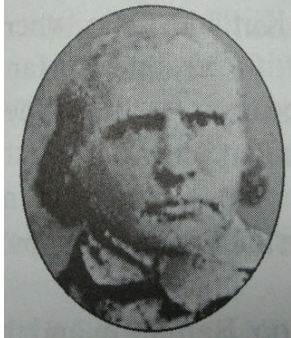


Benjamin Freeman Bird, Son and Father of Pioneers

by Julie Cannon Markham, 3rd great-granddaughter

Home page: <http://bsmarkham.com/julie/juliehome/html>



Benjamin Freeman Bird

Benjamin Freeman Bird, born in New Jersey during the Revolution, was the same distance in a pedigree chart from his immigrant forefathers as I am from him. The history of his ancestors is nearly forgotten today, but their efforts laid the cornerstone for the creation a new nation and set events in place for the Restoration of the Gospel of Jesus Christ, which Benjamin embraced.

With only one exception, Benjamin's forefathers were British emigrants. Little known today, almost all¹ of the early 17th century settlers in Massachusetts chose or were forced to leave England because of their religious beliefs. Because of their numbers, Puritans had some influence in the British political climate, although they still received harsh treatment by the ruling classes. The well-known Pilgrims led by William Bradford were Separatists with a more radical view than the Puritans.² They believed there was no way to restore the Gospel of Jesus Christ without separating from the Church of England, while the Puritans believed they could purify the church from within. These Separatists settled the first New England colony, named Plymouth, in 1620, and for decades Plymouth remained a Separatist colony.

While a few immigrant ships came to New England after the Pilgrims, Puritans began arriving in earnest by 1629. At that time the Massachusetts Bay Company, headed by British Puritans, invested in a plan to help their fellow believers emigrate, in addition to realizing a financial return through trade between England and the new Massachusetts Colony. Timber for war ships, pelts for fashionable hats and coats³ (the Russian market had been severely depleted), and fish were valuable commodities in the Old World. John Winthrop⁴ led several thousand immigrants to New England in 1630, and by 1642 twenty thousand Puritans had left England for America.

The Puritan and Separatist traditions of New England were well known, so those wishing to leave England but who did not embrace these beliefs generally chose to settle in Virginia or the Carribean.⁵ The Winthrop followers were Puritan families with a few children and perhaps some servants. They were farmers and craftsmen, not poor refugees.⁶ They came from all over England, united in their devotion to Jesus Christ and their quest for a religion free from the influence of power-hungry kings. Although their charters and land grants were contracted in England, the settlers had local control as they created their own governments. However, these new religious beliefs⁷ took some time to sift out the class structure they inherited from their British culture. Agnes Knight, one of Benjamin's ancestors, was taken before a Massachusetts court because some felt her silk scarf portrayed her to be in a level of society which was not sustained by her husband's occupation.⁸ She was acquitted.

Unlike the colonists in Jamestown a few decades earlier, the new colonists came to the New World to work and to build⁹ for future generations. Although North America had been vastly populated with natives just a few decades prior to their arrival,¹⁰ the British settlers found empty villages, decimated by disease brought by a century of explorers.^{11 12} The remaining natives were,

for the most part, helpful, and in fact essential to the survival of the colonists.

Thomas Bird, the third great-grandfather of Benjamin Freeman Bird,¹³ left England with his fellow church members, moving their congregation in one body in 1629 from Devonshire to the New World under the direction of their two ministers.¹⁴ They arrived two months prior to John Winthrop, although they were considered to be part of his fleet. They settled Dorchester, which is now a suburb of Boston. This was the second community in the new Massachusetts colony after Salem, which was settled in 1626.

John Pike, one of Benjamin's immigrant ancestors who came with Winthrop's fleet, was involved¹⁵ in the shipping of farm animals, including cattle, sheep, pigs and chickens,¹⁶ enabling the colonists to build a new civilization and not solely rely on trade from the mother country as the original Pilgrims had done.¹⁷ They embraced a scripture rule from the New Testament, that "to him that hath shall be given,"¹⁸ which in practice meant that those who developed land, and those who were likely to build up the community, were given more.¹⁹

Several of Benjamin's immigrant ancestors were among those who settled Newbury, Massachusetts in 1635. This town, near a port on the Merrimack River, was at that time the most northern settlement in the Massachusetts colony. The previous year, King Charles I realized that the Puritan emigrants were taking their charters with them to the New World, leaving him with little control. He sent officers of the crown to detain ten ships in the river Thames until oaths swearing allegiance to him could be administered to the passengers. In a hurry to settle outlying areas before the king could give land away to others via fresh charters, newly arriving settlers were sent to Newbury. Among this first group were several of Benjamin's ancestors: Richard and Agnes Knight and their four daughters, Henry Jacques, (who later married a Knight daughter), the aforementioned John Pike,²⁰ a single man who married Mary Tarville in Newbury, and John Rolfe and his wife Mary Scullard. These people and many others were in Newbury by the end of the summer of 1635. This area was considered to be bountiful in land and fish.²¹

Benjamin's paternal grandmother, Susanna Jaques Bird, was a great-great-granddaughter of the immigrant Henry Jaques who settled Newbury. Benjamin's great-grandmother Mary Pike Cutter on his father's side was also his great-great grandmother on his mother's side. Mary, whose father settled Newbury, was the great-granddaughter of John Pike.²²

The English Civil War broke out in 1642 between King Charles I and the Puritan-controlled Parliament, which resented Charles' attempt to use bishops as political allies to foil Puritan influence. British Puritans supported Parliament and fought alongside them through the next decade. As a result, conditions dramatically improved for Puritans in England and large-scale emigration to the New World basically ended. Into the next century, most of the settlers in New England were descended from Puritans who arrived between 1620 and 1642. Their beliefs and practices shaped American thought and laid the foundation for the Restoration. Many of their descendants were in Kirtland, Ohio in 1830 and joined the Church of Jesus Christ of Latter-day Saints.²³ Mary Ann Kennedy, who married into the Bird family, had five ancestors who sailed on the Mayflower.

By 1643, the British in North America had joined to form the United Colonies of New England.

Besides the Plymouth and Massachusetts colonies, there were two more: Connecticut and New Haven. These four colonies worked together to protect themselves against incursions with the Native Americans and to solve disputes between the colonies. A fifth colony, known as the Colony of Rhode Island and Providence Plantations, was created at this time, but excluded from the United Colonies because so many felt the residents were too sympathetic to the natives.

The British weren't alone in New England. Along with a few Swedish immigrants who settled small tracts in what is now southern New Jersey, there were Dutch traders on Manhattan, known then as New Amsterdam, who had been in the New World since 1610. Dutch colonies on nearby Long Island were established by the 1630s. By 1641 the Dutch had settled small plantations in Hoboken, Hackensack and Bayonne, across the Hudson River. Further settlements up the Hudson River to Albany²⁴ completed their colony known as New Netherland. There were, however, Englishmen living in Long Island among the Dutch in communities such as Jamaica, Flushing, Southold and Gravesend. While they had sworn allegiance to the Dutch, their loyalties were not guaranteed.

The Dutch, who left lasting remnants of their settlement with names such as Breukelen, Yonkers, Bronx and Harlaam,²⁵ competed with the expansionist desires of their English neighbors in Connecticut and Massachusetts. Battles with the natives depleted the Dutch population by two thirds, with many dying and more returning to the mother country. By 1646, while the population of the New England colonies grew to sixty thousand, only a thousand settlers lived in all of New Netherland.²⁶

In 1660 a group of British nationals living on Long Island petitioned the Dutch governor, Peter Stuyvesant, to allow them to settle lands then known as Achter Kol,²⁷ west of Long Island on Newark Bay. "In the quaint language of the time, the letter asked 'whither or no that place upon the mayne land which is called Arther Cull be free from any engagement: secondly if free, then wither or no he will be pleased to grant it to a Company of honest men that may decide to sit doune ther to make a plantation under his government.'"²⁸ While the Dutch were in favor of allowing Englishmen to settle their lands, the English settlers didn't like the fact that a tenth of their production would be required by the Dutch West India Company, the proprietors of New Netherlands. The company encouraged the governor to do all in his power to induce the Englishmen to settle on their lands, but this endeavor failed.

In 1664, with the bold stroke of his pen, King Charles II granted his brother, the Duke of York, all of the lands which now comprise New Jersey and the southern tip of New York. British claims were based on John Cabot's discovery of these lands in 1498, preceding Henry Hudson's exploration of the area in behalf of the Dutch in 1609. Expelling the Dutch from the New World was part of a much bigger plan to take over the lucrative Dutch trade throughout the world. The British succeeded without much of a fight. Governor Stuyvesant was humiliated, surrendering his lands to the British without any shots being fired.²⁹ Overnight, New Amsterdam became New York in honor of the king's brother. When the British deputy governor reached the New World in the fall of 1664, he was immediately approached by the men from Long Island who again asked to settle Achter Kol. His reply was, "I do consent unto the proposals and shall give the undertakers all due encouragement in so good a work." In late October these men, known as the Associators, met with Mattano, an Algonquin chief living on Staten Island. In a contract spanning

conditions over twelve months, Mattano sold these men all of the land in present-day Union County and much of Morris and Somerset counties, about five hundred thousand acres, for 154 pounds of goods and materials.

Before the winter of 1664 set in, Puritans from Newbury, upon invitation from the new governor, settled a community just west of Staten Island. They named it Woodbridge, after their pastor who accompanied them.³⁰ Ancestors of Benjamin Freeman Bird, including the Pike, Cutter and Jaques families, were among this first group.³¹ Elizabethtown, ten miles away, was settled at the same time, with Samuel Bird, (the son of Thomas Bird,) Jeffrey Jones and other men from Long Island, Connecticut and Massachusetts being among these early inhabitants.³² Samuel, just twenty-three years old, was newly married. His son Jeremiah, the great-grandfather of Benjamin Freeman Bird, was born the following year in Elizabethtown. Jeremiah Bird was a third generation American and later married the daughter of Jeffrey Jones.

A 1706 document lists the members who established the Congregationalist church in Woodbridge.³³ Of the thirty-six founders, six were Benjamin's ancestors. The immigrant Henry Jaques' son John and his wife Susanna Merrick were in attendance; also present were Richard Cutter and his wife Mary Pike. Their respective son and daughter were the great-grandparents of Benjamin. Mary Cutter's father, John Pike, the grandson and namesake of the immigrant John Pike, was also present, as was her mother, Sarah Stout Pike. Their names and those of other ancestors are found in other documents regarding New Jersey's early colonial history. They were judges, served in the military, constructed chapels and paid taxes.³⁴ Their descendants were among hardy pioneers who cut down the lush forests of New Jersey, planted farms, and raised up the generation who successfully defeated the British in the American Revolution.

One ancestor of Benjamin's reached mythical status. This was the mother of Sarah Pike, known to history as Penelope Van Princin.³⁵ Penelope was born in Amsterdam about 1622.³⁶ Her father, a minister in England, was among British exiles who left England for Holland with the Puritan Separatists in 1608. The Puritan colony in Holland, observing what they saw as the moral decay of the Dutch around them, feared for the future of their children, and while a few sailed from Leiden via England to America in 1620 on the *Mayflower*, most traveled to New England at a later time, and that was the case with Penelope. She married a young man in Holland, perhaps after the death of her father.

In 1640, Penelope and her husband sailed to New Amsterdam. The vessel was stranded off the New Jersey coast at Sandy Hook. Penelope's husband was ill, either injured in the wreck of the ship or sick after weeks at sea. Penelope refused to leave him, and she and her husband were left behind as the other passengers, fearing attacks by Native Americans, fled to shore and then overland to the safety of the Dutch colony, a trek that would have taken several days at least. The young couple was indeed brutally attacked by the natives, being stripped of their clothing and left for dead. Penelope's skull was fractured, likely as she was scalped, and her left shoulder was hacked by a knife which prevented full use of that arm for the rest of her life. She was cut across her abdomen, leaving her bowels protruding. Regaining consciousness in this condition, she realized her husband was dead. Penelope held her bowels in place with her right hand and crawled to nearby shelter she found in the hollow of a Buttonwood tree.

After several days, she saw a deer pass nearby with arrows sticking from it. Following were two natives, one much older than the other. The young man intended to kill Penelope, but the elderly native prevented this action. He wrapped Penelope in his match coat³⁷ and carried her to his home where he dressed the numerous wounds, healing her. Once she was well, this man took her to New Amsterdam, expecting a reward and receiving one in the form of food and supplies.

At this time, forty-year-old Richard Stout was a British settler on Long Island. He was born into an excellent Nottingham family. According to the marriage record which still exists, Richard married Penelope in 1644 when she was twenty-two. Several of their children were born in Gravesend, but they eventually settled across the bay near Sandy Hook, living among the early Dutch settlers in the new settlement of Middletown and maintaining friendly relations with the old Indian who saved Penelope. Richard Stout was highly respected and instrumental in the settling of Monmouth County. Penelope bore ten children, all of whom survived to adulthood. She always wore a knit cap to cover the tufts of hair on her head remaining from her injuries. She outlived her husband by twenty-five years, dying at the age of 110. Penelope had five hundred and two descendants at the time of her death in 1732. Within a few generations, thousands of New Jersey residents counted her as their ancestor, as do millions today.³⁸

Elizabeth Marsh, the mother of Benjamin Freeman Bird, was also a native of New Jersey, where her ancestors had lived for three generations. As mentioned earlier, she and her husband Jeremiah Bird were distant cousins on their respective Cutter/Pike/Stout lines, making Benjamin twice descended from Penelope Van Princin.

Benjamin's father Jeremiah married Elizabeth Marsh in 1768 in St. John's Episcopal Church in Elizabeth. Benjamin's five older siblings were christened in the same chapel. However, Benjamin was born in Rahway, five miles inland from Elizabeth, and then christened the following year, 1779, in Morristown, twenty-five miles from the coast. Since the rest of his siblings were born back in Elizabeth, it is easy to assume that in 1778³⁹ Jeremiah Bird removed his family from the dangers of the war, where British loyalists clung to the coasts, to the relative safety of Morristown, one of the few Revolutionary strongholds in New Jersey. One record indicates that Jeremiah served for a time as a private in the Revolution, and it is possible the family moved to Morristown to be closer to him.⁴⁰

While many sons of this era were named after Benjamin Franklin, Benjamin's middle name of Freeman came from his maternal grandfather, Benjamin Freeman, a Revolutionary War veteran.⁴¹ This man was the proprietor of a tavern on the Morristown Green which George Washington is said to have frequented. He also transported the bell for the Presbyterian Church from the port to Morristown, a gift from King George before the Revolution.⁴²

During this time, George Washington was head quartered at the Ford mansion in Morristown.⁴³ An overlook in the center of Morristown allowed the American Rebels to see clearly into Manhattan and observe the movement of British troops. Thousands of Rebel soldiers were stationed in nearby Jockey Hollow during the brutal winter of 1779-1780. The Speedwell Iron works,⁴⁴ a forge on the Whippany River where weapons and other needs of the army could be built, was also in Morristown.

Maribah Reeves, the wife of Benjamin Freeman Bird, was known as Millie. Her name came from the biblical site of water for the Israelites as they left Egypt. She was born in Chester,⁴⁵ outside of Morristown, the daughter of Phineas Reeves. Phineas's immigrant ancestor, Thomas Reeve, was among those who settled on Long Island among the Dutch in 1635. His descendants remained in Southold for four generations. Phineas's grandfather Manassah Reeves left Long Island, another Tory stronghold, and moved to Morris County where his son John was born. John married Jemima Fairchild, the daughter of Zachariah Fairchild, who left Stratford, Connecticut and later became the first leading elder of the Presbyterian Church in Morristown in 1737. Zachariah was the grandson of the Puritan immigrant Thomas Fairchild, who arrived with Winthrop's fleet in 1630 and settled in Connecticut. Thomas Fairchild's lineage goes back to soldiers in the Crusades.⁴⁶ Zachariah married Deborah Fairchild, the daughter of his cousin Alexander Fairchild, doubling Maribah's Fairchild lines.

The Puritans were not the only immigrants to the New World who had suffered religious persecution. The Quakers⁴⁷ had also been persecuted in England. Both groups were seeking religious liberty. As mentioned earlier, Puritan settlement in New England slowed considerably in 1642 when the Puritans in England began to gain political power in the Old World, resulting in the beheading of King Charles I and the subsequent leadership of Lord Cromwell. However, when King Charles II took the throne in 1661 after the death of Lord Cromwell, persecution of minority religious groups began again, and the Quakers looked to the New World as a place to nurture what they considered to be the seeds of a new world religion. William Penn acquired land in New Jersey in 1674, and at that time many Quakers began emigrating in earnest from England, not just to New Jersey, but to other ports in New England. By 1681, Penn had acquired a charter from the king for the territory west of the Delaware River and north of Maryland where thousands of Quakers, with the king's blessing, settled after leaving England.

Millie's mother, Mary Taylor, was the great-granddaughter of the immigrant Samuel Taylor, who was a Quaker with his wife Susanna Horseman, the daughter of Marmaduke Horseman. Marmaduke settled in Burlington County, New Jersey with his daughters and other Quakers. These immigrants followed William Penn when he first acquired land in New Jersey in the 1670s.⁴⁸ Mary Taylor's ancestors appear to be Quakers; all of her lines go through Burlington County⁴⁹ and then back to England.

The Quakers and the Puritans did not share the same doctrine and at first they did not live amicably side by side. However, their beliefs were not in dire opposition from each other, in example neither supported the Anglican concept of the monarch holding a position in the church. This was a major factor in the Puritan separation from the Church of England. The Puritans opposed objects associated with worship, such as beads, vestments and candles. Puritans also focused on a study of the Bible and favored literacy for all so everyone could read the scriptures. Puritans sought for evidence that they had experienced the workings of God in their lives. Testifying of this was called owning the covenant, and just as some churches record a baptism or other ordinance date, Puritan congregations recorded the date a person owned the covenant. A large difference between these two religions was that Quakers did not believe in the necessity of a minister to interpret doctrine. As a result they had no need for professional clergy. They felt that personal guidance from God was essential and that the Bible was not the final authority on doctrine.

As the New England colonies grew in number and population, religious differences were set aside so a new nation could be built. The colonists had lived their own history of religious persecution, and they went as far as to include religious freedom in the U.S. Constitution. This is not to say that there weren't any problems concerning differences of religion. In just one example, the Quakers were known pacifists. In fact, for seventy-five years the colony of Pennsylvania was largely unarmed. American natives frequently fled to the Quakers for protection, often after terrorizing local communities.⁵⁰ This led many to believe that the Quakers were Loyalists. In practice, many Quakers were torn by their desire to protect William Penn's legacy and their firm beliefs in remaining neutral during the Revolution. However, neutrality was seen as a Loyalist persuasion. Quakers had no problems boycotting British products during the period of the Stamp Act, but as the years rolled towards revolution, many Quakers saw the Rebels as radicals.⁵¹ Families were torn apart, and certainly Mary Taylor's family was deeply affected. Perhaps her move to Morris County from Burlington County during the period surrounding the Revolution is evidence that her family fell sway to Patriot ideals and joined the war effort.

General Sullivan's Campaign

A forgotten military campaign during the Revolutionary War not only had an influence on the course of Benjamin Freeman Bird's life, but cleared the way for the Restoration. George Washington fought the war on many fronts. Three years into the Revolution, General Washington felt that the war was at a stalemate. Hindering his progress were the thousands of Loyalists in New York who stirred up the Iroquois Nation, encouraging the natives to attack outlying Rebel strongholds. During the summer of 1778, three hundred Patriot soldiers were killed at Forty Fort in the Wyoming Valley in Pennsylvania. Thirty more were tortured to death. Four months later, the Rebel fort at Cherry Valley, New York, one hundred and seventy miles north of Forty Fort, was attacked by four hundred natives allied with two hundred Loyalists. The dead numbered about fifty, most of them women and children. Thirty more soldiers and their family members were taken captive. Repeated attacks left the Rebel soldiers in desperate conditions.

At this point the Continental Congress funded a campaign which cost over a million dollars. General Washington selected Major General John Sullivan, an experienced soldier who had fought in many engagements, to take an expedition into the heart of the Iroquois Six Nations, "to cut off their settlements, destroy their . . . crops [and stores, with the immediate object being] the total destruction of the hostile tribes"⁵² General Sullivan was given an army of five thousand men in three divisions. Their first battle was near Elmira, New York. The location is critical to this biography because thirty years later Benjamin Freeman Bird settled his family in this area. This is where an LDS missionary found him in 1832 and taught him the gospel. Without the success of Sullivan's campaign, the story of Benjamin Freeman Bird would not be told.

Throughout the summer of 1779, General Sullivan's forces marched through central New York, burning the large corn fields of the natives and destroying their villages. Other natives in the area, not just fearing the Iroquois but also sympathetic to the Rebel cause, were protected as they aided the soldiers. Many of these natives, including old women, were left with new huts and food from the campaign. In village after village, the Rebel soldiers found surviving captives among the Six Nations' prisoners. Some were soldiers taken more than a year earlier at the Battle of Wyoming.

Family members of slain soldiers from the Battle of Cherry Valley were found alive. White children whose identity was never discovered were also rescued.

The campaign cleared the territory of the Six Nations, which spread from Elmira at the Pennsylvania- New York border to Canandaigua, eighty miles north (which is fifteen miles south of Palmyra). General Sullivan's troops spread out over two hundred miles, from Seneca Lake in the west to Albany in the east. Local tribes who proved their loyalties were spared. Accounts given by the soldiers indicated that they looked for white scalps in the native huts, and if found, the villages were torched. A native village outside Fayette, New York, was destroyed for this reason. Surviving natives from Six Nations fled to the safety of Fort Niagara, a British stronghold one hundred miles west. Place names given by these tribes remain today, but the threat they posed to the Rebel armies, and future settlers, was greatly reduced. However, battles between the westward moving colonists and the Native Americans continued through the next century. One battle, called the Black Hawk War, was fought across the Mississippi River from the new state of Illinois in 1830, where the Sauk and Fox natives were pushed further west into Iowa Territory.

After Sullivan's Campaign, the central New York area was ripe for settlement. The United States Government sold this land to help pay off debts incurred during the Revolution. In the 1820s, as the Erie Canal was constructed, thousands of colonists poured west through the Mohawk Valley from eastern New York. Settlers also came north through the Wyoming Valley from Pennsylvania and New Jersey. New communities along the New York-Pennsylvania border were opened to settlement, including Hector, on the east side of Seneca Lake, and Southport, a few miles away in the Chemung Valley near Elmira.

After the Revolution, Benjamin's father Jeremiah returned from inland New Jersey to Elizabeth where his father Joseph was still alive. Death was not a stranger to this family. Jeremiah's mother Susanna Jaques had died before the war. Joseph then married Ursula Stewart, the widow of Nathaniel Fitz Randolph, a celebrated military hero who died from his war injuries. Joseph was in his eighties when he wrote his 1788 will. Although he was the father of five children, three had predeceased him. Joseph left ten acres of farm land to his son Jeremiah. The rest of his property was divided equally into five shares. One share was given to his ten-year-old grandson Joseph who lived with his widowed mother. Another share was given to his daughter Sarah and her husband Samuel Force.⁵³ The remaining three shares were given to his son Jeremiah's three oldest surviving children: Abigail, Charles and Samuel, all teenagers. Benjamin Freeman Bird was ten years old when this will was written, but there is no explanation why he was not mentioned in the will.⁵⁴ Also excluded was Benjamin's one-year-old brother, Kelsey. A few weeks after Joseph's will was written, Benjamin's father Jeremiah unexpectedly died. Joseph Bird wrote a codicil leaving Jeremiah's portion to the new widow, Elizabeth Marsh Bird, who was pregnant with a daughter. Elizabeth lived for thirty-seven more years, raising her children to be industrious and productive.

Sometime in the next twelve years, Benjamin began his life-long journey westward, which was not uncharacteristic of Americans at that time. In 1789, the thirteen new states had a population of three million people.⁵⁵ Benjamin and his younger brother Kelsey are the two sons who did not inherit any land from their grandfather, and this was most probably the reason they looked westward for a place to settle. By the turn of the new century America was firmly established as a

nation. George Washington died in the last days of 1799 and John Adams was finishing his term as the second president. In 1803 the third president, Thomas Jefferson, bargained with Napoleon Bonaparte to acquire the Louisiana Purchase, basically buying the future and largely unknown interior of the United States for three cents an acre. The expedition of Meriwether Lewis and William Clark was actually organized in anticipation of the purchase; Lewis and Clark were in place to leave before news of the purchase was publically announced. Their trek through the middle of the continent with their native guide Sacajawea paved the way for the LDS pioneers to settle in Missouri in the early 1830s. Council Bluffs, a trading post in what is now western Iowa, was set up by Lewis and Clark on the east bank of the Missouri River and manned through the succeeding decades by trappers and French traders.⁵⁶ This site was later used by the fleeing Mormons as an outfitting station in the years following their initial 1847 trek. Benjamin would live here for three years.

In 1801, Benjamin was living in Roxbury Township, New Jersey, twenty-five miles west of Morristown, forty miles west of Elizabeth. There a local minister performed the marriage for him and sixteen-year-old Maribah Reeves.⁵⁷ Maribah was the daughter of the recently widowed Mary Taylor Reeves who still had five young children at home. Millie's first child, a son named Phineas Reeves, was named after her deceased father, the only son of the still living John Reeves.⁵⁸ Four more children were born by 1809, all in the Roxbury area. They lived near Grandmother Jemima Reeves, who was blind by this time.⁵⁹ The couple prospered a bit from year to year. County tax records showed that in 1802 they owned a plot of land, a home and two cows. A few years later they owned two horses and three cows.⁶⁰ Benjamin worked as a merchant.⁶¹

The Essex-Morris-Sussex Turnpike was completed by 1804. This toll road allowed merchandise to flow easily between the coastal city of Elizabeth, through Madison and Chatham in Morris Township and into Roxbury Township west of Morristown. From there it went into the "wilds of New Jersey," five miles past Succasunna to Stanhope.⁶² Perhaps Benjamin used contacts from his youth in Elizabeth to provide merchandise to the New Jersey interior.

Benjamin Moves His Family to New York

In 1809,⁶³ Benjamin moved his young family two hundred miles north through the beautiful Wyoming Valley to Hector, New York, one of the new communities in the Chemung Valley made available after Sullivan's campaign. Census records show his brother Kelsey was in this area, also with a young family.⁶⁴ A sixth child, a son, was born to Benjamin and Maribah in 1811 while the family settled into Hector. This would have been an opportune time and place for a merchant to settle. A nice road had been constructed a few years earlier from Elmira thirty miles north to Seneca Lake.⁶⁵

Tragedy struck Benjamin's family in 1813 when the two youngest children died. During the months between their deaths, a seventh child was born, named after Benjamin's brother Kelsey. (Kelsey, a family name through the Cutter lines, seems to have been a popular 17th century name.) A daughter called Polly was born in 1815. The ninth child, a boy, lived about a year and died in 1818.

The following year, Benjamin moved his family thirty miles south to the area of Elmira. He lived

in Southport, just a mile north of the Pennsylvania border. Bird Creek Road still bears his name, which runs across the state border into Bradford County where he worked a farm.⁶⁶ His brother Kelsey had also moved to the area. Amanda Ann was born in the outlying town of Southport in 1819. Families from neighboring states had recently begun to settle in this area; some came from as far away as Vermont and Massachusetts. Families from the Wyoming Valley in Pennsylvania traveled up the Susquehanna River to settle there. Richard was born in 1820.

Early in 1823 Phineas, the oldest son of Benjamin and Maribah, married Millicent Coleman, the daughter of Jeremiah and Hannah Coleman, who had moved their large family from the eastern seaboard to Elmira a few years previously. Concurrently, Maribah, age thirty-nine, was expecting her twelfth and last child, William, who was born during the summer of 1823. Millicent gave birth to her first child, a son named after George Washington, later that year.

At this same time, the angel Moroni appeared to young Joseph Smith. Joseph's family had moved from Vermont to Palmyra, ninety miles north of Elmira, about the same time Benjamin had moved his family to New York. The Restoration was underway.

Other important events happened during the year of William Bird's birth. James Monroe, the fifth president of the United States, issued the Monroe Doctrine, which warned Old World nations that the Western Hemisphere was to be left alone without further colonization. Even though the United States had little defensive power, the doctrine has stood intact for two centuries. The following year Mexico successfully declared independence from Spain, ending a struggle which had lasted decades. One of Mexico's states included Texas, with its capital being at San Antonio where a large Spanish mission had been built during the previous century. The mission and surrounding compound came under the control of Mexican soldiers, who called it the Alamo.

Benjamin and Maribah likely thought they would spend the rest of their lives in this beautiful area. However, tragedy mixed with prosperity. In 1828, their son Samuel, recently married, died. In 1830 construction began on a canal connecting Elmira to Seneca Lake and thus the Erie Canal, which facilitated business for a merchant. Their children were educated in Elmira, and their son Charles learned the weaving and milling trades. Charles also served on the military staff which prepared him for later leadership roles in the LDS Church.⁶⁷ In 1831 James married Jane Carpenter, a widow with a young son, Orison. Her large family had recently moved to the area from Connecticut, and it appears that upon her marriage to James, her mother Sally kept Orison and raised him.⁶⁸ Sally Carpenter had recently lost a son and gave birth to her last child after Orison's birth.

Benjamin Receives a Book of Mormon

In 1832, a Mormon elder traveling through the area asked Benjamin and Maribah for room and board. During the course of his stay, he gave them a Book of Mormon. After reading the book, they were convinced of the truthfulness of the doctrines of the Restoration, but the elder moved on before they were baptized. Maribah was quite ill at this time and had become bed-ridden. The cousin of Maribah's daughter-in-law Jane, Margaret Crane Dailey,⁶⁹ a thirty-six year old widow, came from Orange County near the coast to help Maribah. However, the following winter Maribah, after a severe week-long illness,⁷⁰ died at the age of forty-eight.⁷¹

At this time, Benjamin, in his mid-fifties, was left with four children at home. His older children Phineas, Charles, James and Polly were living nearby, married with families of their own. Kelsey was courting Sally Carpenter, the sister of James' wife Jane. The bulk of the housekeeping chores likely fell to Amanda Ann, age fourteen. The two youngest children, Richard and William, were twelve and nine.

Benjamin began to preach the gospel to his neighbors⁷² and appears to have converted Jane's cousin Margaret, marrying her two months after his wife's death. That fall Benjamin wrote a letter to Kirtland asking for more missionaries, who came the next summer. Benjamin and his wife Margaret were baptized in June of 1834. Phineas, Charles, James and their families were also baptized over the course of the next year or so.⁷³ Oliver Cowdery printed a portion of Benjamin's letter in the first edition of the *Messenger and Advocate*, which was published that fall. Benjamin wrote, "I have received your papers almost one year, and because I held the Book of Mormon as sacred as I do the Bible, the Methodists (though I had been a regular member almost 37 years) turned me out. But I bless God for it, for though they cast me out, Jesus took me in. . . . If any of the elders are passing near, would they not do well to call?" Oliver then commented on the remainder of Benjamin's letter. "He further adds that he does not know as he shall ever have a privilege of uniting with this church, as he never saw but one elder, whom he solicited to preach twice; that it caused a great stir and noise among the people, etc."⁷⁴

By 1835, Kirtland was in turmoil with both good and bad. The temple was under construction and Joseph Smith had recently acquired mummies containing papyri which were later translated to become the Book of Abraham. Conversely, enemies of the church conspired against Joseph. Some of these men, such as Martin Harris, had been well-respected and loyal to the young prophet just a few years previously. Many members of the Church had moved west to Missouri in 1831. Jackson County, Missouri, had been declared to be Zion in a revelation to Joseph Smith.⁷⁵

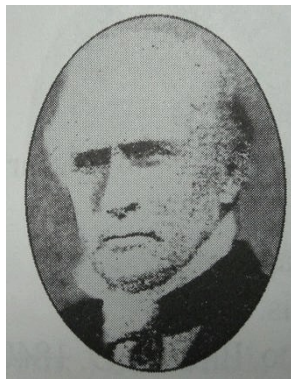
In the 1820s, Missouri had joined the Union as a slave state as Maine was admitted as a free state. Ten years later, Missouri was booming with growth. Franklin, Missouri, along the Missouri River between St. Louis and Independence, was the starting point of the Santa Fe Trail which led through the vast Mexican province of New Mexico and into the heart of the Mexican nation. Traders who worked the trail, selling to the Comanche Nation and even trading with Mexico, bought their supplies there, as steamboats could easily navigate the Missouri River from St. Louis to Independence. The Oregon Trail, which began at St. Louis, also passed through Independence. Fort Leavenworth, forty miles upriver from Independence, was the headquarters of the U.S. Army of the West, whose initial purpose was to defend the United States from hostile attacks from tribes in Indian Territory.⁷⁶ By 1830, the Missouri River, which turns north at Independence heading to Council Bluffs, Iowa, was considered to be the western boundary of the United States. Snow melt from the Rocky Mountains in Montana flows to the Platte River, which itself flows into the majestic Missouri River, meeting the Mississippi River at St. Louis. These rivers were the interstate highways of their time.

The growing area of Independence was filled with settlers, traders, mule drivers, and soldiers of all nationalities. As a result, a demand for land and controversies over political issues, including slavery, led to severe persecution of the Mormons. Hundreds of men who had marched with Joseph Smith from Kirtland in the nine hundred mile trek to defend the homes of the members of

the church in Independence had returned to Kirtland in 1834.

After the birth of his fourth son, Phineas and his family appear to have left New York in 1835, leaving his father and brothers behind and traveling two hundred miles west to Lake Erie and another hundred miles along the lake to reach Kirtland.⁷⁷ Descendants of Phineas' second son Charles remember him telling family members that as a young boy he and his father drove a team of horses which pulled a heavy tool along the length of a wooden column, fluting it with grooves for the temple. He told descendants that his father's family was present at the dedication of the Kirtland Temple in April of 1836.⁷⁸

The Bird Families Prepare to leave New York



Charles Bird

Certainly leaving the Chemung Valley to live with the Saints in Kirtland was considered by the other family members, but the rest of the Bird families did not leave New York at this time. Perhaps Charles, with his military background, encouraged them to move together, leaving no one behind, a pattern which became more obvious later in his life. Possibly the Bird families waited while selling their properties and closing their businesses in an attempt to gather the financial means to emigrate to Ohio. The birth of Margaret's first child, a daughter named after her, would have been a factor in staying in New York, at least for the time being. Benjamin followed news from Kirtland and Missouri in *The Star*.⁷⁹ He was, however, officially called to be a missionary, preaching to his neighbors and friends in the area.⁸⁰ During this period, sixteen-year-old Amanda Ann married Lawrence Matthews, the brother of Polly's husband. She and Polly did not join the LDS Church, nor did they ever leave the Chemung Valley. Also, about this time Kelsey, who had recently married Sally Carpenter, fell from a runaway horse and died.⁸¹

Events happening elsewhere would later affect members of Benjamin's family. In 1835, some of the native Mexicans and U.S. settlers living in the Mexican state of Texas sought independence from Mexico. Early in the rebellion, U.S. settlers gained control of the Alamo. The conflict lasted over a year. Mexican general and president Santa Anna laid a successful twelve day siege against the Alamo during early 1836, leaving most of its two hundred and fifty defenders dead, including Davy Crockett, James Bowie and William Travis. A few weeks later General Sam Houston defeated Santa Anna at the Battle of San Jacinto in east Texas, with the battle cry of, "Remember the Alamo!" This ended the conflict and created the independent Republic of Texas which existed until 1845. The Texas Secretary of War who successfully defended the Texas border against Mexico was Sidney Albert Johnston, who would later play a significant role in the Utah War. The boundaries of this republic reached north into what is now Wyoming.

In January of 1837, Charles' wife Mary Ann gave birth to her sixth child. In June, Margaret gave birth to her second child, a son named after Benjamin, and James' wife Jane had her third child, a baby girl named Maribah.⁸² The next year, Benjamin's family, including the families of his sons Charles and James, left the Chemung Valley and traveled the three hundred miles west to Kirtland, likely at the urging of church leaders, who were urgently preparing to move the saints in Kirtland to Missouri.⁸³ Certainly Benjamin's younger sons, Richard and William, by now

seventeen and fourteen, would have been immensely helpful on the journey. James gave his wife Jane a five dollar gold piece at this time, telling her to buy a bonnet.⁸⁴

James and Charles Bird Leave For Missouri with the Kirtland Camp

This would have been a difficult time to arrive in Kirtland. Persecution was strong and the members of the Church who could afford to travel to Missouri had already left Kirtland. Likely Benjamin only passed through Kirtland, probably traveling to Missouri with Phineas. The biographies of Mary Ann Kennedy Bird⁸⁵ and James Bird⁸⁶ state that James and Charles were among the last to leave Ohio, remaining behind to travel with the Kirtland Camp.⁸⁷ Most of these families were too poor to leave, so the Presidents of Seventy took charge of these people in March of 1838.⁸⁸ During a meeting in the Kirtland, they discussed various ways to get these five hundred people to Missouri. In the midst of their discouragement, several of those present received strong revelation. Company President James Foster stated that he could see in vision that the company could travel safely in one body. The Spirit bore down on the rest of those present, and once they were satisfied that this was the will of the Lord, they began planning. They created a constitution for the camp, and Charles Bird was one of the signers, vowing that they would help each other, pool their resources, and obey their leaders.

Camp members were advised to find any work possible for several months in the spring of 1838. All the funds from these endeavors were pooled to buy cattle, wagons and provisions. Many of these people saw signs in the heavens and had communications with angels which brought encouragement and hope. By July enough means had been raised for the camp to leave Kirtland. They acted as one body, rising with the call of the bugle, having prayers, and keeping their wagons in order, their wagon train spreading out more than a mile.⁸⁹ After their nine hundred mile trek, the First Presidency of the LDS Church, comprised of Joseph and Hyrum Smith and Sidney Rigdon, met the company outside Far West on October 2nd. They camped that night near the temple site, with Patriarch Isaac Morley providing beef for the meal. The next day they were directed to Adam-ondi-Ahman,⁹⁰ about thirty miles west, where many of them settled. Family histories state that the Birds lived in Far West where presumably Benjamin and his sons were merchants in the community.

By the fall of 1838, over ten thousand Mormons lived in Caldwell and Daviess Counties in western Missouri. Lyman Wight, a fellow preacher with Sidney Rigdon who was baptized by Oliver Cowdery in 1830, was a faithful member of the LDS Church and an early LDS missionary.⁹¹ Among those who had settled in Missouri by 1831, he recorded that Joseph Smith and other leaders had stood in his home and looked over the beautiful fields in the river bottom area of what would be named Adam-ondi-Ahman,⁹² where Adam had lived after leaving the Garden of Eden. They determined it would be a good setting for a town. Brother Wight recorded that by the end of 1838, there were two hundred homes there. Forty more families were living in their wagons.⁹³

Life in Missouri for the Mormons was extremely difficult. Several Church leaders, including Oliver Cowdery and David Whitmer, two of the three witnesses to The Book of Mormon, were excommunicated as apostates. Apostles Thomas B. Marsh, Orson Hyde and Joseph Smith's brother William, also an apostle, had left the church and joined with these and other dissenters.

Competition for land became intense as Americans slowly edged west. John C. Fremont, later to become a renowned explorer, served as a member of a survey mission to the western territories to determine if it was feasible to annex further territory. The burgeoning nation was now comprised of twenty-six states with seventeen million people.⁹⁴ The Missourians wanted the land the Mormons had cleared and cultivated,⁹⁵ and they were willing to kill in order to obtain it. The apostates sought vengeance on Joseph Smith, who they felt was a fallen prophet. Together, these dissenters and the Missourians became a significant enemy. Just a few weeks after Charles and Mary Ann's arrival in Far West, a battle ensued between a Missouri militia and the Mormons at Crooked River in Ray County. Fueled by rumors started by some of the apostates, the battle killed three Mormons, including apostle David Patten.

Less than a week later, a Missouri mob massacred a small Mormon community on Shoal Creek in the neighboring county of Caldwell where Jacob Haun operated a mill and blacksmith shop. Eighteen Mormons, including two children, were murdered, with the survivors fleeing to Far West. About the same time, a Missouri militia of thirty-five hundred men advanced on Far West. Joseph Smith and other Church leaders were taken prisoner and Lilburn Boggs, the Missouri Governor, gave the order for the militia to execute them in the town square. General Alexander W. Doniphan, an officer who had been friendly to the Mormons in previous altercations, refused to be part of this, and a temporary peace was brokered.⁹⁶ Mary Ann stated that four of her homes were burned to the ground by the Missourians during the short time her family was there. She gave birth to her seventh child, a son, just before Christmas in 1838. Due to exposure to the elements, he only lived a few weeks.

On January 28, 1839, two hundred and fourteen men signed a document in Far West covenanting, "to stand by and assist one another, to the utmost of our abilities, in removing from this state. . . ." Included among the signatories were Benjamin F. Bird, Phineas R. Bird and Charles Bird.⁹⁷ Charles was among the seven leaders of the committee appointed to organize the removal of the poorest of the Missouri Saints.⁹⁸ Over the next few weeks, the Mormons fled Missouri after suffering tremendous brutality at the hands of the Missourians. They traveled east across the state, waiting for word from their leaders as to where they should head next. Charles Bird was appointed to head towards the Mississippi River, caching corn for the people to use.⁹⁹

After being arrested during a peace conference with Missouri officials, Joseph Smith, his brother Hyrum, Lyman Wight, Sidney Rigdon and others were imprisoned in the Liberty Jail outside Independence, forty miles south of Far West. Charles Bird and his family remained in the area for a time. Charles' name is referenced in historical documents indicating that in mid-February he was sent to the Liberty jail to obtain power of attorney from Joseph Smith.¹⁰⁰ Mary Ann suffered severe frostbite during this winter and her toes on one foot were amputated.¹⁰¹ On February 19th, Charles Bird was asked to return to Caldwell County to determine how many of the remaining families would need help in leaving. He worked alongside Stephen Markham and David White Rogers, bringing relief to the Saints, selling as much of the Saints' property as they could.¹⁰²

From his jail cell, Joseph directed committees of men who sought for a new home for the Saints. David W. Rogers,¹⁰³ one of those assigned by Joseph Smith to find a new location, received a letter from Isaac Galland, a realtor who had been associated with the Church since Kirtland. In

this letter Isaac wrote that he had found cabins and farms in the western portion of Illinois which could be rented. He chose this area in part because of old military barracks across the river left over from the Black Hawk war two decades earlier. The committee leaders determined that these facilities would hold a portion of the large numbers of poor refugees until property for a new settlement could be purchased. Mr. Galland reported that Illinois Governor Robert Lucas had said that, “the people called Mormons were good citizens in the state of Ohio, and that he respects them now as good and virtuous citizens, and feels disposed to treat them as such.” This was in sharp contrast with the extermination order declared by Governor Lillburn Boggs of Missouri. As Mr. Galland pointed out in his letter, it was important that the Saints act as soon as possible so spring crops could be planted. Mr. Galland had also arranged for farms to be rented in Adams County, Illinois, about sixty miles south of Nauvoo.

By April all of the Mormons had left Missouri and were en route to temporary homes in Illinois and Iowa. A sympathetic sheriff, transferring Joseph Smith and his fellow prisoners from Liberty to Boone County where a change of venue had been approved, allowed them to escape. By June of 1839 Joseph Smith had been reunited with his family and was living in the small community of Commerce, Illinois, which would soon become Nauvoo. Also at this time, some of the Mormon dissenters, including Orson Hyde and Joseph Smith’s brother, William Smith, returned to the Church.

The Bird Families Settle in Illinois

Benjamin Bird settled for a few months in Clayton, Illinois, in Adams County. There he, and many others, filed a grievance with the United States Government requesting redress for their losses in Missouri. Benjamin listed claims totaling \$6,750, and included moving expenses to and from Missouri and civil damages.¹⁰⁴ Phineas also claimed damages totally almost \$9,000, including the loss of his home.¹⁰⁵ It was here that sixteen-year-old William was baptized by Charles C. Rich.¹⁰⁶ Phineas also settled here for a few months, and Charles lived nearby with his family. Charles’ eighth child, a son, was born in Clayton while Charles’ five year old daughter Amanda died. During this trying time, Charles was called by Joseph Smith to be a member of the Nauvoo First Quorum of Seventies. He was ordained by Joseph Young, the brother of Brigham Young.

In January of 1840, Benjamin purchased a lot on Main Street in Nauvoo for \$300. He dug a cellar and built a small, two room cabin over it. He also dug a well on the property. His fifteenth child, a daughter named Martha, was born in this cabin in June. Over ten thousand LDS members flooded into this area that year, and federal census-takers had trouble keeping up.¹⁰⁷

Charles owned two lots in Nauvoo, both very close to the property for the temple.¹⁰⁸ Late in the fall of 1840, Charles left his family in Nauvoo and served a short mission to North Carolina where he converted several people. Charles was known as a “fluent speaker, with a very likeable disposition and a strong testimony.”¹⁰⁹ It is probable that Samuel Gully and his wife Jane were converted at this time. They arrived in Nauvoo in 1840 from North Carolina with a young son and daughter and an infant who had been born during their trip to Illinois.¹¹⁰

Phineas purchased property across the street and down a block from his father. He built a home and dug a well on the one acre lot.¹¹¹ His youngest son Richard was born here the next year.

Phineas was an active and faithful man in the Church. During these two years he was ordained to the Aaronic and then the Melchizedek Priesthood.¹¹²

Living in Nauvoo during this time period would have been exciting. The city operated a museum which included curiosities provided by the European converts and from missionaries who had served in various countries in the world. Plays were performed and cultural events were held. As Joseph Smith operated a general store, all would have had easy access to him. Family stories passed down through the generations indicate that Benjamin played croquet with his neighbors, including Joseph and Hyrum Smith, Wilford Woodruff, and Heber C. Kimball, notable leaders in the church.¹¹³ The 1840 census shows him living next door to Lewis Telle¹¹⁴ and Brigham Young.

In 1841, America was expanding her horizons. The scientific sailing vessel Vincennes had left Norfolk, Virginia in 1838 and sailed via Cape Horn to the western coast of North America, where she entered the bay of San Francisco three years later. The Oregon territory north to Alaska was claimed by Great Britain, but Americans had their sights set on it. While Nauvoo was turning into a prosperous community, thousands of settlers followed fur traders and pushed west to the Oregon Territory, improving America's claims on it.¹¹⁵

Benjamin was faithful in the Church and believed in its doctrines, including that of baptism of the dead. Joseph Smith allowed for proxy baptisms in the Mississippi River until a baptismal font built on the backs of twelve carved oxen was completed in the basement of the unfinished temple in the fall of 1841.¹¹⁶ That year Benjamin saw that the baptisms were performed for many of his deceased relatives, including his siblings, his deceased wife Maribah, his parents, and his grandparents.¹¹⁷ Benjamin received his Patriarchal blessing in 1842 under the hands of Hyrum Smith, who had replaced his father as patriarch after his death in 1840. Hyrum declared Benjamin's lineage to be of Aaron, and said, "You shall be blest temporally and spiritually, in basket, and in store for a reward of your sacrifices. . . ."

Benjamin's twenty-year-old son Richard was called as a missionary¹¹⁸ with the specific assignment to head to Wisconsin. There he assisted members in mining lead and working to bring lumber and other building materials down the Mississippi River for the construction of homes, businesses and the temple in Nauvoo.¹¹⁹ In 1841 George Miller was called to the Wisconsin Pineries, as they were named, where he purchased a mill on the Black River. Likely Richard's cousin George, the oldest son of Phineas, was also called to be a missionary, as he was in this area as early as 1842 working in the pineries.¹²⁰

In Nauvoo, Charles Bird was asked to be one of Joseph Smith's personal guards, along with others, including Stephen Markham. Joseph hand-picked these select men, known as Life Guards, a military designation common in the 19th century. One man was always ready at a moment's notice to send a message or step in to defend.¹²¹

Benjamin and his sons built their homes and worked on the construction of the temple. The fruits of foreign missionary labors were visibly evident as more European converts arrived in the city. Joseph Smith purchased the *Maid of Iowa*, and Welsh convert Dan Jones ran the steamboat, ferrying immigrants to Nauvoo who had traveled across the Atlantic and up the Mississippi River. Brother Jones brought the new converts on board at the five miles of docks in St. Louis, which

had become the “gateway to the west,” being the confluence of the Missouri and Mississippi Rivers. There, merchants supplied those heading west with all their supplies.¹²²

It appears that James and his family struggled during this period. James contracted malaria, a common illness among the saints in Nauvoo which killed many, including the wife of Benjamin’s neighbor, Lewis Telle. James survived, but he did not recover his health well enough to work for several years. Their family lived on black walnuts which grew abundantly in the area.¹²³ James’s wife Jane had two more children, but both died from starvation because of Jane’s frail health during these years.¹²⁴ During this Nauvoo period, Charles and his wife had four more children, all of whom survived.

In the spring of 1843, Benjamin built a two story brick home adjacent to his cabin. Shortly afterwards Benjamin sold the home to Jonathan Browning¹²⁵ who turned the property into a gun shop.¹²⁶ This home has been restored and is a tourist site in Nauvoo today. Benjamin then purchased a fifty acre farm in La Cross, twenty-five miles east of Nauvoo. Charles purchased thirty-three acres out in the country,¹²⁷ and James also bought land adjacent to his father’s property.¹²⁸

In 1843 twenty-year-old William was ordained an Elder.¹²⁹ That same year Phineas¹³⁰ sold his home to a smith who turned the property into a tin shop, which has also been restored in Nauvoo. At that point Phineas joined his son George in Wisconsin.¹³¹ Lyman Wight, recently called to be an apostle, was sent to oversee the group.¹³² In July of 1843 Joseph Smith recorded that a large company with many families traveled on the *Maid of Iowa* to the pineries in Wisconsin.¹³³

Lyman Wight’s son Orange wrote, “I was now called on a mission to go up the river five or six hundred miles to make lumber for the Nauvoo house and temple. There was a number of families to go among which were one of the Bird family and the Hadfield family. Sister Bird wanted a girl to go with her as one of the family. I told her I knew of a girl that I thought I could induce to go. She was over in Iowa, across the river. I went over in a skiff, found the girl and she agreed to go at once. She was a daughter of Gideon Carter, that was killed in the Crooked River battle in Missouri.” Orange later married this young woman.¹³⁴

By the fall of 1843, and backed by the U. S. Government, the second expedition of explorer John C. Fremont to the Western territories was underway. After traveling along the Platte River and over the Rocky Mountains, Fremont reached the Great Salt Lake in Mexican territory, first described by the trapper Jim Bridger in 1824. There Fremont launched an inflatable rubber boat he had carried with him from St. Louis. He and his crew rowed to the largest island in the lake where they camped overnight. They spent only a few days in the Great Basin, named by Fremont, before heading north to the Oregon Territory. A few months later Fremont’s expedition entered California over the Sierra Mountains through forty feet of snow. They publicly stated their intention was to seek aid and provisions at Sutter’s Fort outside Sacramento, but it is more likely Fremont was on a secret mission for the U.S. Government. Perhaps twelve hundred Americans had already settled in the surrounding areas.¹³⁵ While Fremont believed he had entered and exited California without the notice of the Mexican authorities, he later learned that John Sutter¹³⁶ had covered for him.¹³⁷

By 1844, news of a revelation received by Joseph Smith concerning polygamy spread, and persecution again became intense. Joseph Smith began once more to look for a new home for the Saints. One possibility being considered was The Republic of Texas, at that time still outside the boundaries of the United States, a factor Joseph felt was important. Those in Wisconsin had struggled during a difficult winter. Feeling pressure to complete the temple, Joseph Smith suspended work on some of the other major buildings in Nauvoo. He directed that all the lumber from the pineries go toward the temple construction saying, “We need the temple more than anything else.”¹³⁸ In March, pinery workers delivered a letter to Joseph Smith asking for permission to move to Texas after they had finished their assignment in Wisconsin.¹³⁹ Phineas was one of the signatories. In the spring of 1844, most of the families from the pineries returned to Nauvoo, with Phineas’s family among them.¹⁴⁰ During this period, Phineas’s wife Millicent died at the age of thirty-eight.

The Deaths of Joseph and Hyrum Smith

Apostates established a printing shop in Nauvoo and published a newspaper which the faithful in the Church considered to be inflammatory and slanderous. Joseph Smith, as the mayor of Nauvoo, authorized the destruction of the press and type, which was carried out by two companies of the Nauvoo Legion, one led by Stephen Markham.¹⁴¹ Threats of violence came from surrounding areas and Joseph Smith declared martial law. In an attempt to bring peace, Thomas Ford, the governor of Illinois, promised Joseph Smith safety if he would willingly surrender to authorities and allow himself to be incarcerated at the county seat in Carthage, twenty-five miles away. While awaiting trial a few weeks later, Stephen Markham, who had a pass to enter and leave the jail freely, begged Joseph Smith to exchange clothes with him so Joseph could leave. Joseph refused.¹⁴² On June 27th, a mob of about two hundred men, with faces painted black, overpowered the guards, stormed the jail and killed Joseph and Hyrum Smith, injuring Apostle John Taylor. Apostle Willard Richards, also present, was unhurt.

Charles Bird had been gathering supplies and fresh clothing for Joseph and the other men in the jail. When he learned of their deaths, he quickly drove his team of horses to Carthage. He carefully placed the bodies of the martyred men in his wagon and carried them back to Nauvoo. At this time many of the saints, fearing for their lives, fled to the safety of the homes of the Mormons in nearby Adams County.¹⁴³

Enemies of the church posted a \$1,000 reward for the capture of Joseph Smith, “dead or alive,” and Emma Smith feared that her husband and brother-in-law’s graves would be desecrated. After the public viewing of their bodies at Emma’s home, coffins weighted with sandbags were buried in the cemetery. The actual bodies were placed in secondary coffins and buried under the basement of the Nauvoo House, a hotel which was under construction through the block from the Smith home. Only ten men knew of the burial place, but to Emma, even this number seemed too large. Emma’s worries grew. One night she quietly asked Charles Bird if he and three others would move the bodies. Again, Charles’ wagon was used.¹⁴⁴ Under cover of darkness, they removed dirt from under the floor of the cellar of a spring house on the Smith property, dumping the dirt in the nearby Mississippi River. Then, they went to the Nauvoo House, recovered Joseph and Hyrum’s coffins, and placed them in Charles’ wagon. The men took the bodies to the spring house and re-buried them, leaving no trace that there had been a burial. No one outside of this

small circle knew that the bodies had been moved until Emma confessed her action to her children on her deathbed forty years later. In 1928, Joseph's grandson directed the removal of the bodies and their subsequent internment in the Smith family cemetery.

During the week following the deaths of Joseph and Hyrum, almost ninety thousand feet of pine which had been floated down the Mississippi River from the Wisconsin pineries arrived at Nauvoo. "The brethren turned out liberally with their teams to haul it to the temple, where it was secured in a few days." The next day about seventy thousand more feet of lumber arrived.¹⁴⁵

With the work of the gathering the lumber for the temple completed, the workers at the pineries returned to Nauvoo. A month after Joseph and Hyrum's deaths, Phineas received his patriarchal blessing under the hand of John Smith, Joseph's uncle. His lineage was declared to be of Ephraim.

The question of Joseph Smith's successor loomed large over the Saints. Some members assumed that the new prophet would be a family member, and Joseph's younger brother Samuel was briefly considered. However, he died just a month¹⁴⁶ after Joseph and Hyrum. Joseph's son and namesake was eleven at the time of the martyrdom, and discussions of his leadership do not appear to have happened until later. Joseph's brother William, an apostle who had been excommunicated and reinstated, did not support Brigham Young, President of the Quorum of Twelve Apostles, and was excommunicated a second time.¹⁴⁷ Sidney Rigdon was the remaining member of the First Presidency after Joseph and Hyrum. On August 4th, he claimed to have received a revelation naming him as guardian of the church. He exhorted the members in Nauvoo to approve this while the apostles were still en route to Nauvoo after hastily ending their missions.

A Nauvoo resident later wrote, "I well remember the excitement at that time. The people hardly knew what to do. The Prophet was gone and Sidney Rigdon wanted a guardian put in for the church. Brother Thomas Grover, one of the high council, spoke and told the people not to be in a hurry: the Twelve would be home soon and they would tell the people what to do."¹⁴⁸

Within a few days all the apostles had returned to Nauvoo.¹⁴⁹ Brigham Young told Brother Rigdon that the Quorum of the Twelve was a body equal in authority to the First Presidency,¹⁵⁰ and with the deaths of Joseph and Hyrum, the presidency was dissolved. He explained to Brother Ridgon, and later to the members of the Church, that the Quorum of the Twelve was in charge of directing the affairs of the Church in the absence of the First Presidency. On the morning of August 8th, Sidney Rigdon spoke to several thousand members of the Church in Nauvoo who had assembled in a grove not far from the temple. He talked for ninety minutes, after which Brigham Young announced a two hour break. Afterwards, Brother Young stood to address the reassembled crowd. As he spoke, many in the congregation, including Charles Bird,¹⁵¹ saw that Brigham Young took on the appearance of Joseph Smith, both in body and in voice.¹⁵² This convinced the majority that the "mantle of Joseph" had indeed fallen on Brigham Young, that he was the successor the Lord had chosen.

Benjamin and his sons Charles and James were convinced they should follow Brigham Young. Descendants of Charles remember him describing the manifestation in the grove.¹⁵³ However, Phineas and many members from the Wisconsin pineries were determined to follow Lyman Wight

to Texas, disregarding Brigham Young's direction. Likely this was a topic of discussion among the Bird families for the next year.

Margaret Crane Bird Returns to New York

It was likely around this time that Benjamin's wife Margaret left him.¹⁵⁴ There is little other information except public records which indicate she took their three young children and returned to New York.¹⁵⁵ A great-granddaughter remembered being told that Margaret traveled back to New York "with their goods loaded on a cart drawn by one ox."¹⁵⁶ Words cannot describe the anguish Benjamin must have felt at this time. Little Margaret would have been nine or ten. Young Benjamin was about eight and Martha was five. Margaret never remarried and in fact kept the Bird name.¹⁵⁷ Five years later, the 1850 Federal Census shows her three children living separately with other families. (Margaret could not be located on that census.) The New York state census of 1855 shows Margaret Bird living next door to two of her sisters, Thankful and Keturah. The 1860 census reported that Margaret was blind. She died in 1866.

The children remained in the New York area, never joining their father in Utah. Martha married a young man of Dutch descent¹⁵⁸ when she was nineteen. He died three years later during his service in the Civil War. Her brother Benjamin died unmarried near his twenty-seventh birthday just a few years later.¹⁵⁹ Older sister Margaret married¹⁶⁰ just a few days before Benjamin's death. It appears there was friendly correspondence among these children and their half-siblings.¹⁶¹ The Utah siblings had information provided to them from a family bible kept by their half-sister, Margaret Bird, in the 1890s.¹⁶²

Many families were torn apart at this time. When Brigham Young announced that the saints would leave Nauvoo, some found the decision to go with Brigham Young difficult. Members of the Smith family were divided. Hyrum's widow Mary Fielding Smith followed Brigham Young, taking her children and Hyrum's children by his deceased wife west with her. Fifty-five years later her son Joseph became the prophet of the LDS Church. Jedediah M. Grant, William Smith's brother-in-law, followed Brigham Young. John Smith, Joseph Smith's uncle and the Church Patriarch, went west and became the first stake president in the Salt Lake Valley. John's son George Albert, one of the twelve apostles, also followed Brigham Young. Joseph's cousin Emily, the daughter of Uncle John's brother Asael, went west and later testified she had seen the mantle of Joseph fall on Brigham Young that August day in the grove. On the other hand, Emma, Joseph's widow, and her children, remained in Nauvoo. Her son Joseph and his descendants ultimately led the Reorganized Church.¹⁶³ Other men rose up, claiming leadership and Joseph's brother William followed some of these men. Many of these churches eventually came under the leadership of Joseph Smith III.

Amidst this turmoil, Richard Bird married Emeline Crandall, whose parents had joined the Church in New York when she was eleven. As Emeline's large family moved immediately to Kirtland after their conversion, it is likely Richard had known her for many years.

The Mexican-American War Begins

In national events, during his last few months in office in 1845, President John Tyler approved the

annexation of the Republic of Texas. Since Mexico claimed sovereignty over this territory, a three year war began between the United States and Mexico. James Polk, who took office that year, signed the final documents. Polk's public platform included the annexation of Texas and a promise to serve only one term as president. An unspoken goal of his was to annex the Mexican provinces of California, New Mexico and the Oregon Territory. By November President Polk began plans to obtain California and New Mexico and had secretly asked Fremont to return to the west coast to determine if California was ready for annexation. While the expedition was very public, its true purpose was kept hidden.¹⁶⁴ Fremont again traveled to the Great Basin. As Fremont traveled along the Wasatch Front, he noted the soil was very good and he listed the variety of plants and trees growing.¹⁶⁵ En route to California, he crossed the desert west of the Great Salt Lake. He wrote that the Great Basin was, "covered with grasses of the best quality, wooded with several varieties of trees, and containing more deer and mountain sheep than we had seen in any previous part of our voyage."¹⁶⁶

U. S. Army Colonel Stephen W. Kearney was already at Fort Leavenworth, Kansas, training sixteen hundred troops for a march upon Santa Fe¹⁶⁷ with further orders to consider taking San Diego.¹⁶⁸ The Mexican War was very popular and received tremendous attention in the press. During his term as president of the Republic of Texas, Sam Houston encouraged settlement there, desiring more colonists to protect the territory during the war.

Phineas Bird Leaves His Father and Brothers Behind and Leaves For Texas

Disregarding Brigham Young's counsel, Lyman Wight claimed he was following a divine mandate from Joseph Smith to settle in Texas.¹⁶⁹ He left Nauvoo early in the spring of 1845.¹⁷⁰ Accompanying him were two hundred Saints, most from the Wisconsin pineries. Phineas and his sons traveled with Apostle Wight, once more leaving his father and brothers behind. Along the way, as the party traveled through Kansas, Phineas' son George Washington Bird and his brother Charles married two young women in the group.¹⁷¹ After a few months of travel, they reached Austin, Texas.¹⁷² The next spring they set up a community they named Zodiac. There, Lyman Wight established himself as a new prophet. Over the next few years, many dissenters from the LDS Church joined this group in Texas, including George Miller, who originally followed Brigham Young out of Nauvoo. After emissaries from Brigham Young failed to convince these settlers to move to Utah, Brother Wight was excommunicated.¹⁷³ In 1849 Charles C. Rich was called by President Young to be an apostle in Lyman Wight's place.

Phineas married the widow of a man who had worked at the pineries.¹⁷⁴ After Lyman Wight's death in 1858, the group eventually disbanded, with many of them choosing to align with the Reorganized Church under the direction of Joseph Smith's son. Some of Lyman Wight's followers traveled to Utah where they rejoined the LDS Church.¹⁷⁵ However, Benjamin's grandsons, George Washington, Charles and their younger brother, Benjamin Freeman, ultimately settled in Pleasant View, Kansas, a community settled by RLDS members about 1870. Their names and those of their families appeared on RLDS Church records over the next few decades.¹⁷⁶ There is no evidence that Charles and James Bird maintained contact with their nephews.¹⁷⁷

Members of the Church in Nauvoo worked diligently during the summer and fall of 1845 to

complete the Nauvoo Temple, with the number of workmen increasing dramatically through the winter. Constant threat of mob action required they work under armed guard. Family histories indicate members of the Bird family contributed to the construction of the temple, and young William Bird is listed as a workman on the temple. Interestingly, Jane Gully was listed as one of the few female craftsmen, working on the temple until its completion.¹⁷⁸ Late in 1845 when the temple was partially completed,¹⁷⁹ Charles and Mary Ann¹⁸⁰ served in the temple, serving night and day assisting others in receiving their endowments before they left the city and the temple behind. James and his wife Jane were among those who received their endowments.¹⁸¹ During this time Benjamin was ordained to be a high priest under the hand of John Murdock.¹⁸²

Heber C. Kimball recorded in his journal that various maps were hung on the walls of one room of the temple. Fremont's reports of his recently completed expedition to the West had been rushed to press before his departure on his third journey and were available for Brigham Young to study in 1845.¹⁸³ In mid-December, several leaders of the Church listened to Franklin D. Richards read Fremont's writings of the second western expedition. On the last day of 1845, Brigham Young and Heber studied the "maps with reference to selecting a location for the Saints west of the Rocky Mountains. . . ."¹⁸⁴ Concurrent with this, Samuel Brannan, a convert from Ohio who published the Church's newspaper in the East, left New York on the ship *Brooklyn* with two hundred saints, heading to California via Cape Horn.

The Saints Are Forced From Nauvoo

In the early months of 1846, persecution intensified and the saints knew they had to leave Nauvoo. During this time, Richard's young wife Emeline gave birth to a daughter who lived only a few weeks. Wagon makers and blacksmiths worked night and day for months to ready the Saints,¹⁸⁵ but instead of being able to leave in the spring as planned, they were forced to leave in February. A few wagons crossed the Mississippi River on ferries, but towards the end of the month the river froze solid. President Young asked Charles Bird to be the first to take his wagon across the ice, while Benjamin stood under a tree at the river's edge and watched.¹⁸⁶ Benjamin again began his westward journey, traveling in bitter cold on trails the saints made themselves. Accompanying Benjamin were his sons Charles and James, their families, twenty-five year old Richard, his wife Emeline, and twenty-two year old William. Charles' oldest son John married just as they left Nauvoo.

Thousands of wagons were on the trails between Nauvoo and Council Bluffs, Iowa, three hundred miles west of Nauvoo. Brigham Young asked Apostle Orson Hyde to remain behind to assist in the completion of the temple and to encourage all the members of the Church to move westward.¹⁸⁷ Many families left Nauvoo for nearby cities, including St. Louis to the south and Burlington to the north, where they found work in an attempt to raise the means to join with the main body of the Church.¹⁸⁸ In just one example, David W. Rogers and his wife Martha resettled in Oskaloosa, Iowa, about one hundred miles up the Iowa River. Several stations between Nauvoo and Council Bluffs were established where weary travelers could rest and regroup. One of the larger way-stations was Mt. Pisgah, about mid-way. Wagons from Mt. Pisgah were sent back to retrieve those still in the city of Nauvoo.¹⁸⁹ Most likely the Bird families briefly camped at Mt. Pisgah early in the spring of 1846. Hundreds of other families camped there for longer periods, awaiting direction from President Young. He arrived in late May and instructed the saints

to plant large, communal fields, not small, individual lots.¹⁹⁰ “As a result, 1846 was a bumper year for crops at Pisgah. Peas, cucumbers and beans produced plentifully, and corn and buckwheat were in abundance, as were pumpkins and squash. Wild turkey from the fields and fish from the nearby river also made their way to pioneer tables.”¹⁹¹

A resident of Mt. Pisgah, Guy Messiah Keyser, wrote in his journal, “[H]undreds of the brethren continue to arrive here daily with flocks of sheep and herds of cattle, and while I am now writing, the hills and vales for miles around us are alive with them. . . what makes the view still more beautiful [is that] upon every hill and on every valley there are large groups of snow-white tents inhabited by sons and daughters of Zion who have their faces Zion-ward and their hearts in the Rocky Mountains, bidding farewell to every Gentile oppression, [grateful] that they have arrived in a land of liberty where they can enjoy the freedom of the Gospel of Christ and can express [to] their friends freely. . . not fearing [what] the consequence will be. . . .”¹⁹²

On April 24, 1846, a force of six thousand Mexican soldiers crossed the Rio Grande and killed or wounded 63 Americans. In addition to repulsing the Mexicans in the South, President Polk wanted to secure upper California for the United States. On May 11, [1846] President Polk’s war message was read to Congress: American Blood had been shed “upon American soil,” and a state of war existed, “notwithstanding all our efforts to avoid it. . . .”¹⁹³

Later that month President Polk ordered General Zachary Taylor to take his troops to the Mexican town of Corpus Christi¹⁹⁴ in preparation to defend the entire Rio Grande River as the southern boundary of the nation.¹⁹⁵ The Mexican army attacked when troops approached Matamoros at the mouth of the Rio Grande. Several successful and daring battles took place into Mexico, when General Taylor’s troops, with back-up forces from the Texas Rangers, attacked a fortress at Monterrey using cannon and howitzers. These troops ultimately took the fortress with hand-to-hand combat, although they suffered heavy casualties. The next year the Mexican seaport of Veracruz was attacked by a large fleet from the U.S.Navy.¹⁹⁶ Several battles took place inside Mexico and included soldiers remembered today, such as Jefferson Davis, who later became president of the Confederate States during the Civil War. Troops from many northern states were involved in these battles.

The Mormon Battalion

At this same time, Jesse C. Little, president of the Eastern States LDS Mission, traveled to Washington D.C. to meet with President Polk. President Little proposed “that the Mormons haul supplies and build Army posts for the U. S. government, in return for money to migrate to the Far West and the government’s pledge not to interfere with them.”¹⁹⁷ President Polk did not agree to that, but he had a counterproposal. Brigham Young later wrote, “Upon his representing the condition of the Latter-day Saint community at Nauvoo, and their westward traveling encampments, [Little] obtained the promise of President James K. Polk that an opportunity would be given for a company of at least 500 men to march with the ‘Army of the West’ to California. They would be employed for one year, receive the usual compensation allowed to soldiers of the army of the United States, and be allowed to keep their arms and all their army equipment¹⁹⁸ at the end of that time. . . The order [was] sent to [Colonel] Stephen W. Kearny at Ft. Leavenworth to take the necessary steps to raise this Battalion of 500 men. The carrier of the dispatches to

[Colonel] Kearny was Thomas L. Kane who cooperated with Elder Little in presenting the cause of the Church of the Latter-day Saints to the administration and other friends in Washington.”¹⁹⁹

Apparently Elder Little insinuated to President Polk that if aid from the United States in getting the Mormons across the plains was not forthcoming, they would seek help from Great Britain.²⁰⁰ With the large numbers of British converts among those fleeing Nauvoo, and recognizing the dire consequences if Britain, who had great interest in the Oregon Territory, sided against the United States in the Mexican War, he quickly capitulated.²⁰¹ Brigham Young was actually very grateful for President Polk’s support and wrote him a warm letter in which he stated, “Your Excellency’s kind feelings have kindled up a spark in our hearts, which had been well nigh extinguished.” He added that his people planned to settle, “within the basin of the Great Salt Lake or Bear River Valley as soon as circumstances shall permit.”²⁰² Records make it clear that President Polk hoped the Mormons would settle in California once the battalion arrived there.

In June of 1846, the U.S. Pacific Squadron took possession of the port at San Francisco while American ranchers in northern California captured Mexican General Mariano Vallejo’s outpost in Sonoma and raised the Bear Flag, declaring California to be an independent republic.²⁰³ Two weeks later President Polk’s emissary, John C. Fremont, arrived and raised the American flag.²⁰⁴

At the end of June, William H. Bigler recorded in his journal that U.S. Army Captain James Allen had arrived at Mt. Pisgah to ask if Brigham Young was there. Brother Bigler described Captain Allen, “riding on his horse a little in advance of his men, his sword hanging by his side.”²⁰⁵ That same day Albert Smith wrote that Apostle Parley P. Pratt, the man who named Mt. Pisgah, had returned from the western encampment of Council Bluffs, Iowa where Brigham Young and thousands of the Nauvoo refugees were settling. Brother Smith wrote, “[He] came back bringing word for all that could come from here to head . . . to Council Bluffs . . . (let me state here that before we left Nauvoo we entered into covenant to assist one another till all the Saints got out of that place) and leave their houses and crops for those that should come later to occupy.”²⁰⁶

Benjamin and his family arrived in Winter Quarters, a Nebraska camp across the Missouri River from Council Bluffs, during the early summer. There, hundreds of families lived in tents. They quickly assembled a bowery where meetings could be held. These refugees were anxious and eager to build their new community. Brigham Young wrote, “I called for six counter hewers for building boats, eight volunteered; for four carpenters, eight volunteers; eight choppers, nine volunteers; twelve spademen, twelve volunteered. . . .”

On June 25th, President Young and Charles Bird, now a trusted friend, rode to Peter Sarpy’s trading post. Mr. Sarpy was a Frenchman licensed by the U.S. Government to trade with the natives. Mr. Sarpy told them that he had received word through his military sources that the U. S. Government was concerned that the Mormons would unite with the Pottawattomie natives and fight against the United States. According to Sarpy, the government was planning on raiding Winter Quarters, taking the women and driving off the leaders. The next day President Young followed up on this rumor and found it to be false. The army personnel at old Fort Kearny, about fifty miles south, stated convincingly that they had found the Mormons to be gentlemen and wished them well.²⁰⁷ Certainly President Young kept all of this in mind as he made upcoming decisions.

President Young “told the brethren not to disturb an Indian grave, because the Indians frequently deposited their dead in the branches of trees, wrapt in buffalo robes and blankets leaving with them arrows, pipes and other trinkets, which they considered sacred and we should not remove them and our children should be taught to let them alone.”²⁰⁸

Captain Allen arrived at Mosquito Creek, a camp outside Council Bluffs, on July 1st, 1846. There he met with Brigham Young and made his request for five hundred volunteers to join the military and march west to California. President Young replied that they, “intended settling in the Great Basin or Bear River Valley. . . We would be glad to raise the American flag; we love the constitution of our country, but are opposed to mobocracy, and will not live under such oppression as we have done. We are willing to have the banner of the U. S. constitution float over us. If the government of the U. S. are disposed to do us good, we can do them as much good as they can us.”²⁰⁹

Henry Bigler wrote, “Captain Allen addressed the Saints. . . He [invited] the Mormon people to become volunteers in the service in the United States for one year, to go and help take California. He wanted five hundred men who could be ready to march in ten days and join Colonel Kearney who was already on the march to Santa Fe.” Brother Bigler added that the endeavor looked hard, “but there was one consolation and that was Brother Willard Richards, one of President Young’s counselors, [who] said, ‘If we were faithful in keeping the commandments of God, . . . not a man shall fall by an enemy. . . . Furthermore I learned that the Twelve have given up the idea of getting a company over the Rocky Mountains this year, but all their efforts will now be turned to getting all the saints out of Nauvoo and other places between here and there. . .they intend to cut hay and [camp for the] winter and then take an early start in the spring.”²¹⁰ On July 6th Brigham Young, Heber C. Kimball and Willard Richards arrived in Mt. Pisgah. All along their route they had implored the oncoming travelers to find it in their hearts to support the government and raise a battalion of men. From Mt. Pisgah they wrote letters further east to Garden Grove and Nauvoo asking for volunteers. These three leaders remained at Pisgah until the 9th, when they began their three day journey back to Council Bluffs.

During this time Brother Keyser wrote, “I learned their business is to raise five hundred volunteers to go into the United States service, the U.S. now being at war with Mexico and Mexico with Texas, upper and lower California. . . . they say they have refused thousands of volunteers which were offered in the state of Missouri, [instead] giving the Mormons the privilege as we were desirous of settling in the country and also of our loyalty to support the government. These men are to draw pay and rations the same as regular troops.”²¹¹ Journal entries of the men who joined the battalion state that few desired to leave their families and enter the military, but they joined out of a sense of loyalty and obedience to their leaders. Brother Bigler later wrote that Senator Thomas H. Benton²¹² from Missouri, a bitter enemy of the Mormons, told President Polk that the Mormons were a disloyal people and that five hundred men among the Mormons would not be found to fight in the U.S. Army. Senator Benton asked that his Missouri militia be allowed to fight against the Mormons on the plains of Iowa if the requested LDS volunteers did not come forward.²¹³

It would be easy to paint Senator Benton as a bad character in the history of the Mormons, but he was a well-established senator with tremendous influence. As early as 1821 he was pushing for

more exploration of the lands west of the Missouri River. A close friend of Thomas Jefferson, Senator Benton held tremendous political sway. The senator's fifteen-year-old daughter Jessie married John C. Fremont 1841. In 1842 the Senator cleared a \$30,000 appropriations bill through Congress to support Fremont's second westward expedition. Benton's goal was to drive the British out of the Oregon Territory by encouraging Americans to settle there.²¹⁴ While John C. Fremont was not the first explorer to travel these areas, he was the first to make accurate maps easily available to the public. Ironically, Brigham Young, Senator Benton's nemesis, was one who studied these maps, eventually moving upwards of eighty thousand Mormons into these western territories.

Despite Brigham Young's support of the battalion, many of the members of the Church were suspicious, feeling that the federal government had not been sympathetic to their plight over the previous decade. However, William Bird, perhaps with the influence of his older brother Charles, enlisted. By July 10th, four companies were organized. Assigned to Company B along with William were Henry Bigler, Albert Smith and Guy Keyser. The company elected Jesse D. Hunter as their captain.²¹⁵ Brother Hunter's wife Lydia traveled with them as a laundress. Joining other companies were John Roylance, a British convert, leaving his wife and six children, and Samuel Gully. Brother Roylance, his wife Mary Ann, Samuel and his wife Jane and plural wife, Ovanda Fuller, had earlier received their endowments in the Nauvoo Temple, and their families would later intertwine with the Bird families.²¹⁶

Brother Bigler recorded that Company B left the Winter Quarters encampment on the 16th of July, 1846. He wrote, "Here were the saints with their wives and children in an Indian country, surrounded by savages, without a house, and a scanty supply of provisions . . . to leave them thus to go at the call of our country, to say the least, was rather trying."²¹⁷ They marched eight miles to Sarpy's trading post. There, Captain Allen issued provisions, including kettles, utensils and blankets. They also received rations, including sugar. They cooked bread by wrapping the dough around their walking sticks and holding the end of the stick over a fire. Their meat was cooked the same way.²¹⁸ William Bird celebrated his twenty-third birthday on the trail to Fort Leavenworth.

That week the volunteers from Mt. Pisgah arrived in Council Bluffs and President Young preached to the entire battalion at their camp, nine miles south of Winter Quarters. He counseled them to take their Books of Mormon and Bibles, but to burn their playing cards. Recognizing that some wondered if he would lead the main body of the Church to California, President Young said, "that the battalion would probably be disbanded about eight hundred miles from the place where the church would locate. He suggested that the members tarry there and go to work, but that, "the next temple will be built in the Rocky Mountains. In the Great Basin is the place to build temples, and it shall be the stronghold of the saints against mobs."²¹⁹ Speaking with the officers of the battalion, most of whom had received their endowments in the Nauvoo Temple,²²⁰ they instructed these men to be "fathers to the privates," and counseled them in their behavior, reminding them of the virtues of clean language, chastity and remembering their temple covenants.²²¹ President Young also addressed the entire battalion, praising their valiant efforts, proclaiming them to be as brave as the soldiers who had fought in the Revolution, and promising that not one soldier would fall at the hands of an enemy weapon.²²²

Amid all that was happening, on July 17th President Young called Apostles Orson Hyde and John Taylor to England as missionaries. The same day he called a meeting in the bowery where he requested volunteers who would return to Nauvoo to help gather those left behind, “to fulfill the covenant we made in the Temple, that we never would cease our exertions till all were gathered.” President Young then requested to fill the fifth company of the battalion and time was taken in the meeting for this purpose. Finishing that, President Young called eighty men to act as bishops in caring for the families left by the battalion members. Benjamin F. Bird and his son Charles Bird were among these men. “President Young asked the [battalion] volunteers to leave their pay for the benefit of their families, and directed the Bishops to keep a correct account of all moneys and other property received by them. . . . “ Amazingly, he then arranged for a concert the next day to entertain Captain Allen and his troops.²²³

On Monday, July 20th, after many husbands and fathers in the battalion returned from a last weekend with their families in Council Bluffs, the soldiers began their one hundred and eighty mile march to Fort Leavenworth. They left the camp traveling south along the Missouri River singing, “The Girl I Left Behind.” Despite the jovial appearance of the men, Henry Bigler wrote that it was a solemn time.²²⁴ At one point along the route, the battalion attempted to purchase supplies from a Missourian. He refused to deliver supplies to Mormons until Colonel Allen threatened to arrest him.²²⁵ Several of the battalion soldiers recorded in their journals the surprise they saw on the faces of the Missourians as they marched through their towns. It was apparent that the Missourians believed five hundred volunteers would not be found. Men who had left the Mormon Church during the Missouri conflicts eight years earlier met the battalion in St. Joseph, as did community leaders and even members of the state legislature. They watched as the battalion marched double file, keeping step to the beat of a drum and tunes of the fife. “They as well as others there were greatly surprised to see our loyalty to our government,” wrote James Williams. Colonel Allen, (recently promoted) completely aware of the animosity from the Missourians, took great pride in marching his battalion through the towns.²²⁶ The battalion entered Fort Leavenworth on the 1st of August, having camped across the river the night before to wash their clothing.

On August 3rd the battalion members were armed with flint lock muskets.²²⁷ They were also given camping equipment, which, after their ten day march from Council Bluffs, was greatly appreciated. On August 4th the battalion was surprised to see Elders Parley P. Pratt, John Taylor, Orson Hyde and Jesse Little arrive in their camp. These leaders had ridden on horseback to collect some of the pay for the soldiers’ families as part of the agreement with the government. Colonel Allen remarked that he was quite pleased with the battalion. In comparison with other troops he had commanded, specifically troops from Missouri, where only one third of the soldiers could write their names, all of the Mormon soldiers were literate. He added that he only had to give a command once – never twice.²²⁸

After two weeks at the fort, the battalion started their journey for Santa Fe. Their march would take them a distance of about a thousand miles through the center of Kansas and into Mexican Territory, what is now New Mexico. Henry Bigler wrote that the baggage wagon for Company B broke down the first day and they spent the night without their tents or supper. The battalion soon learned that Colonel Allen, who had remained at the fort because of illness, had died. Samuel Gully, promoted to lieutenant in the battalion, had remained at Fort Leavenworth with

him and was at his side when he passed away. When news of Colonel Allen's death reached the battalion, Jefferson Hunt, who had fought in the Battle of Crooked River and had served in the Nauvoo Legion, was appointed temporary commander of the battalion. However, Lieutenant Andrew Jackson Smith, a West Point graduate, soon arrived to take command. Accompanying Lieutenant Smith was a medical doctor, Henry W. Sanderson. The men of the battalion believed Dr. Sanderson had been among the Missourians who fought against the Mormons, and they resented him and his medical treatments²²⁹ for the rest of their journey.

The battalion headed west, passing through many native villages, most of whom were friendly. They encountered a few problems. One was that cattle would go missing and the natives would approach the camp with the animals in tow, asking for a finder's reward. The soldiers described seeing ancient native ruins. They also wrote about terrible rainstorms and fierce winds. The soldiers tried to be faithful in their prayers and occasionally held meetings where gospel messages were given. There were many travelers on the Santa Fe Trail heading back to the United States, and the soldiers wrote letters to their families, knowing once the letters got to Fort Leavenworth there would be someone to take them to Council Bluffs. Letters from the leaders of the Church also found their way to the battalion. The trail the battalion followed was well-used, being the only route traveled between Santa Fe and Fort Leavenworth.

In early September, while still on the plains of Kansas, Henry Bigler wrote, "Here for the first time in my life I saw a buffalo. The next day we passed a knoll. . . from the top we saw hundreds feeding in different droves."²³⁰ The men also saw antelope and mentioned seeing prairie dogs for the first time, describing them as being three times as large as a gray squirrel.

On September 10th, the battalion received word that the three hundred year old settlement at Santa Fe had been taken by sixteen hundred American soldiers under the command of Colonel Kearney.²³¹ A Missouri militia led by Alexander Doniphan was part of this battle. It is also possible they learned that a month earlier Fremont and his small militia, comprised of his survey crew and California ranchers, took the port of Los Angeles and the United States had annexed California.

About this time the battalion reached the Arkansas River in the southwest corner of Kansas. In less than six weeks they had traveled over five hundred miles. For several days they followed the river, which they described as very sandy with little water. They met a company of five hundred mounted riflemen from an Illinois division who had left Fort Leavenworth two days before the battalion departed. The battalion members were quite pleased to have passed the Illinois calvary.²³² In mid-September, John D. Lee and Howard Egan, under the direction of President Young, caught up with the camp on a secret mission²³³ to collect pay from the soldiers. However, the commander did not have cash to give them and promised them full payment when they reached Santa Fe. Brothers Lee and Egan shared welcome news and letters with the battalion members and chose to travel with the battalion along the road to Santa Fe, three hundred and fifty miles away.²³⁴

Also at this time the battalion came across three LDS men led by John Brown whom they had known from Nauvoo. Brother Brown had returned to Mississippi to lead fourteen LDS families west, parallel with those following Brigham Young. President Young instructed Brother Brown

to meet him in Fort Laramie that summer. After waiting a week for the saints to arrive from Iowa, Brother Brown received word that the Church leaders could not get the thousands of LDS refugees that far. As a result, Brother Brown chose to spend the winter with his group in Pueblo, Colorado where they formed a branch of the Church.²³⁵ Before the battalion's final crossing of the river into Texas, Lieutenant Smith decided to send some of the women traveling with the battalion two hundred miles west to Pueblo so they could join Brother Brown's group. A small guard of ten men under the command of Captain Nelson Higgins was sent to accompany them, with instructions to the guard to rejoin the battalion in Santa Fe.²³⁶ Recognizing that President Young had counseled all of them to stay together, many of the men strongly disagreed, in vain, with that decision.²³⁷

At this point travel became very strenuous while they traveled through sandy deserts with little water as they approached the base of the Rocky Mountains. However, they ate well with the meat from the vast bison herds. They encountered antelope and saw mirages for the first time, which, with their severe lack of water, were frustrating occurrences. One journal entry describes the "miserable" conditions of the natives of the area as they passed into lands settled by Mexicans in what is now New Mexico. It appears the soldiers had not seen subsistence living at this level before.²³⁸

The army hired four experienced frontiersmen to guide the battalion through the southwestern deserts, and these men are referred to in battalion journals as their pilots. One of these pilots was Jean Baptiste Charbonneau, the son of Sacajawea who was born during her travels with Lewis and Clark.²³⁹ As they passed a particular battle ground, the pilots shared an earlier experience of seeing a battle with four or five thousand Comanches and Pawnees.²⁴⁰ They also passed the remains of over a hundred mules who had been part of a large supply train from Santa Fe. The pilots explained that the mules had frozen to death in a terrible snow storm the previous September. The men saw their first tarantulas, numerous lizards, rattlesnakes and many abandoned ruins, which they explored. They enjoyed the company of traders on this route, but the journey became treacherous, with many of their animals dying from exhaustion and lack of water and feed.

About this time William Bird suffered a serious injury in an accident. He was thrown by a mule which then fell on him, fracturing his right elbow.²⁴¹ The journals of these battalion men describe difficulties that the sick and injured had in finding space in the wagons because of the equipment, and it's probable that William Bird walked all the way to Santa Fe despite his injury due to the demise of many of the battalion's animals.

On October 3rd, Colonel Kearney sent word that the battalion must arrive in Santa Fe within seven days in order to be able to move on to California, where they would meet a regiment from New York sailing via Cape Horn.²⁴² (The U.S. Government anticipated that in addition to the Mormons, the New York contingent would also settle in California.) Lieutenant Smith made the decision that two hundred and fifty of the healthiest men would push ahead in a forced march, with the sick bringing up the rear and following as they could. Again, the soldiers disagreed with this decision, to no avail.²⁴³ Some of the able-bodied men felt so strongly about not leaving the sick behind that they would not march with the advance group, and chose to stay and protect the sick, as they were in very dangerous country. With the battalion divided, the injured William Bird

traveled with the second division.

David Pettigrew, serving as a guard in the second division, wrote, “We have traveled over a vast desert from the Arkansas [River] . . . without any timber and most of the way a dry, barren desert. What grass there was crumbled under our feet. The prospect of the sick is better. The captains, with 250 of the able-bodied men and best teams, have gone to Santa Fe which is ninety miles, and left the sick and worn out teams with us. We hope it will turn out for the best. Oh Lord, help us!” George Taggart, also guarding the rear division, wrote, “We drove up our beef cattle and yoked several pair of them in order to strengthen the teams that we might be able to move forward, for the main strength of the teams were taken with the first division of the battalion. We got ready for a move about ten o’clock in the forenoon and started forward and traveled about 20 miles to a place called Wagon Rock Mount where we camped for the night. Here we found plenty of good water and feed for the teams.” Another member of the rear division wrote, “We are now getting into a different country. We begin to see a little timber, mostly cedar and pine. We had the good fortune to camp where we could have good fires, and they are needed now, for the nights are cold and frosty.”

Others mentioned it being so cold one night that they could not sleep, so they marched all night long. John Steele, the quartermaster for the rear division, wrote that he was able to buy ground wheat, eggs and cheese from the natives living near Las Vegas, (New Mexico) about sixty miles from Santa Fe. He said, “They were very kind and I was all alone among them [and] had no fears.” One man described the Spaniards who lived amongst the natives, saying they wore buckskin trousers “open down the outside of the leg and ornamented with brass or silver buttons. . . they wear a blanket or sarape, which has a hole in the middle which they put their heads through. They also wear large spurs. . . their bridles are variously decorated, some with bells and silver. The females wear a blouse or a gown of cotton and a sort of shawl over the head called a rebosa, They wear no bonnets. We have some fine views of the Rocky Mountains. Some of their summits are covered with snow. It is fine sunny weather, except the evenings and mornings, which are bitter cold.”²⁴⁴

The first division arrived in Santa Fe on the 9th of October and was met with an impressive gun salute and “three hearty hurrahs” by General Doniphan’s troops. Some members of the battalion attended mass at the local Catholic Cathedral and enjoyed the music.²⁴⁵ The second division arrived in Santa Fe three days later amidst an event John Steele described as “merry as a marriage ball.” Robert Bliss described the city as being built of dried bricks with flat roofs on the buildings. He estimated a population of about five thousand inhabitants, mostly Spanish, with perhaps five churches. “The American flag waves gracefully here. It is silk, probably 30 by 15 feet.” the two divisions “rejoiced to see each other.” They explored the area, some soldiers visiting Pacos, an ancient town twenty-five miles from Santa Fe. They counted over a hundred rooms in one of the structures and found “an abundance of human bones a little below the surface.”²⁴⁶

As the main battalion prepared to march nine hundred miles to the port in Los Angeles, General Doniphan assembled the officers and addressed them, saying, “Gentlemen officers, I have not invited you here for the purpose of instructing you upon your military duties, but my heart is touched with deep sympathy in behalf of you and your people. In seeing your loyalty in readily responding to country’s call, to assist her in time of distress, forsaking your families, unprotected

from the summer's heat and winter storms. Some of you are aware that I was cognizant to some of your troubles in Missouri through mob violence. You have men under your command that were sufferers then with you, robbed, beaten, plundered of their all. Gentlemen, will you be kind to them? They look up to you for sympathy. They need to be nourished with the milk of kindness. They are your brethren. Will you treat them as such?" It was reported that the officers were brought to tears through his words and vowed they would be fathers to the soldiers.²⁴⁷

The battalion leaders determined that the sick and injured would be sent north to Pueblo to join the Mormon Branch there. John Steele learned the remaining women in the battalion who were working as laundresses were going to be sent with that detachment. All of these women were traveling with their husbands, and the soldiers objected to having their wives sent on a two hundred and fifty mile trek with a detachment of soldiers unable to defend them. Brother Steele appealed to General Doniphan, who agreed with Brother Steele. Arrangements were made for these twenty husbands to guard the sick detachment and the women to Pueblo. Commanding this unit was Captain John Brown, formerly the leader of Company C.²⁴⁸ William Bird, still suffering from his injuries of the previous month, left Santa Fe with this detachment of about ninety men, plus twenty women, on October 18th.²⁴⁹ Ten days later one of the women gave birth to a healthy baby boy.²⁵⁰

John D. Lee and Howard Egan received two and a half thousand dollars²⁵¹ as pay for the battalion members and left for Council Bluffs with two hundred and eighty-three letters and seventeen packages from the soldiers to their families.²⁵² Samuel Gulley returned with them.²⁵³

General Kearney, en route from Santa Fe for San Diego with a large company and two cannons, encountered snow in the mountains which blocked his route. As a result, the battalion, which included John Roylance, marched two hundred miles south along the Rio Grande and then along what is now the southernmost portion of Arizona. A third detachment of fifty sick men left the battalion on November 10th for Pueblo.²⁵⁴ The main battalion finally arrived in San Diego in January of 1847.

William Bird's sick detachment traveled for several days "over hills, valleys and very rocky roads." Two ill soldiers died along the way and were buried under boulders to protect the bodies from wolves.²⁵⁵ John D. Lee's party passed them, "bound for the Bluffs with all the money our boys could spare for the use of their families. . . . Antelope began to show themselves. Several were killed, and fresh meat tasted good to our camp as [they had] been on salt junk for a long time."

William Bird and the members of his sick detachment arrived at Pueblo in Colorado in mid November.²⁵⁶ "The greeting which occurred between comrades and old friends. . . when the two detachments met, was quite touching. A thrill of joy ran through the camp which none but those living martyrs can fully comprehend. It was immediately agreed that 18 rooms, each 14 feet square, should be erected for the winter quarters, and the men who were able to chop were dispatched to the woods to procure timbers for the houses, with the understanding that the first rooms finished should be allotted to the sick. The work of erecting the houses was pushed with all possible rapidity, but before they were finished sufficiently to shelter the sick from the piercing winds and cold mountains storms, some had already succumbed."²⁵⁷ There, William Bird spent

the winter with about one hundred and fifty soldiers from the battalion and one hundred members of the Church from Mississippi. John Steele wrote that they set up about twenty log houses, a blacksmith shop, a large corral and a building for church meetings. "Sometimes we had good preaching, and sometimes we were scolded by the Captain." They traded with the natives for enough horses so that each man could ride.²⁵⁸ William Kartchner, a blacksmith camped with the Mississippi members wrote, "Part of the Mormon Battalion. . . had come to our camp and built a row opposite our row of log cabins for winter quarters. . . I found them witty and talented. . . one night an alarm was given that 500 Spaniards were close by. . . tap of drum was heard from Jim Stuart's drum calling into line. Command was given to Capt. Higgins whose voice trembled. . . . The company of Spaniards proved to be a band of elk. The sick soon began to mend. . . ."²⁵⁹

Meanwhile, Back in Council Bluffs

After the battalion left Winter Quarters, President Young began to make preparations for the saints' first winter on the Missouri. Recognizing their encampment could span several years, he determined to make some kind of treaty with the Native Americans. In August of 1846 Charles Bird, Albert P. Rockwood and Jedediah M. Grant were selected to meet with the neighboring tribes.²⁶⁰ Apparently Charles was an enterprising man, likely as his father was. Charles was known to be capable of doing most anything. He had farmed, raised stock, ran a grist mill, and knew how to operate a sawmill.²⁶¹ President Young believed these three men were capable of making peaceful overtures to these natives.

In exchange for living peacefully on their lands, the Omahas wanted protection from their enemies, the Sioux. Big Elk, the Omaha leader, spoke through an interpreter as he met with President Young, saying, "I am an old man and will have to call you all my sons. . . . We heard you were a good people. We are glad to have you come." Big Elk was desirous to inherit the improvements the Mormons would make, from structures to farms, which they believed would remain in their hands after the Mormons' departure.²⁶² These same three men were also appointed by the high council to, "draft resolutions relative to burying of the dead and disposing of their effects."²⁶³

Brigham Young sent Bishop Newel K. Whitney to St. Louis for supplies for the camp, about four hundred and fifty miles away via the Missouri River. While food and other materials could be purchased from nearby trading posts, the saints would pay three times as much for them, justifying the trip to St. Louis. Using cash obtained from donations and from the battalion pay, they were able to buy stones and other equipment in St. Louis to build a grist mill, enabling them to save even more money by purchasing wheat instead of flour. While the money was used to procure supplies for the families of the battalion, wisdom prevailed and all the saints in Winter Quarters benefitted. Brigham Young wrote, "Our business and our whole business is to establish and to build up the kingdom of God on the earth, and had we means of our own to accomplish the work, we would sooner furnish the whole than ask any for the first farthing. . . Let every one distinctly understand that the Mormon battalion was organized from our camp to allay the prejudices of the people, prove our loyalty to the government of the United States and for the present and temporal salvation of Israel; that this act left near five hundred teams destitute of drivers and provisions for the winter, and nearly as many families without protection and help, and that we pledged ourselves if the brethren would go into the army we would see that their teams

and families were provided for and taken care of. The brethren received our pledge and enlisted, which has thrown an immense burden upon us and upon that portion of the camp that remained with us, yet we are ready and willing to redeem our pledge, and will do it, if all will listen to our counsel as they have done and given us the opportunity, and all we design in the foregoing suggestion is that the funds received from the army be so appropriated as to do the most possible good to those for whom they were intended, and at the same time by this economy, prove a blessing to their brethren, who are laboring for their comfort and taking care of their teams, stock, etc., so that the cares, anxiety, labor, burdens, toils and blessings may be equal unto all, according to the order of the kingdom of our God.” A few days later Brigham Young said, “the sisters [battalion wives] can have their money if they wish and do what they please with it, but such a course will release us from all the obligations we are under by our pledge to look to them.”²⁶⁴

While we might imagine that these pioneers were isolated from civilization, journals indicate that they had access to newspapers from the east and letters from family members which arrived at a post office associated with the trading post. Brigham Young wrote, “Nine a.m., I called at the post office with many of the brethren and read newspapers until eleven.” President Young received frequent letters from Nauvoo, learning that mobs were harassing the Mormons remaining in the city.²⁶⁵

In September of 1846, President Young personally directed the site for Winter Quarters, taking into account access to water and defensive capabilities. Plots of land were laid out, wells were dug, and a stockyard was built south of the city. Timber for construction was obtained from native lands up the Missouri River. Trees were felled and brought down the river on rafts, although many families lived in sod caves dug into the bluffs overlooking the Missouri. By the end of November the prairie had been transformed into a city with over 500 cabins and a population of three thousand. Council Bluffs, east across the river, was the residence of several thousand more.²⁶⁶ The area soon became known as The Camp of Israel. Hundreds more families spent the winter in camps strung out across the Iowa plains. Intent on not just surviving, but thriving, members opened small schools in their homes during that first winter. British immigrant George Q. Cannon, just nineteen, was one of the teachers.²⁶⁷

An account of James Bird is told of this time. While standing in his doorway in Council Bluffs, James watched a herd of hogs being driven down the street. He commented to his wife that he would enjoy some pork, but they had no money to buy a hog. Jane replied, “Do you remember giving me \$5.00 so I could buy a new bonnet when we left New York? Well, there it is. I kept it for something we would need more than I needed a bonnet.”²⁶⁸ It was this type of attitude and thriftiness that sustained the Bird families.

Samuel Gully, John D. Lee and Howard Egan arrived back in Council Bluffs on November 20th, 1847. There Samuel was reunited with his two wives. Samuel had married Margaret thirteen years previously in North Carolina before missionaries found them. They had a son and two daughters.²⁶⁹ Just before the saints were driven from Nauvoo, Samuel had taken a plural wife, twenty-three year old Ovanda Fuller, who was from a large family of New York converts. Within two months of Samuel’s return from the battalion, he married Ovanda’s older sister Sarah, who at the age of thirty-two was considered a spinster.

On the morning of November 21st, Brother Lee recorded in his journal, “I was astonished when I looked around and saw what serious enterprise and industry had brought to pass. . . . A city of at least 400 houses had been erected in that short space of time, through the ingenuity and industry of the Saints.” He updated President Young on the condition of the battalion and gave an account of his journey. “They appeared much interested at the history of the country, manners and customs of the Mexicans. . . .” President Young felt Brothers Lee and Egan should be paid for “the services rendered” to the battalion, but Brother Lee said he “had received blessings for his services and that was worth more than gold and silver to him.”²⁷⁰

Brother Lee wrote that significant time was given in meetings planning how to care for the poor. President Young instructed that the widows, including those women with husbands in the battalion, should not be required to pay for their homes to be constructed, “Let their means be laid out for provisions which can not be had without money, but houses can be built by the wards.” An idea was raised that the poor could be taught to make baskets to sell for their support. One man had recently been earning three dollars a day making baskets, money which he was donating to the poor through the Seventy’s Quorum. He was asked to open a school to teach all those who wanted to learn the basket-making business. Another man was hired to gather willows for this purpose. A log structure was constructed for this school.²⁷¹

In mid-December, John D. Lee wrote that he “fitted up some teams, purchased a load of beef hides,” and arranged for Charles Bird to buy two hundred and fifty dollars of goods at Peter Sarpy’s trading post. A few days later when Charles returned, Brother Lee sold these goods, including sugar, muslin and molasses, in the camp. During the entries describing this enterprise, Brother Lee mentions working on his cabin, chinking the logs and building a chimney and hearth, which he finished just before eleven one evening. Charles’ trip took three days, indicating he had completed his home during the three months Brother Lee was with the battalion.²⁷²

In a conference of the church held in December of 1846, Benjamin was called to serve on one of two high councils in Winter Quarters.²⁷³ Later, forty-seven wards and branches of the Church were organized as the saints spread out in Iowa and Nebraska. Benjamin Freeman Bird was called to be the president of the Lake Branch.²⁷⁴

The explorers, traders and trappers freely shared their knowledge of the western lands with each other. The trader Peter Sarpy was one sought out by President Young for intelligence. Father Pierre Jan De Smet, a Jesuit missionary among the Omaha natives, wrote that LDS Church leaders, “asked me a thousand questions about the regions I had explored.”²⁷⁵

All winter President Young and the apostles studied Fremont’s expedition manuscript in order to plan where they would go the following spring. Although some were in favor of the northern coasts in California and Oregon,²⁷⁶ they backed off that plan and focused on the valleys west of the Rockies, realizing this was where President Young was determined to go. In November President Young called a meeting in the bowery where he related a dream he’d had “concerning the Rocky Mountains.” The Bear River Valley was favored by many, seen to be beautiful by the thousands of Oregon pioneers traveling through the area, but during the winter Brigham Young chose the Great Basin and plans were laid out for a vanguard group to leave as soon as physically possible in the early spring. However, others suggested alternative plans and some used their

influence in rallying the members for their support.²⁷⁷

In January of 1847, President Young made known a revelation he had received concerning the organization of the “Camp of Israel in their journeyings to the West.”²⁷⁸ In this document, he stated that their travels would be organized “under the direction of the Twelve Apostles.” President Young believed that all energies needed to be focused on his plan, not on options. In stating, “if any man shall seek to build up himself, and seeketh not my counsel, he shall have no power, and his folly shall be made manifest,” President Young’s position was made crystal clear. He also declared his concern for those who struggled by saying, “Let each company bear an equal proportion. . . in taking the poor, the widows, the fatherless, and the families of those who have gone into the army. . . .” Just as the saints had worked to get the poor from Kirtland, Missouri and Nauvoo, they would work together to see that all who desired to go on to Zion would have the means to do so. John D. Lee recorded in his journal that many families in the camps chose to associate together in preparing to go west. Charles Bird had aligned his family with that of John D. Lee’s family, and others, and as a result, Charles is mentioned not infrequently in Brother Lee’s journals.²⁷⁹

During the early winter months of 1847, the saints continued their preparations to move west. The journal of John D. Lee records that a lot of time and attention was given to getting the families of the battalion soldiers to the valley that first year. Initially, Charles Bird was appointed by President Young to be a captain of fifty over a company heading west in the spring.²⁸⁰ However, later he was asked by Brigham Young to remain in Winter Quarters to assist the saints in their preparation efforts,²⁸¹ one more example of Charles being willing to stay behind to help the poor. There they planted grain and corn to aid the pioneer companies.²⁸² Family histories indicate that their weaving and milling skills were essential in preparing many of the articles the saints would need.²⁸³ Communal farms funded by tithing efforts provided food which was harvested for the pioneers, and in addition to weaving, the family members worked on these farms.²⁸⁴ For the next three years, saints traveling from many points in Iowa came through Council Bluffs to obtain supplies for their thousand mile journey to the Great Basin.²⁸⁵ The decision to leave strong leaders in Winter Quarters capable of outfitting westward-bound emigrants would soon prove to be of great value.

Charles and Mary Ann lived at first in Winter Quarters, but they moved to Council Point, one of the many small communities on the east side of the Missouri River. Their farm was near the ferry and not far from Peter Sarpy’s trading post. It appears that Charles purchased this property from one of the traders, as it was already established.²⁸⁶ Several farms were in the area, operated by men who supplied the trading posts with produce for travelers.²⁸⁷ Mary Ann had two more children during this time, as did Richard’s wife Emeline. James’ wife Jane gave birth to her last child, a son named Jasper. Charles’ oldest daughter Elizabeth married and had a daughter. Charles was active and involved in the community, working in conjunction with church leaders on several projects, one being the purchase of lands from the Pottawattamie natives, another in buying seed potatoes for the pioneers heading to the valley in 1847.²⁸⁸ He was also among several men, including Jedediah M. Grant, Abraham O. Smoot and Wilford Woodruff, who were called on a short, local mission during this time. They were assigned to visit the nearby branches of the Church and strengthen them.²⁸⁹

In February, two soldiers from the third sick detachment in Pueblo appeared in Winter Quarters with full beards and rough clothing. They carried one hundred and thirty-seven letters for family members and news of the battalion after they left Santa Fe for California.²⁹⁰ President Young immediately invited them into his home, sat them at his table and fed them dinner. That evening and over the next few days, many family members of the soldiers sought out these two men to gain some bit of news of their husbands or sons.²⁹¹ One of the letters was written by William Bird to his family. William wrote that trappers who were familiar with the Great Basin had spent the winter in Pueblo. They had conversed with William and in this letter he gave, “an account of the country and game. Said that buffalo, elk, deer, antelope, mountain sheep and goats, white and grizzly bear, beaver and geese in great abundance and that salt are found in great plenty at the salt lakes in Bear River Valley. That a ridge of mountains is said to run through the lake [Great Salt Lake] in which are large quantities of precious minerals.” William added, “The conduct of Capt. Brown toward his troops is outrageous and that many of the Bat. were as ungodly as the Gentiles.”²⁹²

In March, families from Mt. Pisgah and other Iowa way-stations began arriving in Winter Quarters in preparation to launch their trek from the Elkhorn River, just west of the Missouri, as soon as enough grass for their cattle had sprouted. About this time President Young realized that he could not get the families of the battalion members west and properly care for them once in the valley, since there were no provisions there and the families were too poor to take their own provisions. He made the decision to keep these families in Winter Quarters until the Great Basin was settled. Samuel Gully and other men were asked by President Young to remain behind with John D. Lee and oversee the community farm in Winter Quarters.²⁹³

Brigham Young Heads West

In April of 1847, President Young, with a vanguard of one hundred forth-three men who had been preparing for their trek for months,²⁹⁴ set off for the Great Basin. They delayed their departure for a few days when they learned that Apostles John Taylor and Orson Hyde were returning from their mission to England with scientific equipment for the westward journey. The men arrived in Winter Quarters from St. Louis by steamboat via the Missouri River and handed over the items, including tithing money from the British Saints which was used in last minute preparations.²⁹⁵ Orson Hyde was asked to remain in Winter Quarters to provide leadership for the next four years.²⁹⁶ John Taylor left for the Great Basin a few weeks after President Young, taking his three plural wives, several children, and his nephew George Q. Cannon.²⁹⁷

In Pueblo, the battalion soldiers discussed whether to travel to Winter Quarters and reunite with their families, or go on to California, be discharged and pick up the remainder of their pay. In mid-May, Captains Brown and Higgins returned from a trip to Santa Fe to collect pay for the three sick detachments. Their orders were to take the battalion to California via Fort Laramie.²⁹⁸ This coincided with word they had received that, “Prest. Young and Pioneers would start from the Missouri River [in the] early spring and we were to intercept their company at Fort Laramie.” They chose the latter plan. After traveling two hundred miles, William Bird and his fellow Battalion members arrived at a tributary of the Platte River where they met Apostle Amasa M. Lyman and the two soldiers who had left Pueblo in December. “On meeting them, Brother John Hess [a twenty-two year old member of the battalion] ran and embraced and kissed Amasa for

joy. . . .”²⁹⁹ John Steele wrote, “Elder Lyman preached to us, and I assure you it was a God-send as nothing in the world would have held us together but the Gospel, and some were fast forgetting that. Howsoever, Amasa told the people to leave off card playing, also profane swearing, and turn to God.” He also instructed them to head immediately towards President Young’s company.³⁰⁰ They came within eight days of Winter Quarters, but continued west, not north, following the mile boards set up by Pres. Young’s company.³⁰¹

On July 1st they were ferried across the swollen Platte River by Thomas Grover and other men from the vanguard company who had remained behind for this purpose. John Steele wrote, “There are hundreds of emigrants here and [they] find the Mormons a God-send to help them across the river. Saw many of our brethren. . . .our hunters came in loaded with meat. . . We got word occasionally from President Young,”³⁰² soon catching up with his company where they were met with “three cheers and a Hosanna shout.”³⁰³

William Bird enters the Salt Lake Valley

On the 29th of July, 1847, Captain Brown’s detachment arrived on the east mountains overlooking the Salt Lake Valley, five days after President Young’s arrival. President Young and other Church leaders met them during a terrible rainstorm, likely welcome in July, but which caused the creek near them to overflow its banks and become treacherous to cross. Captain Brown sent John Steele ahead with twelve men to make a passage with bundles of cut birch. William Bird, who had celebrated his twenty-fourth birthday the previous week, was among this group. After building the crossing, they saw four wolves. Brother Steele loaded his gun and shot one, and William raced to the animal and cut off its tail, sticking it into his cap. He wore that down the mountain and into the camp of the saints in the valley,³⁰⁴ becoming the first of all my ancestors to arrive in the Salt Lake Valley.

John Steele wrote, “Our men that looked natural enough when they left Council Bluffs now look like mountaineers, sunburned and weather beaten, mostly dressed in buckskin with fringes and porcupine quills, moccasins, Spanish saddles and spurs, Spanish bridles and jinglers at them, and long beards, so that if I looked in the glass for the young man who left the Bluffs a year ago, I would not have known myself. Went away afoot, came home riding a fine horse and receiving a hearty welcome and a ‘God bless you’ from the Lord’s ministers: was worth all we suffered.” Brother Steele describing clearing the valley and making permanent homes. He wrote, “The apostles went to work like the rest of us. Brother George A. Smith took his ax and began copping at a dry pole, and after hitting a few licks, the top flew off and hit him on the head hard enough to knock him down. That put an end to his chopping timber for a living. His head was wrapped up for several days.” The next month John’s wife gave birth to a healthy daughter.³⁰⁵

Concurrent with Brigham Young arriving in the Great Basin, the Mormon Battalion soldiers in California were mustered out after their one year of service. Eighty men reenlisted for another year. John Roylance, while not reenlisting, chose to stay in California and work at Sutter’s Mill. The two hundred LDS members who had sailed on the *Brooklyn* were still in San Francisco where Samuel Brannan began publishing another newspaper. He took charge of all the LDS members in the area, collected tithing money from the *Brooklyn* saints and from the battalion. Late that summer the battalion soldiers began arriving in Utah from California. Most continued their trek

another thousand miles east to Winter Quarters where their families had lived in their absence.

Nine more pioneer companies traveled to Utah from Iowa that summer. After giving instructions to the two thousand souls remaining in the Valley for the winter, President Young and other leaders arrived back in Iowa before the end of the summer. Stephen Markham, who had traveled with President Young's vanguard company, returned to his families in Winter Quarters. He was asked by President Young to remain, working in the same function as Charles Bird, preparing the saints to head west.

Life went on for those who still remained in Winter Quarters. One man opened a dancing school for all ages, which operated for more than a year. Hundreds participated, finding it a great diversion from camp life. A singing group was organized with great enthusiasm, which laid the foundation for the Mormon Tabernacle Choir. Musicians performed with a wide variety of instruments which had been carried from Nauvoo. Church meetings took two forms. Some were large and tended to cover business, such as concerns with the battalion in California. Smaller groups met under the direction of their local bishops.³⁰⁶

During a three day conference that winter held in a log tabernacle, Brigham Young was sustained as the new president of the Church, with Heber C. Kimball and Willard Richards called as his counselors. At this time Benjamin was called to be on the Council Bluffs High Council. Since Iowa had no laws governing that area of the territory, bishops and the high council were given civil authority. A committee was appointed to see if a county could be organized.³⁰⁷

News from the Salt Lake Valley reached Winter Quarters via travelers coming east. Apostle Orson Hyde published a circular in Winter Quarters, which later became a four page newspaper, titled, *The Frontier Guardian*. The news tended to focus on emigration, but the editors published poetry, fiction, weather, politics and birth and death notices. Saints from all over the world received subscribed to this newspaper, including members still living in the East, England and Europe.³⁰⁸

In January of 1848, a few members of the battalion working at Sutter's lumber mill discovered gold. John Sutter tried to keep this quiet, but in March, Samuel Brannan published the news. Brother Brannan tried desperately to convince Brigham Young to settle the pioneers in California instead of the Great Basin, and certainly he felt that the gold discovery was literally a God-send to his cause. That year miners from all over the world left their homes in search of riches in California. Merchants, anticipating booming conditions in California, sent large amounts of goods via ship to the Pacific coast or overland by wagon. As a result, they created a market glut.³⁰⁹ Pioneers in the Salt Lake Valley were able to sell their wheat, fresh vegetables and repair services at a premium and yet buy wagons and oxen far below their usual value. Emigrants heading west stopped at Council Bluffs to restock, and the communal farms, in addition to providing food for the saints waiting to leave on their westward journey, brought in much needed cash from the miners and Oregon Trail pioneers. Stephen Markham's account book indicates he assisted many heading for California.³¹⁰

Early in the summer of 1848, Brigham Young led a large company of twelve hundred people west to the Salt Lake Valley. Heber C. Kimball left two days later with almost seven hundred pioneers.

Eight hundred pioneers followed in four more companies, bringing the total in the Valley to about five thousand. At this time, John Roylance, in company with other former battalion members, left California and headed to Iowa via Utah. His group turned east before reaching Salt Lake City, and he was reunited with his family later that year.

In the summer of 1848, after the departure of almost three thousand pioneers, the branches and wards in the Camp of Israel were reorganized. Apostles George A. Smith and Ezra T. Benson called Benjamin Bird, who is shown in the record as “Father Bird,” to be the president of the Lake Branch, which was the home for about two dozen families.³¹¹ The high council forwarded a letter to President Young in the Salt Lake Valley, apprising him of the corn and grain being grown in Winter Quarters. Over five thousands acres of corn, potatoes and wheat had been harvested by twenty-one wards and branches, about one hundred and fifty acres coming from acreage in the small Lake Branch. The high council noted, “We did not take an account of the beans, turnips, cabbage, pumpkins, squashes, onions and etc, but there is all we can need or desire, and crops are all excellent except buckwheat and some late corn which is injured by the frost.”³¹² During the next few years Council Bluffs, or Kanessville, as it came to be known, became the frontier town where westward travelers bought animals, wagons and supplies for their journey.³¹³

During their stay in Council Bluffs, Charles’ wife Mary Ann had two more children, increasing their family to eleven living children. However, their third child, named after Benjamin Freeman, died at the age of eighteen. Their daughter Betsy married and had a daughter, but divorced her husband. She then married into a polygamous relationship and had another little girl. Samuel Gully’s wife Sarah Ann gave birth to a son in the spring of 1848, but the baby only lived a few weeks. Her sister Ovanda gave birth to a son a year later. Jane Gully’s ten-year-old son died about this time.

An unusual event surely caused excitement among the members of the Church in Council Bluffs. Oliver Cowdery, who had apostatized during the Missouri persecutions, traveled to Council Bluffs and met with the high council there in the fall of 1848. He said to them, “I know the door into the church and I wish to become a member through the door.” Apostle Orson Hyde re-baptized Oliver in a creek outside the tabernacle.³¹⁴

In the early months of 1849, General Zachary Taylor, after a forty year career as a soldier which ended with his prominent leadership in the Mexican-American War, began his term as the twelfth President of the United States. One of the obstacles he faced was the legalization of slavery in the western territories.

Possibly Benjamin would have learned of the death of his thirty-three year-old daughter Polly, in Southport, New York. She left a grieving husband and five surviving children, including a toddler. Amanda Ann still lived near Southport with her husband. By this time Amanda had six children, three of whom were living. Of course, Benjamin’s former wife Margaret their three children were now living in this area, also. The nation knew the Mormons were leaving Winter Quarters for the Salt Lake Valley, and possibly letters were exchanged.

Ten companies left Winter Quarters for the Salt Lake Valley in the summer of 1849. Forty-year-old Samuel Gully captained the first company of over a hundred wagons and three hundred

people. Traveling with the company were thirty pigs, sixty-two chickens, almost five hundred oxen, fifty cats and dogs, three hundred cows, thirty horses, one hundred sheep, various fowl, and one hive with one hundred and two bees.³¹⁵ Samuel left Winter Quarters ahead of two large companies led by apostles Ezra T. Benson and George A. Smith, which traveled together. Upon reaching the Platte River towards the end of June, Samuel wrote these two men a letter and placed it in what he thought would be an obvious spot so they would know how far ahead he was. Natives intercepted the letter, unaware of its contents, but they did get the letter into proper hands and it made its way to Salt Lake Valley the next year. Samuel wrote that the company was in “tolerable health,” although he mentioned that one man had died from cholera, a severe disease spread by contaminated food or water. He added, “I was taken quite sick by former exposure, and cold taken and settled over my system, in consequence of a hurt that I received at the Horn.” Another member of the company wrote that earlier while ferrying the wagons over a branch of the Elkhorn River, their raft began sinking. Captain Gully was assisting others in unloading cotton when the bail fell on him, pinning him between the timbers of the raft. After receiving a Priesthood blessing, he seemed to quickly recover from his injury.

Captain Gully continued his letter, “I am pleased, brethren, to say that notwithstanding our slow move, everything seems to be right.” He explained that they had been waiting at the Platte for three days attempting to ford the river, high because of the spring runoff, and hoped to accomplish that soon. “From this point we hope to move steadily on, with due regard to our future welfare. We have found the road very heavy, yet our cattle have improved, and now appear to be in good spirits. The camp rules are generally respected. . . .” After crossing the river, which took six hours, he added to the letter, mentioning that one of his wives suffered a severe attack of cholera the previous night, but that she was well again. He promised to leave another note further along the trail and signed the letter, “Most respectfully, Your friend and servant, Sam’l Gully.”

Traveling with his company was a freight train operated by James Livingston and Charles Kinkead. This train had left St. Louis earlier that year, carrying fabric, sugar, nails, and other items of trade intended for California. Realizing they couldn’t get to California and still return to St. Louis that fall because of the traveling conditions, they proposed that Brigham Young send merchants to meet them east of the Rockies. There they would sell their five tons of goods at bargain prices. Since many of the Mormons had gold from California, there was cash available to buy these items.³¹⁶ Captain Gully wrote a letter to President Young on July 3rd expressing the wishes of Mr. Livingston and Mr. Kinkead, stating that they had acted as gentlemen. Captain Gully mentioned two more deaths from cholera and described the terrible roads from heavy rain.

Unfortunately, Samuel Gully did not sign the letter he started. William Hyde, traveling with the company, signed it in his behalf and added a postscript stating, “Capt. Gully, after writing the above, left it unsealed with a view, if possible, of obtaining news from Ft. Childs which might be of interest to you. But on yesterday the 4th he was taken with the cholera, and he died this morning the 5th, on which account I have signed his name above and forward to you this sheet. The camp is now in tolerable health. We now expect to start on our journey in the morning, having laid here two days.”

Samuel was buried alongside the trail, leaving three grieving widows and three children: Ovanda’s

infant son, and Jane's two daughters. It appears that Jane and her daughters, Martha and Harriet, returned to Winter Quarters. Perhaps Jane was the wife mentioned who had suffered from cholera, and in her weakened state, she felt she could not make it to the Valley that year.³¹⁷ William Hyde was appointed to lead the company after Samuel's death. Shortly afterwards, Brother Hyde also became deathly ill. His wife Elizabeth recorded that Mr. Kinkead and Mr. Livingston used medicines from their freight train to aid in his recovery, likely having attempted to save Samuel Gully's life, also. The company reached the Salt Lake Valley at the end of September.

Benjamin and Charles Bird Prepare to Take Their Families Across the Plains

During the winter of 1849, Elder Hyde released Charles Bird from his responsibilities at the outfitting station and encouraged him and his extended family to prepare to emigrate west. However, forty-three year-old James, his wife Jane and their four surviving children planned to stay in Winter Quarters for another year, perhaps to continue assisting the westward bound saints.³¹⁸ Among the many marriages that took place at this time was that of Laura Crandall, Emeline Bird's younger sister, who married twenty-one-year old Willis Johnson in December of 1849.³¹⁹

In January of 1850, Charles placed an add in the *Frontier Guardian*³²⁰ which read, "Charles Bird, a resident of the Council Point area, put up for sale his improvement, situated at the landing at Council Point, said farm [having] been under cultivation for about fourteen years, containing eighty acres of well improved land, has about thirty-five acres of wheat growing, most of it was sown in August, also four dwelling houses; one good barn, corn cribs, root house, &c., and all out houses that is calculated to make a farmer comfortable. Any person wishing to purchase, so as to double his money cannot do better than call; for the price will be so that I think the grain on the ground will refund the money advanced and have the farm clear. Call and see for yourselves."

Some time during this winter, seventy-two year-old Benjamin Freeman Bird married the fifty-year-old widow Jane Gully, taking her and thirteen-year-old Martha and nine-year-old Harriet into his home. Together they prepared to cross the plains the following summer.

Departing Winter Quarters

In May of 1850, Milo Andrus, having just returned from a mission to England, was asked to organize a company to travel to the Salt Lake Valley, leaving in June. Benjamin and Charles readied their families to travel with him, surely saying tearful good-byes to James and Jane, but anxious to see William, who they had not seen in four years. Captain Andrus had marched in Zion's Camp in 1834 from Kirtland to Missouri under the leadership of Orson Hyde. He later served with the Nauvoo Police and worked on the construction of the temple and in the administration of the endowment.³²¹

Their trek would be a very different experience than the one experienced by the pioneers of 1847, three years earlier. Instead of blazing their own trails across the plains, they would be following a well-traveled highway, with supplies available until they reached the Rocky Mountains. By this time, the Mormons had gained quite a bit of experience in crossing the plains between Winter

Quarters and the Great Salt Lake. Each wagon, with all of a family's supplies, weighed about eighteen hundred pounds. They had learned that traveling in companies of about fifty wagons provided enough men to defend the wagon train, and this number could travel, "with much more ease, comfort and speed than any greater number."³²² They had also received advice from President Young in Salt Lake as to what to take with them, including cattle and fowl, nails, turpentine, books, tools and shoe leather.³²³

Elder Hyde pronounced a blessing on the companies leaving that year that if they would be prayerful, faithful and obedient to the rules laid down for the saints to travel, they would reach the valley without tragedy."³²⁴ Being directed by Church leaders, Brother Andrus planned to follow a new route, this one south of the Platte River. The earlier pioneer trains had traveled north of the Platte, one reason being that they were sure to find good feed for their cattle. However, the northern route required crossing the Platte numerous times. In 1847 and 1849, the spring snow melt had been very high, making these crossings extremely hazardous. Also, in 1850, about fifty thousand Oregon pioneers had already made their way to the west coast via the northern route. Their cattle had eaten most of the available feed and cholera was prevalent.

A major factor in the route chosen by the companies leaving Winter Quarters in 1850 was that the U. S. Army had built a two hundred mile road running south of the Platte which connected existing roads from Independence on the Missouri River to new Fort Kearny,³²⁵ a large supply station and mail depot which had replaced Fort Childs. This fort, named after General Stephen Kearny, was located about two hundred miles west of Winter Quarters. Natives in the area were unhappy with miners and emigrants crossing their territories and spreading disease. The large numbers of travelers anticipated that the new road, named the Ox Bow Trail because of its shape in following the Platte, would offer some protection.³²⁶

Eighteen companies left Winter Quarters that year. Captains of companies included two of Brigham Young's older brothers, Lorenzo and Joseph. Apostle Wilford Woodruff, who would later succeed John Taylor in 1889 as president of the Church, and Aaron Johnson, the presiding bishop in Winter Quarters (and Laura Crandall's father-in-law), and who had served on the Nauvoo High Council,³²⁷ also led companies. Stephen Markham led a company which left a few weeks after these other trains. John Roylance and his family traveled with the large company of Warren Foote, which left in mid-June. Apostle Orson Hyde traveled to the Valley that summer with three other men. They called themselves an express train and made the trip, camping with other pioneer companies at nights, in forty-one days, and then Elder Hyde returned to Winter Quarters in the fall via the northern route.³²⁸ Knowing the interest the saints had in local news, he carried copies of the latest issue of the *Frontier Guardian* and sold them to the pioneers in various companies.³²⁹ Apostle Charles C. Rich led his second company across the plains that summer, having made his first trek in 1847. Later he led two more companies, one in 1852 and the last in 1857.

In addition, five Mormon men were hired by freight companies to transport their goods to Salt Lake City. Some of them used this opportunity to take their families across the plains. Abraham O. Smoot, later the mayor of Salt Lake City and then Provo, and who eventually served as the head of Brigham Young Academy, was hired by Livingston and Kinkead to transport their goods to the Valley that year. This freight train carried groceries, glassware, leather boots and shoes,

hats, oils and paint, and like the other trains, published ads in the *Deseret News* informing the residents of Salt Lake of their supplies. Brother Smoot had led a company across the plains in 1847, and he eventually led two more, one in 1852 and another in 1856. Jedediah M. Grant captained his own freight train across the plains. He preceded Abraham O. Smoot as mayor of Salt Lake City in 1851 and died in 1856, nine days after his son Heber J. Grant was born. Over three thousand LDS pioneers crossed the plains that summer to their new home in the Great Basin, increasing the population to about fifteen thousand.³³⁰

The Milo Andrus Company left Winter Quarters in late May after being joined by a few families who traveled from Keokuk, a town three hundred miles away, across the Mississippi River from Nauvoo. Traveling with seventy-two year old Benjamin and forty-six year old Charles' families in this company were two hundred other pioneers in fifty-one wagons. They first headed south, not west, traveling eighteen miles to the Bethlehem Ferry where they crossed the Missouri River back into Iowa. They spent the next few days there organizing the company and stocking supplies. On Monday, June 3rd, the company crossed the Missouri again and headed northwest towards the Ox Bow Trail. Charles was appointed to be captain of the second of five divisions of ten, which actually included forty-three souls, ten wagons, four horses, twenty-eight mules, twenty-six oxen, three cows and eleven sheep.

Benjamin and his new family traveled in Charles' division with four souls, one wagon, two oxen and two cows, alternating his two teams in pulling the wagon. In addition, Ross Ransom Rogers, a twenty-nine year old New York convert, and his family traveled in Charles' group. Ross and Charles likely knew each other well, as Ross's sister and brother-in-law, Amelia and Lewis Telle, had been neighbors to Benjamin in Nauvoo. Amelia had tragically died in Nauvoo, and Lewis had remained in the city, buying property from the fleeing saints. Ross's father David W. Rogers had remained in eastern Iowa and did not cross the plains for two more years.³³¹

Charles' daughter Betsy and her family left Winter Quarters with Wilford Woodruff's company. Benjamin's twenty-nine year-old son Richard and his wife Emeline traveled with Aaron Johnson's Company, as did several of Emeline's siblings. Captain Johnson had suffered through the persecutions in Ohio and Missouri. Later he served on the high council in Nauvoo.³³² and in Winter Quarters. With him were his three wives and five of his children, including Emeline's brother-in-law Willis, married to her sister Laura. The companies of Captains Andrus and Johnson traveled together, with several other companies following by just a day or two.

An article in the *Frontier Guardian* published a description of the companies heading west that June. The author described three hundred and fifty wagons which had been loaded with supplies east of the Missouri. After re-crossing the river, Captain Milo Andrus' large company was in the lead. "The Emigrants are generally well fitted out with wagons and teams, provisions &c." The author described the California emigrants and then added, "Our own emigration to Salt Lake Valley [through the summer of 1850] will amount to about 700 wagons as nearly as we, at present, can determine. They take two new carding machines in addition to one sent last year, besides much other valuable machinery. They also take about 4000 sheep and 5000 head of cattle, horses and mules."³³³

Serving as company clerk to Milo Andrus, James Leithead, a Scottish immigrant converted in

Canada, kept a detailed journal of their trek. He frequently mentioned the plentiful feed for the cattle and seemed quite pleased early in their journey when they traveled ten miles “over fine rolling prairies.” Later the company easily traveled twenty-five miles each day, but the lack of wood was sometimes a problem, as they had to substitute buffalo chips.³³⁴

Shortly after departing, the company was waylaid two days while building a raft to cross a swift flowing stream. Brother Leithead commented that the bridge had washed away, and after ferrying the wagons they swam the cattle across. Captain Andrus recorded that they suffered two cases of measles, but no one died and the disease did not spread even though many were exposed, which they considered a blessing.³³⁵

Captain Andrus wrote a summary of their trip, sending it ahead to Elder Hyde. “On the 2d day of July, we reached the South Fork, Lower Crossing – found the water in places four feet deep and very wide. On the 3d, we succeeded in crossing nearly all our wagons over without accident or injury to our goods. Next we got all over, dried our wagons and moved out a few miles.”

Joseph Fish, a ten-year-old boy whose family traveled with Captain Andrus, later wrote about their trek. “Our start and progress for a few days was quite slow. Nearly all the cattle were wild and unbroke, and it required some time and patience to get them in place. The cows were nearly all worked and soon became the best leaders. The wagons were of various kinds. . . . My father had the wagon that he had made at Nauvoo Many of the teamsters were as awkward as the teams. They never having driven cattle before, so they that had some experience were kept busy in helping others who had to learn. . . . These delays with unbroken cattle and untrained teamsters caused some delay and our progress for a few days was rather slow, but, in a short time, things began to move more smoothly and orderly and we began to make better time. Our mode of traveling was the usual one adopted by the emigrants, each ten took its turn in leading or going ahead and at night the first half of the company would turn to the right and form a half circle, the tongues of the wagons being turned out and the left front wheel near the right hind wheel of the wagon ahead of it. The other half of the company would turn to the left and form the other half of the circle In starting out in the morning the hind part or left hand part of the company would take the lead that day, thus changing each day. . . . The captain generally went ahead and selected the camp ground, and thus he regulated the distance traveled during the day.” Often they camped in sight of other companies.

Lucy Hannah White, a child in the Johnson Company, later wrote, “I was always glad when it came time to camp. The oxen soon learned without much gee-ing and haw-ing how to place the wagons to form a circle, leaving very little space between the front wheel of one and the near hind wheel of the wagon ahead. . . . When suppers were over, all gathered around the campfire, or if it were moonlight, we needed no other light. Someone would start a song, all would join in, or someone would tell an amusing story. The weary miles trudged that day would be forgotten. Soon the lively tune of a fiddle or accordion, a flute or a fife, or maybe all of them, could be heard playing a quadrille or a reel I would keep my eyes open as long as I could, picturing myself as a grown young lady, Belle of the Ball, with beautiful flowing skirts that would swish and swirl as I danced. Before I knew it my poor head would rest on Mother’s lap. [At] ten o’clock. . . . [we all joined] in the closing hymn and ‘knelt in prayer in a big circle before going to bed. Some of the prayers were so long that I would go to sleep again.”³³⁶

Brother Fish described the scenery. "As the company stretched out across the broad prairies, it presented a picturesque appearance. Bare-footed children, here and there, wending their way along the line of march. Women, some with sunbonnets, some with hats and others with various kinds of protection for the head, traveling along through the dust and over the parched plains. Men with their long whips walking beside the lolling oxen that were dragging their heavy loads towards the setting sun. A variety of characters were behind, bringing up the rear with the loose stock which was varied as their drivers."³³⁷

On June 11, Brother Leithead recorded that after circling their wagons that night (his actual words were, "after we got in carrel"), Captain Andrus called them together and a prayer of thanks was offered "for the blessings rendered us on the journey thus far."

Other companies were not so fortunate. Willis and Laura, as mentioned earlier, had married the previous Christmas and were traveling with the company of his father, Aaron Johnson, one day behind the Andrus Company. During the second week of the trek, Willis returned to their wagon and told Laura he was very ill. Others in the company had cholera, and it is believed this is what Willis suffered from. Laura did everything she could for her husband but he died in the night. Laura unpacked her wedding dress from the wagon and cut it up, making a burial shroud for Willis. However, she saved what she could of the fabric to make some clothing for her baby, due in a few months. Her mother-in-law, Polly, Captain Johnson's first wife, told Laura that she would help her all she could, but she soon succumbed to cholera. Both Polly and her son Willis were buried next to the trail along the Platte River, and Aaron's second wife Jane stepped in to help Laura as much as she could. After Willis' death, Laura overcame her fear of horses and drove her wagon the entire way to Salt Lake.

Seventeen people died from cholera in Aaron Johnson's company in a very short period, including the young wife of Laura and Emeline's brother. One woman said, "Everybody looked so worried, not knowing who would be next with the fever." Jacob Hamblin wrote, "This was truly a mournful scene to see women mourning for their husbands and children for their fathers, but we were obliged to leave them on the plains, burying them as decently as we could." Elijah Averett, a captain of fifty in this company, wrote, "We felt that the cholera had ought to stop, and Brothers Johnson, [Daniel] Hunt, [Isaac] Hill and myself went out in the prairie and prayed that the Lord would stop the cholera, and we had a testimony that it would stop. We never had another case in our company. We saw a great many gentile graves on the road. The cholera had slain them terribly. There was wagons, tires, clothing, guns, bedding, boots and shoes scattered along the road."

Animosity towards the Missourians still prevailed, and a member of Aaron Johnson's company wrote, "We often passed the bones of some of the wretches who took a part in the martyrdom of Brothers Joseph & Hyrum. After they had acted in that dreadful tragedy, the most of them had started to cross the plains for California in search of the gold mines, but they generally died a most miserable death on the plains, as it had been predicted upon their guilty heads, received no burial or but a partial one, so that the wolves had dug them up, and there they were to be seen. Some of them could be designated by pencil writing on their skulls, and some of these skulls had been kicked along by the passers-by till they were 2 or 3 miles from where they had been buried. . . Thus vengeance overtook them speedily." Another journal entry from this company mentions

stopping to give the dead a proper burial.

Harrison Burgess, also traveling with Captain Johnson, wrote that he had taken along a few medicines, and he would “fix a dose of alcohol, peppermint and Laudanum [an opium derivative], which by the blessing of God cured a great many.” He added that, “Many were healed by the laying on of hands. One case of miraculous healing I will mention. Sister McGaw was taken with cholera in its most dreadful form. I administered to her in the morning and she seemed to be healed, but after a while it came on again, worse, if possible, than ever. She said if Brother Burgess could lay hands on her again, she would live, if not she must die. I was a mile back assisting some of the brethren through some bad places of road, but the woman seemed sure she would live if I could administer to her again. They sent a horseman after me, in all haste, who was to take charge of my team while I was gone. I rode back as fast as possible, found her in extreme agony, cramped so that her head and heels nearly touched each other. Just as I entered her wagon I felt the power of God resting down upon me in mighty power. I laid my hands upon her head. . . and by the authority of the Holy Priesthood I commanded the destroyer to leave her instantly, and to leave the wagon and trouble her no more. It did so forthwith, but as it retreated I heard it hiss like an adder. The woman was healed and went on her way rejoicing.”

Five men in Wilford Woodruff’s company had made a pact that if one of them died, the others would stay with the body for a day before burying it, perhaps to ensure the person was truly deceased. When one of the division captains died, his four associates remained behind as the company moved on, true to their vow, burying the body the next day and then catching up with the company.

Elder Hyde’s express train passed the Andrus Company early in the journey. Elder Hyde sent a letter back to the *Frontier Guardian* describing their journey, writing, “the trains of emigrants have held to our skirts as we passed them, and we have stopped and given the most of them a lecture or discourse. . . We felt it our duty to give them all a word of comfort so far as we had an opportunity. . . . We are taking points and distances and making observations which we think will be of essential service to the emigrating public another year.” Travelers literally left their problems behind and Elder Hyde commented on the amount of wagon parts found along the trail. He also made mention of hundreds of Oregon emigrant graves in some places.³³⁸

After traveling a half day on Sunday, June 16th to camp near water, and perhaps being affected by the news of the deaths in the Johnson company, Captain Andrus spoke sternly to his company that evening. Brother Leithead wrote, “he forcibly laid before us the instructions of President Hyde. . . .and by obeying the counsel of God & the servants of God we should live, but disobedience would prove death. The sacrament was then administered that we might not forget the obligations we are under. . . .” The company remained camped the next day in order to make repairs, wash and clean out their wagons.

A member of a company traveling on the north of the Platte wrote that the two roads, one on the north and the other on the south of the Platte, were in sight of each other, “frequently in hailing distance,” for three hundred miles until they joined. This individual, not commenting on the lack of feed on his road, felt that the northern route was an easier road to travel, and that in one day his company passed five hundred wagons traveling on the southern route. It appears that the

season of 1851 was the only year the southern route was used.³³⁹

Brother Leithead reported at this time that, “Brother Bird’s child got run over by a wagon, not seriously injured.” This would have been three year old Martin or his toddler brother George Albert. Since there is no mention of this in family histories, we can assume he was brushed off and set back on the wagon. However, concern over children being run over was a continuous problem. A nine-year-old boy was run over by a wagon in the Johnson Company. His father Jacob Hamblin, driving the team, looked out and saw his son with blood running out of his mouth. Brother Hamblin wrote, “At first I gave him up for lost, [but] my father with two others administered to him. He was immediately healed.” Brother Fish wrote, “During the long and tedious journey the children got very tired of riding and those who were too young to walk much wished their mothers to carry them. . . . My sister Jane carried my brother Franklin, who was two years old, for many miles which was a heavy tax on her strength and health. My sister Anna Marie [age eight] was cautioned about falling under the wagon wheels when she got in and out, and was told that if she did it would kill her. One day she fell and was run over. She jumped up and cried out, ‘Am I killed? Am I killed?’ The marks of the wagon tire were on her head, but she was not seriously injured. How she escaped being killed was a mystery, for it had every appearance that the wheel ran over her head from the marks.”

Wilford Woodruff’s company traveled a few days behind the Andrus and Johnson companies. As mentioned, Charles’ daughter Betsy was in this company. With her was her thirty-seven-year old husband George Gardner, his first wife Elizabeth, and Betsy’s two children, Mary Ann, age three, and Emily, age one.³⁴⁰ Brother Gardner was a captain of ten in the first fifty, led by Edson Whipple. Brother Gardner wrote that after only a few days after leaving the Bethlehem ferry, they were passed by a train of miners heading to California who had many ill with cholera. He wrote of the numerous graves they passed where the skeletons had been dug up by wolves and scattered on the ground. Shortly afterwards, cholera broke out in their company, killing seventeen.

About June 20th, some of the men in the Woodruff Company desired to move on ahead. Elder Woodruff was moving ten baggage wagons to the Valley, and this was slowing down the entire train. The company divided and a smaller group of seven men and their families, with nine wagons, left Elder Woodruff’s company behind. Expressing concern for their safety and protection, Elder Woodruff inventoried the new groups’ weapons, which included eleven guns, two pistols and three swords. Later in their trek, the Woodruff Company, after serious disagreements over the handling of cattle and the speed of the train, split into several smaller companies. Betsy Bird Gardner’s husband George, a blacksmith, remained with Brother Whipple’s division and did not press on ahead.. Later in the trek a journal writer mentioned an inspiring sermon Brother Gardner gave.

As the Andrus Company reached Fort Kearny, they became aware of the division in Elder Woodruff’s company when the smaller groups passed them. Brother Leithead wrote about a severe division in Andrus Company which then arose. Some felt that leaving the slow-moving train and pushing ahead to the Valley was a practical idea. After reaching the fort mid-day on Sunday where there was adequate water, they laid over for a few days. Brother Leithead wrote, “Some considerable murmuring and dissatisfaction with a few that seemed inclined to separate

themselves from us. . . .Capt. Andrus called the camp together & laid before them plainly & with spirit & power the counsel & obligations laid upon him by President Hyde to keep the camp together. . .if they wished to leave & want to go, to make it known & he would wait one hour in the morning for them to get the start, but would not give them his sanction. . . Exhorted them to stick together, to be united, to fear God, and call upon his name & put away the evil from amongst us, to be patient, to be orderly & travel in order, that in so doing we would have power over the Destroyer. . . [We were] dismissed by offering up a prayer to Almighty God for his protection & spirit.” The company traveled unitedly from that point on, for the next day Brother Leithead wrote, “A better spirit seemed to prevail in the camp today. No one left . . . all seem willing to abide the counsel of Capt. Andrus.”

Brother Leithead made frequent comments about other travelers on the trail. One night a California miner stayed. Another night, “several Indians came up with us near night, stayed all night with us, but appeared friendly.” He also mentions travelers heading east, with whom they sent letters back to Winter Quarters. Two men were described as gentlemen; a few days later they passed emigrants returning to the States. Further on he mentioned that, “A company of U. S. Troops passed this forenoon going west.” Brother Gallop of the Woodruff Company mentioned meeting “an express” of three horsemen searching for Army deserters, and noted occasions when travelers on the trail joined them for meals, often paying for the food and sometimes buying supplies from them.

While the pioneers took the time to catch fish, hunt buffalo and antelope, or gather strawberries, gooseberries, choke cherries, or even natural baking soda (salaratus), travelers in a hurry were willing to pay in order to expedite their journey. Sister Sophie Goodridge mentioned finding a specific berry which she intended to make into vinegar and she wrote that wild cherries found along the Platte River made great pies. Other travelers recorded the time and care they gave to sick or exhausted oxen, trying to cure them rather than trade the animal or leave it behind. Some travelers took such good care of their cows that they had milk and even butter, churned from the movement of the wagon, during their entire trek across the plains. These commodities were valuable on the trail.

Considering all the communication that went on between the people at this time, it should come as no surprise to learn that the pioneers received mail while on the plains. Often missionaries heading to the east or on to Europe carried the mail. Brother Leithead wrote, “Met the mail from the Valley . . . received the minutes of the April Conference, Willard Richards’ address to the University of the State of Deseret, some letters & other documents. Very cheering to us while wading through mud & water and fatigue. Endeavoring as fast as we can to join our brethren in the Valley where we can hear the voice of the Presidency and judges in Israel instead of receiving it by letter. At noon we formed a hollow square with our wagons and read aloud the epistle & minutes of the conference which caused our hearts to rejoice to hear from our brethren in the valleys of the mountains whom we love & whose society we are toiling to attain. The other documents will be read at some other convenient season.”

After leaving Fort Kearny, Brother Leithead wrote, “The track of the destroyer is along the way. We have passed a number of graves which shows that he has made great ravages among the California emigrants. . . . Almost every day we meet numbers returning to the states who have

been out various distances on the call for gold. We feel to thank god that we are preserved from sickness & death while hundreds are falling around us, a prey to the destroyer.” It appears that many pioneers counted the graves as they trekked along. Various accounts mention this, with one pioneer having counted over a thousand graves along the journey.

On Sunday, June 30th, the Andrus Company was about one hundred miles west of Fort Kearny. They had rested that weekend, washing, cooking, and cleaning out their wagons on Saturday. They also built a coal pit, hot enough to forge shoes for the oxen and make wagon repairs. On Sunday Brother Leithead wrote, “Richard Cook preached an excellent sermon on the subjects of the gospel as there are some journeying with us that do not belong to the church & wished to hear after preaching.” Then a baptismal service was held and Captain Andrus baptized four children traveling in the company, including Anna Marie Fish, the wagon climber.

The main body of the Woodruff Company was just a day behind the Andrus Company. Luke Gallup, in this company, mentions receiving mail as the “Valley Mail passed on their way east.” He wrote the names of the elders leaving the Valley on missions who were traveling with the mail company. With this group was the family of Thomas Grover. Brother Grover, who had been in the Salt Lake Valley for three years, was returning to Iowa to buy cattle and anticipated residing in Winter Quarters for some time. Brother Gallup mentioned that some in the Grover family had been quite ill on their journey.³⁴¹

On July 2nd they reached the lower crossing of the South Fork and found it too deep to cross. A group of men were sent up the river to find a better place to ford. The next day, “a fine herd of buffalo crossed the river & passed within a short distance of the camp. We wounded some of them but did not get any of them.” While waiting to cross, they built another forge to finish repairs. Some men became impatient and attempted to cross their wagons where the buffalo had crossed and found it to be better than expected. When the men returned, having found a good ford, they were told there were already fifteen wagons on the other side. That night all but six wagons were across the river.

Brother Fish described the details of the crossing and the following day. “We spent the Fourth of July crossing the South Fork of the Platte river. We forded the river at an angle which made it a little over a mile across. . . . It was a quicksand bottom and the water was about 18 inches deep. We doubled teams in crossing, the way was marked out by poles being stuck up with flags on them, serving as a guide to the teamsters where to drive. I remember that we children were greatly frightened, but the teamsters on both sides of the long line of cattle kept them moving to keep from getting stuck in the quicksand.”

Shortly after this the company came upon Chimney Rock. Brother Fish wrote, “I remember that when we came in sight of it that it was thought . . . that it was not far off and some of us boys started out to go to it thinking that we could go there and . . . meet the train on ahead. We traveled some little distance when we gave it up, and we did not get even with it until the next day. It must have been all of fifteen miles away.” Men from the Woodruff Company, including Brother Gallup, took the time to reach Chimney Rock. Brother Gallup noted that they, “saw thousands of names engraved in the soft rock.” Sister Goodridge reported that many believed the enormous formation was built by the Nephites.

Brother Fish mentioned that they reached Fort Laramie on July 19th. “Here we found a few United States soldiers with several traders” Two weeks later they arrived at a landmark known as Devil’s Gate, a gorge on the Sweetwater River in Wyoming. “At this place we found quite a number of wagons. Several had been burnt. The emigrants going to the mines of California had found it impossible to take all their wagons and loading through, so some left their wagons and others burnt them rather than have them fall into the hands of the Mormons. They were eager to get through to the mines on the coast, and wagons, [tired] animals and unnumerable articles of all kinds were left by the wayside. . . My father’s team was failing fast, so to help them some he left his wagon and took another that was lighter than he found by the wayside. I learned later [another pioneer] brought our wagon with him into Utah.”

Six weeks into their journey, on July 11th, Captain Andrus wrote Brigham Young, informing him that they were still a hundred miles east of Fort Laramie, which meant they had traveled about six hundred miles. “We are all well. There has been no sickness in our camp of a serious nature. . . . We passed the graves of hundreds yet God has preserved us for which we feel thankful.”³⁴²

Brother Gallup, traveling with what remained of the original Woodruff Company, made many references to the buffalo they began encountering at this time. The large numbers in the area adversely affected the feed for the cattle in the wagon trains. On July 17th he wrote, “We saw our first buffalo which came quite near the camp.” The next day, “Just before noon we saw swarms of buffalo, not less than 3000.” That evening, “we saw the greatest sight of all. Being on a rise of ground we saw about 8000 buffalo at one view. We saw about 15000 in all this day.” The following day he wrote, “Saw some buffalo this morning & last night at the springs they kept up a terrible bellowing all night.”

At this point they began seeing Native Americans, their first since leaving Winter Quarters. The pioneers traded with the Sioux for trinkets and sometimes fed them. Brother Gallup mentioned seeing some dead from smallpox. Some of the sick had been left behind by their tribe to prevent the rest from catching the dread disease that had killed so many of them. He wrote that these Sioux were very different than the Pottawattomies, riding horses and mules. Brother Gardner said they were Paiutes, and that there were five hundred of them, all mounted and “armed to the teeth, with good weapons. It looked very scary for awhile, but trusting in the Lord and with stout hearts, the Paiute chief reached out his hand to shake hands and peace and friendship soon gladdened our hearts.”

By mid-July the Andrus company camped near Fort Laramie. Supplies, such as flour, bacon, sugar and candles could be purchased, but at very high prices. On the other hand, iron cost almost nothing, as it could be picked up from the trail. Aaron Johnson loaded broken rifle barrels into his wagon while crossing the plains and carried them the rest of the way to Utah, anticipating a good use for the metal.³⁴³ However, those who did not have a smith in their company paid dearly for these services. The Woodruff Company did not have a blacksmith, and were very grateful when Jedediah M. Grant’s freight train caught up with them. He gladly shod their oxen for them.

Once at Fort Laramie, Captain Andrus sent a letter to Elder Hyde, apprising him of their status. “Until now the grass has been abundant, but since we have been on the North Fork it is only in

places we find sufficient for our teams.” This, in fact, was the reason they had traveled for a month south of the Platte, to avoid the route taken by the California emigrants whose cattle had eaten all the grass. Captain Andrus added, “A number of our cattle have become lame, and we have been under the necessity of erecting a blacksmith’s forge to make shoes in order to shoe them. We have been obliged to leave [two or three] very old oxen, that when the grass began to fail could go no farther. But still we are in good traveling condition and intend to prosecute our journey as fast as circumstances will permit. When it is possible we rest every Sabbath day, meet together to hear a discourse, partake of the sacrament, &c, and every two weeks we stop Saturday and Sunday, clean out our wagons, wash, &c.” As Elder Hyde was collecting information that would benefit future wagon trains, Captain Andrus offered this advice, “We have found that a great many of our wagons are too heavy loaded. We would advise by all means to bring light, strong wagons from 1200 to 1800 pounds and sufficient team, that if one yoke should give out the others could draw it. Our heavy cattle from six to ten years old . . . have stood the trip equally if not better than younger.” Captain Andrus added that they had seen hundreds of graves, averaging one a mile, and that most were Missourians heading to California or Oregon.³⁴⁴

Brother Gallup wrote a letter to his father, still in Connecticut, and deposited it in the post office at Fort Laramie. He gave his father his new address, being, “Direct Salt Lake City, Deseret.”

The next week Brother Gallup mentioned a storm so severe that items in their wagons were soaked. They received word that a death had occurred in one of the divisions ahead who had separated from their company. A man and several cattle had been killed by lightening during the storm. Brother Gardner wrote that he had been a troublemaker and they had been relieved when he broke from their camp. There appeared to be no sorrow at the news of his death. The small Woodruff Company spent the next day drying out and letting the cattle feed, and then they traveled all night long under a full moon. During this period Brother Gallup mentions a terrible time with mosquitoes, and perhaps with the heavy rain, traveling at night was more productive than being dinner for the bugs. From journal entries it appears the Woodruff Company was about one week behind the Andrus Company.³⁴⁵

Storms were not uncommon. Sophia Goodridge mentioned a prairie fire possibly caused by lightening, which “was a grand and imposing scene.” She also mentioned seeing rattlesnakes, many wolves, and deer. She added that a fellow pioneer, “saw a bear which was asleep. He did not disturb him.”

On August 8th, Captain Andrus was able to send a letter ahead with Mr. Kinkead, who traveled along the trail ahead of his train into Salt Lake City. (Mr. Kinkead set up one of the first businesses on Main Street in Salt Lake City that year.) Captain Andrus said to President Young, “We are now within 296 miles of your city, in general good health & spirits, in good traveling condition. Our cattle have stood the journey remarkably well considering the scarcity of grass since we left Fort Laramie & we anticipate [reaching] our destination about the first of September. We think we can accomplish the journey without any assistance. We travel slow & steady and take great care of our teams & lay up on an average about two days in the week. We have met with no serious accident. Have lost but very few cattle. The Lord has blessed us & opened the way before us. . . There has been but one death in our midst. Last night a gold digger died that was along with us.”³⁴⁶

As they began their climb into the Rocky Mountains, the views became spectacular. Several journal entries mentioned the romantic scenery. Brother Gallup described the scene when Stephen Markham's company caught up with theirs. "Late in the evening it was a beautiful sight to see the wagons rolling up the long, gradual hill slope, Markham's train following ours. On the top of the highest hill, we could see before us the bold & rugged mountains, steep hills & deep valleys before descending." As Brother Gallup wrote this, his company was weeks behind Milo Andrus' Company, but they were following a new route Brother Andrus had staked out. The next week he wrote, "The snowy peaks of the distant Rocky Mountain chain were in full view. Yon lofty peaks immersed in the clear light blue of heaven – the monuments of time long ago present to us their rocky sides & declare an existence for thousands of ages yet to come." Sister Goodridge commented that the men were catching very large trout in the streams.

Upon arriving at Green River in mid-August, the Andrus Company, ahead of all the other companies, encountered a severe snow storm in the mountains and several cattle died in the night, but beautiful weather seemed to follow them the remainder of their trip into the Valley. They crossed the Bear River as they left Wyoming on August 22nd, and then the Weber River three days later. At this point, friends and family from the Valley climbed the mountains to meet the oncoming trains, bringing fresh melons and vegetables.³⁴⁷ Aaron Johnson's company, with whom Richard traveled, arrived in the valley two weeks later.

William Bird in California

It is unlikely that William was in Utah to meet his family.³⁴⁸ Instead, he was in California that summer, likely on a special mission for President Young. Traveling with three former battalion soldiers and a few other men, he might have been in California for several months or longer by this time.³⁴⁹ It is little remembered today that Brigham Young made an effort to colonize California. By 1850 a triangle of settlements tenuously stretched between Salt Lake City, San Francisco and Los Angeles. After the Mexican War, several former battalion members remained in California, including Jefferson Hunt, who organized cattle drives from the Spanish ranches in the San Bernardino Valley through the mountains to Utah, and then piloted several groups of gold miners back to California.³⁵⁰ While President Young recognized that he was struggling to settle new communities in Utah, he realized that if he could control the southern end of the western supply trail, he would not have to buy from hostile profiteers.

Many of the leaders of the Church were also contemplating the positive aspects of sending the European converts from Liverpool to Los Angeles. Their ship voyage would be longer, but overland they would travel seven hundred miles north along the Spanish Trail.³⁵¹ This route, through what is now Nevada and southern Utah to Parowan³⁵² and then north to Salt Lake City,³⁵³ had been in use since 1833.³⁵⁴ The option was the current route, the two and a half thousand mile trip across the interior of the United States from ports on the east coast. An LDS Church presence in San Bernardino would serve as a point of embarkment, much as Winter Quarters was then serving.³⁵⁵

For several years, Captain Hunt had worked for Isaac Williams, who had served under the command of John C. Fremont during the battles taking place California a few years earlier. Mr. Williams owned a large ranch in the San Bernardino area, and Captain Hunt acted as a mediator

between President Young and Mr. Williams for the purchase of this ranch. Apostles Amasa Lyman³⁵⁶ and Charles C. Rich were also involved with LDS Church business in California. Elder Lyman had been called to preside over the saints there.³⁵⁷ Elder Rich had made a difficult trip to California in late 1849³⁵⁸ and was preparing to return there with some of his wives to serve a mission.³⁵⁹

James Davidson, who had been in the Valley since 1847, had already made a trip to California under President Young's direction. Possibly William Bird had traveled with him before. However, during the summer and winter of 1850-51, these two men and four associates were again in California. James had been in California since the summer and had mined enough gold to fill the packs of twenty-four mules and horses. They traveled south towards the ranch at San Bernardino, visiting other places where former battalion members had settled.

The Woodruff Company was still in Wyoming when the other companies were arriving in the Valley. Sister Goodridge wrote, "We met Bros. Stratton and Hanks from Salt Lake who had been sent out to meet and cheer us on our way. They brought us some potatoes, which tasted so good. . . Brother Stratton read a letter from President Brigham Young. It was truly cheering to us to hear from the valley and know that we were not forgotten by the Saints in the Valley while we are traveling in the wilderness." Several pioneers wrote of the excitement when Brother Hanks caught a wild mare and broke her. All felt she was a beautiful horse and Brother Hanks was quite pleased with himself.

As mentioned, although the Woodruff Company left Winter Quarters just two weeks after Captain Andrus, Elder Woodruff's company arrived in the Valley six weeks behind them. Sister Goodridge wrote that a baby had been born the night before they came out of the mountains, and that they, "all drove in to the valley of Salt Lake and camped in the fort. It was a rather dreary homecoming. It was very dry and dusty, and the wind was blowing the dust in clouds. Only a few little log and adobe houses to the scene, fenced in with rail and willow fences. A few shade trees and fruit trees were to be seen here and there. I thought at first, 'Have I got to spend the rest of my days here in this drearily looking place?' But I soon felt all right about it and loved my mountain home."

In the summer of 1850, while Benjamin and his family crossed the plains, President Zachary Taylor unexpectedly died and was succeeded by Millard Fillmore, the vice-president. California, New Mexico and Utah had drafted state constitutions for admission into the Union, but the issue of slavery precluded an agreement in Congress.. In the first few weeks of President Fillmore's presidency, The Compromise of 1850 was reached. California was admitted to the Union as a free state, and the territories of New Mexico and Utah were created. A provision written into the compromise permitted these two territories to decide for themselves whether slavery would be allowed, a victory accomplished by the efforts of abolitionists. President Fillmore appointed Brigham Young to be the governor of the Utah Territory. In return, and with a desire to build the areas farther south, President Young named Fillmore, in southern Utah, to be the capital of the territory. The surrounding county was named Millard County.

The Settlement of Springville

At this time, the settlers in Utah had spread out sixty miles in the Valley, forty miles north of Salt Lake City, and twenty miles south.³⁶⁰ Brigham Young had already decided to send companies comprised from those pioneers still on the plains to settle farther south in Utah County.³⁶¹ With saints from all over the world sending tithing to build up Zion, President Young felt a strong need to strengthen the infrastructure so the emigrating saints had a place to settle when they arrived.³⁶² A fort had been built on the Provo River in 1849, and President Young wished to increase the colonization in the area to help defend against the natives. William Miller, the son-in-law of Aaron Johnson, had crossed the plains with the tragic Samuel Gully Company. After being called to assist in the defense of Fort Provo during a skirmish in 1849, he had scouted out Utah County³⁶³ and had seen the area known as Hobble Creek, which received its name after some horses escaped their hobbles in the night and wandered off.³⁶⁴ When Aaron Johnson's company arrived in Salt Lake City in mid-September, William encouraged his father-in-law to visit the area. After arriving in Utah Valley, Aaron Johnson wrote, "[T]hree of our party saddled, and mounted our horses, and rode to the foothills east, and looked across the beautiful Utah Valley, basking in the sunshine of a September afternoon. We were surprised at the beauty of the scene. We gazed with admiration upon the vast meadows spread before us, while the bunch grass along the foothills brushed the horses' breasts. Never before had I beheld a grander prospect."³⁶⁵

Upon returning to his company, still corralled in Emigration Square (which is now the location of the magnificent City and County Building on 4th South), Bishop Johnson invited them to settle with him in Utah Valley. On September 15th, after letting the cattle rest and repairing the wagons, several families in eight wagons moved south. In addition to Aaron Johnson and his two surviving wives were William Miller and his three wives, and Myron and Martin Crandall, brothers to Emeline Bird and the widowed Laura Johnson.

The company was advised to travel south via the new town of Draper, settled by Ebenezer Brown the previous year to raise cattle to sell to the California miners. At the Jordan Narrows,³⁶⁶ where springs from Traverse Mountain flow into the Jordan River, they climbed the low hills to the small community of Alpine. Following the trails the settlers in Provo had used, they meandered along the mountain benches with a beautiful view of the sparkling Utah Lake. Young George Q. Cannon had passed this way the previous year and had written, "From the Cottonwoods to Provo the entire country was in a state of nature. Not one house of the many flourishing settlements that are now to be found on the various streams south of Cottonwood was in existence when we passed along. At Provo a small settlement had been formed, and the people lived in a fort; it was then the most distant settlement from this city."³⁶⁷

After three days of travel, they arrived at Fort Utah near the mouth of the Provo River.³⁶⁸ Surely the settlers there would have welcomed their new neighbors, fed them a large meal and made them comfortable during their one night's stay. The cattle remained at the fort, but these pioneers moved on to Hobble Creek, which drained into Utah Lake, determining this would be their final destination. Because of the numerous mountain streams in the area, they agreed to name their settlement Springville. Without wasting any time, the following morning every man, woman and child had a job, from hauling logs to gathering berries.³⁶⁹

Richard remained in Salt Lake for a few weeks so that Emeline could care for her widowed sister Laura, who by this time was close to delivery. During this time, he helped his brother Charles set up a mill in Cottonwood, where Charles and their father Benjamin had settled their families, choosing to follow their trail captain, Milo Andrus, who also settled there.³⁷⁰ In early October, Laura gave birth to a healthy baby boy whom she named after her late husband.³⁷¹ When she was recovered, and before winter set in, Richard³⁷² took his wife, two young sons, and Laura and her newborn to Springville where four of Emeline and Laura's brothers had moved. Charles and his family, and Benjamin and Jane remained in the Salt Lake City area.^{373 374}

The Pioneers Build the Springville Fort

By the time Richard's family arrived, the fort was well underway. Having left comfortable homes in the East, they knew they were pioneers. All worked to complete the fort, which spread over an acre and a half, before winter set in. They cut logs from the nearby canyon, hauled them to the center of their new town, and began building the log walls. Their wagons, some of which had been built as they left Nauvoo in 1846,³⁷⁵ continued to be used for transport and shelter, and then were cannibalized for their wood. The back of each home was part of the defensive wall of the fort. Windows and doors opened to a square inside the fort. The roofs were made of split logs laid side by side, which were covered with grass and sod. While this provided excellent protection from the cold weather, mud often ran down the walls during inclement weather.³⁷⁶ Oiled muslin substituted for glass windows. Doors were made from shaved logs, kept in place with leather hinges. Two gates into the fort, on its east and west sides, were constructed of twelve foot high logs. The gates were protected by four corner bastions with portholes. The inside of the fort had enough room to protect the cattle if deemed necessary.³⁷⁷ Cane furniture was made from dried grasses gathered from the ditches.³⁷⁸

The homes were just one room, but an open enclosure in front of each house had space for belongings. A large stone fireplace in each home provided warmth and space for cooking, with a mantle for more storage. These pioneers built furniture from wood in the canyons. Bed ticking was filled with grass. Clothing and cooking equipment hung from pegs in the walls. The eating table was made from the side of the wagon; benches and stools were made from split logs. All fall everyone worked to see that each home was complete, and before the first snow fell in the valley, everyone was settled into a home in the fort row. Field mice and other critters were also making themselves at home in the fort, and as a result, cats became a valuable commodity, being made very welcome with their own doors.³⁷⁹

About thirty families joined those already in Springville, including two army deserters who had followed the Johnson Company to Utah. Another Crandall brother, Spicer, whose wife had died crossing the plains during the summer, moved to the fort and married again. John Roylance and his large family were also among those in Springville that first winter. The first Christmas meal was a community event, with wild geese, plum pudding made from wild cherries, and dancing to fiddle music with a big fire in the background.

Three brothers, Alex, John and William Nicoll, arrived in Springville with the knowledge of how to make adobe bricks. These adobes were large, twelve by eighteen inches, and so heavy that one man couldn't lift it alone. They built a large adobe home inside the fort which was used for social

gatherings.³⁸⁰

At this time, William Bird was still in San Bernardino with his associates. There, Mr Miller asked James Davidson to take some papers and letters to Governor Young.³⁸¹ At the first of the year in 1851, William Bird headed northward to Utah with Brother Davidson via the El Cajon Pass, where they were ambushed by the natives. They successfully defended themselves, although with the pack animals, it was difficult. Their trip along the Old Spanish Trail took less than a month. They arrived in late January. John D. Lee recorded, “about noon a small company of brethren arrived from California [with] a package of letters from Mr. Williams of California to President Brigham Young containing propositions relative to the sale of his ranch. . . .The brethren reported that times were dull in California and that many who had made independent fortunes and as much gold as a mule would pack were now as a rule poor and miserable . . . many of them have not credit for a meal of victuals and have sunk into all manners of vice and intemperance. The consummation of their folly will stand registered against them to testify of their acts of disobedience and confirm in the strongest terms which language can express that Brigham Young and Heber C. Kimball are Prophets; for they plainly warned the brethren who went to California of the evils into which they were led.”³⁸² William surely greeted his brother Charles, father and step-mother Jane in Salt Lake City before heading to Springville to see his brother Richard, and where he chose to remain.

In February the Springville pioneers began preparing the ground for spring planting. Bishop Johnson and Richard Bird used the facilities of the only blacksmith in Utah Valley. The Provo smith had offered to do the work for them at a cost of five dollars, but because he was the sole blacksmith, he couldn’t get to it for a week. Instead of paying him, they asked if they could use his shop while he ate his lunch. With his permission, they forged the metal from rifle barrels recovered on the plains, and turned the iron remnants into a harrow before the blacksmith returned from his meal.³⁸³ Richard and his wife’s brother-in-law were the first to plow a large field in which they planted their crops, thus fulfilling prophecy by turning weapons of war into a plowshare.

In the spring President Young recruited a blacksmith and his family to settle in Springville. When this man moved out of the fort, he built a home with a large fireplace in the middle. The fireplace and chimney heated the home on one side, and functioned as his forge for the shop on the other side.³⁸⁴

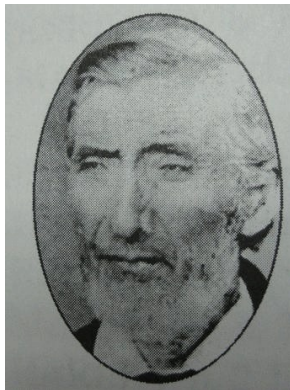
The first court of Utah County was held that spring, with Richard Bird and his brother-in-law, Myron Crandall, sitting as grand jurors. During this session, Springville was organized as a precinct.³⁸⁵

That year Bishop Johnson planted peach pits which he had brought with him across the plains. Large stacks of grain were harvested the first year, with some farmers reaping six hundred bushes of wheat each, in addition to their other crops, including melons, squash and vegetables.³⁸⁶

In the spring of 1851, Brigham Young personally directed the church organization of Springville as he had done in the colonization of other communities in Utah. President Young, who had been a member of the Church since its Kirtland days, likely knew most of the pioneers in the Utah

Territory and probably many of those still coming from the east. President Young called Aaron Johnson to be the branch president, with William Miller and Myron Crandall as his counselors. The branch was part of the Provo Stake, where three wards had been established, and several men from Springville were called to be on the stake high council. Priesthood quorums were also organized, and during these months, many of the Springville pioneers were re-baptized. Richard Bird's family was re-baptized, with many others, in March of 1851.³⁸⁷ Benjamin received his endowment at this time.

Because of the scarcity of food, the Springville pioneers chose not to celebrate the Fourth of July that first summer. Instead, seeing a bountiful harvest in store over the next few weeks, they chose to prepare for a large social event on the twenty-fourth in commemoration of Brigham Young arriving in the Great Basin four years earlier. A few of the young men went into the canyon to obtain a large pole for a flag, known as a Liberty Pole. While food was being prepared days in advance, the young men decided to "swipe" the cannon from the Provo fort, knowing the Provo residents intended to light the cannon on the holiday. Late in the night of the 23rd, these young men removed the cannon from its place and carted it out of town. However, finding it too heavy and cumbersome to take all the way to Springville, they simply hid it in a field. Instead of lighting the cannon, the Springville boys pounded on the blacksmith's anvil, bringing echos from the mountains. The residents, dressed in their finest attire, feasted at long tables decorated with wild flowers.³⁸⁸



James Bird

That summer James Bird, his wife Jane and their four children crossed the plains. The large numbers of deaths from cholera the previous year weighed heavily on the minds of Church leaders. Having returned to Winter Quarters, Apostle Orson Hyde wrote in *The Frontier Guardian*, "Emigrants to the Salt Lake Country should leave this frontier as early as possible in the Spring – go before the heavy rains fall – before the streams and sloughs become swollen – as soon as grass will possibly sustain your teams – before hot weather, mosquitoes and cholera come, and even before June comes. The awful scenes of cholera and death on the South side of the Platte last year should be a warning to those concerned, louder than thunder, to avoid a late start, and to avoid the South side of the River."³⁸⁹ Tragically, just two weeks into their trek from Winter Quarters, James' daughter Sarah Jane died of cholera.³⁹⁰ The day before her seventeenth birthday, she was buried in a shallow grave along the plains. At the end of their three month journey, the family was met in Emigration Canyon by Charles and Benjamin.

Growth in Utah Valley was rapid, and by the summer of 1851, the fort had become too small to house the entire community of Springville, so a committee surveyed a plat of sixteen blocks with eight two acre lots each. Families drew lots from a box with the stipulation that no one could sell their lot for speculation. Richard and William Bird drew lots on the north part of town, just a block from each other. The city was then incorporated and given, "powers to levy and collect taxes; to establish a system of common schools; to provide a water supply; to open streets, light them, and keep them in repair; to organize a police; and to tax, regulate, restrain, or suppress gambling houses, houses of ill-fame, and the sale of spirituous and fermented liquors."³⁹¹

The Nauvoo Legion of Springville was organized, in which William Bird served as sergeant. His equipment was recorded on rolls of the unit, and included his horse, a rifle, powder, a powder horn, and lead.³⁹²

In September, twenty-eight-year-old William Bird married Ann Roylance, the seventeen-year-old daughter of fellow battalion member John Roylance. Ann had been eight years old when her family emigrated from England and although she had an older brother, she was the first of the children in her large family to marry, while William was the last of his full siblings to wed. The wedding was held in Springville in the Nicoll's adobe building inside the fort.³⁹³

Also that year in Cottonwood, Charles' wife Mary Ann gave birth to her fourteenth child, a daughter. Richard's wife Emeline had her fourth child, also a daughter. Both babies were named after their mothers. Richard, approaching thirty, was a trusted member of the community, evidenced by his being seated on a grand jury this year.³⁹⁴ William's name shows up on several military lists in Springville through 1857.

By the fall of 1851, hundreds of pioneers from the Salt Lake Valley had resettled in San Bernardino,³⁹⁵ where a ranch owned by the Spanish Lugo family had been purchased by the Church, as Mr. Williams had changed his mind about selling. When San Bernardino County was created, it became the largest county in the United States. City and county officers were all LDS.³⁹⁶ One of those who left for California was the bishop of the Cottonwood Ward in Salt Lake City ward where Charles Bird lived. When the new bishopric was reorganized, Charles served as a counselor to Bishop Jonathan Wright for a few months until Abraham O. Smoot was called to serve as the bishop. Bishop Smoot called Charles to be one of his counselors.³⁹⁷

Likely by assignment, James Bird moved to Provo that winter, being sustained as bishop of the Provo Second Ward on January 7th, 1852. The next month, Benjamin and Jane were sealed together in the recently completed Council House in Salt Lake City, the top floor of which was set aside for ordinances. At the end of the summer, James Bird was again sustained as bishop, this time by Apostle George Albert Smith,³⁹⁸ when his counselors were changed.³⁹⁹ Sadly, Jane Gully Bird's fifteen year old daughter Martha had died just before the previous Christmas. Benjamin and Jane, with Jane's eleven-year-old daughter Harriet, then moved to Springville.⁴⁰⁰ They built a home on the lot next to William's.⁴⁰¹

In the summer of 1852, Richard and Emeline received their endowments and were sealed together. There is quiet evidence indicating the widowed Laura Crandall Johnson was married to Richard Bird at this time. While family records are consistent in showing that their marriage date was in 1855, I believe Laura was living in the Bird home. The first clue of this arrangement comes from the name recorded when Laura was re-baptized on March 31st, 1851, at the same time as Richard and Emeline. Her name is simply, "Laura Bird." However, sixteen months later, on the day that Emeline and Richard received their endowments, Laura also received her endowment. The name she used was "Laura Crandall Johnson." While she was sealed to her deceased husband Willis Johnson in 1855, she was not sealed to Richard Bird in her lifetime, and according to LDS doctrine, this would not have been appropriate.⁴⁰² Richard and Laura's first child was not born until 1856. These little bits of information indicate that Laura likely had lived in the Bird household since 1851, and had used or legally held Richard's surname, but they did

not live as husband and wife until 1855. While polygamy is often criticized by outsiders, studying family records has taught me that it was a very charitable law. Widows and their children were cared for in loving family relationships. Sisters being married to the same man was not uncommon.⁴⁰³

Six weeks later, on the 15th of September 1852, William and Ann traveled to Salt Lake City where they also were endowed and sealed. In researching these early records, it appears that couples were invited by their bishop to receive these ordinances only after the bishop was given the assignment by a member of the First Presidency to identify worthy members.⁴⁰⁴ While construction on the Salt Lake Temple began in 1853, President Young realized it would take many years to complete. The Endowment House, built so faithful members could receive their ordinances, was completed in 1855.⁴⁰⁵

In 1852, Richard and William built adobe homes on their lots, as did many others.⁴⁰⁶ Some moved their log homes from the fort to their lots. Bishop Johnson had already built a large home outside the fort. The Springville community continued to grow rapidly, and visitors passing through often commented on its beauty. One example of many comes from Apostle Ezra T. Benson, who in 1852 wrote, “Saturday reached the lovely site of Springville, [where] the busy buz and clattering wheels of wagons and constant stir of men and boys, bespeaks that enterprising industry for which its citizens and president officers are characteristic.” A grist mill and saw mill were in Springville by 1852, proving to be a great boon to the citizens who didn’t have to go elsewhere to have their lumber sawed or their flour ground. Many wells were also dug. A six-foot wide canal was dug, and with the help of oxen and a special plow built by the blacksmith, this was completed in only four days. The canal delivered water from Hobble Creek to a field three miles away.⁴⁰⁷

The next year Apostle George A. Smith wrote, “Springville is a fine town containing upwards of one hundred and thirty families. A general feeling of peace and union pervades the branch. Improvements are commencing rapidly with the opening of spring.”⁴⁰⁸ Richard and William’s wives both had babies this year. A common event during the dark winters were cotillion parties, where everyone, both old and young, gathered for dancing, usually in Bishop Johnson’s home. Babies were tucked into beds off the main room, and often dinner was served at long tables. Admission in the form of produce was charged to pay the musicians. Candles to light the room were also an acceptable form of payment.

Dramas were also held, one being, “The Maid of Croisy,” a play which had become popular in France. A performance entitled, “Joseph Smith and the Devil,” originally published in the LDS British newspaper *Millennial Star*, was performed. The actor portraying Satan wore a swallow-tail coat with a tail protruding from the back, and the dialogue was accompanied by a fiddler. School children performed *William Tell*. Singing classes were also organized in town, often under the tutelage of hired professors. Bishop Johnson provided an ox to pay for the tuition of two hired men and ten members of his family. Public debates on many topics were held, as were spelling bees.⁴⁰⁹

By 1853 Springville had a population of eight hundred.⁴¹⁰ A brass band was organized that year, with members using instruments they brought across the plains, in addition to some likely

purchased from the freighting companies. Richard and William Bird were both in the band, as was William's brother-in-law Henry Roylance. A band leader from Provo traveled to Springville twice a week to give classes, and all were pleased when this man ultimately moved to Springville, thus dramatically improving the quality of the band.⁴¹¹

Interactions with the Utes

Native Americans had lived in Utah Valley for centuries. Loosely connected bands of Utes lived in southeastern Utah, Colorado, Wyoming and New Mexico. There is no evidence they had domesticated animals, but instead lived on fish, wild berries, and game. When the pioneers arrived, the natives learned to appreciate dairy products, bread and beef, which was often obtained at the expense of the Springville residents. The pioneers occasionally fed the local natives in an attempt to keep the peace. Sometimes this food came from tithing produce. On several occasions, lone men in the fields and canyons were threatened by bands of the natives. These early pioneers also had to deal with grasshoppers. Unlike the Utes, who saw these insects as a valuable food source,⁴¹² the pioneers considered them problems.

The Utes saw goods from the fort as a resource for them, much to the dismay of the new residents. One pioneer described some of the problems they had with the natives who seemed to take what they could get away with, such as bed tickings left out to air, or milk and cream stored in a spring house. One man remembered as a child tossing rocks when one accidentally skidded into a horse with a Ute astride. The Ute immediately drew his bow and pointed an arrow at the child. The boy's father grabbed his gun and pointed it at the native, and without a shot the situation was calmed.⁴¹³

James Mendenhall was the local interpreter and often the responsibility to quell misunderstandings fell on his shoulders. In the fall of 1851, the local Chief Wakara (but known as Chief Walker), camped a short distance from the fort with two hundred warriors, all wearing war paint and feather headdresses. The pioneers in the fort were terrified, but Brother Mendenhall and several other men convinced Chief Wakara to let peace prevail. Shortly after this incident, many from this same tribe set up camp near the fort. They were dressed in beaded buckskin with long fringe and tiny bells. Included in the group were many women from the tribe. They put up a pole, and to the accompaniment of drums and chanting, they danced as the pioneers were entertained. It soon became clear that the natives expected fruit and bread as payment, which the colonists provided. There were many occasions like this, and it seems the pioneers believed this brought good feelings from the natives towards them.⁴¹⁴

After some time, the natives began learning that the pioneers were more willing to trade than to give in to begging. In 1853, the wife of one of the native hunters approached a settler in an attempt to trade her fish for some flour. Her husband, unhappy with her bartering, began to beat her in an effort to coerce her to return to begging. The settler stepped in to defend the woman and the native drew an arrow. The pioneer jumped the native and struck him with the butt of his gun. Immediately other natives and settlers were involved, with the injured woman rising to the defense of her husband and aiming an arrow at her defenders. Ultimately the natives withdrew, but they rode to the home of Bishop Johnson, where they demanded an ox in payment for their injuries. The settlers were outraged at this demand, and before Bishop Johnson could even make

a decision, the natives rode off. Bishop Johnson sent three men after the natives to agree to their demands, but the situation was not resolved. These three men administered to the most seriously injured native, but he did not survive. The natives retaliated and killed a guard at the fort.⁴¹⁵ This was the beginning of a year long struggle with the natives known as the Walker War. While its inception was in Springville, the natives from Lehi in Utah Valley to the north and ninety miles south to Sanpete County were involved. The pioneer communities in this area went on alert.

All able-bodied men enrolled in minute companies to protect their towns. At a cost of three thousand dollars, a new fort was constructed in Springville. The stockade was built of logs thirteen feet tall and set three feet deep in the earth. For months the settlers slept in block houses in the fort with strong guards on patrol at night. During the day the cattle were guarded as they grazed, and then at night they were also corralled in the fort. Women often took over many responsibilities while their husbands and sons were safeguarding the community. Finally, in the spring of 1854, a truce was reached, culminating in a feast of succotash being fed to forty warriors seated in Bishop Johnson's home at the long tables. Chief Wakara arrived at the end of the meal with a peace pipe. He became a "staunch friend" to his "white brothers" from that point on.⁴¹⁶

A poignant moment would have passed Benjamin Freeman Bird without notice. His eldest son Phineas died in Texas in the summer of 1853. Even with communication as good as it was at that time, likely months or years would pass before the family got word of this death. President Young was in contact with Lyman Wight's group in Texas and sent missionaries to visit them on several occasions. At some point word reached the family in Utah of his death.⁴¹⁷

Improvements Continue in Springville

The early Springville residents held their church meetings in the fort's open square, but during the winter they met in various log homes. The square was used at times for meetings, but in the summer of 1853, the pioneers constructed a large bowery. Elder George A. Smith, serving as the stake president, wrote, "[We] preached in the new bowery, which was built by the citizens to hold meetings in through the summer; it is a very pleasant and agreeable shade from the sun."⁴¹⁸

While a school had been built in the fort with writing tables, this soon proved to be inadequate. Spicer Crandall's new wife Mary taught the first year and wrote, "no blackboards, nor desks to write on, only two or three tables made of rough boards, and benches of the same material, and very few books. Through teaching I got a pair of homemade shoes. Gracious, how they looked. I thought, 'Can I ever wear them?'" The next year the pioneers build a new, two story school house inside the fort, although early sources indicate it was a constant struggle in the early years in Springville to provide adequate education for the students.⁴¹⁹ A variety of books were used, from the scriptures, to Aesop's fables, Pilgrim's Progress (a Christian allegory written in 1678), and a variety of various textbooks of the day. Initially, all of these were carefully brought across the plains, as the pioneers knew there would be none available in the West.⁴²⁰

Problems with the grasshoppers increased and by 1854 the state was ravaged by them. Many tactics were used to thwart the insects, all to no avail. Ditches were dug around fields and filled with water, but they had no effect. Straw was placed in strategic locations and when covered

with grasshoppers was lit afire, also to no effect. The insects kept coming. Richard Bird was particularly frustrated, having two fields of nearly ripe wheat. He placed straw around the fields, and when a cloud of grasshoppers came in the evening, they settled comfortably on the straw for the night. Richard set the straw on fire and watched it flash up like tinder. However, he was successful in only burning off the wings of the grasshoppers. Still alive but unable to fly, they remained and ate his entire crop. An unusual warm spell that fall caused the grasshopper eggs to hatch early, and with nothing to eat, they died, leaving no eggs for the next year, which proved a blessing to the pioneers.⁴²¹

While a peace treaty had been reached with the Utes, there was still a fear of random attacks. As a result, taxes were raised to build an adobe wall was built around the city square. Walls like this were being built in all the communities in both northern and southern Utah. Eight feet wide at the base, the Springville wall reached a height of twelve feet, although it was only four feet wide at the top. Part of the wall adjoined a moat. The construction of the wall involved building a wooden frame into which the mud was packed. Crews of several men worked on portions of the wall simultaneously under the direction of one supervisor, and after completion the wall surrounded the city plat. As in the original fort, each corner had a bastion. On New Year's Day of 1855, which was an unusually warm day with a bright sun with no snow on the ground, the residents of Springville held a celebration to commemorate the building of the wall. The band played as the residents marched along the wall. Meeting in the town square, the celebration concluded with speeches and more music.⁴²²

The Reformation

Alongside the effort to produce food and care for a family, there were many events going on in the background of daily life. One such event, known as "The Reformation," was underway in Utah, where men were called on local missions to preach the gospel and remind the saints of their covenants and obligations. Apostle George Albert Smith appears, in his position over the saints south of Salt Lake City, spoke often in an attempt to raise the standards of the people and remind them of their duties. This Reformation period lasted for several years in the mid-1850s, until attention was diverted to survival during the Utah War. Many were re-baptized at this time, including William Bird.⁴²³

In addition to being admonished to live the Word of Wisdom and pay tithing, the law of consecration was preached. During this period, some consecrated their property to the bishop, handing over the deed. Benjamin, Richard and William Bird were among many in Springville to enter this law.⁴²⁴ However, there is no evidence that any of these properties were ever taken from the individual pioneers. The consecration was to demonstrate the peoples' willingness to obey the command of their leaders.⁴²⁵

Polygamy was a major theme of the Reformation. After being married to Mary Ann Kennedy for twenty-six years, Charles Bird⁴²⁶ took seventeen-year-old Sarah Ann Dudsdon as a plural wife. Sarah's parents had joined the Church in England, but her mother passed away before the family emigrated in 1849. Several siblings died of cholera as they traveled up the Mississippi River on steamboats. Their father made it as far as Mt. Pisgah before dying of cholera, leaving six children to be placed in homes of compassionate Church members. Two sisters married in Council Bluffs,

and the siblings crossed the plains with several different companies. Sarah Ann traveled with Milo Andrus' Company, and likely Charles knew her well. Possibly Mary Ann knew her the best, and even felt a desire to provide a home for this girl. Sarah later told her children that before her mother's death, she made beautiful plaid shawls for each daughter. At a conference in the bowery in Salt Lake City, these sisters were reunited as they spotted each other wearing the shawls.⁴²⁷ Sarah Ann wrote that in the beginning of her marriage, she did not love Charles. However, because he was so good and kind to her, she grew to love him very much.⁴²⁸

At this time of the Reformation, Richard and Laura Crandall had a public wedding. The following year Emeline gave birth to her sixth child, and a few months later her sister-wife Laura had a son whom she named after her brother Spicer. James' nineteen year old daughter Meribah married Lyman Woods during this time. During the Reformation period, James took a plural wife, but this marriage was short lived. A few years later his divorced wife remarried and had a large family. It was interesting to learn that Ovanda Fuller, one of the widows of Samuel Gully, remarried soon after arriving in the Salt Lake Valley. She and her husband settled in Springville, but she died at this time, leaving a seven-year-old son she had with Samuel, and two new little boys. Her husband raised Samuel with his own sons before taking two plural wives in 1859. Ovanda's sister Sarah Ann also remarried, divorced, and then remarried again into a polygamous family.

More Growth in Springville

By 1856, Springville's growth had almost doubled from just three years earlier, to a population of fifteen hundred residents, and that year the residents worked together to build a chapel. While a crew of men had cut the logs, they were still in the mountains. One winter day after the end of church meetings, Bishop Johnson asked all the men to remain. It was common to have a planning session at these times to discuss public enterprises for the upcoming week. Bishop Johnson called for volunteers to take thirty teams of oxen into the mountains and bring back the logs. The next morning the teams and their drivers met at sunrise and headed for the canyon. The men then climbed into the canyon until they reached the top of the "skidway," a snow-packed run. "The logs. . . would fly down the mountain like a shot from a gun. Sometimes in turning a curve in the canyon, the log would shoot into the air, and coming down on its point bury itself so deeply in the ground that it was only dug out with much labor. A flying log would sometimes strike one of these standing logs and split it asunder. It was a wild and dangerous sport. It was quite dark before the wagons were loaded. . . . Bishop Johnson [wrote] that the log he delivered that day was a white pine 3 ½ feet in diameter at the top, 18 feet long, and it made 900 feet of [one] inch lumber."⁴²⁹ The chapel was dedicated that same year, but no longer stands. It is now the site of the community fire department.

By 1857, the first peaches were harvested from the trees grown from Bishop Johnson's peach pits. He shared the peaches with others, and within a few years, many had peach trees in their yards.⁴³⁰ Also that year, Thomas B. Marsh returned to the church, after leaving in 1839. He traveled to Utah in a freight train company and settled in Springville, where Bishop Johnson hired him as a school teacher. By 1860 he was teaching school in Spanish Fork, and he died in Ogden a few years later.⁴³¹

The Springville Murders and The Utah War

Another event looming large on the horizon was the threat of attack by the United States Government. President Buchanan's inauguration had been held in early March, 1857, and he had been convinced by William Drummond, a Utah Territorial Supreme Court Justice, that the Utah Territory was in a state of near anarchy, without any allegiance to the U. S. Government. The various communities in Utah began again to train in military exercises.

President Buchanan had, in fact, been elected in 1856 on a platform of exterminating what he and many others called "the twin evils of barbarism: polygamy and slavery." One of his first actions after his inauguration was to send Colonel Albert Johnston, by this time a very experienced soldier, to lead troops from Fort Leavenworth over the Rocky Mountains to quell the "rebellion" in Utah. While news of the approaching army did not reach Utah until that summer, the pioneers were well aware of the animosity against them. Because so many men in the past had not just left the Church, but stirred up action against the Mormons, those considered apostates were not treated lightly. Anti-LDS sentiment in the United States was strong at that time, with outrageous accusations concerning polygamy stinging in their severity.

With this background, an incident flared out of control and ended in tragedy.⁴³² Several men in Springville had fallen away from the LDS Church, and as a result, several members of the Church took it upon themselves to harass and even threaten some of these men. Some became the victims of pranks, while others believed their lives were threatened.⁴³³

In early March of 1857, several men met in Bishop Johnson's home to discuss apostates living in Springville. They met a second time the following week, and the names of those present at both meetings included Bishop Johnson and his brother Lorenzo, Alexander F. McDonald, who was the mayor of Provo, John M. Stewart, the precinct magistrate and a counselor to Bishop Johnson, Gardner G. (Duff) Potter, Abraham Durfee, Joseph Bartholomew, and thirty-three year-old William Bird. The men whose faithfulness to the LDS Church was in question were William Parrish and his son Beason. Accusers later stated that a plan was hatched at these meetings to kill these two men.

It seems that the Springville residents feared the apostates might flee to California, where perhaps they would stir up trouble against the Mormons. Brother McDonald later testified that Duff Potter, who was "considered a good citizen and an upright man,"⁴³⁴ and Abraham Durfee were assigned to "attend to" the Parrishes. The question today which will never be answered, is what did "attend to" mean?

Shortly after these meetings, two men visited the house of William Parrish and talked with him about his religious beliefs. Mr. Parrish, who had suffered through the early persecutions in Kirtland and Missouri, had been quite faithful. He, his wife, and his brother and sister-in-law had received their endowments in Nauvoo. However, by 1857, William Parrish was not quiet about his animosity against the Mormons amongst whom he lived.⁴³⁵ The court testimony said, "His answer to them seems not to have been satisfactory."

Shortly after that, two different men visited William at dusk, and took him outside.⁴³⁶ Orrin

Parrish, just eighteen years old, became suspicious and followed his father, but the two men ordered him back. Alvira Parrish, William's wife, later testified that she overheard their conversation. Her husband was accused of stealing horses from a widow, and William responded that he had purchased them honestly. Alvira stated that the tone of the accusations were intended to frighten and threaten her husband, and when he returned to the house and learned she had heard everything, he said, "You will be a living witness when I am gone."

Mr. Parrish employed Abraham Durfee at his business. Many believed Brother Durfee had deceived William into believing that he and his associate Duff Potter were in fact secretly dissatisfied with the LDS Church and wished to relocate to California. The three of them made plans to leave Springville for California on Sunday night, the 14th of March, taking Mr. Parrish's two older sons, Beason and Orrin. Duff Potter and William Parrish left Springville early in the afternoon, and Beason and Orrin left later that night with supplies, intending to meet them at an appointed place. While traveling with Brother Durfee to meet their father, Orrin and Beason heard a shot in the distance. Being alarmed, they were reassured by Brother Durfee that natives were camping in the area. It is possible that this shot was fired by William Parrish, killing Duff Potter when he believed he was being set up. A few moments later, Beason was shot dead by an unseen assailant. A bullet hit the parcel which Orrin carried, but did not hurt him. Orrin later claimed that Brother Durfee pulled the trigger on his gun, aiming at Orrin, but the gun failed to discharge. At that point, Orrin jumped a fence and escaped into the fields in the dark, so terrified for hours afterward he could not speak.⁴³⁷

The next morning, Alvira's young son Albert returned home and told his mother the bodies of his brother, father and Duff Potter were laid out in the school house. His father had been knifed to death, with wounds over his entire body, including defensive wounds on his arms and hands. Brother Potter had been killed by three balls which had entered his body in his front chest. A short trial was held that day, with Richard Bird being one to search for the killers, but no one was found guilty, and the case was closed.⁴³⁸

William and Richard Bird both remained in Springville and apparently, with many others, were not accused of any wrongdoing. Richard's wife Emeline had her seventh child that year. However, that spring and summer all of Utah had been involved in Brigham Young's plan to safeguard the saints against the threat of attack by the U. S. Army. Crops were stockpiled. Missionaries throughout the world and all faithful LDS settlers in California were recalled, leaving the San Bernardino settlement.⁴³⁹ All available energies were put to work building defenses. Priesthood leaders were strengthened and at this time William Bird was advanced in the priesthood and ordained to the office of Seventy.⁴⁴⁰

That spring Apostle Parley P. Pratt, while serving a mission in Arkansas, was murdered.⁴⁴¹

Many emigrant wagon trains passed through Utah on their way to Oregon and California that summer. They followed several routes into Utah, but many came via Fort Bridger. Some chose to go from there to Fort Hall in Idaho and then either south to California or north to Oregon. However, some of the wagon trains wanted to rest for a few weeks in Salt Lake City and restock their supplies. They could then head north through what was called the Salt Lake cutoff, or travel south along the Spanish Trail. In preparation for the approaching army, Brigham Young ordered

that no Mormon give even one grain of wheat to help the soldiers or feed the emigrants unless they were paid in guns and ammunition. As a result, some of these emigrant trains, many comprised of rough individuals with outspoken animosity against the Mormons, were unable to procure needed supplies in Salt Lake City or from any of the small towns as they passed through the state.

Late in the summer of 1857, an emigrant train bound for California stopped in Provo after spending a few weeks in Salt Lake City. They allowed their cattle to graze on the town's range, taking feed from the local supply. Lyman Woods asked them to move and offered to lead them to a different campsite, but with hostility they rejected his offer. At that point, Brother Woods called out the local minute men who arranged themselves in a firing line, aiming at the wagon train. The emigrants agreed to comply and headed toward a different campsite. Records show that there were many incidents involving emigrant trains and the local residents between Salt Lake City and Cedar City. Emigrants letting their cattle graze on ranges which had been prepared for the local cattle was just one problem. Threatening to kill Brigham Young and boasting of being party to the murders of Joseph and Hyrum Smith caused other problems. Criticism concerning the friendly policies the Mormons had in place with the natives was a third point of contention. The Mormons actually used this last issue to their advantage, hoping to persuade the natives to side with them when the U. S. Army arrived.⁴⁴²

At the end of the summer, a wagon train bound for California, comprised of emigrants from Arkansas and Missouri, passed through Utah from Fort Bridger to Salt Lake City and down the Spanish Trail. As they camped in Mountain Meadows, a beautiful valley eighty miles west of Cedar City, the members of the wagon train were massacred over a four day period. The Mormons claimed the emigrants had bragged about having the gun which had killed Joseph Smith, and they believed the emigrants intended to harm them and return and kill Brigham Young.⁴⁴³ Twenty years later, John D. Lee was executed for leading the massacre.⁴⁴⁴

After being persecuted in Ohio, brutally chased from Missouri and Illinois, seeing their prophet murdered, and knowing the sentiments of the nation were against them, it is not difficult to understand their fears, although it is painful to realize that these fears led to what appears to have been cold-blooded murder. Anti-Mormons tried to prove that both Brigham Young and George Albert Smith were involved with the massacre, and the recent murders in Springville were used as fuel for the fire that critics of the LDS Church were stoking.

In September of 1857, President Young declared martial law and ordered that militias be organized in every community. Bishop Johnson was appointed Brigadier General. Many of the Springville men and boys trained each week in fencing, using wooden swords and sticks to parry.⁴⁴⁵ Coopers stopped making churns and tubs and began exclusively making barrels which would hold two hundred pounds of flour. Boys were hired to bring small oak trees from the canyons for the barrels, which were filled and then stored under the stage in the chapel. All the residents repaired their wagons and prepared to leave if President Young gave that order.⁴⁴⁶

That winter, a militia under the direction of General Daniel H. Wells, counselor to Brigham Young, attacked the supply trains of the approaching army, forcing them to spend the winter in the mountains east of Utah, unable to reach or secure the territory as planned.⁴⁴⁷ General Wells

justified his actions by saying, “In such time, when anarchy takes the place of orderly government and mobocratic tyranny usurps the power of rulers, they, the Saints, have . . . the inalienable right to defend themselves against all aggression upon their constitutional privilege.” Over five thousand Mormon men joined General Wells’ militia, although their tactics were those of guerilla warfare.⁴⁴⁸

During the summer of 1858, about thirty thousand saints in northern Utah were evacuated to Utah County and farther south as Colonel Johnson’s army finally advanced. Most certainly Charles Bird and his two families moved south, living with his father and brothers in Springville for the summer.⁴⁴⁹ Likely only eight of Mary Ann’s children were still at home, although the married children would have also moved south, too. Charles’ second wife Sarah Ann took her three children, one a newborn son. The Springville residents opened their homes to the refugees and rebuilt the fort so it could accommodate travelers. Houses were built wherever there was space, including along creek banks and in the public square. The town streets were turned into garden plots.⁴⁵⁰ Sadly, during this time William’s wife Ann gave birth to her fourth child, a baby girl who only lived two weeks.

The army marched through Salt Lake City, deserted by its residents, setting up their base at Camp Floyd in Utah County, just south of the Point of the Mountain. A truce was reached, and by the end of the summer, all residents had returned home. There was peace again in Utah, although with a new governor appointed by President Buchanan.

Interestingly, many Springville men had more cash and more opportunity after the Utah War than before.⁴⁵¹ With four thousand soldiers stationed at Camp Floyd, supplies of every kind were needed in building barracks and feeding the soldiers. Many men in Utah Valley obtained work at the camp, and many more sold beef to the army. In addition, problems with the natives diminished once the army settled in, and it became safer to herd cattle in the canyons.⁴⁵² The harvest that fall was abundant, with plenty of produce available to sell to the army.⁴⁵³

Charles Bird resettles in Mendon

After the war, settlers began moving into the new community of Mendon in the beautiful Cache Valley eighty miles north of Salt Lake City, named after the town in New York where Brigham Young raised his first family. While Logan is better known today, Mendon is two years older, and that is where Charles Bird took his two families⁴⁵⁴ in the fall of 1859.⁴⁵⁵ The settlers, many from Cottonwood, built a fort and constructed a meeting house, and Charles built a large log home with a dirt roof. There Charles Shumway, Charles’ son-in-law, husband of his daughter Henrietta, was chosen to be the bishop.⁴⁵⁶ Charles built a mill to process wool, and he also opened a store.⁴⁵⁷

Charles Bird’s sons cared for his sheep, which he raised for their wool. His son Mormon later recalled a time when he was about thirteen, while he, his father, and his older brother George were out with the flocks. Natives came by, striking fear in their hearts. The boys tipped the wagon box over, hiding under it until the danger passed.⁴⁵⁸ Charles’ plural wife Sarah felt her family was watched over and protected. She told her children of a time early in the settlement, when she heard a knock at the door of her home, at that time still in the fort. When she opened

the door, she saw an elderly man standing on her doorstep, and she invited him in. She offered him a meal and as she prepared the food, “she was amazed at the things he told her.” After he rested awhile, he thanked her for her kindness and then gave her a blessing. In that blessing he promised that she would never want for bread and that her flour bin would never be empty. None of her neighbors saw this man, but Sarah did not forget the blessing he gave her. She was very generous with her flour, sharing from her supply when others were out. Her bin was never empty.⁴⁵⁹

Two years after the Springville deaths, the case of the murders finally reached the courts. U. S. Marshals from Salt Lake City were called upon to locate and apprehend those perpetrators. Some charged Bishop Johnson of having secret communications with President Young. It was said that all the bishops in the Provo and Springville area were in hiding so they could not be called upon to implicate any in their congregations, leaving their numerous wives to entertain the federal marshals sent to investigate.⁴⁶⁰ The truth was that some of men had disguised themselves as peddlers in Camp Floyd and had learned the plans of the marshals. The targeted men were thus warned in advance and were able to hide. It appears that William Bird was one who was sought. In 1859 the marshals searched the home of Richard Bird where they arrested Charles’s twenty-two-year-old-son Kelsey, who was working for Richard. In spite of Kelsey’s protestations that he was not the man they sought, he was carried off, but later released.⁴⁶¹

Six defendants were ultimately accused, although William Bird was not among them.⁴⁶² Of those, Abraham Durfee and Joseph Bartholomew were convinced to testify for the prosecution. As a result of their testimony against the others, they claimed their lives were threatened, and in fact they sought refuge from attackers in the Salt Lake City offices of Mr. Kinkead, the freighter, believing him to be an impartial man.⁴⁶³

U.S. troops from Camp Floyd were posted at the courthouse in Provo during the trial. Dissatisfied with the proceedings, anti-Mormons accused Alfred Cummings, the new non-LDS Governor, of being complicit with President Young in a cover-up. Governor Cummings was also accused of inciting the local residents to interfere with the duties of the soldiers.

The trial became a forum to convict the leadership of the LDS Church in the Springville murders and in the Mountain Meadows Massacre. Some recalled that on the day of the Springville murders, Apostle George Albert Smith, had spoken “in regard to apostates and the proper disposition of them.” Others remembered sermons with a similar theme by apostles Orson Hyde and Lorenzo Snow. Evidence gathered the night of the murders by Magistrate John M. Stewart was presented at the trial, including the cause of the deaths and the possessions of the victims. Brother Stewart was no longer living in Utah at the time, having become disillusioned with Mormonism. He moved to San Bernardino during the Utah War, leaving two plural wives and several children in Springville.⁴⁶⁴ (San Bernardino, overnight, turned from a faithful LDS settlement to a haven for apostates.)⁴⁶⁵ Although Orrin Parrish testified, he did not publicly identify anyone, and all defendants were released.

Shortly after the trial, William Bird’s wife Ann gave birth to her fifth child, a daughter named Mary Ann. Richard’s plural wife Laura had her third child, a son.

A few months after the close of the trial, on July 4th, 1859, John M. Stewart, still in San Bernardino, wrote a letter to the editor of the *Valley Tan*, the local Springville newspaper.⁴⁶⁶ From his safe vantage point, he shared his belief that William Bird was the man who had actually killed William Parrish.

In accusing William Bird, Brother Stewart also implicated Bishop Johnson. He recalled being present at the early meetings where the murders were planned. He firmly stated that Bishop Johnson said, “Shed no blood in Springville,” and his interpretation of that was, “Kill these men, but make sure it doesn’t happen in my jurisdiction.” He recalled lines from a letter President Young had written, requesting Bishop Johnson to be on the alert for problems with apostates in Spanish Fork. A phrase from the letter, “The better way is to lock the stable door before the horse is stolen,” was interpreted as, “Kill these men before they cause more problems.”

Brother Stewart, who had been endowed in Nauvoo and had been sealed to his three wives by Brigham Young about the time of the murders, declared that despite his attendance at those early meetings, he had no knowledge of the planning of the murders, and in fact the first he knew of them was when he was summoned in the night after their bodies were discovered. While examining the bodies of the two older men in the street, the body of Beason was discovered a short distance away. There was no evidence at the crime scene to implicate the murderer, except to note that two were shot and Mr. Parrish had been killed by a knife. Brother Stewart revealed in his letter that he heard William Bird tell Bishop Johnson, “When Potter fell, I clinched Parrish, and killed him with my knife.” I have assumed that when William Parrish realized he was being set up, he pulled a gun on Duff Potter, killing him, that being his last act.⁴⁶⁷ Possibly William acted in self-defense, only having a knife in his possession that night. Who killed Beason? It appears that William was not alone. A generous assumption would be to state that William acted with others to harass and scare the Parrish family, and that events escalated out of control. This would be consistent with the claims of other apostates who lived to talk about their persecutions. It is also possible that malice that was involved.

*The Valley Tan*⁴⁶⁸ published Brother Stewart’s letter in August. After the release of John Stewart’s letter, William moved his family one hundred and sixty miles north to the new settlement of Mendon with his brother Charles.⁴⁶⁹

1860

In January of 1860, Benjamin celebrated his eighty-second birthday. The census that year showed his occupation to be a broom maker. He was not a rich man in material wealth, the value of his goods being worth only two hundred and fifty dollars. His wife Jane was fifty-nine. Jane’s nineteen year-old daughter Harriet had married into a polygamous relationship in the fall and by January was expecting her first baby. Benjamin might have reflected on his life at this time. Eight of his fifteen children were still alive, although four were in New York and he would never see them again. While he had fifty-seven grandchildren, thirty-four still lived. His daughter Polly, now deceased, and her sister Amanda in New York, had thirteen children between them, but only seven were alive. Phineas, who had died in Texas, had five sons, three of whom were married with families that Benjamin would never meet. His closest family member was Richard, living near him in Springville, with two wives and seven living children. James lived a few miles away in

Provo with three of his children, but a fourth was married and lived in Springville. Charles, with his two large families, and William with his three children, lived in Cache Valley.

The next year Confederate forces attacked a military outpost in South Carolina, and the Civil War began. The troops from Camp Floyd departed, taking the southern route through Utah and heading east into Colorado to join the war effort in the south. Four million dollars of supplies were sold to the Mormons for forty thousand dollars.⁴⁷⁰ Colonel Sidney Johnston was killed early in the War. The Utah Territory was spared the tragedies of this conflict, sending no soldiers and suffering no casualties, but the rest of the nation lost three hundred and fifty-nine thousand soldiers during this conflict.

Brigham Young chose that year to move more saints south, issuing calls in October Conference. He hoped that cotton could be produced in the warmer climate of Washington County. The town of St. George, named after Apostle George A. Smith,⁴⁷¹ was established, with a permit for the post office, before any settlers had arrived to determine the exact location of the city.⁴⁷²

James Bird was called by President Young to the Iron Mission, given that moniker because of rich iron deposits and abundant cedar for fuel to run the smelters. Iron was essential in the production of nails, tools, horseshoes and many other items which all had to be imported from the States unless made locally.⁴⁷³ James moved his wife and three children there.⁴⁷⁴ His daughter Meribah and her husband Lyman Woods also moved to Washington County.

Cotton was planted in the county and grew well. A cotton mill was established, which operated for twelve hours a day, powered by water from a small reservoir built by the saints. President Young's intention was to supply cotton for the territory, but during the Civil War, cotton production in the South slowed dramatically. The Church began sending teams east to pick up LDS emigrants, and often these teams carried cotton shipments with them, finding good markets east of the Missouri River.⁴⁷⁵ Charles Bird's son Bradford, while in his early twenties, made five trips to the mid-west during these years in his father's wagon to bring back emigrants.⁴⁷⁶

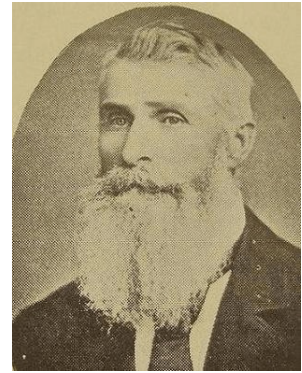
Also among the seven hundred pioneers moving to Washington County in 1861 were Angus Munn Cannon, his brother David H. Cannon, and their families.⁴⁷⁷ The natives tended to be friendly, so these early pioneers did not have to use their resources to build a fort. Arriving late in the fall of 1861, they built crude shelters from the wagon beds and used the running gears to gather wood to complete the structures. Many Swiss converts were among these early settlers, and they taught the Americans how to build fences from the willows growing along the river banks to protect their gardens from the stock. Timber was scarce, but rocks were not. The black volcanic rock in the area was used to build lasting foundations and homes. Initially there was a concern about malaria, but the stagnant ponds were drained and that soon ceased to be a problem.⁴⁷⁸

Benjamin Dies

In early 1862, Benjamin Freeman Bird died in Springville. Benjamin had eighty-six living descendants at the time of his death, with thousands more to be born during the next century. His obituary stated, "He was universally respected, and lived and died a saint."⁴⁷⁹ He was quietly

buried in the Springville cemetery, where a simple headstone still marks his grave.

Benjamin's surviving family members continued to be pioneers. Charles was elected as magistrate that year in Mendon.⁴⁸⁰ James' son Taylor married the next year in St. George, and within a few years Benjamin's widow Jane had settled in Washington County. Richard's plural wife Laura also moved to the area. On the 1870 census Laura is shown living next door to the widow Jane Bird in the small community of Clover Valley, on the western edge of the county, where they had moved in 1869. (This is now in Nevada.) Taylor's family, and the family of his sister Meribah Woods, were also living in Clover Valley.⁴⁸¹ Laura was likely living in Cedar City to prevent her husband from being arrested on charges of unlawful cohabitation. She had returned to Springville by 1880, and in 1888 Richard was fined one hundred dollars for the charge, although he did not serve in prison, as many other men in Springville did.⁴⁸² Richard remained in Springville, dying there in 1895 at the age of seventy-four. Both his wives outlived him, as did eight of his children. There are still many Bird descendants in Springville today.



Richard Bird

William Bird Moves to Bear Lake

In 1863, President Young determined to colonize Bear Lake. This beautiful area had been a way station for the Oregon Trail pioneers even before John C. Fremont passed through the valley in 1843.⁴⁸³ Brigham Young had visited the area in the mid-1850s while looking for a place to locate the saints in the event of a war with the United States. In 1862, President Lincoln signed the Homestead Act which allowed settlers to claim one hundred and sixty acres of undeveloped land. President Young wanted this land for LDS settlers, and he acted quickly to have his people take possession of the land before other settlers could lay claim to it.

In 1863, President Young asked Apostle Charles C. Rich to move his six wives and their families to this valley. Charles resisted, but was obedient and finally agreed.⁴⁸⁴ Realizing they could not get to the valley early enough in the spring to plant crops because of typically heavy winters, they chose to go as soon as possible in the fall so they would be in place to plant when the snows melted. The first settlers were called to go, and in early September a small group of men moved north, building roads and bridges as they traveled. William Bird was among this vanguard company, probably joining out of a life-long loyalty to Apostle Rich. He wrote on the first page of a small notebook, "Sept the 28, 1873, I landed in Bear Lake Valley."⁴⁸⁵

Only a few families spent that first winter in the Bear Lake Valley, but seven hundred people moved there the next year, settling several towns in the valley, including Paris. Another early settler in Paris was Thomas Innes and his family, who had emigrated from England to Pennsylvania and had only been in the West a few years. While the winters were difficult, the population continued to grow. However, many times Charles Rich could not get through the snow for conferences in Salt Lake City except to use snow shoes for forty miles.

Charles Bird Returns to New York

In 1867, Charles Bird's wife Mary Ann died in Mendon. During general conference two years later, Charles was called to serve a mission in the east. He was ready to depart in two weeks, leaving his wife Sarah Ann with four young children, one of whom died while he was gone. He first visited with Sarah Ann's sister who lived in Akron, Ohio, being warmly received and staying there one week. From there he traveled forty miles to Kirtland, and then retraced the route his family traveled thirty years earlier, returning to Elmira. Sadly, his sister Amanda had died just before he arrived, but in a letter to President George A. Smith, by then a counselor to President Young, Charles stated that he "was received with all the respect possible, and as soon as it was known that I had arrived, the neighbors came flocking together to hear from Salt Lake." He wrote that, "All seemed to be much edified in hearing me talk. They did not seem to be so anxious to hear about the gospel, but their anxiety was more to hear about things and affairs in Utah, about the land, crops, timber, and waters of Salt Lake, the mineral springs, the high mountains, and whether we all starved to death or not in making the first settlement, and whether it was a good country or not." Charles wrote that the people asked him many questions about polygamy, if every man had plural wives, or if women were forced to marry. His response was, "Why do you ask me such questions?"

Charles traveled around the area which he knew so well, and in Wellsburg met with General Daniel Jackson,⁴⁸⁶ with whom he had served many years previously. General Jackson, a judge in 1870, greeted him with much respect. They had a long conversation about Utah and the judge said, "Charley, what you tell me, I can believe." The judge asked Charles about the number of wives Brigham Young had, and Charles told him he had never asked the question. The judge then asked Charles how many wives he had. Charles responded, "I have got so many that I don't trouble any of my neighbors, and it is a pity that you hadn't." Charles added in his letter that his words "cut" the judge, "for he had not the reputation of being the most moral man." The judge asked if Charles meant to insult him and Charles answered, "Oh, no, by no means, Sir. I only say that we have none but our own." Charles ended the letter by saying, "Well, that is the way here. They want to inquire about Utah and the church merely to satisfy their curiosity. In all my travels I find that the people don't care anything about the Gospel of Christ, but to ask questions and to lay snares for him that reproveth in the gate. Yet I can say, I thank God that I have not been confounded, but I have been able to answer questions to satisfy all and allay all prejudices, and leave a good impression."⁴⁸⁷

Elmira had dramatically changed since the Bird family had left. His Uncle Kelsey was no longer in the area, having moved to Michigan by 1850.⁴⁸⁸ Elmira, which had initially been a rendezvous point for Union soldiers at the beginning of the Civil War, became a prison camp for Confederate soldiers. While barrack space could house for five thousand, over ten thousand were imprisoned, living in tents along the Chemung River through the winter of 1864. Almost a third of the prisoners died from disease and malnourishment.

Charles renewed his acquaintance with Margaret Bird, his half-sister who had married Orison Bird, Jane's son born before her marriage to his brother James, and he surely met Margaret's three children. He would have also met his half-sister Martha Ann, who had been a very young child the last time he had seen her. She was widowed but had already married again. She would outlive this husband and a third, dying in 1902.

During this mission Charles met with many relatives, including cousins from his mother's side of the family in New Jersey. After his mission, Charles continued to build relations with family members. A descendant preserved a copy of an 1874 letter Charles wrote to his cousin Fenwick Reeves. Charles asked many genealogical questions and then proceeded to teach principles of the Gospel of Jesus Christ. He told Fenwick that "God has restored the fullness of the Gospel in these last days and set up his kingdom never to be thrown down again nor given to another people, and he has devised a plan so that they can receive the Gospel in the spirit world and that his Saints may be baptized for them by proxy. . . .I think it is one of the greatest blessings of the earth." He then implored his cousin to bring his family and relations west. Charles explained how to find the Church emigration agent in New York City and offered to pay their train fare west. He concluded that letter by saying, "I have been mobbed and driven out 4 times and lost all that I had, and what for? For the sake of the Lord and Gospel."

After his mission, Charles was elected to be the mayor of Mendon.⁴⁸⁹ He later served on the school board.⁴⁹⁰ While Mendon was growing, there were still problems with the natives. Charles' son Bradford was involved with several skirmishes with the natives, and was shot in the leg with an arrow during one incident.⁴⁹¹ Bears were also a problem. Henrietta Bird Shumway killed a bear which had entered her cabin, using a flat iron and a fire place poker,⁴⁹² indicating that these early Mormon women had surely adapted to pioneer life!

Charles died in 1884 in Mendon at the age of eighty-one. A local tribute read, "Charles Bird Sen our neighbor, and one of the first settlers of Mendon died this year, he was an old veteran, had been with the Church from Kirtland (sic) and all through [its] persecutions. He was founder of all the Mendon Birds of Bird families."⁴⁹³ Of Benjamin Freeman Bird's fifteen children, he lived the longest. His wife Sarah Ann remained in the family home, raising her young family. Many generations of Charles' descendants continued to live in Mendon, serving missions, taking turns serving as the town postmaster, and building up the area.

James Bird Lives Out His Life in St. George

James had continued to live in St. George amidst a lot of growth. The construction of the St. George Temple was announced in 1871 and James and Jane lived within a block of the new temple. A road was built so lumber from Trumbull Mountain, eighty miles away, could be hauled to town for the temple construction. The foundation of black rock was pounded deep into the soil by a thousand pound cannon left over from the Napoleon Wars.⁴⁹⁴ The cannon was pulled by horses to the top of a hoist and dropped countless times as a sort of pile driver.

In 1872, James received his Patriarchal Blessing and was told that his lineage was of Joseph and that his last days would be his best days. Three years later, James bore his testimony in the high priests quorum and stated that he was glad to be counted worthy to be a Latter-day Saint. He encouraged those present to keep the counsel of the first presidency and to, "keep on the ship Zion."⁴⁹⁵

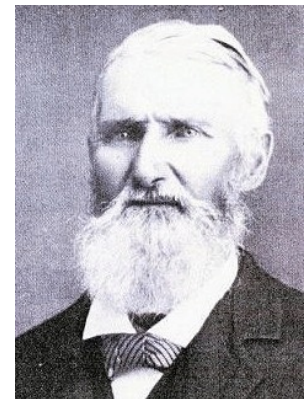
James and his wife Jane compiled a book of all their ancestors, with names and dates and eventually information concerning temple work.⁴⁹⁶ The St. George Temple became the first temple where endowments could be performed for the deceased. President Brigham Young

dedicated the temple in April of 1877 and died four months later, being succeeded by Apostle John Taylor. During the first few weeks after the temple opened, James Bird acted as proxy for his brothers Samuel, Kelsey and Phineas.⁴⁹⁷ James died two years later in St. George at the age of seventy-two. His father's wife Jane died of face cancer a few years later at his daughter Maribah's home in Clover Valley.⁴⁹⁸ His wife Jane died in 1892, also in Maribah's home.

William Bird's Life Ends in Paris, Idaho

Not until 1872 was it determined that Paris was in Idaho, not Utah, and only at that point did the Utah Legislature discontinue funding improvements in the Bear Lake Valley. In 1879, one of Charles Rich's sons married a daughter of Thomas Innes, and a month later, Mary Ann Bird, William's daughter, married Charles Wheatler Blench Innes,⁴⁹⁹ Thomas Innes' oldest son. Eight years later, William's wife Ann died of breast cancer at the age of fifty-three, leaving two teen-aged sons at home.⁵⁰⁰

In 1889, William's son Andrew, a married father of three, was called to serve a mission in Wales. William was very proud of his son, and a letter William wrote to him in August of that year still survives and reflects the feelings of many Mormons at that time. The persecution against LDS Church members because of polygamy had become quite intense as Utah tried to gain statehood. Although William's nephew Kelsey had served his sentence, there were still many fathers and husbands in hiding or in prison. After John Taylor's death in 1887, Wilford Woodruff led the Church as President of the Quorum of the Twelve for two years, as he could not come out of hiding to be sustained as the Church president in a public meeting. William wrote, "Andrew, all the saints in these mountains were requested and did fast and pray December the 22 from 5 o'clock in the evening until 5 o'clock next day evening on the 23rd that [the] government would decide that day in justice that we might have our equal rights. . . and we haven't heard that they did, so I imagine it's not in our favor, but it will all come out right and for our good. Nothing never has humbled and united this people like persecution; we are all seeking for & worshipping the Mammon of unrighteousness. But let us lose it like we did in Far West & Nauvoo [and] it will prove a blessing to all those that can stand it."⁵⁰¹ The following year President Woodruff abolished polygamy as a practice of Mormonism, and in 1896 Utah was granted statehood.



William Bird

Bertha Williams Smith recalled that her grandfather William often visited their family one hundred and fifty miles away in Parker, Idaho. She wrote, "He was a very nice person. He was rather a small man, but he was always so nice and the kids were tickled to death to have him come."⁵⁰²

William recorded items of interest in his little book, including the births and deaths of many family members, all in his clear, sure hand. He considered himself something of a healer, and he wrote down his remedies. Since his injury during the Mexican War when his right elbow was fractured, he had suffered from rheumatism, and he carried a rabbit's foot in his pocket to ease that. He also made a special salve and shared the recipe. The ingredients included camphor, turpentine and mutton tallow.⁵⁰³ He had also devised a pain killer which included laudanum, an opium derivative.⁵⁰⁴ In his seventieth year, he requested an increase of four dollars a month in his military

pension, from eight to twelve dollars. He stated that there were periods where he could not leave his house, and often he was in bed for several days, unable to perform any labor. His income came from two milk cows and his military pension. In this request, he stated that he owned a log cabin, the two cows, a mare, and fifteen acres of meadow near Paris.⁵⁰⁵

The following year William had a premonition of his death. He returned home and told his sons that he had seen their mother. He “baked extra bread and put the house in order just a few days before he died” in 1894.⁵⁰⁶

Margaret Jane Bird, who had lived most of her life in the Chemung Valley where she was born, was the last living child of Benjamin Freeman Bird. She died at the age of seventy-eight in 1912.

William’s daughter Emma Cordelia Bird, born in 1867, was the last of Benjamin’s seventy-eight grandchildren to pass away. She died in California in 1946 at the age of seventy-nine.

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Endnotes:

1.Random small groups came from other countries, but most were from the British Empire. A smaller but yet still formidable group of players in this setting were the Dutch, who made settlements in New England a decade before

the British.

2. *Radical Origins, Early Mormon Converts and Their Colonial Ancestors*, by Val D. Rust, University of Illinois Press: 2004, pages 33-34, "A fundamental assumption of all the radical fringe groups [of the Reformation] was that the church of Jesus Christ had gone astray but that God would restore it. Restitutionism, or restorationism, became a declaration of faith among Reformation radicals and served as a guide to action. In this respect, the restitutionalists went beyond in that they wished to participate in the rebirth of the gospel of Jesus Christ. Of course, there were differing interpretations of restitution. The aim of certain mainstream reformers, such as John Calvin, was modest compared with most restorationists, despite a common rejection of 'scholasticized, commercialized, and politicized Catholicism.' Puritanism was more akin to the Reformation than it was to restoration, because Puritans were inclined to defend their links with conventional Christianity; otherwise, their claims of possessing divine authority would be groundless. However, Separatists were adamant about making a clean break from their church past, and many radical spiritualists went far beyond the Separatists, claiming to have received direct divine commandment to restore the original gospel of Jesus Christ."

3. *A Newer World, Kit Carson, John C. Fremont, and the Claiming of the American West*, by David Roberts, Simon and Shuster, New York: 2000, page 66, "The raison d'être of the whole beaver industry lay in a fashion craze that held sway . . . among the haut monde of Paris, London . . . and other glittering, faraway cities, where raw pelts were turned into the most exquisite men's high hats money could buy. Year after year, styles came and went It was the shiny sheen that only beaver pelts possessed that lent these foppish concoctions their glamour."

4. From the online site of the Winthrop Society at winthropsociety.com, "There were perhaps 30,000 emigrants from England to New England before the English Civil War [which began in 1641]. These folks were mainly from the English middle-class, self-reliant and motivated to find a place where they might live, worship, and raise their families without government harassment. This movement of people is called the Great Migration. Their motivation was religious, political, and economic. The British church and government was becoming insufferably hierarchical, tyrannical, and tax-hungry. Common resentment among the English people led soon to the English Revolution beginning in 1642, and eventually to the beheading of King Charles for treason in 1649....The Great Migration ended at the start of the English Civil War. Then for a time in the 1640's was hope rekindled in the people that they might live in liberty in England, and the flow of emigrants ceased...."

5. *Radical Origins*, page 26-27, "Early New England had quite different social and religious orientations than either the Middle Atlantic region or the South. On the one hand, it was populated almost entirely by people who had come to America for deeply religious purposes. . . On the other hand, the Middle Atlantic regions was more diverse. Religious refugees populated part of the region, but their concerns were generally different from those of settlers in New England; these immigrants arrived in America after 1660, and they often came from continental Europe, particular Dutch and German-speaking areas. The south was settled for economic reasons New England was never dominant in population; only about 30 percent of the people of colonial America lived in New England; Virginia contained more inhabitants than all New England colonies combined. But few early Mormons and their ancestors came from the middle Atlantic region and the South, and those who came from New York generally lived in the northeastern part of the state and shared New England's cultural history."

6. *Puritanism in America 1620 - 1750*; by Everett Emerson, Twayne Publishers, Boston: 1977, page 37. "Those who ventured came mostly as part of a family group, typically a husband and a wife in their thirties or forties; a few children, and one or more servants. The men were solid citizens, mainly farmers and craftsmen; few really poor people came. They were from many parts of England, united chiefly in their devotion to local control, in opposition to the meddling of bishops and royal officials and tax collectors, for these were years when King Charles was attempting to expand both his civil and his ecclesiastical authority."

7. *Puritanism in America 1620 - 1750*, page 28. "Man is totally depraved, unable to perform any saving good, unable to reform." While this sounds heretical to those considered to be enlightened by the doctrines of the Restoration, the practical interpretation of this point of Puritan doctrine was twofold, one being that God was no respecter of persons, tolling the death knell for the beginning of the end of a class society, and the second being that Christ is the author of salvation. Good works and obedience, while valuable, do not save the sinner. *The Book*

of Mormon prophet Nephi dealt with this same topic in 2 Nephi 25:23, “For we labor diligently to write, to persuade our children, and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, after all we can do.”

8. *Newbury With Some History of Newbury, Massachusetts and its Progenitor, Newbury, England*, by George P. Tilton, Newburyport, Massachusetts: 1909, pages 18-19, [Agnes Coffley Knight, the mother-in-law to Henry Jaques and one of the earliest settlers in Newbury, Massachusetts, is referenced in the following quote,] “Fines were the common means of imposing punishment for the infraction of the many and explicit rules of conduct, and the sworn officers were alert and impartial in ‘presenting’ offenders at court. . . The following examples illustrate this while they also instance the strict regard for rank and station which was embodied in the sumptuary laws providing that: –‘Men of meane condition’ should not take upon themselves ‘the garbe of gentlemen by wearing gold or silver lace or buttons’; and women in the same rank were forbidden ‘to wear silk or tiffany hoodes or scarfes’ unless they or their husbands possessed an estate of at least two hundred pounds, under a penalty of ten shillings for each offence. . . .September 27, 1653, the wife of Nicholas Noyes being presented [before the court] for wearing a silke coat and scarfe, upon proof that her husband is worth above two hundred pounds is cleared of her presentment.” The wife of Hugh March and the wife of Richard Knight were charged with the same offence, but were discharged on proof that their husbands were worth two hundred pounds each.

9. I personally believe that Malachi prophesied concerning these immigrants, “And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers,” Malachi 4:6. Malachi saw a unique time, when men and women, rather than be preoccupied with their own gain and status, would sacrifice and build for their children. He then saw that to complete the circle, their descendants provided saving ordinances for them.

10. *Smithsonian Magazine*, December 2005, page 100. “Giovanni da Verrazzono, the Italian mariner-for-hire [who was] commissioned by the king of France in 1523 to discover whether one could reach Asia by rounding the Americas to the north. Sailing north from the Carolinas, he observed that the coastline everywhere was ‘densely populated,’ smoky with Indian bonfires; he could sometimes smell the burning hundreds of miles away.”

11. *Ould Newbury*, by John J. Currier, Boston, Massachusetts: 1896, page 11, “Inland hills rising above hills stood like sentinels over the almost unbroken wilderness. Centuries before [sic – this was the belief] this memorable landing Indians had hunted in these forests and fished in the placid stream that ebbs and flows to the falls of Newbury, but only a few of that race remained to resist the encroachments of the white-faced strangers. Dismal and gloomy must have been the outlook as these brave pioneers gathered together at the close of the first day, and contemplated the prospect before them. They knew that wild beasts were roaming through the forests, and whether the red men would welcome them as friends or foes was as yet uncertain. Their descendants can have but a faint idea of the difficulties they encountered, and of the dangers that continually hung over their heads, threatening every moment to overwhelm them like a torrent, and sweep them, with those whom they dearly loved, to the silent tomb.”

12. *Guns, Germs, and Steel*, by Jared Diamond, W. W. Norton: 2005, pages 210-211, “[In the middle of the 20th Century,] American schoolchildren were taught that North America had originally been occupied by only about one million Indians. That low number was useful in justifying the white conquest of what could be viewed as an almost empty continent. However, archaeological excavations, and scrutiny of descriptions left by the very first European explorers on our coasts, now suggest an initial number of around 20 million Indians. For the New World as a whole, the Indian population decline in the century or two following Columbus’s arrival is estimated to have been as large as 95 percent. The main killers were Old World germs to which Indians had never been exposed, and against which they therefore had neither immune nor genetic resistance. Smallpox, measles, influenza, and typhus competed for top rank among the killers. As if these had not been enough, diphtheria, malaria, mumps, pertussis, plague, tuberculosis, and yellow fever came up close behind.”

13. *The Bird Family, A Genealogy of Thomas Bird*, by William Blake Trask, David Claff & Son, Boston: 1871, page 9, “Thomas Bird was born in England about the year 1613, in the reign of James the First. As to the time of his arrival in this country we are not informed. He joined the church in Dorchester in 1642, after its reorganization under the distinguished Rev. Richard Mather. He was made a bailiff in 1654, and was by

occupation a tanner. He lived on what is now called Humphreys street. His tan-yard was on the ground nearly opposite, a little to the north-east, of the present residence of Thomas Groom, Esq., where a few years ago the yard and pits might have been seen. . . . Thomas Bird died June 8, 1667, aged 54. His will was proved July 17, 1667. . . . The inventory of his estate . . . amounted to the large sum in those times, of about one thousand pounds. His widow, Ann, died Aug. 21, 1673. They had: – Thomas, b. May 4, 1640; d. Jan. 30, 1709-10; John b. March 11, 1641; d. Aug. 2, 1732; Samuel, bap April, 1644; James, b. About 1647; d. Sept. 1, 1723; Sarah, bap. Aug. 12, 1649; d. April 24, 1669; Joseph, died Sept. 26, 1665.” All Bird family genealogists wish there was more information after Samuel, but that’s all there is. However, this information fits nicely with what little is known of Samuel, that he left Massachusetts as a young man and settled in New Jersey. While I found this source on my own and felt it was enough to tie Samuel to Thomas Bird the immigrant, I was pleased to learn that James Bird, Bejmanin Freeman Bird’s son, believed Thomas was his ancestor. Temple work was performed for Thomas in 1884, a few years after the St. George Temple opened. (James’s temple record book is on film 673261.)

14. *Annals of the Town of Dorchester*, by James Black, 1750, published in Boston, Massachusetts: David Clapp, 1846, pages 7-10. “When many most Godly and Religious People that Dissented from ye way of Worship then Established by Law in Ye Realm of England, in ye Reign of King Charles ye first, being denied ye free exercise of Religion after ye manner they professed according to ye light of God’s Word and their own consciences, did under ye Incouragement of a Charter Granted by ye Said King, Charles, in ye Fourth Year of his Reign A. D. 1628, Remove themselves & their Families into ye Colony of ye Massachusetts Bay in New England, that they might Worship God according to ye light of their own Consciences, without any burthensome Impositions, which was ye very motive & cause of their coming; Then it was, that the First Inhabitants of Dorchester came over, & and were ye first Company or Church Society that arrived here, next to ye Town of Salem who was one year before them. [They came under the direction of two ministers, John Maverick and John Warham, from Exeter in Devonshire.] These good People met together at Plymouth, a Seaport Town in ye Said County of Devon, in order to Ship themselves & Families for New England . . . they hired one Captain Squeb to bring them in a large Ship of 400 Tons; they set Sail from Plymouth ye 20th of March 1629030, and arrived at Nantasket ye 30th of May 1630, having a Comfortable tho long Passage, and having Preaching or Expounding of the Scripture every day of their Passage, performed by their Ministers. [They originally settled at what is now Watertown, but they moved 11 miles away to the area which is now Dorchester, feeling it a good place for the cattle which they brought with them.] Our people Settled here a Month or two before Governor Winthrop & ye Ships that came with him arrived at Charlestown, so that Dorchester Plantation was settled next to ye Town of Salem in ye Massachusetts-Colony, being before Charlestown or Boston: And ye Church of Dorchester ye oldest Church in ye Colony Except Salem; and I suppose ye only Church that came over in Church Fellowship, the other Churches being gathered here. The Indians here at Dorchester were also kind to our People.”

15. *Ould Newbury*, pages 11-12, “Governor Winthrop, in his History of New England, under date of June 3, 1635, records the arrival of two ships with Dutch cattle; and the same day the ship *James* arrived from Southampton, bringing, among other passengers, John Pike, father of the famous Robert Pike, of Salisbury, and one Thomas Coleman, who had been employed by the projectors of the stock-raising company to provide food for the cattle and take care of them for a specified term of years.”

16. *Ould Newbury*, page 9, “[Several men] organized a company for the purpose of stock-raising at a time when the prices for cattle, horses, and sheep were at their highest. They added to their own domestic herds some imported Flemish stock, and persuaded [other men] to join them in the enterprise, and establish a settlement . . .”

17. *Livestock in Plymouth Colony*, by Crain S. Chartier, at plymoutharch.tripod.com/id133.html, “The first mention of livestock in Plymouth Colony was in March of 1623 when Edward Winslow, one of the leading men in Plymouth Colony, desired to make chicken soup for the ailing Native sachem Massasoit. At this time Winslow sent a messenger back to Plymouth to get a bottle of drink and ‘also for some chickens to make him (Massasoit) broth.’ But when the messenger returned with the chicken, ‘he (Massasoit) would not have the chickens killed, but kept them for breed.’ . . . The first cattle did not arrive in Plymouth until the following year when Edward Winslow returned from England with three heifers and a bull. It is not known exactly when sheep first arrived in Plymouth, although it is suspected that Myles Standish brought them back from England in 1625. The first reference to sheep is in 1627 in a trade between Standish and Abraham Pierce where Standish traded Pierce two ewe lambs for

Pierce's share in a cow.”

18. Matthew 25:29. “For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.”

19. *Ould Newbury*, page 21, “In the first division of this land [nearly thirty thousand acres in Newbury] among the settlers every person who had put 50 pounds into the common stock was granted two hundred acres; and every person who had transported himself and family to New England at his own expense was entitled to fifty acres. This rule was strictly adhered to, and was evidently intended to encourage immigration and induce men of wealth to settle in Newbury. . . so, in proportion to the amount of money each had invested, down to the house lot of four acres with the right of pasturage, [land] was given to even the poorest settler.”

20. *Ould Newbury*, page 16. John Pike the immigrant was present later in the summer of his arrival when the first church was created. “[T]he first meeting was held ‘on the Sabbath, in the open air under a tree.’” In a point of trivia pertinent only in an endnote, John Pike is the ancestor of Zebulon Pike who named Pike’s Peak in Colorado in 1806. It is doubtful Benjamin Freeman Bird knew they were distant cousins.

21. *History of Newbury, Massachusetts, 1635 - 1902*, by John J. Currier, page 23, William Wood, recently returned from New England in 1633, wrote, “*Agowamme* is nine miles to the North from Salem, which is one of the most spacious places for a plantation being neare the sea, it aboundeth with fish, and flesh of fowles and beasts, great Meads and Marshes and plaine plowing grounds, many good rivers and harbours and no rattle snakes. In a word, it is the best place but one, which is *Merrimache*, lying 8 miles beyond it, where is a river 20 leagues navigable: all along the river side is fresh marshes, in some places 3 miles broad. In this river is Sturgeon, Sammon, and Basse, and divers other kinds of fish. To conclude, the Contrie hath not that which this place cannot yeeld. So that these two places may containe twice as many people as are yet in New England; there being as yet scarce any inhabitants in these two spacious places. Three miles beyond the river *Merrimacke* is the outside of our Patent for the Massachusetts Bay. These be all the Townes that were begun, when I came for England, which was the 15 of August 1633.”

22. A town plat of Newbury, Massachusetts in 1635 shows the property of John Pike and his son, also named John. Those two Johns, Benjamin’s ancestors, were both born in England but emigrated to the Massachusetts Colony. John Jr.’s son John was born in Newbury in 1649. Mary Pike, twice Benjamin’s ancestor, was born in Woodbridge, New Jersey in 1687.

23. *Radical Origins*, page 26.

24. *A Newer World, Kit Carson, John C. Fremont, and the Claiming of the American West*, page 66. Trappers drove the locations of these settlements. Beaver skins and other animals pelts were turned into hats and furs in cities all over the world.

25. *The Island at the Center of the World*, by Russell Shorto, Vintage: 2005, pages 49 269-70, 315. Dutch influence, while largely unknown, is still felt today. Both Roosevelt presidents were descended from Dutch colonists. Many place names in the area, besides Hoboken and those named here, are from the Dutch. They gave Long Island its name (Langt Eylandt). Staten Island was named after the Dutch republican body of leadership, the States General. Dutch names are common in the US today, but often go unrecognized: van Dyke, Vanderbilt, Hoagland, de Vries, van Gogh. Many Dutch words are ingrained in English usage today, such as aardvark, blink, boss, caboose and cookie. Cole slaw came from the Dutch, as did Santa Claus, although his image has been greatly Americanized.

26. *Peter Stuyvesant, The Last Dutch Governor of New Amsterdam*, by John S. C. Abbott, New York: Dodd & Mead, 1873, page 57. This was an extremely interesting book. On page 25 I learned that it was in fact true that the Dutch paid the natives the equivalent in \$24 of beads for Manhattan Island in 1626. That year the Dutch exported furs valued at \$19,000. The simple fact was that the natives had not considered Manahatta Island worth much. One translation says Manahatta simply means, “hilly island.” They could not appreciate the value of the

natural harbor, one that did not freeze in the winter. Russell Shorto, the author of *The Island at the Center of the World*, states that the actual price paid was sixty Guilders. Two centuries later someone calculated that value to be \$24. Other property was sold by the natives at similar prices, and Mr. Shorto gives evidence that in addition to the value of the goods traded, the natives assumed eternal protection from their enemies was included in the sale.

27. Achter Kol is spelled many different ways, including Arthur Kill, the name my husband knew it by. I was surprised he had heard of this old Dutch name, and he said the refinery where he worked in Bayway, New Jersey between 1980 and 1985, was on the saltwater channel between the coast and Staten Island called Arthur Kill. He knew that kill is a Dutch word that refers to a body of water. Our son lives outside Schenectady, which was originally settled by the Dutch, and it's fun to see the old Dutch names on road signs, including many usages of kill.

28. *As We Were, The Story of Old Elizabethtown*, by Theodore Thayer; New Jersey Historical Society: 1964, pages 5-12.

29. *Peter Stuyvesant, The Last Dutch Governor of New Amsterdam*, page 152. Governor Stuyvesant's fort on Manhattan Island had limited defensive capabilities. The population under his rule, including his own son, petitioned him to surrender rather than subject the struggling colony to a battle they all knew was hopeless.

30. *History of Newbury, Massachusetts*, page 171, "March 12, 1664, King Charles II, issued a royal decree granting James, Duke of York, a large tract of land now known as New Jersey. On February 10, 1664-5, [the Catholic world changed to the Gregorian calendar in 1582, but for two hundred years the Protestant nations refused to change, leaving gaps in dates, which they acknowledged even at the time] Philip Carteret was appointed governor of the territory, and every freeman who settled there was given one hundred and fifty acres of land, provided he brought with him six months' provision, a good musket, ten pounds of powder, 'and not less than twenty pounds of bullets, twelve bullets to the pound.' . . . John Pike, John Pike, jr. . . Henry Jaques, Henry Jaques, jr., . . and others went from Newbury to New Jersey, where they laid out and settled the town of 'Woodbridge,' so called in honor of the Rev. John Woodbridge, assistant minister of the first church of Newbury."

31. *A Little About a Few Cutters 1637-1980*, by Ronald G. Mullins; Published New York: 1980, page 5, ". . . in 1664, James II of England had granted all the land between the Hudson and Delaware Rivers to Lord John Bekely and Sir George Carteret. This grant included most of northern New Jersey. In May 1666, Carteret, who now owned most of the land, entered into an agreement with Daniel Pierce, John Pike and Andrew Tappan all of Newbury Mass. For 80 pounds each, they would be granted all the land between Rahway and Raritan Rivers in New Jersey. Other signers of the agreement included Henry Jacques, Stephen Kent and Robert Dennis. Each signer received 240 acres of upland property and 40 acres of meadow. The names of these signers are significant for later Richard Cutter's sons and daughters and granddaughters married these men's children."

32. *As We Were, The Story of Old Elizabethtown*, pages 13-14. "It is not at all surprising that some of the Associators were anxious to get on the land regardless of the season of the year. Lumber would be needed in the spring for building houses, and the winter could be profitably spent felling trees, working the logs into beams and planks, and getting them partially seasoned. Land cleared would be ready for early planting. Another compelling reason for coming in the fall was the opportunity it afforded for trading with the Indians who ordinarily took their furs to the Dutch. As the Elizabethtown pioneers surveyed the wide expanse of meadows and the dense forest rising like a wall to the westward, a great thrill must have seized the heart of everyone. It was truly a land of boundless promise – for them, for their children, and for generations to come. Now that it was autumn, the pioneers saw the waters alive with ducks, geese, and other varieties of water birds. Almost everywhere along the shore, bushels of clams, oysters, and scallops could be gathered in an amazingly short time. The streams and the salt waters teemed with fish, large and small. Perched in the tallest trees or circling aloft, hawks and eagles were having a final feast before flying off to warmer climes. On penetrating the forest, the men came upon great numbers of wild turkey, grouse, and other game birds. In the spring would come immense flocks of song birds from the south as well as clouds of passenger pigeons, so thick in the sky as fairly to obscure the light of the sun. . . . It was doubtlessly early spring when the first families arrived and were greeted by the men who had wintered at Achter Kol."

33.Church Records 1707-1954 First Presbyterian Church Woodbridge, New Jersey, FHL film #468370.

34.They also left wills, many of which I have studied. Wills can be valuable genealogical tools, and in most cases the surviving spouse and children were named, often alongside other family members. In every case these early New Jersey wills begin with the provision that the soul is recommended unto the hands of God. The next line is usually, "My body I recommend to the Earth to be buried in a decent Christian manner, but at the general resurrection, I shall receive the same again by the mighty power of God." Spouses are named with adoring phrases, such as, "My beloved wife." Often the wife was named as the executor of the will. Provisions were made for unborn children, as in the case of a Cutter relative who included, "the child my wife is now big with." Alongside the wills were often petitions to the governor for guardianships for the children, both daughters and sons, who were left fatherless but who inherited land. Adult male relatives or trusted friends of the family paid a hefty bond, often 1000 pounds, as a surety that they would be upright in their assignment by the court to protect the interests of the child.

35.Her surname is shown as Van Princess or sometimes as Prince.

36.There is no firm evidence of the year of her birth. Records confirm her marriage to Richard Stout in 1644, when he was forty and she was twenty-two. At question is when her ship wrecked off Sandy Hook, and most put that at 1640.

37.A match coat is coat made simply by wrapping a wool blanket around the shoulders and securing it to the waist with a belt or a tie.

38.Hosea Stout, an early LDS pioneer, is among her descendants, as is President Abraham Lincoln.

39.Records from the Presbyterian Church in Morristown(LDS Family History Library film #883684) show Freman Bird, son of Jer. Bird & Eliz. to have been born on the 19th of January 1779, one year later than all other records show as his birth. His christening, which has never been questioned, is ten months later than the birth record, 17 October 1779. Records containing a birth date provided by Benjamin Freeman Bird, such as his Patriarchal Blessing, indicate he believed he was born in 1778.

40.DAR Patriot Index, Centennial Edition, published in Washington in 1990, shows that Jeremiah Bird, born in 1745, was a Private in the Revolutionary War from New Jersey.

41.It took some serious detective work on the part of other researchers to determine who Benjamin Freeman Bird's grandmother actually was. Benjamin's records stated she was Esther Marsh, who married Benjamin Freeman. In fact, Esther was of the well-known Cutter families and first married Charles Marsh, who left her a widow long before Benjamin was born. Esther married Benjamin Freeman in 1777, and young Benjamin, Esther's grandson, was born shortly thereafter. The Official Register of the Officers and Men of New Jersey in the Revolutionary War, compiled under orders of His Excellency Theodore F. Randolph, Governor, by William S. Stryker, states that Benjamin Freeman was a member of Captain Nixon's Light-Horse Troop.

42.*Historic Morristown, New Jersey The Story of Its First Century*, by Andrew M. Sherman, Howard Publishing Company, Morristown, New Jersey 1905, pages 48-49.

43.My young family visited this mansion many times, as we lived in Morristown, New Jersey in the mid-1990s. We drove past the Presbyterian Church where Benjamin was blessed on our way to church each week.

44.The electric telegraph was invented here in 1837. Also, the first ship's steam engine was designed and constructed here.

45.New information since I originally wrote and posted this information came from Barbara Dabinett, a descendant of Maribah's brother Fenwick Taylor Reeves. A 1927 transcription of a bible page stated that Fenwick, "Maraba," and other siblings were all born in Chester.

46. *Genealogical and Personal History of Fayette County, Pennsylvania*, by John W. Jordan and James Hadden: New York, 1912.

47. Quakers believed that all could receive revelation, that the heavens were not closed. No intermediary was required to interpret the word of God. Puritans, on the other hand, believed that revelation had ceased, and that ministers were needed to instruct man on the proper course of conduct. Initially the Quakers and the Puritans did not co-exist amicably, but their strong desires in their struggle against tyranny from England united them. Before the Revolution, Quakers held many positions of influence in most of the colonies.

48. *The Province of New Jersey, 1664-1738*, by Edwin P. Tanner, New York, Columbia University, London: 1908, page 6. “. . . the purchase of 1674 is an event of the greatest historical significance for it makes the beginning of the first great Quaker experiment in American Colonization.” The Quaker colonists established schools, meeting houses and cemeteries throughout Burlington County. By 1681, 1400 Quakers were in Burlington, New Jersey, but the Friends settled in many places in the Delaware Valley.

49. Barbara Dabinett’s records state that Mary Taylor was also born in Burlington County.

50. The bloody Battle of Wyoming, fought by Scotch-Irish immigrants in Luzerne County, Pennsylvania, against natives stirred up by the British during the Revolutionary War, sent the victorious natives to Philadelphia for safety, where they were protected by the Quakers.

51. While my study of colonial ancestors had revealed many issues between the Quakers and their neighbors, I turned to an article by Karin A. Wulf of American University for clarity at <http://revolution.h-net.msu.edu/essays/wulf.html>

52. All references to Sullivan’s campaign come from the *History of Central New York: Embracing Cayuga, Seneca, Wayne, Ontario, Tompkins, Cortland, Schuyler, Yates, Chemung, Steuben and Tioga Counties*, by Harry R. Melone, Indianapolis, Ind: Historical Publishing Company, 1932, page 62 - 75.

53. Sarah Bird Force and her husband were addressed in this provision in her father’s will, “In Consideration of the aforesaid Legacies given and Bequeathed unto the said Samuel Force Jun and Sarah his Wife I Order and it is my Will that my Poor old, Honest and Faithful Negro Woman Named Sarah, shall live with my said Son in Law Samuel Force. . . and that my said Son in Law Samuel Force and his Heirs Shall from time to time and at all times hereafter shall find, provide and allow unto my said Negro Woman Sarah — and Sufficient Means, Drink, Washing and Lodging and all other Necessities fit and Convenient for old age During her Natural Life. . . .” Source: New Jersey Wills, film #545464.

54. In my many years of reading wills, it is a rare event to see some heirs named and other survivors excluded. I was surprised that Benjamin wasn’t at least given a small token of money. Perhaps this is an indication that Joseph Bird was not a wealthy man. The fact that he gave everything intended for his son Joseph to Joseph’s widow could be interpreted that he assumed Elizabeth would leave an inheritance for her younger children. I found no will for Elizabeth. It’s possible she sold any land she had before she died. It is also possible she remarried.

55. *Invading Mexico, America’s Continental Dream and the Mexican War 1846-1848*, by Joseph Wheelan, New York: 2007, page 5.

56. The interesting explanation for why so many traders and trappers in the unknown West were of French descent is discussed in David Hackett Fischer’s book, *Champlain’s Dream*, published by Simon and Schuster in 2010, chapter 24. As early as 1609, French traders under Samuel Champlain’s direction were intermarrying with native women. “Champlain actively encouraged the intermixing of French and Indians. Within his lifetime, the children of these mixed unions began to be called ‘Metis,’ a term that was recorded as early as 1615. By the late eighteenth century ...that word also acquired another meaning. It referred to an entire population of French-Indian descent. . . . A scholar who has studied narratives of western travel, reports, ‘During the 1820s, Englishmen and Americans

travelling into the Great Lakes fur-trade universe discovered to their surprise that they had entered a foreign country.”

57. Morris County Marriage Records, New Jersey, FHL film # 1314453 page 82. The marriage record reads, “I certify that on the twenty second day of February in the year of our Lord eighteen hundred and one I married Freeman Bird of Roxbury in the County of Morris and State of New Jersey to Melly Reeve of the same place -- Wm Grandin Minister of the Gospel.”

58. John Reeves’ 1811 will indicates that his wife Jemima Fairchild Reeves was still living. He appointed two of Mary Taylor Reeves’ sons, John and Stephen, as executors of his will. As Phineas was an only child, Mary’s children were his only descendants.

59. An anonymous biographer of Charles Bird included a letter he wrote to a cousin in 1874 where he remembers his Grandmother Taylor, “I can remember when I was between 2 and 3 years old she was blind and when I would [visit] she would hear me speak and she would say: Come here Charley, my son, and see your Granny. So I can recollect her.”

60. *Benjamin Freeman Bird and Marabah Reeves*, a biography by Marla Stone Walker written in 2000. She referenced Morris County tax records, which I have not verified.

61. *Kelsey Bird and His Wives Eliza Jane Perry and Ann Muir*, by Pat L. Bird Sagers, Spanish Fork, Utah 2004, page 2, “Kelsey’s father, [Charles] and grandfather, Benjamin Freeman Bird, had both been merchants in New York and New Jersey.”

62. This information came from the Roxbury Township website at <http://www.roxburynewjersey.com/history.htm>.

63. Various family histories are clear on the year.

64. 1815 and 1816 tax records show Benjamin and Kelsey in Tioga County, New York. Both were also enumerated there in the 1820 Federal Census.

65. A Chemung County history site has a helpful time line at <http://www.chemunghistory.com/pages/timeline.html>.

66. *Benjamin Freeman Bird*, by Miss Florence Bird. Miss Bird related that the owner of the property in 1960 stated that stones either from the foundation or the chimney of the Bird family home could still be seen.

67. An anonymous biographer, likely an adult grandchild, of Charles Bird wrote, “Charles, along with his brothers and sisters, seems to have gotten a fairly good education. In one of his letters, Charles states that he received his education and learned the trade of weaving in Elmira, a small town in western New York state. He could do most anything he put his hand to; he farmed, raised a garden and stock, ran a grist mill to grind grain into flour and cereal, and knew something of saw milling. He was a beautiful penman; his signature is on his deed in the Logan courthouse.” Later in this biography, the author quotes from a letter Charles wrote in 1870 to George Albert Smith about the mission he served to this area, “There I went to see General Jackson, a prominent man. He is now judge of the court. He is a man that I once respected much. When I lived there, I belonged to his staff in the military.”

68. Connecting with other Bird family researchers while I worked on this biography helped me come to this conclusion. Jane’s name on many family records appears as “Jane Mott Carpenter.” I have learned that this can indicate a previous marriage. Another researcher found a record which stated that Orison was the son of James and Jane Morton Carpenter, but it is clear Orison was born five years before James and Jane married. Orison did not go west with Jane and James, but instead shows up on the 1850 census with his grandmother and Uncle James. He is still living with his uncle after the death of his grandmother in the 1860 census. Orison later married a daughter of Benjamin Freeman Bird, which would be uncomfortable if he were a blood relative of Benjamin’s. I researched this family issue for quite a while. There were no other Bird families in the area to which Orison could have belonged. This is the only reasonable conclusion as to how he fits into the family.

69. Miss Florence Bird recorded that Margaret Crane Dailey was a cousin of Maribah. While there may be an actual connection between Maribah and Margaret, I could not find one. Margaret's father was Azariah Crane of Caldwell, New Jersey, and this man turns out to be the brother of Sally Crane Carpenter, the mother of Jane and Sally Carpenter, sisters who married Maribah's sons James and Kelsey. So Margaret in fact was a cousin to Jane and Sally Carpenter, not their mother-in-law Maribah. Some records indicate Margaret was the widow of Nathaniel Dailey. I found a possible match for him in Luzerne County on the 1830 Census, but there is too little information to make any assumption that this is where Margaret was living at that time, even though many Chemung County settlers followed the Wyoming Valley north from Luzerne County.

70. Information obtained from joycetice.com, "Departed this life after an illness of seven days, Meribeth Bird, wife of Benjamin T. (sic) Bird of the town of Southport, Tioga Co., aged 49 years, 9 months, and 6 days (sic). The deceased was a member of the Methodist E. Church for more than thirty years, during all of which her walk was irreproachable." Published in the Elmira Republican Newspaper February 23, 1833.

71. Miss Florence Bird stated that Maribah was buried in the cemetery on the farm. Today the cemetery is known as the Gustin Cemetery, named after a later owner. A gravestone with barely legible writing was found in this cemetery which reads, "B___ Maribah, wife of ___y B___ d___." It likely originally read, Bird, Maribah, wife of Benj Bird, died 1833. (Information about headstone obtained from joycetice.com, a large site with records from the tri-county area of Bradford, Chemung and Tioga Counties.)

72. Miss Florence Bird recalled that Benjamin was known as a Methodist circuit rider. While it is very possible he was a lay minister in this new community, it is also possible that his reputation as a minister arose from his preaching of the restored gospel.

73. A one paragraph biography of James Bird found in a collection of High Priests' biographies in St. George, Utah, states that James was baptized in June of 1835. An anonymous biographer of Charles states he was baptized in August of 1836.

74. This letter is referenced in the *Journal History of the Church* under the date of 14 November 1834.

75. *Doctrine and Covenants* section 52:2-5 "I, the Lord, will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the covenant. Wherefore, verily I say unto you, let my servants Joseph Smith, Jun., and Sidney Rigdon take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; And it shall also, inasmuch as they are faithful, be made known unto them the bland of your inheritance."

76. *Invading Mexico, America's Continental Dream and the Mexican War 1846-1848*, page 204.

77. Various family histories give a variety of dates as to when the Bird families left New York for Kirtland but state that Phineas was in Kirtland for the temple dedication in 1836. Phineas was enumerated living near his father in New York on the 1830 Federal Census and the 1835 New York State Census. However, family records are valuable and cannot be ignored. I have had to assume, based on these histories and records, that Phineas' family went to Kirtland about 1835, two years before the rest of the Bird families left New York.

78. Diana Ludy, a descendant of Phineas Bird and a faithful RLDS member until her death, researched the families of Phineas Bird and wrote careful biographies, copies of which she gave to me. Other anonymous biographies state that Benjamin's son Charles was in Kirtland for the temple dedication in 1836. Since his sixth child Kelsey was born in New York, it is not likely that he had moved his family to Kirtland in time for the dedication, but it is possible that he visited Phineas there.

79. Family histories state that Benjamin purchased a subscription to *The Star* from the missionary he housed in 1833.

80. *Benjamin Freeman Bird and Marabah Reeves*, Mrs. Walker found an excerpt in the December 1836 edition of the *Messenger and Advocate* which stated that Benjamin F. Bird was given a license as a minister of the gospel.

81. Information of Kelsey's death by falling from a horse came from Miss Florence Bird. My research, still incomplete indicates that his widow might have remarried a man named Harrison Albright and had several children by 1850, where I believe she was living in Dix near her older brother James. Also living with James was Orison Bird, as mentioned earlier.

82. Because these babies were all born in New York, we know they did not leave for Kirtland until after this time.

83. *Conquerors of the West: Stalwart Mormon Pioneers*, compiled by the National Society of the Sons of Utah Pioneers, Volume 1, Agreka Books, 1999, states that many of Benjamin's father's family were in Kirtland to greet them. However, I can find no record anywhere that any of his siblings joined the LDS Church. Perhaps through the generations the relationships were confused, and it was Phineas who met his father and brothers. Also, I had assumed by birth dates of the children named that the family left New York in 1837. A one paragraph biography of James Bird, from information he provided in 1872, states that he went to Kirtland in 1838. I have used this source as the date for their arrival in Kirtland. Also, in information I received from John Woodward, a senior missionary serving in Kirtland, I learned that a ferry operated along the Erie canal. Saints coming from the East often took the Erie Canal from Albany to Lake Erie, and then traveled on the ferry to Fairport, twelve miles from Kirtland. It is possible that Benjamin's family walked 230 miles east to Erie, Pennsylvania, where they might have taken this ferry to Fairport. It was only 200 miles to Albany from Elmira, but I doubt they backtracked that much.

84. *Pioneer Women of Faith and Fortitude*, compiled by the International Society Daughters of the Utah Pioneers, Salt Lake City: 1998; Volume B, page 268.

85. *Kelsey Bird and His Wives Eliza Jane Perry and Ann Muir* states that Mary Ann Kennedy had come from a wealthy family who had disowned her when she joined the Mormon Church. After leaving New York, she never saw her family again. She was a direct descendant of William Bradford, leader of the Pilgrim colony.

86. *Pioneer Women With Faith and Fortitude*, page 270. *Personal Histories High Priests, Third Ward, St. George West Stake*, compiled in 1872. James wrote, "I was baptized . . . in June 1835 and in 1838 I moved to Kirtland, Ohio, and joined the Kirtland Camp, and moved to Far West Missouri the same fall and shared in the mobbing of that place. . . ."

87. *The Journal of John Pulsipher*, excerpt concerning Kirtland Camp found in many places, including online at http://auntroma.com/kirtland_camp.htm

88. *History of The Church*, Volume III, page 85 -147.

89. *Mormon Land Rights in Caldwell and Daviess Counties and the Mormon Conflict of 1838*, by Jeffrey N. Walker, BYU Studies, Volume 47 Number 1, page 31.

90. *The Doctrine and Covenants* states that this is where Adam dwelt and where he will return to visit his people.

91. *Radical Origins*, page 16. Brother Wight is also mentioned seven times in *The Doctrine and Covenants*.

92. *Doctrine & Covenants* 117:8.

93. *Mormon Land Rights*, page 31.

94. *Invading Mexico, America's Continental Dream and the Mexican War 1846-1848*, page 5.

95. *Mormon Land Rights*. Brother Walker uses land records and letters from the Missourians and the Mormon settlers to prove that the Missourians' efforts were more than religious bigotry. Their efforts to drive the Mormons

from their properties were timed to enable them to occupy these lands under the practice of preemptive rights. The Mormons attempted to take advantage of this law, which allowed settlers to acquire land that had not yet been surveyed. After surveys by the U.S. Government, they could purchase it for \$1.25 an acre. Mormon leadership intended for their poorer members to work the land and thus be able to earn the funds to pay for it when it was settled. The Missourians knew this, and drove the Mormons from their lands shortly before the land was made available for purchase, thus taking over cultivated and worked land for their own benefit.

96.*History of the Church*, Volume III, pages 190-191. Parley P. Pratt wrote, "We were informed that the general officers held a secret council during most of the night, which was dignified by the name of court martial, in which, without a hearing, or, without even being brought before it, we were all sentenced to be shot. The day and hour was also appointed for the execution of this sentence, viz., next morning at 8 o'clock, in the public square at Far West. Of this we were informed by Brigadier-General Doniphan, who was one of the council, but who was so violently opposed to this cold-blooded murder that he assured the council that he would revolt and withdraw his whole brigade, and march them back to Clay county as soon as it was light, if they persisted in so dreadful an undertaking. Said he, 'It is cold-blooded murder, and I wash my hands of it.' His firm remonstrance, and that of a few others, so alarmed the haughty murderer and his accomplices that they dare not put the decree in execution."

97.*History of the Church*, Volume III, page 251-254. Also signing this document were Stephen Markham and Thomas Grover.

98.*Journal of Aroet Lucious Hale*, "Father had a good team and wagon when we went to Missouri. He lost everything and was helped out of Missouri by one of the brethren by the name of Bird."

99.*The Historical Record, Church Encyclopaedia*, edited by Andrew Jensen, Salt Lake City, Utah: 1889, page 715.

100.*History of the Church*, Volume III, page 263.

101.*Pioneer Women With Faith and Fortitude*, page 270.

102.*Nauvoo, A Place of Peace, A People of Promise* by Glen M. Leonard, Deseret Book, Salt Lake City, Utah: 2002, page 35. Stephen Markham is my husband's ancestor. I am descended from David White Rogers.

103.*History of the Church, Volume III*, page 265-66..

104.*Mormon Redress Petitions: Documents of the 1833-1838 Missouri Conflict*, edited by Clark V. Johnson, Brigham Young University: 1992., pages 141-142, spelling modernized. The document, filed in Adams County, Illinois on May 13, 1838, read, "The State of Missouri to Benjm F Bird, To money and time expended in moving from NY State to Missouri \$130; Two horses and wagon and harness taken by the mob, returned after ten days, \$20; Damage in the sale of 160 acres of land, \$500; To damage and not having the liberty that the laws of the land guarantee to every civilized citizen and being driven out of the state by the mob, \$6000; To damage, money spent and time lost in moving out of the state, \$100; Total damages: \$6750.00. I certify the above account to be just and true according to the best of my knowledge, [signed] Benjm F Bird, Sworn before C. M. Woods, Adams Co., IL, 13 May 1839."

105.*Mormon Redress Petitions*, page 142, "1838 The State of Missouri to Phineas R. Bird, To moving in the state \$120; To building one house in Davis, driven out and abused by the mob \$225; To four hundred dollars cash lost by being driven from Davis County \$400; To gun taken, lock lost and gun damage, \$8.25; To moving out of the state and being deprived of living in the state of Missouri \$8000; To money spent and time lost in moving out of the state \$100."

106.*Family Record of William Bird*, a twelve leaf manuscript kept by William Bird, filmed by the Family History Library, #1036773. "William Bird baptized in The Church of Jesus Christ of Latter Day Saints Sept 13, 1839 Adams Co, Illinois. Baptized by Charles C. Rich Confirmed by Elisha Groves."

107.I could not find Charles, James or Richard on the 1840 Federal census.

108.*Kelsey Bird and His Wives, Eliza Jane Perry and Ann Muir*, page 6e. Charles owned two lots in Nauvoo, one between Ripley and White Streets and the other between Page and Woodruff Streets. “He also had 33 acres out in the country.”

109.An anonymous biographer wrote, “Charles was sent many places where the church was endeavoring to establish itself, to encourage the saints and preach the gospel to the people. After he moved to Nauvoo on 15 December 1840, Jedediah M. Grant wrote the following from Surry County, North Carolina: the Elders S. B. Stoddard and Charles Bird had made his heart to rejoice by their arrival, and by assistance much prejudice was removed. They only stayed a few weeks, but before they left six or eight had been baptized. Charles was a fluent speaker, with a very likeable disposition and a strong testimony of the truth of the gospel, yet he was stern in rearing his children to do right.”

110.I have made the assumption that Charles converted Samuel and his wife Jane. If they chose to bypass the Appalachian Mountains in heading west to Nauvoo and instead went south to Natchez, Mississippi to travel by steamboat up the Mississippi to Nauvoo, they would have gone through Lawrence County, Mississippi, where their third child Harriet was born. It is highly likely Charles traveled with his converts back to Nauvoo. Otherwise, there are no records to verify this speculation.

111.*Phineas Reeves and Melissa Coalman Bird*, a biography by descendant Diana Ludy.

112. *Journal History of the Church of Jesus Christ of Latter-day Saints*, (electronic access at BYU). Under date 21 Mar 1841, “The lesser priesthood was organized in the city of Nauvoo March 21, 1841, by Bishops Whitney, Miller, Higbee and Knight. Samuel Rolfe was chosen president of the priests' quorum, and Stephen Markham and Hezekiah Peck, as counselors. Elisha Everett was chosen president of teachers, and James W. Huntsman and James Hendricks, counsellors. Phineas R. Bird was chosen president of deacons, and David Wood and Wm. W. Lane, counsellors.”

113.*Benjamin Freeman Bird and Marabab Reeves*.

114.Josiah Lewis Telle, a New York convert, lost his wife Tabitha to malaria the first fall they lived in the city. He then married Amelia Rogers, a daughter of David White Rogers. Lewis, Amelia and David are my ancestors.

115.*Invading Mexico, America's Continental Dream and the Mexican War 1846-1848*, pages 25-6. The scientific expedition, led by Lieutenant Charles Wilkes, was called the Ex-Ex.

116.*The Nauvoo Diaries and Writings of William Clayton, Private Secretary of the Prophet Joseph Smith, Part 1, The Nauvoo Temple History Journal*, pages 10-11, “. . . in the Summer and Fall of the year 1841, the brethren entered into measures to build a baptismal font in the cellar floor near the east end of the temple. President Joseph approved and accepted a draft for the font, made by Brother William Weeks; and on the 18th day of August of that year, Elder Weeks began to labor on the construction of the font with his own hands. He labored six days and then committed the work to the carpenters. On the 11th day of August, Brother Weeks began carving the oxen, twelve in number, upon which the font was to stand. After carving for six days, he consigned this branch to Brother Elijah Fordham, the principal carver, who continued until they were finished. They were completed about two months after their commencement. At 5 o'clock in the evening, the 8th day of November, 1841, the font was dedicated by Joseph Smith the Prophet. After the dedication Brother Reuben McBride was the first person baptized, under the direction of the President. Brother Samuel Rolf, who was seriously afflicted with a felon [an acute and painful inflammation of the deeper tissues of a finger or toe], was present. President Joseph instructed him to wash in the font and told him that the hand would be healed. . . He dipped his hand in the font, and within a week he was perfectly healed. [A footnote states, “Baptism for healing was a common practice in the early Church,” a rare practice I have also heard about in this day.]

117. *Annotated Record of Baptisms for the Dead, 1840-1845, Nauvoo, Hancock County, Illinois*, by Susan Easton Black and Harvey Bischoff Black. This source was referenced in documents relating to the life of Benjamin Freeman Bird found at the Lands and Records Office in Historic Nauvoo.

118. *A Brief Life History of Benjamin Freeman and Maribah Reeves Bird*, biography kept at the Daughters of the Utah Pioneers Museum in Salt Lake City.

119. I had trouble finding information about the Wisconsin Pineries. However, the Strangites operate a website at <http://www.strangite.org/Wisconsin.htm> where I found this information.

120. *Phineas Reeves and Melissa Coalman Bird*.

121. Information about the Life Guards was obtained from a *Mormon Times* Article titled "Secrets of the Patriarch's Bear Flag," published 6 January 2010.

122. *Invading Mexico, America's Continental Dream and the Mexican War 1846-1848*, page 29.

123. *Pioneer Women of Faith and Fortitude*, Volume B, page 268.

124. *Pioneer Women of Faith and Fortitude*, Volume B, page 268.

125. Jonathan Browning was the father of John Moses Browning, born in Ogden, Utah in 1855. A faithful Latter-day Saint, this son went on to be a well-known firearms inventor whose designs are still used throughout the world.

126. *A Brief Life History of Benjamin Freeman and Maribah Reeves Bird*. The Bird-Browning home was later occupied by Lucy Mack Smith after the exodus of the Saints in 1846. Here is where she wrote her biography.

127. *Kelsey Bird and His Wives, Eliza Jane Perry and Ann Muir*, page 6e.

128. Information and photos of the property appear in the appendix of the 2001 biography of Benjamin F. Bird by Marla Stone Walker.

129. *Family Record of William Bird*, "In May 1843 Ordained an Elder in The Church of Jesus Christ of L D. Saints."

130. Phineas R. Bird received his Elder's license on May 16th, 1842, according to early Nauvoo records.

131. *Orange L. Wight, 1823 - 1907, Autobiography*, "We all boarded a steamboat and started for Black River, Wisconsin."

132. *Phineas Reeves and Melissa Coalman Bird*.

133. *An American Prophet's Record: The Diaries and Journals of Joseph Smith*, edited by Scott H. Faulring, Salt Lake City, Utah, Signature Books: 1989, page 398. "Friday, July 21st [1843]. This morning Bishop Miller, Lyman Wight, and a large company including families started on the Maid of Iowa for the pinery in Wisconsin."

134. *Orange L. Wight, 1823-1907*.

135. *A Newer Word, Kit Carson, John C. Fremont, and the Claiming of the American West*, pages 129-136.

136. *Fort Kearny on the Platte*, by D. Ray Wilson: 1980, page 10, "A number of Americans who went to California eventually became Mexican citizens and gained large land grants. Two of these were John A. Sutter and John Marsh. . . In 1838 John Sutter had won a large land grant in the lower Sacramento Valley when he promised to bring Swiss colonists to the area. By 1845 Fort Sutter was generally considered the center for the Americans who

had settled in the Sacramento Valley.”

137.*A Newer Word, Kit Carson, John C. Fremont, and the Claiming of the American West*, page 144. “The captain thought he had slipped in and out of California in 1844 unobserved by government officials. Now he learned, to the contrary, that ‘our previous visit had created some excitement among the Mexican authorities.’ Sutter had covered for the Americans, baldly insisting that the party, on ‘a geographical survey of the interior,’ had been forced through the mountain snows ‘simply to obtain a refuge and food’ where Fremont knew he could find help.”

138.*An American Prophet’s Record: The Diaries and Journals of Joseph Smith*, page 451.

139.*Nauvoo: Kingdom on the Mississippi*, by Robert Bruce Flanders, University of Illinois Press: 1965, page 290-292, “Lyman Wight and George Miller had been investigating the advisability of establishing Mormon colonies in the Wisconsin country where they had located their sawmills. Miller arrived in Nauvoo March 8 with a formal report. The colony at the ‘pinery’ had had a very difficult season, and the Wisconsin brethren advised against further colonizing for a variety of reasons. But they had a specific proposal to make as an alternative. They wished to take the ‘pineries’ colony to the ‘table lands’ of Texas, and there establish a Mormon mission. They would sell the mills, urge the friendly Indians to sell their lands to the government, and all go west together. Many things would be accomplished: the opening of the Church ‘in all the South and Southwestern States, as also Texas, Mexico, Brazil, etc., together with the West Indian Islands’. . . in general enable the colonists ‘to employ our time and talents in gathering together means to build according to the commandments of our God, and spread the gospel to all nations.’” Several letters were written. Signers included, “Wight, Miller, Phinias Bird (sic), Pierce Hawley and John Young., [comprising the] ‘Select Committee to write expressing the views of the branch of the Church at Black River Falls.’” *Journal History* contains the original letter under the date of 15 Feb 1844.

140.*Nauvoo: Kingdom on the Mississippi*, pages 294-5. It appears that negotiations took place to move a body of the saints to Texas before Joseph Smith’s death. “[The Council of Fifty considered] the proposals of Wight and Miller about the Texas colony. . . .Not only would a colony be planted there, but territory would be sought for Mormon state. The Republic of Texas was in need of aid to defend itself against Mexico; the Mormons would render such aid by settling west Texas. . . .All that was wanted in return from the government in Austin was a grant of the western two-thirds of Texas for the new Mormon state. . . . George Miller left for Wisconsin to notify the colony there of its move to Texas ‘to take possession of the newly acquired territory.’ Miller and Wight then hurried back to Nauvoo. . . . Lyman Wight was to move the Wisconsin colony to the ‘newly acquired territory’ during the summer [of 1844].” [After Joseph Smith’s death,] “That summer Miller tried to get the official papers from Brigham Young that the commissioners to Texas would need for their mission; but, said Miller, ‘to my utter astonishment [he] refused anything to do with the matter; that he had no faith in it, and would do nothing to raise means for our outfit or expenses. . . . This was the cause of the break between Wight and Young. Wight left Nauvoo, never to return. He took the Wisconsin colony, which was personally loyal to him, on an epic trek to Texas and established them near the falls of the Colorado, the point which was to have been a corner of the envisioned Mormon domain.”

141.*Stephen Markham, Defender of the Kingdom*, by Mark Goodmansen, self-published about 2000. page 72.

142.*Stephen Markham, Defender of the Kingdom*, page 82.

143.*Milo Andrus, 1814-1893*, autobiography. Brother Andrus had been serving a mission in southern Ohio when he learned of the prophet’s assassination. “We went home as quick as steam would take us, arrived in time to see their mortal remains, before they were interred. I then went to Carthage Jail, where they were murdered, and saw the floor stained with the best blood of the present generation. The people were all fleeing for fear of justice overtaking them. I called at Hamilton’s Hotel to see Elder John Taylor, who was wounded in the jail. Then went to Adams County, where my family had fled for safety. Found them well but much alarmed.”

144.I have found it interesting that three of my ancestor’s families were involved with the handling of the bodies of Joseph and Hyrum. Charles was involved with both burials. George Cannon made the death masks, and Emma gave Thomas Grover a lock of Joseph’s hair.

145. *The Nauvoo Diaries and Writings of William Clayton*, page 28, “On Friday, the 5th day of July, a large raft of pine lumber, containing 87,732 feet, was landed at the city for the temple. The brethren turned out liberally with their teams to haul it to the temple, where it was secured in a few days. In a few days afterwards another raft, of 67,952 feet was received and hauled to the temple. This gladdened the hearts of the Saints.”

146. *The Nauvoo Diaries and Writings of William Clayton*, page 28, “Soon after this period the Saints were again made to sorrow on account of the death of Brother Samuel H. Smith, which took place on Tuesday evening, the 30th of July, after a very short illness; this being the third death in the family within five weeks.”

147. *The Best of the Frontier Guardian*, by Susan Easton Black, Provo, Utah: 2009, page 87, likely written by Apostle Orson Hyde in February, 1850, “Cause for which William Smith was Excluded from the Church? It is a law of the church that its members shall pay over one tenth part of their property which they may have at the time they join the body, and annually thereafter, one tenth part of their increase. This is called the law of tithing. This tithing is appropriate for the benefit of the poor, for public purposes &c. The temple at Nauvoo was built by the tithing of the people. After the death of Joseph and Hyrum Smith, the Twelve came into power, and they formed the council that were to apply this tithing, or to create a bishop to apply it. William Smith was, at that time, nominally one of the Twelve, and he claimed that it was his right to have one-twelfth part of the tithing set off to him, to be appropriate to his own individual use, or in any way that he thought proper. This was not allowed any one of the Twelve; and he was the only one that ever asked or expected such a thing; and we were conscious that none but a prodigal in every sense of the word, (which we considered him to be,) would indulge such a wish. This being positively denied him, he went up to Galena and published there, or at some other place, a pamphlet, in which he laid many false and grievous charges against the whole Twelve; but more particularly against Elder Brigham Young. This pamphlet was read in part to a large collection of people in the Temple, and he was then and there excluded from the society and fellowship of the church by a unanimous vote of the entire body, among whom were assembled almost the entire authorities of the whole church. To present the cause of his expulsion from the church in a few words, it is this. A wish to appropriate the public funds of the church to his own private use – for publishing false and slanderous statements concerning the church, and for a general looseness and recklessness of character which ill comported with the dignity of his high calling.” William Smith, for a time, was associated with Lyman Wight, but after Wight’s death he associated himself with his nephew Joseph Smith III’s Reorganized Church. He died in 1893 in Iowa.

148. This particular quote came from Kate Carter’s, *Our Pioneer Heritage*. Glen Leonard, author of *Nauvoo, A Place of Peace, A Place of Promise*, stated on page 432 that it was Thomas Grover and Charles C. Rich, both on the high council in Nauvoo, who urged Sidney Rigdon, a counselor to the martyred prophet, and William Marks, the Nauvoo stake president, to wait for Brigham Young and the rest of the Quorum of the Twelve to return from their missions before determining who would lead the church.

149. *The Nauvoo Diaries and Writings of William Clayton*, page 29, “On the 4th of August, Elder Rigdon returned from Pittsburg and laid a plan to draw away the minds of the Saints by proposing or instructing the Saints that they must now choose a guardian – intimating that he himself was the proper person. Fortunately, on Tuesday, the 6th of August, five of the Twelve returned home, viz: Brigham Young, Heber C. Kimball, Lyman Wight, Orson Pratt and Wilford Woodruff. This event appeared very providential. They were just in time to frustrate Elder Rigdon’s plans. This they did effectually.”

150. The revelation known as section 107 in the Doctrine and Covenants was received by Joseph Smith nearly ten years previously. It reads, “Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church. The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world—thus differing from other officers in the church in the duties of their calling. And they form a quorum, equal in authority and power to the three presidents previously mentioned.”

151. *Biography of Charles Bird*, no author listed, but internal evidence suggests this was written by a great-grandson of Charles, “Charles was at the meeting when the mantle of Joseph fell on Brigham Young. Charles said

that Brigham looked like Joseph, and also the voice was Joseph's. There was no doubt in Charles' mind about the calling of Brigham Young as the next prophet of the church."

152. *BYU Studies*, Journal 36:4, page 131 states that 101 references from personal journals have been found describing this transformation.

153. *Biography of Charles Bird*.

154. A special Nauvoo Census taken in 1842 lists the three children of Benjamin and Margaret, all under the age of eight. This census is found on FHL Film 581,219. This demonstrates that Margaret was still in Nauvoo in 1842. However, the 1855 New York Census shows Margaret to be a resident of Southport and states that she had lived there eight years. Some descendants believe this record illustrates that Margaret went as far as Winter Quarters before heading back to New York. I personally believe she left Nauvoo with other dissenters in 1845 or 1846, before the Saints' brutal crossing of Iowa. It could have taken her some time to reach Southport, or perhaps she resided elsewhere for a few years before returning to Southport.

155. Margaret's name does not appear on early Church membership records in Nauvoo. Some Bird family genealogists believe that Margaret was not a baptized member of the LDS Church, but I have assumed throughout this biography that she was baptized at the same time Benjamin was.

156. Miss Florence Bird was this descendant.

157. On the 1860 Southport, Chemung County, New York Federal Census, Margaret Bird is shown as a widow. I have noticed in my research that divorced women often stated they were widows, possibly to avoid the stigma of being a divorcee.

158. His name was Walter Minthorn Farnsworth and was born about 1835. Minthorn is a Dutch name, his mother Zerviah's maiden name. After Walter's death, Martha married a widower, Isaac Bennet, to whom she was married for about twenty years. After his death, she married another widower, Hollis Allen. Martha never had any children.

159. *A History of Margaret Crane Bird and Her Descendants*, by Marilyn Meyers and Sandi Monson. Their research showed that Walter enlisted as a Union soldier and died on 30 July 1861.

160. Margaret Bird married Orison Bird (mentioned in an earlier footnote), who was born in nearby Watkins Glen, New York. In striving to learn more about Orison, I had searched for a birth family for him and was considering many possibilities. Some family histories state that Orison was the son of James Bird and his wife Jane Carpenter. That would have Margaret marrying her nephew, not something I believe happened. In the process of writing this biography, I came in contact with another Bird descendant who had been to New York and had looked at records there. She found indications that Orison was a son of Jane's, perhaps from an earlier marriage. In contemplating this, I found an 1850 census record in the area that showed this child (misnamed Harrison) living with his uncle James Carpenter and his widowed grandmother, Sally Crane Carpenter. Orison is on the 1860 census still living with his Uncle James. He married Margaret Jane, his mother's sister-in-law in 1864. Keeping in mind that Orison's Aunt Sally had married Kelsey Bird (who had died in a fall from a horse), there were a total of four connections between the Carpenter Family and the Bird family, Kelsey's marriage to Sally, Jane's marriage to James, Margaret Crane Dailey's marriage to Benjamin, and Orison's marriage to Margaret Jane. While considered family, Orison and Margaret did not share a blood relation.

161. I made this decision based on proxy ordinances performed by Charles, James and their family members. Temple work was performed in behalf of the New York siblings shortly after their deaths. Their mother Margaret's temple work was performed in 1878 in the new St. George Temple. The Utah siblings knew the names and some dates of Martha's spouses and marriages. Marla Stone Walker, another biographer of the Bird family, came across a letter in her research which said, "There was a good relationship and feeling between the children of the 2nd wife and those of Maribah Reeves apparently, as the half sister Margaret often expressed a desire to see

them and wrote frequently.”

162. Microfiche 6047801, a reproduction of a book published by the Benjamin Freeman Bird Organization lists one of its sources as “Family Bible of Benjamin in possession of his daughter Margaret Jane Bird, Watkins, New York, 1894.” They had a transcribed copy. In December of 2009 I found the filmed pages copied from the bible (FHL 673261). The writing, probably in Margaret Bird’s hand, is clear and firm.

163. In a bit of trivia I learned while researching this biography, *History of the Church, Volume VII*, page 544 states that “Mother Lucy Smith” received her endowment in the Nauvoo Temple. She did not go west, likely because of her health and age, but this record indicates that Brigham Young felt she was in line with the leadership of the Church.

164. *Invading Mexico, America’s Continental Dream and the Mexican War 1846-1848*, page 113. “For me,” Fremont wrote, “no distinct course or definite instruction could be laid down, but the probabilities were made known to me as well as what to do when they became facts.” Nine months later two agents, one traveling via ship from Florida to Veracruz, then across Mexico to the Pacific Coast, again via ship to Hawaii and then to the west coast, reached Fremont in Oregon and gave him new instructions to go to California. *A Newer Word, Kit Carson, John C. Fremont, and the Claiming of the American West*, page 163, More of the quote, “I saw the way opening clear before me. War with Mexico was inevitable, and a grand opportunity now presented itself to realize in their fullest extent the far-sighted view of Senator Benton, and make the Pacific Ocean the western boundary of the United States.”

165. *Fremont, Explorer For A Restless Nation*, by Ferol Egan, New York: 1977, page 155, “John Charles noted that this country they traveled now had very good soil, and he listed the various plants and trees that grew to a good size. This description was quite accurate and became the deciding factor in Brigham Young’s mind when he selected the Salt Lake Valley as the place of settlement for the Mormons. (Still, the leader of the Latter Day Saints (sic) insisted that he had been misled by taking Fremont’s *Report* at face value. There was no arm of fresh water in the Great Salt Lake as the explorer had written when he thought that the fresh waters of Utah Lake were part of the larger body of salt water.)”

166. *A Newer World, Kit Carson, John C. Fremont, and the Claiming of the American West*, page 143.

167. *Invading Mexico, America’s Continental Dream and the Mexican War 1846-1848*, page 209. While en route to Santa Fe, “Kearny’s men captured three Mexican spies, who, by displaying fake letters addressed to Kearny, had slipped in to the American camp [outside Bent’s Fort in Colorado]. Rather than imprison them, Kearny showed the spies the army’s artillery, troops, and weapons, then released them, knowing they would race to Santa Fe to give exaggerated accounts of what they had seen. Kearny sent with them a proclamation declaring that Kearny was “‘seeking union’ with New Mexicans, and warning that ‘all who take up arms . . . will be regarded as enemies.’”

168. *Invading Mexico, America’s Continental Dream and the Mexican War 1846-1848*, pages 6, 28 71, 101.

169. *Coming to Zion*, edited by James B. Allen and John W. Welch, BYU Studies, Provo, Utah: 1997, pages 12-20. While there is no question that in 1844 Joseph Smith considered moving some members of the church to Texas, several journals of church members indicate Joseph Smith had prophesied of the Rocky Mountains as early as 1832. Paulina Eliza Phelps remembered that as a very young girl Joseph Smith told her in a blessing in Far West that she would live to go to the Rocky Mountains. Two years later, Wilford Woodruff recorded in Kirtland that Joseph Smith said, “This people will go into the Rocky Mountains; they will there build temples to the Most High.” In another reference, “A number of individuals who knew Joseph Smith recorded that on occasions prior to 1842 he had drawn a route the Saints would follow in making their westward journey to the Rocky Mountains. According to George H. Stoddard, Joseph mapped on the floor on the Masonic Lodge in Nauvoo the course they would follow across the continent. Oliver B. Huntington recorded hearing Hopkins C. Pendar, ‘an old Nauvoo Mormon,’ state that, ‘Joseph Smith just before he was killed, made a sketch of the future home of the saints in the Rocky Mountains and their route or road to that country as he had seen in a vision; a map or drawing of it.’ Oliver Huntington stated further that Levi Hancock drew a copy of the map, and four other copies were made from it.

One was supposedly given to Brigham Young, and ‘one was carried by the Mormon Battalion by which they knew where to find the church, or, Salt Lake Valley.’”

170. *The Nauvoo Diaries and Writings of William Clayton*, page 30, “About this time, Ira T. Miles came down from Lyman Wight’s company, who were then in the north, having left the city, as was supposed, through cowardice, as they expected we should be routed and the city destroyed. About the same time, Jacob Morris came down from the same company and stated that Miles had come with the intention of setting fire to the lumber, that the building might be hindered, as Lyman Wight had said the temple never would be built. Whether this was the intention of Brother Miles or not we could not learn satisfactorily. However, enough was known to induce the authorities of the Church to advise the committee to have some of the old police guard the lumber and the temple night and day. The police have continued to guard it to this time. There has since that been (sic) many threats thrown out from the Rigdonites and other sources that the temple never should be built, and no doubt an attempt would have been made to set fire to it if it had not been well guarded all the time.”

171. *Phineas Reeves and Melissa Coalman Bird*, On March 28, 1845, the journey to Texas under the leadership of Lyman Wight began. On September 27, 1845, the company was at Mound City, Kansas, where Phineas’s two oldest sons were married. George W. Bird married Eliza Curtis, and Charles Reeve Bird married Bernice Monroe.

172. *Nauvoo, A Place of Peace, A People of Promise* by Glen M. Leonard, Deseret Book, Salt Lake City, Utah: 2002, page 639-40.

173. While many sources say that Lyman Wight was excommunicated, Orson Hyde wrote in *The Best of the Frontier Guardian*, page 32, “On the 12th of February [1849] Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, were ordained members of the Quorum of the Twelve Apostles, to fill the vacancies occasioned by the removal of three to the First Presidency, and Lyman Wight disfellowshipped.”

174. The 1850 Federal Census for Zodiac shows Phineas working as a stone mason and living with Polly Bird, age 49, from Massachusetts. She had been widowed with two young sons, Sidney and Lyman Gaylord. Since Sidney and Lyman were born in 1840 in Iowa and 1844 in Wisconsin, I have assumed she was the widow of Leister Gaylord, an early convert and worker in the Wisconsin pineries. I found Leister and Polly Gaylord on the 1840 Zarahemla Branch records. Other research showed Leister died in Nauvoo in August of 1844.

175. *Orange L. Wight, 1823-1907*. Orange Wight, the son of Lyman Wight, was one who traveled to Utah, joining children who had already moved there. He said he had never lost his testimony that Joseph Smith was a prophet.

176. I used RLDS records which I found at the LDS Family History Library in Salt Lake City. These were interesting documents, with some of the towns having RLDS units in various states being named Pleasant Hill, Pleasant Valley, Pleasant View (3), and even a Pleasanton. These units were in Oregon, Ohio, Canada, Nebraska, Iowa, Missouri, Michigan and Illinois. The Pleasant View Branch records in Kansas showed baptism dates of 1865 for several of the Bird family members. However, a short biography I found about Bernice Monroe Bird (Charles’ wife) states that she joined the RLDS in 1865 while living in Bandera, Texas, the community where Lyman Wight’s group moved after Zodiac failed.

177. Once again, I have made this assumption after studying the LDS proxy temple work performed for Phineas Bird’s descendants and other family members. Charles, James and their children appeared to have had little knowledge of births and marriages in Phineas’s family. Temple work was performed long after their deaths and research by later descendants has filled in gaps.

178. *Building Committee Records 1841-1852*, Church Archives, CR 342 9. This was a very interesting record, and indicated that Benjamin Freeman Bird had been given a September 1845 assignment to work on the temple but William had filled in for him. In October William filled his own assignment. As construction efforts were recorded in the first half of 1845, the number of workmen each month filled half a page. Towards the end of the year, however, the number of workmen per month filled about ten pages. In the first three months of 1846, the lists were even longer. Included were supply requests. On the 21st of February, 1846, as the saints were leaving

Nauvoo, members were still painting the interior. The request that day included, “300 pounds white lead, 10 gallons [lin]seed oil, 10 gallons turpentine, 5 pounds red lead and 2 pounds chrome yellow, indicating that the workmen made their own paint. That particular order also included 4 gross of two inch screws, four gross of 1.5 inch screws, seven boxes of locks ‘of best quality for three inch doors’ and three dozen HH lead pencils. Entries for Jane Gully showed she worked in February, March, April and May of 1846. Her work must have been critical, as most of the members of the Church had left Nauvoo by then.

179. The Nauvoo Temple was officially completed and dedicated in April 1846, several months after most of the Saints had received their endowments and had, in fact, already left the city.

180. Devery S. Anderson and Gary J. Bergera researched early diaries and other records to find the names of all those who had served as workers in the Nauvoo Temple. Charles R. Bird and Mary Ann Bird are among them.

181. In searching through the temple records, I can only find evidence that Charles, his wife Mary Ann, and James and his wife Jane received their endowments in the Nauvoo Temple. In explaining why Benjamin did not receive his endowment in the Nauvoo Temple, I could only guess. It appeared from all my research that those who received their endowment in the Nauvoo Temple were invited to do so by President Young, usually given very little notice. Despite their hard work in providing lumber for the temple, Phineas and his sons left Nauvoo before it was completed. While baptisms had been performed for the dead in Nauvoo, my own research has indicated that the Nauvoo temple was used for living ordinances to prepare the saints before they began their trek west. In some cases deceased spouses were sealed to living spouses. Endowments for the dead were not performed until the St. George Temple opened in 1877. Sealing ordinances and proxy baptisms, however, continued to be performed for the deceased in the Endowment House in Salt Lake City after its completion in the early 1850s. While some children were sealed to their parents in the Nauvoo Temple, in general children were not sealed to their parents until the 1880s. I have seen so many SP ordinances at this time that I have assumed the leaders of the Church encouraged all members to have this ordinance performed.

182. Information obtained from the Nauvoo Lands and Records office states that Benjamin was ordained January 7. Their source is the High Priest Quorum Record, organized 23 Apr 1848 in Salt Lake City, from the LDS Archives.

183. *Invading Mexico, America's Continental Dream and the Mexican War 1846-1848*, page 33. 138 “In 1845, the two reports were published in a single volume, which went through six American and two British editions. The impact of these narratives was enormous. Perhaps the most consequential effect they had on history came as Brigham Young, dreaming of a new Zion for his latter-day saints, fixed on Fremont's rhapsodic description of the Great Salt Lake as a destination for the pilgrims he would lead west in 1847.”

184. *Coming to Zion*, pages 20-21.

185. *History of the Church*, Volume VII, page 535-6, “Sunday November 30, 1845, Every hundred have established one or more wagon ships; wheelrights, carpenters and cabinetmakers are nearly all foremen wagon makers, and many not mechanics are at work in every part of the town preparing timber for making wagons. The timber is cut and brought into the city green; bum, spoke, and felloe timber boiled in salt and water, and other parts kiln dried. . every shop in town is employed in making wagons. Teams are sent to all parts of the country to purchase iron; blacksmiths are at work day and night and all hands are busily engaged getting ready for our departure westward as soon as possible.”

186. *Benjamin Freeman Bird and Marabah Reeves*.

187. *The Best of the Frontier Guardian*, page 6. “Although he wanted to follow Brigham Young to the West, Hyde accepted a call to stay behind in Nauvoo to complete and dedicate the Nauvoo Temple and encourage even the most reluctant Saints to push westward.”

188. *Mormons at the Missouri, 1846-1852: “And Should We Die—,”* by Richard E. Bennett, University of Oklahoma Press: 2004, page 81.

189. *The Annals of the Mormon Battalion 1846-1848, An Eyewitness Account, Selected Journals, diaries and Autobiographies of the Original Members of the Mormon Battalion*, compiled and edited by Carl V. Larson, published online: 2000, page 16, spelling and punctuation modernized in all excerpts from this source. From William Pace, “[T]he camp moved on to a place . . . they designated Mt. Pisgah and here my parents stopped with others, built some log houses and prepared to raise a crop, sending their teams back to help others while the main body of the camp moved on to Council Bluffs on the Missouri River.”
190. *The Annals of the Mormon Battalion 1846-1848*, page 2.
191. *Coming to Zion*, page 40.
192. *The Annals of the Mormon Battalion 1846-1848*, page 3.
193. *The Annals of the Mormon Battalion 1846-1848*, page 1.
194. *Invading Mexico, America’s Continental Dream and the Mexican War 1846-1848*, pages 64-65.
195. *Mormon Battalion: US Army of the West 1846-1848*, by Norma Baldin Ricketts, Utah State University Press, Logan, Utah 1996, page 2.
196. *Invading Mexico, America’s Continental Dream and the Mexican War 1846-1848*, page xiii.
197. *Invading Mexico, America’s Continental Dream and the Mexican War 1846-1848*, page 213.
198. *Invading Mexico, America’s Continental Dream and the Mexican War 1846-1848*, pages 166-7. “...with the telegraph helping speed orders to Northern manufacturing plants, American industry quickened its pace to supply the Army’s needs. The Schuylkill Arsenal in Philadelphia expanded its workforce of tailors and seamstresses from four hundred to four thousand to make shoes, tents, and uniforms. By the war’s end, the arsenal and the twenty or more like it around the country would produce twelve thousand pairs of shoes a month. Quartermasters in Pittsburgh and Cincinnati supplied knapsacks, mess gear, and canteens; E. I. duPont and Samuel Colt made artillery pieces and shells.”
199. *History of the Church, Volume VII*, pages 611-612. Brigham Young referred to Stephen Kearney as General, but this was anachronistic. Kearny was not promoted to General until 1847.
200. *Invading Mexico, America’s Continental Dream and the Mexican War 1846-1848*, page 207. “It was important that Kearny, in his dealings with the Mormon recruits, ‘conciliate them, attach them to our country & prevent them from taking part against us,’ counseled [War Secretary William] Marcy.”
201. *Mormons at the Missouri, 1846-1852: “And Should We Die--”* by Richard E. Bennett, University of Oklahoma Press: 2004, pages 52-54.
202. *Invading Mexico, America’s Continental Dream and the Mexican War 1846-1848*, page 213.
203. *A Newer World, Kit Carson, John C. Fremont, and the Claiming of the American West*, page 166-7. “[In 1834], General Mariano Vallejo was ordered [by the Mexican government] to build a town around the mission [in San Francisco]; the reason was to forestall not the British, but the Russians who, from their stronghold in Alaska, might reach south with their colonizing tentacles. . . . [when the fort was attacked by the Americans], they told Vallejo that he was a prisoner of war. He had some difficulty understanding what war he was a prisoner of and set out brandy for his captors, so that they could talk it over. Conquerors and conquered wrote out a formal statement of terms, and by its third paragraph, the product of good native liquor, the California Republic was born.”
204. *Mormon Battalion: US Army of the West 1846-1848*, page 3-5.

205. *The Annals of the Mormon Battalion 1846-1848*, page 4.
206. *The Annals of the Mormon Battalion 1846-1848*, page 4.
207. *The Journal of Brigham Young: Brigham Young's Own Story in His Own Words*, Council Press, 1980, page 164-5.
208. *The Journal of Brigham Young: Brigham Young's Own Story in His Own Words*, page 174.
209. *The Journal of Brigham Young: Brigham Young's Own Story in His Own Words*, page 174.
210. *The Annals of the Mormon Battalion 1846-1848*, page 5.
211. *The Annals of the Mormon Battalion 1846-1848*, page 7.
212. *Invading Mexico, America's Continental Dream and the Mexican War 1846-1848*, page 97. Senator Benton was against the war against Mexico. Being a strong supporter of slavery, he believed that by defending Texas, another slave state and therefore unsettling what had been a balance, the issue of slavery would rise and ultimately be outlawed.
213. *The Annals of the Mormon Battalion 1846-1848*, page 22. I verified the quote by Senator Benton in *The Historical Record*, volumes 5-8 by Andrew Jensen, page 907.
214. *A Newer World, Kit Carson, John C. Fremont, and the Claiming of the American West*, page 29-31.
215. *The Annals of the Mormon Battalion 1846-1848*, page 14. This information came from William Wells Hyde, also in Company B. Also in Company B was Azra Erastus Hinckley, the great-uncle to Gordon Bitner Hinckley, president of the LDS Church from 1995-2008.
216. In a puzzle I have not been able to figure out, Jane was not sealed to Samuel in the Nauvoo Temple, although Samuel was married and sealed to Ovanda. Not only is there no record of this sealing in existing Nauvoo Temple records, but Jane was later sealed to Benjamin Freeman Bird in 1852, an ordinance that likely would not have been performed if she had been sealed to Samuel.
217. *Mormon Battalion: US Army of the West 1846-1848*, page 2. This quote was stated by Henry Bigler, a fellow battalion member.
218. *The Annals of the Mormon Battalion 1846-1848*, page 13. Later John Steele, also in Company B, stated that the trading post was called Sarpey Point and was kept by a Frenchman. James V. Williams from company E, on page 17, described how he cooked his bread.
219. *The Historical Record, Church Encyclopedia*, pages 907-909.
220. *Mormon Battalion: US Army of the West 1846-1848*, page 6. "This battalion was unique in several ways. First, all of its members belonged to the Mormon church except six soldiers, the commanding officer (Captain Allen), and a handful of regular army officers. A religious group had been asked to form a military unit solely from its own members. The church was only sixteen years old; the men had joined the church because of sincere, personal conviction. They were not just members. Many held offices in the church's lay priesthood, being either elders, seventies, or high priests. All of their officers, except three, had been to the Mormon temple in Nauvoo, Illinois. This meant the officers had received certain sacred ordinances reserved for members endeavoring to live up to all the teachings of the Mormon Church."
221. *Mormon Battalion: US Army of the West 1846-1848*, page 7, "On Saturday, July 18, President Brigham Young and Apostles Heber C. Kimball, Parley P. Pratt, Willard Richards, John Taylor, and Wilford Woodruff met in

private council with the commissioned and non-commissioned officers on the banks of the Missouri River. The church officials gave the men “their last charge and blessings, with a firm promise that on condition of faithfulness their lives should be held in honorable remembrance to all generations.” They instructed the officers to be “as fathers to the privates, to remember their prayers, to see that the name of deity was strictly observed and revered, and that virtue and cleanliness were strictly observed.” Young also told them “a private soldier is as honorable as an officer if he behaves as well.” No one was distinguished as being better flesh and blood than another. Brigham Young continued: “Honor the calling of every man in his place . . . keep neat and clean, teach chastity, gentility, and civility. Swearing must not be admitted, insult no man. Let no man be without his undergarment. . . . keep neat and clean.”

222. *The Annals of the Mormon Battalion 1846-1848*, page 18. Comments taken from journal of James V. Williams.

223. *Journal History*, under the date of 17 July 1846.

224. *The Annals of the Mormon Battalion 1846-1848*, page 22. Henry did not see his family again for nine years.

225. *The Annals of the Mormon Battalion 1846-1848*, page 25.

226. *The Annals of the Mormon Battalion 1846-1848*, pages 28-30.

227. *Invading Mexico, America's Continental Dream and the Mexican War 1846-1848*, page 134, 135. “The blue-uniformed infantryman was trained to load and fire his flintlock three times a minute, and to hit targets up to 220 yards away. Weighing ten pounds, the flintlock was five feet long without the bayonet; with it, a soldier wielded a six-foot lance whose cruelly honed blade, glittering in the sunlight, was designed to strike terror into the enemy.” In contrast, the Mexican army was “armed with assorted castoff flintlocks from the Napoleonic wars that had been dumped by the European powers onto the international arms market, where Mexico had bought them cheaply. While American smoothbore muskets were reasonably accurate up to 220 yards, the Mexican flintlocks, mostly British India Pattern muskets, were effective to just 100 yards.”

228. *The Annals of the Mormon Battalion 1846-1848*, page 34. Quote from William W. Hyde.

229. According to the journals, Dr. Sanderson was a strong advocate of calomel, a form of mercury chloride which acts as a strong purgative. The LDS members of the battalion refused to take it as a tenant of their faith. In addition, Brigham Young had warned against the medicines of the day and had asked the battalion members to pray for each other and administer to them. Dr. Sanderson saw their actions as defying his authority. It was a constant, bitter struggle, and there are many journal entries about this. When one battalion member died after being very ill, the entire camp blamed his death on the “quack” medicines of the doctor. Interestingly, Alvin Smith, older brother to Joseph Smith, is suspected to have died after a doctor administered calomel.

230. *The Annals of the Mormon Battalion 1846-1848*, page 71. Technically, these were bison, as buffalo have a Asian origin. The early French traders called them buffalo and the name stuck.

231. *Invading Mexico, America's Continental Dream and the Mexican War 1846-1848*, page 166.

232. *The Annals of the Mormon Battalion 1846-1848*, page 82.

233. *Journals of John D. Lee, 1846-47 and 1859*, Salt Lake City, University of Utah Press: 1974, page 19, “We have [sent] 2 men to the army for money. Their mission was kept a profound secret in the breast of about 2 or 3 persons. They have now returned in safety. . . .”

234. *Mormon Battalion: US Army of the West 1846-1848*, page 56.

235. *Reminiscences and Diary 1878-1884*, by William Decatur Kartchner, pages 27-32.

236. *Mormon Battalion: US Army of the West 1846-1848*, page 53.

237. *The Annals of the Mormon Battalion 1846-1848*, page 85. One of the journal entries lists the names of the soldiers who accompanied these families to Pueblo with the Arkansas leader John Brown. While it is known that William Bird went to Pueblo with a sick detachment, he is not on this list, verifying other data that indicates he went with Captain James Brown, the Company C leader, to Pueblo in October.

238. *The Annals of the Mormon Battalion 1845-1848*, page 92, journal entry of James V. Williams. "We soon began to have a view of the Mexican civilization, they had gained very little over the Aztecs and Toltecs. Their implements of agriculture were of a very crude structure, as old as Damascus. We came to the Moro and Los Vegos and by the appearance of things it carried us back to the time of Moses and the Canaanites. A most miserable set of poor, half-clothed wretches they were, covered with vermin, and who cared for nothing except a few meals a day and an fandango to kill time."

239. *Mormon Battalion: US Army of the West 1846-1848*, page 79.

240. *The Annals of the Mormon Battalion 1845-1848*, page 94.

241. William Bird's Pension File provides this information.

242. *Invading Mexico, America's Continental Dream and the Mexican War 1846-1848*, page 207.

243. *The Annals of the Mormon Battalion 1845-1846*, page 104-5, several journal entries described their conditions and the feelings of the men.

244. *The Annals of the Mormon Battalion 1845-1848*, page 108-116.

245. *The Annals of the Mormon Battalion 1845-1848*, page 117.

246. *The Annals of the Mormon Battalion 1845-1848*, pages 119-120. The soldier writing this entry called the town "Old Pachus." I asked my brother Mike, a New Mexico resident, to help me figure out what the actual location was. It is now the Pacos National Historical Park and has its own website. In addition to a mission built in the 1600s, there are many native ruins. The battalion soldiers were told the city was built by the Aztec leader Montezuma before Columbus' arrival, but in truth some of the ruins have been dated to 700 AD, five hundred years before Montezuma lived. It is known that this ancient city was where Coronado and his army were lured in 1540, while on their quest for a city of gold.

247. *The Annals of the Mormon Battalion 1845-1848*, pages 122-123, recorded by Captain Daniel C. Davis.

248. *The Annals of the Mormon Battalion 1845-1848*, pages 121-122. Captain John Brown was a different person than the John Brown who led the Arkansas converts.

249. *The Annals of the Mormon Battalion 1845-1848*, page 128, 155. James V. Williams provided a list of all the men from the various companies who left with this second sick detachment.

250. *The Annals of the Mormon Battalion 1845-1848*, page 152. James Erastus Glines lived just one year, dying in Winter Quarters. His mother had fifteen more children.

251. *Invading Mexico, America's Continental Dream and the Mexican War 1846-1848*, page 214.

252. *Journals of John D. Lee, 1846-47 and 1859*, page 18.

253. *The Annals of the Mormon Battalion 1845-1848*, pages, 125-130. It appears from reading these journal entries that internal politics played a part in Samuel Gully's removal as the company quartermaster. Being offended at

this, he resigned his commission.

254. *The Annals of the Mormon Battalion 1845-1848*, page 178. Levi Hancock wrote, “[The sick] started from our camp and such a sight you ever saw. They were stowed away in the wagon like so many dead hogs. No better way could be done, or so it was said. I went to the lieutenant [accompanying them] and asked him if he would see that they were well taken care of. . . he gripped [my hand] and I could say no more. Neither could he.”

255. *Utah Historical Quarterly*, Volume 6 1933, pages 4-19. contains these excerpts from John Steele’s journal.

256. *The Annals of the Mormon Battalion 1845-1848*, page 174. John Steele wrote, At last on Sunday, Nov. 8th, we came to the Arkansas River near Bents Fort traveling 321 miles in 20 days.”

257. *The Historical Record, Church Encyclopedia*, page 915-6.

258. *Utah Historical Quarterly*, Volume 6 1933, pages 4-19.

259. *Reminiscences and Diary 1878-1884*, pages 27-32. Spelling modernized.

260. *The Journal of Brigham: Brigham Young’s Own Story in His Own Words*, page 176, 358. It appears that these three men met with the natives on several different occasions.

261. *Biography of Charles Bird*. The anonymous biographer appears to have access to letters Charles wrote, and to information given to him by family members who knew Charles.

262. *The Journal of Brigham Young: Brigham Young’s Own Story in His Own Words*, pages 180-182

263. Church Archives, John D. Lee Journal collection, 1844-1859. Wednesday August 26, 1846. This high council meeting took place near Cutler Park, Omaha Nation.

264. *Manuscript History of Brigham Young 1846-1847*, by Elden J. Watson, Salt Lake City, Utah: 1971, page 312-315. 321, 327.

265. *Manuscript History of Brigham Young 1846-1847*, page 326-333.

266. *Mormons at the Missouri, 1846-1852: “And Should We Die–,”* pages 70-89.

267. *Mormons at the Missouri, 1846-1852: “And Should We Die–,”* page 169, “Nineteen-year-old George Q. Cannon, a British convert with a comparatively good education, began his classes in late December after most cabins had been constructed.”

268. *Pioneer Women of Faith and Fortitude*, Volume B, page 268.

269. An 1842 census taken in Nauvoo lists Samuel and Jane Gully, and their three children, James, Martha and Harriet, all under eight.

270. *Journals of John D. Lee, 1846-47 and 1859*, pages 17, 21, 53. Other records cited in this source indicate Lee and Egan were paid \$100 each..

271. *Journals of John D. Lee, 1846-47 and 1859*, pages 29, 36-37.

272. *Journals of John D. Lee, 1846-47 and 1859*, pages 39-40.

273. *A Brief Life History of Benjamin Freeman and Maribah Reeves Bird*.

274. *Mormons At The Missouri, 1846-1852*, page 218-219.

275. *Coming to Zion*, page 100.

276. Church Archives, CR 1234 1, Reel 29, Box 20, Folder 17. I was actually looking for something else and came across an interesting letter written by John Bernhisel, an LDS physician who had delivered some of Emma Smith's children. In November of 1846 he wrote to Brigham from Nauvoo where he had remained to take care of Church business. His letter, addressed to President Young in the "Camp of Israel," stated that he had been studying "Captain Fremont's reports of '43-44," and that the size and the fall temperatures of the Bear River Valley seemed promising. He also felt that both Oregon and California, with their mild temperatures, would be a suitable location. In addition, he mentioned some of the mob activity, but stated that the city was at that time quite peaceful.

277. *Mormons at the Missouri, 1846-1852: "And Should We Die-,"* pages 150-156.

278. *Doctrine & Covenants*, Section 136.

279. *Journals of John D. Lee, 1846-47 and 1859*, page 116, On March 12, 1847, Brother Lee wrote, "Prepared a dinner and invited in some of my family to partake, namely, Lucinda and Margaret Pace, Sarah and Nancy Gibbons, Sister Lytle, Patience Johnson, Bro. C. Bird, Marcia and Clarissa Allen, Wm. McClellan, Bro. David Young, besides those at home. After supper I sat and conversed with them and read from my journal several points on principles of doctrine. About 8 Dr. Richards and E. T. Benson came in and spent an hour or more with us."

280. *Journals of John D. Lee, 1846-47 and 1859*, page 59. At a meeting held January 25th, at 6 p.m., "After reading over the names of those that had given in a schedule of his property Elder E. T. Benson took the stand, asked the members whether they wished to appoint their officers or whether the President should do it or not. Voted that the Pres. make the appointments. Whereupon Isaac Morly, Pres. Reynold Cahoon and John Young, Daniel Spencer, Jedediah M. Grand, Edward Hunter and Willard Snow, Caps. of Hundreds. Jacob Gates, Ira Eldredge, Jos. W. Cumming, B. L. Clapp. Jos. B. Noble, Erastus Snow, Benj. Brown and Chas. Bird Caps. 50's. The formentioned appointments having been made Pres. B. Young asked the multitude if they would acknowledge the several appointments; voted in the affirmative. Pres. B. Young then instructed the several Cpts. to make out their companies and prepare to journey west when the spring should open and grass get sufficient for cattle to travel."

281. *Kelsey Bird and His Wives Eliza Jane Perry and Ann Muir*, page 6.

282. *A Brief Life History of Benjamin Freeman and Maribah Reeves Bird*, states that the Bird families were weavers and had operated a woolen mill in Nauvoo. This biography and others stated that they practiced their weaving trade in Council Bluffs and it was very valuable. A brief reference in Brigham Young's Journal stated, "Voted that Charles Bird, herdsman, call on the owners of the sheep through their foreman for help to herd, and if any one neglects to pay his proportion of the expense that it be paid with his sheep, and that C. Bird and C. P. Lott use their discretion in controlling the bucks." (Page 182.) To me, this indicates that the Birds owned flocks of sheep and perhaps used their wool in the mills. Adelia Bird, a descendant of Charles, later wrote in her journal that Charles Bird was instrumental in setting up the first woolen mills in Cache County, further indication that the family had experience operating mills.

283. *Biography of Charles Bird*, page 25, "Charles Bird, his father, and their families were with those first saints who started on the western trek. When they reached Council Bluffs, Brigham Young called Charles to choose some men and remain at this place to plant grain, corn, and keep the oncoming saints there if they did not have proper supplies and equipment to continue the rough journey across the mountains. Here the Bird families remained for three years, farming to raise supplies for the saints coming through."

284. *Journals of John D. Lee, 1846-47 and 1859*, page 107. On March 3rd, 1847, John D. Lee recorded, "Took a contract of delivering 200 bushels of meal and corn for the 7th bushels (sic – this is unclear in the original) from

Bro. C. Bird for Pres. B. Young. Bro. Bird spent the night with me. Evening warm. Ice clearing fast.”

285. It is easy to assume that all the saints readily spent the winter of 1846-7 in the large Council Bluffs encampment, but my study of many histories and journals indicates that various families spread out where they could, some renting farms, others in small communities. Some stayed in Iowa for years and some decades, until they gathered sufficient resources to resettle in the Salt Lake Valley.

286. Two years later Charles placed an ad in the *Frontier Guardian* stating that the farm had been worked fourteen years.

287. I learned this tidbit, which had answered several questions for me, from the journal of Luke Gallup who traveled in Wilford Woodruff's Company. He referred to these particular kind of farmers as “speculators,” but his entry was in context of crossing the plains and trading a lame horse for a black cow with, “a speculator who farms it here on a large scale to supply the fort.”

288. *Journals of John D. Lee, 1846-47 and 1859*, pages 64, 66, 68, 72, 122, 124, 126, 136. Several puzzling entries in this journal have left me wondering what was actually going on. After studying them with my husband, we believe they were simply buying land from the Indians, and Brother Lee's writing was shortened because he felt the meaning was obvious. I will transcribe them exactly, “Feb. 2nd, 1847, I had some conversation with Bro. Chas. Bird relative to taking a contract of removing and selling a portion of the Pottowattomie's Indians to the amount of \$6000.00. I told him it was the Pres. feelings to have him do so.” The second entry follows, “Feb. 3rd, 1847. Clear and rather cool. About 8 I paid some money to Bro. C. Bird to help him out on a church contract.” Another entry a few days later states that while Brother Lee was recovering from an illness, C. Bird was one of many who visited him. On Feb. 13, Brother Lee wrote, “Morning clear, fine and pleasant. At 7 some 40 or 50 men collected in front of the council room to make arrangements about going to the herd and demanding the stolen horses from the thieves of the Sioux. At [?] I was in at Pres. B. Young. He was in council with Bro. C. Bird. Advised him to take all the contracts of labour in removing the Pottowatomies Indians and building houses, mills, opening farms &c that he could.” In a much later entry, dated March 16, 1847, Brother Lee wrote, “Received a letter from Bo. C. Bird stating that he had bought from 50 to 75 bushes potatoes for seed, all of which I could get by paying 56 cts, per bushel. I laid the subject before Pres. B. Y. He said secure them by all means.” The next day he wrote, “Bro. Willard Snow reported that Bro. C. Bird had purchased from 30 to 50 bushels of potatoes which must be brought from there on the morrow or next day after. Pres. B. Young said that those of the brethren who wanted potatoes let them pay Bro. Lee the money in advance that he may procure them, whereupon \$7 was paid.” Later, Brother Lee sold these seed potatoes for one dollar a bushel.

289. *Journals of John D. Lee, 1846-47 and 1859*, page 75, 93. Quoting Brigham Young, Brother Lee wrote, “I further want some elders sent to the branches scattered around to instruct them in those principles and organize them. Whereupon J. M. Grant, W. Woodruff, C. Bird, A. O. Smoot, Z. Coultrim and some few others were called upon to take a short mission but not being able to raise the number wanted this was also laid over till Wednesday morning's meeting.” Brother Lee later mentioned that two men had returned from a mission, “on the other side of the river.”

290. *The Historical Record, Church Encyclopedia*, page 920. These two men, John H. Tippetts and Thomas Woolsey had left Pueblo in December, without a guide, carrying letters and money for families of the soldiers. One morning they awoke to find themselves covered in six inches of snow. Upon reaching the Platte River, a storm came upon them and they found shelter under a river bank on the ice. The weather was so cold that six inches of the tail of their mule froze. They were captured by Pawnees, but only for a day. In early February they were stopped by Omaha natives who had a trader traveling with them. Brother Tippetts asked if he could speak English, and when he replied in the affirmative, Brother Tippetts burst out, “Tell us where we are!” The trader directed them sixteen miles to Winter Quarters.

291. *Journals of John D. Lee, 1846-47 and 1859*, pages 84-86. Brother Lee recorded that William Bird's letter was written about December 26th, but since it appears that the letter was delivered to Winter Quarters from Pueblo by John H. Tippetts and Thomas Woolsey, it must have been written a few days earlier, as they left Pueblo on

December 23rd, 1846, according to *The Historical Record*, page 920. I must state that I spent weeks searching for the means by which William's letter reached Winter Quarters. I was very happy to find this entry.

292. *Journals of John D. Lee, 1846-47 and 1859*, page 117. The entry concerning the letter is associated with an earlier footnote, where families associated themselves together in preparing to go west. On the evening of March 12th, 1847, John D. Lee "prepared a dinner and invited in some of my family," and Charles Bird was named as being included. The entry continues, "Read a letter from Bro. Wm. Bird, Pueblo, under date of about 26th Dec. 1846, giving an account of the country and game." It appears to me that the two soldiers arriving from Pueblo the previous month brought this letter from William Bird to his family, and it was being read that night in the presence of two apostles and friends and family members of John D. Lee.

293. *Journals of John D. Lee, 1846-47 and 1859*, page 126 130, 134. Specifically, John D. Lee mentioned that Charles C. Rich, a general in the Nauvoo Legion, had arrived from Pisgah, with others. Concerning the families of the battalion soldiers, Brother Lee wrote, "As usual the Lord having proposed the better plan first for the promotion of the good of his people. . . leave all the families back until the Pioneers should raise substance for them to come. . ." Concerning the community farm, Brother Lee described its location and the good quality of its soil. Thirteen other men were appointed to operate the farm.

294. *Journals of John D. Lee, 1846-47 and 1859*. Brother Lee mentions the preparations made by the various companies throughout his entries from February until their departure. He describes leather boats made by President Young and others, designed to help them cross the many rivers. While it's clear they were made, it's not clear they actually took them. My research on Thomas Grover and his work in building a ferry at the Platte indicates they built canoes and ferries onsite. However, Brother Lee's journal indicates their preparations were quite thorough.

295. *Mormons at the Missouri, 1846-1852: "And Should We Die-,"* pages 162.

296. *The Best of The Frontier Guardian*, pages 6-8, "History repeated itself when Young asked Hyde to fulfill similar duties in Iowa two years later. Rather than lasting only a few months, as had his assignment in Nauvoo, Hyde's work in Iowa lasted roughly four years. Mormon emigration, establishing temporary settlements, organizing the Church structure within those settlements, keeping peace with the native Americans, and bolstering the faith of the Saints in this frontier setting were but a few of his main responsibilities. Such responsibilities would have been difficult for a team of people, let alone one man. But Hyde had the organizational skills and the 'loyalty and devotion to Brigham Young' needed to keep the Iowa Saints focused on their westward journey. Young had chosen Hyde to gather the scattered Saints of Iowa because he was familiar with the land. . . had traveled up and down the mid-Missouri Valley, speaking to Saints scattered throughout the small communities. Hyde was a father figure to many as he offered encouragement and advice to those headed west. Third, he had experience settling Church business and aiding migration. . . Hyde accomplished much of his work through the *Frontier Guardian*."

297. Since George Q. Cannon is my great-grandfather, I feel obligated to mention that George's fifteen-year-old sister Ann was also in this company led by Edward Hunter. Their younger siblings crossed the plains in 1849 under the care of Charles Lambert, the husband of their eighteen-year-old sister Mary Alice.

298. *The Historical Record, Church Encyclopedia*, page 919.

299. *Reminiscences and Diary 1878-1884*, pages 27-32. Spelling modernized.

300. *Utah Historical Quarterly*, Volume 6, 1933, pages 4-19.. The admonition to head directly towards President Young's company is on page 19, several pages out of context, but referred to in a letter John Steele wrote to President Young.

301. *Utah Historical Quarterly*, Volume 6, 1933, pages 4-19.

302. *Utah Historical Quarterly*, Volume 6, 1933, pages 4-19.

303. *Journal of Andrew Jackson Shupe, 1838-1861*, pages 124-31. *The Historical Record*, page 921, states that only eleven of the battalion members caught up with President Young's company. The rest remained about five days behind.

304. *Treasures of Pioneer History*, by Kate Carter, Daughters of the Utah Pioneers: c1955, page 40.

305. *Utah Historical Quarterly*, Volume 6, 1933, pages 4-19.

306. *Mormons at the Missouri, 1846-1852*, "And Should We Die-," page 163-172. Stephen H. Goddard organized a large choir in Kanesville and later became the leader of the Mormon Tabernacle Choir when it began singing in the Old Salt Lake Tabernacle built in 1851.

307. President Young was sustained as president of the LDS Church on Monday, December 27th, 1847. According to the *Journal History*, the high council was sustained two days earlier in a meeting held on Christmas Day.

308. *The Best of The Frontier Guardian*, page 8, "As the editor of a newspaper that would be distributed in most of the twenty-six states of the Union and in England, Wales, Ireland, France, Italy, and Denmark, it was Hyde's 'ardent wish, and sincere prayer that the words we employ, and thoughts we record may be the dictation of that Spirit, that is destined to bless the world, make an end of sin and triumph gloriously over all things.'"

309. *A Trip to California, From Salt Lake Valley to the California Goldfields in 1849*, by George Q. Cannon. I transcribed this little book which was borrowed from my aunt, Ida Mae Cannon Smith, and I did not paginate my transcript. The account of this journey was taken from George Q. Cannon's personal journal. This first appeared in an 1869 issue of *The Juvenile Instructor*. "It was in the summer of 1849 that gold-seekers commenced to pass through Great Salt Lake Valley on their way to the gold-fields of California. The richest of these 'diggings' had been discovered by Latter-day Saints who had gone to California in the Mormon Battalion. The most of the brethren only stopped long enough after the gold was discovered to obtain sufficient to buy them an outfit to bring them to this valley. But the fame of these rich discoveries and the fortunes that were to be made by digging gold spread over the world. The people in the East were very much excited at the news. Some of them took passage for California by sea, doubling Capt Horn; others crossed to the Pacific through Mexico and also by the Isthmus of Panama, and thousands of others fitted up wagons and teams, formed themselves into companies and crossed the plains. Those who crossed with wagons acted in the most strange and reckless manner. They hoped, when they reached California, to obtain all the gold they wanted, and they were in such eager haste to get there that they cared nothing for the property which they had. The road which they traveled was almost lined with trunks, boxes and a great variety of articles which they threw away to lighten their loads. Every day they were detained was the loss, they thought, of a large sum to them. You can understand the cause of their hurry, and why they were so careless about their property. If they could only reach California, they would soon be repaid, they thought, for all their trouble and losses. Early in 1849 the first of the column of gold-seekers reached Salt Lake City, and during that entire summer it pressed forward on its march westward. When they reached this valley, many of their teams were tired out, and they had to exchange them for others. Many of them concluded to leave their wagons, and put their goods on animals and pack through. In such cases they sold their wagons very cheap, and to lighten their loads, so that their pack animals would not have too much to carry, they were glad to let their clothing and other things go at almost any price. By these means the Saints obtained an abundance of articles of which they were very destitute. It seemed like a miracle to have things so cheap as they were that summer. If a man had been told beforehand he could scarcely have believed. Yet all this had been predicted by President Heber C. Kimball, while he was speaking to the people in the old Bowery the winter previous. He said that wagons, clothing, and many other articles, which then were so scarce that none could be bought, would be so plentiful here that they could be obtained for little or almost nothing. When he said this, it seemed impossible that his words could be fulfilled. Brother Heber himself, I have heard him say, was scared at what he had said, it seemed so impossible. Yet in a few months, as I have told you, his words proved true. God can bring about things which appear impossible to man, and when He inspires His servants to predict them, He will not suffer their words to fail."

310. *Stephen Markham, Defender of the Kingdom*, page 121.

311. This record can be found on film #1923 at the BYU Library. The record is dated July 17th, 1848 and says, "Meeting called to order by Elders George A. Smith and Ezra T. Benson at the house of Brother Green for the purpose of reorganizing the branch. Chose Father Bird president, Ira Ames Counselor, Joseph H. Tippets Clerk and also Father Bird to act as bishop for said branch. Meeting closed by singing and prayer. Benjamin F. Bird is named as being present, but the only other Bird present was Jane Bird. Some researchers have concluded that this was Jane Frilick, but she was still the wife of Samuel Gully in 1848. The woman was certainly James' wife Jane.

312. *Journal History*, under the date of October 10, 1848. Each ward and branch is listed here, with the acreage they worked and what was harvested, and the leader of the wards and branches are named. Silas Richards, the author of the letter, added that there were twenty more outlying branches which had not yet given an accounting of their harvest, but he presumed that the numbers generally would not be significant. He added his feelings about these latter branches, saying, "I don't know but they will soon gain their independence. I believe that Elder Hyde about gave them up last spring, but Bro. [Apostle] George A. [Smith] gives them a lecture occasionally. They live very secluded, do not corrupt their piety by going to election, conference or councils, or at least a great proportion of them." At the end of his letter, he quickly added in the numbers from the Allred Branch, making the totals known for twenty-one wards and branches.

313. *Mormons At The Missouri, 1846-1852*, page 222-223. "... California-bound travelers ... besieged the city in 1849-50. Suddenly Kanesville's economy boomed, and the Mormon resident population benefitted in unprecedented terms. 'We are crowded with 'Gold Diggers' as we call them,' one farmer reported. 'We are busy every day and night grinding and the mill is crowded full ... We are making money midling fast now. ...' This unexpected infusion of money into the Kanesville economy gave to many of those previously too poor to migrate the chance to make the trip. Several schemes maximized profits, including the conversion of the tabernacle into a temporary warehouse 'to store goods in for the Californians and the money which will be paid for the storage is to be used for the benefit of the Branch.' Although the sudden steep increase in the cost of living proved a mixed blessing, especially to some of the new British arrivals, the gold rush of 1849-51 proved far more beneficial than otherwise to the emigration cause, and in the process made Kanesville a major outfitting river town."

314. *Mormons At The Missouri, 1846-1852*, page 227.

315. The LDS site titled *Mormon Overland Travel, 1847-1868* has the letter Samuel Gully wrote online, with this information..

316. *Mormon Overland Travel, 1847-1868* contains numerous letters and journals kept by the pioneers which provided information about Samuel Gully's company.

317. I was surprised when I came to this conclusion, as I had earlier assumed that Benjamin had been reintroduced to the Widow Gully when he reached the Salt Lake Valley, she having arrived the previous year. However, a detailed list of Charles Bird's division in the Milo Andrus Company of 1850 from the *Mormon Overland Trail* site shows that Benjamin Freeman Bird had three other people traveling in his wagon. It is highly likely that these people were Jane and her two daughters. While the records of these pioneers who crossed the plains seem to be reasonably accurate, I am aware of many people being left off lists, and that would have to be the case here, that Jane and her daughters were on the list for 1849, but did not make it on the list for 1850. If I am wrong, then Benjamin married Jane shortly after arriving in the Salt Lake Valley, as they are living together in the 1850 census in Salt Lake City. However, I cannot explain who the other three people would have been in Benjamin's wagon. Jane and her two daughters are a perfect fit.

318. *Personal Histories High Priests, Third Ward, St. George West Stake*, in 1872 James Bird stated that he crossed the plains in 1851. Upon arriving in Utah, he was called to be a bishop. To me, this says that his stature in Winter Quarters was likely much better known at the time than it is now. In a side note, His family is shown on the 1850 Census in Pottawattamie County, Iowa. (It is indexed incorrectly, under Bild instead of Bird.) Charles Bird and his family are also shown living in this county, which is impossible. He is shown correctly in the Utah 1850

Census, (which was taken in 1851). The reason for this is simple. The effective date of the 1850 census was 1 Jun 1850. Charles and his family were technically still in Pottawattamie County in 1850.

319. *The Best of the Frontier Guardian*, page 161, “Married, Near this town, on Thursday, the 26th ult., by our senior, Mr. Willis K. Johnson, son of bishop Aaron Johnson, to Miss Laura Crandal (sic), both of this county and precinct.” This date is one day earlier than the one given in family histories.

320. This reference comes from an ongoing BYU project about the residents of Winter Quarters and Council Bluffs. It is online at <http://winterquarters.byu.edu/pages/Kanesville%20Area.aspx>. This particular reference was dated January 9th, 1850.

321. *Milo Andrus, 1814-1893*.

322. *The Best of the Frontier Guardian*, pages 144-153. “The men and boys that will naturally go with fifty wagons will be quite sufficient to protect themselves on the journey against the Indians. Every man and boy capable of using a rifle or a musket, should, by all means, have one, and a good one. . . . We feel highly gratified to see our emigrants so well fitted out as they are. They generally have two good yoke of oxen, and form one to three yoke of cows to each wagon. The average freight of each wagon is 1850 pounds. The average amount of bread stuffs to the person, old or young, is one hundred and twenty-five pounds – bacon, sugar, coffee, tea, rice, dried fruit, and other little necessities in proportion. To see a people who, three or four years ago, had to sell their all to get bread to last till they could raise it, and now see them with from one to four wagons each, with plenty of good team, thousands of sheep and loose cattle, horses, mules, and machinery of various kinds, wagons all new, and stock all young and thrifty, is gratifying in the extreme.”

323. *The Best of the Frontier Guardian*, page 34, “The scarcity of grain since the settling of this valley has caused the slaughter of a multitude of cattle, which leaves room for a fresh supply as fast as opportunity shall present; and the emigrating brethren will do well to remember that they are liable to loose many on their journey; also their cattle are good property after their arrival, and there is no fear of their bringing too many cows, young cattle, sheep, oxen, or the choicest breed of stock of any kind, to this place; for any of these articles here are better than gold, for they will purchase what is to be purchased here when gold will not do it; so will also geese, ducks, turkies, pea-fowls, guinea hens, domestics, dry goods, groceries, window glass, nails (mostly 6, 8, 10, shingle and a few four penny,) cotton yarn, a variety of dye stuffs, particularly dye sets, paints, gums myrrh, copal and shellac, spirits of turpentine, paper, books, saws, files, screws, and sheet tin of the best quality, hardware, cutlery, iron suitable for mills and all kinds of farming utensils, sligo sheet iron, steel of various kinds, copper and brass sheeting, crockery, glasses, looking glasses, shoe leather, harnesses, harness trimming, mill saws, mechanics tools, wire of various sizes, door locks, and trimmings, cupboard and padlocks, all of which are better than cash in this city; crockery and glass of any description had better be packed in cotton, for safe conveyance, and the cotton will be very useful here; a variety of shoe leather is particularly wanted this season, and a large amount. There are an extensive variety of grain and seeds already in the valley, but that should not prevent the saints from bringing choice seeds from any part of the earth, for every thing good that can grow here is wanted, and a large amount of the osage orange, cherokee rose tree, and English hawthorn seeds, are needed this year for hedges, and the potato or hill onion for eating, also lobelia, mulberry and black locust seed; any amount of unadulterated Silesia or French sugar beet seed would be useful here this season.” This information was published May 30th, 1849.

324. *Biography of Charles Bird*.

325. *Fort Kearny on the Platte*, pages 14-15, 20, “In 1845 Col. Kearny headed a military expedition, which included five companies of the 1st Regiment of Dragoons, from Fort Leavenworth to South Pass in the Rockies. The command explored the route of the [Oregon] immigrants to determine how best to protect those traveling through this country. Kearny’s expedition camped on the Platte River in May 1845, not far from the site of a fort that would be named in his honor three years later. . . [the new site was] located 197 miles west of Table Creek on the south side of the Platte, and 317 miles from independence. The new fort would be built opposite a group of wooded islands in the river and two miles from the head of Grand Island.” [Lt. Daniel Phineas Woodbury was the actual founder of the site for the new fort. He was married to the daughter of General Thomas Childs, and this

explains why the fort was known as Fort Childs for a time.]

326.*Mormon Overland Trail, 1847-1868.*

327.*D&C 124:132.*

328.*The Best of The Frontier Guardian*, pages 155-156. In advertising a travel guide west in February of 1851, which advocated the northern route, Elder Hyde wrote, “This Guide takes the emigrant by the hand at Kanesville, Iowa, and safely conducts him over the Missouri River, and gently leads him out westward on the North Side of the Great Platte river – that route being decidedly the best, shortest and most healthy. We speak from personal knowledge and experience, having traveled both routes last season . Fuel, grass, and water are the three staples that constitute the emigrant’s inn while crossing the plains. These he will find more plentiful and convenient along the route North of the Platte, than he will on the route South of that river.” The *Mormon Pioneer Overland Travel* website shows that Orson Hyde crossed east to west in 1850 and again in 1852.

329.Luke Gallup mentioned this in a journal entry found at *Mormon Overland Travel, 1847-1868.*

330.*Charles Coulson Rich: Pioneer Builder of the West*, by John Henry Evans, page 174. This total comes from Brigham Young, who is quoted as saying to Apostle Lyman in about 1850, “You may safely compute our strength in numbers at 15,000. . . .” and President Young felt that more would come if they could get there.

331.Amelia Rogers Telle is my great-great-grandmother. Trying to learn the circumstances surrounding her death is the reason I have spent so much of my life involved with genealogy research.

332.Aaron Johnson was named to fill the vacancy caused by the death of Seymour Brunson. He is named in D&C 124:132.

333.*Mormon Overland Trail, 1847-1868.*

334.Brother Leithead’s journal relating to the Milo Andrus company is easily found online at the *Mormon Overland Trail, 1847 - 1868.*

335.*Mormon Overland Trail, 1847-1868.*

336.From the autobiography of Lucy Hannah White Flake, excerpts found at the *Mormon Overland Trail, 1847-1868* site.

337.*Mormon Overland Trail, 1847-1868.*

338.*Mormon Overland Trail, 1847 -1868.*

339.*Mormon Overland Trail, 1847 -1868*, the writer was A. G. Clark, but I could not determine which company he was with.

340.I could only find a few references to this family in all the journals. On August 12th, 1850, Luke Gallup, who remained with the original Wilford Woodruff Company, mentioned that Brother “Gardiner” saw William Snow’s company pass them and camp a mile away. The next day he wrote that they got a blacksmith from “Gardner’s Co.” to go to their company and do some work. I interpret this to mean that Brother Gardner’s family was in a different division, but they had remained with the Woodruff Company. Later references in the month make it clear Brother Gardner traveled nearby, clear into the Valley. Brother Gardner, in his autobiography, said he traveled with the Wilford Woodruff Company into the Valley. A record by Sophie Louis Goodridge states that the two divisions of fifty traveled separately, but in sight of each other, often camping together at night. This helps make the other journal entries consistent. On August 4th, apparently there was another division. Sophia says Elder Woodruff had ten baggage wagons and they were slowing the entire company down. She wrote, “Bro. Gardner,

the blacksmith, worked all day and had a number of men to help him repair the wagons, but did not get all done.” Elder Woodruff’s journal mentioned that he was carrying merchandise for Mr. Carter. This company ended up spending four weeks more on the trail than the other companies. Perhaps there was a reason for the complaints of the slow speed.

341.I was tickled to find this journal entry of Brother Gallup’s in the *Mormon Overland Trail, 1847-1868*. When I wrote a biography of Thomas Grover, family records and letters indicated he traveled with missionaries heading east and that his family contracted cholera en route to Iowa. He and his family lived outside Council Bluffs for three years before returning to the Valley.

342.*Mormon Overland Trail, 1847 -1868*.

343.*A Brief History of Springville, Utah: From Its First Settlement September 18, 1850 to the 18th Day of September, 1900*, by Don Carlos Johnson, Springville, Utah: 1900, page 2. “Aaron Johnson had recovered some old rifles while crossing the plains. “Coming to our own citizens, Oliver B. Huntington came to this locality with Barney Ward upon a trading expedition in February 1849. Being young, ardent and filled with the spirit of adventure, he was easily persuaded by the old trapper that there was money in it, and he concluded to do some trading with the natives for peltries. Accordingly several pack animals were loaded with such gew-gaws as would delight the dusky denizens of the valley: notably red flannel, gaudy bandannas, paints, brass rings, powder and shot, beads, etc. – and started for the valley of the Utah lake. At this time the snow lay a foot deep all over the Utah valley. The dry bunch grass protruded from the white crust six inches in many places and afforded excellent feed for their horses. The adventures only went as far as the Spanish fork river, where a camp was made for a few days and some thrifty exchange was had with the natives for beaver, otter and deer skins . . . The trading party returned at the end of the week and made their camp about the center of Fourth street, near the side of the present residence of William Giles. The horses were hobbled and turned out to feed upon the ripened grasses that grew abundantly in that locality. In the morning the bell-horse had become unhobbled and led the band astray out across the valley toward the mouth of Maple canyon. Mr. Huntington easily followed the trail out through the cedars which grew on what is now known as Mapleton Bench, and soon returned to camp with the runaways. From this incident of the ‘hobbles’ Hobbler creek was named, and that name was borne by the settlement for many years. While on this expedition the traders encountered, in the clay beds between Spanish fork and Hobbler creek, and wick-i-up containing an Indian family, and with it an Indian girl tattooed on the forehead with some savage device. There was also tethered near a beautiful “pinto” pony. Mr. Huntington wanted to trade for the dusky maiden and the pinto for the purpose of taking them to his native State of New York and selling them to Barnum’s circus as curios, and thereby make a stake. The owner, however, wanted more than he could afford to pay, and the trade was not consummated. Mr. Huntington came in an early day to live at Springville, was one of the early schoolmasters, and has been all these years a toiler for the advancement of our city.”

344.Letter to Orson Hyde, *Mormon Overland Trail, 1847 -1868*.

345.Brother Gallup in the Woodruff Company mentions that the merchant Mr. Kinkead passed them in a carriage with three other men. They were heading west. Mr. Kinkead’s party encountered the Andrus Company on August 8th.

346.*Mormon Overland Trail, 1847-1868*.

347.Joseph Fish’s journal, *Mormon Overland Trail, 1847-1868*.

348.While it is very possible that William Bird had made a trip to California between 1847 and 1850, possibly to collect his pay or to work in the gold mines with fellow battalion members, there is no record I could find as to his whereabouts during these years. However, he is shown living in Utah County with the family of Myron Crandall on the 1850 Census, next door to his brother Richard Bird. If I didn’t know that the 1850 Utah Federal Census was taken in 1851, his journey would appear to have been a quick trip. Also living close by was the family of John Roylance, with his seventeen year old daughter Ann. It is clear that William was back in the Valley when his family arrived.

349. *Mormon Gold: The Story of California's Mormon Argonauts*, by J. Kenneth Davies, Salt Lake City: 1984, page 268.

350. *Charles Coulson Rich: Pioneer Builder of the West*, During an 1849 trip to California, a group of five hundred men, including doctors, lawyers and ministers, bound for the California mines, paid Jefferson Hunt \$1000 to guide them.

351. *A Trip to California*, George Q. Cannon describes his trip to California in 1849 via this route, "It was decided that we should go to California by what was then known as the Spanish Trail. To go by this Trail we had to go South as far as Little Salt Lake Valley, then travel in a southwesterly direction to the Cajone Pass, in the Sierra Nevada mountains, which was near the part of California that we wished to reach first. At the time of which I write, this route had not been traveled much by wagons. Captain Davis (after whom Davis county in this Territory is named) had brought one wagon through from California on that route when he and a number of brethren came here in the winter of 1847-8, on their discharge from the "Mormon Battalion." It could have been made a pretty good wagon road; but we were mostly in favor of packing."

352. *Massacre at Mountain Meadows, An American Tragedy*, by Ronald W. Walker, Richard E. Turley, Jr., and Glen M. Leonard, Oxford University Press: 2008, page 50, "[George A. Smith] took the road that went through Provo, Springville, Nephi, Fillmore, and Beaver. Parts of the route had been in use for longer than anyone could remember, first as an Indian trace and later as a white man's pack trail. Mormons used it as they moved up and down their string of settlements at the foot of the Wasatch Mountains, and as the road to southern California. For them it was the main thoroughfare for travel and news, their *Camino Real*, or King's highway made famous in California and other parts of the old Spanish domain. The settlers called part of the highway the 'State Road,' later "State Street." Some overland emigrants also used it to travel to California, though emigrant traffic on this southern route never came close to equaling the heavy traffic of its northern counterpart, the main transcontinental road. The latter provided the most direct route to California's gold fields and to the attractive San Joaquin and Sacramento River valleys, not to mention the rising cities of Sacramento and San Francisco."

353. Much of this route, but not all, is now Interstate 15.

354. *Fort Kearny on the Platte*, page 10, "Joseph Reddeford Walker, a noted mountain man who trapped in the Rockies and the southwest, had the itch to find a trade route to California. He formed a 40-man expedition at Green River and began his journey across the uncharted country to California August 20, 1833. His route went north of the Salt Lake, due west of the Humboldt River and across northern Nevada and through the Sierra Mountains. This became the major route to California. The trip took Walker and his adventurers almost three months."

355. *Charles C. Rich: Mormon General and Western Frontiersman*, by Leonard Arrington, Provo, Utah, Brigham Young University: 1974, pages 156, 170.

356. Amasa Lyman is my husband's ancestor.

357. *Charles C. Rich: Mormon General and Western Frontiersman*, by Leonard Arrington, Provo, Utah, Brigham Young University: 1974, pages 138-139. "In the October 1849 general conference [Charles Rich] was called to journey to California to assist Amasa Lyman, who had been appointed in April to preside over the Church there. As a number of Mormons were working in the gold fields and in supportive occupations as well, Rich was instructed to work with Lyman in gathering together and organizing the members of the region. In addition, Rich carried a letter of authority instructing him to 'investigate Sam Brannan, collect tithing, receive donations for the perpetual emigrating fund for the gathering of the poor of the church, and not to neglect the preaching of the gospel.' The California venture included two other possible schemes. First, there is some evidence that Brigham Young planned eventually to build a 'highway to the sea' of outposts linking Salt Lake Valley with the Pacific. In conditions seemed favorable, Rich was to work with Lyman in gathering the California Saints and building a settlement to form the end link of that chain. Second, young intended that further migration to Utah would be by boat and through southern California rather than across the plains of the Midwest. A good outfitting post on the

coast, similar to Kanesville, Iowa, was needed to facilitate the emigration.”

358. *A Trip to California*, While William Bird is not mentioned in any of the accounts of this trip I have studied, I personally believe he accompanied this group based on John D. Lee’s journal which names William as one who returned with these men in January of 1850. William Bigler, quoted several times in my biography of Benjamin Freeman Bird, was one of the few men named, but it’s clear there are other, unnamed individuals. George Q. Cannon wrote, “The gold discoveries in California, and the events which occurred here in 1849, had their influence in prompting the calling of myself and others to go to California. It was in the fall of that year that we were selected. We formed a company, and were joined by some few whose only motive in going was to enrich themselves by digging gold. . . . There was no place that I would not rather have gone to at that time than California. I heartily despised the work of digging gold. I thought it very poor business for men to be running over the country for gold. I was quite young then, and though nearly twenty years have elapsed since that time, I still think so. There is no honorable occupation that I would not rather follow than hunting and digging gold. My instructions were to go to California and be guided by the counsels of Elders Amasa M. Lyman and Charles C. Rich, two of the Twelve Apostles. The former was already in California, having been sent there in the spring of 1849, and the latter was on the point of starting there, having been called at the conference to go on a mission to that country.”

359. *Charles Coulson Rich: Pioneer Builder of the West*, pages 173-183.

360. *The Best of the Frontier Guardian*, page 33. “The Valley is settled for 20 miles south, and 40 miles north of the city. The city is divided into 19 wards; the country south into three wards, and north three wards....”

361. In addition to many in Aaron Johnson’s company settling in Springville, several families in Stephen Markham’s company were enumerated on the 1850 Census in Utah County. It is important to note that the 1850 Utah Federal Census was actually taken in 1851.

362. *The Best of the Frontier Guardian*, page 36, “The public buildings, and other public works necessary for establishing a Stake of Zion at this place [1850], will require a great amount of means, besides, labor, and many materials, such as window glass, nails, door trimmings and fixtures, fastenings and trimmings of various descriptions will be wanted before they can be manufactured here; all of which will require means to purchase and transport; we have therefore appointed Elder Orson Hyde our agent in the United States, generally, to receive and gather tithing and donations; we have also appointed Elder Wilford Woodruff our agent to receive and gather tithing & donations in Canada, Nova Scotia, New Brunswick & adjacent islands, as he shall have opportunity; we have also appointed Elder Orson Pratt, of Liverpool, our agent to receive and gather tithing and donations in England and the British Islands and from all the Saints adjacent, and we invite all the saints in the east to be faithful and diligetn in making their remittances to these our agents, that we may speedily have means to procure such materials as are necessary to prosecute the work the Lord has given us to do; and our agents will keep an accurate and detailed account of all such tithing and donations, and appropriate the same only to our order.”

363. *A Brief History of Springville, Utah*, page 2. “We now come to the real locator of Springville as a town site – William Miller. He came to Salt Lake City in September 1848, (sic – it was 1849) and built a home with the intention of remaining there. In February 1849 news came that the Utes had attacked the fort on the Provo river, and that it was in a state of siege. A force of 200 volunteers was hastily organized and equipped, and marched to the scene of hostilities where they relieved the beleaguered fort. Mr. Miller held an official position in that battalion of cavalry. James Mendenhall was also one of those volunteers, and he in connection with Mr. Miller took a trip down through the valley as far as Payson, then called Peteetneet, but found no place that delighted them as did the site on Hobble creek. Here they resolved to come with their friends and make a settlement. After returning to Salt Lake City, Mr. Miller communicated his desire to Brigham Young, the spiritual leader of the people, who readily agreed to the scheme. It was then arranged that as soon as Aaron Johnson and his company came to Utah they would be assigned to Hobble creek to make a permanent settlement. In the summer of 1850, while Johnson’s company was on the Plains, Mr. Miller brought his wife, Phoebe, down to inspect the proposed home site. They came, they saw, and were conquered.”

364. *A Brief History of Springville*, page 3. “Coming to our own citizens, Oliver B. Huntington came to this locality with Barney Ward upon a trading expedition in February 1849. Being young, ardent and filled with the spirit of adventure, he was easily persuaded by the old trapper that there was money in it, and he concluded to do some trading with the natives for peltries. Accordingly several pack animals were loaded with such gew-gaws as would delight the dusky denizens of the valley: notably red flannel, gaudy bandannas, paints, brass rings, powder and shot, beads, etc. – and started for the valley of the Utah lake. At this time the snow lay a foot deep all over the Utah valley. The dry bunch grass protruded from the white crust six inches in many places and afforded excellent feed for their horses. The adventures only went as far as the Spanish fork river, where a camp was made for a few days and some thrifty exchange was had with the natives for beaver, otter and deer skins. The trading party returned at the end of the week and made their camp about the center of Fourth street, near the side of the present residence of William Giles. The horses were hobbled and turned out to feed upon the ripened grasses that grew abundantly in that locality. In the morning the bell-horse had become unhobbled and led the band astray out across the valley toward the mouth of Maple canyon. Mr. Huntington easily followed the trail out through the cedars which grew on what is now known as Mapleton Bench, and soon returned to camp with the runaways. From this incident of the “hobbles” Hobble creek was named, and that name was borne by the settlement for many years. While on this expedition the traders encountered, in the clay beds between Spanish fork and Hobble creek, and wick-i-up containing an Indian family, and with it an Indian girl tattooed on the forehead with some savage device. There was also tethered near a beautiful “pinto” pony. Mr. Huntington wanted to trade for the dusky maiden and the pinto for the purpose of taking them to his native State of New York and selling them to Barnum’s circus as curios, and thereby make a stake. The owner, however, wanted more than he could afford to pay, and the trade was not consummated. Mr. Huntington came in an early day to live at Springville, was one of the early schoolmasters, and has been all these years a toiler for the advancement of our city.”

365. *Aaron Johnson, Faithful Steward, A Documentary History*, by Alan P. Johnson, Salt Lake City, Utah: 1991, page 190.

366. *A Brief History of Springville*, page 4, “In consequence of some road making it took the better part of three days to make the trip from Salt Lake City to their destination. At this period the teams were compelled to drive over the mountains at Jordan Narrows, instead of around the point as at present.”

367. *A Trip to California, From Salt Lake Valley to the California Goldfields in 1849*.

368. Fort Utah, including a cannon, was built at the current site of Geneva Road and West Center in Orem, where about one hundred and thirty settlers lived.. In 1851 it was dismantled and moved to 2nd North and 5th West in Provo, where the fort and other buildings still remain.

369. *Aaron Johnson, Faithful Steward, A Documentary History*, page 193.

370. The Utah State Census of 1856 shows Charles living South Cottonwood Ward with his large family. One Bird family researcher has placed Charles in Springville at this time, as he was named by his father as a member of his family. This was a typical practice of the 1856 census, and very confusing to modern researchers. Milo Andrus was enumerated in the Big Cottonwood Ward, but in 1850, this was the same ward.

371. *A Brief History of Springville, Utah*, page 6. While this reference clearly stated Richard’s family did not leave Salt Lake until little Willis was born, it is easy to figure out, as he was born in SLC.

372. Richard and William are both shown on the 1850 census living in Utah County. William is living with Martin Crandall, Richard’s brother-in-law. Likely they are all living in the fort. It is important to remember that the 1850 Utah Federal Census was taken in 1851.

373. Benjamin, Jane and her two daughters were shown on the 1850 Census to be living in Salt Lake City, as was Charles and his family. Since the 1850 Utah Census, as noted earlier, was taken in 1851, this gives us a good idea of where they were. An anonymous biographer says that the entire Bird family went to Springville for that first winter, but I feel these census records indicate that Charles, with a large family and an aged father, chose to stay in

Salt Lake City, a three year old settlement, rather than brave a difficult winter in Springville. There are many records of the other Birds in Springville, but none of Charles at all, and none this early of Benjamin.

374. *A Brief History of Springville*, This source states that Richard, upon his arrival in the Salt Lake Valley, went north of the city (Salt Lake City) to “visit his brother James, and on returning remained at Mill Creek to do a little threshing for a brother and did not join his companions until October 1st.” Since James was still in Winter Quarters, I believe the brother he assisted in milling was Charles, and this makes sense because we know Charles was a miller. While I have trusted this fact, I believe the October 1st date is likely inaccurate since Laura Crandall Johnson did not have her baby until October 2nd. Having said that, another family history said Aaron Johnson’s second wife stepped in and helped Laura with her delivery, and yet all the histories show Aaron’s surviving wives to be with the very first company that arrived in Springville. Since all records indicate little Willis was born in SLC, I have concluded that Emeline was one of probably a few who stayed to help out Laura before moving her and her infant son to Springville for the winter.

375. *A Brief History of Springville*, page 6, “Tradition has it that Aaron Johnson and his brother Lorenzo invented the wagon box with projections. This wagon was built by Captain Johnson just after crossing the Mississippi river in 1846, without one piece of iron in its construction. Rawhide did service as tires and where bands were necessary the same material served, while for king bolt, lynch pin and other bolts, hickory wood was used. This wagon and others similar were driven across the plains of Iowa, and then ironed at Council Bluffs, afterward doing many years of faithful service in the valley.”

376. *A History of Springville*, by Mary J. Chase Finley, 1992, page 2.

377. *Aaron Johnson, Faithful Steward, A Documentary History*, page 194, Don Carlos Johnson wrote, “[The fort] was constructed to serve as a fortress as well as a home. There were log of block houses around the area, locked together at the corners, with clay roofs over all, and the windows and doors opening into the courtyard. There were two large gates, one in the east and one in the west side, which were the only means of ingress and egress. These gates were flanked by bastions at the corners so that an enfilading fire could sweep the walls in every direction. In case of an attack the cattle could be driven into the courtyard for security.”

378. *A History of Springville*.

379. *History of Springville*. There don’t seem to be any contemporary drawings of this fort. The descriptions that have been handed down don’t match sketches that accompany them.

380. *A Brief History of Springville*, page 8. Their surname was Nicoll, but stated as Nichols in this history. They did not remain in Springville. Two returned to Canada where their parents had emigrated from Scotland, and the third settled in Arizona, so their names were not as familiar to the old timers who were interviewed for this particular history.

381. *J. J. Davidson, 1830 - 1906: the story of James Jackson Davidson*, by James Dale Davidson, Bountiful, Utah: 199, page 68. From John D. Lee’s journal, I know that William Bird returned to the Salt Lake Valley in the spring of 1851 in the company of J. J. Davidson. From Davidson’s biography, I was able to make some assumptions of what William Bird might have been doing in California this particular winter.

382. *Mormon Gold: The Story of California’s Mormon Argonauts*, by J. Kenneth Davies, Salt Lake City: 1984, page 268. The six men were Gordon S. Beckstead, William Bird, Henry Cook, James Davidson, William P. Goddard, and Jacob Winters.

383. *A Brief History of Springville, Utah*, pages 10-11. “In the spring 1851 there was but one blacksmith shop in the valley, located in Provo. Our pioneers were compelled to go there for their blacksmithing, and as there was considerable repairing to be done the shop had orders a week ahead. One anecdote will suffice to illustrate the importance of the blacksmith at that period: Captain Johnson had found some rifle barrels while crossing the plains; any kind of steel being valuable he had brought them along and concluded to make a set of harrow teeth

from them by cutting into proper lengths, inserting a piece of steel in the bore, welding, sharpening and then tempering. Richard Bird, also, had an interest in the harrow, and together they went to Provo to have the work done. They arrived at noon and ascertained that the work could not be done for a week and would cost them \$5.00. As the smith was removing his apron to go to dinner, he was asked if the forge and tools could be used in his absence. Upon receiving a reply in the affirmative, coats were laid aside and the amateur smiths prepared to do one of the best hour's work of their lives, with Bird at the bellows and Johnson at the anvil. A half bushel of charcoal was heaped on the fire and a dozen barrels were thrust in. The flames roared and rushed up the chimney, while sparks flew from the heated metal as the sledge and lighter hammer fell with lightning like rapidity and the water in the ladling pool fairly boiled as the hot teeth dropped in quick succession into its depths. Just as the smith returned from his dinner, the job was near completion, only three teeth remaining in the fire awaiting the finishing touches. They had been just fifty-five minutes and the charge for charcoal and the use of the tools was fifty cents." The scripture reference is from Isaiah 2:4.

384. *A History of Springville*. Edward Haymond was the blacksmith.

385. *A History of Springville*, page 6, "All that portion of the county south of the corporation of Provo to the south line, and to the north line of Spanish Fork, west to the lake and east to the mountain shall be called Springville precinct."

386. *Aaron Johnson, Faithful Steward, A Documentary History*, page 202-203; *A History of Springville*, page 8, "The harvest that year exceeded their expectations. Many bushels of wheat, oats and barley, with an abundance of melons, squash and vegetables, were raised."

387. Springville Church Records, film #26459. "Richard Bird, Southport, Chemung, New York rebaptism: March 30, 1851. Emeline Bird Villanova, Chautauqua, New York rebaptism: March 30, 1851. Laura Bird Villanova, Chautauqua, New York rebaptism: March 30, 1851." I was very surprised to find this record – as it indicates that Laura was living in Richard's household, perhaps not in a marriage relationship, but with the appearance of marriage.

388. *A Brief History of Springville, Utah*, page 12 and 30. It appears that this event was not isolated. Reading about incidents in the late 1850s reveals that each town had a gang of boys who fought with each other and worked to outdo their rivals. The three factions were known as the Springville Sharpers, the Provo Pacers and the Spanish Fork Gophers. Often bishops and teachers had to quell the disturbances, and in some cases charges were filed with the police when their rivalry got out of hand.

389. *The Best of the Frontier Guardian*, page 154, published December 11, 1850. Elder Hyde added, "[There are] more than five hundred fresh graves on the South side of the Platte between the Missouri and Fort Laramie, while from the thousands who traveled on the North side, only three graves can be found that were made this last season."

390. There is no record of Sarah Jane's death other than this date from family history records. I have assumed, based on the time of year, that James' family would be at the same place where cholera struck so many saints the previous year.

391. *Aaron Johnson, Faithful Steward, A Documentary History*, page 200. There are two lots with the owner's name of Wm. Bird. One is next to a lot simply labeled, "Bird," and these two lots are very close to the lot belonging to R. Bird. I suspect that if Benjamin hadn't yet moved, he was planning to and his sons drew a lot for him. Since Henry Roylance had a lot next to his father's, and other families had lots next to relatives, I don't believe the drawing was completely random.

392. *Roylance Family of Western America*, page 104.

393. *A Brief History of Springville, Utah*, page 9. "It was in the Nichols' building that the first marriages were solemnized. Spicer Crandall was the first to lead a bride, Miss Sophia Kellogg, to the altar. They were married by

Aaron Johnson. Elmer Taylor was married next to Miss Wealthy Ann Spafford. Next came Nelson Spafford and Emma Johns. . . .On each occasion an excellent feast was spread and all within the fort partook. The healths of the young couples were pledged in bumpers of rustic beverage, all concluding with a cotillion party, where the beaux and the sweethearts ‘tripped the light fantastic toe,’ to the inspiring strains of music furnished by the village fiddlers, Hugh Lisnbee and one of the Nichols boys.”

394. *A Brief History of Springville, Utah*, page 10. “On March 3, 1851, the first court opened at Provo with Aaron Johnson as judge. A grand and petit jury was summoned to indict and try any criminal cases that might come before them. There were in the first jury, Peter Boyce, Orrin Crow and Spicer W. Crandall. The first indictment charged one Henry Myers with stealing three horses from Utah fort. Before court adjourned the following names were selected to sit as grand jurors for the next term of court – Ira Allen, Smith Humphrey, Myron N. Crandall, Edward Starr, Stephen C. Perry, Richard Bird, James Guyman and William Smith.”

395. *Charles Coulson Rich: Pioneer Builder of the West*, pages 173-183.

396. *Charles C. Rich: Mormon General and Western Frontiersman*, pages 161-163, 176.

397. *The Historical Record, Church Encyclopaedia*, pages 333-334. “In the fall of 1851 the majority of the people accompanied Amasa M. Lyman and Charles C. Rich to southern California, where they located at San Bernardino, after which the ‘Amasa Survey’ was transferred to the Church. Bishop Crosby being among those who went to California, Jonathan C. Wright was appointed Bishop in his stead, with Levi Stewart and Charles Bird as Counselors. He presided until the fall of 1852, when Abraham O. Smoot, who had been appointed by the First Presidency to take charge of the Church property known as the ‘Amasa Survey,’ succeeded him as bishop. Elder Smoot’s Counselors were Jonathan C. Wright and Levi Stewart.” This quote implies that Brother Smoot had recently returned from California, when in fact, he had returned from a short mission in England which he served after taking care of business in California.

398. *Massacre at Mountain Meadows*, page 51. “A first cousin of church founder Joseph Smith and an early convert himself, George A. Smith experienced many of Mormonism’s early difficulties: Ohio, Missouri, Illinois, and the trek west. In Utah he quickly became a leading man. In the early 1850s he led a colony of settlers to the area that would become Parowan, the first Latter-day Saint settlement on the southern Utah frontier. He sowed the first wheat there, built the first saw and grist mill, and during the winter taught the first school in the open air next to a large, cracking bonfire. His next assignment was Provo, where settlers needed George A.’s common sense and steadying leadership. Soon he had the job of overseeing all points south of the Salt Lake Valley.”

399. Church Records from Provo, 1852 (FHL Film #26324) states that James Bird was ordained bishop by President George A. Smith. While President Smith was an apostle, he was not a member of the First Presidency. At that time, President Young assigned his apostles to oversee specific areas (see previous endnote), and these men served as the stake president or a general authority over a stake, and were given the title of President by those who served under them.

400. Record of Members 1851-1892, Film #26458-9. Shown on a list of early Springville Ward members were Wm. Bird, Ann Bird, Benjamin F. Bird HPQ and Jain Bird.

401. Benjamin’s obituary states that he lived in Salt Lake City for two years before moving to Springville.

402. Setting aside exceptions for divorce, the guidelines for sealings are generally that a woman is only sealed to only one man in her lifetime. Laura was sealed to her deceased husband Willis Johnson on March 5th, 1855, and was publicly married to Richard Bird the next week in a civil ceremony. Her children with Richard were born under the covenant made at the altar when she was sealed to Willis. A standard line used now, and likely then, is, “We’ll let the Lord sort that out.”

403. Ovanda and Sarah Ann Fuller are just two examples. My ancestor William Walton Burton married three sisters, although none of these women was widowed before their marriage. In fact, the two oldest sisters planned to

marry the same man while they were still children. As I have researched my family lines, however, I have seen several cases where a widowed sister was brought into a sister's family. I came to understand while researching the marriages of my ancestor Thomas Grover that often a woman lived in the polygamous household for months, after a marriage performed by Brigham Young, usually in his office, and then if things went well, the couple was married again and began living as husband and wife. This allowed the couple to become acquainted with each other, a difficult endeavor, since the husband was married and dating a single woman was not acceptable. I believe that was the case with Laura Crandall Johnson and Richard Bird.

404. In looking through early Springville records (film #26459), I came across a letter from Aaron Johnson responding to a telegram received from President Daniel H. Wells of the First Presidency. Bishop Johnson's letter says, in part, "As you requested by telegram, I forward you a company of 37 persons whom I can recommend to get their Endowments, their names are as follows. . . . making 9 more than called for. I called upon them & told them to get ready if they could – the time being short. I did not think that all could get ready but they did. I thought that I would let them go & if the overplus could not go through on Tuesday, they could wait until another day. There is quite a number in this place who would like to get their Endowments, which I think are worthy; some say they want their Endowments I think are not worthy."

405. Many early sealing ordinances took place in President Young's office and are labeled as such in the original records, films of which are available to view. Ordinances which occurred in the Council House were labeled as taking place in the Endowment House. The building officially known today as the Endowment House was not completed until 1855. It appears that the top floor of the Council House was also called the Endowment House.

406. *A Brief History of Springville, Utah*, page 16.

407. Aaron Johnson, *Faithful Steward, A Documentary History*, pages 197, 203, 215. *A History of Springville*.

408. Aaron Johnson, *Faithful Steward, A Documentary History*, pages 197-198.

409. *A Brief History of Springville, Utah*, pages 25-26.

410. Aaron Johnson, *Faithful Steward, A Documentary History*, pages 217, 218. In 1853, Brigham City had only 200 residents.

411. *A Brief History of Springville*, page 18.

412. *Founding Fort Utah: Provo's Native Inhabitants, Early Explorers, and First Year of Settlement*, by D. Robert Carter, Provo City Corporation: 2003., page 6

413. *A History of Springville*.

414. *A History of Springville*.

415. *A Brief History of Springville, Utah*, pages 19-21.

416. *A Brief History of Springville, Utah*, pages 21-23.

417. The St. George Temple was the first temple where endowments could be performed for the deceased. One month after its dedication in April 1877, James Bird acted as proxy for his brother Phineas. No death date was given at that time, but in 1891, when Phineas was sealed by proxy to his father and mother, the family put 25 July 1853 as his death. Later records show an 1850 death, but I believe this 1891 record to be the most accurate. Also, the 1850 Census was enumerated on 17 September 1850 in Zodiac, and Phineas appears on it, giving further credence to an 1853 death.

418. Aaron Johnson, *Faithful Steward, A Documentary History*, pages 205-206.

419. *Aaron Johnson, Faithful Steward, A Documentary History*, pages 212-213.

420. *A Brief History of Springville*, pages 8-9, "Paper and pens were very scarce, quills answering the purpose of pens and the ink was made from dyestuffs which the pioneers had brought from the East. There was a great variety of text books, brought from the old homes – McGuffey's readers, Old and New Testament, Pilgrim's Progress, Aesop's Fables, The Scottish Chiefs, Doctrine and Covenants, and The Book of Mormon were some of the books used. With these and a judicious use of birch switches, the young idea began to grow in this locality."

421. *A Brief History of Springville*, page 31.

422. *A Brief History of Springville*, page 24.

423. *Springville Ward Records*, film 26458-9, "William Bird, Southport, Chemung, N. York 18 Jul 1823 BP May 6, 1855."

424. Early History and Records of Provo, Utah 1849-1872, 214, BYU film 979.2 Z99 V2. Benjamin, Richard and William Bird's names are among those who "Consecrated Their Property to the Lord in the Provo Stake of Zion." Benjamin consecrated a lot in Springville worth \$263 on December 5th, 1855. Richard consecrated a lot in Springville worth \$2389.00 on January 22, 1857. William consecrated a lot in Springville worth \$1155.00 on the same day. Many other residents were also named at this time. There were pages of names, in fact.

425. *A Brief History of Springville*, page 24.

426. Several biographers of Charles have placed him in Springville in 1856, using the state-wide census that year as their source. However, many parents listed all their children in this census, living or dead, in Utah or not. Benjamin Freeman Bird, living in Springville, listed his deceased children, his three children living in New York, and his living children, including Charles. As mentioned earlier, Charles and his family members were enumerated in Cottonwood on the 1856 census.

427. *Pioneer Women of Faith and Fortitude*, page 270. I could find no record of Sarah crossing the plains, but her history states she came with the Milo Andrus Company. I found some of her siblings in other companies.

428. *Kelsey Bird and His Wives Eliza Jane Perry and Ann Muir*, page 10.

429. *A Brief History of Springville*, page 31.

430. *A Brief History of Springville*, page 47.

431. *A Brief History of Springville*, page 32. On the 1860 Spanish Fork US Federal Census, Martin Harris is shown to be a community school teacher with assets of \$100.

432. *A Brief History of Springville*, pages 40-41. "In that early day and, indeed, until quite recently, the word apostate stood for all that was vile. . . . little has ever been ascertained as to who were the perpetrators of the bloody deed. . . ."

433. *A Brief History of Springville*, pages 41, 48-49, A few weeks after the murders, John M. Stewart was elected to be the Springville Town Recorder. On July 12, 1858, John M. Stewart resigned and was replaced by Charles Drury. Later, "During the autumn of 1857, John M. Stewart, who was one of the bishop's counselors, became much dissatisfied with the state of affairs, as well as many others, among whom [were named]. Stewart was more outspoken than the others and, therefore, incurred the enmity of the more fanatical. Some of the policemen, then twelve in number, were said to be rather mischievous and one or two were downright mean. They played some tricks on certain of the back-sliders that seemed very funny to them, but very grave to the victims. The teachers, some of whom belonged to the police force, in going among the people found out how they felt in regard to religious matters." One man named, who felt he had been harassed, was Zepheniah Warren. "Warren left for

California in the spring after the advent of Johnson's army, and he declared until the day of his death that he thought [his accusers intended to kill him]. John M. Stewart declared that his life had been threatened and fearful lest the threat should be carried out. He left one night, not even saying good-bye to his family. [He was captured as he tried to depart, and was escorted to Bishop Johnson's] residence where a long talk was held and Stewart's safety being pledged, he returned to his home."

434. *A History of Springville*, page 29. "Potter was also a pioneer of this community and had always been considered a good citizen and an upright man."

435. William R. Parrish was born in 1814 in New York. Their twenty-one year-old son was William Beason Parrish. There were five other children in the family, including Orrin whose name was Oraneius. His name appears several different ways in the historical documents, sometimes as Orrin and sometimes as Owen.

436. The first two visitors were reported to be William Johnson and Mr. Metcalf. The second two men were Wilber J. Earl and Alexander McDonald.

437. *A History of Springville*, pages 29-30, has a slightly different account. (The one I have included came from court records in *The Valley Tan*.) "In order to get first hand information about Parrish's plans for leaving and to win his confidence, Potter pretended to share the beliefs of Parrish and to have apostatized from the church, too. He also made preparations to accompany him to California. By these means he was able to keep his confederates informed of each move of Parrish. On the fateful morning on which they had planned to make their departure, Potter went with the Parrishs to get their horses that were feeding in the land patch south of Sixth South and Main. They were obliged to walk single file along a narrow trail on the east side of Main Street. Potter fell into the rear keeping somewhat behind. Parrish became somewhat suspicious of his actions and insisted that he walk next to him; then followed sons, Beason, a young man, and Orrin, a mere lad. They had just crossed the creek in the ravine that ran north of Sixth South when they were shot at by some assassins who were concealed in the brush and trees that lined the banks of the stream. Beason Parrish ran about seventy five yards when he received the first shot and fell. Since it was scarcely daylight, Potter was not recognized, and he fell not far from Beason, mortally wounded. Mr. Parrish fell about a hundred yards farther on. His body terribly cut and mutilated, showed signs of a fierce encounter. Young Orrin who was following his brother ran for his life, jumped over a fence into a cornfield, and made his escape. Terror stricken he ran to his mother's home on First North and First East. So great was his fright that upon reading home, he fell in a dead faint. His mother, and Mrs. Obanyon, who lived in part of the house, concealed the boy between two straw ticks on Mrs. Obanyon's bed. His pursuers came to the Parrish home and searched in vain for their victim who had escaped them. Som completely were the assassins disguised that they were never identified. As soon as the tragedy became known, the bodies were brought to the school house and the next day they were buried in the city cemetery."

438. *Massacre at Mountain Meadows*, page 109, "Emotions were also running high in other settlements in Utah Valley. [Provo Stake President James E.] Snow's jurisdiction included Springville, just six miles south of Provo. Some settlers at Springville had been a law unto themselves, most seriously in March, when they killed two disaffected Mormons and a third man died in the cross fire. The Parrish-Potter murders were apparently a part of reformation excitement that was still simmering in the area when the emigrants passed through the town in mid August. Later that month, the same Springville vigilantes would threaten still another dissenter, telling him not to talk about the local violence and exclaiming, 'We have declared war against the whole world.'"

439. *Charles Coulson Rich: Pioneer Builder of the West*, page 221, "As a matter of fact, the apostles [Amasa] Lyman and [Charles] Rich did not leave the West for their European mission for about three years, but the reason lay in certain conditions that had arisen in Utah, of which we shall speak in the next chapter. But they left San Bernardino in April, 1857, reaching Salt Lake City in June, after preaching in the settlements on the way there. Indeed San Bernardino itself was abandoned by all the faithful Mormons later on in the same year, and for the same reason that detained the apostles at home."

440. The membership record for William Bird found in *Paris, Idaho 1st Ward Membership Records*, films 7176-7177, include several dates. One is a re-baptism date of 6 August 1876, and another is the date he was ordained to

be a Seventy: 31 May 1857. Until 1986 the a Seventy was seen as an office in the priesthood between Elder and High Priest. In 1986 this office was redefined and bestowed exclusively to general authorities of the church.

441.Chosen to serve in the Quorum of the Twelve Apostles after the death of Parley P. Pratt was George Q. Cannon.

442.*Massacre at Mountain Meadows*, pages 108-112.

443.*Massacre at Mountain Meadows*, page 133. Several accounts from residents in Cedar City stated that some in the emigrant train boasted of having helped kill Mormons in Illinois and Missouri and they intended to come back and help the U. S. Army kill the rest of the Mormons.

444.After reading the well-researched book *Massacre at Mountain Meadows*, it appears that John D. Lee was not just a scapegoat as many have believed, but the instigator.

445.*A Brief History of Springville*, page 46.

446.*A History of Springville*, page 31.

447. *Camp Floyd and the Mormons, the Utah War*, by Donald R. Moorman, with Gene A. Sessions, Salt Lake City: University of Utah Press 1992, pages 23, 28. “Brigham Young struggled desperately against the odds, being upheld by his trusted general and member of the First Presidency, Daniel H. Wells. Like other born leaders, Wells set all experience aside and launched, with great vigor, a campaign to destroy the army’s last source of supply. As September gave way to October, Mormon cavalry rode from the burned-out shell of Fort Bridger toward the Green and Big Sandy Rivers, at which point the long procession of army supply trains had come to a halt. After passing through the open country undetected, the Mormon rangers caught the federal troops and teamsters by complete surprise and without a fight destroyed several thousand pounds of equipment and supplies. Other victories were achieved without a struggle, greatly distressing the expedition. After the incredible attacks, nobody in the army knew quite what to expect. . . . Surveying what was left of the expedition’s animals and supplies, [Commander Sidney Johnston] grew increasingly pessimistic. Although there was little immediate danger from the Mormons, Johnston faced the disintegration of his army. Campaign losses were incredibly high – three hundred thousand pounds of food had been put to the torch by Mormon marauders; eleven hundred animals had been captured or run off; and more than 3,000 head of livestock had perished from starvation or cold.”

448.*Camp Floyd and the Mormons, the Utah War*, page 21. “As a general rule, many of the men were without military experience while the officer corps was drawn from the ranks of the religiously important. Few of the volunteers were uniformed. Rather, the Mormon army dressed in the costume of the frontier with rough leather shoes or buffalo boots; rolled bedding was slung over their shoulders, and a wide assortment of hats completed their appearance. Rifles were carried in hand and pistols tucked in their belts or in homemade holsters, for both officers and men were expected to arm, equip and feed themselves. Nevertheless, the needs of the Mormons were great, both in weapons and equipment. As the storms of winter gathered, two arsenals were established in Salt Lake City to produce rifles and pistols. A correspondent for the San Francisco *Herald* reported: “I visited the arsenal, found they had a fair display of artillery. I also visited their public and private workshops, saw them casting cannon-shot, and manufacturing grape and canister in great abundance, and some fifty men making colt’s dragoon-size revolvers.” Arms and ammunition were smuggled into Utah in a variety of ways or purchased from passing emigrants; nevertheless, an important weakness in the Legion was the lack of artillery. As a result, the battle for the territory was to be determined not by guns but by an efficient home military organization operating on terrain unfamiliar to the invaders. [Source for this quote in the book was the contemporary New York Times.]”

449.While writing my biographies of Thomas Grover and William Walton Burton, my research taught me that this move south in anticipation of the Utah War was as organized as the move west. All families left. All were afraid to stay. A few brave men remained behind to torch the homes if the soldiers approached.

450.*A History of Springville*, page 32.Many of the refugees remained in Springville as permanent residents.

451. *Camp Floyd and the Mormons, the Utah War*, page 57, "Throughout the fall and early winter, Camp Floyd moved rapidly towards completion, aided by an army of Mormon laborers and mechanics who flocked to Cedar Valley to offer their services at three dollars a day. . . . Under fair skies or graying clouds, Mormon adobe makers worked around the clock to manufacture 1,600,000 earthen bricks, receiving thirty thousand dollars in gold for their efforts. Through their agents, Brigham Young and Heber C. Kimball sold \$70,000 worth of finished lumber that was used to roof the barracks. During the first month of construction, workers were forced to improvise their own tools, since most of the army's implements had been destroyed in the disastrous fall campaign of 1857. Working in concert, Mexicans roofed the pueblo-styled structures with pine poles over which brush and dirt were thrown, while Mormon handicraftsmen pounded the clay floors into a glossy hardness under the quartermaster's supervision. Over the dirt floors layers of canvas and other coverings gave an almost luxurious insulation against the winter cold. Plunging into the activity, teamsters reshaped rough lumber for framing and army blacksmiths hammered wrought iron straps and hinges to bind timbers into doors and window shutters. The prodigious feat of erecting three hundred buildings was accomplished in the incredibly short space of four months. With an eye more toward utility than beauty, the soldiers' living quarters were one-storied buildings, divided into rooms twelve or fifteen feet square, with comfortable fireplaces. Because of the high cost of glass, windows were disproportionately small. During the first year in the camps history, however, the Seventh Infantry preferred to build circular or elliptical walls of adobes, four or five feet high, roofed by Sibley or wall tents." [A wall tent was a conical tent which did not require guy wires.]

452. *A Brief History of Springville*, page 49-51.

453. *A History of Springville*, page 32.

454. A biography of Charles states that he left Cottonwood after "about" seven years, settling in Mendon, near Logan.

455. *Isaac Sorensen's History of Mendon: A Pioneer Chronicle of a Mormon Settlement*, by Isaac Sorensen, 1840-1922, edited by Doran J. Baker, Utah State Historical society: 1988, pages 27-28, "In the fall of this year [1859] the Findleys and Forsters arrived, also Ira Ames, Gibson, and Winslow Farr, Charles Bird Sen and most of his family, John Richards and family." Footnote added by editor states, "Charles Bird, Sr., (b. 19 September 1803, Flanders NJ; d. 24 or 29 September, 1884, Mendon, UT), the son of Benjamin Freeman Bird and Marabe (or Meribah) Reeves, married Mary Ann Kennedy and Sarah Ann Dunsdon. He came to Utah in 1850, was a farmer, clothier, wood carder, Mendon's first merchant and served as the second mayor of Mendon."

456. *Isaac Sorensen's History of Mendon*, pages 334-335. It appears that Charles' daughter Henrietta and her husband Charles Shumway went to Mendon in the spring of 1859, and that Charles and William followed in the fall. "In the spring of 1859, Charles Shumway . . . and his son. . . came to Mendon and took up farms. . . Thick and fast, other people were arriving at the Mendon Fort: Ralph Forster, Wm. Findley, Charles Bird [Sr.] and Wm Bird, with their families, arrived from the Cottonwoods. . . ." Andrew Shumway, the son of Charles Shumway, was chosen to be bishop shortly after his father served, perhaps in the same year. This has caused some confusion among historians.

457. Daughter Anna Adelia Bird stated that the first home Charles built was of logs. However, she was not born until 1868. Her older brother Mormon, who was five when they moved to Mendon, recalled that the home was of rock. Charles' plural wife Sarah Ann wrote that it was a two room log home with a lean-to and a balcony. A photo of a Charles Bird home is online at http://www.mendonutah.net/history/building_photographs/bird_charles_home.htm, but this home does not quite fit the description Sarah gave. Perhaps it is not the first home Charles built.

458. From an anonymous biography of Mormon Bird.

459. From a history of Saran Ann Dunsdon Bird, found at http://www.mendonutah.net/history/personal_histories/bird_sarah_ann_dunsdon.htm. Many of these early pioneers believed they had been visited by one of the Three Nephites. I have another story of a visit by one of these

men to my ancestor Cecelia Millard Grover, who was blessed and healed.

460. *A History of Springville*, page 33, “Judge [John] Cradlebaugh delivered a most astounding charge to the grand jury: ‘You are the tools, the dupes, the instruments of tyrannical church despotism. The heads of your church order and direct you. You are taught to obey orders and commit horrid crimes. Deprived of your liberties, you have lost your manhood and become the willing instruments of bad men. I say unto you, it will be my earnest effort while among you to knock off your ecclesiastical shackles and set you free.’”

461. *A History of Springville*, page 34. The sought-after-men, “left their homes and set up a rendezvous at the head of Pole Have about one and a half miles east of town. Here, in sight of their own homes, they found a safe retreat where they remained for months. This place called Kolob was a beautiful spot covered with green grass. Near a clear mountain stream under the shade of tall trees, they made their camp and established a lookout which commanded a view of the valley. They often visited their homes at night and returned with supplies. So sequestered was their retreat that it was little wonder that the federal soldiers were baffled in their search. After they could not find any of their would-be-prisoners in their own homes, the soldiers decided to extend their search to the canyon. At the mouth of the canyon they met a herd boy and asked if he had seen any tracks up the canyon. ‘Yes, a lot of them,’ the lad replied. After going for some distance and not finding the tracks they were looking for, the soldiers returned, and overtaking the boy, one of the officers reprimanded him for misleading them, for they had recognized no tracks. ‘Oh,’ said the boy, John Alleman, ‘Didn’t you see all those rabbit tracks?’ The soldiers, realizing that they had been outwitted at every turn, left Springville and returned to Provo. The endangered Springville men remained in hiding all summer. . . .”

462. The six were Alexander F. McDonald, H. H. Carnes, John Daley, Abraham Durfee, ___ Nethercott (who had taught fencing to the Springville residents in preparation for the Utah War), Joseph Bartholomew and Kimball Ballock.

463. Other witnesses appeared before the U.S. District Court, the 2nd Judicial District, in Provo, and swore their testimony before a judge on March 8th, 1859, two years after the murders, claiming their lives were also threatened. Their names were Albert G. Parrish, Henry Higgins, Thomas O’ Bannion, James Gammell, Leonard Phillips and Owen (sic) Parrish.

464. *A Brief History of Springville*, pages 41, 48-49. “The next spring [in 1858, John Stewart] went to Camp Floyd and worked for the soldiers long enough to get an outfit, when he left for California.” Family Search shows that both his surviving wives died in Utah. Neither was with him on the 1860 census in California. However, he had three children of a deceased plural wife with him. He died in 1861 in San Bernardino.

465. In researching the men labeled as apostates who left Springville, I was surprised to find most of them dying in San Bernardino.

466. This letter is online at
<http://udn.lib.utah.edu/cdm4/document.php?CISOROOT=/valleytan&CISOSHOW=1482&CISOPTR=1458>

467. Some of the information I have read about these murders has an anti-Mormon slant, but I have tried to look through this to determine the truth. Some critics of the LDS Church have used the Springville incident to paint a much larger picture of subdued Mormons who obeyed every whim of their Priesthood leaders, no matter how evil. This was, unfortunately, not a new theme for me to wade through. These critics believe William Bird acted alone in the murders. I do not. I believe there were others waiting for Duff Potter to bring William Parrish to what I believe was going to be threats and scares. I don’t believe anyone intended to murder William Parrish that night. Some believe William accidentally shot Duff Potter, but if that were the case, I think William Parrish would have also been shot, not stabbed to death. We will never know the truth of what happened, not just that night, but during the weeks leading up to the murders, but I have come to believe that William Bird was involved with these deaths. I could ignore John Stewart’s letter as the writings of an another apostate if William had not left Springville forever after its publication.

468. *The Valley Tan* began printing issues in 1850. This publication also had anti-Mormon tendencies, and I have tried to factor that in as I read its coverage of the trial online at <http://webpac.lib.utah.edu/digital/unews/vt.html>. I used search words such as Parrish, Bartholomew, and William Bird to find all the relevant articles.

469. The 1860 Census shows William Bird to be living in Cache County, not far (two census pages of sixty-six) from his brother Charles. I initially resisted, strongly, the concept that William had been involved in these murders. My nephew David Owen laid out the scenario, and I had replied, "If he had been guilty, he would have left right after the murders." Instead, the birth of two more children in Springville shows that he was comfortable staying in town. However, William's last child born in Springville arrived in May of 1859, three months before the publication of Stewart's letter. The letter in its entirety convinced me that William was involved, and it appears he felt it was best that he quickly relocate. An online history of Mendon at http://www.mendonutah.net/history/city_ward/history_of_mendon_1857.htm includes Charles and William Bird being among the earliest settlers who arrived in Mendon in 1859.

470. *Immortal Pioneers*, pages 36-37.

471. *Immortal Pioneers*, pages 35, 39. "Historians claim the city was named for George A. Smith, but [Brigham Young] did not say, "I name it for you, Brother Smith," but said he would name it if [George A. Smith] would be satisfied. There is not doubt but that the George came from George A. Smith's name, but the question is often asked, "WHERE (sic) did the St. come from? ...[George A. Smith] spent part of the winter of 1870 and 1870 in St. George and again in 1874 he spent the winter in the city which bore his name."

472. *Immortal Pioneers*, page 34, "Seldom, if ever before, was a city named, a post office applied for, and a postmaster selected, before the location was made, but this was the case of St. George. After the call was made at the October conference and the meetings for instructions were held at President Young's schoolhouse, a petition was prepared to send to the Post Office Department, asking for such an office and recommending the appointment of Orson Pratt as postmaster."

473. *Massacre at Mountain Meadows*, page 54.

474. *Personal Histories High Priests, Third Ward, St. George West Stake*, "In the year 1861 I moved to Southern Utah to fill a mission in building up the City of St. George." A biographer in *Pioneer Women of Faith Fortitude* put the date of their move to St. George as 1862, but I have given more weight to James' statement.

475. *Immortal Pioneers*, pages 151-152.

476. *Isaac Sorensen's History of Mendon*, page 35, says that Bradford "crossed the plains five times helping immigrants."

477. Martha Telle Cannon, my great-grandmother and the person responsible for my interest in genealogy, was a sister-in-law to these two men. She spent a great amount of time in St. George, especially after the temple there was completed.

478. *Immortal Pioneers*, pages 30-31, 222.

479. I transcribed the obituary from a digitized image of the clipping. Source was not named. "In Springville City, Utah County, Feb, 20, Benjamin Freeman Bird, age 85 years 1 month and 1 day. Father Bird was born in Essex county, New Jersey, and had been a member of the Church of Jesus Christ of Latter Day Saints nearly twenty-seven years, having been baptized in Southport, Chemung County, New York in June, 1835. (sic) He emigrated to Far West, Mo., in 1835, (sic) and after the saints were driven from that State, he settled at Nauvoo, and shared in their persecutions in, and ultimate expulsion from, Illinois. From Nauvoo he went to the frontier, and from there he emigrated to Utah, arriving in Great Salt Lake City in 1850, where he resided two years, and then moved to Springville. He was universally respected, and lived and died a saint."

480.*Isaac Sorenson's History of Mendon*, page 372.

481.A paper on the early settlement of Clover Valley was published online by Elbert B. Edwards at sonsofuthapioneers.info.

482.Andrew Jensen, Church Chronology, September 22, 1888, Saturday: In the First District Court at Provo, Richard Bird was among those sentenced after being found guilty of unlawful cohabitation. "Richard Bird, of Springville, to pay a fine of \$100," for U. C. The next month his nephew Kelsey Bird was sentenced by Judge Blackburn to six months' imprisonment and a \$300 fine for unlawful cohabitation.

483.*Charles C. Rich: Mormon General and Western Frontiersman*, page 248. "Crossing, in the afternoon, the point of a narrow spur, we descended into a beautiful bottom, formed by a lateral valley, which presented a picture of home beauty that went directly to our hearts. The edge of the wood, for several miles along the river, was dotted with the white covers of emigrant wagons, collected in groups at different camps, where the smokes were rising lazily from the fires, around which the women were occupied in preparing the evening meal, and the children playing in the grass, and herds of cattle, grazing about in the bottom, had an air of quiet security and civilized comfort that made a rare sight for a traveler in such a remote wilderness."

484.*Charles C. Rich: Mormon General and Western Frontiersman*, page 249-250. "Rich, home only a year since his mission to Europe, replied, "So far as pulling up stakes and move my entire family, I would rather not do it."

485.*Family Record of William Bird*. William Bird's pension document states that he had lived in Utah for "12 years and Idaho ever since."

486.The letter indicated the general lived in Watkins. The 1870 Census showed a Daniel Jackson, age 74, Ret'd Gentleman, worth \$5000. This man enlisted in the U. S. Army in 1826, and is a perfect fit for the man Charles described. He was widowed by 1870, and living with his daughter.

487.The letter, written to President George A. Smith on January 22, 1870, was published in the Deseret News on March 2, 1870. This issue is available on film # 26592 at both BYU and the Family History Library.

488.Kelsey Bird died in Michigan in 1863. While census records indicate he had many children, I have only been able to find the names of three.

489.*Isaac Sorensen's History of Mendon*, pages 94, 372, "G. W. Baker was the first Mayor of Mendon. Charles Bird Sen succeeded him, acting some 4 years." Charles Bird began his term as mayor in 1872.

490.This clip of information came from an anonymous biographer who used the diary of Anna Adelia Bird, a daughter of Charles Bird. Isaac Sorensen, in his *History of Mendon*, wrote, page 384, "December 19, 1859, at a meeting held in the log house of Charles Bird at North Settlement [the early name of Mendon], Apostles Ezra Taft Benson and Orson Hyde organized the Mendon Ward; Apostle Benson selected the name from the Massachusetts town of his own birth."

491.*Isaac Sorensen's History of Mendon*, pages 34-36, "The Indians made a drive this year, taking quite a number of Cows, some lost their only Cow. They took them up Malad Valley. Some of the minut (sic) Company went to rescue the stolen property. Bradford Bird, Wm. and Alex Hill, Joseph Baker and one or two others made up the posse; they found the Indians among the Cedars on the side of the Mountain, the Boys exchanged a number of Shots with them, the Indians had every advantage, hiding behind the trees and firing. Bradford Bird was shot in the Leg, but rode his horse home, still it laid him up sometime, the stock was not recovered, they had hid them among the Cedars."

492.*Isaac Sorensen's History of Mendon*, page 389.

493.*Isaac Sorensen's History of Mendon*, page 98.

494. The cannon, originally manufactured in France, was used in Russia during the siege on Moscow. It was taken to Siberia and then to Alaska. It was brought to California and purchased by members of the Mormon Battalion returning to Utah. The cannon was filled with lead before it rigged to a series of pulleys, pulled by horses to the top of a crane, and dropped from the hoist. The cannon is still on the temple grounds. This information was obtained online from <http://www.infowest.com/Utah/colorcountry/History/Temple/temple.html>.

495. Testimony found in a file from Nauvoo Lands and Records. James gave his testimony in the capacity of a high priests quorum meeting in St. George on August 28th, 1875. The entire context, likely transcribed by someone present, is, "James Bird said he felt glad to meet again in the capacity of an high priests meeting, he felt well in spirit he had been feeble, he felt glad to meet with the quorum he had visited as an high priest teacher in the 4th Ward. All felt well. He did not discern anything out of order. It has been over 40 years since he had been baptized. He was glad to be counted worthy to be a Latter-day Saint. We should keep the counsel of the First Presidency. It is necessary to watch so as not to get behind, but keep on the ship Zion." Later someone added, "He had acted as a H. P. Teacher in the 4th Ward in connection brother Josiah G. Hardy and had always been very faithful and died in full faith of a glorious resurrection and an eternal reward."

496. The pages of this book have been filmed and are in the Family History Library on film # 673261.

497. LDS Temple records show that James was proxy for Kelsey Bird on the 9th of May, Samuel on the 10th of May, and Phineas the following week, the 16th of May.

498. Jane Frilick Gully Bird is shown living with Maribah Woods on the 1880 Census in Clover Valley, "Bird, Jane, 85, boarder, widow cancer of face, [birth] South Carolina." A brief mention of Jane is included in a biography of Maribah and her husband Lyman, titled, *The Woods Family of Clover Valley, Nevada 1869 - 1979*, by Orilla Woods Hafen, (copy found in BYU Special Collections BX 8670.1 .W864h 1979,) "On other occasions the Woods home became a home for the unfortunate and homeless. A member of the initial migration into Clover Valley was Jane (Grandma) Gully, who had been sealed to Maribah Ann's grandfather, Benjamin F. Bird. She had been taken into the family by Lyman and Maribah. An old lady at the time, she was given a home and provided with all her needs until her death at an advanced age."

499. This couple, Charles W. B. Innes, and Mary Ann Bird, are my mother's grandparents. My mother knew her grandfather Charles, as he lived with their family for quite a few years, but she did not know Mary Ann Bird, who died from a heart attack in 1919. I don't know much about Charles except for a story my mother casually told once. Her mother Mary came home to find her little daughter Marilyn chewing on a fly swatter. Mary asked her father-in-law Charles why he'd let her have it, and Charles said, "Oh, Mary, she won't hurt it." As I'm writing this, Marilyn is eighty and has just suffered a stroke. Time moves on through the generations, and what remains? A story about a fly swatter.

500. *Roylance Family of Western America*, by Ward J. Roylance, Logan, Utah: 1986., page 105. "Ann's granddaughter, Bertha [Williams] Smith related a tale concerning Ann's last days: "Grandmother Bird had breast cancer. Grandma Williams, [Ann's daughter Emma Cordelia Bird Williams] took care of her the night she died. . Grandma Bird started to foam at the mouth so Grandma Williams got a cloth to wipe it off, but Grandma Bird said, 'I'm able to do that yet!' and she died just a few minutes later. She was a very independent lady.' Ann was not quite 54 when she died. A rustic sandstone marker was placed on her grave."

501. Letter written August 22nd, 1889 in Paris, Idaho, addressed to "Dear Andrew my son." I have several copies of this letter. A digital copy was given to me by David Owen, which he obtained from the LDS Church Archives. Another copy is included in Ward Roylance's book, *Roylance Family of Western America*, "page 106. In this letter William describes his health. At age sixty-six he is suffering from aches and cramps, but his son-in-law Marvin Allred has been taking good care of him. He mentioned that he was going to write "Mother Roylance" and his brother Richard, both in Springville, next. He also described the weather. In August of 1889, Paris already had two feet of "plump" snow. William signed the letter, "Yours in the gospel."

502. *Roylance Family of Western America*, page 106.

503. Recipe for Bird's Salve Or Doctor Cook's Salve: 1 oz aqua fortis liquid [spirit of nitre, a strong acid used at the time for cleaning dairy equipment]; 2 oz opedildock [possibly an alcohol mixture]; 1 oz camphor gum; 1 oz spirit of turpentine; 1 lb of lard; 1/4 lb mutton tallow or a lump the size of a hen egg. Mix it in an earthen pitcher. Put the opedildock in last & cover over the pitcher with a cloth. Then stir it all up together. Then put it in a bottle. Keep it corked tight."

504. "Recipe For Making Pain Killer, 1/2 oz gum quack, 1/2 oz gum myrrh, 1/4 oz camphor gum, 1/4 oz cayenne pepper, 1/2 oz laudanum, 1 qt alcohol. To take internally: one tablespoon full [with] 4 or 5 parts water. For head ache: one teaspoon 2/3rds full, put on top of the head. For bruises, sprains or strains, or any pain, rub on plenty."

505. Pension increase request.

506. *Roylance Family of Western America*, page 107.