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## **Lewis, William John & Jane Davis - Biography**

# **A HISTORY OF WILLIAM JOHN LEWIS AND JANE DAVIS**

William John Lewis was born in Pentre Estil, near Swansea, Wales, September 10, 1832. He was the son of John and Martha Lewis.

William had seven brothers and one sister. They are as follows: John, Enoch, David, Thomas, William, Elias and Daniel were twins, and Martha. Daniel and Martha died in infancy.

They were all coal miners and iron workers by trade. William's mother died about 1840 when he was seven years old. He lived with his father and brother Elias for about a year. During that time he had smallpox and scarlet fever, as did Elias. They were very ill and had no one to care for them as their father had to work each day to earn money for the necessities. After their recovery they all went to John's home. He was the eldest of the brothers and was married and had children about the age of William. This may have accounted for many unpleasant things in the home. John's wife was very unkind to them and fed them very poor food.

At the age of ten years, William left to shift for himself and worked in the foundry. When he was seventeen years of age he had a very remarkable dream. He saw two men who preached the gospel restored to the earth in the latter days. He was so impressed with it that when he arrived at work the next morning he related his dream to his friend Thomas R. Jones and explained the wonderful principles of the gospel. Thomas was also impressed with what William had told him. As they were walking home from work, they cut across a waste piece of ground. As they started through they saw two men approaching and William exclaimed those were the ones he saw in his dream.

When the men drew near they spoke to William and Thomas and said they were Elders of the Church of Latter-day Saints and were holding a meeting tomorrow night and would like to have them attend. The next night they saw a crowd of people and in the crowd was a man standing on a chair preaching. As they listened they felt it was a meeting different from what they had heard before. After further investigation they applied for baptism.

He was baptized in July 1849 in Cwmbach, Aberdare, Wales, by Elder Evan Roberts, and confirmed by Elder John Price--within ten days after he received a testimony that the Church he had embraced was true. In February 1851 he was called to fill a mission to Cardiganshire in North Wales and was to start one month from that date. After laboring in that district for 3 1/2 years, he was transferred

to Caernarvon, to preside over that district. He was there for six months, when he was called to preside over Anglesey Conference. In February 1856 he was released after five years in the mission field to emigrate to Zion.

During his mission in North Wales he met and loved a dark-eyed Welsh maiden by the name of Jane Davis. They were married on April 9, 1856, in Llanrwst, Denbighshire, North Wales. Shortly after they were married, William and Jane, both being members of the Church, decided they wanted to go to Zion.

William's oldest brother John was a strong Methodist. Being a deacon he did considerable preaching, taking the place of a minister when he was absent. He was very much opposed to the religion his brothers embraced. He lived and died in Wales.

The other five brothers joined the Church. Thomas was killed in a coal mine. Enoch, David, and Elias, with their wives and small children, joined William and his wife on their voyage, besides Jane's parents, William and Elizabeth Williams Davis, and Jane's two sisters- Ellen, who later became the wife of George Beckstead, Sr., and Elizabeth, who later became the wife of James Sadler. They set sail on the ship *Samuel Curling*, April 19, 1856. There were 707 saints under the direction of Dan Jones. They arrived in Boston on May 23. They traveled from there on the train to Iowa City. That was the terminus of the railroad.

It was necessary for the companies to stay at that place to make ready for the long journey across the plains, as the handcarts these people were going to use had to be built there.

Jane's father, William Davis, was a carpenter and wheelwright by trade and he was put to work making handcarts. He made the one used by William and Jane. It was made very strong and capable of carrying a heavy load.

As soon as the carts were completed they were to begin their journey. William Davis, Jane's father, had proved to be such an efficient worker that he was asked to stay and help make more carts for the remaining companies. His wife remained with him, but their daughter Ellen went with William and Jane.

It was only a short time later, while engaged in this work, that he was stricken with camp fever and died at the age of 41.

They left Iowa City June 23, 1856, in Captain Edward Bunker's handcart company. Most of the emigrants in that company were from Wales. As the company was formed in military order, William was appointed Captain of Fifty. It was very important that they were well organized for their own protection and convenience.

As the Lewis cart was built unusually strong, a large tent and poles and other equipment that was under the supervision of William was loaded on as well as their own personal belongings, making a very heavy load. The handcarts were small. They consisted of two wheels with a framework extended in front with a cross-bar which was grasped by the one who pulled. The clothing and food was strapped onto the frame, which left no protection against rain and storms. Only seventeen pounds of luggage were allowed to each person. Jane and Ellen came to William's rescue. He placed himself between the shafts and the women, one on each side, pulled together over hill and dale, streams and mountains, through mud and sand, until they reached the valley over 1,300 miles.

During the trip almost everyone walked, and that included wading across the rivers and streams. Sometimes the water was very cold and dangerous for women. William realized this and, as he was a big, powerful man, he volunteered to carry the women across. He took his wife and Ellen first and in all made twenty-one trips across. They made a fire and each time he came across the women

would heat and rub his limbs so he would be able to go again.

As the journey became long and tiresome and the people became weary, their food supply became less each day. Before starting all the people put their money together to buy enough provisions to last until they reached their destination. This was given to certain individuals-- perhaps those in charge of the food. This company was called "Starvation Company." As the food supply became shorter, they were put on half rations. Strong men became discouraged and would lie down to die.

At one time they were without meat and on half rations when the company arrived at their camping place. They found a large buffalo in a bend in the river and, as the opening to the bend was narrow, they pulled their handcarts and wagons across it, closing the buffalo in. Then 30 or 40 men went in and formed a line along the river about 50 feet apart. This reached from the handcarts to the buffalo. The man nearest him shot, then the beast charged the man, then ran past the next in line. The men shot until finally he became very weak. Then about twenty men ran up and put their guns against the buffalo and pushed him over. He had bullets in him from his head to his feet.

The emigrants were very happy to have meat again, especially as their supply of food was nearly gone. They stayed over two days to dry and jerk the meat as they neared Salt Lake. The rations were cut again and each person was allowed only three tablespoons of flour. William was of large stature and couldn't exist on that amount. Jane and Ellen, seeing him failing and his strength nearly gone, made three small cakes each out of the flour. Each woman gave one of hers to him, although he never knew it. And then, through this, he became stronger and continued the journey. Too much credit cannot be given to these two women for the sacrifice they made in order to save the life of this good man. The women seemed to be able to endure more fatigue than the men on less food.

They arrived in Salt Lake City on Thursday, October 2, 1856. They were the third handcart company to arrive in the valley. They were a tired and hungry group. President Young was there to meet them and was very much affected at their plight. He asked the people to share their food with these hungry emigrants. They brought food--the best they had, even some of the women took hot biscuits from their ovens. William said after eating all he could, he felt groggy, almost as a drunkard would feel.

The Lewises moved to Provo. Having no relatives or place to go, they built a house of willows on the banks of the Provo River. When the weather began to get cold, a widower by the name of Elijah Allen took them into his two-room adobe house that stood on the corner of Seventh West and Main Street. This man was a real father to them. He helped them to get started in life. On his advice they bought a lot on the corner of Second West and First North. They lived in the Allen house seven or eight months and before William, their first child, was born, they moved to Main and Fourth Street.

William Davis, the first child, was born September 7, 1858, in Provo. Jane was very worried before his birth because she could provide no clothes for the baby. William came in one day and said, "Don't worry. Brother Heber C. Kimball has told the people there will be plenty of clothes and other things which will be bought here as cheaply as in New York."

The people could hardly believe such things being possible. It proved to be true. It was the time of the gold rush to California and the people were going through with wagons loaded with everything. They wanted to go faster so they almost gave things away, or traded them for food to lighten their load.

At the April Conference in 1875 William received a call to go on another mission to his native land, Wales. He left his wife with the new house and two boys and four girls. He left in May 1875 and returned in July 1876, after being absent one year and three months. He was released on account of poor health. In 1877 he was chosen to act as second counselor to Bishop Myron Tanner of the Provo Third Ward. He served in that position for fourteen years. In 1891 he was again called into

the bishopric and acted as first counselor to Bishop Richard R. Gibby. After Bishop Gibby's death in 1894, he was ordained bishop of the Provo Third Ward and served until his death.

He and Alexander Gillespie took a contract to dig the first canal on Provo bench. At that time there wasn't a drop of water on the whole area--nothing but sagebrush grew, and not a blade of grass could be seen. While working there one day, he turned to his son Will and said, "Will, the time will come when the water is turned onto this land and it will blossom as a rose. Fruit trees in abundance. Beautiful homes will adorn the farms, and this will become a flourishing community."

William John Lewis was one of the sturdy pioneers who helped make our city and outlying district what it is today. He was a devout member of the Church to which he belonged. He was a very spiritual man and had the gift and power of healing the sick.

He was a good man, a good citizen, and a kind neighbor, always giving aid and assistance when needed. He had a wonderful disposition, never finding fault or criticizing anyone. His death occurred July 19, 1900, and he was buried in the Provo City Cemetery. His wife, Jane preceded him in death.

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Individuals who are associated with this resource:

[Eleanor Davis](#)

[Jane Davis](#)

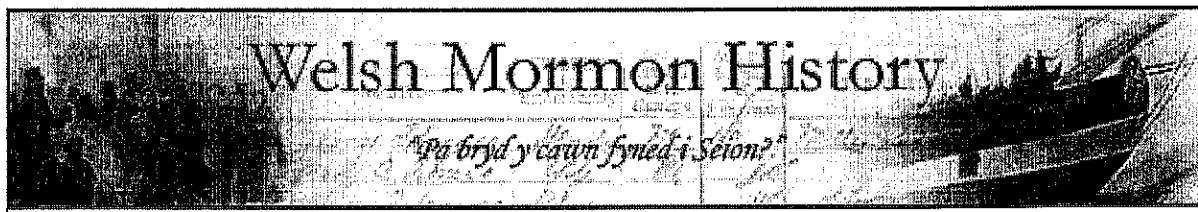
[William Davis](#)

[William John Lewis](#)

[Elizabeth Williams](#)

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### **William John Lewis**

**Gender:** Male

**Birth date:** 10 Sep 1832

**Birthplace:** Pentre Estil, Swansea, Glamorganshire

**Departure:** Left Liverpool on 19 Apr 1856 aboard the *S. Curling*

**Arrival:** Arrived in Boston on 23 May 1856

**Marriage(s):** Married to [Jane Davis](#) on 9 Apr 1856 at Llanrwst, Denbighshire

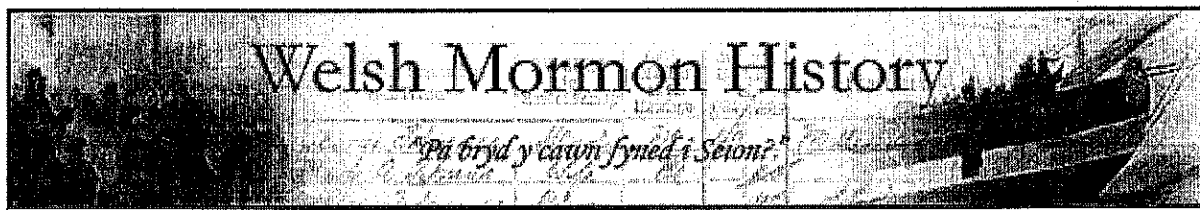
**Sources:**

**Resources:** [Lewis, William John & Jane Davis - Biography](#)

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### Jane Davis

**Gender:** Female

**Birth date:** 25 Oct 1834

**Birthplace:** Llansannan, Denbighshire

**Departure:** Left Liverpool on 19 Apr 1856 aboard the *S. Curling*

**Arrival:** Arrived in Boston on 23 May 1856

**Marriage(s):** Married to [William John Lewis](#) on 9 Apr 1856 at Llanrwst, Denbighshire

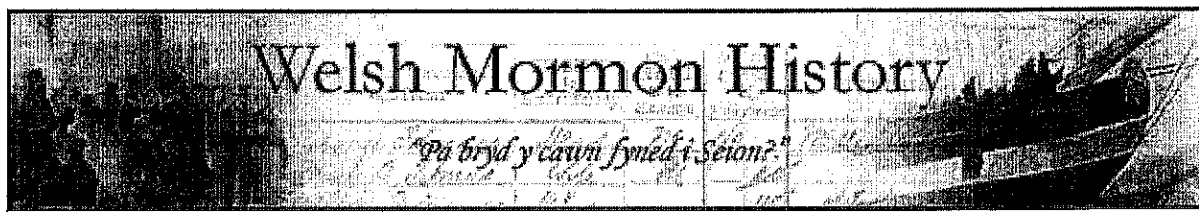
**Sources:**

**Resources:** [Lewis, William John & Jane Davis - Biography](#)

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### **William Davis**

**Gender:** Male

**Birth date:** 3 Oct 1810

**Birthplace:** Gwytherin, Denbighshire

**Departure:** Left Liverpool on 19 Apr 1856 aboard the *S. Curling*

**Arrival:** Arrived in Boston on 23 May 1856

**Marriage(s):** Married to [Elizabeth Williams](#) on 9 Aug 1834 at Llansannan, Denbighshire, Wales

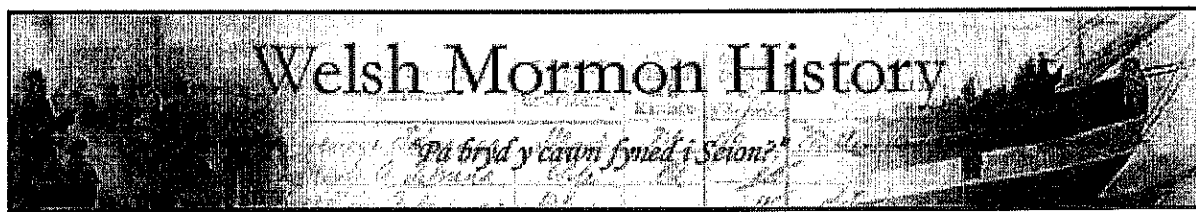
**Sources:** Gwytherin, Denbighshire, Wales Parish Registers, National Library of Wales  
Llansannan, Denbighshire, Wales Parish Registers, West Glamorgan County Record Office, Swansea

**Resources:** [Lewis, William John & Jane Davis - Biography](#)

**Comments:**

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### **Elizabeth Williams**

**Gender:** Female

**Birth date:** 10 Apr 1812

**Birthplace:** Llansannan, Denbighshire

**Departure:** Left Liverpool on 19 Apr 1856 aboard the *S. Curling*

**Arrival:** Arrived in Boston on 23 May 1856

**Marriage(s):** Married to [William Davis](#) on 9 Aug 1834 at Llansannan, Denbighshire, Wales

**Sources:** Gwytherin, Denbighshire, Wales Parish Registers, National Library of Wales  
Llansannan, Denbighshire, Wales Parish Registers, West Glamorgan County Record Office, Swansea  
Will of John Williams, St. Asaph, 1846/27/wx, written 30 May 1846, proved 25 August 1846

**Resources:** [Lewis, William John & Jane Davis - Biography](#)

**Comments:**

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## William John Lewis and Jane Davis History

William John Lewis was born in Pentrie Estill, near Swansea Wales on September 10, 1832. He was the son of John and Martha Evans Lewis. He had seven brothers and one sister. They are, in order of their birth: John, Enoch, David, Thomas, William, Elias and Daniel (twins) and Martha. Daniel and Martha died in infancy.

They were all coal miners and ironworkers by trade. Williams' mother died when he was just seven years old. He lived with his father and brother Elias for about a year. During that time he had smallpox and also scarlet fever, as did Elias. They were very ill and had no one to care for them as their father had to go to work each day to earn money for their necessities. After their recovery, they all went to live with his brother John, who was married and had children about the age of William. This put a burden on John's wife and she was unkind to them and made life very unpleasant and food was very scarce and of poor quality.

When William was about ten years of age he took his little brother, Elias, and left John's home, as he could not stand the harsh treatment any longer. He and Elias were left to shift for themselves. He went to Aberstio, finding work in an iron foundry, where he learned to be a molder of all kinds of cast iron utensils and machinery.

When he was 17 years of age, he had a very remarkable dream. He saw two men who preached the gospel restored to the earth in the latter days. He was so impressed with the dream that when he arrived at work the next morning, he related his dream to his friend, Thomas R. Jones, and explained the wonderful principles of the gospel that he remembered from his dream. Thomas was also impressed with what William told him. As they were walking home from work, they cut across a waste piece of ground and they saw two men approaching them and William exclaimed that those were the men he had seen in his dream.

When the men drew near they spoke to William and Thomas and said they were Elders of the Church of Jesus Christ of Latter Day Saints, and they were holding a meeting the next evening and would like to have them attend. The next night they saw a crowd of people and in the crowd was one of the men standing on a chair preaching. As they listened, they felt it was a message different from what they had ever heard before but some things he remembered from his dream. After further investigation they applied for baptism.

He was baptized in July, 1849 in Cunbah, Aberdare, Wales, by Elder Evan Roberts and confirmed by Elder John Price. Within ten days after, he received a testimony that the Church he had embraced was true. In February of 1851, he

was called to fill a mission to Cardiganshire in North Wales, and was to leave one month from that date. After laboring in that district for three and a half years, he was transferred to Caernarfon, to preside over that district. He was there for six months, when he was called to preside over Anglesey Conference. In February of 1856 he was released after five years in the mission field so that he could prepare to immigrate to Zion.

William witnessed many manifestations of the power of God among the Saints in Wales. One that made a deep impression upon him was pertaining to the death of his brother Thomas, who was killed in a coal mining accident. William had returned from work one evening and was sitting alone in his room when the door opened and his brother Thomas and several other men walked into the room. Thomas spoke to him saying, "William, I was killed today in the coal mine and all the men in the cage with me were killed. We (pointing to the other men with him) were going down the shaft in the cage, when the rope, which held the cage, broke and let the cage fall to the bottom, 300 feet. I was standing on my feet and the shock drove the bones of my legs up through my whole body, and I was killed instantly. Now there is some work I want you to do for me when the time comes." (Later, Thomas was to learn that it was his temple work he was referring to).

Thomas lived about 30 miles away from William and it was several days before he received word of this brother's death by mail, giving the details exactly as was told to William.

During his mission in North Wales, he met and fell in love with a dark-eyed Welsh maiden by the name of Jane Davis. After his release from his mission, he returned to marry her on April 9, 1856, in Llanrust, Denbyschshire, North Wales. Shortly after they were married they decided they would prepare to go to Zion.

William's oldest brother John was a strong Methodist. Being a deacon, he did considerable preaching, taking the place of the Minister when he was absent. He was very much opposed to the religion his brothers had embraced. He lived and died in Wales.

The other five brothers joined the Church. Thomas had been killed in the mine, but Enoch, David and Elias, with their wives and some small children, joined William and Jane on their voyage to America. Also, Jane's parents, William and Elizabeth Williams Davis and her only sister, Ellen joined them. They set sail on the ship Samuel Curling, April 19, 1856. There were 707 Saints on board under the direction of Dan Jones. They arrived in Boston on the 23<sup>rd</sup> of May and traveled from there on the train to Iowa City, which was the terminus of the railroad.

As they were to be in the Bunker Handcart Company, the third handcart company to leave for Zion, it was necessary for the company to stay in Iowa City to build the handcarts, which would be used to make the long journey across the

plains. Jane's father, William Davis, was a carpenter and wheelwright by trade and he was put to work making handcarts. He made the one used by William and Jane and it was made very strong and capable of carrying a heavy load.

As soon as the carts were completed, they were to begin their journey. William Davis, Jane's father, had proved to be such an efficient worker, he was asked to stay and help make more carts for the remaining companies. This news was very disappointing to the family, but he consented to stay. His wife remained with him but their daughter Ellen went with William and Jane. After only a short time engaged in this work that William Davis was stricken with camp fever and died at the age of 41 years and was buried there in Iowa City.

Captain Edward Bunker and his handcart company left Iowa City on June 23, 1856. Most of the emigrants in that company were from Wales. As the company was formed in military order, William was appointed to be Captain of fifty saints. It was very important that they be well organized for their own protection and convenience.

As the Lewis cart was built unusually strong, a large tent and poles and other equipment were loaded on their cart as well as their own personal belongings, making it a very heavy load. The handcarts consisted of two wheels with a framework extended in front with a crossbar which was grasped by the one that pulled. The clothing and food was strapped onto the frame, which left no protection against rain and storms. Only seventeen pounds of luggage was allowed for each person.

Jane and Ellen came to William's rescue. He placed himself between the shafts and the women, one on each side, and they pulled together for the 1300-mile journey. During the trip almost everyone walked, and that included wading across the rivers and streams. Sometimes the water was very cold and dangerous for women. William realized this and as he was a big powerful man, he volunteered to carry the women across. He took his wife and Ellen first, and in all, made 21 trips across the river. They made a fire and each time he came across, the women would heat and rub his limbs so that he would be able to go again.

As the journey became long and tiresome and the people became more weary, their food supply also became less each day. Before starting, all the people put their money together to buy enough provisions to last until they reached their destination. This responsibility was given to certain individuals and through mismanagement, the people suffered a shortage of food and were put on half rations. Even some of the strong men became discouraged and would just lie down and wait to die. This company was called the "Starvation Company".

One evening during the roll call a man came up missing when his name was called. He was in William's company so William took his cart, and tired as he

was, went back several miles calling out the man's name as he went along. Finally coming to a place he remembered seeing him last, he turned around and went back. After going some distance, still calling as he went, the man answered him and William found him and placed him in the cart and pulled him back to camp, getting there just at daybreak. The man told William he had heard him call the first time he passed but he said he was determined to die. However, when he came back the second time, he thought it too bad to keep him searching any longer and answered his call. The man continued on and would make the journey to the end.

At one point along the way they were able to kill a buffalo and the emigrants were very happy to have meat again, especially as their supply of food was nearly gone. They stayed over two days to dry and jerky the meat. As they got nearer to Salt Lake the rations were cut again and each person was allowed only three tablespoons of flour. William was of large stature and couldn't exist on that amount. Jane and Ellen could see him failing and his strength was nearly gone, so they made three small cakes each out of the four. Each woman gave one of hers to William, although he never knew of their sacrifice. He did become stronger with the extra nourishment and continued on with the journey. Much credit must be given to these two women for their sacrifice in order to save the life of this good man. The women seemed to be able to endure more fatigue than the men on less food.

They arrived in Salt Lake City Thursday, October 2, 1856. They were the third handcart company to arrive in the valley. They were a tired and hungry group of saints. President Young was there to meet them and was very much affected at their plight. He asked the people to share their food with these hungry emigrants. They brought food, the best they had, and even some of the women took hot biscuits from their ovens. William said after eating all he could, he felt groggy, almost as a drunkard would feel.

They camped on Emigration Square for about two weeks then they moved to Ogden where William worked for a man by the name of Kentucky Jones. They lived in one room of his house. The work for the winter consisted of shucking the corn, hauling wood and whatever there was to do.

In the spring they got a city lot, and during the summer they put up a one-room adobe house. He was also in the Utah Military. He was a 1<sup>st</sup> Lt., and was on duty in Echo Canyon to help keep Johnson's army from entering the valley. The people were ordered to move south of Salt Lake City. He filled his one room house with straw so that it could be burned in case the soldiers came that way. All of the houses in Ogden were filled with straw. The order was given by the authorities of the territory to burn their houses rather than let the soldiers have the benefit of using them. It was not necessary as the army passed through the city and camped about 40 miles south of Salt Lake City, and remained there until the start of the Civil War. This camp was called "Camp Floyd".

The Lewises moved to Provo, but not having any relatives or a place to go, they built a house of willows on the banks of the Provo River. When the weather began to get cold a widower, Elijah Allen, took them into his two-room adobe house that was on the corner of 7<sup>th</sup> West and Main Street. This man was a real father to them. He helped them to get started in life. On his advice they bought a lot on the corner of 2<sup>nd</sup> West and 1<sup>st</sup> North. They lived in the Allen house seven or eight months.

William Davis (my grandfather), their first child, was born September 7, 1858 in Provo. Jane was very worried before his birth because she could not provide clothes for the baby. William John came in one day and said "don't worry, Brother Heber C. Kimball has told the people there will be plenty of clothes and other things which will be bought here as cheaply as in New York. The people could hardly believe such a thing could be possible, but it proved to be true. It was the time of the gold rush to California, and the people were going through with wagons heavily loaded with everything. They wanted to go faster so they almost gave things away, or traded them for food to lighten their load.

Some time later they moved to the old Ferguson home on the corner of 4<sup>th</sup> West and 2<sup>nd</sup> North where their second son, John Elias, was born on October 31, 1860 in a little one-room adobe house. Afterwards it was used as a chicken coop.

Their next move was to their own home, built on the lot they had purchased sometime before on 2<sup>nd</sup> West and 1<sup>st</sup> North. The house was built on the West side of the lot. It was two rooms built of adobe. It had a dirt roof making it very disagreeable when the rain filtered through, leaving streaks of mud on the white washed walls.

The last five children were born in this house. As the family had grown beyond the capacity of these two rooms, in 1874 a new and larger home was built on the northeast corner of the lot. It had four rooms – two below and two upstairs. Sometime later, two rooms and a pantry were added on the west side, making it a large and comfortable home for the family.

At the April conference in 1875 William received a call to go on another mission to his native land of Wales. He left his wife with the new house and two boys and four girls. He left in May of 1875 and returned in July of 1876. He only served one year and three months as he was released on account of poor health.

He was also a veteran of the Indian war, acting as Captain of the guards. He was always ready to go at a moment's notice to protect the people against the Indians.

In 1877 William was chosen to act as second counselor to Bishop Myron Tanner of the Provo 3<sup>rd</sup> Ward. He served in that position for fourteen years. In 1891 he

was again called into the bishopric to be first counselor to Bishop Richard R. Gibby. After Bishop Gibby's death in 1894, he was ordained bishop of the Provo 3<sup>rd</sup> Ward and served until his death.

Williams's brothers, David and Enoch settled in Bountiful and the other brother, Elias, settled in Spanish Fork. He very much wanted William and Jane to go with them to Spanish Fork to make their home as their wives had been girlfriends in their native land of Wales, but William felt Provo was the place he would most like to live.

He homesteaded land east of the city near the mountains. Another one in what is now Vineyard, which in later years his son William Davis lived on. He also homesteaded another farm west of the city in the Fort Fields. He was quite a horticulturist and he and Lewis Mecham studied catalogues or whatever they could find on the subject. The only kind of peaches they had at that time were seedlings which didn't make for very good peaches. As their catalog orders arrived with the more choice trees, William planted a very fine orchard on his farm near the mountains, that land being best adapted for fruit raising. He also planted a portion of the ground in peas, which were very early and commanded a ready market at the stores and provided employment for his young children as well as other children.

William John and George Peay ran a molasses mill. It was situated on West Center street and 6<sup>th</sup> West. They helped supply the people with this product, as well as giving the skimming from the molasses to the children to make candy.

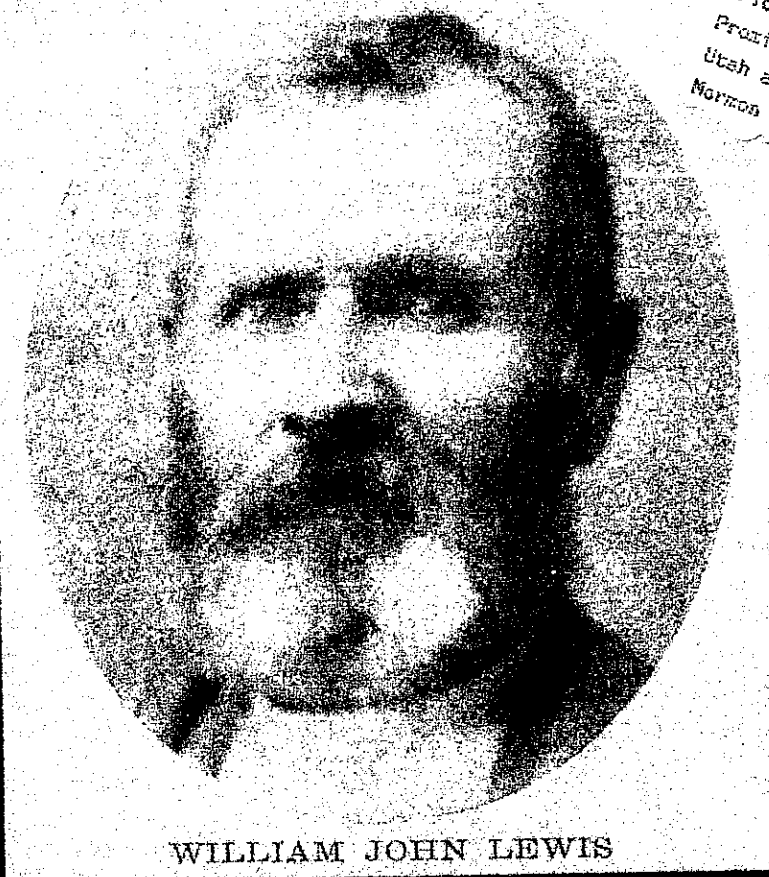
He and Alexander Gillespie took a contract to dig the first canal on Provo bench. At that time there wasn't a drop of water on the whole area – nothing but sagebrush grew and not a blade of grass could be seen. While working there one day, he turned to his son Will and said, "Will, the time will come when the water is turned on to this land and it will blossom as a rose. Fruit trees will cover the farms and a variety of crops will be produced in abundance. Beautiful homes will adorn the farms, and this will become a flourishing community."  
(Note: The Provo Bench is now Orem City).

He assisted in building the road through Provo Canyon. When the D&RG Railroad was being constructed, he took a contract to build many miles of the road through Vineyard.

William John Lewis was one of the sturdy pioneers who helped make our city and outlying districts what it is today. He was a devout man of the Church to which he belonged. He was a very spiritual man and had the gift and power of healing the sick.

At one time while he was in the Bishopric, he was in a meeting in the prayer circle. He fell unconscious. His family thought he had passed on. It was quite

This picture was  
found in the book  
"Pioneers and  
Prominent Men of  
Utah and Early  
Norman History"



WILLIAM JOHN LEWIS



First row: John Dixon, Sarah H Lewis, Margaret L Judd, William Lewis,  
George Judd, Hephsebeth S Lewis, John Lewis  
Second row: Sarah L Dixon, Mary I Hibbert, Daniel Hibbert, Alfred  
Larding, Martha Hardino

A 2246



Barbara M. Daines  
Term paper  
Local History  
Dr. Jay Haymond, Instructor

MSS A 2246



Each of the eight people making up the third generation back, my great-grandparents, came to Utah as an immigrant, and for this reason this generation has been chosen as the subject of this paper. Even though five of the eight joined the LDS Church as children and part of their parents' families, they were all converts in the sense that none was born after the parents had joined. All eight came to Utah as part of the gathering that was being promoted in the first 120 years of the Church.

The objective of this paper is to examine the lives of this generation and their small contribution to the building of Utah. It is intended that this will be a brief overview of each life including some of the stories that illuminate the characters of the people. Also, to put into writing some of the family lore that, as far as can be determined, has not been recorded.

Stephen Markham

Joseph Markham

Mary Curtis

Fred Lewis Markham

Frederick Lewis

Mary Catherine Lewis

Agnes Reid Ferguson

Barbara Ann Markham Daines

Henry Aldous Dixon

John DeGrey Dixon

Sarah DeGrey

Maud Dixon

William John Lewis

Sarah Ann Lewis

Jane Davis

## William John Lewis

September 10, 1832 was the day of William's birth in Pentrie Ectil, Swansea, Wales. His parents were John Lewis and Martha Evans. He was the fifth son of seven. His two younger sisters as well as the seventh son died as infants.

As soon as the sons were old enough, they became coal miners and iron workers. William's mother died about 1840 when William was seven. He lived with his father and brother Elias about a year, surviving a bout of small pox and scarlet fever with no one to care for him. They then went to live with his eldest brother, John, and his family. There were children about the age of William in the home. William and Elias evidently suffered abuse from John's wife and received the poorest of food.

At age 10 William left to shift for himself and worked in the foundry. When he was 17 he dreamed one night that two missionaries explained the teachings of Christ to him. He told a friend about it at work the next day, and that evening on their way home they met the LDS missionaries of the dream. He was baptised into the Church in July 1849 and at age 18 was called to fill a mission in North Wales. He labored there for  $3\frac{1}{2}$  years and then presided over two other districts for another  $1\frac{1}{2}$  years.

While he was in North Wales he met Jane Davis. They were married April 9, 1856, two months after he was released from his mission and ten days later they set sail with 705 other members of the Church for Boston. Included in this group were three of William's brothers with their wives and families and Jane's parents and sister. Only his oldest brother, John, remained a Methodist.

It was necessary for the companies to stay in Iowa City while their handcarts were being built. William's father-in-law was so good at building that he was asked to stay on. William left with Jane and her sister, Eleanor, on June 23, 1856. Most of the emigrants in that company were from Wales. William was appointed captain of fifty. Each person was allowed seventeen pounds of luggage. The carts were small. They consisted of two wheels with a framework extended in front with a crossbar which was grasped by the one who pulled. The clothing and food was strapped on the frame, which left no protection against rain. William, Jane and Eleanor all pulled together for the 1300 miles. When they came to rivers, William took Jane and Eleanor across first and then would make repeated trips to bring their belongings. On one occasion across the Platte, it took twenty-one trips in all. They made a fire and each time he came across the women would rub his arms and legs to keep him going.

Through mismanagement of food, the group became known as the "Starvation Company." They resorted to living on half-rations and the situation became so oppressive that some men just lay down to die. A man in William's fifty did just that and William spent all night wandering over the area calling his name. When he finally found him, the man said that he had heard William at the first, but was too depressed to answer him. William loaded him onto a cart and took him back to camp.

Without his knowledge, Jane and Eleanor shared their food with him and kept him alive to make the valley.

They arrived in Salt Lake City October 2, 1856, the third handcart company to make it. Brigham Young was there to meet them

and asked the people to share their food with the hungry emigrants. They had their first good meal in weeks. They had chicken and hot biscuits. William said that it had the same effect on him as though he had been drugged.

They went to Provo and built a house of willows on the river. When the weather began to get cold, a widower took them in and was a father to them for 8 months.

They arrived in hard times because of drought and famine due to insects and William and Jane worked for other people for awhile. Gradually William was able to buy land, build a house on what is now the corner of 1st North and 2nd West and he acquired a farm by Utah Lake.

A tall Indian, named Jim, lived near the farm and Will and Jim became friends. Jim called him "Lewis" and would bring him fish from the lake. William would give Jim vegetables from the farm and they would talk.

One January night in town, William heard that an unfriendly tribe was coming down the river from Provo Canyon and had said they were going to kill Jim. Will dashed home, saddled his horse and went to warn Jim. He arrived before the Indians and roused Jim, who folded his wickiup with two poles on each side and strapped them to either side of his horse. Dragged behind in that fashion, it made a sled. He made his squaw and their baby comfortable on it with what belongings he could take, and disappeared across the lake that was frozen over that year.

At least 15 years later William and his two sons were in Big Cottonwood Canyon cutting logs. They had camped for the night, and the boys were in the wagon and William by the fire when Will felt suddenly uneasy. He looked up to see a small

band of Indians standing at the edge of clearing. By this time the Indians of the region were, on the whole, peaceful, but from time to time white men were killed by them. Will was wondering what to do next when he recognized Jim as the leader of the group. Jim recognized him as well and called him by name. He told William that just as "Lewis" had saved his life once, now he would save Lewis'.. Jim pulled a feather out of his headband and told William that whenever he went into this canyon, to wear the feather in his hat and he would be safe.

William married a second wife, Melvina Hansen, in the St. George temple in 1877. The two families lived by each other in Provo for many years. This second marriage produced four girls and 3 boys, of which a girl and two boys died when they were very young.

Will and Jane had two sons first and then five girls. The oldest girl died in infancy.

While the two families were apparently not antagonistic, they were not particularly close. The women seemed to have almost no interests in common.

Will and Alex Gillespie built the first canal on the Provo Bench where there was little but sagebrush. He predicted to his son the fruitfulness of the area that eventually came to pass.

William served another mission to Wales for 14 months in 1875-76, but ill health brought him home early.

He was counselor to two bishops for a total of 17 years and then served as bishop of the Provo Third Ward from 1894 until the time of his death July 19, 1900.

Material for this sketch was taken from  
"Life of William John Lewis" by William John Lewis (son). Provo.  
Mimeographed  
Family records  
Interviews with Maud Dixon Markham

## Jane Davis

Jane was born to William Davis (Welsh spelling was Davies) and Elizabeth Williams on October 25, 1835 in Llansanan, Denrbychire Wales. She was the older of two daughters.

As she grew up, she became skilled with her hands and had the reputation of being a good milliner.

Her family joined the LDS Church and she was baptised in 1851 when she was 15 years old. She was married in 1856 to William John Lewis and ten days later she and her new husband, her mother, father and sister, Eleanor, left for Utah.

They could go as far as Iowa City by train and there they found the production of handcarts in progress. Jane's father was a carpenter and wheelwright by trade and he helped in the building of these. He proved to be so good at it, that he was asked to remain behind to help the remaining few who had not finished their carts, while the first company went on. His wife remained with him while Will, Jane, and Eleanor left for Salt Lake Valley. William Davis never left Iowa City. Shortly after his children left, he contracted camp fever and died. Their mother followed with the later company alone.

Jane's father had made their cart so sturdy that not only were their own belongings on it, but camp equipment, tent, and poles as well, making it a very heavy load. William got between the shafts with Jane and Eleanor on either side and they pulled together.

Through gross mismanagement, and even dishonesty, it was suspected, the company nearly starved. They lived for a time on





half rations. They trapped and killed a buffalo which added to their slim supply, but before they reached the valley, the rations were cut again. Each person was allowed three tablespoons of flour. Will was of large stature and couldn't exist on that amount. His strength began to fail so Jane and Eleanor each gave him one third of their allotment without his knowing. In this way he was able to finish the journey.

Eleanor (and probably Jane) decided to save her only pair of shoes for the time that she would be in civilization again, so she made the 1300 mile trip barefoot. When she finally arrived and put on her shoes, she couldn't wear them. Her feet had grown.

The Lewises went to Provo on arrival in Utah. The entire territory at this time was in the throes of a drought and famine. William worked for a farmer and since there was no demand for a milliner Jane worked for a household that was better off. They both worked long hours a day and Jane's pay was a cup of flour and a little pitcher of buttermilk.

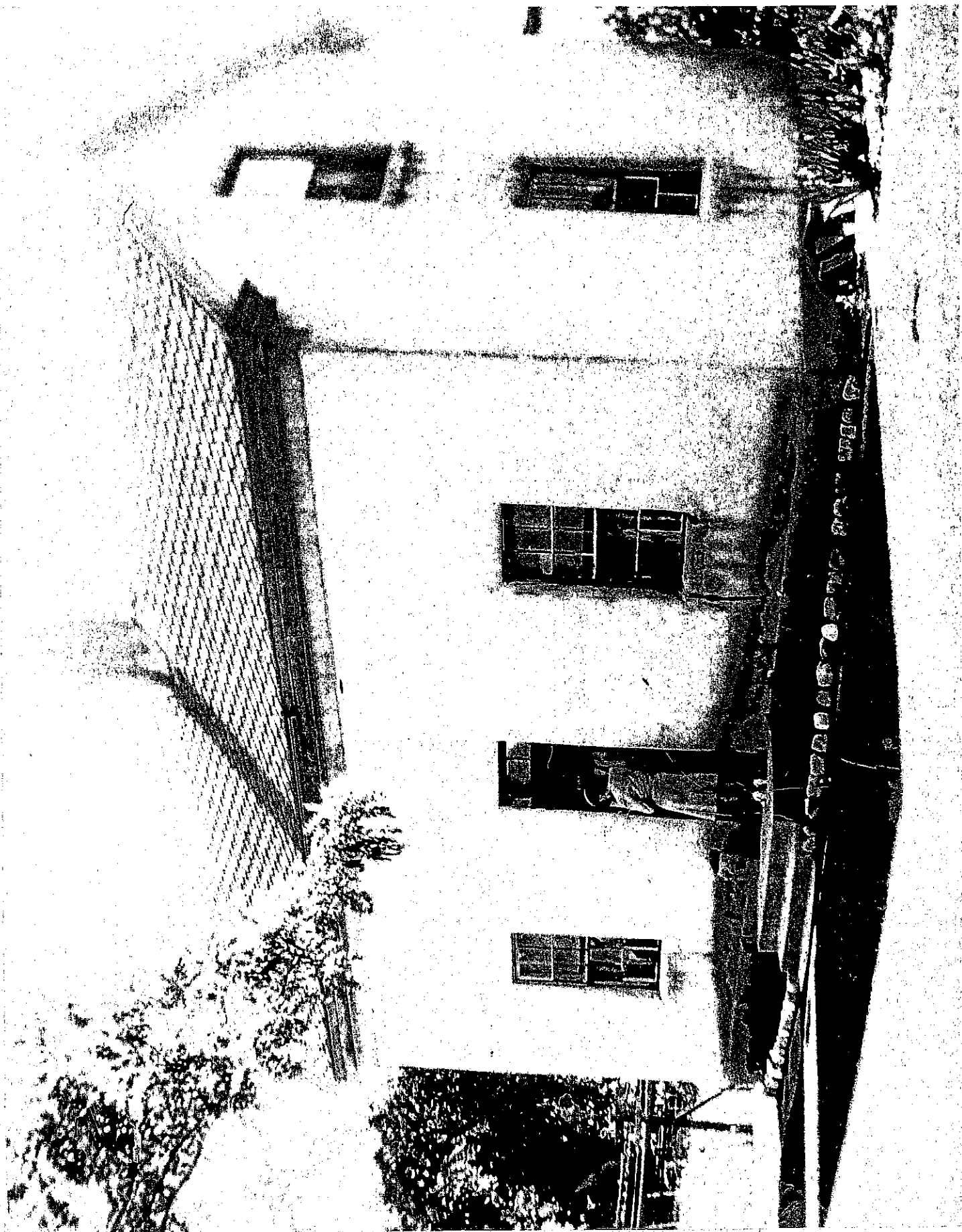
One day she brought it home and put it on the table. William had just arrived when a neighbor rushed in and asked Jane to come quickly as her baby was in trouble. Jane grabbed her shawl and told William to watch the food. The mice were starving too and would eat anything they could. William was so tired that he thought that he'd just lie down and watch it from the bed. When Jane came home, William was snoring and a mouse had drowned in the buttermilk. It was the only food in the house and Jane was so discouraged and angry that she went over to the bed and whacked him as hard as she could in the middle of the back.

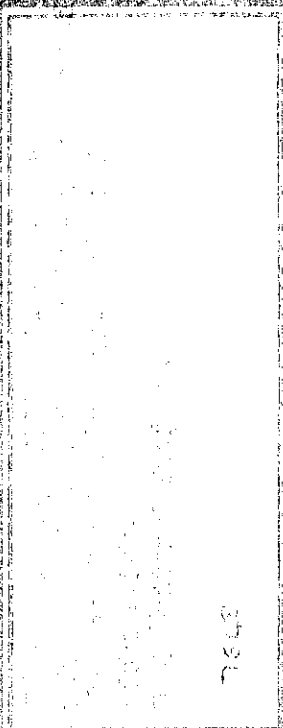
Poor William didn't know what had hit him. Then, because she really loved him, she realized what she had done and burst into tears. William soothed her, tucked her into bed, fished the mouse out of the buttermilk and made supper that night.

Jane eventually had a reasonably comfortable life. Famine and drought ended and William was a hard worker. They raised six children to adulthood and she died at 63 on October 6, 1899 in Provo.

Material for this sketch came from  
"The Eventful Life of Eleanor Davis Beckstead" by Mary Berg Beckstead  
Logan: Mimeographed.  
Family records  
Interviews with Maud Dixon Markham

7648





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3 x 4

# Family Group Record

William John LEWIS / Jane DAVIS  
L1CD120PRF120

6 Jun 2006

1 of 6

<b>Husband's Name</b> William John LEWIS		PIN 287203		<b>LDS ORDINANCE DATA</b> B = Baptised SS = Sealed-to-Spouse E = Endowed SP = Sealed-to-Parent	
<b>Born</b>	10 Sep 1832	<b>Place</b>	Swansea, Glamorganshire, Wales		
<b>Chr.</b>	4 Jul 1849		<b>Date</b>	4 Jul 1849	<b>Temple</b>
<b>Mar.</b>	9 Apr 1856	<b>Place</b>	Llanrwst, Denbigh, Wales		
<b>Died</b>	19 Jul 1900	<b>Place</b>	Provo, Utah, Ut		
<b>Bur.</b>	22 Jul 1900	<b>Place</b>	Provo, Utah, Ut		
<b>Father</b>	John LEWIS	PIN 287222	<b>Mother</b>	Martha EVANS	PIN 287223
<b>Husband's other wives</b>	Malvina HANSEN		PIN 287204	<b>Parent Link</b>	Invalid Link
<b>Wife's Name</b> Jane DAVIS		PIN 287524		<b>Date</b>	<b>Temple</b>
<b>Born</b>	25 Oct 1835	<b>Place</b>	Llansaman,,Wales		
<b>Chr.</b>			<b>Date</b>		
<b>Died</b>	13 Oct 1898		<b>SS</b>	7 Sep 1861	EHOUS
<b>Bur.</b>	1898	<b>Place</b>	Provo City Cemetery, Utah, Utah, USA		
<b>Father</b>			<b>Mother</b>		
<b>Wife's other husbands</b>					
<b>Children</b>				<b>Date</b>	<b>Temple</b>
1.Sex	Name	PIN 290462			
M	W. D. LEWIS				
	<b>Born</b>		<b>B</b>		
	<b>Chr.</b>		<b>E</b>		
	<b>Mar.</b>		<b>SS</b>		
	<b>Died</b>		<b>SP</b>		
	<b>Bur.</b>		<b>Parent Link</b>		
	<b>Spouse</b>				
2.Sex	Name	PIN 291343			
M	John E. LEWIS				
	<b>Born</b>	31 Oct 1861	<b>Place</b>	Provo, Utah, Utah, USA	
	<b>Chr.</b>		<b>B</b>		
	<b>Mar.</b>	6 May 1891	<b>Place</b>	Manti, Sanpete, Utah, USA	
	<b>Died</b>		<b>SS</b>	6 May 1891	MANTI
	<b>Bur.</b>		<b>SP</b>		
	<b>Spouse</b>	Hepsy Estella SPERRY	<b>Parent Link</b>		
			PIN 291763		
3.Sex	Name	PIN 290360			
F	Sarah Ann LEWIS				
	<b>Born</b>	23 Apr 1868	<b>B</b>		
	<b>Chr.</b>		<b>E</b>		
	<b>Mar.</b>		<b>SS</b>		
	<b>Died</b>	23 Oct 1951	<b>SP</b>		
	<b>Bur.</b>		<b>Parent Link</b>		
	<b>Spouse</b>	John DeGrey DIXON	<b>Parent Link</b>		
			PIN 289983		
4.Sex	Name				
	<b>Born</b>		<b>B</b>		
	<b>Chr.</b>		<b>E</b>		
	<b>Mar.</b>		<b>SS</b>		
	<b>Died</b>		<b>SP</b>		
	<b>Bur.</b>				
	<b>Spouse</b>				
5.Sex	Name				
	<b>Born</b>		<b>B</b>		
	<b>Chr.</b>		<b>E</b>		
	<b>Mar.</b>		<b>SS</b>		
	<b>Died</b>		<b>SP</b>		
	<b>Bur.</b>				
	<b>Spouse</b>				
<input type="checkbox"/> Check here if other children are listed on additional pages.					
Submitted by: Monte KNUTSON, 2093596-1112104194408 , 12 Nov 2004, 304 Gingergate Drive Cary, NC 27519, 919-460-6114.					
<b>Husband</b>	William John LEWIS		PIN 287203		
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Notes for William John LEWIS:

## HISTORY OF THE LEWIS FAMILY

By

John E. Lewis

The Lewis family or the family of John Lewis, my grandfather, were Welch. They lived in Pentre Estil near Swansea, Wales. My grandmothers name was Martha Evans. Grandmother died about two years before father emigrated to this country, which was May 3, 1854, as father emigrated in 1856.

I haven't succeeded in getting any authentic information as to grandfather's brothers or sisters, but I have learned that my great grandfather's name was John Lewis and his wife was Margaret John. Also that my grandmother's father was Enoch Evans and that his wife's name was Susan. They all lived in or near Swansea, Wales.

There was born to grandfather and grandmother Lewis seven sons and one daughter, as follows; John, Enoch, David, Thomas, William, Elias, and Daniel, (twins) Martha. One of the twins, Daniel, and Martha died in infancy.

Their occupant on was coal miners and iron workers.

In regard to their religious conviction, grandfather was a Free Thinker. He was a staunch believer in the Bible and its teachings, but it seems he did not belong to any definite denomination. Uncle John was a strong Methodist being a deacon and did considerable preaching, taking the place of the minister when he was absent. He did not join the L.D.S. Church, but he was opposed to it. He lived and died in Wales. The other five brothers, Enoch, David, Thomas, William and Elias joined the Church. Thomas at his death in a coal mine accident. This happened in 1851.

The remaining four brothers emigrated to Utah in 1856. Crossing the Atlantic Ocean in a sailing ship, which took five weeks to the voyage. The name of the ship was Dan Ourlin. They landed in Boston, from there they went by railroad to Iowa City, Iowa. They sailed from Liverpool, England about the middle of May, reaching Iowa city about July. They journeyed from Iowa to Salt Lake City, 1850 miles by handcart. Arriving in Salt Lake City, October 2, 1856. Remaining in Salt Lake a few days the brothers went to different settlements to make their homes. Enoch and David went to Bountiful, Davis County, Utah, lived the remainder of their lives and died there. Elias went to Spanish Fork and made his home there and died there.

My father, William John Lewis, was born September 10, 1832, in Pentre Estil near Swansea, Wales. My mother, Jane Davis Lewis, was born on October 25, 1835, Llanen-naz Denbigh, North Wales. They were married in Wales about two weeks before coming to Utah. My mother's father was William Davis' and her mother was Elizabeth Williams. Mother had one sister, Ellen. They all emigrated to this country together as far as Iowa City where grandfather Davis died at the age of 44 years. He was buried in Iowa City, or as it was called Iowa Camp. According to grandmother his grave was on a little hill above the camp. About father's early life or boyhood I know but very little, but I remember of father telling me that when he was seven years old his mother died and he lived at home with grandfather and Uncle Elias for about a year. During the time he had small pox and scarlet fever as did Elias. They were very sick, and no one to nurse them as grandfather was obliged to work every day for their supper. After their recovery they all moved to Uncle John's home. John being the oldest one of the family was married and had children as old as father.

Their home there was not at all pleasant or agreeable. When father was \_\_\_\_\_ ten years old he left Uncle John's home to shift for himself, going to \_\_\_\_\_ getting work in an iron foundry. He there learned to be a moulder of all the cast iron utensils and machinery. While working there he \_\_\_\_\_ saw a gathering of people in the street. He stopped to see what the attraction was and heard for the first time a Mormon Elder preaching. The elder was John Evans. He was standing on a chair in front of a tavern or public house, what we now call a hotel. He was telling the people about a young prophet Joseph Smith and the restoration of the Gospel, the Book of Mormon, the priesthood being restored to the earth again, manifestations of the power of healing the sick and speaking in tongues. Father witnessed many manifestations of the power of God, among the Saints in Wales. One that I like to mention was on the occasion of his brother Thomas' death who was killed in a mine accident. Father had returned from work one evening and was sitting alone in his room when the door opened and his brother Thomas and several other men walked into the room. Thomas spoke to father saying, "William, I was killed today, all the men in the cage were killed in the coal mine." He said, pointed to the others with him, "We were going down the shaft in the cage when the rope which held the cage broke, letting the cage fall 300 feet. I was standing on my feet, and the weight drove the bones of my legs up through my body and I was killed instantly. Now there is some work I want you to do for me when the time comes." That work has been done. Uncle Thomas was living about thirty miles from father and it was several days before father got word of his death by mail. He met his death just exactly as his spirit told father.

Father joined the church, he was baptized the year the Prophet Joseph Smith was killed. When he was twelve years old he was ordained an Elder, and was called to labor as a local missionary. He labored as a missionary for seven years. When he was about twenty he was sent to North Wales. His early life and activities being in South Wales around Glamorgan and Cardigan-Shired and other adjacent countries.

While laboring in North Wales he met mother and in about a year they were married and in two weeks after their marriage they emigrated to this country. Father's relatives who emigrated at the same time were his three brothers, Enoch, Elias, also their wives and a few small children, also grandmother and grandfather Davis and mother's sister Ellen Davis (Becksterd).



Arriving in Iowa camp they were compelled to remain there long enough to get equipped for the journey across the plains. Grandfather Davis being a carpenter and wheelright was put to work making handcarts. He made the hand cart that was used by father and mother. As soon as father and mother and grandfather were ready to go, grandfather was asked to stay and make hand carts for the remaining companies there were not ready. So father and mother and Aunt Ellen started on leaving grandfather and grandmother to come on in a later company and it was while being employed in this work he took what was called Canro? Fever and died.

Leaving Iowa camp about July 2, father was appointed captain of 50 as the emigrants were all formed in military order for their own protection and convenience. A large tent and poles, etc. were under father's supervision for his company. This tent and equipment had to be hauled on a hand cart, this also fell to father's lot. It made a heavy load together with their own equipment, but they had a stout cart. Then father placed himself between the shafts and mother on one side and Aunt Ellen on the other. They pulled together over hill and dale through mud and sand, over streams and mountains, all the way to Salt Lake City, 1350 miles. Many instances that might be interesting happened on the journey, such as crossing streams. When crossing the Platt river, which was quite wide, the people would all have to wade the stream. But it was cold and dangerous for the women, so father carried them across making on one occasion 21 trips. Carrying the women across. Mother and Aunt Ellen were carried first, they made a fire and each time as father came across they would heat and rub his limbs so that he would be able to go again. As the journey became long and tiresome and weary, the food supply was short and they were put on half rations. Strong men became discouraged and would lie down to die. One man did this and he was not missed until they were in camp and the roll called. He was one of the 50 in father's company. When he did not answer, father took his cart and went back several miles calling for him as he went along. After several miles back calling as he went, he answered. Father placed him in the cart and hauled him into camp getting back just as day was breaking. He told father he heard him the first time but he said he wanted to die but when he came back he thought it too bad to keep him hunting longer. Another instance they were without meat and on half rations. The Company came to their camping place, found a large buffalo in a bend of the river. The opening to the bend began narrow, they pulled their hand carts and wagons across it closing the buffalo in. The 30 or 40 men went in and formed a line along the river about 50 feet apart, this reached from the handcarts to the buffalo. The man nearest to him shot, the animal charged, the man ran fast, the next in line shot him as he passed, the buffalo stopped and charged at him, he ran by the next man and so on. The animal ran from one to the other all down the line. By this time he was very weak, about 20 men ran up and put their guns against him and pushed him over. He had bullets in him from his feet to his head, and many of them were through the tough skin. The emigrants stayed the next day and dried or jerked the meat, which was a great help to them in a time of need, as they had no meat of any kind. Their rations were cut down to one half. That being one half pound of flour each day. Father began a very large man could not live on that small amount but mother and Aunt Ellen would secretly give him part of their rations. In that way they kept father from giving out entirely and saved his life. Too much credit cannot be given those two women for their sacrifice. It seemed they were able to endure more fatigue than father and on less food.

On arriving at SLC they camped on emigration square for about two weeks. They then moved to Ogden. Father went to work for a man called Kentucky Jones during the winter shucking corn, hauling wood and other work. In the spring he got a city lot and during the summer he put up a one-room adobe house, beside doing military work in the Utah Militia. He was first lieutenant and did work in Echo Canyon until the time for the move. Then the people were ordered to move south of Salt Lake father filled his little house with straw so it could be burned in event the soldiers came that way. In fact all houses were filled with straw in and around Ogden. That was the order given by military authorities for they intended to burn the houses rather than let the soldiers have the benefit of them. But it was not necessary to burn them as the army did not go that way, but came the way they were told to go and camped about 30 miles south of Salt Lake and remained there until the opening of the Civil War. The camp was called Camp Floyd.

Father and mother moved to Provo and he never went back to claim his house and lot. But a man by the name of William Lawson moved there to Ogden and into father's house and stayed there and never paid father for it. When father and mother came to Provo they had no relatives there, but a widower named Elijah Allen lived on the corner of 7th West and Main Street and took them in as it was the fall of the year 1857 and getting cold. They were very glad to share his two rooms with them. This man was very good and a real father to them. He helped them get settled in life. On his advice father bought the old home on the corner of 2nd West and 1st North in Provo. They lived in Mr. Allen's house 7 or 8 months and before William was born they moved to Main and 4th West. William was born there. After that they moved to the old Furgeson home on the corner of 4th West and 2nd North where I was born in a little one-room adobe house, afterward used for a chicken coop. Their next move was to their own home on 1st North between 2nd and 3rd West in Provo. The home was built on the west side of the lot, a small adobe, 2 room house facing the south, with two windows on the North facing the street. It had a dirt room and when it rained the water would run down the wall making it necessary to white wash again. Pans and tubs were set on the floor and beds to catch the water. Five children were born to mother in this house as follows: Elizabeth Jane, Martha Elenor, Sarah Ann, Margaret Janett, Mary Hannah. Elizabeth died at about two years old.

In 1874 father built a new house on the north east corner of the lot and it was a brick house 32x18, four rooms two below and two above. Later he added two more rooms and a pantry making it a very nice house. In 1875 father was called on a mission to Wales. Leaving in May and returning in July 1876. In 1877 he married his plural wife, Malvina Hansen. She bore him 7 children, Nephi and Marie both died in infancy; Otelia, Rachel, Malvina, Enoch, and Alma. Alma died at two years of age.

Father held many positions of trust. He was active in civil and ecclesiastical work. He was a minute man always ready to protect the people from the Indians, etc. standing guard at night and working in the day time. he was a captain of the guard. In

# Family Group Record

William John LEWIS / Jane DAVIS  
LACD120VPRF120

6 Jun 2006

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1877 he was chosen counselor to Bishop Myron Tanner. In 1891 he was chosen counselor to Bishop Gibby. In 1894 he was ordained Bishop of the 3rd Ward of Provo and was Bishop when he died July 19, 1900. Mother died October 9, 1898.

Pioneers and Prominent Men of Utah, pg.183

William John Lewis  
Father of the wife of John De Gray  
Dixon of Provo, Utah. Came to Utah  
September, 1849, Dan Jones Company

A War Memorial Monument in the Provo City Cemetery has an inscription that indicates that William J. Lewis is a veteran of the Blackhawk War.

The following quote is taken from "My Folks the Dixons," Vol II. Compiled by Clarence D. Taylor.  
"Dr. Dixon's maternal grandfather, William Lewis, was one of the first fruit growers in Provo. He helped build the roads and was especially prominent in planning and constructing the irrigation systems of that area. He was one of the first bishops of the Provo 3rd Ward."

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The following information is copied from: "LDS Emigrant Roster and Voyage History Crossing the Ocean 1840 - 1869.  
Mormon Passenger Ship Lists 1849 - 1869."

Family # - # in Family: 59-2  
Year Emigrated: 1856  
Last Name: LEWIS  
First Name(s): WILLIAM  
Ship Emigrated On: SAMUEL CURLING  
Other Information: Age-24

Family # - # in Family: 59-2  
Year Emigrated: 1856  
Last Name: LEWIS  
First Name(s): JANE  
Ship Emigrated On: SAMUEL CURLING  
Other Information: Age-21

---

The following information is copied from: "LDS Emigrant Roster and Voyage History Crossing the Ocean 1840 - 1869.  
Handcart Pioneers 1856 -1860."

Family # - # in Family: 0232-01  
Year Emigrated: 1856  
Last Name: LEWIS  
First Name(s): WILLIAM  
Handcart Company: BUNKER  
Age: 24  
Other Information: + WIFE

---

The following information is copied from: "LDS Emigrant Roster and Voyage History Crossing the Ocean 1840 - 1869.  
Mormon Pioneers Memorialized with the Sons of the Utah Pioneers."

Family # - # in Family: 1784-2  
Last Name: LEWIS  
First Name(s): WILLIAM JOHN  
Plaque #: P5  
Age: 68  
Birth Date: 1832  
Death Date: 1900  
Other Information:

Family # - # in Family: 1784-2  
Last Name: LEWIS



# Family Group Record

William John LEWIS / Jane DAVIS  
LACD120NPRF120

6 Jun 2006

5 of 6

First Name(s): JANE (DAVIS)  
Plaque #: P5  
Age: 63  
Birth Date: 1835  
Death Date: 1898  
Other Information: F

The following information is taken from "Records of the Handcart Pioneers." Daughters of the Utah Pioneers Lesson for January 1971, compiled by Kate B. Carter, (LDS, 979.2, H2du, 1971, Jan.) pages 312 and 313:

## 1856 - THIRD COMPANY - EDWARD BUNKER, CAPTAIN

(This company, consisted of 320 persons, 64 Handcarts, and 5 wagons; left Iowa City on June 23, 1856, Florence on July 30, 1856 and arrived in Salt Lake City, Oct. 2, 1856.)

LEWIS, Enoch 36, wife, Jane 33, children, John 9, Martha 7.

LEWIS, William 24, wife, Jane Davis 21.

LEWIS, Elias 21, wife, Eleanor Roberts 22.

LEWIS, David 30, wife, Anne 21, children, Joshua 5, Mary Ann 2, John 5 months.

## Sources for William John LEWIS:

### Birth:

Headstone Inscription . "Provo City Cemetery Headstone Inscription: "William J. Lewis, Born Sept. 10, 1831, Swansea, Wales. Died July 19, 1900. Rest in peace.""

### Death:

Headstone Inscription . "Provo City Cemetery Headstone Inscription: "William J. Lewis, Born Sept. 10, 1831, Swansea, Wales. Died July 19, 1900. Rest in peace.""

### Burial:

Headstone Inscription . "Provo City Cemetery Headstone Inscription: "William J. Lewis, Born Sept. 10, 1831, Swansea, Wales. Died July 19, 1900. Rest in peace.""

### Endowment:

LDS Ordinance Index (LDS Baptism, Endowment and Sealing to Parents/Spouses Dates and Temples), FHL #537651, Family History Library, 35 North West Temple Street Salt Lake City, Utah 84150 USA.

### Sealed to Parent:

LDS Ordinance Index (LDS Baptism, Endowment and Sealing to Parents/Spouses Dates and Temples), FHL #457081, Family History Library, 35 North West Temple Street Salt Lake City, Utah 84150 USA.

### Marriage of William John LEWIS & Jane DAVIS:

LDS Ordinance Index (LDS Baptism, Endowment and Sealing to Parents/Spouses Dates and Temples), FHL #537651, Family History Library, 35 North West Temple Street Salt Lake City, Utah 84150 USA.

### Sealed To Spouse:

LDS Ordinance Index (LDS Baptism, Endowment and Sealing to Parents/Spouses Dates and Temples), FHL #537651, Family History Library, 35 North West Temple Street Salt Lake City, Utah 84150 USA.

Other Marriages:	Sealed To Spouse	
	Date	Temple
Malvina HANSEN 27 Nov 1877	PIN 287204	
Wife Jane DAVIS	PIN 287524	

## Notes for Jane DAVIS:

The following information is copied from: "LDS Emigrant Roster and Voyage History Crossing the Ocean 1840 - 1869. Mormon Pioneers Memorialized with the Sons of the Utah Pioneers."

Family # - # in Family: 1784-2

Last Name: \*LEWIS

First Name(s): WILLIAM JOHN

Plaque #: P5

# Family Group Record

William John LEWIS / Jane DAVIS  
L:\CD120\PRF120

6 Jun 2006

6 of 6

Age: 68  
Birth Date: 1832  
Death Date: 1900  
Other Information:

Family # - # in Family: 1784-2  
Last Name: LEWIS  
First Name(s): JANE (DAVIS)  
Plaque #: P5  
Age: 63  
Birth Date: 1835  
Death Date: 1898  
Other Information: F

## Sources for Jane DAVIS:

### Birth:

Headstone Inscription . "Provo City Cemetery Headstone Inscription: "Jane Lewis, Born Oct. 25, 1835, Llansanan, Wales. Died Oct. 13, 1898. Rest in peace.""

### Death:

Headstone Inscription . "Provo City Cemetery Headstone Inscription: "Jane Lewis, Born Oct. 25, 1835, Llansanan, Wales. Died Oct. 13, 1898. Rest in peace.""

### Burial:

Headstone Inscription . "Provo City Cemetery Headstone Inscription: "Jane Lewis, Born Oct. 25, 1835, Llansanan, Wales. Died Oct. 13, 1898. Rest in peace.""

Child 1

W. D. LEWIS

PIN 290462

## Notes for W. D. LEWIS:

Pioneers and Prominent Men of Utah, pg.183

W. D. Lewis  
Son of William John Lewis. Bishop at  
Park City, Utah. Lumber and Coal Dealer.

# Mormon Immigration Index - Passenger List

Name	Born	
<b>S.Curling (April 1856)</b>		
LEWIS, Daniel	<1806>	
Age: 50	Origin: Wales	Occ: Miner
Note: "Bunker's Co." (EECI). p. 108		
LEWIS, Maria	<1809>	
Age: 47	Origin: Wales	Occ: Wife
Note: "Mary?" (EECI).		
> LEWIS, Enoch	<1820>	
Age: 36	Origin: Wales	Occ: Miner
Note: "Bunker's Co." (EECI). p. 108		
W. Enoch LEWIS, Jane	<1823>	
Age: 33	Origin: Wales	Occ: Wife
LEWIS, John	<1823>	
Age: 33	Origin: Wales	Occ: Miner
Note: BMR, p. 108		
> LEWIS, David	<1826>	
Age: 30	Origin: Wales	Occ: Miner
Note: "Bunker's Co." (EECI). p. 116		
LEWIS, Jane	<1827>	
Age: 29	Origin: Wales	Occ: Wife
LEWIS, Rufus	<1831>	
Age: 25	Origin: Wales	Occ: Spinner
Note: BMR, p. 105		
mid 9 Apr 1850 > LEWIS, William	<1832>	
Denbigh, Wales	Age: 24	Origin: Wales
	Occ: Miner	
Note: BMR, p. 95		
> LEWIS, Elias	<1833>	
Age: 23		
LEWIS, Henry	<1833>	
Age: 23	Origin: Wales	Occ: Miner
Note: BMR, p. 114		
LEWIS, Jane	<1834>	
Age: 22	Origin: Wales	Occ: Spinster
Note: BMR, p. 99		
LEWIS, Anne	<1835>	
Age: 21	Origin: Wales	Occ: Wife
LEWIS, Lewelyn	<1839>	
Age: 17	Origin: Wales	Occ: Spinner
LEWIS, John	<1847>	
Age: 9	Origin: Wales	
9. Enoch LEWIS, John	<1848>	
Age: 8	Origin: Wales	
LEWIS, John Samuel	<1848>	
Age: 8	Origin: Wales	
d. Enoch LEWIS, Martha	<1849>	
Age: 7	Origin: Wales	
LEWIS, Joshua	<1851>	
Age: 5	Origin: Wales	
LEWIS, Mary Ann	<1854>	
Age: 2	Origin: Wales	

## Mormon Immigration Index - Passenger List

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Name	Born
LEWIS, Parley L.	<1856>
Age: infant	Origin: Wales
Note: "Infant" (BMR)	

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# Mormon Immigration Index - Passenger List

Name	Born	
<b>S.Curling (April 1856)</b>		
DAVIES, David	<1800>	
Age: 56	Origin: Wales	Occ: Laborer
Note: BMR, p.94		
DAVIES, Mary	<1802>	
Age: 54	Origin: Wales	Occ: Wife
DAVIES, Elizabeth	<1814>	
Age: 42	Origin: Wales	Occ: Wife
DAVIES, William	<1814>	
Age: 42	Origin: Wales	Occ: Carpenter
Note: BMR, p.101		
DAVIES, David	<1817>	
Age: 39	Origin: Wales	Occ: Miner
Note: BMR, p.101		
DAVIES, Esther	<1817>	
Age: 39	Origin: Wales	Occ: Wife
DAVIES, Mary	<1817>	
Age: 39	Origin: Wales	Occ: Wife
DAVIES, Jane	<1819>	
Age: 37	Origin: Wales	Occ: Wife
DAVIES, John	<1819>	
Age: 37	Origin: Wales	Occ: Carpenter
Note: BMR, p.105		
DAVIES, David	<1820>	
Age: 36	Origin: Wales	Occ: Minister
DAVIES, Gad	<1820>	
Age: 36	Origin: Wales	Occ: Miner
Note: BMR, p.104		
DAVIES, William J.	<1821>	
Age: 35	Origin: Wales	Occ: Collier
Note: BMR, p.96		
DAVIES, Mary J.	<1822>	
Age: 34	Origin: Wales	Occ: Wife
DAVIES, George W.	<1824>	
Age: 32	Origin: Wales	Occ: Book Agent
Note: BMR, p.97		
DAVIES, Thomas	<1824>	
Age: 32	Origin: Wales	Occ: Miner
Note: BMR, p.101		
DAVIES, Elizabeth	<1825>	
Age: 31	Origin: Wales	Occ: Wife
DAVIES, Jemima	<1826>	
Age: 30	Origin: Wales	Occ: Wife
DAVIES, John	<1826>	
Age: 30	Origin: Wales	Occ: Miner
DAVIES, Anne	<1828>	
Age: 28	Origin: Wales	Occ: Wife
DAVIES, Thomas	<1828>	
Age: 28	Origin: Wales	Occ: Miner
Note: BMR, p.102		

# Mormon Immigration Index - Passenger List

Name	Born		
DAVIES, Hannah	<1833>		
Age: 23	Origin: Wales	Occ: Wife	
DAVIES, Lewis	<1833>		
Age: 23	Origin: Wales	Occ: Miner	
Note: BMR, p.92			
DAVIES, Sarah	<1836>		
Age: 20	Origin: Wales	Occ: Wife	
DAVIES, Stephen	<1836>		
Age: 20	Origin: Wales	Occ: Miner	
DAVIES, John	<1837>		
Age: 19	Origin: Wales	Occ: Sadler	
DAVIES, Joseph	<1837>		
Age: 19	Origin: Wales	Occ: Laborer	
Note: BMR, p.91			
> DAVIES, Eleanor	<1838>		
Age: 18	Origin: Wales		
DAVIES, Rachel	<1838>		
Age: 18	Origin: Wales	Occ: Spinster	
> DAVIES, Elizabeth	<1839>		
Age: 17	Origin: Wales		
DAVIES, Mary	<1840>		
Age: 16	Origin: Wales	Occ: Spinster	
DAVIES, Hannah	<1841>		
Age: 15	Origin: Wales	Occ: Spinster	
DAVIES, Hannah	<1841>		
Age: 15	Origin: Wales	Occ: Spinster	
DAVIES, John	<1841>		
Age: 15	Origin: Wales	Occ: Miner	
DAVIES, Lucy	<1841>		
Age: 15	Origin: Wales	Occ: Spinster	
DAVIES, Richard	<1843>		
Age: 13	Origin: Wales		
DAVIES, Louisa	<1844>		
Age: 12	Origin: Wales		
DAVIES, Margaret	<1844>		
Age: 12	Origin: Wales	Occ: Spinster	
DAVIES, Anne	<1845>		
Age: 11	Origin: Wales		
DAVIES, Isaachar J.	<1845>		
Age: 11	Origin: Wales		
DAVIES, William	<1847>		
Age: 9	Origin: Wales		
DAVIES, Elizabeth	<1849>		
Age: 7	Origin: Wales		
DAVIES, Mary	<1849>		
Age: 7	Origin: Wales		
DAVIES, William	<1849>		
Age: 7	Origin: Wales		
DAVIES, Amelia	<1850>		
Age: 6	Origin: Wales		
DAVIES, Zebulen	<1850>		
Age: 6	Origin: Wales		

# Mormon Immigration Index - Passenger List

Name	Born
DAVIES, Margaret	<1851>
Age: 5	Origin: Wales
DAVIES, Mormon	<1851>
Age: 5	Origin: Wales
DAVIES, William	<1853>
Age: 3	Origin: Wales
DAVIES, David	<1854>
Age: 2	Origin: Wales
DAVIES, Lucertia	<1854>
Age: 2	Origin: Wales
DAVIES, Howell	<1855>
Age: 1	
Note: Age:"6 months" (BMR)	
DAVIES, Joseph	<1855>
Age: 1	Origin: Wales
DAVIES, Mary	<1855>
Age: 1	
Note: Age:"7 months" (BMR)	
DAVIES, Anne	<1856>
Age: infant	Origin: Wales
Note: Age:"3 months" (BMR)	
DAVIES, Naphthali	<1856>
Age: infant	Origin: Wales
Note: Age:"5 months" (BMR).	

(also Davis)

# Mormon Immigration Index - Passenger List

Name	Born
<b>S.Curling (April 1856)</b>	
DAVIS, Evan	<1815>
Age: 41	Origin: Wales
Occ: Miner	
Note: BMR, p.113	
DAVIS, Margaret	<1818>
Age: 38	Origin: Wales
Occ: Wife	
DAVIS, Daniel	<1819>
Age: 37	Origin: Wales
Occ: Farm Laborer	
Note: "Davies is written over the last name(Davis) on the index card" (EECI)	
DAVIS, Anne	<1821>
Age: 35	Origin: Wales
Occ: Wife	
DAVIS, Margaret	<1838>
Age: 18	Origin: Wales
Occ: Spinster	
DAVIS, Evan	<1844>
Age: 12	Origin: Wales
DAVIS, Mary	<1845>
Age: 11	Origin: Wales
Occ: Spinster	
DAVIS, Gwenllian	<1847>
Age: 9	Origin: Wales
DAVIS, Daniel	<1849>
Age: 7	Origin: Wales
DAVIS, George	<1853>
Age: 3	Origin: Wales
DAVIS, Morgan	<1853>
Age: 3	Origin: Wales
DAVIS, John	<1854>
Age: 2	Origin: Wales
DAVIS, Thomas	<1855>
Age: 1	Origin: Wales
Note: Age:"8 months" (BMR)	



### S.Curling (April 1856)

#### A Compilation of General Voyage Notes

"DEPARTURES. -- The ship S. Curling cleared on the 18th of April, and sailed for Boston on the following day, with 707 souls of the Saints on board, under the presidency of Elders Dan Jones, John Oakley, and David Grant.

In the company were a goodly number of elders, who have for some time been laboring in the ministry in this country. In addition to the presidency of the company, were the following ex-presidents of conferences -- William Woodard, president of the Dorsetshire, Job Welling of the Southampton, Thomas D. Giles, of the Monmouthshire, John Parry, of the Denbigshire, John Price of the South Pembrokeshire, Thomas Morgan, of the Brecknockshire, Willaim Lewis, of the Dyffryn Conway, and Anglesea, Thomas Jenkins, of the Caermarthenshire, and Thomas D. Evans, of the North Pembrokeshire Conferences. Elders John McDonald and William Butler, from the Valley, who have for a long time labored faithfully in this country, also sailed with this company. President Dan Jones has, during his mission in Wales, succeeded in emigrating about fourteen hundred of the Saints from the principality, of whom about 550 accompany him on the S. Curling. . ."

<MS, 18:18 (May 3, 1856), pp.282-83>

"NINETY-FOURTH COMPANY. -- Samuel Curling. 707 souls. The ship Samuel Curling cleared the port of Liverpool, on the eighteenth of April, and sailed for Boston the following day with seven hundred and seven British Saints on board, under the presidency of Elders Dan Jones, John Oakley and David Grant. There were quite a number of elders who had labored in the ministry in Great Britain, including William Woodard, (Utah elder) Job Welling, Thomas D. Giles, John Parry, John Price, Thomas Morgan, William Lewis, Thomas Jenkins and Thomas D. Evans. Also John McDonald, a Utah elder, sailed with the company. About five hundred and fifty of the emigrating Saints were from Wales. As soon as the ship was fairly under way, the usual organizations were effected; several severe storms were encountered, and on several occasions the brethren assembled for prayers and curbed the fury of the winds and waves by the power of the holy priesthood. During the passage six children died, and two were born. One of the little arrivals was named Dan Curling Dee, and the other Claudia Curling Reynolds, in honor of Dan Jones, the president of the company, and the ship.

On the twenty-third of May the Samuel Curling was towed to quarantine ground, at Boston. In a few hours the inspectors came on board welcomed by the spontaneous three cheers of seven hundred people, 'and strange as it may seem,' writes Elder Dan Jones, 'called the names of all and passed them in less than one hour and a half without any further complaint than that "I was taking all the handsome ladies to Utah." The passengers were all remarkably clean, as well as the ship, which commanded the admiration of all. In proof of the latter I would say, that I had made a wager with Captain Curling, upon leaving Liverpool, that the Lower decks would be whiter than his cabin floors, and the quarantine doctor decided in my favor.'

On the twenty-fourth of May, President Jones contracted with the railroad officials to take about four hundred of the passengers to Iowan City, for \$11.00 per adult over 14 years old, children half price. The kind-hearted captain allowed the passengers to remain on board the ship till Monday the 26th of May, when the journey was continued to Iowa City. (Millennial Star, Vol XVIII, pages 283, 411, 426, 542. Deseret

## Mormon Immigration Index - Personal Accounts

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News, Vol. VI, page 160)"

<Cont., 14:1 (Nov. 1892), p.20>

"Sat. 19. [Apr. 1856] -- The ship Samuel Curling sailed from Liverpool with 707 Saints, under the direction of Dan Jones; it arrived at Boston May 23rd. From that city the emigrants traveled by rail to Iowa City."

<CC, p.56>

## S.Curling (April 1856)

### Autobiography of a Noble Woman

... On the 19th of April, 1856, the ship *Samuel Curling* left Liverpool and sailed for Boston, with seven hundred and seven British Saints on board, bound for Utah by the handcart company. We landed in Boston May 23rd and remained one day in quarantine. It was Friday when we landed, but the kind-hearted captain allowed the passengers to remain on board til Monday, when we continued our journey to Iowa City. We traveled night and day by rail, buying our victuals at the stations, never undressing for more than a week. We stopped about two hours at the beautiful city of Chicago. I traversed its broad streets, buoyant and glad, to think I could still further pursue my journey to Zion. We arrived in Iowa about the 1st of [p.318] June. Oh, what a sight met my gaze! Tents pitched, men working at the handcarts, women cooking outdoors, every person as busy as a bee. I thought I had got into the hive of Deseret sure. We were met by Brother James Ferguson, who took me to Brother Wheelock's tent, where he had some of the sisters prepare dinner. Sister Louisa Godsel was one of them, afterwards Brother Wheelock's wife. Everyone was so kind to me when they found I was alone that I soon dried my tears and went round the camp to see what was going on, everything was so new and strange. In coming on the cars I put my head out of the window to see some of the beautiful sights as we passed, and lost my bonnet. Then I was bareheaded; but one of the brethren came to the rescue. He had two hats, and lent me one, so I came to camp with a man's hat on; blushing like a red rose, for I had been told that if I put a gentleman's hat on, he had the right to kiss me, and I did not know what I would do under such circumstances, perhaps tell him to put it back where he got it.

While waiting for the handcarts to be finished, three or four of us went to Florence, a beautiful little place, about six miles from Iowa City, to see if we could get some sewing to do. We were quite good at hand sewing. A lady by the name of Johnson engaged me at five dollars a week, and my board, the other girls got more, but I was afraid I would not do enough to satisfy, if I got higher wages. I cut and made dresses for the lady, and taught one of her boys to write. They treated me like their own daughter not like they were paying me for what I did. After I'd been there two or three days, they began to talk to me about going to Utah, said they would never go if they were me. The man first talked to me and then the lady. She said she would treat me as one of her own family, and take me into the best society in the place, and get me a good husband, one that she would think fit for her own daughter. She said: "What will you do hauling a handcart across the plains? Why your hands will be blistered the first day, and you have never been accustomed to hard work."

I said: "Dear lady I know you are interested in me and I feel grateful for your kindness, but I shall try it."

She had some gentlemen boarders, and she put me to eat with them the first day; they kept passing the dishes to me, first one and then another. I was always used to being helped, so I thought they were making fun of me, and told Mrs. Johnson I did not wish to eat with them any more, so she let me eat with her ever after; and many a dainty dish she fixed for her and me. I always look back to my visit there with heartfelt gratitude, and pleasure. They had a piano, and I could play and sing a little, so could one of the [p.319] young men, and we would spend out evenings in some such way. I would sing "O Steer my Bark to Erin Isle, for Erin is my Home," and he would sing, "Dear Flag of my Country," so we had a pleasant time. Mr. Johnson got one of the young men to talk to me, and see if he could not get me to stay. He said, "Such a

## Mormon Immigration Index - Personal Accounts

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young lady as you are could make her fortune here and get a good home." It was a lovely place, and the only one I would have liked to stay in that I had seen along my route. The boy I taught to write asked me how much I charged for the lessons I have him. I told him if I had done him any good he was welcome. He went down town and bought me a box of writing paper and some pins and needles, to use on the road if I was determined to go. "Do stay with us, for I like you, and so do we all."

I said, "No, my little dear, I have left my native land to go to the Valley, and I must leave you, thought you are so kind.

The first Indians I ever saw were at Florence. I met some in the street, and was almost frightened to death. I ran into the first house I saw, without any ceremony. The lady assured me they would not hurt me, but still I was afraid. Brother Ferguson and some other were afraid I would be persuaded to stay, but I told them they need not be afraid; but they advised me to come back to camp, so I left and did as I was requested.

One day while in camp there were three of us girls who thought we would walk to Florence. It was about six miles from camp, so we got there and walked round for a few hours; went to the store and bought some calico to make us some dresses to wear on the plains. When we got started back we got awful hungry, and we coaxed the youngest one to go into a house and see if she could buy some bread. We gave her some money and she went. The people were eating supper, and sent her to invite us in to eat; but we would not go; so they broke a huge piece of bread for each one, and a slice of roast beef. When I saw her coming, graceful as a swan, and as beautiful as a summer's morning, I commenced to laugh and said, "What would some of our friends we left behind us say if they could see us now, tramps in very deed;" for they would not take money for it. We are all living now, but have not met for many, many years.

Well, on the 11th of June we commenced our journey, with a hundred handcarts, five wagons, twenty-four oxen, four mules, and twenty-five tents. With D. D. McArthur as captain, Edmund Ellsworths company started two days before we did. . . . [p.320]

BIB: Crandell, Mary B. "Autobiography of a Noble Woman," Young Woman's Journal 6:7 (April, 1895), pp. 318-20. (HDL)

**S.Curling (April 1856)**

**Autobiography of Priscilla Merriman Evans**

... After visiting with our friends and relatives a few days, we took a tug from Pembroke to Liverpool, where we set sail on the 17th April, 1856, on the sailing vessel *Samuel Curling*. Captain Curling said he preferred to take Saints aboard his ship, as he always felt safe. We learned that later his ship went down, with all on board, but there were no Saints on board. We were on the sea five weeks and lived on the ship's rations. I was sick all the way, and had a miserable time. We landed in Boston on May 25. Then [p.38] then [SIC] traveled in cattle cars, three hundred 30 miles to Iowa City, where we remained three weeks, waiting for our handcarts to be made. We were offered many inducements to remain there. My husband was offered ten dollars per day to stay and work at his trade of iron roller. But money was no inducement, as we were anxious to get to Zion. Many who stayed to better their circumstances died of cholera and many apostatized from the church. When the carts were ready we started on a three hundred & 30 mile "walk," to Winter Quarters on the Missouri River. ... [p.39]

... Edward Bunker was the captain of our company. ... [p.40]

... We reached Salt Lake City Oct. 2, 1856. ... [p.41]

BIB: Evans, Priscilla Merriman, Autobiography, pp. 38-41 (Ms 4518 item 2) pp.38-41.

**S.Curling (April 1856)**

**Autobiography of William Butler**

A little before I was released from my mission, in a dream it was shown me the ship I was to sail in, and I also saw it land safely at Boston U.S.A.; also the railway trains, handcart companies on the plains, and that I would return with my wife in safety to the Valley. After I had the dream, I told my wife Emma, that we should go home that season and soon after, my release was published in the Millennial Star to go home that season.

Eighteenth of April, 1856, we set sail from Liverpool in the *S. Curling*, a sailing vessel bound for Boston, U.S.A. S. [Samuel] Curling was the captain and owner of the vessel and was a very mean man. On his return voyage him and his crew, ship and all, was lost, (i.e. went to Hell across lots.) While traveling in the ship we had considerable trouble with the captain and crew to keep them from the women. [p.15]

Fifteenth of June we landed at Boston U.S.A. The cook, a good natured Irishman, was kind and attentive to us, cooking our provisions in the captain's galley. Dan Jones was the captain over the Welsh Saints while crossing the seas and also the plains. [David] Grant and [John] Oakley, two returning missionaries, when they found out we were treated so well by the cook, forced themselves into our mess. We enjoyed ourselves first rate while in Boston, visiting the Plymouth Rock and other principle places and after three days started by railway, first class to Iowa City. While on the way, we stayed with Joseph France, a returning missionary who treated us kindly. The same J. [Joseph] France was one of the men who accompanied me on my way to Europe.

We started from Iowa City with the handcart companies . . . We traveled through Jackson County, some apostatizing by the way, a distance of some three hundred miles till we came to Council Bluffs. Here we stayed ten days waiting for the companies to organize and proceed further on their journey. . . . [p.16]

. . . We then traveled along till we met with President Young and company at the head of Emigration Canyon. He felt very badly for the suffering of the people. We traveled into Salt Lake City about the last of September in the fall of fifty six. . . . [p.17].

BIB: Butler, William. Journal (Ms 8795 reel 11 #3) MSS typescript, pp. 15-17. (HDA)

## Mormon Immigration Index - Personal Accounts

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### S.Curling (April 1856)

#### Journal of John Kettle

April 23, 1856 - Breeze freshens & we are going on first rate but they are some sick all day and night, going about 10 knots an hour. [p. 54]

April 24, 1856 - The wind still blowing and all in bed & at night the time rolling to and fro. Ship going about 12 knots.

April 25, 1856 - A fine breeze. All rolling about the decks & we saw 2 ships & a sea running high but we are not afraid for we know the Lord is with us. We have singing & music aboard.

April 26, 1856 - We still had a fine breeze & most of them began to revive. Judith was sick on the 23 to the 26. All our people have been sick but me some bad. We went along with a strong breeze & we saw 2 ships. They was running with sails reefed while we was going with royals set.

April 27, 1856 - A fine morning with a gentle breeze. Judith is better. In the afternoon stormy & the tins jump about.

April 28, 1856 - Strong breeze & saw a ship. A child died & a fine night. The 20th day we were organized into wards 11 and we have prayers every night and preaching on deck on Sunday. We know that we have been blessed of the Lord. We are pretty thick in the ship, about 625 adults. Child buried. A very stormy night.

April 29, 1856 - Day stormy. West wind. A child died but the Lord's mercy is great toward us always. We have some noble men aboard & the Lord hears our prayers. At this time we are about one part of the way. Head wind and very stormy.

April 30, 1856 - Stormy with a head wind. I have the ague and Judith is sick. The sea is breaking over & to see the pots turning over & the stink. They are not all Saints with us.

May 1, 1856 - Favorable wind going about ten knots an hour. A stormy night.

May 2, 1856 - Rainy morning. Fair wind. Afternoon head wind. Sea very rough & a stormy night.

May 3, 1856 - Storm carried away main topsail. Tins and boxes jump about. Preaching the afternoon for the priesthood.

May 4, 1856 - Was a pleasant day. Pleasant sailing. Preaching on deck & taking sacrament. We are happy on the sea, but some begin to be impatient. The Lord is merciful to us as well on the sea as on the land.

May 5, 1856 - Head wind and sea rough.

May 6, 1856 - The wind more favorable. At night saw brig. I was ill all day. Stormy at night.

May 7, 1856 - Fair wind. Saw some little fishes & rainy morning. Day clear with a good wind.

May 8, 1856 - Fine morning & sea rough & saw ships & sea rolling a height but you see we are not

## Mormon Immigration Index - Personal Accounts

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afraid for the Lord is with us on the *Samuel Curling*. We get on pretty well considering being so many of us. 3 deaths and 2 births. About 725 in all.

May 9, 1856 - A fine day. Got all our bedding up on deck. You would like to been with us. Sometimes we are apt to get angry but we try to keep well. We are now on the Banks of Newfoundland. I think all were on deck it was so fine.

May 10, 1856 - Fine with a fair wind, going about 5 miles an hour. Began to make tent cloth covers.  
[p. 55]

May 11, 1856 - Day fine. Morning with a fair wind. Going along about 4 or 5 miles an hour. Breeze freshens about 12 knots.

May 12, 1856 - Stormy. Saw a ship & a brig. Still on the bank.

May 13, 1856 - Head wind. All glee. I thought on you 800 miles from Boston. The breeze freshen. Fair wind.

May 14, 1856 - Fair wind. Saw some ships & some fish. It was a fine day. Judith better. Children bad. We thought on you.

May 15, 1856 - Fair wind. Going ahead.

May 16, 1856 - Fine breeze. Washing. Dead calm.

May 17, 1856 - West wind and washing. Ship was hung all over from one end to the other & also a fine night.

May 18, 1856 - Fine day with a fair wind. Preaching on deck. We have some good courses. President [Daniel] Jones & Elders [John] Oakley and [David] Grant, they are all good men.

May 19, 1856 - Fair wind.

May 20, 1856 - Fair wind going on first rate.

May 21, 1856 - Day foggy, can see nothing.

May 22, 1856 - Cleared up. Making land.

May 23, 1856 - Fine morning. Steamer come to meet us & tow us into Boston and we went ashore & posted letters. Looked about.

May 24, 1856 - Got most of our boxes out & took them to the station.

May 25, 1856 - Went into town again & saw some fine houses. Boston is a grand place, different to your Boston, a great place for trade all over.

May 26, 1856 - Got the remainder of our things away and went to the train to see the beautiful splendor. We was in a fine bustle to get started.

May 27, 1856 - At ½ past 12 arrived at Albany. Next morning at 7 change train. Fine and busy.



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Started at 4.

May 28, 1856 - Went by Syracuse at 10. Got to Rochester at 5. Started at 7 o'clock. Got to Buffalo at 12. Left at 4 and went on our way again.

May 29, 1856 - Arrived at Cleveland at 7. Started again at 9. Rainy morning. Arrived at Chicago. Started at 8 at night. Went all night & about 9 next morning breakfast past Elkie.

May 30, 1856 - We passed many stations but not knowing what they call them. We paused at Sheffield at 11 at night.

May 31, 1856 - Began to prepare for our journey. Change luggage. Start again at 2 at Rock Island. Cross the Mississippi for Davenport then for Iowa City then for camp ground.

June 2, 1856 - Stopped one week. . . . [p. 56]

. . . September 26, 1856 - Brothers from city sent wagon with provisions. We were very short. 10:30 a.m. 13 miles. 8 miles from City met Governor [Brigham] Young and counselors. Nauvoo Band, lancers and many others. We were first rate received in City. Provisions of all kinds came rolling in. Brothers of City manifested great interest to us as a company which cause our hearts to rejoice. . . . [p.62]

Edmund Ellsworth, Captain A. Calloway, Secretary

BIB: Kettle, John, [Diary], in Jesse Lenard Warner, The Protecting Warrior (Book 1) (Murray, Utah: Jesse Lenard Warner, 1972, pp. 54-56, 62. (HDL)

**S.Curling (April 1856)**

**Journal of John Rowe Moyle**

... we went on board the *S. Curling* with our luggage to remain and one thing I would here remark that although we were surrounded by people that sought every means to take the advantage of us by the help of God who escaped out of the hands of all our enemy, with being [-] on over. Changed in the least things the total expense of ledgers and [-] of luggage from Plymouth until we embarked for Boston on board the *Curling*. Was 1 shilling and 8 pence. We sailed from Liverpool Docks on Saturday the 19th at 6 p.m. with mild weather and all the passengers 700 in number and the crew in good health and spirits. On Sunday the 20th all the Saints were called on deck after [-] and were addressed by Elder Dan Jones. I [-] as the [-] that were found to [-] while we were at sea and I felt delighted with the instruction he gave. For it was great what was [-] on the ship was divided into wards. Elder Jones presided over the ship with Elder [-] and [-] his counselors. The men did changed the [-] duty in [-] able and godlike manner. Elder Job willing presided over the 4th ward with Elder [-] as his first counselor and the second he is also a good man the weather was [-] until the evening of the 23 when a breeze sprang upon our faces [p.6] and we [had] fine wind until the 28 which brought us out of the North Channel and up and of a thousand miles on one journey all safe and then the wind shifted and blow [-] stroke from the westward so that we could not make any headway until the 6 of May on the night of the 2nd and morning of the 3rd it blew a hurricane and the lightning [-] away the main sheet and the water came in upon us so that our beds were wet for several days. This storm caused many to be seasick but I thank God our finally escaped pretty well. [UNCLEAR]

On the 4th the wind changed in our favor and blew from the east until the evening of the 10th. It became calm and remained so until Sunday evening the 17. This was a fine clear day in the afternoon. President Jones addressed us on the subject of plurality of wives and I felt highly delighted with the able manner in whilst he handled the subject in the same evening the wind became favorable and continued to blow harder throughout the night and the sea became very rough and the vessel rolled tremendously so that the luggage and each [-] was thrown violently about the ship from one place to another and president Jones was thrown out of his bed and [-] his watch and the sails split [-] and one of the stay sail boons [-] in pieces it was estimated that in them 2 storms there was about two hundred pound worth of damage done. On the 21 we made [-] Cape Cod and on the 23 we landed at Boston. We left Boston the 26 by rail and arrived at Iowa the 2nd of June [p.7] a distance of 18 hundred miles. Remained in camp a week left the camp ground on the 8th in the 1st division of the hand Capt. Company under the [-] of Elder Elsworth [Edmund Ellsworth]. [p.8] [THE ELLSWORTH COMPANY WAS THE 1ST HANDCART COMPANY. THEY ARRIVED IN SALT LAKE CITY ON SEPTEMBER 26, 1856 (1997-98, Church Almanac, p. 172)].

BIB: Moyle, John Rowe. Journal. pp.6-8. (Ms 332) (HDA)

**S.Curling (April 1856)**

**Journal of Patrick Twiss Birmingham**

Saturday, April 12, 1856. I left Dublin, Ireland, bound for Zion. Kate, my wife, and children were all sick on the passage to Liverpool. After ranging the streets in Liverpool for sometime, we found a Brother Chapman, who gave us lodgings, and brought our luggage to his house, for which we had to pay five shillings, six-pence. We attended meeting in the morning, in the Center Branch, where we heard Elder Cyrus H. Wheelock and other elders speak. We attended another meeting in the evening and heard Captain Dan Jones and others preach. Brother [Dan] Jones addressed the Saints both in English and Welsh as members from both countries were present.

Sunday, April 13. We had passed a very unpleasant night with the Chapman's, having been bitten by bugs all night, and in the morning I found my eyes fearfully swelled. I went to the Mission Office No. 36 (later 42) Islington Street, but could not easily settle for my passage, in consequence of the brethren being so very busy. We moved from Chapman's to a fresh lodging.

Monday, April 14. I settled for my passage at the Mission Office, and bought some things for my journey.

Tuesday, April 15. I walked through the most part of Liverpool and saw the principal buildings, St. George's Hall and others.

Thursday, April 17. We left our lodgings and went on board the *Samuel Curling in the Wellington dock*.

Friday, April 18. The ship was still in the dock taking in the cargo and the passengers' luggage.

Saturday, April 19. The ship was towed out of the dock into the Mersey River and cast anchor until 12 o'clock. A tugboat came alongside and brought Brother Franklin D. Richards and others of the Valley elders, amongst whom were Brothers Scott and McGhee, bringing Sister Brannigan [Mary Branigan], who went to Belfast a week previous to avoid being taken by her parents, who wished to prevent her going with the Saints.

All hands had to come on deck to pass the doctor and the government inspector. After passing and going below, I was sent for by Brother Franklin, who gave me his parting blessing and expressed a wish to serve me when he came to Zion. We remained at anchor in the river until the next morning, when the captain of the ship and Brother Captain Dan Jones, [p.1] the president of the ship, came on board. We passed the doctor again in the general muster on deck. The tug towed the ship out to sea and left about 2 o'clock p.m., carrying back letters for the post. I wrote to my uncle and Tom, and received a letter from my uncle and one from Brother Bond. There was very little wind, the ship running about two (2) miles an hour. The brethren held an organization council on deck, but afterwards went below to the hospital. Captain Dan Jones was appointed president of the company, and the following rules and regulations were adopted:

First Presidency: Elder Dan Jones, president; Elder John Oakley, first counselor, and Elder David Grant, second counselor.

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The ship was then divided into 11 wards, and I was elected first clerk of the ship.

Elder Thomas Thomas to preside over the 1st Ward.

Elder John Edwards to preside over the 2nd Ward.

Elder John Perry [Parry] to preside over the 3rd Ward.

Elder Job Welling to preside over the 4th Ward.

Elder John McDonald to preside over the 5th Ward.

Elder James Thomas to preside over the 6th Ward.

Elder Evan Evans to preside over the 7th Ward.

Elder Richard Williams to preside over the 8th Ward.

Elder William Butler to preside over the 9th Ward.

Elder John Lewis to preside over the 10th Ward.

Elder John Walters to preside over the 11th.

Brother [John] Wilson was to be 2nd or assisting clerk. The resolutions passed were, that the president of each ward have a sufficient number of men up every morning to wash and clean under and before each berth in his ward, and to have it finished and prayers over at 6 o'clock. Any neglect of the rules passed by the council or presidency, the president of the ward would be held responsible, and would be liable to be tried by a council of his brethren.

The cook house was to open to receive the 1st and 2nd wards at 6 o'clock for cooking breakfast.

3rd and 5th wards to cook from 6 ½ to 7

4th and 6th wards to cook from 7 to 7 ½

7th and 8th wards to cook from 7 ½ to 8

9th and 10th and 11th wards to cook from 8 to 9

Dinner was to follow the same rotation, commencing at 11 o'clock and ending at 3. Supper or tea, the same rotation, commencing at 4:30 and ending at 7:30, when the galley fires were to be put out.

Prayers were to be over in each ward at 8 o'clock p.m., and the president of each ward was to have a teacher's meeting within this time, say to commence at 7:45 or quarter of eight.

In order to prevent disease, the presidents were to have the Saints go on deck as much as possible.  
[p.2]

There were many other resolutions passed with regard to the regulation of the Saints in the different wards, one of which was, that the hospital be allotted to Brother Jones and the clerks for an office, and that we keep all sickness out of the ship.

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Sunday, April 20. The weather was still very calm, and the ship was off the Welsh Coast. A general assembly convened on deck. Captain Dan Jones and his counselors addressed the meeting.

Monday, April 21. The weather was still calm, and the ship was in Cardigan Bay, off the Welsh Coast.

Tuesday, April 22. During the night we had a nice breeze, which left us on the Wexford Coast, Ireland, where we were perfectly becalmed.

Wednesday, April 23. The wind was a little fresher this morning. The ship was running at 5 miles an hour. I was called for the night watch and appointed sergeant of the watch. During my watch, I found one of the sentries asleep. I was relieved by Brother [William O.] Payne at 1 o'clock.

Thursday, April 24. This morning there was a good and favorable wind; the ship was making 12 miles an hour. Kate (my wife) and the children were sick. I felt sick myself, and all on board were sick, too, unless it was the crew and Captain Jones.

Friday, April 25. The wind was still favorable, with the ship running 14 miles an hour. The passengers were still all sick. Between the decks was a horrid mess, as the ship was rolling perpetually. I paid the captain's cook one pound to cook for me during the voyage, it being almost impossible to get anything cooked at the passenger's galley fire, from the number of passengers and the smallness of the cooking stoves.

I was appointed by the president, the "Millennial Star" and book agent for the passage, he having bought a few numbers of the "Star" from Liverpool in advance and some books.

Saturday, April 26. We had a favorable wind all day. Nearly all the Saints were on deck. I paid Brother [Dan] Jones for the "Stars" and books sold and returned those unsold, and received fifty "Stars" more to sell. The week's provisions have given out. 9 o'clock p.m., and all well on board.

Sunday, April 27. A small bird, a swallow or martin, flew on deck and fell down panting; it was caught by the carpenter of the ship, who gave it to the captain. The captain said it had flown from land which was 700 or 800 miles from Cape Clear.

We had a favorable wind and the ship was running well. I addressed the Saints at the evening meeting, being called on by the president. A [p.3] general meeting was held today on deck. I volunteered to assist in the washing and cleaning of the ward in the morning.

Monday, April 28. I passed a very sleepless night; the water was coming down on my berth all night.

A child, 17 months old, died this morning, and the body was thrown overboard at 8 o'clock p.m.

We had a head wind, and the ship was running about 6 miles an hour.

Tuesday, April 29. The weather was very stormy. Another child died this morning.

Wednesday, April 30. The wind was blowing a gale. Very many of the passengers were sick again, owing to the roughness of the sea. There were two births, a boy and a girl, which leaves the number of passengers the same as when we started.

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Thursday, May 1. I was getting the passengers to sign the bonds, required by the Perpetual Emigration Fund Company.

Friday, May 2. Getting passengers to sign the bonds, but obliged to leave off in consequence of the roughness of the sea. Sister Lamerson [Anne Lauerensen] fainted but recovered immediately on being administered to. The sea and storm rose so high that the boxes which were lashed, broke away from their fastenings and ran all over the ship. A boy fell down one of the hatches and was hurt.

Saturday, May 3. We had a fearful storm last night, two of the sails being carried away. The captain of the ship said he had never witnessed such a storm, although he had been 20 years at sea. I did not sleep any all night, being obliged to hold the children, one under each arm, to prevent them from being thrown out of bed.

12 o'clock. The storm was still raging, and a great many people were sick from the pitching and rolling of the vessel. A general prayer meeting was held at the middle hatch for calmer weather and a more prosperous voyage.

Sunday, May 4. We passed a good night and slept well. The vessel was making very little progress, as the wind was dead ahead. A sacrament meeting was held between decks, and another meeting was held at 7:30 in the evening.

Monday, May 5. I was called to be captain of the watch for the night last night, just as I was going to bed. I went on guard at 1 o'clock and came off at 6. Nothing particular transpired during the night.

Tuesday, May 6. We had head winds and stormy weather. Many people [p.4] were very seasick.

Wednesday, May 7. We still had head winds, and the vessel rocked very much.

Thursday, May 8. A child died this morning.

Friday, May 9. We had stormy weather the whole day. Another child died this morning. A gentile passenger made a great deal of noise, and was dragged from the young females part of the ship, where he had secreted himself and put into his own berth. Brother Lucas and myself were placed as guards. [p.5]

BIB: Birmingham, Patrick Twiss [Journal] in Church Emigration Book (1855-1861). pp. 1-5.

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### S.Curling (April 1856)

#### Journal of William Woodward

Friday 18th [1856]. I got my things collected together through the night & packed in a box, engaged a cab a little after 4 a.m. and rode to Medbourne Street then to Euston Square. I was up all the night. At 6 1/4 o'clock a.m. I got in a railway car for Liverpool, distance about 210 miles, fare 27/-(twenty seven shillings), luggage 5/-; this left me with only one halfpenny. I arrived at Liverpool in 6 hours from the time that I started. When I arrived at Liverpool I engaged a cab and started for 36 Islington, the office for the "Millennial Star." I was met at the door with Brother Turnball; rode to the slip & back to Islington. In the evening I saw Brother F. [Franklin] D. Richards; he gave me a passage ticket to embark on the *Samuel Curling* [p.60] for Boston. I saw several American brethren among whom were Dan Jones, Asa Calkins, John Scott, Israel Evans, Benjamin Ashby, Joseph A. Young, John MacDonald [McDonald], Daniel Daniels, & Charles R. Dana. I slept at night at Brother Chapman's, Great Crop-hall Street with Brother Dan Jones.

Saturday 19th Wrote a letter to E. Harding, Bridgeport, another to G. Derry, London. After some little stay at the "Star" office, I in company with Brother Jones & others proceeded to the pier in cabs: then went abroad the steam tug "Powerful." The tug left the pier about 11 a.m. and steamed towards the ship *S. Curling* that was at anchor in the Mersey. We were alongside the ship in a few minutes & got on board. The ship *S. Curling* is a fine vessel of 1898 tons register burthen. There were on board about 702 passengers mostly Welsh, the balance English, Irish, & Scotch. The whole under the presidency of Elder Dan Jones, John [p.61] Oakley & David Grant. - - The tug towed us down the Mersey; while we were going down the river the passengers were called together, their names called over and some little instruction given. The captain of ship name's *Samuel Curling*--he took a boat of passengers last year to America of the Latter-day Saints. The "tug" left us after a few hours & the canvas of the ship was spread & we were fairly "out to sea." A council was held in the evening. The ship's company was divided into eleven wards & to each ward, a president. Some regulations were framed, & adopted such as for cleaning the deck, times for prayer & meeting, &c.

Sunday 20th Sailing down the Irish Sea. The passengers were kind to me in lending me some bedding. A meeting was held on the deck in the afternoon. Very little wind.

Monday 21st Weather calm, little wind. Land still in sight. [p.62]

Tuesday 22nd Arose wind. Arose through the day. Several passengers were seasick in the evening. I was also seasick.

Wednesday 23rd Seasickness increased amongst the passengers.

Thursday 24th Wind still brisk & blowing in the right direction.

Monday 28th A ship in sight.

Tuesday 29th Weather stormy. The ship rolled considerable through the day.

Wednesday 31st Weather very stormy. The American elders met together in the hospital of the ship for prayer. They were: Dan Jones, John McDonald, John Oakley, David Grant, William Butler & myself. We met together to ask the Lord to change the wind and calm the sea. We agreed [p.63] to fast till we were

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called together by one of the brethren that had assembled for the purpose of prayer. Elders Dan Jones, John Oakley, & David Grant prayed to the Lord to calm the sea, & change the wind, that we might be wafted on our journey to Boston, & that the passengers might have health.

May, 1856 Thursday 1st The American elders met again in the hospital for prayers. The wind was changed. John McDonald, William Butler & myself prayed. We thanked the Lord that he had changed the wind & that we were progressing on our journey. We also agree to partake of food.

Sunday 4th Meetings were held between decks. The sacrament was [p.64] administered in the afternoon. Meetings were also held in the evening.

Friday 9th The day was beautiful & fine: fair wind.

Saturday 10th. Weather fine. Wind in the right direction.

Sunday 11th Fine day. In the afternoon Elder D. [Daniel] Jones preached on the subject of plurality of wives. He was plain & pointed in his discourse. The sacrament was administered in the evening between decks. We had preaching in Welsh & English. A council was held in the morning. I was invited to attend. [p.65]

Monday 12th The ship rolled considerably. The wind was unfavorable.

Tuesday 13th The ship was almost at a stand as regards sailing, till evening, when a fair wind arose.

Wednesday 14th The morning fine; fish in sea, & birds in the air in sight. Distance from Boston about 900 miles. In the evening porpoises played in great numbers near the ship. The ship sailed beautifully.

Thursday 15th The weather was cool, sailing prettily.

Friday 16th Morning fine. Weather almost a calm. Provisions dealt out to the passengers. I was busy [p.66] serving meat. Health of the company generally good, with some exceptions of "ka-rash". Good feelings exist amongst the passengers except a young man not in the church. The captain of the ship permitted many of the passengers to wash some of their clothes on board.

Saturday 17th This morning I kept school, assisted by Brothers Evens [Evans] and [Isaac] Green. The boys were assembled held on the lower deck in the forward part of the ship. The instructions were spelling, mental arithmetic, & questions in geography & history. I called the boys together by the request of Brother [Daniel] Jones. I have taught the boys several times since we left Liverpool. Weather quite calm. Ship almost still. Many of the Saints washed [p.67] their clothes. The decks were covered with clothes or rather many lines were fixed & covered with them.

Sunday 18th Morning fine. A meeting was held on deck in the afternoon. A ship passed us during meeting, going westward. Sacrament meeting in the evening. A good wind at night.

Monday 19th A good wind, weather foggy.

Tuesday 20th The ship was laying to this morning. Weather cold & foggy. The captain caught 4 codfish.



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Wednesday 21st About noon Cape Cod was in sight; we were south of the cape. Head wind all day [p.68]. We bore off from Cape Cod. The ship was put on the other tack that we might if possible round the Cape. Several vessels in sight.

Thursday 22nd About noon Cape Ann was in sight. The pilots came on board in the afternoon. The people felt good in seeing land.

Friday 23rd A steam tug came alongside & towed our ship named "Enoch Train." The ship anchored in Boston Bay till inspectors came on board. We experienced no difficulty with the inspectors. We arrived at Constitution Wharf about 2 p.m. In company with several of the Saints, I strolled around the city. Elder N. H. Fels came on board today as the ship got into port. [p.69]

Saturday 24th I was busy in making boxes as they were hauled up the hatchway. In the evening I went to the Boston & Worcester Railway Station with luggage & saw it all packed up in a pile. The brethren that were with me did not get on the ship till about 10 ½ p.m.

Sunday 25th I was guarding the ship from 3 to 6 a.m. Brother [Daniel] Jones preached to strangers & Saints on the deck of the ship in the morning. I visited Bunker Hill monument in the afternoon with some of the Saints. I was guarding the ship from 6 to 9 p.m. Brother [Daniel] Jones preached to a large audience of Saints & strangers in the evening.

Monday 26th I was quite unwell this morning. The passengers were up early preparing to leave the ship. [p.70] After much difficulty in weighing our luggage, we got into the cars & wagons that were ready to take us on our journey.

Tuesday 27th The cars were waiting for some trains to pass us. After a little traveling we arrived opposite Albany. We took our luggage from the cars & crossed the Hudson River by steamboats. We got into cars again at Albany & were going on our way for Buffalo. James Ferguson met us at Albany.

Wednesday 28th Early in the morning we arrived at Buffalo. Changed cars there & were on our way for Cleveland.

Thursday 29th When we awoke in the morning we were at Cleveland. We changed cars there for Toledo [p.71] During our stay at Cleveland a severe rainstorm came on. James Ferguson left our company for Iowa City. After a few hours travel we come to Toledo. Changed cars at Toledo for Chicago.

Friday 30th During the day Lake Michigan was in sight. Brother John Perry's [Parry's] little boy died in the car- he was about [-] months old, he died about [-] p.m. I composed the following lines of poetry to Brigham Bernard Perry's [Parry's] parents. Brigham was a pretty little boy. I had tossed him in my arms several time on the ship *Samuel Curling*. The mother watched over him, during his illness with a devotion that I admired: directly at his death during the motion of the cars I commenced & wrote [p.72]:

Weep not for him that's dead & gone  
Because his spirit's fled:  
Its gone into a better place  
His body's with the dead.  
Although the plantyn barch is gone  
You'll have him soon again:

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The meeting will be great indeed;  
With you he will remain.  
His mortal form it will be changed  
From sickness unto health;  
You'll have your Brigham back again  
With him, eternal wealth.  
Sweet little boy- he'll come again  
This earth will be his home-  
You'll clasp him in your arms again;  
On Zion's shore he'll roam.  
Dear friends, I sympathize with you  
The trial is reality  
But Jesus will restore your child  
In immortality.

We arrived at Chicago late in the evening. The child was buried [p.73] at Chicago. Slept in the cars all night.

Saturday 31st Our company left the cars in the morning & stayed on a small green plot of ground till the afternoon; when we took the cars for Rock Island. Arrived at Rock Island about 11 p.m. I saw the Mississippi River.

June 1856, Sunday 1st The weather was warm. Many of our company bathed in the Mississippi River. Two Irishmen made a difficulty, because we were not willing to let them pass through the cars. One of the Irishmen tore a piece from the shoulder of my coat. Captain [Daniel] Jones kicked one of them because he would stand on the car. The cars were guarded by many of our men [p.74] during the night. We had to stay at Rock Island over Sunday because the Mississippi Railroad Bridge was broken & we were not allowed to travel on Sunday.

Monday 2nd Early in the morning our company were preparing to cross the Mississippi River. We go on the ferry boat "Davenport" & was soon in the State of Iowa at the town of Davenport. After some little delay, we were safely placed in the cars & on our way to Iowa City. Arrived at Iowa City about 2 p.m. Several of the brethren were at the railroad depot waiting our arrival. Elders W. Walker, C.G. Webb & J.A. Hunt, brethren that crossed the plains in 1852 in the same company that I did were at the railroad. [p.75] I drove a team from the depot to the camp of the Saints, about two miles west of Iowa City. Our company arrived at the camp about 6 p.m. I received kind welcome from Brother Daniel Spencer, president of the camp. A good feeling existed in the hearts of the Saints that were in camp previous to our arrival. Our company swelled the number of the camp to about 1,400 souls. I slept in Brother Bell's tent. The following named elders were in camp: James Ferguson, Daniel Tyler, C.G. Webb, E. Bunker, E. Ellsworth, D.D. McArthur, S. W. Crandell, T. Leonard. B.W. Hodgetts, J. France, J.D.T. McAllister, D. Spencer, W. Walker, & J.A. Hunt. These brethren were returning elders to Utah. The brethren were full of business fitting up handcarts for the journey across the plains. [p.76]

Tuesday 3rd I went with Brother Bunker to the woods to chop logs for "handcart" timber 6 miles distance from camp. The day was hot. When I returned to camp in the evening Brother Tyler informed me,

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I was appointed clerk to the camp.

Wednesday 4th Weather warm. I was writing the camp journal. A child died in camp named John Williams. In the evening a meeting was held in camp. Brothers Tyler & Spencer welcomed our company (that crossed the sea on the ship *Samuel Curling*) to the camp of the Saints.

Thursday 5th I was busy writing the camp journal. The camp were busy preparing for the plains.[p.77]

Friday 6th A child died in camp named Joseph Evans. A meeting was held in the evening. Elders Ellsworth, Spencer, & Ferguson addressed the Saints. Brother McAllister sang the "Handcart" song. The band played a few lively tunes.

Saturday 7th A child in the camp named Jane Ramsey. The first handcart company, Captain E. Ellsworth moved their tents & formed a separate company.

Sunday 8th Meetings were held in the morning & afternoon. Elders D. Tyler, D. [Daniel] Jones, T. Thomas, J.D.T. McAllister to preached. I went to Iowa City in the evening to take letters to the post-office. When I returned to camp I attended meeting the 1st handcart companies. The band played some tunes in [p.78] camp, as a kind of a farewell.

Monday 9th The camp were busy. The 1st handcart company rolled out of camp in the afternoon, for their journey across the State of Iowa. Meeting held in the evening. David Grant was appointed captain of the guard. Brothers Tyler, Ferguson & Grant preached.

Tuesday 10th Catherine James died in the camp aged 57 years. I informed a gentleman some particulars of our camp that he desired for the "press." Meeting held in the evening. Brothers Tyler, Grant & myself preached.

Wednesday 11th The 2nd handcart company, Captain D.D. McArthur, rolled out of camp for their journey across the State of Iowa. The company left in fine spirits about 11 a.m. [p.79]

Thursday 12th Brother Spencer left camp for St. Louis. The day was very windy-several tents were blown down.

Friday 13th A child died named John Lewis. Late at night P. Birmingham & T. Lucas came to camp-they left D.D. McArthur's company with their families: they felt the journey was too much.

Saturday 14th James Ferguson son left camp to learn the true position of the handcart companies. P. Birmingham & T. Lucas with their families returned to D.D. McArthur's company. These brethren left their company a little disaffected: after some counsel from Brothers Ferguson and McAllister they agreed to return & join McArthur's company. They did not [p.80] like to stay in camp. They, therefore, went to Iowa City & stayed till a conveyance was engaged to take them to their company. The day was quite windy.

Sunday 15th Morning fine. 10 ½ a.m. attended meeting. Brother C.G. Webb & myself preached. Brother Tyler bore testimony to what we said. Afternoon's meeting: Elders G. W. Davis & E. Bunker preached. In the evening the Saints met & received some good instruction from various brethren.

Monday 16th James Ferguson returned to camp in the afternoon. He gave good reports of the

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handcart companies. Brothers Birmingham & Lucas with their families had rejoined their company. [p.81]

Tuesday 17th Weather fine. Bishop Tyler was around to collect \$25.00 the expenses of James Ferguson & other folks that returned. I gave one dollar. George D. Grant came to camp with 16 mules. I went to Iowa City, post office. Brother Giles played a few tunes on his harp in Brother Spencer's tent.

Wednesday 18th I went to the post office to Iowa City. Brothers Erastus Snow & Daniel Spencer came into camp about 10 p.m. They were both from St. Louis. Brother Snow left the Valley on the [-] of April. The Saints had had a severe time in the Valley the last winter.

Thursday 19th I went to Iowa City on business for the Church. A meeting was held in camp in the evening. Brother E. [Erastus] Snow & [p.82] Daniel Spencer addressed the Saints. Edward Bunker was appointed captain of the 3rd handcart company. D. Grant, captain of the 1st hundred: G.W. Davis, captain of the 2nd hundred: John Perry [Parry], captain of the 3rd hundred of Captain Bunker's company. The 3rd handcart company were mostly from Wales & crossed the sea on the ship *Samuel Curling*. Brothers Bunker & Tyler spoke a short time after the company was organized. Brother David Grant came into camp during the meeting. He had been hunting for some mules that had strayed during the day. Brother Grant being appointed to go with the 3rd company, & the mules not being found, Brother Spencer desired me to go & hunt for them. A boy named Larz Peter Adolphsen & myself started to hunt for the mules 10 in number about 11 p.m. We rode all night on mules. During the [p.83] night we found two of the mules.

Friday 20th During the night we had ridden about 18 miles. Not seeing any mules tracks on the road I determined to turn back towards camp. The mules that we had found being obstinate, we had to keep going toward Warsonville. Arriving at some houses, where there were corrals we got the animals in one of them & fed them. After the mules were fed & we had taken breakfast & were ready to start for camp, the other eight mules came on the road where we were. We fed the mules & breakfasted at Mr. Warson's. I paid him one dollar (\$1.00) for expenses. We drove the mules towards camp. They went very well for about one mile, then they were obstinate. After many fruitless attempts to drive the mules to camp I concluded to get them into a corral & send to camp for help. [p.84] I got the mules into Mr. Young's corral about 3 miles from Warsonville. I then sent the boy Peter to camp. During the day two of the mules jumped over the fence, but I got them in to corral again. In the evening Brothers Hodgetts & Davis came to my assistance. We tied several of the mules up to the fence at night.

Saturday 21st Early in the morning we arose, saddled our mules, breakfasted, & I paid Mr. Young two dollars (\$2.00) for expenses then we started for camp. Arrived at camp about 10 a.m. after riding about 20 miles. When I arrived at camp I found the 3rd handcart company encamped by themselves. I bathed in the river & washed myself, as I had sweated considerably. [p.85] A meeting was held in the 3rd cart company's corral in the evening.

Sunday 22nd Brother McAllister & I went to Iowa City railroad depot to administer to three sick children. After attending to the ordinances for the sick we went into Iowa City & attended a Presbyterian & Methodist meeting. Presbyterian & Methodist, this same cause had both to meet in the State House. The Presbyterian preached addressed the meeting in the morning. I attended meeting in camp in the afternoon; Brother E. [Erastus] Snow preached. I paid into G.D. Grant's hands in the presences of J.D.T. McAllister the sum of twenty-five dollars (\$25.00) to purchase me a No. 3 Charter Oak cooking stove at St. Louis & to forward it to Florence, Nebraska. [p.86] I attended to the burying of a child in the evening. A meeting was

## Mormon Immigration Index - Personal Accounts

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held in the 3rd cart company's corral. Brother [Daniel] Jones preached in the Welsh language. Several mules strayed from camp.

Monday 23rd Brothers E. [Erastus] Snow & G.D. Grant left camp for St. Louis early in the morning. Today I commenced to make oxbows. In the afternoon I went to Iowa City.

Tuesday 24th A heavy wind came in the afternoon. I was steaming & bending oxbows through the day. I went to Iowa City Railroad in the evening to see if a company of Saints had arrived; they had not. [p.87]

Wednesday 25th I was busy making wagon bows & oxbows. The 3rd handcart company rolled on their way for the Valley. They left camp in fine spirits. The company numbered about [-] souls, 3 wagons, 6 yokes of cattle, & four mules. Brother Bunker, the captain of the company, had a wagon in this company of his own besides the wagons of the company. William Walker brought news to camp that a company of Saints were at Rock Island & would be in camp tomorrow.

Thursday 26th I was steaming & bending wagon bows in the morning. A heavy hailstorm & rainstorm came on in the afternoon. The tents I was in blowed down. I was drenched to the skin with rain. Many of the tents in camp were blown down [p.88] & the emigrants generally in camp got a soaking. A company of Saints arrived at Iowa City. Elders J.G. Willie, M. Atwood, M. Glough, N.T. Porter & J. Chislett were among the number that I knew. I went from camp to the railroad depot to see the Saints that had come by the cars. The roads were very muddy. Some fifty Saints came in camp in the evening. The night was very wet.

Friday 27th I was fixing bows on handcarts. The emigrants came to camp from Iowa City. I was dispatched from camp about 5 p.m. on a mule & drove a yoke of cattle to Brother Bunker's company 11 miles distant from camp. Had some difficulty in driving the cattle. Lost my hat in the woods in leading [p.89] the cattle. Arrived at Brother Bunker's camp about 10 p.m. Found the company in good spirits.

Saturday 28th I rode about four miles on the road to see how the handcarts went. The Saints were in fine spirits. I bid the company goodbye & returned to camp, having rode about 20 miles. Elder J. Van Cott had arrived in camp with more than 400 head of cattle. It rained considerably in the afternoon. Some tents were blown down.

Sunday 29th Attended meeting twice through the day. James G. Willie & J.A. Hunt preached in the morning. Dan Jones preached in the afternoon. Weather fine. A good feeling prevailed in camp. [p.90]

Monday 30th George Brazier & myself were sent to hunt cattle that were lost from J. Van Cott's herd. Three Indians accompanied us. We rode mules & went about 3 miles south of Washington distance about 33 miles.

July 1856, Tuesday 1st passed through Brighton, Fairfield, Libertyville, & Pleasant Plains hunted cattle on the road. Heard of three head in different persons charge. Rode to Iowaville on the Des Moines River, distance traveled today about 42 miles.

Wednesday 2nd The Indians left us & went on south. We returned towards camp. Found one steer about 6 miles from Iowaville at Mr. Parson's. Drove about 16 miles. The roads were very muddy.[p.91]

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Thursday 3rd Mornings wet. Found another steer, had much trouble in hunting it in the bushes. Drove to Skunk River about 12 miles. Hunted for a heifer; found her at Skunk River.

Friday 4th After much difficulty I secured the heifer by a lariat being assisted by some men. Ferried Skunk River: passed through Washington; stayed over night at the "Twelve Mile House." Traveled about 24 miles.

Saturday 5th Rolled into camp. About 14 miles we traveled this morning. I gave in the bill of expenses to James Ferguson for board, &c on the cattle hunt, twelve dollars & thirty cents (\$12.30). I received word from Brother Ferguson that I was to place myself under the charge of James G. Willie when I was [p.92] ready to.

Sunday 6th I attended meeting & was edified.

From the 6th to the [-] I was advising the Thornton's company of Saints to get ready for the plains.

Saturday 12th I was busy through the day. In the evening I attended meetings. Good instruction was given by Elder's Spencer & Ferguson. The 4th handcart company was organized- James G. Willie was appointed captain of the whole company. Miller Atwood was appointed captain of the 1st hundred; L. Savage, captain of the 2nd hundred: myself, captain of the 3rd hundred; John Chislett, captain of the 4th hundred; Ahmanson captain of the 5th hundred. [p.93] Edward Martin was appointed captain of the 5th hundred; Daniel Tyler was appointed to assist Brother Martin. Jesse Haven was appointed captain of the 6th handcart company. These captains of companies had captains of hundreds appointed. Dan Jones was appointed captain of the wagon company. John A. Hunt was appointed captain of the 1st 50 wagons; W.B. Hodgetts, captain of the 2nd 50 wagons.

Sunday 13th The day was fine. Meetings were held. I attended. A good feeling prevailed. A meeting was held in the evening in the 4th handcart companies camp. Brothers Willie, Atwood, & Savage addressed the meeting.

Monday 14th Busy preparing to start. [p.94]

Tuesday 15th I drove the mule team to town in the afternoon. The 4th handcart company pulled up stakes & encamped in a fresh place.

Wednesday 16th Our handcart company made a start. . . . [p.95]

. . . November 1856 Sunday 9th Crossed the Little Mountain, passed Captain Smoots train, and got into the Valley where the sun was shining brightly. F.[Franklin] D. & S.W. Richards came to meet us on the bench near the mouth of the canyon. We formed according to our hundreds & rolled into the city, when we arrived at the Council House. The bishops of the several wards took the people to their wards & they were comfortably provided for. I stayed at W.H. Kimball's. . . . [p.128]

BIB: Woodward, William. Journal (Ms 8306 Reel 4 #2e). pp. 60-95, 128. (HDA).

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### S.Curling (April 1856)

#### Letter from Dan Jones - May 21, 1856

Boston: Ship *S. Curling*, May 21st 1856.

President [Franklin D.] Richards.

My dear brother-While the passengers are on tiptoe, stretching their necks over the bow of the ship, watching for Cape Cod to raise his hoary head above the blue lip of ocean, I though no less anxious than they to see the long looked for welcomer of all pilgrims to "the land of the free and the home of the brave," retire to my cabin to inform you of some of the incidents of our voyage.

In a few hours after I was loosed from your parting grip, and that of the other faithful and highly esteemed brethren at your office door, on April 19, which parting has not yet been or will be for sometime forgotten, I found myself mustering the passengers on board the *S. Curling*, in the open sea, being towed by a steamer. All this over, to the astonishment of the inspecting officers, in less time and with less trouble, they said, than they ever had with any other ship; and after the tug had taken our worthy Brother Daniels and other faithful escorts back home, I availed myself of the first opportunity to organize the passengers.

Having conversed with my counselors, J. [John] Oakley and D. [David] Grant, and some dozen presiding elders, Brother [Patrick Twiss] Birmingham was chosen secretary; the ship was divided into eleven wards, and suitable presidents appointed to each, whose duties, although defined to them emphatically, would only be a repetition to you of what you have often heard.

For the first three days gentle breezes and tides wafted us to Cape Clear; four days more of strong northeast wind hurried us at the rate of twelve or more knots per hour to the westward, which had so flattered us with a speedy passage, that it took two weeks of adverse wind to erase it from our minds. During this time the *S. Curling*, though called a mammoth of her species, with her 700 passengers and luggage, crew, and withal 2,000 tons of iron in her bowels, rocked like a crow's nest on a lone sapling in the gale, nor paid deference to Saint more than to sinner, all in turn. [p.427]

Amidst the wreck of berths wholesale, the passengers grappled to be uppermost, which position was no sooner gained, than they were again reversed with beds uppermost. Of course, pots, pans, kettles, and everything that could make a noise joined as usual in the music, and the medley dance. Upon the deck, also, where we enticed, helped, carried or hoisted all we could, true affection bound them in heaps or piles to each other; all had one leg too short or too long every step, but amid such a throng 'twas as difficult for one to fall alone as it would be for a tenpin to fall alone amidst its tottering throng; and here, before they learned to walk alone, all felt the power of the adage, "Once a man and twice a child." More than once, in the meantime, the power of the priesthood curbed the fury of old Boreas, who, as soon as the bits were out of his mouth, like a prancing steed, again would snort in the gale, requiring all the faith on board to rein him in, until, at length a certain few, in an indescribable circle, fettered him; and ever since stubborn old Boreas has been more tractable to his riders, and promises to continue so until he lands them.

Notwithstanding the roughness of this wintry passage, we continued to be quite a devotional people. At 5 a.m. each day the bugle called the men out to clean their wards, and then to retire on deck while the ladies were dressing for morning prayers, at a quarter to six o'clock. At dusk the bugle called all hands to

## Mormon Immigration Index - Personal Accounts

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prayer again, by wards, and it pleased me much to see, by the almost universal willingness to go below, that the call was duly appreciated, nor was the scene less interesting to see seven hundred Saints on their way to Zion, pent up in so small a space, all bow the knee, and, with their hearty Amen, lift their hearts in aspirations of praise to him who deserves our all. Instructions suitable to the circumstances were freely given at such times, by the presiding elders; and, to their praise be it said, were as freely received and promptly carried out.

Our evenings, after meetings until bedtime, were spent in singing the songs of Zion; after which the men retired on deck, while the families retired to a better place.

Sundays, at 10 a.m., I have enjoyed myself much in council with the presiding elders, where undisturbed union has always reigned. At 2 ½ p.m., we held public meetings on deck, where we had Captain and crew among the audience. The sisters, especially through the various wards, being ever preaching their favorite topic--the celestial order of marriage--it was deemed ungenerous in the elders not to help them in such a laudable undertaking. Consequently, according to previous announcement, myself and counselors volunteered our services to help them, and did our best for a couple of hours, the two last Sundays; in return we received the thanks of the sisters for doing it so much better, they say, than they could do it themselves.

At 8 p.m. the bugle again called to sacrament meeting in the wards, when many could not refrain from testifying of the goodness of God and their love of "Mormonism." Tuesday and Thursday evenings, prayer meetings convened in the wards.

Thus, from day to day, blow high, blow low, in the bonds on love and union, whether English, Irish, or Britons --of the latter we had about 560--has this noble band of Zion's pilgrim served their God, on the wide ocean; nor do I believe that any people could do better, under the circumstances, than they have done.

In the cooking department, where I have seen in the experience of years, others, "whose God is their belly," have a "bone of contention" in every kettle, and fight with bones, kettles, and pans, these quiet and self denying people have sanctified even the galley--the seat of war--with their harmony. Two words at a time have half an hour for cooking breakfast, three quarters for dinner, and half of hour for supper, reversing alternately, and the intervals between meals for baking, &c. This dispenses with the throng around the galley, and each know his turn by seeing the number of his ward over the door.

The health of the passengers, although good in the main, considering the weather, has not been without grievous exceptions. I regret to say that, notwithstanding myself, counselors, and others devoted all our time to nourish the sick, especially the old, and the mothers of infants, by preserves, soups, sago, arrowroot, and all the well assorted stock you furnished, owing to a lack of energy in some to contend with and overcome seasickness, by coming to the air [p.428] themselves and babes suffered much, six of the later have died, namely Joseph J. Davies, son of George W. Davies, of Cardiff, aged one year and five months, of inflammation of the lungs, on 28th of April; Hyrum Basset, son of John Basset, of Wales, 29th of April, aged ten months, of inflammation of the lungs; Joseph Thomas, son of William Thomas, of Milfordhaven, on the 8th of May, aged nine months and five days; Parley R. Lewis, son of John Lewis, of Tredegar, of cancer in the breast, aged seven months, on the 9th day of May; John Davies, son of Evan D. Davies, of Glamorganshire, of consumption, on the 17th of May; and Joseph Price, son of John Price, of Pembrokshire, May 21st, of consumption, aged twelve months. Three of the former, however, were so weakly, that the



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doctor said while inspecting them at Liverpool, they would not live ten days. Mothers might prolong the lives of their babes, did they keep them half the time on the deck in the fresh air, but they keep them smothered up in their arms in blankets, inhaling each other's breath. Owing principally to this chicken-pock broke out among the children, and in despite of all efforts to check its progress, in which the doctor of the ship and Captain Curling distinguished themselves, it spread throughout the whole of the ship, yet, by steady perseverance, and the blessings of God upon the ordinance of his gospel, it has not proved fatal, but by this time all have either recovered or are recovering.

To change the topic from our decrease to our *increase*, I have the pleasure of saying, that our company has been augmented by the inauguration of two little cherubs from the spirit world, who are already the favorites of all, and all say, they must come to Zion with us. They would have one called Dan Curling Dee, son of Thomas Dee, Llanelly, Wales. The other is called Claudia Curling Reynolds, daughter of Brother Reynolds, England; mothers and babes are doing well, and the former say they would come a long way again to be rocked in so easy a cradle with their infants, and especially so as to bequeath upon their infants the rights of cosmopolites or citizens of the world. We are kept on the alert, *by the signs*, waiting for Neptune in his carriage to bring us some more seaborne "Mormons."

But, hark! What means the tumultuous throng of hasty feet that press along? The word is passed--Land oh! I cannot stay, I must up to see it too. Well, there it is sure enough, the grey old Cape Cod, some dozen miles to the windward; passengers, old and young, lame, maimed, halt, and blind, shouting out, "There it is! There it is! There are houses, trees, and men walking!" Some wish for wings to fly to it, yet they have to wait for them to grow.

It affords me much pleasure to say, that my gratitude to you is still increased, commensurate with the able and efficient aid I have received, in all things, from the good men whom you gave me to be counselors--ever ready, always willing, and one in all things, I cannot speak too highly of them; nor will the services they have rendered to this people be soon forgotten.

The conduct of Captain Curling has demanded our praise; generous, courteous, and philanthropic, he has shared his commiseration indiscriminately among the greatest sufferers, and all have received comforts from his liberal hand. He has vouchsafed to us the freedom of his commodious and splendid ship, fore and aft, and be in our devotions as well as our amusements and recreations, for which, as well as for gentlemanly, humane, and parental conduct, the Saints, in public meeting assembled, of all people first and foremost to appreciate and reciprocate favors, were pleased with the privileges given them, to express, with an uplifted hand, their gratitude to him; and many are the invocations for their Father to repay him with the blessings he merits. As for myself, we have spun yarns together for hours, as we paced the quarter deck eagerly scrutinizing the horizon, lest a treacherous squall should take us unawares, and disturb the repose of the sleepers below. At home among the stars, born in a storm, cradled on the ocean, few things escaped his eagle eye, with such a one, hours have I spent with a pleasure known only to weather beaten old tars. May he moor his barque, yes, his fleet in Zion's snug harbor, ere the equinoctial gales of life beset him.

I ought to further add, that the provisions you furnished were of a superior quality, and so abundant that few drew their rations. You would be reminded, by the meat, &c., which was hung up to [p.429] the deck below, of a huge butcher's shop, and, sometimes, when the overstrained cords gave way beneath the ponderous mass, some felt the strength and hardness of bones, which did not, luckily, however, prove fatal.

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Boston, May 25th. On the 22nd, pilot boarded, us; light winds offshore kept us off until daylight of the 23rd, when the tug, "Enoch Train," came alongside and towed us to Quarantine Ground. In a few hours the Inspectors came aboard, welcomed by the spontaneous three cheers of 700 people, and, strange as it may seem, called the names of all, and passed them, in less than one hour and a half, without any further complaint than that "I was taking all the handsome ladies to Utah." The passengers were all remarkably clean, as well as the ship, which commanded the admiration of all. In proof of the latter I would say, that I had made a wager with Captain Curling, upon leaving Liverpool, that the lower decks would whiter than his cabin floor, and the Quarantine Doctor decided in my favor.

Noon, we moored alongside the wharf, and had the great pleasure of meeting my worthy friend, N.H. Felt, whose judicious counsels I had learned to appreciate before, while taking a company through St. Louis, but now more welcome than ever.

24th. Concluded a contract with the railway, to take about 400 to Iowa city direct, fare \$11, under 14 half-fare, and under 6 years free, with 100 lbs of luggage free: \$3.50 per cwt for freight; to leave Monday, 11 a.m. Got the privilege from our ever kind Captain Curling, to remain on board until that time. Sent all luggage except bedding up to the station in safety, and without aid of either mates, loafers or any but ourselves. Our arrival created quite an excitement through the city, and the wharf is thronged with inquisitive and astonished spectators, including reverends, ladies, officials, and editors. A delegation from the tract society waited on me, petitioning the privilege of distributing Testaments, tracts, &c., to enlighten the benighted "Mormons," and they were as much astonished as pleased when informed that their charity was highly appreciated, and that they were at perfect liberty or say or introduce anything they pleased, to any and all of the passengers--that we could investigate, and, if they could decoy any away from "Mormonism" I could thank them for it, and be glad to get rid of them. They gazed wildly when informed that these people's actions were predicated upon actual *knowledge*, by the revelations of God to each for *himself*, and not upon mere belief. I informed them that if they would pronounce in their churches, and attend tomorrow on the wharf at 11 a.m. and at 5 p.m. I would endeavor to tell them what "Mormonism" *really* is, and invited all the Bostonians to come and hear our *own* representations of ourselves, which seemed to please them much, and by all prospects there will be a good turnout. May the spirit of "Mormonism" manifest its wanted power for their good.

I have been treated very respectfully, even courteously, by our Consignees, officials of the city, and government, and in fact, without exception, and even after critical examination on principal, have been highly complimented. Thank the Lord that "Mormonism" is looking and marching upwards through the snares of darkness with which hireling priests and editors have endeavored to ensnare it.

The "Enoch Train" arrived 12 days before us, and the company is highly spoken of for cleanliness and order, the best ever here, ourselves excepted of course!

I was much disappointed in my expectation of meeting President Taylor or Spencer, here, they are both out west, I am informed.

I am endeavoring to dispose of the surplus provisions to the best advantage, but have not as yet had an offer to my mind.

Having said so much hurriedly Brother Franklin and being called upon by an assembled throng to preach for them, I bid you, and the beloved brethren in the office adieu, praying the Lord to bless you with

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health, influence unbounded, and all our heart's desires in time and eternity, and beg to remain as ever, truly your brother in the gospel.

D. [Dan] Jones. [p.430]

BIB: Jones, Dan, [Letter], Latter-day Saint's Millennial Star 18:27 (July 5, 1856) pp. 427-30. (HDL)

**S.Curling (April 1856)**

**Letter from Robert David Roberts**

. . . We started from North Wales, Meirionethshire Parish, Festiniog, Bethania in the year 1856, April 9th. On the 10th arrived in Liverpool and on the 19th we went into the ship *S. Curling* which was on the 20th to start her journey across the Atlantic. This journey was very rough the sea was raising like mountains and tossing the ship in every way. May 24th we arrived in Boston on the continent of America. In a day or two we took the railroad cars to travel from here to Sea City, Iowa. We was about eight days on the railroad and stayed here nearly three weeks. After this we took our journey across the plains to Utah with the hand carts and arrived in Salt Lake City October 2nd. This journey was very hard because we did not have half enough to eat for the support of our bodies and very hard work to draw the handcart. . . . [p.7]

BIB: Roberts, Robert David, [Letter]. Family Record, 1854-1921. [LDS Church Archives, Ms 1726, fd. 2, p. 7; Acc. #25804] (HDA)

**S.Curling (April 1856)**

**Reminiscences and Diary of John Parry**

... In the beginning of 1856 I as released to emigrate to Zion, and about one hundred Saints from North Wales came the same time. We embarked from Liverpool, bound for Boston, on the 19 of April, in a vessel called *Sanders Curling*. Dan Jones being President, David Grant, and John Noakland [Oakley] his counselors. I had a charge of a ward in the vessel, there was about 900 Saints in all, 3 or 4 hundreds of Welsh. My sister Mary & her husband with four daughters, my cousin, John Parry & wife and two sons and two daughters. My distant relation, Edward Parry & wife. Also Sarah Parry and her husband and child, with myself, wife & child, makes 20 of our family, emigrated together. We had a very rough passage. Five weeks on the ocean. Only two or three deaths in all. The captain was very kind to us.

After landing in Boston, we took train on railway to Iowa, via, Buffalo, Chicago, Rock Island, and Iowa City, and camped within 3 miles to the city.[p.54]

Our little boy had the measles (as other little children before we left the vessel) and on our way before we came to Chicago, as he was very sick all the way, we administered to him often, but did not have but little effect on him, and as he was in such pain, I with my wife agreed to ask the Lord, if he was not to recover, for him to take him out of his pain, and in a short time after he died, viz. a few hours. We buried him in Chicago Burial Grounds and Thomas Giles's little girls in the same grave on the [-].

We camped in Iowa for three weeks to wait for wagons and for hand carts. This was the first time for handcars to be used to go across the Plains. The first company went a few days before us, Edmond Elsworth being captain. Another company started before us a few days, MacArthur [Daniel D. McArthur] being captain.

Thirdly, the Welsh was organized a company, Edward Bunker being head captain, and David Grant, myself, and George Davis, being captains of hundreds. After we traveled the first day and put up our tents, it began thunder lightening, and we had the awfulest storm that I ever witnessed in my life. . . . [p.55]

... When near the City [Salt Lake], my Father met us on horseback. Tears of joy filled my eyes when we met him, and we kissed one another.

We arrived in the City of the 3rd of October, and had a glance at President Brigham Young the time we entered the city.

We camped on the Union Square. . . . [p.60]

BIB: Parry, John. Reminiscences and diary, pp. 54-55, 60. (HDA)

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*The Church of Jesus Christ  
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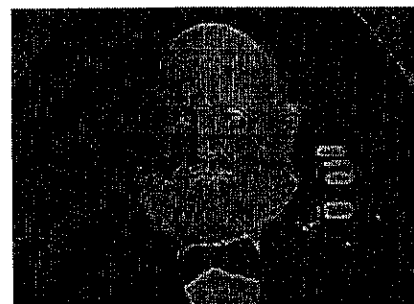
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## Mormon Pioneer Overland Travel, 1847–1868

### Edward Bunker Company (1856)

**Departure:** 23 June 1856  
**Arrival in Salt Lake Valley:**  
2 October 1856



Edward Bunker

#### Company Information:

3rd handcart company. About 290 individuals, 58 handcarts and 3 wagons were in the company when it began its journey from the outfitting post at Iowa City, Iowa. This company left Florence, Nebraska on July 30.

[View a list of individuals](#)  
known to have traveled in this  
company.

[View a list of sources](#) to learn  
more about this company.

[<< Previous Company](#)[Next Company >>](#)

THE CHURCH OF  
**JESUS CHRIST**  
OF LATTER-DAY SAINTS



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**Davies, Elizabeth** (Unknown)

**Davies, Ellen** (Unknown)

**Davies, George W.** (32)

**Davies, Hannah** (23)

**Davies, Hannah** (23)

**Davies, Joseph** (1)

**Davies, Mary** (Unknown)

Lewis, Ann (23)  
Lewis, Daniel (50)  
Lewis, David (30)  
Lewis, Eleanor Roberts (23)  
Lewis, Elias (21)  
Lewis, Enoch (31)  
Lewis, Jane Anne (34)  
Lewis, Jane Davies (21)  
Lewis, John (8)  
Lewis, John (1)  
Lewis, Joshua (5)  
Lewis, Martha Jane (5)  
Lewis, Mary Ann (2)  
Lewis, William John (24)



Heart Throbs of the West, Vol.11, p.396

The L. D. S. Church emigration of 1850 came to Utah in ten companies under the direction of the following captains: Milo Andrus (A); Benjamin Hawkins (Ha); Aaron Johnson (J); James Pace (P); Edward Hunter (H); Joseph Young (Y); Warren Foote (F); Wilford Woodruff (w); Stephen Markham (M); and David Evans (E). Many independent companies continued to emigrate to the west (I).

Heart Throbs of the West, Vol.11, p.396

Name	Age	Date of Birth	Place of Birth	Company
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Heart Throbs of the West, Vol.11, p.428

Lemmon, Maria Patton	34	Oct. 4, 1816	Tennessee	
Lemmon, Mary Ann			Tennessee	
Lemmon, Louisa E.			Tennessee	
Lemmon, John C.	8	1842	Tennessee	
Lemmon, Deborah			Nauvoo	
Leonard, Truman				Y
Lewis, David	36	April 10, 1814	Kentucky	Y
Lewis, Duritha Trail	37	Jan. 5, 1813	Kentucky	Y
Lewis, Armita				Y
Lewis, Preston				Y
Lewis, David				Y
Lewis, Olive				Y
Lewis, Sidney	2	Aug. 1, 1848	Iowa	Y
Lewis, William Trail				Y

Pioneers and Prominent Men of Utah, p.845

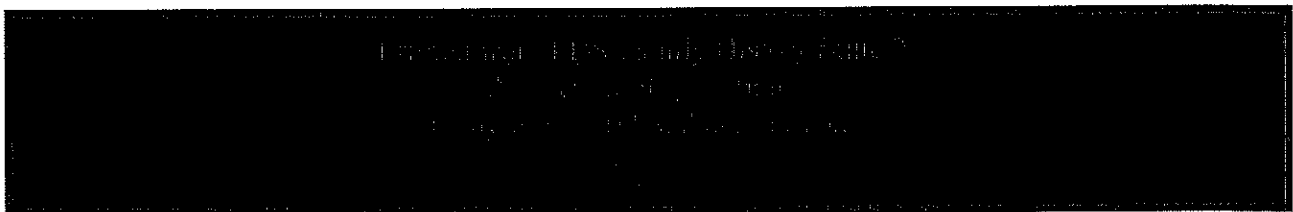
DIXON, JOHN DeGREY (son of Henry Aldous Dixon and Sarah DeGrey). Born July 16, 1867, at Salt Lake City.

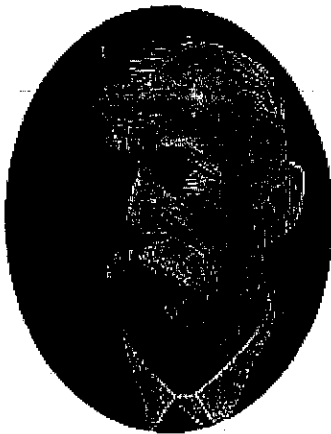
Pioneers and Prominent Men of Utah, p.845

Married Sarah Ann Lewis Sept. 18, 1889, at Manti temple, Utah (daughter of William John Lewis and Jane Davis of Wales—pioneers with Dan Jones handcart company). She was born April 23, 1868. Their children: Henry Aldous b. June 29, 1890; John Williams b. Sept. 6, 1892, d. June 6, 1894; Stanley Lewis b. March 3, 1895; Rulon Sterlin b. Sept. 9, 1898; Maud b. Feb. 28, 1901; Lucian DeGrey b. June 17, 1903, d. March 22, 1904; Grant b. March 30, 1905, d. Dec. 18, 1905. Family resided Salt Lake City and Provo, Utah.

Pioneers and Prominent Men of Utah, p.845

High priest; missionary to Virginia 1896-97. City councilman and city recorder at Provo; secretary Provo school district, also of state land board; state treasurer 1901-05. Bookkeeper Provo Lumber Company; secretary and treasurer—Taylor Bros. Co.; cashier Farmers' and Merchants' bank at Provo. Bishop's counselor, 30th ward, Salt Lake City; president 45th quorum seventies; Sunday school superintendent, president and secretary Y. M. M. I. A., 3d ward, Provo; member high council.





**Charles G. Hyde**

Son of William Hyde and Abigail Gloyd.  
Born Nov. 13, 1861, Hyde Park, Utah.  
Bishop. Pres. Hyde Park Town Board of  
Trustees Ten Years.



**William John Lewis**

Father of the wife of John De Gray  
Dixon of Provo, Utah. Came to Utah  
September, 1849, Dan Jones Company



**W. D. Lewis**

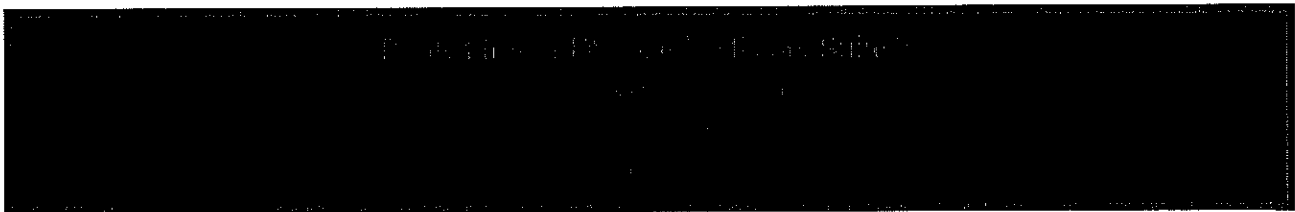
Son of William John Lewis. Bishop at  
Park City, Utah. Lumber and Coal Dealer.

Our Pioneer Heritage, Vol. 20, p.113

A number of band organizations have followed. In 1864–1865, the City Council purchased instruments for the band as a means of encouragement. In 1869 further purchases were made with the special proviso that the instruments should be the property of the band and not of individual members.

Our Pioneer Heritage, Vol. 20, p.113

The leader of the *Provo City Silver Band* in 1884 was Samuel Jepperson. His assistant was Stephen Bee. The other members were F. W. Hattenbruck, Harry Boshard, Andrew Knudsen, > Herman Knudsen, William Lewis, John Lewis, E. B. Rawlings, John H. Worsley, Brigham Smoot, and Brigham Johnson.



**Lewis, William Davis**

LDS Biographical Encyclopedia, Andrew Jenson, Vol. 4, p.631

Lewis, William Davis, Bishop of the Park City Ward, Summit Stake, Utah, from 1909 to 1916, was born Sept. 7, 1858, in Provo, Utah, a son of William John Lewis and Jane Davis. He was baptized Sept. 7, 1866, sustained as Bishop of Vineyard ward, Sharon Stake, Utah, Dec. 24, 1899, serving until March 1, 1904. He was set apart as Bishop of the Park City Ward Oct. 10, 1909, by Heber J. Grant. He died April 27, 1922.

**Lewis, William John**

LDS Biographical Encyclopedia, Andrew Jenson, Vol. 4, p.631

Lewis, William John, first counselor in the Summit Stake presidency, Utah, from 1925 to 1930, was born April 28, 1885, in Provo, Utah, a son of Wm. Davis Lewis and Sarah Ann Harding. He filled a mission to the Eastern States in 1908-1910, was ordained a High Priest Dec. 9, 1917, by Geo. W. Young, and a Bishop Sept. 22, 1918, by Jos. F. Smith, jun. He presided over the Park City Ward until 1925, and was set apart as first counselor in the presidency of the Summit Stake April 19, 1925, by Geo. F. Richards.

920.0792 J453L v.4

The "Deseret Evening News" of this date contained the following

**Gone to Provo.**—This morning President Brigham Young and Elder George A. Cannon left on a visit to Provo. They will be absent for several days.

**Arrived.**—Col. W. H. Dame arrived in the City, last evening, from Beaver, in custody of deputy U. S. Marshal Stokes. He was immediately taken to the penitentiary.

**"Utah and Her Founders."**—We were pleased to receive a visit today from E. W. Tullidge, Esq., who reached this city from New York on Tuesday evening. He has been very successful in forwarding the preparations for the publication of his new work, "Utah and Her

Founders," which will soon be given to the public. The manuscript has all been printed in sheets by means of a "type-writer," a machine manipulated by means of keys, which puts the work almost in the form of a first edition, in a shape that can be subjected to close revision before its setting in type for the press.

We learn from Mr. Tullidge that Catherine Rogers will place his play of "Ben Israel" upon the stage of the Globe Theatre, Boston, during her present engagement there. She is very sanguine that it will have a large run and rank among the best dramatic productions of modern times.

(Des. News 24:553)

Doc. Hist. 2117)

(William?)

Elder Walter J. Lewis wrote the following:

#### WALES.

Merthyr, Sep. 23, 1875.

Prest. A. Carrington.

Dear Brother, — Feeling that you would like to hear of our doings in Wales, I embrace this opportunity of writing you. Having just returned from a trip through Monmouthshire, I am able to state that the Saints in that quarter feel well as regards the Work of God. Temporally I may say that many have not recovered from the effects of the recent strike, and trade disputes.

I can also say that the Saints throughout this Conference are in excellent feelings, more especially where they have taken to out-door preaching, which, by the by, is quite general throughout this Conference. We have

baptized twelve persons recently, and there is more than that number who have given in their names to be baptized at an early date.

As the out-door season is drawing to a close in this part of the country, on account of the wet season setting in, I intend to order at an early date, a few thousand tracts, and to start the local Priesthood distributing them in their respective circles, and my own feelings are that a deal of good will arise from it. The local Priesthood are one with me.

I feel to ask the Lord to bless you and your family with every blessing that you may stand in need of.

Your brother in the Gospel.

W. J. Lewis.

(Mill. Star 37:767)

(Doc. Hist. 2113)

#1259761 23 Sep 1875 p 1

I am thankful to say it did not make much for its cause, but, to the contrary, made many friends for us. I observed to bro. Lyman, at the time the evil spirit showed the most animosity, that we would double our diligence, for I did not believe it would rage so furiously unless there was material for making Saints in that part of the country; and Sunday being the next day, we held three Meetings which were well attended, and a good spirit prevailed. After the evening Meeting we baptized two persons, and others promised to be baptized as soon as circumstances would permit. I believe there will be a good work done in that part of the country.

While the work of the Lord is steadily progressing, on every hand the evil one is on the alert, distributing anti-Mormon tracts, and has engaged the services of a few Ministers of different denominations to call meetings and preach against us and our principles, seemingly unmindful that he is thereby spreading the principles of "Mormonism" by causing the honest-hearted people to come and inquire into the truths of the Gospel. Where this is going on the Saints are more diligent and our Meetings more interesting. The Elders and Saints receive just opposition enough to remind us all that we are still engaged in the good work of the Lord.

Elders Lyman and Young are now traveling in part of Nottinghamshire, Leicestershire and Staffordshire, and Elder Bryan in part of Lincolnshire, Nottinghamshire and Derbyshire, visiting the Saints in their habitations, and

#### WALES.

Merthyr Tydvil, Dec. 18, 1875.  
Prest. A. Carrington.

Dear Brother,—The Saints in this Principality are indeed a good people; the great majority live their religion to the best of their privilege and freely and cheerfully pay their tithing out of the meagre sums they receive; and the general cry is: "When shall we be delivered from Babylon?"

*Mill Star*  
38:12  
Doc. Hist

(Mill. Star: 38:12)

(Doc. Hist. 2954)

Elder Rees R. Llewellyn is here; he brought with him a very good feeling which he disseminates among the Saints. Elders Thomas D. Evans and Thomas C. Martell are in their respective fields of labor, doing a good work, the former in Pembrokeshire and the latter in Carmarthenshire.

Since my last letter to you, we have baptized several, and have distributed many tracts among those who would receive them.

Your brother in the Gospel,  
WILLIAM J. LEWIS.

(Mill. Star 38:13)

(Doc. Hist. 2957)

#1250761 18 Dec 1875 P 3



31 May 1875.

The "Millennial Star" of this date published the following:

~~arrivals of Elders:~~

> ARRIVALS.—Elders William H. Maughan, John T. Caine, William J. Lewis, Thomas D. Evans, sen., Thomas C. Martell, John Hopkin, Charles E. Griffin, Arnold Goodliffe, D. C. Johnson, D. Young, Francis C. Boyer, William Nelson, sen., James Mellor, sen., Edward W. Clark, William Watkins, Mads Christensen, M. Pedersen, Peter J. Lammers, Daniel Jones, William Stimpson, John Robinson, sen., William C. Parker, and William McKay, Missionaries to British Isles, Denmark, and Holland—arrived at this port per steamer

Wisconsin, Guion Company, on Saturday, 29th inst., at 6.30 p.m., having left New York on the 18th at 3 p.m. They had a good passage—all of them are in the enjoyment of excellent health and very good spirits. They were called on missions at the last general Conference. These Elders come to us with the fire of Zion burning in their bosoms and the love of God shed abroad in their hearts. We hail them with much joy.

APPOINTMENTS.—Elder William H. Maughan is appointed to labor in the Durham and Newcastle Conference, under the direction of Elder A. McFarland.

> Elders William J. Lewis, Thomas D. Evans, sen., and Thomas C. Martell, are appointed to labor in the Welsh Conference, under the direction of Elder Miles Williams.

Elder John Hopkin is appointed to labor in the Norwich Conference, under the direction of Elder Bedson Eardley.

Elder Charles E. Griffin is appointed to labor in the Sheffield Conference, under the direction of Elder E. N. Freeman.

Elder Arnold Goodliffe is appointed to labor in the Manchester Conference, under the direction of Elder Edward Snelgrove.

Elder D. C. Johnson is appointed to labor in the Glasgow Conference, under the direction of Elder David McKenzie.

Elder William McKay is appointed to labor in the Highlands, Glasgow Conference, under the direction of Elder David McKenzie.

Elder Arta D. Young is appointed to labor in the Nottingham Conference, under the direction of Elder F. M. Lyman.

Elder Francis C. Boyer is appointed to labor in the Bristol Conference, under the direction of Elder B. H. Watts.

Elder William Nelson, sen., is appointed to labor in the Durham and Newcastle Conference, under the direction of Elder A. McFarland.

Elder James Mellor, sen., is appointed to labor in the Liverpool Conference, under the direction of Elder William B. Barton.

Elder Edward W. Clark is appointed to labor in the Leeds Conference, under the direction of Elder John Woodhouse.

Elder William Watkins is appointed to travel and preach the Gospel in the British Isles, under the direction of the Presidents of the respective Conferences he may visit.

Elders Mads Christensen and M. Pedersen are appointed to labor in the Scandinavian Mission, under the direction of Elder C. G. Larsen.

Elder Peter J. Lammers is appointed to labor in the Holland Mission, under the direction of Elder D. Bockholt.

✓ Elder John T. Caine will preach the Gospel and visit the Saints and his friends in England and the Isle of Man.

Elder Daniel Jones will preach the Gospel and visit his friends in Wales.

Elder William Stimpson will preach the Gospel and visit his friends in the Norwich Conference.

Elder John Robinson, sen., will preach the Gospel and visit his friends in the Birmingham Conference.

Elder William C. Parker will preach the Gospel and visit his friends in Cheshire.

( Mill. Star 37:349 )

( Doc. Hist., 1073 )

# 1259760 31 May 1875 p.2

17 July 1875.

The "Millennial Star" published the following written this day by Elder William J. Lewis to Prest. Joseph F. Smith telling of missionary work in Wales.

WALES.

24, Mary Street, Merthyr,  
July 17, 1875.

Prest. Joseph F. Smith.

Dear Brother,—Feeling it a duty on my part to keep you posted as regards the welfare of the Saints in this part of the Lord's vineyard, I have embraced this opportunity of so doing. Having just returned from visiting the Saints in the towns and neighborhoods of Swansea, Neath, Treboth, &c. I am glad to say that the Saints are in excellent spirits, and that our out-door meetings are well attended, and there has been a few additions in most of the Branches.

I have just received a letter from brothers T. C. Martell and T. D. Evans, quite encouraging in every respect. They are laboring in Carmarthenshire and Pembrokeshire, with somewhat good success. At some of their out-door meetings, they write that from 800 to 1,000 people have assembled and on all occasions excellent attention was paid. It is the opinion of brothers Martell and J. Evans that it will have the desired effect of bringing many into the fold of Christ.

Brother Daniel Jones has just returned from visiting his friends in Cardiganshire; he feels well and says he has borne his testimony to the inhabitants of the places he has visited, whether in the harvest field or at their homes.

Under the circumstances in which we are placed in this Conference, (as regards traveling expenses) I have deemed it advisable to recall brother Martell to labor with me for awhile; leaving brother Evans and the local Elders to fan the blaze that has been started in Pembrokeshire and Carmarthenshire; trusting it will meet with your approval.

I shall be always willing to receive instructions and advice through you as regards the propagation of the Truth in this Conference.

Remember me kindly to brother Hanham, and all the brethren in the Office.

Praying that the Lord may bless you and them with all the blessings that you may need from time to time. Your brother in the everlasting Covenant of Peace,

WILLIAM J. LEWIS.

(Mill. Star 37:508)  
(Doc. Hist. 1466)

Elder George L. Farrell wrote as follows:

ENGLAND.

61, Great Freeman Street,  
Nottingham, July 17, 1875.

Prest. Joseph F. Smith.

Dear Brother,—We are all well and hope you are the same. The weather has been very stormy of late, rendering it almost impossible to preach out-door, but we do so every possible chance, and I am happy to say that we have had very good success in obtaining full and attentive audiences at all our out-door meetings, and I believe they will be productive of very great good. Elder A. Goodlife and myself held meeting in the New Market in this place on last Sun-

shire, there are only two Saints residing in the place, "good old people." Two of our brethren had an appointment to preach there on Sunday the 4th. A minister had appointed a meeting in the same place, but when he learned our brethren had previously made their appointment he very kindly gave way, and our Elders preached to a very large and attentive congregation.

Elders Squires and Young are doing extremely well at Eastwood, Langley Mill, Kimberley, Godnor Park, Ilkerson, Sutton, and Summercotes. Elder Bryan has been out in Staffordshire and Derbyshire; he baptized one young man in Derby last week,

#1259760 17 Jul 1875 P 3

where he has been taking special instructions in sculpture work. He has enjoyed the trip very much and feels greatly benefited thereby in his chosen profession.

The Twenty-first street sewer broke yesterday, causing considerable trouble. Immediate steps were taken to repair the break.

#### OGDEN GOSSIP AND PERSONALS.

W. I. Stillings, of Willisca, Iowa, was visiting with friends in Ogden today.

The Hermitage dance last evening drew a large crowd of the young people of the city, and a very enjoyable time was had.

G. C. Nowlin left today for a month's visit in Iowa.

A. E. Hayward, chief electrical engineer of the Utah Light & Power Co., was an Ogden visitor today.

W. J. Hollingsworth, who for the past two years has been messenger in Superintendent Noble's office, has been promoted to the position of operator at Ogden on the S. R.

**Ogden Evening News**  
**20 JUL 1900**

#### BISHOP LEWIS DEAD.

Death Occurred at His Home in Provo - Long Been Expected.

[SPECIAL TO THE "NEWS."]

Provo, July 20.—William John Lewis, Bishop of the Third ward of this city, died here late yesterday afternoon after a protracted illness from stomach troubles, and from which death had long been expected. He was a highly respected citizen and had resided here since 1868 and had held numerous responsible positions both civil and ecclesiastical.

The deceased was born at Swansea, South Wales, September 10, 1831; joined the Church in 1848; married Jane Davies in 1866 and came to Utah that year, both he and his young wife pushing handcarts across the plains in Captain Edward Bunker's company. The first two years after their arrival in Utah they resided in Ogden and from there removed to Provo which was their home for the remainder of their days. The Bishop leaves a wife, three sons, seven daughters, seventeen grand children and three brothers. His funeral will be held from the Provo Tabernacle tomorrow.

**Ogden Evening News**  
**20 JUL 1900**

#### LEHI.

Testimonial Ball and Concert Tendered O. A. Kirkham.

Special Correspondence.

Lehi, Utah Co., July 20th.—One of the most pleasant and enjoyable parties that ever took place at the Saratoga resort was given last evening in honor of O. A. Kirkham who leaves this morning for Berlin, Germany, to study

Richfield, Utah, July 20.—After riding all night, R. Taylor arrived here at 7:30 o'clock this morning in quest of a doctor for Hyrum Jamison, who yesterday, at Loa, accidentally shot himself with a shotgun in the lower part of the abdomen. The unfortunate man was at the time of the accident engaged in cutting hay, having with him on the mower his gun for the purpose of shooting rabbits and in attempting to lift the gun by the barrel, the hammer was pulled back and the gun accidentally discharged, taking effect in his bowels and perforating the intestines badly. Dr. Blackburn put the bowels back in place and sewed up the wounds. It seems that there is but little hope that Mr. Jamison will recover. The unfortunate man is twenty-eight years of age and but recently married.

**Deseret Evening News**  
**20 JUL 1900**

#### Castle Crag Hotel Burned.

San Francisco, July 20.—Word has been received here that the hotel at Castle Crag, Shasta county, burned to the ground at 4 o'clock this morning. All the guests escaped with their baggage.

Castle Crag tavern was a fashionable summer hotel high up in the mountains of Shasta county and was owned by the Pacific Improvement Company. It was crowded with society people from San Francisco and other portions of the state.

**Deseret Evening News**  
**20 JUL 1900**

#### Chinese Denounce Boxers.

San Francisco, Cal., July 20.—The Chinese Reform Association of America, which has its headquarters in this city, has adopted resolutions denouncing the Boxer movement, sympathizing with the foreigners in China, and expressing a willingness to join the American troops in aiding to restore peace in the Orient.

**Deseret Evening News**  
**20 JUL 1900**

#### BRYAN ON CHINA SITUATION.

Adherence to American Policy of Justice the Best for All.

Lincoln, Neb., July 20.—Mr. Bryan today gave out the following interview in regard to the situation in China.

"Every one deplores the destruction of life in China and is horrified at the barbarities practiced. Every one believes that it is the duty of our government to protect the lives and property of American citizens residing in China and I have no doubt that the administration will do so. I also take it for granted that all American citizens will withdraw from China temporarily or

#### WILL JOIN IN

But Use Its Influence  
membership of  
Declare War on

Chicago, July 20 Times-Herald from As a result of the Tuesday and Thursday the United States world crisis in China nitely decided up of this policy is a

1—The United S circumstances of China among the  
2—The United S influence, to the of war, with Euro vent the dismemberment of the empire.

3—The United S a veritable settlement trouble, and its voice against spoliation servation of China ernmental entity, forth in Secretar powers dated July

4—The United S war upon China of the facts, no matters may do.

5—The United pendently and for with the other power in China, in high or low, for against human stable government antees of security and freedom of the

#### DR. ANGELL ON

Chicago, Ill., July 20, the Times-Herald Mich. says:

"For one, hope Chinese nation with James B. Angell, variety of Mich. ister to the Chinese

"It should be so. China continued up into fragments and best for the she be not dismember how the powers fare among themselves China.

But the power and there is little timiate outcome be guaranteed a kin, even if the the entire Chinese

*From  
C. L. How*  
Jane Davis Lewis  
Sarah Lewis Dixon  
440 N. 5th W. Provo

Elgin Oliphant  
Provo  
April 25, 1941

BIOGRAPHY OF JANE DAVIS LEWIS  
by her daughter Sarah Lewis Dixon

Jane Davis, daughter of William and Elizabeth Davis; born 25, October 1835 in the town of Lansanan, Dembychshire, North Wales, England. <sup>B</sup>aptized 10 January, 1851, by Ruth Morris.

Her home in Wales was very comfortable although her parents were not wealthy. Her father worked at the carpenter trade.

As she grew older, she worked as a milliner until she was married. This proved a big asset to her in later years. Having girls, who liked nice hats, she could design and trim them.

William John Lewis, a young man from Wivanssea, South Wales; was sent to labor as a missionary for the L.D.S. Church in North Wales; where he met my mother. After laboring there for three and a half years, he was transferred to two other districts, which he presided over. He was released in February 1856; making five years in the mission field.

Father and Mother were married soon after his release, 9 April 1856 in Llanrust, Dembychshire, North Wales.

They decided as most converts did after their baptism, that they would cast their lot with the body of the Church. They left their native land about six weeks after their marriage. They, in company with my grandfather and gransmother Davis, my Mother's parents, Mother's only sister Ellen, and Father's three brothers; emigrated to Utah in 1856. Crossing the ocean in a sailing vessel, which took six weeks to make the voyage. The name of the Ship was Dan Curlin; Captain McArthur was in charge. They landed at Boston. From Boston they went as far as Iowa City by train, that being the terminus of the railroad. At Iowa City, the Company stopped to make preparations for crossing the plains by handcarts. It was during this stop, my father's brother,

MSS A 973

Jane Davis Lewis - 2.

Elias, married my mother's chum from her town. Her name was Ellenor Roberts. They were married 4th June 1856, by Daniel Jones, under a large tree.

Grandfather Davis, being a carpenter and whedwright, was put to work making hand carts. He made the one father and mother pulled all the way to Salt Lake City. When father and the others were ready to leave, grandfather was asked to stay and made carts for the remaining Companies, that were not ready to start. Father, Mother and Aunt Ellen, Mother's sister, started; leaving Grandfather and Grandmother Davis to come on in a later Company.

While engaged in this work, Grandfather took what was called "Camp Fever" add died at the age of 44 years. He was buried in Iowa, or Iowa Camp, on a little hill above the camp; leaving his young widow alone in a strange land, a broken hearted woman.

As soon as the carts were ready, the next company started. Grandmother was so grief stricken it unermined her health, which made it necessary for her to ride in the wagon, instead of walking and pushing a cart. As she sat in the wagon with her sad thoughts and tears, for she cried day and night; the voice of her husband called, "Elizabeth", to her three times in a reprimand-ing tone. It brought her to realize she was doing wrong and helped her to overcome her grief. As they journied along and saw so many new graves, she wondered if one contained the body of one of her children.

The first company traveled along for some time, when it became necessary for them to make camp for a say or two in order to repair their carts. Father made arrangements with a rancher to camp on his premises. Mother washed nearly all day for the lady, and in return received a busket of buttermilk. Father worked for the man and was given a small bag of flour. Mother thought she would give them a treat, and made hot cakes and buttermilk to drink. Just as the cakes were ready; one of the women came dashing in and asked mother if she would go to her tent and help her with the baby, who was very ill.

Jane Davis Lewis - 3.

Mother told father to eat, as everything was ready and she would have her later. Father enjoyed his so much, it had rather a soothing effect upon him, he stretched out upon some straw, they were near a straw stack, and went to sleep.

When mother returned to enjoy her share of the meal, she was filled with disappointment and indignation because father had not covered the food; for there in that hard earned and precious buttermilk was a mouse. This was just the beginning of the little trials mother had to encounter later.

The emigrants were all formed in military order, with Captains over each division. This was for protection and convenience. Edward Bunker was Captain over the whole company.

The handcarts were small, they consisted of two wheels with a framework extended in front with a cross bar, which was grasped by one who pulled. The clothing and feed were strapped on to the frame, exposed to storms and the weather.

Only seventeen pounds of luggage were allowed each person. Another trial was in store for many who brought relics and keepsakes which had to be disposed of, as food was scarce many relics were sold or traded for food. Father had charge of their equipment, among this way heavy tent that had to be hauled on a handcart. Together with their own equipment, made a very heavy load. Father placed himself between the shafts and mother and Aunt Ellen on each side. They pulled together over hill and dale, mud and sand, over streams and mountains; until they reached the valley.

In crossing the Platt River, which was quite wide, the people all had to wade the stream, but as it was cold and dangerous for the women, Father carried them across; making on one occasion, 21 trips. Mother and Aunt Ellen were carried across first, then they made a fire and each time Father came across, they would heat and rub his limbs, so that he would be able to go a

Jane Davis Lewis - 4.

again.

This was hard journey, but they were cheerful and tried to be happy, and sang as they walked along, "Some must push and some must pull---." As the journey became long and tiresome; the people began to get weary, the food supply was getting shorter each day. Before the company started, the people pooled their money to procure provisions to supply them along until the end. It was turned over to some of the heads, perhaps those being in charge of foods. Through mismanagement or the money being spent for other things, the people suffered. This was called "Starvation Company".

Many became discouraged and were ready to give up and die, as they were put on one-half rations. One man became discouraged and lagged behind. He was not missed until camp was made for the night. Father as tired as he was, started back over the trail they come, calling him by name as he went. After some time the man answered. He said he heard his name called the first time, but did not want to continue any farther, would rather lie there and die; but he said he knew father would go on farther searching, and he couldn't think of that. Father helped him to camp and he continued the journey.

As they were nearing Salt Lake City, their rations were cut again; each person was allowed three tablespoons of flour. Father was a man of large stature and could not exist on that small amount. Mother and Aunt Ellen noticed him failing and that his strength was nearly gone. As they made three small cakes out of the flour, each woman gave one of theirs to Father, altho he never knew it and thru this he became stronger and continued on the journey. Otherwise he would have perished. The women and children seemed to be able to endure more fatigue than the men, on less food.

Father and Mother walked the entire distance; landing in Salt Lake City,



Jane Davis Lewis - 5.

4th October 1856, a tired, hungry band of saints. But happy to know their hard journey was at an end, and this would be their home.

They camped on emigration square for about two weeks, then they moved to Ogden. They lived there for nearly two years. When Johnson's Army came, they left Ogden for the south. Landed in Provo, and camped on Provo River, until the Army went to Camp Floyd. Father liked Provo and decided to home-stead some land. He bought a lot, corner of 2nd West and 1st North. Their home was built of adobes, with willows for a roof covered with dirt. Every time it rained they had to give their two rooms a fresh coat of white wash, as the rain washed the dirt down the walls. Mother loved flowers, and altho this home was poor and humble, she adorned it with a beautiful flower garden.

In 1874 they built a four room brick house on the corner. Two rooms up, and two rooms down stairs, which is still standing in quite good condition. Again mother had lovely flowers all around the house.

My brother, William David, Mother was so worried, because she had no clothes for the baby upon its arrival. One day Father came in and said, don't worry, Bro. Heber C. Kimball has told the people to get their trunks ready, for they will have plenty of clothes and other things, which will be purchased as cheaply here as in New York. Of course the people could not think how that could be, but it was true. It was at the time of the Gold-rush in California, the people going thru with wagons heavily loaded with everything, wanted to go faster, so they almost gave things away or traded them for food to lighten their load.

At the April Conference in 1875, Father received a call to go back on another mission to his native land. He left mother in her new home, but with a family of five girls and two boys.

The second son, John Elias, born in Provo 31st October 1860; he married Hepsy Sperry. Elizabeth Jane, born 16th February 1863, died young. Ellsanor



Oliphant

Jane Davis Lewis - 6.

born 26<sup>D</sup>ecember 1865; married Alfred Harding. Sarah Ann born 23 April 1863; married John De Grey Dixon. Margaret Jennett, born 20th May 1871, married George Judd. Mary Hannah, born 5th June 1873, married Daniel Hibbert. The eldest son, William D., married Sarah Harding. Each of these children were married in the Temple.

Mother was a very religious woman and was a great help to Father the many years he acted as Counselor and Bishop of the Provo 3rd Ward. She was a Sunday School Teacher for many years, and a faithful Relief Society Worker. She was in the Presidency of Relief Society Teaching for a long time. <sup>1</sup>n those days, there were no baby carriages, and when she went from house to house, teaching, she carried her babies in her arms. She was very neat in appearance. I never remember of seeing her untidy. Her hair was always combed in the morning and her dresses neat and clean with a little lade collar, bow of ribbon or broach at her throat.

Her home was open to many converts from Wales. They stayed until the found homes of their own. The children and young people of the neighborhood loved to go there; she treated them so kindly and joined with them in their amustments.

She contracted pneumonia and died in October, ---- 62 years of age. Surrounded by her children, and many grand children.

In the year, 17 March, 1892; Jubilee Year of the Relief Society, each member in the ward wrote a history, and put in a box, to be opened in 50 years. This box was recently opened, and her letter was found with the following in the envelope:

"To be opened by Mary Lewis, or by any of my children or grand children that are living." Mary living in Mesa, Arizona; it was given to me. We were very happy to have it, because we had no records of any kind. Her letter supplied us with them. She closes her letter with the following statement:

Jane Davis Lewis - 7.

"I have been a member of the Church of Jesus Christ of Latter Day Saints, forty-one years, and have tried to live faithful and true to all my covenants with God. And if I can prove faithful to the end I will pass away with the Glorious hope of an Eternal Salvation in the Kingdom of God.

Yours truly,

Jane Lewis. 17 March, 1892."

Deseret Publishing

SECRET

PROVE AMERICA

"You need not tell me that I have been praying for me while I have been engaged in this work, for I have already many times felt your influence. Mother, believe me, I would rather be supported by you and your prayers than by a regiment of soldiers. Without your prayers I would not attempt to pass through what I have. For instance, One day while in the entrenchments I volunteered to go out away from the guns to make some coffee for us, as we dare not raise a smoke for fear the Spaniards would locate our position. When about half through the enemy saw we and opened fire on me, I was determined to stay by my work until finished. It was not long until I got the second bucket, the first being pierced with bullets, and I came in with the coffee safe. I felt no more alarm than if I had been making coffee."

As an illustration of the variety of opinions people have on almost any question, it may be noted that, in connection with the apparent anxiety manifested to have the teachers of Miss Emma Ramsey, the Provo young lady who obtained a prize at the Bisteddifod for her singing, receive their proper share of the credit connected with the event, some of the Provo people think possibly Miss Ramsey may herself deserve the praise for her success.

# Decent Evening News

LIBRARY

DIED THIS MORNING

STANLEY

~~Deseret Evening News~~

A New Zealander Who Enlisted in the American Army to Fight Spain.



The first day of the battle was a day of great slaughter. The Union army, under the command of General Sherman, was defeated by the Confederate army, under the command of General Johnston. The Union army was forced to retreat, and the Confederate army was victorious. The battle was a decisive victory for the Confederates, and it was a major setback for the Union. The Union army was forced to retreat, and the Confederate army was victorious. The battle was a decisive victory for the Confederates, and it was a major setback for the Union.