) on August 31, 1874 in Saugus; died December 31, 1933
2. Mary E. Eaton, born September 20, 1858 in Saugus, Essex, MA; md. Albert H. Hayden (salesman) on November 24, 1880 in Saugus;
3. David Henry Eaton, born August 1, 1861 in Saugus; died July 24, 1862 (aged 1), in Saugus (cause of death – "inf.")

1850 Census of Boston (Ward 11) p. 229

Susan Hayden, no age, MA

Elcy E. Hayden, 24 [sic – 29], MA

William Hayden, 25, Slater, MA

Mary A. Hayden, 24, MA [William's spouse, Mary Ann Summer]

Kimball Hayden, 22, Slater, MA

Susan Hayden, 17, MA
Francis Hayden (m), 13, in school MA
Charles Hayden, 9, in school, MA
Edwin Hayden, 6, in school, MA
Wm O Hayden, 1, MA [William and Mary's son]
Isabella Richmond, 33, MA

1860 Census of Saugus, Essex, Mass.

John A. Eaton, 42, Upholsterer, Mass.
Elcy E. Eaton, 39, Mass.
S.E.B. Eaton, 4, female, Mass.
Nancy [sic – Mary] E. Eaton, 1, Mass.
Hannah A. Wallis, 61, Mass.
Thomas H. Williams 35, Upholsterer, Mass.

1870 Census of Saugus, Essex, Mass. pp. 29-30

John E. Eaton, 51, Upholstery, \$2000, Mass
Elcy Eaton, 49, Mass.
Susan E. Eaton, 14, at school, Mass
Mary E. Eaton, 12, at school, Mass

1880 Census of Saugus, Essex, Mass.

John A. Eaton, 62, Upholsterer, Mass. Mass. Mass.
Elsie E. Eaton, 59, Mass. Mass. Mass.
Frederick G. Eaton, 64, Printer, Mass. Mass. Mass.

Elcy Elizabeth Hayden Eaton died April 25, 1888 in Boston, at 66 years, 10 months, and 7 days, from “chronic intestinal catarrh” complicated by exhaustion. She was then living at 493 Warren Street, and was born in Waltham to William and Susan K. Hayden (born in Newton and Waltham respectively).

John A. Eaton died May 28, 1889, 71 years, 3 mos, 19 days of heart disease in Saugus. He was an upholsterer born in Boston to Benjamin A. Eaton of Boston and Hannah Eaton of Provincetown.

William O. Eaton

He was born about 1823 in Boston, the youngest child of Benjamin A. Eaton and Hannah Avery (see John Avery Eaton entry above). Benjamin was from Boston and Hannah Avery had been born in Provincetown (or Truro, just south of Provincetown) to John Avery and Hannah Snow on October 3, 1781. Benjamin and Hannah were married on June 21, 1798 in Boston. Hannah was just 16.

It certainly seems as though William Eaton became a Mormon along with his brother, Elder John Avery Eaton (see), for in the wake of the murders of Joseph and Hyrum Smith, William Eaton wrote a letter against Illinois Governor Thomas Ford for *The*

Prophet, published on September 13, 1844, one of his first writings ever to be published in a long literary career.

In late 1844 he left Boston to travel (and probably abandoned Mormonism at this time as well). He returned to Boston in August 1846 and due to his successful contributions of the *Boston Post*, *Evening Gazette*, *Boston Bee*, and “several New York papers”, he was asked “by the publishers to edit the forthcoming sheet,” the *Boston Herald* at the age of 22. Finding that he could easily write six editorials in one day, he accepted the position as someone “liberal, enterprising, industrious in all the departments necessary to the popularity of such a concern, and [who] would devote a large share of its attention to literary and dramatic matters, as well as to local and other news.” The *Evening Herald* debuted on August 31, 1846. The first four months, the front page was mostly literary and entirely written by William Eaton. Thomas W. Tucker became William’s assistant editor and reporter in September 1846. The office and counting-room (where their cashier, Frank “Fatty” Adams worked) was at 15 State Street. In January 1847, a morning edition of the paper was published, with George W. Tyler as its editor. However William Eaton was a Democrat while Tyler was a Whig and Eaton felt that he had built up the paper with a Democratic bent and insisted that the Whig-tone of Tyler’s editorials were too inconsistent and unpopular in liberal Boston. The publishers refused to yield and so Eaton left the paper February 10, 1847. Since then Eaton “has been connected, as editor or author, with leading literary or commercial publications in Boston and New York, and for about twenty years has been chiefly resident in the latter city.”¹²

By September 1849, Eaton was a writer for *The Railway Times* out of 31 State Street, Boston. On the evening of October 25, 1849, Eaton held a benefit (for *The Railway Times* or for himself?) at the National Theatre in Boston. Eaton made “his first and only appearance” as Lucius Junius Brutus in Payne’s tragic play, *Brutus*, with Mr. [Junious Brutus?] Booth as Titus and Mrs. Woodward as Tullia. The after-play was featured J. P. Addams appearing as the titular Sam in *Sam Patch in France*. (Private boxes went for \$1.00, the Dress Circle for 50 cents, Second Tier and the Pit for 25 cents, and 1st and 2nd Galleries for 12 ½ cents.)¹³

When the National Theatre burned down in April 1852, Eaton helped in its reconstruction. When the cornerstone of the New National Theatre was laid on July 6, 1852, he was given the honor of helping deposit various important theatrical documents in a metal box under the stone, including *History of the National Theatre, Boston, erected by William Pelby*, published in the *Boston News* and well as several copies of current newspapers.¹⁴

In 1856, Eaton wrote for *The True Flag*.

¹² Edwin A. Perry, *The Boston Herald and Its History*, (Boston: Boston Herald, 1878), p. 4-5, and 11-13

¹³ “Amusements,” *Boston Daily Atlas*, October 25, 1849.

¹⁴ “Affairs in and about the City – The New National Theatre,” *Boston Daily Atlas*, July 7, 1852.

William O. Eaton married first Martha J. ____; and then married his second wife, Elisebeth F. Shelnut, on November 8, 1861 in Saugus, Essex, MA; he was a 35 year-old author living in New York; her age is not given but she was living in Saugus. His parents were "Benj & Hannah A Eaton"; her parents not given. This was his second and her first marriage; performed by Levi Brigham, Clergyman.

Eaton's humorous song about potatoes, called "Taters" was published in *Pieces People Ask For*.¹⁵

Brother Egar [Egan?]

In August 1835, he and Brigham Young left Providence, RI for Boston:

tuesday Brother Egar and my self went to Boston spent the time till thursday Preached once and then went to Bradford ---- (Brigham Young Diary, August 4, 1835, vol. 1, p. 41)

A later entry (September 12, 1835, p. 22C) indicates Egar lived in Providence.

Nahum Eager married Betsey Nelson in Providence in 1820. Lewis Eager married Mary Whitmarsh in Providence in 1829. No Egars or Eagers appear in the 1830 or 1840 Census of Providence.

~~February 18, 1851—Caroline Barnes Crosby to Augusta Adams Cobb, p. 4~~

~~Also to John Egar and wife, I should have written to him but know not whether a letter would find him at home or on a mission.~~

Lydia Emery (Loring Hamblin)

Half-sister of Samuel Brannan and Mary Ann Brannan (see). She was born in Maine about 1799-1800 (or April 27, 1800 in Osby, Safford, NH per familysearch, but there is no town of Osby in the US, and the county in NH is call Strafford; could be Ossipee, Carroll Co. NH, some 25 miles from York Co. ME; there is also a town named Strafford some five miles from Berwick ME), allegedly to Thomas Emery and Sarah Knox or Nock.

Henry Knox (first US Secretary of War; see Ft. Knox) was allegedly Sarah's uncle. However Henry was born in 1750 in Boston to William Knox and Mary Campbell.

¹⁵ George M. Baker (ed.), *Pieces People Ask For, Serious, Humorous, Pathetic, Patriotic, etc.*, (Boston: Walter H. Baker & Co., 1885), pp. 96-7.

Sarah Nock, daughter of Daniel and Lydia Nock, was baptized August 22, 1773 in the Second Church of Berwick, York, ME. She married Thomas Emery on September 8, 1792 in Lebanon, York, ME. Daniel and Lydia married circa 1766 in Berwick.

Could Daniel Nock of ME be the brother of Henry Knox of Boston?

Thomas Emery and Sarah Nock/Knock/Knox had:

1. Lydia Emery, born 1799-1800 in ME (or April 27, 1800 in Ossipee, Safford, NH); md. Seth Loring April 14, 1822 in Gardiner, Kennebec ME; sealed to Isaiah Hamblin on June 11, 1852; died in California after 1870 (probably Calistoga, Napa County)
2. Reuben Knox Emery, born 1800, of Berwick, York ME; married (1) Louisa Tebbetts (had one son, William Tebbetts b. 1830, d. 1863); married (2) Elmira Hemingway on August 18, 1847 (had three sons – James, b. 1848, Thomas, b. 1850, and John, b. 1855); died June 9, 1861 in Ann Arbor, Washtenaw, MI
3. Huldah Emery, born about 1802, of Berwick

1800 Census of Buxton, York, ME, p. 3 [40 miles north-east of Berwick]

Thomas Emery [Sr.] – 41001/01101

Thomas Emery Jr – 10100/00100

Nathaniel Emery – 10100/00100

Buxton, York, ME, p. 16

Thomas Emery – 70201/11301

Waterboro, York, ME, p. 5 [22 miles north of Berwick]

Jacob Emery – 02101/02201

Zachariah Emery – 00001/00001

Thomas Emery – 10100/10100

Waterboro, York, ME, p. 11

Jonathan Knock – 21010/20110

Ebenezer Knock – 10101/00201

Limerick, York, ME, p. 6

Samuel Knox – 20010/10100

1800 Census – there are also Thomas Emerys in Rindge, Cheshire NH (with 10 people) and in Loudon, Rockingham, NH (with 8 people).

In Berwick in the 1800 Census:

- Ichabod Emery
- Job Emery
- Joseph Emery
- Moses Emery
- Sernos or Samos or Simon Emery

- William Emery
- James Emory
- Joshua Emory

Thomas Emery died about 1802? The widow Sarah Knox Emery then married the widower Thomas Brannan in 1805.

“Lydia Emmorry” filed intentions to marry Seth Loring on December 1, 1821, and they (“Emanserry”) were married on April 14, 1822 in Gardiner, Kennebec, ME (Gardiner Vital Records, 1800-1894, Film 10918)

Seth Loring was born March 16, 1789 in Hingham, Plymouth, MA to Joshua Loring and Lydia Fearing. (Joshua Loring was a private in the Revolutionary War in Col. Benjamin Lincoln’s Regiment.) Seth’s siblings were: Zenas (1779); Joshua Jr. (1782); Peggy (1785 – twin); Hawkes (1785 – twin); [Seth]; and Calvin (1791).

Children of Seth and Lydia Emery Loring:

1. Sarah Loring, born October 14, 1824 in Gardiner, Kennebec, ME; md. (1) Abram or Abraham Junius Perkins on November 9, 1845 in Cambridge, Middlesex MA; md. (2) Robert Williams on August 6, 1850 in Council Bluffs, IA; md. (3) Henry Harriman (born 1804 in Bradford, Essex, MA) on April 21, 1857 in Salt Lake City as his plural wife; died December 20, 1865 in Washington, Washington, UT
2. Mary Ann Loring, born May 31, 1829 ~~or 1832 in Hallowell or~~ Gardiner, Kennebec, ME (per Gardiner VRS at nehgs); md. Francis Fletcher plurally on August 16, 1853; died about 1856 in Sacramento or Calistoga, Napa CA

1830 Census of Gardiner, Kennebec, ME, p. 21

Seth Loring – 1 m 30-40 (Seth; 41), 1 f under 5 (Mary Ann; 1), 1 f 5-10 (Sarah; 6) and 1 f 30-40 (Lydia; 30)

October 9, 1832 – *Eastern Argus*

Deaths. In Gardiner, Mr. Seth Loring, aged about 40.

The Brannans moved to Ohio in 1833, but this was likely just Alexander and Mary Ann Brannan Badlam, along with her brothers Thomas and Sam.

~~A woman named Mary Ann Loring was admitted to the First Baptist Church of Boston on April 5, 1838.~~

In 1840, Lydia and her two daughters were in Hingham, Plymouth MA (Seth’s birthplace). Hingham is about 15 miles southeast of Boston.

1840 Census of Hingham MA, p. 41

Lydia Loring – 1 f 10-15 (Mary Ann; 11), 1 f 15-20 (Sarah; 16), and 1 f 40-50 (Lydia; 40)

Neighbors:

Fearing Loring (Seth's 1st cousin)

Zenas Loring (Seth's brother)

Hawks Loring (Seth's brother)

Daughter Sarah was married November 9, 1845 in Cambridge MA to Abram Perkins, and then was baptized November 23, 1845. Mary Ann was baptized October 27, 1847, location unknown. Lydia was likely baptized around the same time – and certainly before November 1848.

November 1848 – Harris Grove IA Branch Records (Ronald G. Watt – Church History Library)

Abraham Perkins, 26 years old

Sarah Loring Perkins, 24 years old

Ellen Perkins, 2 years old

Abraham Junius Perkins, 3 months old

Lydia Loring, 49 years old

Mary Ann Loring, 19 years old

Pottawattamie County (Iowa) – Email from Compton, September 1, 2010
Marriage records volume 1 and 2, 1848-1856 (FHL Film 227,280)

State of Iowa }

Pottawattamie County } S.S.

This is to authorize and empower [any] person lawfully qualified so to do, to join in matrimony Isaiah [?] Hamblin aged fifty seven years, and Lydia Lore [?] aged fifty one years, the said Lydia being a resident of said County, and the person so celebrating said marriage shall make due and legal return thereof to be recorded according to law.

In testimony whereof I have hereto put my hand and affixed a temporary Seal of my Seal of Office, no public Seal of Office having been yet obtained from me.

Dated and given at my Office at Kanesville in said County this 25th day of Dec 1848.

James Sloan, Clerk of

the District Court in and for

said County per E. M. Greene Deputy

1850 Census of Hadley, Lapeer, Michigan, p. 5

Reuben Emery, 44, Chairmaker, \$600, ME

Elmyra Emery, 35, NY

James Emery, 2, MI

James [?] Heminggig, 61, Preacher ME [Methodist Episc.], MA

Lydia was a member of the Aaron Johnson pioneer company of 1850, which departed Council Bluffs on June 8, 1850.

Jacob Hamblin's autobio and journal states, "Widow Loring [Loring] mared [married] to my father [Isaiah Hamblin] by Capt [Isaac] Hill" on June 23, 1850 (per pioneers)

The Aaron Johnson company arrived in the Salt Lake valley on September 12, 1850.

Mary Ann Loring migrated to Utah before April 1851. She likely was with her mother in the 1850 Aaron Johnson company.

April 1851 Utah Census, GSL, p. 25

#168

William C. Staines, 32, Gardener & Nurseryman, \$500 England

Elizabeth Staines, 24, Eng

Arza E. Hinckley, 25, laborer, Indiana

#169

Sarah Smith, 32, NH

John Henry Smith, 2, IA

Hannah M. Smith, 22, NH

Charels W. Smith, 2, IA

Mary A. Loring, 20, ME

[Next-door neighbor William Carter Staines would later plurally marry Priscilla Mogridge Smith Lowry Williams Pickett (formerly a plural wife of William Smith) in 1864. And Mary Ann Loring was living with Hannah Maria Libby Smith Smith, also a former plural wife of William Smith, now married to apostle George A. Smith. Hannah Maria would soon hereafter move to Provo, where she would live the rest of her life.]

April 1851 Utah Census, Tooele, Utah Co., p. 1

Isaiah Hamblin, 61, Farmer, \$100, MA

William Hamblin, 20, Farmer, OH

Oscar Hamblin, 18, Farmer, OH

Edward Hamblin, 16, Farmer, OH

Frances Hamblin, 12, f, WI

Frederic Hamblin, 10, WI

Lydia Hamblin, 51, ME

Daughter Mary Ann received her patriarchal blessing on January 26, 1852 in Salt Lake, under the hands of church patriarch John Smith (vol. 12, p. 37). Mary Ann was then endowed on March 23, 1852.

Lydia Emery Loring was sealed to Isaiah Hamblin on June 11, 1852. (He had been married to Daphne Haynes, who died at Winter Quarters in 1847.)

Daughter Mary Ann Loring married Francis Fletcher (of the Lowell MA Branch) as his plural wife on August 16, 1852, in the Council House or Brigham Young's office. Francis and Mary Ann did not have any children.

Lydia Emery Loring allegedly md. (4) John Workman Sr. on December 11, 1853 in Salt Lake City (per new.familysearch.org). This does not tie in with Hamblin family lore, which has Lydia staying with Isaiah Hamblin until 1855 or his death in 1856 (see below).

Francis Fletcher died on December 26, 1854 in SLC.

Todd Compton informs me that Jacob Hamblin took his ailing father Isaiah to Santa Clara for his health. There is no record of Lydia accompanying them.

Isaiah Hamblin then died on October 7, 1856 in Santa Clara, Washington, UT. Lydia and Mary Ann then moved to California and Mary Ann Loring Fletcher died there about 1856. (Or per family lore, Lydia left Isaiah in 1855 and moved to CA then, with Mary Ann joining her soon thereafter.)

In 1860, Lydia Emery Loring was living next door to her half-sister, Mary Ann Brannan Badlam and her growing family, in Sacramento, California.

1860 Census of Sacramento (3rd Dist.), Sacramento, CA, p. 178

Alex Badlam, 52, MA
Mary Badlam, 54, ME
Ezra Badlam, 20, OH
Mary Carpenter, 27, Housekeeper, \$9,000, OH
Mary L. Carpenter, 6, CA
Jos. W. Winans, 38, Attorney, \$10,000, NY
Sarah A. Winans, 23, OH
Sarah E. Winans, 5, CA
[Boarders]

Next door

Lydia [Emery] Loring, 60, ME

1860 Census of SLC (12th Ward), p. 11

Henry Herriman, 55, farmer, \$1,300, MA
Clarissa [Boynton] Herriman, 52, MA
Eliza [Jones] Herriman, 30, OH
Sarah [Loring] Herriman, 34, MA [sic – ME]
[seven children]

1860 Census of Ann Arbor (Ward 4), Washtenaw, MI, p. 17

Reuben Emery, 60, Chair Maker, \$500, ME
Elmira Emery, 46, NY
James H. Emery, 12, MI
Thomas Emery, 9, MI
John M. Emery, 5, MI

1870 Census of Hot Springs, Napa, CA, p. 34
Alex. Badlam, 61, \$4,000, MA
Mary A. Badlam, 63, ME
Lydia Loring, 70, ME
E. B. Badlam, 39, Hotel Keeper, \$2000, MA

Lydia allegedly died in 1870.

In 1870, Sam's nephew-in-law, Joseph Webb Winans built a family vault on Sam's property in Calistoga, using stone imported from China. Ten family members were buried there. Lydia Emery Loring is likely one of those ten. In 1913 the City of Calistoga removed the remains from the vault and reinterred them in the St. Helena Cemetery.



Winans Family Vault, Calistoga CA

Mr. and Mrs. Everett

Mentioned in Ruth Vose Sayers to Augusta Adams Cobb of August 20, 1847. Ruth was planning to send on many of her things to Winter Quarters via "Mr Everett" who "will be home" (from WQ?) in September. He would then depart for Winter Quarters again "with his Mrs Everett". An 1850 letter from Nathan _____ to Mary Meek Giles Webster refers to Nathan seeing "Madam Everett in Salem about ten Days ago she was well and tooke very kindly to me." (CHL MS 2081)

Augustus Alwin Farnham

1805-1865. Born in Andover MA to Peter and Chloe Wilson Farnham. Married (1) Mary Jane Pottle (of Exeter NH) on July 5, 1840 in Boston.

Children of Augusta and Mary Farnham:

1. Alwin Augustus Farnham, b. April 19, 1841 in Lowell MA
2. Ann A. Farnham, b. April 6, 1842 in Morgan City, IL; died December 30, 1842 in Nauvoo
3. Sarah Farnham, b. 25 January, 1845 in Nauvoo IL
4. Mary Jane Farnham, b. June 27, 1847 in St. Louis MO
5. Ruth Farnham, b. May 15, 1849 in Jefferson City MO
6. Emma Cogswell Farnham, b. October 14, 1850 in Salt Lake
7. Fenton Farnham, b. January 2, 1852 in Salt Lake

Baptized April 21, 1843. Endowed in Nauvoo temple on December 25, 1845, with both his wife and his brother John W. Farnham.

On March 1, 1845, John W. Farnham and a group of seven other men, including Daniel Spencer and Albert Carrington, were called by the Council of Fifty to go “with Bro. [Lewis] Dana to fill Joseph’s measures originally adopted by this Council by going West to seek out a location and a home where the Saints can dwell in peace and health.” (William Clayton journal, March 1, 1845, p. 269) But John was allegedly killed “during the persecutions” in Nauvoo.

Augustus then went back east to lead a company of Boston area Mormons westward, returning via St. Louis (see below and birth of daughter Mary Jane in St. Louis in the summer of 1847).

Augusta Adams Cobb referred to a “Br Fornam” whom she’d met while travelling through Massachusetts in September 1846. Writing from Amey Cooper Aldrich’s house in Northbridge, she reported to Fanny Young Murray, “I have found Br Fornam and a good friend he is or rather they have found me I like them both very much they are strong in the faith.” (September 7, 1846)

William I. Appleby wrote in his circular to the eastern states of February 12, 1847 that Augustus Farnham would lead a company of Saints from Boston, by water, via New Orleans, about the same time. In fact, Farnham’s company of about 50 men (sic) left overland in April. See Appleby’s bio, p. 168. He became a councilor to Lynn native Nathaniel Henry Felt, as presiding elders of the church in St. Louis, on February 11, 1849.

Augustus went on to become president of the Australia Mission in 1853, and there also was editor of *Zion’s Watchman* out of Sydney. He also went into New Zealand with William Cooke in December 1854. He left Australia for Utah in May 1856.

In 1856 he designed the plans for the five-spired Bountiful Tabernacle, dedicated in 1863.

Died tragically while helping to construct either the Brigham City Tabernacle or the Willard, Utah chapel.

Nathaniel Henry Felt
(Missionary, Pres. of Salem Branch)

Often proselytized in Boston. Was in Cambridge visiting Alexander Badlam when Woodruff arrived there from Utah on August 12, 1848. He addressed the Boston Branch the following afternoon for Sunday services (Woodruff, p. 362).

Vilate Young, daughter of Brigham Young, lived at his home in Salem while she attended private school.

President of the 29th Quorum of Seventies in St. Louis; presided over the conference there on January 31, 1847 and was St. Louis branch president succeeding Joseph A. Stratton (St. Louis Branch Records, members listed at a conference on January 31, 1847 – FHL film 0001945, item 2, p. 71.)

In 1852, Felt was appointed as one of two chaplains (along with Apostle Wilford Woodruff) to the Utah reorganization of the Nauvoo Legion, by commanding Lt. General Daniel H. Wells.¹⁶

In 1855, he was the “General Agent for Massachusetts” for the *St. Louis Luminary* (March 17, 1855, p. 2), with Alexander Robbins as the agent for Boston.

Samuel G. Flagg
(Smithite, then Strangite)

He was born in May 1804 in Lynnfield, MA (4 miles from Lynn) to George Flagg of Danvers (just east of Lynnfield and north of Salem).

“Brother Flagg” was mentioned by John F. Dennett as being a member of the Boston Branch. Samuel G. Flagg wrote a letter from Philadelphia to James J. Strang in February 1850.

1845 Boston City Directory

Samuel Flagg, stone mason, h. rear of Church St. near Marion

1850 Census of Boston (Ward 11), p. 31 (August 9, 1850)

Samuel Flagg, 46, Teamster, MA

Mary A. Flagg, 34, MA

Charles W. Flagg, 9, MA

Wm W. Flagg, 5, MA

Louisa Mumme, 17, MA

Jane Dean, 35, IRE

Wm Dean, 38, IRE

¹⁶ “General Orders, No. 1,” dated April 12, 1852, *Deseret News*, April 17, 1852, p. 47.

1860 Census of Boston (Ward 9), p. 44

Samuel Flagg, 55, Stone Mason, MA

Mary A. Flagg, 45, MA

Wallace Flagg, 15, MA

Elouisa Flagg, 7, MA

Judith Brooks, 25, Seamstress, ME

Rebecca Robinson, 24, Vest Maker, Ireland

Elder Forham

See Augustus Alwin Farnham. Or was this Elijah Fordham?

Abigail W. Fox (Spear)

Born May 21, 1780 in Connecticut.

Married Frederick Spear (b. August 8, 1766 in Braintree, Suffolk, MA) in 1811 in Chelsea, Orange, VT. He was born August 8, 1766 in Braintree, Suffolk, MA to Moses and Catherine Jones Spear. He had married (1) Grata Shawa on July 30, 1786 in Brookfield, MA; she died August 28, 1803 in Chelsea, after bearing seven children.

Children of Frederick and Abigail Fox Spear:

1. Sally Spear, born March 1812 in Chelsea, Orange VT; died in 1837
2. Calista Rebecca Spear (see), born July 31, 1813 in Chelsea; md. Daniel Conant; became RLDS; died October 28, 1888; buried Nov. 1, 1888 in Independence, Jackson MO
3. Catherine Jones Spear (see), born February 8, 1816 in Chelsea; md. Edward L. Page; died January 7, 1884 in Hannibal, Marion, MO

Frederick then died in 1819 in Chelsea or Corinth VT.

Paid tithing to Willard Richards, as recorded on September 12, 1842. Daughter Calista was baptized in spring 1842 by Elder Freeman Nickerson and she likely converted then as well.

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

Abigail died January 27, 1856 in Barry, Pike, IL.

Mary L. Frink

John Hardy married her to William Ingram on September 1, 1844 (*The Prophet*, September 21, 1844, p. 3). "All of Boston."

Boston 1842, p. 212 - Freeman Frink, truckman, h. 6 Beverly

December 15, 1843, Freeman W. Frink died in Boston at the age of 29, from "intemperance" (Boston Death Records, vol. 3, p. 128)

1843, p. 219 – E. Frink, widow of Freeman, h. 6 Beverly

1844 – not listed

1845, p. 218 – George S. Frink, tinman, h. 10 Morton

1850 Census of Boston (Ward 10), p. 236
Elizabeth Frink, 35, School Teacher, MA

1850 Census of Lynn, Essex, MA (p. 122)
William Ingraham, 29, Baker, England
Mary Ingraham, 33, MA
Adeliza Ingraham, 4, MA
Mary A. Kethro, 34, England
John G. Kethro, 16, England

George B. Frost

Born in Massachusetts in 1797. Married Anna ____.

Their children:

1. Daughter born 1820-1825
2. Elisabeth Frost, born 1831
3. George S. Frost, born 1835

In 1830, they were living in Ward 5 of Boston, near Coleman Frost, a possible brother and blacksmith born in 1790.

Testified for John C. Bennett in 1842 that he knew the Smiths in Kirtland from June to October 1837 and they were alcoholics, etc. (Bennett, *The History of the Saints*, pp. 86-7)

1842 Boston City Dir. p. 212 – George B. Frost, tailor, h. 14 Myrtle

In 1850, he worked as a tailor and his family ran a boarding house in Ward 6 of Boston for 16 young men and women.

Nathaniel Francis Frothingham

Born November 4, 1813 in Charlestown, Middlesex, MA to Isaac Call Frothingham and Joanna Simpson/Sampson.

Married Margaret Tilden Smith on October 30, 1836.

Boston 1840, p. 189 – Nathaniel F. Frothingham, com. Merchant, 25 Long wf.

September 18, 1840 – The Atlas (Boston)

FOR WINMINGTON [sic], N. C.

The fine new brig Nauvoo, Burnham, master, will sail as above, and take freight low. Apply to N. F. Frothingham, 25 Long wharf.

August 23, 1841 – Daily Atlas (Boston)

FOR FREIGHT OR CHARTER. The superior brig NAUVOO, Burnham, master, 186 tons, low deck....Apply to N. F. FROTHINGHAM,
25 Long wharf.

1850 Census of Charlestown, Middlesex, MA, p. 258

Isaac Frothingham, 62, wheelwright, \$2,300, MA

Joann, 63, MA

Mary A Mead, 40, MA

Frances A. Mead, 16, MA

Sarah Carter, 31, MA

[next door]

N F Frothingham, 38, Merchant, \$5,500

Margaret, 30, MA

Frank, 12, MA

Margaret, 5, MA

George Smith, 20, Clerk, MA

Elizabeth Devlin, 23, NY

Frothingham was baptized for the dead in the Manti Temple on October 24, 1893, just six years after his death. However, a check of the baptismal records simply indicates that his proxy was Alma Witbeck, a “Friend” of Frothingham’s.

Elder Gardner (Robert? Archibald? Daniel W.?)

Elder Gardner in Boston, December 1, 1852; John Van Cott journal, vol. 1

Brother Gates (Jacob?)

Called upon Wilford Woodruff in Boston on December 22, 1848 (WWJ 3:393)

Sarah Gaut (Gant?)

Pd. \$3 in tithing from the Boston branch, per Willard Richards's journal entry of September 12, 1842.

1842 Boston city directory, p. 217

Samuel N. gaut, baker, 398 Washington, h. 2 Newto Place [her brother?]

1850 Census of Boston (Ward 9), 1

Saml N. Gaut, 33, Baker, \$3,000, VT

Susan E., 24, MA

Harriet M., 4, MA

Susan E., 3, MA

Sarah W. Gaut md. Francis A. Dickson ("Colored") in Worcester MA on May 27, 1853. She was 22 and he was a 23 year-old barber, both from Providence RI. Her parents were John and Peggy Gaut.

Maria Geddes (Allen)

Maria was born April 20, 1797 in Charlestown, Middlesex, MA to Alexander Geddes (born in Scotland) and Mrs. Mary Lord (a widow born in Salem, MA).

She married John Allen.

She and her daughter each paid \$1 in tithing from Boston, per Willard Richards' journal entry of September 12, 1842.

Maria and her daughter joined the LDS church about 1842. In January 1845, her daughter became the Secretary of the Boston LDS Female Penny & Sewing Society. She then married Charles U. (or W.) Griggs in Nauvoo or New York just before September 17, 1845, as reported by Ezra T. Benson in that issue of the *Nauvoo Neighbor*. In 1843, Charles Griggs was a sail-maker boarding at 87 Pleasant Street. He was also a supporter of William Smith in aftermath of John Hardy trial. Mary and Charles eventually migrated to Nauvoo, where Charles soon died at the age of 25, according to Nauvoo Death Records, at earlylds.com. Mary's fate after that is unknown. According to *NSAA*, neither participated in LDS temple ordinances while in Nauvoo.

Maria Geddes Allen died of paralysis December 30, 1860 in Boston at the age of 63/8/10. She was widowed, and born in Charlestown to Alexander Geddes of Scotland and Mary Lord from Salem (vol. 140, p. 152)

Catherine Vanever Geyer (Tuttle)

Born August 3, 1797 in Boston to George and Mary Lockland Geyer. George was born about 1756. (A George Geyer, son of George Geyer, was baptized on December 11, 1757 in the Quincy Christian Church.) He married Mary on December 25, 1777 in Trinity Church, Boston.

1789 Boston Directory

George Geyer, Sexton, Old South Church, r. Wheeler's-point

1796 Boston Directory, p. 47

George Geyer, sexton, Sea St.

Mrs. George Geyer (~~Mary Lockland?~~) died before June 2, 1798, aged 74, in Boston.

1813 Boston, p. 127

George Geyer, jun., cooper, Essex St.

Sarah Geyer, widow of John, Sea St.

Catherine married Edward Tuttle in Boston on November 12, 1815.

The Tutties had:

1. Edward Wells Tuttle, born February 23, 1817 in Boston; died the same day
2. Joseph Wells Tuttle, born July 23, 1818 in Boston; died the same day
3. Thomas Wells Tuttle, born April 19, 1820 in Boston; md. (1) Catherine ____; md. (2) Eveline B. Yeaton Wiggins (her 2nd marriage too) on March 4, 1858 in Boston; died September 22, 1901 in Somerville, MA
4. Caroline Elizabeth Tuttle, born November 17, 1822 in Boston; died the same day
5. Henry Withington Tuttle, born November 12, 1826 in Boston; died February 2, 1903
6. Martha Ann Tuttle, born June 8, 1828 in Boston; md. Walter Elias Gardner on April 28, 1847; died March 2, 1921
7. Mary Ann Tuttle, born June 5, 1830 in Boston; md. (1) Howard Egan in 1849; md. (2) Titus Billings Sr. in 1854; md. (3) her sister's husband, Walter Elias Gardner on November 28, 1866
8. John Wells Tuttle, born March 1, 1832 in Boston; md. (1) Louisa Jane Gardner about 1860; md. (2) Mary Elizabeth Gardner about 1877; died April 14, 1897 in Salem, Utah
9. Samuel Wells Tuttle, born August 17, 1834 in Boston; died same day

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.

George Geyer died in Boston on May 1, 1820.

Boston Tax List, 1821

George Geyer, Ward 11, Sea St., T. B. Wales owns real estate, \$1.60 in 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.

“Catherine V. Tuttle” paid \$2 in tithing (as did her husband Edward), 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

Catherine and Mary Ann were baptized on September 2, 1843 and Martha Ann was baptized November 2, 1843. Edward was probably baptized about the same time.

Catherine joined the Nauvoo Female Relief Society on March 9, 1844. She and Edward were both endowed in Nauvoo on January 3, 1846 and were sealed on January 29, 1846.

Edward also married Susan Ivers Smith and Mary Smith.

Edward died at Winter Quarters, Nebraska on August 17, 1847.

Catherine was a member of the Brigham Young pioneer company of 1848, along with her son, Henry. The company left Winter Quarters, Nebraska on June 5, 1848 and arrived in the Salt Lake valley September 20-24.

1851 Census of Davis Co. UT, pp. 21-22

John Perry, 52, England

Ann Perry, 51, England

Elizabeth Perry, 14, England

Henry Tuttle, 21, Farmer, MA

Catherine allegedly married second, James Davenport. (Can find no record of him.)

“Catherine V. Gean Tuttle” died in Salem, Utah, on May 24, 1878. Catherine was buried under the name Tuttle, not Davenport. She was born August 3, 1796 (sic) and her father was George Geyer.

Mr. Gleason

Abner Kneeland attended a Mormon meeting in Boston about April or early May 1848 “at which a Mr. Gleason preached.” After the meeting, Kneeland asked Gleason about the Mrs. Matilda Davidson statement that her previous husband, Solomon Spaulding, had authored the Book of Mormon. Gleason denied Davidson’s statement, as did another Mormon man present, a Mr. Duncan. Kneeland then wrote to anti-Mormon Tyler Parsons on May 14 about this. Parsons responded to Kneeland on July 16, 1848, and had his response published in the July 26 issue of the *Boston Investigator*.

Possibly John Skeeter or Streeter Gleason? However, he and a wife and children left Winter Quarters on July 3, 1848 for Utah, so that’s a pretty tight schedule.

1847 Boston Directory lists 18 Gleasons or Gleesons.

John Gleason was one of the 1857 “handcart missionaries” that went east from Utah. (Karen A. Griggs, “Handcarts Going East,” JMH, Spring 2009, p. 198.)

James Harvey Glines

He was born April 17, 1822 in Franklin, Merrimack, New Hampshire, the oldest of six children of James Pearson Glines and Ruth Brown Glines. He was baptized March 10, 1843.

His younger sister, Sarah Elizabeth Glines (1830-1889), also joined the church. She was a member of the Lowell Branch, having married Joseph Millett of Lowell, on March 26, 1854. They left for Utah right after their marriage.

Glines was ordained an Elder in Boston on June 29, 1844, by Orson Hyde and Heber C. Kimball.

He was endowed and also married Elizabeth Ann Mayer on December 20, 1845 in the Nauvoo Temple. (She died November 3, 1876.) They had James Erastus Glines on November 1, 1846 in Council Bluffs, Iowa. He died just nine days short of being one year old at Punca Camp, Winter Quarters, Nebraska on October 22, 1847. Five days later, they had another son, whom they also named James Erastus Glines, but he too died at Winter Quarters just shy of one year of age, on October 22, 1848.

On March 17, 1850, they had George Albert Glines at Harris Grove, Pottawattamie, Iowa.

1850 Census of District 21, Pottawattamie County, IA, p. 92 (Oct. 8, 1850)

James Glines, 28, laborer, NH
Elizabeth Glines, 20, OH
George [Albert] Glines, 7/12, OH (March 1850)

They were members of the Robert Wimmer company, which left Council Bluffs in early July and arrived in Salt Lake on September 15, 1852.

They had a total of SEVENTEEN children!

Glines died August 31, 1905.

Elizabeth Godkin (Marsh)

She was born January 11, 1799 in Balony, County Wexford, Ireland to James Godkin and Alice Tackabury; she was the eldest of their seven children.

Children of James Godkin and Alice Tackabury:

1. **Elizabeth Godkin**, born January 11, 1799 in Balony
2. Joseph Godkin, born June 17, 1800 in County Wexford
3. James Godkin, born May 12, 1802 in County Wexford
4. Alice Godkin, born June 21, 1804 in County Wexford
5. Fossee Godkin (female), born June 19, 1800 in County Wexford
6. Sarah Godkin, born July 17, 1808 in County Wexford
7. Margaret Godkin, born September 7, 1809 in County Wexford

Elizabeth Godkin married Thomas Baldwin Marsh on November 1, 1820 in Long Island, New York. She appears to have been the only member of her family in New York, per 1820-1850 US census records. A James W. Godkin born in Ireland in 1801 (about the right age to be her brother James) was enumerated in Greene County, Georgia beginning with the 1830 Census.

The Dr. "Madisib" of Terre Haute who came to Far West to visit Mrs. Marsh after their apostasy, was Dr. Charles Modesitt. (John W. Rigdon, "I Never Knew a Time," *Dialogue*, vol. 1, no. 4, Winter 1966, p. 36)

When her husband married Hannah Adams in Utah, Elizabeth was still alive in Missouri, making his marriage bigamous.

1852 Census of California

1860 Census of Center Creek, Jasper, MO, p. 131

Elizabeth Marsh, 60, C. School Teacher, \$2,600, Ireland

1870 Census of Redwood City, Santa Clara, CA, p. 7

Elizabeth Marsh, 70, Keeping House, \$900, Ireland
[two doors away]

Thomas E Marsh, 40, Teamster, \$1,500, MA
Mary Marsh, 28, TN
Ambrose M Marsh, 13, CA [b. March 1864]
William T Marsh, 4, CA [b. Aug 1866]
Mary E Marsh, 2, CA
Molton Hudson, 52, Teamster, DE
John Noyton(?), 30, Day labor, OH
Ah Foon(?), 20, Cook, China

Elizabeth died May 20, 1878 in Saratoga, Santa Clara, California and was buried on the 23rd.

1880 Census of Saratoga, Santa Clara, CA, p. 3

Thomas E. Marsh, 50, Laborer, employed six months, Missouri, IRE, IRE [sic!]
Mary Marsh, 40, Housekeeping, Missouri, MO MO
Ambrose Marsh, 17, Laborer, CA
Thomas W. Marsh, 14, At School, CA
Mary E. Marsh, 12, At School, CA

1900 Census of Saratoga, p. 12

Thomas E. Marsh, 71, March 1829, md. 36 years, MA, MA, IRE, Teamster, owns house
Mary E Marsh, 59, Dec 1840, 4 of 5 children living, TN, TN, VA
Camelia B Marsh, 16, March 1884, CA, At School
Chesley Hanes, Day Labor, 19, unk 1891, CA, Teamster

1910 Census of Saratoga, p. 9

86 Saratoga Avenue

Mary E Marsh, 69, widow, three of five children living, no occup
Camelia B Marsh, 26, no occup

John Godsall

“J. Godsall” was mailed copies of LDS papers in Boston April 6, 1856, per John Van Cott journal, vol. 2, p. 16; JVC then wrote him a letter on April 7, 1856. No one with that surname (or variant) listed in the 1855 Boston City Directory.

John Godsall was born March 31, 1809 in Withington, Herefordshire, England to Thomas Godsall and Susanna Long.

He married Mary Baynham on October 9, 1834 in Birmingham, Warwickshire, England.

Children of John and Mary Baynham Godsall:

1. Louisa Godsall, born November 11, 1836 in Worcester, Worcester; died March 30, 1908 in SLC

2. Susanna Godsall, born August 21, 1839 in Birmingham; died October 21, 1893 in SLC
3. Margaret Sarah Godsall, born February 9, 1843 in Birmingham; died February 15, 1843
4. Sarah Margaret Godsall, born January 28, 1844 in Birmingham; died September 19, 1844
5. Mary Ann Godsall, born March 21, 1846 in Birmingham; died October 1846
6. Frances Amelia Godsall, born March 8, 1848 in Birmingham; died September 9, 1908 in SLC
7. John Jeter Godsall, born June 30, 1850 in Birmingham; died May 23, 1877
8. Henry Godsall, born about 1851 in England

He and his family were members of the William B. Hodgetts pioneer company, which left Iowa City, Iowa on July 30, 1856 and arrived in SLC on December 10.

1860 Census of Salt Lake City (4th Ward), p. 2
 John Godsell, 51, Shoemaker, \$575, England
 Mary Godsell, 56, Eng
 Francis A Godsell, 13, Eng
 John J Godsell, 10, Eng
 Henry Godsell, 9, Eng

John Gooch VIII

Born August 6, 1824 in Cambridge, Middlesex, Mass. to John Gooch VII and Anna Maria Mercer. Married Mary Ann Cleary (born 1822 in Nova Scotia) and worked as a printer.

As a printer, he often advertized in *The Prophet* for printing jobs. From his printing office in Minot's Building, at the corner of Spring Lane and Devonshire Street, he also printed two LDS-related pamphlets: *Death of the prophets Joseph and Hiram [sic] Smith, who were murdered while in prison at Carthage 111, on the 27th day of June, A.D. 1844. Compiled and printed for our venerable brother in Christ, Freeman Nickerson*, in 1844 (and attributed by Crawley as its author), and James B. Meynell's *A few incidents of travel in England connected with the immutable principles of truth, called the gospel of Jesus Christ. By J. B. Meynell, missionary to the British Isles*, in 1845.

The Prophet recorded in its February 8, 1845 issue that "John Gouch" of the Boston area had paid \$__ in tithing to help build the Nauvoo Temple.

He married Mary Ann Cleary in 1845. At some point, John also married Caroline Miller, apparently as a plural wife. Crawley (p. 273), says Gooch "married in Nauvoo".

1845 Boston Directory – not listed

1846 Boston, p. 247 – **John Gooch Jr., printer**, boards near 468 Washington

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.

Then in 1848, Orson Hyde hired him to print the *Frontier Guardian* in Kanesville, Iowa until Hyde sold the paper in February 1852. Gooch named his first son, John Orson Gooch, after himself and Hyde.

The “other Mary” in the 1850 Census may have been Mary Geddes Allen Griggs, recently widowed wife of Charles U. Griggs, who died in Nauvoo about 1845/6. She may have also been Mary Ann Loring, who later married Francis Fletcher of the Lowell Branch in Utah in 1853.

1850 Census of District 21, Pottawattamie, IA, pp. 23-24

John Gooch, 26, Printing, MA

Mary Gooch, 24, MA

Mary Gooch, 28, Nova Scotia

John Gooch, 2, MO

Mathias Cowley,¹⁷ 20, Printer, Isle of Man

[William] Henry Gooch, 23, Merchant, MA

H. L. Southwork,¹⁸ 24, Merchant, MA

Sarah Huntsman, 19, IL

L. O. Littlefield,¹⁹ 23, NY

[next door]

“Louis Robins” from Boston, “L.D.S. Clergyman”

Children:

1. John Orson Gooch, born December 1, 1848 in St. Louis, Missouri; md. Louisa Arbon in 1873 in Salt Lake; died March 25, 1930 in Brigham City, UT
2. Charles Henry Gooch, born November 4, 1851 in Council Bluffs, IA; died November 19, 1919

¹⁷ Mathias Cowley was in the same pioneer company to Utah as Lewis Robbins and family (the Henry W. Miller company of 1852). After marrying and having a child (Mathias Foss Cowley), in 1864 he drowned naked in the Jordan River. While the official story was that it was an accident, some felt he committed suicide. (“Drowned,” *Deseret News*, June 8, 1864.)

¹⁸ This is Henry Larkin Southworth or Southwork, also from the Boston Branch – see entry. He became a Strangite in 1845.

¹⁹ Lyman Omer Littlefield (1819-1893) was from the New York City branch and often editorialized in the pages of *The Prophet*.

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.

In Iowa, he was a member of the Blockhouse Branch. After Hyde sold the paper that Gooch printed, he left Kanesville (Council Bluff) for Utah but unfortunately died enroute before July 18, 1852 (or September 20) near Woodriver Camp, Nebraska. They were in the James McGaw pioneer company, which left Council Bluffs on Jun 24. According to McGaw's company journal, David Candland, company clerk, got sick and didn't record anything from July 7 to July 18. "During this period we lost by death Bro. ~~Joseph~~ Joel Spronce [Joseph Sprouse], Edward Milnes [Mills], and John Gooch Jr. all by cholera."

Mary Ann McCleary Gooch then continued on to Utah with their two sons, John O. and Charles H. Gooch, where she married Frederick Palmer, and bore him six children.

William Henry Gooch

He was born January 24, 1828 in Concord, Middlesex, MA to John Gooch VII and Anna Maria Mercer. Joined the LDS Church with his brother John Gooch, in Boston.

In 1850 he was with his brother John and John's family at Council Bluffs, Iowa.

January 8, 1851 – *Frontier Guardian*, p. 2

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Kanesville, Jan. 8th 1851.

In 1870, he appears alone in a mining camp in California. However, two of his other brothers and their families were also living in California, in Tehama.....

1870 Census of Township 3 (near Dog Creek), Shasta, CA, p. 1
Wm. H. Gooch, 42, Ret Gent Indsy [?], \$2,300, MA

William then died there on November 20, 1870.

Although he does not appear in the 1880 Census of California, his brother, Andrew Jackson Gooch (a "Capitalist") and family were now living in Eden, Alameda, CA (p. 29)

William Goodridge

Son of Elizabeth Nichols Goodridge (Hardy) and Barnard Goodridge, born in Bradford, Essex, Mass. in 1818. Baptized in 1832 by Orson Hyde.

1831 Boston Directory, p. 164
William Goodridge, h. 414 Washington

Woodruff's journal for January 1, 1849 (3:401):

I received A letter from Br Josiah G Hardy brought by the Hand of Wm Goodridge [which] wished me to visit a sister who was possessed with An evil spirit. So I Accompanied Him to West Newbury to see her. I spent the night with them. I found her in A low state. She was controled by An Evil spirit Altogether. I administered to her by the laying on of hands. She was better for A time but she Afterwards gave way to the same spirit again.

Clarissa Goss (Eastman)

Born March 8, 1793 to Daniel Goss and Tirzah Prouty. Wife of James Eastman. They lived in Boston in 1843 (or June 1842) when James was baptized. Two weeks later they visited Edson and Lavinia Goss Whipple in Vermont, where Edson baptized Clarissa and confirmed her and James. Soon thereafter they moved to Nauvoo.

James and Clarissa's children:

5. William Goss Eastman, born September 2, 1815 in Newfane; died May 5, 1819
6. Benjamin Franklin Easton, born March 5, 1820 in Newfane, Windham, VT; md. Sophia Smith; died March 23, 1885
7. Sylvia Savonia Eastman, born November 4, 1826 in Newfane; md. Lorenzo Hill Hatch, February 27, 1851 in SLC; died November 9, 1904 in Logan, UT
8. Ozro French Eastman, born November 18, 1828 in Newfane; md. Mary Etta Whittle, February 22, 1858 in Provo

James and Clarissa were endowed in the Nauvoo temple on January 21, 1846. She died June 22, 1883.

Gouch – See Gooch**Samuel Graham
(Strangite)**

Was a Boston Strangite in 1849 (Samuel Graham of Boston to Francis "Frank" Cooper, October 13, 1849, quoted in *Gospel Herald* 4:171, November 8, 1849.)

321. SAMUEL GRAHAM. ALS, dated Bath Mills, [Mich.,] Jan. 23, 1849, to James J. Strang at Voree. His missionary labors in Michigan with Lorenzo Dow Hickey, "a good man." Is glad to hear Strang will be present at their conference at Bath Mills next month.
2 pp. foolscap.
322. SAMUEL GRAHAM. ALS, dated Bath Mills, [Mich.,] Feb. 6, 1849, to James J. Strang at Voree. A proposed debate between Strang and a Baptist minister set on foot by John S. Comstock. Thinks it would better be held at Albion than at Barre. Savage is now at Homer engaged in a discussion with an infidel; Brownson is with him.
1 p. foolscap.
323. SAMUEL GRAHAM. ALS, dated Bath Mills, [Mich.,] March 19, 1849, to James J. Strang at Voree. Resolutions of the Springport, Mich., branch expressing their faith in Bro. S. Field and family and Elder Brownson, about to move to Voree;

their thanks to Brownson for his zeal and good counsel. Signed by Graham, Geo. Brownson, and C. [0?1 W. Perry.

1 p. foolscap.

324. SAMUEL GRAHAM. ALS, dated Albion, Mich., June 26, 1849, to James J. Strang at Voree. Expects to make his "final move" tomorrow. Will be at Detroit July 2 and at Beaver as soon as possible thereafter. Brownson's company is to be at Detroit on the 29th inst. Brothers Comstock and Horton are in the Covenant.
1 p. 8vo. [page 117]
325. SAMUEL GRAHAM. ALS, dated Springport, [Mich.,] July 31, 1849, to James J. Strang at Voree. Describes proselything activities in Michigan.
2 pp. 8vo.
326. SAMUEL GRAHAM. ALS, dated Lapeer, [Mich.,] August 7, 1849, to James J. Strang. Says that Hickey and his family are here and all well. Describes an encounter with a claimant to the prophetic office, William Stiles, a former Mormon with curious notions as to his calling and unorthodox doctrine. Is anxious to have Strang attend the Franklin conference. Has traded for a yoke of oxen and 5000 feet of pine lumber, to be delivered at Beaver September 1.
2 pp. 8vo.
327. SAMUEL GRAHAM. ALS, dated Albion, [Michigan], August 16, 1849, to James J. Strang at Voree. He will be at the Beaver as soon as Strang. Hickey no doubt will be there with his family. "I suppose you have given notice in the paper of the conference."
1 p. foolscap.
434. E. J. MOORE. ALS, dated City of James, [Beaver Island, Mich.,] Oct. 6, 1849, to Samuel Graham at New York City. Letters by John E. Page have frightened intending migrants to Beaver Island, as reported by C. W. Appleton from Buffalo Sept. 8. Relates illness and a suicide, "Since the conference There has bin no talking of any consequence... they was then would up so tight that they have hardly talked sence there is once in a while a faint whisper." News of Beaver Island migrants a local meetings.
4 pp. 8vo.

Elder Samuel Graham gave the funeral sermon in Boston for the infant child of John and Eveline Teague on October 22, 1849:

DIED,

In Boston, on the 22d ult., JOHN P., 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)

November 20, 1849 – Lois Austin (Beaver Island) to Samuel Graham (Boston) #221 – four pages

Life on the Island, the scandal-mongering of Mrs. Hickey, that "very foolish woman" with her tales about Adams and Strang. She [Mrs. Hickey] is about leaving the Island. Effects of the rumors upon the Islanders. The endorsement by Graham tells of the fine prospects of the work in Boston. Asks if he shall call all the Twelve to meet at the July conference next, the Seventies likewise to come or otherwise report themselves.

328. SAMUEL GRAHAM. ALS, dated Boston, Nov. 20, 1849, to James J. Strang at Baltimore. Describes wheat arrangements for Beaver. Prospects in Boston are not good; the place is **priest**-ridden. Only 7 or 8 in the place have faith enough to come to meeting. Maybe Adams could do better. Hickey is at New York, probably cannot get to the island this winter. Blakeslee has gone home. What of Savage? Rebukes Strang for attributing jealous **motives** to himself. Thinks of going to Saco, Me., soon.
 4 pp. 8vo.

329. SAMUEL GRAHAM. AS, dated Boston, Nov. 22, 1849, to James J. Strang at Baltimore. Why doesn't Strang reply to letters? His instructions are needed in re the Tabernacle at Beaver. A doctrinal query. Dr. Appleton is at New Bedford, and Graham thinks he means to keep sober. Is it the will of God that Graham stay at Boston or go south? Is going to Salem.
 2 pp. 8vo. [page 118]

A month after preaching at the Teague funeral, Graham was trying to proselyte (unsuccessfully) in nearby Salem:

Salem, Nov 22^d 1849

DrBr [Dear Brother?]

I am now at Salem and as yet find very little prospect of doing any good. the people here are faithless. they Say they love the principles of Mormonism as well as ever but it is Evident that they are deceived with them selves for if they loved the Gospel well enough to embrace it more[?] were they not in connection with the Church they would love it well enough to curry out its precepts. I find Severa~~y~~l who Say that it is not true at all that[?] the Brighamites are bad men that they will not believe it though all men testify to the fact and I also find some of the Sisters that are very strong advocates of the Spr.t.u.l. w.f.ry [Spiritual wifery] as taught and practesed By them

now the fact is it will require more time to revolutionize this place than it did to putt down the Witchcraft that once destroid the peace of Society here

[p. 2]

I shall go from here to George town to morrow and See what can be done there I do not git as much direction from you as I would like— for this cause. I would like to go Some where to labour where there are not So many Christians for they are the meanest people that I have ever found I shall try hurey[here?] to git the old hunkers to gather in this plase this evening and tell them why they are cursed and why they aught to be cursed more. I rushed[?] round Salem last night before I found a place to Stop I called on Several and as Soon as I gave them to understand that I claimed no affinity with the Brighamites they had heared all they wanted I Stopped with the presiding Elder and had a little talk with him and got Some Super but as Soon as I commenced to Score to the line I was urnestly[?] informed that I could not Stay there all night thus at 8 last night I was Seeking lodging in a Strang place. friendless and moneyless sure[?]

[p. 3]

one half time and that in the City of Christians is not much of an introduction howeve[r] I did not fear my faith was good as ever in God and in the Church. I found Br Briants house and although he has not much <faith> and proudly Says that he does not think all the churches to gether worth a forepence yet I have every reason to believe he will be Saved and that god now recognises him as a deciple for it was him and his wife that made me welcom to their house and god has Said that we Should know who were his by the maner in which they would receive us

I shall not fool away my time here nor in any other place where the people do not want to hear the truthe Br Adams is a bad boy according to the story of the old man that would not keep me last night and also one Mrs

Farley²⁰ the one that believes in Spiritual Wifery ask Geo what he has not done to her for I am Sure it must be for not doing <that She hates him>

[top of envelope]

because I can not believe that he would ever have any thing to do with
Such a god for Saken old Hag as She now Seems to be
write to me to boston yet for I shall be there as much as any

[bottom of envelope]

any [sic] place until I leave this part of the country I wish that you or Geo
would come down here and help me Save or damn this people for I do not
like to leave them and do nether. I had one candidate for Baptism
yesterday that never before thought the gospil worth obeying before
Samuel
my love to all that love god and the Church

[addressed to:]

Elder James J. Strang
No. 3.3. Baltimore St
Baltimore
M.D,
(Samuel Graham to James J. Strang, Strang Collection #330)

November 23, 1849 – M. M. Aldrich [copied by Elvira Field?] (Beaver Island) to Samuel Graham

News of the Island. Is not surprised Hickey has pseudoed; his wife has constantly been sending pseudo letters to Hickey ever since he left; she left this morning on the Oneida. Her disposition of Graham's property. The flour has not arrived; it is "very likely to be pretty tough times here this winter...There is some whining here but you have friends here and some good ones too." Expects to move into his house in about 3 days, and then will begin the dock. "the Cable company intinds to start [lumbering] on the same side of the bay it is a going to cause a difficulty

²⁰ This was almost certainly the widow Mary West Farley (born August 5, 1808 – thus about three years older than Adams) who, with her children, was living with Stephen Young and his children in the 1850 Census of Salem (Ward 3, p. 17); they likely were not married to each other, other than by common law. The marriage records of Salem (Vol. 18, p. 112) indicate they were married in May 1846, but these records were clearly made later, being all made at once in the same hand and not in chronological order, and were likely self-reported to the town clerk. (Also note that the printed Vital Records of Salem indicate they were married December 25, 1845, which conflicts with the May 1846 marriage date.) That Mary was still using the surname Farley in 1850 is significant. Mary West had married James Farley Jr. on May 24, 1832. James, a 32 year-old carpenter, then died of a fever on January 22, 1842.

A second, less likely possibility, was the widow Rebecca Farley, born about 1789.

for thy cannot build one [a saw mill] without infringing upon my right." Fears
"that Greig will not be an honor to the church when it had[?]"

1 p. foolscap. [page 91]

331. SAMUEL GRAHAM. ALS, dated Boston, Dec. 15, 1849, to James J. Strang. Adams has stirred things up in Boston in a great way, all his old friends are eager to embrace him. The cost of hall and advertising is 6 a day, which is wrong as it requires all their collections to pay for it. Appleton was here penitent and they have sent him to New Bedford to preach; he fetched a recommend certifying to his good conduct. He was told that his future standing in the Church depended upon his good conduct between now and the July conference. Hickey writes in humber mood. Comstock might make a good steward at Voree, but is close, and his littleness might annoy the brethren. Graham writes two lines in cipher which may be decoded: "I think we had best no[t?] put a stop to the woman fiction.] Postscript by GEORGE J. ADAMS: "we send You a Paper, containing a good Blow on the Brighamites 6000 Coppys of Said paper wher Circulated in Boston this week."

4 pp. 8vo.

December 17, 1849 – C. W. Appleton (New Bedford) to Strang (Baltimore) #219

Brs Adams & Graham, have no doubt informed you of my recent visit to Boston, its object & result & I hope, sincerely hope that their action meets with your approbation & will <be> Confirmed by you. They will inform you of my labours & sucess [sic] in this vicinity.... I was not Aware of the action in my Case untill Friday 14th inst when I at once repaired to Boston, and presented to Brs A. & G. evidences of <my> labours, & blameless Conduct since I left Boston.

332. SAMUEL GRAHAM. ALS, dated Boston, Dec. 22, 1849, to James J. Strang at Baltimore. Is submissive to St rang's desires. Adams is still preaching, but making only enough-to pay daily expenses. Will try hard tomorrow to make a raise, and if they don't succeed, Adams will go on the stage a few nights to raise the necessary means to accomplish his mission. With respect to Appleton, he hopes for the best. A. came well recommended, but "is a wonderful man to present documents in favor of himself." Thinks they are safe in their calculations about a good church in this place.

4 pp. 8vo.

441. JESSE W. NICHOLS. ALS, dated North Dartmouth., Mass., Dec. 28, 1849, to James J. Strang at Baltimore. Further remarks about Appleton. The Herald says he is cut off, but he comes with fresh credentials from Adams and Graham and has labored vigorously. His deportment thus far has been good. Blakeslee has gone to Michigan at his son's, and will labor there if his health improves. He left the same day Appleton arrived; they did not see each other.

2 pp. 8vo.

333. SAMUEL GRAHAM. ALS, dated Boston, Jan. 1, 1850, to James J. [page 119] Strang at Baltimore. Sends New Year's salutations to Strang "and our Dear Brother Charles Douglass." News of labors of Johnston, Greenwood, and Brownson. Several families are anxious to gather, including some living amid 18 or 20 Brighamites at Haverhill. Has not received enough from the Church here to pay his postage. How is Hickey making out? Advises not placing much reliance in either Hickey or Appleton. Would like to see the Quorum of the Twelve filled with worthy men who will not seek to direct the First Presidency.
5 pp. 8vo.

January 15, 1850 – George J. Adams (Boston) to Strang (Baltimore) #205, p. 2

I am to preach – next Sunday in the Lyceum Theatre. three times we expect to have a great [p. 2] time, it will hold thousands. you Shall hear how I get along as Soon as the day is over, it is a buetifull place – yes a most splendid place, if I don't raise money enough on Sunday I Shall play [act on stage] – it wont hurt here, if you can keep all right there – it is Bro– Grahams Council to play by all Means — there is no us[e] in our being foold all ways — and any one that will kick at my playing will be of no use to us – I will do the best I can under all the circumstances – Therefore fear not.... Bro Graham is in Albany – or Utica perhaps I will arraing for him to fill the Mission and Bring your family to meet Me in Albany how would you like that—

334. SAMUEL GRAHAM. ALS, dated Albany, Jan. 16, 1850, to James J. Strang at Baltimore, Missionary labors in Massachusetts and New York. Prevailing dissensions in the Church. Looks for Hickey, Van Deusen, and Gregg to instigate a rebellion by spring.
4 pp. 8vo.

January 31 [sic 30], 1850 – George J. Adams (Boston) to Strang (Baltimore?) #209, pp. 3-4

Samuel is Sick in albany– I think James Johnson will give him Some trouble before he gets through to Beaver, he has written to me that he wants money– I don't know how he thinks [p. 4] I Can get Money to Lend to him

I gave him all I had when he left except the triple of ten dollors that I Sent to Mrs Strang and I have been moneyless for the last two weeks— but it is Bound to come now— from Some where—

335. SAMUEL GRAHAM. ALS, dated Albany, N. Y., Feb. 7, 1850, to Jam s J. Strang, at Baltimore. Concerning his late illness and financial difficulties.
2 pp. foolscap.
336. SAMUEL GRAHAM. ALS, dated Williamsburgh [N.Y.], Feb. 13, 1850, to James J. Strang at Washington, D. C. May he expect to see Strang here or shall he go to Philadelphia or Baltimore? Is not well. Has proposed to sell to Samuel Bennett for \$100 the house he built for Hickey, and thus raise means; will build

another for Hickey. Thinks the prospects in Boston pretty good--Adams will better be able to tell.

2 pp. foolscap.

337. SAMUEL GRAHAM. ALS, dated New York, Feb. 28, [1850], to James J. Strang at Philadelphia. When is Strang coming? Is anxious that he be here by Sunday night. Good reports from Boston. Intends to organize the Church here Sunday and put faithful men in office.

1 p. foolscap. [page 120]

338. SAMUEL GRAHAM. ALS, dated Williamsburgh, [N.Y.,] March 1, 1850, to James J. Strang. Is preparing to leave on Monday for Buffalo; the Lakes are now open for navigation. The Church is fine here. Advise if Strang doesn't wish him to leave. "Pray for our U. S. A. Congress & house that they may explode."

2 pp. 8vo. in pencil.

339. SAMUEL GRAHAM. ALS, dated Buffalo, March 7, 1850, to James J. Strang at Williamsburgh, N. Y. Arrived in Buffalo Tuesday night. Waited 3 weeks in N. Y. for Strang to come there, but unavailingly. Brightamite inroads in a branch Bro. Brown raised up. Reports the lake now open.

2 pp. 8vo.

March 12, 1850 – Samuel Bennett (Williamsburgh NY) to Strang (Philly) #242
Brothers Graham and "Cherevoy" left for Beaver on March 5. Has received a letter from "him" at Buffalo, directed to Strang.

340. SAMUEL GRAHAM. ALS, dated Attica, N. Y., March 13, 1850, to James J. Strang at New York. Is anxious to hear from Strang; is preaching while waiting to leave for the Island. Possible troubles awaiting him on the Island. Doesn't think Strang will find "a tythe of a thousands in the shape of converts in Boston, but says there are good men there.

3 pp. 8vo.

March 20, 1850 – Lester Brooks (Buffalo) to Strang (Boston) #260, p. 1
Not a quote – "Graham" [Samuel?] left Black Rock for Detroit yesterday morning.

341. SAMUEL GRAHAM. ALS, dated Buffalo, March 21, 1850, to James J. Strang at Albany. Is glad to hear from Strang, expects to meet him in Detroit. Has been preaching in the neighborhood. Ebenezer Page has not accomplished much because of his deafness; he should have a companion with him in the field.

4 pp. 8vo.

342. SAMUEL GRAHAM ALS, dated Parma, [Mich..] March 30, 1850, to James J. Strang at Buffalo. Arrived at his old home to find his affairs in bad shape.

Comstock has been writing to the people here in apostate vein. Mrs. Graham is rather faithless and fearful.

2 pp. 8vo. [page 121]

July 1850 – Strang #84 – Includes seven lines of minutes from a meeting “Monday as per adj.” with Br. Graham pleading the cause of the poor.

343. SAMUEL GRAHAM. ALS, dated Parma, [Mich.,] July 20, 1850, to James J. Strang at Beaver Island, "Oh King live For ever" In exalted vein prays that God may ever counsel Strang that he may not fall into the hands of his enemies; may his brethren stand by him until the dominion of all the Earth "shall be given Us Us!! Ourselves!" Is anxious to be in Strang's councils again and assist "in the Establishment of a most permanent and equal code to govern the Saints in righteousness forever." Describes the legal troubles in which he is entangled. Approves the idea of Strang's wife, Mary, sitting in council. Is of the opinion that Elder John Battee has gone by the board. Hopes to straighten out his affairs and leave this place for good.

3 pp. 8vo.

344. SAMUEL GRAHAM. ALS, dated Chicago, Oct. 28, [1850], to James J. Strang at Beaver Island. Concerning his efforts to charter a boat for Beaver. Descants on Adams and his "cursed influence," beings to feel "that it is important to us to punish Such miserable devils as Soon as they transgress."

3 pp. foolscap.

345. SAMUEL GRAHAM. ALS, dated Parma, [Mich.,] July 14, 1851, to James J. Strang. His business affairs and intentions as to preaching. Thinks they can look for no favors from "this government," and is "in favor of a visit to her Highness the Queen and see if she will do any thing for us"—i. e., take the Church to Canada.

2 pp. Svo,

346. SAMUEL GRAHAM. ALS, dated Parma, [Mich.,] July 8, 1851, to James J. Strang at Detroit. A discouraged letter about the shape of things--thinks the Saints ought to abandon the Island and settle in some country beyond the blighting grasp of Democracy and Whiggery. He would rather go to Salt Lake than live in continual strife. The case of Mary Strang, and the letter she had from her husband directing her to leave the Island. Graham differs from Strang over whether she has turned from him in heart.

3 pp. 8vo [page 122]

347. SAMUEL GRAHAM. ALS, dated Parma, [Mich.,] July 10, 1851, to James J. Strang. Denies he has turned on Strang and doesn't want to quarrel with him. His misgivings about the Island; he doesn't think the Saints can sustain themselves there economically. Must have men who will work and not steal. As to Mary Strang, he thought then and now Strang was wrong in sending her from the Island, but may have been imprudent in telling Hickey so; "the Same facts were in

Existence when you made her a member of your council in April, that did exist in May when you told her to leave the Island and, James in no one thing was she your foe or the foe of the Church in your absence." Warns him of false brethren.

4 pp. 8vo.

348. SAMUEL GRAHAM. ALS, dated Parma, [Mich.,] July 27, 1851, to James J. Strang at Beaver Island. Is glad to hear he was mistaken in thinking it would be necessary to leave Beaver. His personal situation. His regret that the brethren should regard him in any sense as apostate; in whatever humble capacity, will serve the cause as he can. Mrs. Strang has written him from Elgin; she was sick when she wrote.
3 pp. 8vo.
349. SAMUEL GRAHAM. ALS, dated Parma, [Mich.,] July 30, 1851, to Miss Elizabeth McNutt [later Strang's second plural wife], reproving her for slanderous utterances about himself and others since he departed the Island; perhaps he alludes also to Mrs. Mary Strang in saying, "I am told you have learned Since you have Succeeded to know any thing of her whereabouts: to Speak reproachfully of her; I am Surprised that Such can be the case, and am Slow to believe but James has hinted Some things to me and others have talked plain."
2 pp. 8vo.

August 6, 1851 – Hiram P. Brown (Koskonong WI) to Mrs. Mary Strang (Elgin IL)
Has Samuel Graham turned Pseudo [apostate from Strangism]?

Lucy Holmes Granger (Hobart)

Born July 13 (or 15, per death record), 1814 in Westmoreland, NH to Eldad Granger and Sarah Holmes.

Baptized in Boston on July 30, 1832, along with Agnes Moulton Coolbrith, and Clarissa Bachelor.

July 30, 1832 - I copied of Some of my record thus Spent Some of the day in writing baptized 3 to day their names Lucy grainger clarriSSa Bachelor & agniS (Samuel H. Smith journal)

Is she the sister who accompanied Sabra Granger to Kirtland (see)?

She married Ralph Hobart on October 8, 1834, reportedly in Westminster, VT (five miles north of Putney). He was born June 29, 1807 in Putney, Vermont to Peter Hobart Jr. (b. Keene NH) and Susan Hall (b. Putney VT).

Lucy H. Granger Hobart died from "La Grippe & Fatty degeneration of the heart" on March 22, 1900, in Holliston MA. She was 85//8/7 (July 15, 1814). Born in

Westmoreland NH to Eldad Granger and Sarah Holmes (both natives of Woodstock, CT.)
Vol. 505, p. 497.

Sabre Granger (Gribble)

Born either in Chesterfield, New Hampshire (95 miles northwest of Boston) or in Boston to Eldad and Sarah Holmes Granger on February 17, 1794.²¹ She bore the same name as an elder sister, who died in infancy a year before Sabre was born. Sarah Holmes was born October 10, 1771 in Woodstock, Grafton, NH to Thomas and Hannah Harris Holmes. Eldad Granger was born March 16, 1766 in Suffield, Hartford, CT to Jonathan and Abiah Haliday Granger.

Eldad and Sarah Granger had:

1. Lucinda Granger, born July 10, 1788 in Chesterfield, Cheshire, NH; died September 15, 1823
2. Luther Granger, born October 11, 1791 in Chesterfield; married Polly Lawrence May 1842; died November 25, 1867
3. Sabre Granger, born February 18, 1793; died March 2, 1793
4. **Sabre Granger**, born February 17, 1794 (or March 1795) in Chesterfield; married John Gribble in November 1834; died about May 10, 1849, Jefferson City, MO (cholera)
5. Sanford Granger, born March 12, 1796 in Chesterfield; died May 26, 1882
6. Mary Granger, born May 17, 1798 in Chesterfield; married Edward Loring; died July 21, 1891
7. John Granger, born February 18, 1800 in Chesterfield; died August 30, 1805
8. Elihu Granger, born April 3, 1802 in Westmoreland, Cheshire, NH
9. Maria Granger, born July 10, 1804 in Westmoreland; married Emery Hodgkin on November 8, 1827; died in 1844
10. Miranda Granger, born May 10, 1806 in Westmoreland
11. Nancy Granger, born February 20, 1808 in Westmoreland; married Eben P. Babb on January 15, 1843; died August 13, 1861
12. John J. Granger, born August 17, 1810 in Westmoreland; died July 3, 1826
13. Sarah Susannah Granger, born September 19, 1812 in Westmoreland; died March 17, 1864
14. Lucy Holmes Granger, born July 13, 1814 in Westmoreland; also joined the church in 1832 and may have gone to Kirtland with Sabra; md. Ralph Hobart on October 8, 1834 in Vermont?; died in Holliston, MA on March 22, 1900
15. Daniel H. Granger, born July 7, 1817 in Westmoreland; died October 24, 1841

Sometime before 1832, Sabre (and probably at least one sister) had moved to Boston. Sabre was one of the several women converted there by Orson Hyde and Samuel H.

²¹ Eldad Granger does not appear in federal census records until 1820 and then he and family were living in Westmoreland, Cheshire, NH, five miles north of Chesterfield.

Smith in 1832. Another sister, Mary, was in Boston by 1834 and married Edward Loring there (a Mary Granger appears in the 1825 Boston Directory as a tailoress, residing “rear Common” Street). Mary Granger Loring lived the rest of her life in Boston, dying there in 1881.

June 23, 1832 - tarried at the Hous Mis graingerS a conSiderable manny came in & we inStructed them (Samuel H. Smith journal)

June 26, 1832 - baptized 4 nameS Eaxander badlam & his wife Maryan Sabre grainger Mary Bailly & in the evening confirmed them by the laying on of hands

Sabre married John [Knoles or Jason?] Gribble in November 1834, possibly in New Hampshire, and migrated to Kirtland.

John Gribble was born August 1, 1788, apparently in either Perth, Quebec, Canada or in Crediton, Devonshire, England. He married (1) Ann Barnes on May 17, 1813, allegedly in England, and then she died about 1833 or early 1834. He md. (3) and (4) Mary Oldfield (Kelsey Young) and Elizabeth Hanks. He died in Payson, Utah, UT (or Paragonah, Iron, UT?) on August 1, 1874.

Oddly, Sabre seems to have lived alone and maintained the identity of a single woman (per Caroline Barnes Crosby’s journal - <http://www.boap.org/LDS/Early-Saints/CCrosby.html>).

Caroline Crosby left this account of Sabre and her home in Kirtland:

Sister Granger's house was small, only one room, besides cellar, pantry, a small closet, and chamber. She had however a stove room, outside where she cooked her food. She had many peculiarities, which in some respects were not as agreeable to us, as we could wish. Notwithstanding being kind-hearted, and friendly, atoned in my estimation, for many imperfections.

The young widow, Mary Ann Frost Stearns, lived for a short time in Sabre’s small home in Kirtland before marrying Parley P. Pratt.²² Although rather rough in some ways that made Caroline Crosby uncomfortable, Crosby also noted that Sabre Granger was “kind-hearted and friendly” which “atoned...for many imperfections.”

While in Kirtland, Sabre signed the new Articles of Agreement for the Kirtland Safety Society Banking Company in January 1837. Around late July 1839 she had a surprising encounter with Parley P. Pratt, who had escaped from jail in Missouri:

I [Pratt] then arose and made my way down the river for some two miles through woods and swamps, and finally came to a house. I entered it,

²² http://www.bethelhistorical.org/Western_Maine_Saints.html

determined to call for something to eat; no one was in but a little boy, but he said his mother would be in two or three minutes. I asked him for some milk, and he gave me a vessel which was full, probably containing between one and two quarts. I intended only to taste of it to keep me from fainting, and then wait till the woman came, and ask her leave to drink the remainder, as it was all she had; but once to my famishing mouth it never ceased to decrease till it was all swallowed; I now felt somewhat abashed and mortified at what I had done, but concluded money would pay all damages. Hearing the footsteps of the woman at the door, I was fixing my mouth for an awkward apology, when I heard a sudden scream; on looking up, Mrs. Sabery Granger stood before me, with both hands lifted up in an ecstasy of amazement. I said to her, "be not afraid--handle me and see, for a spirit hath not flesh and bones as you see me have." She exclaimed, "why, good Lord, is that you? Why all the world is hunting you--both friends and enemies; they had almost given you up." She then flew around, scolded the children, talked to the ducks and chickens to keep out of the house and out of the garden, and not stray off. She washed my feet, gave me some clean stockings, got me some dinner, told me a thousand things about our friends, asked five hundred questions, laughed, cried and again scolded the children and chickens.

This over and dinner eaten, she on with her bonnet and accompanied me to her husband, who was clearing a small spot of land nearby. (I had forgotten to say that this woman had been one of our nearest neighbors in Ohio for several years.) Her husband now dropped his work, and accompanied me as a guide for five miles across a wet, low, untimbered bottom, covered mostly with high grass and stagnant water, and entirely destitute of shade or refreshment of any kind. The air was now extremely sultry, and the sun poured in scorching beams, while we could get no water to drink, nor any rest or retreat for a moment. To sit down the tall grass under these scorching rays, without a breath of wind, would be overwhelming.

I had not proceeded more than a mile or two before I became so weak and faint that I could hardly speak or stand, and parched with a burning thirst. I was upon the point of lying down in the hot and stagnant water, but he took me by the arm and partly supported me, and drew me along for some distance, exhorting and begging of me to try my utmost to hold up a little longer. In this way I finally reached the upland and the shade of a fence, within about half a mile of a settlement of the Saints and other citizens, which extended along the bluff.

(Autobiography of Parley P. Pratt, Chapter 34,
<http://www.boap.org/LDS/Early-Saints/PPPratt.html>)

Sabre Granger's sister also came from Boston to live with her in Kirtland "a good share of the time" according to Caroline Crosby (<http://www.boap.org/LDS/Early->

Saints/CCrosby.html). This was probably Lucy H. Granger, who then returned back east and married Ralph Hobart in 1834.

Sabre later moved to Nauvoo and joined the Female Relief Society on March 24, 1842. She and her husband formally separated in 1845 and on May 21, she published a notice in the *Nauvoo Neighbor* that she would no longer be responsible for paying his debts. She abandoned Nauvoo with the rest of the Saints in 1846 and was a member of the Winter Quarters 11th and 17th Wards. Although it is believed she may have died there about 1847, there is a battered copy of Joseph Smith's June 1844 edition of his *Lectures of Faith* (which also used to be included in the Doctrine and Covenants) in the Daughters of the Utah Pioneers 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." because William I. Appleby recorded in his journal that Sabre Granger died in Jefferson City, MO of cholera in **May 1849**:

And up Sabbath evening the 13th upwards of twenty I believe of our Company had fallen by the "direful scourge." Their names, residence, as far as I could ascertain, are as follows...Sister Batchelor of Philadelphia Pa. Sister Granger of St. Louis...(Entry after May 10, 1849, William I. Appleby Journal)

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:

...by the way, Appleby's company had a terrible time from beginning to end, they were on the ill-fated [steamboat] *Monroe*, where the Cholera raged so bad and Aunt Sabre Granger died, she and some other of the Sisters crawled up under the fence[?] and died. The authorities at Jefferson City made all leave the boat, the weather was rainy and windy, some were sick, and some dying. (Anne E. Holman Wilson to Sister Webster, January 19, 1850, CHL MS 2081 1 – 0000733-736)

(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?

Sabre's mother, Sarah Holmes Granger, died October 25, 1852 in Westmoreland, NH and her father Eldad, died March 2, 1866 in Alstead, Cheshire, NH.

Evan M. Greene
(Missionary)
1833

Charles Greenwood (Smithite, then Strangite)

Charles is listed in the Nauvoo members list – probably the 1842 census (Lyman D. Platt, *Early Mormon Series*, 1980)

In September 1846, Greenwood was the Clerk of the Philadelphia Branch of the Strangite Church, and also was the 1st Counselor to Bishop Jacob Syfritt. (Voree Herald, September 1846)

By July 1849, he was in Boston, where he was meeting with the small group of Joseph Ball, David Brown, etc. In December 1849, Samuel Graham told Strang that Greenwood and John R. Teague were showing him kindness “although they said they had but little faith.” Greenwood was even preaching Mormonism, contrary to Graham’s expectations. (Gospel Herald, January 1850)

Not in 1850 Census

Charles U. (or W.) Griggs

He was born about 1821.

Boston 1842, p. 233

Charles Griggs, sausage-maker, h. 140 Pleasant

He (and wife and mother-in-law) paid \$1 in tithing from Boston, per Willard Richards’ journal entry of September 12, 1842.

In 1843, Griggs was a sail-maker boarding at 87 Pleasant Street. He was a supporter of William Smith in aftermath of John Hardy trial, signing Smith’s letter of recommendation from the Boston Branch on November 11, 1844. He performed missionary service in the local Boston area, and per the November 23, 1844 issue of *The Prophet*, he reported to Sam Brannan that the Salem, Peterborough, and New Bedford branches were “still united in sustaining the present organization of the Kingdom of God, and the gathering of the Saints, and building of the Temple” in Nauvoo.

Charles U. Griggs married Mary G. Allen of Boston before September 17, 1845 (see *Nauvoo Neighbor* that date), by the authority of Apostle Ezra T. Benson. Charles later died in Nauvoo at the age of 25.

Lydia Gumb (Gwatkins)

New York Messenger, September 13, 1845, p. 8:

MARRIED...In the city of Boston, by Elder Samuel Dam, Elder Thomas Gwatkins to Miss Lydia Gumb of Halifax.

Apparently she met Gwatkins (see) the year before when he was a missionary in Halifax.

Thomas Gwatkins

Surname is of Welsh origin. Watkin(s) may be a variant.

Was chosen on June 11, 1844 to be a New York delegate to the convention of Joseph Smith's Jeffersonian Democracy party scheduled for August 23 in Utica NY. (*New York Herald*, June 12, 1844; *The Prophet*, June 15, 1844, p. 3)

August 24, 1844 – *The Prophet*, p. 2

Mission to Halifax.

Elders German and Gwatkins have gone to Halifax to preach “glad tidings[“] to the people in that vicinity—God speed them.

New York Messenger, September 13, 1845, p. 8:

MARRIED...In the city of Boston, by Elder Samuel Dam, Elder Thomas Gwatkins to Miss Lydia Gumb of Halifax.

1845 city directory – not listed (Gwatkins or Watkins)

Alden Hale

(Strangite – rep. for “the vicinity of Boston” but living in Lowell)

Gospel Herald, Thursday, Jan. 4, 1849, vol. 3 no. 42, page 226/538:

“Those in the vicinity of Boston can communicate with Alden Hale at Lowell, Mass.”

Peter Olsen Hansen

“George B. Wallace...was president of the Boston branch when I joined the church.”

(Hansen's account of his overland trip to Utah in 1847 in the Wallace company. He was born June 11, 1818 and died August 9, 1895. He was 28 and single during the pioneer trek.

In October 1849 general conference, Erastus Snow was called to lead a mission to Scandinavia, and his companion was Danish convert, Peter Olsen Hansen, who had joined in Boston. They focused on Denmark and John E. Forsgren, another convert, joined them and he preached in Sweden. (Wikipedia for Erastus Snow.)

John Harbird Sr.

Harbird was born in England about 1799. Volume 3 of *The Register Book of Marriages Belonging to the Parish of St. George, Hanover Square* in London lists a John Harbird's marriage to Francis Pincher on May 14, 1818 (p. 161). Hanover Square is in the West End, a few blocks east of Hyde Park in London.

Married Maria Hull (b. 1803 in NH) about 1841. They had one child, John Harbird Jr., born about 1843.

Boston 1842, p. 242

John Harbird, painter, h. 18 South Russell

One of the people on George Wallace's 1844 list, whose address was given as "at the corner of Allen and Barlett, Charlestown – the left hand of Allen St." In the 1845 Boston City Directory, however, Harbird was co-owners with Elbridge G. Cole of Harbird & Cole Company, where they painted coaches on Beverly Street which intersected with the south (Boston) end of the Charlestown Bridge. He was residing at either 1 or 3 North Russell Street (now a parking lot), just one block from the residence of Elder Joseph T. Ball, and two blocks from the African Church. Note that many of the Boston Mormons built, restored, upholstered, or painted furniture. (Also Elbridge G. Cole was Harbird's neighbor, residing at 8 North Russell.), per the 1850 Census:

1850 Census of Boston Ward 1, p. 237

John Harbird, 51, Carriage Painter, England

Maria Harbird, 47, New Hampshire

John Harbird, 7, Massachusetts

Other Boston Directories:

1839 – painter, h. 9 South Russell

1840 – painter, h. 8 Bridge street court (no longer extent because of
Massachusetts General Hospital; was near)

1841 – ditto

1842 – painter, house 18 South Russell

1843 – painter, h. 7 Bridge St. court

1845 – painter, h. 3 N. Russell; Harbird (*John*) & Cole (*E. G.*), coach painters,
Beverly, house 1 North Russell

December 6, 1860, John Harbird, 64, died of debility in Tewksbury. Born Ireland, parents not given (vol. 139, p. 1818).

John's wife Maria Hull Harbird died at 53 after six years of bronchitis in __, on May 31, 1862. She was born in New Hampshire, but her parents' names were not given.

Isaac Hardy Jr.

Isaac was born August 17, 1810 in Chatham, Barnstable, MA (Cape Cod) to Isaac and Elizabeth "Betsey" Eldredge Hardy, both natives of Chatham.

Wife was chosen as treasurer of the Boston Female LDS Penny and Sewing Society on July 16, 1844. Isaac Hardy ran a flour company called Isaac Hardy & Co., with Henry A. Barker as a business partner, at 31 Commercial Street.

Isaac Hardy Sr. (1781-July 30, 1846) lived in Chatham, on Main Street. His 1805 house still stands. "Upon his death in 1846 Isaac Hardy left the house to his five sons Alpheus, Isaac, Anson, Josiah and Albert. Alpheus, born in Chatham in 1815, was the most prominent of the Hardy boys. Having learned the merchant business from his father, Alpheus secured a job in a store in Boston when he was 16. For a short time he attended Phillips Andover Academy with the intention of seeking a college education, but ill health forced his return to Chatham. Alpheus eventually became a very successful and respected mercantile businessman. He built up one of Boston's largest shipping businesses—Alpheus Hardy & Co."

Isaac married Huldah Baker Mayo on January 11, 1833 in Chatham. Huldah Baker Mayo was born June 20, 1813 in Brewster, to Isaac Mayo Jr. and Reliance King Mayo.

Children of Isaac and Huldah Baker Mayo Hardy:

1. Harriet Ann Hardy, born April 6, 1834 in Chatham; died May 7, 1835 in Chatham
2. Isaac Hardy, born May 13, 1834 [sic??] in Chatham; died May 7, 1835 in Chatham
3. Isaac Edwin Hardy, born October 11, 1835 in Chatham; died October 19, 1836 in Chatham
4. Isaac Hardy III, born May 13, 1839 in Chatham; died June 1, 1862
5. Franklin Augustus Hardy, born April 18, 1841 in Chatham
6. Horace Clarence Hardy, born May 29, 1849 in Stoneham, Middlesex, MA;²³ died August 6, 1855 in Chatham
7. Mary Isabel Hardy, born April 13, 1851 in Chatham
8. Ellen Frances Hardy, born November 24, 1853 in Chatham

1839 Directory – Isaac Hardy, fruit, 65 Court, p. 208

1840 to 1843 Directories – none

1844 Directory – Isaac Hardy, jr. & Co. (*H. A. Barker*), flour, 43 Com'l, p. 267
Alpheus Hardy & Co – 44 Commercial Street! (h. 43 Chambers St.)

1845 Directory – Ditto, p. 249

Isaac Hardy Sr. died in Chatham on July 30, 1846.

1850 Census of Stoneham, Middlesex, MA, p. 37

Isaac Hardy, 37, Trader, \$4,000, MA

Huldah Hardy, 36, MA

Isaac Hardy Jr, 10, MA

Franklin Hardy, 9, MA

H C Hardy (m), 1, MA

James Reynolds, 30, Farmer, Nova Scotia

Mary Moor, 16, Ireland

²³ *Stoneham Births*, p. 38: Hardy, Horace Clarence, s. Isaac, trader, b. Chatham , and Huldah, b. Brewster, May 29, 1849.

1860 Census of Somerville, Middlesex MA, p. 118

Isaac Hardy, 48, Ship Chandler, \$3,000, MA

May Hardy, 46, MA

Isaac Hardy, 21, Mariner, MA

Frank Hardy, 19, Clerk, MA

May Hardy, 9, MA

Ellen Hardy, 6, MA

Isaac Hardy Jr. died December 24, 1876 in Chatham from “Rheumatism in Head”. He was 66, a merchant, born in Chatham to Isaac and Betsey. (Vol. 283, p. 6)

John Hardy Jr.

(Brighamite Branch President, Excommunicated, Strangite, Anti-Mormon)

John Hardy Jr. was born November 22, 1816 in Kittery Point, York, Maine (just across the Piscataqui River from Portsmouth, NH) to John and Mary Green Parsons Hardy. His only sibling was a sister one year older than him, Mary.

John Hardy Sr. was born to William and Mary Hardy in Skipsea, Yorkshire, England. The Hardy family came to North America just after John Hardy Sr. was born, for John's mother died in Kittery Point, York, Maine, when he was but two years of age, on June 16, 1781. William Hardy died in Kittery Point in February 1809.

The wife of John Hardy Sr., Mary Green Parsons, was born January 22, 1787 at Kittery Point, to Richard Parsons Sr. and Dorothy Lamphor, the sixth of nine children.

A Richard Parsons served in the Revolutionary War at Kittery Point, as an artillery man under Capt. Robert Follett – Isaac W. Hammond, *State of New Hampshire: Rolls of the Soldiers of the Revolutionary War, 1755 to May 1777*, Concord NH: Parsons B. Cogswell, 1885, vol. 14, p. 237. He also signed the “act establishing The First Baptist Society, in the town of Kittery, in the County of York” which passed on June 24, 1811; Anonymous, *Law of the Commonwealth of Massachusetts*, Bibliolife: 2009, p. 475.

Children of John and Mary Green Parsons Hardy:

1. Mary Augusta Hardy, born October 9, 1815 in Kittery Point, York, ME; md. Albert Morgan (book publisher) abt. 1837, probably in Boston; died in Boston on December 11, 1871 (typhoid fever)
2. John Hardy Jr., born November 22, 1816 in Kittery Point, York, ME; md. (1) Jane Sackett; md. (2) Anna ____ of Chicago; md. (3) Mary M. Smith (spiritualist medium) in Boston on April 8, 1869 – divorced? (she remarried); md. (4) Louisa M. Attro June 27, 1877 in Cambridge; md. (5) Mary Louisa Attro or Ottro (Louisa's younger sister), May 5, 1878 in Boston; died January 17, 1891 in Boston at the City Hospital

Albert Morgan was born in Beverly, Essex MA on February 3, 1816, to John Morgan and Betsey Wallie (both natives of Beverly). He died a widower on October 12, 1880 in Beverly from cirrhosis of the liver aged 64/8/9 (vol. 319, p. 172)

John Hardy Jr. never knew his father, who died at sea one month before his birth; John Hardy Sr. was buried at Turks Island, in the West Indies. After Hardy's death, it appears his widow reverted to her maiden name, and was referred to as Widow Parsons.

1830 Census of Kittery, York, Maine, p. 3

(Widow) Sally Parsons: 2 males 5-10; 1 female 5-10; 1 female 15-20; 1 female 30-40

(Widow) Mary Parsons: 1 male 20-30 [John Jr.?]; 1 female 15-20 [Mary Hardy?]; 1 female 50-60 [Mary Parsons Hardy?]

John married Jane Sackett on January 20, 1837, in Boston, Suffolk, MA. She was the daughter of Stephen and Ruhamah Lyman Sackett Sackett [sic] of Westfield, MA.

Their six children were:

1. Mary Elizabeth Hardy, born October 21, 1838 in Boston; md. Abijah Peabody, June 16, 1862 in Manchester, Essex (Abijah died September 27, 1871); she 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 (Boston fireman) on January 21, 1867 in Boston; 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 (or 1848) in Bangor, Maine; md. Mrs. Clara R. Randall Tyler abt. 1890; advertising agent and printer; died between 1920 and 1930

The Children of Albert and Mary Augusta Hardy Morgan:

1. Albert O. Morgan, born September 4, 1839 in Boston; md. Ella M. Beef in Boston on April 27, 1864; died June 9, 1897 in Boston (92 Maple St.)
2. Mary Elizabeth Morgan, born June 8, 1841; died January 8, 1844 in Boston, aged 2 years, 7 months; buried in Tomb 35 o the Central (Boston Common) burial ground
3. Cordelia "Addie" Morgan, born Christmas Day, 1842 (or 3?) in Boston; md. Thaddeus M. Barrows (pianist) in Boston on January 20, 1862; died in Danvers, Essex MA on September 25, 1906
4. Charles H. Morgan, born about 1846; possibly died in the Boston City Hospital on October 8, 1888 from Typhoid

5. Mary E. Morgan II, born about 1849; md. William Stafford (adopted; provisions dealer from England) in Boston on December 8, 1870
6. Ellen A. Morgan, born about 1851; died after 1880
7. Emely Anna Gardner Morgan, born September 3, 1858 in Boston; md. Charles Jesse Baker (grain dealer) on June 13, 1889 in Beverly, Essex MA

1836 Boston – No Albert Morgan

1837 Boston – ditto

1838 Boston, p. 198 – John Hardy, plasterer, house rear 21 Essex

p. 276 – Albert Morgan, printer, 2 Congress Sq. bds. 51 Prince

1839 Boston, p. 208 – John Hardy, painter, h. **Church St. corner of South Cedar** (about three blocks south of the Boston Common; South Cedar is now Winchester St.)

p. 291 – Albert Morgan, printer, 2 Cong. Sq. h. **Church, c. South Cedar**

1840 Boston, p. 302 – Albert Morgan, publisher Bay State Democrat, 1 Devonshire, h. Church corn. South Cedar

1841 – No directory

1842 Boston, p. 347 – No Albert Morgan listed

1843 Boston, p. 361 – Albert Morgan, printer, 5 State St., h. corner Church & South Cedar St.

1844 Boston, p. 387 – Albert Morgan, printer, 5 State St., h. corner Church & South Cedar St.

1845 Boston, p. 362 – Albert Morgan, printer, 5 State St., h. corner Church & South Cedar St.

1846 Boston, p. 76 – John Hardy, chair gilder, h. Beach, near Oxford

p. 118 – Albert Morgan, printer, h. Church

1847 Boston, p. 118 – John Hardy, chair gilder, h. Beach, near Oxford

p.. 161 – Albert Morgan, (Wm.) Bense & Morgan, printers, 3 State, house Church

1848 Boston, p. 197 – No Albert Morgan or John Hardy

From 1840 to 1843 the John Hardy family lived at 19 ½ Stillman Street; Hardy was a “painter”. Not listed in 1844.

Converted about February 1841 in Boston? However, Elder Freeman Nickerson later claimed that Abijah R. Tewksbury was his first convert in Boston, and that was fall 1841, then the next three converts were baptized January 1842. He was therefore likely baptized in February 1842 instead. He quickly became a stalwart member and defender of the faith. His wife and mother-in-law, Ruhamah Sackett, also converted about the same time.

In mid-1842 Hardy published a rebuttal to an anti-Mormon tract entitled, "Hypocrisy exposed, or J.V. Himes weighed in the balances of truth, honesty and common sense and found wanting". Albert Morgon [sic] was the Boston publisher. [See tiff of *Boston Investigator*, June 22, 1842 for text]

His brother-in-law Albert Morgan also printed Orson Hyde's "A Voice from Jerusalem" in 1842 from his printing office at No. 6 State Street (4th story).

Ordained an Elder by Apostle Willard Richards and Seventy Erastus Snow at conference in Salem on Saturday, September 10, 1842 (Times & Seasons, vol. 4, no 2, pp. 31-32)

February 9, 1843 – Hardy replaced Wallace as President of the Boston Branch?

1843 – *A collection of sacred hymns, adapted to the faith and views of the Church of Jesus Christ of Latter Day Saints*. Compiled by John Hardy. Boston: Dow & Jackson's Press, 1843. 160 pp. 11.5 cm. (155 numbered hymns, followed by index of first lines. 86 came from the Nauvoo hymnal, which include 23 from the 1835 Emma Smith hymnal and 38 hymns from the 1840 Manchester, England hymnal) Preface says his object was "to meet the *immediate* and *urgent* demand for hymn books by the branch in this city." Seven of the new hymns have been identified as being by Austin Cowles, PP Pratt, Joel H. Johnson, and Gustavus Hills, while Peter Crawley believes that "some of the hymns are undoubtedly Hardy's" although uncredited. (Crawley, *A Descriptive Bibliography of the Mormon Church. Volume One. 1830-1847*. Provo: Brigham Young University Religious Studies Center, 1997. Item 186, p. 231)

Wilford Woodruff wrote a letter to Hardy on Nov. 12, 1843 (from Nauvoo)

Throughout 1844, he resided at 91 Commercial Street, just across the street from where the branch met in Abijah R. Tewksbury's commodious offices at 82 Commercial Street.²⁴

About June 21, 1844 – while in Maine, Hardy encountered Michael Hull Barton, who told Hardy, in front of two other people, about being caught pretending to be Mormon by Parley P. Pratt, and then going to Kirtland to try to get rebaptized by Joseph Smith.

June 29, August 31, and September 21, 1844 – Three of Hardy's songs published in *The Prophet*.

July 31, 1844 – "The Mormons without a Prophet", *Boston Investigator*
Hardy responds to the assertion that Willard Richards would be head of LDS Church. He said the Twelve "are to stand in the place of the departed prophet and fulfil his duties." [see tiff]

(before?) August 3, 1844 – Hardy, Boston Branch President, informed the editor of the *Boston Times* that Samuel H. Smith, would replace the murdered Hyrum Smith as patriarch (implying he would also lead the LDS Church).

August 24, 1844 – *The Prophet*, p. 2

²⁴ See for example, "Religious Notices," *The Prophet*, June 15, 1844, p. 3 for Hardy's residential address.

We should be pleased if Brother J. Hardy will forward us a copy of the Hymn air 'Long time Ago,' the copy he sent has been mislaid.

Sept 1, 1844 – Hardy, as Branch President, married William Ingram to Mary L. Frink, all of Boston.

After September 8, 1844 – Benjamin Winchester wrote to John Hardy that Rigdon's trial in Nauvoo "was a forced affair, got up by the Twelve to get him out of their way, that they might the better arrogate to themselves higher authority than they ever had, or anybody ever dreamed they would have" and to prevent exposure of "the spiritual wife system" in which they were all deeply implicated.

Septemeber 21, 1844 – *The Prophet* published Hardy's letter of warning about ex-Mormon, Michael Hull Barton.

October 7, 1844 – Hardy requested to be released as Branch President, to quietly deal with his disaffection with spiritual wifery. Elder Joseph T. Ball replaced him as Branch President, under William Smith's direction, making Woodruff uneasy, as he reported in his journal.

October 8, 1844 – (Woodruff's journal) I spent the day in Boston. I visited John Hardy and a number of Saints who appeared much affected with the improper conduct of several Elders who was travelling through their midst. I think I done much good In visiting them. It is a critical time now throughout the eastern Churches, And men need wisdom in order to keep things strait.

Saturday, October 12, 1844 – Hardy was formally charged by Elder Samuel Brannan with "slandering and traducing the characters" of Brannan, William Smith, and George J. Adams, in calling them "whoremongers" and "saying they had engaged in the Spiritual wife business" in private. Trial almost started but adjourned until Tuesday, October 15, so Wallace could be present to testify.

Tuesday, October 15, 1844 – Hardy excommunicated for slandering church leaders, 93 to 25.

October 18, 1844 – William W. Hutchings, a supporter of Hardy who testified on his behalf, was excommunicated in Boston for slandering Adams and Smith.

After the trial, many of the local church leaders continued to accuse of Hardy of being a liar and hypocrite, especially by Elder Jacob C. Phelps, a rather ingratiating lower middle-class Boston hatter, whose hat making shop was the in back half of his home. His brother George was also an Elder in the branch, and Jacob was very close neighbors with the branch clerk, Elder Ananias MacAllister. Phelps was well-known among the Apostles as a devout member, yet within three years of the trial and his own venomous public attacks against Hardy's character, Phelps too would become a bitter ex-Mormon publishing and supporting scandalous exposés of the church and the morals of its leaders.

November 11, 1844 – William Smith received a letter of recommendation from the Boston Branch in order to repudiate the “evidence” brought against him by John Hardy at his recent trial.

November or December 1844 – Trials of Elder John Hardy was published in Boston, containing verbatim account of his trial, and his commentary.

December 1, 1844 – Hardy and Hutchings were in Salem preaching for Ridgon, per Catherine Lewis to Brigham Young. There again on the 8th. She said that on the 15th, Hardy and Winchester went to the Salem Branch “to claim their fold” for Ridgon, but found none to join their schism, per Lewis.

In 1845, they moved to 3 Grove Street (p. 249) where he was a “chairgilder”.

March 5, 1845 – *Warsaw Signal* reported they had received a copy of John Hardy’s pamphlet.

March 15, 1845 – Nauvoo High Council (extended) Minutes – Thomas Grover stated at the trial of George J. Adams, “There is a pamphlet in this place of a trial in Boston, br A[dams’s] name is frequently called there & I would rather meet all Rigdonism than that pamphlet. Father Nickerson is in Boston & I believe will tell the truth. He has never said a word to any one about what was said in letters from Boston.”

April 1845 – Rigdon, at his General Conference in Pittsburg, named John Hardy as a member of a quorum of seventy-three people composed of those who “had been ordained under his hands to be prophets, priests, and kings, unto God.” However Hardy was installed *in absentia* and may not have been voluntarily included. (Joseph Smith III and Heman C. Smith, *History of the Church of Jesus Christ of Latter Day Saints, 1844-1872*, [Lamoni, Iowa: Board of Publication of the Reorganized LDS Church, 1908], vol. 3, p. 9, <http://www.centerplace.org/history/ch/v3ch01.htm>, and “Minutes,” *The Latter Days Saints’ Messenger and Advocate [Rigdonite]*, vol. 1, no. 11, (April 15, 1845), p. 168.)

May 10, 1845 – William Smith to “Brethren” per Nauvoo Neighbor of May 14 (in which William Smith calls Hardy a “fallen son of Lucifer” who must first repent of both his “former acts of Sodomy” and his “spiritual wifery, in profession” before William will forgive him. William Smith’s passive-aggressive accusation of “buggery” against John C. Bennett in July 1842 ultimately only backfired in his face (although apparently quite true), drawing even more anti-Mormon ire and fueling the flames for the impending martyrdom.

It is true, by throwing myself into the gap, to save the eastern churches from the wreck of Rigdonism, I have incurred their displeasure. John Hardy, one of these new-light come-outers, or more properly speaking, an apostate, cut off member from the old orthodox Mormon church, (excommunicant,) has become the author of a book in which he records himself a slanderer by a vote of 95 to 25, and

himself cut off [from] the church by a vote of 75 to 25; thus by his own statement proving me innocent of the charges alleged; and it is to be remembered, and all that were present at the trial will bear me witness, that a super abundance of testimony on my part was brought forward, and from the highest to the lowest charge, they were shown to be falsehood of the blackest dye. But mark ye, this Mr. Hardy, the free, brave, and valorous son of _____, does not give, in his pamphlet, the other side of the question, or both sides; a most ungentlemanly thing. This I need not say, for neither the tale [sic - title?] of gentleman or christian is applicable to the man – and it must be evident to all, that a more filthy, lying sheet never found its way to the public, in regard to its charges and spirit, as the number of votes given in my favor plainly show[s].

I should have taken more notice of this matter, only the brethren advised me not to do it. As it is, I hope the friends in Boston will take up the subject, and set a true statement of the trial, or facts before the public; and for the gratification of my own feelings. I will here insert a certificate given me by the Boston church.

[Quoted his letter of recommendation from the Boston Branch]

And even more testimonies might be added touching person and character concerned in this libelous pamphlet – but since have seen their error, and confessed their crime, and said their husbands and John Hardy over persuaded them to come into trial and testify lies against me, (this is truth, and they cannot deny it,) but the truth is, John Hardy had become a Rigdonite, and must build himself a reputation, consequently must do it by lying, as this is a spirit peculiar to Rigdonism, – and **when this fallen son of Lucifer repents of his lies, slander, and former acts of Sodomy, or abominations, and asks forgiveness, as he has of his spiritual wifery, in profession, I am ready to forgive him;** otherwise he must expect to meet his fate with the damned in hell, where all Rigdonites, liars, **whoremongers,**²⁵ sorcerers and dogs will meet theirs, for these are "kindred spirits" and go to one place, and one too that is hotter or much warmer than the most heavenly meeting time they had at their conference at Pittsburg, at the time of the conflagration;

July 30, 1845 – *Nauvoo Neighbor*, AJ Foster (friendly non-Mormon from Pittsburgh) to Apostle John E. Page – quoted two sentences from Hardy's pamphlet about how prevalent polygamy was in Nauvoo, yet Rigdon, who was present there for five years, claims he didn't know it was being practiced.

1845 Boston City Directory: John Hardy (chairgilder – h. 3 Grove). 3 Grove is on the corner of Cambridge St. in the West End.

²⁵ Smith has not forgotten that the slander charges against Hardy were for him calling Smith, Adams, and Brannan "whoremongers,"

In 1846 the Hardy family to a home on Beach Street, near the corner of Oxford St., which is about three blocks southeast of the Boston Common. This move got them out of the Mormon neighborhood.

On January 21, 1846 John Hardy had grown so hurt and betrayed by Mormonism and, indeed, Christianity as a whole, that he published a very cynical opinion piece on Jesus and Christianity in the *Boston Investigator*, which launched a public correspondence between himself and fellow ex-Mormon Henry Rowe in Portland, Maine, each trying to “out-infidel” the other.

February 11, 1846 –

FOR THE INVESTIGATOR.

MISSION OF CHRIST.

MR. EDITOR,— Having in my first article, related my experience, I wish to know whether you receive members into your church forthwith; or whether, like our Methodist friend, you first receive candidates on trial of six months? Be that as it may, I will endeavor to exhort a little as I have opportunity, thereby endeavoring to assist the cause of mental liberty, as much as I have heretofore done superstition and bigotry. And to this end, I will offer a few thoughts on the Mission of Christ....I shall at once proceed to the words of the individual himself, and shall not allow Prophet, Evangelist or Apostle to decide the question, because Christ himself should know his own business best; and he has spoken on this subject in words so clear and forcible, – words uttered with so much precision,— that they need no tinkering, no spiritualizing, no re-translation.

....[H]e, knowing his business better than even the angels [who had sung “Peace on earth” at his birth], in his address to his apostles immediately preceding their departure “into all the world” to disseminate his doctrines, very properly took that opportunity to undeceive their minds, in these words – “Think not that I am come to bring peace on earth; I came not to send peace, but a sword: for I am come to set man at variance against his father, (!!) and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man’s foes shall be those of his own household.” (!!!)

A noble and glorious work, indeed! And well have his followers carried out the will and wish of their Master; for wherever Missionaries of the Cross have penetrated, there follow in their train the sword, desolation, and division.

....I have shown the exact Mission of Christ, by his *own words*; and by glimpses at the Christian world, have endeavored to prove, that, so far as his Mission was to bring a sword and division to the earth, his followers have nobly done their duty. *Appropos* to this, with the author’s permission, I will correct a paragraph in the communication of my friend

and late co-worker in the Mormon faith, H. Rowe, that appeared in the *Investigator* of January 21, where, in speaking of the Mormons, he says, "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." Now, with due deference to the opinions of my talented friend [an architect], he will excuse me when I say, these very acts of the Mormons which he refers to, convince me that they *should* claim direct commission from the "Most High" of the Bible, and that they are in advance of their Christian brethren in "doing the will of their Heavenly Father"; for, "I come not to bring peace, but a sword." Friend Rowe is referred to the article signed "An Infidel," on this subject, in the former No. of the *Investigator*. My friend may think, perhaps, that I now out-infidel him, as I formerly out-Mormoned him, and that I go too far; but the fact is, the deeper a man has been in real Bible religion, the better he will know how to appreciate it on bidding it adieu.

....I shall trouble you with no more communications at present, and will close this by wishing you and the cause of Mental Freedom which you advocate, a speedy and permanent diffusion over the length and breadth of the land – even so, Amen!

J. H.

*Boston, Feb. 3, 1846.*²⁶

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-infidelizing" 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.

On June 3, 1846, George J. Adams, a recent convert to the Strangite faction, wrote to Strang that as for John Hardy's tract against him, "I can demollish it in fifteen minuets."

December 1846 – per *Zion's Reveille* (Voree, WI) John Hardy is now "numbered with their great men" of Strangite Mormonism, along with William Marks, John E. Page, and

²⁶ *Boston Investigator*, February 11, 1846.

William E. McLellin. This was actually a reprint of a letter written to Alva Curtis, president of the Botanico-Medical College in Cincinnati, and the editor of the *Botanico-Medical Recorder*. Curtis likely published it in his paper, which was then republished in the *Cincinnati Daily Commercial*, and then republished in the *Reveille*.

February 1847 – per *The New Era and Herald of Zion's Watchmen* (Voree) – John Hardy wrote a letter indicating that the Boston Branch of the Strangite church had disfellowshipped George J. Adams

for immoral conduct, such as neglecting to preach the gospel, and in lieu thereof has become a play-actor; for teaching that fornication and adultery is justifiable under certain circumstances, and supporting secret societies, bound together by horrid oaths, which we suppose to be the Voree Covenant. The Church has by vote disfellowshipped every man and body of men, who are bound together by secret oaths.

P. S. If you wish for the support of the Eastern churches, shun Wm. Smith as you would deadly poison. When Strang came East, if he had not been connected with such men as Wm. Smith, John C. Bennett, and G. J. Adams, he would have got ten to where he got one.

In relation to the story in the *Reveille*, that one hundred of the same have been ordered to Boston, brother Hardy says the *Reveille* has not ten subscribers in Boston. So much for the lying *Reveille*.

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.

June 6, 1847 – “The People's Sunday Meeting,” *Boston Investigator*, June 9, 1847, p. 2. Alexander Badlam represented the Mormons at a public debate on the question, “Is there sufficient evidence to prove the existence of a Deity, as taught by the Christian Religion?” with Horace Seaver, editor of the *Investigator*, as chair. John Hardy then got up, and rebutted as an ex-Mormon.

The People's Sunday Meeting,

FOR FREE DISCUSSION.

On Sunday last, the debate was continued on the following question: “Is there sufficient evidence to prove the existence of a Deity, as taught by the Christian Religion?” – Mr. Horace Seaver, Chairman.

Mr. Badlam, a professed believer in Mormonism, stated that he appeared at the meeting not as a Mormon, but to discuss the subject of a Deity. He had been treated very well by Infidels when all other sects had treated him badly. The first

grand question with us all was, who is our Father, and what is our origin? God was represented by some to be sitting on the top of topless throne, looking down into the bottom of a bottomless pit. This idea could not be correct, nor could God be a spirit without a body. He had the consolation of believing in a God who had a location – a God that could not be flattered by prayers. He could not say where God's location was, but he did not believe that God would condescend to live in such a bad planet as ours – he would choose a better one. He believed in miracles, in prophecies, in revelations, &c.

Mr. Hardy observed that he had a pretty thorough knowledge of Mormon theology, having himself been a Mormon. He would admit, however, that their idea of a Deity was quite as consistent, if not more so, than that of any other Christian sect, but still it was totally incapable of demonstration, as much wanting in proof as was the correctness of the boasts they made of the revelations which their God had given them. They professed to be able, by his aid, to work miracles, such as healing the sic, speaking in unknown tongues, &c.; but he knew, from positive knowledge, that they could not perform these things. They professed, also, when they founded their church, to have had a direct revelation from their God, locating them forever in one particular spot; but shortly they had another revelation, bidding them leave that spot, and go to Nauvoo; and not long after, they had still another revelation, commanding them to move again, and go to California. he knew there were sincere people among the Mormons, but the system itself was a monstrous delusion, and *in its practical effects it had in many instances produced a great amoung of private misery and suffering.* (emphasis mine)

Mr. Hibbard said the question was....

October 11, 1848 – *Boston Investigator*: “John Hardy will confer a favor on a reformer, by sending us a copy of the ‘Trial of Elder G. J. Adams,’ as published by him.”

1849 – in Bangor, Maine, working as a Nurse in the Cholera Hospital on Oak Street, under supervision of Dr. Morison. They had a cholera outbreak, which the Allopathic doctor tried to cover up, apparently to avoid public anxiety and panic. However John Hardy revealed the death statistics he knew in a series of letters to the editor, feeling that it was better that the people have the information, so they could make better informed choices.

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

Next door:

Wm. B. Webber, 47, stone cutter, \$400, ME
Family

1850 Census of Rockport, Essex, MA, p. 4

Albert Morgan, 34, Innholder, MA

Mary A Morgan, 34

Albert Morgan, 11

Caroline Morgan, 6

Charles H Morgan, 4

Mary E Morgan, 1

Margarett Hartnett, 25, NS

Margarett O Reeve, 25, Ireland

Leander E. Wright, 24, no occup., MA

March 30, 1851 – Wrote a letter to the *Boston Investigator* “exploding” Dr. Olcott’s exposé of a “spiritualist rapper” in Lowell named Mrs. Cooper. (Published on April 16, 1851.) Several other articles along this line.

May 2, 1851 – Garrison’s *Liberator* noted that John Hardy of Boston donated \$1 for the “aid of William L. Chaplin” an escaped slave being assisted by Loring Moody.

May 16, 1851 – Hardy wrote a letter to the Editor of the *Bangor Whig* explaining his belief in spiritualism, and recounting the stories of his deceased toddler son, William Bray Hardy, rapping out messages to him, including his favorite childhood song, *Auld Lang Syne*, during séances at Mr. Sunderland’s in Boston. Hardy had been “a candid investigator of these manifestation for some three months” and had become “perfectly satisfied that the ‘sounds’ are produced by an invisible intelligent power.” (*Bangor Daily Whig & Courier*, May 16, 1851, p. 2)

February 14, 1852 – “Mormonism Exposed, by an Ex-Mormon”, John Hardy, printed in the *New York Daily Times* (quoted from the Boston Transcript)

1852 Boston p. 117 – John Hardy, chairpainter, boards 29 Thacher St.

1853 Boston, p. 133 – John Hardy, chairpainter, house 29 Thacher St.

1854 Boston, p. 144 – John Hardy, chair painter, house 29 Thacher St.

1855 Boston, p. 140 – John Hardy, chair painter, house 29 Thacher St.

Edward Lombard, barber, 54 Fleet, h. 29 Thacher St.

1855 Mass. State Census of Boston (Ward 1), n. p. 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

[Edward Lombard (24, waiter) md. Anna McAlaney (19) on November 9, 1853 in Boston]

About 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.

1856 Boston, p. 155 – John Hardy, painter, house 83 Essex
Jane Hardy, reseating chairs, house 29 Thacher St.

1857 Boston, p. 162 – neither John nor Jane listed

Mary L[ouisa?] Attro/Ottro [possibly actually Hauteaux or Autreuil], was born in St. John's Parish, Newfoundland, Canada in 1854 or 1855 (per last marriage record of 1878). Or 1858 per death record.

1857 - Alternative birth year for Mary M. Smith Hardy, per 1880 Census.

1860 Census of Chicago (Ward 6), Cook, IL, p. 175 **[WOW!]**

John Harly, 43, Painter, ME
Anna Harly, 26, Nova Scotia
Melinda Harly, 4, IL
Parsons Harly, 12, ME
Lewis Ingalls, 46, Bavaria

1860 Census of Boston (Ward 9), p. 45

Albert Morgan, 44, Printer, \$3,000, MA
Mary A. Morgan, 44, ME
Albert O. Morgan, 20, Book keeper, MA
Cordelia Morgan, 16
Charles H. Morgan, 14
Mary E. Morgan, 10
Ellen A. Morgan, 9
Emely G. Morgan, 1
Charles H. Hubled, 16, Clerk, ME
James F. Chum(?), 14, ME
Mary Hardy, 73, ME

June 15, 1862 - Abijah Peabody, a 47 year-old innkeeper from Manchester, married Mary E. Hardy, 24 year-old woman from Manchester (just north of Beverly/Salem – 20 miles from Boston). Abijah was born in Middleton to Amos and Rachel Peabody, while Mary was born in Boston to John and Jane Hardy. This was Abijah's third marriage and Mary's first, performed by Rev. George E. Freeman, Pastor, "Congl Church". (Manch. vol. 153, p. 180)

1865 State Census of Manchester, Essex, MA

Abijah Peabody, 50, Hotel Keeper, MA

Mary H. Peabody, 26, Wife, MA

Josiah Peabody, 18, Clerk, MA

Emily W. Peabody, 15, MA

Margaret Canning, 20, servant, Ireland

Jennie Hardy, 20, servant, MA

Parsons Hardy, 14, MA

1865 Boston, p. 190 – John Hardy, painter, h. 67 Albion [?]

1866 Boston, p. 212 – John Hardy, painter, h. 67 Albion [?]

January 21, 1867 in Boston, Jennie L. Hardy (23) of Manchester married Charles A. Wise (24 year-old Fireman) of Boston. Charles was born in Newton Corner, to William and Rebecca Wise. Jennie was born in Chelsea to John and Jane Hardy. They were married by Rev. Phineas Stowe of Boston (pastor of the Boston Baptist Bethel Church, corner of Hanover and North Bennet). (vol. 201, p. 25)

1867 Boston, p. 239 – NOT LISTED

1868 Boston, p. 289 – John Hardy, **chairmaker**, h. 93 Poplar

John's first wife, Jane Sackett Hardy, died of consumption/tuberculosis on March 17, 1869 in Ashburnham, Worcester, Essex, MA (vol. 222, p. 222). She was 49/10/19, "married" and born in Westfield, MA.

Less than one month later, 50 [sic – 53] year-old John married 21 [sic – 24] year-old **Mary M. Smith** (daughter of Jacob and Maria Smith of Raymond NH) in Boston on April 8, 1869. (vol. 219, p. 49) She was a spiritualist medium. H. F. Gardner, JOP, officiated.

1850 Census of Epping, Rockingham, NH, p. 37

Jacob Smith, 44, Laborer, NH

Maria Smith, 33, NH

Freeman, 16, NH

Elizabeth, 12, NH

Dolly Ann, 10, NH

O James, 7, NH

Mary Maria, 5, NH (twin)
Mo__ Maria, 5, NH (twin)

1869 Boston, p. 289 – John Hardy, **chairmaker**, h. 93 Poplar
Parsons Hardy, chairmaker, h. 93 Poplar

1870 Boston, p. 316 – John Hardy, chairpainter, h. 93 Poplar
[no Mary M.]
P. Hardy, advertising agent, 113 Wash., h. at Charlestown
~~William B. Hardy, night clerk, St. James Hotel, boards ditto~~

1870 Census of Hermon, Penobscot, ME, p. 32

William B. Hardy, 27, Farmer, \$600, ME
Laura F. Hardy, 30, Keeping house, ME
Elizabeth Holt, 64, ME

1870 Census of Boston (Ward 10), p. 116
Albert Morgan, 54, Publisher, \$1,000 MA
Mary A Morgan, 54, \$6,600, ME
Ellen A Morgan, 19, no occup. MA
Emily G Morgan, 11, school, MA
Thaddeus Barrows, 25, musician, MA
Addie Barrows, 24, no occup. MA
Albert Barrows, 10, school, MA

1871 Boston, p. 329 – John Hardy, chairpainter, h. 125 W. Concord
P. Hardy, advertising agent, 109 Wash., h. 89 Court

Abijah Peabody, John's son-in-law, died on September 27, 1871 in Manchester.

John Hardy's only sibling, sister Mary Augusta Hardy Morgan, died in Boston on December 11, 1871 from Typhoid Fever. She was 56/2/2, living at 418 [sic – 48] Union Park St. (Vol. 240, p. 202)

1872 Boston, p. 340 – John Hardy, chair painter, 101 Fulton, house 4 Concord Square
Parsons Hardy, boards 12 Oliver Place, advertising agent, 109
Washington, house 6 Harrison Ave. (2 listings – both him?)

1873 Boston, p. 353 – John Hardy, chair painter, house 4 Concord Square
Mary Hardy, widow, h. 122 Dorchester Ave.
Parsons Hardy, solicitor, 247 Washington, house 3 Eliot

1874 Boston, p. 427 – John Hardy, chair painter, house 4 Concord Square
Mary Hardy, widow, h. 122 Dorchester Ave.
Parsons Hardy, advertising agent, 247 Washington, house 3 Eliot

p. 637

Albert Morgan & Son, (*Charles H.*), proprietors "Saturday Evening Express", 247 Washington, h. 48 Union-park St.
Charles H. Morgan, h. at Longwood

Mary Green Parsons Hardy died on May 21, 1874 in Boston. She died at her son-in-law's (Albert Morgan's) home, 48 Union Park Street of old age (aged 88 yrs and 4 mos). She was the wife of John Hardy and born in Kittery ME to Richard Parsons. (Vol. 267, p. 106)

1875 Boston, p. 412 – John Hardy, chair painter, house 4 Concord Square
Mrs. Mary M. Hardy, medium, h. 4 Concord Square
Parsons Hardy, advertising agent, 247 Washington, house 3 Eliot

1876 Boston, p. 414 – John Hardy, chair painter, house 4 Concord Square
Mrs. Mary M. Hardy, medium, h. 4 Concord Square
Parsons Hardy, advertising agent, 247 Washington, house 3 Eliot
William B. Hardy, (*Wilson & Hardy* – Isaac Wilson - painters),
25 Bromfield, room 6, b. 225 Shawmut Ave.

1877 Boston, p. 412 – John Hardy, chair painter, house 4 Concord Square
Mary Hardy, laundress, City Hospital
Parsons Hardy, advertising agent, 247 Washington, house at East
Somerville
William B. Hardy, sign painter, 23 Bromfield, room

p. 705 – Ezra Perkins, cooper, h. 222 Gold St.

May 15, 1877 – A Mrs. Mary M. Hardy md. Ezra G. Perkins in Boston. It was the second marriage for both. He was a 49 year-old railroad contractor born in Jackson NH. She was 29 [sic – 32] and born in Raymond, Rockingham, NH to Jacob and Maria C. Smith. (Vol. 291, 47)

June 28, 1877 - John Hardy and Louisa M. Attro [possibly actually Hauteaux or Autreuil], both of Cambridge. He was a 50 year-old "painter" from Kittery ME born to John and Mary Hardy. Louisa was 30, from Newfoundland; born to Charles and Mary Attro. Second marriage for him, first for her. Rev. Henry Morgan, Clergyman of Boston; performed in Cambridge. (Vol. 290 p. 57) NOT Xed out.

June 28, 1877, John Hardy and Louisa M. Attro, both of Cambridge. He was a 50 [sic – 60] year-old "painter" from Kittery ME born to John and Mary Hardy. Louisa was 30, from St. Johns, NF, born to Charles and Mary Attro. Second marriage for him, first for her. Rev. Henry Morgan, Clergyman of Boston; performed in Boston. But some columns are Xed out. (Vol. 291, p. 63) Perhaps it was discovered John and Mary M. Smith Hardy were not divorced and so they had to wait until she died (even though she too had remarried)?

John's third (now ex-) wife, Mary M. Smith Hardy Perkins, died January 14, 1878 in Boston. She was 30/8 mos. and resided at **4 Concord Square**. Wife of Ezra G. Perkins, born in Exeter NH.

1878 p. 412 – John Hardy, chair painter, h. 329 Tremont
p. 704 – Ezra G. Perkins, railroad contractor, h. **4 Concord Sq.**

May 5, 1878, John Hardy and Mary L. Attro, both of Boston. John was a 50 [sic – 61] year-old chair painter, born in Kittery, ME to John and Mary Hardy. Mary was a 23 year-old born in St. Johns, NF, to Charles and Mary Attro. This was John's third [sic – fifth] marriage, and her first. They were married in Boston by A. C. Carey Esq., JOP (Boston Marriages, vol. 300, p. 49)

August 6, 1878, William Bray Hardy (32 year old house painter) of Salisbury, married Sarah J. Stevens (22, and also of Salisbury) in Newburyport. William was born in Boston to John and Jane Hardy, while Sarah was born in Nova Scotia to Andrew and Elizabeth Stevens. The first marriage for both was performed by William P. Ray, Clergyman of Newburyport. For some reason, the record is Xed out. (Vol. 298, p. 248)

August 6, 1878, entry is repeated but not Xed out, on p. 274 of Vol. 298.

Mary Elizabeth married second, Jeremiah M. Swett, December 24, 1879 in Boston. He was a 58 year-old truant officer and she was 41 and this was the second marriage for both of them. He was born in Falmouth to James and Abigail Sweet. T. K. Stratton of Boston officiated. He was pastor of the Highland Methodist Episcopal Church, 160 Warren St. (vol. 309, p. 161)

1880 Census of Boston (Dist 661) p. 2, 331 Tremont Street
John Hardy, 62, Chair ornamenteer [sic], ME, England, ME
Mary Hardy, 23, keeping ^Boarding^ house, New Foundland [sic], Eng, New Foundland
17 boarders, male and female, all in 20s and 30s
2 servants, Benjamin and Mary Harris (of MD and NY) and their 2 year-old daughter Georgie Harris (RI).

1880 Census of Somerville, Middlesex, MA, p. 30 (Broadway St.)
Parsons Hardy, 35, boarder, Cabinet-Maker, ME ME ME

1880 Census of Amesbury, Essex, MA, Dist. 152, p. 36
Miners Court
William B. Hardy, 35, House Painting,
Sarah J. Hardy, 24, Nova Sc, NS, NS
Lila B. Hardy, 1,

[next door] – married during the census year

Thomas N. Hardy, 42, Retired Ship Bldr, MA MA MA
Mary B. Hardy, 37, MA MA MA

[Thomas N. Hardy was the son of Thomas and Esther Hardy of Essex – just coincidence?]

1880 Census of Boston, Suffolk, MA, p. 29
Jeremiah M. Swett, 58, Truant Officer, ME ME ME
Mary Swett, 41, MA ME MA
Carrie M. Swett, 21, dau., MA ME MA

1880 Census of Boston, p. 41
Albert Morgan, 62, Editor Ever Express, MA
Ella A Morgan, 28, MA
Emily G Morgan, 21, MA
Cordelia Barrows, 36, MA
Albert F. Barrows, 16, MA

Albert Morgan died a widower on October 12, 1880 in Beverly from cirrhosis of the liver aged 64/8/9 (vol. 319, p. 172)

John discovered he had cancer of the liver in 1885.

Mary Louisa Attro Hardy died of consumption on January 14, 1888 in Amesbury, Essex, Massachusetts. She was 30 (sic – about 34) and died in St. Elizabeth's Hospital, 228 Tremont St.

Parsons L. Hardy married Clara R. Randall Tyler, widow of Merrill A. Tyler, about 1890. She was born August 1848 in Easton MA to Thomas B. and Abbie Randall. She had two children, by Merrill Randall: Harry Tyler, who died young; and Della E. Tyler who married Frank Ladd. Merrill A. Randall had died in 1886 in Easton.

John Hardy Jr. died January 17, 1891 in Boston at the City Hospital (19 Harwich St.) from cancer of the liver (which he suffered from for 5 years). Gilder, aged 75, born in Kittery ME to John Hardy of England and Mary Parsons of Kittery ME. (Vol. 420, p. 23)

1900 Census of Boston (Ward 17), p. 21
75 West Cottage St.
Jeremiah M. Swett, Oct. 1821, ME ME ME
Mary E., Oct. 1838, MA ME MA
Edward H. (twin), Sept 1880, MA ME MA
Frederick M. (twin), Sept 1880, MA ME MA

1910 Census of Boston (17), p. 24
75 West Cottage St.
Jeremiah M. Swett, Real Estate

Mary E. Swett
Edward H. Swett – Boston Consolidated __ Co.
Frederick M. Swett – Boston Consolidated __ Co.

1910 Census of Easton, Bristol, MA, p. 7

Main Street

Parsons Hardy, 62, md. 20 years (Printer? at home)
Clara Hardy, 62, 1 of 2 kids alive

1920 Census of Boston (12), p. 18

75 West Cottage

Mary E. Swett, 81
Frederick, 39, md.
Margaret G., D-in-Law, md. 31
Edward H., 39 S/D (?)

Granddaughter: Susie Hardy Hirst (wife of John L. Hirst):

Susie's three daughters:

1. Ramona Hirst, b. 1909 in Amesbury
2. Evelyn B. Hirst, born about 1911 in Amesbury; md. ____ Fryer; died May 11, 2003
3. Arlene F. Hirst, born about 1919 in Amesbury

MENTIONED IN WWJ 6:433 (GET!)

Leonard Hardy (Missionary)

Generally centered in the Peterboro NH Branch.

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.

Visited Woodruff on August 26, 1848 in Boston (WWJ 3:364). They then left Boston for Bradford, Mass.

Left Boston for Utah on April 9, 1850 with about 100 Mormons from the Massachusetts area. They were in the Wilford Woodruff company, leaving Kanesville, Iowa on June 15, 1850 and arriving in Salt Lake on October 14. Leonard was the Captain of the "First

Fifty" during the journey, which included Woodruff himself. After arriving in Salt Lake he married an additional four wives, including the three Goodridge sisters, Harriet, Esther, and Sophia, who were all from Lunenburg, Worcester, Mass. and had traveled in the same wagon company when migrating to Utah.

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

[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.

[See more in Lowell Mormons and in Essex County Mormons.]

Widow Hardy

WWJ 3:402 (January 8, 1849): "Took cars rode to Boston And spent the night once more at home with My family. I visited widow Hardy. She has 5 sons & 7 Daughter 12 in all. They were all seated in A row in her room All at work closing shoes. They have 4 cts per pair & close 70 pair daily. The 12 children were born in 14 years All living."

No Hardy families fit this description in the 1840 or 1850 Census of Boston.

1846 directory, p. 269

Isabella Hardy, widow of William, r. Lincoln near Essex

1847, 1848 and 1849 directories – no Hardy women

1850 directory, p. 179

Isabella Hardy, widow of Wm., h. 103 Essex

Mary Hardy, h. 5 Haymarket Pl.

1860 Census of Easton, Bristol MA, p. 35

Isabella Hardy, 64, MA

Charles Hardy, 32, laborer, MA

Hannah W Hardy, 31, MA

Joshua Hardy, 24, Thread Factory, MA

Emily Hardy, 22, MA

Isabella Hardy of Easton died in 1861 (per NHGS) daughter of Reuben Wilson of Portland ME.

Was she the widow of Isaac Hardy Sr.? The mother of Isaac Hardy Jr.? The mother of John Hardy?

Abigail Hartford (Bickford)

She was born August 29, 1802 in Barrington, Strafford, NH. (Possibly daughter of Moses Hartford, per 1810 Census.)

When she was endowed in Nauvoo on January 23, 1846, Lydia Granger washed and anointed her in preparation for the endowment.²⁷

Susan W. Haskill (Phelps)

Susan was born in April 1816 in Florida, Berkshire, MA, to Capt. Haskill (or Haskins/Hoskins).

1820 Census of Florida, Berkshire, MA
No Haskills/Haskells, or Haskins/Hoskins

Signed William Smith's recommend from the Boston Branch, but somewhat deceptively used her maiden name rather than her married name. In Boston in 1839, she had married Jacob C. Phelps (who also signed the recommend).

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

Jacob Sr. died in 1888 in Haverhill.

She died from apoplexy complicated by arterial sclerosis in Chelsea, Massachusetts on March 8, 1909 just a month shy of turning 94. She had been residing with her grandson, Frederick E. Phelps (son of Edward) and his wife at 2 Cook Avenue. She was buried in Garden Cemetery in Chelsea on March 10, with E. B. Douglass & Son as the undertakers. Her daughter-in-law provided the death certificate information and incorrectly gave her maiden name as Hoskins, instead of Haskill.

²⁷ Devery and Bergera, *Endowment Companies*, p. 303.

Elizabeth Haven

Baptized by Parley P. Pratt in Holliston in 1837.²⁸ Mostly like the daughter of John and Elizabeth Howe Haven, born December 28, 1811 in Holliston. She married Israel Barlow in Quincy, Illinois, on February 23, 1840 and died in Bountiful, Utah in 1892.

Jesse Haven

April 19, 1849 – Wm S Harwell (ed.), *Ms History of BY, 1847-1850* (SLC: Collier's Publishing Co., 1997) p. 195:

Elder Jesse Haven started from Boston, Massachusetts, with a company of 20 saints for Kanesville.

July 1849, *Frontier Guardian*, July 25, 1840, vol. 1, no. 13, p. 3

For the Frontier Guardian

POTTAWATAMIE COUNTY, IOWA, July 1849.

MR. EDITOR—Sir: As a large portion of the Saints in the Eastern States expect to emigrate to this country next spring; and as I was frequently asked the question while on my mission in the east, what it would cost to go to the Bluffs? I have concluded to state briefly what it cost the company I had the charge of, and came out with me last spring from the east; and if you think it worthy of a place in your columns or will be beneficial to your eastern readers, it is at your disposal.

The company consisted of twenty souls, four of whom were children. Two of the children came on for half price and two for nothing.

We started from the city of Boston, Mass, on the 19th of April, taking our passage on the freight train on the railroad for Albany, for which, we paid \$2 00 each, for passage, and thirty-five cents per 100 pounds for freight after being allowed 100 lbs. free for each passenger.

At Albany, we made a contract to Cincinnati for \$9 00 for each passenger and \$1 85 per hundred for freight. If the Erie canal had been open so that canal boats could run, our passage to Cincinnati would have only been \$6 00, and freight \$1 10 per hundred. From Albany to Buffalo, we travel[ed] by rail-road, then we took the steamboat on the lake to Erie; at Erie we took the canal to Beaver, and thence by steamboat to Cincinnati, at which place, we arrived on the 30th of April. Awaiting [Awaiting] here four days for a boat, we started for St. Louis, paying \$2 for passage and 20 cents per hundred of freight.

We arrived in St Louis on the 8th of May. At this place we stopped till the 12th, and [and] then, because there was no boat at that time coming to the Bluffs, we took a boat for St. Joseph, Mo., which lays 140 miles below the Bluffs; at which place we arrived on the 19th of May; paying from St. Louis \$2 50 for passage and 25 cents per hundred for freight.

From St. Joseph each one came here the best way he could—some by

²⁸ Hepzibah Richards to Willard Richards, January 18, 1838.

teams, while others, after waiting a number of days, took a boat and came by water. If we had been a few days sooner or later in St. Louis, we should have found a boat that would have brought us directly to the Bluffs. Our passage then from St. Louis to this place, would have been \$5 00 and freight 75 cents per hundred, making in all from the city of Boston to Council Bluffs or Kanesville, for passage \$18 00, and freight \$3 15 per hundred. If the Erie Canal had been open we should have saved \$3,00 on each passenger and 75 cents per hundred on the freight; then all it would have cost in coming from the city of Boston to Kanesville, would have been, for passage \$15 00 for freight \$2 40 per hundred. A person in travelling can board himself for \$1 00 a week and live well. Some of my company it cost them no more than 50 cents per week. I told the Saints, while I was in the east last winter, that it would cost them \$25 00 to go from the city for Boston to Council Bluffs, I am now satisfied that they can get here well with that amount. I now can truly say, if any Saint at the east can raise \$25 00 and has no more than 100 lbs. of freight, that, under ordinary circumstances, he can come from the city of Boston to Pottawatomie county, Iowa, with that amount of money, and have enough left after he gets here, to pay for a supper, night's lodging and breakfast, also to hire a horse, for one day at least, to ride round and see the country.

Many Saints, in starting from the east, cannot deny themselves of many things they see on the road, and will often spend their money for that which they can do without, and before they know it, their money is gone, or at least, much more of it than they expected; by which they become dissatisfied, feeling that the Elders or somebody else have deceived them, while if they would only stop and consider, they would find the fault their own.

J[esse]. HAVEN.

John Haven

John Haven, Deacon of the Congregational Church living on “the edge of Holliston” (about 18 miles west of Boston) on May 14, 1838 (p. 249), when visited by Wilford Woodruff and Joseph T. Ball. Ball then returned and baptized him and several other Congregationalists on June 30, 1838 (probably several members of his family), according to the autobiography of Elizabeth Bullard (Hyde) – see.

He was born March 9, 1774 in Holliston to Jesse Haven and Catherine Marsh. He married Elizabeth Howe, daughter of Phineas Howe and Susannah Goddard, on March 30, 1801.

Wife Elizabeth was the aunt of both Brigham Young and Willard Richards, through her sisters Abigail Howe Young and Rhoda Howe Richards.

Children of John and Elizabeth Howe Haven:

1. Pamela Haven, born January 24, 1802 in Holliston; married Elijah Clarke in 1824

2. **Mary Ellen Haven**, born June 26, 1803 in Holliston; married Joseph Ferrin Palmer on January 9, 1833 in Holliston; died in Salt Lake City on February 15, 1863
3. **Nancy Haven** (see), born June 13, 1805; married Alber Perry Rockwood on April 4, 1827; died January 23, 1876
4. John Haven, born September 23, 1808, in Holliston; married Nancy Reed, Martha C. Morrison, and Martha McMillan Chadbourne; died September 10, 1892
5. **Elizabeth Haven** (see), born December 28, 1811 in Holliston; married Israel Barlow in Quincy, Illinois on February 23, 1840; died December 27, 1892 in Bountiful, Utah
6. **Jesse Haven**, born March 28, 1814 in Holliston; married Martha Spring Hall on November 24, 1842 and (2) Abby Cram on October 12, 1850; died in Peterson, Morgan, Utah on December 13, 1905
7. Phinehas Brigham Haven, born April 18, 1817 in Holliston; died November 26, 1825

Elizabeth Howe Haven died on March 31, 1821 in Hopkinton. 49 year-old John Haven then married 24 year-old Judith Woodbury Temple (see) on February 9, 1823, daughter of Aaron Temple and Lydia Gleason.

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

[WWJ Index: 9:435]

Nancy Haven

Born June 13, 1805 in Holliston, Middlesex, MA to John and Elizabeth Howe Haven. Nancy married Albert Perry Rockwood on April 4, 1827.

Had Ellen Rockwood.

Died January 23, 1876.

Joseph Henderson

Brother-in-law of Augusta Adams (see). Joseph was born August 29, 1793 in Salem to Benjamin and Mary Brey (or Ruth Millett per familysearch) Henderson, per Salem North Church records. (Was this Capt. Benjamin Henderson, Revolutionary soldier? Born 1761, died June 27, 1836 in Salem.) The Hendersons of Salem were a US naval family; many being officers. Joseph was a painter by profession.

Joseph md. (1) Mary A. Glazier, daughter of Benjamin Glazier of Ipswich on April 22, 1821, but then Mary died of consumption on February 23, 1823 at the age of 24.

1. Mary Eliza Henderson, born January 16, 1822
2. Abigail M. Henderson (dressmaker), born 1823 in Salem; never married, but lived with her younger brother Charles Henry in Lynn

He married (2) Elizabeth Adams of Boston on April 3, 1824 in Salem. She was born November 15, 1800 in Beverly (baptized December 7, 1800, First Parish Unitarian Church). Elizabeth was the sister of August Adams Cobb, plural wife of Brigham Young (in 1843).

Children of Joseph and Elizabeth Adams Henderson:

3. Augusta A. Henderson, born May 29, 1825 in Salem; never married; died June 25, 1877 in Salem from "cancer of bowels", aged 51 years and 27 days
4. Daniel Henderson, born November 1 or 5, 1828 in Salem; died as a widower on May 28, 1902 in Salem of chronic nephritis
5. Arabella J. Henderson, born about 1832
6. Joseph Henderson, born about 1834
7. Benjamin I. Henderson (painter), born November 27, 1836 in Salem; committed suicide February 13, 1885 in Salem, aged 48/2/14
8. Charles H. Henderson (book keeper, salesman), born 1840; did not marry but lived with his spinster sister Abigail in Lynn; died November 25, 1894 in Salem from a cerebral tumor, aged 54
9. Ephraim I. Henderson, born about 1843

1850 Census of Salem, Essex, MA, pp. 16-17

Joseph Henderson, 56, Painter, MA
Elizabeth Henderson, 50, MA
Mary Eliza Henderson, 28, MA
Abigail M Henderson, 27, MA
Augusta A Henderson, 25, MA
Daniel Henderson, 21, Painter, MA
Arabella J. Henderson, 18, MA (Daniel's wife?)
Joseph Henderson, 16, Clerk, MA
Benjamin I. Henderson, 13, MA
Charles H. Henderson, 10, MA
Ephraim I. Henderson, 7, MA

He had joined the LDS Church per a letter that Mary Adams Kirby wrote to Augusta Adams Cobb Young in Utah about 1852. In Kirby's letter of July 23, 1854, she told Augusta, "Mr Henderson looks quite healthy and seems to be as Strong a Mormen as ever".

Joseph Henderson died of tuberculosis in Salem on February 23, 1856, aged 62, son of Benjamin and Mary (vol. 102, p. 163). He is buried in the Harmony Grove Cemetery, Salem (C.R. 12).

1860 Census of Salem (Ward 2), Essex, MA, p. 23

Elizabeth Henderson, 59, MA
Daniel Henderson, 30, Painter, \$2,000, MA
Augusta Henderson, 32, MA
Arabella Henderson, 26, MA
Joseph Henderson, 24, Hard ware dealer, MA
Benj. Henderson, 23, Painter, MA
Charles Henderson, 19, Clerk, MA
Ephraim Henderson, 16, MA

1880 Census of Salem, p. 53

Pleasant Street

Daniel Handerson, 51, Painter
Daniel Handerson, 19, son, Office Clerk
Joseph B. Handerson, 17, son, Office Clerk
Matilda J. Handerson, 14, dau, student
Elizabeth Handerson, 80, mother
Arabella J. Handerson, 49, sister
Benjamin F. Handerson, 43, bro, Painter
Ephraim Handerson, 37, Painter

Elizabeth Adams Henderson died in Salem on July 1, 1887, from “fracture of hip”. She was aged 86/7/15, daughter of John Adams and Mary Ives of Beverly MA, born in Beverly (vol. 382, p. 314)

1900 Census of Salem (Ward 2), p. 22

21(?) Pleasant St.

Daniel Henderson, Nov 1828, 71, wd
Emphraim [si] Henderson, bro, Jun 1845, 55, Single
Arbella J. Henderson, May 1832, 68, Single

Ephriam (sic) and Arabella are in the 1910 Census of Salem on Bride St. with a Irish servant girl.

William Henderson

He was ordained an Elder in Boston on June 29, 1844 under the hands of Orson Hyde and Heber C. Kimball. Ananias McAllister had made the motion for the ordination, and John Hardy, Boston branch president, had seconded the motion.

Boston 1842, p. 254

William Henderson, laborer, 59 Cambridge

Wm. H. Henderson, grocer, Beacon St., h. 47 Myrtle

Three listed in 1845 City Directory:

1. William Henderson, laborer, h. 42 Vine
2. William Henderson, cabinetmaker, h. 7 Sweetser Ct.
3. William H. Henderson, grocer, Beacon, h. 27 Pinckney

Elder F. Herriman (Henry Harriman?)

Companion of Brigham Young and Thomas Marsh when visiting Boston on July 27, 1835. Met with Fanny Dade Brewer and family.

Elder Hicks

Unidentified participant in Elder John Hardy's trial.

1844 City Directory, p. 283

Charles S. Hicks, printer, h. Hayward p. near Washington

Cryus Hicks, housewright, h. 13 Kneeland

James Hicks, laborer, h. Warren Pl

James H. & Co. (R. Swift), merch. 32 Central Wharf

J. C. & W. H. Hicks, dry goods, 49 Kilby, h. U. S. Hotel

Richard C. Hicks, handcartman, h. 33 Pearl

1845 City Directory, p. 265

Charles S. Hicks, house 20 Hayward Pl

Cyrus Hicks, housewright, h. Kneeland near Tyler

James H. Hicks & Co. (R. Swift), merchants, 32 Central wharf, h. US Hotel

James M. Hicks, laborer, h. 5 Lowell Pl

J. C. & W. H. Hicks, dry goods, 49 Kilby, h. US Hotel

Joseph Hicks, upholsterer, 59 Prince

William E. Hicks – See Edw. Faxon & Co.

1846 City Directory, p. 81

Charles S. Hicks, house 20 Hayward Pl.

Cyrus Hicks, carpenter, house 13 Kneeland

J. C. & W. H. Hicks, dry goods, 23 Kilby, b. U. S. Hotel

James H. Hicks & Co. (R. Swift) 32 Central whf., h. 31 Edinborough

Thomas J. Hicks, boot maker, Court, corn. Howard, boards 33 Billerica

1850 Census

Chas S. Hicks (b. 1811) wife Elizabeth (b. 1814)

Cyrus Hicks (b. 1815) wife Polly (b. 1817)

James C. Hicks – unmarried

Saml. D. Hicks (b. 1825) wife Temperance (b. 1824)

W. Hicks (black seaman, no age) wife Ann (black, no age)

Mrs. Almira Hicks

She was a member of the Committee of Arrangement of the Boston Female LDS Sewing and Penny Society when it was organized Tuesday, July 16, 1844. Wife of Elder Hicks?

Benjamin Abbott Hilton

He and his wife, Belinda Marden (see) were baptized at the end of March 1843 by Eli P. Maginn in the Charles River:

“We continued to attend the meetings and one day in March my husband came home at an unusual hour and told me he was so wrought upon that he could not work or sleep and he would have to go and get baptized. Didn’t my heart rejoice? Then I could go and Oh what joy! We were baptized in Boston. It was so cold the ice had to be broken and held back with poles while we went in. I think it was near the last of March 1843. Don’t know the exact date. Every thing went on well for a time but it was no long before my husband began to doubt and feel ill towards the church and the brethren. He and some of his associates joined the Odd Fellows and he thought that better than Mormonism. We were baptized by Elder Ira [Eli] P. Magin and I think confirmed by the same.”

Boston 1842, p. 259

Not listed

William Hobby Jr.

William was born about 1813-1817 to William and Nancy Hobby. Their other children:

1. Daughter (born 1804-1810)
2. William Hobby Jr. (abt. 1817)
3. Daughter (born 1810-1820)
4. Son (born 1810-1820)
5. J. N. Hobby (born about 1823 of Boston; married S. D.
6. Agnorina Lafayette Hobby (born June 30, 1825 in Boston; married Jonathan Johnson Frost on April 4, 1844 in Boston; died January 16, 1854 in Roxbury, Suffolk, Mass.)
7. E. G. Hobby (born about 1834 in Boston)

William Hobby married Agnes Gerey (or Garey) of Maine in Boston in 1838, per *City of Boston Consolidated Index of Marriages 1800 to 1849 Inclusive*, Boston Public Library, copy in my possession.

William and Agnes had:

1. William Miller Hobby Jr. (born about 1841 in Boston; married Irene E. Elkins in Gardner on March 29, 1862)
2. Agnes E. Hobby (born January 7, 1844 in Chelsea, Suffolk, Mass.; married Joseph W. Clapp in Gardner, Worcester, Mass. on January 10, 1866)
3. John D. Hobby (born August 27, 1845 in Chelsea; married Fanny _____ about 1867)
4. Mary G. Hobby (born May 9, 1848 in Chelsea; married Benton Phelps in Gardner, on October 16, 1867)
5. Nancy D. Hobby (born August 1852; married Charles H. Spring in Gardner, on May 27, 1874.)
6. Agenoria Lafayette Hobby (born June 21, 1855 in Melrose, Middlesex, MA; married Edward Parson Howe on March 16, 1876; died February 11, 1896)

1840 Census of Boston (Ward 1), William Hobby (20-30), 1 fem. (0-5), 1 fem. (5-10), 2 fems. (20-30).

1840 Census of Boston (Ward 6) p. 5, Nancy Hobbie 1 fem (5-10), 1 fem (10-15), 2 fems (15-20) and 1 fem (40-50)

William Hobby Jr. co-owned Sage & Hobby (with Lewis Sage), chair painters, located at 89 Commercial Street from 1838 to 1843. In 1844 the chair painting company moved to 91 Commercial Street. William and his family lived at the rear of 57 Prince Street, just inland from Commercial Street, near Thacher and Paul Revere's home. William's parents, William and Nancy Hobby, lived at 34 Charles Street on Beacon Hill, two blocks north of the Boston Commons.

Agness Hobby, born January 7, 1844 in Chelsea, Suffolk, Mass. to Will and Agness Hobby.

William's sister Agnoria got married on April 4, 1844.

1845 Boston City Directory lists William Hobby (h. 34 Charles – no occupation)

John D. Hobby was born August 27, 1845 in Chelsea, to William and Agness.

Mary G. Hobby was born May 9, 1848 in Chelsea, Suffolk, to William and Agnes.

1850 Census of Melrose, Middlesex, Mass. (six miles north of Boston) p. 19

William Hobby (Chair Painter) b. 1817 in Mass. (\$800)

Agnes b. 1816 (from Maine)

William Miller Hobby, born 1841 in Mass.

J. D. Hobby, (male) born 1845, Mass.

M. G. (female) born 1848, Mass.

(3 households away)

Warren Lynde, 51, Farmer, MA

Nancy Lynde, 38, MA

Henry Lynde, 1, MA
A. E. Hobby, 7, MA

1850 Census of Boston (Ward 6) p. 104

Mrs. N. Hobby, 57, Mass.
J. N. Hobby, 27, M, Mass
S. D. Hobby, F, NH (J. N.'s wife?)
E. G. Hobby, 16, F, Mass.
J. J. Fost [sic – Frost], 32 M, Express, ME
A. H. Fost, 23, MA
John Fost, 5
Chas Fost, 3
Charlotte Cushing, 21, England
Elizabeth Cushing, 20, Domestic, MA

1860 Census of Gardner, Worcester, MA (p. 5)

William Hobby, 47, Farmer, \$900, \$200, MA
Agnes Hobby, 43, ME
William Hobby Jun., 19, Farmer, MA
Agnes E. Hobby, 16, MA
John D. Hobby, 14, MA
Mary G. Hobby, 11, MA
Nancy D. Hobby, 6, MA
Agenoria Hobby, 5, MA

1870 Census of Gardner, Worcester, MA (p. 35)

William Hobby, 57, Farmer, \$1500, \$800, MA
Agnes Hobby, 54, Keeping house, ME
Nancy Hobby, 17, Seats Chairs, MA
Atenoria L. Hobby, 15, Attends School, MA

Emily Jennison Holman (Lewis)

Emily was born March 20, 1832 in Cambridge to Nathaniel Phelps and Elizabeth Downs Holman. After her father's death in 1841 in Louisiana, her mother joined the LDS Church. Emily was baptized on December 18, 1844 (probably in Boston/Cambridge). When Emily was 14 or 15 she married 30 year-old James Lewis (1814-1899) on May 9, 1846 or 1847 in St. Louis, Missouri. James was a member of the St. Louis Lyceum, which met in 1846 to study LDS doctrine; he was also member of the 29th Quorum of Seventies in St. Louis. They were members of the St. Louis branch in January 1847, p. 68. They had one daughter there, Annie Elizabeth Lewis, on June 12, 1848.

The Lewis family migrated to Utah in the Silas Richards company of 1849, arriving in Salt Lake on November 1, 1849. During the journey, James was a clerk in the company. Emily was also pregnant for much of the journey with their second child.

Their children were:

1. Annie Elizabeth Lewis, born June 13, 1848 in St. Louis, MO; died February 15, 1917 in Mesa, Arizona
2. Emily Lewis, born December 27, 1849 in Salt Lake City; died June 26, 1883 in Kanab, Kane, UT
3. James Harding Lewis, born March 21, 1851 in Parowan, Iron, UT; died June 9, 1892/3 in Taylor AZ
4. Joseph Albert Lewis, born September 10, 1854 in Parowan UT; died July 2, 1906 in Winslow, AZ
5. George Frederick Lewis, born July 9, 1856 in Parowan UT; died February 9, 1909 in Garcia, Chihuahua, Mexico
6. Ida Francell Lewis, born February 8, 1858 in Parowan UT; died October 19, 1932 in Kanab UT
7. Nathaniel Holman Lewis, born September 26, 1859 in Parowan UT; died October 28, 1860 in Parowan
8. Martha Ella Lewis, born July 17, 1861 in Parowan UT; died February 12, 1925 in Kanab UT
9. Zilphia Smith Lewis, born May 2, 1863 in Harrisburg, Washington, UT; died February 26, 1917 in Kanab UT
10. Mary Alice Lewis, born April 7, 1865 in Harrisburg UT; died December 8, 1871 in Harrisburg UT
11. Samuel Larcom Lewis, born January 9, 1867 in Harrisburg UT; died March 28, 1938 in Kanab UT
12. Charles Lewis, born February 28, 1869 in Harrisburg UT; died July 22, 1956
13. John Lewis, born March 2, 1871 in Harrisburg UT; died March 7, 1923 in Taylor AZ

When James Lewis was married one plural wife, 16 year-old Emma Lewis Bateman, on April 5, 1857 in Salt Lake City. They apparently only had one child, born in West Jordan, Salt Lake, UT in 1859, and then they divorced. Emma Lewis Bateman Lewis then married William George Palmer (by whom she had several children), and later Thomas Jefferson Brandon.

Emily Jennison Holman Lewis died August 13, 1911 in Kanab, Kane, Utah.

Milton Holmes

(President of Georgetown MA Branch)

He was born January 16, 1811 in Groveland, Essex, MA to Nathaniel Holmes and Sarah Harriman. Mother Sarah died on February 5, 1816, and his father married (2) Abigail Poor on June 18, 1818.

Attended conference in Boston on September 9, 1843 where he and his father were chastised for not having the "spirit" of gathering with the Saints. On July 2, 1844, he left Boston with Woodruff aboard the *Com Pribble* to travel through Maine on a mission, where on July 9, they read about the Smith murders. Then in December 1844, he left on

a mission to England with Wilford Woodruff and Leonard Wilford Hardy of the Lowell Branch. Holmes returned to Boston in October 1845?

Georgetown, Essex County, is about 30 miles due north of Boston, close to the Maine border, and inland.

His parents became Strangites after the death of the Smith brothers and his wife, Aphia Woodman Holmes was called “a great apostate.” (WWJ 3:151-152)

Woodruff met Holmes in Boston on August 28, 1848 and noted “He is quite gloomy feels unhappy and hardly knows what course to take.” Concludes, “We were glad to meet.” (WWJ 3:364)

Holmes called on Woodruff in Boston again on January 7, 1849, and visited for several hours. Woodruff again noted, “He is quite unhappy at the present time. He is now out of the church And has not taken Any active part in the work since his Father And Mother was cut off.” (WWJ 3:402)

His brother Samuel’s wife, Abigail D. Floyd Holmes, wrote a letter to James J. Strang in October 1850 (Strang 390). (Or is this Milton’s stepmother, Abigail Poor Holmes, per John Hajicek?) – see Abigail Poor (Holmes)

Aaron Hook

(Williamite LDS Church First Presidency)

Melchisedek & Aaronic Herald, August 1849, p. 4:

INFORMATION WANTED.

Counsellor Aaron Hook wrote to Pres. Wm. Smith from Boston on the 30th of March [1849], stating that he was going to start for Bangor, Maine, that day. He was strong in the faith, and was going to visit some relatives. We have received no information from him since that time. We would be glad if he or some of his friends would inform us where he is.

Allen Orlando Dana Hovey

earlylds

Orlando P. Hovey was assigned by the Twelve to campaign for Smith’s presidency in Massachusetts. (This was Allen Orlando Dana Hovey, brother of Joseph Grafton Hovey.)

Joseph Grafton Hovey

See his autobiography (in "Crisis" folder) Born in Boston in 1812. Moved to Newton Corners. Moved to Quincy IL for business and then joined LDS church there. Died 1868. Joseph Hovey: [WWJ Index: 4:404]

He and his wife received their second anointings in the Nauvoo Temple on February 5, 1846 under the hand of William Smith (the 70, not the brother of Joseph Smith).

Joseph Grafton Hovey, 1812-1868, Reminiscences and Journals 1845-1856, 74-75, microfilm of typescript, LDS Church History Library. (Jonathan Stapley to Connell O'Donovan, March 2, 2012)

[Prescinda Huntington, wife of Joseph Smith, gives Hovey a matriarchal blessing, after he encourages and blesses her:]

[1849 March 4] Sabbath. The past week has been snowy and somewhat cool. About 8 inches of snow fell. A meeting was held Thursday at Bishop Hayward's place. They talked about fencing the ward. This evening I made sister Percindy Buel Kimball a visit. She said she was weighed down by an oppressive spirit that was around her and she felt somewhat discouraged but not in the work of God, however. I trusted that I had the spirit of God resting upon me for I felt for her and I did prophesy in the name of Jesus of Nazareth that from that very hour she should begin to feel better and the oppressive spirit should leave her and she should rejoice in the God of Israel. Also those who tried to crush her down would be crushed down by the same snare that was set for her, and that she would ride above such low mean spirits. Many more things did I speak in the name of the Lord for I was full of the love of the Lord to that degree that I did weep for joy. After which she said, "Joseph I feel the spirit of God upon me, therefore, Joseph, inasmuch as you have comforted me when I was weighed down in the days that are past and now, I also say in the name of Jesus Christ you shall be blessed and become a mighty man in Israel and sit in the Council of the Just and noble spirits of Israel and be like the disciples, who did waft themselves from city to city and from clime to clime and remained to tarry, yea this shall be your mission. You shall be set apart for this purpose. Yea you shall have your exaltation for I will see to it for your goodness toward me. Yea I will tell Joseph Smith of your good works and you shall come on Mount Zion with the hundred and forty four thousand." Many other things she spoke unto me in the name of Jesus. This caused me to rejoice exceedingly. Therefore I do give glory unto God and the Lamb forever more for the light and intelligence that I do receive from the Priesthood from time to time.

Mrs. Hovey

Listed by George B. Wallace in his journal as a member living at “No 4 E., Charlestown”. No. 4 E Street lies about 10 blocks from Bunker Hill. The 1850 Census of Charlestown lists five married or widowed women with the last name of Hovey, who would have been the right age in 1844. However, the 1845 Boston City Directory (which included Charlestown) listed no Hoveys on E street, nor any widowed women by that surname.

1846, p. 86

Abijah W. Hovey, druggist, 1 Long Wharf, h. at Charlestown
Solomon Hovey Jr., secretary Mechanics’ Mutual Insurance Co., h. at Charlestown

1850 Census of Charlestown, p. 290

Martha Hovey, 64, \$4,000, MA
Abijah W., 37, Druggist, MA
Martha A., 35, MA
Albert, 33, Clerk, MA
William, 29, Apothecary, MA
Mary L, 5, MA
Martha J., 2, MA

Charlestown, p. 386

Solomon Hovey, 43, Clerk, \$5000, MA
Augusta F. 39, MA
Helen A., 16, MA
Martha S., 14, MA
Solomon Jr., 11, MA
B F, 8, fem, MA
Frances F, 2, MA
Joanna Quinn, 30, Ireland

Elizabeth Howe

Joseph T. Ball baptized her in Boston (or possibly Framingham, Hopkinton, or Holliston?) on June 30, 1838. (Susan Easton Black, Early LDS/RLDS memberships, provided by Erin Jennings.) Reportedly, on the same day Elder Ball also baptized Lucretia Morton Bullard and her single daughter, Elizabeth Bullard (Hyde), but in Holliston, some 20 miles from Boston.

Possibly Elisabeth Howe, born in Hopkinton on June 4, 1794 to Rev. Nathaniel and Olive Howe?

Nehemiah Howe

Nehemiah was born December 21, 1776 to Phineas and Susannah Goddard Howe, in Hopkinton, Middlesex, Massachusetts. His older sister Abigail Howe married John Young, and bore Brigham Young in 1801. Nehemiah married Ruth Eames (see) in Hopkinton on October 19, 1806.

The children of Nehemiah and Ruth Eames Howe:

1. George Washington Howe, born August 19, 1807 in Hopkinton; married Abbey L. Hyde on September 18, 1847 in Hopkinton
2. Susanna Howe, born February 27, 1811 in Hopkinton; married Barnard Adams on July 28, 1832
3. Louisa Howe, born December 31, 1814 in Hopkinton; married William Fleming on July 28, 1832 in Hopkinton

Phineas Howe died at 72 on September 19, 1807 in Hopkinton and was buried at Christ Church there.

Nehemiah visited Brigham Young in Boston on August 5, 1835 (see Young journal).

Then his mother Susannah died in Hopkinton on January 5, 1837 at the age of 94. She too was buried at Christ Church. Just months later, Brigham Young baptized Nehemiah, his wife Ruth, and a “Miss Milton” in Framingham (12 miles west of Boston) on April 13, 1837. Willard Richards was Young’s companion.

1837 Census of Framingham (East Ward)
Nehemiah Howe

Nehemiah died after 1837 and before July 7, 1844, when his widowed wife, Ruth, died in Hopkinton of dropsy at the age of 62.

Huldah Howes (?)

Born August 16, 1786 in Yarmouth, Barnstable, Massachusetts. She married Elder Freeman S. Nickerson as his first plural wife in August 1845 in Nauvoo. She died November 8, 1846 in Winter Quarters, Nebraska.

Lucinda Hughes (Curry Jacques Dow)

Lucinda Hughes (or Hewes, Huse, etc. – the Huse family was very prominent in Newburyport) Curry Jacques was born in Newburyport cal 1760 (died 1842 aged 82 or 1843 aged 83). An Amelia Hewes married Arthur Young on April 29, 1781 in Newburyport; born September 11, 1761 in Boston to Elihu and Elizabeth Cogswell Hewes (and her temple work was done between 1855 and 1876!) [MANY “Huse” births in Newburyport, but no Amelia or Lucinda.]

Elihu Hewes was an Ensign in the colonial French and Indian Wars for 14 months from 1759-1760 out of Ipswich, under Capt. Stephen Whipple.

Elihu Hewes md. Mrs. Elizabeth Cogswell on 1756; their children were:

1. Lucinda Hewes, born May, 20 1758 in Ipswich; "Lucy" died in Ipswich on January 2, 1759
2. [?] Lucinda Hewes/Hughes, born about 1760 in Boston, Suffolk MA (or Newbury per Robert Curry's death record); md. (1) John Curry in 1779 (**sealed to Joseph Smith between 1851 and 1889 in the Endowment House – film 183396**)
3. Amelia Hewes, born September 11, 1761 in Boston; md. (1) Arthur Young on April 29, 1781 in Newburyport; md. (2) Benjamin Rogers on August 26, 1788; died October 30, 1850 (had her temple work done between 1855 and 1876, in the Endowment House)
4. Cyrus Hewes (twin), born June 25, 1763 in Boston
5. Clarissa Hewes (twin), born June 25, 1763 in Boston
6. Matilda Hewes, born February 23, 1765 in Boston
7. Julius Hewes, born July 29, 1767 in Boston
8. Paoli Hewes, born January 14, 1769 in Boston; md. Pamela Cottrell on December 11, 1787 in Hampden, Penobscot, ME; died June 19, 1848 in Belfast, Waldo ME

Lucinda Hughes md. (1) John Curry on December 21, 1779 at St. Paul's Episcopal Church in Newburyport, Essex, MA and they had:

1. Robert Curry (wheelwright), born in Byfield (a parish in Newbury), Essex MA on January 10, 1785; md. (1) Sophia Lovett on July 3, 1808 in Beverly (daughter of William and Elisabeth Lovett); she died from "lethargy" on March 20, 1813 aged 27 [sic 28] and 2 mos (born January 22, 1785) and md. (2) Anna Lovett on August 24, 1813 in Beverly (**referred to in a letter from Augusta??**); he died August 14, 1866 in Beverly (aged 81/7/14) from prostatic inflammation

Lucinda Hughes Curry md. (2) Henry Jacques about 1786 and had:

1. **Vienna Jaques**, born June 10, 1787 in Essex Co. MA; possibly md. (1) Joseph Smith Jr. abt. 1833; md. (2) Daniel Shearer bef. January 1839; died February 6, 1884
2. Harriet C. Jacquith, born about 1790 of Beverly, Essex MA; "Harriot Jaquith" md. (1) Nathaniel Heaton on April 19, 1819 in Providence, Providence RI; md. (2) William Angell in Providence on December 25, 1821; died November 2, 1843 in Providence

Lucinda Hughes Curry Jacques md. (3) Richard Dow Sr. of Byfield (born cal 1770) about 1794/5 and had:

1. Lucinda M. Dow(e), born July 12, 1796 in "Kingston" [or – Kensington; East Kingston became Kensington; 30 miles north of Salem] NH; md. Aaron S. Howard on December 17, 1818 in Rowley, Essex MA; died in Beverly on July 31, 1886, aged 90 years and 19 days, parents unknown

2. Child Dow – died June 4, 1802 in Newbury, per records of Byfield Church (*The Essex Antiquarian*, 1903, vol. 7, p. 158).

Richard Dow Sr. seems to have been married previously and had a son Richard Dow Jr. born 1780-1790. When Richard Sr. moved to Rowley between 1820 and 1830, Richard Jr. stayed in Rockingham Co. NH with his wife and family.

1810 Census of Kensington, Rockingham, NH, p. 1

Richard Dow 10010/0011 – 1 m under 10, 1 m 26-45, 1 f 26-45 [Richard – 40] and 1 f over 45 [Lucinda – 50] – where is Lucinda M. Dow, born 1796 (at school??)

1820 Census of Exeter, Rockingham, NH, p. 10

Richard Dow - 110011/10110 – 1 m under 10, 1 m 10-16, 1 m 26-45 [Richard Jr.?], 1 m over 45 [Richard - 50], 1 f under 10, 1 f 26-45 [Mrs. Richard Jr.?], and 1 f over 45 [Lucinda - 60]

1830 Census of Rowley, Essex, MA, p. 1

Richard Dow – 1 m 60-70, 1 f 5-10, and 1 f 70-80

1830 Census of Exeter, Rockingham, NH p. 1

Richard Dow [Jr.?] – 1 m under 5, 1 m 20-30, 1 m 40-50 [Richard Jr.?], 1 f 5-10, 1 f 15-20, and 1 f 40-50

October 10, 1831 – “Mormonites,” *Boston Courier*

Mormonites. The Hampshire Gazette says – A lady from Ohio informs us that many of the Mormonites in Geauga county [Ohio] have started for the promised land in Missouri; some of them passed through the town in which she resides; their language was ‘We have left Babylon, and are going to Mount Zion.’ Among those who have embraced the doctrines of these fanatics are two merchants, and some respectable farmers. One man joined them whose property was estimated at 7,000 dollars. **The lady to whom we have alluded found in the Lake steam boat a Mormonite woman on her return to Boston [Vienna Jacques?]. She said she had made a journey all the way from Boston to Ohio, to investigate the subject of Mormonism, and had satisfied herself that the Mormon bible was a revelation from God, and the leaders true prophets. She stated that others from Boston had become converts in the new system. She believed the Mormonites could perform miracles. When asked if she had seen any miraculous operations, she replied that she had seen a person who was very sick suddenly restored in health. On other subjects she conversed like a sensible, pious woman. She stated that she was a Methodist when she left Boston**

Late 1831 – she was converted to the LDS Church by her daughter, Vienna Jacques, either just before or upon her return from visiting Kirtland (where she was baptized on July 21, 1831). The above article implies before, but Vienna’s obituary in the *Woman’s*

Exponent says after: "Made the acquaintance of the Prophet and returned to Boston – was the means of bringing her aged mother into the Church, also her sister and nieces."

Richard Dow died May 12, 1840 (aged 72) in Newbury, Essex, MA and was buried in Byfield Cemetery.

Lucinda Hughes Curry Jacques Dow died November 21, 1843, aged 43, in Newbury and was buried in Byfield Cemetery.

Mr. Hum

In 1852, John Hardy accused Apostle Parley P. Pratt of marrying the young wife of Mr. Hum of Boston. Was the name Holmes? Hume? Hulme? Ham? Hamm?

(Note that Pratt was eventually murdered in 1857 by Hector McLean, because Pratt had married his wife, Eleanor.)

1850 Boston Census - NONE

1852 Boston City Directory

p. 115

Frederick Ham, 8 Summer, h. at Charlestown

John Ham, blacksmith, h. Maverick, c. Border

Lemuel Ham, laborer, h. 18 Nashua

Luther A. Ham, police officer, City Hall, h. 11 Clark

O. A. Ham, printer, 12 State, bds 7 Green

Patrick Ham, laborer, house 73 Eliot

Samuel Ham, 34 Pearl, house at Danvers

p. 116

Albert M. Hamm, Venetian window blinds, h. 665 Washington

Charles H. Hamm & Co., lumber, Albany opp. Oswego, h. 5 Bradford

James E. Hamm & Co., Venetian Blinds, 7 ½ Albandy block, house 665

Washington

M. A. Hamm, music teacher, 665 Washington

p. 135

John Hume, shipwright, house Marion, East Boston

(No Holme, Hulme, Home, Hum)

1860 Census of Boston, Ward 2, p. 61

John Hume, 58, Shipwright, \$100, Ireland

Brigdet Hume, 40, Ire

John R. Hume, 20, Laborer, New Brunswick

Isabella Hume, 17, Milliner, NB

William Hume, 13, NB

Robert Hume, 10, MA

Thomas F. Hume, 8, MA

Bernard Hume, died April 30, 1855 in Boston, 14 days old, from “Infantile”, son of John and Bridget.

John Hume died in Boston on January 22, 1861 after 6 months of Dropsey. He was a 59 year-old ship carpenter living on Maverick Street. Born in Ireland, his parents were John and Sarah Hume, both born in Ireland.

Isabella M. Hume married Daniel A. Carney on September 16, 1867 in Boston. He was 28 year old teamster born in Boston, and she was 25, born in St. John’s, NB to John R. and Bridget Hume. Marriage performed by Rev. H. M. Smith, of Boston. (Vol. 10, p. 695)

William J. Hume (alias Thomas Morris) died in Boston (71 Bartlett St.) on April 12, 1907, aged 60 of Heart Disease, accompanied by Rheumatism. He was a single painter, born in Carleton, New Hampshire, to John Hume of Ireland and Bridget Breslin of Ireland. Buried in Mt. Hope Cemetery.

Mary Ann Hunt

Born in Boston on September 2, 1824 to Silas Hunt (see). Endowed in the Nauvoo Temple on Christmas Day, 1845. She married John Erick Forsgren sometime in Nauvoo. Both migrated to Utah in 1847, but Mary Ann Hunt Forsgren was in the George B. Wallace pioneer company. John Erick Forsgren was in the Mormon Battalion and went to California before migrating to Utah from Sutter’s Fort in the Levi W. Hancock company. Mary Ann and Mrs. Nancy Smithies were the only women in their pioneer company. On August 25, 1847, Mary Ann was riding in Lafayette Granger’s wagon when it overturned crossing a brook, but she was not harmed. (James Smithies diary, August 25, 1847)

Sealed to John Erick Forsgren on October 11, 1869 but apparently married to him in Nauvoo?

Silas Hunt

William Willard Hutchings

Born April 3, 1823 to Elias Hutchings and Sarah Cox or Smith, in Chagrin, Cuyahoga, Ohio, where the Chagrin River enters Lake Erie. The family moved the next year to Orange, in the same county. His parents were baptized “down the river Chagrin” by priest Caleb Baldwin and confirmed by Elder John Murdock on November 17, 1830. Elias was in Zion’s Camp in 1834. He was then ordained an Elder on December 15, 1834 at a conference in Monroe County, MO by James McChord. Elias received “the

Zion's Blessing" from Joseph Sr. Joseph Jr. and Sidney Rigdon at Kirtland on February 15, 1835 and later that spring, he was ordained to the first Quorum of the Seventy. Elias received his "washings and anointings and endowments" in the Kirtland Temple in March 1836 and left for a mission to the eastern states and Canada on April 31. Baptized nine in five months. In September 1838, the Hutchings family left Ohio for Missouri, but stopped in Naples, Illinois due to the anti-Mormon persecutions in MO. In May 1840, he took his family to Bonapart, Iowa Territory, where several children died from fever and ague. Their family remained there until November 1844, when they went to Nauvoo. He died there January 13, 1845 and was buried the next day in Nauvoo.

From 1840 to 1842 he was a shipwright in Boston, and lived at 12 Prince Street (inland from Commercial Street, near Thacher and Paul Revere's home, and the Hobbys) in 1840 and 1841. In 1842 he resided on Lime Alley, on west end of Beacon Hill, just north of the Boston Commons (p. 276).

Baptized May 2, 1842 by Elder Joseph T. Ball (in Boston or New Bedford). At the September 10, 1842 regional conference in Salem, 19 year-old "Elder William Hutchins represented the church at New Bedford, consisting of 17 members, including 2 priests and 1 teacher, in good standing." (*Times and Seasons*, Dec. 1, 1842, vol. 4, no. 2, p. 31) February 9, 1843 – Conference at Boylston Hall in Boston – Hutchings again represented New Bedford Branch, of 96 members, 3 Elders, and 8 lesser priesthood officers. (*Times and Seasons*, March 1, 1843 vol. 4, no.8, pp. 124-5)

Excommunicated around same time as John Hardy (October 18, 1844), for supporting him and rejecting plural marriage, etc. (and "for slandering Eldrs Adams and Smith" per Abigail Maginn report to George B. Wallace).

Abigail Seekel Ricketson Maginn reported to Wallace on October 28, 1844 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." (Journal, ditto)

Catherine Lewis reported to Brigham Young by her letter of December 22, 1844:

"I was at Salum larst Sunday the branch thair has had a sh-aking John Hardy & Hu^tching has bean thaire 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 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 surpose 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 meeeting for envestorgation on tusday 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? Or Elder Dixon?] ware their ~~and~~ and spak lick men having authority”

Elias Hutchings died in Nauvoo on January 13, 1845 and was buried there on the 14th. He died of Cholera Morbus at the age of 60/10/24 (per Nauvoo Sexton Records, p. 151)

William married Ruth Chilson Chase on March 12, 1845 in Nauvoo? Had four children by her; she died in Holladay, UT in October 1882.

April 6, 1845 – William Hutchings chosen by Sidney Rigdon in Pittsburgh to be one of the Presidents of the First Seventy. (History of the Church, vol. 2, chap. 1, p. 8)

May 19, 1845 – Letter of Hutchins of Boston to the M&A, quoted in the June 26, 1845 issue of the Conneaut Reporter
“Pittsburgh Mormonism”

Paper reported, “It appears that the converts from the old [LDS] church had assembled under the direction of Hutchins to wash and anoint. When these ceremonies were performed, he says they entered into a covenant:

"And while in the attitude of this covenant, as we did at Conference, about to say amen, something appeared before me like a bright cloud, and my speech failed me, and my tongue began to flutter like a leaf among the leaves, and in this cloud there appeared to be a center, and in that center the Son of God; I did not see the whole form of a personage, but a glorious light, and I talked for some minutes in an unknown tongue, which I never knew, and my discourse seemed to be directed to this personage in the cloud. In a few minutes I found myself with my brethren amazed."

Around first of November, 1845, Hutchings and Rigdon visited Peterborough NH “lectured one evening, but said they were satisfied they could do nothing, and left the next day.” Jesse C. Little, presiding elder of New Hampshire, reported that “Rigdon did not in public mention Rigdonism or Mormonism.” What else did they talk about then? (Jesse C. Little to the Saints throughout the state of New Hampshire, November 4, 1845, *New-York Messenger*, November 15, 1845, p. 2)

William’s mother, Sarah Cox/Smith Hutchings married Alpheus Cutler on Feb 3, 1846 in Nauvoo. Two weeks earlier, William had been married polygamously to Sarah Ann Baldwin in Nauvoo, and she bore him only one child, William Willard Hutchings Jr., before dying in 1853.

William Willard Hutchings and family were in the Milo Andrus Pioneer Co., which departed Kanesville, June 3, 1850 and arrived in Salt Lake City August 30. He was Captain of a Ten. Had four people in two wagons, two horses, six oxen, two cows, and 1

dog. William and his brother Hovey Hutchings built their mother a small house in the SL 17th Ward, where she died in 1863.

Once in Utah, his first wife divorced him and married William Spencer Covert and his second wife died in 1853. He then married Matilda Wiseman on December 4, 1853 and she bore seven children.

Also married Janett Bland – when and where is unknown. (familysearch)

~~Also married Sarah Agnes LeBaron, born November 18, 1851 in New Orleans. Died June 7, 1943 in Beaver.~~ WW HUTCHINGS JR.!!!

Ordained RLDS Elder December 7, 1879 by G.E. Deuel. Attended the Beaver, Utah, branch of the RLDS Church.

William's third wife, Matilda Wiseman Hutchings died August 25, 1903 in Beaver and was buried there on the 27th. He died in Beaver on September 15, 1904 and was buried on the 18th.

Orson Hyde (Missionary)

He and Samuel H. Smith baptized a number of prominent women and a few men in the summer and fall of 1832. He 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."

During their time in Boston, they also visited Lowell, to meet with Orson Hyde's sister, Laura, and her husband Mr. North. However, while cordial to the missionaries, they were completely disinterested in learning about Mormonism, which deeply saddened Hyde and he "stayed only long enough to discharge my duty, and never again voluntarily returned" to Lowell. They left Boston around the end of November 1832.

June 25: Arrived at Boston on Friday the 22nd, June... four came forward [for baptism]...

June 26: baptized four persons...

June 29: two ladies confessed their faith in the work, and a Miss and Mrs Cobb...

July 1: attended to Sacrament, considerably disturbed by false spirits in a man and woman that believed in the Cochranite Doctrine. We cried against them and after a little got them considerably quelled....Not a very good time because of disturbance.

July 2: talked with a man names [Henry] Cobb... I cried against his spirit and told him that 'it was of the Devil...'

July 3: two came forward for baptism.

July 16: baptized one in the evening... left the city after baptizing one more

July 29: baptism at 2 o'clock [Fanny Brewer and Polly Vose]

July 30: baptized three young ladies...[Clarissa Bachelor, Agnes Moulton Coolbrith and Lucy Granger in Boston]

Aug 3: baptized his wife and another lady [in Lynn]

Aug. 13: Visited a number of the Sisters... explained the Vision to them...

Aug. 14: Left Boston and came to Lynn...

Aug. 26: baptized two persons...[in Rowley]

Aug. 29: H. Harriman, his wife and Mrs. [Abigail] Holmes were baptized...[in Rowley]

Sep. 2: Four persons came forward for baptism... [in Rowley]

Sep. 12: Exhorted. prayed, and baptized one... [in Rowley]

Oct. 2: called upon Mr. Coolbrith, whose daughter I baptized in Boston...[in Maine]

December 4: came on to Boston tarried there during the week and preached 2 or three times Some difficulty among the sisters and we felt duty duty to stay and rectify the misunderstanding, and we also felt duty to go on to the west, but on the whole, we concluded to tarry, we Baptized one [Elisabeth A. Eaton Chase], broke bread on the first day of the week, Settled all matters of difference pretty much

Hyde also preached in Boston three times on Sunday, August 24, 1845 and then wrote a letter to Bishop Newel K. Whitney that day:

Boston Augt. 24. 1845

Bishop Whitney,

Enclosed is a certain note against Bros. Pratt & Brannan for borrowed money. I have received it as tithing upon condition that Bro. Pratt and the balance of you agree to it. If you agree to receive it as tithing, please credit it to the following persons –

Mary Pettit	\$50 =
Mary Ann Pettit	\$50 =
Ira Pettit	<u>\$50=</u>
	\$150

If you shall not receive it as tithing, please enclose it in a note and address it to Ira Pettit, near Hempstead, L. I. New York.

To find tithing in these kinds of notes does not afford very flattering prospects to buy canvass. I will not receive them as tithing unless you agree to it.

By accounts, Bro. Joseph Ball is any thing but a pure hearted man. He is represented as very corrupt, like Adams. – He is gone to Nauvoo. You will no doubt have an eye to him. I shall not return so soon as I expected. Will you see that my family are helpd a little if necessary.

I shall succeed in getting the canvass if God will. My constant exertion in this very hot weather has injured my health, and I think I shall ship the canvass in about 2 weeks or 3 to Whitney and Miller, and get it insured, and then stay long enough to catch the cool sea breezes and recruit [recuperate?] a little.

Prospects very good. The church is nearly free from the effects of Rigdonism, and nearly free from a worse malady – Adamsism and Ballism.

This letter is sent by Bro. Kimball who leaves tomorrow for Nauvoo.

My kind love to my wife, family and friends. I shall try to to be home in Octo. if all be well. My kindest regards to yourself, family and all the Brethren.

As ever your Brother

Orson Hyde

Hyde then lectured in Salem on August 25 (per his letter to Samuel Brannan in *New-York Messenger* of August 16, 1845) and went to NY, Philly, etc. and returned to Boston on September 13. He lectured in Boston on September 14 and intended to lecture in Salem on September 16 and Lowell on the 19th (per “Notice,” *New-York Messenger* of September 6, 1845, p. 8).

William Brown Ide

Born in Rutland, Worcester, MA, to Lemuel Ide and Sarah Stone, on March 18, 1796. William was baptized into the First Church of Rutland on June 19, 1796.

Lemuel Ide, from Rhode Island originally, lived in Shrewsbury MA just after getting married in 1793. He was a joiner and carpenter.

Children of Lemuel and Susan Ide:

1. Son
2. William Brown Ide, born March 18, 1796 in Rutland, Worcester, MA
3. Sarah Ide (twin), born abt. 1798 in Clarendon VT
4. Mary F. Ide (twin), born abt. 1798 in Clarendon VT

About 1800, William B. was “temporarily” adopted by the Rev. Isaac Beals, the first settled minister in Clarendon, when his father Lemuel moved to Reading VT to make money to support his family. Mother and the other children lived with her brother Zenas Stone. Lemuel’s eldest sister, Mary Ide, lived in Clarendon also with her husband, Ziba French, Esq., a tavern-keeper there. (Is Benjamin French, the daguerreotypist below, a relative??) His father, after working around the country for several years, finally was able to buy a farm in 1805 in Cavendish VT. The family (including young William) then

moved in with the father (who was not a professor of religion, but was known for his honesty). Mother Sarah was a pious Baptist.

William (“of Windsor VT”) married Susan Grout Haskell (of Shrewsbury) on April 17, 1820 in Northborough, Worcester, MA after filing their intentions in Shrewsbury on March 30. They then moved to Kentucky, “then to Ohio after converting to Mormonism.” He allegedly was the branch president in Sangamon County, IL, “but became inactive in 1837” due to the Kirtland Bank crisis. Parley P. Pratt allegedly influenced Ide to rejoin in fellowship in 1844. He and Susan worked their small farm near Springfield, and William taught school to supplement their earnings.

William Brown Ide, his wife Susan B., and their five children (4 other children had died) left Missouri on April 1, 1845. Ide had been an Elder in the Church of Jesus Christ of Latter-day Saints and was President of a Branch of the Church in Illinois. He had also served on the delegation at the convention to promote Joseph Smith, Jr. for candidacy for President of the United States in February of 1844. He helped drafted the platform for that convention. After Joseph Smith, Jr. was killed in June of 1844, William apparently decided to go west. In the Spring of 1845, the Ides were part of a wagon train, called the Grisby-Ide Wagon Train, bound for Oregon Territory. When the Ides reached Fort Hall (in present Idaho), they were convinced by Caleb Greenwood, an old mountain man, to go to California instead. Greenwood had guided the first wagon train to California in 1844. The Grigsby-Ide party was comprised of about 100 people. They arrived at Sutter’s Fort on October 25, 1845. From there, Ide took his family and went to the Peter Lassen ranch, where they built a sawmill, and then on to the Thomes Ranch, near Red Bluff, where they built a cabin for the winter.

Father Lemuel died September 18, 1825 in Newfane, VT.

William and his family joined the LDS church in Missouri? Instigator of the Bear Flag revolt in Sonoma, California in June 1846. He became “the President of California” or “Commander-in-Chief” of the California Republic for 22 days, due to the revolt.



This photo of William B. Ide was taken about 1849-1850 when Ide returned to New England. It was apparently taken by a Mr. Hale on Washington Street, in Boston.

1849 Boston Directory, p. 151

L. H. Hale & Co. (Benjamin French), daguerreotype artists, 109 Washington, b. 1 Franklin

Sarah Stone Ide died January 4, 1859 in Claremont NH.

Cynthia Briggs Ingalls

Born April 11, 1815 in Sullivan, Hancock, Maine to William and Olive Preble Ingalls. She was the youngest of nine children. Her oldest sibling, 25-year old Cynthia Ingalls died about the time she was born, so she was named in her honor.

Married Samuel A. Dame December 21, 1837.

Children of Samuel and Cynthia:

10. William Samuel Dame, March 29, 1838 in Abington, Plymouth, MA; md. Mary Elizabeth Berry on January 31, 1867; died December 6, 1892
11. Charles Henry Dame, born April 21, 1840 in Newton, Middlesex, MA; died October 16, 1840
12. Francis Stockwell Dame, born September 14, 1841 in Boston
13. John Henry Dame, born April 8, 1844 in Boston; died May 25, 1863
14. Emanuel Walter Dame, born September 14, 1846 in St. Louis, MO; died January 5, 1853

15. Eugene Herbert Dame, born March 1, 1850 in Steuben, Washington, ME; md. Annie D. Torrey on May 20, 1874
16. Isabella Carmella, born June 13, 1852 in Sullivan, Hancock, ME; md. Elmer R. Smith on November 16, 1878
17. Sarah Eaton Dame, born March 8, 1855 in Boston, MA
18. Mary Louise Dame, born October 5, 1859 in Cambridge, MA

Samuel died February 22, 1868 in Boston and Cynthia died seven months later, on September 9, 1868 in Cambridge.

Deaths Registered in Cambridge, vol. 212, p. 102

Cynthia B. Dame, widow, 53 yrs 5 mos., Ovarian Dropsy,²⁹ Cambridge, born in Sullivan ME to Wm. Ingalls (born in ME)

Nancy Ingersoll

Nancy was born October 17 or 18, 1784 to John and Hannah Ingersoll in Salem, Essex MA.

Children of John and Hannah Ingersoll in Salem:

1. Nancy Ingersoll, born/baptized October 17, 1784
2. Judith Ingersoll, baptized November 17, 1793
3. John Ingersoll, baptized January 24, 1796
4. Nathaniel Ingersoll, baptized February 4, 1798
5. Mary Ingersoll, baptized January 19, 1800
6. David Ingersoll, baptized October 9, 1803

Nancy was baptized in Lynn on August 3, 1832, along with Mercy Alley.

She moved to Nauvoo where she purchased Hibbard 2: Block 9, Lot 4 in Nauvoo and was endowed there on January 7, 1846. She then abandoned Mormonism and returned to the Boston area.

On April 22, 1848, she signed a brief statement in Lynn in support of Catherine Lewis's exposé, indicating that she felt some of Lewis's description of the temple ceremony was "wanting" but she did not "recollect enough to state correctly" what the errors were.

1850 Census of Lynn, Essex, MA p. 187

John Alley, 73, Trader, \$5,000, MA

Mercy Alley, 71, MA

Nancy Ingersoll, 66, MA

Daniel Alley, 46, Trader, \$4,000, MA

Nancy S Alley, 50, MA

²⁹ A cystic disease of the ovaries.

Maria S Alley, 23, MA
Mercy A Alley, 21, MA

Nancy died from “internal cancer” in Lynn on April 26, 1853, aged 68/6, when residing on Spruce St. She was single (never married), born in Salem to John and Hannah Ingersoll. (Vol. 75 p. 130)

William Ingram

John Hardy married him to Mary L. Frink on September 1, 1844 (*The Prophet*, September 21, 1844, p. 3). “All of Boston.”

1845 Boston Dir. pp. 286-7

- Daniel G. Ingraham, instructor, 164 Tremont, h. 10 West Cedar
- Ellen Ingraham, rear 11 Kingston
- Joseph W. Ingraham, 106 Washington, h. 15 Spring
- George Ingram, chairmaker, 52 Federal, h. r. 670 Washington

1850 Census of Lynn, Essex, MA (p. 122)

William Ingraham, 29, Baker, England

Mary Ingraham, 33, MA

Adeliza Ingraham, 4, MA

Mary A. Kethro, 34, England

John G. Kethro, 16, England

1880 Census of Medway, Norfolk, MA, p. 22 [Not married in 1850]

~~William Ingraham, 60, Laborer, Ireland~~

~~Mary Ingraham, 55, wife, Keeping house, MA (MA MA)~~

~~John Ingraham, 27, son, workin in ____ mill, MA~~

~~Annie Ingraham, 22, daughter in law, Boarding, MA~~

~~Carri Ingraham, 2, grand dau, MA~~

~~Willie Ingraham, 12, son, MA~~

Susan Ivers (Jordan)

Born April 14, 1789 in Boston. Daughter of Samuel and Mary Nonnina Ivers?

Married to Aretmus Jordan/Jordon on January 29, 1809 in Boston:? (He’s in the 1810 Census) He died June 1844?

1810 Census of Boston – Sea Street – p. 13

Artemas Jordan: 1 male under 10, 1 male 16-25, 1 male 26-44; 1 fem under 10, 1 fem 16-25, 1 fem 26-44, and 1 fem 44 plus

1830 Census of Boston – Ward 3 – p. 39

Sarah Jordan: 1 male 20-30; 1 fem 15-20, 1 fem 20-30; 2 fems 40-50

1840 Census of Boston - Ward 3 – p. 39
Sarah Jordan: 0 m; 3 fems 30-40; 1 fem 60-70

Susan Ivers was sealed posthumously by proxy to Hyrum Smith on January 29, 1846 (her anniversary with her first husband?)

Harriet Jacques/Jaquith (Heaton Angell)

In the summer of 1832, missionaries befriended William Angell, son of Solomon Angell, in North Providence, RI. William's third civil wife, Harriet Jacques Angell, had heard about Mormonism from her sister, Vienna Jacques (see). William soon ordered the missionaries out of his house though, and they were taken by William's brother, James Angell, to the home of his son-in-law, Valentine Young.

Myrtle S. Hyde and Dean C. Smith, "Mormon Angells," *New England Historical and Genealogical Register*, 1847-2009, July 1993, vol. 147, pp. 212-213

In the summer of 1832, when Solomon [Angell] may still have been alive, Latter-day Saint missionaries came to North Providence and were befriended by his son William. William's wife Harriet had heard about the Church from her sister, Vienna Jacques, of the Boston, Massachusetts, area. William's friendliness toward the missionaries changed in a few days, and he ordered them out of his house. They were then, on 22 July, helped by William's brother James, who took them to the home of his son-in-law, "Mr. [Valentine] Young" ("Journal of Orson Hyde," 10, 18-22 July 1832, LDS Archives, and Samuel H. Smith Journal, 11, 13, and 18-22 July 1832, LDS Archives)

...Before the Mormon missionaries came to North Providence in July 1832, William's wife Harriet had secretly prepared to leave her husband who was abusive. She had packed her clothes and other baggage, waiting for her to board a boat in the harbor. She planned to take her son George, aged ten, and accompany her sister Vienna to join the Mormons in Missouri....Harriet apparently never accomplished her design, but remained in North Providence. Son George, whom she wanted to take away, spent his life in Rhode Island. (Avery F. Angell, *Genealogy of the Descendants of the Thomas Angell*, 1872, pp. 132-133).

July 18th, 1832: Baptized one in the morning early before the mob and people got to stirring much, but on our return from the water a part 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 heiroglyphics marked on them with chalk. Went about the City considerable	18 early the next morning he came down to be baptized & we went with him a way into a by place & baptized him him & then we went back into to SiSter hawkinS Brothe Wilber went home we eat breakfaSt & then went to Brother W WilberS & hiS wife waS very much appoSeD to unbelieving found fault with him for being baptized So Soon & not telling the
--	--

<p>and every eye was upon us, and many were busy laying plans to take us when it came night; and I told Samuel 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 water's edge. We left for North Providence about 5 P.M., put up with Mr. Angel, whose wife was a sister of Virnenna's; friendly.</p>	<p>people & his family of it & we reasoned with her & also with others & then we went to see a man by the name of Ashton & he was not at home & we also went to see others & . & Brother Wilber got George Miller & went to the water - we went to Sister Hawkins & got our clothes & went to the same place where we baptized in the morning & Brother Wilber & George Miller came & met us there & there we baptized George Miller & confirmed them by the laying on of the hands & Brother Wilber had an infirmity for a long time & we & we laid our hands on him & told him that his infirmity should be healed according to his faith having grea great faith that he would get entirely well & Brother Miller had a lame leg & we laid our hands upon his leg also & we left them at & they accompany us a short distance & we left them & went about 5 miles to William Angells whose wife was sister Sister Viena Jacways</p>
<p>July 19th, 1832: Had some conversation with Mr. Angel, found him something friendly, but was carnal, and made a God of this world. Went down about a mile to Elder T[homas?]. P. Hollis, a Christian preacher, spent considerable part of the day with him; he seemed to believe considerable but not in the spirit of Truth, consequently, it was not of God. Preached in the evening at Mr. Angel's; had considerable liberty; people confounded; Mr. Angel seemed to be much taken up with the subject.</p>	<p>19th made some exertion to get a meeting house but did not obtain it had a meeting in the evening at Mr. Angells</p>
<p>July 20th, 1832: Brother 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 license to preach the Gospel. Tarry all night with Virennas at Fox Point Wharf in the City.</p>	<p>20 Brother Wilber & Brother Miller came came to Mr. Angells & we ordained Brother Wilbur was ordained an Elder of the church & then we went to Providence to see ^ some friends. Stayed all night with . . . ?</p>

<p>July 21st, 1832: Advised Sister Vireнна not to take her sister Harriet, for I had some hope that her husband would repent, and the advice did not meet her mind at all, but we thought best she should not take her under existing circumstances; but Mr. Angel tarried about and became very bitter and cruel, and was really tyrannical, and we then advised her to take her on if she could. preached at five o'clock at Mr. Hollis'; tarried over night with him; wife quite believing.</p>	<p>21st returned to MiSter AngelS & had a meeting at Mister BrownS a man lived there by the named of Holace an Elder in the ChriStian Church he appeared to be friendly but ful of tradition an had so many it waS hard to get him to underStand the truth</p>
<p>July 22nd, 1832: Obtained the meeting house to preach in at 3 o'clock; attended a wedding during the fore part of the day; preached in the afternoon, had a large congregation. Brother Wilbur spoke after me and he spoke to the purpose. Returned to Mr. Angel's after meeting, and by this time became outrageously angry - said we were a going to separate man and wife, and swore bitterly; and I believe he would have killed us if he could. We took our things, accompanied by his brother who was friendly and came down to Mr. Young's expecting to tarry all night; it had got to be nine o'clock by this time, but he had sold his beds and could not keep us, and James Angel³⁰ gave us some money to go to the Tavern to tarry there. Accordingly, we started alone to go to the Tavern, and we concluded that as soon as Sunday was past Angel would clap a warrant on to us or follow us to kill us, and he knowing where we went would come and take us; so we turned short about in the road and went into the City 3 miles, saw Vireнна and told her what had taken place, and between 11 and</p>	<p>22 obtained the meeting HouSe in the neibourhood about five miles from providence & preached in the afternoon Mister and Angel vienas Brother in law had been very friendly to us Since we had been there but he turned about & we left hiS hoiuS this evening he forbade us to Baptize hiS wife & Sad he Should curs the hand that done it & if the water could help receiveing her he would curs the waters for receiving her alSo now we underStood by SiSter viena that this man in the first place used fraud to get her SiSter Hariet & that he married her becaus of her money & that he had abuSed her & that She waS all most in danger of her life to live with him & that his morals was so corrupt that her Boy³¹ would be spoild if Angel Broughth him up - thiS Boy [hass Since underStood if one – sic??] that Angel had by However Hariet it is about 11 years old viena told uS that She had mad her calculation to take Hariet & the Boy with her to provideneene providence MiSouri to Zion & Hariet told uS that that She had concluded to go to Zion & that She had carried a great many thingS down to</p>

³⁰ This was probably William Angell's younger brother, James William Angell, born October 15, 1776 and died November 7, 1850 in Kirtland, Ohio. His son, Truman O. Angell (1810-1887), was the architect of the Salt Lake Temple.

³¹ George Albert Angell was born March 24, 1822 in Providence and died there on May 9, 1878.

12 o'clock at night left Providence for Boston; traveled until about 3 o'clock and then lay down under an apple tree; slept sweetly about 1 1/2 hours, got up and went on to Boston - tarried about 25 miles from Providence on the road to Boston. Held meeting: people quite believing; some of them tarried all night.

providence ready to be put aboard when ever She got ready & She told us that a great many of those things he never knew that She had cloiths & things that She had accumilated by her own induStry & laid up many of them he would never miSS & Some things she had caried down to Providence that he would miSS & **viena** came to Providence for to go on her way to Zion & **SiSter Sabre Granger** had not got there & for She waS going with her & the Baggage had not come & ~~when the~~ **Hariet** was calculating to go down to Providence to make a viSit their when the Baggag had come & all thingS waS ready to Start She & the Boy would go with them to Zion thuS She would get away before her huSband wold know anything about it thiS waS the condition of thingS & we expected that we would have to Preasch a week or So in theSe regionS before we Should diScharge our duty & we looked at the calculation of our SiSter & we thought it waS not best for Hariet to go at any rate whil we were there & we told her that She had beSt to let **viena** take thoS things that he would be most likely to miss & leave those thingS that She Stood in need & Send the reSt & leave mony with **Hariet** that if her husband did not repent & continued to abuS her So that She could not live with him then Shee could go but when he turned againSt work we concluded that if the way opened that it was best for her to go & we told her we Should not adviSe her to Stay if the way openend & thiS 22 day of July on Sunday after meeting went to Angels & he was biter againSt the work & SurmiSed that we had been perSuadeing his woman to leave him or he Said the doctrin that we waS Preaching waS the Same becauSe we Said the people must Repent & go to Zion to be delivered from thoSe Judgment that waS coming upon the wicked hiS wife told him her mind was not any difrent from what it had been an waS three monthS ago

	<p>& then he Said that she Said that She had been calculating to leave him this three months & he Said that we had Sowed the Seeds of discord in his family & that he did not feel well about it & he appeared to very mad we left the HousSe & JameS angel went with uS to his Son in laws houSe & it waS evening & they were going to move & they had Sold their beding So that they could not keep us & we concluded to go to the tavern & we felt aS if the Lord did not require uS to Stay in thoSe partS any longer aS we were going back to the tavern we considered upon theSe things & thus we were alone & the Lord made it known to us or we were convinced that it waS our duty to leave the place & we turned about & went amediately to Providence to the house where viena waS & we told her the things that had transpired & how hard her Brother in law was & that She had beSt to take Hariet with her & that we waS going to leave the place & it had got to be late in the night & we left her took our Journey for Boston before we left the city the Bell rung for twelve we traveled till towards morning & then laid down under an apple tree & Slept till morning this day part way to BoSton Stayed all night to a private HouSe the peole invited the neibours in & we taught them & Some were quite believeing</p>
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Children of Henry and Lucinda Hughes Curry Jacques:

1. Vienna Jaques, born June 10, 1787 in Essex Co. MA; possibly md. (1) Joseph Smith Jr. abt. 1833; md. (2) Daniel Shearer bef. January 1839
2. Harriet C. Jacquith, born about 1790 of Beverly, Essex; "Harriot Jaquith" md. (1) Nathaniel Heaton on April 19, 1819 in Providence, Providence RI; md. (2) William Angell in Providence on December 25, 1821; died November 2, 1843
3. Sarah Jacques, born December 15, 1793 in Somerville, Middlesex MA; ~~Sarah Jaquith md. Monroe Merrill in Boston on November 29, 1832 (NEHGS—Marriages in Boston by Rev. Daniel Sharp, p. 334—~~ but she was born about 1811, per 1850 Census of Cambridge)

~~1810 Census of Wrentham, Norfolk MA, p. (15 miles northeast of Smithfield, Providence RI) (Nathaniel Heaton of Wrentham md. Sarah Phillips in 1809; died in Wrentham on April 1, 1820, aged 53)~~

~~———— Nathaniel Heaton: 00010/00110~~

Nathaniel Heaton of Wrentham md. Harriet Jacquith at Smithfield on April 29, 1819, as published in the *Rhode Island American* of May 7, 1819. This marriage of “Harriet Jaqueth” was officiated by Rev. Stephen Gano, as found in the *Vital Records of Rhode Island, 1636-1850*, vol. 3 Smithfield, pt. VI, Providence, R. I.: Narragansett Historical Publishing Company, 1892, p. 7. Her name appears as “Harriet Jarneth” in Rev. Stephen Gano, M. D.’s Private Record of Marriages. (He was the pastor of the First Baptist Church in Providence from 1796 until his death in 1828.)

Nathaniel Heaton died in 1819 or early 1820.

1820 Census of Smithfield, Providence RI, p. 11

Abi^{ah} Angell

Ariel Keech

Benjamin Angell

Elisha Angell

Charles Angell

Alfred Angell

Mehitabel Frank

William B. Smith

Harriet Heaton: 2 fs 10-16 and 1 f 26-45 [Harriet: 30]; the girls are too old to be her daughters

Sarah Angell

Ezekiel Angell Jun.

Ezekiel Angell

Benjamin Angell Jun.

“Mrs. Harriet C. Heaton of Smithfield” married “William Angell Esq. of North Providence” (b. February 1769) at Providence on December 25, 1821 as recorded in the January 4, 1822 issue of the *Rhode Island American*. Rev. Calvin Park officiated. (As noted in the journals above, Angell defrauded Harriet into marrying him, as he mainly wanted her money.)

William Angell had previously md. (1) Chloe Brown in 1793 and had one daughter, Mary; then md. (2) Sarah Whipple and had one son, William W. (b. abt. 1798) and possibly a daughter named Amey (b. abt. 1801). So Harriet Jacques Heaton was his third wife.

Child of William and Harriet Jacques Angell:

1. George Albert Angell, born March 24 1822; md. (1) Maria Angell (dau. Of Oliver) on May 31, 1842 in North Providence, RI and she died July 5, 1846; md. (2) Harriet C. or G. Brown, 1846-1850; he died May 9, 1878 and was

buried in the North Burial Ground of Providence RI

1840 Census of Smithfield, Providence RI p. 75

William Angell: 1 m 15-20 (George A.), 1 m 70-80 (William), 1 f 5-10, 1 f 10-15, and 1 f 30-40 (who are these women? His daughter Mary and her two daughters?)

Son George married Maria Angell on May 31, 1842 in Smithfield Twp (North Providence). (familysearch)

Harriet C. Jaquith Heaton Angell died November 2, 1843 "23 years" (can't be her age – probably how long she and William Angell had been married) per *Births, Marriages, and Deaths Recorded in Providence, Rhode Island*, 1:7:164.

November 21, 1843 – Vienna and Harriet's mother, Lucinda Hughes Curry Jaques Dow, died aged 83 in Newbury, Essex, MA and was buried in Byfield cemetery, per *Vital Records of Newbury to the Year 1850* (NEHGS)

Maria Angell Angell (wife of George Albert Angell) died on July 5, 1846 and was buried in the Angell lot of the Lincoln Cemetery in Providence County RI. He then married Harriet C. Brown, date unknown. She was born April 10, 1821.

William Angell died January (or June) 4, 1849. Per above *BMD in Providence*, 1:8:315, William Angell, aged 61, died September 29, 1849.

1850 Census of Smithfield, Providence, RI, p. 116

George A. Angell, 28, Farmer
Harriet G. Angell, 29,

[next door]

Frdelia [sic] Angell, 45 (fem), MA
Angeline A. Angell, 24
Richard A. Angell, 22, Carpenter
Sarah A. Angell, 20
Catharine A. Angell, 18
Almira B. Angell, 11
Henry R. Angell, 5

[next door]

Arha [sic] Angell, (fem) 50

[two doors down]

Stephen Angell, 51, Farmer
Freelove Angell, 44

1861 Providence RI city directory, p. 16

George A. Angell, jeweler, bds. 19 Bacon St.

George Albert Angell died May 9, 1878. His second wife, Harriet C. Brown Angell, died February 26, 1889 and is buried next to him in the North Burial Ground of Providence RI.

Vienna Jacques/Jaquith (Smith? Shearer)

Also Jackways, Jackaways, Jaques, Jacquish, Jacquith, Jacquaws, etc.

Born June 10, 1787 to Henry Jacques and Mrs. Lucinda Hughes Curry of Beverly, Essex, Massachusetts. ~~Or to Samuel and Ruth Jacques of Wilmington?~~ Or in New Rowley (now Georgetown, Essex)? (Her PB from William Smith says Henry and Lucinda, and "Essex Co Massachusetts".) Her father Henry was allegedly born in France (per 1880)???

Lucinda Hughes (or Hewes, Huse, etc. – the Huse family was very prominent in Newburyport) Curry Jacques was born in Newburyport cal 1760 (died 1842 aged 82 or 1843 aged 83). An Amelia Hewes married Arthur Young on April 29, 1781 in Newburyport; born September 11, 1761 in Boston to Elihu and Elizabeth Cogswell Hewes (and her temple work was done between 1855 and 1876!) [MANY "Huse" births in Newburyport, but no Amelia or Lucinda.]

Elihu Hewes was an Ensign in the colonial French and Indian Wars for 14 months from 1759-1760 out of Ipswich, under Capt. Stephen Whipple.

Elihu Hewes md. Mrs. Elizabeth Cogswell on 1756; their children were:

9. Lucinda Hewes, born May, 20 1758 in Ipswich; "Lucy" died in Ipswich on January 2, 1759
10. [?] Lucinda Hewes/Hughes, born about 1760 in Boston, Suffolk MA; md. (1) John Curry in 1779 (**sealed to Joseph Smith between 1851 and 1889 in the Endowment House – film 183396**)
11. Amelia Hewes, born September 11, 1761 in Boston; md. (1) Arthur Young on April 29, 1781 in Newburyport; md. (2) Benjamin Rogers on August 26, 1788; died October 30, 1850 (had her temple work done between 1855 and 1876, in the Endowment House)
12. Cyrus Hewes (twin), born June 25, 1763 in Boston
13. Clarissa Hewes (twin), born June 25, 1763 in Boston
14. Matilda Hewes, born February 23, 1765 in Boston
15. Julius Hewes, born July 29, 1767 in Boston
16. Paoli Hewes, born January 14, 1769 in Boston; md. Pamela Cottrell on December 11, 1787 in Hampden, Penobscot, ME; died June 19, 1848 in Belfast, Waldo ME

Henry's parents were probably Samuel Jacques and Keziah Thompson, who md. May 28, 1751 in Wilmington, Middlesex, MA, 15 miles north of Boston.

Samuel Jacques was born March 1729, probably in Essex Co. MA to Samuel Jacques and Lydia Pike. He died July 10, 1824 in West Newbury, Essex, MA (aged 95/6), buried at the Merrimac Cemetery.

Keziah Thompson was born February 18, 1723 in Middlesex Co. MA to Joshua Thompson and Martha Dale. (Or a Keziah Thompson was born November 17, 1730 in Medway, Norfolk, MA to Eleazar and Hannah Thompson, per NEHGS Register, October 1895, "Births in Medway", p. 448. She makes more sense, age-wise.) Keziah Thompson Jacques died February 5, 1810.

Children of Samuel Jacques and Keziah Thompson:

1. **Henry Jacques, born about 1752?? In Beverly?? (Not in Wilmington)**
2. Samuel Jacques, born September 26, 1753 in Wilmington, Middlesex MA; md. (1) Ruth Wyman in 1773 (and they had a son named **Henry** who md. Sarah Whittemore); md. (2) Esther Buck in 1809; died October 20, 1830 in Wilmington
3. Lydia Jaques, born August 4, 1755 in Wilmington; md. Jonathan Johnson on December 12, 1776 in Wilmington
4. John Jaques, born May 29, 1758 in Wilmington; md. Hannah Eames on September 27, 1781 in Wilmington
5. Keziah Jaques, born October 23, 1760 in Wilmington; md. Capt. John Gowing in 1781
6. Sarah Jaques, born March 11, 1762 in Wilmington; md. Jabez Gowing in 1784 in Wilmington
7. Leonard Jaques, born February 15, 1764 in Wilmington; died abt. 1803 in Wilmington

Children of Samuel Jaques Jr. and Ruth Wyman of Wilmington (married March 17, 1773):

1. Ruth, born March 21, 1773
2. Samuel, born September 5, 1776
3. Abigail, born April 27, 1778; died September 17, 1775 (8 mos. 17 days?)
4. Abiel, born March 6, 1780
5. Sally, born June 11, 1782
6. Polly, born September 12, 1784
7. Lois, born June 23, 1786
8. Sabra, born March 7, 1789
9. **Henry (banker), born February 7, 1791 in Wilmington, Middlesex; md. Sarah Whittemore**
10. Charles, born December 18, 1792; died October 12, 1806
11. James, born February 25, 1795; died June 26, 1796
12. James, born August 17, 1800

Ruth, first wife of Samuel, died March 24, 1808, 52 years of age. Married Mrs. Esther Buck on August 6, 1809. Esther, second wife of Samuel, died June 1, 1836, 73 years. Sarah, widow of Henry, died November 1, 1868, 74/10/16.

Lucinda Hughes md. (1) John Curry on December 21, 1779 at St. Paul's Episcopal Church in Newburyport, Essex, MA and they had:

2. Robert Curry (wheelwright), born in Byfield (a parish in Newbury), Essex MA on January 10, 1785; md. (1) Sophia Lovett on July 3, 1808 in Beverly (daughter of William and Elisabeth Lovett); she died from "lethargy" on March 20, 1813 aged 27 [sic 28] and 2 mos (born January 22, 1785) and md. (2) Anna Lovett on August 24, 1813 in Beverly (**referred to in a letter from Augusta??**); he died August 14, 1866 in Beverly (aged 81/7/14) from prostatic inflammation

Lucinda Hughes Curry md. (2) Henry Jacques about 1786 and had:

3. Vienna Jaques, born June 10, 1787 in (Rowley, per Obit), Essex Co. MA; possibly md. (1) Joseph Smith Jr. abt. 1833; md. (2) Daniel Shearer bef. January 1839; died February 6, 1884
4. Harriet C. Jacquith, born about 1790 of Beverly, Essex MA; "Harriot Jaquith" md. (1) Nathaniel Heaton on April 19, 1819 in Providence, Providence RI; md. (2) William Angell in Providence on December 25, 1821; died November 2, 1843 in Providence
5. ~~Sarah Jacques, born December 15, 1793 in Somerville, Middlesex MA (per familysearch but no documentation)~~

~~Sarah Jaquith md. Monroe Merrill in Boston on November 29, 1832 (NEHGS—Marriages in Boston by Rev. Daniel Sharp, p. 334—but she was born about 1811, per 1850 Census of Cambridge
Henry Lee Jacques (per familysearch), born abt. 1817; md. Ellen Talcott Thompson on June 1, 1842 in Beverly~~

A Henry Jacques, cordwainer, died intestate in Essex Co. per probate records filed February 25, 1793. (Essex Co. Probate Records, File #14769)

Lucinda Hughes Curry Jacques md. (3) Richard Dow Sr. of Byfield (born cal 1770) about 1794/5 and had:

3. Lucinda M. Dow(e), born July 12, 1796 in "Kingston" [or – Kensington; East Kingston became Kensington; 30 miles north of Salem] NH; md. Aaron S. Howard on December 17, 1818 in Rowley, Essex MA; died in Beverly on July 31, 1886, aged 90 years and 19 days, parents unknown
4. Child Dow – died June 4, 1802 in Newbury, per records of Byfield Church (*The Essex Antiquarian*, 1903, vol. 7, p. 158).

Richard Dow Sr. seems to have been married previously and had a son Richard Dow Jr. born 1780-1790. When Richard Sr. moved to Rowley between 1820 and 1830, Richard

Jr. stayed in Rockingham Co. NH with his wife and family. (~~A Richard Dow of Methuen, Essex – born in 1773 – married Elizabeth Carr on March 27, 1793 but they had Julian Dow in 1812.~~)

1790 Census of Newbury, Essex, MA, p. 424

Henry Jaquith – 1 m over 16, 2 m under 16, and 3 f

(David born to Henry/Hannah Knight Jaques in 1781; Henry Cromwell Jaques, born to Henry and Hannah Jaques, on March 23, 1783 in Newbury; Hannah born to them in 1771; Henry and Hannah both died in 1792 in Newbury. They were Tories during the Rev. War.)

There is a Henry Jaques, born July 5, 1731 to Stephen and Thankful Jaques in Newbury, wife and children unknown. And one born in 1739 in Newbury to Eliphalet and Lydia Jaques. An unnamed son of Benjamin Jaques of Newbury was born in Rowley (where Vienna was reportedly born, per her obit) on March 6, 1760 (Rowley VRs: Births, p. 106). There is a false rumor that Henry was born in France (see Linda King Newell papers – Jessie Hurd etc. in 2010 Research Needs; and 1880 Census of SLC).

Aaron Jaquish (Jaquith, intention) married Margaret Oliver on January 1, 1797 in Boston, Rev. Saml. Stillman officiant. (NEHGS- Boston marriages)

1800 Census of Blooming Grove, Orange, NY, p. 8 (Kingston is about 30 miles north of Blooming Grove)

Henry Jaquish – 1 m over 45, 2 fs under 10, 2 fs 16-26, and 1 f over 45

Half-brother Robert Currie/Currey/Curry md. (1) Sophia Lovett on July 3, 1808 in Beverly (daughter of William and Elisabeth Lovett, born January 22, 1785).

Child of Robert Currie and Sophia Lovett:

1. Robert Lovett Currey, born April 29, 1809 in Beverly

1810 Census of Newbury, Essex MA p. 8

Henry Jaques – 20100/00200

1810 Census of Kensington, Rockingham, NH, p. 1

Richard Dow 10010/0011 – 1 m under 10, 1 m 26-45, 1 f 26-45 [Richard – 40] and 1 f over 45 [Lucinda – 50] – where is Lucinda M. Dow, born 1796 (at school??)

Bromfield Street M E Church, founded in 1806, was a racially integrated church, with a large African American population. In 1818, the black members hired Rev. Samuel Snowden and they built their own Revere Street ME Church in 1823 that was segregated (originally called May Street). David Walker was a member of this church.

Coming to the city of Boston when she had reached womanhood, in her self-reliant way, by patient toil and strict economy, had accumulated considerable

means for those times. Always religiously inclined, she connected herself with the Bromfield Street M. E. Church in that city. (OBIT)

William Jaquith died in Boston in 1805, aged 3.

Major John Jaquith died in Boston in 1807, aged 46.

Dolly Jaquith died in Boston in 1808, aged 59.

Mrs. Mary Jaquith died in Boston in 1822, aged 89.

Henry Jaques (Vienna's first cousin), the banker, had a house on the right hand side of Bow Street, a step from Washington Street, as you go toward the Square. Henry's brother was Col. Samuel Jaques. Henry was the first cashier of the Bunker Hill Bank, then president of Tremont Bank for three years, and later "an official of the Suffolk Bank". Intelligent and industrious, he had little patience with pretension and a great respect for moral worth and ability. He was one of the original members of the Charlestown Wharf Company and of the Charlestown Branch Railroad Company. (Timothy Thompson Sawyer, *Old Charlestown*, 1902, pp. 88-90.) He was the son of Samuel and Ruth, born in Wilmington in 1791 and died in Wilmington in 1846. Father of Henry Lee, Francis, and Richard Percy Jaques, and daughters Elizabeth and Helen. Married Sarah Whittemore in 1815

Half-sister-in-law Sophia Lovett Currie died from "lethargy" on March 20, 1813 aged 27 [sic 28] and 2 mos.

Robert Currie then md. (2) Anna Lovett on August 24, 1813 in Beverly. (She died August 14, 1866 in Beverly (aged 81/7/14) from prostatic inflammation.)

Children of Robert Currie and Anna Lovett:

1. Sophia Ann Currey, born December 16, 1814 in Beverly
2. Louisa Augusta Curry, born May 30, 1817 in Beverly

Half-sister Lucinda M. Dow md. Aaron S. Howard on December 17, 1818 in Rowley, Essex MA. Aaron S. Howard was a native of Maine.

Children of Aaron S. Howard and Lucinda Dow:

1. Gorham Augustus Howard was born April 18, 1819 in Rowley or Byfield; md. Mary P. Story on October 17, 1841 in Beverly; died March 20, 1882 in Beverly
2. Sophia Ann Howard was born January 17, 1821 in Rowley; md. Jeremiah R. Sanborn on January 10, 1837 in Rowley
3. William Searle Howard (cordwainer) was born September 24, 1822 in Rowley; md. (1) _____; md. (2) Delia A. Browning on July 15, 1850 in Beverly; died August 19, 1887 in Beverly
4. Hannah Belinda Howard was born in 1826 in Rowley; md. Richard H. Andrews on August 20, 1844 in Beverly
5. Harriet Howard was born December 8, 1831 in Beverly; died July 5, 1849 in Beverly, aged 17

6. Ellen Howard was born February 8, 1836 in Beverly
7. Sarah Jane Howard was born August 17, 1840 in Beverly; md. Charles B. Baker (clerk) on April 1, 1860 in Beverly

Sister "Harriot Jaquith" md. (1) Nathaniel Heaton on April 19, 1819 in Providence (or nearby Smithfield), Providence RI with Rev. Stephan Gano officiating (Arnold's *Vital Records of Rhode Island, 1636-1850*, vol. 2, p. 7). He likely died for she then md. (2) William Angell in Providence on December 25, 1821.

William Angell ("an industrious and successful farmer in Smithfield" – per Angell family genealogy, p. 133) was born February 1769 in Providence to Solomon Angell and Mary Tripp. He had md. (1) Chloe Bowen on March 24, 1793, and then (2) Sarah Whipple, who died October 15, 1816.

The child of William Angell and Harriet Jacques:

1. George Albert Angell, born March 24, 1822 in North Providence; md. (1) Maria Angell (dau of Oliver Angell) and she died July 5, 1846; he then md. (2) Harriet G. Brown on October 28, 1847; md. (3) Laura _____

1820 Census of Boston
Moses Jaquith

1820 Census of Exeter, Rockingham, NH, p. 10
Richard Dow - 110011/10110 – 1 m under 10, 1 m 10-16, 1 m 26-45 [Richard Jr.?], 1 m over 45 [Richard - 50], 1 f under 10, 1 f 26-45 [Mrs. Richard Jr.?], and 1 f over 45 [Lucinda - 60]

1830 Census of Boston
Ward 5
Henry Jaques
Moses Jaquith
Ward 6
Aaron Jaquith

1825 Boston Directoy, p. 311
Henry Jaques, Cashier, Washington Bank (ad)
p. 155
Henry Jaques, cashier Washington Bank
Moses Jaquith, book binder, Chambers
Oliver Jaquith, broker, 13 Exchange

1826 Boston Directory, p. 162
Henry Jaques, cashier Washington Bank
Moses Jaquith, book binder, Chambers
Sarah Jaquith, teacher, 10 Pleasant

1827 Boston Directory, p. 151

Adeline Jaquith, dressmaker, Bridge

Nianna [sic] Jaquith, laundress, 4 Norfolk place [Now Ave. de Lafayette]

Sarah Jaquith, teacher, 10 Pleasant

1828 Boston Directory, p. 158

Aaron Jaquith, bookbinder, Charles St.

Moses Jaquith, bookbinder, house Chambers

Nianna Jaquith, laundress, 4 Norfolk place

Oliver Jaquith, porter, Union Bank

Sarah Jaquith, teacher, rear 373 Washington

1829 Boston Directory, p. 154

Henry Jaques, clerk, 51 Brattle, h. 1 Lynde

Aaron Jaquith, bookbinder, Charles St.

Moses Jaquith, bookbinder, house Chambers

Oliver Jaquith, porter, Union Bank

Vianna Jaquith, nurse, 4 Norfolk place

1830 Census of Rowley, Essex, MA, p. 1

Richard Dow – 1 m 60-70, 1 f 5-10, and 1 f 70-80

1830 Census of Exeter, Rockingham, NH p. 1

Richard Dow [Jr.?] – 1 m under 5, 1 m 20-30, 1 m 40-50 [Richard Jr.?], 1 f 5-10, 1 f 15-20, and 1 f 40-50

1830 Boston Directory, p. 189

Henry Jaques, President Tremont Bank, h. 1 Lynde

Aaron Jaquith, bookbinder, Sumner

Moses Jaquith, bookbinder, h. 20 Chambers

Oliver Jaquith, porter Union Bank

Vianna Jaquith, nurse, 4 Norfolk place – also on p. 30 under “Nurses”

Nancy Richardson, widow, Norfolk place [no number] – p. 261

1831 Boston Directory, p. 199

Henry Jaques, Pres. Tremont Bank, h. in Charlestown

Aaron Jaquith, bookbinder, Sumner

Moses Jaquith, bookbinder, h. 20 Chambers

Oliver Jaquith, porter, Union Bank

Thomas Jaquith, truckman, h. Charlestown Street

Nancy Richardson, widow, 4 Norfolk Place (p. 274)

David Strong Jackaways was an anti-Mormon in Palmyra, New York in 1831 (see bio in “Lucy’s Book”).

“In 1831, Vienna traveled from her home in Boston to Kirtland, where she met the Prophet and was baptized. She stayed in Ohio about six weeks, then returned to Boston where she became the means of converting many of her family who were also baptized. (Brian C. Hales, “Fanny Alger and Joseph Smith’s Pre-Nauvoo Reputation,” *Journal of Mormon History*, Fall 2009, vol. 35 no. 4, p. 124. See also Jerri W. Hurd, “Vienna Jacques: The Other Woman in the Doctrine and Covenants,” p. 2, unpublished ms., Linda King Newell Collection, Marriott Library, University of Utah.)

Baptized in Kirtland on July 12, 1831. She had been a Methodist. (Obit: “she connected herself with the Bromfield Street M. E. Church in that city.”) The Bromfield Street Church began in 1806 as a branch of the Methodist Alley (First) Church. It became independent in 1831, when it was listed as Boston South, and became Bromfield Street Church in 1835. Under the sponsorship of Bromfield, Black congregants were given their own local pastor, Samuel Snowdon, in 1818, and their own church house on May Street in 1823. 1831 Boston City Directory, p. 31, lists: “Second Methodist Church, Bromfield st.” (The First Methodist Church was on North Bennett St.)

October 10, 1831 – “Mormonites,” *Boston Courier*

Mormonites. The Hampshire Gazette says – A lady from Ohio informs us that many of the Mormonites in Geauga county [Ohio] have started for the promised land in Missouri; some of them passed through the town in which she resides; their language was ‘We have left Babylon, and are going to Mount Zion.’ Among those who have embraced the doctrines of these fanatics are two merchants, and some respectable farmers. One man joined them whose property was estimated at 7,000 dollars. **The lady to whom we have alluded found in the Lake steam boat a Mormonite woman on her return to Boston [Vienna Jacques?]. She said she had made a journey all the way from Boston to Ohio, to investigate the subject of Mormonism, and had satisfied herself that the Mormon bible was a revelation from God, and the leaders true prophets. She stated that others from Boston had become converts in the new system. She believed the Mormonites could perform miracles. When asked if she had seen any miraculous operations, she replied that she had seen a person who was very sick suddenly restored in health. On other subjects she conversed like a sensible, pious woman. She stated that she was a Methodist when she left Boston**

October 14, 1831 – *Eastern Argus* (Portland ME)

MORMONITES. The Hampshire Gazette says – A lady from Ohio informs us that many of the Mormonites in Geauga county have started for the promised land in Missouri...The lady to whom we have alluded found in the Lake steam boat a Mormonite woman on her return to Boston. She said she had made a journey all the way from Boston to Ohio, to investigate the subject of Mormonism, and had satisfied herself that the Mormon bible was a revelation from God, and the leaders true prophets. She stated that others from Boston had become converts to the new system. She believed that the Mormonites could perform miracles. When asked

if she had seen any miraculous operations, she replied that she had seen a person who was very sick suddenly restored to health.— On other subjects she conversed like a sensible, pious woman. She stated that she was a Methodist when she left Boston.

Vienna's housemate, the widow Nancy Richardson, was baptized on July 5, 1832 by Orson Hyde and Samuel H. Smith.

Orson Hyde's Journal THESE ARE NOT PROOFREAD	Samuel H. Smith's Journal THESE ARE NOT PROOFREAD
July 10th, 1832: Wrote to Zion; sent 8 or 9 subscriptions for the "Star". Gave Sister Vienna Fifteen dollars to pay over to Brother Whitney in Ohio, for the Star; talked two or three hours with a Indian Missionary who was believing, or at least, willing to give the subject a candid hearing; of the Perqod Tribe; gave us an invitation to preach in his hall, and also to come and pay him a visit. We agreed to call and see him; quite an interesting time with him. In sitting down with an intelligent son of Abraham and conversing with him is something agreeable.	10th Brother [Hyde] had Some writing to do he wrote to Zion Sending the names of Some Subscribers for the Star gave viena & fifteen dollars reeived from Subscribers to carry to the Bishop in ??? viSited by a man by the name of ApeS ³² an Indian of the Peyrd [Pequod] tribe he waS a Preacher though Some unbelieving at first but became more belileveing & concluded to give the work a candid investigation & invited us to Preach in his hall [Franklin Hall] that hireed to preach in himsef & also invited uS to pay him a visit we concluded to go to Providence & we told him that we would when we returned
July 13th, 1832: Left Mr. Cramer's for Providence, R. I. traveled on foot 20 miles, and then got into the Stage and rode into Providence 20 miles farther. Called on a Mr. Love ; found his wife believing; so we found friends and the Lord opened the way before us.	13th left dorchester & went on towards Providence traveled a part of the way & then got into the Stage & rode into Providence Stopped to the ///// one Miss HawkinS Some of the People were believeing they had heard SiSter viena tell concerning the Book Some of them came in the Same evening & we taught them
July 22nd, 1832: . . . we concluded that as	we left her took our Journey for Boston

³² Rev. William Apes – see *The Liberator*, July 7, 1832, p. 107 for announcement that he was to preach on July 10 at Franklin Hall, No. 16, Franklin Street, at 3:00. That evening he also gave “an Address on the subject of Slavery.” Apes (or Apess) was a Pequot Native American of mixed-blood parents (his mother, Candace, may have been part African-American), and a well-known Methodist minister. Unfortunately he struggled with alcoholism his whole life, and eventually died from it at age 42. He wrote the first “fully Native-authored” autobiography, *A Son of the Forest: The Experience of William Apes etc.* published in 1829. (See his entry in Wikipedia.)

<p>soon as Sunday [July 22] was past Angel would clap a warrant on to us or follow us to kill us, and he knowing where we went would come and take us; so we turned short about in the road and went into the City 3 miles, saw Virenna and told her what had taken place, and between 11 and 12 o'clock at night left Providence for Boston; traveled until about 3 o'clock and then lay down under an apple tree; slept sweetly about 11/2 hours, got up and went on to Boston - tarried about 25 miles from Providence on the road to Boston. Held meeting: people quite believing; some of them tarried all night.</p>	<p>before we left the city the Bell rung for twelve we traveled till towards morning & then laid down under an apple tree & Slept till morning this day part way to BoSton Stayed all night to a private HouSe the people invited the neibours in & we taught them & Some were quite believeing</p>
<p>August 9th, 1832: went to beverly 1 Mile called on Robert curry Vienna's Brother found him some friendly - fast day among the peop[le] on a/c of the Cholera attended meeting with him in the afternoon quite a number Came in after meeting talked with them about the work and also in the Evening some prospects</p>	<p>9th went over into Bevely & there we found SiSter Coob and Stopped in the hHouS[e] where She waS & the [p. 103] People of the HouSe were friendly & the Brother orSon Laid hiS handS upon SiSter coob & confirm-ed her & he Laid hiS handS upon her children & bleSSed them & then we went to the House of Robbe-rt curieS & found [-] him friendly & alSo hiS wife he waS Brother to SiSter viena JackwayS & we went with Mr curies & hiS family to a baptiSt meeting for they were going & we could not dore do doe ay any thing [p. 104 blank - p. 105] Taried all night with Mr curies</p>
<p>August 10th, 1832: Tarried at Mr. Carey's through the day - a number called upon us to hear and learn - some friendly and some enimical, tried to get a vestry to hold meeting in but could not; held meeting at Mr. Currie's in the evening; large congregation in the house and in the street; paid good attention; some I think will go to Zion. Had much liberty in speaking; the Lord stood by us; tarried over night at Mr. Currie's; they were quite friendly.</p>	<p>10th w viSited a baptis deacon & tried to get liberty to preach in the meeting HouSe but could not prea ch in the Evening at Robbert curierS Ho uSe aS many crouded into the HouSe aS could get in & many Stood out doorS found Some beli eveing</p>

<p>August 16th, 1832: Returned to Brossly [Beverly], held meeting at M. Howard's in the evening, a numerous crowd came out and fired crackers during the meeting and made disturbance, and after the meeting the rabble set up a high and cry through the town and round the house like a pack of grizzly wolves determined to devour us, but the Lord sent them home and we returned to rest.</p>	<p>16th went to Beverly again & visited Some families & and in the Evening had a meeting at the House of Aaron Howard Brother inlaw to Sister viena [Vienna Jacques] & it was in the outer Part of the city & the People came to gether & the House was filled & a great many was out doors & after meeting & the People despersed out of the House therere was a great many thronged around the House crowding up to the winders & would gaze into the windows & we expected they was calculating to Either Brake into the House or catch us when we come out of the House & abuse us but Mr Howard requested them to go a way but they PreSist & finally he told them that if they did not go away that he had Powder & Shot & would clear</p>
<p>August 17th, 1832: Left Mr. Howard's and went on to Byfield 16 miles to Mr. Dows, Vienna's mother's. Found the prospects good; Mrs. Dow [Lucinda Hughes Curry Jacques Dow; mother of Vienna Jacques] quite believing and her husband not opposed to these things.</p>	<p>17th left Beverly & went about 16 miles into the town of Rowly Byfield PariSh to Mr Richar Hows & Mrs dow was Mother to Sister viena Jackways the People Some of them came in & we taught them & thomas Burbank was there & we apointed a meeting at his House in Bradford about 3 miles</p>
<p>September 2nd, 1832: First day of the week today. Meeting at Mr. Holmes' Had good liberty upon the "priesthood". Four persons came forward for baptism: <u>Benjamin Chase, Lucinda Dow, Nathaniel Holmes, Lovisa Stickney</u>; in the afternoon broke bread and confirmed them.</p>	<p>2 held a meeting at Brother holmeS baptized 4 PerSonS their named Nathaniel holmeS & Benjamine chaSe & Sarah Stickney & Lucindy Dow [mother of Vienna Jaques] & after Baptizing them we came together again & confirmed them & Partook of the Sacrament & the Lord was with us</p>
<p>September 5th, 1832: Left Mr. Stickney's about 9 o'clock and came down to H. Herriman's, took dinner with him. Presently, came in a violent opposer by the name of Tandy, a flaming Methodist, with a spirit of contention, which we told him was of the Devil; and we came away and called upon Mother Dow in Byfield;</p>	<p>5th left Mr Stickneys in New rowley & came to Henry HerrimanS & from thence to Mother dowS Stayed over night found her much Rejoyced Stasyed on Part of the day with her Brother orSon wrote a letter to the SiSters in BoSton</p>

tarried all night.	
November 26th, 1832: Came on from house to house to Newbury Fort; did not stop in the Village, but came on to Byfield, 12 miles. Called on Mother Dow , and tarried all night; obtained the news from the West, and heard of Brother Joseph.	Came to Mother Dow's at New Rowley in the evening and she was much rejoiced to see us and she told us that Joseph had been to Boston and prophesied unto that city and had gone again to Ohio and had gone again to Ohio and she had received a letter from Vienna which gave information concerning the Brethern and sisters in Ohio,

Orson Hyde: The Olive Branch of Israel, p. 27

Part of the foundation had been laid by Vienna Jacques (pronounced Jackway). Forty-four years old and wealthy, Vienna had traveled to Kirtland the previous summer to learn about Mormonism, became converted, and was baptized.[27] Since her return home she had talked of the gospel and the Book of Mormon (she brought copies from Kirtland) to her friends and her family in a wide region around Boston. She eagerly wanted all of them to listen to the missionaries. Particularly, she wanted the gospel presented to her sister, Harriet Jacques Angell, in North Providence, Rhode Island.

Samuel and Orson had been in Boston less than three weeks when they complied with Vienna's entreaties and traveled to Rhode Island. They anticipated that the Lord's desires of them in that locality would require several weeks. But in two weeks they came back. Word of their return circulated quickly, and friends gathered at a member's home early that summer evening, excited to hear why the missionaries had cut short their Rhode Island stay. Orson and Samuel related their adventures. Vienna's friends and relatives had treated them kindly, but other citizens stirred up a mob spirit. Twice the missionaries miraculously escaped being tarred and feathered. Vienna's sister's husband, William Angell, a friendly host for a few days, became angry when his wife liked their message, and he threatened to do them harm. His brother, James Angell, befriended them and helped them evade William's wrath. The [p. 28] missionaries baptized two men and ordained one of them to the priesthood, thus a foundation was begun. They left town in the middle of the night.

..."August 16th:....a numerous crowd came out and fired crackers during the meeting [in the home of Vienna's brother-in-law] and made disturbance, and after the meeting the rabble set up a hue and cry through the town and round the house like a pack of grizzly wolves determined to devour us, but the Lord sent them home [with the help of the missionaries' host, who got out his gun and threatened to use it] and we returned to rest."

In the summer of 1832, missionaries befriended William Angell, son of Solomon Angell, in North Providence, RI. William's wife, Harriet Jacques Angell, had heard about

Mormonism from her sister, Vienna. William soon ordered the missionaries out of his house though, and they were taken by William's brother, James Angell, to the home of his son-in-law, Valentine Young.

She was the widow of Nathaniel Heaton and married William Angell in Providence on December 25, 1821.

Harriet "secretly prepared to leave her husband who was abusive. She had packed her clothes and other baggage, waiting for her to board a boat in the harbor. She planned to take her son George, aged ten, and accompany her sister Vienna to join the Mormons in Missouri....Harriet apparently never accomplished her design, but remained in North Providence." (Myrtle S. Hyde and Dean C. Smith, "Mormon Angells," *New England Historical and Genealogical Register*, 1993, pp. 212-213.)

"(No Title)" in *The Boston Traveller*, vol. ?, no. ?, Monday, August 27, 1832 (as quoted in the *Newport Mercury* of September 1, 1832 (Uncle Dale)

Two Mormonite preachers have recently visited this city, and made 15 converts to their strange doctrines, who have been baptised and joined the Mormon church. It is stated in one of the papers, that these persons contemplate going to the west, and some have already started for "the promised land, the place of refuge for the house of Israel, and for all the Gentile world who will flee thither for safety," in Jackson county, Missouri. -- Two females who have gone, had acquired by industry, one 1500 [Vienna Jacques], the other 800 dollars [Sabre Granger], which they have given up to go into the general stock. The others possess between 3[000] and 4000 dollars, which they are going to put with the general fund, and which they can never draw out again. Thus are people swindled of their property, and drawn from their comfortable homes, by ignorant fanatics.

September 2, 1832 – "Lucindy Dow" (mother of Vienna) was baptized in New Rowley, Essex MA by Samuel H. Smith and Orson Hyde.

Vienna left Boston sometime after July 22 and (per the article above) before August 27, to move to Kirtland, Ohio, taking with her the \$15 for the various subscriptions to the *Star*. Per the BOM inscription below, she was in Kirtland by November 22.

November 6, 1832 – HOC I, p. 295

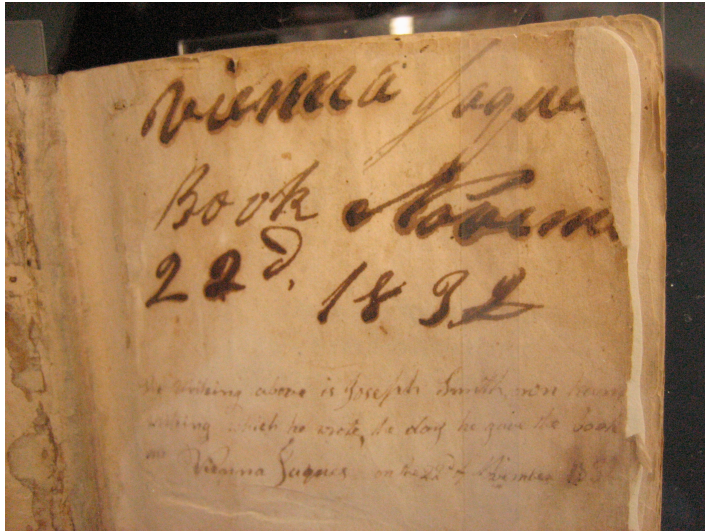
I continued the translation of the Bible and ministering to the Church, through the fall, excepting a hurried journey to Albany, New York **and Boston**, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son Joseph Smith, the third. [JS III was born that same date.]

Vienna Jaques likely traveled back to Kirtland with Smith and Whitney – a great social impropriety.

1830 Book of Mormon, LDS Church History Library, Salt Lake City, Utah

Vienna Jaqu[es]
Book Novem[ber]
22^d 1832

The handwriting above is Joseph Smith own hand writing which he wrote [in Kirtland], the day he gave the book [to] me Vienna Jaques on the 22^d of November 1832



Per Hales, she didn't return to Kirtland until 1833, but the above news article and BOM inscription belie that.

Her sister Sarah, married Monroe Merrill back in Boston on November 29, 1832.

Vienna possibly married Joseph Smith abt. 1833? (See 1875 for Stenhouse's belief that she was indeed a spouse of JS.)

On March 8, 1833, Smith received a revelation telling her to gather to Missouri, keep some of her \$1,400 "to bear her expenses" and then give "the residue of the money" to the church:

- 28 And again, verily I say unto you, it is my will that my handmaid Vienna Jaques should receive money to bear her expenses, and go up unto the land of Zion;
29 And the residue of the money may be consecrated unto me, and she be rewarded in mine own due time.
30 Verily I say unto you, that it is meet in mine eyes that she should go up unto the land of Zion, and receive an inheritance from the hand of the bishop;
31 That she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.

Susan Easton Black, "Happiness in Womanhood", *Ensign*, March 2002 (online)

Vienna was a single woman in her early 40s when she first became acquainted with the Church. She was a devout Christian in Boston, Massachusetts, but she became dissatisfied with her religion and began seeking a church that evidenced the spiritual gifts described in the New Testament. Hearing of Joseph Smith and his newly published Book of Mormon, she requested a copy. At first reading she was not particularly inspired. One night, however, while she was praying, she saw a vision of the Book of Mormon and resolved to know of its truthfulness.

Her conversion was not instantaneous, but it came gradually through continual prayer and study of the scriptures. She read the Book of Mormon until she was convinced of its divinity. In 1831, 43-year-old Vienna traveled alone by canal boat and then by stagecoach to Kirtland, Ohio, to meet the Prophet. After being instructed by him, she accepted baptism. Upon returning to Boston, she was instrumental in the conversion of several family members. On 8 March 1833, after returning to Kirtland, she was instructed by revelation through the Prophet to give **\$1,400** and other valuables she had brought from the East to the Church and to settle in Jackson County, Missouri..."

[Perhaps Vienna had used \$100 of the **\$1500** for travel expenses.]

April 30, 1833 – HOC I, p. 342

A conference of High Priests assembled at the school room, in Kirtland....It was also decided that Sister Vienna Jaques should not proceed immediately on her journey to Zion, but wait until William Hobert was ready, and go in company with him.

April 30, 1833, Kirtland High Council minutes (saintswithouthalos.com)

it was also decided that Sister Veinna Jaquish [Vienna Jacques] Should not immediately procede on her Journy to Zion but to wait untill William Hobert gets ready and go in company with him

[“William Hobert was a typesetter, approximately twenty years old when he arrived in Independence to work for the *Star*. ‘[W]hile on his way to Independence, in May last, he was afflicted with a delirium, which for a short time entirely deprived him of his natural intellect.’ In fact, Hobert was ‘deranged in mind some two or three times previous to his death.’” *Evening & Morning Star*, 2, no. 15, Dec. 1833, p. 117.]

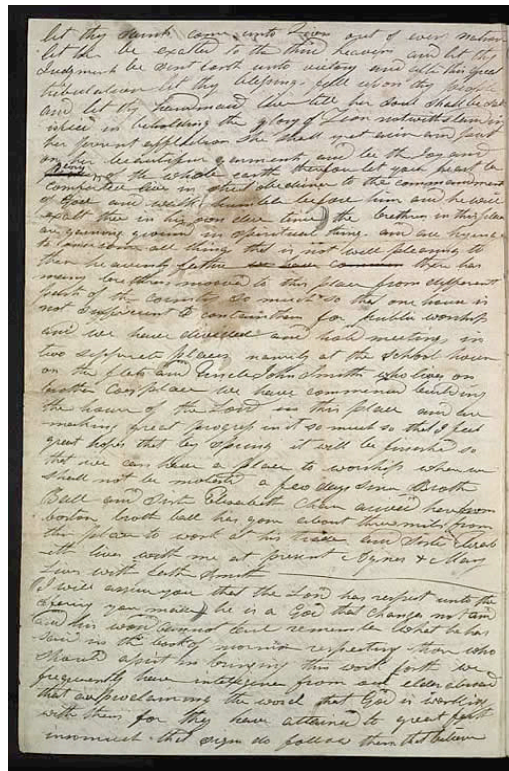
Vienna apparently arrived in Jackson County with William Hobert by June 7, 1833, for Joseph Smith wrote to her in Missouri on July 2, 1833. [FIND!]

July 2, 1833 – HOC I, p. 369

A Second Communication to the Brethren in Zion.

We received your letters of June 7th....We rejoiced greatly to hear of the safe arrival of Sister Vienna Jaques and Brother William Hobert, and thank our Heavenly Father that their lives have been spared them until their arrival.

Joseph Smith to "Viana Jacquish", September 4, 1833. He is in Kirtland and she has been sent to Independence MO. The published letter in the HOC is heavily excerpted from the original. (HOC, vol. 1, pp. 407-409)



Smith to Jaques, September 4, 1833, p. 2

Kirtland Sept 4th 1833—

Dear Siste[r]

—Having a few Leisur moments I sit down to communicate to you a few wordes which I know I am under obligation to improve for your satisfaction if it should be a satisfaction for you to receive a few words from your unworthy brother in Christ, I received your Letter some time since containing a history of your Journey and your safe arival for which I bless the Lord I have often felt a whispering since I received your letter like this Joseph thou art indebted to thy God for the offering of thy Sister Viana which proved a savior of life as pertaining to thy pecunary concern therefor she should not be forgotten of thee for the Lord hath done this and thou shouldst remember her in all thy prayers and also by letter for she oftentimes calleth on the Lord saying O Lord inspire thy servant Joseph to communicate by letter some word to thine unworthy handmaid canst thou not speak peaceably unto thine handmaid and say all my sins are forgiven and art thou not content with the chastisement wherewith thou hast chastised thy handmaid yea sister this seems to be the whisperings of a spirit and Judge ye what

spirit it is I was sensible, when you left Kirtland that the Lord would chasten you but I pray<ed> fervently in the name of Jesus that you might live to receive your inheritance agreeable to the commandment which was given concerning you I am not at all astonished at what has happened to you neither to what has happened to Zion and I could tell all the whys & wherefores of all there calamities but alas it is in vain to warn and give precepts for all men are naturally disposed to walk in their own paths as they are pointed out by their own fingers and are not willing to consider and walk in the path which is pointed out by another saying this is the way walk ye in it altho he should be an unerring director and the Lord his God sent him nevertheless I do not feel disposed to cast any reflections but I feel to cry mightily unto the Lord that all things might work together for good which has happened yea I feel to say O Lord let Zion be comforted let her waste places be built up and established an hundred fold [p. 2] let thy saints come unto Zion out of every nation let hir be exalted to the third heaven and let thy Judgments be sent forth unto victory and after this great tribulation let thy blessings fall upon thy people and let thy handmaid live till her soul shall be satisfied in beholding the glory of Zion notwithstanding her present affliction she shall yet arise and put on her beautiful garments and be the Joy and praise <glory> of the whole earth therefore let your heart be comforted live in strict obedience to the commandments of God and walk humble before him and he will exalt thee in his own due time the brethren in this place are gaining ground in spiritual things and are trying to overcome all things that is not well pleasing to their heavenly father we have common there has many brethren moved to this place from different parts of the country so much so that one house is not sufficient to contain them for public worship and we have divided and hold meetings in two sepperate places namely at the school house on the flats and Uncle John Smiths who lives on brother Coes place we have commenced building the house of the Lord in this place and are making great progress in it so much so that I feel great hopes that by spring it will be finished so that we can have a place to worship where we shall not be molested a few days since Brother [Joseph T.] Ball and Sister Elizabeth Chase arrived here from boston both[er] ball has gone about three miles from this place to work at his trade and Sister Elizabeth lives with me at present Agnes & Mary Lives with father Smith—

I will assure you that the Lord has respect unto the offering you made he is a God that changes not and his word cannot fail remember what he has said in the book of mormon respecting those who should assist in bringing this work forth we frequently have intelligence from our elder[s] abroad that are proclaiming the word that God is working with them for they have attained to great faith insomuch that signs do follow them that believe [p. 3] Brother David Pattin has Just returned from his tour from <to> the east and gives us great satisfaction as to his ministry he has raised up a church of about Eighty three members in that part of the country where his friends live in the state of New York many were healed through his instrumentality several cripples were restored as many as twelve that were afflicted came at a time from a distan[ce] to be healed he <and others> administered in the name of Jesus and they were made whole thus you see that the Laborers in the Lords vineyard are Labouring with their mights while the day

lasts knowing the night soon cometh wherein no man can work I wish you to say to brother [Edward] Partridge that we received his letter of the 13 August directed to Bro Frederick [G. Williams] requesting an explination on the Plan of the house which is to be built in Zion and also of the City Platt that <the> broth[ren] whom we have recently sent to Zion will giv[e] them all the information they need about it I have but little time to write at present for I am Labouring on the house of the Lord with my own hands therefor I must bid you farewell and subscribe myself your unworthy brother in Christ amen

[Signature excised. Handwritten notation reads: "This letter was Signed by Joseph Smith own Hand – which autograph was cut off by Pres. B Young March 4th 1859 The letter was also written by Joseph Smith's own hand."]

[Outside Address:]
Kirtland Mills O
Sept 11
Viana Jacquish
Independent Jackson
Missouri

October 30, 1833 – *Eve./Morn. Star*, vol. 2, no. 15, December 1833:

In a communication from Missouri, dated at Independence, October 30, we are informed of the death of brother WILLIAM HOBERT, who, but a short time previous had been called to exchange this world for a situation with fellow spirits, in the place prepared in the economy of God. We had formed only a partial acquaintance with brother H. who had been in the place but a short time previous to the destruction of the office of the Star; but we are happy to say, that during the short acquaintance with which we were favored, he sustained a respectable character. He went to that country with the expectation of laboring in the office of the Star, as a typographer, and probably was excelled by but a few, of his experience.

We do not know his age, but presume that it was not far from twenty years. It may be proper to say, that while on his way to Independence, in May last, he was afflicted with a delirium, which for a short time entirely deprived him of his natural intellect; but as far as we have information, was not troubled with that affliction, after his arrival in Jackson county. As to the circumstances relative to his last illness, we can give nothing more appropriate than a few words contained in the letter which announced his death.

"I have just returned from the repository of the dead, where I left the remains of brother William Hobert, to return no more! or I would rather say, until the resurrection of the just: for I am sensible that he is far better off than when in this state of existence. I have reason to believe that he is happy: he died without a struggle or a groan."

NOTE.-Since the above was put in type we have been informed, that brother William Hobert was deranged in mind some two or three times previous to his death, which fact we were ignorant of, when writing the above article.

Mid-June 1834 – Journal of HC Kimball

I went to Liberty, to the house of brother Peter Whitmer, which place I reached with difficulty, being much afflicted myself with the disease that was among us. I stayed there until I started for home. I received great kindness from them and also from sister Vienna Jaques, who administered to my wants and also to my brethren may the Lord reward them for their kindness.

Per Linda King Newell notes, during the 1830s Vienna “was commended for nursing some important church officer back to health (seen in some book or church periodical)”.

On 26 November 1832 Samuel recorded, "Came to Mother Dow's [Lucinda Hughes Curry Jacques Dow; mother of Vienna Jacques] at New Rowley in the evening and she was much rejoiced to see us and she told us that Joseph had been to Boston and prophecied unto that city and had gone again to Ohio." (Samuel H. Smith Journal (typescript), BYU Library, Special Collections)

Memoirs of President Joseph Smith [III], Saints' Herald, 1934, edited by daughter Mary Audentia Smith Anderson – Chapter 1:

My earliest recollections of men, things, and events, therefore, begin at Kirtland. I do not remember the erection of the dwelling house which was built for us nor our removal into it from the store building where I was born, but I do remember some people and incidents of a slightly later period. Among the individuals are Samuel Brannan, Ebenezer Robinson, and Vienna Jacques, the latter an eccentric woman probably even then a young "old maid." Brannan and Robinson were young men and were either inmates of Father's house or frequent visitors therein.

Prologue, *In Sacred Loneliness*

....while two or three uncertain pieces of evidence suggest that Vienna Jacques may have married Smith, the rest of her life does not make her look like his plural wife. (Some assume she married him in Kirtland, Ohio, but then immediately left him and moved to Missouri, where she married another man. Nor did she have a proxy marriage to Smith in the Nauvoo temple.)

May 9, 1838 (Wilford Wood Journal, p. 245, Rowley MA)

We [Wilford Woodruff and Joseph T. Ball] walked to Rowley to Mr Burbanks. I there perused a letter from Viana Jaques [Vienna Jacques] from the City [of] far west [Missouri]. It contained many important things concerning the Saints.

Vienna married Daniel Shearer (1791-1874) before January 1839. Daniel was born August 30, 1791 in Millwater NY (per SL 13th Ward Record of Members, FHL film 7646

item 1, “Baptisms”, p. 136). Daniel received his patriarchal blessing on January 15/16, 1839 (vol. 11, p. 117, no. 257). “About this time Vienna Jaques receives her Patriarchal Blessing as Shearer” – in early 1839 per Linda King Newell papers. Daniel’s first wife was Mrs. Jane McCutcheon Latimer/Latimore (possible widow of Samuel Latimore), seven years his senior. She had two girls by her first husband, Ann Eliza and Fanny. Daniel married her in 1818, probably in New York, and had two children, Jane Maria in 1819 and Norman Barber Shearer in 1821. Jane then died in 1823 in Saratoga Co. NY. Daniel md. (2) Lucy Noble about 1824 but she died in 1826. In November 1838 (abt. time he married Vienna, 3rd) he and Norman were in the Battle of Crooked River and then Daniel was jailed at Richmond, Ray, MO on the 11th, but was discharged at the end of November. (See Givens, *Parley P. Pratt*)

January 29, 1839 – HOC III, pp. 251-2

Daniel was placed on a committee at Far West MO to supervise the evacuation of the Mormons, and he signed the covenant of removal. The removal committee met at their home in Far West on March 17, 1839 (p. 284)

April 24, 1839 – Daniel was en route from Quincy IL to Far West (HOC III:335). He saw his 18 year-old son Norman in jail in Richmond, Ray, MO, who was then released and the two went to Caldwell Co. (Autobio of PP Pratt, pp. 226 and 234.)

April 26, 1839 – present at the farewell conference in Far West, and Norman was ordained into the Quorum of the Seventy. (HOC 3:339)

September 14, 1839 – He and Norman left Nauvoo on a mission, as reported in their November 7, 1839 letter from Tazewell Co. IL (T&S, 1:61, Feb. 1840)

May 12, 1840 – Step-father Richard Dow died May 12, 1840 in Byfield (Newbury), Essex, MA and was buried in Byfield cemetery.

1840 Census of Providence (Ward 1), Providence RI, p. 40

William Angell: 1 m 5-9, 1 m 10-14, 1 m 20-30, 1 m 50-60; 1 f 20-30, 1 f 40-50, and 1 f 50-60

September 12, 1840 – Alexander L. Baugh, “‘For This Ordinance Belongeth to My House’: The Practiced of Baptism for the Dead Outside the Nauvoo Temple,” *Mormon Historical Studies*, Spring 2002, p. 48

It is not known precisely when the first proxy baptism or baptisms were performed, however, the first documented baptism for the dead was performed on 12 September 1840. On that occasion Jane Neyman requested that Harvey Olmstead baptize her in behalf of her deceased son Cyrus Livingston Neyman. Vienna Jacques witnessed the proxy baptism by riding into the Mississippi River on horseback to hear and observe the ceremony. A short while later, upon learning the words Olmstead used in performing

the baptism, Joseph Smith gave his approval of the ordinance.

[Footnote: See Nauvoo Baptisms for the Dead, Book A, attached note, microfilm no. 183,376, LDS Family History Library, Salt Lake City, Utah, microfilm copy in Harold B. Lee Library, Brigham Young University, Provo, Utah. See also, Jane Neyman and Vienna Jacques, Statement, 29 November 1854, in Journal History, 15 August 1840. The Journal History gives the name spelling N-e-y-m-o-n.]

1841 – Daniel Shearer and Lorenzo D. Barnes authored the pamphlet “A Key to the Bible”.

Circa February 1842 – Nauvoo Census, Ward 4 (p. 9 of PDF)
Vienna Shearer (no Daniel – on mission to NY?)

June 15, 1842 – Daniel at LDS Conference in Utica, NY, representing Edmeston, Otsego, NY, as well as Crown Point, where his brother Thomas and father William were living (T&S 3:846)

~~November 21, 1842 – Vienna’s mother, Lucinda Hughes Curry Jaques Dow, died aged 82 in Byfield (Newbury), Essex, MA and was buried in Byfield cemetery, per <http://files.usgwarhives.net/ma/essex/towns/newbury/cemeteries/byfieldparish.txt>~~
(BUT her death was actually one year later —see November 21, 1843)

Vienna’s sister Harriet Jacques Heaton Angell died November 2, 1843 in Providence.

November 21, 1843 - Vienna’s mother, Lucinda Hughes Curry Jaques Dow, died aged 83 in Newbury, Essex, MA and was buried in Byfield cemetery, per *Vital Records of Newbury to the Year 1850* (NEHGS)

March 28, 1844 – Vienna received a second Patriarchal Blessing as Shearer, from Hyrum Smith (vol. 41, p. 251)

April 15, 1844 – Enumerated in list of Elders to go on a mission to NY, as well as electioneer for Joseph Smith’s presidency. (T&S 5:504-6; Journal History, April 15, 1844)

July 25, 1845 – Vienna Shearer received a third PB, from William Smith:

**Patriarchal Blessing of Vienna [Jacques] Shearer
given by William Smith**

City of Joseph July 25. 1845. A blessing by Wm Smith Patriarch on the head of Vienna Shearer daughter of Henry & Lucinda Jacques born Essex Co Massachusetts June 10th 1787

Beloved Sister- In the name of Jesus christ I lay my hands upon your head to seal upon you a father[']s blessing and one that shall continue upon thee

throughout all thy days, because of thy faith in the fulness of the Gospel the promises made by the fathers concerning Salvation is now sealed and confirmed upon thy head even a Salvation temporal and Spiritual for as a daughter of Abraham thou art justified because of thy faith which is the faith of Abraham which faith has borne thee off conqueror to this present time and like Abraham who was commanded to sacrifice his only son Issac [Isaac] thou hast made thy great & last sacrifice even all of this world[']s good thy Soul body & Spirit consecrated to God in building up his righteous and holy kingdom on the earth and in being thus willing to follow out the order of God and keep the holy commandment

thy labors shall be rewarded yea even tenfold upon thy head and when the history of the past has been counted up and all thy journeyings with all the sacrifices and good thou hast done shall be recorded upon the Records of Israel thy name shall still be made glorious and the fulness of thy Salvation shall fill thy heart with gladness then in peace thou shalt sit down in Zion & walk her streets unmolested and with Joseph[']s remnants thy Salvation shall be greatly extolled for as one of the seed of Joseph thou shalt be numbered with the 144,000 partaking of the power and glory of the Priesthood of those who are called the honored ones of the earth and the glory of this Salvation from this time shall greatly increase upon thee and as the day of thy final deliverance approaches the way shall grow brighter and brighter & by wisdom and in judgement thy footsteps shall be directed and guided in the straight and narrow path until the fulness of the glory of the latter dispensation shall open to thy view & thy Soul shall enter into perfect rest and with loud Hossannas to God & the Lamb exclaim it is enough my Soul is full and thou shalt be rewarded and thy reward is great

and all thy past afflictions and scenes of sorrow and grief shall be forgotten and shall not be remembered any more forever and it shall not be said any longer that as an orphan child thou hast been driven forth upon a heartless world or as a pilgrim and stranger journeying among strangers but as one who is made nigh by the blood of christ shall sit down in the kingdom of God with father Mother Brothers & Sisters and all of thy kindred who shall bless thee & thy Salvation shall be made perfect for in the kingdom of heaven thou shalt realize the fulfilment of all of this blessing and no power shall wrest it from thee but it shall be the crown of thy Salvation for all the pains and sufferings of this life for I seal it upon thy head even a Salvation that is everlasting in the name of Jesus Christ- Amen

Vienna Jaquith Kittredge was born in Wilmington MA September 25, 1845 to Henry and Hannah J. Kittredge (vol 17, p. 88) – Her name seems merely coincidental, although Vienna Jacques's father, Henry, was raised in Wilmington.

Henry K. Kittredge was born February 21, 1812 in Tewksbury, Middlesex MA to Nahum and Olive Kittredge. He married Hannah Buck on September 26, 1835.

Hannah Jaquith Buck was born April 9, 1815 in Wilmington, Middlesex MA to Sewell and Hannah Jaquith Buck. Hannah Jaquith was born January 1, 1791 to

James Jaquith and Dolly Richardson; md. Sewall Buck on January 14, 1812 in Wilmington; she died April 4, 1833 in Wilmington. James Jaquith was born March 31, 1745 in Wilmington to Benjamin and Hannah Walker Jaquith. He married Dolly Richardson, had no children named Henry, and died July 1831 in Wilmington.

Children of James and Dolly Richardson Jaquith:

- a. Dolly Jaquith, born June 6, 1773 in Wilmington; md. Joshua Harnden Jr. on October 10, 1793 in Wilmington; died February 12, 1861 in Wilmington
- b. Betsey Jaquith, born January 24, 1780 in Wilmington; died July 12, 1796 (?)
- c. Betsey Jaquith, born April 1790 in Wilmington
- d. Hannah Jaquith, born January 1, 1791 in Wilmington; md. Sewall Buck in January 14, 1812 in Wilmington

1850 Census of Lowell (Ward 5), MA, p. 127

Henry Kittredge, 37, Stone Mason, \$150, ME (sic? MA?)

Hannah J. Kittredge, 34, MA

George H. Kittredge, 13, MA

Charles E. Kittredge, 7, MA

Vienna J. Kittredge, 5, MA

Elisabeth Elkins, 34, NH

January 22, 1846 – Endowed in the Nauvoo Temple as Vienna Shearer – assigned to Second Wagon Company (Nauvoo Temple Endowment Register, p. 179). Daniel was endowed on February 3, 1846 and assigned to the Sixth Wagon Company (p. 285). Since couples were usually endowed and sealed together, it appears that by this time, the couple has separated.

Henry Jaques, Accountant at Suffolk Bank, died of Typhoid Fever in Wilmington, Middlesex, July 19, 1846 at the age of 55/5/12. Born in Wilmington, February 7, 1791, son of Samuel and Ruth Jaques.

Daniel Shearer was a member of the Council Point Branch, Pottawattamie IA in 1847.

Vienna Jacques was in the Charles C. Rich pioneer company, which departed Elkhorn River outfitting post near Winter Quarters on June 21, 1847. They arrived in Salt Lake on October 2, 1847.

November 14, 1847 – Daniel Shearer ordained a HP by William Snow and William Draper. (Wm. Snow may have been Jane Maria Shearer's husband.) - See "Record no. High Priest S, p. 31"??)

July 1, 1849 – Daniel Shearer, living in Council Point, Iowa, went to Council Bluffs and married (4) Mrs. Mary Wilkie Hard of Detroit, with Orson Hyde officiating. (*Frontier*

Guardian, July 11, 1849). She was the daughter of Dr. William Wilkie (born in Scotland) of Schenectady, Albany, NY.

p. 2 –

“**MARRIED**, In this town by the Editor on Sunday, the 1st inst., Mr. DANIEL SHEARER of Council Point, to Mrs. MARY HARD, late of Detroit, Mich.

The Printer Boys say that the cake was excellent, and indeed, so it was. It was neither *Hard* nor *cut*, but whole, sweet, and united, just as we hope this couple may ever remain.

The Printer Boys say that the cake was excellent, and indeed so it was. It was neither *Hard* nor *cut*, but whole, sweet, and united, just as we hope this couple may ever remain.”

Abner N. Hard of Wayne Co. MI (near Detroit) was born December 3, 1820 in Dutchess Co. NY to Peter Nichols Hard and Mary MOORE. Abner’s brother, Philo, was born in Chicago in 1831.

However, another familysearch record for Philo says his mother was Mary WILKIE. Philo md. Emma Elizabeth Earl in 1860.

1. Peter N. Hard Jr. (physician and obstetrician) born July 4, 1818 ~~in Newton, Fairfield CT~~ in Geneva, Ontario, NY
2. Abner Hard, born December 3, 1820 ~~in Newton~~ [or Dutchess NY – but there is no Peter Hard in the 1820 Census of Dutchess; there is a Peter Hurd in Fairfield Co. though]
3. David Hard, born October 23, 1823 ~~in Newton~~ in New York (is he the brother physician who had died in Louisiana?)
4. Chester Hard (physician), born about 1826 in New York
5. Philo Hard, born 1831 in Chicago

1820 Census of Seneca, Ontario NY, p. 7
Peter N. Hurd, 210010/110100

Transactions of the American Medical Association, vol. 29, pp. 661-2 (Tribute written by Dr. J. H. Hollister)

Hard, Nicholas, M. D. of Aurora, Illinois, was born in Geneva, Ontario County, N. Y., July 4, 1818; died of dysentery at Aurora, October 16, 1851. His father, Peter Nicholas Hard, was a teacher in Geneva, and afterwards was a farmer, first in Livingston County, N. Y., and later in Livingston County, Michigan.

His grandfather was Abner Anson Hard, who settled at an early date in Litchfield County, Connecticut. His mother came from Great Britain.

Dr. Nicholas Hard's grandfather on his mother's side, Dr. William Wilkie, came from Scotland to America when yet a young man, and settled in Schenectady, N. Y., where he was married.

[Dr. Hard was in school in Dexter, MI in 1840; graduated in 1841. Moved to Illinois in the fall of 1841, and settled first in St. Charles and then Aurora. In 1850 he was elected prof. of anatomy in the College of Physicians and Surgeons of Iowa, at Keokuk. He was a devout Christian with his views inclined towards the "Swedenborgian faith." He died from acute dysentery, after an illness of only 8 days. He's buried at Spring Lake Cemetery. All his brothers are physicians. One died in Louisiana. Dr. Abner Hard practices in Aurora while Dr. Chester Hard practices in Ottawa, Illinois.]

1850 Census of Dist. 21, Pottawattamie, IA, p. 62

Daniel Shearer, 60, no occup., VT

Mary Shearer, 62, CT

Sarah Allen, 31, NY

Cynthia Allen, 11, NY

Alexander Allen, 5, IL

1850 Census of Aurora, Kane, IL, p. 26

Nicolas Hard, 33, Physician, \$2,000, NY

E M Hard, 33, LC (Lower Canada) or SC

Evelyn Hard, 5, IL

Frederick, Hard, 2, IL

Genverian(?) Hard, 3/12, IL (fem)

1850 Census of Brownston, Wayne, MI, p. 4

Abner Hard, 39, Farmer, \$200, NY

Laura E Hard, 26, NY

Florence Hard, 3, MI

Martha Hard, 6/12, MI

Philo Hard, 15, Laborer, MI

1850 Census of Salisbury (sic – Ottawa), Lasalle, IL, p. 74

Chester Hard, 24, Physician, NY

Amanda S Hard, 24, NY

Martha J Hard, 20, NY

1850 (April 1852) Census of Salt Lake County, p. 114

Vienna Jacques, 60, \$200, MA

[next door]

Margaret Alley [Young], 25, MA

Emeline Alley [sic – Free Young], 24, IL (wife of B. Young, md. 14 Jan '46)

Helen Alley [sic – Free Young], 3, MO

Marinda Alley [sic – Free Young], 1, Deseret
Hiram S. Alley [sic – Free Young], 3/12, Des.

Shearer was rebaptized on October 24, 1852 in SLC 13th Ward by Bryant Stringham (film 7646, it 1, p. 136 “Baptisms”)

December 29, 1853 – Daniel Shearer to Thomas Shearer (bro)

Here a man can worship according to the dictates of his conscience with his one wife or as many as old Abraham, Isaac or Jacob had just as he pleases. But in your state a man is not allowed to have but one at a time so they establish houses of ill fame where they can go and commit adultery and that is so very pious that many a poor lady has sunk to the grave and the spirit gone to hell and that in the morning of life - **I am now living with my fourth wife and the three first I have lost and left behind.**

1854 – Benjamin G. Ferris, *Utah and the Mormons*, 1854, pp. 181-2

A woman by the name of Vienna Jaques – **a square-built, angular Yankee**, claiming to be a lineal descendant of John Rogers, of Smithfield memory – was a resident of the city of notions, when she was made a hopeless captive by one of the earliest Mormon missionaries. She “*gathered*,” as in duty bound, at Kirtland, then one of Zion’s stakes, with her little fortune, consisting of about \$1500 in ready money. The prophet Joseph was, of course, always in want of money; and, like the sink of Mary’s River, which absorbs the confluent waters, had a ready skill in extracting from his followers both moieties of their goods and chattels. In due time, the treasures of Sister Vienna were transferred to Joseph’s coffers, and she became his creditor, [p. 182] and enjoyed the superior unction of becoming a resident in his family. He, however, tired of her presence, and unceremoniously got rid of her and the debt too by one of those celestial responses which never failed him in time of need. The divine rescript ran as follows: [Quotes D&C]

Vienna, in obedience to the command, straightway gathered with the Saints in Missouri; and, as her health was good, and her habits industrious, she managed to gain a livelihood. She has since followed the fortunes of the Saints in all their varying phases, and is now industriously earning her living as a nurse at Salt Lake City – proud that her means have been devoted to Joseph’s use – doubly proud that she has been made the subject of a revelation from heaven, and ready to do vigorous battle with any one who ventures to intimate that the whole concern is a veritable humbug.

Daniel Shearer married (was sealed to??) (4) Mary Wilkie Hard on January 8, 1854 in SLC. (They were originally married in Kanesville on July 1, 1849 – see.)

Daniel’s copartnership in the whipmaking business with William Huskinson was dissolved by September 1854, with both continuing their businesses on their own. (See “Dissolution,” *Deseret News*, October 19, 1854, p. 4.)

August 15, 1857 – Mary Hard Shearer returned from her two-year trip to Illinois and Michigan, visiting her children – see December 18, 1857.

October 1-3, 1857 – *Deseret News*, October 21, 1857, p. 8

Prizes awarded by the Deseret Agricultural and Manufacturing Society, at their second annual exhibition.

Rag hearth rug Vienna Jaques 2nd [place?], 1st class dip[loma].

[She was not an official member of the Society, so she was eligible to draw a monetary premium for her prize.]

December 18, 1857 – Daniel Shearer to Thomas Shearer

The reason that I said nothing about my family was that my wife had gone to Illinois and Michigan on a visit to see her children and had been absent at the time I wrote 2 years later and returned here on the 15th of August last.

March 28, 1858 – sealed to Joseph Smith (as reported by Fawn Brodie in NMKMH)

1860 Census of Salt Lake City (12th Ward), p. 28

Edmund Tattersall, 86, Weaver, Engl
Vienna Jaques, 73, MA

1860 Census of SLC 13th Ward, p. 12

Daniel Shearer, 69, Whip Maker, \$2,300, NY
Mary Shearer, 71, CT

FIND 12th Ward Records, Early to 1899, p. 11

Mary Wilkie Hard Shearer (b. May 4, 1789) died and was buried in the SLC cemetery, March 31, 1862 (lot E_7_9_2E). When Daniel died in 1874, he was buried next to her (and nowhere near Vienna).

August 31, 1862 – Daniel Shearer to Thomas Shearer (bro), said that his wife died April 3, 1862 “after 22 days of severe illness of the Bloody flux.” (Dau. Jane Maria said she died April 3, 1863.)

October 10, 1862 – *Deseret News*, p. 8

“Miss Vienna Jaques” had a letter waiting for her at the SLC Post Office.

Daniel Shearer md. (5) Mrs. Sarah Gilbert Dive(s) on December 21, 1862 in Salt Lake City. (She had married William Dive(s) about 1824 in England.) She was born July 7, 1804 in Rye, Sussex, England to Elias and Elizabeth Booth Gilbert. She and William Dives had five children, three of whom died in infancy. Son Verulam Dives accompanied his mother to Utah. (OR Verulam was in the Edward Hunter Company of

1850; he also received his patriarchal blessing in Utah.) (Sarah Sr. and Verulam appear in the 1852 census of Salt Lake)

Verulam Dives died in Salt Lake on March 3, 1864, just days after his 30th birthday.

1867 Owens SLC Directory, p. 67

Mrs. V. Jaques, widow, 12th Wd, e s 3rd E bet 1st and 2nd S

p. 91 Daniel Shearer, whip maker, 13th Wd, s s 2nd S bet 1 and 2 E

1870 Census of the Salt Lake 13th Ward, p. 22

Daniel Sheares, 79, whip maker, \$3,000, NY

Sarah Sheares, 66, England

April 18, 1874 – *Deseret News*,

Daniel Shearer, a whipmaker, died in Salt Lake City, from old age. In his will he gave Vienna Jacques a token amount, to cut her out from any further claims.

Daniel was buried in the Salt Lake City Cemetery – E_7_9_W (nowhere near Vienna)

1875 – Stenhouse, *Tell It All*, p. 253

Besides these there is another lady, a Mrs. Shearer – or as she is familiarly called – “Aunt Shearer.” She is in every respect a unique specimen of womanhood, tall and angular, with cold yet eager grey eyes, a woman of great volubility, and altogether grim-looking and strong-minded. She was an early disciple and is said to have sacrificed everything for Mormonism. She lived in Joseph Smith’s family, and of course, saw and heard a great deal about Polygamy, and at first it was a great stumbling-block to her. She was, however, instructed by the immaculate Joseph, and so far managed to overcome her feelings as to be married to him for eternity. Like the others she is called “Mrs.,” and I suppose there is a *Mr.* Shearer somewhere, but upon that point she is very reticent. Her little lonely hut is filled with innumerable curiosities and little nick-nacks which some people are forever hoarding away in the belief that they will come into use some day. She is a woman that one could not easily forget. She wears a muslin cap with a very wide border flapping in the wind under a comical-looking hood, and is easily recognised by her old yellow marten-fur cape and enormous muff: her dress, which is of her own spinning and weaving, is but just wide enough, and its length could never inconvenience her. Add to these personal ornaments a stout pair of brogues, and you will see before you “Aunt Shearer,” one of the Prophet’s spiritual wives.

June 21, 1876 – *Deseret News*, p. 10

A Gay Excursion Party.

The old folks’ excursion to Provo.

....The next speaker was Sister Vienna Jaques, in her 90th year, who gave an interesting account of some of her early experiences in connection with the Church.

Late November 1876 – Conversed with Joseph Smith III in SLC “recalling old times. In his *Memoirs* he stated she told him she had never married.” (Sts. Herald, Oct. 15, 1935, p. 1329)

1877 – Addressed a meeting of 600 people – ldslibrary.com

On June 24, 1878, 405 “old folks” from 70 to 96 took a train excursion from Salt Lake to American Fork. Vienna, who was then 93, was the third oldest person in attendance. Once they arrived in American Fork, a hundred teams drove the seniors to Benny Brown’s Grove, a mile from the train station. The American Fork Brass Band played, “I’m Ninety-five, I’m Ninety-five,” as the seniors passed through a triumphal arch of evergreen limbs, with all the Sunday School children lined up on either side to greet them. A bowery covered with flowers and bows had tables and seats for the people to eat under. There was a prayer, music, and speeches. A gold-headed presentation cane was given to Presiding Bishop Edward Hunter, in honor of his 86th birthday that day, as a gift from the Mormons in Santaquin, Utah. Thirty little girls in white sang a song and then presented bouquets to about a dozen individuals, Vienna being one recipient of the flowers. Mary Shelley, a female coal miner who had worked for 40 years in the mines of Scotland and then crossed the plains pushing a handcart, gave a speech. A “handsome arm chair” was given to the oldest lady present. No name was given but this must have been Vienna. They tried to give a prize to “any lady over 80 years who had never spoken a cross word to her husband, but there was no candidate.” One woman won a new bonnett for never having drank tea, coffee, or whiskey and never having used tobacco or snuff. A mother of 22 children received a dress pattern, as did another mother of seven pairs of twins. They then held various games. An 83 year-old man won a foot race but then was beat in the next race by a 72 year-old woman. Thomas Colbourn, 76, danced a hornpipe, to the delight of all. (*DN*, July 2, 1878, p. 8)

1880 Census of Salt Lake
3rd East Street

Viana Jaques, 93, keeping house, widowed, MA France MA
Phillip Huett, 76, Gardner, single, Eng Eng Eng (cannot read or write)

December 29, 1880 – *Deseret News*, p. 9

The Prophet’s Party.- The anniversary party given last night, in honor of the birth of the Prophet Joseph Smith, was a most enjoyable affair, and in every way proved successful. The occasion was prefaced by a splendid supper at about half-past 5 o’clock, at the late residence of Brother Shadrach Roundy, in the Sixteenth Ward. The names of those who sat at the table are as follows: President John Taylor, President Joseph F. Smith, Apostle Wilford Woodruff, Patriarch John Smith, President Elias Smith, Father Zera Cole, Bishop Jared Roundy, Bishop F. Kesler, Brothers Lorin Walker, H. K. Whitney, J. C. Kingsbury, L. J. Nuttall,

Wilford Woodruff, Jr., and Peter Reid; Sisters Vienna Jacques, Phoebe Woodruff, Patty Sessions, Prescendia Kimball, Mercy R. Thompson, B. W. Smith, Mary Taylor, Jane Taylor, E. B. Wells, H. M. Whitney, Mary Whitney, Sylvia Lyon, J. S. Higby, Helen M. Smith, Sarah E. Smith, Lucy Smith, Mary J. Thompson, Emma J. Smith, Eliza Kingsbury, Lorin Walker [sic], Elizabeth Nuttall, Antoinette Kesler, Diana Reid and Beulah Woodruff.

At about 7 o'clock the party in the meeting house, commenced. The hall had been nicely decorated for the occasion....[music, speeches, poetry, quotes from Joseph Smith's life story and from his speeches, dancing, etc.]

July 5, 1882 – DN, p. 8 – OLD FOLKS' ENTERTAINMENT

Died February 6, 1884 (in Salt Lake?)

Woman's Exponent, vol. 12, no. 19, p. 152 (March 1, 1884)

IN MEMORIAM.

VIENNA JAKUES.

Another veteran has departed! one whose former life was contemporary with the early history of the great latter-day work.

Sister Vienna Jacques, the subject of this obituary article, who departed this life on the 6th of Feb., 1884, was born in New Rowley, (now Georgetown) in the State of Massachusetts, on the 10th day of June, 1787. Almost a centennarian! She led an active and useful life up to within a few years previous to her demise. Coming to the city of Boston when she had reached womanhood, in her self-reliant way, by patient toil and strict economy, had accumulated considerable means for those times. Always religiously inclined, she connected herself with the Bromfield Street M. E. Church in that city. Feeling a lack in that communion to satisfy the aspirations of her spiritual desires, she examined the pretended claims of the most prominent religious sects extant and failed to find in any of their powerless systems those gifts and graces which characterized the primitive Church as recorded in the New Testament Scriptures. Hearing of a Prophet who had risen up in the then western wilds, and that he had published to the world a sacred record containing the fulness of the Gospel, she immediately sent for the book; having procured the volume and cursorily glancing over its contents, not comprehending at first its full purport, it was lain aside. One evening (as she related) on returning home from an evening meetings, she cogitated her mind what special subject should be selected for the theme of her evening prayer. Suddenly on her way a vision of the Book of Mormon was presented to her mind, and she then resolved to ask the Lord to impress her in regard to its truthfulness. She did so, and the consequence was that after a careful perusal her mind was illuminated to that degree that she was firmly convinced of its divine authenticity, and determined to make the journey to Kirtland, Ohio, which in those days of traveling by stage coach and canal was an arduous undertaking; but strong and concentrated in purpose, braving all danger and trusting in the Almighty for

protection, the way was marvelously opened up, and she arrived safely to the journey's end.

At Kirtland, after receiving sufficient instructions she was baptized. Made the acquaintance of the Prophet and returned to Boston – was the means of bringing her aged mother into the Church, also her sister and nieces. She finally collected her means and gathered with the Saints, and by her liberality rendered such pecuniary assistance to the Church in its infancy that it called for the following revelation in Sec. 90, par. 28-31:

....

She received according to the above revelation her inheritance in Jackson Co.; passed through the early trials and persecutions, and finally, with the exodus from Nauvoo, drove her own team across the plains and settled on the lot which was apportioned to her in the 12th Ward of this city; lived in her wagon the first winter, and erected the house where she ended her days. She was a person of marked individuality of character, yet with all her peculiarity of temperament she was true to her covenants and esteemed the restoration of the Gospel as a priceless treasure. Her life was replete with incidents which may be subsequently given in greater detail.

Toward the close of her life, owing to intense suffering consequent upon an accident and extreme old age, her mental faculties were clouded and her speech quite incoherent. Let us be charitable to the weakness of frail mortality, remembering that

“He who knows our frame is just,
Merciful, and compassionat,
And full of sweet assurance
And hope for all, the language is,
That he remembereth we are dust.”

GEORGE HAMLIN.

February 13, 1884, *Deseret News*, p. 1

Vienna Jacques Dead. – Sister Vienna Jacques, an aged veteran in the Church and one of the early historic characters of the Latter-day Saints, breathed her last at about 6 a.m., to-day, at her residence in the Twelfth Ward. She was 96 years of age, and had she lived till June 10th of the present year would have attained her 97th anniversary.

She was well known and widely respected for her life-long integrity and many virtues of character. For a long time she has been very weak, both in body and mind, and has been bed-ridden, unable to help herself in any way. Her mental powers were so far gone that she would ramble in her speech, which has been for several years incoherent and utterly irresponsible. Her death is a happy release from pain and weakness. Peace to her ashes.

February 13, 1884, *Deseret News*, p. 9

Funeral Services.- The funeral services over the remains of Sister Vienna Jacques took place yesterday at 10:30 a.m. in the Twelfth Ward meeting house, under the direction of Bishop H. B. Clawson. There was a large attendance. Bishop A. McRae opened the meeting with prayer. The speakers were President A. M. Cannon, Elder C. W. Penrose, Apostle H. J. Grant, Elder George Hamlin and President Wilford Woodruff. Benediction by Elder Joseph C. Kingsbury.

The remarks were instructive and consolatory. President Woodruff, after referring to the integrity and liberality of the deceased, stated that during the last few months of her life, through infirmity of body, her mind had been much affected and her speech totally irresponsible, insomuch that she was not accountable for things she had said during her last illness, and could not be blamed for them.

The Twelfth Ward choir, a very choice selection of voices led by Bro. George D. Pyper, rendered some beautiful music very effectively. Their singing was quite a noticeable feature of the services. The remains were taken to the City Cemetery, followed thither by many friends of the departed.

Buried in SLC Cemetery (under Vienna Jaques Shearer) – I_2_3_5E. (Nowhere near Daniel) She lies with the Orson Pratt family.

Elizabeth L. Johnson (Webber)

Born about 1820 in Bath, Sagadahoc, ME to Samuel and Theresa C. Johnson.

“Mrs. N. A. Webber” paid \$1 in tithing, as noted by Willard Richards on September 12, 1842. Her mother, “Mrs. Theresa C. Johnson” also paid 25 cents in tithing (see).

Norman A. Webber was married to Elizabeth L. Johnson.

1842 Boston directory, p. 483

Norman A. Webber, house S. Hudson near Harvard [Cambridge]

1850, p. 321

Norman A. Webber, ale and porter, 41 Broad, house at Cambridge

1850 Census of Cambridge, Middlesex, MA, 94

Norman A. Webber, 33, Bar Dealer, \$3,200, MA

Elizabeth L. Webber, 30, ME

William Webber, 20, Clerk, MA

Ms Theresa C. Johnson, 53, ME

Ann E. Johnson, 27, ME

Bridget Finault, 19, Ireland

1850 Census of Sturbridge, Worcester MA, 30
William Webber, 60, Mason, MA
Bath sheba, 59, MA
Parker C. Hooker, 24, Carpenter, VT
Sarah, 25, VT
William P., 1, MA

William Webber, 68, died in Sturbridge on July 17, 1858. He was a native of Holland, MA just southwest of Sturbridge, parents unknown.

Norman A. Webber of Sturbridge had probate administration in 1861 in Worcester County (case #62670).

1880 Census of Woburn, Middlesex, MA, 20 (Court Street)
Elizabeth L. Webber, 55, Keeping House, ME Eng ME

Elizabeth died of dropsy on January 9, 1885 in Woburn MA, a 64-year old widow (no exact age given). She was a widow, born in Bath ME to Samuel Johnson (a native of England) and his wife Theresa, a native of Bath.

Lyman E. Johnson
(Missionary)

Began his mission to Boston on September 24, 1833 with Orson Pratt; returned to Kirtland around the first of February 1834. Became one of the first Apostles on February 21, 1835.

[WWJ Index: 1:277]

Mrs. Isabella Jones

Member of the Committee of Arrangement of the Boston Female LDS Sewing and Penny Society when it was organized Tuesday, July 16, 1844.

William H. D. Joyce

He was born about 1821 to 1823 in either New Brunswick, Canada or in nearby Maine,

Was one of the supporters of William Smith after the John Hardy trial. "D. Joyce" of Boston wrote the following letter to *The Prophet* on November 8, 1844:

Boston, Nov. 8th, 1844.

Now I say unto you, Joseph Smith, if you will abide in me (Christ) you shall be an instrument in my hands to bear this, my kingdom, off triumphant unto the end; but if you do not abide in me(Christ) I will place another in your place.

MR. EDITOR,

This was quoted by a follower of Mr Rigdon from the doctrines and covenants when I asked him how he supported Mr R's claims to the presidency of the Church. I would say to Mr R and his followers that it will do for them to quote this to weak saints, or once-a-week saints, but it will not do for them to quote it to those who know anything about the spirit of God – and I would just take the liberty to inform those who are following this man, that this does not place him Joseph Smith's place. I will take the liberty to ask a few questions. Did Joseph die in the Lord? Or was he cut off from the Church before he died? I have no account that he was. Or does he (Mr R) consider that a man dying in the Church effects his office? Mr R. does know that this is not the case; but that they shall hold their office. So it is with Joseph – he is still the head of the Church and will lead this church off triumphant unto the end. Mr R. might as well say that Jesus Christ was no longer the son of God because he was slain. Joseph is our head – Christ is his head – they are both beyond the veil, and can work to a better advantage for the Saints.

D. JOYCE

In addition, *The Prophet* of November 16, 1844 (p. 2) indicated that D. Joyce was their Boston correspondent: “Our correspondent from Boston, D. J., will appear next week.”

One of the few attenders of the Boston prayer meeting of February 17, 1846, per Larkin Southworth journal.

Joyce was living in Portland, Maine in 1850, where he had married an Irish woman named Winifred Marshall (who had several children from a previous marriage). By that time he had apparently become a Strangite. Fellow Portlandite George Brownson wrote a letter to James J. Strang on December 27, 1849, requesting that Strang send “George J. Addams” to Portland to preach. If Strang decided to do so, Brownson requested that he write to William H. D. Joyce of Portland to let him know this, as Brownson was leaving the area. (Strang 269, p. 2)

1850 Census of Portland, Cumberland, Maine, p. 41

Wm H. D. Joyce, 23, Dry Goods, \$800, New Brunswick

Winifred Joyce, 23, Ireland

Winifred Marshal, 8, New York

1860 Census of Portland, CUMBERLAND, MAINE, pp. 400-401

William H. D. Joyce, 39, Upholsterer, \$200, New Brunswick

Winifred Joyce, 35, Massachusetts

Winifred M. Joyce, 19, Tailoress, New York

Margaret E. Joyce, 39, Laundress, New Brunswick

Louisa Marshall, 14, New York

James Marshall, 17, App. To Gilder, New York

By 1870, he had migrated to Portland, Oregon, where he again worked as an upholsterer. Joyce was an early volunteer fireman for the City of Portland and in 1890 helped to incorporate their fraternal order for benevolent purposes in aiding veterans.

1870 Census of Portland, Multnomah, Oregon, p. 66

W. H. D. Joyce, 43, Upholsterer, \$1,000, Maine

Sarah Joyce, 28, Keeping House, \$2,000, Ohio

Walter B Joyce, 4, Oregon

Mary B. Joyce, 2, Oregon

Delia F. Hersey, 11, At School, Oregon

Martha Jackson, 14, At Home, Oregon

1880 Census of Portland, Oregon, p. 7 (First Street)

Wm Joyce, 53, Husband, Upholsterer, Maine, Maine, Maine

Sarah Joyce, 39, Wife, Sewing, Ohio, Ohio, Penn

Delia Joyce, 21, Dau, Divorced, Sewing, Oregon, OH, OH

Mary Joyce, 11, Dau, At School, Oregon, OH, OH [sic – Maine?]

Isaac Joyce, 8, Son, At School, Oregon, OH, OH [sic – Maine?]

Wm Joyce, 6, Son, At School, Oregon, OH, OH [sic – Maine?]

Fredk Joyce, 4, Son, Oregon, OH, OH [sic – Maine?]

David Joyce, 2, Son, Oregon, OH, OH [sic – Maine?]

Joseph Joyce, 2, Grand Son, Oregon, Ohio, Oregon

May have been the brother of George F. Joice, a grocer in Boston in 1850, who was also born in New Brunswick, Canada about 1823.

Lucinda R. Kempton (Southworth)

Lucinda R. Kempton was the daughter of John Kempton of Dartmouth MA, and Hannah Bradford. She married Henry Larkin Southworth of the Boston Branch.

Her husband apparently became secretary of the Strangite Boston Branch in 1845. His journals are in LDS Archives.

Brother Kempton: [WWJ Index: 4:44, 4:47-8, 4:63, 4:113]

Heber C. Kimball

– October 1843

In Boston on June 28- July 6, 1844; July 18, 1844

Potter's Wheel – <http://signaturebookslibrary.org/?p=1771>

June & July 1844:

28 Friday, June. At 4 O'clock in the after noon. I took steam boat for Boston, in company with El. L. Wights, Wm. Smith and his wife. Went by steam boat to Woster [Worcester], where we took cars at 1 O'clock, reached Boston at 6 in the morning. Went direct to Br. Phelps, where we got refreshment. We met Elders B. Young, W. Woodruff, and O. Hide, and Orson Pratt.

29 Saturday morning. Met in conference at 10 O'clock, 7 of the Twelve present. Gave instruction to the Church on religion and the policy of government. In the evening Elder Wm. Smith preached the other six met in council at Br. Phelps.

30 Sunday. Met in Franklin Hall in Franklin St. No. 16. at Half past 10. Elder O. Pratt preached. House was full. All right. The text was, "Add not to the words of this Book." At 2 in the afternoon house was full to overflowing. Elder Whight spoke on a different subject. In the Evening Elder W. Woodruff spoke. I got a bad cold.

July the 1, 1844. We met in the McLadam Hall at 9 O'clock. A convention for the purpose of choosing delegates for [at]tending the Baltimore Convention [to nominate Joseph Smith for president on the Mormon ticket]. Elder B. Young was called to the Chair [chair]. The first called on to speak was L. Wight, 2 was O. Hide, 3 Daniel Spencer, 4 Wm. Smith, delegates chosen. At Half past 2 in the afternoon, several speeches from the Br. The meeting well tended. Come together at 8 in the Evening house full. Elder Young spoke in the Evening. Confusion broke out half past nine. The mob hurt one policeman [policeman?] very badly, broke up at 10 O'clock all confusion but much good done.

[p.72] 2 Tuesday. We met in conference, at the usual place of worship at Eight in the morning, 24 Elders present, two ordained. Most of our time spent making preparations for our political meetings and so forth.

3 Wednesday. I spent the day with or the forenoon, Wm. Smith and wife, had a good time. In the afternoon spent in visiting saints. Staid at McAllester over night with Elder Young. In the Evening went to the Boston Museum [to see the "comedy" *Husbands, Wives, and Lovers*] in company with others.

4 Thursday. This morning went to the Tailors to get a suit of Clo[th]es. All of the City in confusion. O Lord bless my dear Wife and my Children, and Thy name shall have all the glory. At 9 in the Evening went in the Commons, and saw the Fire works. There was thought to be one hundred thousand people present. It was beautiful to see.

5 Friday. At 12 O'clock took cars to Linn [Lynn, Massachusetts], to the House of Sister Lewis. Staid 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 her way to the East. I met her at Ph – [Philadelphia] when I returned from Baltimore, had much rest.

6 Sartaday. Went to Depo at 9 to take care fore Salam [Massachusetts]. All well. My Father in Heaven bless my Vilate, and dear Children For O Lord I am Thy srvent I wish to be one with my dear family, that we abide in The[e], and be one. We reached Salem, at 10 met in Confrance, few S[ain]ts present. I spoke in the fore noon. Great stupor on the saints, and but few of the world present. Met in the Consert Hall, dismissed at 12. Went with Nathaniel Ashbey to dine at his Brothers, they are Jews. Salam has 30 thousand inhabitence. Menny of her inhabitence are Kimballs. Its one of the /oldest/ settle-[p.73]lers [settlements] or the first. Elder O. Pratt spake in the after noon. Elder White in the evning.

7 Sunday. In the morning Elder Young spake. In the after noon Elder White. O. Pratt in the Evning house full. All went of well.

8 Monday. In the morning Elder Haywood¹³ went with me to South Danvers, as I have some connection [relatives?] thare, did not find them. We returned and took dinner with Br. Braint. Met in concert Hall 2 in the afternoon fore our Politacal meting. We held till 10 in the Evning. Hous full good feelings. All right.

9 Tuesday. We took cares fore Boston at half past Eight, reached at 10, all right. Left quater before five fore New York, got thare at 7 in the morning of the 10.

[July] 19 Reached Bost[on] at six in the morning. Went to McCalisers. Found Elder B. Young, [Orson] Hide, O. Prat, and [Wilford] Woodruff, and felt sorrwfull fore the Loss of our Prophet and Partiarch.

19 [sic]. I went to Salem. I was recieved with much good feelings. Preached in the Evning a good spirrit preveilled. Stad at Jacob C. Felts.

20. In the morning Early Br. Braint brought me a pare of boots. I left Salem at half past Eight in the morning. Got to Br. McColeslers at 10 found Elder O. Hide and O. Prat. We are all well.

21. Sunday morning I preached. In the after noon administered the sacrement, in the Evning Elder Young preached. I never saw the people more attentive.

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.

23 Tuesday morning. I took Brekfast at Mr. Appletons 39 Beacon St. [Boston] in company Ruth Wellington, 17 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 [p.76]two leter one from my wife June 30. In the evning church came to gether, thare 32 Elders ordained.

24. Wensday morning we took cars at 7 in the morning. Reached Albany at 6 in the after noon.

Melissa Melvina or Mandana King (Crowell)

She was born May 13, 1823 in Pomfret, Windsor, VT to William King and Lucy Snow, the seventh of their eight children. Her father, William, died just before the birth of their last child, when Melissa was not yet even two.

Howes and Melissa M. King were married in Boston by Otis A. Skinner on March 28, 1841, per Boston marriage records on microfiche at the Boston Public Library, copy in my possession. Melissa's widowed mother, Lucy Snow King, had followed her daughter to the Boston area, for she died of paralysis in Cambridge on February 8, 1848 (vol. 33, p. 11).

The couple was baptized sometime in 1842 and by early 1843 they had migrated to Nauvoo while Melissa was pregnant with their first child. Their son, William, was born in Nauvoo in July 1843 but unhappily died at one month of age per familysearch.org and earlylds.com, accessed August 1, 2007. According to the Nauvoo sexton's records, Howes Crowell had died in Nauvoo on May 19, 1844 at the age of 25 of consumption or Tuberculosis and their first child, two year-old Georgiana Adelaide died in Nauvoo just weeks after Howes Crowell, on July 12, 1844, also from Tuberculosis; Fred E. Woods, "The Cemetery Record of William D. Huntington, Nauvoo Sexton," *Mormon Historical Studies*, vol. 3, no. 1 (Spring 2002) pp. 146-147. Many Mormons died in Nauvoo from Malaria, Typhoid, Tuberculosis, or Cholera, due to poor sanitation and the swampy riparian lowlands on which the city was founded.

Just days after the trial against Brannan for the death of Sarah E. Wallace, as charged by her brother, George, the 22 year-old widow Crowell was married to George Benjamin Wallace on June 4, 1845 in Nauvoo (although he was not yet divorced from his first wife, who had deserted him and the LDS Church over polygamy). They wintered in Winter Quarters, Nebraska in 1846-7 and were members of the 11th, 15th and 17th Wards there, where their daughter Mary Melissa was born in January 1847. Wallace and Abraham O. Smoot were called by the Quorum of the Twelve to head a company of 223 people, which departed from Winter Quarters, Nebraska on June 18, 1847, soon after Brigham Young left with the vanguard company.³³ The Wallace-Smoot pioneer company arrived in Salt Lake on September 25-29. Wallace was the first sexton and gravedigger in Salt Lake and therefore probably dug the grave of his own infant daughter, Mary Melissa, when she died in Salt Lake on September 27, 1848.

It appears as though Melissa M. King Wallace never bore more children by her second husband after little Mary's death. In October of 1852, 35 year-old Elder Wallace married three young converts he had made in London, England while on a mission, all daughters of Edward and Sarah Drabble Davis: Lydia (who was 24), Hannah (22), and Martha (16). Elder Wallace raised large families by all three Davis sisters.

³³ "Mormon Pioneer Overland Travel, 1847-1868," online database, <http://www.lds.org/churchhistory/library/pioneercompany/0,15797,4017-1-276,00.html> (accessed August 27, 2007).

Melissa died June 17, 1897.

Hannah Leman (Tewksbury)

She was born on May 10, 1799 in Boston to John and Elizabeth Leman. John was a native of Reading and Elizabeth of Chelsea.

Hannah Leman/Leaman married Abijah Richardson Tewksbury about 1824.

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)

Hannah paid \$1 in tithing from Boston, per Willard Richards' list of September 12, 1842.

She died July 16, 1872 in Boston from "softness of the brain". She was 73-2-6 and had resided at 43 Monmouth St.

Enoch Lovejoy Lewis

Q. Walker Lewis

See his biography at http://people.ucsc.edu/~odonovan/walker_family.html

Esther Jane Libby

Esther Jane Libby was born November 12, 1821 in Bethel, Oxford, ME, daughter of Samuel and Sarah Stevens Ellingwood Libby. Samuel Libby was a private in Capt. Joseph Holt's company in Lt. Col. William Ryerson's regiment, drafted from Bethel for service at Portland ME on September 25, 1814.³⁴ Esther's maternal grandparents, John Ellingwood and Zerviah Abbot, "came quite early to Bethel" where John was the town's shoemaker.³⁵

³⁴ William B. Latham, *History of Bethel, Formerly Sudbury Canada*, (Augusta, Maine: Press of the Maine Farmer, 1891), p. 90.

³⁵ Latham, *History of Bethel*, p. 523.

Her father Samuel died in Bethel in April 1837, when Esther was just 15. By 1840, mother Sarah Ellingwood Libby moved her family to Portland, Cumberland, Maine, where they appear in the 1840 Census of Ward 7. About 1841, her brother Varanus moved to Lowell to work in the cotton mill industry and get married. While in Lowell, Varanus was also baptized by Wilford Woodruff in October 1844 and he then was set apart as the Branch President of the Lowell Branch until mid-December 1844, when he and his family moved to Medford, Massachusetts and left Mormonism. Esther Jane moved to Boston where she also joined the LDS Church, although she apparently remained faithful to it during her brief life.

Esther was married in Boston on April 25, 1845 to Thomas A. Miller, with Apostle Ezra T. Benson officiating. After their marriage, they apparently moved to Medford as well, joining her brother Varanus and his family. Thomas and Esther Jane had one child, Chester Granville Miller, born April 24, 1848. Unfortunately his mother Esther had tuberculosis when he was conceived (or “consumption”) so he was born with it.

Esther Jane Libby Miller then died from the tuberculosis on May 22, 1848 in Medford, Middlesex, MA, at the age of 26 and a half. Little Chester lived only 2 months and 21 days and died July 14, 1848 in Medford as well.

A 50 year-old Thomas Miller married (2) Elisabeth Emerson in Athol on February 10, 1859. He was born in Newton about 1809 to Joseph Miller. This could be Esther’s widowed husband.

James Light

Born 9 Aug 1815 in Bath, Sagadahoc, Maine.

Ran a boarding house for Mormons at 5 Moon Street in Boston.

Advertisement in *The Prophet*, October 19, 1844 p. 3:

NOTICE.

James Light having opened a Boarding House at No. 5 Moon street, respectfully solicits the patronage of his Mormon friends and the public generally. The Traveller will always find a clean and comfortable bed, and a well spread board. Steady boarders will be accomodated as cheap as at any other respectable house in the city.
BOSTON, Oct. 19th, 1844.³⁶

Married (1)? _____ and had Mary Elizabeth Light, born 1838 in Maine; she md. William Henry Wall; died 20 Dec 1874 in Arcata.

Married Mary Jane Pearson (born 1827 in Charlestown, Suffolk, MA) on 11 April 1843.

³⁶ This ad last appeared in *The Prophet* on March 29, 1845 (p. 4).

Children of James and Mary Jane Light:

1. *Mary Elizabeth Light, born about 1844 in Boston (or 1838 in Maine? Illegit?); md. William Henry Wall; died 20 Dec 1874 in Arcata (see above)*
2. James Monroe Light, born 4 May 1847 in Sausalito, Marin, CA; md. Maria Beata Andreasdotter; died 27 Mar 1924 in Arcata, Humboldt, CA
3. Edwin Augustus Light, born 30 Oct 1851 in Arcata, Humboldt, CA; died 18 Mar 1931
4. William Amos Light, born about 1856 in Arcata; died 17 Feb 1893 in Gridley, Butte, CA
5. Frank P. Light, born 25 Oct 1860 in Arcata; died 19 Mar 1943 in Lake Co. OR
6. Clara Augusta Light, born 9 Jul 1862 in CA; died 13 Jun 1952 in San Luis Obispo County, CA

James Light, 36, was a passenger on the *Brooklyn* in 1846, with wife and daughter Mary Elizabeth.

They lived on Sacramento Street in SF and managed the St. Charles Hotel until 1850. He enlisted in the California Volunteers at Arcata in 1863 and later was a logger in northern California.

Died 3 Jun 1881 in Arcata, Humboldt, California. Buried in Greenwood Cemetery.

Jesse Carter Little **(Missionary, President of the Eastern States Mission)**

Presided at the Peterboro NH branch.

At the end of January 1846, Young called Little to preside over the Church in the eastern states, replacing Brannan, who was about to sail for San Francisco. Two months later, on April 6, he issued his first “circular” to the eastern branches, written from Peterborough. He reiterated that he was the Presiding Elder of the Eastern Church, responsible only to Young and the Twelve.

He 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.

In 1846, while in Philadelphia, Carter met Thomas L. Kane and won him over to the Mormon cause. They went to St. Louis together in June and there, on the 22nd of the month, Carter wrote Kane a letter of introduction to Brigham Young, signing the letter as “President of the Church of Jesus Christ of Latter day Saint in the Eastern States”. Kane

went on west to meet Young while Carter returned to the eastern states to finish out his mission. (See Jesse C. Little to Brigham Young, June 22, 1846, digital copy available at: <http://net.lib.byu.edu/imaging/into/hdniowa/19jclfs.html>)

In September 1846, he wrote again that he intended to sail with another company of Mormons to San Francisco and will settle in the “valley of the Sacramento”. He also announced impending conferences in Peterborough on May 2, and Boston on May 6, 1847. (NY May 9-10 and Philly May 13.)

On January 24, 1847, Little appointed William Ivins Appleby as his successor as Presiding Elder in the east. In Appleby’s February 12, 1847 circular, he reported that Little expected to leave for Iowa about March 1. He also said that Augustus Farnham would lead a company of Saints from Boston, by water, via New Orleans, about the same time. (In fact, Farnham’s company of men left overland in April.) See Appleby’s bio, p. 168.

Returned to Boston area in December 1847. Appleby, in Missouri, reported in his journal on November 23, 1847, that Little had passed through Missouri earlier that week, on his way back east. Once back, Little attempted to help repair the damage caused to the LDS Church by the Cobb v. Cobb divorce suit by arranging to have character references on Augusta Cobb sent to Col. Thomas L. Kane.

January 4, 1848 – Ruth Vose Sayers (Smith) [Boston] to Thomas L. Kane [Philly], BYU, L. Tom Perry Special Collections, MSS 792, Box 14, Folder 1, item 5

Boston Jan, 4, 1848

Col Kane

Agreeable to the request of Mr J C Little I send you the address of Mrs Cobb’s friend, which is Mrs E. B. Thompson 162 North 2^d Str Philadelphia,

May God bless you for the many kind deeds done, to an injured people And the now lively interest you are taking in **the most noble Woman on the earth**

Respectfully Yours

RVSayers

Spent the night at Woodruff’s home in Cambridge December 22, 1848; he then preached in Boston on Christmas Eve and Woodruff followed him. Woodruff “sustained [Little] in what he had done for the Church ie Br Badlam,” whatever that might refer to. (WWJ 3:393)

April 3, 1850 – *Frontier Guardian*, vol. 2, no. 21, p. 2

CAMBRIDGEPORT, Mass., April 3, 1850.

ELDER JESSE C. LITTLE: This is to inform you that you are hereby appointed and authorized to preside over the various branches of the Church of

Jesus Christ of Latter-day Saints, dispersed abroad through the Eastern States and British Provinces, and to attend to all Church Business, which will be necessary under the care of a Presiding Officer, for the benefit of the Saints and gathering them to Zion, and the building up of the kingdom of God, while you are under the necessity of remaining in this land. But I do not wait [want] this appointment to detain you one hour after you can close up your labors and gather with the Saints in the Valley according to the instructions and desires of the Presidency of the Church, and when you go take as many of the Saints with you as possible, and warn all the Saints in the land to gather out as speedily as possible, because it is the commandment of the Lord. And that the blessings and peace of God may rest upon you and your household and bring you safe to Zion, with all the faithful Saints, is the prayer of

WILFORD WOODRUFF.

President of the Eastern Churches.

BELOVED BRETHREN: In pursuance of the above order, I embrace the very earliest moment to comply with the same and would say to all the Presiding Elders of the branches of the Church under my care and direction, as also to all Saints, that I am making preparation, and shall leave Boston the first of April next, for the Salt Lake; passing through New York, Philadelphia, Pittsburgh and St. Louis, and make arrangements for the cheapest and most comfortable conveyance. Now is the time for the Eastern Saints to make a strong effort to gather up. We want the company of all good substantial Saints ; but let the whiners and fault finders remain for they will not get much sympathy from those who have borne the heat and burden of the day, through mobs, storms, tempests and savages, in laying the foundation. The undertaking may seem to be a great-one, but the contemplation is worse than the journey. I have traveled the ground over among the Pioneers that crossed the mountains in 1847, and planted a stake that will some day become a mighty State.

Now is the time to make a start—if you have got farms, cattle and horses, merchandise or other property to sell, commence in season; collect and pay your debts like honorable men, and leave the country with honor. I hereby call upon and warn all Saints to gather up their means, and go with us and help to do the will of God.

And may the blessing of God rest upon you, shall be my prayer,

J. C. LITTLE.

I hereby appoint **Silas P. Barnes**, as my my counsellor, to assist me in all my duties, and he is worthy of the fellowship and confidence of all good men.

Persons wishing information may address me at Peterboro' N. H., or **S. P. Barnes, 99 Hudson street, Boston**, (post paid.)

J. C. LITTLE.

Martha Livermore (Brewer)

Martha Livermore was born at Waltham August 21, 1755 to Nathaniel and Martha White Livermore. (Waltham is less than two miles southwest of the modern Boston LDS temple, in Belmont.)

Nathaniel was born on April 13, 1713 in Watertown, Middlesex, MA, to Dea. Thomas Livermore and Mary Bright. He served as selectman of Waltham from 1760-1763.

Martha White was born May 27, 1730 in Watertown to Andrew White and Jane Dix.

Nathaniel and Martha married on April 11, 1751 (in Waltham?)

Children of Nathaniel Livermore and Martha White (all born in Waltham):

1. Thomas Livermore, b. January 19, 1752, d. July 23, 1755
2. Eunice Livermore, b. October 22, 1753, m. Josiah Mixer on April 6, 1775
3. **Martha Livermore, b. August 21 or 31, 1755; md. Elisha Brewer on November 17, 1777 in Waltham; d. December 1, 1837, in Ohio**
4. Tabitha Livermore, b. June 27, 1757; m. January 16, 1782 to Lieut. Samuel Benjamin; d. June 20, 1837 at Livermore, ME
5. Moses Livermore, b. March 31, 1759; m. at Shrewsbury, MA, September 17, 1783 Lydia Harrington; d. April 14, 1831
6. John Livermore, b. May 4, 1761; m. July 3, 1786 Rachel Morse of Newton; d. Oct 1807
7. Lydia Livermore, b. March 26, 1763; m. November 6, 1787 to Ephraim Child; resided at Livermore, ME; d. October 1803
8. Amos Livermore, b. June 3, 1765; m. June 5, 1795 to Hannah Sanderson; resided at Livermore, ME; d. September 15, 1826
9. Ruth Livermore, b. May 27, 1767; m. April 6, 1790 (int. 14 Feb 1790) to Nathaniel Goodwin of Waltham; d. September 27, 1867 (in Boston?)
10. David Livermore, b. November 26, 1769; m. May 7, 1798 to Sibil White (d. 8 March 1837); d. October 21, 1827
11. Nathaniel Livermore, b. September 10, 1772, m. May 11, 1797 to Elizabeth Gleason

She married Capt. Elisha Brewer at Waltham, Mass. November 17, 1777 to Martha Livermore.

Children born at Waltham

1. Martha Brewer, b. December 4, 1777 [in Sudbury] or in Waltham [per VRs]; md. on December 6, 1797 to James Warren Frost (of New Brunswick, Canada) in Waltham; died January 10, 1862 in Boston
2. Frances "Fanny" Brewer, b. October 4, 1779; never married; died
3. Nathaniel Brewer, b. July 29, 1781; md. Elizabeth ____ [?]; had son Nathaniel Jr. who died in Boston in 1887, aged 79(?)

The genealogy of the Livermore Family by Walter Eliot Thwing [p. 75] and Henry Bond's Early Settlers of Watertown incorrectly state that Martha remarried in 1781 to Samuel Myrick [in Watertown], this can be proven by examination of the pension of Elisha.

[Samuel Myrick's pension records, p. 9, say: his family in 1820 consists of wife Martha, aged 52 (thus born in 1768), and his children at home: Lawson Myrick, aged 16 years; Mary Ann Myric, aged 10; and Lydia Myrick, aged 4; beside his mother-in-law Mrs. Fanny Brewer, aged 81 (born 1739), who lives with and is dependant upon him. Per other records, Martha was the daughter of Jonathan Brewer Jr. and Frances "Fanny" Buckmaster.]

Elisha served as a 1st Lieutenant of the 7th Massachusetts, May to December 1775; Brigade Major, 21st September to 1 December 1775. 1st Lieutenant 6th Continental Infantry, 1st January 1776; Captain, 27 August 1776. Captain 9th Massachusetts, 1 January 1777. Elisha resigned 5 July 1779. [ix] Elisha is listed among the officers in Metcalf's Original Members and other Officers eligible to the Society of the Cincinnati 1783-1938. [x] He is also mentioned as an "Eligible Non-Member" of the Massachusetts Society of the Cincinnati in the New England Historical and Genealogical Society Register (January 1946) 100:62.

Father Nathaniel Livermore died in Waltham on October 2, 1783 at the age of 70.

He applied for a soldier's pension 15 July 1820, aged 65 yrs.

Martha L. Brewer's mother, Martha White Livermore, died in Cambridgeport, MA on March 9, 1823, aged 92.

Elisha was listed as living on May St., in Boston in the 1827 Boston City Directory.

Elisha was buried at the South Burying Ground in Boston on 25 July 1827 by James Hutchinson undertaker. Elisha's administration was proved at Suffolk County in 1827.

Martha and her two daughters, Martha Brewer Frost and Fanny Brewer, joined the LDS church. Fanny was the first to be converted in 1832.

Martha applied for a widow's pension 30 July 1836, aged 80 yrs. She applied for a transfer of her pension August 19, 1837 to Geauga Co., Ohio to live in Kirtland, Ohio.

PENSION RECORDS (FOOTNOTE.COM)

P. 2 – Elisha was a Captain in the regiment commanded by Col. Jonathan Brewer of the Mass. line, for the term of 2 years and 7 months.

P. 3 – Martha Brewer of Boston, widow of Capt. Elisha Brewer, commenced drawing pension in March of 1831; in April 1836 "sent Reuben Baldwin Esq Boston"; transferred to Ohio March 4, 1837; died December 1, 1837.

P. 5 – On July 15, 1820, Elisha was 65, resident of Boston, and a Tanner by trade.

P. 6 – Schedule 1 Table \$4.

The above is a true inventory and schedule of all my property I am sixty five years of age, My occupation is that of a tanner, but I am unable to pursue it or to earn my subsistence. My wife and myself reside with our two daughters, and are supported by them. My wife is named Martha is sixty four years old, and unable to earn her subsistence. My two daughters with whom I reside are named the one Fanny Brewer aged forty four years and the other named ~~forty two~~ Martha Frost who is a widow and aged forty two years. Fanny I sount of health and unable to hear her Subsistence and the family is at present principally supported by the labour of Martha who is a tayloress by trade. Elisha Brewer.

P. 7 – Waltham Nov. 17th 1776 – Elisha Brewer and Martha Livermore both of Waltham were joined in Marriage by Reverend Jacob Cushing pastor of the Church of Christ in Waltham.

Middlesex ss. March 20th 1777

Abner Sanderson Town Clerk

[July 19, 1836 – Certification that this is a true copy]

P. 8 – Application for Transfer, August 19, 1837 – Martha Brewer gives her reasons for moving to Kirtland, Ohio. “The following are ~~his~~ her reasons for removing from Boston in the State of Massachusetts to Kirtland, county and State aforesaid [Geauga, OH] – That the Said Martha, together with her family have removed to Kirtland, in Said State, where they intend to reside for the future

Martha Brewer [signature]

O. Cowdery Justice of the Peace

in and for the county aforesaid {seal}

P. 9 –

The State of Ohio ss.}	Before me, O. Cowdery,
Geauga County }	a justice of the peace, in

and for said county, personally appeared, Martha Frost, and Fanny B. Frost, who beign duly sworn, according to law, depose and say, that the within named Martha Brewer is the identicle person who has this day made oath to the same, and that they are personally acquainted with the said Martha Brewer, and know her to be a person of truth and veracity. And I farther certify, that the said Martha Frost and Fanny B. Frost, are persons reputed for their truth and veracity, and are personally known to me.

Martha Frost

Fanny B. Frost.

Sworn and subscribed to before me,
this nineteenth day of August

A.D. 1837

O. Cowdery, Justice of the Peace
in and for the county aforesd {seal}

P. 13 [July 13, 1836]

I Fanny Brewer of Bosotn, in the Conty of Suffolk & Commonwealth of Massachusetts aged Fifty six years being sworn testify and say that, Elisha Brewer late of said Boston, was my reputed Father, and a Pensioner of the United States: That Martha Brewer, his widow is surviving and has not been married since the death of said Elisha, her late husband: whose death occurred on the Twenty Third day of July of year 1827. My said Mother Martha Brewer is now present & made the above declaration before Judge Thacher.

Sworn to and subscribed, on the day & year aforesaid,
before me, Fanny Brewer

Peter A Thacher Judge of the Municipal Court
of the City of Boston -

Martha Livermore Brewer died in Kirtland in December 1, 1837. Martha Brewer Gee, daughter of Mormons Salmon and Sarah Crane Gee, was born April 9, 1838, in Madison Co. Ohio (just west of Columbus, Ohio).

Mary Ann Loring (Fletcher)

Born May 31, 1829 in Gardiner, Kennebec, ME to Seth Loring and Lydia Emery, half-sister of Samuel Brannan and of Mary Ann Brannan Badlam (see). Probably lived in Boston area in the late 1830s, early 1840s.

Mary Ann was baptized LDS on October 27, 1847 (new.familysearch)

November 1848 – Harris Grove Branch Records (Ronald G. Watt)

Abraham Perkins, 26 years old

Sarah Loring Perkins, 24 years old

Ellen Perkins, 2 years old

Abraham Junius Perkins, 3 months old

Lydia Loring, 49 years old

Mary Ann Loring, 19 years old

Mary Ann Loring migrated to Utah before April 1851. She likely was with her mother in the 1850 Aaron Johnson company.

April 1851 Utah Census, GSL, p. 25

#168

William C. Staines, 32, Gardener & Nurseryman, \$500 England

Elizabeth Staines, 24, Eng

Arza E. Hinckley, 25, laborer, Indiana

#169

Sarah Smith, 32, NH

John Henry Smith, 2, IA

Hannah M. Smith, 22, NH

Charles W. Smith, 2, IA

Mary A. Loring, 20, ME

[Next-door neighbor William Carter Staines would later plurally marry Priscilla Mogridge Smith Lowry Williams Pickett (formerly a plural wife of William Smith) in 1864. And Mary Ann Loring was living with Hannah Maria Libby Smith Smith, also a former plural wife of William Smith, now married to apostle George A. Smith. Hannah Maria would soon hereafter move to Provo, where she would live the rest of her life.]

Mary Ann received her patriarchal blessing on January 26, 1852 in Salt Lake, under the hands of church patriarch John Smith (vol. 12, p. 37).

Mary Ann was then endowed on March 23, 1852 and sealed to Francis Fletcher of the Lowell MA branch plurally on August 16, 1852, in the Council House or Brigham Young's office. They had no children.

Francis Fletcher was a founding member of the Mechanics' Dramatic Association (later, the Deseret Dramatic Association), organized by Phil Margetts. ("Phil Margetts," *Salt Lake Herald*, January 19, 1908, p. 13.)

Francis Fletcher then died on December 26, 1854 in SLC.

Mary Ann went to California, joining her mother there in 1855 and died about 1856 in Sacramento or Calistoga, Napa CA.

Sarah Loring (Perkins Plaisted Herriman)

She was born October 14, 1824 or 1825 in Gardiner, Kennebec, ME to Seth Loring and Lydia Emery, who was the half-sister of Samuel Brannan and of Mary Ann Brannan Badlam.

Sarah Loring married (1) Abram or Abraham Junius Perkins Sr. on November 9, 1845, in Cambridge, Middlesex, MA. She was then baptized just two weeks later on November 23, 1845.

Abraham was born October 29, 1822 in Hampton Twp, Rockingham, NH to John Perkins and Caroline Harriman.

1845 Boston directory, p. 396

Abraham B. Perkins, wagoner, rear 585 Washington

The children of Abraham Junius Perkins and Sarah Loring:

1. Sarah Ellen Perkins, born August 15, 1846 in Salem, Essex MA; md. (1) _____ Warrel; md. (2) Christopher Columbus Covington (of NC) on August 20, 1865 in Washington, Washington UT; died April 14, 1921 in Augusta, Lewis and Clark, Montana
2. Abraham Junius (or L.) Perkins Jr., born August 11, 1848 in Harris Grove, Harrison, IA; md. (1) Elizabeth Dinkle (b. 1854 Sweden); md. (2) Ann Elizabeth Gubler (b. 1853 Switzerland); md. (3) Olena Hanna Salisbury (b. 1863 in UT) on October 14, 1893; died August 9, 1912 in Safford, Graham AZ

November 1848 – Harris Grove Branch Records (Ronald G. Watt)

Abraham Perkins, 26 years old
Sarah Loring Perkins, 24 years old
Ellen Perkins, 2 years old
Abraham L. Perkins, 3 months old
Lydia Loring, 49 years old
Mary Ann Loring, 19 years old

Abraham Perkins Sr. died May 1849 [in Iowa?].

Sarah possibly married (2) William Plaisted, born April 17, 1815 in Gardiner, Kennebec ME to Ichabod and Elizabeth Plaisted.

1852 Uriah Curtis pioneer company, departed Council Bluffs on June 28, 1852 and arrived in Salt Lake on September 29 and October 1, 1852

Sarah Loring Perkins, 27
Sarah Ellen Perkins, 5
Abraham Junius Perkins, 3

Sarah Loring Perkins was endowed on April 21, 1857 in the Endowment House, Salt Lake.

She married (2 or 3) Henry Herriman (before 1860) as his third wife and they had no children.

1860 Census of Salt Lake (Ward 12), p. 11

Henry Herriman, 55, farmer, \$1,300, MA
Clarissa Herriman, 52, MA
Eliza Herriman, 34, OH
Sarah Herriman, 34, MA
Ellen Herriman, 13, MA
Abram Herriman, 19 [sic 11], IA
Harrison Herriman, 11, UT
Benjamin Herriman, 9, UT
Emily
May

Olive

Daughter Sarah Ellen Perkins married (2) Christopher Columbus Covington (son of Thomas B. and Louis Stancill Covington) on August 20, 1865 in Washington, Washington, UT.

The children of Christopher C. and Sarah Ellen Perkins Covington:

1. Sarah Ellen Covington, born December 6, 1866 in Paradise, Cache UT; died 1955
1. Christopher Columbus Covington Jr., born February 23, 1869 in Beaver, Beaver UT; died 1952
2. Thomas Abraham Covington, born July 5, 1871 in Beaver; died 1943
3. Caroline Augusta Covington, born November 6, 1874 in Beaver; died in 1957
4. Lawrence Stancill Covington, born November 30, 1876 in Beaver; died in 1963
5. George Edmond Covington, born April 6, 1880 in Beaver; died in 1947

Sarah Loring Perkins Plaisted Herriman died December 20, 1865 in Washington, Washington, UT.

1870 Census of Beaver, Beaver UT p. 29

Columbus Covington, 33, Farming, \$200, NC

Ellen Covington, 23, MA

Sarah E., 3, UT

Christopher C., 1, UT

Abraham Jr. md. (2) Ann Elisabeth Gubler, and their children were:

1. Abraham Perkins, born February 24, 1874 in Washington Co. UT
2. Caroline Perkins, born June 11, 1875 in Washington, Washington UT; md. John Christian Madsen on February 2, 1893 in Safford; died July 4, 1971
3. John Perkins, born about 1877 in Utah
4. Sarah Ellen Perkins, born about 1879 in Arizona

1880 Census of Woodruff, Apache, AZ, p. 2

Abraham Perkins, 31, Miller, unempl. 9 mos, IA NH MA

Ann Eliz. Perkins, 27, partial insanity (Child Birth), Switz SW SW

Abraham Perkins, 6, UT

Caroline Perkins, 4, UT

John Perkins, 3, UT

Sarah E. Perkins, 1, AZ

1880 Census of Beaver, Beaver, UT, p. 11

Columbus C. Covington, 47, Farmer, NC NC NC

Ellen P. Covington, 32, MA NH ME

Sarah E. Covington, 13, UT

Columbus C. Covington, 11, UT

Thomas A. Covington, 8, UT

Caroline A. Covington, 5, UT

Lawrence S. Covington, 3, UT
George E. Covington, 1/12 (Apr), UT
Michael M. Stevens, 26, Boarder, Harness Maker, UT TN AL

Abraham Jr. md. (3) Olena Hanna Salisbury about 1890 and their children were:

1. Ellen Catherine Perkins, born March 8, 1890
2. Hilda Augusta Perkins, born March 22, 1893
3. Junius Loring Perkins, born October 11, 1896
4. Lawrence Oren Perkins, born August 3, 1899
5. Gwendolyn Frieda Perkins, born abt 1903 in Graham Co. AZ

1900 Census of Dist. 21, Graham, AZ, p. 28

Abraham Perkins, Aug 1848, 51, md. 10 years, Farmer, IA, NH ME
Olena Perkins, Jun 1863, 36, 4 of 4 kids alive, UT, Sweden, Denmark
Nellie Perkins, March 1890, 10, AZ
Hilda Perkins, August 1893, 6, AZ
Junius Perkins, Oct 1896, 3, AZ
Lawrence Perkins, Aug 1899, 8/12, AZ

1910 Census of Dist. 48, Graham AZ p. 5

Abraham Perkins and family (including "Gwendolin F.")

1920 Census of Augusta, Lewis and Clark, MT, p. 2

Chris. C. Covington [Jr.], 50, Farmer, Ut. Terr., NC, MA
Minerva Covington, 45, IA NY Canada
Marian H. Covington, 18, MT
Clay C Covington, 9, MT

[p. 1]

G. Edmond Covington, 39, Laborer, UT, NC, MA
Nellie Covington, 30, MT
Leo, 8, MT
Stephen, 7, MT
Junius, 4 4/12, MT

Huldah Lucas (Wilcox)

She was born January 22, 1781 in Westfield Parish, Middletown, Middlesex CT to Richard Lucas and Hannah Royce Penfield. She married William Wilcox on September 16, 1802 in Middletown. They had six children:

1. Malinda Wilcox, born July 14, 1803 in Middletown; married Moses Wood on December 5, 1822 in Dorchester, Suffolk MA; her daughter Malinda Wilcox Wood was one of the plural wives of her brother, Walter Eli (see #6 below – and his own bio); died October 23, 1833 in Dorchester

2. Walter Eli Wilcox, born June 18, 1806 in Middletown; died January 20, 1810 in Middletown
3. Amanda Penfield Wilcox, born October 8, 1808; married Sylvander or Sylvester Partridge (a professional gambler) on May 18, 1836 in Keene, Cheshire NH; died in 1869, probably in Minnesota
4. William Lucas Wilcox, born February 6, 1811 in Middletown; married Abigail D. Simons of Boston on January 5, 1836 in Dorchester, Suffolk MA; died June 16, 1889 in Middletown
5. Huldah Wilcox, born November 24, 1812 in Middletown; married William B. Allen in October 1836 in Middletown; died July 5, 1855 in Middletown
6. Walter Eli (or Eli Walter) Wilcox, born April 11, 1821 in Dorchester, Norfolk MA;

Their last child, Walter Eli, was born after the death of father William Wilcox, on September 16, 1820, who died at the age of 39 in Dorchester.

Brigham Young baptized "H Fulday Wilcox and ~~Nabby~~ Abigail Bucanon" in Boston on Sunday afternoon, August 5, 1835. They were then confirmed that night at Fanny Brewer's home. (Brigham Young 1832-1836 Journal) Widow Huldah and her 14 year-old son, Walter, then moved to Kirtland, where they purchased two acres. When the Mormons went on to Missouri and Nauvoo, they instead went to Newark, Ohio, while Walter learned to make chairs. They then moved to St. Louis, so he could be employed as a chairmaker.

Huldah's youngest son also joined the LDS Church in Nauvoo on June 10, 1844, during a visit there, and migrated to Nauvoo and later Utah (see his bio below). She was endowed in Nauvoo on February 7, 1846. She fled Nauvoo with the majority of the Saints, and at the age of 65 died at Council Bluffs, Iowa on August 26, 1846.

Sister Luce

Spent the evening at the Woodruff home on Thanksgiving evening, November 30, 1848 (WWJ 3:390)

Wife of Jason Luce?

Ruhamah Lyman (Sackett Sackett)

Paid \$.25 in tithing as recorded by Willard Richards on September 12, 1842. She was the mother of Jane Sackett Hardy, wife of John Hardy.

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

About 1817, Stephen Sackett married (2) Ruhamah Lyman Sackett, widow of Walter Sackett.

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. Julia/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]

Thomas Ackley Lyne

(Missionary, Actor, then Rigdonite and later RLDS)

Alias Tom Flynn??

He was born August 1, 1806 (in Philadelphia, Pennsylvania per IGI), reportedly the son of John Lyne and Hester Ackely. [Beginnings of his acting career, per Tullidge, *History of Salt Lake City*.]

Tullidge's Quarterly Magazine, vol. 1, no. 2 (January 1881), p. 347:

- Spent his early manhood on the “ocean wave.”
- At 23, he appeared at the Walnut Street Theatre, then under the management of Blake and Ingsley. Debuted in *William Tell*. His second appearance was at the Park Theatre in *Tell*, but this time under the management of Simpson.
- Played leading parts to the elder Booth, and the principal characters to Miss Ellen Tree before she married Charles Kean.
- Records from the Old Warren Theatre (the later National Theatre being built on the Warren's site) in Boston, under the management of William Pelby, Lyne appeared on the third night of its first season as “the Stranger” in Kotzebue's *The Stranger*. (This was before 1841, per Tullidge.)
- Then he was the manager and actor in Chicago at Mr. Ogden's wooden theatre, starring with Dan Marble and Mrs. Silsby. He also appeared in Milwaukee when its population was only 1,500 people.

- He played in Nauvoo and when the SL Theatre opened he was brought from Denver upon the insistence of Brigham Young, and “installed” as dramatic teacher and reader.
- For the last 15 years, instead of acting as he should be, he only appears on the SLC streets, his “a long and bitter experience.”

August 13, 1838 – *New York Morning Herald*

VAUXHALL.— Among all the places of popular amusement now in operation, Vauxhall presents a bill for tonight which should not be neglected. In the first place there is Flynn, Tom Flynn, reader! laughter loving and laughter promoting Flynn; and we have Mrs. Maeder, formerly the fascinating Clara Fisher; pretty Mrs. Rogers of the National, and Mr. and Mrs. Hautonville, all of whom play together in two new pieces. A stronger bill for the lovers of the drama, cannot well be thrown together. Therefore, attend!

[There are other articles prior to this about Tom Flynn, but it’s not possible to determine if he’s the actor or not.]

February 24, 1840 – *New York Morning Herald*

CHATHAM THEATRE.— *Benefit of Tom Flynn.*—

This old and highly deserving public favorite announces a splendid bill of entertainment for his benefit this evening. Mrs. Gibbs appears in the Emerald Isle and The Grenadier, with several of her most admired songs; J. R. Scott, as Long Tom Coffin; Mrs. Thorne, as Kate Plowder; Mr. Flynn, as Thomas, in the Secret; and Diamond and Pelham, for this night only, have volunteered to dance together. In addition to the foregoing, a new and beautiful mythological allegory will be introduced, in which Mr. Flynn will represent the Statue of Truth.

In 1840, Lyne was with William Forbes’s touring troupe, performing *Hamlet* in Florida.³⁷ The company arrived in Picolata, Florida on May 22, 1840. On their wagon ride to St. Augustine, about seven miles from the town, a band of Seminole Indians fired on the wagons, killing three of the actors, while “Lyne ran for his life to the hammock, hid in the tangle of wax myrtle, mayhaw, and holly bushes, and then climbed a tree. If mortal fear did not make his afternoon miserable, the heat and swarming mosquitoes, redbugs, and ants surely did.” Eventually he made his way into the safety of St. Augustine, as did the other scattered survivors.³⁸

³⁷ William G. Dodd, "Theatrical Entertainment in Early Florida," *Florida Historical Quarterly* 25.2 (1946): 121-74; Durham, *American Theatre Companies*, 453.

³⁸ "The Indians Again," *St. Augustine News*, 29 May 1840. Two letters corroborate the newspaper story: S. Churchill to General Walter Keith Armistead, dated the day of the attack, 23 May 1840, National Archives, Files of the Adjutant General's Office, RG 94, "Letters Received," file A124; and Rosalie Reid to her father, 27 May 1840, typescript of the original, Manuscripts Collection, P. K. Yonge Library of Florida History, University of Florida.

Despite Lyne's narrow escape and the tragic loss of part of their company, "the show must go on." The company opened on May 25, 1840 in the Wharton Building (a warehouse), performing John Tobin's *The Honey Moon*.

July 1841 – [Samuel W. Lyne](#) was born in New York. Since he was the executor of Thomas's will in 1890, he was likely his son. Per the 1880 and 1900 Census, his mother (whoever she was) was also born in New York. Samuel first appears in the 1860 Census of Chicago as a 19 year-old printer.

August 21, 1841, *The New York Herald*

Theatricals.

Our old acquaintance, Tom Flynn, opens the Walnut street on the 30th instant, with a piece called Undine, or the Water Nymphs, in which Mrs. Flynn and Mrs. Mossop play the principal parts.

After being introduced to Mormonism by fellow actor George J. Adams, the two actors performed extensive readings from Shakespeare's *Richard III* (with Lyne as Richard and Adams as Richmond) in Philadelphia in 1842 to raise money to rent a hall for Adams to preach in. This was the first ever performance of a Shakespearean play by Mormon actors (although Lyne was not yet officially baptized).

Per RLDS records, Thomas A. Lyne was baptized in Nauvoo in April 1844 by Amasa M. Lyman.

In the spring of 1844, he and Adams directed the citizens of Nauvoo in of *Pizarro, or the Death of Rolla* in Nauvoo at the Masonic Hall (with Brigham Young as a Peruvian high priest) to help discharge Joseph Smith's rising debts. Next, they staged *Thérèse, or the Orphan of Geneva*, apparently starring George's little sister, 19 year-old Mary Ann Adams. In addition, George's wife played the part of the countess for one night only, but after realizing that people saw through her on-stage "disguise" she refused to perform further. Lyne and Adams then pressed 15 year-old Helen Mar Kimball into taking the distinguished part instead.

Lyne also put on *Douglas*, *The Idiot Witness*, and *Damon and Pythias* in the lower room of the Masonic Hall in Nauvoo during his sojourn there. The *History of the Church* records that Joseph Smith held a private audience with Lyne "on the theatre" on May 11, 1844. Lyne was also in attendance at a meeting of the Nauvoo high priests and seventies on about June 6, 1844, when Hyrum Smith "referred to spiritual wifery, and in strong and emphatic language denounced it and declared that there was no such doctrine believed in or taught by Joseph, himself, or any of the heads of the church".

George J. Adams's younger sister Marcy A. (or Mercy) Adams likely married Lyne there or back in Pennsylvania, after their "summer stock" in Nauvoo ended with the murder of the Smith brothers. (Nauvoo marriage records do not include their marriage, but many Nauvoo marriages were never recorded.)

Adams Family Siblings:

1. George J. Adams, born about 1811 in Oxford, Sussex (now Warren), NJ
2. Mary or Marcy Ann Adams (actress), born about 1825 in Pennsylvania; [md. Thomas A. Lyne](#) about spring 1844 in Nauvoo?
3. Delia Adams
4. Adams had a sister who became Mrs. Stevens of Newark, NJ. (1850 Census lists only Lydia Stevens, md. to Jonathan Stevens, b. 1803 in NJ; is Lydia in fact Delia?

Reed Holmes says her name was Mercy Adams, and she was connected to "Tom Lynn" [sic – Thomas Lyne] and the Garden Theater.

Spring [May] 1844

Helen Mar Kimball's "Scenes and Incidents in Nauvoo" from *Woman's Exponent* 11 (1881-2); <http://www.signaturebookslibrary.org/journals/helen.htm>

Our first dramatic entertainments were given in the Nauvoo Masonic Hall in the spring of 1844, under the direction of Thomas A. Lyne and George J. Adams, the latter claiming Heber C. Kimball as his father in the gospel, took up his abode with us whenever he came to our city, was there during the summer of 1843, at which time my father being absent upon a mission, made it rather hard for my mother to get along, as I went to school and she was obliged to hire a woman to do the work, her own health being very poor and her baby sick, which he did not seem to realize as he never offered any recompense.

In the spring of 1844, during the dramatic season, he with his wife and sister stayed with us, but my father was at home which made quite a difference. I was just at the age to enjoy such amusements, which made time pass very agreeably. **Miss Adams was a fine young lady and very gifted as an actress**, in fact was quite a star, though a new beginner like all the rest, with the exception of Lyne, he spent much of his time at our house, as they were old friends, and he was a "Mormon." **Mrs. Adams was a dignified and quite a distinguished looking woman, and made a fine appearance upon the stage**, but she played only one night--took the part of the countess in the "Orphan of Geneva," and thought herself so disguised that no one would recognize her, but when she found that she was known she could not be prevailed upon to go on again, and as the play was to be repeated the next night, they were in a terrible dilemma, not knowing what to do as we had returned home, and it was then near midnight. One of them proposed my taking the part (Adams or Lyne), and the women and all set in flattering and teasing me to take it. But I was a timid girl of fifteen and frightfully bashful, and the idea of taking so dignified a part was to my mind utterly absurd, having only been upon the stage in two plays, first as one of the virgins in "Pizarro," and another simple part, but all my excuses were useless and I was fairly pressed into service.

Adams said encouragingly, "I'll help you out," and as Lyne was leaving he said, "Now study the part over good tonight and then retire and sleep on it, and you'll

nearly know it in the morning," which direction I followed, and having a quick memory was able to repeat every word at the rehearsal, but when before an audience I was so frightened that I remembered very little. My wits nearly deserted me, but Adams was true to his promise and by his readiness assisted me to recover from my confusion. Though he was never up in his own part, he was never at a loss for a substitute in every emergency, but which was anything but pleasing to those who depended upon him for their cue. He was a very good actor, and J. Hatch, a young lawyer, uncle to President Abram Hatch of Heber City, was also good as well as Amasa Lyman and W. H. Folsom and others. But no part in "Pizarro" was better played than was the priest by Brigham Young. There was some good acting done--some so life-like that at times nearly the whole audience would be affected to tears. Joseph [Smith] did not try to hide his feelings, but was seen to weep a number of times. Among our best comedians was Hiram B. Clawson, who I think was the youngest of the boys. That was forty years ago, and the scenes have been changing until but few are now left who took part in the first dramatic entertainments held in our beautiful city in 1845.

May 15, 1844, *Warsaw Signal*, p. 3/a-b. (Email from Joseph Johnstun)

For the Warsaw Signal.

Mr. Editor:—As the readers of your valuable paper, may be interested in every thing pertaining to the affairs of the *Holy City*, I propose giving a short sketch of the rise and progress of the "*Nauvoo Theatre*," alias "*The Grand Moral Entertainment*," that has recently been got up for the benefit of (Brother Joseph,) by the Church, to enable him to discharge a debt 1,700 dollars, contracted through the odious "Missouri persecutions" and "vexatious law suits," which had been instituted against him. It was announced that on the 25th ult., they would favor the citizens of Nauvoo and vicinity, with the "celebrated" Tragedy of Pizarro, or the death of Rolla, and the "remarkable" farce of John Jones of the War Office. It so happened, however, that on the evening mentioned, there came up a terrible rain storm, which prevented some of the actors from being there; this, however, did not prevent a large audience from attending more particularly the ladies, who out of pure charity to Bro. Joseph, came flocking like doves, to assist in his *holy troubles*, some of them came in carriages, but others not having the fear of mud before their eyes, come on foot, holding their dresses at *half-mast*, for fear of getting them wet. On learning that the play would not come off that night, they repaired to the upper room of the Masonic Hall, where they turned it off with a ball for that evening.

On Friday evening, the first performance came off, according to appointment. At an early hour His Highness the Prophet, accompanied by his attendants made his appearance, and took his seat in the chair of State, which was made expressly for the *convenience* of his Royal Highness. He seemed highly gratified at the able and dignified manner, in which the performance was conducted by the Reverend Gentlemen, who took the leading characters in the plays. Among the most conspicuous of the performers, I noticed Elders B. Young and G. A. Smith, of the "Twelve" and the Rev. G. J. Adams, of "Spiritual Wife" memory; also, Elder Tho. A. Lyne, late supernumerary in the Park Theater, of New York, who

sustained the part of Rolla, in a manner becoming the conspicuous place he lately occupied. The part of Alonzo was sustained by Elder E. Snow, a worthy preacher of the Gospel. The part of Elvira was taken by Mrs. Adams, wife of the Rev. Gentleman, and that of Cora by his sister Miss Adams. In justice to the Ladies, I must say, they performed their part extremely well, particularly Cora. We cannot refrain from mentioning that Alonzo's child, was *one* of G. J. Adams's "spiritual babies," by Miss *****. "Oh shame! where is thy blush?" Nothing remarkable happened during the performance of the tragedy. The farce also passed off very well with the exception of the Rev. Gentleman, who sustained the part of Guy Goodluck, Esq., who, was under the necessity of having his part read off to him by the Prompter. After the performance was over, Elder G. J. Adams, came forward and stated that they would perform the same next night, (Saturday) and then dismissed the "*meeting*," in the name of the Lord. Not being there next evening, I am unable to say how it turned out.

On Monday, the performance was advertised, for that evening to be Therese or the Orphan of Geneva. To be concluded with Pizzarro. A large audience being in attendance, Elder Adams made his appearance and stated that in consequence of sickness in the family, they could not perform "Therese" that evening, but that Elder Lyne would favor the audience with the speech of Brutus over the dead body of Lucretia, and also that the "remarkable" farce of John Jones of the War Office—to conclude with Pizzarro, would be performed that evening—so we had a change—Pizzarro and John Jones and John Jones and Pizzarro. At the close of this evening's performance it was stated by Elder Adams that the historical play Damon and Pythias and Theresee [*sic*] would be performed on Wednesday, the 1st inst., and dismissed us with God's blessings.

On Wednesday evening, I repaired to the "Nauvoo Theatre" at an hourly [*sic*] hour, when we were informed that the profits of the evening were for Elder Lyne's benefit, and that instead of Damon and Pythias we were to have the tragedy of Douglass. At the close of the first act, amidst the deafening cheers, a few hisses were audibly heard. Elder Lyne immediately made his appearance and cried "that he was sorry to apologise to the audience, but that he was accustomed to performing in *large* theatres and if any person was dissatisfied with the performance so far, they could go to the door and have their *two bits* returned to them." It has been currently reported that the Rev. Gentleman behind the curtain flew into a "*holy rage*," and swore that he would perform no more in the place if hissed again, and therefore we should lose the services of so extinguished [*sic*] an actor. About the middle of the second act, Bro. Lyne came on the stage and requested the privilege of the audience for Lady Randolph to read her part from the book! as she had forgotten it. O Tempora! O Mores! and also the Actors!! Nothing more of interest occurred during the remainder of the evening. So you will see Mr. Editor that the Drama is about being revived in its former purity, and Nauvoo will soon become the Head quarters of Theatricals in the world! Indeed we can expect nothing else when such distinguished characters engage in so glorious a cause. Should any thing worthy of note happen during the remainder of the performance we shall apprise your readers.

I am Sir,

A Friend to the Drama.

April 24, 1844 - Broadside (at BYU)

Masonic hall Nauvoo, April 24th 1844, will be presented a grand moral entertainment, to aid in the discharge of a debt, against President Joseph Smith, contracted through the odious persecution of Missouri, and vexatious law suits. His friends and the public will respond to so laudable a call, in patronising [sic] the exertions of those who promise rational amusement with usefulness. The historical play, a tragedy in five acts, entitled Pizarro, or the Death of Rolla. [23 lines] The whole to conclude with the laughable farce of John Jones, of the War Office. New scenery, dresses, and decorations, are prepared for the occasion; the whole got up under the direction of Thomas A. Lyne, of the eastern theatres. Tickets 50 cents; to be had at the Masonic hall; of G. J. Adams; or Mr. Scofield. Doors open at 6 o'clock, performance to commence at 7 o'clock. Good music will be in attendance; strict order will be preserved. No money taken at the door. Smoking not allowed. Front seats reserved for the ladies. [Nauvoo, 1844]
Broadside 52 x 21.5 cm.

[The play, originally written in German by Augustus von Kotzebue (Johnstun says this was Sheridan's English version), had been popular on both sides of the Atlantic for almost fifty years. Turgid and sentimental, it deals with the plight of the Incas, led by Rolla, in a fruitless campaign against the conquistador Pizarro. Although advertised for April 24, apparently it was scheduled for the following evening and then postponed until Friday the 26th because of a hailstorm. It played again on Saturday and repeated on Monday, April 29, receiving an enthusiastic review in the Nauvoo Neighbor of May 1 (p. 2) and a less than enthusiastic review in the Warsaw Signal two weeks later.]

Sources: Tullidge's Quarterly Magazine 1 (January 1881): 347. Edward W. Tullidge, History of Salt Lake City (Salt Lake City, 1886), 740–67. John S. Lindsay, The Mormons and the Theatre (Salt Lake City, 1905), 4–7, 28–49. Messenger and Advocate (Rigdonite), 347–48, 427–28, 496. Salt Lake Tribune, 1 April 1890, 4–5. Black, Membership of the Church, 28:833. International Genealogical Index, UPB.

Children of Thomas A. and Mary Ann Adams Lyne

1. Thomas Lyne Jr. (b. 1847 in PA)
2. William Lyne (b. 1849 in Mass – probably Boston)

June 15, 1844 – The Prophet, p. 2

COMMUNICATIONS.

A NEW PHASE OF MORMONISM, OR, “HOLY” THEATRICALS.

MR. EDITOR:— The above is the heading of a caption to an extract from the “Warsaw (Ill) Signal,[“] published in the Boston Daily Bee, of June 7th, 1844, in which the editor expresses the following opinion. It seems that the “Nauvoo Theatre” is an establishment got up by the Prophet for the purpose of enabling him to pay off some of his more pressing debts through the benefit of the acts of a company of players, exotic and indigenous. Such is the opinion of Mr. Bee. As to the “Warsaw Signal’s” account, it is too ludicrous for comment. The following is an extract from that talented production:—

“On Friday evening the first performance came off according to appointment. At an early hour His Highness, the Prophet, accompanied by his attendants made his appearance, and took his seat in the chair of State, which was made expressly for the *convenience* of his Royal Highness. He seemed highly gratified at the able and dignified manner in which the performance was conducted by the Reverend Gentlemen who took the leading characters in the play. Among the most conspicuous of the performers I notice Elders B. Young and G. A. Smith of the “Twelve,” and Rev. G. J. Adams, of “Spiritual Wife” memory: also Elder Thos. A. Lyne, late supernumerary in the Park Theatre of New York, who sustained the part of Rolla in a manner becoming the conspicuous place he lately occupied, &c. &c.[“]

Lyne and Adams left Nauvoo on July 2, 1844 to gather the Apostles and Council of the Seventy to return to Nauvoo and reorganize the church after Joseph Smith’s murder.

July 2, 1844 – *The Prophet*, August 17, 1844, p. 2

On the 2nd day of July, I left Nauvoo, in company with my beloved Brother, T.A. Lyne, Esq. I left with feelings never to be forgotten while memory holds its throne. It fell to my lot to bear dispatches to the “Twelve,” of the death of those I loved better than life – men, in whose confidence and council I had shared largely, and from whose hands I received my last blessing and ordination, to be a special witness or apostle to the “nations of the earth that are afar off,” as well as our own country: and not only so, but from whom I received my present mission East....

We arrived in St. Louis the 3rd of July. I addressed, in the evening, a large and respectable congregation, who treated me with great kindness and expressed great indignation at the late proceedings at Carthage. From St. Louis I came to Cincinnati, where I found our beloved Brother and fellow labourer, Amasa Lyman, and was much comforted in my sorrow. We had a large audience in Cincinnati, who listened with profound attention, and manifested the strongest feeling against our persecutors. From thence we came in great haste, to Pittsburg, being anxious to get to the “Twelve.” In Pittsburg I found our venerable Brother in Christ Sidney Rigdon and our beloved Brother John E. Page, and had the privilege of addressing a crowded house on the subject of the death of our dear Brethren. From Pittsburg we came to Philadelphia, where, to our great joy, I

found Elders Lyman Wight and William Smith; and although, it was a time of mourning and sorrow, yet we rejoiced together in hope of the glory of God that shall be revealed hereafter, these beloved Brethren accompanied me to New York; and Brother Wight from there to Boston, where I found President Young and my father in the Gospel, Elder H. C. Kimball and delivered my despatches [sic], and received council from theese [sic] Brethren to stay and labour a short time in the East:

August 31, 1844 (Friday) – *The Prophet*, September 8, 1844, p. 2 (in Boston)

Boston.

MR. EDITOR.— On Friday evening we had a lecture, or rather, readings by a Mr. [Thomas A.] Lyne, and despite a rainy night the place was well filled;— the pamphlet written and read by him thrilled you with the depravity of those wretches who have not as yet been brought to justice. Heb. 3rd chap, 40 chap. Of Isaiah, 14th chap of Revelation, Paul’s before Agrippa, and a poem by Miss Eliza Snow, the “Mormon poetess,” were read, or rather pained, for the reader dragged the characters and circumstances of those far gone ages, into our presence. Such is the force of a well cultivated voice, proper emphasis, associated with a vivid imagination; a solemn stillness reigned there while these old stories were recited and they were made new by the masterly style of the reader; divested of all redundancy of action that we expected from Mr. Lyne from the nature of his profession would have been guilty of, but we were agreeably disappointed; on Sunday last [September 2] we attended your meeting in anticipation from the remarks we heard, that Mr. Lyne would make his debut as an expounder of the new and everlasting gospel, but he did not make his appearance. [Too drunk?] In the morning and the evening Elder Smith gave us two excellent sermons. After service, Father Nickerson went with a few members of the Church to the waters of baptism, and buried two young men in Christ, who, we trust, will rejoice in this life and in the world to come for having taken upon them the name of Jesus. The number taken into this faith within the last month, are about thirty souls, thus flourishes Mormonism – if you are right let truth prevail.

W. [William Smith]

September 8, 1844 (Sunday) – *The Prophet*, September 14, 1844, p. 3

“New Bedford.”

....Brother Adams preached in front, on the steps of the town hall, Sunday. This building cost sixty thousand dollars, and we can’t let it to every new light, say the blue select men of this blubber town. Oh! you oily, contentious, sleke-my-hair-back critters, that have built your palaces and churches magnificent, from the bravery and privations of the hardy whalemens, and the dying leviathan spouting blood and thrashing the stained sea with his mighty flukes, while you are toasting your shins over a comfortable fire, humming “the dangers of the sea.”

....In the evening, went to hear Brother Adams on the Sonship of Christ, he gave them plenty of strong meat, which, for their soul's sake, I hope they will be able to digest. He will lecture here for some time, and I believe he will Mormonism [sic] a goodly number here, I trust so – you respond, Amen....

T. A. L.

Adams and Lyne left New Bedford for New York City the morning of September 9. That evening, Lyne attended the theatre to see *Richard III* and gave the following review:

September 14, 1844 – *The Prophet*, p. 2

MR. EDITOR. – Allow me to say a few words about the Park Theatre [in NYC] and its performing. On Monday evening [September 9] we availed ourselves of a privilege bought through the right of “some service,” and found ourselves in the boxes of the best theatre in the United States; the manager, like a tried friend, year after year has with an untiring perseverance, Atlas like, sustained this I fear unprofitable establishment, satisfied with the kindness of former days; and in its day of struggle, he battles nobly for it; the praise of an honest an is worth something – the public will readily amen to this – Mr. Simpson is a patient, industrious, and truly exemplary man, his company in the sum total is good, very good; but a word for the Stars. [Lyne then reviews at length the various actors and their performances, including those of James R. Anderson, Macready, Clara Ellis, and John Dyott.]...I'll say no more about the stage, for my eyes are looking upon another pair of “bright ones[“] I feel a sorrow for.

T. A. L.

September 14, 1844 – *The Prophet*, p. 2

**The Sun,
“It shines for all.”**

MR. EDITOR—Such is the name, and such the title of a paper published by Moses Y. Beach, the “Devil can cite scripture for his purpose,” so with man, he takes the fairest titles to mantle his blackest designs. That paper is as destitute of the liberal qualities of the Sun, as Erebus is of daylight; meanness and double shuffle mark all their acts – so down with the bright sun and substitute a cloud. Young man, take a notice to the Sun of three and a half lines; pay them to put it in a conspicuous places, – charge (no, extortion,) 75 cts – out comes the paper, and you find your notice after an hours search in an unread corner of the paper; you call at his office – what do you charge a line for insertion? twelve and a half cts. But you have taken 75 cts for 3 1-2 lines and placed it in an obscure part of your paper: and his well tutored son mumbles out “Well that was an advertisement and you had to pay double to get it in there.”– Talk of Chatham street auctioneers, they are honesty itself when compared to this trickery.

LYNE.

September 14, 1844 – *The Prophet*, p. 3

New Bedford.

MR EDITOR.—I left Boston at 4 o'clock, Monday [September 9], P.M. and brought to, as the sailors say, about a mile out of New Bedford, confound these iron turnpikes [railroads], with their steam and fire coursers look a mile ahead, and before your vision has taken the dimensions of the object, should it even be some fair sylvan damsel the language of the eye is all my eye, no time for it, tout ensemble, very fine, wis, wis, wis, and she is astern as the devil was when the sailor let go the sheet anchor³⁹ in a ten knot breeze, with Jemmy Squarefoot,⁴⁰ a hold of the cable without a turn round the windlass. I felt a kind of joy as the sun was setting, and when his lower limb was about a jib-boom's length from getting out of sight (with a brandy-coloured face) a drizzling sort of cut-my-throat weather over head, with the heavens clear in the east, and there was formed a most beautiful rainbow, spanning with its most correct[?] arch, one-third of the eastern horizon. Now locomotive said, in a whisper of defiance, send away! I have something to gaze at that you cannot outrun, I thought of God's promise, that he has not forgot his children, and my heart was full of thankfulness, but down sloped the sun, and in its place, came the shades of night, and with it my somber thoughts. "Thou wouldst not think how ill all here about my heart."⁴¹ Some dreary bell tolling the clay of man to his earthly chamber,—sounds not more unwelcome to my half deaf ear, than the finale of an epistle ending in this wise: "I subscribe myself your true friend, and ever shall continue to do so, until informed by you, of its not being agreeable"—cold as an iceberg—"but it is no matter; let Hercules himself do what he may,"⁴² the babies will cry, while the boys are out at play.

Two of the brethren were there at the depot to receive me – how kindly they conducted me to their humble homes – and I was greeted with an honest welcome by their families – the Mormons' hearts are as large as their creed – it embraces all of good. Brother Adams preached in front, on the steps of the town hall, Sunday [September 8]. This building cost sixty thousand dollars, and we can't let it to every new light, say the blue select men of this blubber town. Oh! you oily, contentious, sleke-my-hair-back critters, that have built your palaces and churches magnificent, from the bravery and privations of the hardy whalemens, and the dying leviathan spouting blood and thrashing the stained sea with his mighty flukes, while you are toasting your shins over a comfortable fire, humming "the dangers of the sea."

³⁹ An anchor used only in case of an emergency.

⁴⁰ From what I gather, Jemmy Squarefoot seems to have been a demonic nautical being similar to "Davey Jones". See Charles Nordhoff, *Life on the Ocean, Being Sketches of Personal Experience in the United States Naval Service, etc.*, Cininnati: Wilstach, Baldwin & Co., 1874, pp. 102-111. Jimmy Squarefoot is also a phantom creature in English and especially Manx lore.

⁴¹ *Hamlet*, 5.2.149.

⁴² *Hamlet*, 5.1.298.

....I took a stroll along the docks, and with a sailor's eye, scanned the hull and rigging of many a good tall ship. Some of them are very neat, particularly those that have been packets in our Southern and European trade, others not much more a model, nautically speaking, than a washing tub, and would make about as much lee way; well, one way is as good as another when you are on the fishing ground. In the evening, went to hear Brother Adams on the Sonship of Christ, he gave them plenty of strong meat, which, for their soul's sake, I hope they will be able to digest. He will lecture here for some time, and I believe he will Mormonism [sic] a goodly number here, I trust so – you respond, Amen.

The Methodists have had a Camp Meeting at Martha's Vineyard, and have had the knock down power. I suppose they will get up again. The Millerites have theirs to-morrow, and Friday [September 13] we take ours in shape of a clam bake. Thus we go, moving along slow and sure. Remember the adage, they stumble that run too fast. I advise the honest gentiles to embrace the everlasting gospel while they may; the time is not far distant when it will be given to a nation that will gladly receive it. Come then, and enrol yourselves members of a kingdom over which Christ will soon come to rule in righteousness. Oh! what glorious thoughts will inhabit our hearts (which shall be realized) instead of chilling doubts which embitter life here, and the constant dread of a worse state in the future. The churches generally (I mean the Mormons) are thriving, but I wish you would exert your influence with the powers that be, that they would send Elders out to preach, whose judgment and passions have been matured by time and wholesome experience, let the presiding Elders that must nourish the growth of these young churches, be of good deportment and character – you have plenty of them. May God prosper our humble efforts to build up the king of our Lord Jesus Christ, the glory of which shall fill the whole earth.

T. A. L.

Undoubtedly this is when Lyne and Adams published Lyne's *A True and Descriptive Account of the Assassination of Joseph and Hiram Smith, the Mormon Prophet and Patriarch. At Carthage, Illinois. June 27th 1844, by an Eye Witness T. A. Lyne, Late of the Stage to Which is Annexed the Speech of H. L. Reid. Also, Speech of James W. Woods, to Which is Added a Brief Outline of the Faith and Doctrine of the Latter Day Saints*. New York: C. A. Calhoun, 1844.

On September 15, 1844 Adams, Smith, and Lyne were in New York, preaching Mormonism at the National Hall on Canal Street (per the *New York Herald*). Lyne gave dramatic readings from scripture in a "somewhat novel style".



Thomas A. Lyne

September 21, 1844 – Thomas A. Lyne to “Saints and Friends,” *The Prophet*, p. 2

To the Saints and Friends

Go you and preach the Gospel without purse or scrip. Such is the commandment of our Lord and Saviour....A spirited Elder having the cause of Mormonism well at heart in a large city like New York, he is without a building to lecture in; hires a hall, rent, printing and posting, amounts to nine or ten dollars. At the conclusion of an able discourse, appeals to the liberality of the congregation, a collection is taken up, a pint of mouldy green coppers, is the harvest for a good seed sown. The writer of this perhaps, has done little, but wishes no return. He always has been, expects always to be by the blessing of God, independent; but should I ever preach the Gospel of Christ, I expect that like the ox I shall not be muzzled; and also, like a good labourer, be worthy of my hire; and if I should get more than I need, if I am worthy to preach the Gospel of Christ, I shall at least be fit for his almoner, and those who stand in need of it, shall have it. Now, you that have families, and complain of this tax upon your purse, withhold it, if you cannot support it, unless you are willing to abridge yourself of some superfluity, or add an hour or two of labour, in the course of a week, for the discharge of the same. This church should remember that other societies support, in all the comforts of life, their pastors. Large buildings are erected at great cost and pride, for the comfort of all concerned. Now we want to steer a middle course; we must avoid that narrow and contracted spirit that leaves the plant to wither, for want of proper nourishment, or the opposite, which lavishes gifts and caresses, until the stern man of God becomes an effeminate fop.

T. A. L.

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

Lessons in Elocution.

A gentleman [Thomas A. Lyne], well known as one of the best elocutionists in this country, will take a few pupils, if a sufficient number can be procured this week, to make it an object for him to remain in this city.

All who wish to acquire freedom and grace in speaking or reading, will have an opportunity to do so, at a very trifling cost, by leaving their names at our office.

September 21, 1844 – Thomas A. Lyne to the *New York Sun*, reprinted in *The Prophet*, pp. 2-3

Mr. Shine-for-all., (Alias) the New York Sun,
I find in your prejudiced sheet this morning an article headed, “Mormons, the sick baby cured of mush and milk.” Spaun [sic – ?] and milk should be abministered [sic] to you in large dozes [sic], together with phlebotomy. We think it would benefit your whole corrupt mental system. How is it sir, that you do not furnish the name of the well painted scoundrel who borrowed, (stole, would be the courtlier phrase) the cloak and horse that awakened the deluded parents to the trickery of the Priest! Mr. Shine-for-all, are you sure it was a “Mormon,” come now, your say so wont [sic] do, and remember, “that all liars shall have their part in the lake that burns with fire and brimstone,” tell us the town, the family, and name of the priest, that we as **a Church of 170 thousand**, may not suffer, for the misdeeds [sic] of one scoundrel. Now if the “Mormon” should turn out to be no Mormon, but instead some unprincipled editor, or a lewd Methodist or Presbyterian pastor, or any other denomination, don’t spare him, but let us have his name, as in the case of a Fairchild or Onderdonk, “fair play is a jewel.” We lay not as much claim to piety as the Moseses, but yet we love righteousness, and will bring to justice the hero that fills such a prominent place in your Sun. Now I as a reader of your paper, don’t believe you, and before I can hope to, or the rest of the public, for the future to credit you as to your ambiguous givings out, you will tell the town, family, and name of the parties, that has a tendency t[o] [page 3] enlarge prejudice, already sufficient to break down an [sic] society. Such would be our fate but God with his all powerful arm sustains us. Now Moses unless you can bring forth some better prorf [sic] of the truth of this dish of scandal, I will not taste of it, and must hold you to be a vile calumniator, striving by in the influence of your widely circulated paper to injure a people who practise most of the virtues you prate [chatter] of! Come Moses your proofs or we’ll confer the dignity of liarship upon you with all its honors, which doubtless you will grace with as much ease as you now practice.

T. A. L.

September 28, 1844 – *The Prophet*, p. 2

We are pleased to learn that our friend T. A. Lyne, Esq., the Elocutionist, from the flattering inducements held out to him by a number of gentlemen, has been prevailed upon to remain in this City [New York], some months, - those who have

business with him, may enquire at this office, or at his rooms No. 60 West Broadway.

October 5, 1844 (Saturday) – Thomas A. Lyne to *The Prophet*, pp. 2-3

[The following editorial sparked a lot of controversy, especially in Boston, eventually leading to Lyne's excommunication at the end of October. Despite his enormous influence on Mormon theatre, he was only officially LDS for six months.]

Mr. Editor:

The advancement of Mormonism should be the first wish of our hearts, because we believe it to be the gospel of our Lord Jesus Christ.

Caution those who feel they are called to preach the glad tidings, that they mix not the pure gospel with unlawful things, such as Paul would not utter, much less practice; let those of our Elders who hang their weakness on the liberal sayings of Paul, study well the 9th chapter of Corinthians; as competent as he was to use all things with discretion, he held a tight rein on all desires that would detract from his ministry, lest after preaching to others he himself might become a castaway. There can be no contradictions in this assertion. The holy hypocrite is the most destructive serpent that can assail the happiness of the human family; under the mantle of church power he can work a greater mischief than all the villany that parade society at large. Like the mole, he mines his way unseen, even to virtue's citadel; and while you (having charity) think all secure, lays your fair fabric in ruins; but you are nothing the wiser – the victim is held under bonds; fear of the world's exposure, and remorse of conscience is half stifled in the promise of a greater reward, by the false promise of this unsanctified caitiff [sic – perhaps caliph?],⁴³ in the sight of God, **than her true and faithful or betrothed husband could give her. Women, as you value your soul's salvation, your peace of mind, turn with honor and disgust from the outline of a man that would insult your ears and understanding with such indelicate teachings. Shun him as you would a draught of *poison* distilled from the deadly night shade, or black hemlock! Aye; more; for one would only kill you [sic] body, while the other would destroy your soul. Those who have free souls, this touches not, and far be it from me to shoot the arrow over the house and "hit my brother," so let the "galled jade wince,"⁴⁴ our conscience is at peace. In advocating the gospel of Christ, it should be done regardless of all temporal things, fearless of men or devils.**

⁴³ If "caitiff", it must be the French for "captive," which makes little sense. But caliph or kalif, the theocratic ruler of a Muslim state, thought of as a representative of God on earth fits perfectly Lyne's intention.

⁴⁴ In *Hamlet*, Act 3, Scene 2, Hamlet asserts to King Claudio that the play (within the play) called "The Mouse-Trap", is "a knavish piece of work", but the king should not worry, for "your majesty and we that have free souls, it touches us not: let the galled jade wince, our withers are unwrung."

And now let us all unite in righteousness to build up and guard the kingdom of our Christ, against the arts of the destroyer, and let those who need cleansing, purify themselves, and preach the plain Gospel, that a child may understand. Shelf the mysteries, and God will prosper your labours; and Mormonism shall soon feed the nations of the earth (with food spiritual) that they shall hunger not, as the manna of old did the Children of Israel.

T. A. L.

[All but blue text was quoted verbatim in John Hardy's pamphlet.]

October 19, 1844 (Saturday) – *The Prophet*, October 19, 1844, p. 2

[First editorial]

We would say to our readers, and to the Saints in general, that the article that appeared in the 21st number of the Prophet, signed T. A. L., rebuking the elders and Church in general, or assuming the responsibility of dictation in warning against and ferreting out iniquity, which we understand to be the duty of the head, and not the feet; **was admitted in the paper during our absence** – we trust our readers will be kind enough to overlook it, and our future course will be more watchful.

[Second editorial]

We would say to our friends, S. and A. [William Smith and George J. Adams] that we have had some talk with T. A. L., in which he expressed sorrow that there should be any supposition on your part, that he was directing a blow at those whom God has called, or even the church at large. He declares he had no personal allusion to any one, but thought himself doing God's service, and if he erred, it was of the mind, not of the heart.

October 25 and 26, 1844 (Friday & Saturday), *The Prophet*, November 2, 1844, p. 2

New York Conference.

At a Council of Elders called by Elder Wm. Smith, in which there were fourteen elders, present. Elder Adams was called to preside, and Wm. H. Miles Clerk.

Sat. Oct. 26, 9 o'clock A. M.

The council met pursuant to adjournment, and the charges against G. T. Leach were laid before the council for their consideration, evidence was adduced sufficient to substantiate all the charges preferred, and on motion, resolved that Elder Leach be cut off from the church. Which was carried unanimously.

Charges was then preferred against T. A. Lyne for not sustaining the authorities of the church in his council and teachings, also for his insult to females, and unchristianlike conduct which was fully sustained, and on motion Resolved, that T. A. Lyne be excommunicated from the church, and all saints be warned against his advances upon them, as he has left the City of New York as we have learned, for Cincinnati.

Elder Smith then arose and spoke at length upon the condition of the New York branch after which Elder Adams made the following motion. That Elder Brannan be appointed Presiding Elder of the New York Branch.

Which was carried unanimously.

Extracts from the minutes.

Elder G. J. Adams Pres't.

Wm. H Miles, Clerk.

As Marvin S. Hill has noted, "In his periodical [*Messenger and Advocate of the Church of Christ*] Rigdon began attacking plural marriage practiced by the twelve and won to his side such former Saints as...Thomas A. Lyne" (*M&A*, January 1, 1846, p. 427)

September 29, 1847 – *Morning News*, p. 2 (New London CT)

☞ Elder C. G. J. Adams, the "great tragedian" and "Tom Flynn" as he was called when merely a small comedian but who must be spoken more reverently of since he "preaches," are announced in the Boston papers to *preach* at Suffolk Hall, on the subject of "Temperance, Righteousness and Judgment to come."

1848 – not there.

1849 Boston Directory, p. 195 – Thomas A. Lyne, actor, 25 Pleasant St.

1850 Boston, p. 224 – Thos. A. Lyne, actor, h. 25 Pleasant St.

1851 – Not there.

1850 Census of Boston (Ward 10), pp. 113-114 (August 27, 1850)

Ellen A. Knell, 29, MA

Geo H. Knell, 11, MA

[p. 114]

James W. Knell, 5, MA

Frederick G. W. Knell, 2 MA

Jacok [sic] H. Savage, 26, Porter in Store, Canada

Susan Savage, 25, NH

Thomas A. Lyne, 43, Actor, PA

Mary A. Lyne, PA

Thomas Lyne, 3, PA

Wm. Lyne, 1, PA

Judith W. Buffington, 30, Unknown

July 1, 1851, *The Boston Daily Atlas*

DEATH OF MRS. FLYNN.— A quarrel occurred between Mrs. Matterson and Mrs. Flynn, at St. Louis, on the 14th inst., which resulted in the death of the latter. They both lived under the same roof, and jealousy is said to have been the cause of the difficulty. Mrs. Flynn was a Miss Twibill of New York, and married many years since the well known Tom Flynn, the actor, who came to this country in Finn's company, with which he opened the Federal Street, Boston, in 1825. Flynn was a very handsome man at that time, and a great favorite. His wife was for many years one of the most beautiful women on the American stage.

February 4, 1853, *The Barre Patriot*, p. 4

Booth, the tragedian, had the misfortune to have his nose broken by Tom Flynn some years since. A lady once said to him,

'I like your acting and beautiful read, Mr. Booth, but I cannot get over your nose.'

'No wonder, Madam,' replied he; 'the *bridge* is gone.'

Thomas married (2) Carrie (or Annie) J. Cogswell or Coggswell (born in Massachusetts about 1839) about 1853-1855, probably in Milwaukee, Wisconsin. Carrie can be a nickname for Charlotte, and a Charlotte Coggswell was born Mary 24, 1836 in Beverly, Essex, MA to Francis and Nancy Coggswell. There is no record of an Ann Cogswell born in MA around that year.

The children of Thomas Ackley Lyne and Carrie J. Coggswell:

1. Walter Cogswell Lyne or Lyon (merchant, wool buyer), born December 8, 1856 in Wisconsin; married Grace W. Coons (born January 25, 1867 in Nebraska City to William D. and Melissa Wheeler Coons); died in Salt Lake City (1135 East South Temple) on January 9, 1935 (death certificate says his mother's name was Annie Cogswell, birthplace unknown)
2. Mary Alouise Lyne, born August 25, 1859 in Wisconsin; married Henry Thomas Pascoe in SLC on April 15, 1877; buried January 4, 1884 at Mt. Olivet Cemetery

1860 Census of Chicago (Ward 3), p. 102

A H Davies, 44, F, Boarding House, England

Saml Lyne, 19, Printer, NY

Isabel Davies, 14, WI

Mary Simpson, 22, NY

Mary Simpson, 5/12, IL

Many other boarders (mostly printers or newsboys)

Thomas was likely in Colorado in 1860/1. (There is no 1860 Census of CO.)

Per New York Mirror (via *The Daily Picayune*) and the *LA Times*, he moved to Utah in 1866 [sic – 1861?].

While with a touring company in Denver, Lyne contacted Hiram Clawson, the first manager of the newly completed SL Theater, “and despite Lyne’s disaffection from Mormonism, Brigham Young invited him to Salt Lake City. For three years he was involved in the Salt Lake Theater.”

<http://rsc.byu.edu/archived/descriptive-bibliography-mormon-church-volume-1/bibliography>

In 1862 Carrie Cogswell Lyne divorced Thomas. She married (2) _____ Carter about 1863.

Thomas A. Lyne became RLDS and married (3) Madeleine Bartad of Nata, France on December 6, 1864 in Salt Lake City. “Married: In this city, Dec. 6, by Elder James D. Ross, THOMAS A. LYNE of Philadelphia, and MADELEINE BARTAD of Nata, France.”

“Shakespeareian Readings,” *Deseret News*, March 8, 1865, p. 8

Mr. George Pauncefort and Mr. Thomas A. Lyne, Theatrical Artists, give an interesting, amusing and instructive dramatic entertainment this evening in the 13th Ward Assembly Rooms. For selections, etc., read programme.

Lyne opened a competing playhouse in 1865 but it soon failed. Thereafter he just played occasional parts around the territory.

Thomas was living in Salt Lake in the 1870 Census (12th Ward), married to 40 year-old Madeline from France.

Samuel W. Lyne married Susan E. or G. Hone about 1876 (per 1900 census). They did have one child, who was dead by 1900.

William H. Lyne married Sarah “Sallie” A. Becker about 1877.

“Theatrical Benefit,” *Salt Lake Daily Tribune*, March 30, 1877, p. 1

EDS. TRIBUNE: A little more interest is manifested in theatrical matters, and patronage of the Theater is increasing. Would it not be well at this time, for the friends of the drama and those inclined to do a good act, to think of that veteran tragedian and good citizen, Mr. Thomas A. Lyne, and see if something cannot be done for him in the way of a good benefit.

Miss Adams being here seems to favor the production of some of those good old plays, that are always popular, and which we should all enjoy very much, at the same time it would help Mr. Lyne. I would suggest Damon and Pythias. Damon was a great character of Mr. Lyne’s, and was his first great impersonation here.

His many friends and old admirers would no doubt be glad to see him again in this great play. DRAMA.

SALT LAKE CITY, March 19, '77.

Daughter Mary Alouise Lyne married Henry Thomas Pascoe in SLC on April 15, 1877. Henry was born November 22, 1853 in Southwark, London, England to Francis James Polkington Pascoe and Margaret Maria Husband(s). Henry was a street car conductor in SLC. (He died December 31, 1924 in SLC.)

Henry Thomas and Mary Alouise Lyne Pascoe had Henry Walter Pascoe on June 18, 1880 in Salt Lake City.

1880 Census of Brooklyn, Kings, NY (pp. 57-8)

#5 7th Street

Samuel W. Lyne, 39, Compositor, , NY PA NY

Susan E. Lyne, Wife, 35 [sic 40 or 41], Keeping House, NY NY NY

Mary M Hone, 45, Sister in Law, single, at home, NY NY NY

Adaline Hone, 40, Sister in Law, single, at home, NY NY NY

1850 Census of New York 17th Ward, 1850, p. 9

James J Higgins, 24, Machinist, NY

Margaret Higgins, 21, NY

Mary A Higgins, 4/12, NY

Jeanette Hone, 24, NY

Mary A Hone, 22, NY

Adeline Hone, 19, NY

John W Hone, 17, Printer, NY

Charles P Hone, 13, Clerk, NY

Susan G Hone 11, NY

Phillip Hein, 24, Grocer, Germany

[next door]

Eliza M A Higgins, 44, NY

Suzan Higgins, 17, NY

1880 Census of Philadelphia, PA, p. 9

1124 Palmer Street

Henry Becker, 60, Woolen Manufacturer, Hesse Darmstaat, HD, HD

Lydia Becker, 59, Keeping House, PA PA NJ

William H Lyne, 31, son-in-law, Woolen Manufacturer, MA Eng PA

Sallie A. Lyne, 28, daughter, PA PA HD

Henry B. Lyne, 1, grand son, PA

Barbara Geary, 24, Servant

Louisa Collier, 31, Servant

1880 Census of Salt Lake City (12th Ward), p. 9

Thomas A. Lyne, 73, Actor, PA, ENG, PA
Madeline Lyne, 51, Wife, Keeping House, France, France, France

1880 SLC 7th Ward, p. 29

East Temple

Carrie J. Carter, 41, (wid or div), Actress, MA MA MA
Walter C. Lyne, 22, Son, Apothecary, WI PA MA
Mary A. Pascoe, 20, Dau, married, WI PA MA
Lincoln J. Carter, 15, Son, Printer's Apprentice, NY OH MA
Jane Hood, 16, Domestic Servant, Scot SC SC

"Thomas A. Lyne," *Salt Lake Daily Tribune*, October 26, 1881, p 4:

We understand that a project is on foot to give the veteran actor and elocutionist, Mr. Thomas A. Lyne, a rousing benefit in the next few days. We hope it will be worked up to a perfect success. Mr. Lyne has practically lost sixteen years of his life. Because he would not assume to worship false gods this Territory has been practically closed against him by the Mormon authorities, though he came here a teacher and gave the youth of the Territory their first lessons in elocution. He has lost very much by the ostracism which he has been subjected to, but the young men and women of Utah have lost infinitely more. He is a gentleman of first class acquirements, as all who know him are aware, and as those who do not know him, will see by the following tribute which he paid on Sunday night last, at the Liberal Institute, to the memory of the late President, and which we publish by request. After reading the poem, written by Mr. Garfield on memory, which was recently published in THE TRIBUNE. Mr. Lyne said [after which follows the lengthy speech].

Carrie J. Cogswell Lyne Carter reportedly married her daughter's widowed husband, Henry Thomas Pascoe, on April 15, 1882. (See familysearch)

"Thomas A. Lyne's Birthday," *Salt Lake Daily Tribune*, August 2, 1882, p. 4 (highly pixilated and difficult to read)

Thomas A. Lyne, the actor, was born on the 1st of August 1806, making him 76 years old yesterday. His early life was passed on the "ocean wave." The Hall of '29 witnessed an uncultured young man making his debut in the play of William Tell the hero of Switzerland, at the Walnut Street Theatre, Philadelphia, the city of his entry to this life of toil[?] and trouble to laugh, be sad, and perhaps weep like the Master.

Taking a retrospective view of this Actor's life, of his theatrical campaigns, and of the associates of his earlier days we ask where now is Thomas Cooper, the tragedian, who brought Geo. Frederick Cook to this county, where the beautiful Miss Cooper, afterwards married to Robert Tyler, where ___ Free(?), Mrs. Duff, Mrs. Sha_, Charlotte Cushman, whose second appearance as Mrs. Haller was played to Lyne's Stranger, where Junius Brutus Booth, Forrest the Grand, Wallace (Sr) Hamblin, and a host of masculines.

John Gilbert and Lyne were stock members at the Camp Street Theatre, New Orleans, under the management of James Caldwell, fifty years ago. Mr. Lyne's dramatic history can be traced from Maine to Florida, playing in band rooms during the Seminole war, now ambushed by Wild Cat and his band, now paying the last ___ rites to his slaughtered companions, at the Catholic burying ground, St. Augustine, giving a tear and a handful of earth to 'the last of earth' and then again as Tell, calling to the crags and peaks, 'I am with you once again.'

Enough reminiscences, they would fill a volume. The last twenty years of this actor's life have been spent in the city of Salt Lake, the refuge and asylum of the Saints, the inglorious Goale [sic – Gaol?] of the oldest living actor of America.

Thomas's daughter, Mary Alouise Lyne Pascoe died and was buried January 4, 1884 at Mt. Olivet Cemetery. Her husband Henry Thomas Pascoe then married (3) Lillian Kate Durnford on April 8, 1888.

Died in Salt Lake March 31, 1890. [No obit in the Herald, Deseret Weekly]

Salt Lake Tribune, April 1, 1890, p. 4:

DEATH OF T. A. LYNE.

The old man is dead. Dead at four and eighty years. These last few years have been lonely ones to him. The world passed him by and the rush of the on-rushing procession vexed him. His only comfort was to go out to "the burial places of memory" and "make them give up their dead." Then with the shade of the gone by he could commune, then he forgot the burden of his years, then his form took on its old commanding bearing and he was "majestic in his ruin." So he lived with a scorn in his eyes and with burning words on his tongue for a good while, failing to comprehend that his life drama was as good as closed, heeding not as light after light went out and as the audience thinned, until near the end. He was a strong man in his day, a good actor and teacher and a cultivated gentleman of the old school. The Salt Lake of twenty-five years ago owed him much, and was grateful to him and anxious to pay the debt even if he would not believe it. At last he sank into a final illness, and after much suffering he yesterday morning died. May the curtain as it rises upon his soul's eyes display a wonderful setting of everlasting peace.

April 13, 1890 – *The Daily Picayune*, (New Orleans, LA), April 13, 1890, p. 10

GREEN ROOM GOSSIP.

New York Mirror: Thomas A. Lyne, who was probably the oldest American actor, died in Salt Lake City last week. He was 84 years old and was a native of Philadelphia, where he made his first appearance at the Walnut Street Theatre about 1812 in the role of William Tell. It was later in the same year that James E. Murdock and Edwin Forrest began their professional careers in the same city. With John Gilbert, Mr. Lyne was a member of the Camp Street Theatre in New Orleans more than half a century ago. During his career, Mr. Lyne played at the

Park and the Old Bowery Theatres in this city, and took the pioneer theatrical company to Detroit, Chicago and Milwaukee. For twenty-four years he resided at Salt Lake City, where he was at one time engaged by Brigham Young to drill, rehearse and act, with a company of amateurs in a theatre established by the Mormons. Subsequently, Mr. Lyne was strongly opposed to the Latter Day Saints, and waged an unrelenting war upon the Mormon church and lived to see polygamy wiped out of Utah, and so great was the interest he took in the politics of that territory, that he had himself carried off his dying bed to vote at the recent election.

Los Angeles Times, April 21, 1890, p. 5

STAGE TONES.

The oldest American actor, Thomas A. Lyne, died a few days ago in Salt Lake City. The Dramatic Mirror says that he was a native of Philadelphia, where he made his first appearance at the Walnut Street Theater, about 1812, in the role of "William Tell." It was later in the same year that James E. Murdock and Edwin Forrest began their professional careers in the same city. With John Gilbert, Mr. Lyne was a member of the Court Street Theater in New Orleans more than half a century ago. During his career Mr. Lyne took the pioneer theatrical company to Detroit, Chicago and Milwaukee. For 24 [sic] years he resided at Salt Lake City, and was 84 years old at the time of his death.

Weekly Register-Call (Central City, CO), May 2, 1890

Death of an Old Actor.

Denver Field and Farm: Thomas A. Lyne will be remembered by the people of Colorado who attended theaters in Denver and Central City twenty-five years ago. He was at the time of his death, which occurred the other day at Salt Lake, the oldest actor in America. Tom Lyne, as he was familiarly called, used, half a century ago, to contend for honors with Edwin Forrest, John R. Scott, Thomas Hamblin and others equally celebrated. He joined the Mormons at Nauvoo and was among the earliest missionaries sent by the head of the church to Europe. [REALLY?] Whether he became disgusted with the alliance is not known, but on his return to America he forsook the church and resumed the stage as a profession.

In 1853 he married Miss Carrie Cogswell, in Milwaukee, a pleasing and accomplished actress, and ten years later they visited Denver, playing in the old Denver Theatre. While in this city the lady procured a divorce and married an actor, since dead, named Carter. Mr. Lyne, not pleased with the situation, wended his way to Salt Lake where he once more became a saint and married a French woman residing there.

Singular as it may appear this divorced wife, then a widow, in traveling west stopped at Zion where she too became enamoured of latter day saintdom and fell a victim to the ardent solicitations of an old bishop already possessed of several wives. But the sprightly lady was not one to live contentedly as number 5 or 6, so

she broke the bonds that bound her to the bishop and since then the name of Carrie Carter can be occasionally seen among the names of the numerous traveling combinations that wander over the country.

All the old-timers of Colorado, Utah and Nevada will remember the couple here referred to, and in thinking of Tom Lyne in years gone by, cannot but regard him in the same light as Sir Peter Teazle viewed himself – “the foolish old bachelor who had married a girl.”

“Probate Court Notices,” Salt Lake Daily Tribune, June 18, 1891, p. 7

IN THE PROBATE COURSE, IN AND FOR Salt Lake County, Territory of Utah – In the matter of the estate of Thomas A. Lyne, deceased, Notice: - Notice is hereby given that Madeleine Lyne and Samuel W. Lyne,⁴⁵ the executors of the last will of Thomas A. Lyne, deceased, have rendered for settlement, and filed in said court, their final account of their administration of said estate, and petition for final distribution of ___ residue of said estate among the persons entitled thereto...etc.

Albert O. Mitchell, “Review of Dramatic History of City & State,” Parowan Times, January 26, 1945, p. 8

To Nauvoo came Thomas A. Lyne, a convert from Philadelphia, who had appeared on the New York stage with Junius Brutus Booth, Charlotte Cushman and others, and who himself had starred in Bulwer-Lytton’s “Richelieu.” Lyne was encouraged by Joseph and Brigham Young, and among his Nauvoo productions were ‘Virginus’, ‘The Iron Chest’, ‘William Tell’, ‘Damon and Pythias’, ‘Pizzaro.’ His productions so influenced the community that Brigham Young himself, played the high priest in ‘Pizzaro.’ His players included also Erastus Snow and George A Smith who latter organized the drama in southern Utah.

1900 Census of Hohokus, Bergen, NJ, p. 6

On the road leading from the D. R. Cemetery to the Isaac Ackerman R R crossing

Samuel Lyne, Jul 1841, 58, md 24 years, NY PA NY, Farmer

Susan E. Lyne, wife, Jun 1840, 49 [sic – 59], only child is dead, NY NY NY

1900 Census of Pensauken, Camden, NJ, p. 17

William H. Lyne, Apr 1849, 51, Md. 5 yrs, MA, ENG, PA, Merchant, rents home

Emma J. Lyne, Jan 1872, 28, Md. 5 yrs, PA, PA, PA

Marion Lyne, Apr 1896, 4, PA

Emma G. Lyne, Apr 1897, 3, PA

Bridget McDonald, Servant, Aug 1879, 20, IRE, IRE, IRE (migrated 1895)

1900 Census of Salt Lake City, p. 22

⁴⁵ Per 1880 and 1900 Censuses, Samuel W. Lyne (a “compositor”) was born July 1841 in New York and his father was born in Pennsylvania, and mother born in New York. In 1860 he was a 19 year-old printer living in a boarding house in Chicago.

1135 East South Temple

Walter C. Lyne, Dec 1856, 43, md 10 years, WI PA MA

Grace W. Lyne, wife, Jan 1867, 33, md 10 years, 2 of 2 kids living, NE MO NY

Norman Lyne, son, Jun 1890, 9, UT WI NE

Alice Lyne, dau, Oct 1894, 5, UT WI NE

Nellie B. Coons, sister-in-law, Jun 1871, 28, single, NE MO NY

1910 Census Philadelphia, p. 7

1430 Diamond St.

William H. Lyne, 61, M2, md 14 years, ME PA PA, retired Mfgr

Emma J. Lyne, 38, M1, 5 of 5 kids alive, PA PA PA

Marian Lyne, 14, PA MA PA

Emma G. Lyne, 12, PA

Helen Lyne, 9, PA

Dorothy Lyne, 6, PA

William H. Lyne Jr, 3, PA

1920 Census of Philadelphia, pp. 33-34

1430 Diamond St.

Wm H. Lyne, 70, head, MA, England, PA, retired

Emma J. Lyne, 48, PA PA PA, house keeper

Marian Lyne, dau, 23, public school teacher, PA

Emma G. Lyne, 22, public school teacher, PA

Helen Lyne, 19, student, PA

Dorothy Lyne, student, PA

William Lyne Jr., son, 13, student PA

1930 Census of Salt Lake City

1135 South Temple

Walter C. Lyon, \$25,000, 73, widower, WI PA MA

Alice Geamsey(?), Daughter, 34, widow, UT WI NE

Margaret Geamsey(?), granddau, 12, UT UT UT

Virginia Geamsey(?), granddau, 8, UT UT UT

Laura Hartley, servant, 28, UT UT UT

William Mack

(Brighamite, then Strangite)

Boston 1845 Directory

William Mack, shipwright, h. near 41 Curve

He spoke at the prayer meeting held at Sister Clary's home on January 3, 1845, along with Samuel A. Dam, George B. Wallace, and Larkin Southworth, per Southworth's journal.

Then according to *Zion's Reveille* of January 14, 1847 (p. 3), William Mack was the counselor to Strangite Bishop, Abijah R. Tewksbury, in Boston.

1850 Census of Boston (Ward 11), p. 59

Wm Mack, 50, Laborer, Ireland

Catharine Mack, 46, Ireland

Wm Mack, 17, Clerk, MA

Thos Mack, 15, MA

Mary Mack, 14, MA

Dennis Mack, 10, MA

Anna Mack, 7, MA

James Mack, 5, MA

1850 Census of Boston (Ward

Wm Mack, 44, Carpenter, Ireland

Ellen Mack, 38, MA

John Mack, 9, MA

Boston 1855 Directory

William Mack, lace goods, 32 Hanover, house 11 Auburn

Daniel Mackintosh

Daniel was born August 12, 1820 or 1821 in Calvine, Perthshire, Scotland to James Mackintosh and Grace Stewart. He was baptized LDS on June 21, 1841 in Scotland.

He was married to (1) Elizabeth Ingalls Hogg (February 2, 1845 in Edinburgh, Midlothian, Scotland) and (2) Ellen Nightingale. Daniel and Elizabeth were endowed in the Nauvoo Temple on January 31, 1846. In 1850, they were listed in the census as living at Council Bluff, Iowa.

Daniel Mackintosh wrote to William I. Appleby a letter on August 10, 1857, reporting on the state of affairs of the church in Boston. In it, he mentioned that "a very promising young man (a Finlander)" had been baptized in Boston a week or two earlier. (*The Mormon*, August 15, 1857) He was likely there in Boston on behalf of the Perpetual Emigration Company.

A bookkeeper from Scotland, Daniel was the treasurer of the Utah Territory, the Treasurer of the Perpetual Emigration Company (which loaned travel funds to Mormons migrating from Europe to Utah), Trustee-in-Trust for the LDS Church in 1856 and 1857, and also the private secretary of Brigham Young.

He died in Salt Lake City, Utah on September 15, 1860.

Some of his papers are at the Utah State Historical Society:



Daniel Mackintosh

Eli P. Maginn
(Missionary)

Eli Maginn was born in Canada about 1817 to James J. Maginn/McGin (b. in Wales in 1778, died in Ontario, Canada on 28 Sep 1838) and Susanna F. Dennis (1784-?); they married in Lincoln City, Ontario, Canada in 1805?

Children of James and Susanna Maginn:

1. Charles Dennis Maginn, born 7 Aug 1806 at the Niagara District; md. Margaret Fitzpatrick on 17 Nov 1831 in York, Ontario, CAN; in 1842 founded the Primitive (Wesleyan) Methodist Church on Kennedy Road, in Scarborough Township, Ontario, Canada; died 7 Oct 1882; buried in Mount Pleasant Cemetery, Toronto
2. Ezekiel Maginn, b. 1813-1814 in Canada; on 17 Mar 1840 in Quincy, IL, said that in 1838 he witnessed the anti-Mormon militia enter Lyman Wight's home and pillage its contents; md. (1) Mary A. _____; in 1850 resided in Ursa, Adams, IL; by 1860 md. (2) Caroline R. _____; by 1870 md. (3) Pauline A. _____; in 1880 resided in Union, Lewis, MO – said his father born in VA and mother in PA
3. Eli Maginn (b. 1817?)
4. Sarah Jane Maginn
5. Simon or Samuel P. Maginn, born about 1819 in Ontario, CAN; md. Christiana _____; in 1850 resided in Ursa, Adams, IL near brother Ezekiel
6. Joel Maginn, born 1822; died in 1852 in Westminster, Middlesex, Ontario, CAN
7. Hannah or Ann(a) Maginn, born June 20, 1824, in Scarborough, York, Ontario, Canada (suburb of Toronto) – or Burrville, Jefferson, New York (per

new.familysearch); endowed January 2, 1846; sealed polygamously to William Dresser Huntington on January 29, 1846, by Amasa M. Lyman in Nauvoo Temple; died 1881[?] – no record of her crossing plains; not in Utah census records

8. Possibly a Jeremiah McGinn?

Charles D. Maginn settled on Crown grant land north of Lawrence Ave., Scarborough in 1841. Born near Beamsville, Ontario and came to York County about 1832, settling on lot 5, concession 4, East York, a land grant from the crown. (Genforum info)

It appears that at least Ezekiel, Eli, and Samuel Maginn converted to Mormonism in 1833. Eli was ordained a priest at the December 1837 conference held in Scarborough Township, Ontario, Canada (about eight miles northeast of Toronto):

“The same year I left Kirtland, I was ordained a priest in the Aaronic priesthood at conference held in Scarborough Township in December 1837. I was then sent out to preach with Brother Eli Maginn who had been ordained a priest at the same conference. We continued to preach until spring at which time the word of the Lord through his servant Joseph was for the saints to sell their farms and move to the state of Missouri. Accordingly, we gathered a small company together, and after selling our farms, started our journey on the twentieth of March in 1838.” (Charles Henry Hales autobiography on BOAP.org)

Ordained a Seventy before 1842, at the age of 24. After his ordination as a priest, about January 1838 he and Charles Henry Hales (also ordained a priest at the same Scarborough conference) were “sent out to preach” together. Hales later wrote:

We continued to preach until spring [1838] at which time the word of the Lord through his servant Joseph was for the saints to sell their farms and move to the state of Missouri. Accordingly, we gathered a small company together, and after selling our farms started our journey on the twentieth of March in 1838. We had a very tiresome journey since we started just as the roads were breaking up in the spring. We arrived in the state of Missouri in the early part of June, coming to a place called Huntsville. We stayed a short time, since we found quite a big branch of the church there. (Charles Henry Hales autobiography, Record of the 2nd Quorum of the Seventies, p. 208, quoted in Kenneth Glyn Hales, *Windows: A Mormon Family*, Skyline Printing, 1985)

His sister, Hannah Maginn, remained in Nauvoo while he was on various missions to the eastern states. Eli’s endowments were performed vicariously in 1846, two years after his death.

1840 Census of Upper Chicester, Delaware, Pennsylvania, p. 1

Stephen Magin: 1 m under 5, 1 m 5-10, 1 m 20-30 (Eli?) and 1 m 40-50 (Stephen); 1 f under 5, 1 f 10-15 (Hannah?), and 1 f 30-40. (Where is 58 year-old mother, Mabel??)

1840 Census of McDonough IL

Justice Morse: 2ms 5-9, 2 ms 15-19, 1 m 30-39 (Justus), 1 f 0-4, 1 f 10-14, 1 f 40-49

Eli began other missions in 1840 around the Peterborough NH area (part of the Boston Conference). In August (or May?) 1841, Maginn baptized John Nay and wife, Thirza Angelina Hale Nay there.⁴⁶ He converted Charles Bryant Gardner of Peterborough in November 1841, who went on to co-author (with Jesse C. Little), the 1844 *A Collection of Sacred Hymns, for Use of the Latter Day Saints*, in Bellows Falls VT (30 miles from Peterborough); this was the first LDS hymnal with musical notation included, and it may have been created just for the local branch. While there, he is described as “a lively, fascinating speaker with a wide knowledge of the Bible which he continually quoted. He was ready at any time to meet any clergyman or layman in a religious controversy. Elder Maginn’s message and magnetic personality, attracted people from far and near to his meetings in Peterborough.” Because other churches refused to open their doors to the Mormon elders, Maginn held his meetings in a little hall on Main Street. It was so small and the “meetings were so crowded that speakers were accustomed to stand at the windows and address the large crowds so those inside as well as outside could hear. Listeners came from all about. Four horse coaches came from the towns in the neighborhood, arousing unprecedented enthusiasms, and consequently, making many converts to Mormonism.” (George Abbot Morison, *History of Peterborough, New Hampshire*, [Richard R. Smith: Rindge, New Hampshire, 1954], vol. 1, p. 187) According to the local histories, about 120-140 people joined the church there in the early 1840s, mostly due to Maginn.

He served in Boston and Lowell areas Feb 1842 – May 1843, and again in July - Sep 1843 to preside over Lowell Branch. By May 18, 1842, he was a member of one of the quorums of the seventy.

An extremely successful missionary, by March 1842 Maginn had “travelled through eighteen States and British [Canadian] Provinces”, proclaiming Mormonism and baptizing dozens of converts wherever he went.⁴⁷

In 1842 had the broadside *An Epistle of Demetrius, Junior, the Silversmith* reprinted in Petersboro NH? (A satirical defense of sectarianism. Originally attributed to Parley P. Pratt, and printed in Manchester, England in 1841.)

He baptized Emmeline B. Wells on 1 March 1842, who was 14 and attending the New Salem Academy, pursuing a teaching certificate. He had previously taught and baptized Emmeline’s mother and three younger siblings. Emmeline then married James Harris (aged 15), son of the New Salem branch president.

⁴⁶ The Circleville, Utah Ward records give John and Thirza Nay’s baptismal date as August 1841, but those of the St. George Third Ward indicate it was May 1841 (Family History Library films 25,870 and 27,336).

⁴⁷ <http://byustudies.byu.edu/shop/pdfs/40.2Barney.pdf>

March 22, 1842 – Extract from a Letter from Elder E. P. Maginn to Joseph Smith (Salem MA to Nauvoo) – T&S, pp. 778-779

We have received a communication from Elder Eli Maginn, and from E. Snow, [Mass. Elder Maginn has forwarded twenty four dollars subscription money, and twenty dollars for the temple, he writes as follows.–

Pres't Smith Sir.

I avail myself of this opportunity of transmitting the following subscribers for your valuable paper. ***

I shall endeavor to forward from 100 to 200 dollars by fall, for the House of the Lord as it appears to be of the most vital importance that the Saints should assist in a work so desirable, which is looked forward to with anxious anticipation by all the faithful laborers in the kingdom. We shall do all that we can to forward the work. ***

Dear Brother, I feel to rejoice in the prosperity of the work of the God of the Saints, which is truly prosperous in New England, the engine of eternal truth has been called into successful opposition against the crafts, and systems of "The like occupation," and notwithstanding the contest has been exceedingly fierce, the enemy being active in the usual way with falsehood, and misrepresentation, the victory is the Lord's; truth has triumphed, and is spreading its benign influence abroad like the rays of the king of day, as if unconscious of the elements of oppression and opposition which have been so unsuccessfully employed from the first, up to the present time. I am on a visit to assist Elder E. Snow in his successful and extended field of labor, in this branch (Salem). Sixty five have been obedient to the faith of the gospel, and hundreds of others "almost persuaded [sic]." In Boston near 40 have obeyed, through the faithful labors of Elder F. Nickerson. I have been absent from Peterboro two weeks, have preached three or four times in Boston, Salem, Marblehead, Chelsea &c. and purpose returning to Peterboro next Sunday, where I have been laboring with good success, thirty six have obeyed since last fall, at New Salem, Mass. thirty-five to forty obeyed since August last, Leverett eighteen or twenty, Gilsom N. H. twenty to thirty. I have preached from one to three times almost every day, and cannot fill one to twenty of the calls for preaching; there is the greatest excitement in this country that I ever beheld during my travels, since I left Nauvoo; a period of three years in which I have travelled through eighteen States and British Provinces. The honest seeker after truth is rejoicing in its liberty; while "Our Crafts men" are laboring and howling to see their sinking crafts crumbling to dissolution [sic] and nonentity, without having power to repel the march of TRUTH which is onward with the velocity of electricity, spreading terror and dismay throughout their majestic empire.

In haste E. P. MAGINN.

P. S. Dear Brother, I long to see the time when I can return and again receive instructions from those whom God has chosen to council his saints with, "Thus saith the Lord," and not the traditions of men; I feel very anxious to return by fall, as I have been absent three years. I have disposed of more than \$150 worth of

books (and expect near that amount this day from New York and Philadelphia), the demand daily increases, some of the popular begin to take a decided stand in favor of the truth. E. P. M.

While in Petersham, Massachusetts (in the center of the state), he baptized the family of later Mormon feminist Emmeline B. Wells while she was away studying at the New Salem Academy.⁴⁸

When George J. Adams was called from Boston to answer charges of adultery etc. in Nauvoo, on March 26, 1843, Adams “introduced Elder E. P. Maginn, and gave him a high recommendation as an able minister of the fullness of the Gospel, who is to take his place in Boston for the present.” At the end of March, Maginn also baptized Belinda Marden Hilton (Pratt) and her husband Benjamin Hilton (see both).

He returned to Nauvoo by mid-June, 1843 for he was officiating at baptisms for the dead in Nauvoo on June 18, 1843.

Maginn was preaching in Nauvoo on Sunday, June 25, when “in the midst of his discours President Hiram Smith came onto the Stand & requested the Masonic fraternity to meet him at the Lodge Room in 30 minutes.” So many men showed up that a quarter of them could not fit into the room. Hyrum Smith informed the crowd that Joseph Smith had been captured by the sheriff of Jackson Co. Missouri and Sheriff Wilson of Carthage, and were now trying to force him into Missouri. Hyrum called for volunteers to go rescue Joseph and some 200 men responded, with half departing on horseback and the rest on the *Maid of Iowa* steamboat.

On July 6, 1843, he bought a parcel of land in Nauvoo from Joseph and Evelina Fisher for \$50. It was Lot #6, Block #3, Kimball Plat, which lay “North of center of Ripley Street, being about 10 Rods East/West and about 65 North/South, including that appropriated to adjust streets in conformity with original plot and City Survey.” (Nauvoo Municipal Court, book A, p. 190, entry 178.)

On July 29, 1843, he was sustained as the presiding elder over the Boston Conference (including the Boston, Lynn, Salem, Lowell, and Peterborough NH branches).

At a conference held at Boylston Hall on September 9, 1843, Apostle Parley P. Pratt criticized the missionaries for only preaching “the gathering” according to the scriptures, and not modern revelation. Using just the scriptures, Mormons wouldn’t know “whether they should gather to Jerusalem, Africa, America, or elsewhere.” Nauvoo was the place and now was the time to gather. Elder Maginn then arose and “said he for one had taught the gathering according to the Scriptures; but he considered all modern revelations Scripture as well as those given anciently.”

At the same conference, both Brigham Young and Heber C. Kimball criticized and humiliated the very successful Maginn twice in public. According to the account

⁴⁸ Carol Cornwall Madsen, “Emmeline B. Wells: A Fine Soul Who Served,” *Ensign*, July 2003, pp. 16–23.

published in the *Millennial Star*, in the morning session, Young, in urging the Saints to donate money to the missionaries and the Temple fund, gave the following odd account of Young's own self-centeredness: "Elder Maginn had an ivory cane. I asked him for it, but he declined making me a present of it. Not long after, he had it stolen from him in a crowd, and now it now does neither of us any good. Perhaps your purse may slip through your pocket, or you may lose your property; for the Lord can give or take away." Wilford Woodruff, who was present, wrote in his journal that day that Young said, "E P Magin had an <Ivory> Cane. I asked him for it but he din give it to me. But he soon lost it & it did neither of us any good. But the Lord can give & take away." (Woodruff journal, p. 290).

In the afternoon session, Heber C. Kimball said,

We do not profess to be polished stones like Elders Almon W. Babbitt, George J. Adams, James Blakeslee, and Eli P. Maginn, &c., &c.; but we are rough stones out of the mountain; and when we roll through the forest, and knock the bark from the trees, it does not hurt us, even if we should get a corner knocked off occasionally; for the more we roll about, and knock the corners off, the better we are; but if we were polished and smooth when we get the corners knocked off, it would deface us. (*Mill. Star*, 1860, p. 151)

Woodruff's account in his journal is:

We are not Polished stones like Elder Babbitt Elder Adams, Elder Blakesley & Elder Magin &c. But we are rough Stones out of the mountain, & when we roll through the forest & nock the bark from the trees it does not hurt us even if we should get a Cornor nocked off[f] occasionally. For the more they roll about & knock the cornors off[f] the better we are. But if we were pollished & smooth when we get the cornors knocked off[f] it would deface us. (p. 297)

In November 1843, he baptized a man in Newport, Rhode Island, per "Early Reorganization Minutes".

Maginn stood "six feet, and of rather a commanding appearance," one observer stated, and had "an honest, happy smile"; astonishingly Maginn could quote "the scriptures from memory, giving chapter and verse, with the greatest ease and correctness." Although 24 years old in 1843, "his appearance is that of a man farther advanced in years, caused probably by the many hardships, privations, persecutions and mobbins, which he has passed through for the gospel's sake."⁴⁹

On January 27, 1844, Maginn married Lowell resident, Abigail Seekel Ricketson, in New Bedford, Bristol, Mass.

⁴⁹ "Mormonism," *Boston Weekly Bee*, about April 1843, as quoted in *Times and Seasons*, May 15, 1843, vol. IV no. 13, p. 206.

He died from tuberculosis just four months later in Lowell on April 27, 1844, at the age of 26. (See Ancestry.com, Lowell Birth, Marriages, and Deaths, image 463 – original death record – NOT the printed transcription.)

Hannah (or Anna) Maginn was endowed in the Nauvoo Temple on January 2, 1846. She then became the second plural wife of William Dresser Huntington (Zina Diantha Huntington Young's brother) on January 29, 1846, with Amasa M. Lyman as sealer. On February 2, 1846 she also received her second anointing under the hands of Parley P. Pratt.⁵⁰ She then disappears from records. Hannah apparently did not go with her husband William to Utah in 1849 nor does she appear in the 1850 Census.

Eli's widow, Abigail Seekel Ricketson Maginn, died from tuberculosis in New Bedford on October 9, 1847, at the age of 22.

Mabel Adkins Riley Morse Maginn died December 2, 1848 (or 1841?) in Aurora or Mantua, Portage, Ohio.

Was endowed by proxy on September 12, 1879 in the St. George Temple

(Justus Morse, after multiple polygamous marriages, moved to San Bernardino CA where he converted to the Reorganized LDS Church and he then moved to Lamoni, Iowa, where he died.)

Crawley gives these references on Maginn:

George A. Morison, *History of Peterborough New Hampshire* (Rindge, N.H., 1954), 1:187-88.

Autobiography of Charles Henry Hales in Kenneth Glyn Hales, *Windows: A Mormon Family* (Tucson, 1985), 33.

Belinda Marden (Hilton Pratt)

Born December 24, 1820 in Chichester, Merrimack, New Hampshire, the youngest child (of 14) of John and Rachel Shaw Marden. Raised Congregationalist. Her father died when she was 14. Married Benjamin Abbott Hilton in 1839 in Nashua, New Hampshire (about 12 miles northwest of Lowell, Massachusetts). They appear in the 1840 Census of Goffstown, Hillsborough, New Hampshire, some 20 miles north of Nashua.

She and her husband were baptized at the end of March 1843 by Elder Eli P. Maginn. Her husband became an Oddfellow and soon left Mormonism, so she left him to move to Nauvoo:

In the winter of 1843 we were attracted by a handbill stating that a Mormon Preacher would hold three meetings in the Boylston Hall. Not having any particular thing to hinder we thought we would go in and hear him. The Elder was

⁵⁰ Lisle G. Brown, *Nauvoo Sealings, Adoptions, and Anointings*, (Salt Lake City: Signature Books, 2006), p. 149.

at prayer. And such a prayer! We stood in the aisle till he finished. I think the light of heaven rested down upon me, for the joy and peace I experienced was inexpressible. We attended the three meetings morning, afternoon, and evening. I had an overwhelming testimony that what he preached was true and was so rejoiced that I seemed to myself light as air, as though my feet scarcely touched the ground. Mr. Hilton felt different, thought it was a splendid doctrine to whip the seceders but said I was too enthusiastic. I prayed after and much and felt great concern because my husband took so different views of it from what I did. I wrote my sisters, they thought I must be crazy. All opposed me and all I could do was to continually cry to the Lord. We continued to attend the meetings and one day in March my husband came home at an unusual hour and told me he was so wrought upon that he could not work or sleep and he would have to go and get baptized. Didn't my heart rejoice? Then I could go and Oh what joy! We were baptized in Boston. It was so cold the ice had to be broken and held back with poles while we went in. I think it was near the last of March 1843. Don't know the exact date. Every thing went on well for a time but it was no long before my husband began to doubt and feel ill towards the church and the brethren. He and some of his associates joined the Odd Fellows and he thought that better than Mormonism. We were baptized by Elder Ira P. Magin [Eli P. Maginn] and I think confirmed by the same. I had a sorrowful heart all the time as Mr. Hilton got more and more bitter against the church. I was so conversant with the scriptures that with the testimony of the spirit I knew the doctrine preached by the Elders was true and I so much wished I could gather with the Saints at Nauvoo. In the spring of 1844 there were quite a number of the Elders from Nauvoo and the branch then in Boston was quite large. Parley P. Pratt and Erastus Snow, George Adams, and others were there. I did not mingle much with the Saints for fear of displeasing my husband. In the month of June eight of the twelve came east to electioneer for Joseph Smith for president of the United States. They were Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, and Lyman Wight. The rest I do not remember. An Elder invited Brigham Young to come to see me telling him my husband had apostized. He came and I told him I was about to go on a visit for some weeks in the country to see my husband's relations and mine also. He said, "When you go go to the clerk of this branch and get a letter of recommendation and I will call and see you again." This was some time in July. He did not call again for they, the Twelve, got news of the deaths of Joseph and Hyrum Smith and made immediate arrangements to go home to Nauvoo.

I went according to the council of President Young fearing and trembling for fear Mr. Hilton would know it for he had got so bitter and so filled with the spirit of persecution; he let me have no peace day or night forbid me going to meeting or having any association with the Mormons as he chose to call them. I did not know what I was going to do or how I could live under the pressure for all my relatives were as bitter as he was. All I could do was to pray continually to the Lord and he surely heard my prayers. Without the thought ever having entered my heart to leave my husband I went to the clerk for my letter of recommendation although I could not see what good it would do to get it when I was just going on a visit. But

to be obedient to the council of Pres. Young I went. Now see Gods hand. The clerk proceeded to write and turned round and asked me how Mr. Hilton felt now about Mormonism. I told him he was going to have his name taken off the books for he did not believe anything in it etc. Lyman Wight stood by and heard the conversation and turning to me said privately, "Why don't you go to Nauvoo?" I said, "How can I?" He said, "we, that is the Twelve, start in the morning, you could go with us." I said, "My husband would not let me and I was not going to start for the country till the next day after." I said too, "I should not have money to go so long a journey." Lyman Wight finally told me in the name of the Lord God of Israel if I would leave I would never see the day I would be sorry for it. I said I would go. He told me there was a sister in Utica New York he thought would help me to money for my journey. He would go there if he could, if not he would write to her. He gave me her address, and I accordingly got my letter, went home and began my preparations to leave. When the morning came for me to start on my visit Mr. Hilton went with me to the depot and waited till the train started. Of course I had to start north instead of west to visit our friends. When I found myself alone at the first station I ordered my trunk and told the conductor I would have to go back to Boston. When I got back it was only nine o'clock and I took a carriage and went to the United States Hotel because this was the nearest to the Western depot. I found I would have to wait till five o'clock in the afternoon before the western train started. I had not the least compunction of conscience or one thought I was doing wrong in leaving my husband. My heart was filled with joy and thanksgiving for I never doubted for one moment but what I should get along alright and that God would bless me. All the sorrow I had was for him and I pitied him more than I can express on paper.

(22 of July 1844) At five o'clock I started in a second class train thinking to save money by it but a drunken man was so insulting I was obliged to call the conductor and get on a first class car and pay full price. Got to Springfield Mass. the first night and staid at a hotel. At seven in the morning started for Utica arriving about seven in the evening, took a carriage and drove to Sister Monroes as Brother Lyman Wight directed. He was not there but had written to her asking her to help me to means to prosecute my journey to Nauvoo. I found her and her daughters and sisters a very agreeable family and we had a night of rejoicing but I never told them I had been married neither my right name for I feared I might get into trouble if I did. I never at any time made a confident of any person so no one could say I told them anything and so give a clue that my husband or relatives could trace me. Sister Monroe was a widow and said she had no immediate means she could pay. I told her I was a dress-maker and she set me plenty of work. I made dresses and satchels for two months and then her sister, now Sister Ruth Kimball and me started on our journey alone about fifteen hundred miles to Nauvoo. I need not say we had many adventures traveling as we were alone without a protector and some not very pleasant ones but the Great Father protected us and we accomplished our journey in safety arriving in Nauvoo the last of September. It was midnight when the boat on which we were traveling touched the landing at Nauvoo.

There, she was married by Young to Parley P. Pratt on November 20, 1844 at the home of Erastus Snow; given Benjamin Hilton's antipathy towards Mormonism and the clandestine nature of her departure from Boston, it is unlikely she was divorced from her husband before marrying Pratt. However, she claims, "My husband Mr. Hilton obtained a divorce from me by the false swearing of apostates." She bore Pratt six children:

1. Birdie Pratt (abt. 1845)
2. Nephi Pratt (1846-1910)
3. Belinda Marden Pratt – twin (1848-1893)
4. Abinadi Pratt – twin (1848-1914)
5. Lehi Pratt (1851-1905)
6. Isabella Eleanor Marden Pratt (1854-1912)

Once in Utah, she taught school, made dresses, and took in boarders to help feed her family while Parley took care of his many other families and did church work. After Parley P. Pratt was murdered in 1857 for marrying yet another already-married woman, Belinda married her third husband, Thomas Box, on July 10, 1858 and died February 19, 1894.

Ann Marsh (Abbott)

Sister of Apostle Thomas B. Marsh.

In late October, 1838, after her brother abandoned Mormonism, he wrote her and her husband a letter, with an addendum by Orson Hyde, apparently explaining their reasons for signing the affidavit against Joseph Smith and the Danites.

The Abbots and their three children, Thomas Marsh, Abigail, and Lewis Jr., were in the Daniel Spencer/Perrigrine Sessions pioneer company of 1847, arriving in the Salt Lake Valley on September 24 and 25.

Ann Marsh Abbott then died in Salt Lake on July 17, 1849.

Thomas Baldwin Marsh (Apostle, Missionary)

[Unless otherwise noted, the following comes from "History of Thos. Baldwin Marsh," written by him in November 1857 and first published in *Deseret News*, March 24, 1858, p. 2.]

He was born in Acton, Middlesex, MA (about 17 miles west of Boston) on November 1, in 1799 or 1800 to James Marsh and Mary "Molly" Law.⁵¹ He spent his early years

⁵¹ Marsh's autobiography gives his birth year as 1799, but the birth records of Acton give the year as 1800. See *Vital Records of Acton, Massachusetts to the year 1850*, p. 81. The issue of Thomas' age later came to

farming in Westmoreland, NH then ran away to Chester, Vermont where he continued farming for 3 months. He then moved to Albany, New York, where he worked as a waiter at a pub for 18 months, moving on then to New York City, where he worked for two years at the New York Hotel. He returned to Albany and his waiting job for a year, then went back to his previous position at the New York City Hotel for two years. From there Marsh went to Long Island where he worked as Edward Griswald's groom for a year and a half. There he met Elizabeth Godkin and married her on November 1, 1820, his birthday. Immediately upon married, he became a grocer in New York for a year and a half but failed at it. 10 months after marriage, they had their first child, a son named Edward Barton.

Elizabeth Godkin was born January 11, 1799 in County Wexford, Ireland.

The children of Thomas B. Marsh and Elizabeth Godkin:

1. Edward Barton Marsh, born August 10, 1821 in Long Island, New York; married Minerva Chandler (born about 1834 in Indiana) on July 22, 1849, in Howard County, MO (had two children); died October 3, 1868 [sic – 1858?] in Jasper County [sic – Howard County?], Missouri
2. James G[odkin?] Marsh, born March 31, May 23, May 31, or June 1, 1823 in Boston (or Charlestown); died May 7 or 8, 1838, in Far West
3. Thomas Emerson Marsh, born July 22, 1825 in Boston (or Charlestown); died before 1827
4. Thomas Emerson Marsh [sic], born March 26, 1827 (or 1829) in Boston (or Charlestown); married (2?) Mary _____ about 1865 in Santa Clara County, California
5. Nephi(gh) Marsh, born March 13, 1831, in Canandaigua, Ontario, New York
6. Jacob Marsh (twin), born August 29, 1833, in Jackson, Jackson, Missouri
7. Joseph G. Marsh (twin), born August 29, 1833, in Jackson, Jackson, Missouri; died November 1861 in St. Joseph, Buchanan, Missouri
8. John or Jonathan Marsh(?), born about 1835-1836 in Missouri; living with brother Edward in 1850
9. Mary Elizabeth Marsh, born November 12, 1837 in Far West, Caldwell, Missouri

1821 Boston City Directory

No Thomas Marsh

1822 – No Thomas Marsh

1823 – No Thomas Marsh

1824 – No Directory

1825 Boston Directory p. 181

Thomas B. Marsh, type founder, Washington Place

1826 – No Thomas

mean a rearrangement of the Quorum of the Twelve, leaving Brigham Young, not Thomas B. Marsh as the president of the quorum.

1827 – No Thomas
1828 – No Thomas

~~1829 Boston p. 182~~

~~Thomas Marsh, truckman, Garden Ct. corner of Fleet St.~~

~~1830 Boston p. 216~~

~~Thomas Marsh, truckman, Garden Ct. corner of Fleet St.~~

~~1831 – Thomas C. Marsh, truckman, h. 238 Ann St.~~

In early 1822 Marsh and his wife moved to Boston, where he worked in a type foundry for seven years. While in Boston, they had their second child, a son named James G[odkin?]. Marsh, born on June 1, 1823. Thomas tried to be a “genuine Methodist” in Boston for two years but failed to reconcile Methodism with the Bible, and so became a Quietist seeker. Marsh and his fellow seekers “kept aloof from sectarians, and were called by them Quietists, because [they] resembled so much a sect in France known by that name professing to be led by the Spirit.” His wife Elizabeth remained a Methodist however. Marsh believed that then “the Spirit of God dictated [him] to make a journey west,” to New York where in 1829 he heard about “the Golden Book found by a youth named Joseph Smith.” He was referred to Martin Harris at his printing office in Palmyra, so Marsh went there to meet him. Harris gave him a proof sheet of the first 16 pages and took him to the Smith home, where they found instead Oliver Cowdery, who gave Marsh “all the information concerning the book [he] desired.” After staying there two days, Marsh returned to Charlestown, MA (a suburb just north of Boston and due east of Cambridge) where his family was then living. He showed his wife the 16 pages and “she was well pleased, believing it to be the work of God.” Marsh then corresponded with Cowdery and Smith for a year, and prepared to move west to join the new movement.

November 6, 1829, p. 7 – Oliver Cowdery to Joseph Smith (JSPP.org, p. 7)

My dear Brother I cannot hardly feel to close this letter as yet without informing you that we received one from Mr. Marsh from Boston Masachusetts dated the 25th Oct. he informs us that he wishes to hear from us and know of our wellfare he says he has talked conside[r]able to some respecting our work with freedom but others could not because they had no ears

The Marshes arrived in Palmyra in September 1830 and were baptized in Cayuga Lake by David Whitmer; Thomas on September 3. He was ordained an elder by Oliver Cowdery and Joseph received a revelation about September 26 appointing Thomas to be “a physician unto the church, but not unto the world, for they will not receive you.” (*Book of Commandments* 34:10)

Marsh apparently wrote the following letter to a friend in Boston on January 9, 1831, who then had it published in the *Boston Courier* (however it cannot be found there, but not all issues are available on NEHGS). It was then reprinted in Providence RI in *The Hopkinsian Magazine* of December 31, 1831 (p. 284 – see ProQuest):

INTELLIGENCE.

RELIGIOUS.

Mormonism – A gentleman of this city has presented for publication, the following extract of a letter from a Mormonite to his friend here. The writer was formerly a respectable citizen of Boston, and we are assured that his credibility and sincerity cannot be doubted. -- Boston Courier.

CANANDAIGUA, Jan. 9, 1831.

We live in this place, and have ever since the 8th of October last. My mind and time have mostly been taken up in the labor of the new covenant, and I cannot say much which would be interesting, either to you or to me, unless I write upon this interesting subject. You must suppose I have had a good opportunity of witnessing much of the proceedings of those who believe in the book of Mormon. The book causes great excitement in these parts, and many lie and foam out their shame, and some believe and become meek and lowly in this region.

There are about one hundred souls who have humbled themselves and come forth with broken hearts and contrite spirits, and desired baptism at the hand of Joseph Smith, or some other elder, – for you must know that there are, in this church, elders, priests, teachers and deacons, each ordained according to the gift and calling of God. Unto Him, many have been ordained to preach. Four of these only have gone to the Samanites [sic - Lamanites], (or Indians) to preach the gospel unto them. They passed through Ohio, and preached, and three hundred have come forth; many, on coming, brought all their possessions and gave to the church. One of the first was an old miser, who set the example by throwing in all his property -- eight hundred acres of land under good cultivation. Thus we see, that when the people become right, this will follow, as in the Apostles' days.

There are about four hundred souls, and yet no one has aught he calls his own. This we have not preached; but it is the natural consequence of embracing the Apostolic doctrine, which we have done; for He has visited his people, by the ministration of angels, and by raising up a new seer and a revelator, that He may communicate unto us such things as are necessary for our preservation and instruction.

You recollect we were talking of the hill which contained all the sacred engravings; we thought it must be far south. But we were both mistaken; for since I saw you, I have seen the spot, and been all over the hill. The time is short, and this generation will not pass before there will be great and marvellous things take place to the confounding of all false, vain, and pernicious doctrines, and to the bringing to nought the wisdom of the world; for Israel shall be saved with an everlasting salvation, and the day is soon at hand when the wicked shall be cut off and the meek shall inherit the earth, and the Lord God will turn to the people a pure language; this is the first language, and it is still preserved on the plates of Jared, and will be the last language that will be.

June 20, 1832 – Samuel H. Smith Journal:

20 Started again on our way to boston traveld also 21 & 22 & the 23 we came into Boston & found the friends of Brother **thomas Marsh** very glad to See us they had exspeected us before in consequence of a leter written by thomas Some of them were calculating to Start the next month for ohio

Marsh was called to be an apostle in February 1835 and he was ordained on April 25, 1835, at the age of 35. He was the oldest of the apostles and therefore designated as the quorum's president. Marsh was immediately called on a mission to the eastern states and left Kirtland on May 5.

Visited Boston with Brigham Young. Preached in Julian Hall on August 16, 1835. See Brigham Young's 1835 journal.

After his eastern mission, he returned to Kirtland on September 25, 1835.

On May 7, 1838, the Marshes lost their 14 year-old son, James, in Far West. Roberts, *History of the Church*, vol. 3, p. 28, says:

James G. Marsh, son of Thomas B. Marsh, aged fourteen years, eleven months, and seven days, died this day, in the full triumph of the everlasting Gospel.

Two days later, young James was buried and Joseph Smith "complied with the request" that he "preach on the occasion."

In his grief, in June 1838, Marsh grew increasingly concerned over Mormon arrogance, aggression, and violence perpetrated against local non-Mormons in Daviess County, MO and surrounding areas, especially by Sampson Avar and the Danites. In late October he and Orson Hyde left the church after Gallatin was burned, leaving David W. Patten as *de facto* president of the Quorum of the Twelve, although for just one day. Marsh drafted an affidavit against Joseph Smith and exposing the existence of the Danites on October 24 and Hyde also signed it. Without indicating there were any problems with Marsh leading up to this, *History of the Church* abruptly records:

Thomas B. Marsh, formerly president of the Twelve, having apostatized, repaired to Richmond and made affidavit before Henry Jacobs, justice of the peace, to all the vilest slanders, aspersions, lies and calumnies towards [Joseph Smith] and the Church, that his wicked heart could invent. He had been lifted up in pride by his exaltation to office and the revelations of heaven concerning him, until he was ready to be overthrown by the first adverse wind that should cross his track, and how he has fallen, lied and sworn falsely, and is ready to take the lives of his best friends. Let all men take warning by him, and learn that he who exalteth himself, God will abase. Orson Hyde was also at Richmond and testified to most of Marsh's statements. (*History of the Church*, vol. 3, p. 284.)

Actually, Marsh's affidavit regarding the Danites and Mormon vigilantism was fairly accurate. John Taylor later, in his Succession in the Presidency, also denied the charges, stating "I know that these things, referred to in the affidavits, are not true. I have heard a good deal about Danites, but I never heard of them among the Latter-day Saints. If there was such an organization, I never was made acquaintance with it." Taylor then claimed that Marsh "was unquestionably instigated by the devil" to make the affidavit, while Orson Hyde "had been sick with a violent fever for some time...which, with the circumstances with which we were surrounded, and the influence of Thomas B. Marsh, may be offered as a slight palliation for his default." (*History of the Church*, vol. 3, p. 168, footnote.)

Even when Schuyler Colfax, the US Vice-President, quoted the Marsh-Hyde affidavit, John Taylor denied its veracity. Colfax had published an account of Mormon anti-government treachery in the December 2, 1869 issue of the *New York Independent*. Taylor, who had been out of the country, did not publish a reply to Colfax's charges until he returned to the U.S. Taylor's rebuttal quoted Colfax's statements regarding Marsh's and Hyde's affidavit and apostasy, and the charges of the existence of "true Mormons, called the Danites" but denied them, saying, "it is not true that these things existed, for I was there and knew to the contrary." Taylor then asked, "How do you account for their acts? Only on the score of our common humanity. We were living in troublous times, and all men's nerves are not proof against such shock as we then had to endure." ("Reply of John Taylor to the Honorable Schuyler Colfax, on the 'Mormon' Question," *Deseret News*, February 2, 1870, p. 6.)

The Mormon War escalated, in which the next most senior apostle, David W. Patten, was killed on October 25 (leaving Brigham Young as the President of the Quorum of the Twelve), and culminated in Governor Lilburn W. Boggs signing the "Extermination Order" on October 27, forcing all Mormons to abandon Missouri, the eschatological LDS "Zion". Around this time, Marsh wrote a letter to his sister, Ann Marsh Abbott and her husband, Lewis, in which he allegedly "vented all the lying spleen and malice of his heart towards the work of God...to which was annexed an addenda by Orson Hyde."

Marsh then moved away from Far West, first to Clay County, and then to Richmond, Ray County, Missouri. Marsh's whereabouts from 1839 to 1857 are unknown, although it seems his wife Elizabeth "finally forsook him with her children and he was left alone in the world, broken in spirit and his body paralyzed." Elizabeth lived in Jasper County, Missouri and then with her son, Thomas Emerson Marsh, moved to Saratoga, Santa Clara, California (between San Francisco and San José), where she died.

Due to the church's upheaval in Missouri, Marsh wasn't formally excommunicated *in absentia* until March 17, 1839 in Quincy, Illinois and George Albert Smith was ordained as a replacement apostle on April 26 in Far West. However, Marsh's fellow apostles later circulated a story that Marsh in fact left the church over a petty dispute between his wife, Elizabeth Godkin Marsh, and a "sister Harris," which escalated until the case had to come before the First Presidency. When Joseph Smith himself ruled against the Marshes,

the story went that Marsh became so bitter that he then wrote out the affidavit against Smith, in retaliation.

Referring to these times, in April Conference of 1856, George A. Smith, who replaced Marsh in the Twelve, reported that Marsh left the church over a dispute over a milk cow between his wife and another LDS woman. It is unlikely he would have known these details first hand, as he recorded in his autobiography that he was living in Adam-Ondi-Ahman at the time, while Marsh was a two-day ride away in Far West.⁵²

You may think that these small matters amount to but little, but sometimes it happens that out of a small matter grows something exceedingly great. For instance, while the Saints were living in Far West, there were two sisters wishing to make cheese and, neither of them possessing the requisite number of cows, they agreed to exchange milk.

The wife of Thomas B. Marsh, who was then President of the Twelve Apostles, and sister Harris concluded they would exchange milk, in order to make a little larger cheese than they otherwise could. To be sure to have justice done, it was agreed that they should not save the strippings, but that the milk and strippings should all go together. Small matters to talk about here, to be sure, two women's exchanging milk to make cheese.

Mrs. Harris, it appeared, was faithful to the agreement and carried to Mrs. Marsh the milk and strippings, but Mrs. Marsh, wishing to make some extra good cheese, saved a pint of strippings from each cow and sent Mrs. Harris the milk without the strippings.

Finally it leaked out that Mrs. Marsh had saved strippings, and it became a matter to be settled by the Teachers. They began to examine the matter, and it was proved that Mrs. Marsh had saved the strippings, and consequently had wronged Mrs. Harris out of that amount.

An appeal was taken from the Teacher to the Bishop, and a regular Church trial was had. President Marsh did not consider that the Bishop had done him and his lady justice, for they decided that the strippings were wrongfully saved, and that the woman had violated her covenant.

Marsh immediately took an appeal to the High Council, who investigated the question with much patience, and I assure you they were a grave body. Marsh being extremely anxious to maintain the character of his wife, as he was the President of the Twelve Apostles, and a great man in Israel, made a desperate defence, but the High Council finally confirmed the Bishop's decision.

⁵² "Sketch of the Auto-Biography of George Albert Smith," *Deseret News*, August 18, 1858, p. 1.

Marsh, not being satisfied, took an appeal to the First Presidency of the Church, and Joseph and his Counsellors had to sit upon the case, and they approved the decision of the High Council.

This little affair, you will observe, kicked up a considerable breeze, and Thomas B. Marsh then declared that he would sustain the character of his wife, even if he had to go to hell for it.

The then President of the Twelve Apostles, the man who should have been the first to do justice and cause reparation to be made for wrong, committed by any member of his family, took that position, and what next? He went before a magistrate and swore that the "Mormons" were hostile towards the State of Missouri. (*Journal of Discourses*, April 6, 1856, vol. 3, pp. 284-5)

A year later, Heber C. Kimball, in an address at the Bowery in Salt Lake on July 12, 1857 (just two days before Marsh himself left Florence, Nebraska for Utah as a newly rebaptized Latter Day Saint), gave further details about Marsh's inability to follow Joseph, blaming it all on Elizabeth Godkin Marsh:

About the time he [Marsh] was preparing to leave this Church he received a revelation in the printing office. He retired to himself and prayed and was humble, and God gave him a revelation and he wrote it. There were from three to five pages of it, and when he came out he read it to br. Brigham and me. In it God told him what to do, and that was to sustain br. Joseph and to believe that what br. Joseph had said was true. But no, he took a course to sustain his wife and oppose the prophet of God, and she led him away. ("Remarks," *Deseret News*, July 22, 1857, p. 4.)

1840 Census of Bonne Femme, Howard, MO, p. 9

T B Marsh - 1 m 5-9 (Nephi or John), 1 m 10-14 (Thomas E., 11), 1 m 15-19 (Edward, 19), 1 m 40-49 (Thomas, 41), 1 f 0-5 (Mary Elizabeth, 3), and 1 f 40-49 (Elizabeth, 49)

Per *Book of Mormons* (Signaturelibrary.org):

Marsh went into hiding in Howard County, Missouri, "afraid the 'Mormons' would kill him; and he durst not let them know where he was." "Chief of the Twelve"

1856. During six weeks of paralysis from a massive stroke, Marsh experienced a change of heart and sent a "revelation" to President Brigham Young:

"Behold I say unto thee Brigham Young! Where is the servant of the Lord, Thomas Marsh, Chief of the 12 to whom the Lord gave the keys of the kingdom? from whom they have not been taken, who was driven out from among you because of the iniquity of his brethren who hunted for his

blood. ... Now if ye would prosper in the land which the Lord, thy god hath given thee ye shall speedily take with thee two wise & faithful servants of the Lord and go to the land of Missouri and inquire in the County Howard for his son Edward Marsh, who will, if ye are prudent direct you to his father; but if ye act not discretely he will fear lest ye seek the life of his father, and withhold from thee the desired information. Behold ye shall take with you means for his conveyance ... confer with him in a kind and friendly manner and he shall rejoice and be glad to see you ... he will accompany you and ye shall bring him to this land even to your chief City."

"The Fruits of Apostasy"

1856. After his wife died, Marsh traveled through Missouri teaching biblical geography to raise money for a trip to Council Bluffs, Iowa. On the day of his arrival he suffered another stroke.

"Look at me," he said to the Saints in Winter Quarters, "and see the result of apostasy; had I been faithful to my calling as the President of the Twelve, I would now occupy the position that Brigham Young does, as President of the Church." Marsh was rebaptized in Papyo [Papillion] Creek on the journey west (6 miles southwest of Council Bluffs and 8 miles due south of Florence).

There is a Thomas "Morris" in the 1852 census of Kanesville, Pottawattamie, IA (p. 18).

Marsh was rebaptized in July 1857 in Florence, Nebraska and he moved to Utah. The William Holmes Walker pioneer company left Florence on July 13, 1857. On July 16, Amos Milton Musser wrote a letter to William I. Appleby, stating that before the company had departed Florence,

about twenty-seven of the emigrants were baptized – a number for the first time. Among the candidates for this ordinance appeared the venerable Thomas B. Marsh, once President of the Twelve. He received this holy rite in all humility, and is now on his way to Zion, rejoicing in the salvation of the Lord. (Musser to William I. Appleby, July 16, 1847, *Latter-day Saints' Millennial Star*, September 26, 1857, pp. 620-622.)

Musser, the company clerk and historian, noted that besides the impoverished and paralyzed Marsh, another special pioneer in the company was Nancy Young Kent, the eldest sister of Brigham Young; she was 71 at the time. Musser added in a post-script that the entire Walker company was rebaptized on July 18, to "purpose going up to the mountains as pure before the Lord as our gross nature will permit." The company arrived in Salt Lake between September 4 and 10. He was not reinstated into the Quorum of the Twelve, although he was brought up and allowed to sit with Brigham Young immediately upon arrival, at a meeting on Sunday morning, September 6. At this meeting, Heber C. Kimball gave a rambling talk that delved into Anglo-Saxon racial aristocracy and the priesthood. Kimball explained:

Now I will refer to br. Brigham, br. Heber, br. Joseph Smith, Oliver Cowdery, Bishop N. K. Whitney and lots of other men. Br. Joseph actually saw those men in vision; he saw us in a day when we were all together; we have been separated by marriage and thrown apart, but he saw the day when we all came out of one stock and that was out of the [colonial American] aristocracy, yes we came directly down through the Prophets, and not only us, but lots of others, the whole Smith race; I could remember probably 20 or 30 that Joseph mentioned came down through that channel....

There is another thing that br. Joseph said, viz., that we were positively heirs of the Priesthood, for he had seen us as such in vision, yes, just as much so as my children are that have been born since I received my endowment. Our fathers were heirs to the Priesthood, which was handed down from father to son, and we came through that lineage.

Never mind, brethren and sisters, give me your attention a little while. The gentleman that came to the stand with br. Brigham is Thomas B. Marsh. I tell you this that you need to [not?] be over anxious.

After further lengthy comments about the kingdom and its current prosperity and the fertility of Utah's soil, Kimball said, "Why, Thomas, you never saw such things in the States! God bless you, Thomas, you shall become a sound man, and be a comfort to us in our old age." Kimball continued, "Well, I have no feelings in me against any one, not against br. Marsh, but I feel to bless him with the blessings of God, with the blessings of the earth from the crown of your head to the soles of your feet, for this is my calling, and I do not feel to curse." It seems rather unkind that the aging former apostle was paraded before the gathered saints without allowing him to rest from his arduous journey across the plains, and especially after having both George A. Smith and Kimball tell the Mormons so recently that Marsh's cause for leaving the church had not been a noble aversion to Mormon aggression, but a petty dispute over milk strippings to make cheese.

He married Hannah Adams of Wales in Utah on October 1 or 4, 1857 in Brigham Young's office (per new.familysearch). Since his first wife, Elizabeth, was still alive in Jasper County, Missouri, this was a de facto bigamous marriage. He was one month away from turning 58 – she was just 17.

During the October 1859 semi-annual conference in Salt Lake, Thomas B. Marsh was one of seven High Priests "on the Stand" with the General Authorities. (*Deseret News*, October 12, 1859, p. 1.)

In the 1860 territorial census, Hannah Adams Marsh is listed as living with Levi Perkins and wife, while Thomas is oddly not listed:

1860 Census of Salt Lake City (19th Ward), p. 6/379
Levi Perkins, 33, Cow laborer, \$425, TN

Susan Perkins, 23, IN
Hannah Marsh, 69, Wales

1860 Census of Center Creek, Jasper, MO, p. 131
Elizabeth Marsh, 60, C. School Teacher, \$2,600, Ireland

During October 1860 General Conference, Brigham Young again brought up Thomas Marsh's instability while Marsh was present:

I can call Thomas B. Marsh, who is now in the congregation, to witness; he was once the President of the Quorum of the Twelve Apostles. Soon after the selection of that Quorum, br. Marsh felt to complain. I said to him, br. Thomas, if we are faithful we will see the day, in the midst of this people, that we will have all the power that we shall know how to wield before God. I call him to witness if I have not already seen that day.

Marsh must have felt Young's remark cut deep, since it was Young on the stand as president of the church by virtue of having been the President of the Quorum of the Twelve at the time of Joseph Smith's death, instead of Marsh. And then to have Young announce publicly that Marsh had complained about something privately after the initial organization of the Twelve.

Thomas Marsh was endowed in the Salt Lake Endowment House on November 1, 1862.

At some point in the early 1860s, Brigham Young sent Marsh to Lorin Farr and "Bishop West" of the Weber Stake, who then placed the broken old man under the care of David M. Stuart, presiding Elder of the Ogden First Ward. Stuart "furnished him a home and the necessities of life until he died" a pauper in Ogden on January 25, 1866. Stuart personally buried Marsh in the Ogden City Cemetery, where his barely-marked grave was quickly forgotten.

Only the *Semi-Weekly Telegraph* published an obituary (on February 1) and that was brief. In response, Thomas Job of the RLDS Church published a statement that in fact, Marsh was in the midst of converting to the RLDS Church before his death:

An account of his death was published in the *Telegraph*, where the editor remarked that Thomas B. Marsh was dead, who had been once President of the Twelve Apostles, and that he had no more to say about him. But Bro. Job said that he had something more than the editor of that paper to say about T. B. Marsh; that Thomas had been in the Smithite conference in Salt Lake City, and bore a strong testimony to the truth, and necessity of the reorganization; and when a revelation through young Joseph was read to him he said that it was the voice of God, and again testified that he knew it, and desired us to write to the young prophet to send for him back from here, that he had faith that he would bear the journey, and join the young prophet, if he could go that (last) spring. He said that he had that much to say about T. B. Marsh, and that he thanked God for it and that such was

the reason that the editor of the Telegraph had so little to say about him. (*True Latter Day Saints' Herald*, vol. 9, p. 139)

A year after Marsh's death, the story of the pettiness of his apostasy and the power he lost again was recounted, first in the *Galaxy*, and then reprinted in the *Deseret News*:

[Young] was not the first "President of his quorum," since that fell by seniority to Thomas B. Marsh. But so simple a matter as the quarrel of Marsh's wife over a little milk threw her husband, the then President, out of the church, and the mantle fell on Brigham. Leaving out of view the Providence of our mission, this simple "quart of milk" gave us Brigham Young. (Anonymous, "Brigham Young and Mormonism by a Mormon Elder," *Deseret News*, October 9, 1867, p. 6.)

Marsh's "legacy" as the one who lost the seat of Mormon power continued long after his death. Brigham Young brought it up again in 1875, when he said, "I am the President of the Quorum of the Twelve Apostles on the earth, and the only one that the Lord has ever acknowledged. It is true that Thomas B. Marsh was once President but the Lord never acknowledged any man by revelation as president of that quorum but myself." ("Discourse by Prest. Brigham Young, delivered in the Old Tabernacle...August 31, 1875," *Deseret News*, September 22, 1875, p. 4.)

27 years after David Stuart buried Marsh in Ogden, he was visiting the city cemetery on Decoration Day, 1893, when he discovered the forgotten grave of Thomas B. Marsh, and began a movement to have a proper monument placed at his grave. A lengthy article in the *Ogden Standard Examiner* affirmed the RLDS contention that the LDS Church had neglected Marsh after his death:

FORGOTTEN FOR MANY YEARS.

Thomas B. Marsh Resting in Ogden's Cemetery.

HIS LONELY GRAVE DISCOVERED

By Mere Accident on Decoration Day by David M. Stuart – Now a White Marble Shaft Marks the Spot.

Thomas B. Marsh, first president of the twelve apostles of the Church of Jesus Christ of Latter-day Saints, lies buried in the Ogden city cemetery and until Decoration day of this year his grave had never received the slightest attention. Over it for twenty-seven years the weeds and grasses had grown and the last resting place of this once-honored man was indeed unsightly and forbidding. Now a white marble shaft marks the head of the forgotten grave and the undergrowth has been removed so that inquiring humanity will have no difficulty in finding the spot. This transformation is due to the efforts of David M. Stuart, who on Decoration day, while visiting the silent city on the hill, discovered the grave and determined that it should no longer be unmarked and forgotten. Although he buried the old man the lapse of years had effectually effaced the memory of the locality of the grave from Mr. Stuart's mind and it was only by accident that he discovered it on the day named.

Several days after making the important discovery Mr. Stuart wrote out the following address to the citizens of Utah and will it called the attention of the people to the fact that the grave should receive some attention other than that which he was financially able to give:

OGDEN, Utah, May 30.

On Decoration day, 1893, your friend David M. Stuart, while strewing flowers upon the graves of the dear departed, stumbled upon the last resting place of Thomas B. Marsh, overgrown with weeds and his name almost obliterated from the headboard now crumbling in decay and no kind hand had been there to deck with flowers his humble grave or drop a tear of fond regret for his memory.

Brother William Moyes and others paused as they passed to enquire whose remains I was brooding over among the weeds. I told them as I tell you, it was the once Honorable Thomas B. Marsh, whom the church buried as a pauper twenty-seven years ago, and I was wondering what my own fate might be.

I thought he should have a headstone at least to mark the resting place of his remains. Brother Moyes put his hand into his pocket and said he would contribute one dollar towards it. The following subscription hat was then started for that purpose:

Even by untiring efforts Mr. Stuart has succeeded in obtaining contributions to the amount of but \$52.50 and he still lacks \$10 to pay for the stone.

On the stone is inscribed the following:

Thomas B. Marsh, first president of the twelve apostles of the church of Jesus Christ of latter-day Saints, born at Acton, Massachusetts, November 1, 1799; died January 1866. This monument is erected by his friends July 17, 1893.

In a conversation with Mr. Stuart some interesting fact were obtained and the following story is given in the gentleman's own words: [Then follows much of Marsh's autobiography he wrote in November 1857 and published in the *Deseret News*, March 24, 1858.]

...His troubles commenced over trifles and it is said he followed his wife out of the church. She finally forsook him with her children and he was left alone in the world, broken in spirit and his body paralyzed. He was prompted to return to the church in fulfillment of a prophecy of Joseph Smith, and in July, 1857, Marsh was re-baptised in Florence, Nebraska, and came to Utah that year, where he was kindly received by President Brigham Young and sent to Lorin Farr and Bishop West who were in charge of the Weber stake. They placed Poor Old Father Marsh in care of Elder David M. Stuart who presided over the First ward in Ogden city at the time. The church furnished him a home and the necessities of life until he died, in the month of January 1866, and was buried in Ogden

cemetery with the honors of the priesthood, for he died in the faith of the gospel and often testified in public to the divinity of the latterday work. And referred to himself as having fallen from grace, in the following words: "If you wish to see the effect of an apostate, latterday saint, look at me.["] After so long a time kind friends have erected a monument to his memory, in view of the reward that in doing good to others we get the good we need ourselves." [sic]

Moses Martin

An Elder "of Boston" who labored as a missionary in Philadelphia in the fall of 1842 with Elder E. H. Derby. (Walter W. Smith, "The History of the Philadelphia Branch," *Journal of [RLDS] History*, vol. 12, no. 1, January 1919, p. 115.)

Moses Martin III married (2) Emma C. C. Smith on January 26, 1846 in England. (Born in NH in 1812. Married Julia Priscilla Smith in NY on September 24, 1837. Died May 5, 1899 in San Bernardino CA.)

Moses Martin married Emma Smith November 8, 1848 in Salt Lake City.

1851 Utah Territorial Census, p. 99

Moses Martin, 43, Potter, NY

Emma Martin, 29, England

Emma Martin, 3, England

Edith Martin, 1, Deseret

Charles Frederick Martin born May 9, 1855 in San Bernardino to Moses Martin and Emma Smith.

Huldah Baker Mayo

Huldah Baker Mayo was born June 20, 1813 in Brewster, to Isaac Mayo Jr. and Reliance King Mayo. Isaac was born November 12, 1778 in Harwich, Barnstable MA to Isaac Mayo Sr. and Huldah Baker. Reliance King was born about 1782.

Children of Isaac and Reliance Mayo:

1. Paulina Mayo, born October 1, 1802 in Brewster; died November 15, 1802 in Brewster
2. Isaac Mayo III, born September 2, 1803, in Brewster, Barnstable MA; died June 15, 1804; or July 8, 1823
3. Albert Mayo (trader), born May 24, 1805 in Brewster; md. Mary Taylor; died May 27, 1862 (not 1852 per familysearch) of consumption
4. Paulina Mayo, born April 10, 1807 in Brewster
5. Reliance Mayo, born April 10, 1809 in Brewster; md. Washington Baker (int.) March 4, 1837 in Yarmouth, Barnstable, MA

6. Charlotte Mayo, born July 8, 1811 in Brewster; md. John Hallet (carpenter) in 1831
7. Hulda Baker Mayo, born June 20, 1813 in Brewster; md. Isaac Hardy Jr. on January 11, 1833 in Chatham; died 1895 in Boston
8. Susannah Mayo, born January 27, 1815 in Brewster; md. Enos Eldredge on July 7, 1836 in Brewster
9. Uriel King Mayo (dentist), born April 30, 1816 in Brewster; md. Eliza D. Bracket on August 8, 1844; died March 9, 1900 in Boston

Hulda Baker Mayo (grandmother) died November 12, 1812, aged 78. She was buried in the Old Burial Ground, Brewster.

Isaac Mayo Jr. died December 18, 1817 in Brewster.

Huldah married Isaac Hardy on January 11, 1833 in Chatham.

Children of Isaac and Huldah Baker Mayo Hardy:

1. Harriet Ann Hardy, born April 6, 1834 in Chatham; died May 7, 1835 in Chatham
2. Isaac Hardy, born May 13, 1834 [sic??] in Chatham; died May 7, 1835 in Chatham
3. [Isaac?] Edwin Hardy, born October 11, 1835 in Chatham; died October 19, 1836 in Chatham
4. Isaac Hardy, born May 13, 1839 in Chatham; died June 1, 1862
5. Franklin Augustus Hardy, born April 18, 1841 in Chatham
6. Horace Clarence Hardy, born May 28, 1849 in Chatham or Stoneham; died August 6, 1855 in Somerville
7. Mary Isabel Hardy, born April 13, 1851 in Chatham
8. Ellen Frances Hardy, born November 24, 1853 in Chatham

1840 Census of Chatham, Barnstable, p. 3
Enos Eldridge – 1 m 20-30 and 1 f 20-30

Huldah Mayo Hardy was chosen to be the treasurer of the Boston Female LDS Sewing and Penny Society on July 16, 1844.

1850 Census of Brewster, Barnstable, MA, p. 33
Albert Mayo, 45, Trader, \$710, Brewster
Mary, 32, Chatham
Deannah, 17, Brewster
Alpheus, 16, sea, Brewster
Mary, 14, Brewster
Albert, 11, Brewster

1850 Census of Yarmouth, Barnstable, MA, p. 35
Washington Baker, 44, Farmer, \$1000, MA
Sukey, 38, MA

Silva, 16, MA
Albert, 12, MA
Washington, 7, MA
Rufus, 1, MA

1850 Census of Stoneham, Middlesex, MA, pp. 37-8
Isaac Hardy, 37, trader, \$4,000, MA
Huldah, 36, MA
Isaac Jr., 10, MA
Franklin, 9, MA
H C, 1, MA
James Reynolds, 30, Farmer, Nova Scotia
Mary Moon, 16, Ireland

Her mother Reliance King Mayo died in 1851.

Huldah died October 17, 1895 in Boston (at 16 Ashburton Place) of old age. She was 83/3/28, born in Brewster to Isaac and Reliance King Mayo, both natives of Brewster. (Vol. 297, p. 415)

**Ananias McAllister or MacAlester or variants
(Boston Branch Clerk)**

Born about 1806 probably in Maine. Probably grandson of Ananias Angus McAllister (1743-1813) of Antrim, Ireland and Lovell, Oxford, Maine, and one of his two wives, either Jennie Steele or Jane Mary Ordway. Elder Freeman Nickerson's son, Eleazer, also married a woman named Eliza McAllister, perhaps a relative.

Ananias married a woman about 1827 and had 2 or 3 children by her (names unknown). He then married Mary Bradley on September 20, 1835, in Penobscot, Maine. In 1838 and 1839 he was a trader in Boston and in 1840 he became a tailor. He and his family lived at 478 N. Washington, at the corner of Commercial Street.

A. McAllister is listed in 1840 Census of Boston (Ward 10), p. 23:
1 male (10-15), 1 male (30-40), 1 fem. (15-20), 1 fem. (20-30), 1 fem. (30-40)

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-

McAllister was the Boston branch clerk and correspondent with *The Prophet* in 1844, first under Elder John Hardy and then under Elder Joseph T. Ball after October 18. He would have been the one to give a copy of the court minutes to John Hardy for publication in Hardy's pamphlet, although he was a supporter of William Smith after the trial. In fact, he signed the letter of commendation on William's behalf on November 11, 1844. (*Nauvoo Neighbor*, May 14, 1844, pp. 2-3)

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)

October 19, 1844 – *The Prophet*, p. 3

Boston, Oct. 15th 1844.

Mr. Editor.— I want to say a word to Eastern Travellers.

If you should find your way as far to the eastward as Calais, Me. – by the way, a most enterprising and stirring little seaport – do not fail to call on Doct. Jas. Noble, and ask him to introduce you to his Bathing Establishment. This is a luxury no where else to be found in that region of country; it is fitted up in good style, and will vie with many in New York or Boston, and in addition, you will receive the most gentlemanly attention from the worthy doctor.

Yours, &c.

A. McALLISTER.

Ananias McAllister died November 18, 1844 in Boston of consumption. He was buried in the 2 South Burial Ground in a brick tomb. (The vast majority of graves there were for paupers, but about a dozen, like McAllester's, had substantial tombs or markers.)

Franklin Smith was the undertaker.⁵³ After his death, his widow Mary supported herself as a boys' dressmaker, and lived at Boylston Square, one block south of the Boston Commons.

Warner “William” McCary (alias Okah Tubbee)

McCary was an escaped Natchez, Mississippi slave who married Lucile Ann Celesta Stanton (daughter of LDS stake president Daniel Stanton) in 1846 in Nauvoo. McCary was ordained an Elder about February 1846 by Orson Hyde in Nauvoo. He and his white LDS wife pretended to be American Indians: he was a “Choctaw” warrior named Okah Tubbee and Lucile was “Mohican” named Laah Ciel Manatoi. Dressed in Indian attire, he would sing and play various musical instruments (most notably a “tomahawk” turned into a flute) and she would give temperance lectures. After performing all over the west in 1846, they came east to perform all over the eastern seaboard, including 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....

⁵³ *Deaths Registered in the City of Boston (Listed Alphabetically) from 1801 to 1848 Inclusive*, microfiched typescript, Boston Public Library, copy in my possession.

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.

[Ad, same date]

**EXTRAORDINARY MUSICAL NOVELTY
AND ATTRACTION.
AT THE TREMONT TEMPLE HALL.**

TWO ENTERTAINMENTS COMBINED.

SATURDAY EVENING, Nov. 11th, and FOLLOWING WEEK,
MR. MALONE RAYMOND

will have the honor, for the first time in Boston, to give his New Musical Entertainment called

**ABROAD AND AT HOME:
OR
LAUGHTER AND LOITERINGS,**

assisted by four ladies of his Family.

MRS MALONE RAYMOND will preside at the Piano Forte.

The Misses FANNY and LOUISA, Vocalists, and Miss EMILY, Pianist, consisting of songs, Duets, Glees, &c. &c. &c., and in order to add every possible attraction to the evening, the celebrated Musical Indian,

OKAH TUBBEE,

Son of a Chief of the Choctaws,
whose extraordinary and beautiful performances have been received through the South and West, and at Washington, &c. before the President and other

distinguished persons, will appear and go through his extraordinary Musical Exhibitions on the Flute, Sauce Pan, Tomahawk, &c., attended by his wife, in their

ORIGINAL INDIAN COSTUME.

Doors open at 6 ½; to begin at 7 ½. Admission 25 cents.

Mary Critchett McMurphy (Wallace)

She married George B. Wallace on Valentine's Day 1840 in Boston. Member of the First Baptist Church until she and her husband converted to Mormonism around December 1842 by Elder Freeman Nickerson, the missionary sent there in 1841 to establish a permanent branch. She and her husband became good friends with another young LDS couple, Howes Crowell and Melissa M. King Crowell (see both).

Extremely opposed to Mormonism, when her husband decided to migrate to Nauvoo in the spring of 1845, she refused to go and instead took their children back to her hometown of Epsom, New Hampshire. Even though probably not legally divorced, George went on to marry the widow Melissa M. King Crowell, after her husband Howes died in Nauvoo.

Mary's children 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 Mary's mother Sarah McMurphy, and next door to Mary's younger brother, a lawyer named James McMurphy, and his young family. Mary's (ex-?) husband George B. Wallace did not know the McMurphys had left Epsom for Epping, because 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.

**David McIntosh
(Missionary)**

Served a mission in the Boston area in 1857 until April 14, 1858, when he and Elder James Frederick Cleary (see), and local member, Richard Dye, left Boston for Utah together. They departed from Florence, Nebraska on July 5, 1858 in the Iver N. Iverson company. (See Richard Dye autobiography, in Mormon biographical sketches collection, reel 2, box 2, fd. 2, item 7.)

Esther Merrill (Wingate)
(Smithite & Strangite)

September 22, 1843 – WWJ vol. 2

We next took dinner with sister James H Wingate corner of [] Charleston.

John Merriss

Early Mormon meetings held at this home by Elders Samuel H. Smith and Orson Hyde:

[June] 29 [1832] 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 Harendeem & [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)

~~He may be the John Merriss Jr. born to John Merriss Sr. and Elizabeth Austin about 1806 in North Kingstown, Washington (originally Kings), RI. John Merriss Sr. was born January 1762 in Exeter, Kings, RI and died in Exeter on March 31, 1808. (1850 Census of Providence says no.)~~

1828 – Not listed

1829 – Not listed

1830 Boston Directory, p. 224

John Merriss, mariner, rear 178 Ann St.

1831 Boston Directory, p. 236

John Merriss, mariner, rear 195 Ann St.

1832 Boston Directory, p. 237

John Merriss, mariner, rear 195 Ann St.

1833 Boston Directory, p. 241

John Merriss, mariner, rear 195 Ann St.

1834 – Not listed
1835 – Not available
1836 – Not listed
1840 – Not listed

Willard Messer Jr.

See his biography at http://people.ucsc.edu/~odonovan/lowell_members.html

1832 Boston Directory, p. 237
Willard Messer [Sr.] West India goods, 112 Pleasant St.

Agnes Catherine Harriet Michie

Born September 4, 1858 in Boston on Homer Street to Robert and Frances Potts Michie, from Scotland and England respectively.

In 1861 the Michie family migrated to Utah in an unidentified company.

Baptized LDS on October 2, 1868. Married Ephraim Lambert on March 9, 1880 in Heber City, Wasatch, Utah. Endowed and sealed in the Endowment House on February 17, 1881, when she was seven months pregnant with their first child. They had nine children.

Died June 6, 1928 in Roosevelt, Duchesne, Utah.

Eliza Ann Helena Michie

Born April 11, 1860 in East Boston to Rober Michie and Frances Potts (see). She was one year old when the family migrated to Utah. She died enroute on August 26, 1861.

Robert Michie

Born February 29, 1820 in Rubslaw, Aberdeen, Scotland to John Michie and Agnes Malcom.

He married Frances Potts on March 16, 1857 in Preston, Kent, Enlgand.

Thomas A. Miller

Thomas was married in Boston on April 25, 1845 to Esther Jane Libby (from Bethel ME), with Ezra T. Benson officiating. The couple only had one child, Chester Granville Miller, born April 24, 1848. Unfortunately his mother Esther contracted tuberculosis (or “consumption”) just before or during her pregnancy and Chester was born with it.

Esther Jane Libby Miller then died of TB on May 22, 1848 in Medford, Middlesex, MA, at the age of 26 and a half. Little Chester lived only 2 months and 21 days and died July 14, 1848 in Medford as well.

William Miller
Dennett

A “William Miller” was member of the St. Louis Branch in 1847 (St. Louis Branch Records, members listed at a conference on January 31, 1847 – FHL film 0001945, item 2, p. 66.)

Miss Milton

She was baptized by Brigham Young and Willard Richards in Framingham (12 miles west of Boston) on April 13, 1837.

Margaret Montgomery (Bird)

Born July 14, 1812 in Londonderry, Ireland to Andy and Mary Ann Montgomery. She probably had a sister Mary, born April 1804, who died January 3, 1846. Margaret married James Bird about 1831/2.

James, then a Seventy, and his wife were endowed in the Nauvoo Temple on February 3, 1846. They did not get sealed as the temple closed on February 7. They then went eastward to Boston, where their son, Edmund Bird, was born on August 2 or 3, 1847.

“Sister Bird” spent the evening at the Woodruff home in Boston on Thanksgiving evening, November 30, 1848 (WWJ 3:390). Wilford Woodruff then had “Br & Sister Bird” over on December 27, 1848 to help him eat the Christmas turkey (WWJ 3:393).

The Birds also spent the evening with the Woodruffs on January 26, 1849 (WWJ 3:412). Margaret then gave birth to Frederick Montgomery Bird in Boston on May 13, 1849 and she died in Boston later that year on December 31.

James and the two boys migrated to Utah, and he married several women (see his bio).

[WWJ Index: 3:548]

Dr. Charles B. Mogan or Morgan

Born 1810-1820 in either Ireland or Maine. He married Elisa or Eliza Ann _____ of New Hampshire about 1838, probably in Boston, Massachusetts. He was a botanic physician, likely a practican of Thomsonian medicine, as were several other Boston Mormons like Willard Messer and Willard Richards.

1840 Census of Boston (Ward 11), p. 91

Chas B Morgan: 1 m under 5, 1 m 20-30; 1 f under 5, 1 f 5-10, 1 f 20-30

1845 city directory

Charles B. Mogan, botanic physician, Curve St. opp. Tyler

Committee member of the Nephi Club, April 8, 1845.

Frances Mogan, daughter, C. B. and Eliza A. Mogan, born November 29, 1848 in Salem (Salem Births, p. 80)

Salem Births (handwritten) vol. 34, p. 331

November 29, 1848, Frances Mogan, Ch's B + Elisa A Mogan, Laborer,
(Father's birthplace) Ireland

1850 Census of Salem, Essex, MA (p. 78) – August 9, 1850

Charles B. Mogan, 35, Physician, ME

Eliza Ann Mogan, 32, NH

Charles H. Mogan, 11, MA

Eliza Ann Mogan, 9, MA

Sam M Mogan, 5, MA

Harriet F[rances]. Mogan, 2, MA

Joseph H. Mogan, 0/12, MA

Ellen Dinsmore, 18, N.S. [Nova Scotia?]

None appear in the 1860 or 1880 censuses

Elizabeth Adams Morse (Purse)

She was born October 31, 1820 in Salem, Essex MA to Ebenezer Morse and Lydia Young (no relation to Brigham Young). She possibly migrated to Utah in 1859 with her brother Francis Young Morse (see), although she does not appear anywhere in the 1860 Census, so she may have been migrating that year. Married Stephen Howard Purse (Purse, Perce, Pierce) on August 3, 1861 and reportedly died on that same day. (Stephen Purse, in 1860, was boarding in the same family in Lehi, Utah, as young Mary and Chester Nisonger, children of Williamite apostle, Henry Nisonger.)

Francis Young Morse

Born January 25, 1834 in Charleston, Middlesex, MA to Ebenezer Morse and Lydia Young (no relation to Brigham Young). He married Elizabeth Thomas of England on April 10, 1859 in Salem. They migrated to Utah that same year in an unidentified company. His sister, Elizabeth Adams Morse, also joined the LDS Church and possibly migrated to Utah with them (or came the following year, 1860).

1860 Census of Salt Lake City (Ward 16), p. 11

Francis Y Morse, 26, Carpenter, \$50, MA
Elizabeth Morse, 31, England

[neighbors of Dr. Orlando B. Hovey – see]

Children:

1. Lydia Young Morse, born June 11, 1860 in Salt Lake City, UT
2. Francis Young Morse Jr., born December 4, 1862 in St. George UT
3. John Thomas Morse, born January 18, 1865 in St. George
4. William Bent Morse, born May 11, 1869 in St. George
5. Jedidiah Young Morse, born February 10, 1872 in St. George

Stephen H. Morse

He was born October 10 or 21, 1821 in Boston to Jesse Wood Morse and Lucy Cushing Brigham Morse. On April 30, 1843 he married Lucinda Davis in Oxford, Worcester, Mass. He worked as a shoe maker.

Lived in Nauvoo. Early member of the RLDS Church. However, all their children were born in Oxford MA throughout the 1840s – so when did they go to Nauvoo?

1850 Census of Oxford, Worcester, MA p. 26

He died in 1902.

Lucretia Morton (Bullard)

See her daughter's autobiography – Elizabeth Bullard (Hyde).

Mary Murray

Born in Aberdeen, Scotland about 1810, to Simeon and Mary Mutton [sic?] (per PB index).

Was she a Lowell Girl? (see her bio online)

She was a member of the Committee of Arrangement of the Boston Female LDS Sewing and Penny Society when it was organized Tuesday, July 16, 1844.

A woman named Mary Murray, daughter of Simeon and Mary Mutton [sic], received a patriarchal blessing in Macedonia, Illinois on 23 Sep 1844, from patriarch John Smith (vol. 7, p. 63).

1844 Boston – Mary Murray, dressmaker, 67 Tremont, near Eliot

John Murray, cordwainer, 67 Tremont, near Eliot

1845 – Mary Murray, dressmaker, rear 47 Pleasant

David Brown [see], boot maker, rear 47 Pleasant
Nancy Robinson, widow of Josiah, rear 47 Pleasant

On the ship *Brooklyn*.

Henry Harris resided in Honolulu when the *Brooklyn* arrived there. He “became enamored with a pretty girl among the passengers,” being Mary Murray, and “wished to join the association, so that he might follow and marry her, which he afterwards did.” Harris paid Sam Brannan \$50 for passage to San Francisco.

Henry was born in Surrey, London, England on 25 Jun 1819, son of Jacob Harris of Prussia and Catherine Phillips. (Jacob Harris was Jewish.) Henry had trained as a carpenter and cabinet maker.

The ship’s manifest says: Mary Murray, Scotland, 36, Milliner [sic – not dress maker?]
Isabella Jones, Scotland, 38, Dressmaker

[John H. Brown, *Reminiscences and Incidents of the Early Days of San Francisco*, 1886, mentioned two sisters who resided in SF in Jan 1846 (sic 1847?): “Mrs. Henry Harris and sister”]

Children of Henry Harris and Mary Murray:

1. Henry William Harris, b. about 1847; died 28 Jun 1848 “at the house of Mr. S. Harris” (per Monterey *Californian*, August 14, 1848)

Amos Milton Musser
(Missionary)

He was in Boston at the beginning of 1857, “settling up the business pertaining to the emigration” from Iowa and Nebraska to Utah that year. He had just returned from his mission to the East Indies and “Hindoostan”. (Musser to William I. Appleby, July 16, 1847, *Latter-day Saints’ Millennial Star*, September 26, 1857, pp. 620-622.)