

George Washington Taggart

Member of the

Mormon Battalion

His Life and Times

and His Wives

Harriet Atkins Bruce

Fanny Parks

Clarissa Marina Rogers

And Their Ancestors

1711 – 1901

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and

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Preface

As I am in the process of finalizing the last of this manuscript at a time when I thought I would be finished, I find myself reflecting back on this entire process and find I must say more.

I address myself to my many relatives who may chance to read this. When I first saw the movie *Legacy* in January of 1994, my interest in knowing more about my ancestors who joined the church in its infancy became intense. I was aware of a few of the facts concerning some of them, but didn't really know exactly how many there were.

I immediately spent many hours doing some preliminary research to learn exactly how many of my ancestors were converted to the Church of Jesus Christ of Latter-day Saints and pinpoint when they joined. To my delight and surprise, I found no less than twenty-two of my direct line ancestors were converts to the Church, and that I am a sixth generation member on three family lines,* fifth generation on two lines, and fourth on two lines. Fannie Hyde, William Parks, as well as Washington Taggart and Sussannah Law, are my great, great, Great grandparents, and they all joined the Church during the Kirtland-Nauvoo period.

I knew the script for the movie *Legacy* had been made from the composite stories of several real persons in early church history, and I recognized many elements that were familiar to me from the stories I had heard and read of Fanny and George Taggart as well as others. I was compelled to know more of them. Thus my journey into the lives of my Taggart ancestors deepened.

As I proceeded, my search brought me into contact with many relatives I had not met before, and which were as interested in my quest as I. I had long ago determined to make an honest attempt to collect and publish as many biographical histories of my ancestors for my children as I could, believing it an important part of discovering who we were. I know that for myself, knowing my ancestors is an important key in knowing who I am. My search disclosed many that had searched out and preserved many of the little facts and details of our ancestors' lives. I was determined to find any and all scraps of material I could on their lives and present it in one volume for my children.

Having done a little of this kind of work before, I knew that if I didn't define and restrict the scope I would never finish. I decided early on to confine my research to George Washington Taggart and as many of his ancestors as I could reasonably find information on. This was later fine-tuned to include the "Taggart-McNee" lines from the time they came to America, and his grandfather, Reuben Law. To this, I would add a biography of each of his wives. As I explored his wives, it became apparent that I could not go more than one generation back from each one of them without a great deal of research effort, so I chose to do what I could that far -- and leave it at that, keeping in mind my original objective was to tell George's story, which I believed to include his wives as well. A further search of the Law family line would have to wait for another time.

*That is three married couples who joined the Church, perhaps that should be reflected as six family lines.

As I researched the available materials and met others who were also interested, it seemed many new and unexpected facts came to my attention, nearly without trying. The life and times of these early Mormon pioneers opened up before me, much to my satisfaction and delight. As my own understanding of their lives increased, my need to complete the project decreased. With the many things competing for my time it became an increasingly lower priority. I had after all completed, as I supposed, 95% of the research and drafted 97% of the manuscript. Work continued on the manuscript at an uneven pace for a period of time, and I was content that it would eventually get finished, but progress was rather slow.

Many relatives took an interest in the project and expressed a desire to have a copy of it when it was completed. There was also the perceived interest, real or imagined, in the project by those who were the subjects of the book. My Mother, most of all, who has always been my encouragement and support - both moral and financial, looked forward to its completion. Then early in 1997 as my need for a diversion of thoughts peaked, I found I was becoming obsessed with working on the manuscript. Many a sleepless night was occupied, and filled with work on the manuscript. When I showed the uncompleted manuscript to a cousin and suggested he might like to take it to his family reunion, little did I know what an interest would be generated, backed up with dozens of orders - in advance - for the book when completed. At that time I thought I could finish the polished version of the manuscript in a couple of weeks -- it has now been more than a dozen. I had no idea how laborious and time consuming this process would be. My dear wife, whose knowledge and experience in these matters I couldn't do without, has been my inspiration and guidance. This book's final appearance and polish is largely due to her uncompromising eye for detail, and her editing ability, things she has developed over years of experience.

To Uncle Byron's family - your interest and desire, along with your orders, has perhaps been the greatest catalyst to help me press on and complete this work. As with any grand project, we have learned many things, and were we able to start this all over, would do many things differently. But alas, the time has come to let go and move on to our next great adventure in the Family History arena. I believe Jim Kimball said it best. He recently told me you never finish a project like this, you just end it. So it is with a little hesitation, and a great deal of anticipation we send this to you, with hopes it will, to some degree, live up to your expectations.

I love you all for we share something rather special. We have a grand legacy of some grand ancestors, that like many of us today, had their good and their bad. But what they did with their good, we need to take careful note of and try to emulate it in our own lives. We owe it to them!

Forrest Rick McConkie



*Jeannette Marie McConkie
Martinez
October 25, 1971
December 18, 1996*

Dedication

This Book is dedicated in loving memory of Our Daughter Jeannette whose tragic death one week before Christmas 1996 left our family coping with a bitter and painful loss filled with sorrow.

Only our deep belief in the Gospel of Jesus Christ that is our legacy from great ancestors like those portrayed in this book, has made it possible to continue. We KNOW that she is in good company with her ancestors who have gone before.

These include her great-great grandmother Harriet Marie Taggart Goodrich, whom she was named in part for, Harriet's mother Fanny Parks Taggart whose birthday she shares, and Fanny Hyde Parks who was the first of our family to join the Church Of Jesus Christ of Latter-day Saints in 1834. These great women of our ancestry were mighty, and courageous in living and defending their faith in the gospel of Jesus Christ as restored in the beginning of the fullness of times by the Prophet Joseph Smith. They all were valiant and strong to the death in spite of unspeakable hardships and difficulties.

We know Jeannette is with good and caring friends in these and other's of her ancestors that love and care for her. God Bless you sweetheart until we meet again. We look forward with great anticipation to that great and coming day, when we can together with you await the promised resurrection.

Love Mom & Dad

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Purpose and Acknowledgment

George Washington Taggart and each of his three wives were converts of the prophetic calling of Joseph Smith and had an unyielding faith in the teachings of the Church he founded. They along with their parents each knew Joseph Smith and suffered much for their beliefs.

They all remained strong in times when it was difficult and many times dangerous to hold your head high and admit "Yes I'm a Mormon", They each held tight to the Church of Jesus Christ of Latter-day Saints when many fell away. They continued on when it would have been easy to simply quit. To say I've been fooled, or I was wrong or the Prophet has fallen. When life would have been much easier just to turn back and for get it. Yet they held firms in their belief to their death. But more than that they lived and taught what they believed. Their very lives were their testimony. They left a posterity with a grand legacy, and an ancestry to be proud of for what they accomplished with their lives.

My purpose in compiling this volume is simply to honor their lives and make a record for my posterity. My deepest prayer is that I've done their story justice as I know without any doubt, I one day have to report to all my ancestors and account for the life they gave me. I alone am responsible for any mistakes - and there will undoubtedly be some as is always the case when attempting a work of this kind.

I'm deeply grateful for all the research that has been done, of which I've taken liberal advantage of, and without which could not have attempted such and effort. I must acknowledge many for their efforts in researching and preserving our rich heritage. But for the record may I thank Scott Taggart, Hazel & Frederick Hilbig, Spencer Taggart, Mildred Mansfield, Jeanette Holms, Leila Johnson, Lawrence Taggart, Louise Heiner, my sister Pauline Derhak, my Mother Jennie Goodrich McConkie, and my dear friend Jane Poll for all their work and efforts I've been able to add to this volume.

I am very thankful for the written accounts that George Washington Taggart and Fanny Parks Taggart left us for without them this work would not have been possible.

To my Mother for her instilling in me an appreciation for my ancestors and for her unending support, both moral and financial and her encouragement to pursue this history. I am epically grateful to my wife and family that have not only put up with my obsession to complete this book but have given much invaluable help in preparing the manuscript.

Forrest R. McConkie

Names, Spelling, Punctuation, & Things

Many names contained in the source material, came to us with different spellings. Elder *Magin* who converted George Washington Taggart and others in and around Peterborough for instance was spelled at least five different ways including *McGin*. We chose what we thought to be a suitable spelling and tried to adjust all references to be in agreement. Likewise the spelling for Fanny came to us as *Fanny* and *Fannie* sometimes being spelled both ways in the very same document. We have attempted to consisticize this somewhat and used *Fanny* to refer to Fanny Parks Taggart, and *Fannie* to refer to her mother Fannie Hyde Parks, which admittedly is an arbitrary choice. Clarissa Rogers is another name we found spelled in a wide variety of ways. We settled on *Clarissa Rogers Taggart* as the apparent choice of her family.

The spelling of George Washington Taggart's mother name is an interesting study. Her name was spelled *Sussannah* in my mother's pedigree charts, and family group records, while on other family group sheets and in other places it shows up as *Susanna*, *Susannah*, or *Susannah*, etc. In many places she is simply referred to as *Susan*. In our search of documents, toward the end of things, we ran across what claims to be a representation of the information contained in the Reuben Law family bible. The spelling given there is *Sussannah*, and although unconventional, I like it like that. We noted that in the letter she wrote to her sons in New Hampshire just before she died, she signed it *Susan*. We have used the name *Sussannah* where a formal presentation was deemed appropriate, and *Susan* where the casual reference seemed to be the need.

George Washington Taggart's father's name was simply *Washington Taggart* and it should be kept in mind when reading that *Washington Taggart* and *George Washington Taggart* are different people, as is also the first *George Washington* - General and later President who is mentioned in the story of James Taggart - father of Washington Taggart.

Other names that are a cause of confusion such as *George Washington Taggart*, *George Henry Taggart*, *George Albert Goodrich*, *George Bryant Gardner* and *George Seaman Taggart* have been used in their entirety, or with initials to distinguish them when deemed necessary. Another name that has caused confusion is *Harriet Atkins Bruce Taggart* - George Washington Taggart's first wife and *Harriet Taggart Goodrich* GWT's daughter by Fanny Parks, who also has a sister named *Harriet*. We have tried to be specific enough where addressing these to allow the reader to distinguish which one we are talking of, but this is still something the reader will have to keep in mind.

Punctuation and spelling was an item of much discussion throughout the preparation of this manuscript. In most cases, and where it was deemed more readable and not a detraction to the original source, punctuation and spelling were standardized and made to conform to what we would consider proper in our day and time of 1997. The largest addition of punctuation was made to the journal entries George Washington Taggart made while with the Mormon Battalion. These appeared to be somewhat in the form of notes rather than a finished document. Long sentences were broken up, and logical breaks into paragraphs, usually by date, were made. Careful attention was made to avoid to casual or frequent use of editor's privilege. Where it was simply a difference of opinion as to how something should be presented, the source material ruled. In some few instances it was considered necessary to leave the material with its original spelling and punctuation to convey something of unusual meaning and interest to the reader.

Short Cites

Listed below are the short citations used in this book. For full information see *Bibliography*, pages 303-308.

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"A Story of Sacrifice," The Restored Church

A Tribute to My Husband's Mother, (Clarissa Marina Rogers)

Battalion in San Diego

Biography of Julia Parks Lindsay

Church History in the Fulness of Times

Clarissa Marina Rogers Taggart History

Comprehensive History of the Church, Vol. VIII

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George Albert Goodrich Family Organization

Mildred Mansfield

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George Henry and Jessie McNiven Taggart History

George Washington Taggart Day Book

George Washington Taggart, Pioneer and Mormon Battalion

History of Henry Bryant Manning Jolley

History of James and Valeria Taggart

History of Millesant London Osborn Parks

History of New Hampshire/Discovery to 1830

History of Peterborough, (Albert Smith)

History of Peterborough New Hampshire, Book One

History of Peterborough New Hampshire, Book Two

History of the Jolley Family

History of the U.S. Mormon Battalion

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Journal History of the Church of Jesus Christ of Latter-day Saints

Journal of Fanny Parks Taggart

LDS Ancestral File

LDS Collectors Library: 1995 Infobases Inc

Life History of Mary Millesant Parks Parrish

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Nauvoo – Gateway to the West

Nauvoo Panorama

Our Heritage, A Brief History

Our Pioneer Heritage, Volume Eleven

Our Pioneer Heritage, Volume Fifteen

Papers of Frederick Kesler

Peterborough New Hampshire/American Revolution

Pioneer History of Harris Grove

Pioneering Morgan County

Sliptown, 1738-1941

Taggart Family Newsletter

The History of George Bryant Gardner

The Nauvoo Journal

The Chase Mill and Pioneer Mills and Milling

The Life Story of Charles Wallace Taggart

The Restored Church

Truth Restored

Utah State Historical Society

William Hyde Private Journal

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The Genealogy of George
 Washington Taggart the Son of
 Washington Thomas the Son of James
 who was the Son of John, & Geo. W.
 was born Nov 6th 1816 in the Town
 of Sharon Co of Hillsborough State of
 New Hampshire, was baptised into the
 Church of Jesus Christ Dec 1841
 by Ely P Maginn in the Town of
 Peterborough N. H. was Ordained a Dea-
 con June 11th 1842 went to Nauvoo in
 the Spring of /48 Ordained a Seventy
 Nov 1844 put in 13th Quorum Started
 for California July /46 in the Mormon
 Battalion returned to Winter Quarters
 Dec /47 crossed the River to Iowa the same
 Winter, acted as Councilor to John May
 President of a Branch of the Church in
 Harris Grove from /48 or 9 to the Spring of
 /52 when I came to Salt Lake Valley,
 April 16th 1855 was Ordained by Joseph
 Young one of the Presidents of the 21st Quo-
 rum of Seventys.



George Washington Taggart

November 6, 1816 - June 3, 1893

George W. Taggart was described by his daughter Alice as “father had beautiful clear blue eyes, and his hair was black, with only a little gray in it when he died,”¹ and another description is thus “He had blue eyes and black curly hair, which went straight through the hardships he went through while serving his country in the Mormon Battalion.”² And in an affidavit of March 19, 1895 Clarissa described George as follows “Height 5 ft 8-9 inches, eyes blue, hair dark brown, complexion light, occupation carpenter.”³

¹ *Taggart Family Newsletter, Volume I, Number 1, September 1980, page 5.*

² *George Washington Taggart --- Pioneer of 1852 & Member of the Mormon Battalion, 6 pages and cover sheet.*

³ *Taggart Family Newsletter, Volume VIII, Number 1, March 1988, page 18.*

George Washington Taggart

a member of the
Mormon Battalion

The following information was derived from George Washington Taggart's own two handwritten journals and his day book, along with other information extracted from his wife's (Fanny Parks Taggart) journal, his family's stories and other pertinent facts as available from the Daughters of the Utah Pioneer data, History of the Church of Jesus Christ of Latter-day Saints, and The Histories of Peterborough, New Hampshire, and such other information as available, including the wealth of information to be found in the Taggart Family Newsletters published by the George Washington Taggart Family Organization.

from New Hampshire to Illinois

I, George Washington Taggart, was born November 6, 1816, in the town of Sharon, County of Hillsborough, and the State of New Hampshire. My father's name was Washington, my mother's maiden name was Susannah Law. My grandfather's name was James Taggart. He also served as a lieutenant in the Revolution and received two or three wounds in different engagements in the time of service.”⁴

In fact George had at least four ancestors that had fought in the American Revolution, namely both of his grandfathers, Reuben Law⁵ and James Taggart, but also two of his great-grandfathers, William McNee and John Taggart.⁶

His ancestry according to his recollection “were of Scotch origin and were among the old Scotch Protestant stock that first

emigrated from Ireland to the New England shores and were usually termed Scotch-Irish.”⁷

“My kindred in both lines were of the middle class that in those days would be termed small farmers, neither rich nor poor, but very moral in their course of life and honest in their dealings.”⁸

George was the oldest in a family of six boys and no girls. His youngest brother Reuben died in his first year.⁹ He grew up in Peterborough where “All who were old enough were usefully employed. The children were trained in the hard paths of toil and continued labor.

⁴ *George Henry and Jessie McNiven Taggart History*, pages 51-52.

⁵ *Lineage Book, National Society of the Daughters of the American Revolution*, Vol. XVI - 1896, pp. 48 & 75; Vol. XVII - 1896, p. 331; Vol. XXXIX - 1899, pp. 42 & 233; Vol. XXXVII - 1901, pp. 96-97; Vol. XXXIX - 1902, p. 192.

⁶ *New Hampshire History of the Daughters of the American Revolution*, p. 283; & *Peterborough New Hampshire/American Revolution*, pp. 27 & 28.

⁷ “This is the race, composed of various tribes, flowing from different parts of Scotland, which furnished the population in the north of Ireland, familiarly known as Scotch-Irish. This term Scotch-Irish does not denote admixture of the Scotch and Irish races. The one did not intermarry with the other. The Scotch were principally Saxon in blood and Presbyterian in religion; the native Irish, Celtic in blood and Roman Catholic in religion; and these were elements which could not very readily coalesce. Hence the races are as distinct in Ireland at the present day [1954], after a lapse of two centuries and a half as when the Scotch first took up their abode in that island. They were called Scotch-Irish simply from the circumstance that they were the descendants of Scots who had taken up their residence in the north of Ireland.” From *History of Peterborough New Hampshire, Book One - (Richard R. Smith)*, page 35.

⁸ *George Henry and Jessie McNiven Taggart History*, page 52.

⁹ Family Group Sheet for Washington Taggart and Susannah Law.

"The Bible was thoroughly read without note or comment, and made the rule of their lives, as hardly ever since; and the effects of its teaching was apparent in the lives of all . . ." ¹⁰

From the "*Day Book*" that George kept prior to going to Nauvoo which starts May 10, 1837 and continues on into early 1841, we learn that he apparently worked for a variety of people in the area doing carpentry, repairing wagons, carding wool, sawing timber, spinning wool, etc. He even made musical instruments as one entry was for making a violin. ¹¹

"In 1841 Elder Eli P. Maginn¹² came to Peterborough and was successful in preaching Mormonism there. Elder Maginn, partly by his message, and partly by his own magnetic personality, attracted people from far and near to his meetings in Peterborough. The churches would have none of him . . . and he was obliged to hold his meetings in the little hall in the Goodrich Block on Main Street. The meetings were so crowded that the speakers were accustomed to stand at the windows and address the larger overflow crowds waiting outside as much as they did the people who filled the hall to capacity. Listeners came from all about." ¹³

From the history of George Bryant Gardner,¹⁴ another of our Peterborough relatives, we read, "One Sabbath about the first of July 1841 while sitting and listening to

our Methodist Priest, it being warm weather and all the windows opened, my ears caught the sound of some man a preaching in the Town House just across a narrow lane which sounded like music in my ears. On inquiry after meeting I learned it was a man by the name of Eli P. Maginn, a Mormon Elder from Nauvoo, Illinois. I was determined to know more about him, and accordingly the next time he preached, I made arrangements with my Methodist Brethren in regards to their singing and went to hear him preach and was satisfied that he was called of God and I should not resist.

"He did not preach very often, but when he did, I made it in my way to hear him. I concluded to be baptized. Accordingly the day was set when he should visit me and attend to the ordinance. I was working in my shop when I saw him coming. I took off my blacksmith apron and laid my hammer on my anvil and went with him to the water, left my wife a crying, Old Father Peneman¹⁵ a threatening to dispose me (he having a mortgage on my property), some neighbors a prophesying that I should lose all my customers. But I burst those bands and was baptized by Elder Eli P. Maginn, on Monday, November 20, 1841, in the Cantocook River. While this was going on, the Methodist Sisters gathered around my wife a telling her that she had got to give up her husband for he had joined a poor deluded people and would go off and leave her." ¹⁶

"That the people of the Town were divided in their opinion about the Mormons may be gathered from the fact that during the period of their meetings . . . little reference to them is made in the weekly newspaper, nor are

¹⁰ *History of Peterborough (Albert Smith), page 70.*

¹¹ *George W. Taggart Day Book.*

¹² Spelling of the name *Maginn* varies widely and has been standardized this way throughout the text.

¹³ *History of Peterborough New Hampshire, Book One (Richard R. Smith), page 187.*

¹⁴ George Bryant Gardner is the brother of Penelope Randall Gardner Goodrich, whose only son, George Albert Goodrich was to later marry George Washington Taggart's two oldest daughters, Eliza and Harriet Taggart.

¹⁵ The Methodist Minister.

¹⁶ *The History of George Bryant Gardner, 9 pages.*

Sperson May 15th to the 1840 at Noon De
 to 48 1/2 days work remaining \$ 3, 75
 Nov 5th to one Board side

Sept 19th Albert Hill to balance
 due between watches 2, 00

Sept 25th Lyman Byers to Chest 1, 25
 to all handles 70

Oct 5th the 1840 of B Gardner to Balance
 due for Violin and trunk 6, 00

Nov 4th of Hill be by cash 1, 00
 Dec by cash 1, 00

Dec 30 1840 Widow Mary Upton De
 to 8 days work 57 1/2 17, 33
 Jan 28-1841 need payment 17, 33

April 1841 above to 2 days work 1, 67

A Page from George Washington's Day book that he kept from 1837 to 1841. He recorded in it principally work done and wages due him, however there were a few personal notations. Note the work done for George B. Gardner for a Violin and Case¹⁷

¹⁷ George Washington Taggart Day Book.

the Mormons mentioned by the previous town historian either in his long chapter on ecclesiastical affairs or in the genealogical pages where he studiously avoided such reference.”¹⁸

Elder Maginn's preaching found fertile ground in the Taggart family as George, his brother Oliver, and his Father and Mother all joined the church¹⁹ and are listed as members of the Peterborough branch as of 8 May 1843.²⁰ This apparently did not find favor with George's other three brothers. Letters written between Albert, Henry and Samuel indicate more than a little animosity on the subject of the Mormons. In a letter dated July 20, 1842 to Albert from Henry, just sixteen, he relates, "I was home yesterday. The Folks were all well and full of Mormonism as you please and I have not a little something to tell you that will make you swear, I guess, for it did me. The old man is a going into the Drink next Friday. He was pretty damned well cocked Sunday. Any way I suppose he thought he would have a damned good spree for a winding off.

"I don't see but what you and Sam and I are likely to have to take it alone. And we are able I suppose, but by God I don't work out to get money to give to Joe Smith no how. It makes me swear to think of it. . . . Excuse the writing for it is bad and I am mad!"²¹

From his own record, we learn that, "as near I can recollect was baptized into the [LDS] Church in December of 1841 in the

town of Peterborough, New Hampshire by Eli Maginn and was ordained to the office of deacon June 11, 1842 under the hands of E. P. Maginn.”²²

According to the annals of the *Peterboro Lyceum* for 1841 and 1842 six people were baptized members of the LDS Church on November 27, 1841. A list of converts was made by Jesse C. Little, an Elder of the Church, which purports to be in order of baptism. According to this list George was the sixth convert in the Peterboro area with his brother Oliver number 24, Harriet, his wife to be number 58, his mother number 75 and his father number 91.²³ If this information is accurate then George was baptized in late November rather than December, and would have been among the very first in that part of the world.

On May 7, 1843 George married Miss Harriet Atkins Bruce. He was 27 and she 22. Harriet was the daughter of Peter Bruce and Eliza French of Peterborough and was born March 20, 1821. She had joined the church being baptized in the dead of winter, February 20th, also by Elder Maginn.²⁴ Harriet's grandfather Kendall Bruce had come to Peterborough in the winter of 1812,²⁵ so it should be safe to assume that she and George had known each other over a period of several years before their marriage.

To continue from his journal: "Came to Nauvoo in June, 1843. Here ordained under the hands of Henry Jacobs Sr., Brother Miles,

¹⁸ *History of Peterborough New Hampshire - Book One*, (Richard R. Smith), page 194.

¹⁹ *History of Peterborough New Hampshire - Book One*, (Richard R. Smith), page 195.

²⁰ *Membership of The Church of Jesus Christ of Latter-Day Saints 1830 - 1846*; & *The Nauvoo Journal*, Vol. 3, July 1841, No. 3, p. 84.

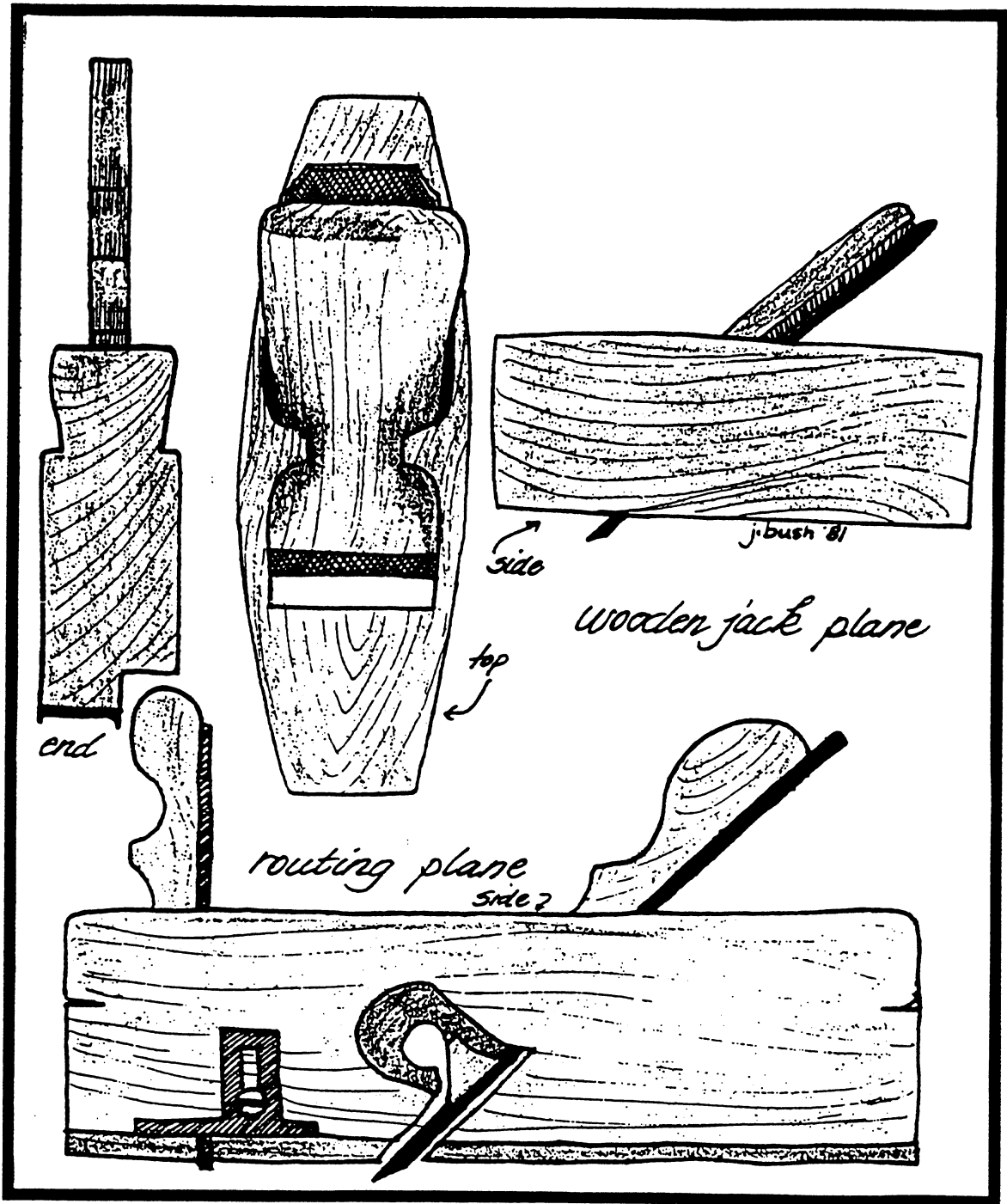
²¹ *Taggart Family Newsletter*, Volume IV, Number 1, December 1983, pages 3-4.

²² *George Henry and Jessie McNiven Taggart History*, page 52.

²³ *Taggart Family Newsletter*, Volume VI, Number 1, February 1986, pages 8-9.

²⁴ *Taggart Family Newsletter*, Volume VI, Number 1, February 1986, page 8.

²⁵ *History of the Town of Peterborough*, (Albert Smith), pages 26-27.



Tools of the Trade for George W. Taggart²⁶

Drawing by Jane Hatch Bush

²⁶ "Taggart Family Newsletter, Volume II, Number 1, September 1981. Cover & Page 1.



Reproduction's of George and Harriet's wedding portraits. They were married May 7, 1843. These beautiful portraits, were done on Porcelain and mounted in delicate glass-covered oval-shaped metal frames, and attest to the fact that Harriet and George were a handsome pair, and that they had deep sentimental feelings and cared about preserving the



memory of what for them was a very special time.²⁷ The originals are in the possession of Lela G. Johnson, 195 West Center, Providence Utah, 84121; a great-granddaughter to this couple.

²⁷ *Taggart Family Newsletter, Volume II, Number 1, September 1981, page 3.*

and two men whose names I do not recollect, and was ordained into the 13th Quorum of Seventies in Nauvoo, 1844.”²⁸

During the General Conference of the Church on October 8, 1844, “Elder George A. Smith moved that all in the Elders Quorum under the age of thirty-five should be ordained into the seventies if they are in good standing and worthy, and will accept it. The motion was seconded and carried unanimously.

“Elder Heber C. Kimball . . . recommended all those Elders who are under the age of thirty-five, and **also all the Priests, Teachers, Deacons and members** who are recommended to be ordained to withdraw and receive an ordination into the Seventies which was done.”²⁹ George was most probably ordained a seventy on this occasion.

“Nauvoo's rapid growth was amazing (and finally, fearsome) to other towns in the county, whose populations numbered only a few hundred. By January of 1843 Joseph Smith could say, ‘When I went to Commerce, I told the people I would build up a city, and the old inhabitants replied, ‘We will be damned if you can.’ So I prophesied that I would build up a city, and the inhabitants prophesied that I could not; and we have now about 12,000 inhabitants.

“Nauvoo had come a long way in three years, not only in size but in organization. Much of the concerted effort centered on the construction of a magnificent temple, where the Saints would receive special blessings. It was a daring project for an impoverished people, calling for the sacrifice of both time and money. Men gave every tenth day to cut,

haul, and place the huge limestone blocks and the wooden timbers that were floated downriver from the Church-operated sawmills in Wisconsin. The women asked Joseph Smith to organize them into a formal society, so they could better forward the work on the temple by providing food and clothing to the workmen.”³⁰

“The economic organization of the Saints was characterized in Nauvoo by experimental enterprise. The state granted a charter for an Agricultural and Manufacturing Association that encouraged the development of dozens of small businesses. Nauvoo had grist mills, lumber mills, potteries, tanneries, foundries, bakeries, a slaughter house, comb factory, match factory, dozens of shops and stores and other enterprises. Individuals also owned farms on ‘the prairie’ east of town and everyone was encouraged to plant fruit trees around city homes.

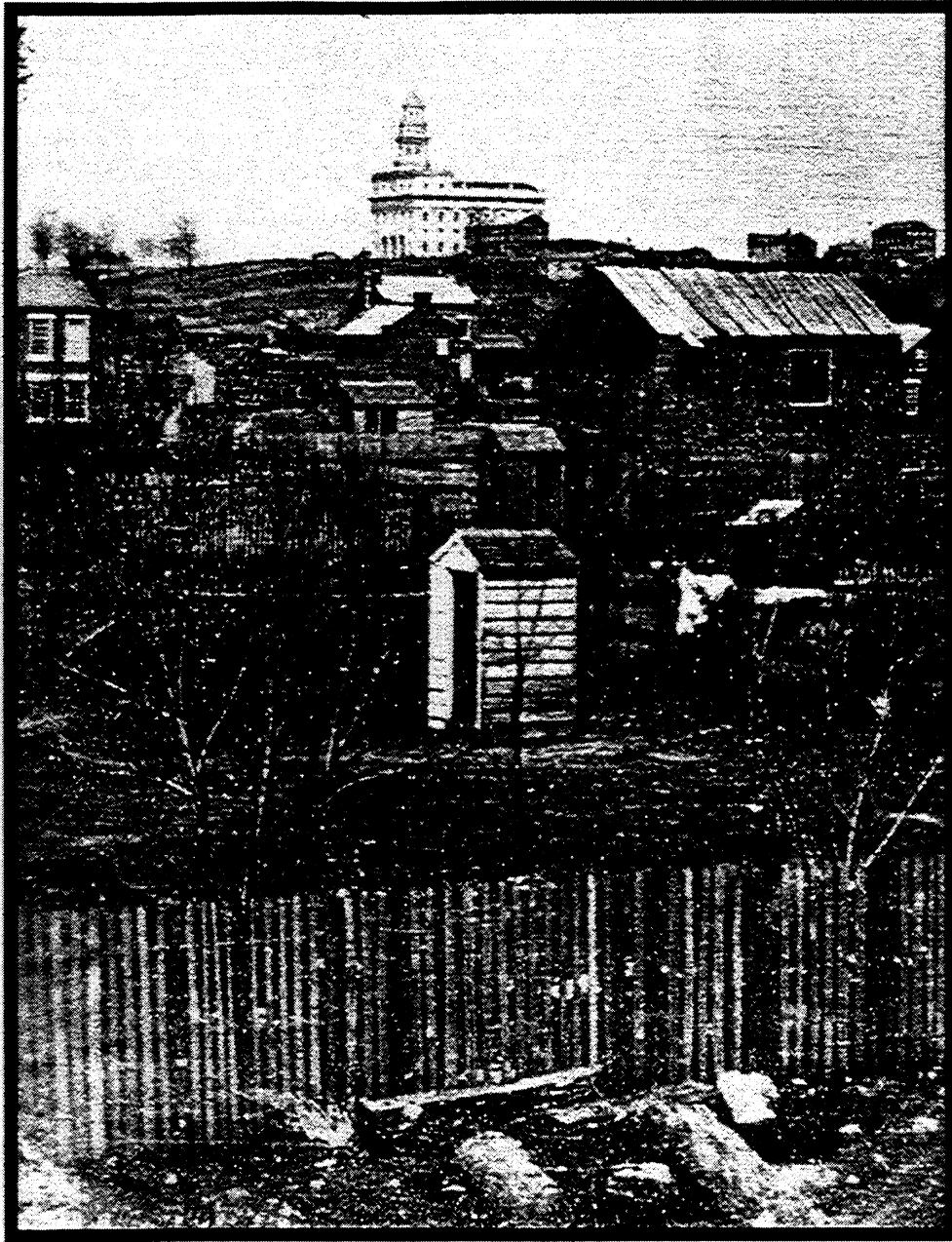
“Many homes had gardens, chickens, and a few animals on the property, as Joseph Smith had planned. Every space was soon swallowed up in the tide of immigrants, but the idea of combining city advantages with food-raising persisted.

“Building was the biggest enterprise of all. In addition to the temple ‘on the hill,’ homes and businesses sprang up, chiefly on ‘the flat’ below. Local limestone, timber, and clay for bricks made good building materials. One visitor reported seeing some two thousand homes, of which ‘six hundred of them at least were good brick or frame structures. The number . . . made wholly of brick was about five hundred, a goodly proportion of them large and handsome.’ Nauvoo had several brickyards, and some people made their own.

²⁸ *George Henry and Jessie McNiven Taggart History*, page 52.

²⁹ *Journal History of the Church of Jesus Christ of Latter-day Saints*; Book 43, October 8.

³⁰ *Nauvoo Panorama*, pages 25-26.



In this 1846 diguerreotype this “backyards” view looking northeast toward the Temple illustrates many kinds of structures in Nauvoo: log houses, fences, barns, and fine brick homes.³¹ Nauvoo grew and changed rapidly in the few years the Saints were there. When they first arrived they lived in tents, wagons, dugouts, lean-tos, or simple log structures. As they struggled to improve their economic conditions, these were gradually replaced by traditional frame homes. In the late Nauvoo period, brick homes became popular. Meanwhile, many public buildings and businesses were also constructed.³²

³¹ *Church History in the Fulness of Times*, page 299.

³² *Nauvoo Panorama*, page 36.

"The river provided transportation for both people and goods. White pine timber was floated down from sawmills in Wisconsin run by the Saints. Joseph Smith bought a half-interest in the little steamboat '*Maid of Iowa*,' which gave ferry service across the river to and from Montrose as well as bringing immigrants and trade goods up from St. Louis.

"A 'common school' system was soon organized, with teachers and school trustees. Classes, including a few 'university' courses, met in private homes or public buildings, whenever space was available. There was offered a rich cultural mix of plays, lectures, art exhibits, concerts, banquets, and dances. Unlike most religions of that place and time, theirs encouraged the arts. Even Brigham Young, whose father had once chastised him for attending a dance, liked to dance and take part in the plays. Nauvoo was often a merry place as well as a refuge.

"The Nauvoo Legion provided outdoor entertainment. Parades and assemblies were popular, enlivened by the Legion's colorful costumes and prancing horses. The Nauvoo Brass Band often added music to the festivities. . . ."³³

"The first band was instituted in Nauvoo in 1840. . . . It was a martial band with Levi W. Hancock as fife major, and frequent drills and parades were executed to the rhythm of a dozen fifes and drums. Later the band came under leadership of Elisha Averett and was called Averett's band. Soon afterwards Dimick Huntington took charge as drum major and it became Dimick's band.

"The Nauvoo Legion grew so fast that one small band was not enough and a brass band suggested itself to Joseph Smith,

lieutenant general of the Nauvoo militia. A meeting was held in the John W. Coolidge home in 1842 and there the brass band was organized. . . In all there were 18 members.

"William Pitt, best versed in music, was made band leader. . . . He usually played the clarinet. He brought with him to Nauvoo a vast collection of music arranged for brass instruments and it was principally from this store that the band played. Pitt was talented in arranging orchestrations and also performed on several instruments, excelling on the flute.

"Many of the band instruments were old-fashioned and inconvenient for advanced playing but this did not prevent the band from becoming popular. The drum was manufactured by the hands that beat it, those of William Cahoon. Purchase of band uniforms was out of the question so the members decided to dress in white. Through the interest of the prophet, funds were raised to finance it. Excursions, picnics and concerts were given. One notable event was an excursion to Quincy on the Prophet's steamer, *Maid-of-Iowa*, all proceeds going to the band . . ."³⁴

By 1844, "Members of the Nauvoo Legion band were: E. P. Duzette, major; **George W. Taggart**, William D. Huntington, Jesse Earl, J. M. King, H. B. Jacobs, A. J. Clothier, Sylvester Duzette, Aroet Hale, L. W. Hardy, Abram Day, William Smith, Stephen Wilbur, Lewis Hardy, James Leithead, J. M. Frink, Eleazer King, O. Sprague, Levi W. Hancock was the fife major."³⁵

In a letter dated September 10, 1843 to his three brothers back in New Hampshire, George, age 27, described the Prophet Joseph

³³ *Nauvoo Panorama*, pages 28-29.

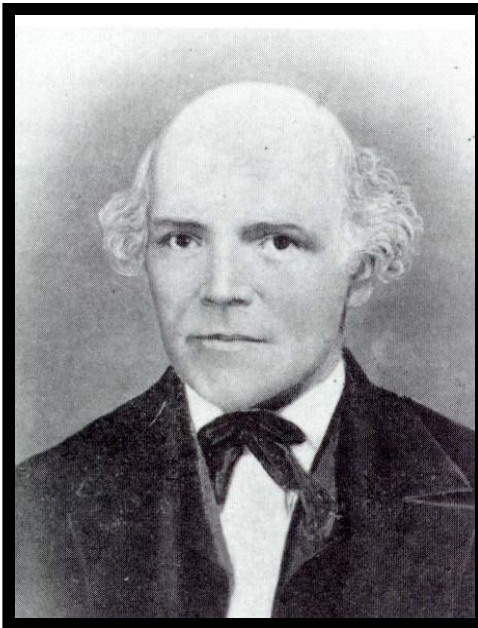
³⁴ *Nauvoo - Gateway to the West*, pages 26-27.

³⁵ *Nauvoo - Gateway to the West*, page 80.



JOSEPH SMITH REVIEWING THE NAUVOO LEGION ³⁶

Photograph of Painting by C. C. A. Christensen



“William Pitt, a British convert and all-round musician, was the leader of the Nauvoo brass band, both because he was well versed in music and because when he left England he took with him a large collection of music arranged for brass instruments. Pitt had a reputation as an excellent flutist, but he preferred the violin and other instruments. He was one of three members of the band to travel to the Salt Lake Valley with the original Pioneer Company.

The Nauvoo brass band (also known as William Pitt’s brass band) was organized in 1842 to accompany the drills of the Nauvoo Legion. The band frequently played for social and religious gatherings, at patriotic and other celebrations, at arrivals and departures of important people, and as background to steamboat excursions. They even raised funds and built the Nauvoo Concert Hall in 1843.

During the first half of the Iowa trek the band not only provided entertainment for the weary Saints after a long day’s March, but they also obtained money, provisions, and equipment through concerts for the settlers in towns and villages along the route.

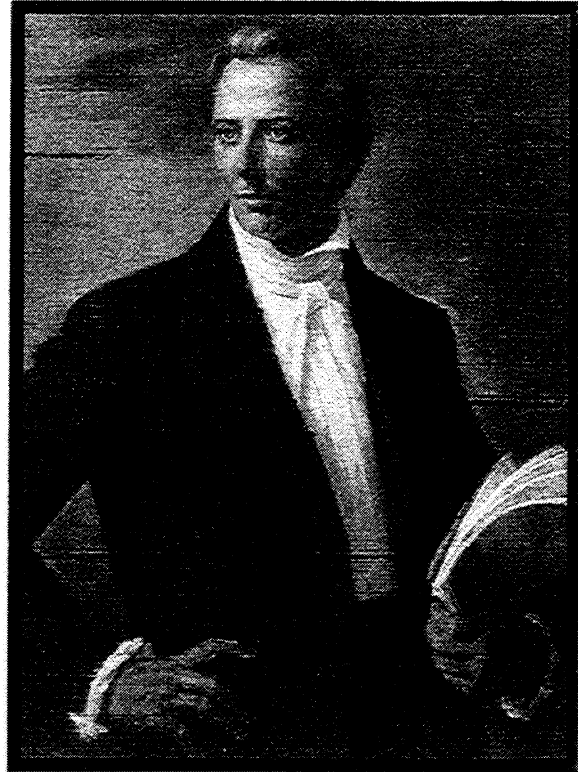
After arriving in Garden Grove, the band dispersed as some of its members returned to Nauvoo, some went on to Winter Quarters, and others stayed in Garden Grove. In Utah the band was revived for a time and performed functions similar to those it had provided in Nauvoo ³⁷

³⁶ *Church History in the Fulness of Times*, page 310.

³⁷ *The Restored Church*, page 110.

Smith like this "He is a young looking man of his age, which is near 38 years, and one of the finest looking men there is in the country. And he does not pretend to be a man without failings and follies. He is a man that you could not help liking as a man, setting aside the religious prejudice which the world has raised against him. He is one of the warmest patriots and friends to his country and laws that you ever heard speak on the subject. Neither is he puffed up with his greatness, as many suppose, but on the contrary is familiar with any decent man and is ready to talk upon any subject that any one wishes. And I assure you, it would make you wonder to hear him talk and see the information which comes out of his mouth and it is not in big words either but that which any one can understand."³⁷

No sooner did the Taggarts arrive in Nauvoo than real tragedy struck. His Father Washington died on August 2nd, and then on August 11, his brother Oliver died.³⁸ Susan reported the tragedy to her sons back in New Hampshire in a letter dated September 6, 1843.³⁹ "I now take my pen in hand to write to you a line to inform you of my health which is pretty good. But the subject upon which I must write makes the task a painful one, for I must tell you, my Children, you are fatherless. Your Father was taken with the bowel complaint before we got here and he never was well of it while he lived. Although he kept about till about a week before he died, I don't think he felt able to do any work and I [think] if he could have got along without [working] it would have been better for his health, but he could not.



Joseph Smith

"Oliver was taken with the fever and ague about the twenty-fifth of July and we thought was getting better but the bowel complaint set in which caused his death. Oliver died the first day of September five o'clock in the afternoon and your father about the same time the next day."⁴⁰

They were buried side by side in block #7 Lot #3 of the Old Nauvoo Burial Ground.⁴¹ Nauvoo at that time was taking a heavy toll in lives to disease. Particularly malaria and cholera. Malaria was especially deadly in the

³⁷ *Taggart Family Newsletter, Volume IV, Number 1, December 1983, page 6.*

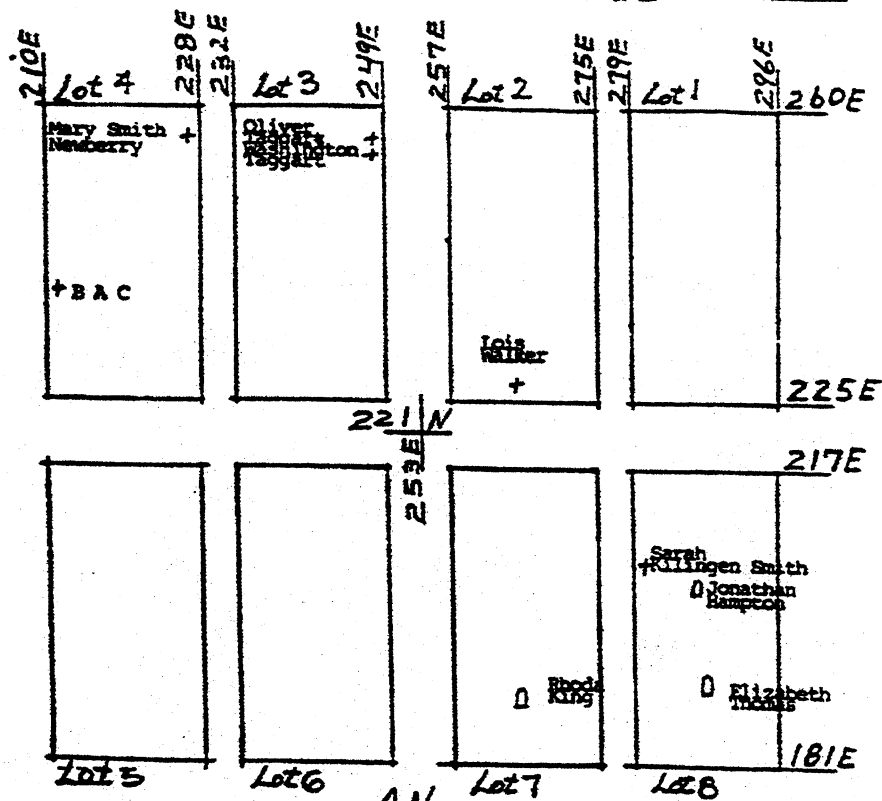
³⁸ *Nauvoo Deaths & Burials, October 7, 1989, page 33.*

³⁹ The discrepancy of death dates is unexplained, but for our purpose here is unimportant to the overall story of GWT; however, for the record the dates from Susan's letter have been used.

⁴⁰ *Taggart Family Newsletter, Volume IV, Number 1, December 1983, page 4.*

⁴¹ *Nauvoo Deaths & Burials, page 33.*

OLD NAUVOO BURIAL GROUND
1840 - 1846
BLOCK 7



20	21	1
19	22	2
18	23	3
17	24	4
16	25	5
15	26	6
14	27	7
13	28	8
12	29	9
11	30	10

USUAL GRAVE
INDICATIONS

- EXISTING NAMED HEADSTONES
- ▣ EXISTING OTHER STONES
- + DENOTES BURIAL RECORDED IN THIS LOT.

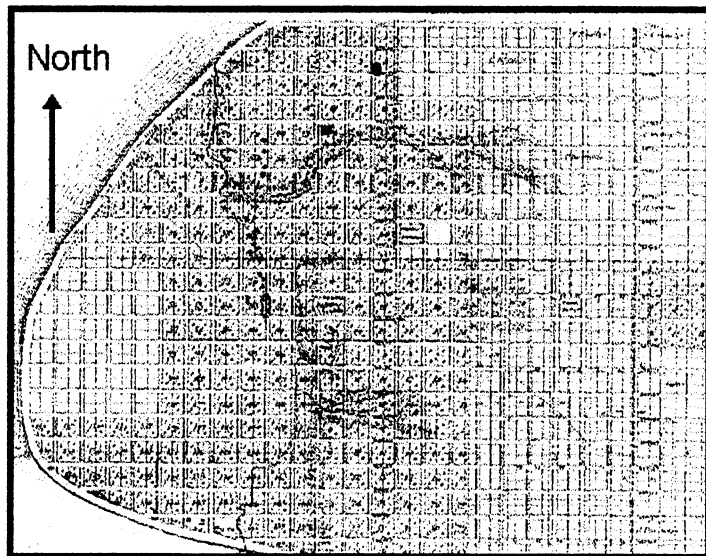
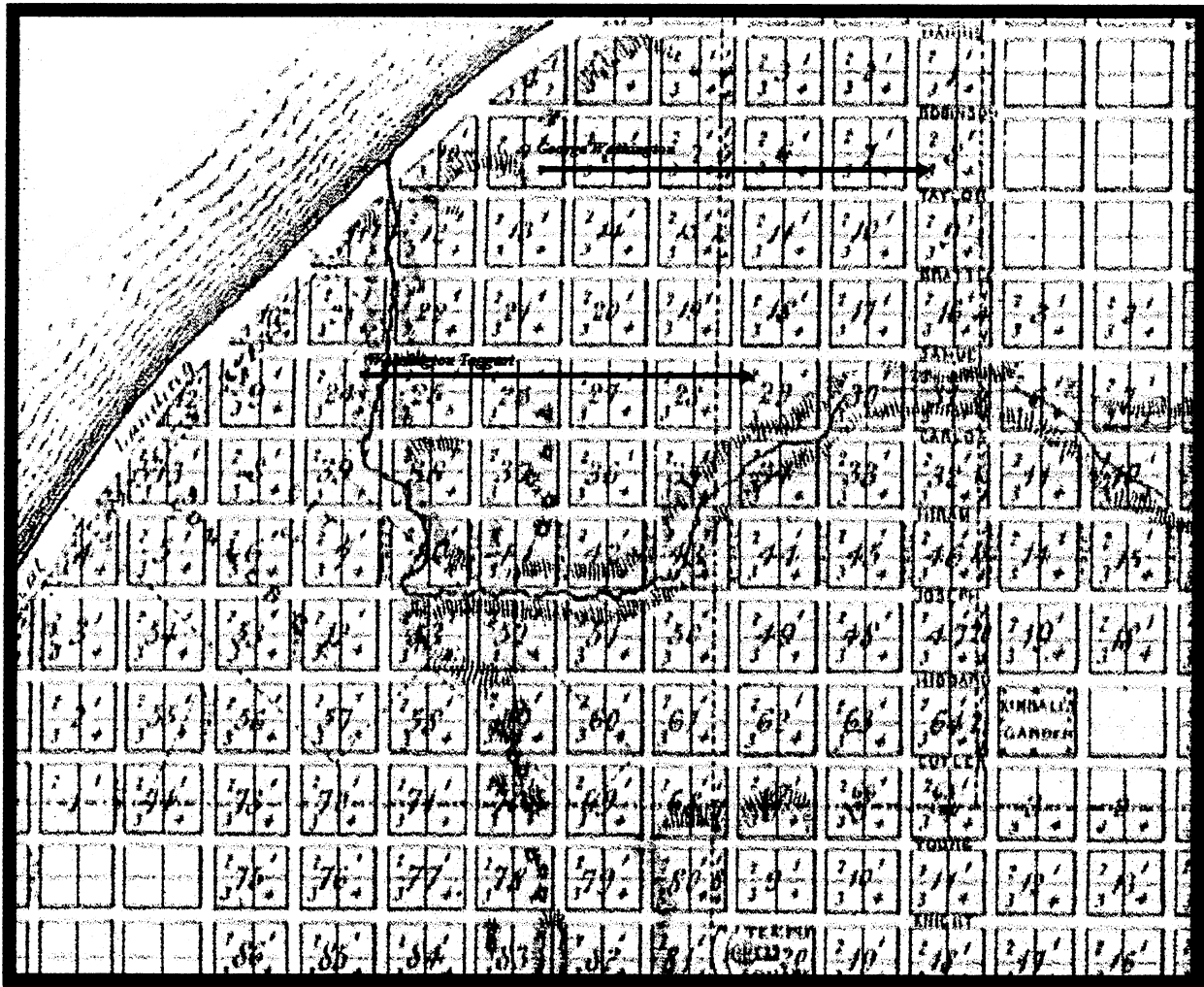
SCALE 1/16" = 1 FOOT
0 5 10 15 20 25 30 35

R.W. JACKSON ARCHT
AUG. 1985 N.P.I.

Old Nauvoo Cemetery.⁴² Although not shown we know that Harriet is buried here too - George writing to his brothers told them "My wife [Harriet] has ceased to live. She now lies in the grave by the side of Father and Oliver."⁴³ So far no record of the location of Susan Taggart has been located. Therefore until some other report is made, it must be assumed that if George had any influence in the matter, she is most probably buried with her first husband and is there too.

⁴² Nauvoo Deaths & Burials, page 33.

⁴³ Taggart Family Newsletter, Volume IV, Number 1, December 1983, pages 7-8.



Both Washington Taggart and George Washington Taggart purchased property in Nauvoo. The locations are plotted on the plat mat of Nauvoo. Washington's was within the precincts of the city: Nauvoo Block 29 Lot 2. George Washington's was the South West quarter lot number 3 of block B of Hyrum Smith Addition.⁴⁴

⁴⁴ Taggart Family Newsletter, Volume VII, Number 1, March 1988, pages 16-17.

months of August and September, and was most often referred to as ague and fever.⁴⁵

This left George the only man of the house, so to speak, to his mother and new bride of three months, in a new town full of strangers, a long way from what had been home.

George writing to his brothers September 6, 1843 after the death of his father said, "Our Father bought an acre lot within the precincts of the city and paid twenty dollars. He also had got a cellar dug and stoned and the most of the lumber for a house, the walls of which he was *going* to build of brick. The brick he had not bought. He has left, after paying all expenses, something like ten dollars as near as I can guess. He also made his will by which he gave each of us one dollar and the rest to Mother with the request that I should be his executor. How we shall get along I do not know but I am afraid that we shall not be able to go on and build the house. But I shall do what is in my power to get up a house for Mother this fall. But I expect it will be rather a hard case for it is almost impossible for a man here to get a dollar in money for work. For money is scarce and there is but little confidence to be placed in many of the people, and those that have money will not put it in circulation. This perhaps you will wonder at seeing this is called the land of Saints, but let me tell you that the people are not all Saints that profess to be.

"Sunday; September 10: I now sit down to finish this letter, not having an opportunity since the 6th. I still find myself in good health and my Wife and mother the same. I like the place very much but there is many inconveniences which we will have to undergo in consequence of not having money,

⁴⁵ *In Old Nauvoo*, pages 113-115.

but those that have money can live here just as easy as they please. There is a great deal of building a going on here this Summer, and the place is growing fast. The most of the people are industrious and honest, but poor. But there is many, as might be supposed, that are not honest, and many that belong to the Church which are not to be depended upon. This I expected before I came here, therefore I am not disappointed."⁴⁶

In November of 1843 a petition entitled "Memorial of inhabitants of Nauvoo in Illinois, praying redress for injuries to their persons and properties by lawless proceedings of citizens of Missouri," was circulated and signed by 3,419 of the residents in and around Nauvoo.⁴⁷

The original petition is fifty-nine pages long and appears to be divided into the Nauvoo Civil wards and out laying areas. George's signature appears in the section with 2nd Ward while Harriet his wife's is in the 3rd Ward.⁴⁸

They both signed the petition in support of their friends and neighbors who were forced from Missouri.⁴⁹

"While still in Nauvoo, George was given a Patriarchal Blessing by Hyrum Smith, Patriarch of the Church. This was on January 30, 1844, about five months before Hyrum and the Prophet Joseph were slain in the Carthage jail. In the Blessing, George was given many wonderful promises, among them: 'You shall be blessed in lineage of your posterity, and

⁴⁶ *Taggart Family Newsletter, Volume IV, Number 1, December 1983*, page 5.

⁴⁷ *The Nauvoo Journal*, Vol 1, July 1989, No. 3, pages 66-68.

⁴⁸ *The Nauvoo Journal*, Vol 1, July 1989, No. 3, page 121.

⁴⁹ *The Nauvoo Journal*, Vol. 1, July 1989, No. 3, page 68.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
PATRIARCHAL BLESSING

Stake

No. _____

January 30, 1844

Date

Nauvoo

City

Illinois

State

Recorded in Book C, Page 192. Copied by his wife, Fannie Parks Taggart, July 8, 1870.

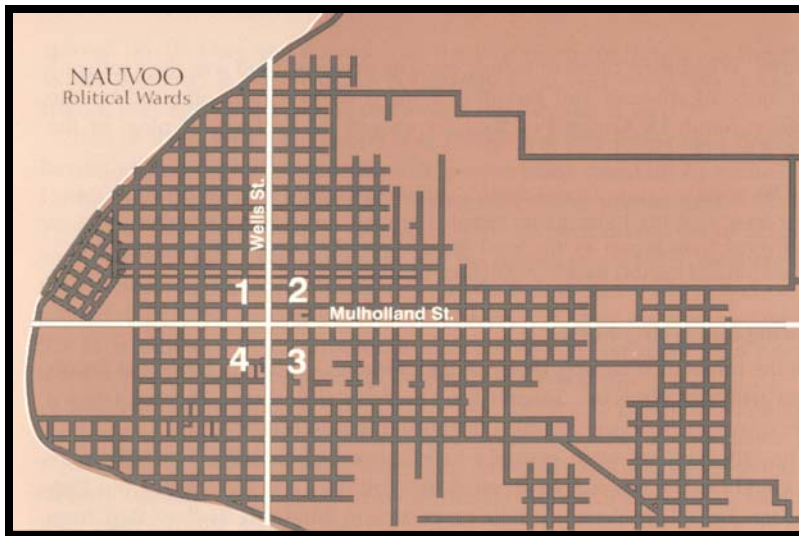
A BLESSING given by **Hyrum Smith**, Patriarch for the Church of Jesus Christ, upon the head of **George Washington Taggart**, Son of **Washington Taggart** and **Susannah Law** born **November 6, 1816** at **Sharon, Hillsborough, N.H.**

Brother George,

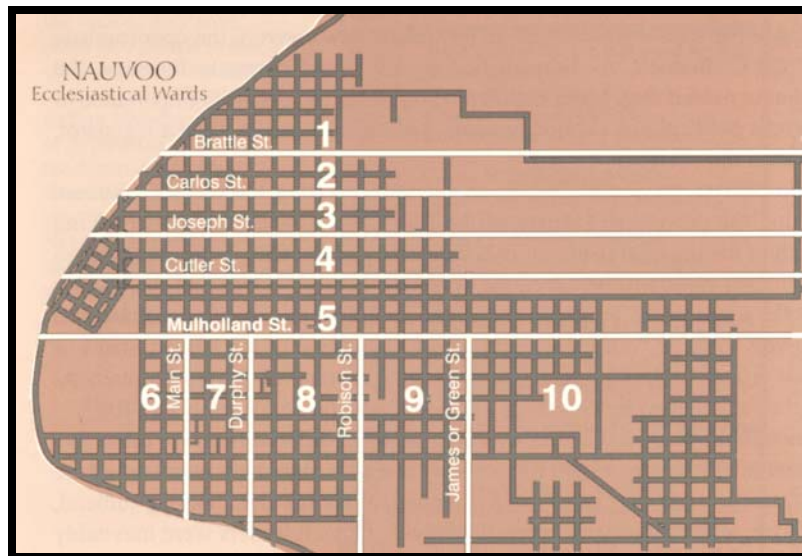
I lay my hands upon your head in the name of Jesus Christ of Nazareth, to place and seal a blessing upon you, touching your lineage, manifesting your rights, whereof behold, I say unto you George, you are of the Tribe and lineage of Ephraim, and in this lineage there are rights inherent and your blessings shall be according to the prophetic visions of your fathers. You shall have priesthood and power, you shall have honor, immortality and eternal life. You shall remember your Father and Mother and your progenitors and shall exercise the power of redemption and deliverance and you shall have a dispensation and a mission in answer to your calling. Not only to the Gentiles, but also the Jews, but you, like others, will have sorrow, tribulations and bereavements, but you have knowledge, hope, faith, and charity. Therefore, you are blessed spiritually and temporally in possessions and tenenants in prosperity in your vocation, in the Spirit and Power of God, even the Spirit of Prophecy and revelation. You shall also have prosperity in your testimony and in your labors in the field and shall go forth and come forth crowned with success, and shall come upon Mount Zion to be numbered with the called and chosen, and fill your place and station according to your appointments at the end of your days, and you shall be blessed in the lineage of your posterity and your name commemorated unto the latest generation and if your faith fail not, your days shall be continued to see the salvation of God. These blessings I seal upon your head, even so

Amen.

Nauvoo Political Wards and Ecclesiastical Wards⁵⁰: It should be noted that the Ecclesiastical Wards only defined the area that Bishops were responsible for looking after the Welfare needs of the people. There was no Ward Organization as it is know today.⁵¹



Nauvoo was also divided into four political "wards" or areas as shown on the 1846 Nauvoo street layout. Mormon leaders often played significant dual roles in the community. Note that the political ward divisions did not follow the religious ward boundaries.



Drawn on this Nauvoo street layout are the ten "ward" divisions. Each ward was a separate ecclesiastical unit.

⁵⁰ Nauvoo Panorama "Views of Nauvoo before, during, and after its rise, fall, and restoration" by Janath R. Cannon 1991. Page 24.

⁵¹ NAUVOO -- GATEWAY TO THE WEST; Prepared and Published by Ida Blum (Mrs. Carl J. Blum) 1974. Page 80.

your name shall be commemorated unto the latest generation. . . .”⁵²

On January 28, 1844 George and Harriet became the proud parents of their first and only daughter Eliza Ann.⁵³

In his daughter Eliza Ann's history we find of her parents “. . . Harriet Atkins Bruce and George Washington Taggart, two stalwarts who had “counted the cost, laid their hearts on the altar, and made the sacrifice.” Few of us realize today what that meant – what it involved to be a “Mormon” in those days. Nearly everything that made life pleasant and lovely, except the Gospel, was taken away. They became strangers to their kindred, in many cases, almost overnight.⁵⁴ Harriet and George had come to Nauvoo for the Church, were married in May of 1843 when the Saints were working hard on the temple and the mobs were crying for the blood of Joseph and Hyrum Smith. Their first and only child, Eliza,⁵⁵ was born just a few months before the Prophet and his brother were murdered in June.

“Eliza’s father was a member of the Nauvoo Legion and was frequently called on to bear arms for the protection of the city. He was also working on the temple, which the Saints had been commanded to build and complete before they left for the west. Everyone was working feverishly just to get homes built, and food was so scarce that men working on the temple were often hungry. In



Eliza Ann Taggart

order to do his duty, George W. Taggart would often make a bed in his wheelbarrow and take Eliza to work with him, caring for her the best he could while he worked.”⁵⁶

For more information about the Nauvoo Legion we turned to the following: “Illinois law, to which the Latter-day Saints were subject after 1838, required service in the militia. In that frontier state in 1840, more than 83,000 of the total population of 470,000 served in militias. Close to 20 percent of the inhabitants were under arms. In Nauvoo the number of militiamen approached 30 percent of the population. Illinois law, similar to that

⁵² *Taggart Family Newsletter, Volume I, Number 1*, September 1980, page 5.

⁵³ Family Group sheet for George Washington Taggart and Harriet Atkins Bruce.

⁵⁴ “A Story of Sacrifice,” *The Restored Church*, page 221.

⁵⁵ This photograph may be the one referred to in a letter from George to his brothers dated September 9th, 1860, and according to the post script, was taken about that time. Eliza would have been about 16-1/2 years old. *Taggart Family Newsletter, Volume VI Number 1*, February 1986, pages 4-5.

⁵⁶ *George Albert Goodrich Family History and Genealogy - 1608-1974*, page 49; and *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 49.

of other states in age requirements for white males and terms of active duty, required service for six months with the same allowances as the regular army."⁵⁷

"In 1843 when Joseph was kidnaped by authorities from Missouri, three hundred volunteers from the legion requested to go to his aid. Seventy-five boarded the *Maid of Iowa* in pursuit, and 175 others went by horse. The *Maid of Iowa* pursued the armed *Chicago Belle* up the Illinois River, passed her grounded, and arrived in Peoria, cutting off an intended escape route for the kidnapers. At the same time, the horse troops traveled more than five hundred miles in seven days. Through the use of the troops and legal processes, Joseph was able to return to Nauvoo safely."⁵⁸

Of these times, George wrote to his brothers in September of 1843, "One thing more and I must close. We are now expecting trouble from Missouri and that before long, in consequence of Gov Ford refusing to send out a Military force for the purpose of taking Joseph Smith again (to protect him) which our gov (national government) has refused to do. For particulars concerning Ford's answer to the Gov of Missouri, in relation to this matter, you will find Ford's letter in the Nauvoo Neighbor of Wednesday, Aug. 30th, 1843, which I think Livingston & Devors takes.

⁵⁷ In *Old Nauvoo*, page 131. "Because of the persecutions in Missouri, many of which had been at the hands of state militia, Church leaders wisely concluded they could not trust any state militia not under their control. Because by law they were required to serve in the Illinois state militia, why not, they reasoned, make it a Mormon militia, at least in Nauvoo?"

The Illinois legislature agreed. The Nauvoo city charter called for the establishment of a university and of an independent military body. In keeping with this generous charter, the city government authorized the organization of the Legion on 3 February 1841. Although independent, it was at the disposal of the governor of Illinois and was required to perform the same amount of military duty as the regular state militia. Within fifteen days after becoming residents of Nauvoo, eligible males were required to join the legion unless exempted from service under United States law, by a special act of the legion, or by a certificate of inability."

⁵⁸ In *Old Nauvoo*, pages 132-133.

"Now concerning public reports and stories that are abroad in the world concerning Joseph Smith and the Mormons, so called, as a people they are as false (as) the Devil or those that make such stories. I say this as a fact, knowing it to be so. Therefore, if you ever believed me to be one of truth, (I) am still the same."⁵⁹

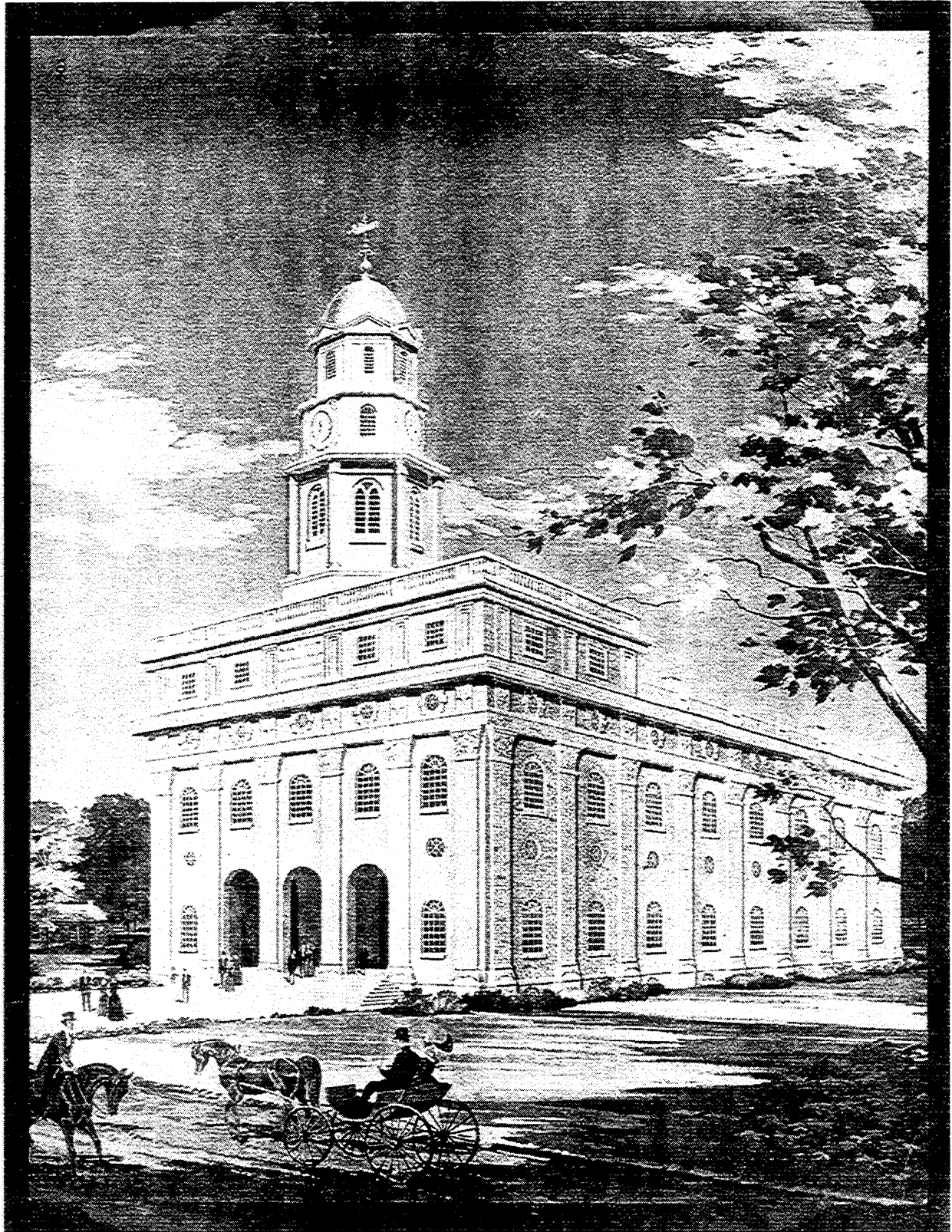
Again from daughter Eliza's history, "Before many months the turmoil increased to the point where the Prophet decided to go west and wait there for his people until they had finished their work in Nauvoo and could follow him. But as history records, he returned again to face the mob and death. With his death went more of the security of the Saints, and everyone felt the increase in suffering and danger.

"At the time of President Smith's death the temple was but one story high; yet on the 24th of May, 1845 – eleven months after the martyrdom – they had finished the temple at a cost of one and one half million dollars, and about six o'clock in the morning the capstone was laid amid the general rejoicing and shouts of "Hosanna" from the assembled thousands of Saints. The reason the capstone was laid so early in the morning was that the twelve were kept in an enforced semi-seclusion to avoid the officers who sought to serve writs upon them for trumped-up charges against the law. . . ."⁶⁰

"When Joseph and Hyrum Smith were returned to Nauvoo following their martyrdom in the Carthage jail many Mormons went to meet the conveyance at the edge of the prairie.

⁵⁹ *Taggart Family Newsletter*, Volume IV, Number 1, December 1983, page 6.

⁶⁰ *George Albert Goodrich Family History and Genealogy - 1608-1974*, page 49; and *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 49.



The wagon was covered with green boughs under which the bodies rested in a crude coffin. The brass band, immediately preceding the bodies played at intervals until the procession returned to Nauvoo. After the remains were taken into the Mansion House the band continued to play while people moved in and out of the building.”⁶¹

GWT's son James tells us, "I have heard him tell of going with those that went to Carthage for the two bodies of Prophet Joseph Smith and Hyrum Smith to bring them to Nauvoo, and I have heard him play the tunes he helped to play in the band that were played when they marched into Nauvoo with the bodies.”⁶²

From the *History of the Church* we find this little nugget concerning the death of Joseph and Hyrum. "At 7:30 a.m., General Dunham issued orders for the whole of the Legion to meet on the parade ground, east of the temple, at 10 a.m. They met accordingly, when addresses were delivered, and exhortations given to the saints to keep quiet, and not to let their violently outraged feelings get the better of them.

"About noon a council of officers of the Legion was held, and from thence they went to meet the sad procession that accompanied the bodies of the murdered Prophet and Patriarch. At 2:30 p.m., the corpses arrived at Mulholland Street, on two wagons, guarded by a few men from Carthage, and nearly all the citizens collected together and followed the bodies to the Mansion, where the multitude were addressed by Dr. Richards, W. W. Phelps, and Messrs. Woods and Reid, who exhorted the people to be peaceable and calm and use no threats." The article then continues with a list of the

names of the Prophet's bodyguard and the Nauvoo Legion Band, among which included Geo. W. Taggart.⁶³

"The most important use of the Nauvoo Legion was in suppressing the mobs after the death of Joseph. Companies of twenty to forty cavalry troops rode throughout the country, chasing mobbers, protecting Saints and pro-Mormons, rescuing those burned out of their homes, and escorting them to Nauvoo and safety. In September 1845 one company rode directly into Carthage on a rescue mission, skirmishing with mobbers on the way. The mobs fled, leaving the city in the hands of the Mormon troops. On this expedition, in which at least two mobbers were killed, the legionnaires rode sixty-five miles in twenty hours before arriving safely back at Nauvoo. Other companies were sent on expeditions to Laharpe, Macedonia, Camp Creek and other small Mormon settlements in Illinois. From 1845 on the legionnaires also occupied defensive posts in and around Nauvoo, preventing kidnap attempts or attacks on the city itself. When the city was finally attacked by a mob army in September 1846, there were few legionnaires left to defend it. Most of them had left with the early wagon trains to protect the Saints on the trail west.”⁶⁴

On February 19, 1845 Harriet Bruce, the young wife and mother died, reason not known, but probably related to one of the disease's that then plagued Nauvoo.⁶⁵ In a letter to his brother Albert dated March 5, 1845 GWT stated, "My wife [Harriet] has ceased to live. She now lies in the grave by the side of Father and Oliver. She died Feb

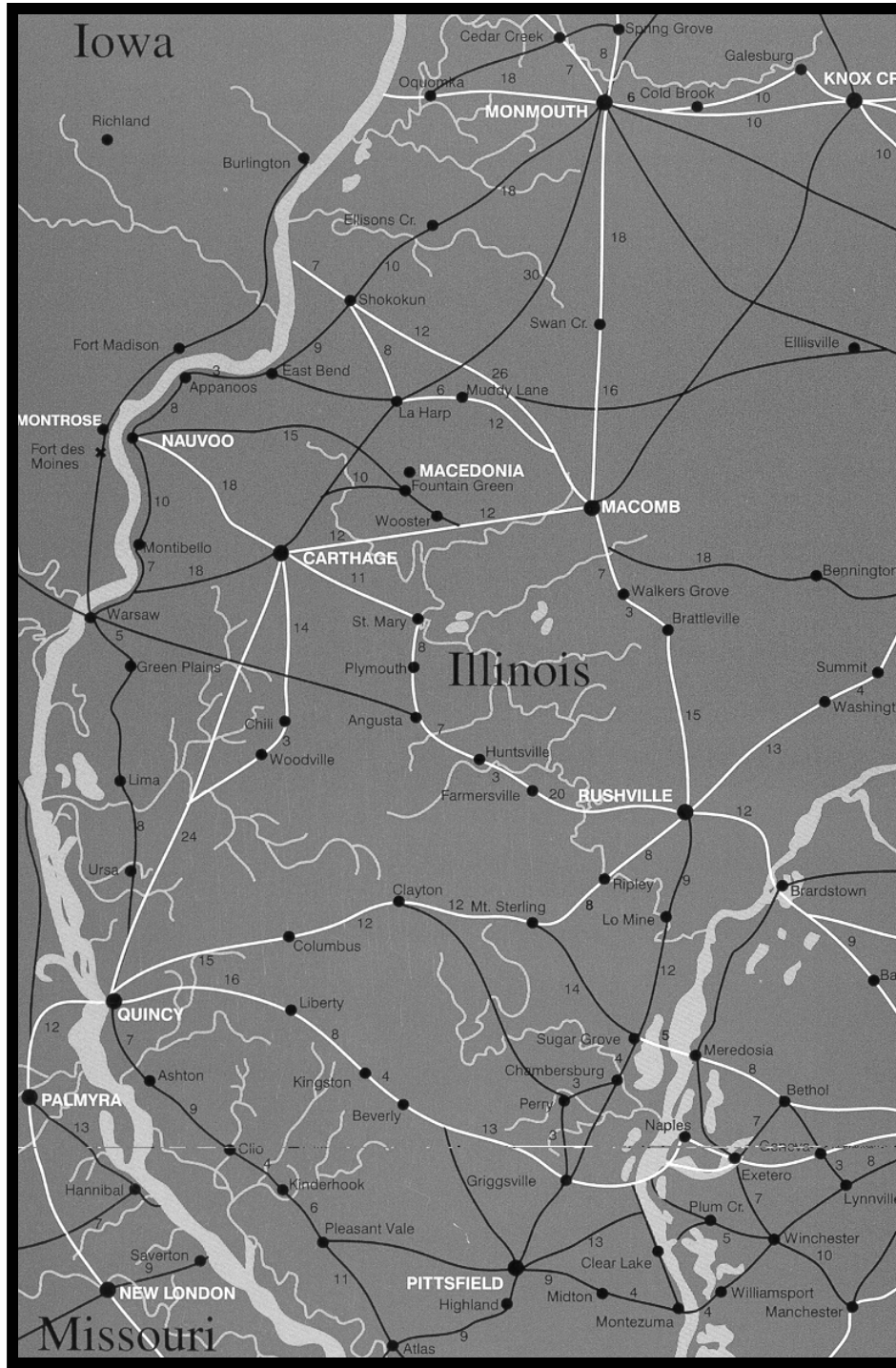
⁶¹ *Nauvoo -- Gateway to the West*, page 27.

⁶² *Taggart Family Newsletter, Volume 1, Number 1*, September 1980, page 5.

⁶³ *Comprehensive History of the Church, Vol VIII*, pages 133-135.

⁶⁴ *In Old Nauvoo*, pages 132-133.

⁶⁵ *In Old Nauvoo*, page 112.



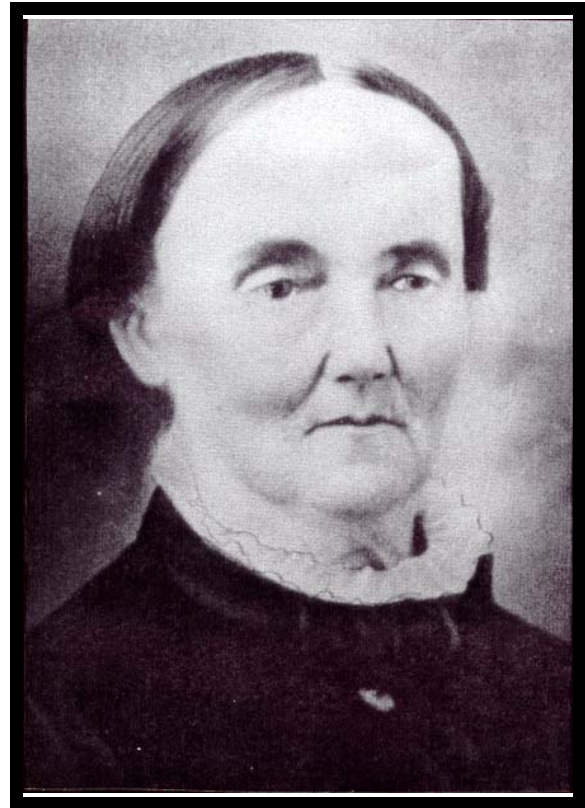
Map Showing the Nauvoo surrounding Area⁶⁶

⁶⁶ Nauvoo Panorama, pages 25-26.

19th, after a lingering illness of 6 months. I think my lot has been one of sorrow and tribulation since I come to Nauvoo but I do not feel like complaining for sorrow and perplexity is the common lot of mankind here in this life."⁶⁷

It is rather apparent that GWT's brother Albert visited him in Nauvoo sometime in the Spring of 1845 as there is reference in several letters to that effect. First in a letter dated August 21, 1844 from Henry to Albert which indicates that he "was agoing to start for Nauvoo so soon". . . and "If you go to Nauvoo, I want you to fetch Mother back with you and I want you to write as soon as you get there and let us know how you prosper. You must be careful and not let them put a knife into you." And another reference in a letter from George W. to Albert dated March 5, 1845 where George told him, "I am glad that you are intending to come to Nauvoo for I want to see you very much. As you intend coming up in the month of April, don't fail to be here by the 6th, for there is to be a general Conference to commence on the 6th, and if you will be here at that time, it will be the greatest treat that you ever had."

In a letter dated April 11, 1845 to Albert in Nauvoo from his brother Samuel it appears Albert had written to Samuel in Peterborough asking for money and Samuel replying to him that ". . . if Mother should conclude to come back, I think that you can get money enough of Gooderich or Page and so pay them when they come back." Susan briefly mentioned that Albert had visited her in Nauvoo, and in a letter to Samuel dated October 2, 1845, stated he had left Nauvoo.⁶⁸



Fanny Parks

Later that same year, on May 4, 1845, George's widowed mother married Henry Jolley,⁶⁹ and George married Miss Fanny Parks.⁷⁰ From Fanny's journal we find this notation, ". . . While in Nauvoo, I became acquainted with George Washington Taggart, and on the 12th of July 1845 was married to him by Father John Smith, the Prophet's uncle. We received our endowments in February 1846."⁷¹

Again on October 31, 1845 death plagued the family when George's mother died,⁷² after only six months with her new husband. George was the only one left of his family of five that had originally moved to

⁶⁷ *Taggart Family Newsletter, Volume IV, Number 1*, December 1983, page 8.

⁶⁸ *Taggart Family Newsletter, Volume IV, Number 1*, December 1983, pages 7-8.

⁶⁹ *Marriage Index of Hancock County, Ill" 1829-1849 Vol. 1*, page 26.

⁷⁰ *Marriage Index of Hancock County, Ill" 1829-1849 Vol. 1*, page 44.

⁷¹ *Journal of Fanny Parks Taggart*.

⁷² Family Group Sheet for Washington Taggart and Susannah Law.

Nauvoo in June of 1843. It is interesting that he never wrote of, or mentioned any of these hardships in his journal.

The boys back in New Hampshire learned of their mothers passing indirectly as indicated in a letter to Albert from Samuel dated December 15, 1845. "Mother, I suppose, is dead. I haven't had any letter from there (Nauvoo), but Susan Carter had a letter from Amy last week and said in her letter that [her] Aunt died about a fortnite before. I don't know that she has any other aunt here, so I suppose that it must be Mother."⁷³

We learned much later in a letter from George to his brothers in 1848 from Iowa, that he did in fact write, but apparently the letters never reached them. George wrote, "I was disappointed to hear that you had received no letters from me since the death of our Mother, for I think I wrote two letters to you between that and the time I left Nauvoo which was on the 17th of Feb 1846. I did not write to you concerning Mother's death for about two months, in consequence of my being sick at the time with the chills and fever, which continued until about one week before I left Nauvoo. The last letter I wrote to you was I think about the first of Feb., 1846."⁷⁴

"As impatience with the continuing Mormon presence grew, the Saints who lived outside Nauvoo saw their barns, haystacks, and log homes torched by mobs and their animals driven off. Over two hundred farm buildings were burned. Men were beaten, women and children terrorized. Brigham Young sent word for them to come into

Nauvoo for protection and counseled against retaliation. The non-Mormon county sheriff, Jacob B. Backenstos, tried to raise a posse to protect the farmers, but only Mormon volunteers responded. The sheriff and his family were threatened. Violence was again on the rampage."⁷⁵

"In the City of Joseph the people turned to a new kind of building; wagons that would be their only shelter during the long journey to a new home in the wilderness. Every available space became a factory to produce or assemble wagonboxes, covers wheels, and harnesses. Blacksmiths, carpenters, and wheelwrights were busy day and night. Some fifteen hundred wagons were completed by Thanksgiving, with nearly two thousand more under construction.

"Teams and provisions were also needed. The *Nauvoo Neighbor* published a Bill of Particulars, listing the requirements for a family of five, including animals, tools, seeds, clothing & bedding 'not to exceed 500 pounds,' '20 lbs. of Soap,' '1000 lbs. of flour or other bread or bread stuffs in good sacks,' spices, beans, dried foods, tin cups, plates, knives, forks, spoons, & pans as few as will do,' 'a good tent and furniture to each 2 families,' and more. Once they had traversed the Iowa Territory, they had to be self-sufficient."⁷⁶

Back to Fanny's journal we pick up the saga, "On the 17th of February 1846 my husband was called on to go as one of the guards for the artillery in the camp of the saints bound for Salt Lake Valley. Then the call came for 500 men to go in the Mormon Battalion; my husband was one of them."⁷⁷

⁷³ *Taggart Family Newsletter, Volume IV, Number 1*, December 1983, page 10. "The Amy referred to in this letter was Naamah Carter, daughter of Elizabeth Law (Susan's Sister) and Billings Carter. Naamah was baptized on April 3, 1842, and with her husband John Sanders Twiss went to Nauvoo in March 1845. He died there about six months later and she married Brigham Young (his 14th wife) the following year (January 26, 1846) and moved to the Salt Lake Valley in 1848."

⁷⁴ *Taggart Family Newsletter, Volume IV, Number 2*, May 1984, page 4.

⁷⁵ *Nauvoo Panorama*, pages 42-43.

⁷⁶ *Nauvoo Panorama*, pages 44-45.

⁷⁷ *Journal of Fanny Parks Taggart*.

from Nauvoo to the Mormon Battalion

George's journal⁷⁸ continues: "A short sketch of the travels of George W. Taggart with the Church of Jesus Christ of Latter-day Saints on their journey from the City of Joseph: Commenced the journey February 17th, 1846. I left Nauvoo in the company commanded by John Scott, leaving the first day, the 17th, we crossed the Mississippi River and camped for the first night. The next day we traveled to Sugar Creek,⁷⁹ where we came up with the body of the camp. Here we remained until the 1st of March, during which time I returned to my family in Nauvoo, where I remained for two days, in which time I received better title to some property which I held and put into the hands of the Trustee of the church for disposal.⁸⁰ I returned again to camp where our time was mostly spent in hearing counsel from the Twelve (Apostles) and gathering provisions, keeping up guard around the encampment, cutting wood and keeping up fires. These things all being necessary, the latter on account of it being very cold and snowy.

"March 1st. Most of the camp started from Sugar Creek and traveled westward over a broken prairie, with here and there a little timber. We suffered considerably in consequence of cold and wet weather and

muddy roads. We were encouraged and strengthened by the Twelve and others of the brethren which kept us in good spirits, and I thought that I could endure almost anything that might come although my health had been very bad the most part of the winter. It came to pass that we traveled on and worked by the way. The Lord prospered us on our journey and gave us favor with the people that sojourned in the land.

"The Camp of Israel kept together as much as the nature of the case would permit. The camp crossed the Chariton⁸¹ river about the second of March where we remained something like about two weeks in which time there was some severe weather. The camp, after leaving the Chariton River, did not make any considerable stop until they arrived at Locust Creek. Here we stayed again for about two weeks because of rainy weather and bad roads. During our stay at this place, the company to which I belonged, with myself, accomplished \$30 or \$40 worth of labor for one Fowler. We received our pay and kind treatment. After leaving this place, our company, under Captain Scott, kept with the body of the camp as much as possible until we arrived at a small brook called Medicine.

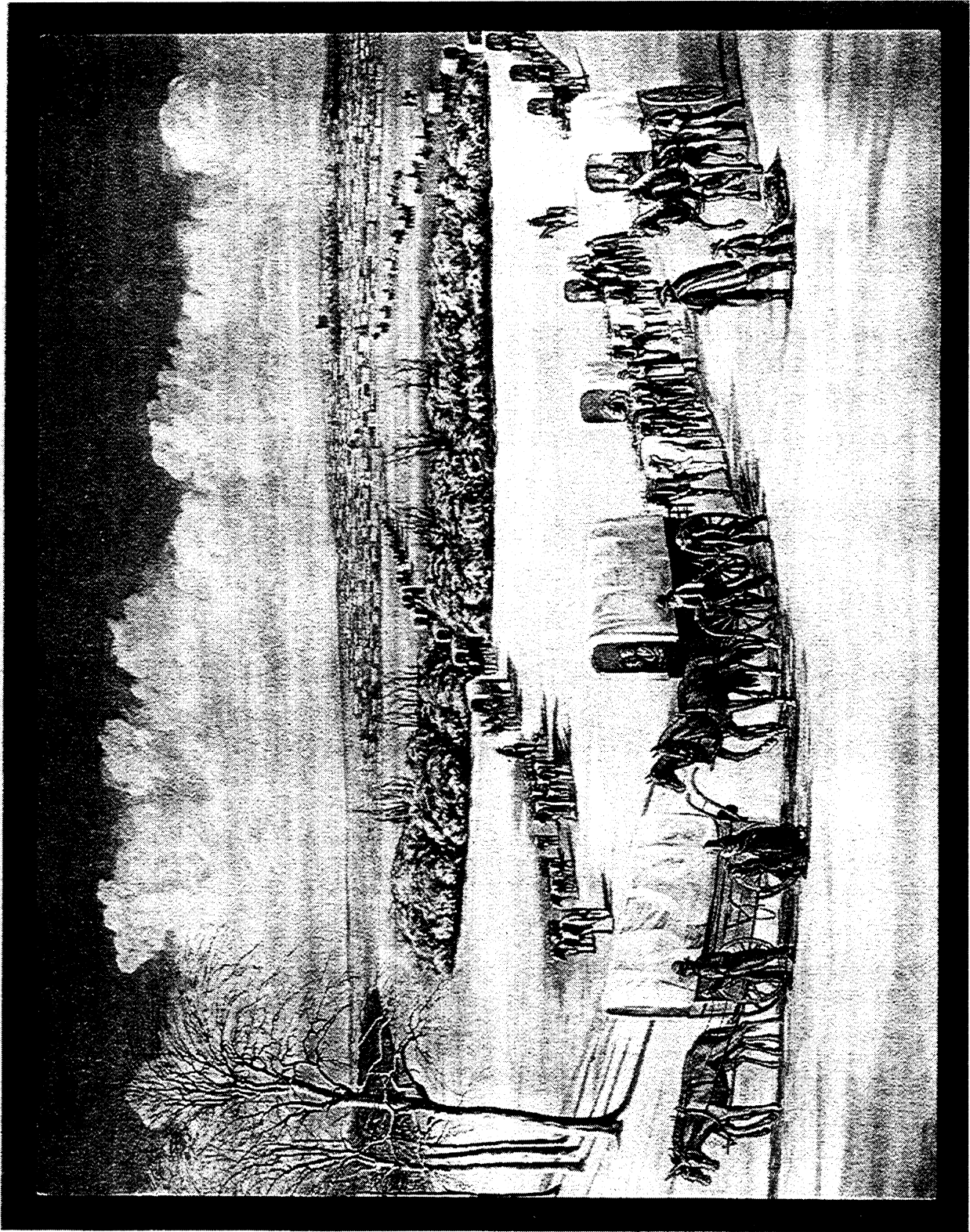
"Here we pitched our tents near a pleasant grove of small timber which was named Council Grove. After stopping at this place four or five days, between 20 and 30 of Captain Scott's men with myself, were sent out

⁷⁸ *George Henry and Jessie McNiven Taggart History*, pages 51-52.

⁷⁹ "Elder Parley P. Pratt left Nauvoo on the 14th of February, and on the following day President Young, Willard Richards and George A. Smith, with a large company of saints crossed the Mississippi on the ice and continued their journey about nine miles to Sugar Creek, in Lee County, where a temporary camp was formed for the exiles fleeing from Nauvoo." *Essentials in Church History*, pages 401-402.

⁸⁰ In a letter to his brothers in New Hampshire dated April 2, 1848 George states, "I will now say concerning our property in Nauvoo, I never disposed of it. The house and lot that Mother owned, Father Jolley concluded to make over to me rather than pay me the share that I owned in it as property could hardly be sold there at any price. But I could get no claim from him until the day before I left Nauvoo. Consequently, I could do nothing with it." *Taggart Family Newsletter*, Volume IV, Number 2, May 1984, page 5.

⁸¹ "While encamped near the Chariton River on the east fork of Shoal Creek, the organization of the camps was reduced to a more systematic order. They were divided into companies of hundreds, fifties, and tens, with officers appointed to preside over each. The apostles were appointed to take charge of divisions, and the camps were divided into two grand divisions. *Essentials in Church History*, page 405.



Exodus from Nauvoo, February–May 1846

Brigham Young had arranged with local authorities for the Saints to leave Nauvoo in the spring of 1846. The Saints were told to have enough supplies for their families for eighteen months before starting off.

Because there were warrants for the arrest of Church leaders, the leaders left sooner. Their departure, coupled with rumors that federal troops would stop the Saints from leaving, made the rest of the Saints nervous. Afraid of being left behind, many Saints left the comfort of Nauvoo without adequate food and clothing.

Wednesday, 4 February 1846: Charles Shumway was the first to ferry across the Mississippi River. Within a few days, under the direction of Hosea Stout and the Nauvoo Police, the Saints were crossing night and day on any available craft.

Monday, 9 February 1846: The wind was quite high and the river very rough. As a man and two boys came from one of the river's islands with a load of wood, their skiff began to fill with water and the boys became frightened and screamed loudly.

A ferry boat loaded with wagons and oxen approached, and the three were picked up safely. Unfortunately, someone on the ferry spit

tobacco or whiskey in an ox's eye, and in the following commotion some bottom planks of the boat were kicked out. Hosea Stout recorded in his journal that as the boat sank people grabbed on to anything they could—sticks, lumber, beams—and were tossed about at the mercy of the cold waves. Some climbed on top of a wagon that had not gone under. The cows and oxen could be seen swimming back to shore. Finally an empty boat that was crossing picked up the people. None were lost, but some were so cold and exhausted they could not speak.

That same afternoon, the temple caught on fire. Women carried water, but a twelve-foot hole was burned before it could be put out.

Sunday, 15 February 1846: Brigham Young and most of the Twelve crossed the Mississippi, but Brigham and other brethren returned on the eighteenth to transact business.

Thursday, 19 February 1846: William Clayton recorded that the ground was covered with snow and that it was windy. None could cross the river, and it continued to snow all day. In fact, Clayton spent the whole week waiting and did not cross until 27 February.

Tuesday, 24 February 1846: The river froze over, something it usually did not do, and the

next morning Charles C. Rich walked across. Although the cold brought much suffering to the Saints, the frozen ice simplified the crossing while it was solid.

Some days later, the ice began to break up and the Saints had to wait while the ice was removed from the channel. Then the ferrying began again and continued until summer.

The painting, *Crossing the Mississippi on the Ice*, depicts the Saints crossing the ice shortly after 25 February. The completed temple is shown in the background.

Artist: Carl Christian Anton Christensen (1831–1912), a Danish convert, immigrated to America in 1857. He painted a series of twenty-three pictures of early Church history. Each was 65" by 99" and done in oil on canvas. The paintings were sewn together to form a continuous roll, and Christensen transported them throughout the Rocky Mountain region, lecturing from his wagon or in chapels. As he lectured, his assistant cranked the roll of pictures, which was supported on two tripods. He painted these pictures in the 1880s from descriptions by those who had lived through the events, often making corrections from comments of eyewitnesses of the events who saw the paintings. (Painting: Brigham Young University Art Collection.)

into the neighborhood of Grand River, in the State of Missouri.

"We went in search of work as the company was nearly out of food. We started about nine o'clock in the morning with nothing to eat but a small loaf of bread made from parched corn meal and five or six hard biscuits. We traveled over the prairie until about four o'clock in the afternoon, when we came to timber. One of the company was lucky enough to shoot a wild hog and another, a turkey. We were then provided with something for our supper.

"We camped for the night in a small point of timber, cooked and ate our meal, called on the Lord and went to rest. After we ate our breakfast in the morning, we started for a settlement. After traveling about three hours, we came to what is called Duncan Settlement. Here we immediately got a job of work at Harvey Duncan of hewing and raising a log house.

"The people were very much excited in having so many Mormons come into their neighborhood. Some were in favor of driving us out of the place and they held a public meeting to counsel on the expediency of such a plan. The Duncans, being men of influence, and not being in favor of such [a] measure, brought about so much opposition that the game of driving us out was frustrated. We were therefore permitted to stay and prove ourselves, which we did, and got a good name. We labored in this place six or seven weeks in which time we gathered up a good supply of oxen and cows and provisions.

"It was now considered best to move for the main body of the camp, inasmuch as we had been sent for two or three times. We

accordingly started about the first of June for Mt. Pisgah,⁸² (Talmadge, Iowa), a place where the Church was putting in crops.

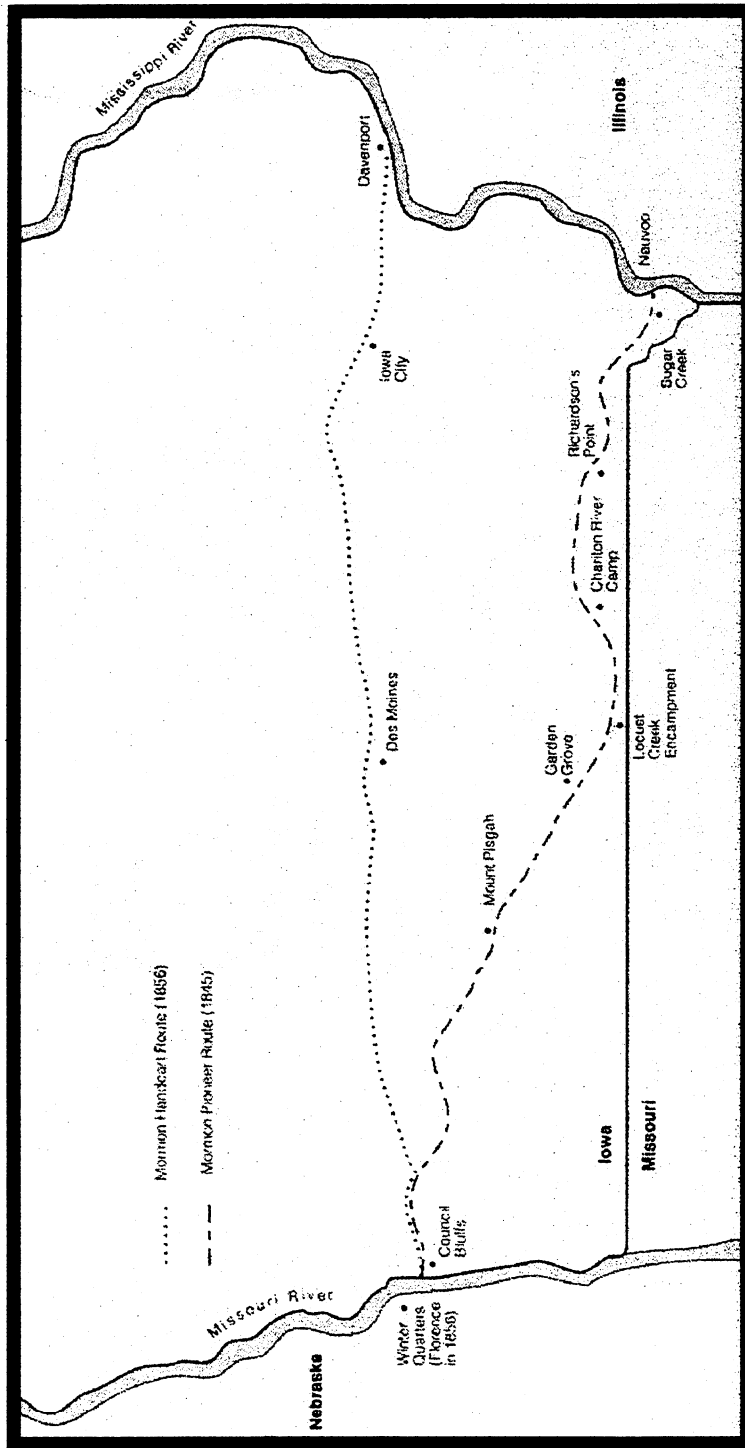
"We found a Stake at Mt. Pisgah, organized for the time being with William Huntington, President, Charles C. Rich and Ezra T. Benson, Counselors.

"Scott's company stayed eight or ten days, in which time I received a letter from my wife, stating that she expected to start from Nauvoo about the first of July with Brother Mills,⁸³ whom I had made a contract to this effect before I left Nauvoo. Myself, with some others of the company in similar situations in regard to our families, received counsel to stop at Mt. Pisgah or go back for our families, as the nature of the case may be, or seemed to require. I therefore, tarried for a space of one month, during which time I stayed with Father Parish, William⁸⁴ and Ephraim Lindsay and Henry Stevens. I planted a garden at this place, hoping my family might receive some benefit therefrom.

⁸² On the 18th of May President Young and several of the apostles reached the middle fork of Grand River, some twenty-seven miles west of Garden Grove. Here Parley P. Pratt with a company was found encamped. He had called the place Mount Pisgah, and here it was decided to make another settlement for the Saints. Several thousand acres of land were fenced for cultivation, after the manner of the settlement at Garden Grove, and this place became a resting place for the weary exiles for several years while crossing the plains. Elder William Huntington was chosen to preside with Elders Ezra T. Benson and Charles C. Rich as counselors. *Essentials in Church History*, page 407.

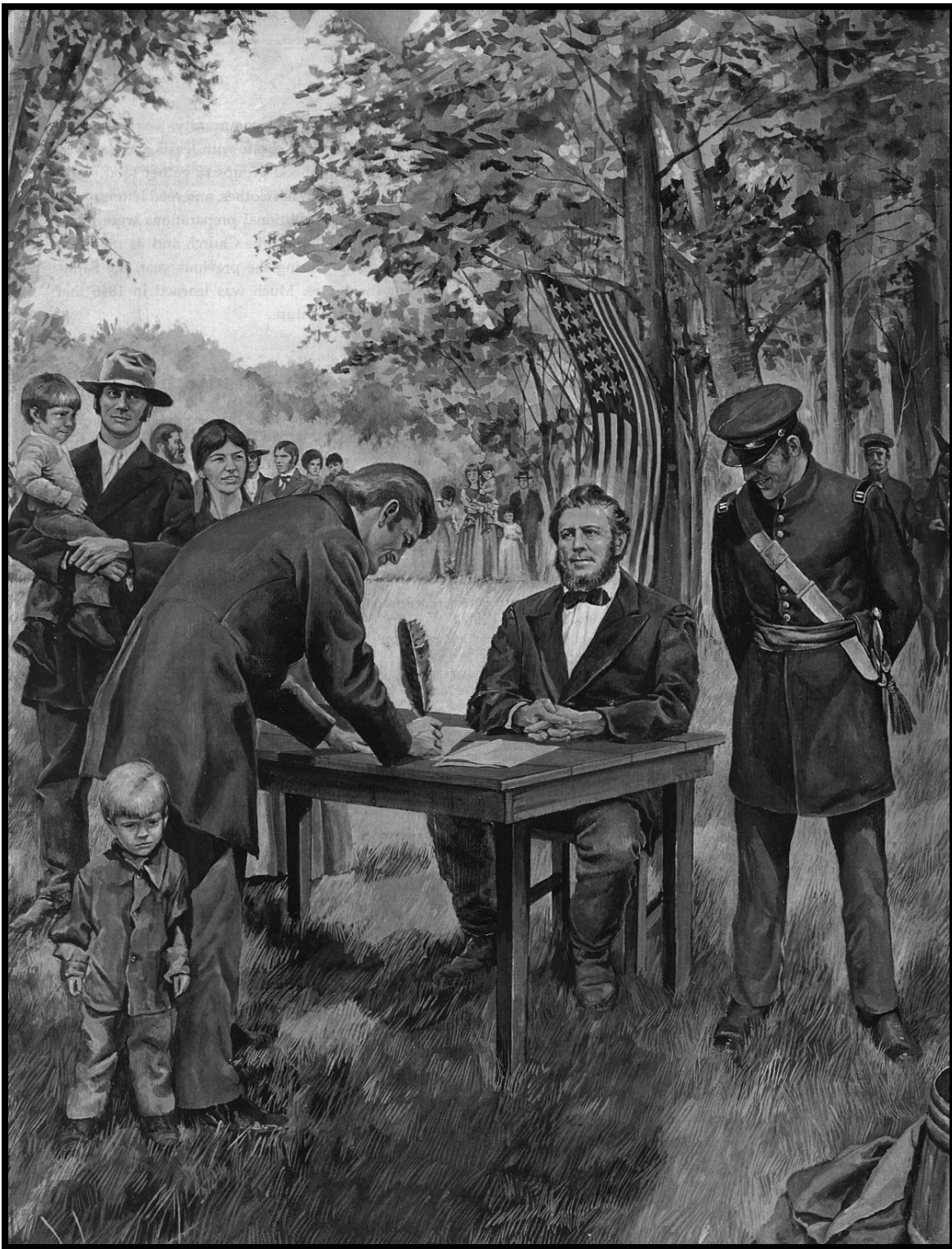
⁸³ Just exactly who this brother Mills was and his relationship to George hasn't come to light, but he may have been the John Mills that was born in Belfast, Ireland on January 14, 1816 and married to Elizabeth Hall. Based on comments in Fanny Parks Taggart's Autobiography, i.e., This John Mills had in 1845 four children the oldest about 7 years. His wife delivered another child at Ft. Madison, Iowa in 1846 which is directly across the Mississippi River from Nauvoo. This John Mills died November 1, 1857 in Sacramento, California. Another John Mills was born in Canada on July 24, 1804 and was married to Jane Sanford. He was also a 70, and a Carpenter, but in 1845 he had 3 children the oldest would have been 17. It is also not certain as to when he came to Nauvoo, and when he left, as all his children appear to have been born in Canada with dates both before and after the exodus, even though he did get his endowments in December 1845 in Nauvoo. *LDS Collectors Library: Early LDS Membership Data: 1995 Infobases Inc.*

⁸⁴ William Lindsay was GWT's Brother-in-Law, as he had married Julia Parks - sister to Fanny Parks, George's Wife.



Map Showing Routes and camp locations in Iowa ⁸⁵

⁸⁵ *Church History in the Fulness of Times*, page 312.



Brigham Young recruiting the Mormon Battalion⁸⁶

“ . . . an American flag brought out from the storehouse of things rescued, and hoisted to a tree mast - and in three days, the force was reported mustered, organized, and ready to march. . . . On Monday, July 13th, Jefferson Hunt, their captain, called out the First Company of volunteers. . . . By the 17th the Fifth Company was being completed. . . . By the 21st the Mormon Battalion was marching.”⁸⁷

⁸⁶ *Church History in the Fulness of Times*, page 322.

⁸⁷ *Our Pioneer Heritage*, Volume Eleven, pages 335-337.

"While I was stopping here, there were two or three calls by the authorities of the Church for all the best young men that could be spared, to gather at Council Bluffs,⁸⁸ in order that a company of 500 men might be fitted out to cross the Rocky Mountains.⁸⁹ While in the accomplishment of this fit-out, a brother Jesse C. Little,⁹⁰ came to Mt. Pisgah from New Hampshire, by way of Washington, with a message⁹¹ from the President of the United States (James K. Polk). He stayed two

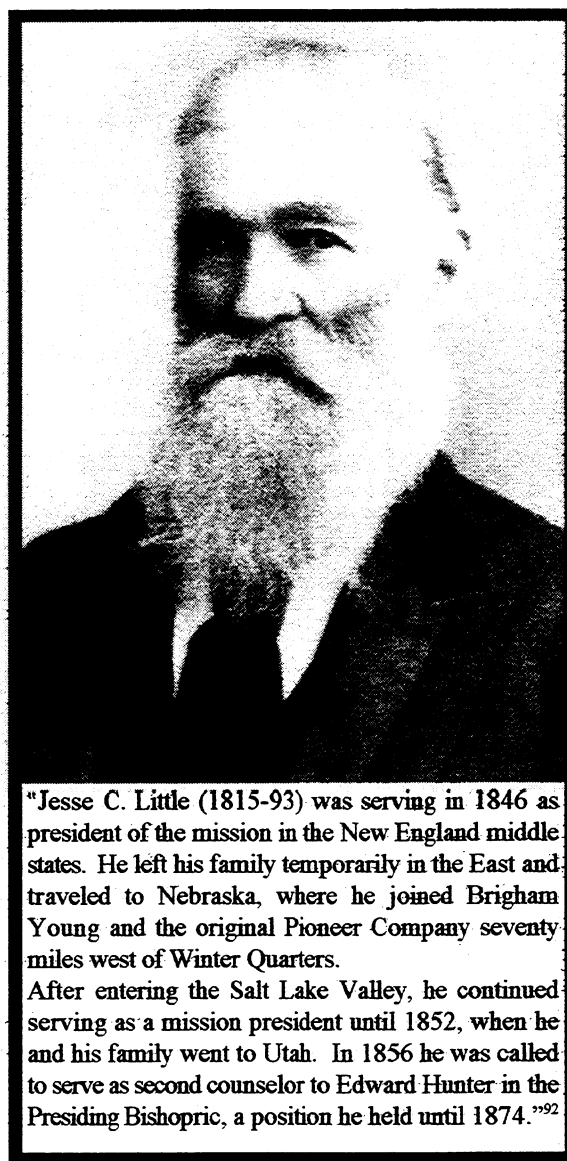
nights I think, and then started for the Bluffs with his message to President Brigham Young. He went about ten miles and met President

⁸⁸ "The main camp of Israel . . . by June 14, [1846] reached Council Bluffs, on the banks of the Missouri River, where a third permanent camp was made. The season was late for planting, but preparations for fencing, plowing and planting were begun. Bishop Miller was detailed, with a group of men, to build a ferry with which to cross the river." "Mount Pisgah," *The Restored Church*, page 221.

⁸⁹ "It was the intention of President Young and the apostles to fit out a strong company of able-bodied men, unencumbered with families, and send them to the Rocky Mountains, there to build houses and plant crops, and prepare for the coming of the people as they were able to gather from year to year." *Essentials in Church History*, page 406.

⁹⁰ Reason for the Call for Troops - January 20, 1846, while the High Council of Nauvoo was considering the abandonment of that place and journeying to the Rocky Mountains, the subject of sending an advance company was discussed. There had been some talk of the government building blockhouses and forts along the road to Oregon, and the matter was then before Congress. It was decided at this meeting that "In the event of the President's recommendation to build blockhouses and stockade forts on the route to Oregon becoming law, we have encouragement of having that work to do, and under our peculiar circumstances, we can do it with less expense to the government than any other people." Six days later Elder Jesse C. Little was appointed to preside in the Eastern States, and was furnished a letter of appointment in which the following occurs: "If our government shall offer any facilities for emigrating to the western coast, embrace those facilities, if advantage of the times you can. Be thou a savior and a deliverer of that people, and let virtue, integrity and truth be your motto - salvation and glory the prize for which you contend." Acting on this advice Elder Little wrote an appeal to President Polk in behalf of the Latter-day Saints and afterwards called upon him and also the vice-President and members of the cabinet. At the time of his interview, June 1, 1846, word of the commencement of hostilities between Mexico and the United States had reached Washington and those governments were in a state of war. *Essentials in Church History*, pages 410-411.

⁹¹ A call from the Government - June 26, 1846, Captain James Allen, of the United States army, arrived at Mount Pisgah and had an interview with the brethren there. He was the bearer of a message to the "Mormon" people making a requisition on the camps for four or five companies of men, to serve as volunteers in the war with Mexico, which had recently been declared. The brethren at Mount Pisgah did not feel authorized to take any action, and therefore advised Captain Allen to visit President Young and the apostles at Council Bluffs. Captain Allen arrived at Council Bluffs on the 30th day of June, and presented his credentials for raising five hundred men. Such a demand caused some surprise and a little dismay among the camps. However, President Brigham Young declared that the volunteers would be forthcoming. . . . Consequently President Young and Elder Kimball returned to Mount Pisgah to raise volunteers, while letters were sent to Garden Grove and to Nauvoo bearing on the subject. . . . Monday July 13, 1846 . . . Four companies of the battalion were raised on that and the following day, and the fifth company a few days later. *Essentials in Church History*, pages 408-409.



"Jesse C. Little (1815-93) was serving in 1846 as president of the mission in the New England middle states. He left his family temporarily in the East and traveled to Nebraska, where he joined Brigham Young and the original Pioneer Company seventy miles west of Winter Quarters. After entering the Salt Lake Valley, he continued serving as a mission president until 1852, when he and his family went to Utah. In 1856 he was called to serve as second counselor to Edward Hunter in the Presiding Bishopric, a position he held until 1874."⁹²

Young, Willard Richards, Heber C. Kimball, with some attendants, coming to Mt. Pisgah to raise volunteers for the United States Army.⁹³

⁹² *Church History in the Fulness of Times*, page 316.

⁹³ "This was a very different action than that hoped for by the authorities of the Church, as they were looking for the opportunity to labor along the road toward Oregon over which they were destined to travel. Nevertheless they had asked for aid and now they were determined to carry through the proposition of the government, hoping thereby that a blessing would be obtained and some benefit accrue to them. In complying with the order from

Consequently, Brother Little came back with them.

"Notice was immediately given for the brethren to come together on the following day at ten o'clock to hear the message President Young had for them. Accordingly, those that got the word assembled at the meeting grounds on the day appointed, ready to hear the counsel that might be given.⁹⁴ In consequence of not getting the necessary information, I was not present at the meeting, but learned that the council was that every man that possibly could, should volunteer for the space of one year in the service of the United States Government, to go to Santa Fe, then to California, and there receive our discharge. A family or property should not be named as an excuse for not volunteering.

"In consequence of my not hearing the counsel given by President Young, I went to William Huntington and Ezra T. Benson to counsel with them concerning the expediency of my volunteering in this expedition, stating to them the situation of my family and also my own feelings on the subject, which were that I wished to do that which would be productive of the most good in building up and establishing the Kingdom of God, but did not wish to go inconsiderately at any work that might cause myself and family to suffer. The counsel of these two men was that the

the government over five hundred of their most vigorous young men were taken from their camps to travel westward by another route thus greatly weakening the camps." *Essentials in Church History*, page 411.

⁹⁴ President Young's Instructions to the Battalion - In giving instructions to the members of the battalion before their departure, President Young requested that they prove themselves to be the best soldiers in the service of the United States. He instructed the captains to be fathers to their companies, and to manage the officers and men by the power of the Priesthood. They should keep neat and clean; teach chastity, gentility, and civility. No swearing should be indulged in; no man was to be insulted, and they should avoid contentions with Missourians, or any other class of people. They were to take their Bibles and Books of Mormon with them but were not to impose their belief on others. They were advised to avoid card playing and if they had any cards with them to burn them. If they would follow the instructions given they would not be called on to shed the blood of their fellow men, and after their labors were over, they would probably be discharged within eight hundred miles of the proposed settlement of the Saints in the Great Basin, where the next temple would be built in a stronghold free from mobs. *Essentials in Church History*, page 410.

importance of the case required that every man should go that possibly could and that it was best that I should go."⁹⁵

In July GWT started for California in the Mormon Battalion. In a letter to his wife Fanny dated August 6, 1846 George had this to say on the subject of going off with the Mormon Battalion, ". . . I feel concerned for fear I have left you to suffer, but I feel at the same time as though I was justified in the course I have taken inasmuch as I have forsaken all things as it were for the time being in accordance with the counsel of the Church to fulfil the Mission that I have now undertaken, one thing I am confident of and in that I shall be comforted on My journey. . . . and that is that your faith and patience is such that you will not murmur or complain at any hardship that you may have to undergo by reason of any sacrifice that I have or may make for the salvation and the rolling on of the Kingdom of God. I feel Fanny as though I had made as great a sacrifice as I could well make, in that I have forsaken for the time being my possessions my family and at the risk of life start for Mexico as a United States Soldier with 500 of my brethren in order to show that the blood of my Grandfathers who fought and bled in the Revolutionary War and the spirit of liberty and freedom still courses in the veins of some of their posterity that are called Mormons. I go forward on this expedition with full faith my life will be preserved and that I shall again have a joyful meeting with you and Eliza Ann and enjoy a long and happy life here upon the Earth, continue therefore in the path of virtue, beware of flattery and deceit and my prayers shall be unto the Lord in your behalf that you may be blessed with health and the spirit of the Lord and with food and raiment . . ."⁹⁶

⁹⁵ *George Henry and Jessie McNiven Taggart History*, pages 51-52.

⁹⁶ *Taggart Family Newsletter, Volume 1, Number 1, September 1980, page 6.*

The days in the Mormon Battalion

"Although Texas had long been recognized by the United States, England, France and other countries as free from Mexico, the annexation of this large section of territory, and its admittance into the Union as a state in December of 1845 reawakened the anger of the Mexican Government, which, though it seemed resigned to the loss of Texas, bitterly disputed the borders as set up by the United States. Accordingly, on January 13, 1846, President Polk ordered General Zachary Taylor to march to the eastern bank of the Rio Grande, claiming it to be the western boundary of the nation. Mexico insisted that the Nueces River, 100 miles to the east, was the true western boundary of Texas, and therefore that General Taylor was now on Mexican soil. On April 25, 1846, the first blood was shed in a conflict between a band of Mexican troops that had crossed to the eastern side of the Rio Grande and a company of American soldiers. The news of this action was communicated to President Polk who sent a message to Congress asserting that war now existed by an act of Mexico on American soil."⁹⁷

At Council Bluffs, on July 1, 1846, President Brigham Young introduced Captain James Allen of the United States Army to the Saints who had gathered to hear his message. Captain Allen told them that through the benevolence of the President of the United States an order had been given to General Stephen W. Kearney to enlist men to take part in the war against Mexico."⁹⁸

Brigham Young addressed the Saints and said to them: "The question might be

asked, is it prudent for us to enlist to defend our country? If we answer in the affirmative – all are ready to go. Suppose we were admitted to the Union as a State and the Government did not call on us – we could feel ourselves neglected. Let the "Mormons" be the first men to set their feet on the soil of California. Captain James Allen had assumed the responsibility of saying that we may locate on Grand Island until we can prosecute our journey. This is the best offer we have ever had from the government to benefit us. I propose that five hundred volunteers be mustered, and I will do my best to see all their families brought forward, so far as my influence can be extended and feed them when I have anything to eat myself . . . the soldier's daily rations would be eighteen ounces of bread and twenty ounces of beef or bacon and they should be paid every two months. . .

"We must take these five hundred men from among the teamsters and send them without delay. . . . Captain Allen guarantees to us the privilege of staying anywhere we pleased on Indian lands if we send these five hundred men to California, but recommends Grand Island in the Plate River as the best place. . . . This is the first time the government has stretched forth its arms to our assistance, and we receive their proffer with joy and thankfulness. . . .

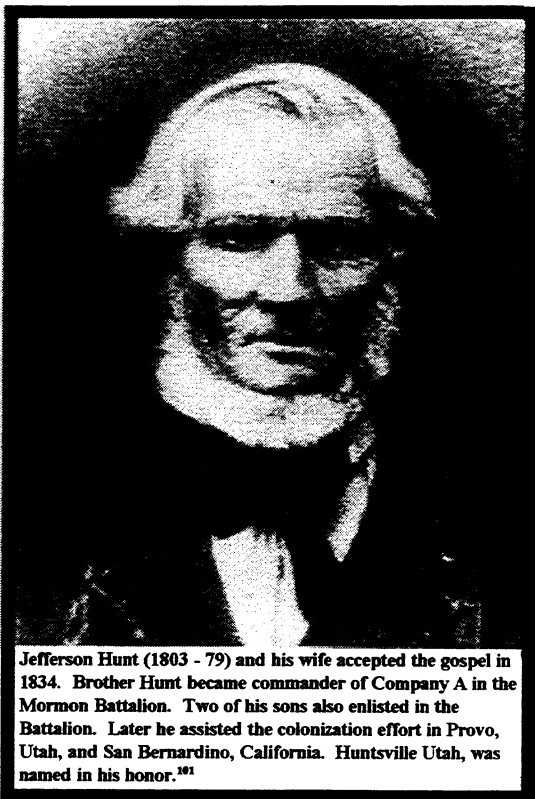
"On Monday, July 13th Jefferson Hunt, their captain, called out the First Company of volunteers. President Young addressed the group and promised that, "the blessings we are looking forward to receive will be attained

⁹⁷ *Our Pioneer Heritage*, Volume Eleven, page 333.

⁹⁸ *Our Pioneer Heritage*, Volume Eleven, page 335.

through sacrifice. . . . By the 17th the Fifth Company was being completed."⁹⁹

GWT's Journal,¹⁰⁰ "the original of which is in two small books, is in the Church Historian's office in Salt Lake, continues with a day-by-day log of the march of the Battalion until they arrived on January 27th at San Luis Ray, a deserted Catholic mission. They remained in the area of San Diego and Los Angeles until: "July 16th when the Battalion



was honorably discharged at Los Angeles.¹⁰² What follows is a transcript of his Journal¹⁰³ as

⁹⁹ *Our Pioneer Heritage*, pages 336-337.

¹⁰⁰ *A Short Sketch of the Travels of George W. Taggart*

¹⁰¹ *Church History in the Fulness of Times*, page 324.

¹⁰² *George Henry and Jessie McNiven Taggart History*, page 56.

¹⁰³ Typed transcript of George Washington Taggart's handwritten journal that he kept while on duty with the Mormon Battalion. It covers the period from June 1846 through January 1884 and stopped abruptly as though some of the pages may have been lost, pages 5 thru 24.

it has come to us. However as it was written more in the form of notes rather than a finished document we have standardized the spelling where possible and added punctuation to make it more readable. The overall wording and content have not been changed. The Journal covers the time from June 1846 through January 1847, stopping abruptly.

June 1846

June about the 10th [1846] – arrived at Pisgah.

July 1846

Left Pisgah for Council Bluffs July 9th. July 16th – arrived at the Bluffs. 21st – left Bluffs for Fort Leavenworth. 22nd – Samuel Boley died.

August 1846

August 1st arrived at the Fort.¹⁰⁴ 13th – left the Fort. 15th – evening I was called to mount guard, and being the fifee¹⁰⁵ it was something rather new. 19th – about 6 o'clock evening had a severe shower and gale of wind, which upset many of our wagons, blew over the most of our tents. This happened at a place near the fork of the roads leading to Santa Fe and Oregon. The Battalion here had some counsel from Brother L. Hancock and others. After leaving this point we traveled over a beautiful prairie country but scarce of timber. We arrived at a place called Council Grove on

¹⁰⁴ The Equipment of the Battalion - "At Fort Leavenworth the battalion was equipped. They received one tent for every six privates and were provided with flint-lock muskets, a few cap-lock Yeager rifles for sharpshooting and hunting, and other camp accouterments. July 5th they drew their check for clothing, forty-two dollars each, paid one year in advance. A goodly portion of this money was sent back for the support of their families and the gathering of the poor from Nauvoo. . . . The paymaster was much surprised to see every man of the battalion able to sign his name to the roll, whereas only about one out of every three of the Missouri volunteers, who previously had received their pay, could put his signature to the document." *Essentials in Church History*, page 423.

¹⁰⁵ One who plays a fife - A musical instrument similar to a flute but higher in range, used chiefly to accompany drums in military music. *Webster Dictionary*.

the 27th. This was on the Big John Creek about 130 miles from Fort Leavenworth. While stopping at this place we learned that Lieutenant Colonel J. Allen had died at the Fort.¹⁰⁶ Brother Boscah and wife died and were buried at this place near the bank of the creek. Lieutenant Smith came up with the battalion on the 29th and claimed the command which was given up to him for the time.¹⁰⁷

Jefferson Hunt's Report¹⁰⁸

Santa Fe, Oct, 1846

To President Brigham Young and His Council:

We received your letter on the 28th of Aug., and were much satisfied with the intelligence we received that the Church is in good health generally, but felt uneasiness on account of the news of Col. Kane's sickness. We felt thankful for the counsel concerning the preservation of our health and life. Our health at present is good, although we have had much sickness, our surgeon gains much credit from those possessed with the same spirit as himself, but we feel thankful to our God that He has preserved our lives. The sick have not taken medicine only as they were obliged to by the doctor under the rules and regulations of the army of the United States which we were obliged to obey.

When we heard of Lt. Col. Allen's death, a query arose in the minds of some as to whose right it was to take command of the Mormon Battalion. I called the officers together to counsel upon them matter and decide what was best to do, as we heard that Lt. Smith was coming from Fort Leavenworth to render his services to lead the Battalion to Santa Fe; now the question was, whether I

should go ahead as I had done which was partially discussed but finally deferred till the next evening and Capt. Hunter and Adj. Dykes were instructed to examine the law on the subject; for there appeared to be some division in the matter. Circumstances forbade us meeting the next evening, but the day following we met in Council Grove when Captain Hunter produced the law on the subject which showed that it was my right to lead the Battalion, and that no other person could lawfully do so, unless the parties were agreed and then by appointment of the war department; it was therefore agreed that I should lead the Battalion.

The next day Lt. Smith came up and I was made acquainted with him; he soon told me he desired to lead the Mormon Battalion to Santa Fe, and referred to the benefits we should receive from having a United States officer at our head. I told him it might or might not be so, but for myself I was willing to risk marching the Battalion, myself to Gen. Kearney. I was however, but one and could act only as such; if he wished, I told him, he could see all the officers together and lay the matter before them and if a majority of them wished that he should lead us to Gen. Kearney I would consent. Accordingly, I notified all the officers and they were present in the evening when Lt. Smith laid his propositions; If our Battalion were gone ahead, that the provision master was not acquainted with any of our officers and if we should overtake him and make out a requisition he could not officially know us, is inasmuch as we had neither commissions nor certificates that we were officers. Major Walker, the paymaster general, addressed us, he candidly advised us to let Smith lead us, referring to the many difficulties we should have to meet if we undertook to go by ourselves. Our pilot informed us that it was the intention of Col. Price, who we all knew was our inveterate¹⁰⁹ enemy, to attach us to his regiment if we did not accept of Smith.

There was nothing said by our officers one way or the other in the presence of Smith and the other officers, save by Adjutant G.O. Dykes who stated our inability to make out correct payrolls and other documents now wanting without some instruction, and gave his views in favor of Smith. I questioned Smith very closely on his intentions, if he calculated to carry out the designs of Lt. Col. Allen, stating that I would, under no consideration resign my command to him if he did not intend to carry out these designs; he replied that such were his intentions. When they were all through, I requested that Lt. Smith, the paymaster, pilot and doctor should withdraw. I then told the officers that it remained with them, after hearing what they had, to decide the question. The matter was talked over a little, when Capt. Higgins moved that Lt. Smith should lead us to Santa Fe, which was seconded by Capt.

¹⁰⁶ Death of Colonel Allen - "Captain James Allen, the recruiting officer for the battalion, was selected by General Stephen W. Kearney to take command of the 'Mormon' troops, with the rank of lieutenant-colonel of volunteers. At Fort Leavenworth, Colonel Allen was taken ill and on the 12th of August ordered the battalion to take up its march while he remained for a few days to recuperate, but on the 23rd he died. He was much lamented by the battalion members, for they had learned to love him for his kindness." *Essentials in Church History*, page 424.

¹⁰⁷ Lieutenant Smith in Command - "After the death of Colonel Allen, the command devolved upon Captain Jefferson Hunt, of Company "A." The promise had been made to President Young by Colonel Allen that no officers would be chosen for the battalion, except himself, outside of their ranks. On what authority the promise was made, does not appear. However, shortly afterwards Lieutenant A. J. Smith, of the regular army, was given command, contrary to the wishes of the men. With Lieutenant Smith there came Dr. George B. Sanderson, whom Colonel Allen had appointed to serve with the battalion as surgeon. According to the journals of the men, they were caused to suffer considerably because of the "arrogance, inefficiency and petty oppressions" of these two officers." *Essentials in Church History*, page 424.

¹⁰⁸ *Our Pioneer Heritage*, Volume Eleven, pages 339-341.

¹⁰⁹ According to the *Webster New World Dictionary*, Second College Edition 1970, this means "Firmly established over a long period of long standing, deep-rooted habitual."

Davis and carried unanimously. Smith was apprised of this and took command the next morning.

"Our commander, I have no doubt, would have acted well with us, had it not been for a bad influence which the doctor and pilot used with him. We had an opportunity of seeing two or three times the benefit derived from having him our commander. We had not provision to last us more than half way to Santa Fe and should consequently have had to go on one-fourth or one-half rations, but he made a requisition on Col. Price and made him give us about 12 days' rations. This, Price would not have done for us under any consideration had we been alone. It is true we have had a forced and wearisome march; there was for the better part of the time, however, occasion for this, as we would soon be out of provisions and were now past time Gen. Kearney had expected us at Santa Fe. We have, however, with much anxiety, got thus far and shall continue our journey under Lt. Col. Cooke. There are other matters which cannot all be included in this letter, I shall therefore write you another. In the meantime, I am your obedient servant.

Jefferson Hunt

September 1846

We left the big John on the 31st [Aug] and traveled a southwesterly course towards Fort Bent over a vast level prairie of near 80 miles with but 4 or 5 watering places. No timber worth mentioning. On the evening of the 4th of September the Battalion camped on the bottom of the Little Arkansas. Nothing of unusual interest came under my observation during this five day march, except that many of the Brethren were sick with fevers and agues, and many of Captain Hunter's company in particular.

One thing however I will here mention. On the authority of William Evans (and others) one of my mess mates who was beginning to recover from an attack of the chills and fever [who] had been riding in the baggage wagon, the only way provided for carrying the sick. The principal Surgeon Sanderson¹¹⁰ by name

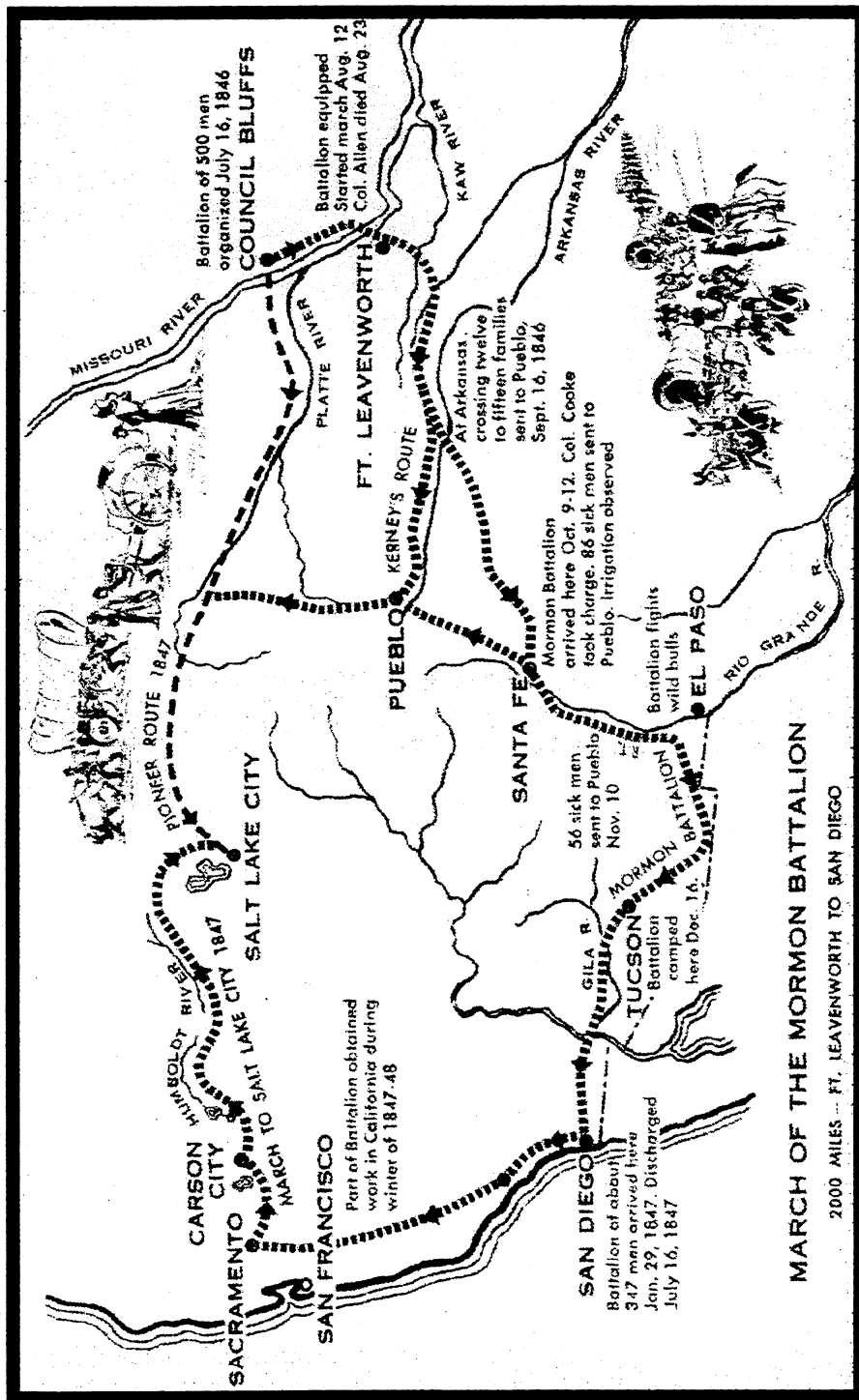
¹¹⁰ Lieutenant Smith is in Command - . . . "Sanderson was from Missouri, and perhaps was none too friendly towards the troops; however, the enforcement of discipline, to which they were not accustomed, may have magnified the ill-treatment is in their eyes to some extent. The heat of the summer was excessive, their rations were reduced, and through the drinking

came up with the wagons in the afternoon on the 4th and ordered the sick to get out of the wagons and swore that not a man should ride except by his permission & his permission would not be given except those returned sick would take his medicine. He also said that if he knew of anyone prescribing any medicine to any sick man without his orders, that he would cut his damn throat.

We continued our journey on the 5th and found neither wood or water until we got to Cow Creek where we camped for the night. Continued our journey on the 6th and on the 7th camped on Walnut Creek near its junction with the big Arkansas River. Here we feasted on Buffalo beef for the first time since commencing our journey. Our last eight days travel was over a beautiful prairie country but with very little wood or water. The land in places looked like a slaughter yard by reason of the multitude of bones of Buffalo.

On the 8th we traveled over a more beautiful prairie than I had ever seen before, and it was fed so close by the Buffalo that it looked like an old pasture. We saw four or five immense herds of Buffalo this day, I judge from three to five hundred. This caused me to reflect back upon a time ancient from this when cattle might have been common among the inhabitants of North America. On the night of the 8th the Battalion camped on the east side of a creek called the Pawnee Fork near its junction with the Arkansas. Crossed the creek on the morning of the 9th and traveled about four miles. Camped on the bank of the same creek where we stopped until

of brackish water, many were taken with malaria. They had already become weakened from their long marches across the plains of Iowa, in inclement weather, without proper food and shelter, so that they were more susceptible to disease. Dr. Sanderson prescribed calomel and arsenic, refusing to permit the men to resort to their own simple remedies, and evincing skepticism in the laying on of hands and exercise of faith." *Essentials is in Church History*, page 424.

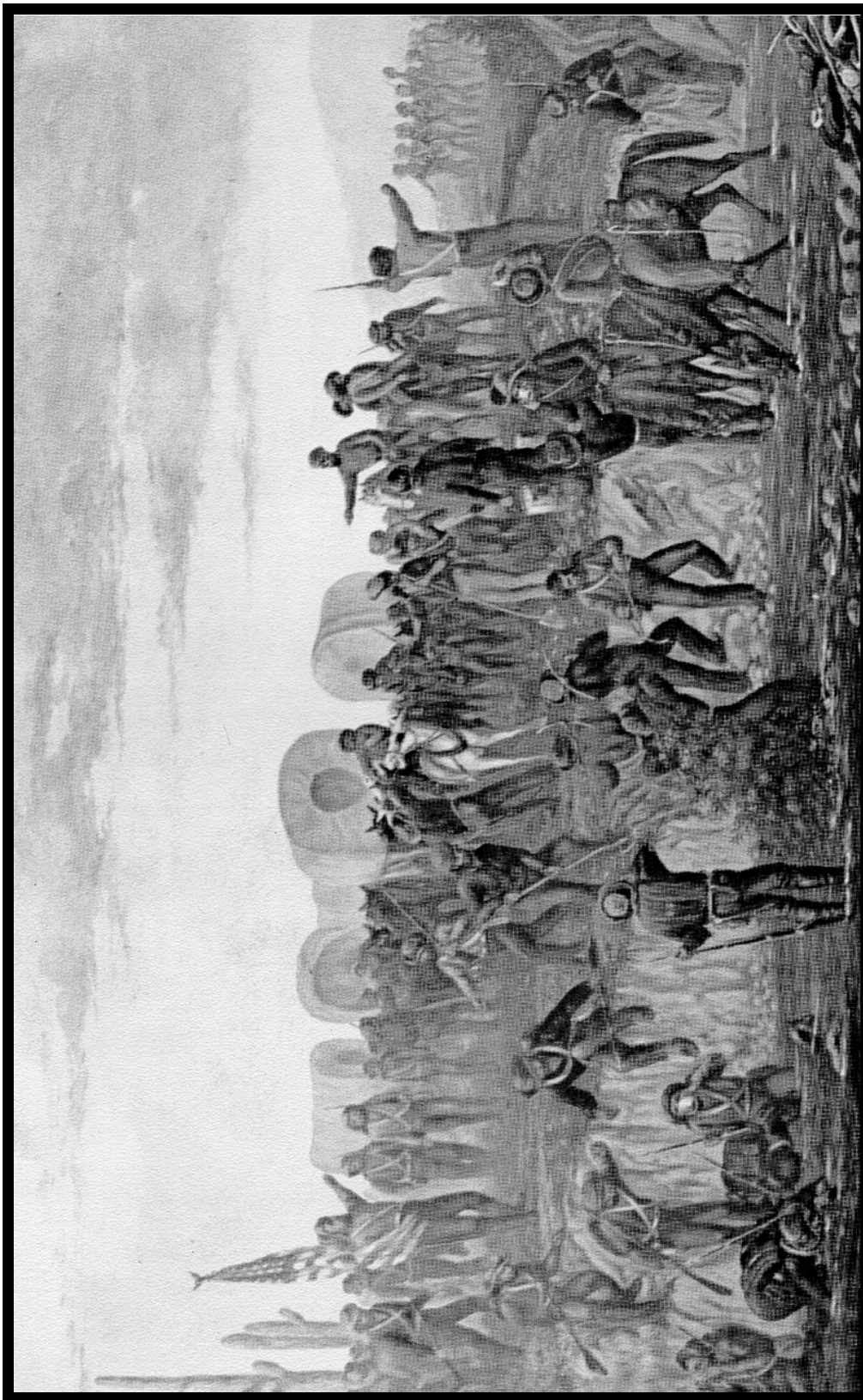


Route of the Mormon Battalion ¹¹¹

The Line of March - "Their line of march from Fort Leavenworth, had taken them across the Kansas River and then westward to the Arkansas, which they followed up stream for about one hundred miles. From that point they journeyed southwesterly to the Cimarron River and passed near what is now the junction of the states of Kansas, Colorado and Oklahoma, on a southwesterly course to the old Spanish town of Santa Fe. From Santa Fe their route was by way of the Rio Grande, southward near the present city of El Paso, and thence to the west, through the city of Tucson - which was deserted by its garrison as the battalion approached - across the Gila and Colorado to San Diego." ¹¹²

¹¹¹ *The Restored Church*, page 221.

¹¹² *Essentials in Church History*, pages 425-426.



*March of the Mormon Battalion*¹¹³
Photograph of oil painting by G. M. Ottinger

¹¹³ *The Restored Church*, page 239.

the next day. We struck our tents and took a southeasterly course toward the big Arkansas. We traveled about 15 miles and camped on the prairie at a watering place and for lack of wood we burned buffalo dung to do our cooking.

On the 11th we came to the Arkansas and camped on the bank of this river the same evening, the distance from the fort is about 200 miles. **The Arkansas at this point is probably one half mile wide. The bed of the river is sand and gravel. The water at this season mostly runs below the surface of its bed leaving but little water in sight, so little that a person with tight shoes could pass over at almost any place without wetting his feet.** We traveled up the Northern bank until the 15th, when we crossed over to the other side. Here the Battalion stopped until the 17th. While stopping here brother Phelps who had been under the Surgeon's care for some time died and was buried. Just as we were striking tents on the morning of the 17th Brother J.D. Lee, H. Egan and Pace came in sight of our encampment. The brethren mostly expressed their joy at seeing them. The Battalion being already prepared to take up the line of march started forward on the most direct route for Santa Fe. . . . The Battalion took a southwesterly course across the great North American desert. We arrived at the Semirone on the forenoon of the 19th where we found good water. This is 60 miles from the crossing of the Arkansas. We found but one watering place in this distance, but Buffalo were plenty.

On the 20th we traveled about 10 miles and camped for the night, where we found plenty of water by digging into the sand. We continued our march up the Cimmaron about 60 miles and had to dig for all our water and

for a substitute for wood, we took Buffalo dung, which is a pretty good substitute.

On the day of the 24th we passed the skeletons of 90 mules which our pilot said were frozen to death one year ago. The skull bones which I counted were laid in regular order along the side of the road.

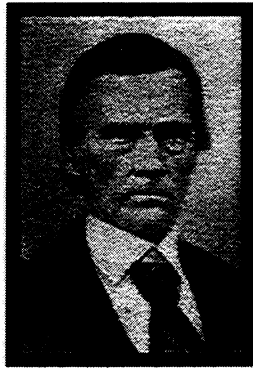
On the 25th we came in view of a small growth of timber, the first we had seen for nine days. This timber was a small growth of red and white cedar. On the 25th, 26th, 27th we traveled from 50 to 60 miles. The face of the country begins to present a very different scenery from anything we have seen since we left Fort Leavenworth. We begin to see sudden and abrupt eminences and knobs rising up from the rolling prairies, and mountains begin to be visible in the distance. The rock about these broken and scattering mounds (for such I shall call them) is a soft sand stone.

The 28th 29th and 30th our march is onward, the country grows more and more broken and mountainous as we approach the chain of the Cordilleras. On the last day of September we came in view of the regular chain of the Cordilleras. Wood and water is still scarce.

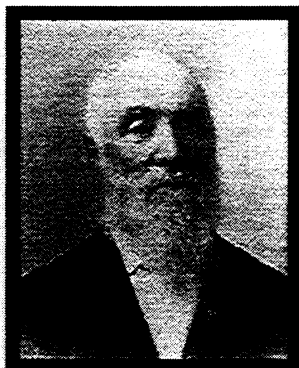
October 1846

On the 1st of October the Battalion pursued their journey as usual. The 2nd we traveled two miles before breakfast, and halted at the foot of [a] mountain probably from three to five hundred feet high. Here is a good spring of water, and here we took breakfast. While most of the Battalion were preparing and taking breakfast Brother Levi Hancock, Brother John King and Brother John Seshens (or Sespens) ascended the highest peak of the mountain (while Myself and brother Redock

Alred and one or two others stood in their view on a lower peak near 1/4 of a mile distant) where they built an altar and called on the name of the God of Israel and gave the mountain the name of the three Friends. Brother Hancock broke the highest branch from the highest cedar and another lower



Levi Hancock



*Reddick Newton
Allred*

branch both of which he brought down and distributed to his friends. He presented me with a sprig saying, I have brought these to give my friends. We traveled on and camped on what is said to be the Canadian Fork of the Arkansas. This stream has been supposed until of late to have been the Northern tributary of the Red River but according to Captain Sumner's report this is incorrect.

On the 3rd of October we traveled about six miles and camped on the bank of a small stream the name of which I did not learn. At this place the Battalion divided into two divisions, about 250 of the most able men were detailed by order of Lieutenant Smith of the command to take a more forced march for Santa Fe. This was acknowledged to be a judicious move by most of the company commanders. Captain J. Hunter said publicly to his men that he thought this to be the best move that could be made, but many were

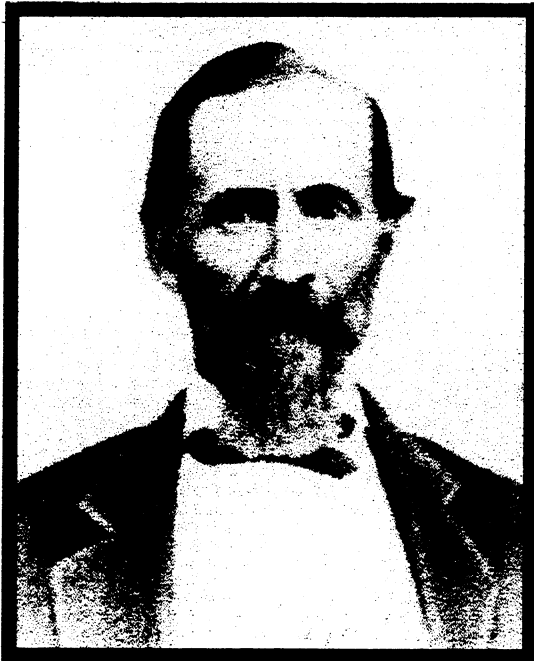
opposed to this proceeding. For one, I did not feel like volunteering to go on and leave the sick behind; consequently, I did not go with the first division. Our councilors expressed their disapprobation at the course that was taken, but said the thing would come out right in the end.

On the morning of the 4th we drove up our beef cattle and yoked several pairs of them in order to strengthen the teams that we might be able to move forward, for the main strength of the teams were taken with the first division of the battalion. We got ready for a move about ten o'clock in the forenoon and started forward and traveled about 20 miles to a place called Wagonrock Mound where we camped for the night. Here we found plenty of good water and feed for the teams.

On the 5th we struck our tents and traveled about 26 miles and camped on a beautiful stream of water called the Moro. Here we found the first Spanish settlement. Here we stopped and rested our teams until the 7th when we again resumed our march and traveled 18 miles and camped near a Spanish village called Labagus. In this region of country, pine and cedar is tolerable plenty. In this place we saw immense herds of sheep, goats and cattle. The inhabitants appear friendly and courteous. The 8th: This day we passed through two Mexican villages, the first Laplahah, about 60 miles Northeast of Santa Fe, the second Tacalatah, here we camped for the night.

On the morning of the 9th, Lieutenant Omer, the officer in command of the second division, gave orders to strike tents and pursue our march. But in consequence of Lieutenant Ludington getting his wagon broke the night before about five miles from camp, he was

-therefore not in a situation to obey the order, but had to go back and repair his wagon before he could go forward. Lieutenant Omen, however, gave orders to Sergeant William Hyde to take charge of Ludington's Company and proceed forward contrary to Ludington's orders not withstanding. This,

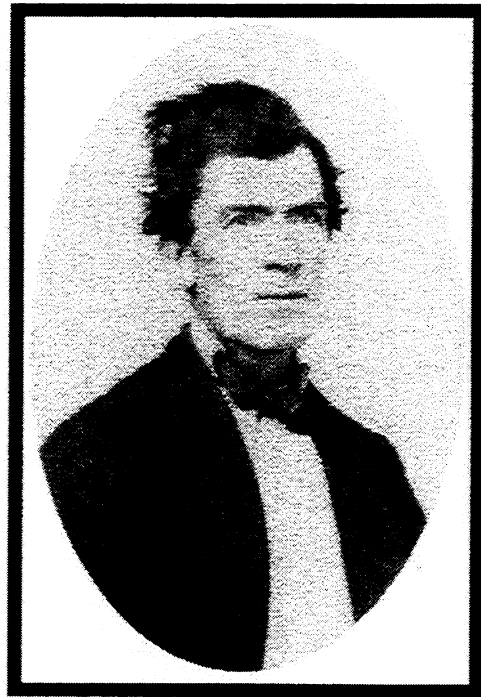


Sergeant William Hyde

however, Sergeant Hyde refused to do and Omen was not disposed to stop and see Lieutenant Ludington under way; consequently, there was another division took place. Omen went forward of the four Companies and left Ludington and Company B to get along the best way they could. Myself with eight or ten others of Company B started forward on a slow pace expecting to be overtaken by the rest of the company in the course of a day. However in this we were disappointed for we traveled slowly all day and were not overtaken neither did we overtake the companies in advance. We traveled until 7 o'clock in the evening when we concluded to

light a fire and wait until the rest of the company came up. This we did, and the next day about 3 o'clock Lieutenant Ludington came up with the rear of the company. We were all very much pleased to get together. We traveled 2 miles after getting together and camped for the night.

On the 11th and 12th we went into the long looked for city of Santa Fe. We were about six hours behind Lieutenant Omen. Here we found the first division of the Battalion in good health and spirits.¹¹⁴ This

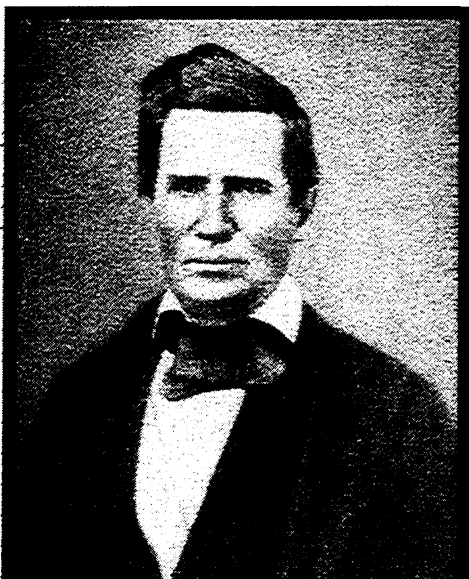


Abner Blackburn

place, like all others that I have seen of the Mexican Towns, is built of mud. The

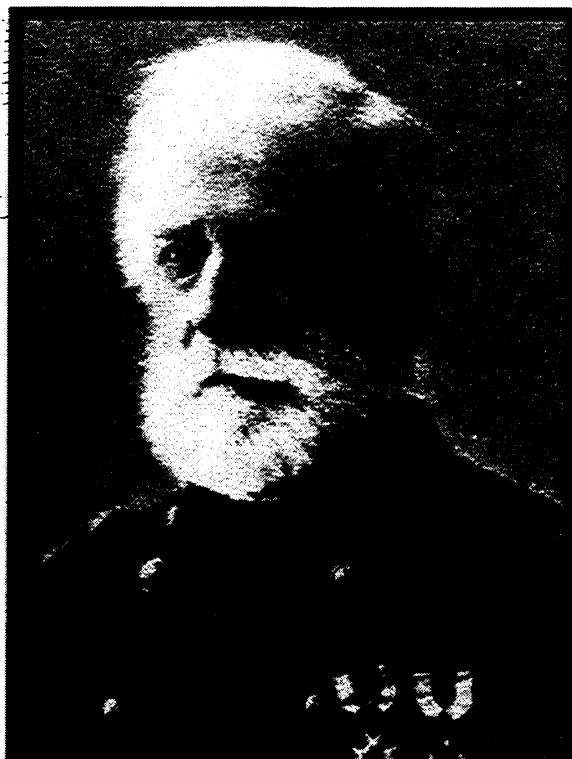
¹¹⁴ Abner Blackburn with the earlier group Relates: On October 9, 1846, we arrived in Santa Fe. Colonel Doniphan saluted us with one hundred guns. This salute was not given to Colonel Price, our enemy, who arrived the next day. We recruited, drew our pay and had a grand old time in the Montezuma town. There were new kinds of knickknacks, pinoche, tortillas, chile colorow. We had been kept on a close diet on the plains and had eaten all the new things without asking the name of the constable [sic]. From *Our Pioneer Heritage*, Volume Eleven, page 342.

Battalion stayed in Santa Fe¹¹⁵ 6 days, after our arrival.



*Alexander W. Doniphan (1808-87) was born in Kentucky. At age eighteen he graduated from Augusta College in Kentucky. Later he studied law and passed the requirements to practice law in Ohio and Missouri. He had proved himself to be a friend to the Mormons while they were in Missouri, and at one time was instrumental in saving the Prophet Joseph Smith from an illegal execution in Far West.*¹¹⁶

Before leaving Santa Fe it was considered expedient by the commanding officers to take a detachment from the battalion and send them back with those that were sick by way of Fort Pueblo, there to take



Philip St. George Cooke (1809-1895) entered the United States Military Academy at age fourteen. Most of his service in the military was on the frontier, and he crossed the plains several times. When he assumed the command of the Mormon Battalion at Santa Fe, he was welcomed by the men, who were happy to be to be relieved of Lieutenant Smith.

*Under Cooke's direction the women and sick were sent to Pueblo to enable the healthy men to resume their march toward California. Upon arriving in San Diego, he praised the efforts of his men saying they "exhibited some high and essential qualities of veterans."*¹¹⁷

¹¹⁵ Jefferson Hunt made a second report in the form of a letter dated October 18, 1846. It reads as follows:

To President Young and Council:

Dear Brethren, agreeable to promise in former letter I now proceed to give you a short account of our prospects and views on our march to California. Gen Kearney has appointed Capt. Cooke of the U.S.A. our commander. He has provided us with a complete fit out, and has removed Commissary Gully and Sergeant Major Glines; we are sorry for this but we cannot help it. Lt. Smith is appointed commissary and James Ferguson of Co. A is appointed Sergeant Major and we believe that brothers Gully and Glines were both removed through the influence of the adjutant We are happy to inform you that we have many strong friends in the army and in this place; among the number, Col. A. W. Doniphan, who has rendered us much assistance and is as friendly as he ever was in Missouri, for which he has our grateful remembrance. We are going to march this day for California; we shall travel down the Rio Grande, by the copper mines, thence to the nearest point on the Pacific, thence to the bay of San Francisco, where we expect to join Gen. Kearney's army.

Brethren, we are sorry that we cannot send you any more money at this time owing to the volunteers getting but one month and a half's pay, but if you should see fit in your wisdom and judgment to send to meet the army in California we shall be able to send you much more as there will be two months' pay due the first of Nov. We remain, etc-

Jefferson Hunt, Capt. Co. A
Daniel C. Davies, Capt. Co. E
Jesse D. Hunter, Capt. Co. B.
William W. Willis, 2nd Lt. Co. A.

Our Pioneer Heritage, page 341.

up winter quarters. The number sent back was about fifty, these under command of Captain Brown of Company C.

October 19th, 1846 at about 11 o'clock the battalion left Santa Fe and took up the line

¹¹⁶ *Church History in the Fulness of Times*, pages 183 & 205.

¹¹⁷ *Church History in the Fulness of Times*, page 325.

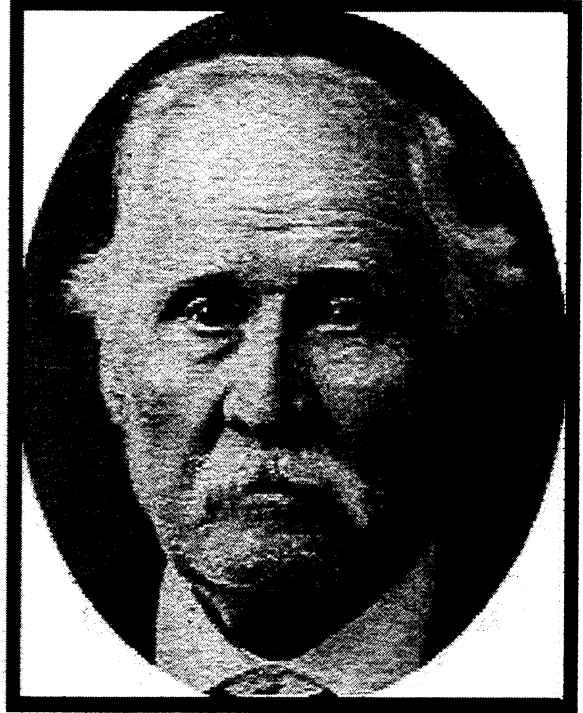
of march for California. We traveled about 6 miles and camped. On the 20th we traveled ten or twelve miles. October 21st: This day we traveled about 25 miles, when we came to the Rio Delnorte where we again camped for the night. This place is about 40 miles from Santa Fe. The land from Santa Fe to this river is very sandy and poor.

October 22nd: This morning we took our course down the river Delnorte. We traveled about 15 miles each day, down this river taking nearly a south course. The bottom land on this river is very good. The bottom of this river is probably from 4 to 15 miles in width and pretty thickly settled. The people as we passed through were fond of trading and were quite friendly. These Mexican Settlements extend down the river about 120 miles. Their buildings are all made of Egyptian bricks or mud. On the last of October we passed the last Mexican town which we have to pass on this river.

November 1846

November 1st: This morning Lieutenant Philemon C. Merrill of Company B was appointed by Lieutenant Colonel Cook to act as Adjutant of the Battalion. November 10th: We are yet on the Rio Delnorte about 280 miles below Santa Fe. This day we have been living in camp.

Today there has been a company of fifty taken out of the Battalion and put upon the back track for Fort Pueblo by the way of Santa Fe. This third detachment is under the command of Lieutenant Willis of Company A. This detachment was sent back by council and consent of the commanding officers in consequence of there not being provisions enough taken in at Santa Fe for the trip. The amount of provisions taken in at Santa Fe for



Lieutenant Philemon C. Merrill

four months journey was 60 days Soldiers rations. Why there was not a greater supply I know not. The Battalion have now been upon half rations for something like ten days. There is now about 30 days rations in camp to serve the Battalion for a three months journey through the unsettled and barren country of Mexico.

On the morning of the 13th we left the Rio Delnorte and took a Southwesterly direction in search of a pass through another chain of the Rocky Mountains. We traveled about 15 miles over a very broken and desolate looking country and entirely destitute of timber. We camped for the night at a very good and very romantic looking watering place.

November 14th 1846: struck our tents and took . . . [our] course towards the mountains. We traveled about 15 miles over

a beautiful valley of good soil but no timber. The water from the mountains sinks directly after coming into the valley.

This night we pitched our tents at a beautiful little riverlet. Here we found the ruins of an old building about 36 feet square and five rooms on the ground. This building was of rough cobble stones. It has the appearance of being very ancient. The walls are all down. There is no appearance of mechanism about the premises excepting an old stone mortar which was found near the ruins which was probably used for pounding corn. We stayed camped on the 15th. This day was cold and equally the most uncomfortable day we have witnessed since leaving Fort Leavenworth. We have seen no snow as yet except at a distance upon the tops of the mountains. We are now in latitude about 31 degrees.

November 16th: Took up the line of march, took nearly a south course for about 15 miles and camped at a spring of water near the foot of the mountains.

November 17th: turned our course westward and went through a pass of the mountains which is not known to have been traveled by white men before. I have learned that we were intended for an exploring party and our movements prove the fact for we are taking an entirely new route. We traveled this day 5 miles and camped at another watering place.

November 18th: Traveled this day 20 miles in nearly a Northwest course, came to a beautiful small stream of water. Here we found also a grove of small timber where we camped for the night. This morning as we passed out from among the mountains we

came past a bed of sand stone which lay close to our track which had 32 or 33 holes worked into it in the form of mortars from 6 to 10 inches in diameter and from 5 to 16 inches in depth. These holes or mortars occupy a space on the surface of the rock 10 or 12 feet square. They have the appearance of being worked out centuries ago. It was generally believed by our company that they were made and used to pound gold ore in. For the country around this place had the appearance of being rich with gold mines.

November 19th: Took up the line of march this morning and traveled about 23 miles in nearly a due west course when we came to a watering place where we again camped for the night. For the last two days we have traveled over a beautiful valley country of a rich looking soil and well adapted to farming purposes. But one great convenience is lacking in all this southwest world as far as I have yet traveled and that is timber. There is hardly any timber in this country worth mentioning. November 20th: lay encamped.

November 21st: Took up the line of march this morning. Took a south course for about 2 miles expecting to keep this direction for 5 or 6 days through the town of Sonora and near some other Mexican settlements. This is in consequence of there being an old track this way whereas if we took a more direct course we would have to make the first track through an unexplored country from this to the Gila River. However, after coming near 2 miles, Colonel Cooke¹¹⁸ brought the Battalion suddenly to a halt, and said he would be damned if he should go that course any farther, for he did not receive any orders neither did he

¹¹⁸ *Church History in the Fulness of Times*, page 325.

agree to go through Sonora, but California was his place of destination and he should take a more direct course. Consequently we made a short (turn) and took a direct course westward, and traveled about 12 miles. Here we found a small supply of water where we camped for the night.

November 22nd: Took up the line of march this morning and traveled south of southwest about 15 miles and camped in a valley but found no water.

November 23rd: Continued our march this day in nearly a southwest course for near 30 miles before we found any quantity of water sufficient for our necessities. The company suffered considerably for want of water.¹¹⁹

November 24th: This day the Battalion remained in camp. We found at this place a small company of Mexican traders with whom there was an experienced guide or who was said to be such, being acquainted with the different passes through among the numberless mountains that present themselves to the view of the traveler who passes through this region of country. Colonel Cooke employed this guide to go with the battalion through the mountains.

¹¹⁹ "From the mouth of the Gila the journey lay for a hundred miles across what is termed, in Southern California, the Colorado desert. Here there was intense suffering. Although the men were weakened by insufficient food, the burden was nevertheless doubled. Great stretches of sand forced the men to aid the teams by pulling on ropes. No water was to be had except by digging deep wells in the desert sands, and often these turned out to be dry holes. The animals were without forage. Tyler writes of these days: "We found here the heaviest sands and hottest days, and coldest nights, with no water and but little food. At this time the men were nearly barefooted; some used instead of shoes, rawhide wrapped around their feet, while others improvised a novel style of boots by stripping the skin from the leg of an ox. . . . Others wrapped cast-off clothing around their feet to shield them from the burning sand during the day and the cold at night. Before we arrived at the garrison many of the men were so nearly used up from thirst, hunger and fatigue, that they were unable to speak until they reached the water or had it brought to them. Those who were strongest reported, when they arrived, that they had passed many lying exhausted by the wayside." "Southern California," *The Restored Church*, page 242.

November 25th: Took up the line of march this morning in nearly a southwest course for about 20 miles where we again found water and camped for the night.

November 26th: The most of this day's travel was down a valley in nearly a south direction. Distance about 14 miles, found water and camped.

November 27th and 28th: Traveled the last two days about 18 miles down another valley in nearly a southwest course. The valleys here are from ten to thirty miles wide. The mountains are in regular chains running northward and southward.

November 29th: Traveled 5 miles, came to another chain of the mountain at a place which appeared as though there might be found an easy (way) to go through with our wagons, but on examination it was found to be impossible to go over the mountain (which is called the back bone of North America) with our loaded wagons, consequently we camped.

November 30th: This morning there was a company of pioneers started off with the pilots to clear a road so that we might go down the mount with the empty wagons. There was also a part of the loading taken from the wagons and packed upon mules and Company D under command of Lieutenant Dykes was sent over with the mules this day, and part of the men were to return with the mules in the evening.

December 1846

December 1st: This morning after unloading the rest of the wagons and packing the loading upon the mules, we all started upon the march to cross the back bone of North America. This chain of mountains, I

suppose is called the back bone on account of its being the highest chain of the Rocky Mountains, consequently divides the waters which flows to the Atlantic and Pacific. This day we traveled about 8 miles. The first 2 miles brought us to the summit of the mountain. It was judged with our descent this day was about 4000 feet the most of which was in the first 4 miles after leaving the summit. Camped this evening among the mountains.

December 2nd: Traveled this day about 10 miles. Come to an old Mexican Town which had been vacated in consequence of the hostility of the Apache Indians. We camped near this old town. We here found about 30 of these Indians from one of their towns not far distant, and they were here waiting to see us for they had been apprised of our coming, by our pilots who had been to their town and had given them an invitation to come and trade. They said they were our friends and showed no signs to the contrary.

December 3rd: Remained in camp today. Several . . . soldiers of the Battalion went out this day to hunt wild cattle which were plenty at this place. In the course of the day there was a near as I could learn about 15 bullocks killed. The most of which were dressed and brought into camp. This circumstance, it might be supposed, caused some joy among the soldiers inasmuch as we anticipated gratifying our appetites once again with a full meal of beef soup, and in this our anticipations were realized.

December 4th, 5th and 6th: Continued our march. For the last 3 days we have traveled 36 miles among mountains and valleys in nearly a west course. This course we have been traveling for the last 6 days, the country

is still almost entirely destitute of timber, or what would be called timber. There is in many places an abundance of small shrubbery which in its appearance goes to prove that the earth has surely been sorely cursed for there is hardly a shrub or plant to be seen that is not covered with thorns. Several wild cattle have been killed in the last 3 days. The meat of which we have saved by sitting up nights and barbecuing it.

December 7th: Remained camped. Several more wild cattle were shot and brought into camp, the meat of which was jerked or dried. This supplied us pretty abundantly with meat for 5 or 6 days.

December 8th and 9th: These two days we have traveled 36 miles. Our course northwest. On the night of the 8th had to camp without finding water. On the 9th came to a pretty stream of water large enough for a mills stream. On this stream we camped for the night.

December 10th and 11th: These two days we have continued down the stream which we came to on the 9th. The name of this stream is San Pedro. Our course the last two days has been about north, distance for the last two days about 28 miles. Wild cattle are plenty. I think there have been 12 or 15 killed this day. The 11th: Two of the brethren were badly hurt and two mules were gored to death this day by wild bulls.¹²⁰

¹²⁰ "That country abounded in herds of cattle which had become wild. These, through curiosity, gathered along the line of march and a large number of infuriated bulls charged upon the wagon train. Several mules were gored to death and one of the wagons upset. Sergeant Albert Smith was run over by a bull and severely bruised. Amos Cox of Company D, was tossed into the air on the horns of one of the animals and received a deep wound. It is variously estimated that from twenty to sixty of the wild bulls were killed before the infuriated animals would desist from their periodic attacks." "West from Santa Fe," *The Restored Church*, page 242.

December 12th and 13th: Traveled these two days about 25 miles in a northward course. Camped on the river San Pedro for the last time on the evening of the 13th.

December 14th: Traveled 18 miles, our course this day was nearly west. The country is still mostly destitute of timber except in shrubbery.

December 15th: Traveled this day about 14 miles. We passed an establishment this morning [in] which the people manufactured whiskey from a sort of plant which they called mescal. At this place we found 3 Mexican Dragoons¹²¹ which had come from a town called Tucson where there was a force of about 80 men which were garrisoned here to defend the town. The inhabitants of this town had been informed of our approach by the Apache Indians, and also by one of our guides who had gone forward in advance of the battalion for the purpose of learning the force of the town, and to learn whether it would be judicious for our little force to pass through. These three soldiers were taken prisoners. This day we traveled about 15 miles.

December 16th: Resumed our march this morning traveled about 15 miles. This day we went into the town without molestation and found it evacuated by the soldiery who had fled to the mountains with their horses and cattle and all the citizens that they could persuade to leave with them. Possession was immediately taken of the town on entering and a search made for public stores, but orders

¹²¹ "... on the 16th of December, near the Mexican pueblo of Tucson. ... they met three Mexican soldiers bringing a message from the governor of Tucson to Colonel Cooke, informing him that he must pass around the town, or else he would have to fight. Colonel Cooke was not to be frightened by such an order. His route would take him through the village, and hither he resumed his march. The following day he passed through Tucson without meeting opposition, as the soldiers and a great many of the citizens had fled on his approach." *Essential in Church History*, page 428.

were issued by Colonel Cooke that all private property should be held sacred¹²² by the soldiers, which order was obeyed. The people of the town did not appear to be at all displeased at our presence, but rather the contrary. There were about 2000 bushels of wheat found stored in the town. This was taken possession of and what was needed was fed out to our mules and [the] balance was left. Nothing else of any great value was found.

December 17th: This day we lay camped at the town before named. This is in the province of Sonora. On the evening of the 17th about twelve o'clock there was an alarm given by the firing of two of the picket guard upon a company of horsemen who were approaching upon the opposite side of town from where we were camped. In about 15 minutes the Battalion was formed in order for battle, and the first company under command of Captain Hunt was sent to reconnoiter the town, but it was found that the company had taken affright and had left.

December 18th: Left the town of Tucson traveled about 30 miles and found no water except 2 or 3 small puddles of 30 or 40 gallons each, which was very muddy and bad but it was swallowed with eagerness by everyone that passed it.

December 20th: Traveled about 12 miles and came to water where we camped. Our mules were suffering very much for water it being the 3rd day since they had had any water or but little grass, for the country for the

¹²² "Before arriving at that place he instructed his men that they came not to make war on Sonora, and less still to destroy an important outpost of defense against Indians. "But," said he, "we will take the straight road before us and overcome all resistance, but shall I remind you that the American soldier ever shows justice and kindness to the unarmed and unresisting? The property of individuals you will hold sacred: the people of Sonora are not our enemies." *Essentials in Church History*, page 429.

last 3 days was an entire desert without anything growing or any amount except scattering shrubbery.

December 21st: We traveled this day about 12 miles and came to the Healy [Gila] River which divides Sonora from upper California. We were met by a party of near one hundred of the Pemaw [Pima] Indians who came out with corn beans and other little articles for the purpose of trading. They had been apprised of our approach by some of our pilots who had been sent on in advance of the battalion for the purpose of buying corn for our teams and or trading for such other articles of provision that could be found and that was necessary for our expedition.

December 22nd: Traveled this day about 8 miles down the Healy or Geild [Gila] and came to a Pima Indian Village where we camped. These Indians were very familiar and friendly. They brought some melons into camp one of which brother D. P. Rainy purchased. I enjoyed the pleasure of helping to eat it which was something quite new to me for Christmas. The weather is here very warm, many of the shrubs are putting forth new leaves while the old ones are yet green upon the trees.

December 23rd: Traveled 15 miles when we again camped. We lay camped at this place until the 25th, in which time great numbers of the Pima Indians visited our camp for the purpose of trading. According to the best information that I could obtain there are from 15 to 30 thousand Indians in this settlement which is said to extend about 30 miles up and down the river. I judge that their principal business is tilling the Earth. Their principal articles of produce appear to be wheat, corn and cotton. Their cotton they

manufacture themselves.

December 25th: This morning we struck our tents and pursued our journey. We left the river bottom and pursued our course across a valley for 40 miles where there was no water. On the evening of the 26th we again struck the river bottom and camped.

December 27th and 28th: Continued our course down the Healy [Gila] which runs north of west. Traveled about 20 miles.

December 29th, 30th and 31st: For the last three days we have traveled about 48 miles, course west.

January 1847

January 1st and 2nd, 1847: Traveled about 24 miles. For the last week we have traveled over a barren and desolate looking country. There is hardly a blade of grass to be seen. The most of the upland country that we have traveled over for the last week in passing from one bend of the river to another is either almost entirely sand or else it is gravel covered with little stones. We pass now and then a rich little valley as we pass near the river. There is a great variety of mountain scenery which continually presents itself to the eye of the traveler as he passes through this part of the country.

January 3rd, 4th, and 5th: For the last 3 days we have traveled about 30 miles. The face of the country is the same as has been before described.

January 9th: For the last four days we have traveled about 45 miles. This evening, the 9th, we are camped upon the bank of the Rio Colorado about ten miles below the mouth of the Guila or Healy [Gila]. We are now 200

miles from the first settlement and 250 miles from San Diego and we have about 6 to 7 days half rations to last us to where we can get more. Our mules are worn out and are dying almost every day. I will here say that since we left Santa Fe, I think that we have not had more than half rations,¹²³ however, according to the best information that I have had, this might have been otherwise.

January 10th: This day the battalion commenced crossing the Rio Colorado. The course of this river at this point is south of southwest. The course of the Healy River [Gila] is nearly west. We traveled down the south side of the stream. We ferried the Colorado with two wagon bodies lashed together which were made water tight on purpose for this kind of business.

January 11th: This morning the battalion got safely across the Colorado with the teams and wagons, and we resumed our journey wester. We traveled 15 miles and camped at

In the process of researching for this history, we ran across the journal record of Nathaniel V. Jones,¹²⁴ who was the first Sergeant in Company D of the Mormon Battalion. His record¹²⁵ begins July 16, 1846 and continues in much the same way as George W. Taggart's through to August 22,

¹²³ Colonel Cooke's Comment - ... "the quartermaster department was without funds, and its credit bad; mules were scarce. Those procured were very inferior, and were deteriorating every hour for lack of forage or grazing. With every effort, the quartermaster could only undertake to furnish rations for sixty days, and, in fact, full rations, of only flour, sugar, coffee and salt, salt pork only for thirty days, and soap for twenty." *Essentials in Church History*, pages 427-428.

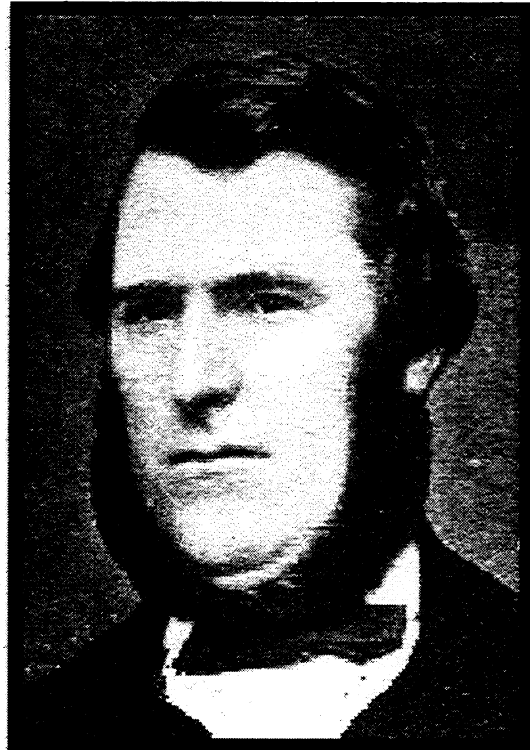
¹²⁴ *The Mormon Battalion 1846 & 7*, pages 122-123.

¹²⁵ *The Mormon Battalion 1846 & 7*, pages 16-39.

1847.

In reviewing his entries from January 1, 1847 through March 1, 1847 when Company B was separated from the other four companies and sent to San Diego,¹²⁶ we found interesting insight of the travels, everyday life, and sufferings of the members of the Battalion.

We feel it appropriate to insert that portion of Nathaniel Jones' record here, in the belief the reader may find some reasoning for George's silence after January 11, and gain a further understanding of the courage, stamina, and suffering George and his companions in Company B had to endure.



Nathaniel Vary Jones

You may note that the two accounts of January 9-11 seem to be off from each other

¹²⁶ *The Mormon Battalion 1846 & 7*, pages 21-26.

by one day. Perhaps one of the two had lost track of the exact date and simply was in error of the day of the month.

January 9th: Stayed in camp all day preparing to cross the Colorado River. The evening of the 9th commenced crossing, and it was nine the next morning before they all got across.

January 10th: We traveled on until night. Camped at an old well — in Spanish the "Bohodomis" — here we found the place covered with Mesquite brush, the only thing that our animals lived upon. The water was scarce and very bad.

January 12th: Early in the morning started out and found it still all sand. About twelve in the day we came to water — that is to where we could get it by digging for it. It was salty. Here we left one of our wagons, it being the last.

January 14th: We continued our march through the almost impassable sands until about twelve in the day, when we came to another place where we found water, that is nearly half enough for the men. This place is called Posohonda. The other well that we dug the other day was at Briceto. At the Posohonda we met some of our guides that had gone ahead for the purpose of fetching some fresh animals, mules and beef cattle. They brought about forty mules and eight or nine cattle. We stopped at this place about two hours, then started and traveled until nine or ten at night, called a halt and stayed until two in the morning. No water or grass.

January 15th: This morning we started through a rough mountain country and continued on until two the next day, when we

came to water and some grass. The men were scattered for fifteen or twenty miles along the road. Some sick and some out for want of water, and others with their feet so sore they could not walk. There were mules scattered from the Colorado to this place that had died or given out, for we have had no grass from the San Peathro (San Pedro) to this place, a distance of four hundred miles, and no water for the last hundred miles except the little that we got by digging for it and that poison.

January 17th: Pursued our march through the Elpaso, that is a long narrow pass through the mountains. About twelve in the day we came to the springs called the Pometo. Here we saw the palm trees growing. Here for the first time we camped at a large spring and found plenty of grass.

January 19th: Pursued our march; in the afternoon passed through a long, deep, narrow canyon. There was scarcely room for the wagons to pass and in one place we had to cut through in order to get some of the wagons through. Traveled until dark and camped without water or grass.

January 20th: Started early in the morning, crossed a mountain into a valley and about ten o'clock in the morning came to water. Stopped two hours then went ahead. At dark we came to wood, water and grass. We also found some oak trees. The first trees of any description that we had seen for seven or eight hundred miles.

January 21st: Came to Warners about two in the afternoon, the first settlement in California. Here we found one white man and about three hundred Indians.

January 23rd: Started on our journey.

In the morning before we started it was concluded that we would go to the Pueblo de Los Angeles to meet Gen. Kearney. We camped in a small valley close in by the side of a small mountain. It commenced raining just at night and continued to rain all night. There was an Indian came to us that night who appeared very friendly and he would not leave us that night, but laid all night on the ground before our tent, and it rained and the wind blew a gale until morning, then we gave him some meat for which he appeared very thankful. The Indians, a few days before we came to Warners had taken eleven Spaniards and killed them in cold blood, the Spaniards had killed some forty of the Indians for it. They probably thought that we were their friends and would kill off the Spaniards.

January 25th: The weather was fine this morning. We traveled over the mountains all day, except the last four or five miles. At night we passed through the valley of Indians. I call it this because the Indians turned out of their village to salute us and paraded themselves before us in single file across the valley. We came down the valley about five miles and found it very beautiful. It would average from three to four miles in width. The soil was beautiful — no timber. We found the grass eight or nine inches high, fresh and green.

January 26th: In the evening of the day before there was an express come to us from San Diego from Gen. Kearney for us to turn back that way. It came by a man by the name of Walker, a Dane who had lived in the country three years. Accordingly in the morning we set off for San Diego. Traveled all day over a mountainous road and camped on San Luis River.

January 27th: Traveled down the river in a beautiful valley until about twelve in the day, when we came to the San Luis Mission of which I shall hereafter give a description.¹²⁷ We went about one mile below the mission and turned upon the bluffs. There for the first time my natural eyes looked upon the ocean. Here we were about three miles from the great Pacific. We went six miles from there and camped three miles from the coast in a small valley close to a ranch.

January 28th: We traveled all day over a rough broken country. Here I saw the wild oats of California, that I had heard so much talk about. The hills were covered with them and the flats with clover. No timber at all.

In San Diego. February 1st: We continued our march over the same kind of country. At about four in the afternoon we came to the San Diego Mission. I think the country has been misrepresented by every account that I have ever read. The entire face of the country is a rough, broken, mountainous surface. There is no land fit for cultivation, except that in the valleys, and they are small and scarce, considering the amount of surface, and is fit for nothing but the thing it is used for

¹²⁷ San Luis Rey description: The whole front is about ten-thousand two-hundred (10,200) feet front with a beautiful piazza front. The piazza was separated by beautifully turned arches about ten feet in width and two and a half feet thick. The front was beautifully finished, and the rooms were finished inside in fine style and decorated with birds painted on the walls. Over the doors and windows the colors were red and black. The building covered nearly four acres of ground with a square in the center of something near one and three-fourths acres, with a fig tree, an orange tree, and two pepper trees in the center. There was a beautiful piazza all around the square with a high battlement made of burnt brick. The piazzas are covered with cement and the roof is covered with tile. The church is on the east. Taking it all though it is the best building I have seen in California.

There is a beautiful flat in front of the building covered with olive trees and several palm and fig trees and a beautiful spring all enclosed by a high adobe wall. On the west there is a large vineyard with some pepper and olive trees with a large reservoir for watering the whole. This also is enclosed by a high wall. This place is situated in a small valley on a rise of ground about four miles from the coast. It was built by the Indians, about one-hundred years ago, under the direction of the Catholics, with capital from old Spain.

mainly raising stock under the direction of capitalists.

Today Gen. Kearney started for Monterey. Capt. J. Hunt sent him a letter informing him of our situation, and he agreed to see us in the course of three or four weeks at the San Luis Mission. With this promise he left us with orders for us to march to the San Luis Mission.

The Mission of San Diego is beautifully situated on a gentle elevation of table land which is about three fourths of a mile in length and a half mile in width and about half as high as the general bluffs along the stream. The building is about fourteen rods in front and eleven rods in width with a piazza in front and is a little over one story high. The walls are of unburnt brick and white-washed outside and in. The building is covered with concave tile, which are laid on and lashed fast. The burying ground is on the east side, the Church on the west. The Church is nearly two stories high. The front has a rude representation of a steeple. This building is constructed upon the same principle as the buildings of New Mexico, having a square in the center. The square here was nearly three-fourths of an acre with one Tally Port, or entrance on the west end in the rear of the church. The rooms are dark and damp with brick floors. There are two beautiful vineyards on the flat in front of the building. They are interspread with olive trees and in the front of the vineyard on the left are two beautiful palm trees — with a large wine press in the front corner.

We have now been one-hundred and three days from Santa Fe. We started with sixty pounds of flour to the man, thirty days rations of pork, two thirds rations of sugar and coffee. It was all called sixty days rations, and

we lost several hundred pounds of flour on the Gila. Thus, we traveled under greater embarrassments than it is possible to realize except by passing through them. We have opened roads through impassable mountains and trackless deserts, without wood, water or grass and almost without provisions. We now find ourselves without clothes and worn down with fatigue. For nearly thirty days we have had nothing but beef and not enough of that all the time.

On the first of February we started for San Luis Rey Mission accompanied by one company of the dragoons. We went a different road from which we came. It was very much such a country rough, broken and but very little land suitable for cultivation. Camped at night by a small spring where there were a few trees and brush.

February 2nd: Continued our march, about eleven in the day we came to the hill where Gen. Kearney was besieged two days, during which time they burnt up all his public stores and was obliged to live on mule meat. They were surrounded by four hundred Spaniards and there were only one hundred of them. They were relieved from this situation by about one hundred and fifty Mexicans from San Diego, under the command of Commodore Stockton. The day before they were besieged on this hill they had a battle with them and lost twenty men from the rank and file and two officers, Captains Moore and Johnson.

San Luis Mission. At night we camped on a branch of the San Luis River, and about two in the afternoon we arrived safe at San Luis Mission.

February 4th: There was a police of

eighty men detailed to clean up the square and buildings. A standing guard of eighteen men every morning.

February 13th: Today there was a detachment started for some flour about seventy miles north of here to a Frenchman's by the name of Ronbado. We drilled every day until the twentieth, through on the nineteenth the Quartermaster had bought twelve fanages of beans, and on the twentieth the detachment came back which had been after flour, with twenty-three hundred weight of smashed wheat. Four days rations of that and the beans were issued to us in the evening. Ten ounces of the coarse flour and two-thirds of a grill of beans for a day's rations.

February 21st: There was a detachment sent to San Diego for provisions, and returned on the twenty-fifth, with flour, sugar, coffee, soap and candles.

February 28th: There was a detachment sent to the Colorado for the wagons that were left by us when we came through, but the Spaniards under the command of Florence, when on the retreat to Sonora, had burnt all except one at the Biceto. This day we were mustered for the first time in California.

March 1st: Nothing of importance from this to the 15th, except Melissa unwell for several days. On the 16th Company B left San Luis for San Diego.

[End Nathaniel V. Jones' account]

Additional Research and notes were provided by Spencer L. Taggart under date of

July 24, 1978 and included with the typewritten transcript we received from the LDS church archives in connection with GWT's original Journal. We include it here for the added insight it gives to this period of GWT's life.

Addendum: the War with Mexico came to an end on January 13, 1847,¹²⁸ only a short time before the arrival of the Mormon Battalion in the vicinity of San Diego on January 29. The Battalion served out the remainder of its enlistment in garrison duty in San Diego, at the Mission San Luis Rey, and in the Pueblo de Los Angeles.

Company B, in which GWT served, was ordered to San Diego. This Company was under the command of Captain Jesse D. Hunter and had a complement of 102 officers and men. GWT was one of the lowest ranking officers and occupied one of the company's two billets for musicians, there being two such billets in each of the Battalion's five companies. Sergeant William Hyde, with eighteen men, was ordered to garrison the fort near San Diego, while the remainder of the company took up quarters in the town. Companies A, C, D, and E were ordered to garrison Pueblo de Los Angeles. Thirty men from various companies remained at Mission San Luis Rey until April 6, when they were ordered to Los Angeles.¹²⁹

According to Sergeant Tyler, members of Company B were permitted ". . . to take jobs of work, such as making adobes, burning

¹²⁸ The Treaty of Guadalupe Hidalgo was ratified by the U.S. Senate on March 10th, 1848.

¹²⁹ For a list of the members of the Mormon Battalion, see, *A Concise History of the Mormon Battalion in the Mexican War*, pages 118-125.

The Private Journal of William Hyde, page 43.
Mormon Battalion Trail Guide, page 62.

brick, building houses, digging wells, and performing various other kinds of mechanical labor. . . ."¹³⁰ Being one of those who availed themselves of this opportunity to earn extra pay, GWT opened a tannery.¹³¹ Tyler, in outlining the company's activities toward the end of June, also reported: "About this time, G. W. Taggart made a quantity of pack-saddles for the return trip."¹³² Tyler further reported that on June 29, H. W. Bigler and others of Company B ". . . cleared the first yard for molding brick in San Diego, and indeed, the first in California . . . Philander Colton and Rufus Stoddard laid up and burnt the kiln."¹³³

The company held religious services every Sunday, at which Hyde and others (including most likely GWT) spoke. These services were said to have been generally well attended by strangers. A Young Men's Club was also organized for the purpose of lecturing, reciting, debating, and so forth.¹³⁴

When Company B received orders to join the remainder of the Battalion in Los Angeles preparatory to being discharged, there was evident disappointment on the part of the citizenry of San Diego. "It is proper to state here," Tyler reported, "that the company, having greatly improved the town, as well as being peaceful, honest, industrious and virtuous, the citizens plead with them in the

strongest terms not to leave. They had dug from fifteen to twenty good wells, the only ones in the town, several of which were walled with brick, besides building brick houses, including a court-house, to be used for courts, schools, etc. They had paved some of the sidewalks with brick, while some, being house carpenters (GWT among them), had done the finishing work on the inside."

In addition, they had burnt some forty thousand bricks. They had also made several log pumps and put them into wells.

"On the 6th (July 1847)," Tyler continued, "the citizens of San Diego sent an express to P. St. George Cooke, commander of the southern military district, requesting that another company of 'Mormon' be immediately sent to take the place of Company B, stating that they did not wish any other soldiers quartered there."¹³⁵

GWT's wife Fanny Parks Taggart, in her own life's sketch, wrote that he returned home with "a span of mules and a horse." On that topic, Tyler, writing that Company B had received six months pay on May 4th, stated that most of the men had spent it ". . . purchasing animals, clothing, etc., as an outfit for the return trip. It was exceedingly fortunate for the Battalion that horses and mules were so very cheap. Wild mares were from three to four dollars each, those broken, to ride, from six to twelve dollars. Gentle mares, however, seldom brought more than seven or eight dollars. Horses, unbroken, were from six to eight dollars, horses, broken to ride, from ten to twenty dollars. . . and mules were worth about double the price of

¹³⁰ *A Concise History of the Mormon Battalion in the Mexican War*, page 286.

¹³¹ "Battalion in San Diego," *Church News*, Week ending May 28, 1977, editorial page.

¹³² *A Concise History of the Mormon Battalion in the Mexican War*, page 287.

¹³³ *A Concise History of the Mormon Battalion in the Mexican War*, pages 286-287.

¹³⁴ *A Concise History of the Mormon Battalion in the Mexican War*, page 284.

¹³⁵ *A Concise History of the Mormon Battalion in the Mexican War*, pages 289-290.

common horses."¹³⁶

On July 16, the battalion was discharged, but not before considerable effort had been made by the Command to induce the men to re-enlist for an additional six-months duty. On July 20, in fact one company made up from about eighty-one men of the discharged Battalion did re-enlist for six months. On that same, day, the remaining men, now veterans and approximately 260 in number, were organized into companies for returning to the main body of the Church and their families, with captains of hundreds, fifties and tens.

Fanny recorded that GWT returned to her and Eliza Ann at Winter Quarters¹³⁷ on December 17, 1847. This tells us the important fact that GWT returned in the first of three groups of returning Mormon Battalion veterans. The first reached Salt Lake Valley in October, 1847; the second — those who stayed "a season" — in September, 1848.

After being discharged July 16, at Fort Moore, in Los Angeles, GWT, along with approximately two hundred sixty veterans, traveled north following the east bench or plateau close to the High Sierra Nevada Mountains, arriving at Sutter's Fort in August. After a few days rest, about two hundred of the group continued on traveling north and

east, eventually arriving at the high Sierra pass (Donner Summit), where they saw the remains of the Donner Party tragedy of the previous winter. They traveled on down the Truckee River to its headwaters, where they met Samuel Brannan, who brought them information about the Mormon settlement in the Salt Lake Valley. The following day, Captain James Brown, of the Pueblo Detachment of the Mormon Battalion, came into camp. He carried a special message from President Young, advising those without families in Salt Lake Valley or without supplies to carry them through the winter to "spend a season" in California. About half of the group returned to Sutter's Fort, where they occupied themselves in different kinds of work, including the discovery of gold. The remainder, which included GWT, pushed on eastward across Nevada to a point near Wells, thence northward into Idaho to Fort Hall, thence southward to Salt Lake Valley.¹³⁸

The veterans traveling with Hyde reached the Valley on October 12, where only a small number found their families. With sixteen remaining in his company, they pushed on three days later for Winter Quarters, arriving at their destination on December 12.¹³⁹

The main body of veterans reached the Salt Lake Valley on October 16. "A few members," according to Tyler's account, "found their families . . . and . . . had no farther to go; some others were so worn down with fatigue and sickness that they were unable to proceed eastward at that time, and still others preferred to remain in the valley until the

¹³⁶ *A Concise History of the Mormon Battalion in the Mexican War*, page 284.

¹³⁷ "A site, across the river and a short distance above Council Bluffs, was selected as a fourth permanent camp and designated 'Winter Quarters.' This encampment was located on the present site of Florence, Nebraska, about six miles from the present city of Omaha. Five hundred thirty-eight sod houses were built before winter began. These were sufficient to shelter about three thousand souls. By spring, the houses and people were twice that number. The buildings were generally of a single room, twelve by eighteen feet, with sod floor and roof and a good chimney." "Winter Quarters," *The Restored Church*, page 224.

¹³⁸ This short study gives details of the three routes traveled by the Mormon Battalion veterans from Los Angeles to the Salt Lake Valley. *History of the U. S. Mormon Battalion, 1846-1848*. 1972, 5 pages, plus map.

¹³⁹ *The Private Journal of William Hyde*, pages 46, 49.

following spring and endeavor to prepare a home for their families. Thirty-two out of the number, however, were eager to meet their wives and children, and therefore did not hesitate about continuing their journey another thousand miles, even at that season of the year."¹⁴⁰ Leaving the Valley on October 18, they needed exactly two months to traverse the distance to Winter Quarters. Although there is a discrepancy of one day between their date of arrival (December 18), and Fanny's for GWT's arrival (December 17), he was most likely a member of this group.

Signed
Spencer L. Taggart
July 24, 1978

From the account of Robert S. Bliss,¹⁴¹ of Company B, we learn of his trip from Sutter's Fort with the "Half" of the returning Battalion members that chose not to stay in California. The rest turned back on September 8th. George was among those who pushed on to Great Salt Lake. You will note that this group split up on September 11, and George's half of the group went ahead of Robert Bliss' group arriving in Salt Lake early in October, 1847.

Robert Bliss'¹⁴² account is included here for what insight you can draw from it.

Background:

"On the 20th of July, 1847, at Los Angeles, the majority of those who did not

¹⁴⁰ *A Concise History of the Mormon Battalion in the Mexican War*, pages 320, 324.

¹⁴¹ *The Mormon Battalion 1846 & 7*, pages 51-58.

¹⁴² Robert Stanton Bliss Born 1 August 1805 in Montville Conn. Private in Mormon Battalion Company B. Died 1851 Cold Springs, Calif.

re-enlist were organized into companies for traveling, after the ancient and modern Israelitish custom, with captains of hundreds, fifties and tens. On the 21st, the pioneers advanced, scarcely knowing whither they went, only that they had been told that by traveling northward, mainly under the base of the mountains, Sutter's Fort, on the Sacramento river, might be reached in about 600 miles, while the seashore route would be 700 miles. Under the most trying difficulties these men trailed northward. On the 26th of August, after more than a month on the way, they camped two miles from Sutter's Fort. Supplies were gathered, horses shod, and preparations were made to go to the Valley of the Great Salt Lake. . . . On the morning of the 6th of September, they departed from the sorrowful place and in a short time met Samuel Brannan returning from his trip to meet the Saints. . . .

"From this last encampment, probably over half of the company returned to spend the winter in California. . . . The company, who did not want to go back to California to work, arrived in Salt Lake on October 16th, 1847, where they were overjoyed to meet friends and relatives. A few of the Battalion found their families in Salt Lake Valley on their arrival, and, of course, had no farther to go; some others were so worn down with fatigue and sickness that they were unable to proceed eastward at that time, and still others preferred to remain in the valley until the following spring and endeavor to prepare a home for their families. Thirty-two out of the number, however, were eager to meet their wives and children, and therefore did not hesitate about continuing their journey another thousand miles, even at that late season of the year. After resting two days, and relying upon the prospect of obtaining flour at Ft. Bridger, this

company of 'Battalion Boys' started eastward. After untold hardships this little band arrived in Winter Quarters, Nebraska, on December 17, 1847, two months after leaving Salt Lake Valley."

*"From Sutter's Fort to Valley
of Great Salt Lake"
(from the Journal of Robert S. Bliss)*

(Spelling & Capitalization has not been changed in this section from original source)

"August 25th, 1847: Our Pioneers went ahead about 20 miles & Camped near Fort Sutters here we met some of our boys that took the Rout to Monterey &c Our Camp is some 4 miles from the Fort on the American Fork about 200 miles from the Ocean but notwithstanding the tide water sets back above our Camp; this is a find country and the people are making money fast but they complain of sickness here like all new countrys I have been in; in time this will be one of the Greatest places for Comersial advantages in the world where this River puts into the sea is one of the finest harbours in the world I am informed some 500 Whale Ships winter in Francisco Bay Annually.

"26th August: Lay in Camp to wait for the main camp to come up & to make some repairs &c Last night the Brothering called a meeting at the main camp & as some were not prepared to go over the Mts it was agreed that they Stop here if they wished until spring with the Blessing of the Presidency & Camp; Wages are from \$30 to \$60 per month; it was also thought best as some traveled faster than others & as we were out of danger & now to enter on a regular Road that we would travel in small companys Especially through the pass of the California mountains.

"27th: Continued our Journey 18 miles over a Plain towards the Mts N.E. & encamped on a dry water course where we obtained water by diging in the Sand.

"28th August 1847: Continued our march 22 miles over a plain to a settlement & encamped on a Stream called Bear Creek near a Mr Johnsons here are abundance of Fish as in all of the Streams this side of the Mts.

"30th: Last Saturday night we had a Shower with some lightning at a distance & yesterday I heard Thunder among the Mts East of us for the first time in California to day traveled 16 or 18 miles & encamped in the Mts passed much good timber to day such as Yellow & White Pine White Cedar &c and our Camp is under some lofty Norway Pine trees.

"31st August: Continued our march over *difficult* Mts some 15 miles & encamped by a cold Spring as cold as if it run of from Ice Passed a Grave to day & read on the head board Ann West Died October 16th 1846 Aged 60 Years Saw where Emigrants had chained trees to the hind ends of their wagons to keep them from running on to their Oxen; the Pines Cedars & fir trees are as large as I ever saw some Pines 6 & 8 ft through at the butt.

"Sep 1st 1847: marched 11 miles to Bear Valley here is a General Camping place & some emigrants were hemed in by Snow last winter 10 ft Deep they left 2 waggons here some trees the stumps are 10 or 12 feet high where they cut their wood for fuel this Valley is hemed in by Mts Bear Creek runs through it & it is probably 1 mile in length & 1/4 mile in Breadth, we are now 60 miles from the settlement on the Sacramento River.

"Sep 2nd: Lay by to rest our animals & prepare for ascending the Main Chain of mountains which are before us; I have just returned to camp from the Mountain we will ascend in the morning I saw where the Emigrants let down their wagons with rope from pine trees it is a bad mountain to pass but not half so bad as we came over in Sonora Called the Back Bone in my travels to day I found plenty of Huckle Berys different from any I ever saw before large & delicious last night our horses Snuffed Some at wild animals I also Saw a Curious Spring a Short distance from the upper end of the valley.

"3rd Sep 1847: Assended one of the highest mountains we have yet passed & traveled over Rocks & difficult places for about 15 miles & encamped near a board nailed to a tree which read James A. Smith Died Oct. 7th 1846 aged 26 years we passed one waggon which had been left by emigrants & a number of Lakes or Ponds in the Mts; our Camp is on the head waters of a River that runs a westerly course.

"Sep 4th: Continued our Journey up the Mts. Passed a number of Lakes & Camped at a Spring which is made by the Snow melting on the mountain above it; this water is as cold as Ice water for it is ice water the Snow lies on the Mts North & South of us; some of our boys brought Snow to Camp Last last night there was some frost at our camp; we are now about 9338 ft above the west Sea or will pass the highest peak of these mountains tomorrow; went out a Hunting this afternoon Killed nothing but saw plenty of Bear & Deer tracks thought I had done pretty well not to meet the Bear that made such Big tracks Came 12 miles.

"Sept 5th 1847: Continued on march

up the Mts for about 5 miles & came to the height of the Mts or the Region of perpetual Snow; here I Stood on Snow some 4 ft Deep & viewed the Mts crowned with Snow all around me I thought no wonder we have frosty nights & cannot Sleep on account of cold in our blankets we soon descended one of the steepest Mts I ever saw; how emigrants ever got their waggons up the Mt I know not Some 4 miles down the Mt we passed some cabins where some of the last Emigrants Died or killed each other; I am told out of 90 only 30 lived to go through to the Sacramento River to see the Bodys of our fellow beings Laying without Burial & their Bones Bleaching in the Sun Beams is truly Shocking to my feelings; we came 18 or 20 miles & encamped on a fine Stream of water & plenty of Grass.

6th: Started early & traveled 3 or 4 miles & met Elder Brannan who was returning from Salt Lake he informed us that Capt. Brown had got instructions for us from the 12th & letters &c we therefore returned to our camp to wait for him to arive & also to wait for the whole camp to come up.

7th: to day Capt Brown & company came into camp I received a letter from my Wife dated Augst 1846 I was Glad to hear from my family but my Joy was filled with Sorrow when I was informed verbally of the Death of my old Mess Mate Bro. E. N. Freeman whom I left on the Rio Del Nort he was buried on the Banks of that River. He was one of the best men I ever knew & Faithful in all that he did; I had anticipated great Joy to meet him again but his work is finished on Earth & he is gone to do a Greater work than he could do here May God Bless his Dear Companion & Relatives with his Spirit to bear up under the Severe trial it must be to

them; I have just heard of the Death of Henry Hoyt one of our Brothring who was behind us he Died a few minutes after riding up one of the worst Mts on this Journey; he was buried as decently as the circumstances would admit of; my heart is Grieved for the affliction of this people how much we have to endure God only knows but we will Yet triumph over all & if faithful receive a full reward for all of our Sufferings & privations.

"8th: parted with many good Brothring here hoping to meet next Summer at Salt Lake & continued our Journey some 18 miles & encamped in a small valley surrounded by Mts covered with pine.

"9th: Came over a Mt to the Truckey River continued down the Same about 25 miles & encamped where the river puts through a Mt.

"10th: continued our march down this River 30 miles & encamped to day met the Emigration for California some 35 waggons &c the road up this River crosses it 28 times we met our provisions to day some in fording so much.

"11th: This morning the most of our company left in order to reach the Bluffs this fall we lay by till 4 O'Clock to rest our animals for we have 40 miles to go without Grass or water; at 4 O,C we started left the Trucky River across the Desert about dark met Emigrants for California & reached the hot Springs about mid night. We unpacked our animals to rest them as there was no Grass having come 20 miles in the morning boiled our Coffee in the Spring & continued our Journey 25 miles.

"12th: & encamped at a Slough on the

Desert; the hot Springs we passed are a Great Curiosity they Boil in one place so as to throw the water some 3 or 4 ft high & steam & smoke over a large place; there are holes where hot air bursts out over probably an acre of Ground with a continual noise making it dangerous to travel among them.

"The 13th Sept: traveled up the Sink of Marys River 20 miles & camped.

"14th: traveled 30 miles to day & struck the Marys River where it is a Running Stream here we encamped poor Grass for our Animals in conciquence of the Emigration this fall.

"15th: again took up our Journey Came 15 miles & found a letter left for us by our boys they are one day ahead of us here we encamped tolerable Grass for our Animals.

"17th Sept: came 25 miles to day & encamped on the River Good Grass &c our Animals are verry much worn out.

"18th Sept: in conciquence of Bro Gardner being Sick Bro. McCord & myself were left with him either to come on alone or wait untill the Last company comes up which will be some 4 or 5 days yet Bro Gardner is verry sick to day with Chills & Fever.

"19th Sep: Moved our Camp up the River a Short distance on account of Grass Bro Gardner is sick with chills again to day if he gets no better I know not how he will travil we look for the other company to come up tomorrow; I shot a Duck Yesterday which made us a fine supper; it is thought unsafe to travel alone on account of the Indians; the last company of emigrants we met had 7 cattle Shot by the Indians on this River above this

place; we see no Signs of Indians at this place & lay down last night in peace after prayer.

"20th Sept 1847: Lay in camp Still hoping Bro Gardner would be better so as to travel as soon as the last camp Should come up; he has the Chills every day & this is the 3d day we have lay by & our Brothring do not come up Yet; if we felt safe in traveling alone we should go on a few miles every day before Bro Gardner is sick but it probably will be wisdom for us to wait for our Brothring to come up before we go on; we are lonesome but employ our time as well as we can; we are a long distance from Salt Lake Yet & have been on the Road about two months since our discharge without tents or any thing to Shield us from the Storms but our Blankets; but traveling has become a kind of Second Nature to us so we do not complain.

"21st: To day about 11 O'Clock our Brothring Came up & we were Glad after Staying near 4 days alone they Camped with us the remainder of the day; there is now over 20 of us & some 3 or 4 sick therefore we will have to travel slow.

"22nd Sept: Started once more on our Journey came about 20 miles & camped on account of the Sick; Camp is near some hot Springs.

"23rd Sept: traveled about 18 miles to day & encamped there is some 4 or 5 sick which makes it hard for them to travel & Slow & tedious for us; our anxiety being great to See our Families & friends.

"24th Sept 1847: Came 15 miles & encamped at the crossing of River Bro Gardner & others have chills every day when we Shall arive in Salt Lake I do not know we

cannot leave the Sick & must be Patient.

"25th: came about 15 miles & encamped on our way to day found the fragments of a letter left by Prest Hancock & others for us; could find out but little by it as the day &c was gone suppose the Indians found it & tore it in Pieces they follow our camps for Plunder &c they are a wreched set of Lamanites wild as the deer on the Mts Since we arrived in camp some Brothring came in who told us some 8 or 10 horses are gone from our company; they followed on their tracks & found 8 horses stolen.

"26th Sept: Came about 18 miles & camped last night the Indians stole 1 more horse from us making 9 in 2 nights; After we camped to day I went to the River to wash & saw a Trout; I immediately returned to camp & took my hook & line & caught 4 fine fish the 4 would weigh about 5' ' they are a little different from the Trout in the States having fine Scales but in other respects like them.

"27th Sept: traveled still up the River about 15 miles and encamped; Caught a fine Trout for supper they are as fine fish as I have seen in all my travels; our anxiety is great to see our Families but we have to move Slow on account of the Sick among us.

28th (Tues) 1847: this morning left the Marys River & passed some mountains 17 miles over & struck the River again traveled up the River about 3 miles & encamped making 20 miles to day here a lone Indian came to us & extended the hand of friendship to us we had but little feelings of friendship for him after having 11 horses & mules Stolen by the Rascals he left us after catching 2 Trout for his supper.

"29th Sept: passed up through a canyon of the mountains into another Valley here we were met by some 20 Indians in friendship their object appeared to be to beg tobacco fishhooks &c came 23 miles to day.

"30th Sept: continued our Journey up the valley & about 9 O Clock came to the hot Springs; they are several Rods across & Boil & Smoke even a number of feet after they run into the river which is close by; came about 20 miles. Several Indians came to beg as is their custom.

"1st Oct: Continued our Slow Journey up this valley (called the Hot Springs Valley) about 20 miles & encamped opposite a burning Mt; it Smokes like a Coal pit on the Side next to us we have seen the smoke for 25 miles back Some Indians came to us to day; I asked them as well I could what it was pointing to the Smoke one of them told me it was a hot place by putting his hand down & drawing it back quick & blowing & biting his fingers as if they were badly burned I was much amused with them to see how ingenious they were to convey by Signs what they wanted us to understand; if they wanted tobacco they would put a stick in their mouths & puff like Smokers & if fish-hooks they would bend their fingers in the shape of a hook point to the river & Jerk as if in the act of fishing; I could understand them quite well by their signs indeed they have a knack to make you comprehend.

"2nd Oct 1847: Left the Marys River & passed up a valley with some water in it, over a hill where the water ran an Easterly course; here are some Pits full of pure water & verry deep one of our horses fell in one & we had to pull him out by main Strength; we dare not camp here but continued our course about 8 miles further making some 25 miles to day

The Volcano we camped in sight of last night Shone beautiful all night.

"3rd Oct 1847: came about 23 m & encamped in a large valley by good spring water; there is plenty of Antelope here but they are shy of us.

"4th Oct: This morning 6 or 7 Indians came into Camp all horse Back & armed with British Fowling Pieces; we traded some with them which detained us untill about noon then traveled passed a hot Spring from which Boiling water came forth in a rapid current Sufficient to carry a good mill Several rods below I put my hand into the current & could not bear it in a moment; came 10 miles & encamped by some pitts full of good water how deep I know not the valleys in this country have many such springs in them which are verry dangerous for Animals to go near them we had horses fall in them & saw places where others had been hauled out.

"5th Oct: Came 20 miles to day & encamped by more of the Pitts Situated in the (sides of the North) Soon after we encampod an Indian rode up to the camp traded some & put back the way he came upon a gallop we expect he will bring others to night or in the morning.

"6th Oct: our Indian came this morning with another with him and traded with us some more; came 25 miles to Goose Creek & encamped some 5 miles below where we struck the Creek.

"7th: traveled down Goose Creek about 18 miles & encamped our boys have fine sport catching Trout to night; the streams are full of Fish in this country.

"8th Oct 1847: left Goose Creek & traveled over Mts about 25 miles & encamped in a small valley surrounded by tremendous rocks with a small spring brook running in it.

"9th Oct: Continued our Journey about 20 miles to a branch of Raft River & encamped; some Pine & Fir on the Mountain as well as Cedar but verry Stunted in its growth.

"10th Oct: traveled down the river about 25 miles & encamped passed an Indian Settlement to day the valley here is large & we cannot be far from Fort Hall, how far I cannot tell.

"11th Oct: Came down the River some 20 miles & encamped near a Road we suppose leads to Origon we cannot be far from the Fort from Every appearance Saw 3 Graves of Emigrants to day.

"12th: Left Raft River & struck an East course some 7 miles & came to a Noble River running West we crossed 2 fine Streams of water & camped on the River (we suppose is called Snake River) having come 22 miles to day.

"13th Oct 1847: Continued our Journey up the River about 25 miles & encamped on the River passed a number of beautiful falls on the River to day.

"14th Oct: Continued our March for about 20 m & arrived at Fort Hall visited Capt Grant of the Establishment bought some Necessarys for our Journey &c Capt Grant read his remarks on our people who had passed him this fall, as recorded in his Journal; He says they were gentlemen payed for all they got of him & he heard no Oath or vulgar

expression from any of them but he could not say so in regard to Other people who passed him this season; He is a Gentlemen of Inteligence & Observation.

"15th Oct 1847: left Fort Hall & struck a direct South Course for the Salt Lake traveled 20 miles in a very cold Wind & encamped on the Banock River.

"16th Oct: Continued our Journey up the River some 18 miles & encamped the Mts on our Right are covered with what I suppose to be firr Timber.

"17th Oct: Left Bannock River & passed a chain of Mts about 20 miles & encamped on a stream of water.

"19th: traveled about 20 miles to day on Sick Creek so called in conciquence of the trappers all being sick who eat of the Beavers they caught on this Stream.

"20th Oct: Continued down Sick Creek 20 miles & encamped; saw many Bufallo Bones since we left the Fort.

"21st Oct: traveled about 25 miles & encamped on Bear River; this is a fine stream of Water & runs here through a fine valley bordered by Mts with timber probably suitable for building saw some Antelope to day; Geese & Ducks are plenty on this stream; we find the best kind of Grass in this country.

"22nd Oct 1847: Continued our Journey by crossing Bear River & going down the valley; passed a cluster of Hot Salt Springs also passed a lake where we saw the most Geese & Ducks I ever saw in any country at one view; camped on a beautiful Stream coming down from the mountains East of us

here I would like to Settle & make me a farm it is the most delightful place I have Seen since leaving the Pacifick coast.

"23rd Oct: Continued down the valley & passed some Salt Hot Springs in Sight of a part of Salt Lake about 25 miles & arrived at Settlement of the Utaw Indians where we found a white man with his flocks about him of horses Cattle Sheep & Goats he informed us we were in forty miles of the Church; he told us 566 waggons had arrived besides the Pioneers and Soldiers; God Grant we may find our Families after 15 months Drill in the U.S. Army & our constant fatigue in traveling 9 months of the time some 3 or 4000 miles.

"24th Oct: made 20 miles to day & camped at a Ranch where our people were herding Animals the first man I saw was T. Bingham my old Mess Mate who was left on the Rio Del Nort sick to return to Pueblo to winter with the Detachment that left us at Santa Fee; from him I learned my Family were not here which was one of the Greatest trials of my Life; to think that I had left them with the Expectation to meet them here & had suffered almost every thing but Death & traveled some 1500 miles since the 21st of July with Joyful hope of Meeting them here and thought of the Happiness of their society again to be disappointed; to hear they were 1100 miles still from me & no possible Chance of getting to them in 8 or 10 months to come is almost to much for me to bear & without any means to Get Provisions or Clothing for the Season that is approaching if I could cross the Mts I would not rest till I saw them but the Mts are now covered with Snow & my animals would die & I Should perish among the Mts and never see them here therefore I must wait till Spring before I can go to them; I ask God the Eternal Father to bless them & presirve

them in health untill I meet them once more on the Earth; & ask it in the name of Jesus Christ Amen.

"25th Oct: arose Early & came 20 miles to the Settlement of our people Saw many Glad to see me which comforted me some; this is a delightful valley surrounded by Mts with beautiful Springs of water.

"26th Oct: To day visited the warm Springs & bathed which was a great relief to me after traveling in the dust so long; the water is Just warm enough to bathe in it seems at first to warm to be Immersed in but after the body is wet & the first sensasion is over it is delightful.

"27th Oct 1847: last night found me a home for the present at my cousins C. Turners which is a Great Relief to my mind I ask God to Bless him & his Family & substance on my account for all of his kindness to me."

One of the last notes in George's journal, "I returned to Salt Lake City, October 1847, being of the Battalion [members] who were anxious to meet their families at Winter Quarters in Pottawattamie, Iowa.¹⁴³ I left Salt Lake for Pottawattamie, reaching there December 17, 1847."¹⁴⁴

George gave a brief overview of his

¹⁴³ Kanesville - Pottawattamie County. - Following the advice of President Young, the Saints residing at Winter Quarters moved across the Missouri River to the bluffs on the Iowa side. This country was called the "Pottawattamie country," because it was inhabited by a tribe of Indians by that name. These Indians had been removed by the government, a few months before, to another part, leaving the Saints in sole occupancy of the land. There were no settlements within many miles of the Latter-day Saints. . . . They named it "Kanesville," in honor of Colonel Thomas L. Kane, who had been instrumental in securing for them privileges from the government, and who had shown his friendship on many occasions." *Essentials in Church History*, page 466.

¹⁴⁴ *George Henry and Jessie McNiven Taggart History*, page 56.

A CALL ON THE MORMONS

Original Ballad¹⁴⁵

by

George Washington Taggart

The President called on Kearney
from far,
And five hundred Mormons too,
To cross the mountains to the seas,
Where the gentle breezes blow.

Then Allen was called to gather up
The number required to go,
And hasten to old Santa Fe,
The Spaniards to bring low.

He said that we were wanted a
year.

To show him that we were true,
We made him colonel and
volunteered
To go where the breezes blow.

He marched us to fort Levenworth,
And a friend we found him too;
So mild and brave as any man,
With him we were ready to go.

But he took sick and stayed behind,
Saying before that we got through,
Or to a grove where water was,
He'd come to lead us through.

But soon the office seekers came,
Unsteady as wind that blows,
With flattering words such as
“gents” and “sirs,”
“We'd be proud to lead you
through.”

One of these creatures came one
morn,
And called to let us know
Allen was dead and in the ground,
And he wished to lead us through.

With long black hair and mustaches
That 'round his mouth did grow,
Did thus approach our officers,
Who said that he might go.

The doctor said he could do well.
He knew he was good and true,

And he would take his calomel
And nurse our sick all through.

But their hearts we found were
black as hell,
Doctor and leader too.
And all our people do know well,
That what I say is true.

If some should think I am too hard,
To the papers let them go
See what he wrote from Arkansas
Where the waters there do flow.

The doctor dealt out all the while
Calomel and curses too.
And this we expect all the while,
When we heard old Jim Long Joe.

Part Second

But soon the scene was changed
about.

We'd another leader too;
And had to take another route
O'er mountains crowned with
snow.

To Pueblo the sick must go;
The well to the south below,
Down the Del Norte and down to
hell,
And old Colorado.

From there we saw hard times
indeed;
Many could hardly go,
Traveling barefooted feet did
bleed;
Many mountains crowned with
snow.

We crossed o'er mountains and
great plains,
Where nothing for food did grow;
And dying oxen skins and brains
Has been our living too.

In White Ox Valley, near a grove,
And mountains crowned with
snow.

An ox did die and we laid by,
And ate with wolves and crows.

But now we've reached the
mountain tops,
And cast our eyes below,
And see the towns and crops
around
That in the ranches grow

Yet here we are in San Diego,
And have reached the ocean shore,
And never hope to see again
The mountains we crossed o'er.

We viewed a while the towns and
reys, ±
Also the great seashore,
And saw the ocean and the bays,
And heard the billows roar.

But now our colonel not content
To let us rest, must go
And build a fort for government
Up to old Pueblo.

But still the solders do feel well.
Their year is almost over.
They say they'll see some men in
hell
before they'll serve them more.

We wear our rags and dress in
skins,
If we can do no more;
And let alone the sutler's things; ±±
To buy them we're too poor.

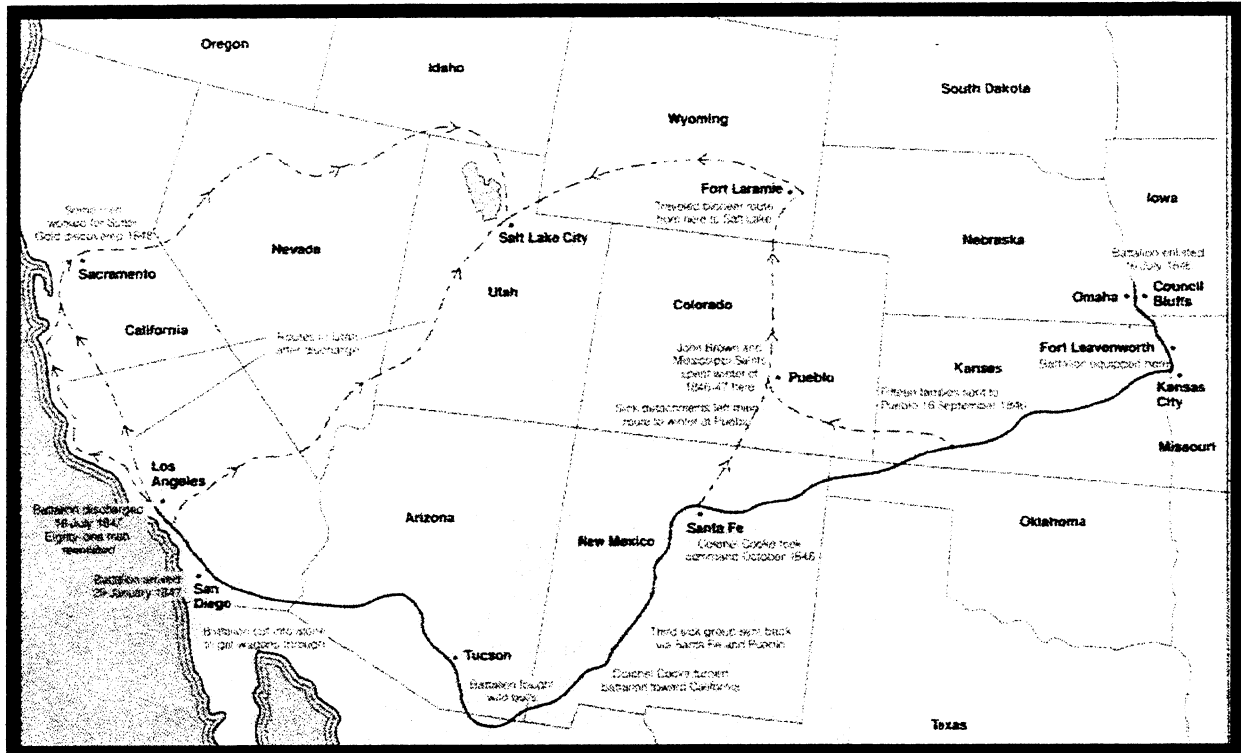
± The word “Reys” probably refers
to the San Luis Rey Mission.

±± The sutler was the fore-runner
of the army post exchange.

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George Albert Goodrich Family History and Genealogy - 1608-1976, Vol. 2, by Hazel Manwaring Hilbig, Pages 47-49. Harriet Maria

Taggart Goodrich copied the above poem in her album on October 29th, 1867.



Route's of the Mormon Battalion 1846 - 1848 ¹⁴⁶

time in the Battalion in a letter to his brothers back in New Hampshire dated April 2, 1848 and sent from Pottawattamie Nation, Iowa Territory Near Council Bluffs. In it he states, "I will now give you a very short account of the manner in which I have spent my time since that period [speaking of when he left Nauvoo], which I think will be satisfactory to you. From the time that I left Nauvoo, the 17th of Feb until June, was almost a continual scene of snow and rain, but I lived through it all and arrived at the Missouri River in the first part of July in good health. I will here say that I left my wife and child in Nauvoo in the care of a man by the name of John Mills (who) conditionally agreed to bring them out of Nauvoo, which he did to the Missouri River where we now are. Here I engaged in a cause which was new to me and which I had not anticipated, viz. soldiering, which happened to be at this time in the line of Mormonism. For

which reason I consented to go, notwithstanding I had heard nothing from my family since the first of June at which time they were in the vicinity of Nauvoo and did not know when they should leave for the west. These are the circumstances in which they were placed at the time of my enlistment into the service of the U.S. 800 miles from where I was and having (no word of) how or when they should follow me.

"I think it was near the 17th of July that we left the Mormon Camp and took up the line of march for New Mexico, by way of Fort Leavenworth, expecting to go no farther than Santa Fe. But in this we were mistaken, for when we arrived at Santa Fe (which was on the 12th of Oct), we found an officer who

¹⁴⁶ *Church History in the Fulness of Times*, page 324.

was left by Colonel Kearney for the express purpose of taking us through to the Pacific Ocean. Accordingly on the 19th, we left Santa Fe for the purpose of trying what virtue there was in Mormon Soldiers for making a new trail over the Sonora Mountains. I shall not pretend to give you any description of the prairies over mountains and valleys, river bottoms and sand deserts, sometimes (we traveled) two or three days without water, and on half rations, and toward the last of our journey many were barefooted.

"Sometime in the month of Feb (1847) we arrived at the Bay of San Diego on the shore of the Pacific Ocean, after a march of near 25 hundred miles which we performed entirely on foot. We tarried in this region of country until the middle of July when we received our discharge and stared back in search of our friends and families.

"Our route back was 500 (to) 600 miles farther north than the one we went through on. We returned by way of Fort Hall, thence to the Valley of the Salt Lake, thence to Fort Bridger, thence to Fort Laramie, thence to Winter Quarters Mormon Camp on the banks of the Missouri River at which place we arrived, I think, on the 17th of December. Here I found my wife and little girl in good health and more comfortably situated than I could have expected. We were five months coming home, or rather to our families, in which time we suffered considerably from heat and thirst, but more particularly from cold and hunger. For our provisions were exhausted at Fort Laramie, and here we could not replenish (them) for two good reasons, the first was we were almost entirely out of money and the next was there were no provisions at the Fort. Therefore we had to depend . . . entirely upon the buffalo for the remaining part of our journey which was 500 miles, the last 200

miles of which we had to subsist almost entirely upon our worn out mules and horses which you may suppose was not very good meat.

"I have now run the length of my soldiering campaign in as few words as possible which if I should attempt to give a full account would take a quire of paper.

"I presume that you will begin, by this time, to wonder how or whether George gets along with his Mormonism. I (assure) you, his faith and confidence in it is as good this day as it ever has been since he first heard it. I expect if I have good luck, to go on to the Great Valley of the Salt Lake in one year from this Spring.

"I expect to farm it this summer with John Nay,¹⁴⁷ who is now in good health as also his family. The Peterboro People at this place are all well as far as I know. I saw Cousin Naamah¹⁴⁸ a few days since who told me that she expected to go to the Valley this Spring. I may not go myself for two years for all that I have to fit myself out with beside my hands is a span of mules which I (brought) over the Mountains."¹⁴⁹

¹⁴⁷ John Nay Jr., born April 17, 1804, married Angeline Hale [page 214], son of John Nay born about 1765, and married Betsey Puffer [pages 212-213]. John Sr. was the son of William McNee, Jr. who was the brother of Elizabeth Nay the wife of James Taggart the grandparents to GWT. *History of the Town of Peterborough, Hillsborough County, New Hampshire*, pages 211-214.

¹⁴⁸ Naamah Carter, daughter of Elizabeth Law (Susan's Sister) and Billings Carter. Naamah was baptized April 3, 1842, and with her husband John Sanders Twiss went to Nauvoo in March 1845. He died there about six months later and she married Brigham Young (his 14th wife) the following year (January 26, 1846) and moved to the Salt Lake Valley in 1848." *Taggart Family Newsletter, Volume IV, Number 1 December 1983*, page 10.

¹⁴⁹ *Taggart Family Newsletter, Volume IV, Number 2 May 1984*, pages 4-5.

from Pottawattamie¹⁵⁰ to the Valley of the Great Salt Lake

“We pick up the story again from Fanny's journal “. . . Soon after his [GWT] return, [this would most probably be early 1848], we left Winter Quarters and moved to Harris Grove in Iowa Territory. . . . "My husband brought home a span of mules and a horse. These he traded for young stock, some cows, and a yoke of oxen, and immediately went to work on a farm, preparing all the time to come to the Valley, just as soon as possible.”¹⁵¹

From another source we learn that “When George returned from California he found his wife and daughter at Winter Quarters. Friends at Harris Grove offered to build them a cabin and help them gather supplies and build a wagon. So George and Fanny and little daughter crossed the North Mormon Ferry and walked the 32 miles to Harris Grove. There they found the promised cabin, means to build a wagon and to earn a ‘fitout’ (outfit) to use in crossing the plains to the Salt Lake Valley.”¹⁵²

Harris Grove was a small farming community in Harrison County, Iowa. . . .

“John Harris, a farmer of New York

state, came to Kaneshville (Council Bluffs) with a group of Mormons from Nauvoo, Illinois. He and his family intended to journey on to the Salt Lake Valley. While working to get his wagon and supplies ready, Harris became alarmed at the crowding of Kaneshville. He worried about sanitation and contagious diseases. He also was concerned about some travelers flowing into that busy crossroads.

“Harris organized a group of about 30 families, including his own, and led them by covered wagon 40 miles northeast of Kaneshville. They cut a track along the west shoulder of the beautiful loess hills paralleling the Missouri River. That soon came to be known as the ‘high road to Harris Grove.’ It cut through the row of yellow bluffs, dotted with patches of trees and grass, to a huge grove of trees east of the loess hills.

“When this group of pioneers first set eyes on the place which was to be their home from 1848 to 1852, it must have presented itself as a utopia. Harris Grove consisted of from 5,000 to 10,000 acres of good hard wood. That included burr oak, red oak and black walnut. Other trees in abundance were red and white elm, basswood, hackberry, mulberry, white hickory, black cherry, thorn apple and white willow. Along the creeks now and then were found cottonwood.

“Undergrowth, quite dense in many places, included varieties of plum, choke cherry, black haw, alder or stick cherry, pith alder, prickly ash, wahoo, sumac, elderberry, red willow, dogwood, buck brush and hazel brush.

“The pioneers found wild grape,

¹⁵⁰ “Following the advice of President Young, the Saints residing at Winter Quarters moved across the Missouri River to the bluffs on the Iowa side. This country was called the “**Pottawattamie country**,” because it was inhabited by a tribe of Indians by that name. These Indians had been removed by the government a few months before, to another part, leaving the saints in sole occupancy of the land. There were no settlements within many miles of the Latter-day Saints. President Young deemed it wise that the Saints should hold these lands for some time, in the interest of immigration, and therefore many who were not prepared to go west, and some who preferred to remain, made this place their home.

“The settlement established by them was in what was called ‘Miller’s Hollow.’ They named it ‘Kaneshville,’ in honor of Colonel Thomas L. Kane, who had been instrumental in securing for them privileges from the government. . . .” quoted from *Essentials in Church History*, page 466.

¹⁵¹ *Fanny Parks Taggart's Autobiography*, as transcribed.

¹⁵² *Mormon Memories of Harris Grove, Iowa*, page 7.

bittersweet, raspberry, poison ivy, yellow sarsaparilla and gooseberry. Also in abundance were ginseng, spignut, Indian turnip, bloodroot, wild leeks and wild onions. Wild strawberries grew in profusion.

"Many varieties of nuts also were available, such as black walnuts, hazel nuts, acorns and hickory nuts. Acorns provided good food after the strong acids were leached out by soaking them for a time in water. When roasted and ground, the acorns provided excellent flour. But many preferred to roast, crack and eat the acorns as they were.

"Wild turkeys roamed this favored woodland. They were so plentiful some women complained they had to shoo them away from their cabins. Turkey, however, provided the pioneers with an abundance of tasty meals and feathers for pillows and feather beds. The pioneers added variety to their meals with deer, rabbit, raccoon, opossum, squirrel, ducks and Canadian geese.

"Beaver were in such abundance on the three creeks running through the woodlands that their carefully planned dams flooded roads and croplands. The pioneers practiced flood control by making hats, mittens and leggin's of many beaver. The tail of the beaver was considered a mealtime delicacy.

"Harris Grove, according to record, swarmed with bees. Pioneers filled tubs with honey to use, to sell in Kanessville and to sweeten the long trek to the Salt Lake Valley. . . .

"About 30 log cabins were built in and around Harris Grove in 1848. . .

"Two whipsaw mills¹⁵³ were built and two wagon shops erected. A double-log meeting house was built. . .¹⁵⁴ A branch of the [LDS] church was organized July 10, 1848. A small school was established. . . The neighbors took turns driving by covered wagon to Kanessville for supplies and to send and receive mail.

"These pioneers built homes, mills, meetinghouses, cleared fields and farmed all at the same time. They planted wheat, corn, oats and gardens. Rainfall was sufficient to ensure a good crop. The four years of residence at Harris Grove were filled with repair of old and making new wagons, making clothes and quilts, drying meats and preserving what foodstuffs they could for the long trek to the Great Basin. It was common for the women to work steadily on clothing and quilts."¹⁵⁵

While he lived in Iowa his second wife, Fanny gave birth to three children, Harriet, George and Charley.¹⁵⁶ Thus they were now a family of six.

It was also during this period of time

¹⁵³ Near the Mormon Tabernacle was a whip saw mill. This mill was built by setting four stout forked posts in the ground, reaching about six feet above the ground, and about five or six feet apart. Stout poles were laid in these forks, which held a platform on which the log was placed for the purpose of making boards. The thickness of the boards was determined by measurement at each end of the log, and from these measurements a chalk line mark was made on the upper and lower sides of the log, its entire length. The saw was operated by two men, one on the platform, and one beneath. This saw was similar to the cross cut.

The lumber from this mill was used by the Mormons for various purposes such as wagon boxes, coffins, and food containers. Charcoal was used for black smithing and was made from ironwood burned in pits in different places in the grove. *Pioneer History of Harris Grove*, page 6.

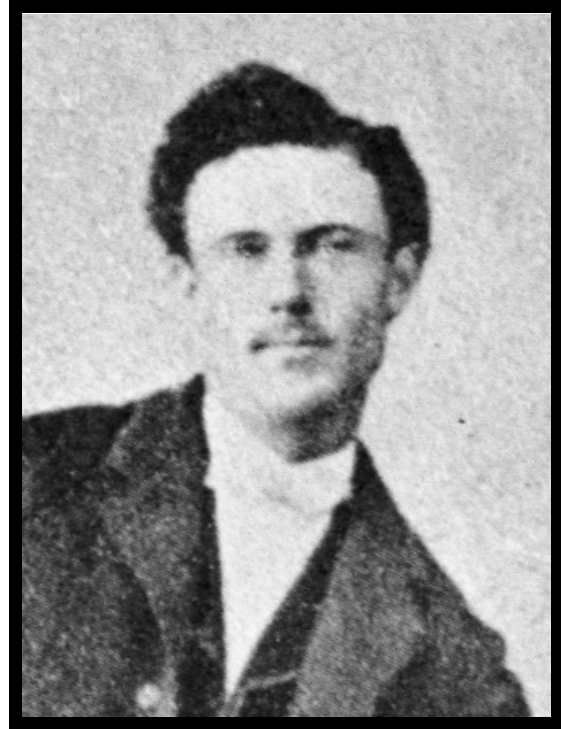
¹⁵⁴ The Mormon Tabernacle was a double log building just a few rods south of the Harris Grove creek near the center on south line of Lot 1, Section 1, LaGrange Township, and they occupied it as a place of worship, social gatherings, and for a wagon and blacksmith shop, where many of the conveyances were made and repaired for the long journey. *Pioneer History of Harris Grove*, page 6.

¹⁵⁵ *Mormon Memories of Harris Grove, Iowa*, pages 1-4.

¹⁵⁶ *George Henry and Jessie McNiven Taggart History*, page 56.



Harriet Maria Taggart
September 2, 1848 - May 22, 1928



George Henry Taggart
May 29, 1850 - August 23, 1924

Early in the spring of 1848 the saints had to leave Kaneshville. The Taggart family crossed the river on the ice and went 30 miles above Kaneshville to a place called Harris Grove, Pottawattama Co., Iowa Territory, and George Washington Taggart in the company of John Ney settled there. It was there George and Fanny's three children were born. They are: Harriet Maria, George Henry and Charles Wallace.

Fanny's journal included pages of valuable family genealogy. The birth dates of her own three children, all born at Harris Grove, Pottawatame Co., Iowa, are:

Harriet Maria Taggart	Sept. 2, 1848
George Henry Taggart	May 29, 1850
Charles Wallace Taggart	March 19, 1852



Charles Wallace Taggart
March 19, 1852 - January 28, 1931

Log Houses¹⁵⁷

The houses were usually sixteen by eighteen feet in size, about seven feet high, with a small garret made by poles laid crosswise of the building, the ends resting in notches cut between the two upper logs. A floor was made on these cross poles by the use of small saplings cut for the purpose. This apartment was used as a chiffonier.

The logs for the walls were straight and of uniform size, and about ten inches in diameter. They were joined together at the corners by cutting the under log near the ends in such a way as to form a right angle called the saddle. The upper log was then notched at each end, the notch being cut so as to fit nicely over the saddle and just deep enough to keep the logs from touching each other, and so on to the top.

The gables were formed by cutting each end log about six feet shorter, the ends being shaped to correspond with the slant of the roof. With each pair of gable logs, two poles were placed lengthwise of the building for the shakes to rest upon. These poles served the purpose of rafters such as are used in modern architecture.

The shakes were laid usually three thickness and were held in place by poles, called ridge poles, laid upon each end of the shakes and directly over the pole underneath. The eave ridge pole was held in place by wooden pins, one at each end. The next ridge pole was held in place by two sticks of required length and placed one at each end of the eave ridge pole. One end of the sticks resting against upper side of the eave ridge pole, while the other ends held the next ridge pole in place, and so on to the top. The shakes were made or riven from oak trees with a tool called a fro, and were about a half inch in thickness by four inches in width and three feet in length. The openings were made by removing with a saw, portions of the logs. Logs thus sawed were held in place by pieces of wood called a jamb, securely fastened to the end of each log, by a wooden pin that was driven into the end of the sawed log, in an augur hole, through the jamb and into the log. The doors were of varying sizes and were made to fit the openings as nearly as possible, and were hung on wooden hinges.

To save room, the doors were always hung to open out. The latch was made of wood, fastened to the inside of the door and was operated from the outside by a buck skin string fastened to the latch and passing

through the door to the outside via a small hole, four inches above the latch. The pioneer was never bothered by misplacing or loosing the door key. To lock the door he just pulled in the string. A small opening, called the cat hole, was made in the bottom end of the door just large enough for tabby to pass in and out at her pleasure. She was a very necessary member of the home for the mice were thick as bed bugs. The mice stole food from the rude containers at every favorable opportunity while the bed-bug sought the refined article in the night time only, by boring into the epidermis of the pioneer seemingly without regard to locality.

The windows were of various sizes and kinds. When glass was not available greased paper or cloth made a very good substitute and was often used to let the light into the log temple of learning. The winter's supply of vegetables was stored in caves near the houses. These caves were made by digging a rectangular hole in the ground six or seven feet in depth and of suitable dimensions. This excavation was covered with a layer of logs, brush, hay and earth. The cave was entered by a sloping stairway. The steps were made with the spade by notches dug into the earth. A door was placed at the foot of the steps and in cold weather the stairway was filled with hay.

The fireplace was built in an opening made for that purpose in the ends of the cabins, by building outside of the opening a three-sided crib of split logs notched together, one end of the crib logs being fastened to the cabin logs at the opening. The crib was about six feet high and on this the stick chimney was erected. A form was built about eight inches inside the crib. The space thus formed was then filled with moist clay, well tamped, which formed the permanent jambs for the fireplace. The hearth was made by tamping moist clay into a space of the desired size, enclosed by the jambs and a form made for that purpose. The chimney was built of sticks and mud laid up crib fashion, the sticks being about two inches thick and four wide and of the desired length. After the clay in the fireplace became dry a fire was built which burned out the inside form. It would seem strange that the whole thing was fireproof, not burning with the first fire. However as time passed on and the mud in places fell from the sticks, fire was prevented by often looking up the chimney."

¹⁵⁷ *Pioneer History of Harris Grove*, pages 8-10.

while living in Harris Grove that George served as a counselor to his cousin from Peterborough, John Nay in the Branch Presidency from about 1848 or 1849 to 1852.¹⁵⁸

During this time period there is a record in the *Journal History of the Church of Jesus Christ of Latter-day Saints* of October 2, 1848 in which George was elected as a constable. The entry is vague and there is little explanation. It appears the election occurred in Kanesville on the 21st of September 1848.¹⁵⁹

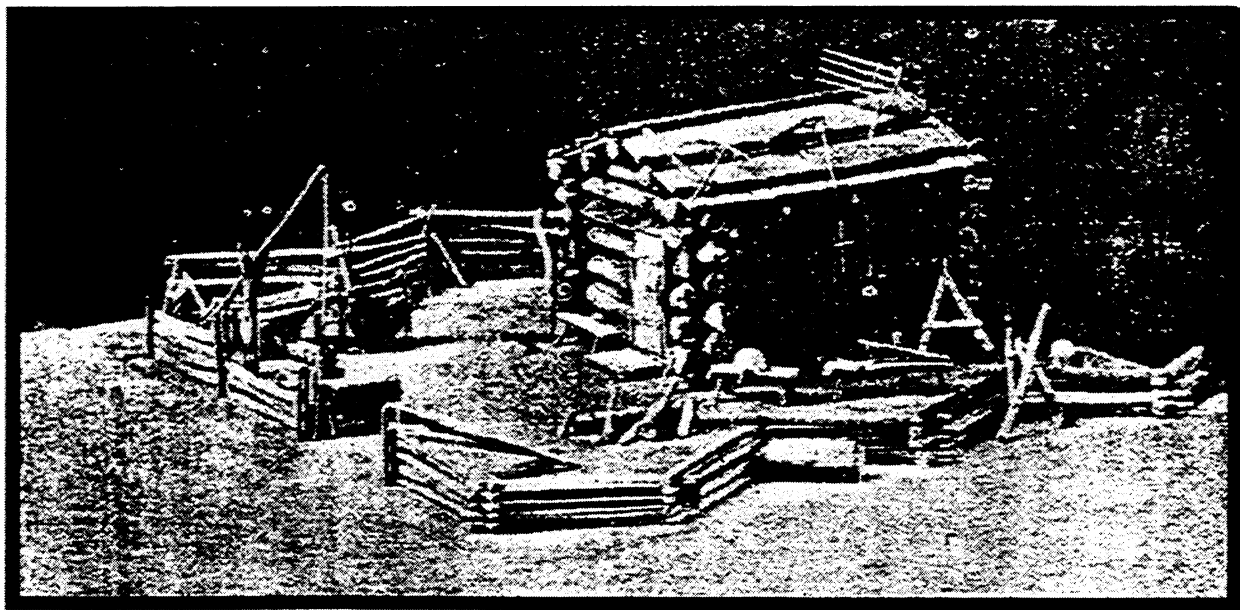
"Church records for 1849 indicate almost 200 persons lived in Harris Grove."¹⁶⁰

Fanny's journal tells us, . . . "In the Fall of 1850 he [GWT] went down to Missouri to work and earn means necessary to make the

journey. He came home in the Spring, planted his crops, made his own wagon, and in July 1852 we started for the valley and arrived in Salt Lake the 17th of October 1852.

"In the spring of 1852 this community loaded up their wagons, abandoned their cabins and went into preparatory camp on the southeast quarter of the northeast quarter of Section 14 of present LaGrange Township. They called it Vore's Hollow.

"In May they broke camp and headed back down the high road from Harris Grove to Kanesville. They crossed the Missouri on the South Mormon Ferry, about where Plattsmouth, Nebraska now is and headed west for Salt Lake City, healthy, happy and riding mostly in new wagons of their own manufacture."¹⁶¹



¹⁵⁸ *George Henry and Jessie McNiven Taggart History*, page 57.

¹⁵⁹ *Journal History of the Church of Jesus Christ of Latter-day Saints* Book #71, page 9.

¹⁶⁰ *Mormon Memories of Harris Grove*, page 7.

¹⁶¹ *Mormon Memories of Harris Grove, Iowa*, page 7.

We pick up the story again from Fanny's journal. . . "The journey was anything but pleasant. Some new roads, many mud holes, mountains to climb, bad water, and sometimes none at all. The Cholera was in our midst and many died. As we came nearer to the mountains, it left us and we enjoyed fairly good health.

"My own youngest child was now about four months old and when I walked, I had to carry him. At one time, I walked five miles up a canyon and there we found snow that lay from one year to another. This seemed very strange to us.

"We traveled in companies of ten assisting one another through the bad places. We got along without any serious trouble. Only occasionally the oxen would give out or a tire would come off. When the men would stop to repair the wagons the women would bake and wash.

". . . In many places there was no fuel, except Buffalo chips. . ."162

"Following is a brief account of incidents of the journey of Captain Allen Weeks' train, which arrived in Salt Lake City Oct. 12, 1852.

Name	Number in Family	Drivers	Wagons	Oxen	Cows	Steers	Horses
Geo. W. Taggart	6	1	1	2	2	2	
John Nay	9	3	1	4	2	2	
Hyrum Mickswell	6	1	1	2	4		
Jesse C. Little	11	3	3	16	3		3
William Rud & Mrs. Ayres	5	1	1	6			
Even M. Green	9	2	2	8	5		
John Hough	4	1	2	2			
Robert Keys	6	1	1	4	1		
Rufus Fisher	4	1	1	2	4		
Sarah Merrill	8		1		2	4	
Total	68	14	14	46	23	8	3

¹⁶² Fanny Parks Taggart's *Autobiography*, as transcribed.



PIONEERS, section of the Lynn Fausett mural in the tourist center adjacent to the "This Is The Place" Mounment. ¹⁶³

"Record of the 3rd Ten, George W. Taggart, Captain, in Allen Weeks' division of fifty of emigrating Saints July 16, A.D. 1852, organized under the direction of F. D. (Franklin D.) Richards and Erastus Snow at the lake, five miles west of the Liberty Pole Mound.

"This company being organized was attached to Allen Weeks' Division July 16. On the 17th the camp laid still to clean the wagons, wash, bake, etc. About 9 o'clock p.m., John Hough died, having been sick nearly a week with diarrhea; he was buried the same night.

"July 20. We came to the Loup Fork,

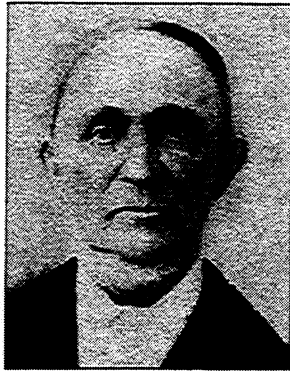
found Kelsey's division crossing the ferry. Capt. Weeks and Superintendent J. C. Little made application to Brother Kelsey to purchase some of his loose cattle to strengthen the teams on Catherine Robbins, Mrs. Broomhead's wagon, Mr. Hinces' wagon and Mrs. Aldrich's wagon; could not get any.

"July 21st about 10 o'clock a.m. the company commenced crossing the Loup Fork ferry and at about 8 o'clock p.m. the company was all across and in camp about three quarters of a mile from the ferry. Everything passed off smoothly without any serious accident.

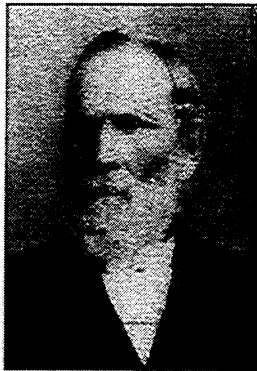
"July 22nd Mrs. Celestia Hough was

¹⁶³ *The Restored Church*, page 206.

baptized and confirmed by Elder Nay: this evening a meeting was called in the corral and a spirit of contention and murmuring about



Samuel Ferrin



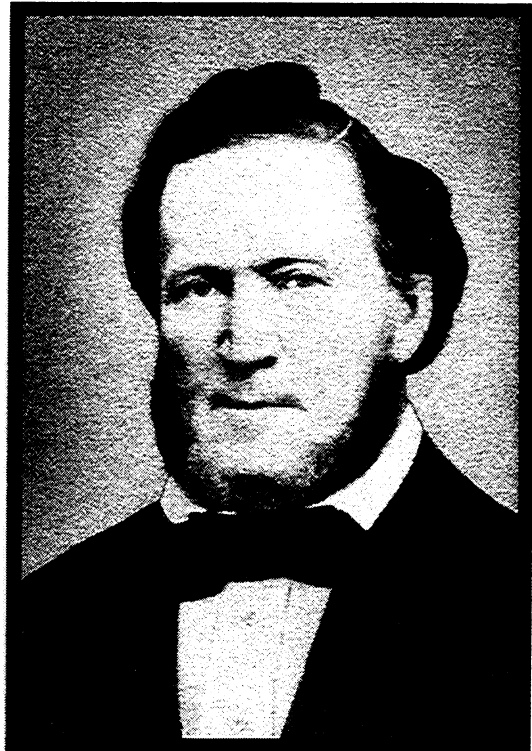
Alexander McRae

detention by the slow teams in which Wm. B. Adams, Samuel Ferrin and A. McRae were the principle agitators. Jesse C. Little and others endeavored to lay that spirit and were unwilling to do any business until that spirit was put out of the camp.

"July 24th. In commemoration of the founding of the settlement of the Saints in the valley old Lazarus spoke and the echo was followed by the report of small arms. This evening Captain Weeks called a meeting of the officers and arranged to have a meeting in the forenoon tomorrow.

"July 28th. Captain Adams' child was buried, the cattle were scattered about this morning and were not got up to start until 9 o'clock a.m., traveled but a short distance till Mrs. Adams grew worse and on request, the camp stopped. Those that were behind with Company A. Camped where they were. Captain Taggart and Captain Ferrin's tens camped in the prairie there was plenty of water

for stock."¹⁶⁴ [end of report]



President Brigham Young

Again from Fanny, "When we first landed in Salt Lake we camped for a few days in the First Ward near the Brine Tannery. My husband went to President Young for counsel, as to what he best do. He set him to work for him on a grist mill. He gave us a house to live in, in the 12th Ward. We had no stove, bed table or chairs, and the roof leaked. With our beds and all on the floor, it was very hard.

"Thus we lived for a year. They were anxious to complete the mill for the convenience of the people.

"My husband improved all his time and finally got one bedstead made, but we still had

¹⁶⁴ *Journal History of the Church of Jesus Christ of Latter-day Saints*, under date of October 12, 1852.



The Chase Mill: upper photograph shows the mill as it appeared from the South East probably taken near the turn of the century, lower photograph is an interior view of the old mill. The mill was originally three stories high epically on the west side, but the area had been filled in over the years¹⁶⁵



¹⁶⁵ *The Chase Mill and Pioneer Mills and Milling*, pages 2, 4, & 56.

To Whome it may Concern
 This certifies that George W. Taggart and
 Fanny Taggart are members of the Church
 of Jesus Christ of Latter day Saints in Harris
 Grove Branch of said Church and are in full
 fellow ship and good standing given under
 our hands at Harris Grove this the first day of
 July AD 1852

John A. President
 Wm B. Adams Clerk

George Washington Taggart & Fanny Taggart's Letter of Recommendation ¹⁶⁶



Heber C. Kimball

one on the floor. He finally made a table and
 in the fall of 1853 he bought a stove from
 Heber C. Kimball.

"About this time he went to work for
 Brother Kimball and built him a grist mill.
 Brother Kimball sold him a lot on the hill a
 little below the old arsenal. Here he built a
 house and in the fall of 1854 we moved into it.
 Here we lived until the fall of 1865 when we
 moved to Richville."¹⁶⁷

GWT's son James adds this to the story
 "Father thought a lot of those early leaders
 (Brigham Young and Heber C. Kimball) and
 they had much confidence in him. . . . He had
 implicit faith and trust in them, which I have
 always thought influenced his family for good.

¹⁶⁶ George Henry and Jessie McNiven Taggart History, page 58.

¹⁶⁷ Fanny Parks Taggart's Autobiography, as transcribed.



Upper photograph shows Heber C. Kimball's oil, flour, and lumber mill on North Temple between Main and State Streets, Salt Lake City, 1859 - 1884. Lower photograph shows Heber C. Kimball's "North Canyon" flour mill, built in Bountiful, Utah 1852 - early 1900's.¹⁶⁸



¹⁶⁸ *The Chase Mill and Pioneer Mills and Milling*, pages 2, 4, & 56.

"He was talented in music," James continued "and when he enlisted in the Mormon Battalion, he enlisted as a fifer, making his own instrument. He was also capable of making violins, guitars, and other instruments."¹⁶⁹

George's journal concludes with: "In October, 1852 we returned to Salt Lake City, where I spent a number of years being a carpenter, joiner, and millwright. I helped to build a number of the first mills that were erected in Salt Lake City and vicinity during its early settlement." [One of these mills still stands in Liberty Park, in Salt Lake City, kept as a relic.]¹⁷⁰

His daughters' stories add some small insight to the early years in Utah as follows: From Eliza's story we find ". . . The next spring [1854] they planted a garden by the house, only to have it washed away by a cloudburst which cut gulches down both sides of the house which they could not cross until they were bridged. The water also ran inside the house and they kept dry by climbing on the bed. They now moved to a lot one block north of the temple, on the hill just a little below the old arsenal.¹⁷¹ Here George built a house and planted an orchard of peach trees."¹⁷²

Harriet adds some detail to the storm with this ". . . I well remember our having weeded onions one morning and while in the

house for dinner and rest, a terrific storm arose suddenly. It seemed to be a cloudburst above the 20th Ward. Water rushed down on both sides of our house which we could not cross until they were bridged. The water also ran through our house, it being of logs, and we could keep dry only by getting up on the beds. Of course these conditions looked discouraging to Father when he returned home that night from work, and we moved soon after to a lot one block north of the temple which he purchased from President Kimball. This entire lot he planted into peach trees."¹⁷³

According to Scott Taggart's account, "Their Salt Lake home was just off Main Street, near what later came to be known as the McCune Mansion on Second North, and which is now [Abt 1970] being used by Brigham Young University as a part of its educational facilities."¹⁷⁴

The girls' stories both related that ". . . My father worked one summer on the Salt Lake Temple. After this he assisted in building four grist mills: one at Bountiful, Davis County, for President Kimball; one at Brigham City for Lorenzo Snow; one at Farmington for Apostle Franklin D. Richards; and one for the latter's brother Samuel Richards. In 1865, Father sold our home in Salt Lake City and we moved to Morgan."¹⁷⁵

With respect to George's mill building activities, an entry in Frederick Kesler's diary dated June 12, 1857 places him in Farmington in a supervisory position as Factory Foreman

¹⁶⁹ Taggart Family Newsletter, Volume 1, Number 1 September 1980, page 5.

¹⁷⁰ George Henry and Jessie McNiven Taggart History, page 56.

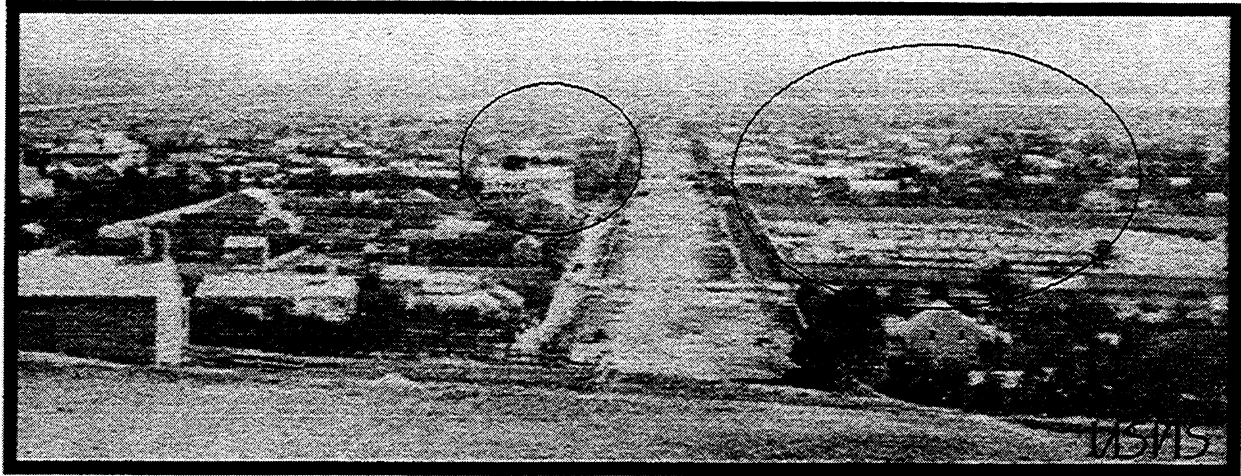
¹⁷¹ (The arsenal stood where the State Capitol now stands. It was blown up when some young boys played around it with matches. They were never found. Windows rattled and houses shook all over the city.)

¹⁷² George Albert Goodrich Family History and Genealogy - 1608-1976, page 51.

¹⁷³ George Albert Goodrich Family History and Genealogy - 1608-1976, page 291.

¹⁷⁴ George Henry and Jessie McNiven Taggart History, page 5.

¹⁷⁵ George Albert Goodrich Family History and Genealogy - 1608-1976, pages 51 & 294 .



Upper photograph is a view of Salt Lake City looking south down Main Street from approximately one block north of the Temple Square. Note the Temple Square Enclosure Wall and the Temple Foundation under construction. You can also make out the Tithing Office located on the North East corner of South Temple and Main Streets. The Taggart Home was located on the left of the Street and may even be one of those pictured.

Lower photograph is a view of Salt Lake City looking Southwest across City Creek Canyon toward the completed Salt Lake Temple and Tabernacle in the background. Note the homes high on the hill. This would be approximately where George and his family lived until 1865.¹⁷⁶



¹⁷⁶ Utah State Historical Society.

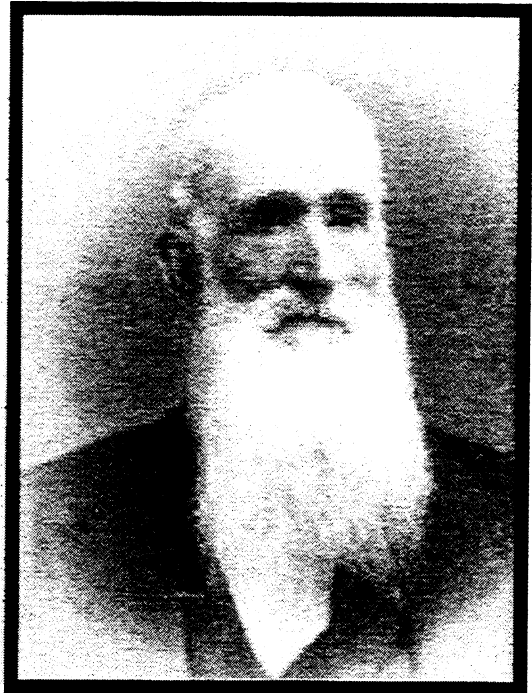
apparently in connection with Richards Mill.¹⁷⁹

George Washington Taggart made one notation in his journal dated, "Monday evening, April 16th, 1855, was ordained one of the council of the 21st Quorum of Seventies by President Joseph Young, President Becks and David Wilkins."¹⁸⁰

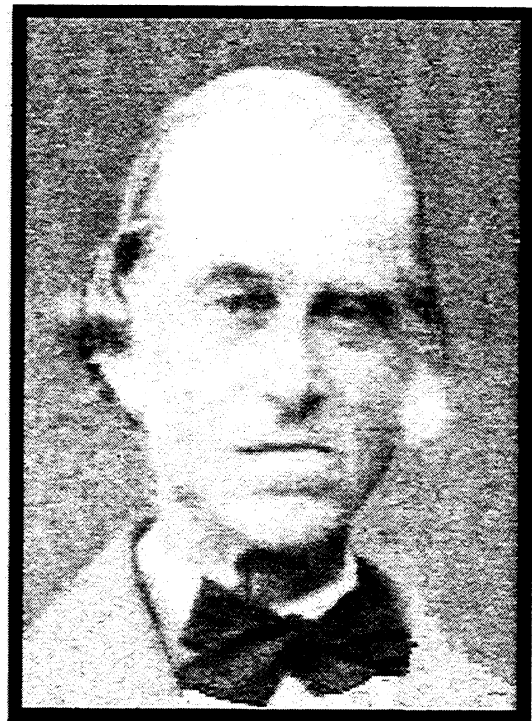
George is in fact listed as the seventh president of the 21st Quorum of Seventies as published and reported in the *Deseret News* on 5 Sep 1855, 2 April 1856, and 11 Feb 1857.¹⁸¹

In 1856 George was in Brigham City working on a Mill for Lorenzo Snow. Of this mill we know, "A necessary part of Brigham City's economic base was the construction of a major flour mill. In 1855, Frederick Kesler was sent to design and build a substantial mill to satisfy this need. . . .

"In 1856, Phares Wells and Samuel Ensign were sent up to Bingham City to build the mill. The building was rectangular in plan and featured a basement, a main floor with a platform for the burr stones, and a second floor with Kesler's characteristic clerestory monitor roof. The mill's foundation walls were of stone and the upper walls were of adobe brick. Unlike any other Kesler mill, this one also served as part of a town fort. Located at the northeast corner of the fort and connected to it by stone walls, the mill featured holes in each gable end through which



Frederick Kesler



Samuel Ensign

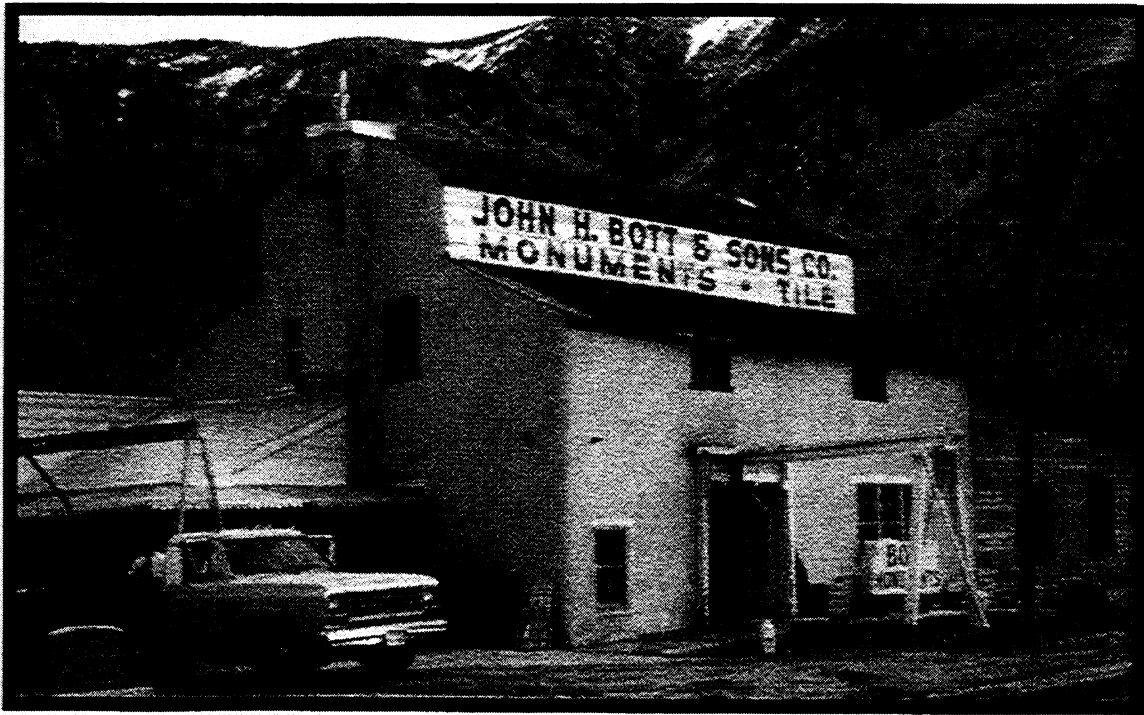
¹⁷⁹ Papers of Frederick Kesler, Special Collections Department, University of Utah Libraries, Researched by Eileen Taggart Robinson as quoted in the *Taggart Family Newsletter*, Volume VI, Number 1 February 1986, page 3.

¹⁸⁰ *George Henry and Jessie McNiven Taggart History*, page 55.

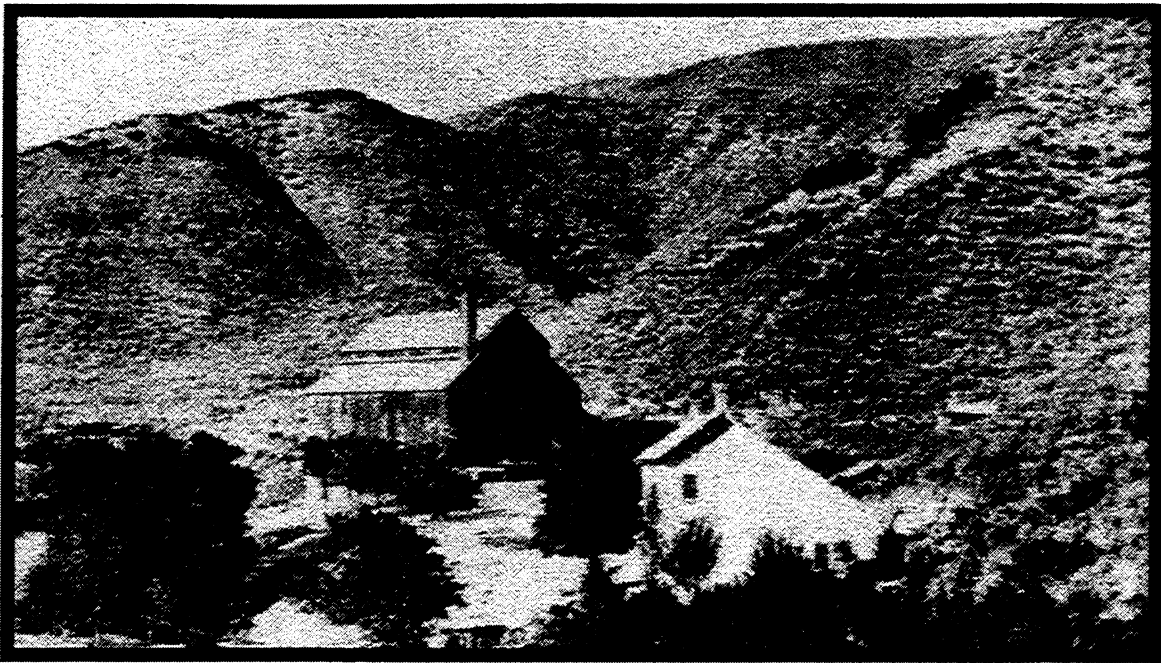
¹⁸¹ *Journal History of the Church of Jesus Christ of Latter-day Saints*.
Book 115 5 September 1855, page 1
Book 119 2 April 1856, page 1
Book 126 11 February 1857, page 1



Grist Mill built in Brigham City for Lorenzo Snow: Built in 1856, this mill designed by Frederick Kesler, was the first industrial building in Brigham City. Its production of flour was vital in the development of the small community. John H. Bott purchased the mill in 1890 for his stonecutting and monument company which has continued as a family business through four generations of Botts.¹⁷⁸



¹⁷⁸ Information from the Historical Marker Sign Located in front of the building



Brigham Young's 'EMPIRE Mill' in City Creek Canyon. ¹⁸²

. Indian's could be viewed or guns placed.'¹⁸³

Apparently while there he became acquainted with Clarissa Rogers.¹⁸⁴ George had served in Company B of the Mormon Battalion with her Cousin Samuel Rogers.¹⁸⁵

Clarissa Rogers married George Washington Taggart, becoming his third wife in December of 1856.¹⁸⁶ His first wife having passed away in Nauvoo in 1845, Clarissa was then his first and to be only plural wife. He was just forty years old and she twenty and a half at the time. This marriage must have been a civil ceremony and no exact date is known, but we do learn elsewhere that:

¹⁸² *The Chase Mill and Pioneer Mills and Milling*, page 101 -104.

¹⁸³ *The Chase Mill and Pioneer Mills and Milling*, page 56 as cited in *The Life Story of Charles Wallace Taggart*, page 18.

¹⁸⁴ *Clarissa Marina Rogers Taggart*.

¹⁸⁵ *The Nauvoo Journal*" Volume 4, Fall 1992, Number 2, page 16.

¹⁸⁶ *Clarissa Marina Rogers Taggart*.



*Clarissa Marina Rogers
and daughter Sarah Jane*

Mill Building Activities in early Utah that may be related to our GWT

<i>Time Frame</i>	<i>Known or Documented Fact</i>	<i>Comments</i>
October 1, 1851	Frederick Kesler arrives in Great Salt Lake after completing the construction of several mills in Pennsylvania, Ohio, Illinois, Missouri, Mississippi, Kansas, Iowa, Nebraska and Texas. Intending on building a mill for himself in Box Elder County, President Brigham Young prevailed on him to take charge of the mill building for himself and the Church. ¹⁸⁷	GWT tells us that he helped build many of the mills built in early SLC and vicinity. ¹⁸⁸ It appears all the mills GWT worked on [except Richville] that can be identified ¹⁸⁹ were designed and built or remodeled by Frederick Kesler. ¹⁹⁰ There is also evidence that GWT worked for and knew Kesler, and there was a common respect between them. ¹⁹¹
Spring 1852	Frederick Kesler assigned to take charge of mill building. His first jobs were to: 1. Put in water power on the Temple Block . . . to propel machinery of different kinds for Public Works. 2. At the same time commence the erection of a large flouring mill for President Young just South of S.L. City [Chase Mill] still standing in Liberty Park in Salt Lake City. ¹⁹²	"With the exception of Isaac Chase and Brigham Young Frederick Kesler was the most important person associated with the design, construction and subsequent improvement of the Chase Mill. Kesler was involved in every facet of work done on the mill from 1851 through the 1860's, a period which the mill experienced at least three major remodelings." ¹⁹³

187 *The Chase Mill and Pioneer Mills and Milling*, page 89.
 188 *George Henry and Jessie McNiven Taggart History*, page 56.
 189 *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 294.
 190 *The Chase Mill and Pioneer Mills and Milling*, pages 76-105.
 191 *Taggart Family Newsletter*, Volume VI, Number 1 February 1986, page 3.
 192 *The Chase Mill and Pioneer Mills and Milling*, pages 25 & 89.
 193 *The Chase Mill and Pioneer Mills and Milling*, pages 24 - 25 & 76.

Mill Building Activities in early Utah that may be related to our GWT

<i>Time Frame</i>	<i>Known or Documented Fact</i>	<i>Comments</i>
1852 - 1854	Under Kesler's direction, work on the [Chase] mill increased in 1852, when numerous orders were placed by him for adobes, nails, lumber, labor and equipment. . . . Although the excavation of the millpond was pushed to completion, and the "dam filled up" in 1852, we find no indication that the mill itself was totally completed that year. Orders for glass lights, more adobes, and bills for Kesler's labor during 1853-1854 suggest that the building may have been finished as late as 1854. . . . ¹⁹⁴	Under these circumstances it is very probable that GWT was indeed employed for an extended period or periods of time while the Chase Mill was being worked on.
October 12, 1852	George Washington Taggart arrived in GSL <ul style="list-style-type: none"> - camped a few days in first ward - went to work for President Young on a Grist Mill [identified as the Chase Mill]¹⁹⁵ - moved into Brigham Young's log house located in the 12th ward - lived there for about a year¹⁹⁶ 	Brigham Young had a personal knowledge of George, perhaps this was in part due to his having married George's cousin Naamah Carter ¹⁹⁷ as his fourteenth wife. We also know that Fanny, GWT's wife, had known Brigham Young since 1837 when he performed the marriage of her father and stepmother in September of 1837. ¹⁹⁸
1852 - 1862	. . . mills are troublesome machines and break down frequently. Records show that the Chase Mill was almost continuously under repair or being remodeled during its first ten years of existence. ¹⁹⁹	"Kesler continually assisted Chase and Young with mill improvements from 1852 well into the 1860's. Kesler's records show that he visited the mill frequently, usually with Brigham Young, and designed and prepared bills of materials for new equipment. He also purchased updated machinery in St. Louis on five occasions, and he directed the work of Samuel Ensign, Phares Wells and others who labored on the mill." ²⁰⁰

¹⁹⁴ *The Chase Mill and Pioneer Mills and Milling*, pages 38 - 39.

¹⁹⁵ *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 294, &

George Henry and Jessie McNiven Taggart History, page 56.

¹⁹⁶ *Fanny Parks Taggart's Autobiography*, as transcribed.

¹⁹⁷ Naamah Carter, daughter of Elizabeth Law (GWT's mother Susan's Sister) and Billings Carter. Naamah was baptized April 3, 1842, and with her husband John Sanders Twiss went to Nauvoo in March 1845. He died there about six months later and she married Brigham Young (his 14th wife) the following year (January 26, 1846) and moved to the Salt Lake Valley in 1848." *Taggart Family Newsletter, Volume IV, Number 1 December 1983*. page 10.

¹⁹⁸ *Messenger and Advocate* September 1837

¹⁹⁹ *The Chase Mill and Pioneer Mills and Milling*, page 23.

²⁰⁰ *The Chase Mill and Pioneer Mills and Milling*, page 25.

Mill Building Activities in early Utah that may be related to our GWT

<i>Time Frame</i>	<i>Known or Documented Fact</i>	<i>Comments</i>
1852 - 1854	Frederick Kesler assigned to design and build a mill in Bountiful for Heber C. Kimball. ²⁰¹	The foundation was laid in April 1853 and it was in operation of April 1854. Located at 400 East 800 South on Orchard Drive. ²⁰²
1853	Frederick Kesler travels East to buy machinery. ²⁰³	Perhaps this held up completion of the Bountiful Mill ?
Spring 1854	Frederick Kesler commenced to build a flouring mill 10 miles North of Great Salt Lake for Heber C. Kimball. ²⁰⁴	Harriet tells that GWT worked on a mill for Heber C. Kimball in Bountiful. ²⁰⁵
Fall 1853 Spring of 1854 Fall 1854	George Washington Taggart . . . in the fall of 1853 bought a stove from Heber C. Kimball. About this time he went to work for brother Kimball and built him a grist mill. Brother Kimball sold him a lot on the hill. . . Here he built a house and in the fall of 1854 the family moved into it. ²⁰⁶ "Jessie Holt Grimmer remembers her mother, Mary Taggart Holt Walker, taking them to a spot in Bountiful where this old grist mill stood. She told her children that George Washington Taggart built this particular mill. The miniature of this mill can be found in Bountiful at 905 South Orchard Drive and 4th East on the east side of the street." ²⁰⁷	GWT - worked for Brigham Young on a grist mill, lived in 12th ward. Bought a Stove in fall of 1853, next spring cloud burst washes out garden and yard leaving gulches on both sides of log home. Moved to a home 1 block north of the Temple. ²⁰⁸ Cloud burst washes out garden and yard leaving gulches on both sides of log home. Moved to a lot 1 block north of the Temple purchased from Heber C. Kimball, and planted a Peach Orchard on entire lot. GWT worked one year on the Temple after which he assisted in building four grist mills: one at Bountiful for President Kimball, one at Brigham City for Lorenzo Snow, one at Farmington for Apostle Franklin D. Richards, and one for his brother Samuel Richards. ²⁰⁹

201 *The Chase Mill and Pioneer Mills and Milling*, pages 89 & 92.
 202 *The Chase Mill and Pioneer Mills and Milling*, pages 93 & 94.
 203 *The Chase Mill and Pioneer Mills and Milling*, page 93.
 204 *The Chase Mill and Pioneer Mills and Milling*, page 89.
 205 *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 293.
 206 *Fanny Parks Taggart's Autobiography*, as transcribed.
 207 *The Life Story of Charles Wallace Taggart*, Pages 17-18.
 208 *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 51.
 209 *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 293.

Mill Building Activities in early Utah that may be related to our GWT

<i>Time Frame</i>	<i>Known or Documented Fact</i>	<i>Comments</i>
1856	Frederick Kesler sent Pharse Wells & Samuel Ensign to Brigham City to build the Box Elder Smith/Snow Mill ²¹⁰ “This mill built in Brigham City is located at 4th East and 2nd North, so that must have been the northeast corner of the fort. The sign in front of the business reads it was built in 1855.” ²¹¹	GWT is in Brigham City at this time. ²¹² Harriet tells us that he built a mill for Lorenzo Snow ²¹³
1856	Frederick Kesler designed and built a carding mill in Farmington for Samuel Richards ²¹⁴	Harriet tells us that GWT worked on a mill for Samuel Richards but does not identify where, but it most likely was in Farmington. ²¹⁵
Mar - May 1857	Utah War 1857. ²¹⁶	The family moved to Provo to escape harm. The Taggart family stayed there five weeks. ²¹⁷ Among the last to go and the first to return. President Young's team & driver took us and our household goods back home, making the journey in one day. ²¹⁸
June 12, 1857	from Frederick Kesler Diary - Entrusted Bro. Taggart as foreman on the Doctor's [Willard Richards] mill for repairs. ²¹⁹	This was "A good substantial STONE building" and was later converted to a roller mill and again later to an electrical power plant. It is now used as a restaurant. ²²⁰
1859 - 1861	Heber C. Kimball constructs Mill on North Temple between Main and State Street - dedicated July 18, 1861. This mill was located where the Lafayette School later stood, directly north of the LDS church office building and is now [1997] a parking lot. ²²¹	This mill was located less than one block from GWT's home on 2nd North and Main. We know GWT did work for Heber C. Kimball - could this have been some of that work also?

²¹⁰ *The Chase Mill and Pioneer Mills and Milling*, page 97.

²¹¹ *The Life Story of Charles Wallace Taggart*, page 18.

²¹² *Clarissa Marina Rogers Taggart*.

²¹³ *The Chase Mill and Pioneer Mills and Milling*, page 95.

²¹⁴ *The Chase Mill and Pioneer Mills and Milling*, page 97.

²¹⁵ *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 293.

²¹⁶ *Church History in the Fulness of Times*, page 368.

²¹⁷ *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 51.

²¹⁸ *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 293.

²¹⁹ *Taggart Family Newsletter, Volume VI, Number 1 February 1986*, page 3.

²²⁰ *The Chase Mill and Pioneer Mills and Milling*, page 98.

²²¹ *The Chase Mill and Pioneer Mills and Milling*, pages 96-97.

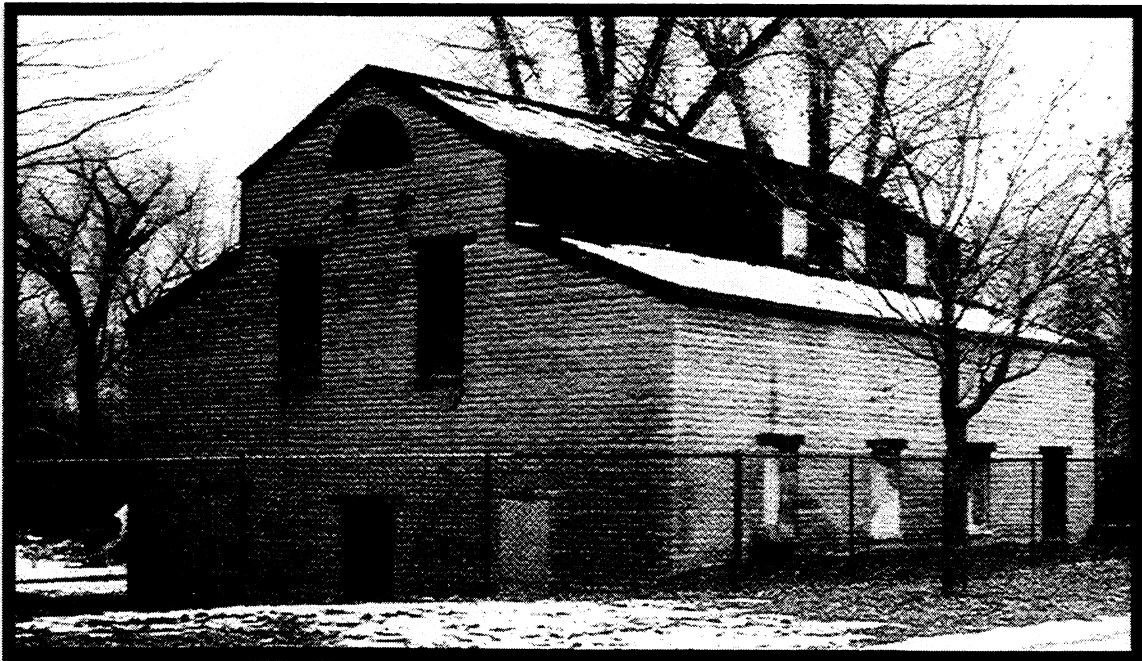
Mill Building Activities in early Utah that may be related to our GWT

<i>Time Frame</i>	<i>Known or Documented Fact</i>	<i>Comments</i>
March 1860	Re-construction or New Construction Work on Old Mill in Farmington - Franklin Richard's Grist Mill, which was previously owned by Doctor Willard Richards begins. ²²²	1850 - Doctor Willard Richards builds a grist mill in Farmington on canyon creek. ²²³ This mill was inherited by Franklin Richards when Willard Richards died. ²²⁴
Sept 9, 1860	GWT writes his brother he is going 18 miles distant the following morning to take superintendence of work at a mill. ²²⁵	Eighteen miles would reach to Farmington, Utah. This would coincide with the re-construction on the Franklin Richard's mill in Farmington.
1862 - 1864	<ul style="list-style-type: none"> - Construction of Brigham Young's "EMPIRE Mill" in City Creek Canyon. - This is another of Frederick Kesler's Mills.²²⁶ - This mill probably belonged to the church as its principal use was in converting the tithing wheat from the bishop's store-house into flour.²²⁷ If this mill did belong to the Church, could the building have been built with tithing labor? 	This mill was located one mile up City Creek Canyon ²²⁸ which would make it about 1-1/2 miles north east of GWT's home on 2nd North and Main - though we have no record showing GWT working here - is it possible he did?
1863 - 1866	GWT joins forces with the Hinman Brothers and constructs a mill in Richville Utah. ²²⁹	When this mill is finished in 1866, GWT resides as miller, with his boys taking over later. He lived out the rest of his life in Richville.
March 1, 1864	GWT tells Fanny in a letter to her in SLC from him in Richville that he would rather not have to go back to work for Brother Kimball at that time, due to his commitment to the Richville Mill. ²³⁰	GWT states "We have got our frame up and will probably have the roof very nearly finished by tomorrow night." It is supposed he is speaking of the mill as we learn elsewhere that their homes were built of logs.

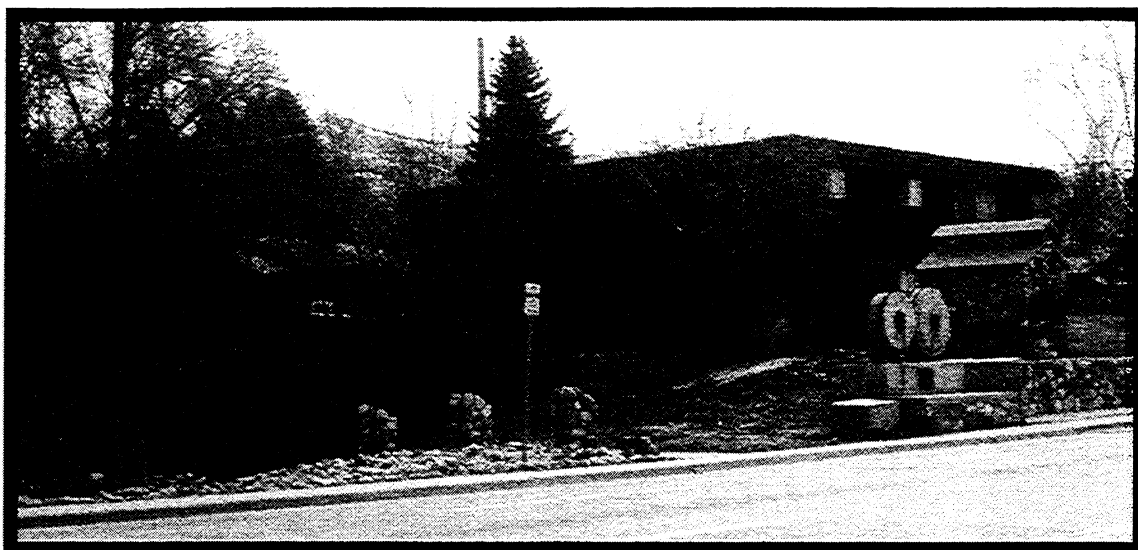
²²² *The Chase Mill and Pioneer Mills and Milling*, pages 97-98.
²²³ *The Chase Mill and Pioneer Mills and Milling*, page 97.
²²⁴ *The Chase Mill and Pioneer Mills and Milling*, page 98.
²²⁵ *Taggart Family Newsletter*, Volume VI, Number 1 February 1986. Page 4-5.
²²⁶ *The Chase Mill and Pioneer Mills and Milling*, page 101 -104.
²²⁷ *The Chase Mill and Pioneer Mills and Milling*, page 102.
²²⁸ *The Chase Mill and Pioneer Mills and Milling*, page 102.
²²⁹ *Early Life of the Taggart Family in Morgan Utah*, 5 pages and cover sheet.
²³⁰ *George Albert Goodrich Family History and Genealogy 1608-1976 Volume II*; Hazel Manwaring Hilbig, Frederick Walter Hilbig Editors, page 55.



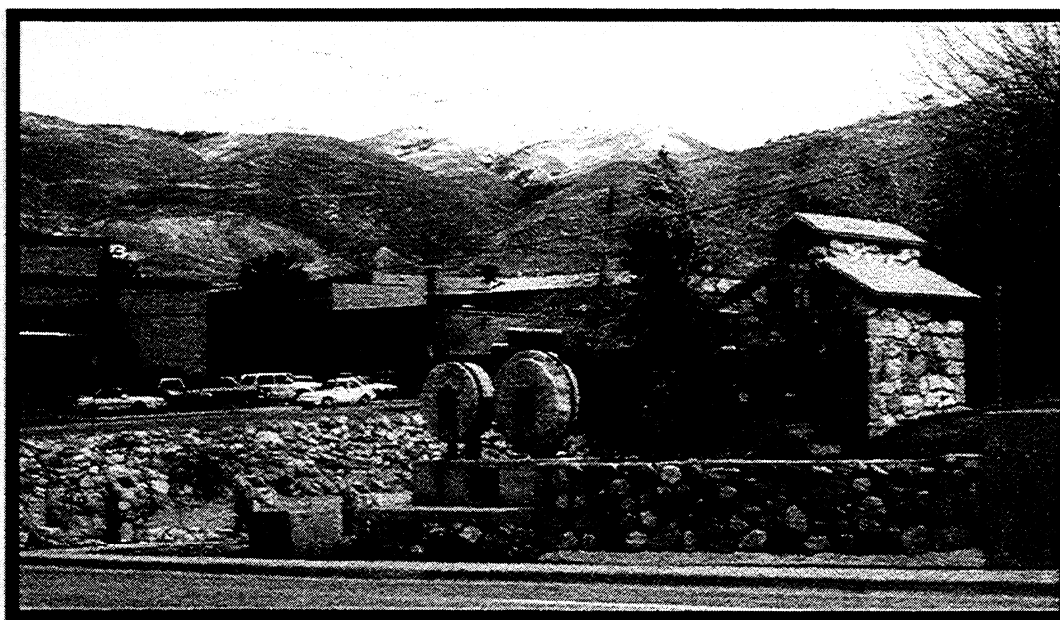
The Chase Mill: "Built in 1852 by Isaac Chase, a native of New York State, who came to Utah in September 1847. His daughter Louisa Drove the Ox team across the plains which brought the mill stones and mill irons, which were used in the manufacture of flour. In 1854 Brigham Young became a partner with Isaac Chase, and the mill was fitted out with improved machinery. During the famine of 1856-57, many families were furnished flour gratis, and the lives of many men, women and children were saved. Brigham Young acquired full possession of the mill in 1860. It ceased operations when the farm with its buildings were purchased by Salt Lake City in 1880."²³¹



²³¹ Inscription taken from plaque mounted on millstone monument immediately to the east of the building - shown in the upper photograph taken 1997.

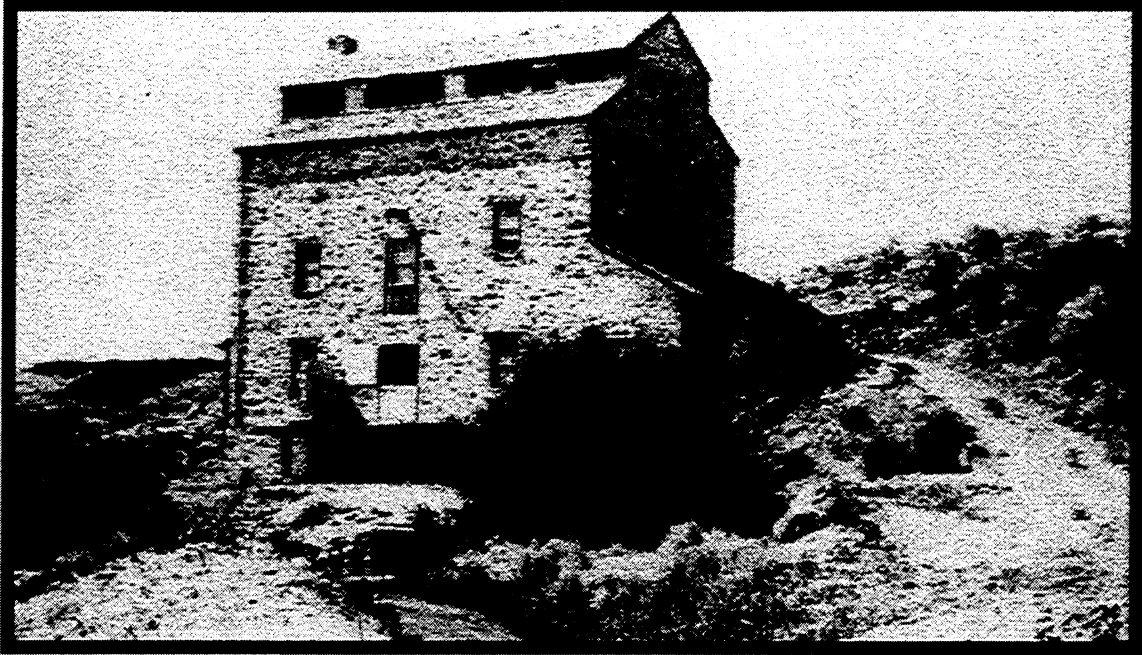


Heber C. Kimball Grist Mill: *"The site [still visible just to the left of the replica] was surveyed August 1, 1852 and the mill (largest of it's time in Utah) was dedicated May 6, 1853. Built on rock foundation with solid adobe walls trimmed with red sandstone. This Burr Mill operated until 1892, when roller mills replaced this type. For many years all Bountiful Ward Baptisms took place in the pound south of the mill."²³² "Jessie Holt Grimmett remembers her mother, Mary Taggart Holt Walker, taking them to a spot in Bountiful where this old grist mill stood. She told her children that George Washington Taggart built this particular mill. The miniature of this mill can be found in Bountiful at 905 South Orchard Drive and 4th East on the east side of the street."²³³*

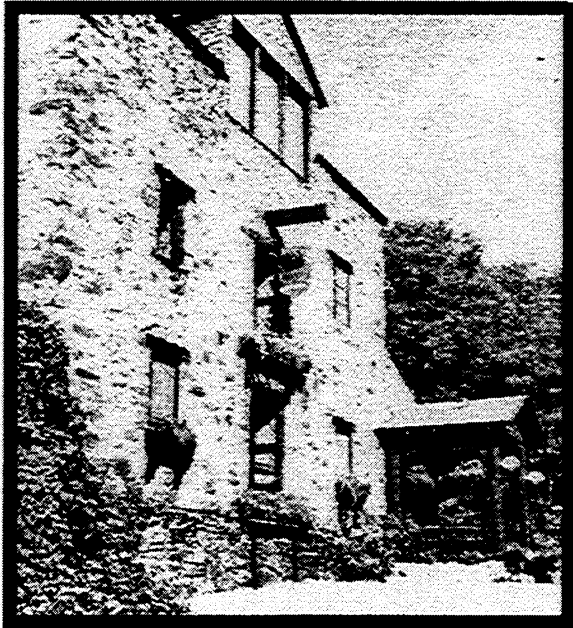


²³² Inscription taken from plaque mounted on replica monument immediately to the south of the old foundation - shown in the photographs 1997.

²³³ *The Life Story of Charles Wallace Taggart*, Pages 17-18.



Richards Mill in Farmington, Utah ²³⁴



Richards Mill from the S.W. 1977 ²³⁵

1850 - Doctor Willard Richards builds a grist mill in Farmington on canyon creek. This mill was inherited by Franklin Richards when Willard Richards died.

This was "A good substantial STONE building" and was later converted to a roller mill and again later to an electrical power plant. It is now used as a restaurant.

March 1860 Re-construction or New Construction Work on Old Mill in Farmington - Franklin Richard's Grist Mill, which was previously owned by Doctor Willard Richards begins.

September 1860 GWT writes his brother he is going 18 miles distant the following morning to take superintendence of work at a mill.

²³⁴ *The Chase Mill and Pioneer Mills and Milling*, pages 97-98.

²³⁵ *Taggart Family Newsletter, Volume VI, Number 1, February 1986*, pages 4-5.

"In February 1857, he accepted plural marriage and was married to Clarissa M. Rogers in the Endowment House in Salt Lake City. They sold their house in Salt Lake and moved to Morgan County where they built another grist mill. They also had a small farm and raised grain. His last wife bore him thirteen children."²³⁶

Elsewhere we find that: "Clarissa gave birth to the following children: Clarissa M, 1857; twins Sarah Jane and Susannah, 1860; Reuben, who died as an infant; Noah Albert, 1863; all born in Salt Lake City, Salt Lake, UT; Julia Maria, 1865; Markus, 1867; James; twins Francis and Franklin, 1868; Alice Jannette, 1873; Henry Milton, 1875; and Fredrick 1877, all born in Richville, Morgan, UT. She died 19 Apr 1901 in Lewiston, Cache, Ut and is buried in the South Morgan Cemetery, Morgan, UT."²³⁷

Again from GWT's journal, "February 8th, 1857 received to wife by the authority and Seal of the Holy Priesthood, Clarissa M. (Marina) Rogers. She was born March 27th, 1836, in Portage County, Ohio."²³⁸

His daughters' stories both remembered the Utah War -- Eliza's tells us ". . . Two years later [Mar-May 1858]²³⁹ the Echo Canyon War occurred . . . and the family moved to Provo to escape harm. The Taggart family stayed there five weeks."²⁴⁰ And we learn from Harriet's, ". . . when the Echo

²³⁶ *George Washington Taggart — Pioneer of 1852 & Member of the Mormon Battalion*, 6 pages and cover sheet.

²³⁷ *The Nauvoo Journal*, Volume 4, Fall 1992, Number 3, page 24.

²³⁸ *George Henry and Jessie McNiven Taggart History*, page 55.

²³⁹ *Church History in the Fulness of Times*, page 368.

²⁴⁰ *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 51.

Canyon War occurred, I well remember the move south and our camping along with other families within the walls of the Provo meeting house on Center Street. Only the foundation walls were then laid. We remained there only five weeks being among the last to go and the first to return. President Young's team driven by "Nigger Jim" took us and our household goods back home, making the journey in one day."²⁴¹

"For this 'move south,' the Church was divided into three groups, each with a specific mission: (1) Those living in southern Utah were not to move, but were instructed to send wagons, teams, and teamsters to northern Utah to assist in the move; (2) The young and vigorous Saints living in northern Utah would remain behind to irrigate crops and gardens, guard property, and set fire to the straw-filled homes if need be; and (3) some thirty-five thousand Saints living north of Utah Valley were to actually make the move. Each ward was allotted a strip of land in one of four counties south of Salt Lake County. Provisions were to be moved first and then families.

"The move was carried out in strict military order, each ward being organized into tens, fifties, and hundreds, with a captain over each. Families were expected to transport their own furniture, in addition to food and clothing. . .

"The move south occupied almost two months. It was completed by mid-May. A daily average of six hundred wagons passed through Salt Lake City during the first two weeks of the month. An estimated thirty thousand Saints left their homes in Salt Lake

²⁴¹ *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 293.

and the northern settlements. Governor Cumming and his wife pleaded with the Church members not to leave their homes, but the Saints chose to heed their prophet. The exodus of such a large body of people drew national and international attention to the Church. . .

"On 26 June 1858, the army entered the quiet and mostly deserted capital city. . . Those Saints who were left behind saw Lieutenant Colonel Philip St. George Cooke take off his hat and place it over his heart as a gesture of respect for the soldiers he had led in the long march of the Mormon Battalion. . . On 1 July, Brigham Young authorized the return of the bedraggled Saints to their homes."²⁴²

The records seem to indicate that the family shared one house in Salt Lake City until some time in the early 1860's. At that time they began the move to Richville, Morgan County.

From the *History of Charles Wallace Taggart* we read that: "George Washington Taggart maintained two homes, one in Salt Lake City and one in Richville and I've heard my father [Charles Wallace Taggart] tell of walking from Salt Lake City to Richville many times."²⁴³

"He [GWT] moved Clarissa there first, as the birth dates and places of birth of their children will show."²⁴⁴

A letter from GWT to Fanny dated

²⁴² *Church History in the Fulness of Times*, pages 375-377.

²⁴³ *From the Personal History of George Seaman Taggart*, page 2, as cited in *The Life Story of Charles Wallace Taggart*, page 20.

²⁴⁴ *The Life Story of Charles Wallace Taggart*, page 20.

March 1, 1864 finds Fanny still living in Salt Lake City, and Clarissa residing in Richville with George and her children. George Henry is helping with the construction of the new Mill, while Charles Wallace, is in Salt Lake with his mother.²⁴⁵

"No doubt when the Taggart family moved to Morgan, George Washington relied a great deal upon his two oldest sons to share a great deal of the responsibility, as pioneer boys did at that time. George Henry would have been thirteen and Charles Wallace would have been eleven. No doubt the heavier responsibility fell upon George Henry as he was the oldest. Perhaps it was during this period of time from 1863 to 1866 when Charles walked so many times to Salt Lake City.

"These two boys would have been some help to George Washington and the Hinman brothers as they built the grist mill, for there must have been a great deal of "fetch and carry" to be done as this mill was being built. By the time it was completed in 1866, George Henry would have been sixteen and Charles Wallace would have been fourteen and able to do the work of young men."²⁴⁶

Fanny, his second wife, mentioned the move to Morgan County thusly: ". . . I resided in Salt Lake City, until the fall of 1865. Mr. Taggart, in company with the Hinman brothers, decided to move to Richville, Morgan County, Utah and build a grist mill."

"When the Taggart family left the Salt Lake Valley and moved to Morgan Valley,

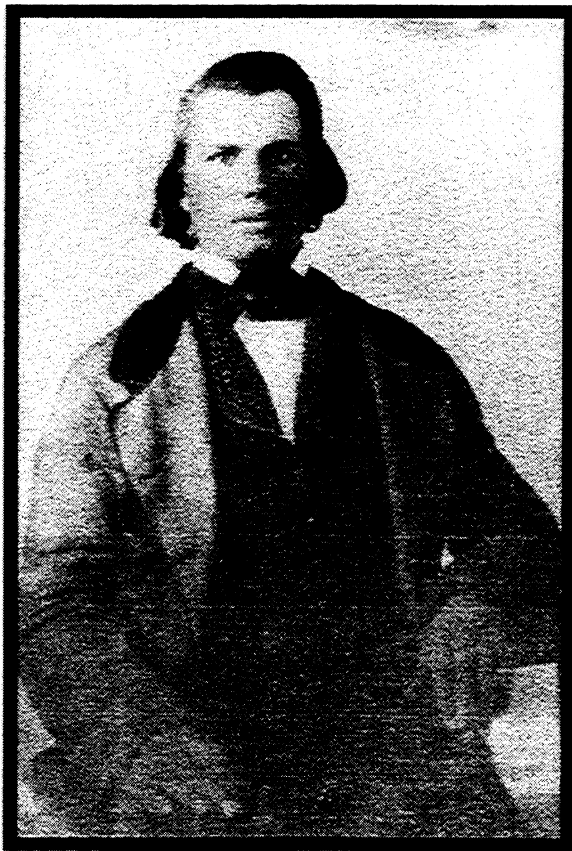
²⁴⁵ *George Albert Goodrich Family History and Genealogy 1608-1976*, page 55.

²⁴⁶ *The Life Story of Charles Wallace Taggart*, page 24.

George's oldest daughter and child by his first marriage, Eliza Ann, was not with them. Eliza Ann had married George Albert Goodrich on 10 November 1862. . . .

" . . . four years later . . . George Albert Goodrich took the second child and daughter of George Washington Taggart as his polygamous wife on 5 May 1866, shortly before Harriet Marie Taggart turned eighteen. . . ."²⁴⁷

It may be and is quite logical that George Goodrich helped in the move, as he was at that time living with his mother in Salt



George Albert Goodrich

Lake at 330 North 3rd West in the 19th Ward,²⁴⁸ until October of 1868.²⁴⁹

George Washington wrote a letter from Salt Lake to his brothers Albert, Samuel and Henry who were still back east that was dated September 9th 1860. In it he relates, "I feel as though an apology was due you for the long silence I have kept toward you, but the only apology that I can make is the unceasing labor which has seemed to fall to my lot and the natural dislike that I have to writing.

"I well suppose, in the first place, that about two and a half years ago you probably expected if you ever heard any thing concerning me, it would be that my name was blotted from the earth, with all the rest of the community to which I belong. But this is not the case. Neither will it ever happen for Mormonism so called, or the Kingdom of God, is in the ascendant and will continue to be so.

"My health and that of my family is reasonably good. I have six children living and one dead - a twin girl 36 hours old at its death. My boys are only two. Eliza Ann is quite a large, healthy and good looking girl for a Taggart, and so far, she has been to me a very good girl which is the best recommend of all.

"I am continually laboring for a livelihood which I obtain in as bountiful a manner as I ever could in the States. My business has been altogether mill building which is a very good business in this Country. We are all at work as hard as possible trying to make a comfortable place for our friends. For we expect to see many of them before many

²⁴⁸ *Our Pioneer Heritage, Volume 15, page 253.*

²⁴⁹ *George Albert Goodrich Family History and Genealogy - 1608-1976, page 28.*

²⁴⁷ *The Life Story of Charles Wallace Taggart, pages 22-23.*

years shall have passed wending their way up to our Mountain Home, for the day is nigh at hand when our Government will be dissolved. And woe to the man that suffers himself to be harnessed either on one side or the other. Now this is a thing I wish you to consider. You may perhaps call to mind a letter which I once wrote from Nauvoo to Uncle James Law. If you ever saw or knew its contents you'd consider it also for I remember some items in that which to me are yet true. Give yourselves no uneasiness concerning your friends in Utah



Naamah Twiss Young

for we shall all ride safe through the storm that stick to the ship. And recollect when the storm gets past your endurance that there is yet one place of safety to flee to which the Prophet Isaiah spoke of namely, Zion, but do not wait too long lest you be overwhelmed. I

must now leave this subject.

"Referring you to a letter I shall send to Charles Bruce, the old Peterboro folks that you used to know that came to these Valleys are all alive and prospering, except old father Ward and Bement. Cousin Naamah Twiss²⁵⁰ is well and also G. B. Gardner²⁵¹ who is still plying the hammer. I would like to write you about two sheets, but time will not permit as I have to leave tomorrow morning for a place 18 miles distant to commence the superintendence of the building of a grist mill.

"I expect to send this to you by the hand of Elder John D. T. McCalister, who is a man that I am personally acquainted with and who, if you should have the privilege of entertaining, will give you many particulars concerning myself and that place and country which I live in that I have now no time to write. If Elder McCalister comes to you, entertain him, for know assuredly that if you do, you will entertain a servant of the Lord and a sociable, kind-hearted man. And if not for these qualities, please treat him kindly and with hospitality for the sake of Brother George, who will always feel it a privilege to administer to the necessities of yourself or friends, if you should come in my way, which I anticipate may be the case before many years shall have passed.

"There are several Elders going from here to the States this fall, among them will be

²⁵⁰ Naamah Carter, daughter of Elizabeth Law (Susan's Sister) and Billings Carter. Naamah was baptized April 3, 1842, and with her husband John Sanders Twiss went to Nauvoo in March 1845. He died there about six months later and she married Brigham Young (his 14th wife) the following year (January 26, 1846) and moved to the Salt Lake Valley in 1848." *Taggart Family Newsletter, Volume IV, Number 1 December 1983.* page 10.

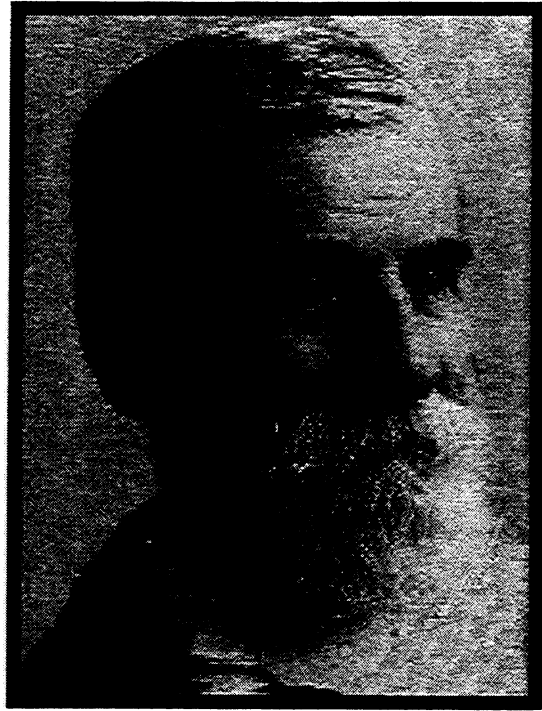
²⁵¹ George Bryant Gardner is the brother of Penelop Randall Gardner Goodrich, whose only son, George Albert Goodrich, was to later marry George Washington Taggart's two oldest daughters, Eliza and Harriet Taggart.

Erastus Snow. Do them all good and no harm if they come in your way, for it will be for your consolation in a day to come.

"I wish you to send this or a copy to Samuel and Henry, and I wish you all to write as soon as possible and often. Do not think I have forgotten you or do not wish to hear from you because I have not written more, it is not the case. I should esteem it a favor to receive a paper from you as often as convenient. I sent the *Deseret News* and the *Mountaineer* to you and Samuel, I think about last New Years and would send them often if I knew you would like them. Write to me concerning the welfare of all my old friends and relatives, whether they are in the land of the living. I wish you to tell me if you know any thing of the whereabouts of Cousin David Taggart. When I crossed the plains in '52 I saw a grave - I think on the Platte River - and on the head board was the name of D. Taggart. This is the special reason of this inquiry. I am very anxious to hear from you and Sam and Hen[ry] and your families and welfare in general. Tell Henry I indulge in the sport of trout fishing a little yet. I must now bid you a goodbye and God bless you in all your laudable pursuits."²⁵²

In December of 1868 Samuel wrote his brother George and according to that letter Samuel said "I have wrote to you a number of times before since you went to Salt Lake but have never received an answer from any of them I hope if you receive this that you will gratify me enough to answer it as I would like very much to hear from you often. . . . Jessey Little was up to see us the other day he stopped with us 3 hours which gave us a very

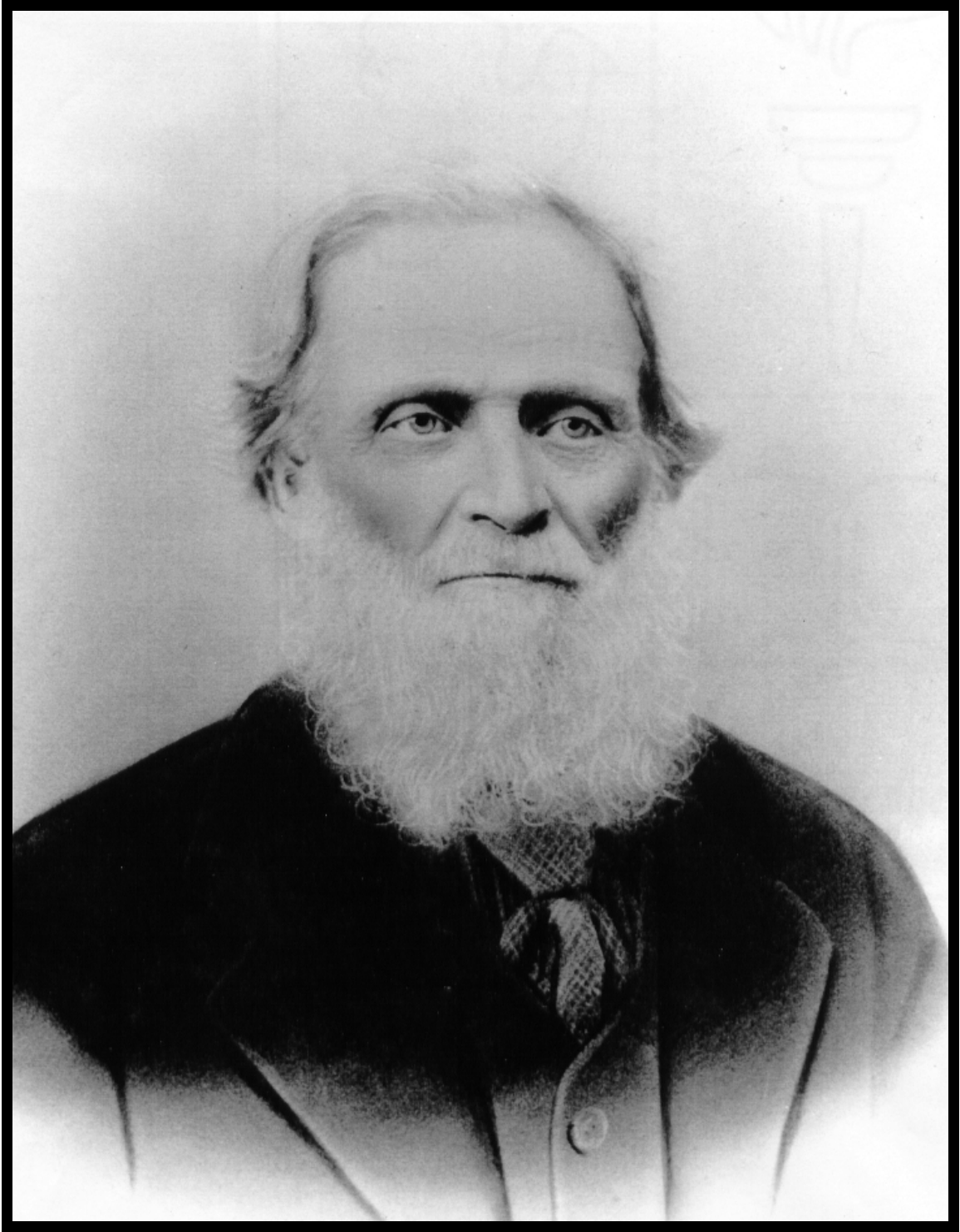
²⁵² *Taggart Family Newsletter, Volume VI, Number 1 February 1986, pages 4-5.*



John Thomas McAllister

good chance to hear from you it was the next thing to seeing you. Jess is the same old thing full of his fun and talk and we had a good time with him. He said you had two wives and he had three wives. Cate told him that she did not care if you had forty but she wanted to hear from you once and awhile. . . ."²⁵³

²⁵³ *Taggart Family Newsletter, Volume VI, Number 1, February 1986, pages 7-8.*



George Washington Taggart

²⁵⁴ *George Henry and Jessie McNiven Taggart History*, page 86.

from Salt Lake City to Richville, Morgan County

By 1866 George and the Hinman brothers had finished construction of their mill in Richville and George was approaching his fiftieth birthday. George had relocated both of his wives to Richville and settled down to the routine life of mill operator and small farmer. His mill building days were behind. This appears to have been his occupation the remainder of his life. George himself only made one notation in his journal during this time. It states:

"Was chosen and acted as councilor to Bert Jesse Hover in . . . quorum of seventies of Morgan Co. from the spring of 1876 to 1878. Ordained an High Priest and member of the High Council of the Morgan Co. Stake of Zion July 1st, 1877, resigned place in council . . . 1891."²⁵⁵

For additional information relating to George Washington Taggart's life after he left Salt Lake we turned to an article entitled, "The Early Life of the Taggart Family in Morgan, Utah" which is an autobiography of Frederick Taggart,²⁵⁶ the youngest of GWT's 16 children. From this document we take in random order the following: . . . In the history of Morgan County, we find this notation: "About 1863, George W. Taggart, Henry and Morgan Hinman of Farmington, commenced building a grist mill in Richville." Due to the difficulties in obtaining materials, it took until 1866 to complete the mill. During the process of building the mill, President Brigham Young visited the site. After looking and working over, told them that they had the

draft sunk in dead water, that if they would sink it deeper, it would work. This turned out to be true; and after following the Prophet's instructions, the mill ran as it was intended."

"My father made the first shoes I ever had. He was a shoemaker, violin and fife maker, a first class mill and wheelwright. He owned a stone burr flour mill. The large timbers in this mill were hued with a broad-ax. They were ten by ten inches, and all the cogs were made of oak, running very smoothly. No nails were used to speak of, in this mill . . ."

"Before this time [1866], they had no mill in the upper Weber Valley, and at one time there was a slide at Devil's Gate that made it impossible for wagons to get out of the valley, so that it was necessary for men to make their way over ten feet of snow to get some flour to avert starvation. Because of the difficulty in obtaining flour, this mill in Richville was really appreciated, and the people were encouraged to grow more grain. It became so busy, that as many as thirty teams would be waiting at the same time for flour. People came from all the surrounding settlements, and even so far as Ogden, to get their flour milled here. The mill continued in operation until 1890 and was torn down in 1915."

We also learn from this article that ". . . Richville, Morgan County, Utah is located on the west side of a small valley 20 miles east of Ogden, Utah. There were seventeen families living there, when on July 1st, 1877 Albert Dickson was made Bishop of the Richville Ward . . ." Frederick explained, "We lived at

²⁵⁵ *George Henry and Jessie McNiven Taggart History*, page 58.

²⁵⁶ *Early Life of the Taggart Family in Morgan Utah*, 5 pages and cover sheet.

*Map showing parts of
Morgan, Davis and Salt Lake Counties
State of Utah*

This Map shows the positioning of Richville, to Salt Lake City, Morgan, Centerville, Farmington, and other Utah land marks. As can be seen from this map, where the scale is approximately 13/32 inch to a mile, the distance from the State Capital, a couple of blocks from the Taggart Salt Lake home to Richville where they relocated, the distance as the crow would fly is about 20 miles. The distance from Farmington or Centerville is around 12.

From the history of Charles Wallace Taggart, George Washington Taggart's son, we learn that:

"Hard scrabble Canyon played an important part in the early days of Richville. Men came up over the mountain from Centerville and down Hard scrabble Canyon to get into the Morgan Valley, especially when they were not bringing in families or wagon loads of supplies."²⁵⁷

We also know that for a time George Washington Taggart maintained two homes, one in Salt Lake City and one in Richville in Taggart Hollow and Charles Wallace Taggart tells of walking from Salt Lake City to Richville many times.²⁵⁸

This makes it interesting to note the location of Taggart Hollow, and Hardscrabble Canyon on this map.

the mouth of a canyon called "Taggart Hollow." We had to go miles after the cows and sheep. We always went on foot, never knowing what it was to have a horse to ride." "The land in all these hills was owned by the community and had no fences. In the fall of the year, a boy from each family had to herd the cows in the fields to keep them from destroying the crops not yet harvested. . . ."

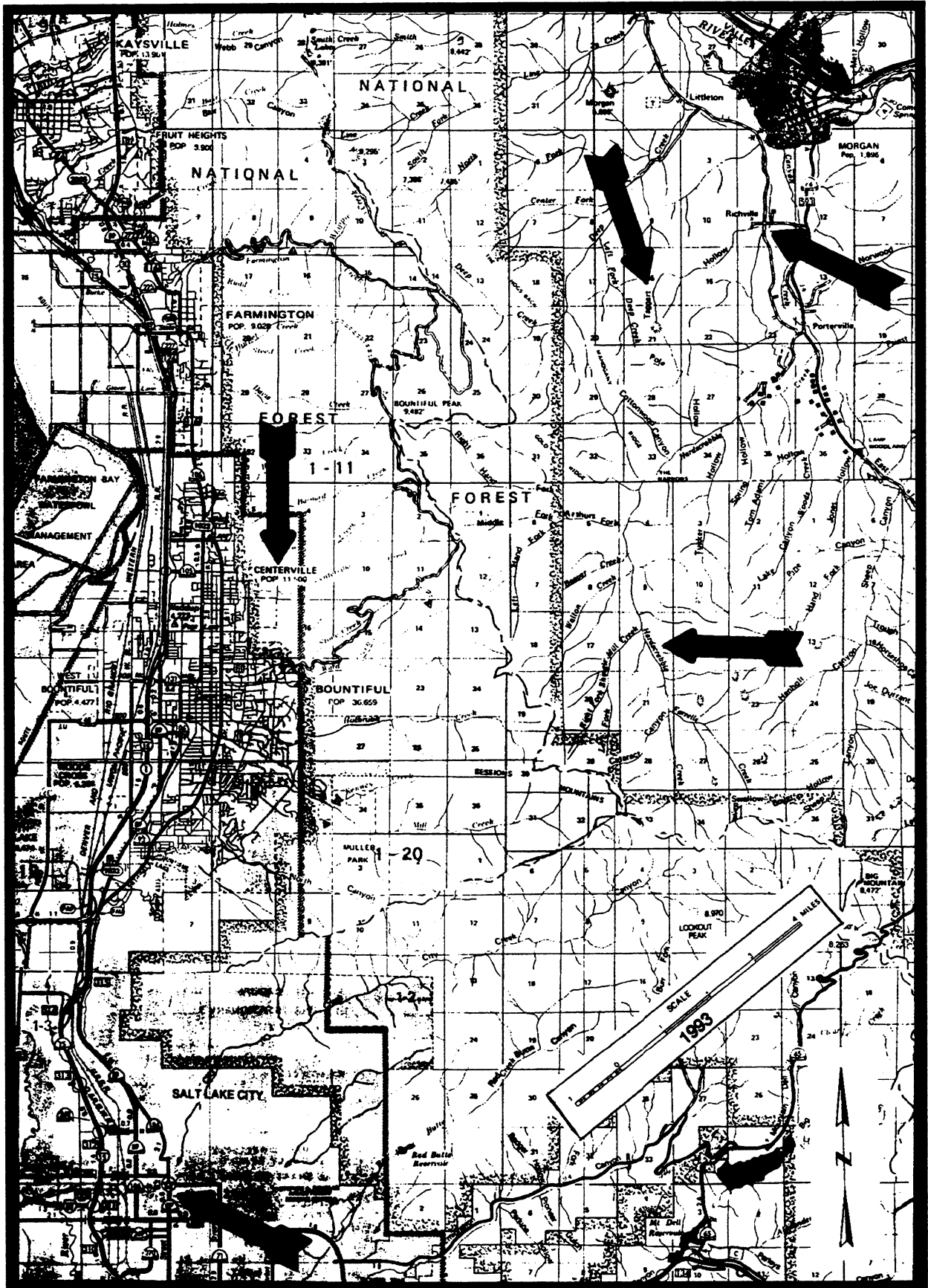
"Father had a two year old steer that he broke to pull a large sleigh. The runners were made of maple and it was built good and solid. In the winter we would have the steer haul the sleigh with a forty-five gallon barrel of water once a day. We had to take it about a half mile and often when we would get to the

gate, the steer would give a quick jump and off would go the barrel of water. That would mean another trip. My job was to get the water each morning very early, before the cattle were turned loose, as the stream was very small, and ran several miles from where it boiled out of the mountain. If it wasn't hauled early, it became unfit for use. I thought mother was a little severe on me, as she would have me turn out what water was left each morning, and refill the barrel with clean, fresh water, and put it in the cellar where it would keep cool."

Frederick relates one of his first recollections . . . "was when about three and half years old. Brother Morgan and Henry

²⁵⁷ The Life Story of Charles Wallace Taggart, Written by Jane M. Poll, an unpublished manuscript dated April 20, 1992. Page 27.

²⁵⁸ From the Personal History of George Seaman Taggart, Page 2, as cited in The Life Story of Charles Wallace Taggart, Written by Jane M. Poll, an unpublished manuscript dated April 20, 1992. Page 20.



Richville Grist Mill

By Elma Dickson - January 1980²⁵⁹

The Richville Grist Mill built by George W. Taggart and the Hinman brothers completed in 1866 was located near a canal built by the early settlers and rightly called the mill race. Billa Dickson surveyed the waterway with the use of a plank and spirit level to get the necessary fall for the water to reach its destination and also to be used for irrigation purposes. This project began in the upper field owned by Earl Waldron, which in the early days was known as the Darkett place. Later the canal was enlarged and is known as the West Richville Irrigation Company.

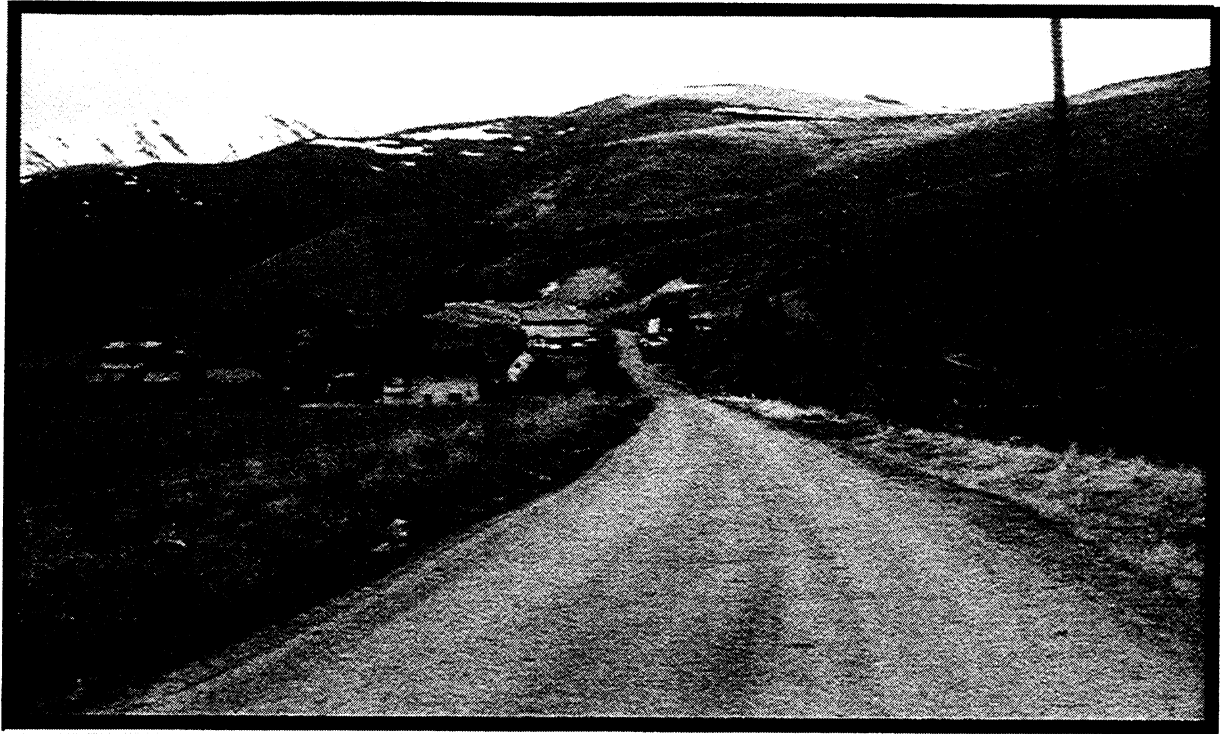
The Mill itself was 40 feet in length 36 feet wide and 26 feet high, the roof was a half pitch. It was located about a block north and west of where the canal crosses the road in the town of Richville and just south of Steven G. Bird's home, formally known as the Cottom place. The front of the building faced the road while the mill itself was situated East and West. There was a door in the platform about 10 feet by 4 feet. There were smaller doors in each gable end, and two windows on either side, one higher than the other with four panes to each window to provide light for the mill. It was two-stories high with a half-basement where two circular grinding stones were housed. As the grain was ground, it would fall into a hopper and connected to the hopper were square wooden casings or pipes that were attached to a belt through which the grindings were elevated upstairs. The grindings were dumped onto wooden rollers, constructed on the principle of clothes wringers with wider spaces at one side which graduated to smaller spaces between the rollers to crush the grain finer and finer. It was then sent to sieves and either blown or forced through fine cloth which resembled silk to make the finished product of flour.

Cleaning machines were use to remove dirt and trash and weed seeds before the wheat was ready for milling. Then the cleaned wheat was soaked in water to loosen the outside layer of the kernel known as bran so it would come loose in larger flakes and thus be easier to separate.

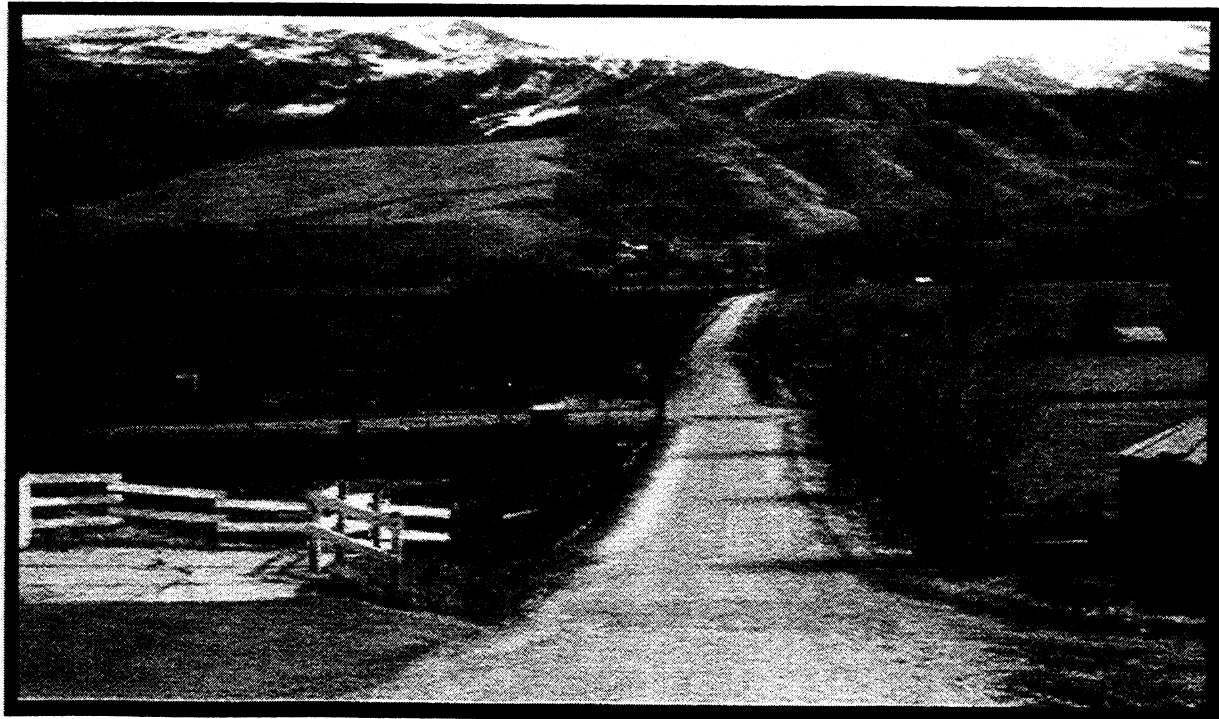
The Spillway was approximately seventy-five feet long and was constructed of wood. At the end or near the end of the spillway was the water turbine which would supply power to operate the milling equipment. When the mill was not in use the water could be diverted into a regular ditch or into the mill pond which covered the land owned by Larry Wilson.



²⁵⁹ *Taggart Family Newsletter Volume VI, Number 1, February 1986, pages 5-6.*



Richville, Utah 1997: Top photograph is looking west down Richville Lane into the heart of Richville, Utah across the main road and up into Taggart Hollow to where Clarissa's home was built. The old mill was located on the right corner on the north just before crossing the road. Fanny's home was located on the left corner to the south. Bottom photograph is looking from the mouth of Taggart Hollow to the east in the opposite direction down Richville lane into the heart of Richville. The old mill was located to the left of Richville Lane on the north side of the main road where today stands a grouping of trees. Fanny's home was located on the right and to the north of the main road somewhere in the middle of the field you see. Clarissa's home was located somewhere on the hill in the general location of where the picture was taken.



Hinman were helping my father shingle our log house, which had a sod roof. Before they had finished, it rained, soaking all of our beds. This house had three rooms in it. On the north end of the living room was a very large fireplace made of sandstone. The center room was the bedroom, the south room was father's carpenter shop and the boys' bedroom, combined. Many a night I sat up until very late, dreading to go to bed on cold winter nights because our bedroom was so very cold."

"Our bed consisted of springs made of one-fourth inch rope run crosswise and also lengthwise with sheepskins for a mattress and two buffalo robes to cover us. I have sat before that large fireplace listening to father and Bishop Dickson talk concerning the Gospel many times; hear them discussing prophesies and predictions that are now taking place. Mother used the fireplace to smoke meat very often."

Later "... When about twelve years old, I helped Mark [an older brother] make a concrete cellar and hue the logs to make father and mother a better home. We put the logs on the concrete cellar foundation. I can't recall my father doing very much hard work as he was an old man, as I always knew him. He was sixty years old when I was born . . ."

Frederick refers to his father as having "... served as Chief Musician of Company B of the famed Mormon Battalion . . ." "... I well remember sitting on my father's knee and hearing him tell many stories of the hardships he suffered while with the Mormon Battalion. How they suffered from lack of water until their tongues would swell. He also said he had walked and led his mules in order to preserve them, until his feet would bleed. While in the service of his country, he caught a cough that

stayed with him until his dying day.

"... I remember an old Indian bringing a rifle to my father to have it fixed. He said, 'Maybe me come back, maybe me never come back, maybe me die -- you have gun.' Father gave the old rifle an overhaul, but the old Indian never came back . . .

"In the fall of 1885, I had the privilege of going to the Logan Temple to be sealed to my parents. At this time we were the largest family that had been to the Logan Temple to be sealed. They received their endowments²⁵⁹ July 10, 1879.

"One night as his life was near its end, sitting in his chair with two of his boys at his side, he said, 'boys you will have to help me onto the bed, and it will be the last time you will need to help me, as I will soon leave you.' He also said, 'Don't worry about me, if I was a young man and able to be of some use, I would love to remain and be active, but as it is I am an old man, 78 years old and worn out in body. It is better that I go.' He said he would go and prepare a place for his children, that when their time came he would be ready to receive and welcome them.

He counseled his family to be faithful in the Gospel and remember the teachings of their parents."²⁶⁰

It is reported that GWT did not attend Fanny's funeral and has been speculated that this may have been due in part to his failing

²⁵⁹ This Endowment must refer to his Mother. George had already received his in Nauvoo with Fanny in 1846, however their marriage sealing did not take place until after they arrived in Salt Lake. The family sealing apparently took place in Logan at this time.

²⁶⁰ *George Washington Taggart — Pioneer of 1852 & Member of the Mormon Battalion*, pages 5-6. 6 pages and cover sheet.



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George Washington Taggart

261 *George Albert Goodrich Family History and Genealogy 1608-1976 Volume II; Page 125.*

health. It was reported that GWT coughed up clots of blood a few days before his death, and it is now believed that he had tuberculosis and that is what caused his death. He passed away peacefully in his sleep.²⁶²

Frederick concluded with "June 3rd, 1893, my father died at the age of 77 years. He was a self-educated man, very well respected by all who knew him. His funeral was held in Richville with a very large congregation attending the services. Eighty-four teams followed the hearse to the cemetery, at South Morgan. I was sixteen years old. . ."²⁶³

Son James speaking of GWT stated, "My father . . . was firm but kind for when he told any of us children to do anything, we knew he meant for us to do it. He was honest in his dealings, and expected honesty in return

when dealing with others. He was always willing to make a wrong right . . . a characteristic I have always admired in him . . .

"Wherever George lived he was active in church work as well as being a community builder. He held leadership positions in a number of Quorums of Seventy as well as serving as a High Councilman in the Morgan Stake."²⁶⁴

One final note from Frederick W. Clark, Morgan County Surveyor. "The old mill (in Richville) was a masterpiece of workmanship. George Washington Taggart was a millwright, wheelwright, general carpenter, gunsmith, and last but not least, a musician. He could fit out a martial band with fifes²⁶⁵ and drums, all from native materials, and play many instruments."

²⁶² *The Life Story of Charles Wallace Taggart*, page 43.

²⁶³ *Early Life of the Taggart Family in Morgan Utah*, 5 pages and cover sheet.

²⁶⁴ *Taggart Family Newsletter, Volume I, Number 1 September 1980*, page 5.

²⁶⁵ A fife is a musical instrument similar to a flute but higher in range, used chiefly to accompany drums in military music. *Webster Dictionary*.

Washington Taggart

July 10, 1786 - September 2, 1843

Sussannah Law

October 10, 1786 - October 31, 1845

Washington Taggart was born July 10, 1786 the youngest of eight children, having 4 older sisters and 3 older brothers than he. His father James Taggart and mother Elizabeth McNee²⁶⁶ having both grown up in Peterborough, New Hampshire where he was born.²⁶⁷ The distinction between Peterborough and Sharon, New Hampshire is somewhat vague as the property settled by Washington's Grandfather, John Taggart, and Elizabeth's Grandfather, William McNee, was located such that parts of their holdings were in Peterborough and parts in what later came to be known as Sliptown or Sharon. In fact Sharon, New Hampshire, went by "Peterborough Slip" until its incorporation under the name of Sharon.²⁶⁸ It is evident that the Taggart's had descendants, including Washington, who occupied the land in the area of Sharon in later years.²⁶⁹

Both of his grandfathers were among the very first to settle in the town of Peterborough, New Hampshire (then thought to be in Massachusetts²⁷⁰ in about May of 1752 both having left Roxbury,

Massachusetts,²⁷¹ and both being described as Scotch-Irish.²⁷² Washington's son, George, speaking of his ancestors tells us that: "My kindred in both lines were of the middle class that in those days would be termed small farmers, neither rich nor poor, but very moral in their course of life and honest in their dealings."²⁷³

Little is recorded of Washington's life and activities as he grew. We are however led to believe that he with most of his counterparts was raised on the strict teachings of the Bible as preached from the Presbyterian view point of that day.²⁷⁴

We also know that his father, James, fought for Independence in the American Revolution, and attained the rank of Lieutenant.²⁷⁵ His grandfather McNee was a

²⁶⁶ Later changed to Nay dropping the "Mc" and changing the spelling to reflect the pronunciation better.

²⁶⁷ *History of Peterborough (Albert Smith)*, page 70.

²⁶⁸ *Sliptown, 1738-1941*, page 64,

²⁶⁹ *Sliptown, 1738-1941*, pages 41-42, 64, 111, 123 and 141.

²⁷⁰ *History of Peterborough (Albert Smith)*, page 52.

²⁷¹ *History of Peterborough (Albert Smith)*, pages 211 and 306.

²⁷² "This is the race, composed of various tribes, flowing from different parts of Scotland, which furnished the population in the north of Ireland, familiarly known as Scotch-Irish. This term Scotch-Irish does not denote admixture of the Scotch and Irish races. The one did not intermarry with the other. The Scotch were principally Saxon in blood and Presbyterian in religion; the native Irish, Celtic in blood and Roman Catholic in religion; and these were elements which could not very readily coalesce. Hence the races are as distinct in Ireland at the present day [1954], after a lapse of two centuries and a half as when the Scotch first took up their abode in that island. They were called Scotch-Irish simply from the circumstance that they were the descendants of Scots who had taken up their residence in the north of Ireland." *History of Peterborough New Hampshire - Book One*, (Richard R. Smith), page 35.

²⁷³ *George Henry and Jessie McNiven Taggart History*, page 52.

²⁷⁴ *History of Peterborough (Albert Smith)*, page 70.

²⁷⁵ *Peterborough New Hampshire/American Revolution*, pp. 363.

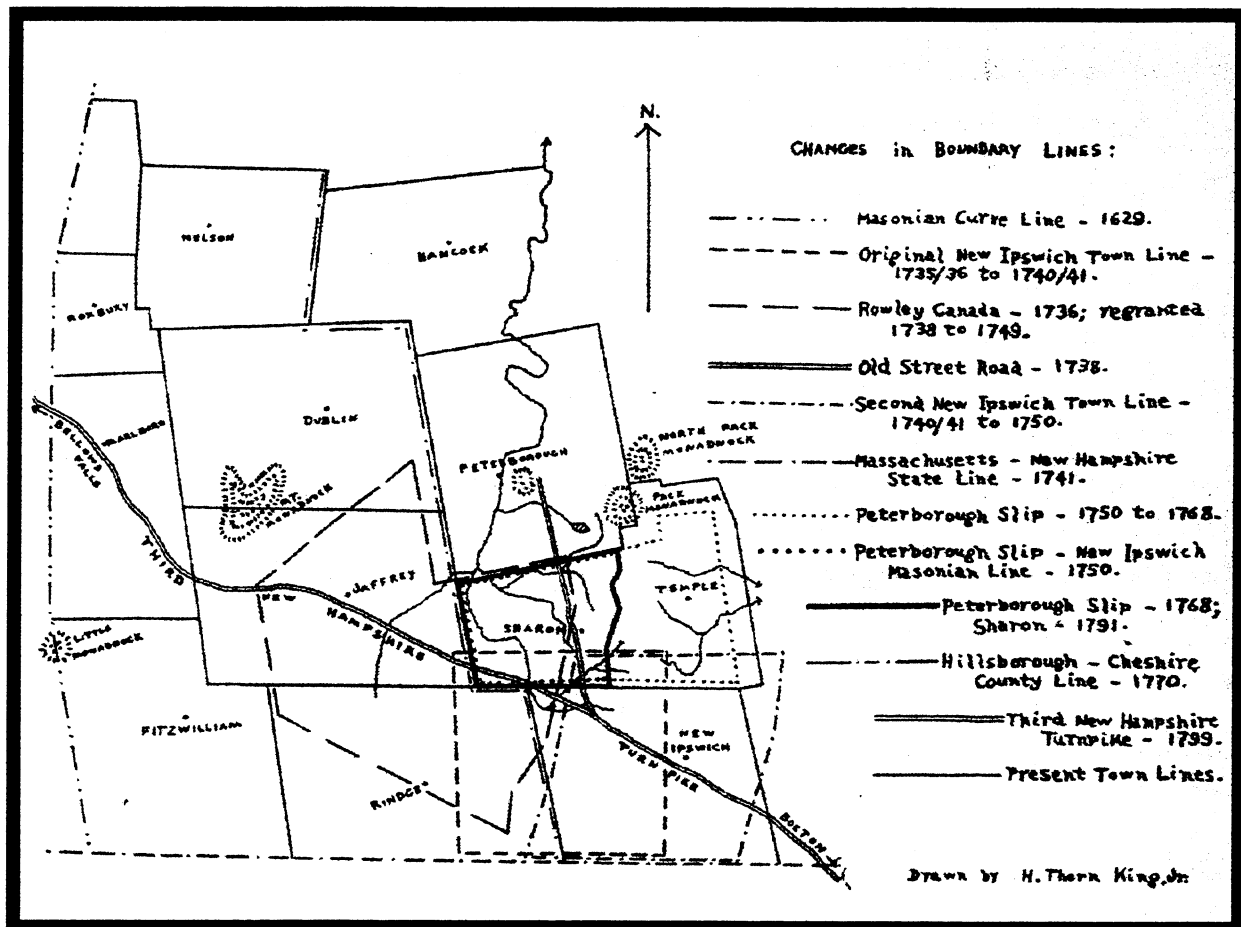


Illustration showing the proximity of Sharon to Peterborough and surrounding communities.²⁷⁶

Deacon in the Presbyterian Church in Peterborough and was one of the town's leading citizens.²⁷⁷

Shortly before his 30th birthday he married Sussannah Law of Sharon, New Hampshire on January 16, 1816 - she being just over 29. Sussannah Law was born October 10th, 1786 to Reuben Law and Alice Piper.²⁷⁸ Reuben Law had come from Action, Massachusetts and held the distinction of being

regarded as the first settler in Sharon, New Hampshire.²⁷⁹ Sussannah also went by the name Susan as she is listed that way in several places and we have evidence that she signed her name²⁸⁰ that way.

"The ancestral lines of . . . Susannah Law, lead back thirteen generations to Robert Rose, who arrived in Colonial America in 1634 on the ship "Francis" from England. This is the same Rose family in whose honor King Henry's flagship "Mary Rose" was named.

²⁷⁶ *Sliptown, 1738-1941*, page 38b.

²⁷⁷ *Taggart Family Newsletter*, Vol. IX, No. 1, February, 1990, page 13.

²⁷⁸ *Family Group Sheet for Washington Taggart and Susannah Law*.

²⁷⁹ *Sliptown, 1738-1941*, pages 41 and 46.

²⁸⁰ *Taggart Family Newsletter*, Volume IV, Number 1, December 1983, pages 4-7 & 9-10.

This flagship capsized in 1545 with 700 men and 91 cannon aboard. It is the same flagship which was recently [1983] raised from its seabed, an event which was given much publicity in the world press.²⁸¹

To this couple were born six children - all boys, five of them surviving to adults. George Washington, Albert, Samuel, Oliver Perry Hazard, and Henry Curtis. Reuben Law, their youngest, survived less than 1 year.²⁸²

Washington, just 56, and his wife, Susan, age 55 were baptized members of the Church of Jesus Christ of Latter-day Saints by Eli P. Maginn.²⁸³ "Maginn, an Englishman, is said to have been a lively, fascinating speaker with a wide knowledge of the Bible which he continually quoted. He was ready at any time to meet any clergyman or layman in a religious controversy. Elder Maginn, partly by his message and partly by his own magnetic personality, attracted people from far and near to his meetings in Peterborough. . . . The meetings were so crowded that the speakers were accustomed to stand at the windows and address the larger overflow crowds waiting outside as much as they did the people who filled the hall to capacity. Listeners came from all about. Four horse coaches came from the towns in the neighborhood, arousing unprecedented enthusiasm and, consequently, making many converts to Mormonism."²⁸⁴

²⁸¹ *Taggart Family Newsletter, Volume IV, Number 1, December 1983, page 19.*

²⁸² *Family Group Sheet for Washington Taggart and Susannah Law.*

²⁸³ *History of Peterborough New Hampshire, Book One (Richard R. Smith), page 195. & Membership of The Church of Jesus Christ of Latter-Day Saints 1830 - 1846. The Nauvoo Journal, Volume 3, July 1991, Number 3, page 84.*

²⁸⁴ *History of Peterborough New Hampshire, Book One (Richard R. Smith), pages 187-188.*

"Altogether during the decade of 1840 to 1850 or thereabouts it was reported that a total of two hundred and thirty joined the church at the meetings held in Peterborough."²⁸⁵

According to the annals of the *Peterborough Lyceum* for 1841 and 1842 a list of converts was made by Jesse C. Little, an Elder of the church, which purports to be in order of baptism. According to this list Susan was number 75 and Washington was number 91 to be baptized. George, their oldest son, and Oliver, another son, were baptized earlier being the 6th and 24th persons from Peterborough to be baptized.²⁸⁶

This apparently did not find favor with their other three sons. A letter dated July 20, 1842²⁸⁷ to Albert from Henry, just sixteen, indicate more than a little animosity on the subject of the Mormons, and gives us the date of Washington's intended baptism. In it Henry relates, "I was home yesterday. The Folks were all well and full of Mormonism as you please and I have not a little something to tell you that will make you swear, I guess, for it did me. The old man is a going into the Drink next Friday."²⁸⁸ He was pretty damned well cocked Sunday. Any way I suppose he thought he would have a damned good spree for a winding off.

"I don't see but what you and Sam and I are likely to have to take it alone. And we are able I suppose, but by God I don't work out to

²⁸⁵ *History of Peterborough New Hampshire, Book One (Richard R. Smith), page 191.*

²⁸⁶ *Taggart Family Newsletter, Vol. VI, Number 1, February 1986, pages 8-9.*

²⁸⁷ This would have been a Wednesday.

²⁸⁸ This would have been July 22.

Peterborough Census March 1843

In late March of 1843 an informal census and appraisal of the town of Peterborough was made by Ebenezer Fairbanks and reported on April 1, 1843. From that report we get this snapshot of the village of Peterborough New Hampshire at the time Washington and Susannah were still living there.

Children under 4	90
Children 4 to 21	324
Adults 21 to 29	188
Adults 30 to 39	132
Adults 40 to 49	87
Those over 50	75
Adults 50 to 59	43
Adults 60 to 69	17
Adults 70 to 79	11
Adults Over 80	<u>4</u>
Total	896

He further reported that the Village had:

173	FAMILIES		
111	HOUSES		
4	HOUSES OF PUBLIC WORSHIP		
1	TOWN HALL		
2	SCHOOL HOUSES	1	HATTER'S SHOP
1	ACADEMY	1	COPPER SHOP
2	TAVERNS	1	SLEIGH SHOP
2	COTTON FACTORIES	4	JOINER SHOPS
	THE PHOENIX EMPLOYING 101 HANDS	1	REED MANUFACTORY
	OTHER UNNAMED EMPLOYING 50 HANDS	1	LEAD PIPE MANUFACTORY
1	FOUNDRY EMPLOYING 8 HANDS	1	GUN SHOP
4	STORES	1	LIVERY SHOP
1	JEWELER'S SHOP	1	SLAUGHTER HOUSE
2	GRIST MILLS	3	REGULAR PRACTICING PHYSICIANS
3	MACHINE SHOPS	1	BOTANIC PHYSICIAN AND
3	BLACKSMITH SHOPS	3	LAWYERS ²⁸⁹
2	WHEEL RIGHT SHOPS		
1	CABINET SHOP		
1	TIN SHOP		
1	STOVE MANUFACTORY		
5	SHOE MAKERS SHOPS		
2	HARNES SHOPS		
3	TAILOR SHOPS		
4	MILLINER SHOPS		
3	PAINT SHOPS		
1	BOOK STORE & BINDERY		

²⁸⁹ Historical Sketches of Peterborough – *Taggart Family Newsletter*, Vol. XI, Number 1, June 1992, page 20.

get money to give to Joe Smith no how. It makes me swear to think of it. . . . Excuse the writing for it is bad and I am mad!"²⁹⁰

A town historian writing in 1954, and speaking of a previous historian who recorded the town history in 1876 tells us: "That the people of the Town were divided in their opinion about the Mormons may be gathered from the fact that during the period of their meetings . . . little reference to them is made in the weekly newspaper, nor are the Mormons mentioned by the previous town historian either in his long chapter on ecclesiastical affairs or in the genealogical pages where he studiously avoided such reference."²⁹¹

At any rate we know Washington with his wife Susan and two sons George Washington and Oliver, are listed as members of the Peterborough branch of the Latter-day Saints Church in May of 1843.²⁹² They moved with their sons to Nauvoo in June of 1843 as George Washington lists that as his arrival date in Nauvoo, Illinois.²⁹³

Disease in Nauvoo, particularly malaria and cholera, were taking a heavy toll in those years,²⁹⁴ and malaria was especially deadly in the months of August and September.²⁹⁵ Whatever the case, Washington and his son, Oliver, did not survive long in Nauvoo and died about nine

days apart August 2, and 11, 1843, according to one source.²⁹⁶ Washington had just turned 57 in July and Oliver 19 in March.²⁹⁷ Susan recorded the death dates differently to her sons back in New Hampshire in a letter dated September 6, 1843.²⁹⁸ "I now take my pen in hand to write to you a line to inform you of my health which is pretty good. But the subject upon which I must write makes the task a painful one, for I must tell you, my Children, you are fatherless. Your Father was taken with the bowel complaint before we got here and he never was well of it while he lived. Although he kept about till about a week before he died, I don't think he felt able to do any work and I [think] if he could have got along without [working] it would have been better for his health, but he could not.

"Oliver was taken with the fever and ague about the twenty-fifth of July and we thought was getting better but the bowel complaint set in which caused his death. Oliver died the first day of September five o'clock in the afternoon and your father about the same time the next day."²⁹⁹ Whatever the cause they both succumbed and were buried in the Nauvoo Cemetery.³⁰⁰

George writing to his brothers September 6th, 1843 after the death of his father said that "Our Father bought an acre lot within the precincts of the city and paid twenty dollars."³⁰¹ He also had got a cellar dug and

²⁹⁰ *Taggart Family Newsletter, Vol. IV, Number 1, December 1983, pages 3-4.*

²⁹¹ *History of Peterborough New Hampshire, Book One (Richard R. Smith), page 194.*

²⁹² *History of Peterborough New Hampshire, Book One (Richard R. Smith), page 195. & Membership of The Church of Jesus Christ of Latter-Day Saints 1830 - 1846. The Nauvoo Journal, Volume 3, July 1991, Number 3, page 84*

²⁹³ *George Henry and Jessie McNiven Taggart History, page 52.*

²⁹⁴ *In Old Nauvoo, page 112.*

²⁹⁵ *In Old Nauvoo, pages 113-115.*

²⁹⁶ *Nauvoo Deaths & Burials, page 33.*

²⁹⁷ *Family Group Sheet for Washington Taggart and Susannah Law.*

²⁹⁸ The discrepancy of death dates is unexplained, but for our purpose here is unimportant to the overall story of GWT, however for the record the dates from Susan's letter have been used.

²⁹⁹ *Taggart Family Newsletter, Volume IV, Number 1, December 1983, page 4.*

³⁰⁰ See page 13.

³⁰¹ See page 14.

stoned and the most of the lumber for a house, the walls of which he was going to build of brick. The brick he had not bought. He has left, after paying all expenses, something like ten dollars as near as I can guess. He also made his will by which he gave each of us one dollar and the rest to Mother with the request that I should be his executor. How we shall get along I do not know but I am afraid that we shall not be able to go on and build the house. But I shall do what is in my power to get up a house for Mother this fall. But I expect it will be rather a hard case for it is almost impossible for a man here to get a dollar in money for work. For money is scarce and there is but little confidence to be placed in many of the people, and those that have money will not put it in circulation. This perhaps you will wonder at seeing this is called the land of Saints, but let me tell you that the people are not all Saints that profess to be.³⁰²

On January 28, 1844 Susan became a grandmother when her son George and his wife Harriet became the proud parents of their first and only daughter, Eliza Ann.³⁰³ And then just one year later on February 19, 1845 Harriet Bruce, George's young wife and new mother to his year old infant died after a lingering illness of some six months that was typical of the times.³⁰⁴

No doubt George had to rely on his mother for a great deal of help at this difficult time while he tried to make a living, work on the Temple and take care of the new baby. The two of them were all that survived of the five that had originally left New Hampshire to embrace

³⁰² *Taggart Family Newsletter, Volume IV, Number 1, December 1983, page 5.*

³⁰³ *Family Group sheet for George Washington Taggart and Harriet Atkins Bruce.*

³⁰⁴ *Taggart Family Newsletter, Volume IV, Number 1, December 1983, page 8.*

this new religion in Nauvoo.

In April of 1845 her son Albert visited her in Nauvoo, no doubt in an effort to get her to return to New Hampshire, as evidenced in a letter dated August 21, 1844 from Henry to Albert which indicates that "If you go to Nauvoo, I want you to fetch Mother back with you and I want you to write as soon as you get there and let us know how you prosper. You must be careful and not let them put a knife into you."³⁰⁵

Albert wrote his brother Samuel asking for money and getting this response in a letter dated April 11, 1845 to Albert in Nauvoo from his brother Samuel: ". . . if Mother should conclude to come back, I think that you can get money enough of Goodrich or Page and so pay them when they come back."³⁰⁶

Sussannah, a widow just under age 56 chose to remain in Nauvoo with the church, and remarried some 20 months after the death of Washington. We find her name in the Hancock County Marriage Index when she married Henry Jolley on May 4, 1845.³⁰⁷

Henry Jolley and his family had moved from North Carolina to Tennessee in the 1820's and he had been a successful farmer, growing principally tobacco, cotton, and sugar cane and had become quite prosperous. In early 1842 a pair of Mormon missionaries taught them the gospel, and he, and his wife and oldest son and wife were baptized on February 18, 1842. His second son and wife were baptized on March 12th. Their desire was to join with the rest of

³⁰⁵ *Taggart Family Newsletter, Volume IV, Number 1, December 1983, page 7.*

³⁰⁶ *Taggart Family Newsletter, Volume IV, Number 1, December 1983, pages 7-8.*

³⁰⁷ *Marriage Index of Hancock County, III" 1829-1849, Vol 1, page 26.*

the Saints in Nauvoo so their land and slaves were sold and on April 21, 1842 the Jolley family covered wagon caravan headed north. Three of his daughters remaining in Dresden, Tennessee with their husbands.

When the five Jolley families reached Nauvoo, being farmers they purchased land and settled in to growing crops. Henry's wife, Frances, took ill and on September 29, 1844 died.³⁰⁸

When Henry married Susan he would have been considered a wealthy man by the standards of that day.³⁰⁹ When Susan died suddenly he married his third wife, Barbara Grigger, December 4, 1845.³¹⁰ After leaving Nauvoo they crossed the plains in 1848 to the Great Salt Lake Valley, finally settling in the Spanish Fork, Utah vicinity.

This marriage to Mr. Jolley may have been additional incentive for her son George to remarry too as he was also remarried on the 12th of July 1845 to Miss Fanny Parks.³¹¹ From Fanny's journal we find this notation ". . . While in Nauvoo, I became acquainted with George Washington Taggart, and was married to him by Father John Smith, the Prophet's uncle."³¹²

Susan's new marriage was to be a short lived union as she was taken in death only 6 months later on October 31, 1845. She had just celebrated her 59th birthday. She had written from Nauvoo to her son Samuel back in New Hampshire on October 2nd just before her death and in this letter she relates: "I gladly embrace the opportunity of writing to you to let you

know that I have not forgotten you, and likewise to inform you concerning my health, which is not as good as I could wish at this time, although I am better than I have been for six weeks past. I have had a little touch of the ague and it has run me pretty low but I am on the gain now. George and his wife have both got the ague but so they keep about. The babe is quite unwell, so you see I have a poor account to give as far as health is concerned.

We have not heard anything particular from you since Mr. Goodrich was there, although we have heard from Peterborough several times by way of letters that others have received. We have never heard from Albert since he left here till last week George got a paper from him. I have no news to write except we have been surrounded by mobs for three or four weeks past. What the result will be, God only knows.

George sends his respects to you to remind you that he has not forgotten you and likewise bids me tell you if you conclude to come out here to go to Oregon with _____³¹³, to bring drilling³¹⁴ enough to make a tent of. I want you to write as soon as convenient and let me know how you get along in the world. For surely I have many anxious thoughts on your account, not only for your present welfare but likewise of your future happiness, but that is something you must see to [for]³¹⁵ yourself. Give my respects to Catherine³¹⁶ and tell her I remember her and would be very glad to see her. Give my respects to Uncle Livingston and Aunt. Tell them I well remember them,

³⁰⁸ *History of the Jolley Family*, pages 7 - 8.

³⁰⁹ *History of Henry Bryant Manning Jolley*.

³¹⁰ *Marriage Index of Hancock County, Ill" 1829-1849 Vol 1*, page 26.

³¹¹ *Marriage Index of Hancock County, Ill" 1829-1849 Vol 1*, page 44.

³¹² *Journal of Fanny Parks Taggart*.

³¹³ Word blotted out.

³¹⁴ Drilling was a cloth of coarse linen or cotton with a diagonal weave and woven of three threads.

³¹⁵ Word blotted out.

³¹⁶ Susan's reference to Catherine suggests that Samuel had written to his Mother about his intention to marry Catherine. According to our Taggart Family records, Samuel married Catherine Turner on November 16, 1845.

although it seems they have forgotten me. But it is an old saying and I believe a true one, the rich have many friends but the poor are forgotten by their neighbors. Give my love to Uncle James Law and his father, to Uncle Josep and Uncle White. Tell them all I want to see them. They don't know how bad. This much from your Mother,

Susan Jolley³¹⁷

So far no official record of the location of Susan Taggart's final resting place has been found, and until some other report is made, it might be assumed that if George had any influence in the matter, she is most probably buried with her first husband.³¹⁸ This might be suspected because although no official record of Harriet's burial spot³¹⁹ has surfaced we know that she is buried next to Washington and Oliver as noted in George's letter to his brothers where he told them, "My wife [Harriet] has ceased to live. She now lies in the grave by the side of Father and Oliver."³²⁰

The boys back in New Hampshire learned of their mothers passing indirectly as indicated in a letter to Albert from Samuel dated December 15, 1845. "Mother, I suppose, is dead. I haven't had any letter from there (Nauvoo), but Susan Carter had a letter from Amy last week and said in her letter that Aunt died about a fortnight before. I don't know that she has any other aunt here, so I suppose that it must be Mother."³²¹

³¹⁷ *Taggart Family Newsletter, Volume IV, Number 1 December 1983, pages 9-10.*

³¹⁸ See page 13.

³¹⁹ *Nauvoo Deaths & Burials, page 33.*

³²⁰ *Taggart Family Newsletter, Volume IV, Number 1, December 1983, pages 7-8.*

³²¹ "The Amy referred to in this letter was Naamah Carter, daughter of Elizabeth Law (Susan's sister) and Bilings Carter. Naamah was baptized on April 3, 1842, and with her husband, John Sanders Twiss, went to Nauvoo in March 1845. He died there about six months later and she married Brigham Young (his 14th wife) the following year (January 26, 1846) and moved to the

We learned much later in a letter from George to his brothers in 1848 from Iowa, that he did in fact write, but apparently the letters never reached them. George wrote, "I was disappointed to hear that you had received no letters from me since the death of our Mother, for I think I wrote two letters to you between that and the time I left Nauvoo which was on the 17th of Feb 1846. I did not write to you concerning Mother's death for about two months, in consequence of my being sick at the time with the chills and fever, which continued until about one week before I left Nauvoo. The last letter I wrote to you was I think about the first of Feb. 1846."³²²

Of Washington and Susan's six children, the oldest George Washington who had joined the Mormon Church, went on to become a member of the famed Mormon Battalion, and resettled in Utah, dying at age 77 in 1893. He had 17 living children and numerous grandchildren at that time. Albert, Samuel and Henry remained in New Hampshire. Albert married Mary E. Gowing, July 30th, 1849 and had two children.³²³ Samuel married Catherine Turner on November 16, 1845, and had one child.³²⁴ Henry married Fidelia Twitchell on November 13, 1845³²⁵, and was killed during the Civil War in the second battle of Bull Run the 29th of August 1862 at the age of 35, his body not recovered.³²⁶ Oliver died in Nauvoo at age 19, having never married, and Reuben died before his first birthday.

Salt Lake Valley in 1848." *Taggart Family Newsletter, Volume IV, Number 1 December 1983, page 10.*

³²² *Taggart Family Newsletter, Volume IV, Number 2, May 1984, page 4.*

³²³ *History of Peterborough (Albert Smith), page 70.*

³²⁴ *History of Peterborough New Hampshire, Book Two (Etta M. Smith).*

³²⁵ LDS Ancestral File

³²⁶ *History of Peterborough (Albert Smith), pages 164 & 173.*

Family Group Record

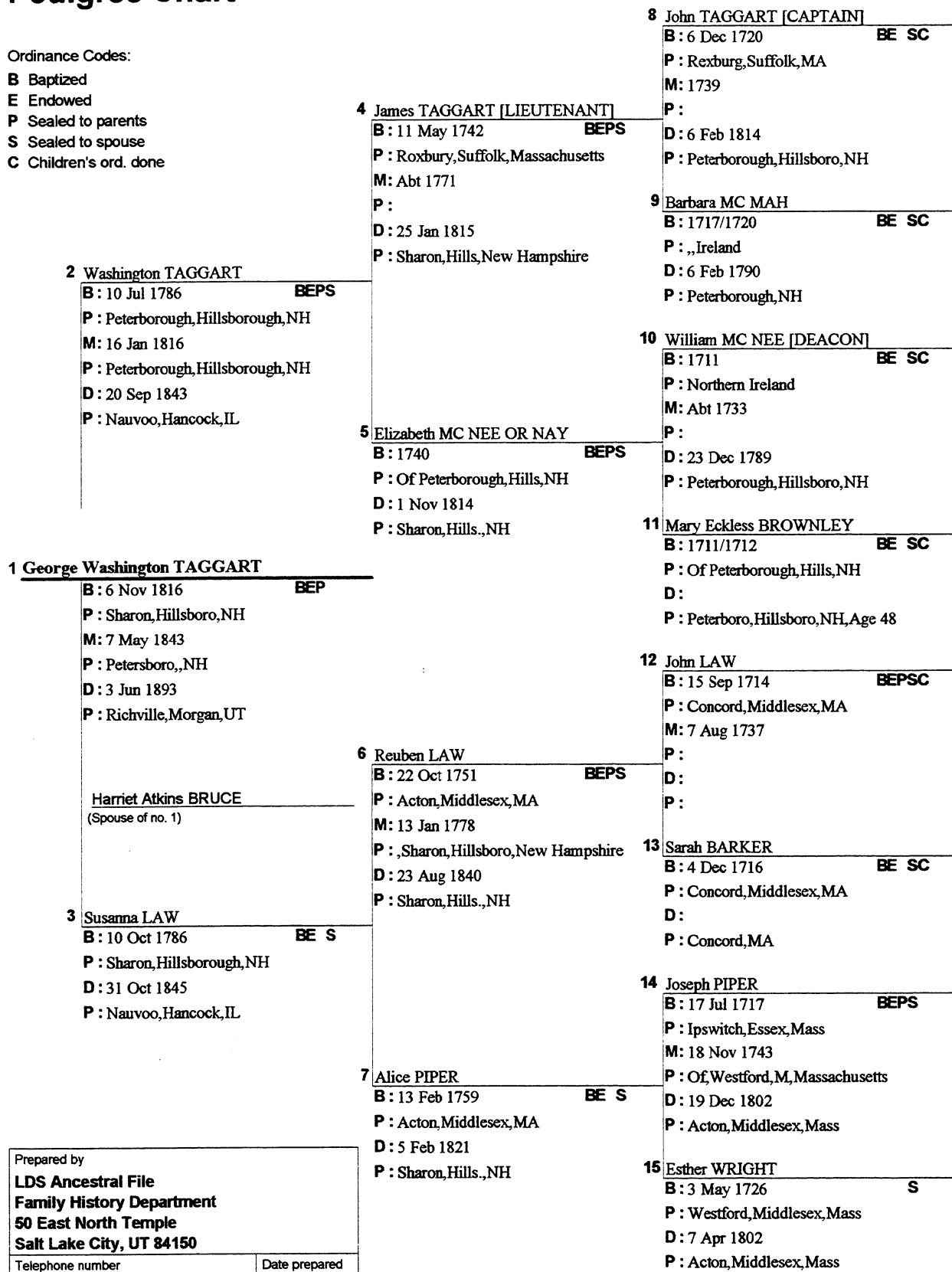
Husband Washington TAGGART				
Born	10 Jul 1786	Place Peterborough, Hillsborough, NH	LDS ordinance dates	Temple
Chris'd		Place	Baptized 22 Apr 1965	
Died	20 Sep 1843	Place Nauvoo, Hancock, IL	Endowed 14 Oct 1885	
Buried	Sep 1843	Place Prob. Nauvoo, Hancock, IL	SealPar 18 Sep 1953	
Married	16 Jan 1816	Place Peterborough, Hillsborough, NH	SealSp 1 Apr 1924	
Husband's father James TAGGART [LIEUTENANT]		Husband's mother Elizabeth MC NEE OR NAY		
Wife Susanna LAW				
Born	10 Oct 1786	Place Sharon, Hillsborough, NH	LDS ordinance dates	Temple
Chris'd		Place	Baptized 21 Apr 1965	
Died	31 Oct 1845	Place Nauvoo, Hancock, IL	Endowed 16 Mar 1877	
Buried	Sep 1845	Place Nauvoo, Hancock, IL	SealPar	
Wife's father Reuben LAW		Wife's mother Alice PIPER		
Children List each child in order of birth.			LDS ordinance dates	Temple
1	M	George Washington TAGGART		
		Born 6 Nov 1816	Place Sharon, Hillsboro, NH	Baptized 22 Apr 1965
		Chris'd	Place	Endowed 12 Jan 1846
		Died 3 Jun 1893	Place Richville, Morgan, UT	SealPar 15 Oct 1855
		Buried 6 Jun 1893	Place South Morgan Cem, Morgan, Morgan, UT	LOGAN
		Spouse Harriet Atkins BRUCE		
		Married 7 May 1843	Place Petersboro, , NH	SealSp
2	M	Albert TAGGART		
		Born 22 Jun 1818	Place Sharon, Hillsbo, NH	Baptized 30 Sep 1944
		Chris'd	Place	Endowed 18 Oct 1944
		Died 22 Oct 1904	Place	SealPar 8 Sep 1947
		Buried	Place	LOGAN
		Spouse Mary E. GOWING		
		Married 30 Jul 1849	Place	SealSp
3	M	Samuel W. TAGGART		
		Born 8 Jun 1820	Place Sharon, Hillsbo, NH	Baptized 30 Sep 1944
		Chris'd	Place	Endowed 18 Oct 1944
		Died 31 Aug 1887	Place Jaffrey, Hillsborough, New Hampshire	SealPar 8 Sep 1947
		Buried	Place	LOGAN
		Spouse Catherine TURNER		
		Married 16 Nov 1845	Place	SealSp
4	M	Oliver Hazard Perry TAGGART		
		Born 24 Mar 1824	Place Sharon, Hillsbo, NH	Baptized 22 Apr 1965
		Chris'd	Place	Endowed 18 Oct 1885
		Died 1 Sep 1843	Place	SealPar 15 Oct 1885
		Buried	Place	LOGAN
		Spouse		
		Married	Place	SealSp
5	M	Henry Curtis TAGGART		
		Born 22 Apr 1826	Place Sharon, Hillsbo, NH	Baptized 18 Oct 1932
		Chris'd	Place	Endowed 16 Nov 1932
		Died	Place	SealPar 15 Oct 1885
		Buried	Place	LOGAN
		Spouse Fidelia F. TWITCHELL		
		Married 13 Nov 1845	Place	SealSp
6	M	Reuben LAW TAGGART		
		Born 17 Aug 1830	Place Sharon, Hillsbo, NH	Baptized
		Chris'd	Place	Endowed
		Died 29 May 1831	Place	SealPar 15 Oct 1885
		Buried	Place	LOGAN
		Spouse		
		Married	Place	SealSp
Prepared by LDS Ancestral File		Address Family History Department		
Phone ()		50 East North Temple		
Date prepared 17 Sep 1997		Salt Lake City, UT 84150		

Pedigree Chart

Chart no. 1

Ordinance Codes:

- B** Baptized
- E** Endowed
- P** Sealed to parents
- S** Sealed to spouse
- C** Children's ord. done



Prepared by LDS Ancestral File Family History Department 50 East North Temple Salt Lake City, UT 84150	
Telephone number	Date prepared 17 Sep 1997

James Taggart

May 11, 1742 - January 25, 1825

Elizabeth Nay (McNee)

About 1750 - November 1, 1814

James Taggart was born the second child and oldest son in a family of three boys and six girls on 11 May 1742 in Roxbury, Massachusetts.³²⁷ His parents John Taggart and Barbara McMath immigrated to the shores of America from Ireland sometime in the early to mid-seventeen-hundreds first to Roxbury, Massachusetts and then to Peterborough, New Hampshire.³²⁸

Young James moved with his parents to Peterborough in 1752, their family becoming one of the earliest settlers of European descent in the area.³²⁹ He continued a resident until sometime after the American revolutionary war, when he removed to Sharon, where he lived out the balance of his life.³³⁰

James Taggart married Miss Elizabeth McNee, date unknown but assumed to be early in the seventeen-seventies before the American Revolution.³³¹ Her birth date must have been around 1750 as it appears she was born after her sisters Mary [1745] and Rebecca [?] and before Mariam [1751], although this is admittedly a guess. Elizabeth McNee was, as far as can be determined, the 6th child in a

family of three brothers and four sisters born to William McNee and his first wife Mary Eckless Brownley, both from Ireland. Her father was a deacon in the Presbyterian church and was commonly referred to as Deacon McNee. Her mother died in October of 1759 not too many years after settling in Peterborough, and when Elizabeth was still young.³³²

Elizabeth's family moved to Peterborough in 1752 at the same time as James Taggart's family,³³³ so it is safe to assume that their relationship spanned as many as twenty years before their marriage. Although a marriage date has not been found, the birth of their first child is estimated to have been about 1772, which would put James at about 30 years of age, and Elizabeth somewhere in her youthful twenties.³³⁴

"At this period (1770), log-huts were little used; substantial frame houses, many of them two stories high, had been erected, and, though hard labor and a homely fare were their portion, . . . people enjoyed as much then of the real comforts of life as at any subsequent period. Robust health, and confirmed habits of industry and exposure, enabled them to enjoy what would now be esteemed intolerable

³²⁷ *History of Peterborough (Albert Smith), Genealogy*, page 306.

³²⁸ *Family Group Sheet for John and Barbara Taggart*.

³²⁹ *History of Peterborough (Albert Smith)*, page 59.

³³⁰ *Peterborough New Hampshire/American Revolution*, page 363.

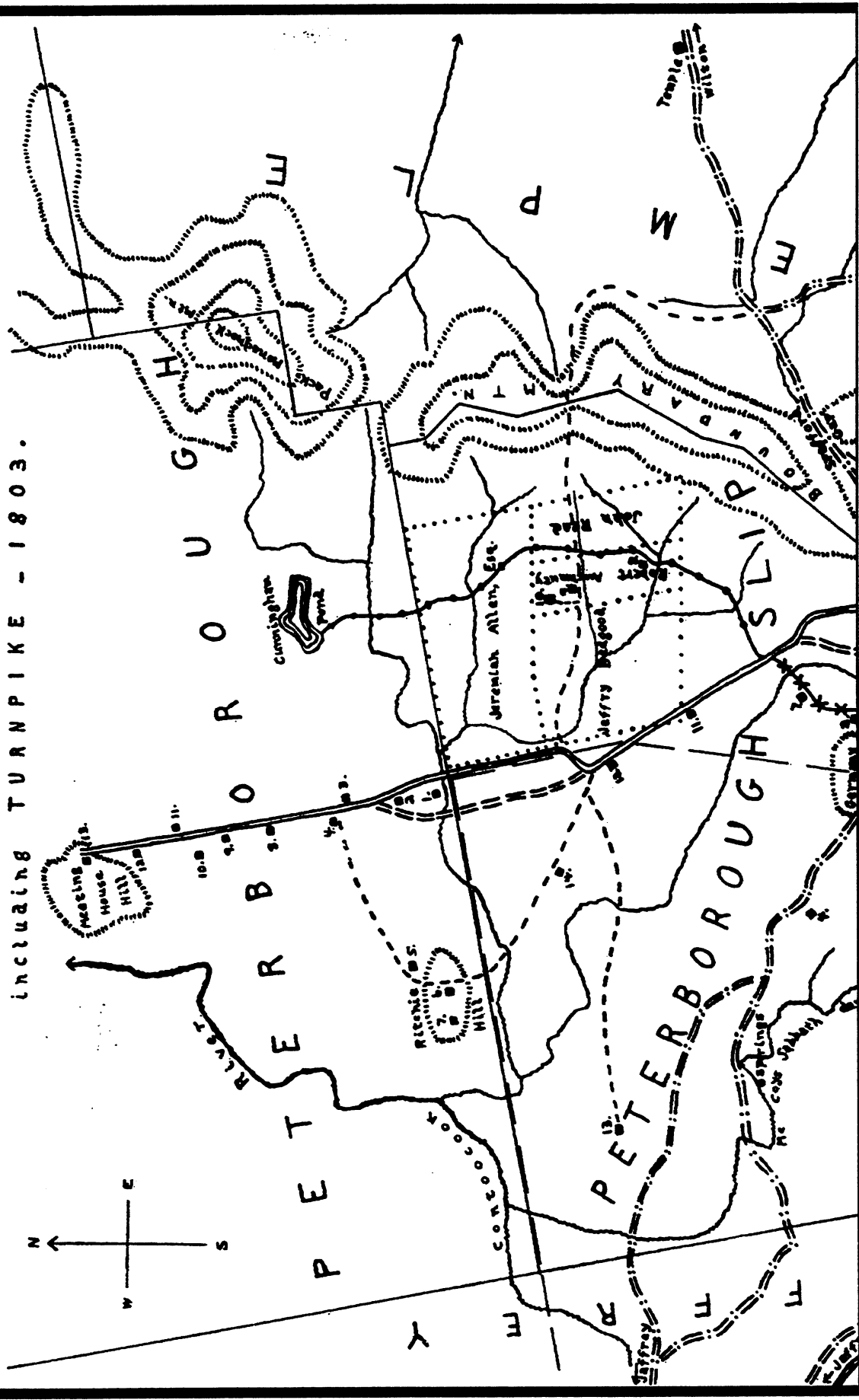
³³¹ Their first child is estimated to have been born in 1772, according to the family group sheet for James and Elizabeth Taggart.

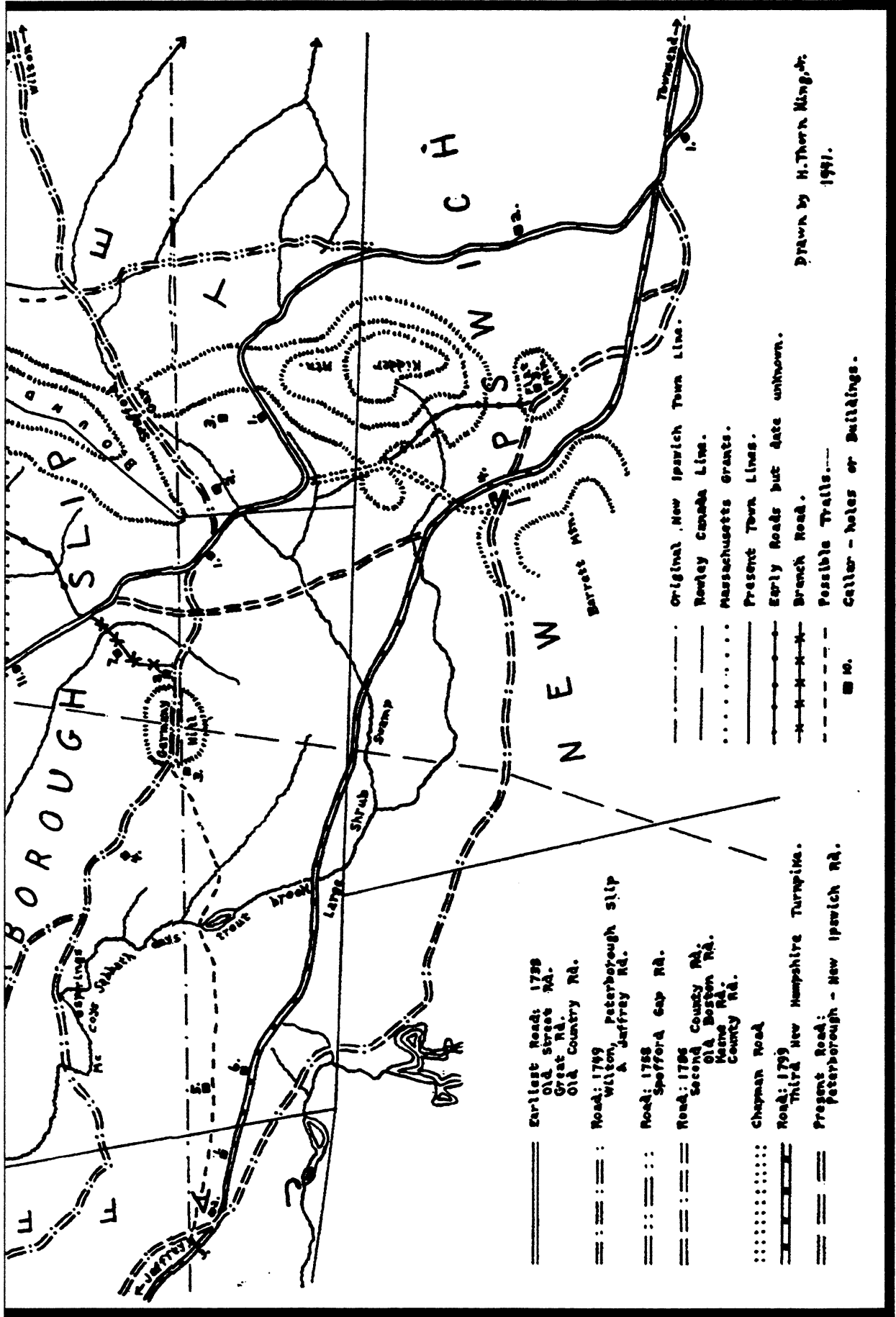
³³² *History of Peterborough (Albert Smith), Genealogy*, pages 211-212.

³³³ *History of Peterborough (Albert Smith)*, pages 59-60.

³³⁴ *Family Group Sheet for James and Elizabeth Taggart*.

EARLY ROADS & SETTLERS - 1738 to 1776,
including TURNPIKE - 1803.





=== Earliest Roads: 1799
 Old Street Rd.
 Great Rd.
 Old Country Rd.

== : : Road: 1799
 Wilson, Peterborough slip
 & Jaffray Rd.

== : : : Road: 1758
 Spofford Gap Rd.

== : : : : Road: 1786
 Second County Rd.
 Old Boston Rd.
 Maine Rd.
 County Rd.

. Chapman Road

-H-H-H-H- Road: 1799
 Third New Hampshire Turnpike.

-X-X-X-X- Present Road:
 Peterborough - New Ipswich Rd.

- - - - - Original New Ipswich Town Lines.

-W-W-W-W- Rowley Canada Lines.

-S-S-S-S- Massachusetts Grants.

-P-P-P-P- Present Town Lines.

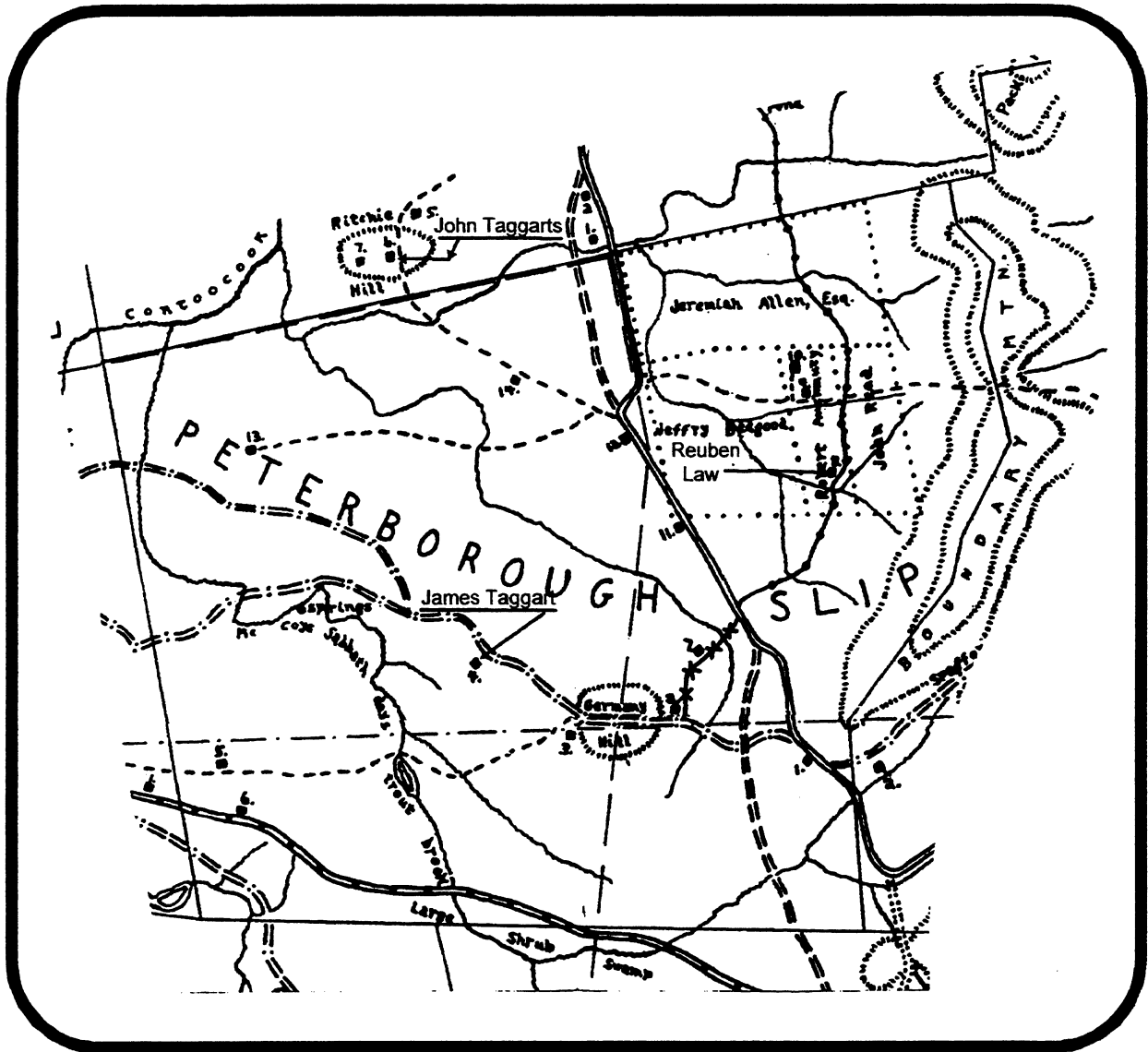
-E-E-E-E- Early Roads but date unknown.

-B-B-B-B- Branch Road.

-T-T-T-T- Possible Trails.

-C-C-C-C- Celler - holes or Buildings.

Drawn by H. Thorn King, Jr.
 1991.



Map of Sharon or 'Sliptown' New Hampshire³³⁵
 showing the location of homes of early settlers dating from 1738 - 1776.

Note the location of John Taggart's home just over the boundary line to the North in Peterborough. Although not shown on this map, part of William McNee's original property was located adjacent and just to the south of John Taggart and would therefore be located in what later became Sharon, New Hampshire in the 1790's. William also owned property adjacent and to the east of John Taggart that would have been located in Peterborough.³³⁶

³³⁵ *Sliptown*, fold out map & key.

³³⁶ *History of Peterborough* (Albert Smith), enclosed map.

Early Roads & Settlers

1738 to 1803

New Ipswich:

- 1 Old Meeting House
- 2 Reuben Kidder
- 3 Joseph Brown
- 4 Toll-house

Sharon:

- 1 Benjamin Bacon
- 2 Jacob Burkhart
- 3 David Moore
- 4 Capt. James Taggart
- 5 Joel Adams
- 6 Toll-house (1803)
- 7 Samuel Clark
- 8 Reuben Law
- 9 James Moore; & Retire Bacon
& Joseph Piper
- 10 Samuel Parker
- 11 Jamer Moore & Samuel Parker
- 12 William Jack
- 13 William McAllister
- 14 James McAllister

Jaffrey:

- 1 Prescott's Inn
- 2 Col. Benjamin Prescott
- 3 Benjamin Haywood

Temple:

- 1 Maynard Tavern
- 2 Benjamin Bacon's mill
- 3 Old Glass House

Peterborough:

- 1 William McCopy
- 2 William Stuart
- 3 Samuel Miller
- 4 William Smith
- 5 John Swan
- 6 John Taggart
- 7 Fort
- 8 John Scott
- 9 Alexander Scott
- 10 Wilson Tavern
- 11 Robert Wilson & store
- 12 William Scott
- 13 Meeting House

hardships. Four bridges had been built across . . . [the] two principal streams; the roads had greatly improved; there were no longer apprehensions of danger from the Indians or wild animals. . . The kitchen stretched nearly across the house; at one end was the ample dresser, filled up with pewter platters and basins of every size, all shining bright, and telling many a story to the beholder, of savory broths, and Indian puddings and possibly of pumpkin pies even. The fireplace seemed to reach through half the length of the room, and

four or five feet high. . .³³⁷

One incident that took place during this time is worth relating as it gives some clues as to the religious environment this couple grew up in, and lived.

"From 1772 until 1778 there was occasional preaching here and there, and

³³⁷ *History of Peterborough New Hampshire, Book One, (Richard R. Smith), Centennial Celebration, pages 266-267.*

certain traditions about a Mr. Clark who preached but was not a settled minister. . . . the next regular minister was David Annan, a Scot who was . . . ordained into the Presbyterian ministry at Peterborough in October 1778. He remained there until he was deposed by the Presbytery of Londonderry in 1800. . . . He was a difficult man to get along with; with his elders, he was stern, inflexible, austere, and with the younger people, it is said, 'his conversation was loose, licentious and corrupt.'

" . . . his severe temper made it almost impossible for him to get along with anyone in the town, least of all with his own wife. . . . After the birth of their last child, he became so brutal to her and the children that she could no longer bear it. She fled the house . . . and filed a bill of divorce on grounds of extreme cruelty. It is said that the people of Peterborough were so outraged against Annan and his treatment of his family that the young men of the town, burning with indignation, met at a dance and, talking over the circumstances, determined to take the matter into their own hands.

"On a dark night in 1799, they disguised themselves by 'blacking their faces with soot' and provided themselves with a spruce pole (a rough one it is said). Thus equipped, they went to Annan's house, took him out of his bed, placed him on the pole, shouting, carried him for half a mile and threw him into a muddy pond. Annan tried to bring these people to justice but as it was felt that justice was on their side more than his, he accomplished nothing. . . .

"The question now arises, how could the church survive after having had such ministers? The explanation given in the centennial oration was based partly on the

ground that the people's religion was one of strict discipline and they placed more stress on the religious faith than on the works of the ministers. An error in belief was esteemed far more dangerous than an error in heart or in habits of life. For example, there was a man named Taggart³³⁸ who was strict in his religious faith and adherence but was extremely intemperate,³³⁹ he had, in fact, a remarkable gift for prayer which was rather increased when he was under the influence of liquor. During the various periods when there was no settled minister, he was regularly called upon to pray for the departed at funerals. Sometimes, when he was most fluent, he was unable to stand and had to kneel by his chair but would continue to edify the assembly by the readiness and fervor of his devotions.

"It is believed that religion was kept alive under these very adverse circumstances by the people themselves. They were great

³³⁸ Which man named Taggart is not revealed, and could have been any of several men named Taggart that lived in the area during the period.

³³⁹ "We often look with surprise, nurtured by this element more than any other, upon the habits of drinking rum, so common with all in those days. It seems never to have entered their minds that there was either crime, or folly, to uselessness in this habit. Liquor was found in all their houses, not for any domestic use externally, or simply for essences or camphor, but for a beverage. It was dispensed to all, both old and young, as the greatest token of hospitality that could be given. They never seemed aware that there was any danger from its use,—that it had any deleterious effects upon the body, or worked infinite mischief to mind and soul. It was the first thing in all the assemblages of men. At log-rollings, housings, raising, etc., it constituted an important appendage in all their visiting.

It was essential at all births, and, for a long time, at all funerals, so that our ingress into the world no less than our egress from it was accomplished by its aid. It was used equally by all classes; it was free in all the houses to its inmates and to strangers, and we can only wonder that they did not all of them become drunkards. No one then had come to see the evils of this habit; the drinking was thought all right, while they only condemned the abuse of it. Now and then a poor drunkard was made; he was pitied, but his case afforded no warning to the rest, and occasionally some of the best of society would be overcome by its influence, but it occasioned no alarm. They could not work without it, and they believed that they could not live without it. So it passed as one of the essentials of life. It seems strange to us that they were so slow to see the evils the habit brought upon them, for they often suffered from drunken broils, and were often spectators of quarrels and fighting produced by drink,—and yet they could not see the necessity of abandoning its use. Even when respectable and good men were carried away by their excesses, and lost their good character in the community, they yet failed to see the folly and mischief of such an extravagant use of spirits." *History of Peterborough New Hampshire, Book One, (Richard R. Smith), Part II, pages 78-79.*

readers, and depended largely on their reading of the Bible, often their only book, and the family prayers which they faithfully observed at home.³⁴⁰

"Peterborough at the beginning of the American Revolution was little more than a collection of some seventy-five more or less isolated subsistence farms connected with each other by poor roads, dominated by a meeting house on top of the hill, with one store. There was no regular established method of communication with the outside world. Practically everything the family needed was raised on the farm. Clothes were made from wool and flax raised on the farm, which the women of the family spun, wove, cut and stitched into the required garments. Shoes were made from leather which, if not tanned on the farm, was tanned by neighbors and made into boots at home. Practically all the food was produced on the farm and even the simple medicines that were used were largely homemade. Information about the outside world was meager. An occasional traveler would bring news or something might be picked up on the trips, infrequent at best, to Exeter or to Boston. But there was a strong feeling of patriotism among the inhabitants and all bits of information about what was going on in Boston, New York and Philadelphia in connection with the oppression by the British were eagerly picked up and fully discussed.³⁴¹

By 1775 "the conveniences and comforts of life increased in a greater ratio than the population. Most of the primitive log cabins had been replaced by frame dwellings,

³⁴⁰ *History of Peterborough New Hampshire, Book One, (Richard R. Smith), pages 158-160.*

³⁴¹ *History of Peterborough New Hampshire, Book One, (Richard R. Smith), Part II, pages 469-470.*

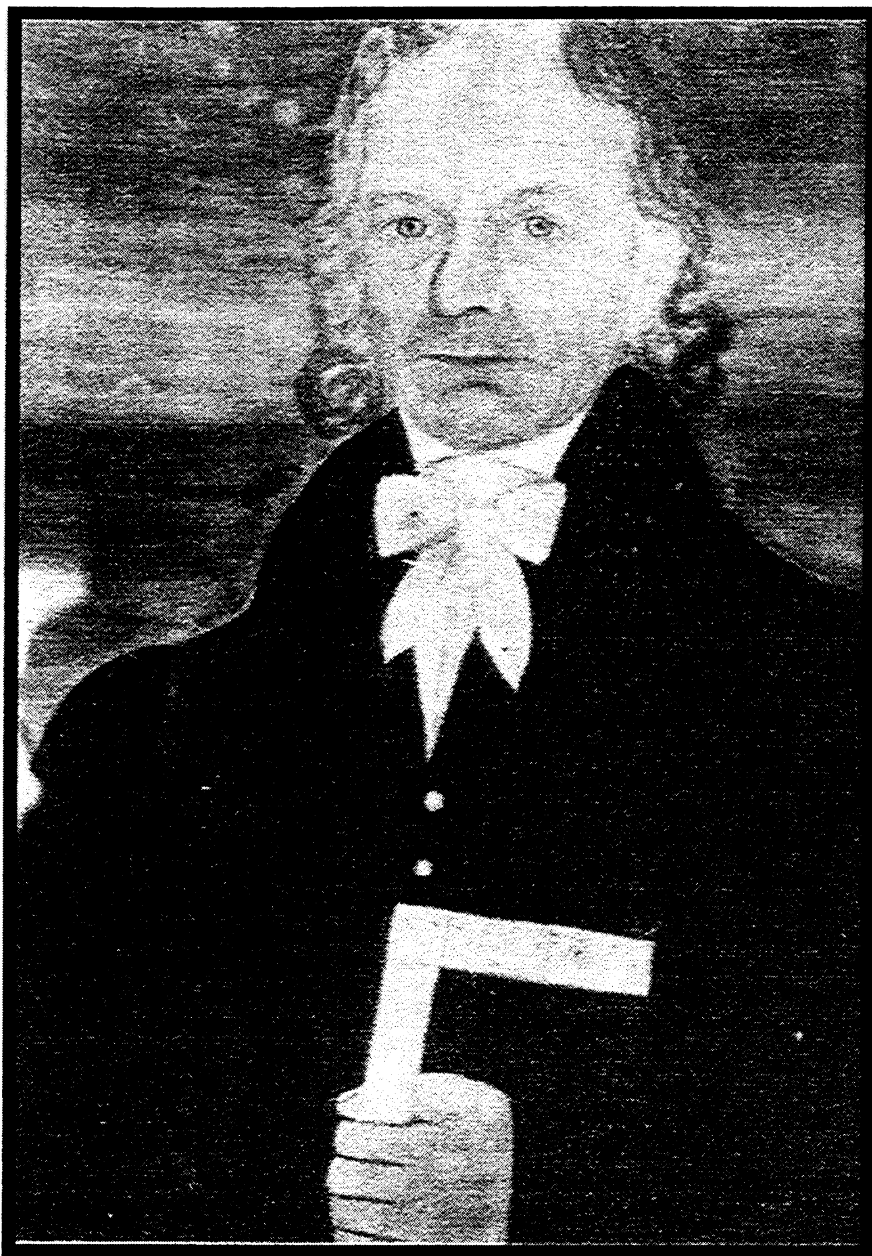
and the house furnishings were of better quality and quantity. There were more cattle, and the farms had more cleared and arable land. At least one store was open. . . There was one church, one tavern, . . . and one physician, . . . but no lawyer . . . only [one] man in town . . . appears to have held a commission under the royal government . . . [he] had served a number of years as Justice of the Peace.

"Presbyterian in faith, the settlers were devout believers in the democratic principles of that powerful sect which, under the leadership of John Knox and Andrew Melville and their successors, had raised up so much trouble for Mary Stuart, and later for James I and Charles I. They were a contented and peace-loving folk, not of those who were eager to excite war, but they had an inherited taste and aptitude for military life. Many of them had come to this country in the migration of 1736, while the rest were children of the Londonderry immigrants of 1719. . .

"There was one military company in the town in 1775, commanded probably by Robert Wilson. No rolls of this organization are known to exist, but it was composed substantially of the men who made up the company of Alexander Robbe, as the latter existed in January, 1776. A list of Captain Robbe's company fortunately is preserved. It is dated January 13, 1776, and is a complete roll of the entire military population of Peterborough on that date."³⁴² James Taggart's name appears on that list along with many other familiar names.

"The militia was composed of all men between 16 and 50 years of age, but there

³⁴² *Peterborough New Hampshire/American Revolution, pages 26-27.*



*William Taggart*³⁴³
December 28, 1761 - March 9, 1844

William Taggart is the youngest brother of James Taggart, sons of John and Barbara Taggart. He was born in Peterborough and married Hannah Barns. This couple had six children, three girls and three boys.³⁴⁴ Is there a family resemblance do you think? Who knows?

³⁴³ *Sliptown*, page 90.

³⁴⁴ *History of Peterborough (Albert Smith), Genealogy*, pages 306-307.

were many exemptions from professional and official classes. The Alarm List embraced all between 16 and 65 not included in the regular militia. The latter were mustered for drill eight times a year. The Alarm assembled twice a year and could choose their own officers."³⁴⁵

"Early on the morning of April 19, 1775 the clatter of a horse's hoofs coming down the hill by the Street Road awakened James Wilson, who was asleep in his father's tavern on the west side of the road between the Bass residence and Wilson's Corner. The horseman stopped at the door with the alarm. As Robert Wilson was then the captain of the Peterborough Militia, his house was a general rendezvous for the company. He sent out men to notify its members, and by ten o'clock all the able-bodied men in town were at the tavern ready to march. It must have been a quaint array in all kinds of clothes and with all kinds of guns, heavy and light, some of which had seen hard usage in the Old French War. Some only had pitchforks and it is said that one had nothing but a grain flail. The men marched through New Ipswich and Townsend but, on reaching Groton and hearing that the Battle of Concord was over, part of them, including their captain, returned to Peterborough. The rest continued to Cambridge, becoming part of a company organized by Capt. William Scott, consisting of sixty-five officers and men, most of whom were from Peterborough, with the balance from neighboring towns. They remained in Boston as Capt. Scott's company and saw service in the Battle of Bunker Hill, experiencing several casualties. From then on, Peterborough men were in the service of the

³⁴⁵ *Peterborough New Hampshire/American Revolution*, pages 28-29.

army throughout the Revolution."³⁴⁶

"James Taggart's service in the American Revolution extended over several engagements beginning when he "Entered the service as second Lieutenant in Captain John Marcy's company of Colonel James Reed's regiment May 8th, 1775; discharged, December 31st after seven months 22 days." . . . He appears "on a roster of officers of the First Battalion of New Hampshire troops in the Continental Army, dated April 1777," as first Lieutenant in Captain Issac Farwell's company.

James is again shown "On muster and payroll as first Lieutenant of same company in Colonel John Stark's regiment, dated Wolpole, 1778, and again on a return of the field and staff and other commissioned officers of the First New Hampshire Regiment from November 8, 1776 to January 1, 1780."³⁴⁷

It is difficult to determine specifics of his service, as there were at least three different James Taggart's from Peterborough reported to have taken part in the fight. We do know that his grandson George W. Taggart referred to his grandfather as serving in the revolution and receiving two or three wounds in different engagements in the time of service.³⁴⁸

Spencer Taggart and Jeanette Holmes have expended a great deal of time in a collaborative effort to research James' service

³⁴⁶ *History of Peterborough New Hampshire, Book One - (Richard R. Smith)*, page 471-472.

³⁴⁷ *Peterborough New Hampshire/American Revolution*, pp. 363.

³⁴⁸ *George Henry and Jessie McNiven Taggart History*, pages 51-52.

in the American Revolution and have enlightened us a great deal as follows:³⁴⁹

"James was in the military service in 1775, 1776, 1777, and until August 23, 1778. His service seems to have been almost continuous, even though short-term enlistments were the rule early in the war. We are very fortunate to have a statement from James himself about his service. This was when he was seventy-six and applying³⁵⁰ for a U.S. government pension, that had been authorized by Congress the previous month.³⁵¹ James declared: 'enlisted June 1775 in Capt. Marcy's Company in Col. James Reed's Regt. In the New Hampshire line served 8 months then received a Commission of Lieutenant on the continental Service in Capt. Town's Company and served in that Company one year -- resigned at the White/tains³⁵² in 1778.'³⁵³

"It was not until after the battles of Lexington and Concord³⁵⁴ that the Provincial Congress of New Hampshire decided to raise two thousand men and they were to be formed into three regiments--under the command of Colonel James Reed, Colonel John Stark, and Colonel Enoch Poor. These were the first Colonial regiments from outside Massachusetts, that were placed under General Ward, Commander-in-Chief of armed forces in that Colony."³⁵⁵

"According to one source, the men serving in 1775, upon their discharge, immediately re-enlisted and served to the end of 1776. As there are no rolls for this service, they cannot be identified by name.³⁵⁶ James' first enlistment period expired December 31, 1775 but from what he declared in his application for a pension, it appears that he also re-enlisted: 'served 8 months then received a Commission of Lieutenant on the Continental Service in Capt. Town's Company and served in that

³⁴⁹ Taggart Family Newsletter, Volume I, Number 1, September 1980, page 5.

³⁵⁰ April 9, 1818.

³⁵¹ Revolutionary Claims Act of March 18, 1818.

³⁵² White Mountains ?

³⁵³ The National Archives, James Taggart, N.H. Film Number 0183.

³⁵⁴ April 19, 1775.

³⁵⁵ History of New Hampshire/Discovery to 1830, page 168.

³⁵⁶ Peterborough New Hampshire/American Revolution, page 91.

Company one year.'

"With respect to James' service in 1777 and 1778, we have this information: '[He was] on roster of officers of the First Battalion of New Hampshire troops in the Continental Army, dated April, 1777. Rank, First Lieutenant in Captain Issac Farwell's Company. . .On muster and payroll as First Lieutenant of same Company in Colonel John Stark's regiment.³⁵⁷ We have found no information that confirms James' statement that he was in Town's company.

"In James' Pension file, it was stated on one form that he had served three years in Colonel Cilley's regiment. In his pension declaration, James stated he had 'resigned' in 1778. In his book³⁵⁸ J. Smith gives the date of James' resignation as August 23, 1778.

"While we are unable to identify battles in which James fought, we are able to identify military units in which he served. For example, James was in Colonel Reed's regiment and it was one of the units in the battle of Bunker hill.³⁵⁹ It is most likely, therefore, that James was there.

In 1776, the three New Hampshire regiments under Reed, Stark, and Poor joined General Washington at his headquarters in New York, where they were placed under the command of General Sullivan. The latter was soon sent to reinforce American troops that were retreating from Quebec before superior forces. The American invasion of that city had been turned back with disastrous results. Sometime later Sullivan and his New Hampshire troops again turned south to join Washington's retreating army that had been defeated in the Battle of Long Island.³⁶⁰ Washington had only a remnant army of under three thousand, and after giving up town after town to the enemy, they reached the Delaware River and had crossed over into Pennsylvania. It was from there that Washington, after a few days rest, recrossed the Delaware and attacked the Hessians at Trenton in the midst of their Christmas festivities.³⁶¹ This

³⁵⁷ Peterborough New Hampshire/American Revolution, page 100.

³⁵⁸ Peterborough New Hampshire/American Revolution, page 363.

³⁵⁹ June 17, 1775.

³⁶⁰ August 27, 1776.

³⁶¹ December 26, 1776.

was an important victory for Washington, giving new life to his weary troops and disheartened countrymen. COLONEL STARK AND HIS NEW HAMPSHIRE TROOPS—one of the regiments IN WHICH JAMES SERVED—were in the thick of the fighting and were in the lead of General Sullivan's advance guard. These same troops were also in the Battle of Princeton.^{362 363}

"In 1777, the militia of New Hampshire was divided into two brigades, the first under Colonel (later general) William Whipple and the second under Stark, who had been advanced to general. The appointment of General Stark, who had been advanced to general was received with enthusiasm throughout the New Hampshire. The people had great confidence in him and large numbers volunteered to serve with him. At Bennington,³⁶⁴ Stark and his men and Seth Warner and his men—the Green Mountain boys as they were called—won a decisive victory over the troops British General Burgoyne had sent there. This victory removed the threat of further attack against New England from Canada. Importantly, it also restored the confidence of the Americans.³⁶⁵

"In September and October,³⁶⁶ a decisive battle with British forces under Burgoyne was shaping up in New York. The first stage was on the Hudson about twenty-five miles north of Albany, the second stage at Saratoga.³⁶⁷ The American victory was to be final and complete, resulting in the surrender of Burgoyne³⁶⁸ and all his troops—5791 men. In their march from Canada, the entire loss of the British army was ten thousand men. Saratoga has been considered by many as the decisive battle of the Revolutionary War, as it brought new hope to the American cause, and the French were led to begin official aid, in place of unofficial aid as they had done heretofore. With Burgoyne's defeat the battle scenes moved from New England to states south.

"In anticipation of Saratoga, Stark and his New Hampshire troops had taken Fort Edward and had

stationed themselves down the Hudson so as to prevent the retreat of Burgoyne. After victory at Saratoga, they covered forty miles by foot in fourteen hours to the mouth of the Mohawk, where they took up a position to prevent General Clinton from advancing to sack Albany. Hearing of Burgoyne's surrender, Clinton returned to New York City. Meanwhile, New Hampshire troops with General Sullivan had joined Washington in the battle of Germantown³⁶⁹—now a residential section of Philadelphia. Washington was defeated and the British eventually gained control of the Delaware. STARK AND HIS MEN eventually pushed south to join Washington and SPENT THE WINTER AT VALLEY FORGE.

"The next year at Monmouth³⁷⁰ in New Jersey, Washington ordered an attack on the British who were retreating from Philadelphia to New York. General Charles Lee launched the attack then ordered a retreat. Washington's arrival prevented an American rout. The British forces escaped. But New Hampshire troops under Colonel Cilley and Lt. Colonel Deaborn fought with such bravery, they received a commendation from General Washington."³⁷¹

As stated earlier, Cilley succeeded Stark as regiment commander, so it is possible our James served under Cilley as well and was in this battle. In any case, James resigned two months later.³⁷²

"After his return from the war, James and Elizabeth had thirty-six years together before her death November 1, 1814. He lived over thirteen years longer, during which time he was able to qualify for a U.S. Government pension, commencing April 9, 1818. As a former officer, he was paid \$20 monthly (a private \$8).

James and Elizabeth are reported to have had eight children.³⁷³ Four girls and four

³⁶² January 3, 1777.

³⁶³ *History of New Hampshire/Discovery to 1830*, pages 172-174.

³⁶⁴ August 16, 1777.

³⁶⁵ *History of New Hampshire/Discovery to 1830*, pages 182-185.

³⁶⁶ 1777.

³⁶⁷ October 7, 1777.

³⁶⁸ October 17.

³⁶⁹ October 4, 1777.

³⁷⁰ June 28, 1778.

³⁷¹ *History of New Hampshire/Discovery to 1830*, pages 186-187 - As used in *Taggart Family Newsletter*, Volume IX, Number 1, February 1990, page 10.

³⁷² August 23, 1778.

³⁷³ According to our family records, James and Elizabeth had eight children and possibly a ninth whose birth had not been positively established—four daughters (possibly five) and four sons. See *Taggart Family Newsletter*, Volume IX, Number 1, February 1990, page 10.

boys, the first three apparently born in Peterborough, and the other five in Sharon.³⁷⁴ Sharon or "Sliptown," short for Peterborough Slip, being located adjacent to that part of Peterborough where their parents had settled.³⁷⁵

"In June of 1981 Taggart family members³⁷⁶ visited the William McNee - James Taggart home in Sharon New Hampshire. "The view from the lanai (summer porch) was magnificent. Mountains, rolling hills, vast green fields, lush green lawns and a man-made pond created an inviting picture of peace and serenity. The focal point of the view was Mt. Monadnock in the distance."³⁷⁷

"The 1790 Census lists forty-nine heads of families in Sliptown [Sharon]. Although not yet incorporated and feeling no more at that time than ever for a meeting-house, the little settlement was already demanding a school. Towns in New England from the beginning demanded schools. . .

"In the year 1799 they 'voted--to Build a Schoolhouse for the middle Class' and 'Sixty dollars to build said house on or neere the centre north and south on the Great Road. . .,' 'Than to adjourn said meeting for half an hour.' 'Mat again According to adjournment and the said committee with the plan and laid the same Before the Town which plan was accepted and said house set up at vandue and struck off James Taggart at one hundred and

Twenty 6 Dollars, and voted: Benja Bacon Lt. Reuben Law & Sam Russell be a committee to see that the work be done agreeable to said plan."³⁷⁸

Just exactly what is James Taggart's role in the above quote from the town records is not entirely clear, but James was evidently involved with the community in which he lived.

"In 1820, . . . Congress discontinued further payments of pensions until recipients could exhibit in a Court of Record schedules of their estates showing such indigent circumstances as to warrant continued assistance from the Federal Government. James now 78, appeared in Open Court July 4, 1820, to establish his need and to show that he had no other income than in his schedule, as follows: '5 acres of land in Sharon with a small house and barn thereon valued at \$300.00 which I purchased with the pension money which I have received and for which I owe \$50.00 My occupation is that of a farmer now in good health for one of my age but can do but little.

"My family, residing with me, consists of one daughter, Barbara 43--not very healthy and destitute of prop[roperty].' Signed by James Taggart with his X mark."³⁷⁹ James continued receiving a pension until his death."³⁸⁰

It is worthy of comment here that although James Taggart apparently could not

³⁷⁴ *History of Peterborough (Albert Smith), genealogy, page 306.*

³⁷⁵ *Sliptown, pages 15-28 & 41.*

³⁷⁶ *Jeanette Taggart Holmes (Bruce-George-Henry).*

³⁷⁷ *Taggart Family Newsletter, Volume III, Number 2, May 1983, page 1.*

³⁷⁸ *Sliptown, page 77.*

³⁷⁹ *The National Archives, Film Number 0183.*

³⁸⁰ *Peterborough New Hampshire/American Revolution, pages 155-157.*



*William McNee - James Taggart Home in Sharon New Hampshire 1954*³⁸³

"The William McNee house, usually referred to as the Hall house, on the west side of the Old Sharon Road near Spaulding's Corner, is probably the oldest house in town in which there have been no substantial changes made. Joseph White, who obtained the lot from the Proprietors, made the first settlement but sold it to Ensign Joseph Caldwell in 1752, and it is thought that the present house was built either by him or by William McNee when he bought the place in 1768. It remained in his family until 1936 when it became a part of Upland Farm.

read or right even his own name, the fact that he attained the rank of lieutenant is a testament to his leadership abilities and the regard his peers had for him. It would appear that he was a man with obvious intelligence, courage, leadership, capacity for hard work, good intentions and honor.³⁸²

As noted earlier, he remained a resident of Peterborough until sometime after the American revolutionary war, when he moved to Sharon, where he died the 25th of January 1825 at the age 83.³⁸³

³⁸¹ *History of Peterborough New Hampshire, Book One (Richard R. Smith), page 749.*

³⁸² *Taggart Family Newsletter, Volume III, Number 2, May 1983, page 9.*

³⁸³ *Peterborough New Hampshire/American Revolution, pp. 363.*

Family Group Record

Husband James TAGGART [LIEUTENANT] <input type="checkbox"/> See "Other Marriages"			
Born	11 May 1742	Place Roxbury, Suffolk, Massachusetts	LDS ordinance dates
Chris'd		Place	Baptized 14 May 1918
Died	25 Jan 1815	Place Sharon, Hills, New Hampshire	Endowed 28 May 1918
Buried		Place	SealPar 31 Mar 1952
Married	Abt 1771	Place	SealSp 18 Sep 1953
Husband's father John TAGGART [CAPTAIN]		Husband's mother Barbara MC MAH	
Wife Elizabeth MC NEE OR NAY <input type="checkbox"/> See "Other Marriages"			
Born	1740	Place Of Peterborough, Hills, NH	LDS ordinance dates
Chris'd		Place	Baptized 16 Jul 1878
Died	1 Nov 1814	Place Sharon, Hills., NH	Endowed 17 Feb 1882
Buried		Place	SealPar 31 Mar 1943
Wife's father William MC NEE [Deacon]		Wife's mother Mary Eckless BROWNLEY	
Children List each child in order of birth. LDS ordinance dates			
1 F Barbara TAGGART <input type="checkbox"/> See "Other Marriages"			
Born	Abt 1772	Place Peterborough, Hillsboro, NH	Baptized 21 May 1918
Chris'd		Place	Endowed 29 May 1918
Died		Place	SealPar 18 Sep 1953
Buried		Place	
Spouse			
Married		Place	SealSp
2 M William TAGGART <input type="checkbox"/> See "Other Marriages"			
Born	Abt 1773	Place Peterborough, Hillsboro, NH	Baptized 21 May 1918
Chris'd		Place	Endowed 22 May 1918
Died		Place	SealPar 18 Sep 1953
Buried		Place	
Spouse			
Married		Place	SealSp
3 F Elizabeth TAGGART <input type="checkbox"/> See "Other Marriages"			
Born	Abt 1775	Place Peterborough, Hillsboro, NH	Baptized 21 May 1918
Chris'd		Place	Endowed 29 May 1918
Died		Place	SealPar 18 Sep 1953
Buried		Place	
Spouse			
Married		Place	SealSp
4 F Margaret TAGGART <input type="checkbox"/> See "Other Marriages"			
Born	Abt 1777	Place Sharon, Peterborough, NH	Baptized 21 May 1918
Chris'd		Place	Endowed 29 May 1918
Died	21 Nov 1863	Place Dublin, NH	SealPar 18 Sep 1953
Buried		Place Dublin, NH	
Spouse James ROBBE			
Married	Sep 1793	Place	SealSp 10 May 1952
5 F Rebecca TAGGART <input type="checkbox"/> See "Other Marriages"			
Born	Abt 1779	Place Sharon, Peterborough, NH	Baptized 21 May 1918
Chris'd		Place	Endowed 8 May 1919
Died		Place	SealPar 18 Sep 1953
Buried		Place	
Spouse			
Married		Place	SealSp
Prepared by LDS Ancestral File		Address Family History Department	
Phone ()		50 East North Temple	
Date prepared 09 Oct 1997		Salt Lake City, Utah 84150	

Family Group Record

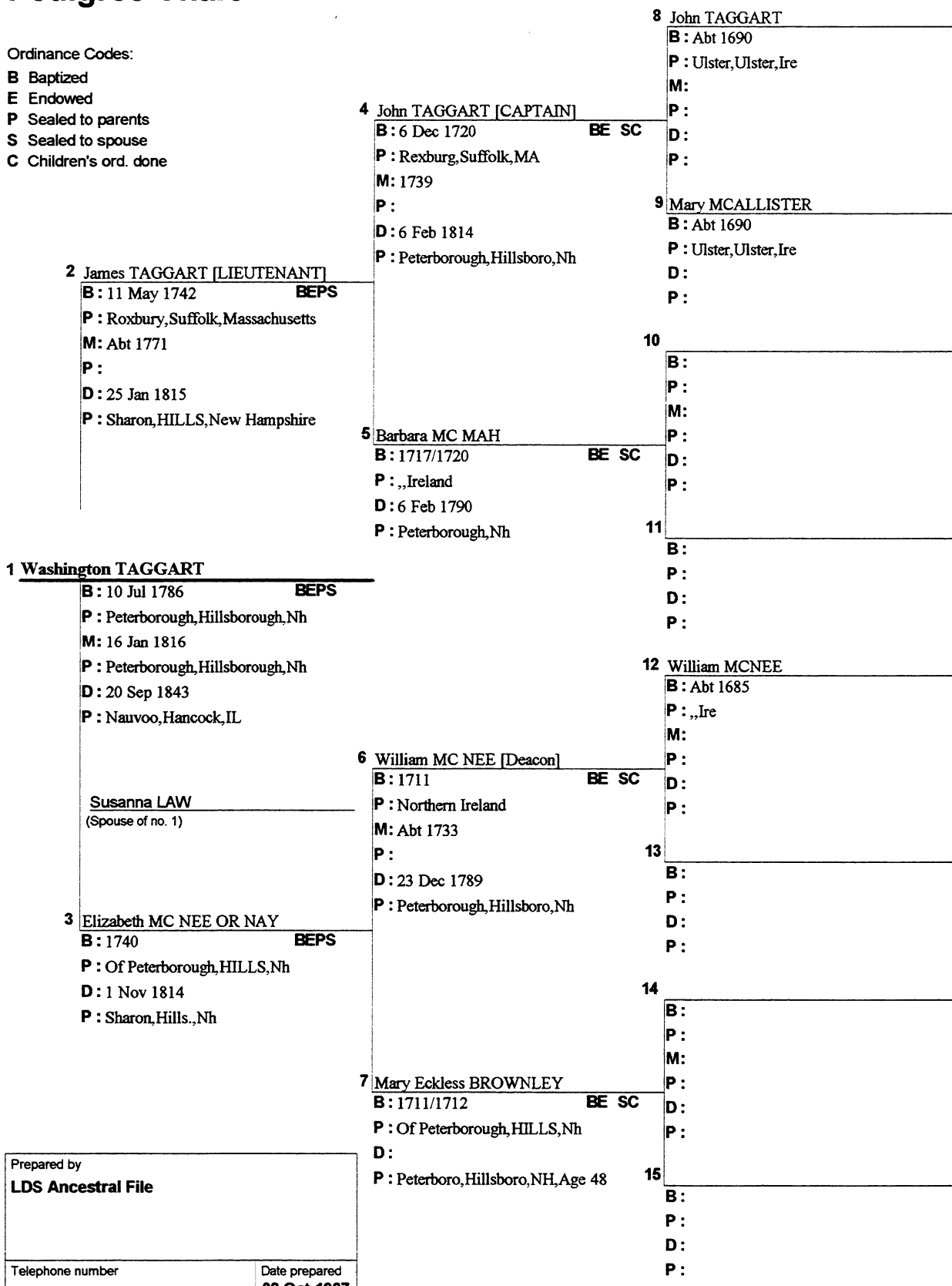
Husband James TAGGART [LIEUTENANT]			
Wife Elizabeth MC NEE OR NAY			
Children List each child in order of birth.		LDS ordinance dates	Temple
6	M	James TAGGART <input type="checkbox"/> See "Other Marriages"	
	Born	Abt 1781	Place Sharon, Peterborough, NH
	Chris'd		Place
	Died		Place
	Buried		Place
	Spouse		
	Married		Place
			SealSp
7	M	John TAGGART <input type="checkbox"/> See "Other Marriages"	
	Born	Abt 1783	Place Sharon, Peterborough, NH
	Chris'd		Place
	Died		Place
	Buried		Place
	Spouse		
	Married		Place
			SealSp
8	M	Washington TAGGART <input type="checkbox"/> See "Other Marriages"	
	Born	10 Jul 1786	Place Peterborough, Hillsborough, NH
	Chris'd		Place
	Died	20 Sep 1843	Place Nauvoo, Hancock, IL
	Buried	Sep 1843	Place Prob. Nauvoo, Hancock, IL
	Spouse	Susanna LAW	
	Married	16 Jan 1816	Place Peterborough, Hillsborough, NH
			SealSp 1 Apr 1924
9	F	Mary TAGGART <input type="checkbox"/> See "Other Marriages"	
	Born	Abt 1789	Place Peterborough, Hillsborough, New Hampshire
	Chris'd		Place
	Died		Place
	Buried		Place
	Spouse		
	Married		Place
			SealSp

Pedigree Chart

Chart no. 1

Ordinance Codes:

- B** Baptized
- E** Endowed
- P** Sealed to parents
- S** Sealed to spouse
- C** Children's ord. done



Prepared by LDS Ancestral File	
Telephone number	Date prepared 08 Oct 1997

John Taggart

December 6, 1720 - February 6, 1814

Barbara McMaha

1717/1720 - February 6, 1790

Until recently it was believed that John Taggart and his wife Barbara McMaha had been born around 1720 in Ireland, but one family group sheet shows him as having been born in Roxbury, Massachusetts,³⁸⁴ which is possible.³⁸⁵

We now have information which indicates that our John Taggart was in fact born in Roxbury, Suffolk, Massachusetts on December 6, 1720, and that his parents were John Taggart and Mary McAllister both presumed to have been born in Ulster, Ulster, Ireland around 1690. It further indicates that their parents were also born there.³⁸⁶

The history of Peterborough shows John and his wife as having moved there from Roxbury, now a suburb of Boston in about 1752.³⁸⁷ Some had supposed that they were married in Ireland before coming to America. Others believed they were married in America. There was even the possibility that John was born in America and Barbara came from Ireland.

Information recently added to the LDS Church Ancestral file would support the last supposition. It indicates that Barbara was born in 1717/1720 in Ireland, and puts their marriage date at sometime in the year 1739, which is consistent with other available facts.

Whichever is the case, their first child was born on September 17, 1740 when they would have been around twenty. Records from Peterborough's history indicate their first five children were born in Roxbury, Massachusetts.³⁸⁸

That a John Taggart and his family were in Roxbury is supported by a notation in the town records dated January 22, 1742, where they were warned to leave town. The reason is not given but seems to have been a common occurrence in the town records of the period. No other notation of any kind was found with respect to the Taggart's births, deaths, or marriages in the available town records of the period.³⁸⁹

Shortly after this, John around age twenty-two with the Deacon William McNee, an Elder in the Presbyterian Church about age thirty-two and a William Richie combined their efforts to secure for themselves and their

³⁸⁴ Barbara's last name has also been spelled McMath, and birth locations for John have been stated in both Roxbury, Massachusetts and in Ireland on various family group sheets.

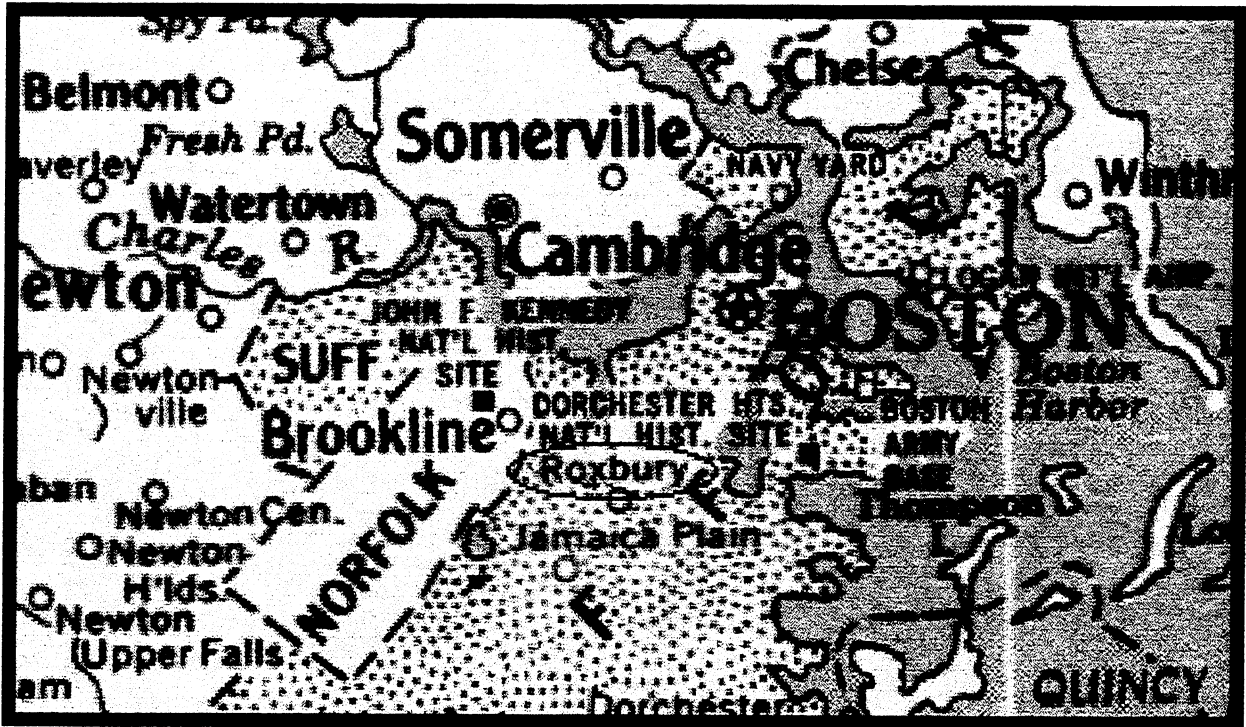
³⁸⁵ "In the summer of 1718, five ships from Northern Ireland embarked for America. About one hundred families arrived in five ships in Boston Aug. 4th; and twenty families more, in one of the vessels, landed at Casco Bay, now Portland." *History of Peterborough New Hampshire, Book One - (Richard R. Smith)*, page 56. & "In 1718 fourteen ships arrived in Boston Harbor from Ireland, having come from North Ireland and all brought Scotch-Irish immigrants. *History of Peterborough (Albert Smith)*, page 259.

³⁸⁶ LDS Ancestral file 1997

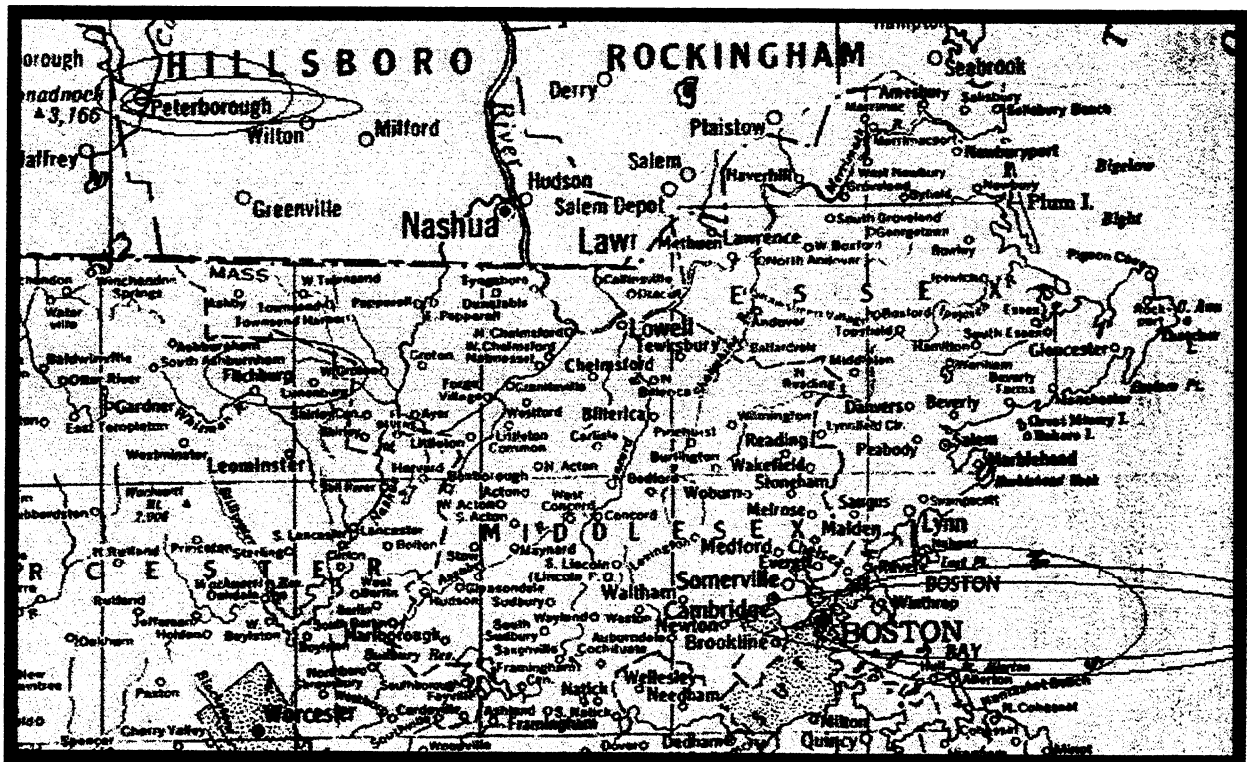
³⁸⁷ *History of Peterborough (Albert Smith)*, pages 59-60 & Genealogies pages 306-307.

³⁸⁸ *History of Peterborough (Albert Smith)*, Genealogies pages 306-307.

³⁸⁹ January 22, 1742. John Taggart and family warned to leave town within 14 days as the law requires. page 76; Minutes of the town records of Roxbury. 1730-1790. and Selectmen's records, and miscellaneous records, 1787-1846. *Film 0478563 at the LDS Church Family History Library in Salt Lake City.*



Map Showing Boston and Roxbury Massachusetts
 This map displays an area about 13 miles by 4 miles



Map showing Boston & Northern Massachusetts also Peterborough & Southern New Hampshire
 This map shows an area of about 40 miles by 80 miles

families an inheritance in this land of America. They found their way, it is supposed, from Roxbury, Massachusetts to Peterborough, then thought to be a part of Massachusetts.³⁹⁰

The first attempts at settling the town of Peterborough were as early as 1739, the town having been surveyed and laid out in 1737. It is thought the party of 1739 was driven away before any considerable clearing could be accomplished.

Five men made an attempt to clear a few patches of land in 1742. It is thought that John and his three companions came to the area soon after this.

These three selected lots in Peterborough, spent a season to "cut down the brush and girdle the large trees on the hill near the Ritchie place, at the south part of the town, but left before they had put in their seed. They probably returned the next year, with Thomas Morrison and John Swan. It could not have been later than 1744, and must have been at a period when there were no other settlers there.

". . . Soon after they came, several Indians called upon them just after breakfast, appeared friendly, and after tarrying a short time, went away. When the cook, however, came from chopping to prepare a dinner for



John Taggart Farm as it appeared in 1972³⁸⁸

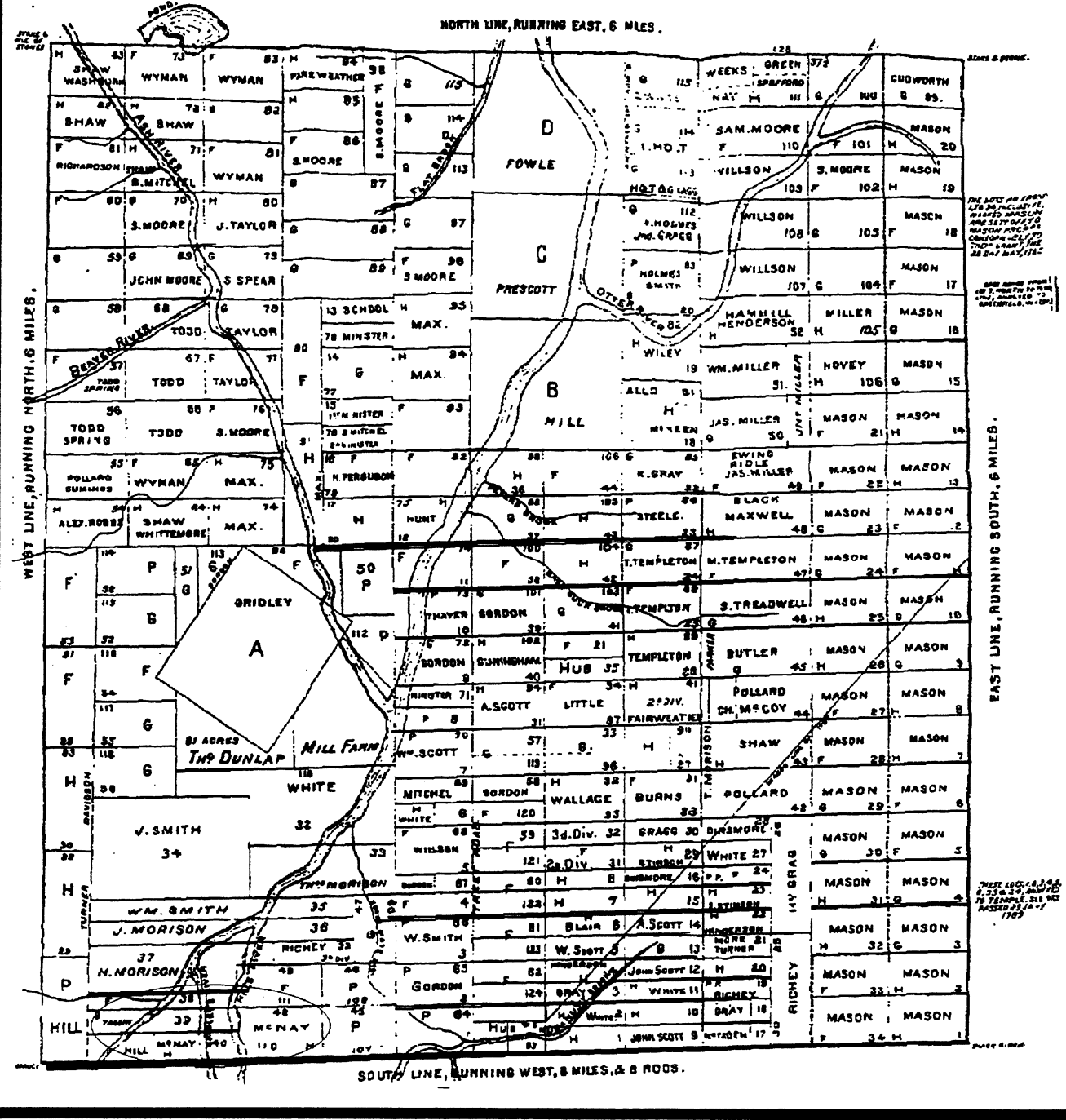
³⁹⁰ *History of Peterborough (Albert Smith), page 52.*

³⁹¹ *Taggart Family Newsletter, Volume IX Number 1, February 1990, page 5.*

LAND MAP OF PETERBOROUGH

REPRODUCED BY G. S. MORISON FROM THE
HANDWRITING OF
HON. JEREMIAH SMITH L.L.D.
TRANSCRIBED IN 1787.

BUNFORD'S LITH. BOSTON.



the party, he found not only the pot which he had left upon the fire robbed of its contents, but all their provisions carried off; and they were obliged to go to Townsend, twenty-five miles, for a dinner; which they would not have done had there been other inhabitants here at the time."³⁹³

The War of the Austrian Succession, commonly called by the settlers either the Old French War or King George's War, to make raids on the outlying New England

settlements³⁹⁴. . . in 1744, resulted in the abandoning of the Peterborough settlement sometime before the alarm of war " . . . The town was entirely abandoned, and the settlement was not resumed till the peace of 1749. . . little evidence that families had established . . . is confirmed by the fact that the first male child, John Ritchie, was not born till February 22, 1751. All that was done, therefore, previous to the war of 1744 was only to prepare the way for the future settlement, which was commenced in earnest



Richie Fort stood about 400 feet west of here in 1750 and was built by early Peterborough settlers to protect them from Indian raids. Erected by Peterborough Chapter N.S.D.A.R. 1963³⁹²

³⁹³ *History of Peterborough (Albert Smith), page 254-255. & History of Peterborough New Hampshire, Book One - (Richard R. Smith), page 44.*

³⁹⁴ *History of Peterborough New Hampshire, Book One - (Richard R. Smith), page 467.*

³⁹⁵ *Taggart Family Newsletter, Volume IX Number 1, February 1990, page 5.*

in 1749.³⁹⁶

John Taggart brought his family to Peterborough about May 1, 1752 having bought a framed house that had been built on the Caldwell place, and moved it to his lot in 1751.³⁹⁷ "The hardships of the first settlers cannot be understood from anything that is now [1876] experienced by the pioneers in our Western territories. Being recently from a foreign country, they were unaccustomed to the axe, and by no means acquainted with the best method of clearing away the timber; and yet, here they were in the midst of an unbroken forest, to which alone they must look for support."³⁹⁸

"Whether there was any formal military company here between 1739 and 1746 or what other measures these first settlers took to defend themselves against possible Indian raids, we have no means of knowing.

"The settlers who came in 1749 lived in peace with only an occasional Indian scare until the outbreak of the Seven Year's War, commonly called the French and Indian War, in 1755. How Peterborough lived for the next six years of war, we do not know, except that new settlers came in and the population increased, although they still lived in constant fear of Indian attacks, which never came. For a new settlement with a population of only from two to three hundred people, the thirty-three men that Peterborough furnished for the French and Indian War was a large percentage of her population."³⁹⁹

Almost nothing is known of Barbara, except that she mothered nine children, six girls and three boys, all of which survived to

adults. The first five apparently having been born in Roxbury, Massachusetts, and the last three in Peterborough. Where exactly Mary, her sixth child, was born in June of 1752, is not clear. It could have been in Roxbury, Peterborough, somewhere in between, or with their friends or relatives living elsewhere. William, her youngest was born December 28, 1761, which is the last we know of Barbara.⁴⁰⁰ Only recently has there been a clue as to when she died, or where she was buried. According to information in the LDS Ancestral File she died February 6, 1790 in Peterborough. This would place her age at around seventy.

"The condition of the women was peculiarly hard. They were required to cook and to prepare the food from a very inadequate supply of the raw material; to make the best of their very scanty means, with an entire absence of any of the modern [1876] luxuries. In addition, it devolved on them to carry on the home manufactures, by which the clothing of the entire family was supplied. It was a life peculiarly trying and wearing, and yet borne with great patience and with thankfulness for all the mercies that came by their means, to their families and possessions."⁴⁰¹

We find John signed a community letter of complaint dated November 14, 1758 directed at the proprietors of the town of Peterborough asserting that the settlers were unhappy with general conditions and that they were experiencing difficulty getting satisfactory deeds to their land. They also stated that they did not believe the proprietors were keeping the conditions of the original agreement. John's signature is listed along with sixty-six others of the settlers then in Peterborough.⁴⁰²

³⁹⁶ *History of Peterborough (Albert Smith), pages 254-255.*

³⁹⁷ *History of Peterborough (Albert Smith), pages 59-60.*

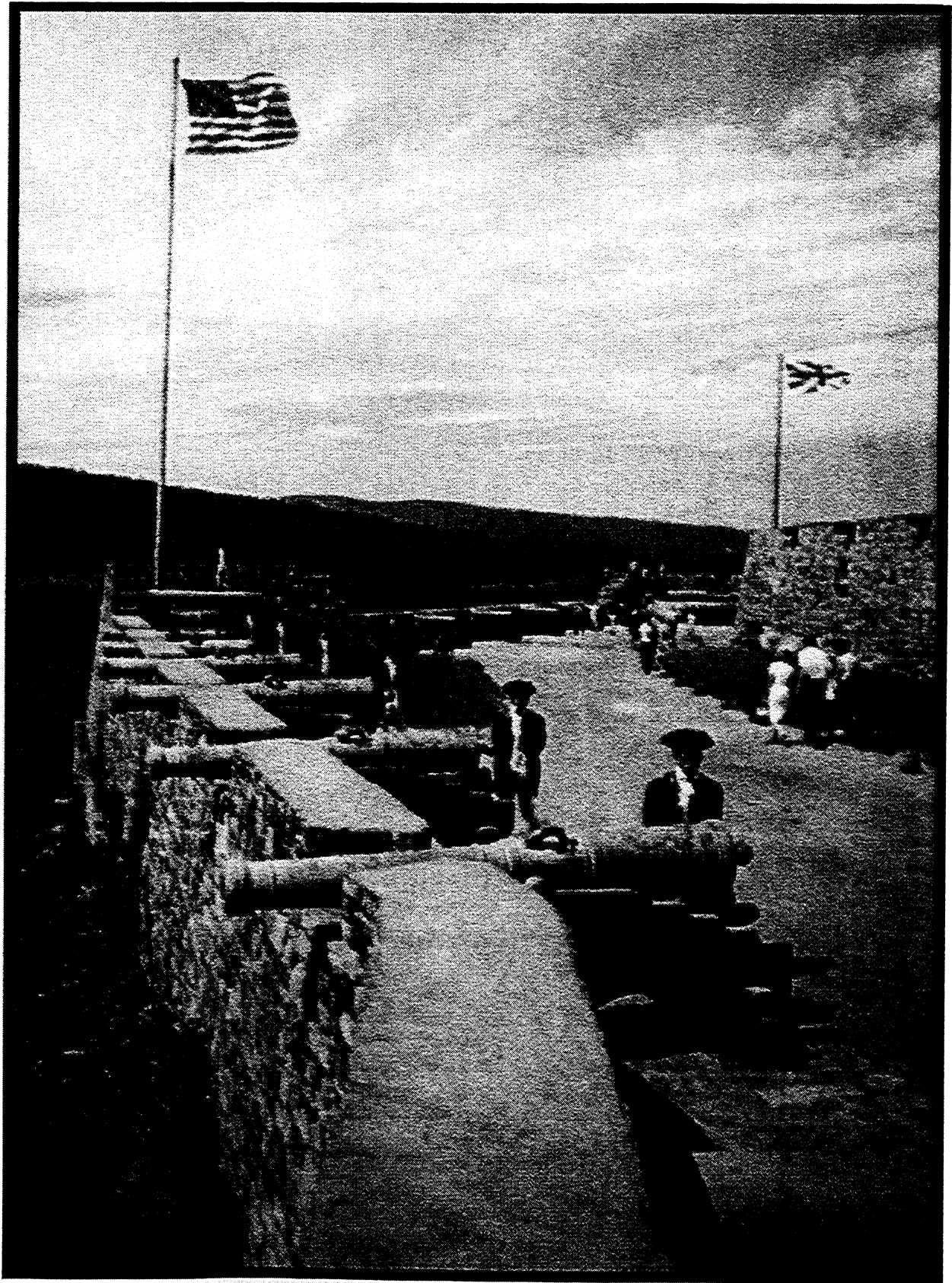
³⁹⁸ *History of Peterborough (Albert Smith), page 261.*

³⁹⁹ *History of Peterborough New Hampshire, Book One - (Richard R. Smith), page 467.*

⁴⁰⁰ *History of Peterborough (Albert Smith), Genealogies, pages 306-307.*

⁴⁰¹ *History of Peterborough (Albert Smith), page 71.*

⁴⁰² *History of Peterborough New Hampshire, Book One - (Richard R. Smith), pages 72-73.*



Fort Ticonderoga

By ". . . 1759 there were forty-five or fifty families, from Lunenburg, Londonderry, and some immediately from Ireland. They all, however, belonged to the same stock. They came to this country from the north of Ireland, and were usually called Scotch-Irish."⁴⁰³ As noted elsewhere in this book, these peoples composed of various tribes from different parts of Scotland, which had furnished the population in the north of Ireland, were familiarly known as Scotch-Irish. They were called Scotch-Irish simply from the circumstance that they were the descendants of Scots who had taken up their residence in the north of Ireland.⁴⁰⁴

"This race, 'in energy, enterprise, intelligence, education, patriotism, religious and moral character, the maintenance of civil and religious liberty, and inflexible resistance to all usurpation in Church and State was not surpassed by any class of settlers in the American colonies."⁴⁰⁵

"The first meeting house which must have been erected as early as 1752 or '53, for several years was furnished with no other seats than rough boards laid loosely upon square blocks of wood. For a long period there were no oxen, and still later no horses. The first millstone used was drawn, in 1751, more than a mile and a half by seventeen men and boys. Their food was meager in kind and not often abundant in quantity. Bean porridge, potatoes, and samp(corn) broth were, for the first twenty years, the principal articles of diet."⁴⁰⁶
"And yet these homes were places where the

sincere reading of the Bible and the daily worship of God were instituted; and where men were actuated by the truest and most substantial principle, always aiming to do right."⁴⁰⁷

"The French and Indian wars were a heavy drag upon the infant and frontier settlements of New Hampshire." . . . And there is evidence that John Taggart was involved along with many others of the community in its defense. In 1759 at age 39 and again in 1760 age 40 he answered the alarm.⁴⁰⁸ ". . . was married and had seven children at the time he entered the service. March 24, 1760, he enlisted into Capt. Nehemiah Lovewell's company of Col. John Goffe's regiment, raised for the invasion of Canada. He was afterwards transferred into Capt. Alexander Todd's company of the same regiment. Discharged November 22, 1760, at Charlestown, N.H., [then known simply as No. 4 or more precisely Fort # 4]. This regiment rendezvoused at Litchfield and marched by way of Milford over the notch in the East mountains, through Peterborough to Keene, thence to No. 4 and from there to Crown Point. They had to clear a road, formerly a mere bridle path, from the Merrimack River to Keene, and were forty-four days cutting a road from No. 4 on the foot of the Green Mountains. They hauled their stores over the Green Mountains on 'horse barrows.' He entered the Revolutionary War and commanded a company from Sharon in the Ticonderoga alarm in 1777."⁴⁰⁹

Several men named John Taggart from Peterborough and the surrounding area served

⁴⁰³ *History of Peterborough (Albert Smith), page 205.*

⁴⁰⁴ *History of Peterborough (Albert Smith), page 35.*

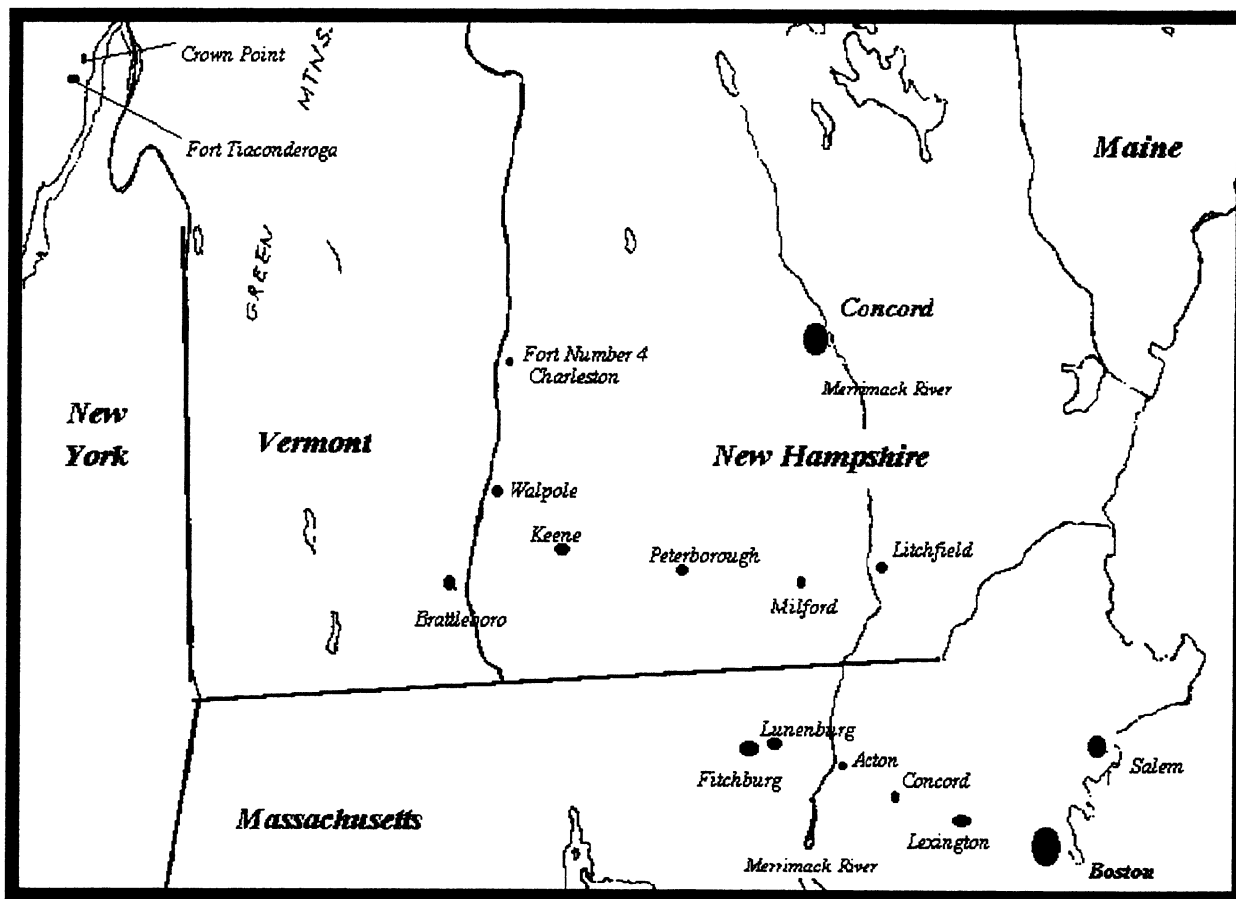
⁴⁰⁵ *History of Peterborough (Albert Smith), page 37.*

⁴⁰⁶ *History of Peterborough (Albert Smith), page 264.*

⁴⁰⁷ *History of Peterborough (Albert Smith), page 69.*

⁴⁰⁸ *History of Peterborough (Albert Smith), pages 145-146.*

⁴⁰⁹ *Peterborough in the Revolution, page 12.*



This Map shows selected areas of New York, Vermont New Hampshire and Massachusetts
The area shown above is approximately 155 by 92 Miles

in the American Revolutionary War⁴¹⁰ and makes it difficult to determine who is who, however, of his service in the Revolutionary War, there is a notation in the "Personal and Military Sketch" of John Swan Jr. stating that he (John Swan) had enlisted into Captain John Taggart's (Sharon) company of Lieutenant Colonel Hearld's regiment, June 29, 1777 and was discharged July 4th, with five days service.⁴¹¹

There is also a record of a John Taggart of Sharon who commanded a

company at the Walpole Alarm in 1777 rendering service of five days.⁴¹² This is no doubt where John Taggart picked up the title of Captain.

Records indicate that John Taggart outlived his wife Barbara some 24 years to the day, and passed away in Peterborough on the 6th of February 1814, which would make him ninety-four years two months old, at his death.⁴¹³

⁴¹⁰ *Peterborough in the Revolution*, page 369.

⁴¹¹ *Peterborough in the Revolution*, page 358.

⁴¹² *Peterborough in the Revolution*, page 367.

⁴¹³ *LDS Ancestral File*, 1997.

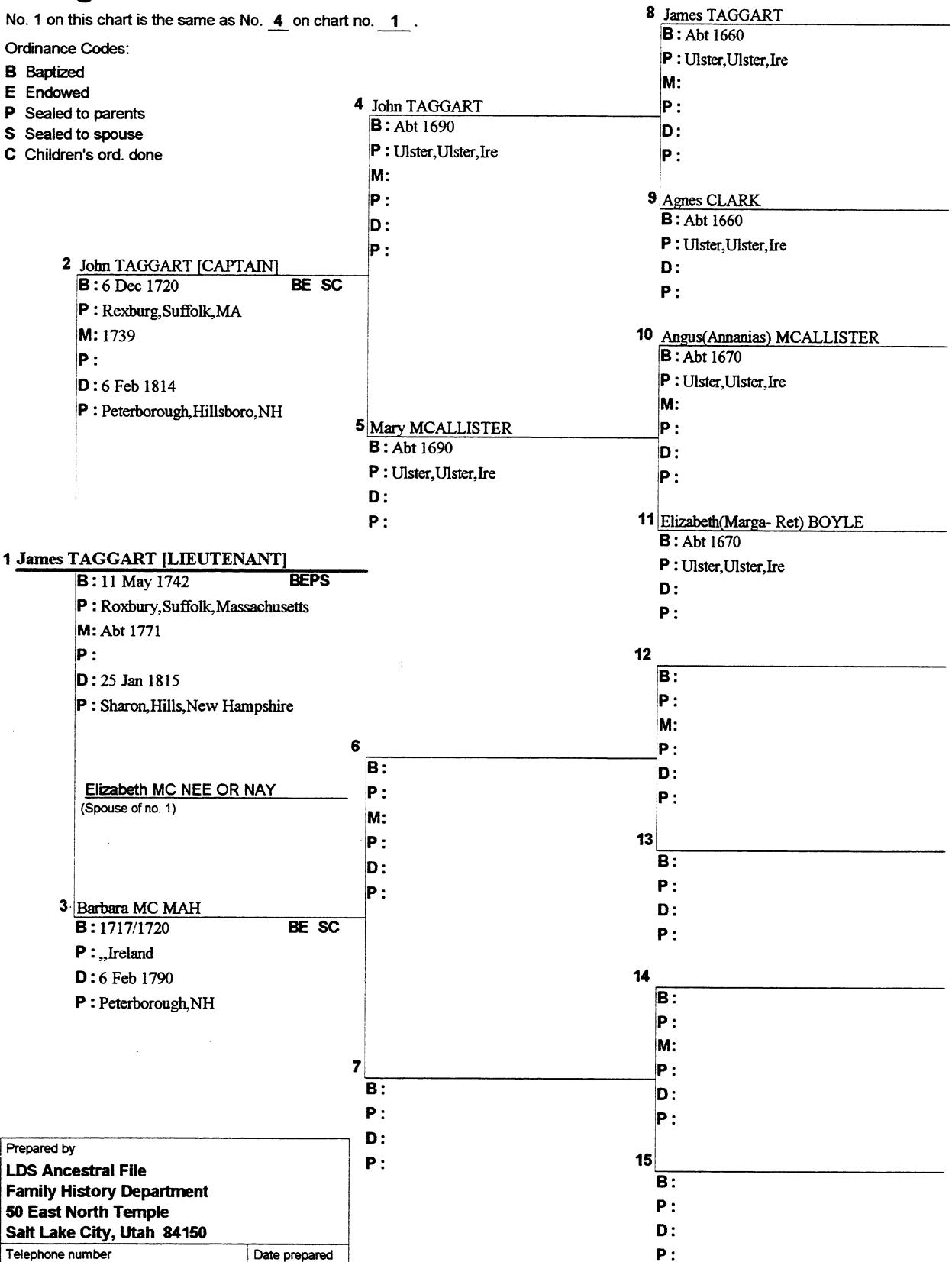
Pedigree Chart

Chart no. 2

No. 1 on this chart is the same as No. 4 on chart no. 1.

Ordinance Codes:

- B** Baptized
- E** Endowed
- P** Sealed to parents
- S** Sealed to spouse
- C** Children's ord. done



Prepared by LDS Ancestral File Family History Department 50 East North Temple Salt Lake City, Utah 84150	
Telephone number	Date prepared 09 Oct 1997

Family Group Record

Husband John TAGGART [CAPTAIN] <input type="checkbox"/> See "Other Marriages"			
Born	6 Dec 1720	Place REXBURG, Suffolk, MA	
Chris'd		Place	LDS ordinance dates
			Baptized 14 May 1918
Died	6 Feb 1814	Place Peterborough, Hillsboro, NH	Endowed 24 May 1918
Buried		Place	SealPar
Married	1739	Place	SealSp 31 Mar 1952
Husband's father John TAGGART		Husband's mother Mary MCALLISTER	
Wife Barbara MC MAH <input type="checkbox"/> See "Other Marriages"			
Born	1717/1720	Place , , Ireland	
Chris'd		Place	LDS ordinance dates
			Baptized 21 May 1918
Died	6 Feb 1790	Place Peterborough, NH	Endowed 5 Nov 1919
Buried		Place	SealPar
Wife's father		Wife's mother	
Children List each child in order of birth.			
		LDS ordinance dates	Temple
1	F	Margaret TAGGART	<input type="checkbox"/> See "Other Marriages"
	Born	17 Sep 1741	Place , Roxbury, Suffolk, Massachusetts
	Chris'd		Place
	Died		Place
	Buried		Place
	Spouse	William MC CLARY	
	Married		Place
			SealSp
2	M	James TAGGART [LIEUTENANT]	<input type="checkbox"/> See "Other Marriages"
	Born	11 May 1742	Place Roxbury, Suffolk, Massachusetts
	Chris'd		Place
	Died	25 Jan 1815	Place Sharon, Hills, New Hampshire
	Buried		Place
	Spouse	Elizabeth MC NEE OR NAY	
	Married	Abt 1771	Place
			SealSp 18 Sep 1953
3	F	Sarah TAGGART	<input type="checkbox"/> See "Other Marriages"
	Born	26 Feb 1745	Place , Roxbury, Suffolk, Massachusetts
	Chris'd		Place
	Died	20 Feb 1745	Place
	Buried		Place
	Spouse	John SWAN	
	Married		Place
			SealSp
4	F	Catherine TAGGART	<input type="checkbox"/> See "Other Marriages"
	Born	14 Jun 1747	Place , Roxbury, Suffolk, Massachusetts
	Chris'd		Place
	Died		Place
	Buried		Place
	Spouse	Daniel CLEARY	
	Married		Place
			SealSp
5	M	John TAGGART	<input checked="" type="checkbox"/> See "Other Marriages"
	Born	11 Feb 1750	Place , Roxbury, Suffolk, Massachusetts
	Chris'd		Place
	Died	15 Nov 1832	Place
	Buried		Place
	Spouse	Anna EAMES	
	Married	1774	Place
			SealSp
Prepared by LDS Ancestral File		Address	Family History Department
Phone ()		50 East North Temple	
Date prepared 09 Oct 1997		Salt Lake City, Utah 84150	

Family Group Record

Husband John TAGGART [CAPTAIN]				
Wife Barbara MC MAH				
Children List each child in order of birth.			LDS ordinance dates	Temple
6	F	Mary TAGGART		<input checked="" type="checkbox"/> See "Other Marriages"
		Born 23 Jun 1752	Place , Peterborough, Hillsboro, New Hampshire	Baptized 21 May 1918
		Chris'd	Place	Endowed 8 May 1919
		Died	Place	SealPar 31 Mar 1952
		Buried	Place	
		Spouse Samuel (Hogg) SHEPHERD		
		Married	Place	SealSp
7	F	Rachel TAGGART		<input type="checkbox"/> See "Other Marriages"
		Born 26 Feb 1755	Place Peterborough, Hillsborough, New Hampshire	Baptized 21 May 1918
		Chris'd	Place	Endowed 5 Dec 1919
		Died	Place	SealPar 31 Mar 1952
		Buried	Place	
		Spouse Hugh GREGG		
		Married	Place	SealSp
8	F	Esther TAGGART		<input type="checkbox"/> See "Other Marriages"
		Born 23 May 1759	Place , Peterborough, Hillsboro, Massachusetts	Baptized 5 Dec 1918
		Chris'd	Place	Endowed 21 May 1919
		Died 28 Mar 1840	Place	SealPar 31 Mar 1952
		Buried	Place	
		Spouse William MILLIKEN		
		Married	Place	SealSp
9	M	William TAGGART		<input checked="" type="checkbox"/> See "Other Marriages"
		Born 23 May 1759	Place , Peterborough, Hillsboro, Massachusetts	Baptized 14 May 1918
		Chris'd	Place	Endowed 8 May 1919
		Died 9 Mar 1844	Place , Sharon, Hillsboro, Massachusetts	SealPar 31 Mar 1952
		Buried	Place	
		Spouse Hannah BARNES		
		Married 3 Apr 1782	Place	SealSp
Other marriages				
CHILD 5 - John TAGGART				
Betsy (Elizabeth) ROBBE				
CHILD 6 - Mary TAGGART				
Samuel HOGG				
CHILD 9 - William TAGGART				
Hannah BARNES				

Reuben Law

October 22, 1751 - August 23, 1840

Alice Piper

February 13, 1759 - February 5, 1821

We are indebted to cousin Jane Poll for sharing source information used in much of the following.

Reuben Law was born the 22nd of October 1751 to John Law and Sarah Barker in the town of Acton, Middlesex County, State of Massachusetts. He was the sixth child and fifth son having one older sister and one younger brother. His father and mother having come to Acton from Concord, Middlesex County, Massachusetts.⁴¹⁴

John Law, the father of Reuben had been in the service of the King in 1757; John, Reuben's brother, was killed in the service of the King in 1759. They were a race apparently accustomed to fighting in one way or another, inured to hardship, courageous -- the sort of men that conquer wilderness.⁴¹⁵

"Reuben Law's services in the Revolution are recorded in the Muster Rolls of Massachusetts. He was at Bunker Hill and elsewhere."⁴¹⁶ Reuben was about 24 in 1775 when the Revolutionary war started and had volunteered from Acton, Massachusetts in several companies - one of them as a private in a company of thirty-eight minute men under the command of a Captain Isaac Davis.⁴¹⁷ "On the Alarm of the morning of April 19th when the Acton Minute Men gathered on the

common the young wife of Capt. Isaac Davis who commanded them, powdered their wigs so they might look the equals of the Red Coats. At the battle [at the North Bridge] that morning Captain Davis fell mortally wounded"⁴¹⁸ with Reuben standing at his side.⁴¹⁹ It has been told that Reuben's queue - that's the pigtail on the wig, was shot off. It was reported to have happened at the Battle of Bunker Hill,⁴²⁰ and also at the Battle at the old North Bridge,⁴²¹ but apparently that became an ongoing joke of his throughout his life that while serving in the Revolutionary War, that "It was a close shave."⁴²²

"Reuben Law is listed on the Honor Roll of Sharon as a Lieutenant in the Revolutionary War."⁴²³ "But for all these military experiences, the title of *Lftenant* which he carried through life was not from any known war record, according to a Mrs. Helen Farrar his great granddaughter.⁴²⁴

"On January 13, 1777, he married in Acton Alice Piper, daughter of Joseph Piper who also had been a minute Man at

⁴¹⁴ Family Group Sheet for John and Sarah Law.

⁴¹⁵ *Sliptown*, pages 45-46.

⁴¹⁶ *Reminders of Revolutionary Days*.

⁴¹⁷ *Lineage Book, National Society of the Daughters of the American Revolution, Vol. XVI - 1896, pages 48 & 75; Vol. XVII - 1896, page 331; Vol. XXIX - 1899, pages 42 & 233; Vol. XXXVII - 1901, pages 96-97; Vol. XXXIX - 1902, page 192.*

⁴¹⁸ *Reminders of Revolutionary Days*.

⁴¹⁹ *Lineage Book, National Society of the Daughters of the American Revolution, Vol. XVI - 1896, pages 48 & 75; Vol. XVII - 1896, page 331; Vol. XXIX - 1899, pages 42 & 233; Vol. XXXVII - 1901, pages 96-97; Vol. XXXIX - 1902, page 192.*

⁴²⁰ *Sliptown*, pages 45-46.

⁴²¹ *Reminders of Revolutionary Days*.

⁴²² *Reminders of Revolutionary Days*.

⁴²³ *Sliptown*, page 217.

⁴²⁴ *Sliptown*, page 46.

Concord.⁴²⁵ Alice Piper was born 13 February 1759 to Joseph Piper and Esther Wright also in Acton, Middlesex County, State of Massachusetts. Alice was the 7th child in a family of twelve, six boys, and six girls. The two youngest appear to have to died as children, while all the rest lived to marry.⁴²⁶ "His Great Aunt Alice Piper, according to John Adams Taggart, "took Reuben Law and remade him."⁴²⁷

Martha Taylor Howard informs us that "The Reuben Law Bible in which the meticulous record of the family were kept is now in the precious possession of my nephew, Lieut. Stanley Law Snow, great, great great grandson of Lieutenant Reuben Law. The births listed are: Reuben, May 24, 1778; Alice, September 21, 1780; Samuel, August 27, 1782; James, November 8, 1784; **Sussannah**, October 10, 1786; Sarah, December 23, 1788; Milly, February 23, 1791; Elizabeth, January 5, 1793; Joseph, May 30, 1795; Isaac, April 6, 1797; John, September 27, 1798; Artemas, August 14, 1802; Lucy, April 12, 1806. While some were born at Acton, still all were brought up at Sharon. Of the thirteen children all but one grew up -- a wonderful record. And my grandmother used to say to me with pride, in the colloquial way of New England -- "Everyone amounted to something." Even one -- Lucy -- became the wife of a man who had the distinction of being "the rich agent of seven mills," so grandmother said. Naturally as they grew up they went out to make a living elsewhere." . . . "The Acton Vital Records give the times when some of their children were baptized there."⁴²⁸

"When the New Hampshire Grants were opened for Revolutionary soldiers and others he evidently went to Sharon and took a claim. . . Just when he made the trip to Sharon no one knows. The oldest residents of Sharon in the years gone by who knew him, handed down the tradition that Reuben Law came there in the dead of winter from Acton, bringing his supplies on a hand sled. He made his camp on a large boulder part way up a hill. He employed his time the balance of the winter in felling trees, building a log house and clearing the lane. In the spring he returned to Acton and brought his family to the new home. There he lived and labored the balance of his life. He cleared and entirely fenced with stone walls two hundred acres. He was know always as *Leftenant Law*."⁴²⁹

From another source we learn that after the Revolutionary war Reuben found his way to Sharon, New Hampshire. Although there is evidence of others in the area near the Peterborough line as early as 1751, Reuben is reputed to be the first settler there. Reuben pioneered his way into the wilderness wearing snow shoes and walked the distance from Acton, Massachusetts about 40 miles, bringing his possessions and supplies with him on a hand sled. He made his first night's camp there, high on a rock which he believed to be refuge from animals that might prowl; and there he decided to remain. The place was afterward to become his north field. His temporary shelter gave way to more permanent quarters. He cleared the land for a small cabin, and he fenced with stone walls all his two hundred acres. He built a finer home and out buildings.

Just when Reuben made his way to Sharon, is unclear, but there is record of his

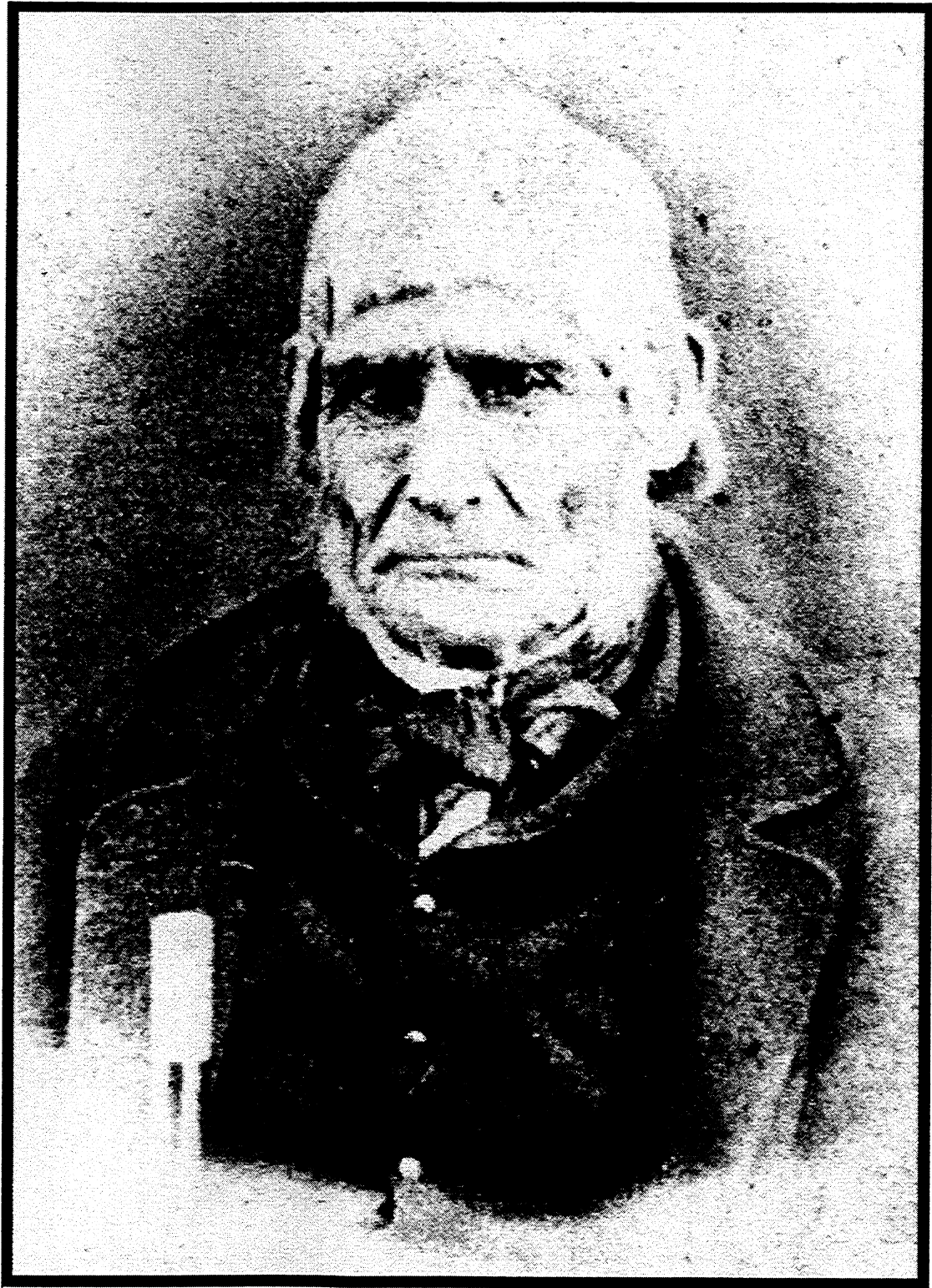
⁴²⁵ *Reminders of Revolutionary Days.*

⁴²⁶ Family Group Sheet for Joseph and Esther Wright Piper.

⁴²⁷ *Sliptown*, page 46.

⁴²⁸ *Reminders of Revolutionary Days.*

⁴²⁹ *Reminders of Revolutionary Days.*



*Reuben Law*⁴³⁰
October 22, 1751 - August 23, 1840

⁴³⁰ *Sliptown*, page 90.

purchasing 120 acres of property in Sharon from John Talford, in Lot number 15, and also Lot number 14 from a John Robinson both in the year of 1790. This would have been when Reuben was nearly 40 years old.⁴³¹

Reuben Law was generally regarded as one of the community of Sharon's leading citizens as may be inferred from the following:

"The 1790 Census lists forty-nine heads of families in Sliptown [Sharon]. Although not yet incorporated and feeling no more at that time than ever for a meeting-house, the little settlement was already demanding a school. Towns in New England from the beginning demanded schools. . .

"In the year 1799 they 'voted -- to Build a Schoolhouse for the middle Class' and 'Sixty dollars to build said house on or neere the centre north and south on the Great Road . . . , 'Than to adjourn said meeting for half an hour.' 'Mat again according to adjournment and the said committee with the plan and laid the same Before the Town which plan was accepted and said house set up at vandue and struck off James Taggart at one hundred and Twenty 6 Dollars, and voted: Benja Bacon Lt. Reuben Law & Sam Russell be a committee to see that the work be done agreeable to said plan."⁴³²

"Reuben lived to be 89, his wife, Alice Piper, 62. They had thirteen children - seven sons and six daughters. All but one, Isaac, lived to maturity. They were ancestors of many of today's families in Sharon and Peterborough."⁴³³

Esther Taggart,⁴³⁴ granddaughter of Reuben Law lived on the old farm her Reuben Law had begun until she was past seventy. . . Of the original farm that was her grandfather Reuben Law's a deed of April 12, 1845 says Jesse Upton sold to Ebenezer Upton for the price of sixteen hundred dollars . . . People continued to live in Reuben Law's house but no one after Henry Wilson remained there for long. The barns began to rot and finally fell down altogether; so, too, did the house. Today it has vanished completely. Its cellar-hole had become a dumping ground for antiquated Ford cars and other scrapped farming machinery."⁴³⁵

Again from Martha Taylor Howard we learn: ". . . one summer a while ago my college nephew, Stanley Law Snow, drove my cousin and me up to Sharon -- when I was on a visit to Massachusetts. We found the old road -- no longer used now -- leading to where my great, great grandfather had built his home. We went as far as we could in the car and then walked the rest of the way. We found on the side of the hill the immense ledge on which Reuben Law had placed his tent that first winter. There was the cellar hole indicating the site of his home. There were the bricks from the chimney which had fallen. So we each took a brick as a memento of our courageous ancestor. The view was wonderful looking off to Mt. Monadnock. But the fields which Reuben had once cleared and made fertile had returned to their forest state. However did the Laws live there for so many years in what even New Englanders would call a "God-forsaken Place." However

⁴³¹ *Sliptown*, pages 45-46.

⁴³² *Sliptown*, pages 76-77.

⁴³³ *Sliptown*, page 45

⁴³⁴ Daughter of James Law - son of Reuben, and the widow of Henry Taggart son of William Taggart - the brother of our James Taggart.

⁴³⁵ *Sliptown*, pages 48-49.

did they bring up their twelve children -- who became citizens of importance in other towns.

"I could not help but feel a debt of gratitude to them for their patriotism and sterling worth. I myself cast in such a favored lot must never complain, I felt, and furthermore I must carry on loyally for them. This brick on my maple chest is a continual reminder to me of my vow taken by the old cellar hole at Sharon.

"Then we went back and found the old cemetery. We left the car by the side of the road, opened a gate where there was a sign saying Jarmany Cemetery. We walked on a road through the woods and then to a clearing and a blue berry patch and found ourselves on top of a hill with a fine view and there on this hill was the old-time cemetery. Reverently we looked around and found the gray stones which marked the graves of Reuben and Alice Law.

On his stone was the simple record:

MR. REUBEN LAW
died
Aug. 21, 1840
in his 89 year

"Eighty-Nine years was certainly a good age for one who had lived the life of a pioneer. A Sons of the American Revolution Chapter had placed their emblematic marker by the stone of Reuben Law for which I was grateful, and there was a U.S. Flag, evidently put there on Memorial Day. We placed our summer flowers we had brought, by the stones in tribute and appreciation of the bravery of those two ancestors. Here and there we saw other flags and found other S.A.R. markers.

"While the town of the beautiful name of Sharon has only a few houses now where once it was a thriving town, still it is of interest to note that the descendants of those pioneers love to come back there for an "Old Home Day" every summer. They have beautified a section of land as a park and have built a small hall in the park. In August a postcard is sent to every known descendant and in the latter part of August the reunion is held and interested persons come -- Some of them from a long distance. Talks are given about the various families who settled there and about their descendants. Some one may report that one of Reuben Law's great, great, granddaughters has been regent of a D.A.R. Chapter in Bridgeport, Conn., and on the Connecticut State Council, and that another great, great granddaughter is vice regent of a Chapter in Rochester, N.Y., and serves as a national chairman.

"Sentiment and patriotism makes me like to keep this old-time brick where I can see it as a reminder of my heritage. The inscription on the monument of Governor William Bradford at Plymouth often comes to my mind -- "Let us not basely relinquish what the fathers with difficulty attained."⁴³⁶

MARTHA TAYLOR HOWARD
(Mrs. George Howard).

⁴³⁶ *Reminders of Revolutionary Days*

Family Group Record

Husband Reuben LAW		<input checked="" type="checkbox"/> See "Other Marriages"	
Born	22 Oct 1751	Place Acton, Middlesex, MA	LDS ordinance dates
Chris'd		Place	Baptized 13 Mar 1877
Died	23 Aug 1840	Place Sharon, Hills., NH	Endowed 23 Mar 1877
Buried		Place	SealPar 14 Apr 1954 IFALL
Married	13 Jan 1778	Place , Sharon, Hillsboro, New Hampshire	SealSp 1877
Husband's father John LAW		Husband's mother Sarah BARKER	
Wife Alice PIPER		<input checked="" type="checkbox"/> See "Other Marriages"	
Born	13 Feb 1759	Place Acton, Middlesex, MA	LDS ordinance dates
Chris'd		Place	Baptized 28 Mar 1922
Died	5 Feb 1821	Place Sharon, Hills., NH	Endowed 3 Aug 1922
Buried		Place	SealPar
Wife's father Joseph PIPER		Wife's mother Esther WRIGHT	
Children List each child in order of birth.		LDS ordinance dates	Temple
		<input type="checkbox"/> See "Other Marriages"	
1	M	Reuben LAW	
Born	24 Jan 1778	Place Sharon, Hillsborough, New Hampshire	Baptized
Chris'd		Place	Endowed
Died	13 Aug 1857	Place	SealPar
Buried		Place	
Spouse Hannah WRIGHT			
Married		Place	SealSp
2	F	Alice LAW	<input type="checkbox"/> See "Other Marriages"
Born	21 Sep 1780	Place Sharon, Hillsborough, New Hampshire	Baptized
Chris'd		Place	Endowed 16 Mar 1877
Died		Place	SealPar
Buried		Place	
Spouse Pliny WETHERBEE			
Married		Place	SealSp
3	M	Samuel LAW	<input type="checkbox"/> See "Other Marriages"
Born	27 Aug 1782	Place Sharon, Hillsborough, New Hampshire	Baptized 13 Mar 1877
Chris'd		Place	Endowed 23 Mar 1877
Died	19 May 1859	Place	SealPar
Buried		Place	
Spouse Mary Mercy ADAMS			
Married	30 Apr 1807	Place	SealSp
4	M	James LAW	<input checked="" type="checkbox"/> See "Other Marriages"
Born	8 Nov 1784	Place , Sharon, Hillsboro, New Hampshire	Baptized 13 Mar 1877
Chris'd		Place	Endowed 23 Mar 1877
Died	29 Aug 1849	Place , Sharon, Hillsboro, New Hampshire	SealPar
Buried		Place	
Spouse Alice PIPER			
Married		Place	SealSp
5	F	Susannah LAW	<input checked="" type="checkbox"/> See "Other Marriages"
Born	10 Oct 1786	Place Sharon, Hillsborough, NH	Baptized 21 Apr 1965
Chris'd		Place	Endowed 16 Mar 1877
Died	31 Oct 1845	Place Nauvoo, Hancock, IL	SealPar
Buried	Sep 1845	Place Nauvoo, Hancock, IL	
Spouse Henry JOLLEY			
Married	1845	Place	SealSp
Prepared by LDS Ancestral File		Address	Family History Department
Phone ()		50 East North Temple	
Date prepared 19 Oct 1997		Salt Lake City, Utah 84150	

Family Group Record

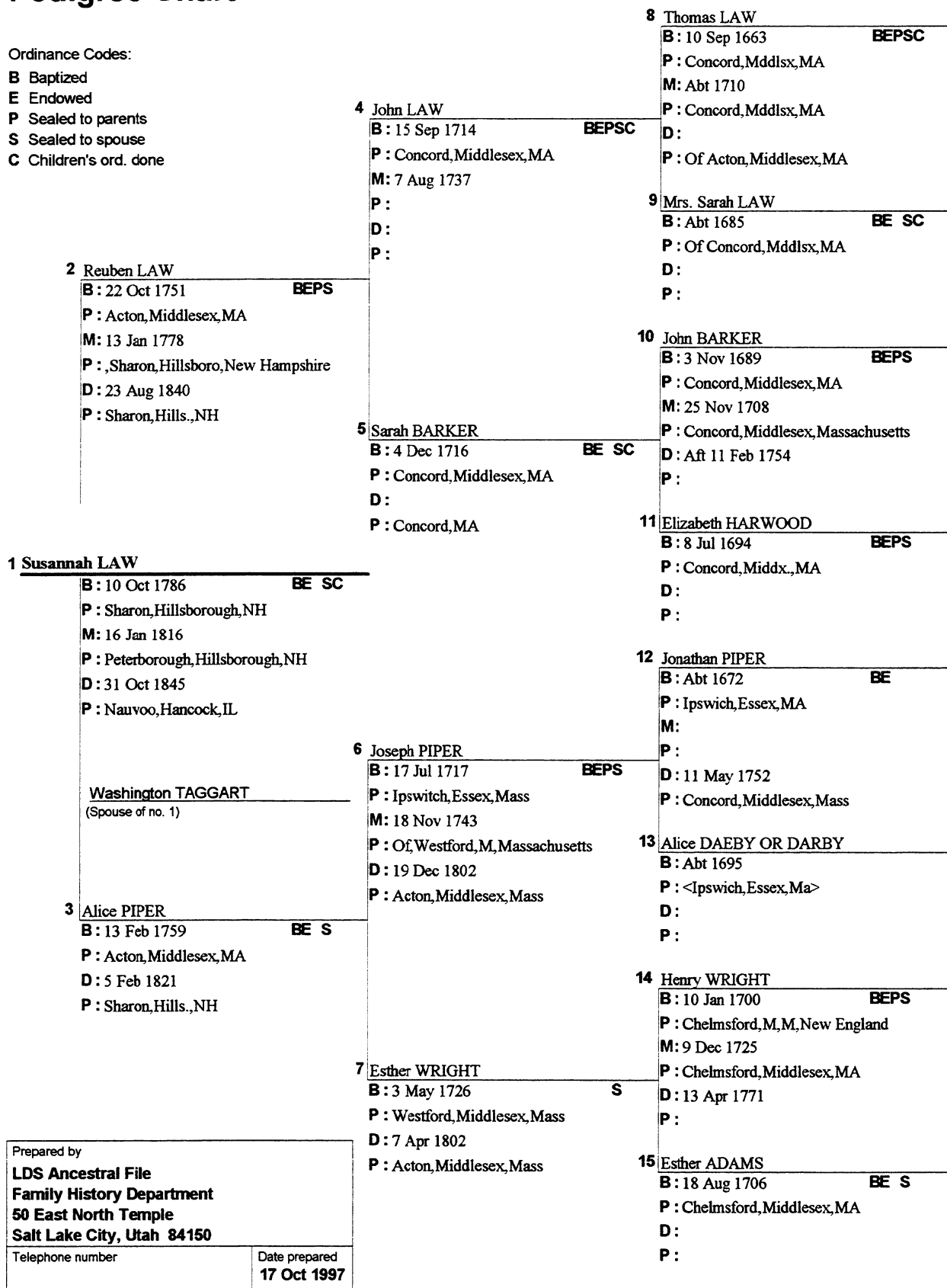
Husband Reuben LAW			
Wife Alice PIPER			
Children List each child in order of birth.			LDS ordinance dates
			Temple
6	F	Sally LAW	<input type="checkbox"/> See "Other Marriages"
		Born Abt 1791 Place <Sharon, Hillsborough, New Hampshire>	Baptized
		Chris'd Place	Endowed
		Died Place	SealPar
		Buried Place	
		Spouse	
		Married Place	SealSp
7	F	Pamelia LAW	<input type="checkbox"/> See "Other Marriages"
		Born 23 Feb 1791 Place Sharon, Hillsborough, New Hampshire	Baptized
		Chris'd Place	Endowed 16 Mar 1877
		Died 25 Aug 1873 Place	SealPar
		Buried Place	
		Spouse James WHITE	
		Married Place	SealSp
8	F	Betsey LAW	<input checked="" type="checkbox"/> See "Other Marriages"
		Born 5 Jun 1793 Place Sharon, Hillsborough, New Hampshire	Baptized 28 Mar 1922
		Chris'd Place	Endowed 30 Mar 1923
		Died 5 Oct 1835 Place	SealPar
		Buried Place	
		Spouse Eli UPTON	
		Married 1830 Place	SealSp
9	M	Joseph LAW	<input type="checkbox"/> See "Other Marriages"
		Born 30 May 1795 Place Sharon, Hillsborough, New Hampshire	Baptized 13 Mar 1877
		Chris'd Place	Endowed 5 Jul 1877
		Died 5 Oct 1850 Place	SealPar
		Buried Place	
		Spouse Harriet CARTER	
		Married Place	SealSp
10	M	John LAW	<input type="checkbox"/> See "Other Marriages"
		Born 27 Sep 1798 Place Sharon, Hillsborough, New Hampshire	Baptized 28 Feb 1922
		Chris'd Place	Endowed 21 Nov 1923
		Died 6 May 1883 Place	SealPar
		Buried Place	
		Spouse Mary Ann STEVENS	
		Married Place	SealSp
11	M	Artemas LAW	<input type="checkbox"/> See "Other Marriages"
		Born 14 Aug 1802 Place Sharon, Hillsborough, New Hampshire	Baptized 13 Mar 1877
		Chris'd Place	Endowed 6 Jul 1877
		Died 12 Nov 1836 Place	SealPar
		Buried Place	
		Spouse Sarah CUTLER	
		Married Abt 27 Apr 1829 Place	SealSp
12	F	Lucy LAW	<input type="checkbox"/> See "Other Marriages"
		Born 12 Apr 1806 Place Sharon, Hillsborough, New Hampshire	Baptized 10 Jul 1888
		Chris'd Place	Endowed 12 Jul 1888
		Died 4 May 1883 Place	SealPar
		Buried Place	
		Spouse Frederick LIVINGSTON	
		Married Place	SealSp
Other marriages			
HUSBAND - Reuben LAW			
Ruth PIPER			

Pedigree Chart

Chart no. 1

Ordinance Codes:

- B** Baptized
- E** Endowed
- P** Sealed to parents
- S** Sealed to spouse
- C** Children's ord. done



Prepared by	
LDS Ancestral File	
Family History Department	
50 East North Temple	
Salt Lake City, Utah 84150	
Telephone number	Date prepared
	17 Oct 1997

William McNee

1711 - December 23, 1789

Mary Eckless Brownley

1711 - October 1759

Sarah Smith Bell

1716 - January 31, 1814

Deacon⁴³⁷ William McNee [pronounced Mac Nay] and his wife Mary Eckless Brownley are believed to have immigrated to North America in the early to mid 1700's from Northern Ireland. Just when was their arrival is not known, however their marriage is believed to have been in Northern Ireland previous to their coming across the Atlantic. Their first child Robert was born in 1735 although where is not known. They are thought to have been born in Ireland in or around 1711.⁴³⁸

We do know that "In September, 1736 or 1737, [a] . . . party came over from Ireland. Among them were the Smiths, the Wilsons, and the Littles. . . ," and Mrs Sarah McNee [William's second wife] who all settled in Peterborough. "Mrs. Sarah McNee, or as she was called, old Aunt Nay, . . . used to relate, with much satisfaction, that as the vessel approached the wharf in Boston, a gentleman there, after inspecting them closely, said, "Truly, these are no poor folk; and," she always added, "he was and awfu' great gentleman; for he had ruffles on his fingers." It was noised about that a pack of Irishmen had landed, and they were

much annoyed by the observations that were made upon them. "Why," said one, with evident surprise, "these people are white." "So they are," said another, with not less astonishment; "as white as you or I." "It made my blood boil," said the elder William Smith, who was then about eighteen years old, "to hear ourselves called a parcel of Irish." The prejudice subjected them to a more serious inconvenience, and rendered it difficult to procure lodgings. They, however, succeeded in getting a Mr. Winship, in the east part of Lexington, to take them for the winter. His neighbors, especially during the intermission on Sundays, would crowd around him and remonstrate loudly against his harboring these Irishmen. At last he would listen no longer, but told them that if his house reached to Charleston, and he could find such Irish as these, he would have it filled up with Irish, and none but Irish.

"The spring or summer following (1737), they came to Lunenburg, Mass., from which place, and from Londonderry, small parties, . . . came out between 1739 and 1749 to make a settlement in Peterborough."⁴³⁹

From the Centennial address we are told ". . . it is necessary to bear in mind the

⁴³⁷ Deacon: Ruling Elder in the Presbyterian Church: A layperson who assists the minister in various functions in certain Christian denominations. *Webster's II New Riverside University Dictionary 1984*, page 349.

⁴³⁸ *History of Peterborough (Albert Smith), Genealogy*, page 211.

⁴³⁹ *History of Peterborough (Albert Smith)*, pages 260-261.

circumstances . . . [of the Scotts in north Ireland previous to this] in order to understand the character of the emigrants from the north of Ireland. They have often been confounded with the Irish, and yet at the time of their emigration there were perhaps no two classes in the United Kingdom more unlike, or more hostile. Every circumstance in their history, for more than a hundred years, had served only to inflame them against each other.”⁴⁴⁰

“We are not perfectly certain as to Deacon McNee’s residence before he removed to town [Peterborough] but suppose it was Roxbury [now a suburb of Boston, Massachusetts]. . .” To this young couple William and Mary, were to be born eight children, 3 boys and 5 girls. The last being born in 1758 - a little over a year before Mary died.

William McNee (Dea.) was one of the early settlers of Peterborough, New Hampshire. In the year 1745 or 1746, William McNee age about 34, in company with John Taggart age about 25, and William Ritchie, “looked out a place in town to settle, and selected lots on the south part of the town subsequently known as the Shedd farm, and the adjoining lands.”⁴⁴¹ Another account states they “. . . cut down the brush and girdled the large trees. This is said to have been definitely not later than 1744, and probably earlier. It is reported in the notes of Samuel Smith that these three men cut a strip of land on the end of their lots about twenty rods wide, and when they returned in 1749 or 1750 the trees had all died and the land was in good condition for a crop of rye. This land evidently was on the south slope of Ritchie Hill and was

that which was afterwards owned and farmed by the same three men. This same hill was crowned by a log fort, or blockhouse, for protection against possible Indian raids.”⁴⁴²

“Deacon William McNee moved his family here May 1, 1752. He occupied the place now [1873] owned by George Shedd, in the south part of the town, reaching to the south line of same. He removed from Roxbury in Massachusetts. . .

Speaking of the early settlers, Albert Smith said “. . . their dwellings lacked all the comforts and conveniences of modern [1873] life. They were open, cold, and uncomfortable, and it required much hardihood to endure the exposure to which all were subjected in abodes so imperfectly constructed. We can hardly imagine how they could live in such houses, and carry on so much work besides the regular household duties; but they had made up their minds to receive everything in the best spirit, in hopes of better and more prosperous times to come, and thereby they made of their hovels, of their wretched cabins, and half-built houses, homes consecrated to religion, and to all the social and moral virtues. We suppose the training of the children was in rather patriarchal mode, - the father’s will being the rule and end of all domestic power. The children were brought up to early and continued labor, without much relaxation.

“In the early settlement, all the people attended public worship regularly. When they lived three or four miles from the meeting-house, in bad weather or in the winter, the great sacrifice it must have been to them in comfort

⁴⁴⁰ *History of Peterborough (Albert Smith),*, page 258.

⁴⁴¹ *History of Peterborough (Albert Smith), Genealogy,* page 211.

⁴⁴² *History of Peterborough New Hampshire, Book One (Richard R. Smith),* page 44.

and health, cannot be easily estimated by those who are accustomed to our comfortable and convenient houses, and warm winter clothing. Most of them had to walk to church. There were few horses, no carriages among them, and then with insufficient clothing for such an exposure as sitting in a cold meetinghouse for two services, each from one and one-half to two hours in length, they must have come home, not simply unrefreshed, but chilled and fatigued by the hard service of the day. . .

“. . . these homes were places where the sincere reading of the Bible and the daily worship of God were instituted; and where men were actuated by the truest and most substantial principle, always aiming to do right. . .

“The condition of the women was peculiarly hard. They were required to cook and to prepare the food from a very inadequate supply of the raw material; to make the best of their very scanty means, with an entire absence of any of the modern [1873] luxuries. In addition, it devolved on them to carry on the home manufactures, by which the clothing of the entire family was supplied. It was a life peculiarly trying and wearing, and yet borne with great patience, and with thankfulness for all the mercies that came by their means, to their families and possessions. . .

“The Bible was thoroughly read without note or comment, and made the rule of their lives, as hardly ever since; and the effects of its teachings was apparent in the lives of all. . . It did more to make these men what they were than any other circumstance in their lives. . .

“Without this influence upon them, isolated as they were in the midst of the dense forests, and without much association, they

would have been little better than barbarians. . . Their common-sense was predominant above everything. They became intelligent, they hardly knew how. At the beginning of the Revolution they found themselves able to grapple with all the abstract principles of government, and to see their situation at a glance. . .

“The diet of the early settlers must have consisted principally of the products of the soil, together with the wild game of the forests and the fish of the streams. To the latter, always present when other things might fail, we are accustomed to attribute a great deal of their support. The woods were full of game, and fresh fish in any quantity could be obtained, with very little trouble, near their homes. The rest of their food must have been coarse. Indian meal, beans salted and pork, milk, butter, and cheese, with such vegetables as they could raise, must have constituted their main living. We do not suppose, before the Revolution, that there was much indulgence in such luxuries as sugar, molasses, tea and coffee, spices, etc., and we are not informed that the sugar from the maple was much used. Flour, too, was not much indulged in. These articles named above, so indispensable now, could not then be easily obtained, if, indeed, they had any means for this purpose. Corn and rye bread made the great staple of general consumption for all classes.”⁴⁴³

Mary, William’s wife, died a little over a year after the birth of her eighth child in October of 1859 probably as the results of the hard life as she was only 48 years of age at the time. William with several small children found it necessary to remarry. Some time later exact date unknown, he married the widow Sarah

⁴⁴³ *History of Peterborough (Albert Smith), pages 59 & 69-73.*

Smith Bell, with whom he lived out the remainder of his life. She was a daughter of Robert Smith and sister of William Smith Esq.⁴⁴⁴

"At the outbreak of the French and Indian war of 1755-63, Peterborough had been permanently settled only six years. After several unsuccessful efforts the people had, by 1765, come to believe that at last their desire was realized, and their purpose to found a town and make for themselves a new home had come to fulfilment. They were hard at work clearing away the forests and building their homes of logs; one or two saw and grist mills had been established; they were beginning to acquire property in domestic live stock, and the fear of Indians was beginning to die out. The number of families was from thirty-five to forty. The outbreak of another dreaded Indian war was a rude awakening from their dream of peace.

"The settlers were a brave and sturdy people, familiar with the hardships and sufferings of war acquired in the civil and religious conflicts in Ireland. But much as they dreaded it, this contest appealed strongly to them both on political and religious grounds. They had not forgotten that the French had been their old foes in Ireland, and that in the final struggle between the Prince of Orange and the deposed English king, which culminated in the Battle of the Boyne, July 1, 1690, France was found fighting under the banner of James II, and its soldiers composed a substantial part of his defeated army. They realized, too, that the effort of the French king to found a permanent colony in Canada was to establish upon their borders the institutions of feudalism, monarchy, and Rome, which embodied all that was

offensive to the independent, liberty-loving Scotch Irishman.

"The war was the turning point in the history of the Western continent, and on its issue hung the future of the new world. Early in the seventeenth century, when France turned her thoughts toward the establishment of colonies in North America, she had laid down a plan of the most sweeping and far-reaching character. It included nothing less than the seizure of the whole continent and making all the Indian tribes subjects of the French king and the willing disciples of Rome. By the provisions of the charter of the French Colonial company, organized in 1626, every settler was to be a Frenchman and a Catholic. The new possessions were to be kept free from every taint of heresy, and the Huguenot of Canada, because he was a Protestant and for no other reason, was to be harried out of the colony with as much cruelty and as little remorse as he had been driven from France itself. This policy was consistently carried out. In the prosecution of the scheme the Jesuits were its pioneers and active promoters. They aimed to subdue and convert the Indians not so much by the sword as by the cross. Their purpose was to control the savage tribes by bringing them into the Catholic church and to make them her willing obedient children both for peace and war. By 1755 France had established a chain of military posts reaching from Quebec to the Ohio river, and was endeavoring to complete the cordon by extending it to the mouth of the Mississippi. The intent was to confine the English to a narrow fringe along the Atlantic coast. With the Indians for allies, French statesman reckoned the day would surely come, and that soon, when in the event of war with England they could easily drive the hated English settlers into the sea and thus reign supreme in the new world. . .

⁴⁴⁴ *History of Peterborough (Albert Smith), Genealogy, page 211.*

"The colonist fully realizing their danger knew what was before them when hostilities broke out, and braced themselves for the conflict. There was an additional peril to the border settlers of New Hampshire. During the war which closed in 1748, the French and Indian invasions from Canada had entered the Connecticut and Merrimack River valleys by way of the coos meadows along the upper waters of the Connecticut River. To command this highway of communication and depredation was of great consequence to the colonists, and the authorities determined to occupy it and thus close this door to savage raids.

"The Peterborough settlement was peculiarly exposed to these savage incursions, and was in a defenseless condition. There was a fort on Ritchie Hill but it had no garrison. There were small settlements at Hinsdale, Keene, Penacook, and up along the Merrimack Valley between Concord and Franklin; other than these there was no barrier between Peterborough and Canada. But the settlers were brave and determined men, inheriting the military instincts of their ancestors in the mother country, and were as ready to fight for their homes here as their fathers had been for civil and religious freedom in Scotland and Ireland. The town was not organized as a municipal corporation until 1760, and the military service of the men was the spontaneous expression of their patriotism and their appreciation of the issues involved in the struggle. . .

"It remains to speak of the men who served under Capt. Rogers in 1757 and 1758, and who perished in the disastrous engagement of March 13, 1758. . . . These men were Charles McCoy, John Stuart, David Wallace William Wilson, **Robert McNee**, John Dinsmore, killed;

Alexander Robbe, Samuel Cunningham, escaped, and Alexander Scott and Thomas Cunningham, left behind to guard the camp. . .

Of those killed with the now famed 'Rogers Rangers' was "Robert McNee the eldest son of *Deacon William McNee*.⁴⁴⁵

For a more complete account of the incident see *The Account of the Battle by Major Robert Rogers* at the end of this chapter.

"The French and Indian wars were a heavy drag upon all the infant and frontier settlements of New Hampshire. . . . they aided in the protection of their extensive frontier, by their services, their property, and their lives. . .

"The whole number enlisted from Peterborough during the war [French & Indian] was thirty-two, and fourteen were lost in this war, a great number from a settlement so small and weak. . .

"The settlement went on prosperously up to 1759; but great inconveniences were experienced in the management of the common finances, and of all subjects of general improvement, as to roads, support of public worship, bridges, etc., and the settlers felt the need of being entirely dependent upon the proprietors. A petition was sent to the provincial legislature, signed by Thomas Morrison, Jonathan Morrison, and Thomas Cunningham, an authorized committee for this purpose. . . .

"The town was incorporated Jan 17, 1760, and the first meeting called was by Hugh

⁴⁴⁵ *Peterborough New Hampshire/American Revolution, pages 1-5 & 14, 21-22.*

Wilson, authorized so to do by the charter, was held at the meeting-house. . .⁴⁴⁶

"From the close of the French and Indian war in 1763 on to 1775 the town had a steady, healthy growth in population and prosperity. The first census was taken in 1767, with the following result:

- Unmarried men between 16 and 60	33
- Married men between 16 and 60	64
- Boys under 16	113
- Men, 60 years of age and over	13
- Females, unmarried	149
- Females, married	68
- Slaves	1
- Widows	<u>2</u>
Total	443

"Under an order by governor Wentworth issued October 15, 1773, another enumeration was made, showing:

- Unmarried men between 16 and 60	44
- Married men between 16 and 60	66
- Boys under 16	131
- Men, 60 years of age and over	12
- Females, unmarried	172
- Females, married	72
- Slaves	11
- Widows	<u>6</u>
Total	514

"In 1776 the Fourth Provincial Congress ordered a third census, which was to include the number of firearms in each town fit for use, and the number wanting to complete one for every person capable of using them, with the quantity of powder in each place; and where there was a public stock, a separate account thereof. From this census it appeared there were then:

- Boys under 16 years of age	139
- Males 16 years to 50 not in army	77
- All males over 50	23
- Persons gone to the army	25
- Females	277
- Slaves	<u>8</u>
Total	549

By 1775 . . . "the conveniences and comforts of life had increased in a greater ratio than the population. Most of the primitive log cabins had been replaced by frame dwellings, and the house furnishings were of better quality and quantity. There were more cattle, and the farms had more cleared and arable land. At least one store was open . . . there was one church, one tavern, . . . and one physician, . . . but no lawyer. The only man in town who appears to hold a commission under the royal government was Hugh Wilson who had served a number of years as Justice of the Peace.

"Presbyterian in faith, the settlers were devout believers in the democratic principles. . . They were a contented and peace-loving folk, not of those who were eager to excite war, but they had an inherited taste and aptitude for military life. Many of them had come to this country in the migration of 1736, while the rest were children of the Londonderry immigrants of 1719. Probably nineteen out of every twenty were . . . Scotch-Irish. They had its defects, but they had all its virtues, - industry, independence of character, unflinching courage, and devoted loyalty to those great principles of civil and religious liberty which they had come here to enjoy. . .⁴⁴⁷

"The citizens of Peterborough participated largely in all the service of the field in times of war. They had a military training at home, and frequent experiences in the French and Indian wars, that made them ready and efficient soldiers at once. In the use of fire-arms they were always skilled; it was common to find a musket in every house, and those who could use them adroitly, either in securing wild game,

⁴⁴⁶ *History of Peterborough (Albert Smith), pages 145, 146, 53, & 139.*

⁴⁴⁷ *Peterborough New Hampshire/American Revolution, pages 24-26.*

or in protecting themselves against the incursions of the Indians, were numerous.⁴⁴⁸

William McNee was known as one of Peterborough's leading citizens⁴⁴⁹, serving during the Revolution on the community's "Committee of Safety." The Committee had five members who were responsible for filling Peterborough's quotas for men and supplies levied on them by the New Hampshire Committee of safety.⁴⁵⁰ He was also a deacon or ruling elder in the Presbyterian Church. His son, William, was also prominent in Peterborough, being chosen Selectman 1776-1779.⁴⁵¹ While occupying this office, he managed to serve two short stints in the army. .

"On March 14, 1776, the Continental Congress passed a resolution calling on the Colonies ". . . to cause all persons to be disarmed within their colonies who are notoriously disaffected to the cause of America, or who have not associated, and refuse to associate to defend by arms the United Colonies against the hostile attempts of the British fleets and armies."

"The New Hampshire Committee of Safety circulated this resolution instructing all communities within the Colony of New Hampshire to have all competent males above twenty-one sign it, and then have it returned to them. A list of names of all who refused to sign the declaration was also to be sent to the State Committee.⁴⁵² This became known as the

Association Test and was a virtual Declaration of Independence. In Peterborough eighty-three persons signed it . . . According to the census of that year there were 102 males between sixteen and fifty and twenty-five of them were in the army at the time. In any event, there was not a single Tory⁴⁵³ in town. Peterborough's signers solemnly promised: ". . . We will, to the utmost of our power, at the risque of our lives and fortunes, with arms, oppose the hostile proceedings of the British fleets and armies against the United American Colonies."⁴⁵⁴

Deacon William McNee died in Peterborough, December 23, 1789 age 78 years. His second wife Sarah out lived him by twenty-three or so years, to January 31, 1814, and died at age 98.

The descendants of Deacon McNee and his first wife Mary in 1873 had reached the seventh generation and the whole amount of his posterity, as nearly as could be ascertained by a careful inquiry, was one thousand one hundred and fourteen, and yet by no means embracing them all. To attempt to number his posterity more than a hundred years later would prove to be extremely difficult, if not impossible, but must now number well into many many of thousands, perhaps into the tens of thousands. What do you suppose he thinks of us now ?⁴⁵⁵

⁴⁴⁸ *History of Peterborough (Albert Smith), page 145.*

⁴⁴⁹ *History of Peterborough New Hampshire, Book One (Richard R. Smith), page 248.*

⁴⁵⁰ *History of Peterborough New Hampshire, Book One (Richard R. Smith), page 472.*

⁴⁵¹ *Peterborough New Hampshire/American Revolution, pages 240-241.*

⁴⁵² *History of Peterborough (Albert Smith), pages 148-149.*

⁴⁵³ British supporter.

⁴⁵⁴ *Taggart Family Newsletter, Volume IX, Number 1, February, 1990, pages 13-14.*

⁴⁵⁵ *History of Peterborough (Albert Smith), Genealogy, page 211.*

Major Robert Rogers Account of the Battle⁴³⁸

⁴⁵⁶ On the 11th of January, 1757, Lord Loudon ordered Major Rogers to recruit five additional companies of rangers -- four from New England and one company of Indians, to be ready for service on the 4th of the next March. Each company was to have a captain, two lieutenants, one ensign four sergeants, and one hundred men. The officers were to have British pay, and the privates two shillings and six-pence, New York money. The men were to provide themselves with good warm clothing, uniform in every company, and a good blanket. They also were to furnish their own arms to be approved by the government. The muskets used were smooth bore, carried buckshot or bullets, and sometimes both. The time of enlistment was to be for not less than one year, and the men were to be at Fort Edward, ready for duty by March 15. Four of these companies were sent to Louisburg and the other stayed at Fort Edward. It is uncertain whether the Peterborough men belonging to this company remained at Fort Edward, or whether they were attached to some of the companies of rangers previously recruited, and had been encamped there through the winter.

On the 28th of February, Colonel Haviland, commandant at Fort Edward, ordered Capt. Israel Putnam out on a scout toward Ticonderoga. In this reconnaissance one of his men was

captured and taken to the enemy's headquarters; the rest returned and reported that there were 600 Indians camped near the enemy's fort. It was known by Putnam's men, when they left Fort Edward, that on their return Rogers was to be sent against Ticonderoga with a force of 400 rangers. The enemy were thus warned of the intentions of the English commander.

On Putnam's return Rogers was ordered to the neighborhood of Carrillon (Ticonderoga), but instead of having 400 men he was given only 180, including officers. All of this number were rangers, except one captain, one lieutenant, one ensign, one sergeant, and four privates out of an English regiment who volunteered to accompany him. Rogers confesses that as he viewed this small force of brave men march out of Fort Edward on the expedition on the 10th of March, he "had no little concern and uneasiness of mind," for he believed that the enemy were fully informed of their purpose. The first day they marched to "half-way brook," on the road to Lake George. The second day, the eleventh, they reached the first narrows on the lake and camped for the night on the east side. Scouts were sent out three miles in advance to search for the enemy and the camp was carefully guarded by pickets against surprise. The troops marched down the lake on the ice, hauling their packs and equipment on sleds. They left their camp the next morning at sunrise. After marching about three miles a dog

was seen running across the lake, when the companies suspecting the Indians must be near, halted, and a scouting party was sent forward to reconnoiter. But no enemy was found, and Rogers led his men to the west side of the lake at a place called "Sabbath Day Point," halted, and sent out scouting parties, while the rest of the company rested till evening. At dark they again started up the lake, Rogers sending a party of fifteen men forward, some of them on skates, as an advanced guard, while the left was protected by another detachment. The march was made in close order, and the night was very dark. In this way they marched till within eight miles of the outpost of the French force. A fire was discovered on the east shore and the commander of the advanced guard sent back word that the enemy had been seen. After a fateful reconnaissance Rogers called in his scouts and flanking parties, marched to the west shore of the lake, where the men hid their packs and sleighs in a thicket, left a small guard to watch them, and the rest went forward to attack the enemy. The French pickets had, however, taken the alarm, extinguished their fire and rejoined the main body. Rogers, thinking his scouts must have been mistaken about the fire, led his men back to where they had left their baggage and camped in the snow through the night without a fire.

Rogers continues: "The 13th, in the morning I deliberated with the officers how to proceed, who were unanimously of the

⁴⁵⁶ Peterborough New Hampshire/American Revolution, pages 14-21.

opinion that it was best to go by land on snowshoes, lest the enemy should discover us on the lake; we accordingly continued our march on the west side, keeping on the back of the mountains that overlooked the French advanced guards. At twelve of the clock we halted two miles west of these guards, and then refreshed ourselves till three, that the day scouts from the fort might be returned home before we advanced, intending at night to ambuscade some of their roads in order to *trepan*⁴⁵⁷ them in the morning. We then moved in two divisions, the one headed by Captain Buckley, the other by myself; Ensigns White and Wait had the rear guard, the other officers were posted properly in each division, having a rivulet at a small distance on our left, and a steep mountain on our right. We kept close to the mountain that the advanced guard might better observe the rivulet, on the ice of which I imagined they would travel if out, as the snow was four feet deep and very bad traveling on snowshoes. In this manner we marched a mile and a half when our advanced guard informed me of the enemy being in their view, and soon after, that they had ascertained their number to be ninety-six, chiefly Indians. We immediately laid down our packs and prepared for battle, supposing these to be the whole number or main body of the enemy, who were marching on our left up the rivulet on the ice. I ordered Ensign McDonald to the command

of the advanced guard, which, as we faced to the left, made a flanking party to our right. We marched to within a few yards of the bank, which was higher than the ground we occupied, and observing the ground gradually to descend from the bank of the rivulet to the foot of the mountain, we extended our party along the bank far enough to command the whole of the enemy at once; we waited till their front was nearly opposite our left wing, when I fired a gun, as a signal for a general discharge upon them, whereupon we gave them the first fire, which killed about forty Indians; the rest retreated and were pursued by about one-half of our people. I now imagined the enemy totally defeated, and ordered Ensign McDonald to head the flying number of them that none might escape; but we soon found our mistake, and the party we had attached were only their advanced guard, their main body coming up, consisting of 600 more, Canadians and Indians; upon which I ordered our people to retreat to their own ground which we gained at the expense of fifty men killed; the remainder I rallied and drew up in pretty good order, where they fought with such intrepidity and bravery as obliged the enemy (though seven to one in number) to retreat a second time; but we not being in a condition to prevent them, they rallied again, and recovered their ground and warmly pushed us in front and both wings, while the mountain defended our rear; but they were so warmly received that their flanking parties soon retreated to their main body with considerable loss. This threw the whole again into disorder, and

they retreated a third time; but our number being now too far reduced to take advantage of their disorder they rallied again and made a fresh attack upon us. About this time we discovered 200 Indians going up the mountain on our right, as we supposed to get possession of the rising ground and attack our rear; to prevent which I sent Lieutenant Philips, with eighteen men, to gain the first possession, and beat them back; which we did; and the possession of the other part of the hill, I sent Lieutenant Crofton, with fifteen men, to prevent them there; and soon after desired two gentlemen, who were volunteers in the party, with a few men, to go and support him, which they did with great bravery.

"The enemy pushed us so close in front that the parties were not more than twenty yards asunder in general, and sometimes intermixed with each other. The firing continued almost constantly for an hour and a half from the beginning of the attack, in which time we lost eight officers and more than one hundred privates killed on the spot. We were at last obliged to break, and I, with about twenty men, ran up the hill to Philips and Crofton, when we stopped and fired on the Indians, who were eagerly pushing us, with numbers that we could not withstand. Lieutenant Philips being surrounded by 300 Indians, was at this time capitulating for himself and party on the other part of the hill. He spoke to me and said if the enemy would give them quarters he thought it best to surrender, otherwise he would fight

⁴⁵⁷ To Trap or Ensnare "Webster's
II New Riverside University Dictionary 1984
Page 1231.

while he had one man left to fire a gun.

"I now thought it was most prudent to retreat and bring off with me as many of my party as I possibly could, which I immediately did; the Indians closely pursuing us at the same time, took several prisoners. We came to Lake George in the evening, where we found several wounded men, whom we took with us to the place where we had left our sleds, from whence I sent an express to Fort Edward, desiring Mr. Haviland to send a party to meet us and assist in bringing in the wounded; with the remainder I tarried there the whole night, without fire or blankets, and in the morning we marched up the lake and met Captain Stark at Hoop Island, six miles north from Fort William Henry, and encamped there that night; the next day being the 15th, in the evening we arrived at Fort Edward."

Rogers estimates the enemy at 700, 600 of whom were Indians. He says: "We killed 150 of them and wounded as many more." And he pathetically adds: "I will not pretend to determine what we should have done had we been 400 or more strong, but this I am obliged to say of those brave men who attended me (most of whom are now no more, both officers and soldiers in their respective stations behaved with uncommon resolution and courage, nor do I know of an instance during the whole action in which I can justly impeach the prudence or good conduct of any of them." It is an eloquent tribute of a brave

commander to the heroic men who fell.

Rogers foots up the number of killed at 125 men, besides those who were captured and afterward murdered by the Indians. Of the 180 who marked out of Ford Edward with him on the morning of the 10th of March, not more than 25 returned on the evening of the 15th. In this battle more Peterborough men were slain than in any other one battle in the whole history of the town. The next most fatal engagement was the second battle of Bull Run, August 29, and 30, 1862, when four perished.

"The French historian, Pouchot, gives this account of the battle: "On the 1st of March, a party of two hundred of our domiciled Indians and part Canadians left Montreal. These Indians coming to the fort, Carrillon, asked of the commander some provisions, and said they wished to rest a few days before setting out on the march. He gave them some and a little brandy, and the Indians returned to their camp and began to drink. One of them who did not wish to join them began a juggling, and after some time he called the rest to council, and told them that he had learned by this means that the English had sent a party, who had come to Carrillon, and that they could not be far distant. He then exhorted his comrades to set out on the next day, which they in fact did. The commandant was agreeably surprised at this prompt resolution of relieving him and granted all they asked. Several officers and soldiers

of the garrison wished to join the expedition. They proceeded along the lake shore, and at three leagues beyond their scouts noticed the tracks of men in considerable numbers on the ice, and reported this fact. It was determined at once to retire into the woods near which the English troops descending a little hill ran to notify their people that they were approaching. They arrived at a little elevation by the time the English were at the bottom of the hill, and they at once attacked them, killing one hundred and forty-six on the spot. They did not save more than the fifth part of the two hundred that they had. Robert Rogers, who commanded them, left his clothes, his commission, and his instructions to enable him the better to flee. Eleven officers or volunteers had joined this detachment, of whom four belonged to regiments that had lately arrived from England. Five were taken prisoners to Carrillon, and others were lost in the woods, where they perished with hunger. This was the most vigorous action of the Indians."

"General Montcalm, in a letter dated April 10, says that the Indians brought back one hundred and forty-six scalps and would give no quarter. But he does not state definitely the losses."⁴⁵⁸

⁴⁵⁸ *New Hampshire History of the Daughters of the American Revolution, pages 20-21.*

Family Group Record

Husband William MC NEE [Deacon]		<input checked="" type="checkbox"/> See "Other Marriages"	
Born	1711	Place Northern Ireland	LDS ordinance dates
Chris'd		Place	Temple
Died	23 Dec 1789	Place Peterborough, Hillsboro, NH	Baptized 16 Jul 1878
Buried		Place	Endowed 18 Jul 1878
Married	Abt 1733	Place	SealPar
Husband's father	William MCNEE	Husband's mother	SealSp 19 Jul 1878 SGEOR
Wife Mary Eckless BROWNLEY		<input type="checkbox"/> See "Other Marriages"	
Born	1711/1712	Place Of Peterborough, Hills, NH	LDS ordinance dates
Chris'd		Place	Temple
Died		Place Peterboro, Hillsboro, New Hampshire, Age 48	Baptized 10 Mar 1931
Buried		Place	Endowed 22 Jul 1931
Wife's father		Wife's mother	SealPar
Children List each child in order of birth.		LDS ordinance dates	Temple
1	M	Robert MC NEE	<input type="checkbox"/> See "Other Marriages"
Born	1735	Place Ireland	Baptized 16 Jul 1878
Chris'd		Place	Endowed 19 Jul 1878
Died	13 Mar 1757	Place	SealPar 31 Mar 1943 ARIZO
Buried		Place	
Spouse			
Married		Place	SealSp
2	F	Elizabeth MC NEE OR NAY	<input type="checkbox"/> See "Other Marriages"
Born	1740	Place Of Peterborough, Hills, NH	Baptized 16 Jul 1878
Chris'd		Place	Endowed 17 Feb 1882
Died	1 Nov 1814	Place Sharon, Hills., NH	SealPar 31 Mar 1943
Buried		Place	
Spouse	James TAGGART [LIEUTENANT]		
Married	Abt 1771	Place	SealSp 18 Sep 1953
3	M	William MC NEE OR NAY JR.	<input checked="" type="checkbox"/> See "Other Marriages"
Born	1740	Place Of Peterboro, Hillsboro, NH	Baptized 28 Feb 1877
Chris'd		Place	Endowed 19 Jul 1878
Died	13 Apr 1810	Place Of Peterboro, Hillsboro, NH	SealPar 31 Mar 1943
Buried		Place	
Spouse	Betsey RUSSELL		
Married		Place	SealSp 19 Jul 1878 SGEOR
4	M	James MC NEE	<input type="checkbox"/> See "Other Marriages"
Born	Abt 1743	Place Of Peterboro, Hillsb., NH	Baptized 3 Mar 1931
Chris'd		Place	Endowed 6 May 1932
Died		Place	SealPar 31 Mar 1943
Buried		Place	
Spouse	Patty SWAN		
Married		Place	SealSp
5	F	Mary MCNEE OR (NAY)	<input type="checkbox"/> See "Other Marriages"
Born	1745	Place Of Peterboro, Hillsb., NH	Baptized 16 Jul 1878
Chris'd		Place	Endowed 1 Dec 1881
Died	13 Apr 1810	Place	SealPar 31 Mar 1943
Buried		Place	
Spouse	James CUNINGHAM		
Married		Place	SealSp
Prepared by LDS Ancestral File		Address	Family History Department
Phone ()		50 East North Temple	
Date prepared 09 Oct 1997		Salt Lake City, Utah 84150	

Family Group Record

Husband William MC NEE [Deacon]			
Wife Mary Eckless BROWNLEY			
Children List each child in order of birth.		LDS ordinance dates	Temple
6	F	Mariam MC NEE <input type="checkbox"/> See "Other Marriages"	
	Born	1751 Place Of Peterboro, Hillsb., NH	Baptized 10 Mar 1931
	Chris'd	Place	Endowed 22 Jul 1931
	Died	21 Nov 1811 Place	SealPar 31 Mar 1943
	Buried	Place	
	Spouse William MILLIKEN		
	Married	Place	SealSp
7	F	Rebecca MC NEE <input type="checkbox"/> See "Other Marriages"	
	Born	1754 Place Of Peterboro, Hillsb., NH	Baptized 10 Mar 1931
	Chris'd	Place	Endowed 22 Jul 1931
	Died	25 May 1785 Place	SealPar 31 Mar 1943
	Buried	Place	
	Spouse James TAGGART		
	Married	Place	SealSp
8	F	Agnes MC NEE <input type="checkbox"/> See "Other Marriages"	
	Born	14 Aug 1758 Place Of Peterboro, Hillsb., NH	Baptized 16 Jul 1878
	Chris'd	Place	Endowed 2 Feb 1882
	Died	16 Jun 1816 Place	SealPar 31 Mar 1943
	Buried	Place	
	Spouse John SWAN		
	Married	Place	SealSp
Other marriages			
HUSBAND - William MC NEE [Deacon] Sarah SMITH BELL Sarah SMITH			
CHILD 3 - William MC NEE OR NAY JR. Betsy RUSSELL			

Pedigree Chart

Chart no. 1

Ordinance Codes:

- B** Baptized
- E** Endowed
- P** Sealed to parents
- S** Sealed to spouse
- C** Children's ord. done

2 William MC NEE [Deacon]
B: 1711 **BE SC**
P: Northern Ireland
M: Abt 1733
P:
D: 23 Dec 1789
P: Peterborough, Hillsboro, NH

4 William MCNEE
B: Abt 1685
P: „,Ire
M:
P:
D:
P:

1 Elizabeth MC NEE OR NAY
B: 1740 **BEPS**
P: Of Peterborough, Hills, NH
M: Abt 1771
P:
D: 1 Nov 1814
P: Sharon, Hills., NH

3 Mary Eckless BROWNLEY
B: 1711/1712 **BE SC**
P: Of Peterborough, Hills, NH
D:
P: Peterboro, Hillsboro, NH, Age 48

James TAGGART [LIEUTENANT]
 (Spouse of no. 1)

8
B:
P:
M:
P:
D:
P:

9
B:
P:
D:
P:

10
B:
P:
M:
P:
D:
P:

11
B:
P:
D:
P:

12
B:
P:
M:
P:
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13
B:
P:
D:
P:

14
B:
P:
M:
P:
D:
P:

15
B:
P:
D:
P:

Prepared by	
LDS Ancestral File	
Family History Department	
50 East North Temple	
Salt Lake City, Utah 84150	
Telephone number	Date prepared
	19 Oct 1997



Harriet Atkins Bruce Taggart

March 20, 1821 - February 19, 1845

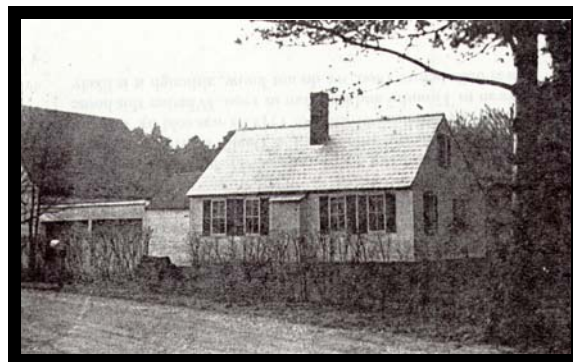
Harriet Atkins Bruce

March 20, 1821 - February 19, 1845

“Harriet, a native of Peterborough [New Hampshire], was born March 20, 1821. She was the third child in a family of eleven -- three girls, of whom she was the eldest, and eight boys. All but one of the eleven lived to maturity. It appears that Harriet was the only one in her family to join the Mormon Church,”⁴⁵⁹ being baptized by Elder Eli P. Mangin in the dead of winter February 20, 1842 and purportedly the 58th one baptized in Peterborough.⁴⁶⁰

The atmosphere and feeling of the town at the time is summed up in a statement taken from the 1842 *Peterborough Lyceum Annals* “. . . The past year has in some respects been remarkable. Never before have we seen among us so much religious excitement, so much talking, disputing, wrangling on religious subjects . . . so many meetings, so many converts, and so many changes in society.”⁴⁶¹

Harriet’s parents were Peter Bruce, a veteran of the War of 1812, and Eliza French.⁴⁶² Peter Bruce purchased a home in Peterborough in 1834 when Harriet was in her teens. The Bruce house, when compared with other houses in Peterborough of the same



period and earlier, suggests a family of comfortable middle-class means. This was probably the house that George came to when courting Harriet.

“As was customary for girls or young women in those days, Harriet had made a ‘sampler,’ showing her ability at embroidering. Harriet’s sampler includes the letters of the alphabet, the numbers 1 to 10, her name -- Harriet Bruce, and an abbreviation for Peterborough.

“Harriet’s love for the scriptures was evidenced by the small leather-bound Bible she carried to Nauvoo. It carries her name - *H.A. Bruce* - inscribed in beautiful penmanship. Many of its pages are water-marked, said to have come from a mishap while crossing the Mississippi. Harriet’s Bible and “sampler” are in the possession of Lela Johnson - a great granddaughter.”⁴⁶³

⁴⁵⁹ Taggart Family Newsletter, Volume II, Number 1, September 1981, page 2.

⁴⁶⁰ Taggart Family Newsletter, Volume VI, Number 1 February 1986, pages 8-9.

⁴⁶¹ Taggart Family Newsletter, Volume VI, Number 1 February 1986, pages 8-9.

⁴⁶² History of the Town of Peterborough (Albert Smith), Genealogical and Historical Register, pages 26-27.

⁴⁶³ Taggart Family Newsletter, Volume II, Number 1, September 1981, page 2.



Harriet married George Washington Taggart⁴⁶⁴ also of Peterborough⁴⁶⁵ on May 7, 1843 and was found in Nauvoo the following month of June.⁴⁶⁶ "Nauvoo's rapid growth was amazing to (and finally, fearsome) to other towns in the county, whose populations numbered only a few hundred. By January of 1843 Joseph Smith could say, 'When I went to Commerce, I told the people I would build up a city, and the old inhabitants replied 'We will be damned if you can.' So I prophesied that I would build up a city, and the inhabitants prophesied that I could not; and we

⁴⁶⁴ Family Group Sheet for George Washington Taggart and Harriet Atkins Bruce.

⁴⁶⁵ Sometimes referred to as Sharon which was divided off of Peterborough in 1790.

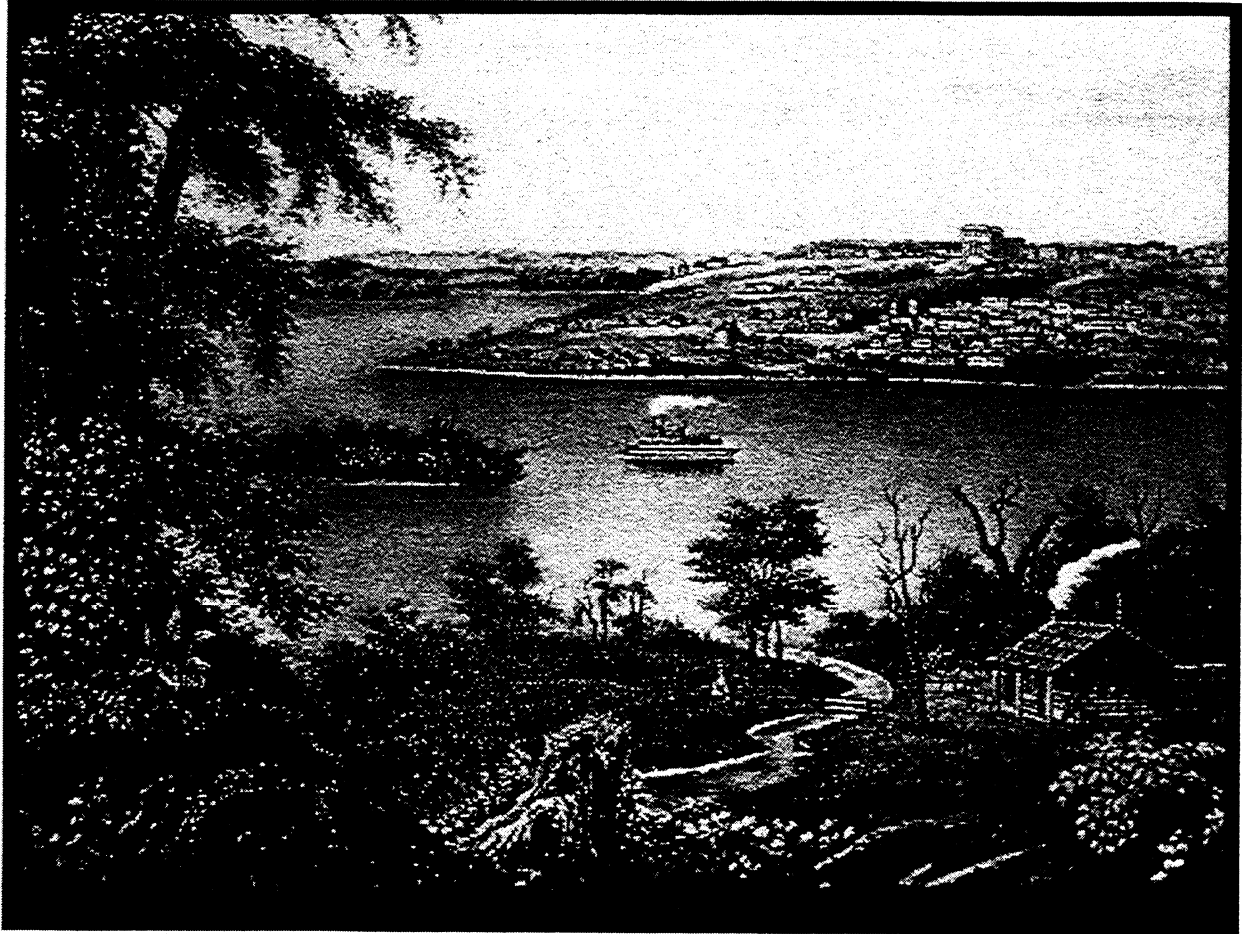
⁴⁶⁶ *Day Book of George W. Taggart.*



have now about 12,000 inhabitants.”⁴⁶⁷

They had traveled to Nauvoo with George’s father Washington, Mother Susan, and younger brother Oliver, all of whom had

Both George and his Father purchased a lot in the City and prepared to build a new life in the City of Nauvoo.⁴⁶⁸ But things were not to work out so easy. Within three short months they were called on to face their first



joined with the Church of Jesus Christ of Latter-day Saints and were desirous to be with the body of the Church at Nauvoo. All five of them had given up familiar scenery, comfortable homes, friends and family to devote their lives to this new religion.

real sacrifice. Washington and Oliver took ill and both of them died early in September of 1843.⁴⁶⁹

Nauvoo at that time was taking a

⁴⁶⁷ "Views of Nauvoo before, during, and after its rise, fall, and restoration," *Nauvoo Panorama*, pages 25 & 26.

⁴⁶⁸ *Toggart Family Newsletter, Volume VII, Number 1, March 1988*, pages 16-17.

⁴⁶⁹ *Toggart Family Newsletter, Volume IV, Number 1, December 1983*, page 4.

heavy toll in lives to disease, particularly malaria and cholera. Malaria was especially deadly in the months of August and September, and was most often referred to as ague and fever.⁴⁷⁰ They were buried side by side in block #7 Lot #3 of the Old Nauvoo Burial Ground.⁴⁷¹

George, writing to his brothers after the death of his father, painted a somewhat bleak situation for the Taggart's in Nauvoo, "How we shall get along I do not know but I am afraid that we shall not be able to go on and build the house. But I shall do what is in my power to get up a house for Mother this fall. But I expect it will be rather a hard case for it is almost impossible for a man here to get a dollar in money for work. For money is scarce and there is but little confidence to be placed in many of the people, and those that have money will not put it in circulation. This perhaps you will wonder at seeing this is called the land of Saints, but let me tell you that the people are not all Saints that profess to be. . . . I like the place very much but there are many inconveniences which we will have to undergo in consequence of not having money, but those that have money can live here just as easy as they please. There is a great deal of building a going on here this Summer, and the place is growing fast. The most of the people are industrious and honest, but poor. But there are many, as might be supposed, that are not honest, and many that belong to the Church which are not to be depended upon. This I expected before I came here, therefore I am

⁴⁷⁰ *In Old Nauvoo*, pages 113-115.

⁴⁷¹ "Nauvoo Death & Burials; October 7, 1989, Nauvoo Restoration, Inc. The Church of Jesus Christ of Later-day Saints."

not disappointed."⁴⁷²

In November of 1843 a petition entitled "Memorial of inhabitants of Nauvoo in Illinois, praying redress for injuries to their persons and properties by lawless proceedings of citizens of Missouri" was circulated and signed by 3,419 of the residents in and around Nauvoo.⁴⁷³

The original petition is fifty-nine pages long and appears to be divided into the Nauvoo Civil wards and out laying areas. George's signature appears in the section with 2nd Ward while Harriet, his wife's, is in the 3rd Ward.⁴⁷⁴ They both signed the petition in support of their friends and neighbors who were forced from Missouri.⁴⁷⁵

"Under less than ideal circumstances, including lack of proper food, Harriet and George became the proud parents of a daughter.⁴⁷⁶ She was named Eliza Ann apparently out of a desire to honor Harriet's mother, Eliza French."⁴⁷⁷

In her daughter Eliza Ann's history we find of her parents, ". . . Harriet Atkins Bruce and George Washington Taggart, two stalwarts who had 'counted the cost, laid their

⁴⁷² *Taggart Family Newsletter, Volume IV, Number 1, December 1983*, pages 4-5.

⁴⁷³ *The Nauvoo Journal, Volume 1, July 1989, Number 3*, pages 66-68.

⁴⁷⁴ *The Nauvoo Journal, Volume 1, July 1989, Number 3*, page 121.

⁴⁷⁵ *The Nauvoo Journal, Volume 1, July 1989, Number 3*, pages 68.

⁴⁷⁶ Family Group sheet for George Washington Taggart and Harriet Atkins Bruce.

⁴⁷⁷ *Taggart Family Newsletter, Volume II, Number 1, September 1981*, page 3.

hearts on the alter, and made the sacrifice.' Few of us realize today what that meant -- what it involved to be a 'Mormon' in those days. Nearly everything that made life pleasant and lovely, except the Gospel, was taken away. They became strangers to their kindred, in many cases, almost over night.⁴⁷⁸ Harriet and George had come to Nauvoo for the Church, were married in May of 1843



when the Saints were working hard on the temple and the mobs were crying for the blood of Joseph and Hyrum Smith. Their first and only child, Eliza, was born just a few months before the Prophet and his brother were

murdered in June.⁴⁷⁹

Harriet's and George's life together in Nauvoo, unhappily, was to be short. Baby Eliza was only five months old when Joseph and Hyrum were killed (June 27, 1844). Harriet, in apparent poor health, felt insecure and threatened, as was reflected in her



patriarchal blessing by John Smith on February 13, 1845: "I also seal upon thee," he said, "the blessings of health and I rebuke the destroyer which is upon thee from this very time, and I demand the destroyer to depart from thee by the authority of the Holy Priesthood . . . Beloved Sister, dismiss thy fears, believe and

⁴⁷⁸ "A Story of Sacrifice," *The Restored Church*, page 221.

⁴⁷⁹ *George Albert Goodrich Family History and Genealogy - 1608-1974*, page 49; & *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 49.

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

Stake

No. 357

Feb 13th, 1845

Date

Nauvoo

City

Illinois

State

Volume 7, page 350

A BLESSING by John Smith, Patriarch, upon the head of **Harriet A Taggart** daughter of **Peter & Eliza Bruce**, born **March 20th 1821, Peterborough New Hampshire**.

Sister Harriet I lay my hands upon thy head in the name of Jesus Christ, & seal upon thee a fathers blessing, even all the blessings of Abraham Isaac & Jacob; thou art of the house of Joseph through the loins of Ephraim; thou has a right to the priesthood, & all the blessings which were sealed upon the heads of the children of Joseph; unfolding unto thee all the mysteries of the Redeemer's kingdom, & giving power over all things, & also I seal upon thee the blessings of health, & I rebuke the disease which is upon thee from this very time, & I command the destroyer to depart from thee by the authority of the Holy priesthood, and I pray my Heavenly Father to seal the rebuke & commandment in the Heavens, & let it be done according to the word spoken, tis thy privilege to obtain this for thus saith the Lord, if thou wilt believe it, thou shalt live & have many children, & thou shalt have faith to preserve their lives from the power of the destroyer, & thou shalt be a comfort to thy companion all his days, & thy children shall be a comfort to thee in thine old age, they shall become very numerous & be esteemed as the honorable of the Earth; I seal all the blessing upon thee which are sealed upon thy companion; thou shalt yet receive thine endowment, & anointing in the house of the Lord with him & thou shalt stand upon the Earth when it is sanctified with thy companion & with the Redeemer of Israel & reign with Him a thousand years, & enjoy all the blessings of His kingdom & finally inherit a kingdom in the house of Israel forever; beloved sister dismiss they fears believe & live, & inherit all these blessings, for this is thy privilege, I seal it upon thee & thy posterity in common with thy companion in life & in death by the authority of the Holy Priesthood Amen

Albert Carrington, Recorder

Page 466 of typescript



George Albert Goodrich Married Eliza Ann Taggart
Married November 10, 1862
George Leonard was born October 30, 1863

live . . .? Harriet died February 19,⁴⁸⁰
1845.⁴⁸¹ She would have been 24 on the 20th
of March.

In a letter to his brother Albert dated
March 5th, George wrote, "My wife has
ceased to live. She now lies in the grave by
the side of Father and Oliver."⁴⁸² She died

February 19, after a lingering illness of 6
months. I think my lot has been one of sorrow
and tribulation since I come to Nauvoo but I
do not feel like complaining for sorrow and
perplexity is the common lot of mankind here
in this life."⁴⁸³ "Harriet was promised a large
family and posterity in her blessing. Though
Eliza Ann was her only child, her descendants
number literally in the thousands."⁴⁸⁴

⁴⁸⁰ The death date listed as March 10th in the *Taggart
Newsletter*, but in a letter from George to his brother Albert it is listed as
February 19.

⁴⁸¹ *Taggart Family Newsletter, Volume II, Number 1,*
September 1981, page 3.

⁴⁸² See page 13.

⁴⁸³ *Taggart Family Newsletter, Volume IV, Number 1*
December 1983, page 8.

⁴⁸⁴ *Taggart Family Newsletter, Volume II, Number 1,*
September 1981, page 3.

George Albert Goodrich and his then living sons



from left to right

Front: *Gardner Lacy, Alfred Slade*
Center: Albert Gardner, *Lewis Henry, George Leonard*
George Albert, Ernest LeRoy, George Arthur
Back: Byron, Leslie Bruce, John, Parley Herbert

Of these eleven living sons - four were born to Eliza Ann and George Albert. A fifth son, Charles Sidney died just before his 14th birthday February 20th, 1888.












George Albert Goodrich's then living daughters



from left to right

Front: Ruth
Center: *Abbie Viola, Harriet Penelope, Mary Augusta,*
Rachel Maria, Amelia Eliza
Back: Leona, Lucy, Rhoda May, Vilate, Edith

Of these eleven living daughters three were born to Eliza Ann and George Albert. Three others - Eliza Caroline - died June 5th, 1888; Rhoda May - died January 17, 1911; and Esther Fidelia - died July 18th, 1889.

HUSBAND		GEORGE ALBERT GOODRICH	
Birth	3 Mar. 1839		
Place	Lunenburg, Worcester, Mass.		
Chr.			
Married	10 Nov. 1862		
Place	Salt Lake City, Salt Lake, Utah		
Death	17 Feb. 1911		
Burial	20 Feb. 1911		
Father	Benjamin Franklin Goodrich		
Mother*	Penelope Randall Gardner		
Other Wives (if any)	(2) Harriet Maria Taggart 15 May 1866	(3) Rhoda Slade 9 Oct. 1879	
		1st Child George Leonard Goodrich	
		Birth	30 Oct. 1863
		Place	Salt Lake City, Salt Lake, Utah
		Married to	Marion Vilate Remington
		Married	28 Oct. 1886
		Death	20 Sep. 1930
		2nd Child Eliza Caroline Goodrich	
		Birth	26 Dec. 1865
		Place	Salt Lake City, Salt Lake, Utah
		Married to	John Edward Carlisle
		Married	13 Oct. 1885
		Death	5 June 1888
		3rd Child Mary Augusta Goodrich	
		Birth	4 Jan. 1868
		Place	Salt Lake City, Salt Lake, Utah
		Married to	William Highland Gagon
		Married	20 Nov. 1890
		Death	1 July 1948
		4th Child Lewis Henry Goodrich	
		Birth	27 June 1870
		Place	Overton, Clark, Nevada
		Married to	Josephine Merrell
		Married	2 Oct. 1890
		Death	28 Dec. 1952
		5th Child Harriet Penelope Goodrich	
		Birth	4 Apr. 1872
		Place	Richville, Morgan, Utah
		Married to	Adelbert Teancum Collett
		Married	25 Dec. 1893
		Death	1 Apr. 1962



WIFE ELIZA ANN TAGGART

Birth 28 Jan. 1844
Place Nauvoo, Hancock, Ill.

Chr _____
Death 6 Apr. 1913

Burial 8 Apr. 1913

Father George Washington Taggart

Mother* Harriet Atkins Bruce

Other Hus.
(if any) _____

Where was information obtained? Family Records

*List complete maiden name for all females. Temple Index Bureau

6th Child Charles Sydney Goodrich
Birth 10 Apr. 1874 Death 20 Feb. 1888
Place Richville, Morgan, Utah



7th Child Rhoda May Goodrich
Birth 24 Apr. 1876
Place Morgan, Morgan, Utah
Married to Marion Howard Roberts
Married 1 Nov. 1894
Death 17 Jan. 1911

8th Child Esther Fidelia Goodrich
Birth 27 May 1879 Death 18 July 1889
Place Richville, Morgan, Utah



9th Child Abbie Viola Goodrich
Birth 23 Nov. 1881
Place Richville, Morgan, Utah
Married to Albert Monroe Henry
Married 24 July 1903
Death 17 Nov. 1946



10th Child Leslie Bruce Goodrich
Birth 7 Dec. 1884
Place Morgan, Morgan, Utah
Married to Almira Hancock
Married 27 Feb. 1907
Death 27 May 1974



11th Child Byron Goodrich
Birth 23 Nov. 1887
Place Vernal, Uintah, Utah
Married to Violet Mary Starkie
Married 18 June 1909
Death 9 June 1970

Family Group Record

Husband George Washington TAGGART				
Born	6 Nov 1816	Place Sharon, Hillsboro, NH	LDS ordinance dates	Temple
Chris'd		Place	Baptized 22 Apr 1965	
Died	3 Jun 1893	Place Richville, Morgan, UT	Endowed 12 Jan 1846	
Buried	6 Jun 1893	Place South Morgan Cem, Morgan, Morgan, UT	SealPar 15 Oct 1855	LOGAN
Married	7 May 1843	Place Petersboro, , NH	SealSp	
Husband's father		Washington TAGGART	Husband's mother Susanna LAW	
Wife Harriet Atkins BRUCE				
Born	20 Mar 1821	Place Peterborough, Hillsboro, NH	LDS ordinance dates	Temple
Chris'd		Place	Baptized 21 Apr 1965	SLAKE
Died	19 Feb 1845	Place Nauvoo, Hancock, IL	Endowed 14 Oct 1885	EHOUS
Buried	Feb 1845	Place	SealPar	
Wife's father			Wife's mother	
Children List each child in order of birth.			LDS ordinance dates	Temple
1	F	Eliza Ann TAGGART		
	Born	28 Jan 1844	Place Nauvoo, Hancock, IL	Baptized 15 Oct 1878
	Chris'd		Place	Endowed 2 Jul 1863
	Died	6 Apr 1913	Place Vernal, Uintah, Utah	SealPar
	Buried	8 Apr 1913	Place Vernal, Uintah, Utah	
	Spouse George Albert GOODRIDGE			
	Married	10 Nov 1862	Place Salt Lake City, Salt Lake, UT	SealSp 2 Jul 1863 EHOUS

Prepared by LDS Ancestral File	Address Family History Department
Phone ()	50 East North Temple
Date prepared 19 Sep 1997	Salt Lake City, UT 84150

Peter Bruce

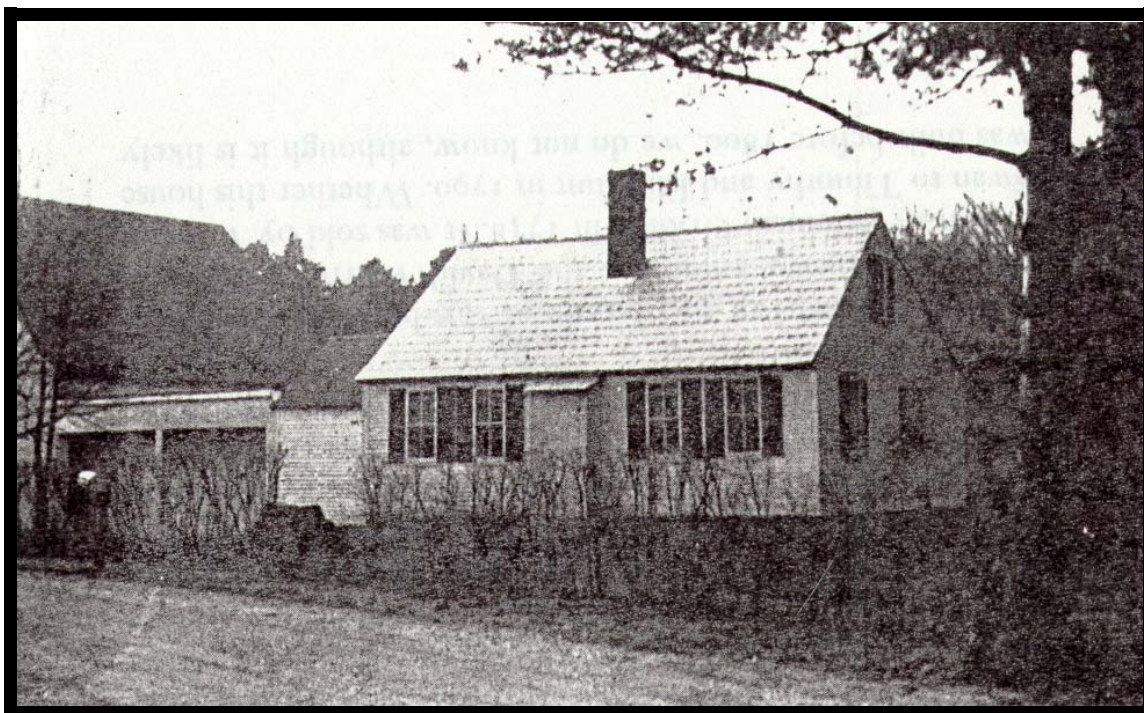
January 30, 1790 - March 1, 1850

Eliza French

July 25, 1798 - May 6, 1874

Peter Bruce was born to Kendall Bruce and his wife Rebecca Barnard on January 30th 1790. His parents having located in Peterborough from Washington, D.C. in the winter of 1812. His father had been a practicing physician in Washington, but had given up the practice to follow the lumbering business in

To this couple were born ten children - seven boys and three girls.⁴⁸⁵ In 1834 Peter Bruce acquired a home situated at the intersection of the Old Jaffery and Old Town Farm Roads. The house was believed to have been built in 1801 for Sarah Smith Annan, wife of David Annan, and had later apparently been



Canada. His father was a native of Marlboro, Massachusetts. His father moved to Calais, Vermont where he died on January 12, 1832 at age 64. His mother died at Peterborough September 10th, 1852, age 84.

Peter was the second child in a family of seven brothers and one sister. They were Luther, Peter, Jerusha, Kendall, William, Lewis, Solomon, and Bernard. He married Eliza French on December 27, 1815, so after returning from the war of 1812 in which he had served.

the home of her son, James Annan, who sold the house to Thomas Matthews in 1826.⁴⁸⁶ "The Bruce house, when compared with other houses in Peterborough of the same time period and earlier, suggests a family of comfortable middle-class means."⁴⁸⁷

⁴⁸⁵ *History of Peterborough (Albert Smith), Genealogical and Historical Register*, pages 26-27.

⁴⁸⁶ *History of Peterborough New Hampshire, Book Two* - page 764.

⁴⁸⁷ *Taggart Family Newsletter, Volume II, Number 1, September 1981*, page 3.

Peterborough Oct 2nd 1853

Brother Taggard

The time has been so long since I have had a chance of conversing with you and having heard from you by the way of Samuel. I have determined to write you of myself and something of the news of old Peterborough: if I can think of any. My health is very good I work at machinery it is rather a confined life working in doors, most people think I suppose, but I think it is the best way of making money, though I don't mean to always be obliged to do so. I learned my trade eight years ago, after that I worked in Portsmouth and New Market til nearly four years ago, since that I have been here, I have eight shillings a day work in the Phenix repair shop. I was married two years ago and live in the brick house at the top of the hill on the east side of the old bell factory, I keep a nice cow and pig and sixteen hens, have a good garden and enjoy life's comforts and blessings in the best manner possible. I hope you and your family are well and enjoying the same. We should like to see you, and I presume you would like to see some of old Peterboro' folks once in a while, I see your brother Sam every day. Henry is in Keene I believe, and Albert in Wilton.

Mother lives alone now with the exception of Frewoh's company. Elisa is at Harrisville. Sarah is at Washington going to school. Alfred is at North Adams Mass. Chas. works at the falls in the shop and John is in Texas.

Mr. Cogswell sold his factory to an Irish man by the name of Noone you have heard perhaps, that burnt and he has built on an addition, and filled it with machinery. He has built one new house at the corner of the roads in front of the mill. He owns Felts row of houses, and considerable land of Mr. Boynton's. The Upton girls have let their house and Uncle David lives with John and his wife or thereabouts. Gane and Louisa are dead. Harriet is married and lives in Stoddard. Uncle Billy Smith and wife are yet living in the little red house by the schoolhouse enjoying as good health as usual. Mr. Cogswell went to Buffalo four or five years ago and Henry bought a farm about twenty miles from there, and moved on to it about two years ago. He is married and has three children. Carroline and Sarah are married. Old Mrs. Morrison went out to Mich. several years ago and died there and Mr. Felt marr(ied) Eliza for his second wife and they have a little boy four years old. Mary Felt married a blacksmith by the name of Spalding and lives in Nashua. Granville Felt married Gane Kimball, a sister of my wife, six years ago and owns Moor's Machine shop

in the village. Horace Morrison has made himself rich teaching at the South. He has bought Merriams place the other side of Mothers you know. He has fixed it up and makes it his summer residence. Peterboro Village has grown some since you was here though not so much as it would if they could get a railroad. We have been talking of having a bank and railroad for a long time, but it seems to little purpose. Peterboro has the most money of any town in the county but there is a bank at Gaffrey, and so Peterboro will not be so likely to get one, for haveing one so near. The railroad has got up as far as East Wilton but it will be rather slow work to get it over the mountains to Peterboro. People are building railroads all over the country most, at the present day and it is a good way of travelling I think, soon we can go nearly all over the United States in a Car, then I hope to see you and your family if not before, I think of nothing more which would interest you, so I will finish writing by requesting you to write soon to me, and accept our regards, and the good wishes of all your friends in Peterboro, Excuse my scribbling manner of writing, for we shophands don't get much time for anything.

George Bruce⁴⁸⁸

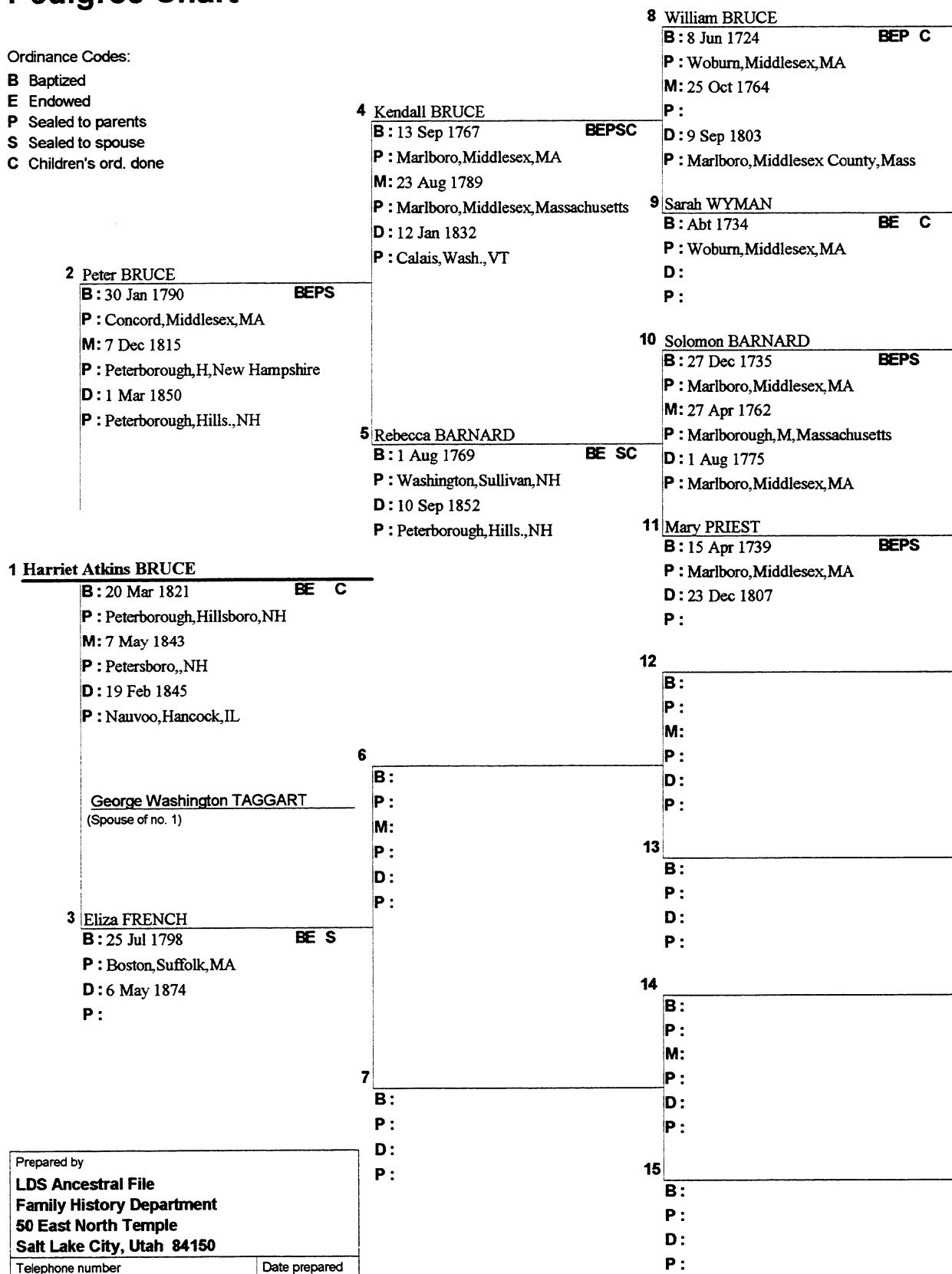
⁴⁸⁸ George Washington Taggart was living in Salt Lake City when George Bruce, his brother-in-law, sent him this letter. Ten years had passed since George Washington Taggart, with his bride Harriet Bruce, had left Peterborough (1843-1853) to go to Nauvoo. One can imagine how pleased he must have been with this news from his old home. David and Moletta (Marcus) Roberts had the original letter and gave me a copy January 16, 1984. Scott L. Taggart. *Taggart Family Newsletter, Volume IX, December 1990, pages 21-22.*

Pedigree Chart

Chart no. 1

Ordinance Codes:

- B** Baptized
- E** Endowed
- P** Sealed to parents
- S** Sealed to spouse
- C** Children's ord. done



Prepared by	
LDS Ancestral File	
Family History Department	
50 East North Temple	
Salt Lake City, Utah 84150	
Telephone number	Date prepared
	19 Oct 1997

Family Group Record

Husband Peter BRUCE				<input type="checkbox"/> See "Other Marriages"	
Born	30 Jan 1790	Place Concord, Middlesex, MA	LDS ordinance dates	Temple	
Chris'd		Place	Baptized	24 Mar 1914	
Died	1 Mar 1850	Place Peterborough, Hills., NH	Endowed	25 Mar 1914	
Buried		Place	SealPar	24 Feb 1949	LOGAN
Married	7 Dec 1815	Place Peterborough, Hillsborough, New Hampshire	SealSp	26 Mar 1914	
Husband's father Kendall BRUCE		Husband's mother Rebecca BARNARD			
Wife Eliza FRENCH				<input type="checkbox"/> See "Other Marriages"	
Born	25 Jul 1798	Place Boston, Suffolk, MA	LDS ordinance dates	Temple	
Chris'd		Place	Baptized	24 Mar 1914	
Died	6 May 1874	Place	Endowed	25 Mar 1914	
Buried		Place	SealPar		
Wife's father		Wife's mother			
Children List each child in order of birth.			LDS ordinance dates	Temple	
1	M	Kendall BRUCE		<input type="checkbox"/> See "Other Marriages"	
		Born	24 May 1816	Place Peterborough, Hillsborough, New Hampshire	
		Chris'd		Place	
		Died	5 Feb 1850	Place	
		Buried		Place	
		Spouse			
		Married		Place	
				SealSp	
2	M	John FRENCH BRUCE		<input checked="" type="checkbox"/> See "Other Marriages"	
		Born	30 Aug 1818	Place Peterborough, Hillsborough, New Hampshire	
		Chris'd		Place	
		Died	7 Aug 1902	Place	
		Buried		Place	
		Spouse	Martha E. BIRT		
		Married	1 Jan 1846	Place	
				SealSp	
3	F	Harriet Atkins BRUCE		<input type="checkbox"/> See "Other Marriages"	
		Born	20 Mar 1821	Place Peterborough, Hillsboro, NH	
		Chris'd		Place	
		Died	19 Feb 1845	Place Nauvoo, Hancock, IL	
		Buried	Feb 1845	Place	
		Spouse	George Washington TAGGART		
		Married	7 May 1843	Place Petersboro., NH	
				SealSp	
4	M	George BRUCE		<input checked="" type="checkbox"/> See "Other Marriages"	
		Born	29 Jun 1823	Place Peterborough, Hillsborough, New Hampshire	
		Chris'd		Place	
		Died	21 Apr 1902	Place	
		Buried		Place	
		Spouse	Abby B. KIMBALL		
		Married	18 Nov 1851	Place	
				SealSp	
5	M	Charles F. BRUCE		<input type="checkbox"/> See "Other Marriages"	
		Born	16 Oct 1826	Place Peterborough, Hillsborough, New Hampshire	
		Chris'd		Place	
		Died	18 Jun 1894	Place	
		Buried		Place	
		Spouse	Mary E. CROMBIE		
		Married		Place	
				SealSp	
Prepared by LDS Ancestral File			Address Family History Department		
Phone ()			50 East North Temple		
Date prepared 19 Oct 1997			Salt Lake City, Utah 84150		

Family Group Record

Husband Peter BRUCE			
Wife Eliza FRENCH			
Children List each child in order of birth.			LDS ordinance dates
			Temple
6	F	Eliza BRUCE <input type="checkbox"/> See "Other Marriages"	
		Born 22 Jun 1829 Place Peterborough, Hillsborough, New Hampshire	Baptized 24 Mar 1914
		Chris'd Place	Endowed 26 Mar 1914
		Died 9 Feb 1906 Place	SealPar 24 Feb 1949 LOGAN
		Buried Place	
		Spouse	
		Married Place	SealSp
7	F	Sarah M. BRUCE <input type="checkbox"/> See "Other Marriages"	
		Born 25 Sep 1831 Place Peterborough, Hillsborough, New Hampshire	Baptized 24 Mar 1914
		Chris'd Place	Endowed 23 May 1928
		Died Place	SealPar 24 Feb 1949 LOGAN
		Buried Place	
		Spouse John F. BRUCE	
		Married Place	SealSp
8	M	Alfred A. BRUCE <input type="checkbox"/> See "Other Marriages"	
		Born 21 Jun 1833 Place Peterborough, Hillsborough, New Hampshire	Baptized 14 Feb 1928
		Chris'd Place	Endowed 22 Feb 1928
		Died 30 Sep 1917 Place	SealPar 24 Feb 1949 LOGAN
		Buried Place	
		Spouse Julia A. BIRT	
		Married Place	SealSp
9	M	Henry BRUCE <input type="checkbox"/> See "Other Marriages"	
		Born 22 Aug 1835 Place Peterborough, Hillsborough, New Hampshire	Baptized 17 Dec 1943
		Chris'd Place	Endowed 17 Feb 1944
		Died Place	SealPar 24 Feb 1949 LOGAN
		Buried Place	
		Spouse	
		Married Place	SealSp
10	M	FRENCH BRUCE <input type="checkbox"/> See "Other Marriages"	
		Born 14 Aug 1837 Place Peterborough, Hillsborough, New Hampshire	Baptized 24 Mar 1914
		Chris'd Place	Endowed 24 May 1928
		Died 3 Jul 1871 Place	SealPar 24 Feb 1949 LOGAN
		Buried Place	
		Spouse Frances M. BASSET	
		Married Place	SealSp
11	M	Mr BRUCE <input type="checkbox"/> See "Other Marriages"	
		Born 18 Dec 1839 Place Peterborough, Hillsborough, New Hampshire	Baptized
		Chris'd Place	Endowed
		Died 18 Dec 1839 Place	SealPar 24 Feb 1949 LOGAN
		Buried Place	
		Spouse	
		Married Place	SealSp
Other marriages			
CHILD 2 - John FRENCH BRUCE Salina BIRT			
CHILD 4 - George BRUCE 8 Jun 1858 Arvilla HOLBROOK 1 Apr 1875 Laura SEAVER			



Fanny Parks Taggart

October 25, 1821 - May 6, 1891

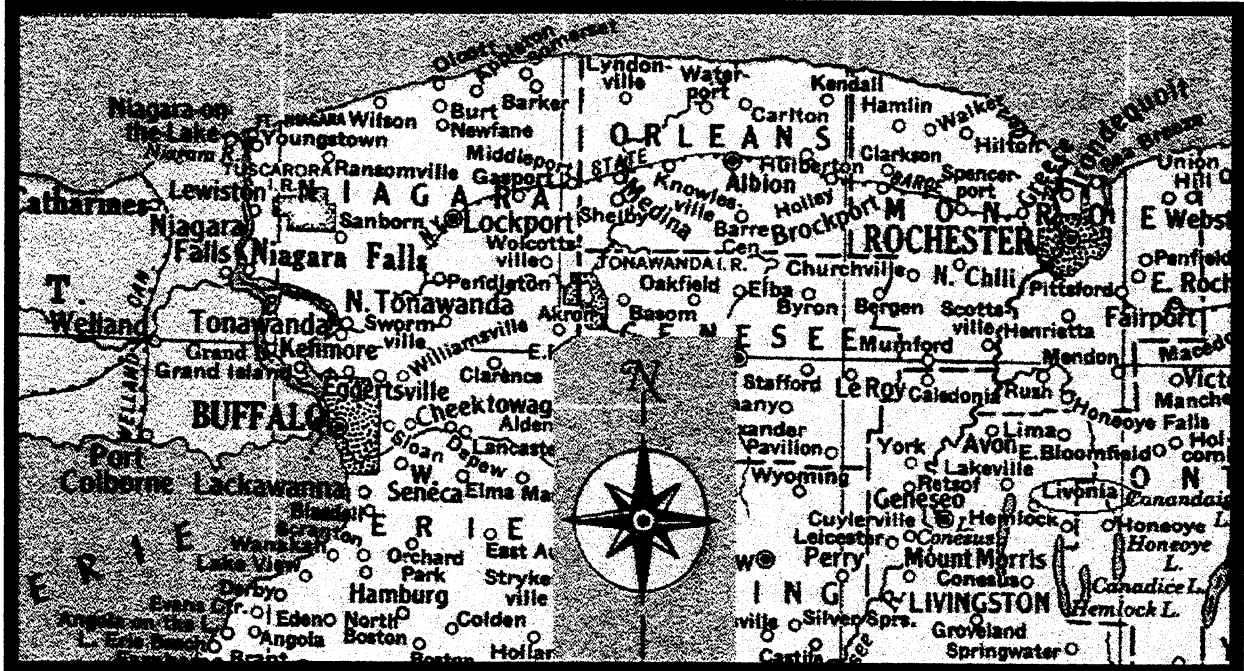
Fanny Parks Taggart

October 25, 1821 - May 6, 1891

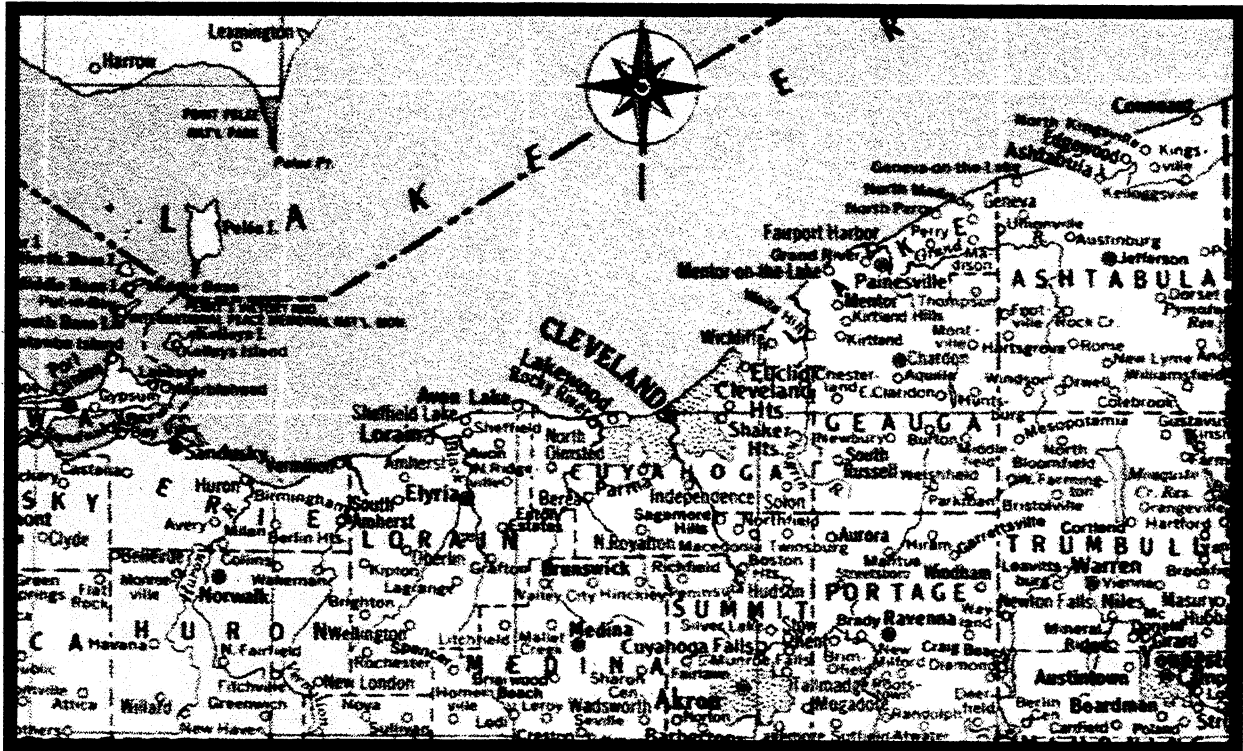
The principal source of information for this story comes from a short "Autobiography of Fanny Taggart, daughter of William and Fanny Parks." Her journal was, by her own words, began in her 58th year (Nov 1878 - Oct 1879), with entries trickling on into 1884 where it appeared some pages were missing. This journal included some poetry which she had composed, her several blessings and some extracts from sermons she had heard Joseph Smith give." Fanny Parks Taggart made this journal herself from some lined paper and bound it with some pages of a book giving testimonials and advertisements of Dr. Stevens Vegetable Liver Pills, such being common in that time. The publication of Dr. Stevens was dated 1881, and in itself makes interesting reading, showing the customs and ailments of the times. The original journal has been given to the Daughters of the Utah Pioneer Memorial Building in Salt Lake City, Utah." Our story here has been arranged in chronological order with spelling and punctuation standardized and supplemented by other available sources wherever possible. Lengthy information relating to her parents' stories have been moved to separate sections on them. Unless otherwise noted, all information presented here comes from her autobiography.

I was born in the town of Livonia, Livingston County, New York, October 25th, in the year 1821. My father, William Parks, was born March 21, 1787 in the town of Lebanon in the state of Connecticut. My mother, Fanny Hyde, was born April 21st, 1790 in the town of Bethlehem, Hartford Co.,

Connecticut. The names of my mother's children are: Horatio Nelson, Zervia, Theron, Harriet, Maria, Sophronia, William, Fanny, Julia, Nancy, James Monroe, Prudence Amanda, Susan, Emeline, Francis Marion. Soon after their marriage on the 2nd of April 1807, my parents moved to Livonia,



Northwestern New York State including Livingston County
Area shown is approximately 110 by 55 miles



Northern Ohio showing Cleveland, Euclid and Kirtland
The above display is approximately 130 by 75 miles

Livingston Co., New York, bought a farm and settled down to farming.

When I was about ten in the fall of 1831, my father moved to the town of Euclid in the state of Ohio. Soon after our arrival⁴⁸⁹ there my mother's sister, Polly Bishop,⁴⁹⁰ came

to visit us from the town of Kirtland⁴⁹¹ and brought the Book of Mormon.⁴⁹² This was the first time I had seen the book and then I did not look inside of it for my father was vexed with them and told them that if they could not come to visit him without bringing that book and preaching to him they might stay away,

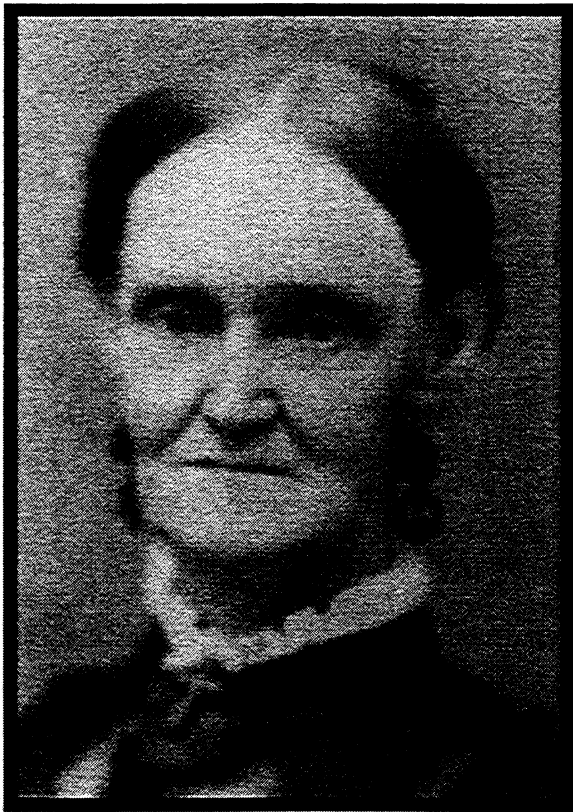
⁴⁸⁹ Julia's Autobiography relates that "Here I became acquainted with some of the Latter-day Saints as my Mother's sister lived in Kirtland and belonged to the LDS Church."

⁴⁹⁰ Polly was a common nickname for Mary. Mary Hyde married Isaac Gates Bishop. Little is known of them, but they apparently joined the Church during the Kirkland period. Isaac Gates Bishop is shown in the Early LDS Membership Data as having been born in Lebanon, Madison, New York on July 29, 1779, and having died on March 12, 1845, and also that he received a blessing for his work on the Kirtland Temple. Their daughter Anna Marie Bishop is also listed as having been born March 9, 1820 in Greece, Monroe, New York and would have been Fanny Parks' 1st Cousin. Anna Marie married Alexander Brim May 25, 1837 in Kirtland, Geauga, Ohio and died February 19, 1886 in Salt Lake City Utah. *Early Membership Data - 1995 Infobases, Inc.*

⁴⁹¹ According to our map - Kirtland is about 12 miles in a straight line from Euclid which is a part of present day Cleveland, Ohio. Julia Parks Lindsay's autobiography puts the distance at 16 miles.

⁴⁹² Julia's Autobiography speaking of her Aunt said, "She often paid us a visit and felt quite anxious to talk to my father and mother about the Gospel and the Book of Mormon. My mother began to be favorably impressed with this latter-day work, but my father objected to their discussions, and told my Aunt if she could not come to visit us without bringing the Book of Mormon and talking Mormonism she had better stay away but they kept coming. Finally my aunt invited my mother to go home with her, but my father dare not let her go without him for fear she would join the Mormons. So he went with them to Kirtland and to meetings and became so far converted to the truth that he invited John P. Green home with him. He preached in our house. This was the first sermon I ever heard from an Elder in this Church. My mother was baptized by John P. Green before he went home, at Euclid, Ohio 1835, but my father did not join until January 15, 1837."

and as a matter of course I thought it something awful, but my aunt kept coming and in process of time got my mother somewhat inclined that way and she persuaded my mother to go to Kirtland, but father dare not let her go without he went along to keep her from joining the Mormons, so accordingly they all went to Kirtland and while there my father became so convinced in his own mind that he had found the people of God that he invited John P. Green⁴⁹³ to come and preach in our



Harriet Parks Skinner

⁴⁹³ "The first copies of the Book of Mormon were made available to the public at the E.B. Grandin Bookstore on 26 March 1830. Among the earliest missionaries to use the newly printed volume was Samuel Smith. In April 1830, he visited the Tomlinson Inn in the township of Mendon, New York. There he sold a copy of the book to a young man named Phinehas Young, brother of Brigham Young. In June he retraced his steps, this time placing a copy of the Book of Mormon in the home of John P. Greene at Bloomfield, New York." *Our Heritage - A Brief History*, page 11.

house. This was the first sermon I heard, I think this was in 1834,⁴⁹⁴ [young Fanny would have been about 13 years old] and then and there in the town of Euclid, brother Green baptized my mother, and my father was so convinced of the truth that he commenced to prepare for baptism at the waters edge, but held himself back thinking he might be deluded and thus he stayed two years, and in this time my sister, Harriet, became convinced of the truth of this work and was baptized in Kirtland, Ohio. There was a small branch raised up in the town of Euclid (near the city of Cleveland) where we lived and I with my younger sister and Harriet, attended meetings. And as was quite common in those days some of the sisters had the gift of tongues. When my father heard us telling that Harriet had talked in tongues, he was quite astonished and said if I could hear my own daughter talk in tongues, I should know that it was a gift from God, for I know she knows no other language. And the next meeting he went and was convinced and satisfied.

Julia relates to us that "The Elders always made our home their stopping place and held meetings in my Father's house. In time a branch was organized."⁴⁹⁵

"During the middle 1830's Kirtland increasingly became a Latter-day Saint community. While the number of nonmembers there remained relatively constant at about twelve to thirteen hundred, the number of Saints almost tripled, growing from nearly five hundred to about fifteen hundred between 1834 and 1837. Thus the Church and its activities gradually exerted more influence on community life. This sometimes led to

⁴⁹⁴ Julia puts the year as 1835, and Fanny would be 14.

⁴⁹⁵ Julia Parks Lindsay's Autobiography.

tensions between the two ideologically different groups of people.

“While most of the Saints were grateful for such momentous events as the calling of the Twelve Apostles and the publication of the Doctrine and Covenants, their day-to-day life centered on earning a living on the farm or in town. Despite long hours of hard physical work, the Saints found time for recreation, education and worship.

“Although leisure time was limited, the Kirtland Saints enjoyed hunting, fishing, swimming, and horseback riding. Family associations were especially important to the Saints. After a long day’s work, parents and children often enjoyed the evening together singing, playing, studying and discussing topics of common interest. Holidays were infrequent and generally went almost unnoticed. Journals of the time seldom mention any special holiday activities, even on Christmas day. One Latter-day Saint girl was surprised during a trip to New York City to learn that other children received visits from Santa Claus, who filled their stockings with gifts and treats.

“The Saints considered education essential, and the home was the setting for most of the learning. Private tutors, such as Eliza R. Snow who lived with Joseph Smith’s family tutoring his children, were common. Occasionally teachers offered their services for private classes in a home or community building.

“Sabbath worship was central in the lives of the early Latter-day Saints. Many people gathered enough firewood and completed other chores on Saturday so they could devote Sunday to spiritual matters. They met in homes and later in schools for

their services, but during warm weather they gathered outdoors. Sunday meetings were simple. The morning meeting typically began at 10:00 with a hymn and prayer followed by one or two sermons. The afternoon service was similar, but usually included the administration of the sacrament. Occasionally confirmations and marriages were performed during these gatherings.

“The first Thursday of each month was fast day. In meetings that often lasted six hours, the Saints sang, prayed, bore their testimonies describing divine manifestations in their lives and exhorted each other to live the gospel. Eliza R. Snow fondly remembered these gatherings as “hallowed and interesting beyond the power of language to describe. Many, many were the Pentecostal seasons of the outpouring of the spirit of God on those days, manifesting the gifts of the Gospel and the power of healing, prophesying, speaking in tongues, the interpretation of tongues, etc.” Week nights were also filled with priesthood quorum meetings, preaching services, or meetings where patriarchal blessings were given.”⁴⁹⁶ Fanny would later receive two such blessings, one under the hands of Isaac Morley in 1842 and another by her Father William Parks in 1843.

Fanny continues - My father and mother had both become disgusted with the sects of the day and made up their minds not to join any church until they could find one with the gifts promised by the Savior. As time progressed and my powers of mind began to expand, I looked into the subject for myself and became satisfied of the truth and on January 15, 1837, I was baptized and confirmed into the Church of Jesus Christ of

⁴⁹⁶ *Church History in the Fulness of Times*, pages 160-161.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
PATRIARCHAL BLESSING

Stake

No. _____

1843

Date

Nauvoo

City

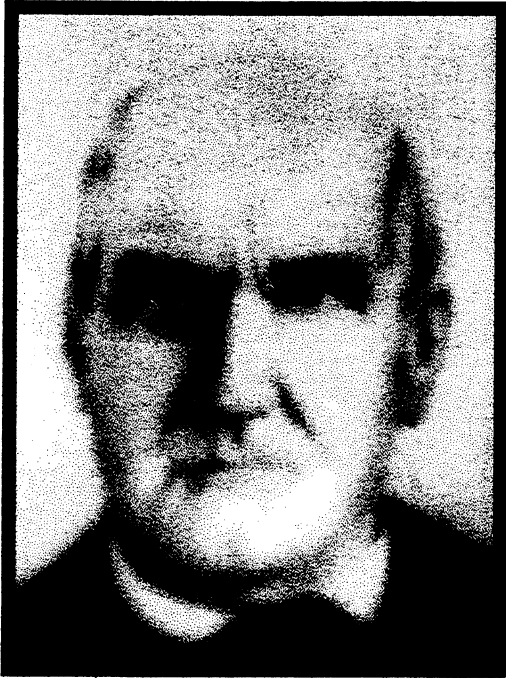
Illinois

State

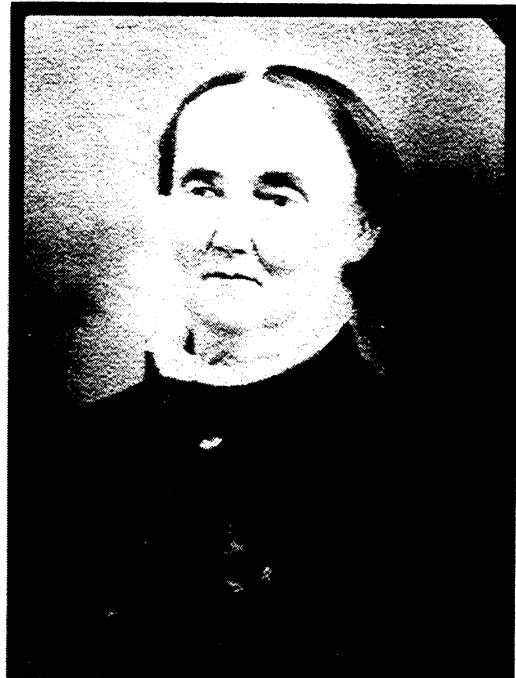
A BLESSING by William Parks, upon the head of **Fannie Parks** daughter of **William Parks and Fannie Parks**, born **October 25, 1821, Livonia, Livingston County, New York.**

Fannie, my daughter, in the name of Jesus Christ, I lay my hands upon thy head and seal a father's blessing upon thee, and inasmuch as thou hast honored thy parents thy life shall be prolonged upon the earth. Thou shalt be numbered among the virtuous and thy mind stored with understanding, and in the due time of the Lord thou shalt have a companion. He shall be a mighty man of God and thou shalt raise up posterity endowed with the holy Priesthood that shall go forth to carry the gospel to nations yet unborn. And as thou art of the seed of Joseph through the loins of Ephraim thou shalt be blessed with all the blessings of Abraham, Issac and Jacob, and thou shalt rise up while it is yet night and deal out meat to thine household a portion to thy maidens, and thine husband shall praise thee. And as thou has received the council of thy father from time to time, thou shalt live to a good old age and the desire of thy heart shall be satisfied, and I seal these blessings upon thee in the name of Jesus, Amen.

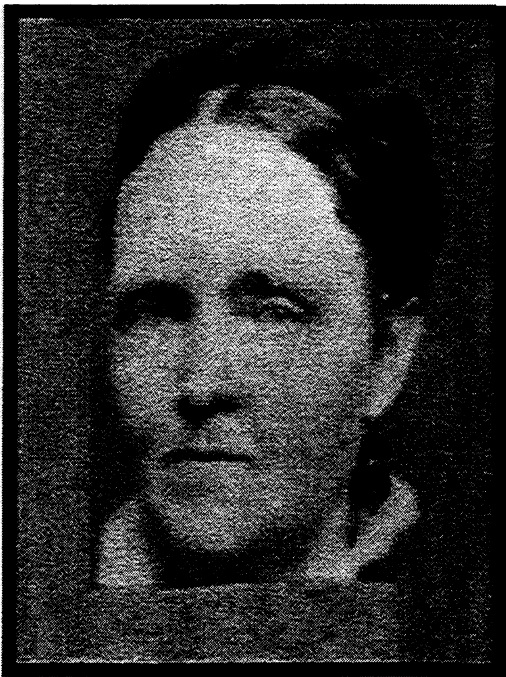
(Given by her father, William Parks, in Nauvoo, Hancock Co., Illinois -
Copied Fannie Taggart in 1879. Given in 1843).



William Parks



Fanny Parks



Sophonra Parks



Julia Parks

Parks family members that were baptized January 15, 1837

Latter-day Saints by Andrew T. Squires.⁴⁹⁷ I was baptized in a small stream on my father's farm. It was a very cold day and the ice had to be cut, and all the neighbors stood around, but I felt well and did not care if I was laughed at. Fanny's sister Julia relates⁴⁹⁸ that "Two of my sisters and myself were baptized the same day."⁴⁹⁹

On July 6th, 1837, my mother died⁵⁰⁰ rejoicing in the truth and anxiously watching and praying for the angels to come and take her home, and her last words to my sister and myself were to remember the covenants we had made at the waters of baptism. And ever since that day if I am tempted in the least to doubt, those words come fresh to my mind, and I am now in my 58th year and have traveled nearly all the rounds that the saints have been called to travel and feel that I want to still go on and help in building up the kingdom of God on the earth.

After my mother's death, my father took himself another wife. Her name was Millesant London Osborn. She was a widow with three children from a previous marriage in Pennsylvania, and had joined the Church in 1833 then moving to Kirtland in 1834. This couple was married in 1837 by Brigham

⁴⁹⁷ An Andrew J. Squires was baptized a member of the Church of Jesus Christ of Latter-day Saints in June 1834 by Alpheus Cutler. He was ordained a high priest in 1835 at Kirtland, Geauga, Ohio, by Joseph Smith and others. Andrew labored on behalf of the church in the state of New York. He moved to Nauvoo, Hancock, Illinois, to be with the Saints and later affiliated with the Reorganized Church of Jesus Christ of Latter Day Saints. He attended the Fremont, Iowa Branch. *Early LDS Membership Data, 1995 Infobases Inc.*

⁴⁹⁸ *Biography of Julia Parks Lindsay.*

⁴⁹⁹ Fanny also relates that Harriet was the first to join the church and was baptized in Kirtland, and later lists those of her family that joined. It must be assumed from that information that the three sisters baptized on this occasion must have been Sophronia, Julia and Fanny.

⁵⁰⁰ *Latter-Day Saints Messenger and Advocate, Vol III, No. 10, July 1837.*

Young.⁵⁰¹ Five children were born to this union over the next few years. They are: Susan Annie born in 1838 in Kirtland, Ohio, who only lived seven short years, Moroni born March 1, 1840 in Kirtland, Ohio, Naomi Sariah born December 12, 1841 in Louisiana, Missouri, Sarah Elizabeth born October 8, 1844 in Nauvoo, Illinois, and Mary Millesant born October 12, 1846 in Louisiana, Missouri.⁵⁰²

In the fall of 1839 we started for Far West, Missouri, but on our arriving at the Mississippi River, we were informed that the Saints were driven from the state at the point of a bayonet.

Some understanding of the conditions they faced can be ascertained by reviewing the Kirtland Camp - an earlier group of Saints that left Kirtland. "On 6 July 1838 a mile-long wagon train moved slowly southward along the old Chillicothe Road in northern Ohio. Over five hundred disheartened Saints were leaving homes, businesses, and a beautiful temple to embark on an arduous three-month journey to join the Prophet and the Saints in northern Missouri. One of the Saints recalled, "We turned the key and locked the door of our homes, leaving our property and all we possessed in the hands of enemies and strangers, never receiving a cent for anything we owned."⁵⁰³

"The Kirtland Camp was also dogged by persecution along the trail. Many people

⁵⁰¹ *Latter-Day Saints Messenger and Advocate, Vol I II, No. 10, September 1837.*

⁵⁰² *History of Millesant London Osborn Parks*, 1 page obtained from Jane Poll, South Weber Utah. Also Family Group Sheet for William and Millesant Parks obtained from Jane Poll.

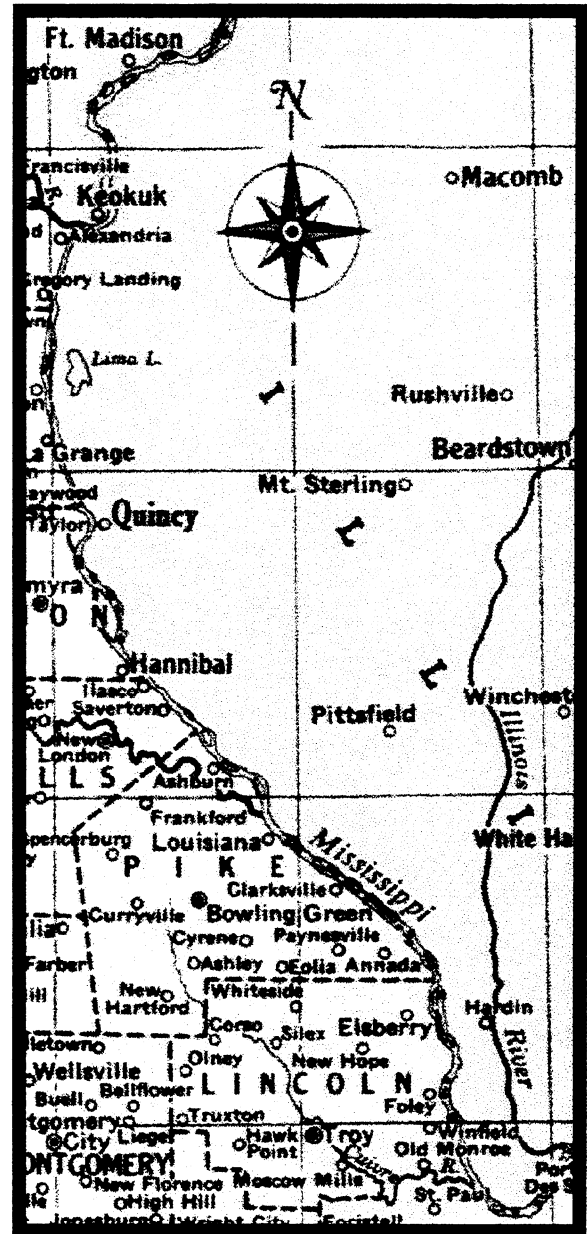
⁵⁰³ *Church History in the Fulness of Times*, page 169.

were suspicious of the bedraggled travelers who passed through towns and cities. "As we passed along the road in the morning, molesting no one, some of the company were saluted in modern style by having eggs thrown at them by some ruffians." Ridicule was sometimes combined with threats of violence. In Missouri the citizens of one community placed "artillery" in the street to prevent the camp from passing through. They were only allowed to proceed when one of the seventies soothed the citizens' anxious feelings, and even then several of the camp's leaders were jailed overnight. Many forces contributed to the suffering in the Kirtland Camp.

"When the Camp arrived at the Mississippi River in September, they were informed that war had broken out in western Missouri between the Mormons and their enemies, that all Mormons would soon be driven from the state, and that if they continued their journey, they would be attacked and would suffer a similar fate. Several members of the camp refused to enter Missouri as a result of these threats."⁵⁰⁴

Fanny: We accordingly stopped on the Illinois side and stayed until spring as the people on the opposite side of the river in the town of Louisiana seemed friendly and wished us to move there as my father was a mason. Accordingly we stopped there and my father and my brothers and brother-in-law hired out to cut cord wood for a Mr. Brunett who owned the ferry-boat at that place. Father and the boys erected three small log cabins near the river in the midst of the timber and here we lived until spring. Father and the boys worked at masonry and the following fall we moved to the town of Clinton, about one half mile below

Louisiana. There is one incident that occurred while living here that I would like to relate.



Eastern Missouri showing Pike County
 an area approximately 130 by 60 miles
Nauvoo would later be built on the Mississippi River at the bend in the river between Ft. Madison and Keokuk.

⁵⁰⁴ Church History in the Fulness of Times, page 179.

One day as we were all seated around the table my sister, Julia, noticed a man walking on the water. Our home is near the river. We all left the table and stood on the door step and watched him cross the river and climb up the bank, walk a few rods, climb a fence and was soon lost from sight among the timbers. This was no imagination, there were eight of us and we all saw him plainly. The water rippled behind him and seemed to come just to his ankles, he kept his arms extended right and left of his body until he left the water. He had on a black stove pipe hat. The people there laughed at us and said it was a mule swimming across the water but that made no difference to us. We saw a man just as plain as could be.⁵⁰⁵

Julia's version of this story is worth relating in that it is consistent and adds some additional information. "One day as we were all seated around the table I happened to look out and as our house stood facing the river I saw a man about a rod from the shore walking out into the river as the ferry boat had started out we knew it would pass by him. We felt in hopes they would pick him up but they did not take any notice of him. We watched until he reached the other side and saw him go up out of the water and get over a fence and go into the timber and was soon out of sight. My Father inquired of the ferryman if they saw anyone on the water as they passed by him but they said they did not, but this is no imagination for there were eight of us that saw him as plain as could be. He seemed to be in the water ankle deep and the water rippled behind him as he walked. He wore a frock coat and a stove pipe hat. The people laughed at all this and said the Mormons had seen old

⁵⁰⁵ Family tradition has been passed down that this man was somehow identified as the "Devil" walking on the water. Who knows.

Joe Smith walking on the water."⁵⁰⁶

Fanny continues: - My brother-in-law was not a member of the church, he returned to Euclid, Ohio and took my sister with him, and I have not seen her since. His name was Franklin Skinner. She was my sister, Harriet, and she had her name taken from the Church books some time before, still we were in hopes she would see her folly. Father thought in persuading them to come with us that when they got with the body of the saints they would be content but Mr. Skinner was never satisfied until my sister left the Church although he promised my father he would never oppose her religion, but such promises are of no avail as we see them so often broken and our sisters and daughters dragged to ruin with such men. My sister, Harriet, was the first to join the church, I think, but about that time there was considerable apostasy⁵⁰⁷ in the church and she left and joined the Baptists. Two of my brothers joined but later one of them joined the Josephites and the other turned infidel. My sister, Sophronia left the church and later joined the Campbellites, so two out of us nine are all that gathered with the saints.

⁵⁰⁶ Julia Parks Lindsay's Autobiography.

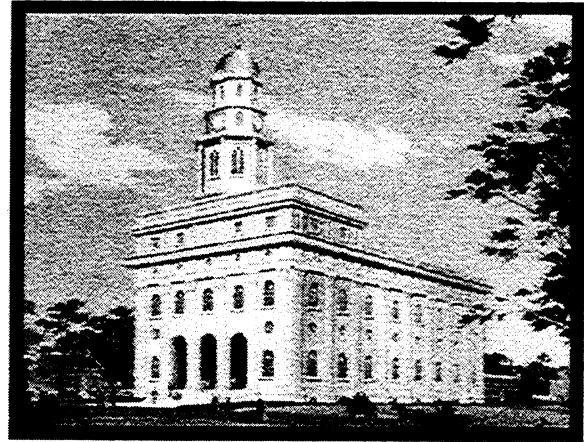
⁵⁰⁷ "The building of the [Kirtland] temple brought many blessings, but in 1837 and 1838, faithful Saints also faced problems caused by apostasy and persecution, which hastened the end of the Church era in Kirtland. The United States was suffering a financial depression, and the Church felt the effects. Some members became caught up in rampant speculation and debt and did not spiritually survive a dark time of economic collapse, including the collapse of the Kirtland Safety Society. This banking institution had been established by Church members in Kirtland, and some members incorrectly blamed Joseph Smith for the problems associated with it. Organized persecution and violent mob action came from residents of the local community and from bitter members who had been excommunicated or had apostatized from the Church. As the violence against the Saints and their leaders escalated, it became unsafe for them to remain in Kirtland. The Prophet, whose life was in grave danger, fled Kirtland in January of 1838 for Far West, Missouri. During 1838 most of the faithful Saints were also forced to leave. They left behind a monument of faith, consecration, and sacrifice in the temple built to God. In the example of their lives, they also left a permanent heritage of faithful obedience to the Lord's anointed leaders and personal sacrifice in the work of the Lord." *Our Heritage - A Brief History*, page 36.

“Between November 1837 and June 1838, possibly two or three hundred Kirtland Saints withdrew from the Church, representing from 10 to 15 percent of the membership there. The “great apostasy” also carried over somewhat to Missouri. In a nine month period, the Three Witnesses, a member of the First Presidency (Frederick G. Williams), four members of the Twelve Apostles, and several members of the First Quorum of the Seventy left the Church. Because he continued to boldly defend the Prophet, Brigham Young was threatened and forced to flee on horseback to Missouri.”⁵⁰⁸

Fanny: As the saints had no certain abiding place my father bought a farm four miles from Louisiana, where he moved his family and I think we lived there two years, then when the Saints became located in Nauvoo father arranged his affairs so as to go there, but in the mean time I became anxious to go to Nauvoo and with the assistance of my brother, I went and arrived there just as they were finishing the laying of the corner stone of the Temple.⁵⁰⁹

“To provide for vicarious work, as well as other sacred ordinances, the Prophet was commanded through revelation to erect a temple. On April 6, 1841, ten thousand members of the Church assembled for the laying of the cornerstones of this structure. By November 8 the baptismal font was completed, and by October 30, 1842, the building had progressed sufficiently to permit the holding of meetings in some rooms. However, it was April 30, 1846, after most of the Saints had left Nauvoo, before it was

completed in detail. The building cost approximately one million dollars, and at the time it was regarded as the finest structure in the state of Illinois.



Nauvoo Temple

“This magnificent edifice stood on the highest elevation of the city and commanded a view of the entire countryside on both sides of the river. It became the crown of Nauvoo, which in itself was remarkable in contrast with most of the frontier towns of America, and which prior to its evacuation was the largest then in Illinois.

“Many distinguished visitors called at Nauvoo during this period of intense activity. In 1843 an English writer described the Mormon community in an article which was widely published:

“The city is of great dimensions, laid out in beautiful order; the streets are wide, and cross each other at right angles, which will add greatly to its order and magnificence when finished. The city rises on a gentle incline from the rolling Mississippi, and as you stand near the temple, you may gaze on the

⁵⁰⁸ *Church History in the Fulness of Times*, page 177.

⁵⁰⁹ “On April 6, 1841, Joseph Smith presided over the laying of the cornerstones for the [Nauvoo] Temple.” *Church History in the Fulness of Times*, page 242.

picturesque scenery around; at your side is the temple, the wonder of the world; round about, and beneath, you may behold handsome stores, large mansions, and fine cottages, interspersed with varied scenery. . . . Peace and harmony reign in the city. The drunkard is scarcely even seen, as in other cities, neither does the awful imprecation or profane oath strike upon your ear; but, while all is storm, and tempest, and confusion abroad respecting the Mormons, all is peace and harmony at home.

“Colonel Thomas L. Kane visited Nauvoo three years later. His description is particularly interesting:

“Ascending the upper Mississippi in the Autumn, when its waters were low, I was compelled to travel by land past the region of the Rapids. . . . My eye wearied to see everywhere sordid, vagabond and idle settlers, a country marred, without being improved by their careless hands.

“I was descending the last hillside upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright, new dwellings, set in cool green gardens, ranging up around a stately dome-shaped hill, which was covered by a noble marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it, in the background, there rolled off a fair country, checkered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise and educated wealth everywhere, made the scene one of singular and most striking beauty.”⁵¹⁰

⁵¹⁰ *Truth Restored*, pages 67-68.

“Extending to the east of the city, and to the north and south, were broad cultivated acres. It was easily one of the most advanced agricultural areas in that section of the nation. It was the most unusual in America in that none of the people lived upon their farms, but resided in the city, passing to and from their fields in the morning and evening. This gave to all the advantages of education and social contacts which the city afforded, and promoted the unity of the people.”⁵¹¹

Fanny recalls - I felt like one alone and in a strange land and knew not what to do. I stopped at the lower store house and finally I went on the hill to view the Temple grounds and hoping I might meet some friends or acquaintances whom I might stay with until I could find employment or some one with whom I might stay with for a time. There were a number of Saints here that I had known in Ohio. I was not long in finding the family of Brother Asa Davis⁵¹² whom I had known since early childhood. Emerett Davis⁵¹³ was married to Alford Randal,⁵¹⁴ and she invited me to her home. Brother Ezra T. Benson⁵¹⁵ lived in their home at this time and I was made welcome to stay as long as I cared to. I worked for Sister Randal whenever she had anything for me to

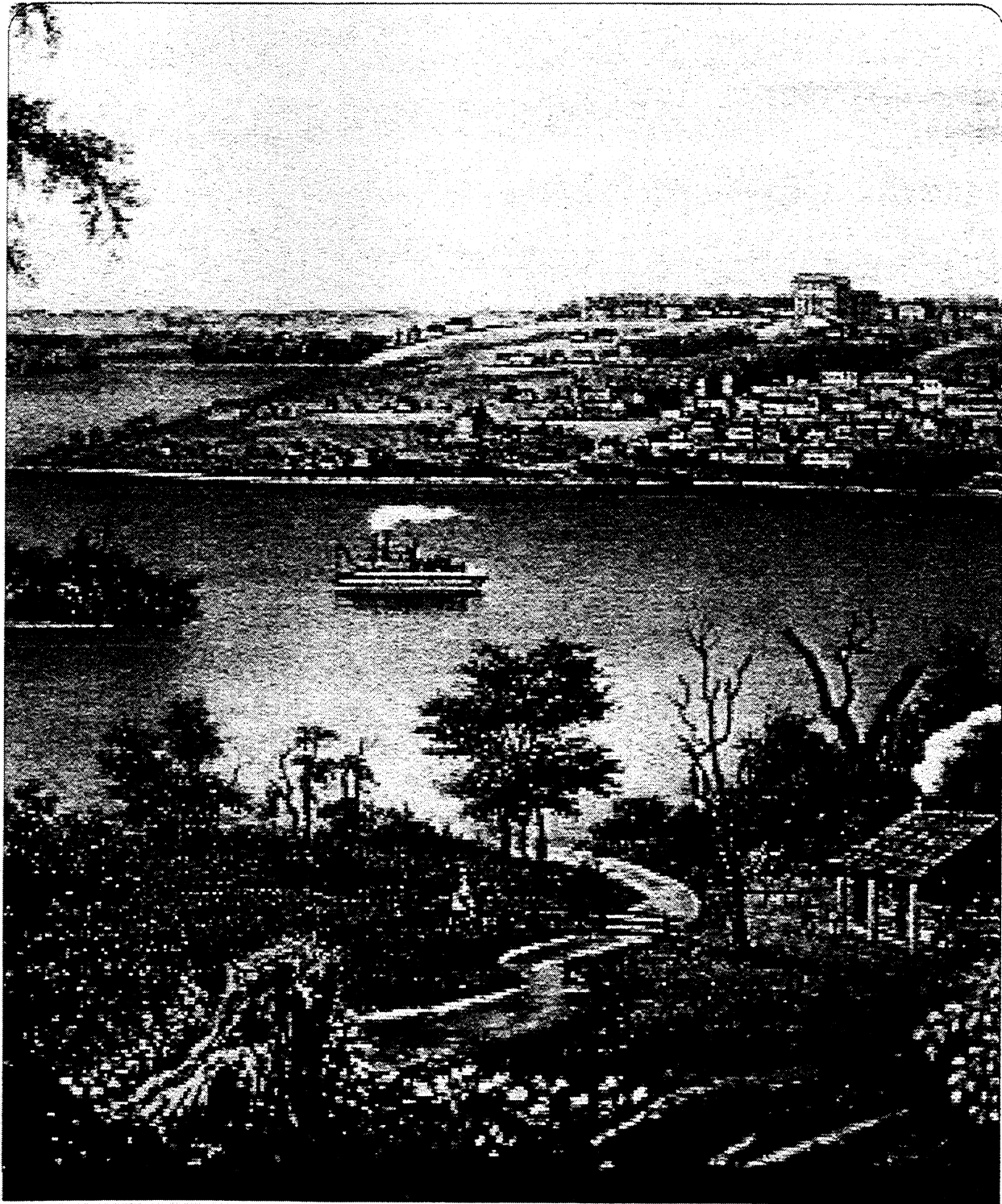
⁵¹¹ *The Restored Church*, page 162.

⁵¹² Asa Davis was born in March of 1787 or 1788 making him about the same age as William Parks - Fanny's father. All of his 11 children were born between 1808 and 1828 in the same town (Livonia) as Fanny. He was a member of the Nauvoo 3rd Ward. *Early LDS Membership Data, 1995 Infobases Inc.*

⁵¹³ Daughter of Asa Davis Emmerette Louise or Emerett, was born May 18, 1818 in Livonia, Livingston, New York the same town and only two years before Fanny thus making them probable childhood friends. She married Alfred Randall. *Early LDS Membership Data, 1995 Infobases Inc.*

⁵¹⁴ Alfred Randall married Emerett Davis on Jan 8, 1834 in Ohio. They were members of the Nauvoo 2nd Ward. *Early LDS Membership Data, 1995 Infobases Inc.*

⁵¹⁵ Ezra T. Benson married Pamela Andrus in January of 1832. They had eight children, of which Charles Taft was the 5th, and Emma Parsons was the 6th and was born February 28, 1842. It must be assumed that not all children survived as Charles is said to be the only child here. *Early LDS Membership Data, 1995 Infobases Inc.*



do and sometimes went and helped the sick for a few days. As soon as Brother Benson could do it he built a small log house and moved his family into it. At this time they had only one child and his name was Charles. I still lived with Sister Randel. I later lived with the Benson family and the year that Permela Emma Benson was born, I lived there all winter.⁵¹⁶ While I was there my brother William came to Nauvoo intending to join the Church but when he found that free masonry was being practiced by the heads of the Church,⁵¹⁷ he held back and returned home without joining, but while the Saints were at Kanesville,⁵¹⁸ he came there and was baptized by Elder Orson Hyde, but I did not see him as I then lived about thirty miles above Kanesville in Harris Grove, but my brother never gathered with the Saints, and is now an infidel.

While I was living at the Benson home, I was given a blessing by Brother Isaac Morley and Brother Benson was scribe. My father still lived in Missouri and I decided to go and visit my home and see him and see how they were all getting along, both temporal and spiritual,

⁵¹⁶ According to her Patriarchal Blessing - It was given at the Home of Ezra T. Benson on September 9, 1842 and may provide a clue to the time frame when she lived there 'all winter.'

⁵¹⁷ Speaking of organizations that sprang up, "Freemasonry became popular among the men. Hundreds of Latter-day Saints became members of Masonic lodges located in Nauvoo, Montrose, and Keokuk. A three-story building was constructed in Nauvoo to be used as a Masonic Hall. (It was also a community center for cultural events, social activities, classes, and council meetings.) Many Illinois politicians were Masons, and membership in the fraternal order may have seemed a good way to protect Nauvoo with ties of brotherhood. But jealousy and fear of domination arose when the lodges with Latter-day Saint majorities quickly acquired more members than all the other Illinois lodges put together. In the long run the Masonic connection became more of a detriment than a help." *Nauvoo Panorama*, page 29.

⁵¹⁸ Kanesville - Pottawattamie County. - Following the advice of President Young, the Saints residing at Winter Quarters moved across the Missouri River to the bluffs on the Iowa side. This country was called the "Pottawattamie country," because it was inhabited by a tribe of Indians by that name. These Indians had been removed by the government, a few months before to another part, leaving the Saints in sole occupancy of the land. There were no settlements within many miles of the Latter-day Saints. . . . They named it "Kanesville," in honor of Colonel Thomas L. Kane, who had been instrumental in securing for them privileges from the government, and who had shown his friendship on many occasions." *Essentials in Church History*.

for there was no chance for holding meetings in that vicinity, and as my younger sister had not joined the Church, I thought I may persuade my father to bring the family to Nauvoo. I accordingly went home, found my step-mother did not agree.⁵¹⁹ I stayed and cared for her and as soon as father could dispose of his property he took his family to Nauvoo, remaining there for some time. My sisters remained where they were.⁵²⁰ My sister Julia later came to Nauvoo and has always remained true to her religion.

In November of 1843 a petition entitled "Memorial of inhabitants of Nauvoo in Illinois, praying redress for injuries to their persons and properties by lawless proceedings of citizens of Missouri" was circulated and signed by 3,419 of the residents in and around Nauvoo.⁵²¹

The original petition is fifty-nine pages long and appears to be divided into the Nauvoo Civil wards and out laying areas. Fanny Taggart's signature as well as her father William, and stepmothers appears in the section with 3rd Ward.⁵²²

It may be supposed that they signed the

⁵¹⁹ This is a quaint reference that means her step mother was ill.

⁵²⁰ The older members of the family were either on their own or were married and consequently were not required to move with the rest of the family. This was the case with Julia - She had found employment and could not readily up and leave. She did however follow as soon as she could. In Julia's Autobiography she tells us, "I was living with my brother at that time and had to depend on my own labor for my support, Father having a large family to care for, I thought it would be better for me to stay with my brother as I was not sure of getting a place where I could earn anything and I did not go to Nauvoo until after the death of Joseph and Hyrum. As soon as I heard of their death I felt determined to go. . . *Ibid.* farewell to my brothers and sisters and took the steamboat and landed in Nauvoo the 14th day of July 1844. . . Shortly after I arrived in Nauvoo I found plenty of work to do so I stayed there."

⁵²¹ *The Nauvoo Journal*, Volume 1, July 1989, Number 3, pages 66-68.

⁵²² *The Nauvoo Journal*, Volume 1, July 1989, Number 3, page 121.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
PATRIARCHAL BLESSING

Stake

No. ____

Sep 9, 1842
Date

Nauvoo, Hancock County
City, County

Illinois
State

PATRIARCHAL BLESSING given at a blessing meeting held at the house of Ezra T. Benson in Nauvoo, Hancock Co., Sept 9, 1842.

Blessing of **Fannie**, daughter of **William and Fannie Parks**, born Livonia, Livingston Co., New York, October 25, 1821 on Thursday.

Sister Fannie: I lay my hands upon thy head in the name of Jesus of Nazareth, I seal a Father's blessing upon thee. Thou hast a blessing and art worthy a name in the lamb's book of life. Thou didst from the integrity of thy heart embrace the new and everlasting covenant. Let the integrity of thy heart be the principle of thy mind and thy path shall be strewed with the blessings of peace. Wisdom from on high shall be given unto thee and thou shalt never be led astray by the voice of the deceiver. Thy mind shall be enlarged and thy memory shall be strengthened. The blessings and principles of truth shall ever dwell upon thy mind. Thy example shall be worthy of imitation and thy council shall be in wisdom. Thy yea shall be yea and thy nay, nay. Thy lips shall never speak flattery, deceit shall never dwell in thy mind. Thou shalt have the gift of patience and long forbearance. It shall be the delight of thy heart to relieve the oppressed. Thou shalt ever be ready to comfort and console the widow and the orphan. Thou shalt see many of thy friends coming to you enquiring for thee, which shall cause thy heart to rejoice. Thou art blessed with the blood of Ephraim and a descendant of Joseph who was sold into Egypt. Ask and thou shalt see the return of that long dispersed people. Let thy choice for life be dictated by the prayer of faith and the spirit of the Lord, as thy blessings shall be handed down unto thy posterity to the latest generations.

The Lord thy Savior is mindful of thee and has given thee powers of mind and intellect that if rightly improved none can excell thee in obtaining intelligence. Length of days shall be granted unto thee until thou art satisfied with life. It shall ever be thy delight to pay thy devotions in the house of the Lord, and I ask God, my Heavenly Father, to seal his own blessings upon thee and to crown you with a celestial crown in his kingdom, and I seal this father's blessing upon thy head, also the blessings of everlasting life in the name of Jesus Christ, Amen.

(Scribe was Ezra T. Benson, Given by Father Isaac Morley, 1842)

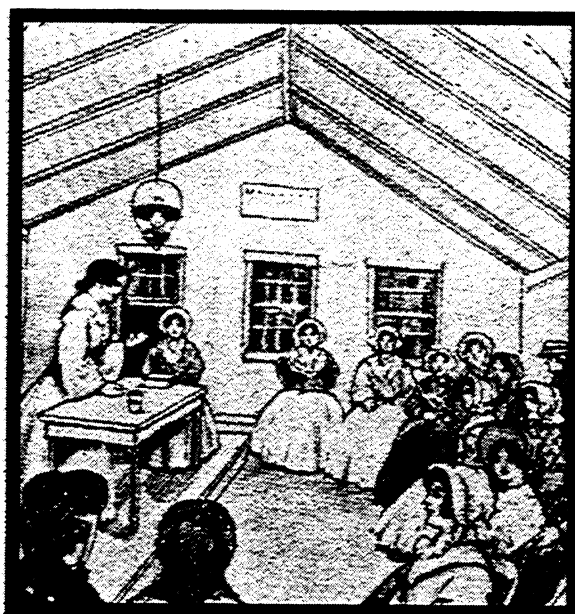
petition in support of their friends and neighbors who were forced from Missouri.⁵²³

“Nauvoo’s residents, like other Americans, had some time for and enjoyed participating in recreational activities. They attended the theater (in the cultural hall), lectures, balls, or dancing schools, sang in one of three choirs, performed in one of three brass bands, bowled, played ball, pulled sticks, wrestled, and watched prairie fires. Joseph Smith especially liked to pull sticks and wrestle and was widely hailed as one of the best at both. Wood cutting and quilting bees, cooperative barn and house building, fishing, picking wild berries, braiding, and weaving were practical as well as recreational pastimes that were also popular. . .

“In Nauvoo three bishops were originally assigned to serve the needy within the three municipal wards of the community. By August of 1842 the rapid influx of immigrants led to the restructuring of the city into ten wards with three additional wards on the outskirts. With the needs of the incoming Saints in mind, bishops were appointed for each ward. There was no ward ecclesiastical organization nor was there any idea of a ward congregation. Sunday services and priesthood quorums functioned at a stake or a general Church level. . .

“Latter-day Saint women were blessed with a new Church organization during the Nauvoo era. It had its inception when several women, led by Sarah M. Kimball, organized to make shirts for the men working on the temple. They drafted a plan of government typical of women’s groups at that time, but

when Joseph Smith was consulted, he offered to organize the women after the same pattern as the priesthood. Under his direction and at a gathering of eighteen women, the Female Relief Society of Nauvoo was organized on 17 March 1842. Emma Smith was selected as its president, thus, according to Joseph, fulfilling an earlier revelation identifying her as an “elect lady” (D&C 25:3). The organization’s objective was “the relief of the poor, the destitute, the widow and the orphan, and for the exercise of all benevolent purposes. . .



The Relief Society of Nauvoo Organized
March 17, 1842

“Although at that time Latter-day Saint women had to apply to become members, the Relief Society was very popular and grew rapidly. Membership had grown to over thirteen hundred women at the time of Joseph Smith’s death. Because of the crisis created by the martyrdom and the exodus to and settlement in the West, there were few Relief Society meetings until the organization was revived in 1867.

⁵²³ *The Nauvoo Journal*, Volume 1, July 1989, Number 3, page 68.

“Since worship was not conducted on a ward basis, it centered around the public ministry of the Prophet and private family devotions. When weather permitted, Sunday meetings were held in a grove west of the temple where several thousand people could be accommodated. Church authorities sat on a portable platform, while the audience rested on bricks, split logs, or on the grass. Sabbath worship usually included a spiritual meeting in the morning and an afternoon business meeting. The Saints loved to hear their Prophet speak and were faithful in attending these public services, but it was a strenuous exercise for him to speak for several hours to the vast audience in the open air. At times his voice gave out temporarily and he called others to take his place. Many of his sermons were recorded and provide an important source of doctrine and guidance for the Church today.”⁵²⁴

Fanny wrote of these times in her journal - I often think of the many happy hours I have spent in listening to the words of life that flowed from the lips of the Prophet. No one could help but like him for he was kind and good. I have heard him reprove men for their wrong doings and talk pretty sharp but it was always in such a good spirit that it appeared to me that no one could be offended. I have heard him talk a great many times and can bear testimony that I always felt benefited and I know he was a prophet of God and that the Lord called him in his own due time to lay the foundations of this latter day work.

I lived in Nauvoo the most of the time after the saints commenced to settle there and generally attended meeting and have heard the Prophet say many good things. Some of the



Joseph Smith

sayings of Joseph the Prophet in Nauvoo:

God the Father took life unto himself the same as Jesus did. We were all present and saw the Savior chosen and appointed, and the plan of Salvation made, and we sanctioned it. We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil had no body and herein is his punishment. Beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything that comes from

⁵²⁴ *Church History in the Fulness of Times*, pages 247-249.

God the devil takes power. I will give you one of the mysteries of the kingdom -- it is an eternal principle that has existed with God from all eternity that man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly that that man is on the road to apostasy and if he does not repent will apostatize as God lives. The devil may appear as an angel of light, every spirit is not of God. The devil is an orator -- he is powerful -- he took our Savior to a pinnacle of the temple and kept him in the wilderness for forty days. The Lord has told us to flee, not delaying or we shall be scattered, one here and another there, etc.

The gospel net gathers in every kind. I prophesy that that man who tarries after he has an opportunity of going, will be afflicted by the devil. Wars are at hand, we must not delay. We ought to have the building up of Zion as our greatest objective. When wars come we shall have to flee to Zion. The cry is to make haste. The last revelation says ye shall not have time to have gone over the earth until these things come. It will come as did the cholera. Wars and fires, burning earthquakes, one pestilence after another, etc. Wherever it may be, if it be a place of refuge the devil will use his greatest efforts to trap the saints. The time is soon coming when no man will have any peace but in Zion and her stakes. I saw men hunting the lives of their own sons, and brothers murdering their brothers, women killing their daughters and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood and desolation and fire etc. These things are at our doors.

Fanny continues - I heard the sermon

that these few lines are a part of, but could not have written them here had they not been written by some one at the time.

She also relates that - I was at a fast meeting in the grove near the temple that was called on account of the Prophet being in the hands of his enemies, and it was called early in the morning and the most of us went without our breakfast and stayed until nearly night. I well remember one of the brethren got up and talked in tongues and [the] interpretation was that the Prophet was released and it proved to be the case as the word came to us that night that he could be home the next day.

“As construction on the temple progressed, the Prophet Joseph gave some of his greatest sermons to special gatherings in the unfinished building . . .

“The most renowned of all the Prophet’s sermons was given at general conference in April 1844 as a funeral address in honor of his friend King Follett who had died in a construction accident. Joseph Smith spoke for over two hours mentioning at least thirty-four doctrinal subjects, including the importance of knowing the true God, the way to become as God is, the plurality of gods, eternal progression, the importance of the Holy Ghost, the nature of intelligence, the unpardonable sin, and little children and the Resurrection.⁵²⁵

One of his most profound messages concerned God and man’s destiny in relationship to him. He declared, “*God himself was once as we are now, and is an exalted man, and sets enthroned in yonder heavens!* . . .

⁵²⁵ For entire “King Follett Discourse” see *Teachings of the Prophet Joseph Smith*.

“. . . you have got to learn how to be gods yourselves . . . by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings.” Man, then is to become like God now is.” Joseph also explained the “first principles of consolation” for those mourning for the righteous dead: “although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God and joint heirs with Jesus Christ.”

“How did the Saints respond to this lengthy, yet eloquent and inspiring sermon? Most were profoundly moved by it. Joseph Fielding wrote in his journal, “I never felt more delighted with his Discourse than at this time, It put me in Mind of Herod when they said at his Oration It is the Voice of a God and not of a Man” (see Acts 12:20-23).

“While the Saints sojourned in Nauvoo they witnessed a flowering of theology. They listened to their prophet leader elaborate upon doctrinal themes that had been only touched upon earlier. As they read the *Times and Seasons*, they tasted of a more fully developed theology than they had known in Ohio or Missouri. As they built the temple and participated in its sacred ordinances, they received power, knowledge, and blessings unknown in earlier years. The doctrinal developments in Nauvoo created an enduring legacy for the Church in the future.”⁵²⁶

“When news of the murder of Joseph

⁵²⁶ Discourses of Joseph Smith from “*Church History in the Fulness of Times*,” pages 258-261.

and Hyrum Smith reached Nauvoo, a pall of gloom settled over the city. The next day the bodies of the dead were taken to Nauvoo. Thousands lined the streets as the cortege passed. The brothers were buried on the following day. . . .

“Under the leadership of Brigham Young, the progress of Nauvoo continued. It became increasingly clear, however, that there would be no peace for the Mormons in Illinois. The blood of the Smiths appeared only to have made the mob bolder. The law had not punished the murderers, the governor had apparently connived with them. Why should they not carry to completion the work of extermination?

“When the shock of the murders eased, depredations against property began again. Fields of grain were burned, cattle were driven off, then houses on the outskirts of the city were destroyed. Under these circumstances, Brigham Young and other leaders of the Church determined to seek out a place where the Saints could live in peace, unmolested by mobs and prejudiced politicians.”⁵²⁷

We return to Fanny’s words: “While I was in Nauvoo, I became acquainted with George Washington Taggart, and on the 12th of July, 1845, was married to him by Father John Smith, the prophet’s uncle. I will here say that when I married Mr. Taggart he was a widower and with one little girl by his first wife, Harriet Atkins Bruce, and the little girl’s name was Eliza Ann. Through all the hardships and trials to come I had her with me, but she was a great comfort to me. When the saints left Nauvoo in 1846 my father took his family and went back to Missouri, but I

⁵²⁷ *Truth Restored*, pages 79-80.

stayed in Nauvoo as I was then married.

In the month of February, 1846 we were called on to go into the temple for the purpose of receiving our endowments and on the 17th of the same month my husband was



George Washington Taggart

called on to go as one of the guard for the artillery in the camp of the saints bound for Salt Lake Valley,⁵²⁸ and I was left in the care of John Mills⁵²⁹ with the understanding that he

⁵²⁸ "It was the intention of President Young and the apostles to fit out a strong company of able-bodied men, unencumbered with families, and send them to the Rocky Mountains, there to build houses and plant crops, and prepare for the coming of the people as they were able to gather from year to year." *Essentials in Church History*, page 406.

⁵²⁹ Just exactly who this Brother Mills was and his relationship to George hasn't come to light, but he may have been the John Mills that was born in Belfast, Ireland on January 14, 1816 and married to Elizabeth Hall. Based on comments in Fanny Parks Taggart's Autobiography, i.e., This John Mills had in 1845 four children the oldest about 7 years. His wife delivered another child at Ft. Madison, Iowa in 1846 which is directly across the

should take me to Council Bluffs with the avails of some property we hoped to sell,⁵³⁰ but there was no sale for anything, but Brother Mills was very kind to me.

Then the call came for 500 men to go in the Battalion,⁵³¹ my husband was one of them. I was still back there [Nauvoo] and it seemed awfully hard to me. I had no one to look to and not a penny of my own, but Brother Mills did all in his power to make me comfortable and said for me to stay with his family and if he went I should go, but he had neither team nor wagon and no one to help him as the children were small so it looked very discouraging.

There are some incidents I might relate that occurred on the journey to the Bluffs. When my husband left Nauvoo, I was living with my sister Julia and her husband had been

Mississippi River from Nauvoo. This John Mills died November 1, 1857 in Sacramento, California. Another John Mills was born in Canada on July 24, 1804 and was married to Jane Sanford. He was also a 70, and a Carpenter, but in 1845 he had 3 children the oldest would have been 17. It is also not certain as to when he came to Nauvoo, and when he left, as all his children appear to have been born in Canada with dates both before and after the exodus, even though he did get his endowments in December 1845 in Nauvoo. *LDS Collectors Library: Early LDS Membership Data: 1995 Infobases Inc.*

⁵³⁰ In a letter to his brothers in New Hampshire dated April 2, 1848 George states "I will now say concerning our property in Nauvoo I never disposed of it. The house and lot that Mother owned, Father Jolley concluded to make over to me rather than pay me the share that I owned in it as property could hardly be sold there at any price. But I could get no claim from him until the day before I left Nauvoo. Consequently, I could do nothing with it." *Taggart Family Newsletter, Volume IV, Number 2, May 1984, page 5.*

⁵³¹ A call from the Government - June 26, 1846, Captain James Allen, of the United States army, arrived at Mount Pisgah and had an interview with the brethren there. He was the bearer of a message to the "Mormon" people making a requisition on the camps for four or five companies of men, to serve as volunteers in the war with Mexico, which had recently been declared. The brethren at Mount Pisgah did not feel authorized to take any action, and therefore advised Captain Allen to visit President Young and the apostles at Council Bluffs. Captain Allen arrived at Council Bluffs on the 30th day of June, and presented his credentials for raising five hundred men. Such a demand caused some surprise and a little dismay among the camps. However, President Brigham Young declared that the volunteers would be forthcoming. . . . Consequently, President Young and Elder Kimball returned to Mount Pisgah to raise volunteers, while letters were sent to Garden Grove and to Nauvoo bearing on the subject. . . . Monday July 13, 1846 . . . Four companies of the battalion were raised on that and the following day, and the fifth company a few days later. *Essentials in Church History*, pages 408-409.

with my sister Julia and her husband had been called as one of the guards the same as mine. She soon had the opportunity of living with her brother-in-law and so I again made my home with Brother John Mills. He did not think it safe for us to be in Nauvoo alone, as he was away from home a great deal, so he moved us across the river to a town called Nashville, thus it was that I was not in Nauvoo at the time of the battle.⁵³²

Julia relates that "I felt very anxious to go for I had heard that my husband was quite sick with the measles and I knew that he would be exposed to the cold and would not have much to comfort him and although I felt loathe to go and leave my dear sister yet I felt it a duty to go. I started but it being a very rainy Spring, the roads were so very bad. I

⁵³²"September 10, [1846] a mob approached Nauvoo. Many of the new citizens seeing the danger they were in, fled from the city, leaving but a small force of volunteers to aid in the defense of the city. The defenders converted some steamboat shafts into cannon and threw up some fortifications on the north side of Mulholland street facing the mob. This small force made a determined stand, although outnumbered two or three to one. On the 10th, 11th, and 12th, there was desultory firing on both sides. On Saturday the 12th the mob leader sent a communication "to the commander of the 'Mormon' forces in Nauvoo," demanding a surrender and the delivery of arms, to be returned as soon as the "Mormons" had crossed the river and were out of the state. The same day Major Clifford replied stating that there was no "commander of 'Mormon' forces" in that place; that he was there "by order of the governor and commander-in-chief of the Illinois militia to disperse your forces in the name of the people of Illinois." The reply continued: "So far I have acted on the defensive, and for the sake of humanity, if for no other purpose, I hope you will at once see the propriety and justice of dispersing your forces. The armed force under your command is not necessary for any lawful purpose in this city or county. Upon receiving this reply the mob advanced upon Nauvoo, endeavoring to gain entrance at the head of Mulholland street, the main street of the city. The mob was driven back after a determined resistance by the defenders of the place. The cowardly mob forces were somewhat disconcerted at the sound of cannon in Nauvoo," for they thought the besieged citizens were poorly armed, and that to enter the city would be an easy thing to do. During the battle three of the defenders lost their lives. . . Several others were wounded. It cannot be ascertained how many were killed on the side of the mob, but a large number were wounded. The fighting continued until the 16th, and the mob was repelled four times. On the latter day a treaty of surrender was entered into, through the agency of a committee of citizens from Quincy, who were in sympathy with the mob. This treaty . . . stipulated that the city of Nauvoo should surrender September 17, at three o'clock p.m. The arms of the besieged were to be delivered up to the 'Quincy Committee,' to be returned at the crossing of the river. The citizens and property were to be protected from all violence. The sick and helpless were to be protected and treated with humanity, and the 'Mormon' population was to leave the state as soon as they could cross the river. There were provisions of minor importance, one of which was that five men - including the trustees of the Church - were to be permitted to remain in the city to dispose of property, free from all molestation and violence." *Essentials in Church History*, pages 417-419.

have traveled a whole week and never got into the wagon to ride. Some days we would only go two miles.

"I did not overtake my husband until we got to Garden Grove and he was just getting so he could work a little. When we got as far as Pisgah we found quite a number of the Saints camped and as our teams needed rest we thought it would be best to stop there. We made ourselves as comfortable as our circumstances would permit. The brethren cleared off a small piece of ground and put in quite a garden. In the course of six weeks we had plenty of garden stuff to eat, which was a great blessing as we had been without all summer. While we were there, there was a call made for five hundred of our brethren to go to the Battalion. My husband went as far as Council Bluffs but when he got there they had the required number and he with some others came back and as we did not have sufficient means to come on to the Valley he thought it would be best to go to Wisconsin and work in the lead mines and perhaps he might be able to get the rest of the [his] family to come."⁵³³

Brother Mills took his family into Iowa opposite Nauvoo and went to work to get ready to go to the Bluffs as that was the stopping place for the time being, but he had no team and there seemed to be no way opened for him to get one and as he was a wagon maker he made himself a good wagon with a very large bed that projected out wide enough to make beds in very comfortably, but as I have said there was no sale for anything and the team was still lacking.

One day Sister Mills and myself were

⁵³³ Julia Parks Lindsay's Autobiography.

talking on the subject and she mentioned that her father lived below there in Illinois and belonged to the church and that he had plenty of teams and maybe he would take a notion to come out and help them to a team also, and I felt as though that might be the way that might open for us to come, so accordingly we concluded to write to her father at once and it fell to my lot to do the writing for her and it seems as if I was inspired. I wrote quite a long letter telling him of our situation and asked him to come and go with us. He soon answered the letter saying he would come and bring teams for us all and thus the way was opened for us to come as far as Winter Quarters for that is near the Bluffs. But the old gentlemen never unpacked his things but turned around and went back to his old home, so he was moved upon to bring us out, and I have often thought of it for it appeared he had not much of the spirit of the gospel in him or he would not have went back, but in this I can see the hand of the Lord in bringing me thus far on my journey to the valleys of the mountains.

Mount Pisgah⁵³⁴ was one of the stopping places along the way and many of the sick and widows stayed there all winter. Brother Mills thought it best for me to stay but there were more there already than could be taken care of and as he⁵³⁵ was in charge of them and was left there to give counsel, he

⁵³⁴ On the 18th of May President Young and several of the apostles reached the middle fork of Grand River, some twenty-seven miles west of Garden Grove. Here Parley P. Pratt with a company was found encamped. He had called the place Mount Pisgah, and here it was decided to make another settlement for the Saints. Several thousand acres of land were fenced for cultivation, after the manner of the settlement at Garden Grove, and this place became a resting place for the weary exiles for several years while crossing the plains. Elder William Huntington was chosen to preside with Elders Ezra T. Benson and Charles C. Rich as counselors. *Essentials in Church History*, page 407.

⁵³⁵ The "He" referred to here is unclear but may be Ezra T. Benson as he was in the Stake Presidency at Mt. Pisgah, and was familiar to Fanny.

advised Brother Mills to take me on the way to Winter Quarters⁵³⁶ and that was the place for me for there I found friends and money was sent me from the Battalion.

But as trials seem to be the lot of the saints, so it seemed I had them before me for when I arrived at Winter Quarters I was looking for the families of the Battalion to be assisted, but everyone had to do the best they could and as I had no relatives there. I did not know how to act or what to do, so I went to President Brigham Young and asked him what I had better do and he told me to hunt up some acquaintances and get in with them until I could get myself a house. On my hearing this the tears came in my eyes and I felt like having a good cry, and to hide my tears I turned quickly away and said nothing. Well thought I, this will never do, I must do something, then wiping my eyes looked up and saw a tent and in the door stood one of the sisters. I went to her and inquired if she could tell me where Father Asa Davis lived. She showed me his house and I went there and was made welcome to such accommodations as they had. Their house was a small log one with no floor nor window, but a piece had been sawed out of one of the logs for the light to enter. When it was not too cold I slept in their wagon, then made my bed on the floor and in the day put it on another bed. We used hay for floors and I had a good feather bed. They had a place fixed in one end of the house where they could make two beds by putting a pole across from one side of the house to the other end then a

⁵³⁶ A site, across the river and a short distance above Council Bluffs, was selected as a fourth permanent camp and designated 'Winter Quarters.' This encampment was located on the present site of Florence, Nebraska, about six miles from the present city of Omaha. Five hundred thirty-eight sod houses were built before winter began. These were sufficient to shelter about three thousand souls. By spring, the houses and people were twice that number. The buildings were generally of a single room, twelve by eighteen feet, with sod floor and roof and a good chimney." "Winter Quarters," *The Restored Church*, page 224.

support in the center formed the two beds. These were called "Mormon" beds, as we moved from place to place so often and were not able to take any furniture or articles of any kind and everything had to be made temporary.

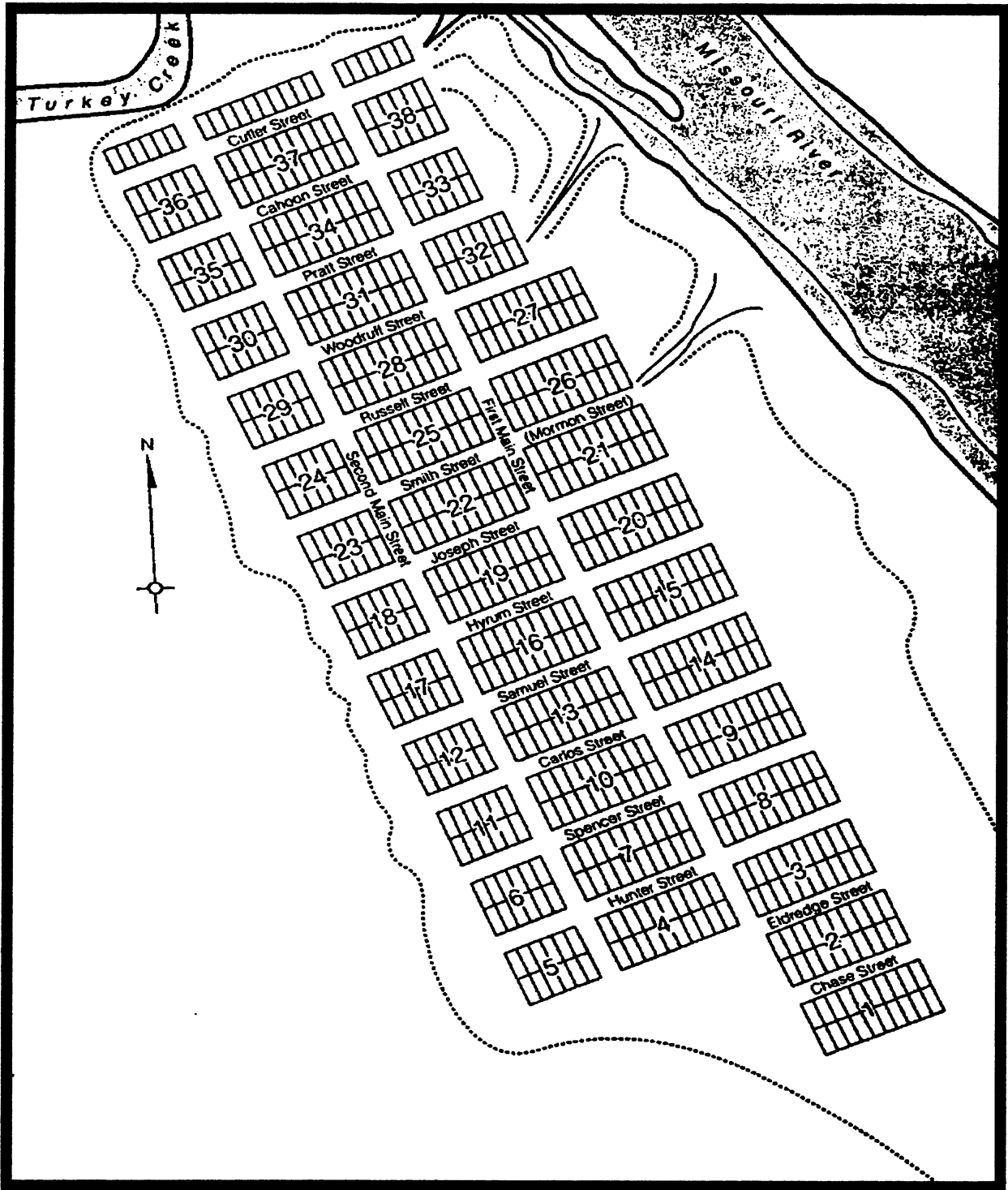
When I arrived at Winter Quarters I was alone, but I was blessed with kind friends and never was without food and raiment nor shelter, although sometimes I had to live on hulled corn for several days together, for there was no mill nearer than Missouri and our cattle all poor and if one was killed to eat it was too poor to be good meat and in consequence of being without vegetables, many of the people had the land scurvy and many died. I had a touch of it but was not prostrated. When my husband left me in Nauvoo I was sick with the chills and fever, but as the weather got warmer I got better and my health was good the most of the time while he was gone which I considered a great blessing.

Most of the money that was sent to the wives of the soldiers was sent to Missouri and laid out for goods. I had the chance of trading some articles of store pay for wool and by getting it corded into rolls, I had the good fortune to pay for the warp and weaving and

spinning and thus I made enough for my husband two pairs of pants and myself a linsey dress.

While living there one of the brethren living near by the name of Cook wished me to come and take care of his children as they had lost their mother and two of the children were sick. I went and did the best I could for them, the boy died and the girl got well. In the spring I left there and went in with Sister Amy Ann Babcock who had been laid up with the scurvy two months and her limbs were so drawn and the muscles and cords so contracted that she could not stand on her feet nor walk a step. I got some vinegar and pepper and rubbed on them, also some relaxing oil and a pair of crutches and she soon began to get around then. Her husband was also in the Battalion and she was on the hands of the Bishop, so he asked if I would go in with her and care for her and in that way my house and wood would cost me nothing. I accepted this offer and we each furnished our share of provisions which consisted mostly of corn boiled in weak lye water to take off the husks, then washed and boiled until tender. I can remember of thinking it quite a treat when a child, but came to live on it for months it was quite another thing.





Once the location for "winter quarters" was decided upon, the first necessity was to survey the site. The plat was laid out in forty-one blocks with 820 lots. Streets and spacing of buildings were properly supervised.⁵³⁷

⁵³⁷ Church History in the Fulness of Times, page 320.

When spring opened sufficient for vegetation to show itself women and children and sometimes men were to be seen in all directions hunting wild potatoes, onion greens or anything bordering on vegetables for they were starving for vegetable food and few had bread. This is a little of what the saints passed through in Winter Quarters (now called Florence). My husband sent me some money through the winter and so I was able to get the necessary articles of clothing and such food as we could get, but we were living on Indian land and so far from our settlements and our cattle so poor that there were only a few who could travel to town for food and that was of the very plainest kind, no fruit, no meat or vegetables and as for butter, we seldom saw any. During the summer, the house we lived in was sold and we were obliged to leave it. I was wondering what I should do, but the way opened for us. Charles Lambert's family lived near and he was at work in Missouri and sent for his family and Sister Lambert gave me the privilege of occupying her house. I accordingly accepted the offer and the sister that I had taken care of went with me and stayed until her husband came home late in the fall, then I was left alone, but in a few days an old acquaintance of my husbands called to see me and wished to stop with me awhile and I was glad to have her stay for company. Her name was Mary Moss.

"In a general epistle sent by Brigham Young and the Twelve from Winter Quarters, December 23, 1847 the Saints scattered from Nauvoo and those in Canada or the British Isles were advised to gather to the eastern bank of the Missouri River, preparatory to the further migration to the Rocky Mountains. They were called to settle temporarily on the land then vacated by the Pottawattamie Indians, and owned by the United States

Government. Kaneshville was to be the resting place and recruiting point for the western migration."⁵³⁸

"When the call came for the members of the Church to "arise and come home" in 1852, they deserted Kaneshville and the name was soon changed to Council Bluffs, by which name is has since been known."⁵³⁹

The little girl, Eliza, had forgotten her father though she was two years old. My husband got home on the 17th of December, 1847 while I was living in this house of Brother Lambert's. Early in the spring of 1848 the saints had to leave there and we crossed the river on the ice and went 30 miles above Kaneshville to a place called Harris Grove, Pottawattamie Co., Iowa Territory, and my husband, in the company of John Nay,⁵⁴⁰ settled there. There my three children were born. Their birth dates are as follows:

Harriet Maria Taggart	Sept. 2, 1848
George Henry Taggart	May 29, 1850
Charles Wallace Taggart	March 19, 1852

Here we stayed until July 1852.

"Friends at Harris Grove offered to build them [George & Fanny] a cabin and help them gather supplies and build a wagon. So George, Fanny and little daughter crossed the North Mormon Ferry and walked 32 miles to Harris Grove. They found the promised cabin, means to build a wagon and to earn a

⁵³⁸ *The Restored Church*, page 275.

⁵³⁹ *Essentials in Church History*, pages 466-467.

⁵⁴⁰ John Nay Jr. born April 17, 1804; married Angeline Hale [Page 214], son of John Nay, born about 1765, and married Betsy Puffer [Page 212-213]. John Sr was the son of William McNee Jr who was the brother of Elizabeth Nay, the wife of James Taggart, the grandparents to GWT. Therefore John Nay was GWT's cousin. *History of Peterborough*, (Albert Smith), pages 211-214.



George Henry, Harriet Maria, and Charles Wallace Taggart

'fitout' (outfit) to use in crossing the plains to the Salt Lake Valley."⁵⁴¹

"Harris Grove is a small farming community in Harrison County, Iowa. It lies in LaGrange, Jefferson and Union Township, about eight miles northeast of the town of Missouri Valley. . . . Like so many places in history, it once was a very important part of western Iowa. . . .

"John Harris, a farmer of New York state, came to Kanessville with a group of Mormons from Nauvoo, Illinois. He and his family intended to journey on to the Salt Lake Valley. While working to get his wagons and supplies ready, Harris became alarmed at the crowding of Kanessville. . . .

"Harris organized a group of about 30 families, including his own, and led them by covered wagon 30 miles northeast of Kanessville. . . . Harris Grove consisted of from 5,000 to 10,000 acres of good hard wood."⁵⁴²

"About 30 log cabins were built in and around Harris Grove in 1848. . . . Two whipsaw mills were built and two wagon shops erected. A double-log meetinghouse was built . . . A branch of the church was organized July 10th, 1848. A small school was established . . . The neighbors took turns driving by covered wagon to Kanessville for supplies and to send and receive mail.

"These pioneers built homes, mills, meetinghouse, cleared fields and farmed all at the same time. They planted wheat, corn, oats and gardens. Rainfall was sufficient to ensure

a good crop. The four years of residence at Harris Grove were filled with repair of old and making new wagons, making clothes and quilts, drying meats and preserving what foodstuffs they could for the long trek to the Great Basin. It was common for the women to work steadily on clothing and quilts. . . .

"Indians were not of much concern to Mormon pioneers in Harris Grove. Indians didn't have a permanent home in the area. What now is Harrison County was then only a hunting ground for several tribes. Most were hungry and looking only for food. . . .

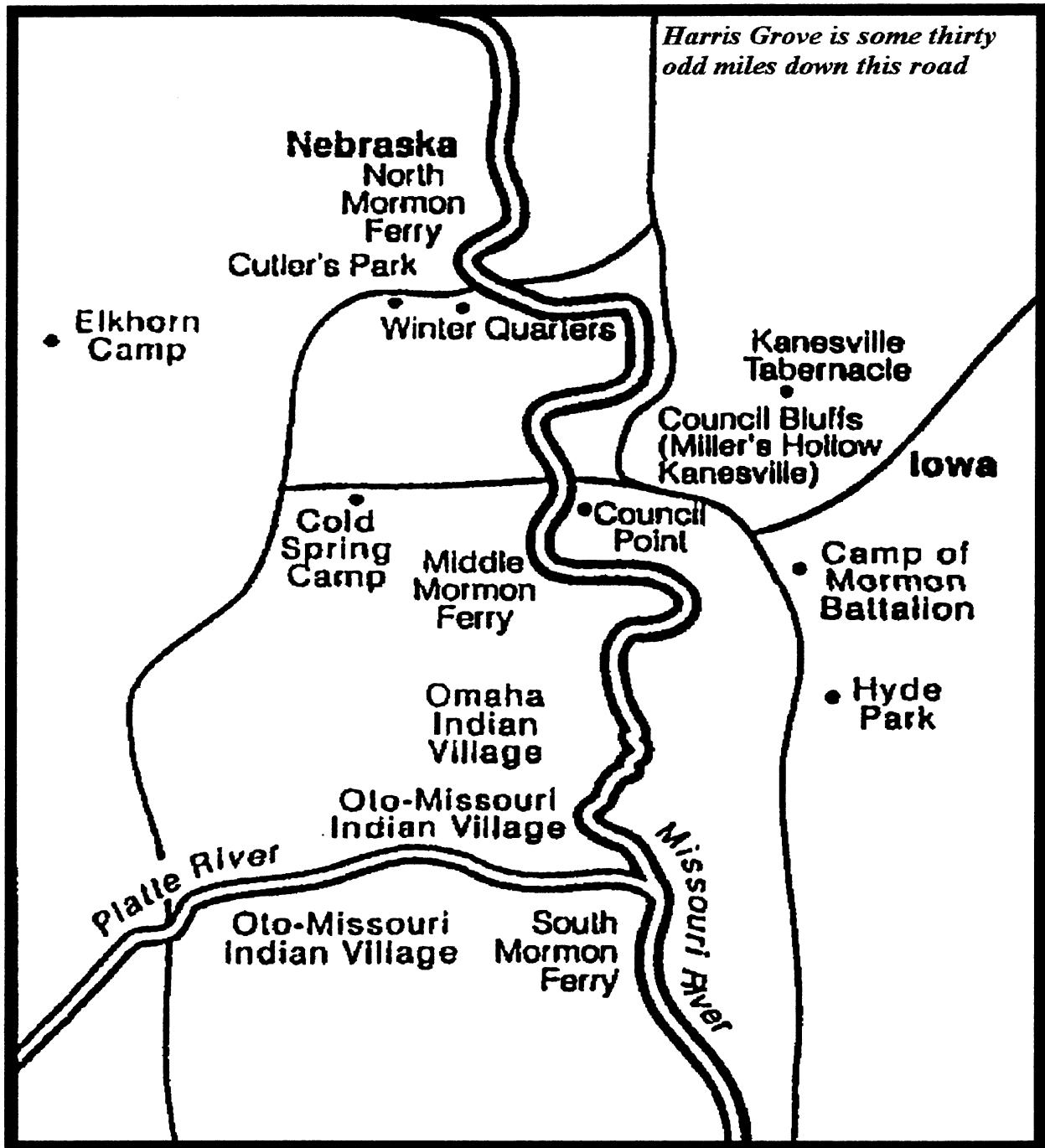
"Edna White Waters related a story told her by her mother: 'We were quilting one day at the home of Sister Nay when some Indians burst (in) the front door. . . . they never knock. We were sore afraid, as the Indians just swarmed all over everything, picking things up and putting things under their blankets. We, of course, could not understand what they were saying, but soon knew they were hungry as they pointed at some freshly baked bread.

"Sister Nay fixed them a bundle of butter and bread . . . she had just baked a pie and it was cooling on the bench. One of the Indians went over and stuck his finger in the middle of the pie and tasted it. He indicated that it was very good and just picked it up and they left. Needless to say, we did not have pie for our dinner that day.'

Another story related is: 'One day Sister Orinder and a friend were sewing some clothes when several Indians came in the door. There was one Indian woman that kept pointing at my head and for a few minutes I thought I might lose my scalp. I was very afraid. Then the woman came up to me and

⁵⁴¹ *Mormon Memories of Harris Grove, Iowa*, page 7.

⁵⁴² *Mormon Memories of Harris Grove, Iowa*, pages 1-2.



This map shows the main Mormon settlements along the Missouri River in 1846-47. Grand Island was west along the Platte River. There were about twelve thousand Church members scattered throughout the country in 1846; approximately four thousand were in Winter Quarters.⁵⁴³

⁵⁴³ Church History in the Fulness of Times, page 317.

put her hand on my head and started to feel my hair. Then she took my pearl hair comb from my hair. I was glad to let her have it and keep my scalp. It seemed to please her as they all left and went sing-singing in their peculiar way off down the path.' . . .

"Church records⁵⁴⁴ for 1849 indicate almost 200 persons lived in Harris Grove. In the spring of 1852 this community loaded up their wagons, abandoned their cabins. . . . In May . . . they crossed the Missouri on the South Mormon Ferry, about where Plattsmouth, Nebraska now is and headed west for Salt Lake City, healthy, happy and riding mostly in new wagons of their own manufacture."⁵⁴⁵

Fanny tells us - My husband brought home a span of mules and a horse. These he traded for young stock, some cows and a yoke of oxen and immediately went to work on a farm preparing all the time to come to the valley just as soon as possible. In the fall of 1850 he went down to Missouri to work and earn means necessary to make the journey. Came home in the spring, planted his crops, made his own wagon, and in July of 1852⁵⁴⁶ we started for the valleys of the mountains.

⁵⁴⁴ Surnames of Harris Grove residents listed on Family History Film 001922 and 001923: Adams, Allen, Allred, Austin, Bates, Blanchard, Brattor, Clearmy, Clemson, Clines, Collwell, Comfort, Coplan, Cuttral, Darity, Earl, Fletcher, Haight, Hardy, Harring or Herring, Harris, Jolley, Kellyhan, Kempton, Lance, George Lawrence, Loring, Dr. Robert McGovern, McIntyre or Macentire, Miksell, Mangrum or Mongrum, Meecham, Nay, North, Perkins, Prat, John Reynolds, Rudd, Smith, William Smith Sr., Sparks, Adam Weeks, Whild, Wilkins, Wimmers, Wright, Zufelt.

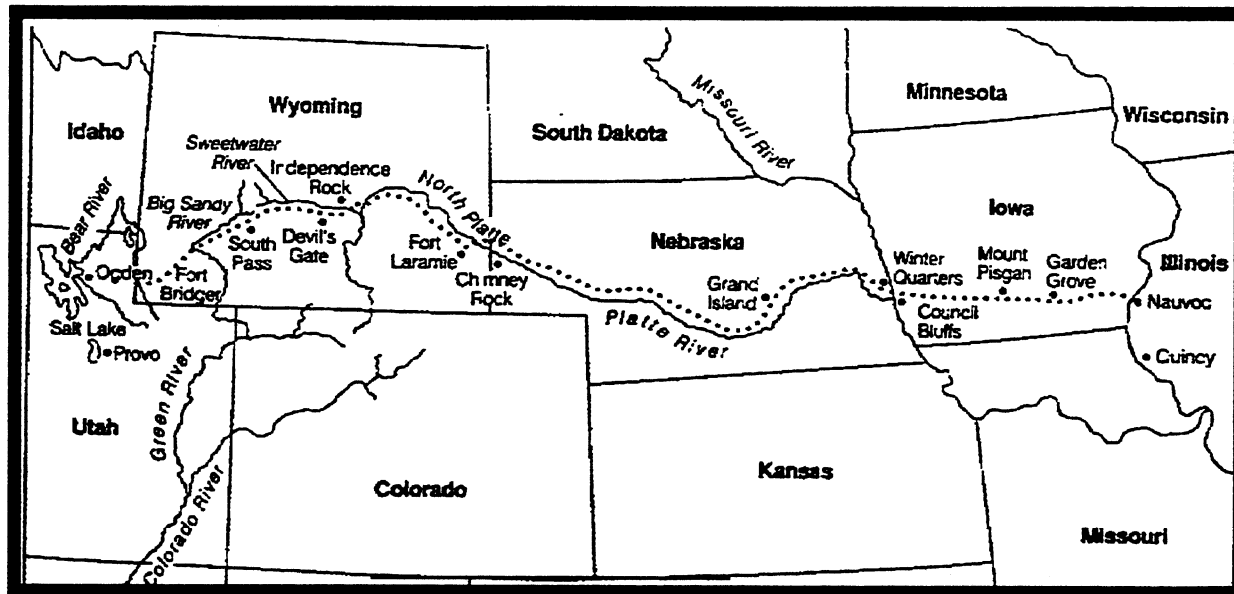
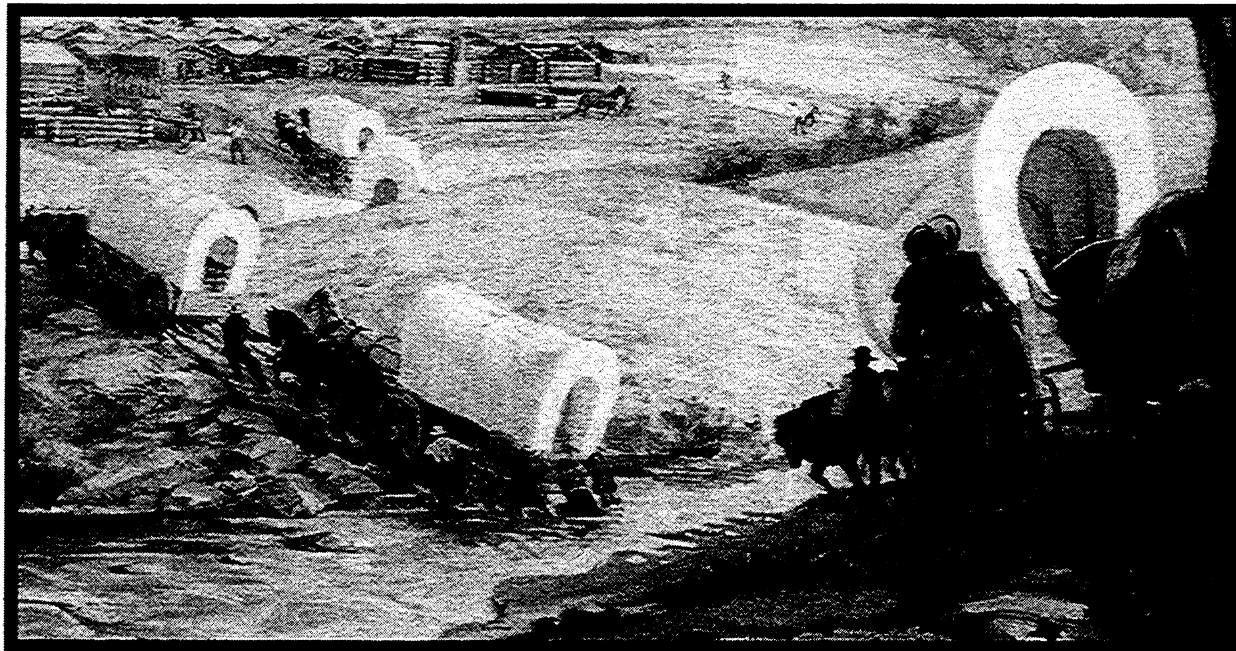
⁵⁴⁵ *Mormon Memories of Harris Grove, Iowa*, pages 4-7.

⁵⁴⁶ "In 1850, there were 7,828 Saints on the Indian lands of Iowa. The movement of these Saints to the West was too slow to suit the presiding authorities of the Church. On September 21, 1851, the First Presidency issued a sharp order to all those remaining in Iowa to bestir themselves and remove to the mountains the following spring. . . . The result was that in 1852 the Pottawattamie lands were practically deserted, and the Nauvoo Saints were at last removed to the Rocky Mountains. In 1850 the population of Utah Territory had been given by the government at 11,380. By the close of 1852, the number was between 25,000 and 30,000." *The Restored Church*, pages 278-279.

The journey was anything but pleasant. Some new roads, many mud holes, mountains to climb, bad water, and sometimes none at all. The cholera was in our midst and many died but as we came nearer to the mountains it left us and we enjoyed fairly good health. My own youngest child was now about four months old and when I walked, I had to carry him. At one time I walked five miles up a canyon and there we found snow that lay from one year to another. The fact seemed very strange to us. We traveled in companies of ten and assisted one another through the bad places and got along without any serious trouble, only occasionally the oxen would give out or a tire would come off. When the men would stop to repair the wagons the women would bake and wash but we did not iron because we were not prepared for this. But we were glad to get the chance to wash our clothes. In many places there was no fuel except buffalo chips and I baked many times with them and the men set tires with them. I used to make what the southerners called corn pone and baked beans. They arrived in Salt Lake City on October 17th, 1852. Fanny was just getting ready to celebrate her thirty-first birthday, and George was preparing for his thirty-sixth.

Upon entering the Salt Lake Valley in October of 1850 just two years previous Lusannah Goodridge wrote: "this morning we all drove into the valley of Salt Lake and camped in the fort. It was a rather dreary homecoming. It was very dry and dusty, and the wind was blowing the dust in clouds. Only a few little log and adobe houses to be seen, fenced in with rail and willow fences. A few shade trees and fruit trees were to be seen here and there. I thought at first: "Have I got to spend the rest of my days here in this dreary looking place?" But I soon felt all right about

“The journey was anything but pleasant. Some new roads, many mud holes, mountains to climb, bad water, and sometimes none at all.”



Journey of the Pioneer Company ^{546-b}

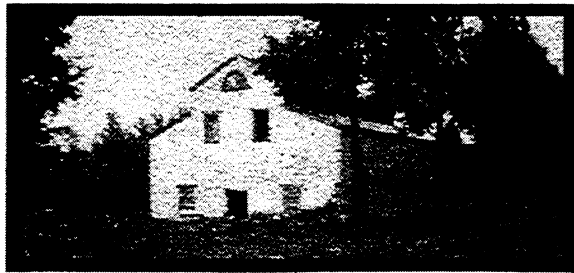
^{546-b} Church History in the Fulness of Times, page 331.



An artist's view of Salt Lake City 1853

it, and loved my mountain home."⁵⁴⁷

Fanny said - When we first landed in Salt Lake we camped for a few days in the first ward near the Brine Tannery. My husband went to President Young for counsel as to what he best do and he set him to work for him on a grist mill. He gave us a house to live in, in the 12th ward but we had no stove, bed,



Chase Mill 1891

table, nor chairs, and the house leaked and with our beds and all on the floor it was very hard. Thus we lived for a year as they were very anxious to finish the mill for the convenience of the people.

Fanny's daughter Harriet said of these early days in Salt Lake "Mother and we children made a small garden at home. I well remember our having weeded onions one morning and while in the house for dinner and rest, a terrific storm arose suddenly. It seemed to be a cloudburst above the 20th Ward. Water rushed down on both sides of our house which we could not cross until they were bridged. The water also ran through our house, it being of logs, and we could keep dry only by getting up on the beds. Of course these conditions looked discouraging to Father when he returned home that night from work,

⁵⁴⁷ *Our Pioneer Heritage, Volume Fifteen, page 264.*



A View of Temple Square from the hill where George & Fanny's home was located

and we moved soon after to a lot one block north of the temple which he purchased from President Kimball. This entire lot he planted into peach trees."⁵⁴⁸

It might be fitting and proper to insert here that at about this time Fanny at the very young age of thirty-two went through the change of life. What brought this on at such an early age is unknown, but this rendered her unable to have any more children.⁵⁴⁹ Fanny, however, through her three children, has a posterity numbering in the thousands. She had 41 grandchildren, 33 of which lived to have families of their own. They account for 141 great-grandchildren.

⁵⁴⁸ *George Albert Goodrich Family History and Genealogy - 1608-1976, page 293.*

⁵⁴⁹ This information according to Josephine Taggart Hayes passed down to Jane Poll, as to why Fanny only had three children. *Charles Wallace Taggart History, page 1.*

Fanny continues - My husband improved all his time and finally got one bedstead made but we still had one on the floor. He finally made a table and in the fall of 1853, bought a stove from Heber C. Kimball. About this time he went to work for Brother Kimball and built him a grist mill and Brother Kimball sold him a lot on the hill a little below the Old



Heber C. Kimball Mill in Bountiful



Harriet Maria Taggart Goodrich and Children
Left to Right: Wallace, Vilate and Parley



George Albert Goodrich and Family with Harriet Maria Taggart
Front Row L-R: Harriet Taggart, Leona, George Albert Goodrich
Center Row L-R: Rachel Maria, Parley Herbert, Albert Gardner, Vilate
Back: Lucy

George Albert Goodrich: March 3, 1839 - February 19, 1911
Harriet Maria Taggart Goodrich: September 2, 1848 - May 22, 1928
Married May 5, 1866 in the Endowment House, Salt Lake City, Utah

A total of twelve children were born to this couple, their first child Benjamin Franklin only survived one month two days, and died June 6, 1867. He is buried in the Salt Lake City Cemetery next to his grandfather Benjamin Franklin Goodrich. Five Children died in the Diphtheria epidemic of 1889, all within a period of from August 11 through September 6th. The oldest, Fanny was nearly twenty-one and engaged to be married. William Burrage 14-1/2+, Julia Louisa 12-1/2, Hyrum Parks 10+, and Wallace 8+ were their 5th, 6th, 7th & 8th children. The remaining six children all lived to marry and have families of their own.



George Henry Taggart and his wife Jessie McNiven

George: May 29, 1850 - August 23, 1924

Jessie: February 7, 1853 - June 12, 1930

Married September 27, 1870 in Salt Lake City, Utah

A total of sixteen children were born to this couple. All but one - Horace who died just before his ninth birthday, lived to marry and have families of their own. George Henry Taggart and his family were some of the early pioneers that settled in the Big Horn Basin of Wyoming in the early 1900's.



*Front Row, R-L: John R., Violet, James H, Jessie, George Henry, George A., Jessie, Joseph, & Maggie
Back Row, R-L: Pauline, Grant, Rebecca, Charles W, Lloyd, Nettie, Scott, & Bruce*



Charles Wallace Taggart and Mary Susanna Seaman

Charles: March 19, 1852 - January 28, 1931

Mary Susanna: May 21, 1856 - October 19, 1928

Married January 15, 1874 Richville, Utah

A total of twelve children were born to this couple, all of them lived to marry and have families of their own.



*Seated L-R: Mary Sussannah, Charles Wallace, Jasper Seaman
Standing L-R: John Seaman, Harriet Josephine, Charles Wallace, Rhoda Lucinda, Susannah Stevens,
Leon Seaman, Donald Seaman, Joanna Dyan, William Jerome, and Mary Amanda.*

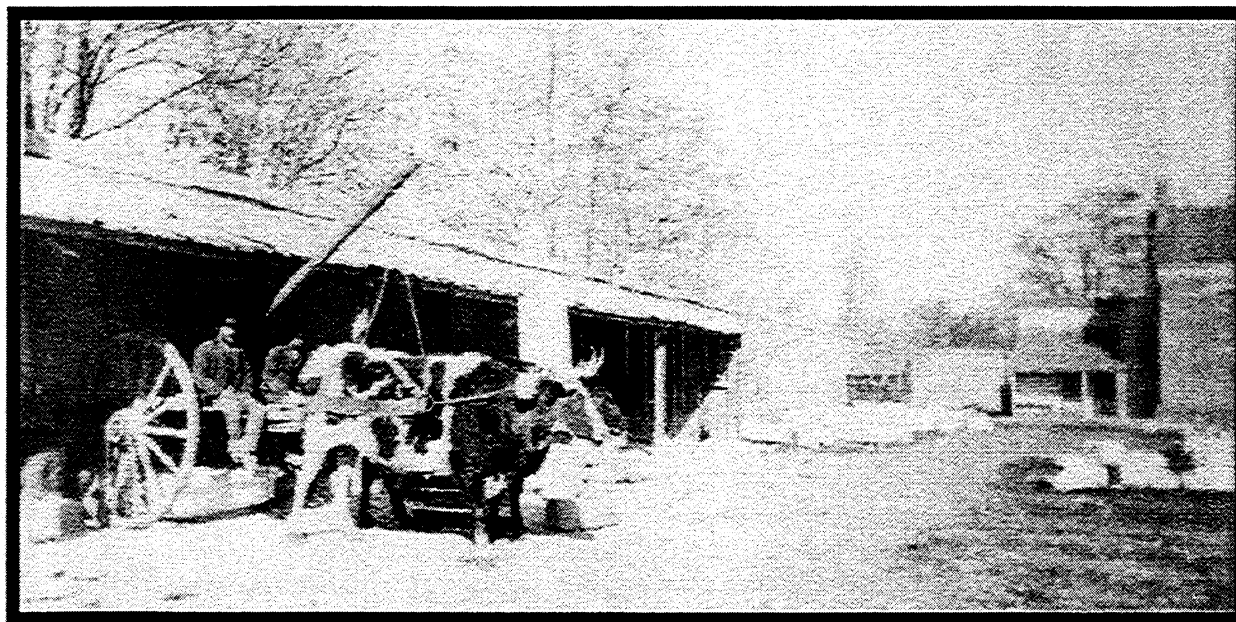
Arsenal.⁵⁵⁰ Here he built a house and in the fall of 1854, we moved into it and here we lived until the fall of 1865.

According to Scott Taggart's account, "Their Salt Lake home was just off Main Street, near what later came to be known as the McCune Mansion on First North, and which is now [Abt 1970] being used by Brigham Young University as a part of its educational facilities."⁵⁵¹

Daughter Harriet tells us that during these years her father had worked one summer on the Salt Lake Temple and had worked on several grist mills in the area. Immediately after arriving in Salt Lake he was put to work on the Chase Mill apparently then under

construction, and as the years went by he worked on four other mills. One at Bountiful, Davis County, for President Kimball; one at Brigham City for Lorenzo Snow; one at Farmington for Apostle Franklin D. Richards; and one for the latter's brother Samuel Richards.⁵⁵²

"The doctrine of polygamy was first announced by Joseph Smith at Nauvoo in 1842. Many of the men close to him knew of it and accepted it as a principle of divine pronouncement. However, it was not until 1852 that it was publicly taught. It should be said at the outset that the practice among the Mormons was radically different from that of oriental peoples. Each wife, with her children, occupied a separate house, or, if the wives



An early scene showing some of the work shops that were to be found on Temple Square

⁵⁵⁰ "The arsenal stood where the State Capitol now stands. It was blown up when some young boys played around it with matches. They were never found. Windows rattled and houses shook all over the city." *George Albert Goodrich Family and Genealogy, 1608-1974, page 51*; and *George Albert Goodrich Family and Genealogy, 1608-1976, page 51*.

⁵⁵¹ *George Henry and Jessie McNiven Taggart History, page 5*.

⁵⁵² *George Albert Goodrich Family History and Genealogy - 1608-1976, page 293*.

lived in the same house, as was sometimes the case, in separate quarters. No distinction was made between either the wives or the children. The husband provided for each family, was responsible for the education of the children, and gave both the children and their mothers the same advantages he would have given to his family under a monogamous relationship. If it was thought he could not do this, he was not permitted to enter into plural marriage."⁵⁵³

While Fanny's husband was working on a gristmill in Brigham City in late 1856 he entered into this covenant of plural marriage.



From GWT's journal "February 8th, 1857 received to wife by the authority and Seal of the Holy Priesthood, Clarissa M. (Marina) Rogers. She was born March 27th, 1836, in Portage County, Ohio."⁵⁵⁴

Neither Fanny or George speaks at all of the occurrence but perhaps some insight might be deduced in reading what Fanny's sister Julia had to say on the subject when she herself was called on to enter the covenant. "My husband began to think about taking another wife. This was something new to me and I hardly knew whether I would be able to live that principle and do right or not. I believed it was a true principle and it would not be right for me to oppose it and I also



Julia

knew that I had a very kind husband and I had faith that it was a true principle revealed from Heaven and I asked myself the question -- Am I prepared to embrace that principle and shall I be able to lay aside many of my tender feelings and many of my faults? -- I felt without the help of some higher power that I never could but I knew it would be wrong to oppose it and I at last gave my consent."⁵⁵⁵

According to Alice, a daughter, Clarissa Rogers married George Washington Taggart becoming his third wife in December of 1856.⁵⁵⁶ The date for the marriage is given elsewhere as "In February 1857, he [GWT] accepted plural marriage and was married to Clarissa M. Rogers in the

⁵⁵³ *Truth Restored*, pages 119-122.

⁵⁵⁴ *George Henry and Jessie McNiven Taggart History*, page 55.

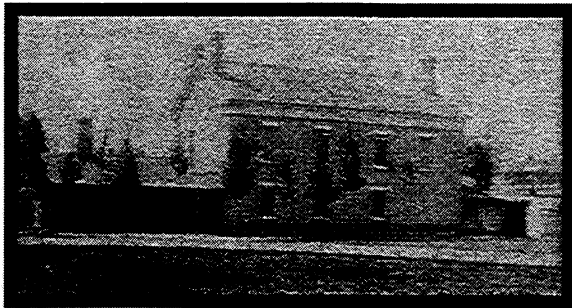
⁵⁵⁵ *Biography of Julia Parks Lindsay*.

⁵⁵⁶ *Clarissa Marina Rogers Taggart History*.



Alice Taggart

Endowment House in Salt Lake City,⁵⁵⁷ It is possible they were married civilly in Brigham City in December and then Sealed in the Endowment House later in February of 1857. George would have been just past forty years



Endowment House

⁵⁵⁷ *George Washington Taggart – Pioneer and Mormon Battalion.*

old, Clarissa twenty and a half and Fanny thirty-five at that time.

Daughter Alice relates, “The first few years after their marriage they lived in Salt Lake City. He worked for Heber C. Kimball and Brigham Young, doing carpenter work. He was an excellent workman, and I remember they obtained most of their household furniture such as stoves, beds, etc. from Brother Kimball in return for Father’s work.

Clarissa’s first four children were born in Salt Lake. In the Fall of 1865, they moved to Richville, Morgan County, Utah; where the rest of her thirteen children were born.



Clarissa and Children Clarissa & Jane

“On July 24, 1857, the inhabitants of Salt Lake City were celebrating both Independence Day and the tenth anniversary of their arrival in the valley. Many of them had gone into one of the mountain canyons

adjacent to the city for this purpose.

“In the midst of the festivities, a dust-laden and weary horseman hurriedly rode to Brigham Young’s tent. He brought ominous news. The United States was sending an army to crush the Mormons! At least that was the story heard from the soldiers, who boasted of what they would do once they reached Salt Lake City.

“This had come about largely because two disappointed applicants for government mail contracts had sent to Washington stories that the Mormons were in rebellion against the United States. As was later proved, their stories were absurd. Yet, on only the thin fabric of their tales, the President had ordered twenty-five hundred soldiers to put down a ‘Mormon rebellion.’

“Though Brigham Young had properly been installed as governor of the territory, he had been given no notice of the coming of the troops. Not knowing what to expect, the Mormon leaders made preparations. They determined that no other group, armed or otherwise, should again inhabit the homes which they had built. They concluded that if it became necessary they would make Utah the desert it had been before their arrival.

“Men were dispatched to do what they could to delay the army and play for time in the hope that something might be done to turn the President from the madness. The prairie was burned and the cattle of the army were stampeded. The bridges which the Mormons had built destroyed and the fords dredged. But no lives were taken. Because of this carefully executed plan, the army was forced to go into winter quarters in what is now western Wyoming.

“But the Mormons were not entirely without friends. Colonel Thomas L. Kane, brother Elisha Kent Kane, the famed Arctic explorer had become acquainted with the Saints when they were moving across Iowa, had witnessed the injustices they had suffered. He petitioned the President and received permission to go to Utah to learn the true state of affairs. Largely through his efforts, the President was persuaded to send to Utah a ‘peace commission’ in the spring of 1858.

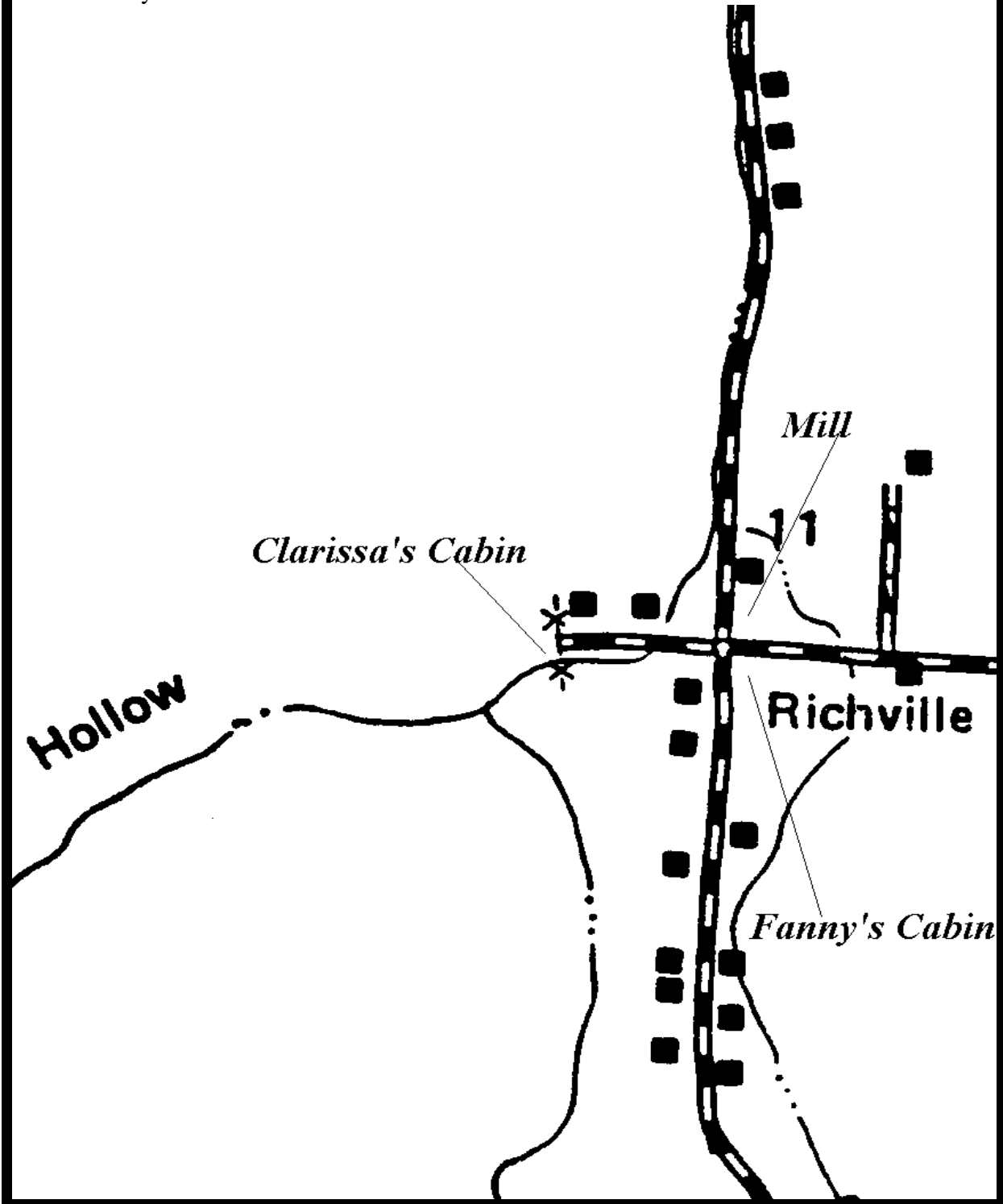
“Brigham Young agreed that the army should be permitted to pass through the city, but should not encamp within it. And lest there should be any violations of this agreement, he put into effect the plan originally decided upon.

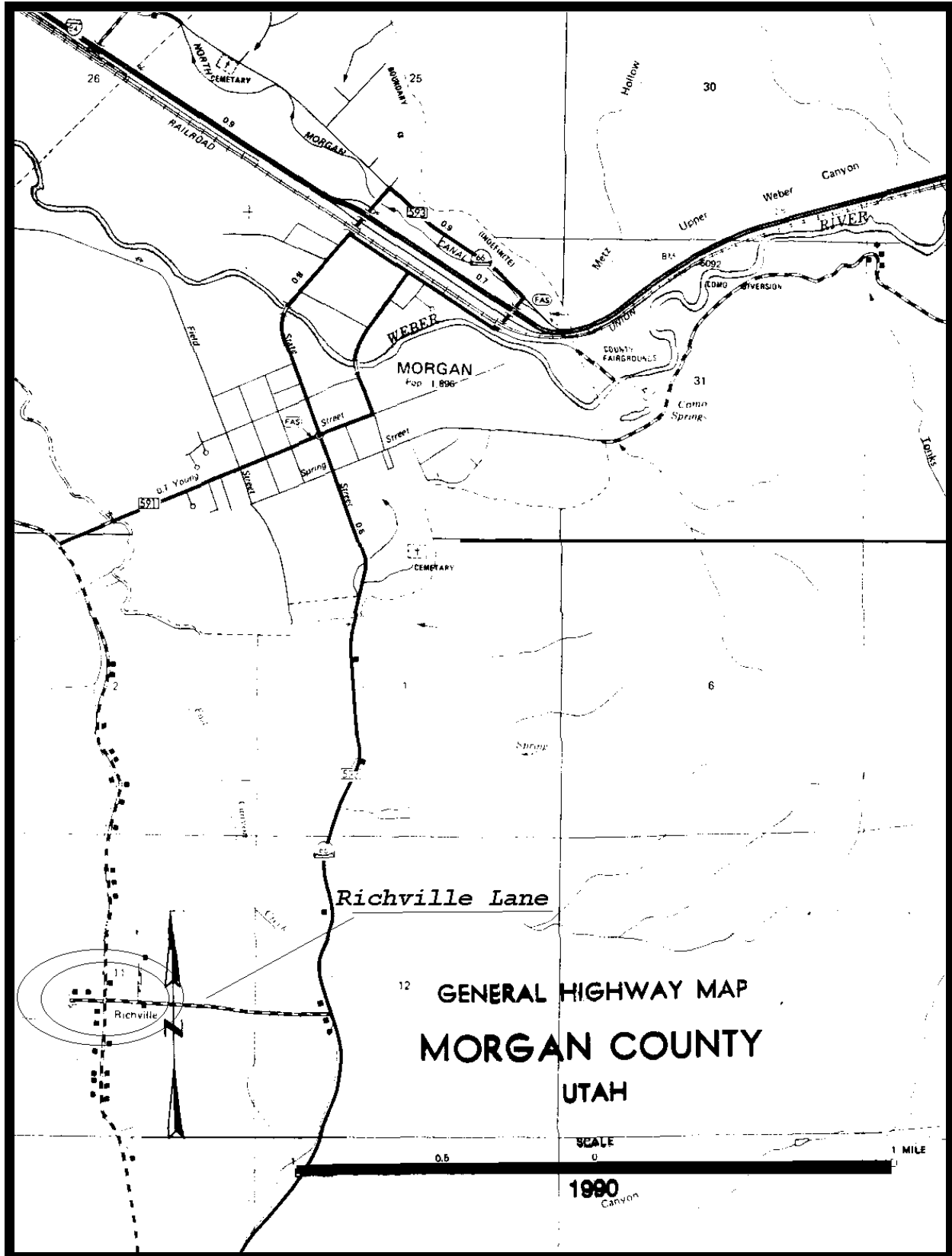
“When the soldiers entered the valley they found the city desolate and deserted except for a few watchful men armed with flint and steel and sharp axes. The homes and barns were filled with straw ready to be fired in case of violation, and axes were ready to destroy the orchards.

“The people had moved to the south, leaving their homes to be burned, as they had done on more than one occasion previously. Some of the army officers and men were deeply affected as they marched through the silent streets, realizing what their coming had meant. Colonel Philip St. George Cooke, who had led the Mormon Battalion on its long march and knew of the wrongs previously inflicted on these people, bared his head in reverent respect.

“Fortunately there was no difficulty. The army camped forty miles southwest of the city, and the people returned to

Richville Utah with approximate locations of the Mill built by George Taggart and the Hinman Brothers. Also are the approximate locations of the two Taggart Home's of Fanny and Clarissa.





their homes.”⁵⁵⁸

Fanny’s daughter Harriet remembered of this time, “I was about nine [1857-58] years of age when the Echo Canyon War occurred. I well remember the move south and our camping along with other families within the walls of the Provo meeting house on Center Street. Only the foundation walls were then laid. We remained there only five weeks being among the last to go and the first to return. President Young’s team & Driver took us and our household goods back home, making the journey in one day. My joy was unbounded at finding my playthings (which I had been obliged to leave) safe and as I left them. I had heard President Young say to the men that were on guard to burn everything to the ground should the enemy molest.”⁵⁵⁹

Fanny goes on to tell us: “In the fall of 1865, the family came to Richville, Morgan



Richville Mill

Co., Utah and I am still living in Richville, April 11, 1877.”

Actually we find that George Washington Taggart maintained two homes,

⁵⁵⁸ *Truth Restored*, pages 119-122.

⁵⁵⁹ *George Albert Goodrich Family History and Genealogy - 1608-1976*, page 293.

one in Salt Lake City and one in Richville for a period of time and Fanny’s youngest son Charles Wallace Taggart told of walking from Salt Lake City to Richville many times.⁵⁶⁰

Clarissa moved there first, as the birth dates and places of birth of her children show.⁵⁶¹ A letter from George to Fanny dated March 1, 1864 finds Fanny still living in Salt Lake City, and Clarissa residing in Richville with George and her children. George Henry is helping with the construction of the new Mill, while Charles Wallace, is in Salt Lake with his mother.⁵⁶²

“When the Taggart family left the Salt Lake Valley and moved to Morgan Valley, George’s oldest daughter and child by his first marriage, Eliza Ann, was not with them. Eliza Ann had married George Albert Goodrich on 10 November 1862. . . .

. . . four years later . . . George Albert Goodrich took the second child and daughter of George Washington Taggart as his polygamous wife on 5 May 1866, shortly before Harriet Marie Taggart turned eighteen”⁵⁶³

Fanny’s son George Henry was to follow in his fathers footsteps when he joined a band which was organized in Morgan in about 1865.⁵⁶⁴ On September 27, 1870 when he was 20 he married Miss Jessie McNiven.

⁵⁶⁰ From the *Personal History of George Seaman Taggart*, page 2, as cited in *The Life Story of Charles Wallace Taggart*, page 20.

⁵⁶¹ *The Life Story of Charles Wallace Taggart*, page 20.

⁵⁶² *George Albert Goodrich Family History and Genealogy 1608-1976 Volume II*, page 55.

⁵⁶³ *The Life Story of Charles Wallace Taggart*, pages 22-23.

⁵⁶⁴ *Pioneering Morgan County*, page 30.



Front Row, Left to Right: Joe Francis, Bob Welch, and Joe Welch. Second Row: Bert Toomer, Fred Ursenbach, George Taggart, Joe Littlefield, James Rawle and William Eddington. Back Row: Will Francis, John Simmons, Sam Francis, Lon Francis and Alex Sim.

A little over three years later Fanny's last child - Charles Wallace at age 21 married Miss Mary Susanna Seaman on February 7, 1853.

So we see that by April of 1877, Fanny is living alone, as all of her children are by then married and although still close at hand from time to time, they are on their own. George Henry, and Charles Wallace lived in the valley until well after Fanny's death. George Albert Goodrich and the two oldest girls were called to the Muddy Mission in 1868 and had moved to St. Joseph, one hundred miles south of St. George, Utah. After suffering many hardships which ended in losing everything they had, they returned to live in Richville in

late 1871, where they remained for the next sixteen years."⁵⁶⁵

In 1879, Fanny received another Patriarchal Blessing, which was a common occurrence in the LDS church of years ago, and on August 25th she was given a blessing under the hands of Levi W. Hancock. It is revealing in that it gives us some insight to the hard times she had to deal with in her life, and what marvelous promises she had earned in being faithful to the end.

"Fanny's cabin faced west and looked up Taggart Hollow. It was located on what is now South Morgan Valley Drive, just a little south of the present day Richville Lane or

⁵⁶⁵ *George Albert Goodrich Family History and Genealogy - 1608-1976, page 297.*

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
PATRIARCHAL BLESSING

Stake

No. ____

August 26, 1879

Date

Richville, Morgan County

City, County

Utah

State

A BLESSING given by Levi W. Hancock upon the head of Fannie Taggart, daughter of William and Fannie Parks, born October 25, 1821, at Livonia, Livingston Co., New York, August 26, 1879 at Richville, Morgan Co. Utah.

Sister Fannie, with my hands upon thy head, I will bless thee with thy Patriarchal blessing as words shall be suggested to my mind by the spirit of the holy ones to seal upon thy head. Thou hast had many serious and solemn reflections also passed through hardships which were hard to endure, but because of thy faithfulness and good wishes for the people of God, thou hast been wise and more prudent than some of the daughters of Zion. Thou hast kept things to thyself and smothered thy feelings in thine own bosom, therefore thou shalt not have cause to regret that thou hast treated the things of God with lightness. Thou shalt live still longer to be a pattern of humility and meekness amongst the daughters of Zion and as thou has been in the midst and with those who are tried thou hast found that it is no trifling thing to be a saint in very deed. Thou hast known and experienced the testimony of the servants of God who once stood unscathed amidst the bellowing thunders and mighty war of contending armies or powers in the midst of persecution when the hostile powers of hell were raised against the saints of the most high, when hell tried to carry every thing before it. And because thou didst not join with the rabble and loose thy confidence before thy God, he will still be thy guide, or send his angels which is all the same, for it is the prevailing blood of Joseph that is now kindling into a flame that will give light before thee and give thee a chance for escape from the hands of thine enemies, and thou shalt be surely called a mother in Israel in very deed.

Thy blessings thou mayest claim from the promises of the Fathers through the lineage of Joseph, stimulated by the blood of Ephraim. These are the blessings that I seal upon thy head together with the blessing of eternal life to come forth in the morning of the first resurrection and receive the joyful salutation, welcome daughter, home from thy mission to the house of thy friends, even so Amen.

(Scribe, Eliza C. Goodrich, and copied by Fannie Taggart, Sept. 20, 1879.)



Cabin near Temple Square in Salt Lake City
Fanny's Cabin was probably not unlike this one

1550 South. It would be about across the street from the home at 1570 South Morgan Valley Drive. The Grist mill was located north of Richville Lane on the same side of the road as Fanny's Cabin."⁵⁶⁶

"George S. Taggart remembers going to the house where his Grandmother Fanny lived and says it was 'a two-room log house. I can remember well her cook book. She used to keep her bread in a cheese press. She kept her cookies in the cheese press. Grandmother's house had a dirt roof and dirt floor. Grandmother would come to baby-sit us when the folks would go."⁵⁶⁷

⁵⁶⁶ *The Life Story of Charles Wallace Taggart*, page 30.

⁵⁶⁷ Quoting George S. Taggart as cited in *The Life Story of Charles Wallace Taggart*, page 29.

"She was dependent a great deal on the neighborhood taking her places. And one day she was cleaning the house. She had her stuff all outside. Bishop Dickson stopped and asked if she would like to go to Morgan today. 'If you'll wait a minute I'll carry this stuff back in.' And he sat there and waited while she carried it all back in the house."⁵⁶⁸

"She was going out to Salt Lake City with Bishop Dixon (Dickson). They came to place where there was a mud hole in the road. There was a road on either side. Bishop Dickson took one road and got through it and she asked if the other road wouldn't be better.

⁵⁶⁸ Quoting George S. Taggart as cited in *The Life Story of Charles Wallace Taggart*, page 29.

So he went back and tried the other side and got stuck.”⁵⁶⁹

Of her Aunt⁵⁷⁰ - Alice Taggart relates to us, “When I was small, Aunt Fanny taught me to tell the time, to knit socks, and stockings, and how to make a bed, neatly; how to wash dishes and sweep the floor. She was very precise in all she did, and as a child, I often went over to spend the night with her. It was such a pleasure to sleep with her in her lovely, soft feather bed, made up so smooth and straight. Each morning when she made her bed, everything had to come off and hang to air before it was made up again.”⁵⁷¹

Fanny’s journal concluded with these few entries.

April 25, 1877 I was chosen to act as President of the Relief Society, also to act as Treasurer for the same.

March 15, 1884. Am still living in Richville, acting in my appointed place to the best of my ability. March 22nd. Rather cold and plenty of snow, I visited the sick in the morning and spent the afternoon with a friend. March 23rd. Wrote a letter to a friend and attended meeting. 24th. Still cold and considerable snow. 25th. Quite pleasant and warm. 28th. More snow. 29th. Cold wind. 30th. Pleasant and warmer. Attended meeting at two p.m.

May 17th. Snow fell all day and at noon measured 14 inches on the level, and all

⁵⁶⁹ Quoting George S. Taggart as cited in *The Life Story of Charles Wallace Taggart*, page 30.

⁵⁷⁰ For those who don’t know - It was the custom in a polygamist family, for the children of one wife to refer to the other wives as their Aunt.

⁵⁷¹ *Taggart Family Newsletter, Volume II, Number 1, September 1981*, page 6.

the time settling. May 18th. The sun shone bright and took it all away.

July 15, 1884. There was no moon and not a star to be seen and it had been raining about an hour and I went to the door expecting to find it very dark but --- (pages missing)

I held the position as Relief Society President of the Richville Ward until I was sixty-nine years old and as my health was failing I resigned my position after serving for thirteen years. I had been able to gather some of the names of my dead ancestors and in 1885 I went to the Logan Temple and labored a few days. The next year I went again and labored for more of my dead but I need some of my sons to help me and am waiting for them.

Fanny Parks Taggart died at Richville, Morgan County, Utah, on May 6th, 1891, and was buried in Morgan, Morgan County, Utah.

It is reported that GWT did not attend Fanny’s funeral and has been speculated that this may have been due in part to his failing health. It was reported that GWT coughed up clots of blood a few days before his death, and it is now believed that he had tuberculosis.⁵⁷²

Fanny would have been seventy in October. Her husband George outlived her by another 25 months, and Clarissa, George’s other wife lived another ten years.

Fanny followed her mother’s admonition remembering, her last words to her and her sister were to remember the covenants they had made at the waters of baptism.” She did.

⁵⁷² *The Life Story of Charles Wallace Taggart*, page 43.

Fanny's Obituary written by Maryette Waldron, is a fitting epitaph and end to her earthly story. It reads:

"At Richville, Morgan County, Utah, May 6th, 1891, we were called to part with a noble woman, Sister Fanny Parks Taggart, wife of George W. Taggart. "She had been a member of the Church 55 years. Was one of those sisters who made the sacrifice of her husband to go and assist in the war with Mexico. Came to Utah in 1852, and finally settled in Morgan County, where she died. She was President of the Relief Society about 14 years, which position she honorably filled until about a year before her demise, then she

resigned on account of declining health. She was an exemplary woman, always ready to help where assistance was required.

"The counsel she gave will long be remembered by young mothers with whom she associated.

"She was the mother of three children. She bore a strong testimony to the work of God, and died as she had lived, a faithful saint. Retained her right mind until the last moment of her life. We do not wish her back to this world of sorrow, but feel that we have lost a true friend and mother in Israel. May she rest in peace until the morning of the first resurrection."⁵⁷³

573 *George Albert Goodrich Family and Genealogy, 1608-1974, Volume II, page 60.*

These poems were included in Fannie P. Taggart's Journal. As these were very important to her, they are included here for you.

Selected and written by Fannie P. Taggart:

*She's gone and our hearts feel the smart
Our friend from our bosom is torn
The sweet ties that bound us are broke
And nature compels us to mourn.
But oh, transporting delight,
To think of our meeting again
When, clothed in our robes clean and white
We will meet our dear Mother again.*





An Acrostic for my sister, S.P.H.*

*S*ure this is the dispensation
*O*f the fullness of all time
*P*rophets and Apostles spake it,
*H*eaven and earth are now combined.
*R*evelations from the Heavens
*O*n earth to men are given
*N*ow the time is fast approaching,
*I*n John's Revelations written,
*A*nd the Angels now are waiting.

*P*ace will from the earth be gone,

*H*eaven o'er the earth is weeping,
E'en the Jews will soon return.
*N*ow the wheat will soon be gathered,
*D*eath will soon the tares consume.
*E*ven all the wicked nations,
*R*ealize their awful doom.
*S*eek to know the laws of Heaven,
*H*earken to the still small voice,
*O*f the earth may you be worthy,
*T*o enjoy eternal life.

Composed by Fannie Taggart
Mar. 1, 1881

*An *acrostic*, according to the dictionary, is a poem or series of lines in which certain letters, usually the first in each line, form a name, motto, or message when read in sequence.

An Acrostic

*Marvel not that all the Prophets
Ancient ones and modern both
Really are an interest taking
In the proceedings of this earth.
Also now the signs from heaven*

*Predicted by the prince of peace
As also the words of Daniel
Reveal the time of earth's release.
Kingdoms now are seen to totter
Satan will his utmost do*

*To overthrow the saints in Zion
Heaven will be on earth below.
Oh that we may all be worthy
Mong the saints of God to dwell
And arise at Jesus' coming
So my sister fare you well.*



Composed by Fannie Taggart
March 27, 1881

An Acrostic for C. W. Lindsay

Ever may your path be peaceful
Duty is the road to fame
Great and glorious things await you
As you strive a crown to gain
Right and truth be ere your motto

May you true and faithful be
On your God rely in trouble
Never fail to bow the knee.
Right and truth will always conquer
Of your father now take care
Ever listen to his council

Love and cherish him while here.
If on earth you would be happy
Never give your mother pain
Do your duty as a brother
Strive good will and love to gain.
As you listen to good council
You a crown shall then obtain.

*An Acrostic
for Wm. T. Lindsay - 1877*

While in the path of youth you tread
Improve your time and serve your God.
Learn young to walk in wisdom's way
Love God and His commands obey,
If in this life you would happy be,
Ask God from sin to keep you free.
May you the snares of youth eschew

Try always to have God love you.
However hard the task may be
Oh may you learn integrity.
May you so live that you may be
A Father in Eternity.
So may you live, my nephew dear

Love God and all his laws revere.
In all your trials look above
Never forget that God is love.
Direct He will your footsteps sure
So that the cross you may endure.
And then a crown of glory sure,
You will if faithful then secure.

Composed by Fannie Taggart
1877, Richville, Morgan County

The Blessings of the Lord Upon His People

Dear sisters: do we as Latter-day Saints realize the blessings bestowed upon us day by day and realize from whom they come? Stop and think how weak we are of ourselves. We depend on the Lord for the breath we breathe, our food, clothing and all that sustains life. Man cannot even make a blade of grass. Consider all this and see if you can give honor and praise to anyone but the Giver of all good gifts.

In sorrow, trouble and sickness we can seek the Lord in earnestness and find comfort. Surely this is a blessing to have One who will listen to our troubles and turn darkness into light. We are indebted to our Heavenly Father for all the knowledge and intelligence we possess. Some are blessed with one talent and some with another and these talents are gifts of God.



Fanny Sophia Goodrich
January 10, 1869, August 22, 1889

He reveals something to us everyday through the whisperings of that "still small voice," which prompts us to make new inventions, or do things in a different way and if we will listen to these promptings we are sure to do right. And if we do not make good use of the wisdom with which we are blessed on this earth, the blessings for our future probation will not be very great. Therefore let us always do the best according to our knowledge and gain the blessings in store for the faithful.

--F. S. Goodrich

Family Group Record

Husband George Washington TAGGART			<input checked="" type="checkbox"/> See "Other Marriages"	
Born	6 Nov 1816	Place Sharon, Hillsboro, NH	LDS ordinance dates	Temple
Chris'd		Place	Baptized 22 Apr 1965	
Died	3 Jun 1893	Place Richville, Morgan, UT	Endowed 12 Jan 1846	
Buried	6 Jun 1893	Place South Morgan Cem, Morgan, Morgan, UT	SealPar 15 Oct 1855	LOGAN
Married		Place Nauvoo, Hancock, IL	SealSp 10 Apr 1855	
Husband's father		Washington TAGGART	Husband's mother Susanna LAW	
Wife Fanny PARKS			<input type="checkbox"/> See "Other Marriages"	
Born	25 Oct 1821	Place Livonia, Livingston, New York	LDS ordinance dates	Temple
Chris'd		Place	Baptized 15 Jan 1837	
Died	6 May 1891	Place Richville, Morgan, Utah	Endowed 12 Jan 1846	
Buried	May 1891	Place Morgan, Morgan, Utah	SealPar	
Wife's father		William PARKS	Wife's mother Fanny HYDE	
Children List each child in order of birth.			LDS ordinance dates	Temple
1	F	Harriet Marie TAGGART	<input type="checkbox"/> See "Other Marriages"	
	Born	2 Sep 1848	Place Harris Grove, Pott, IA	Baptized 13 Oct 1878
	Chris'd		Place	Endowed 29 Apr 1865
	Died	22 May 1928	Place Roosevelt, Uintah, UT	SealPar 12 Apr 1950
	Buried	May 1928	Place Vernal Memorial, , Uintah, UT	
	Spouse George Albert GOODRIDGE			
	Married	5 May 1866	Place Salt Lake City, Salt Lake, UT	SealSp 5 May 1866 EHOUS
2	M	George Henry TAGGART	<input type="checkbox"/> See "Other Marriages"	
	Born	27 May 1850	Place Harris Grove, Pttwtm, IA	Baptized 29 Sep 1858
	Chris'd		Place	Endowed 13 Jun 1868
	Died	23 Aug 1924	Place Cowley, Big Horn, WY	SealPar 12 Apr 1950 SLAKE
	Buried	25 Aug 1924	Place Cowley, Big Horn, WY	
	Spouse Jessie MCNIVEN			
	Married	26 Sep 1870	Place Salt Lake City, Salt Lake, UT	SealSp 26 Sep 1870 EHOUS
3	M	Charles Wallace TAGGART	<input type="checkbox"/> See "Other Marriages"	
	Born	19 Mar 1852	Place Harris Grove, Pottawautomie Co, IA	Baptized
	Chris'd		Place	Endowed 27 Jul 1874 EHOUS
	Died	28 Jan 1931	Place Wilson Lane, Weber, UT	SealPar 14 Oct 1885 LOGAN
	Buried	1 Feb 1931	Place Ogden City Cem, Ogden, Weber, UT	
	Spouse Mary Susannah SEAMAN			
	Married	15 Jan 1874	Place Richville, Morgan, UT	SealSp 27 Jul 1874 EHOUS
Other marriages				
HUSBAND - George Washington TAGGART				
		7 May 1843	Harriet Atkins BRUCE	
		8 Feb 1857	Clarissa Marina ROGERS	

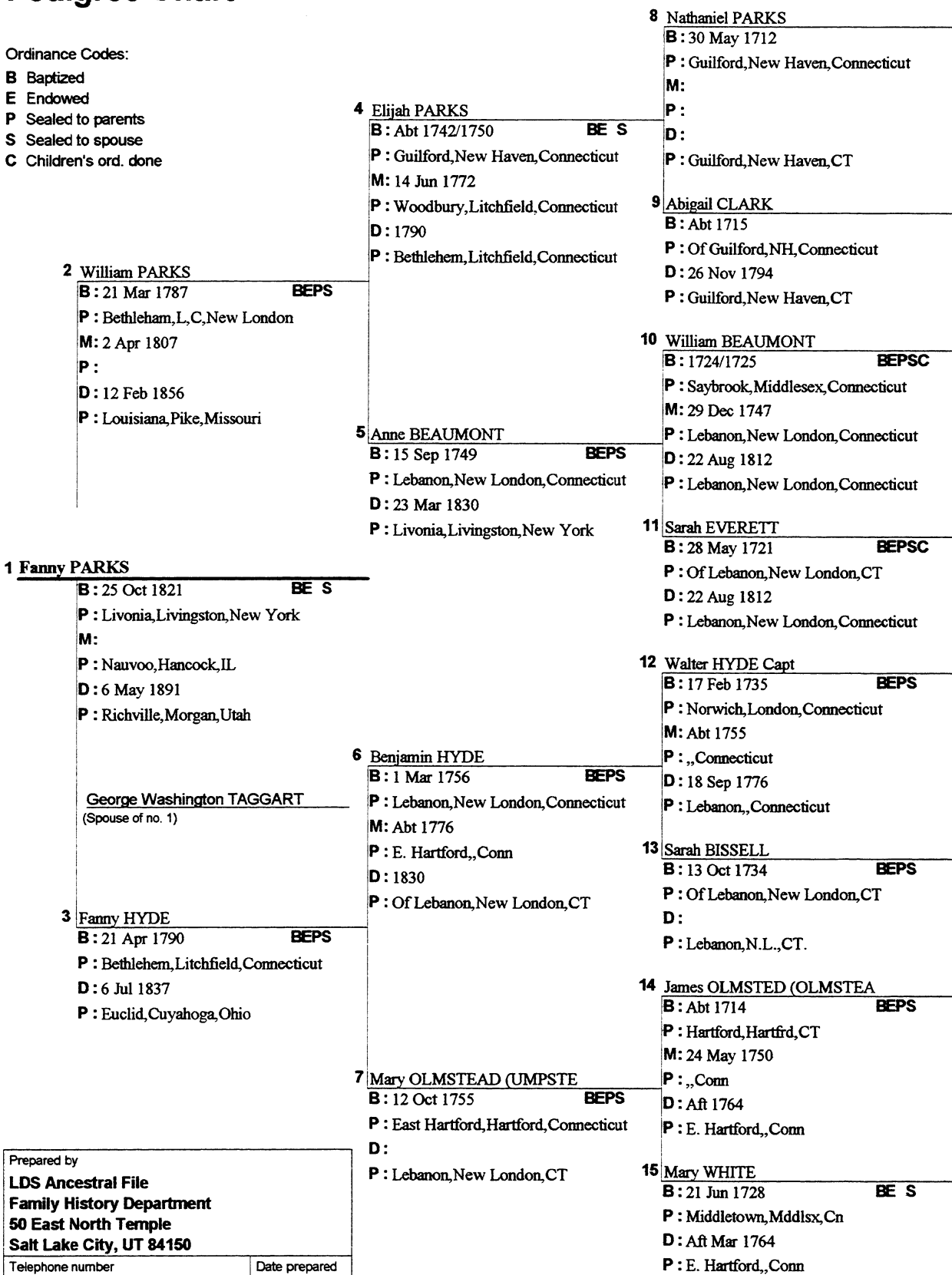
Prepared by LDS Ancestral File	Address Family History Department
Phone ()	50 East North Temple
Date prepared 13 Nov 1997	Salt Lake City, UT 84150

Pedigree Chart

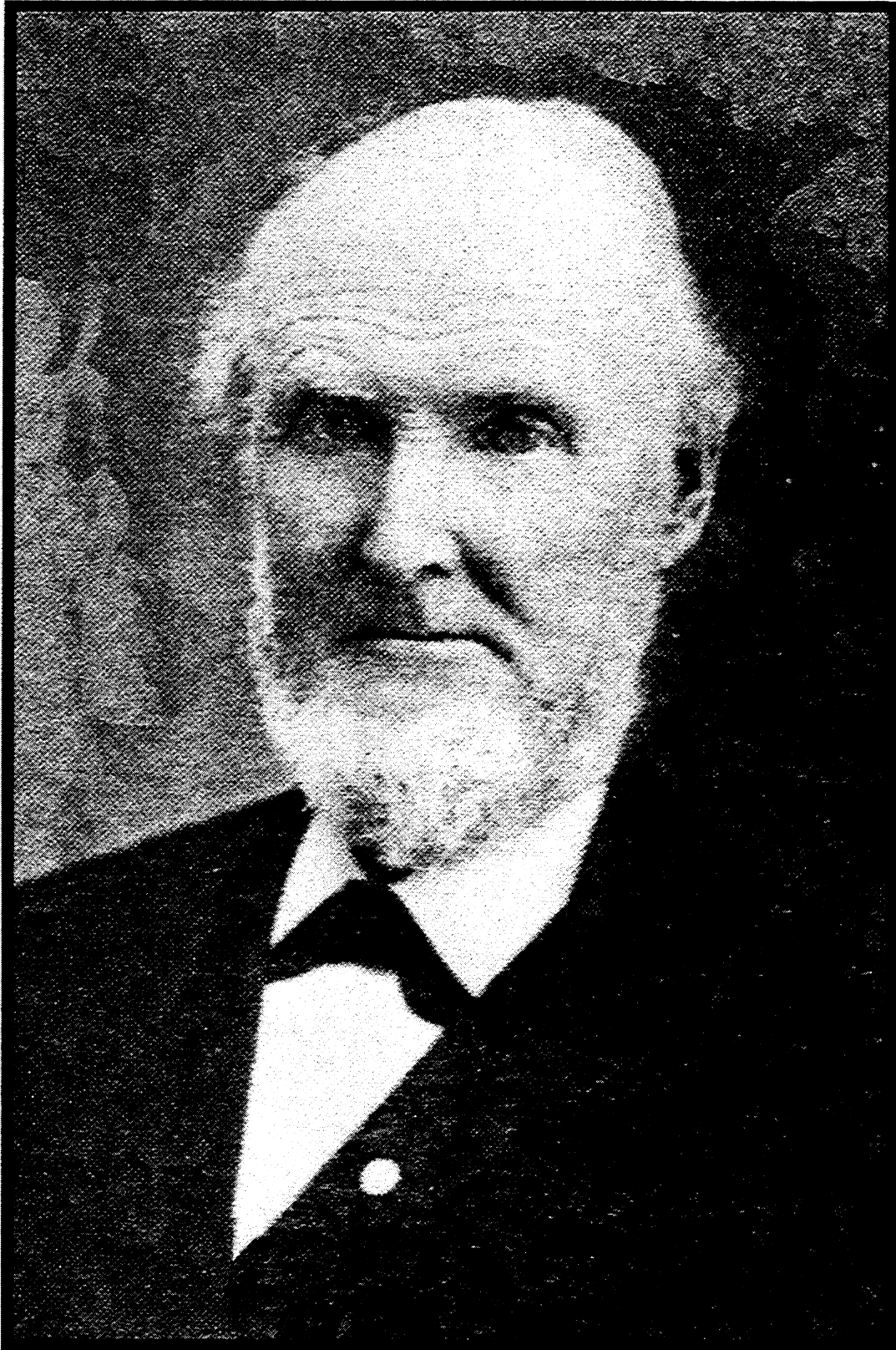
Chart no. 1

Ordinance Codes:

- B** Baptized
- E** Endowed
- P** Sealed to parents
- S** Sealed to spouse
- C** Children's ord. done



Prepared by LDS Ancestral File Family History Department 50 East North Temple Salt Lake City, UT 84150	
Telephone number	Date prepared 13 Nov 1997



William Parks
March 21, 1787 - February 12, 1856

William Parks

March 21, 1787 - February 12, 1856

Fannie Hyde

April 21, 1790 - July 6, 1837

Millesant London Osborn

December 29, 1805 - June 21, 1871

The principal source of information for this story comes from a short "Autobiography of Fanny Taggart, daughter of William and Fanny Parks." Her journal was by her own words began in her 58th year (Nov 1878 - Oct 1879). "Fanny Parks Taggart made this journal herself. The original journal has been given to the Daughters of the Utah Pioneer Memorial Building in Salt Lake City, Utah." Our story here has been arranged in chronological order with spelling and punctuation standardized and supplemented by other available sources wherever possible. Unless otherwise noted all information presented here comes from that autobiography. - The spelling of Fanny and Fannie were used interchangeably in the source information. For our purposes, we have used "Fannie" for Fannie Hyde Parks, and "Fanny" for her daughter Fanny Parks Taggart.

William Parks was born March 21st 1787 to Elijah Parks and Anne Beaumont in the town of Lebanon the state of Connecticut. He was the youngest boy in a family of 4 boys and 5 girls with one sister younger than he. His father Elijah died in 1790 as the result of a broken blood vessel. The family was then living in Lebanon, Connecticut. William was but three years of age and his sister Betsy one. The names of his brothers and sisters including himself are as follows: 1) Samuel, 2) Sheldon, 3) Beaumont, 4) Annie 5) Euramy, 6) Polly, 7) Alice, 8) William and 9) Betsy. Annie married Mr. Thatcher, Euramay married Mr. Boyington, Alice married Mr. Bacon, and Betsy married Mr. Arnold Clark. We have no information on Polly. They all lived to be old people, William dying the youngest at the age of 67.

Fannie Hyde was born April 21st, 1790 to Benjamin Hyde and Mary Umpstead⁵⁷⁴ in

the town Bethlehem, Hartford County, Connecticut. Fannie had two brothers and 4 sisters. Their names, including herself, are: 1) Polly,⁵⁷⁵ 2) Timothy, 3) Harry, 4) Nancy who died at age 17, 5) Fannie, 6) Emely, and 7) Prudence. It is not known if the order given here is correct. Fanny Parks knew all of these people except Nancy and Timothy, but doesn't say why Timothy was unknown to her.

After the death of Elijah Parks in 1790, his widow Anne Beaumont Parks was left with nine young children to care for and all still at home. Soon after she moved her family to Schoharry County, New York. It was here that William Parks met Fannie Hyde, and on April 2nd, 1807 they were married. She was just about to turn seventeen and William had just turned twenty. Soon after their marriage they moved to Livonia, Livingston County, New York, bought a farm and settled down to farming.

⁵⁷⁴ Research by Mary Taggart Holt Walker has proved this to be the Olmstead line, one of Joseph Smith's lines. This is a noble line of ancestry and goes back to one Nicholas Olmstead, the immigrant ancestor from England." *The Life Story of Charles Wallace Taggart*, page 7.

⁵⁷⁵ Polly Hyde is believed to be the same Aunt Polly that introduced the William Parks - Fannie Hyde family to the Book of Mormon in Euclid, Ohio in the early 1830's.

To this union were to be born 15 children as follows: 1) Horation Nelson, 2) Zervia, 3) Theron, 4) Harriet, 5) Maria, 6) Sophronia, 7) William, 8) Fanny, 9) Julia, 10) Nancy, 11) James Monroe, 12) Prudence Amanda, 13) Susan, 14) Emeline, and 15) Francis Marion.

In the fall of 1831 they moved their family to Euclid,⁵⁷⁶ Ohio (near the city of Cleveland). Soon afterward Fannie's sister, Polly Bishop, introduced them to the Book of Mormon. William did not appreciate his wife's interest and when her sister convinced her to go to Kirtland, Ohio, he determined to go along to keep her from joining the Mormons. While there he became so convinced that he had found the people of God that he invited *John P. Green*⁵⁷⁷ to come and preach in his house in Euclid. Fannie was baptized by Elder Green in 1834 but William held off another 2 years.

"The period from the fall of 1834 through the summer of 1836 was one of glorious progress for the Church, and it looked as if the momentum would continue. Dark and dreary days were still ahead for the Kirtland Saints, however, as forces from both within and without threatened the Church's advancement."⁵⁷⁸

"During the middle 1830's, Kirtland increasingly became a Latter-day Saint community. While the number of nonmembers there remained relatively constant at about twelve to thirteen hundred, the number of

Saints almost tripled, growing from nearly five hundred to about fifteen hundred between 1834 and 1837. Thus the Church and its activities gradually exerted more influence on community life. This sometimes led to tensions between the two ideologically different groups of people.

"While most of the Saints were grateful for such momentous events as the calling of the Twelve Apostles and the publication of the Doctrine and Covenants, their day-to-day life centered on earning a living on the farm or in town. Despite long hours of hard physical work, the Saints found time for recreation, education, and worship.

"Although leisure time was limited, the Kirtland Saints enjoyed hunting, fishing, swimming, and horseback riding. Family associations were especially important to the Saints. After a long day's work, parents and children often enjoyed the evening together singing, playing, studying, and discussing topics of common interest. Holidays were infrequent and generally went almost unnoticed. Journals of the time seldom mention any special holiday activities, even on Christmas day. One Latter-day Saint girl was surprised during a trip to New York City to learn that other children received visits from Santa Claus, who filled their stockings with gifts and treats.

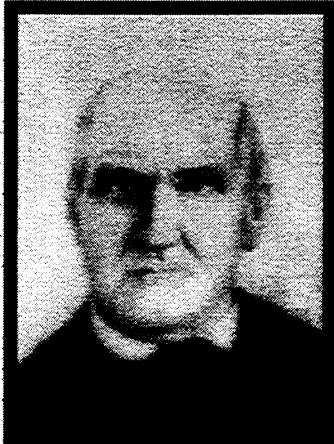
"Sabbath worship was central in the lives of the early Latter-day Saints. Many people gathered enough firewood and completed other chores on Saturday so they could devote Sunday to spiritual matters. They met in homes and later in schools for their services, but during warm weather they gathered outdoors. Sunday meetings were simple. The morning meeting typically began at 10:00 with a hymn and prayer followed by one or two sermons. The afternoon service

⁵⁷⁶ See page 186.

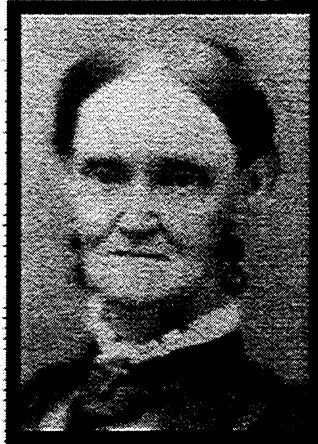
⁵⁷⁷ "The first copies of the Book of Mormon were made available to the public at the E.B. Grandin Bookstore on 26 March 1830. Among the earliest missionaries to use the newly printed volume was Samuel Smith. In April 1830, he visited the Tomlinson Inn in the township of Mendon, New York. There he sold a copy of the book to a young man named Phineas Young, brother of Brigham Young. In June he retraced his steps, this time placing a copy of the Book of Mormon in the home of John P. Greene at Bloomfield, New York." *Our Heritage - A Brief History*, page 11. John was Nauvoo town marshal at the time Joseph Smith was killed. *Church History in the Fulness of Times*, page 275.

⁵⁷⁸ *Church History in the Fulness of Times*, page 167.

Available Parks' Family Photographs



William Parks
when older



Harriet
4th Child



Maria
5th Child



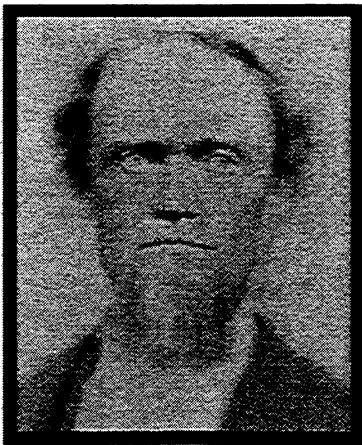
Sophronia
6th Child



Fanny
8th Child



Julia
9th Child



James Monroe
11th Child



Prudence Amanda
12th Child



Emeline
14th Child

was similar, but usually included the administration of the sacrament. Occasionally confirmations and marriages were performed during these gatherings.

“The first Thursday of each month was fast day. In meetings that often lasted six hours, the Saints sang, prayed, bore their testimonies describing divine manifestations in their lives, and exhorted each other to live the gospel. Eliza R. Snow fondly remembered these gatherings as ‘hallowed and interesting beyond the power of language to describe. Many, many were the Pentecostal seasons of the outpouring of the spirit of God on those days, manifesting the gifts of the Gospel and the power of healing, prophesying, speaking in tongues, the interpretation of tongues, etc.’ Week nights were also filled with priesthood quorum meetings, preaching services, or meetings where patriarchal blessings were given.”⁵⁷⁹

There was a small branch raised up in the town of Euclid where the Parks’ family lived and Fanny and her older sister, Harriet, attended meetings. And as was quite common in those days some of the sisters had the gift of tongues. When William heard them telling that Harriet had talked in tongues, he was quite astonished and said if he could hear his own daughter talk in tongues, he should know that it was a gift from God, for I know she knows no other language. And the next meeting he went and was convinced and satisfied. William was finally won over and baptized January 15, 1837.

In fact four of the members of the

⁵⁷⁹ *Church History in the Fulness of Times*, pages 160-161.

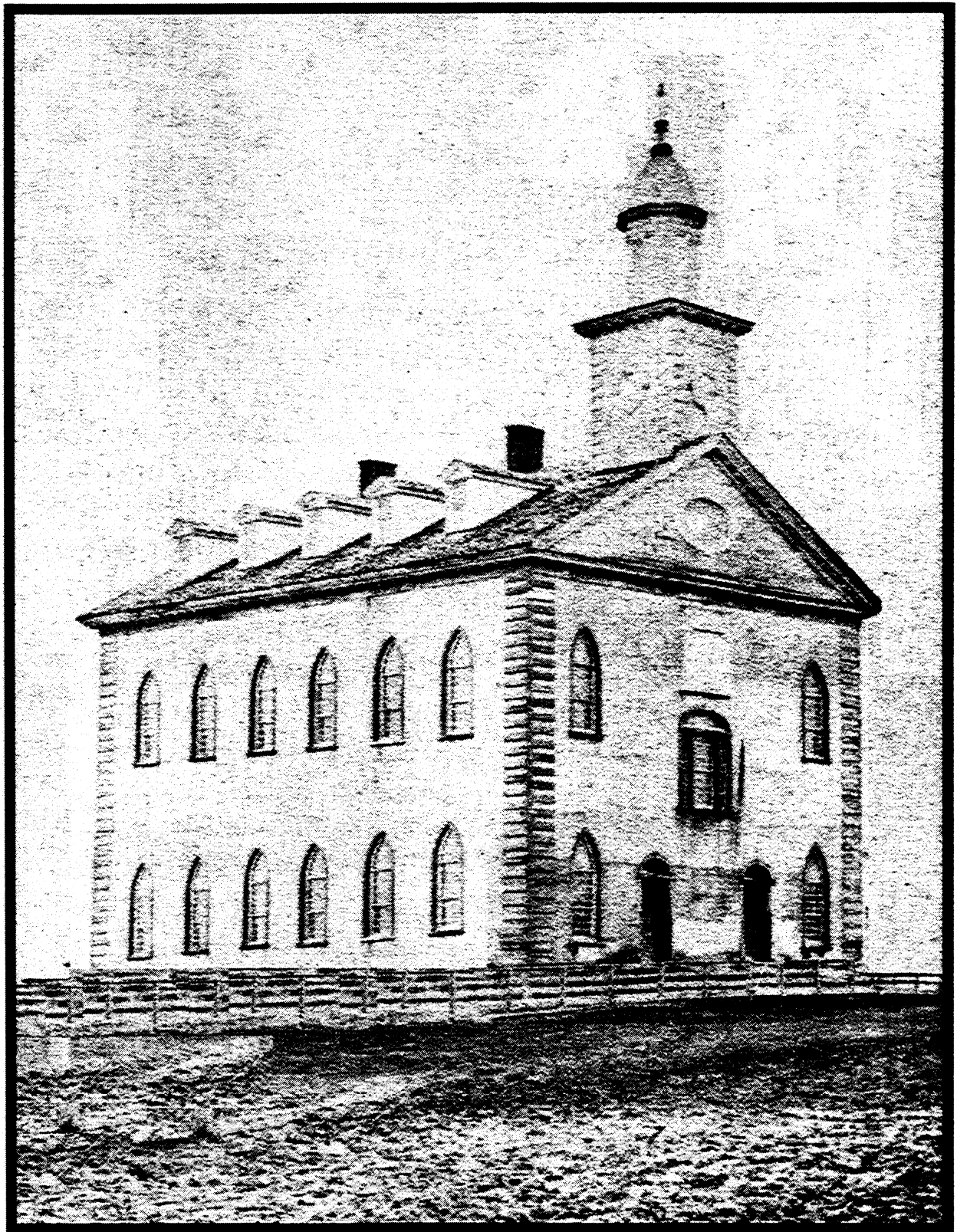
family were baptized that day,⁵⁸⁰ Fanny, Julia, and probably Sophronia.⁵⁸¹ Harriet had been baptized in Kirtland sometime earlier, and of course their mother Fannie had joined in 1834.⁵⁸²

“The building of the [Kirtland] temple brought many blessings, but in 1837 and 1838, faithful Saints also faced problems caused by apostasy and persecution, which hastened the end of the Church era in Kirtland. The United States was suffering a financial depression, and the Church felt the effects. Some members became caught up in rampant speculation and debt and did not spiritually survive a dark time of economic collapse, including the collapse of the Kirtland Safety Society. This banking institution had been established by Church members in Kirtland, and some members incorrectly blamed Joseph Smith for the problems associated with it. Organized persecution and violent mob action came from residents of the local community and from bitter members who had been excommunicated or had apostatized from the Church. As the violence against the Saints and their leaders escalated, it became unsafe for them to remain in Kirtland. The Prophet, whose life was in grave danger, fled Kirtland in January of 1838 for Far West, Missouri. During 1838 most of the faithful Saints were also forced to leave. They left behind a monument of faith, consecration, and sacrifice in the temple built to God. In the example of their lives, they also left a permanent heritage of faithful obedience to the Lord’s anointed leaders and personal

⁵⁸⁰ *Biography of Julia Parks Lindsay*.

⁵⁸¹ Fanny also relates that Harriet was the first to join the church and was baptized in Kirtland, and later lists those of her family that joined. It must be assumed from that information that the three sisters baptized on this occasion must have been Sophronia, Julia and Fanny.

⁵⁸² Her obituary confirms that when she died in July of 1837, she had been a member of the church for three years. *Latter-Day Saints Messenger and Advocate*, Vol III, No. 10, July 1837.



Kirtland Temple around 1900

sacrifice in the work of the Lord.⁵⁸³

The Parks family did not escape the financial troubles of the times as we find Horation Nelson Parks, the eldest son of the Parks family age 28 is listed as a charter member of the Kirtland Safety Society, as of January 2, 1837.⁵⁸⁴ This is the same day it opened for business.

We have no evidence that he was ever a member of the church, although Fanny Parks tells us two of her brothers did join the Church, she only positively identifies William Orr as one of them. It may be assumed that Horation Nelson, the oldest may have joined the Church. The fact that he was one of the original members of the Kirtland Safety Society suggests a close relationship with Joseph Smith, and he was probably one of the two hundred investors that lost nearly everything they had invested. It would not be hard to jump to the conclusion that he held much bitterness toward Joseph Smith and the Church as a result of the financial collapse of the Kirtland Safety Society, and was caught up in the wave of apostasy of 1837-38.⁵⁸⁵

That William and his wife were committed enough to join the Church at that time and weather the storms of oppression and apostasy is an indication of their strong belief in what they had found.

On July 6, 1837⁵⁸⁶ Fannie, after 27 years of marriage, died firm in the faith and

⁵⁸³ *Our Heritage - A Brief History*, page 36.

⁵⁸⁴ *Journal History of the Church of Jesus Christ of Latter-day Saints* January 2, 1837.

⁵⁸⁵ *Church History in the Fulness of Times*, page 170.

⁵⁸⁶ *Latter-Day Saints Messenger and Advocate*, Vol III, No. 10, July 1837.

anxiously watching and praying for the angels to come take her home. Her last words to her children were to remember the covenants made at baptism. She was 47 years old.

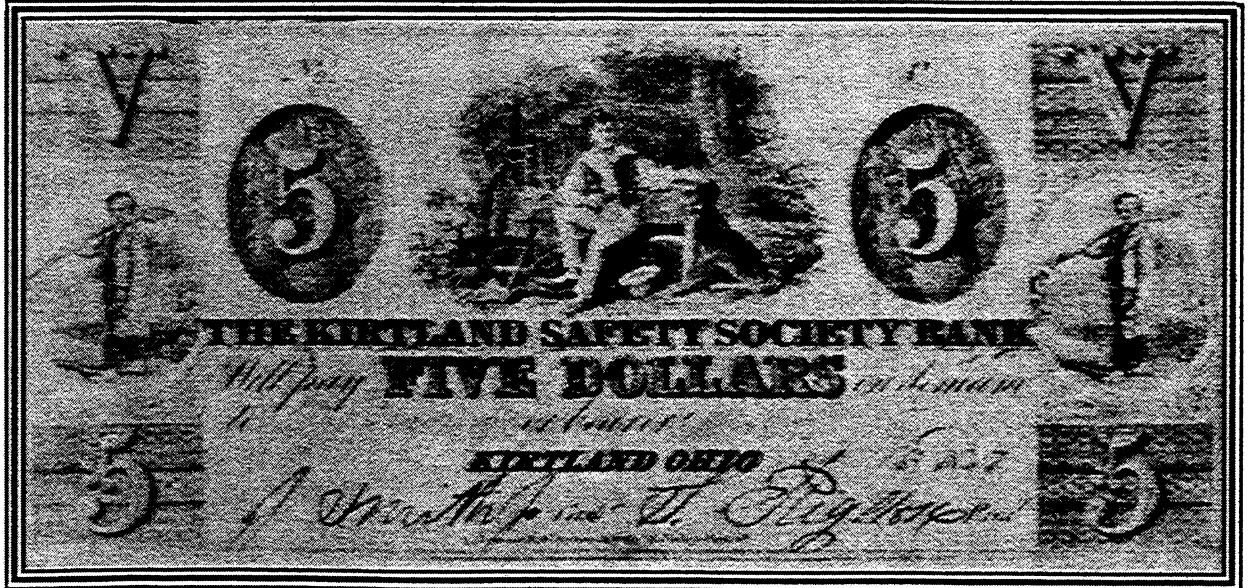
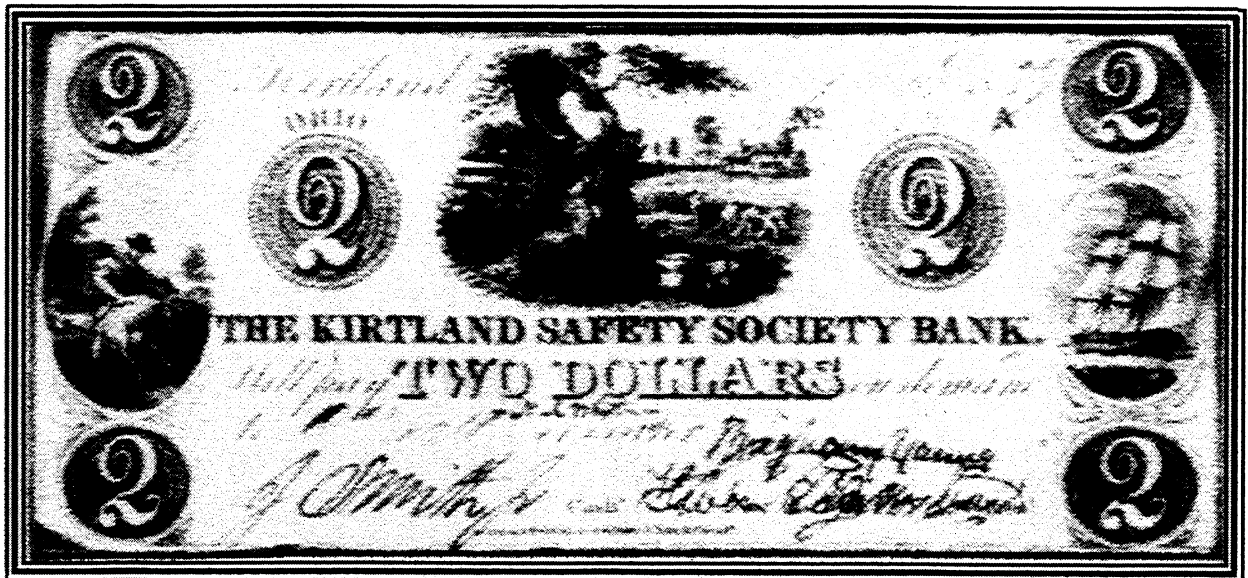
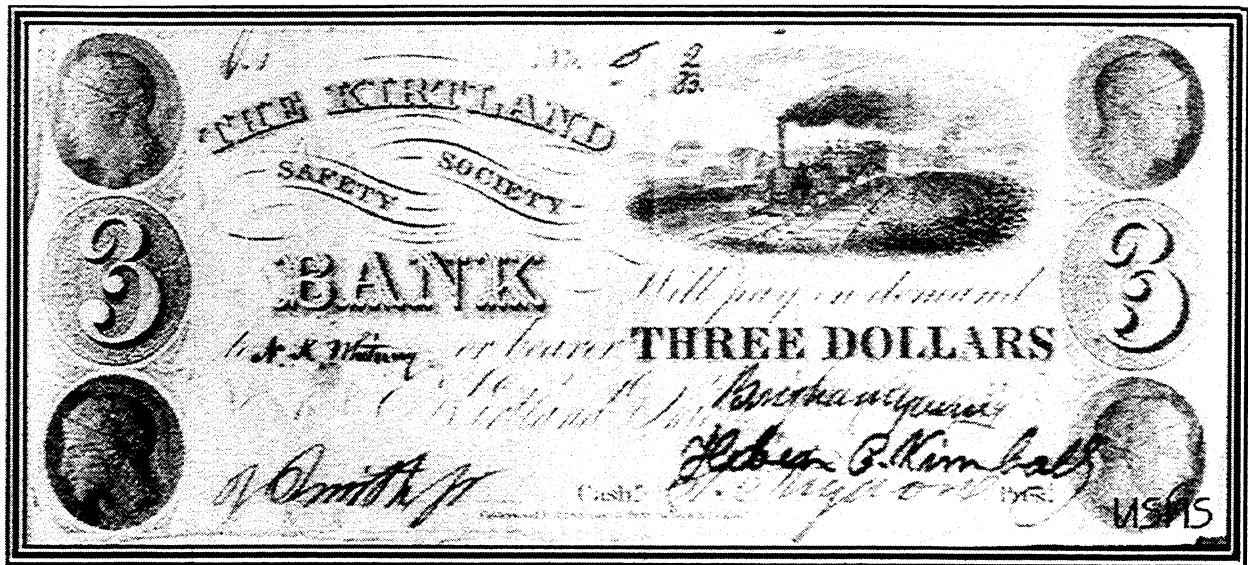
Harriet, was the first of the children to join the church, she later had her name taken from the Church books and she left and joined the Baptists. Two of the boys joined but later one of them joined the Josephites, and William who was baptized by Elder Orson Hyde at Winter Quarters never gathered with the saints and later turned apostate. Sophronia left the church and later joined the Campbellites, so Fanny and Julia, two out of nine, were all of Fannie Hyde Parks' children that gathered with the saints.

After the death of Fannie, William took another wife. Her name was Millesant London Osborn. She was a widow with three children from a previous marriage in Pennsylvania, and had joined the Church in 1833, then moving to Kirtland in 1834. They were married in 1837⁵⁸⁷ by Brigham Young.⁵⁸⁸

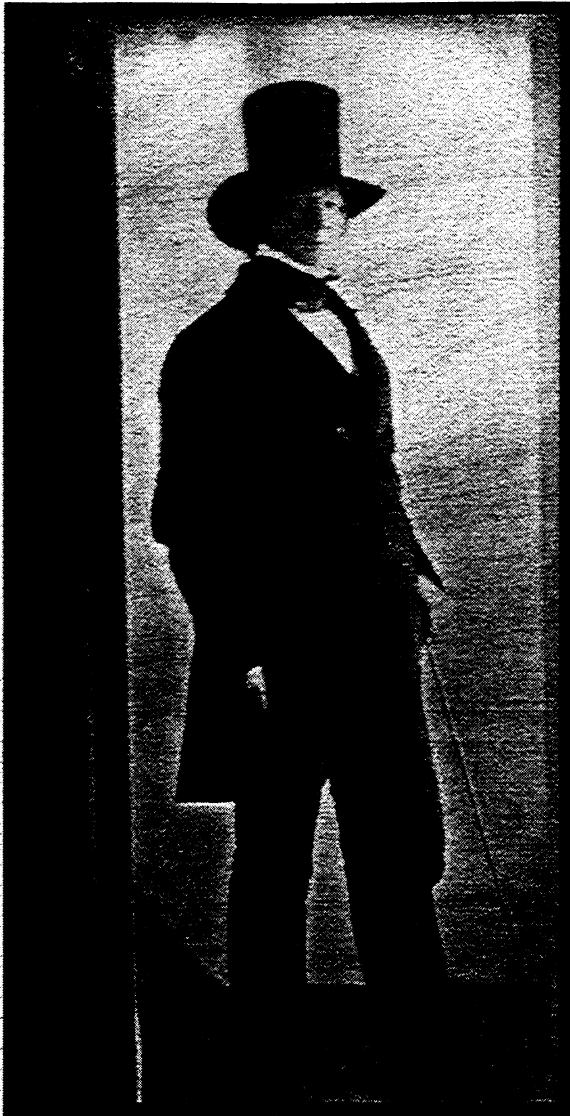
Millesant London Osborn was born December 29th, 1805 at Luserne County, Pennsylvania. She was the youngest daughter of Isaiah and Sarah Champion London. At the age of eighteen she married John Osborn. Four children were born to them Milton, who, died when six months old, Joseph Milton, Sarah Augusta, and Frances Ann. The family was living in Pennsylvania when John Osborn died in 1833. That same year Millesant joined the Church of Jesus Christ of Latter-day Saints. The following year she left Pennsylvania and with her family went

⁵⁸⁷ *History of Millesant London Osborn Parks*, 1 page.

⁵⁸⁸ *Latter-Day Saints Messenger and Advocate*, Vol II, No. 10, September 1837.



Promissory bank notes of Kirtland Safety Society



*An Early Photograph of
Brigham Young*

to Kirtland, Ohio.

Five children were born to William and his new bride over the next few years. They were: Susan Annie born in 1838 in Kirtland, Ohio, who lived only seven short years, Moroni born March 1, 1840 in Kirtland, Ohio, Naomi Sariah born December 12, 1841 in Louisiana, Missouri, Sarah Elizabeth born October 8, 1844 in Nauvoo, Illinois, and Mary Millesant born October 12, 1846 in

Louisiana, Missouri.⁵⁸⁹

In the fall of 1839 the William Parks family started for Far West, Missouri. When they reached the Mississippi River they were informed that the Saints had been driven from the state at the point of a bayonet. They stayed on the Illinois side until spring. Because of William's skills as a mason, the people on the opposite side of the river in the town of Louisiana⁵⁹⁰ seemed friendly and wished them to move there. The family moved there and William and his boys hired out to cut cord wood for a Mr. Brunett who owned the ferry-boat at that place. They erected three small log cabins near the river in the midst of the timber. Later they purchased a farm four miles from town, and lived there for about two years.

As the saints were then settling in Nauvoo, William Parks arranged his affairs so as to go there too. As soon as he was able to dispose of his property he took his family to Nauvoo, remaining there for some time.⁵⁹¹ William, now well over fifty, is reported as having served as Colonel in the Nauvoo Legion,⁵⁹² which gives some indication of his leadership abilities and his prominence and standing as a leader in the community at that time.

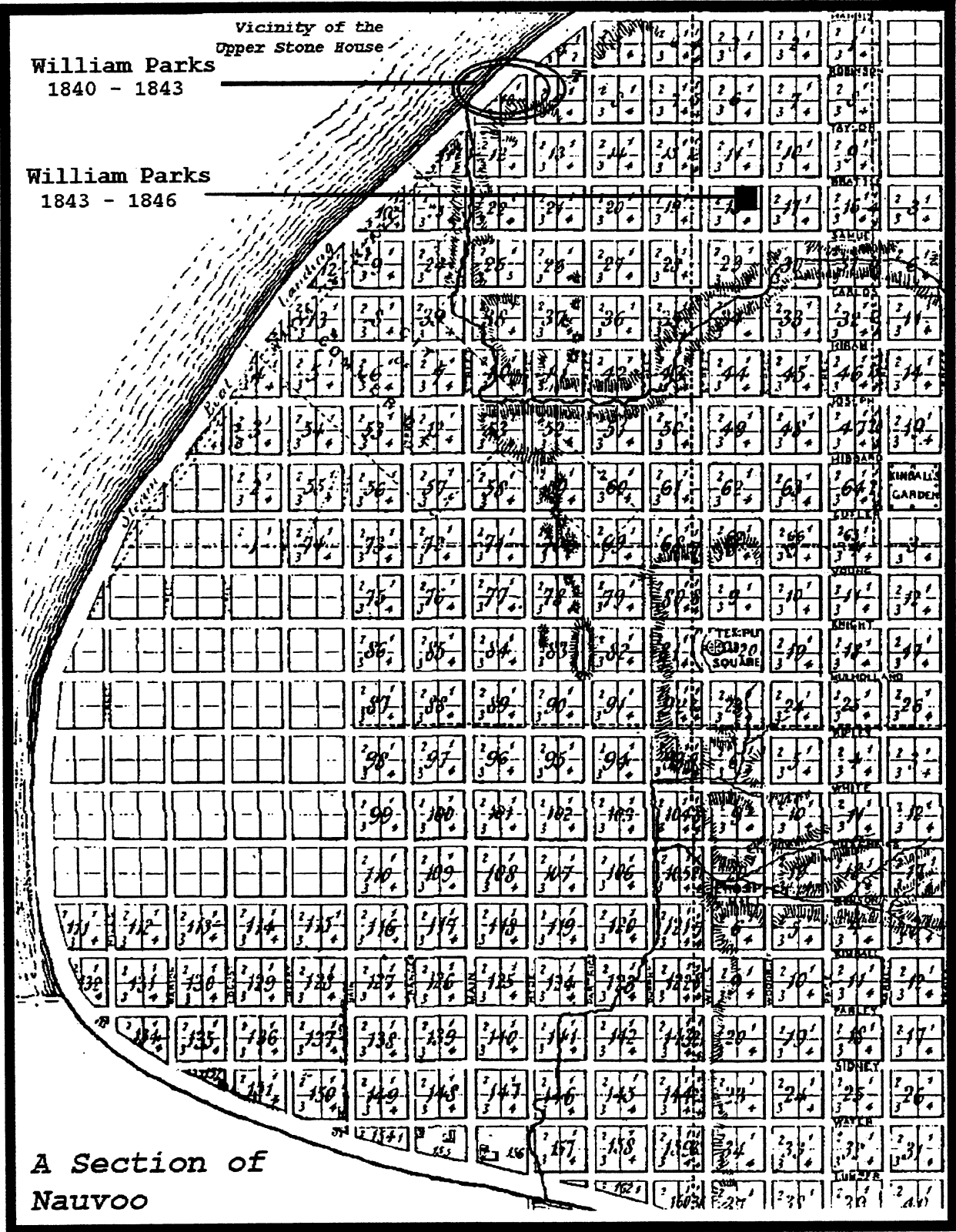
He was also a High Priest, and as such was called on to perform some marriages while in Nauvoo. We know that he married

⁵⁸⁹ *History of Millesant London Osborn Parks*, 1 page obtained from Jane Poll, South Weber Utah. Also Family Group Sheet for William and Millicent Parks obtained from Jane Poll.

⁵⁹⁰ See Page 192.

⁵⁹¹ It is estimated that they lived in Louisiana, Missouri from some time in early 1839. Fannie estimates they were there for about two years. This would have them in Nauvoo by 1841 or at the latest 1842. The family remained till 1846 when the Saints fled the City.

⁵⁹² *Life History of Mary Millesant Parks Parrish*, 1 page.



Thomas Fisher and Jane Miller on March 12, 1844, and he also married Alvin Mitchell to Jane Nyman, July 15, 1844.⁵⁹³ William is simply listed as a Minister of the Gospel on the civil records. According to Jim Kimball at the LDS Church History Library in Salt Lake City, it was not uncommon at that time for a High Priest to perform marriages acting as a recognized Minister of the Gospel of that day.

It would be most interesting to know when, where, and by whom he was ordained a High Priest, but so far a record of the ordination has not come to light. This may be an indication that it happened while in Kirtland, as many of the early church records of that time period were lost during the apostasy of 1837-38. We do find a reference to William Parks along with several other High Priests, being called to serve missions in the east. This happened in the General Conference of October 8th, 1844 where President Brigham Young called a SPECIAL MISSION APPOINTED TO THE HIGH PRIESTS. President Young selected men from the high priests' quorum, to go abroad in all the congressional districts of the United States, to preside over the branches of the church. William Parks was one of those chosen. President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they could take their families and tarry until the temple is built, and then come and get their endowments, and return to their families and build up a stake as large as this.⁵⁹⁴

⁵⁹³ *LDS Collectors Library: Early LDS Membership Data: 1995 Infobases Inc.*

⁵⁹⁴ *Journal History of the Church of Jesus Christ of Latter-day Saints*, Book 43, October 8, 1844.

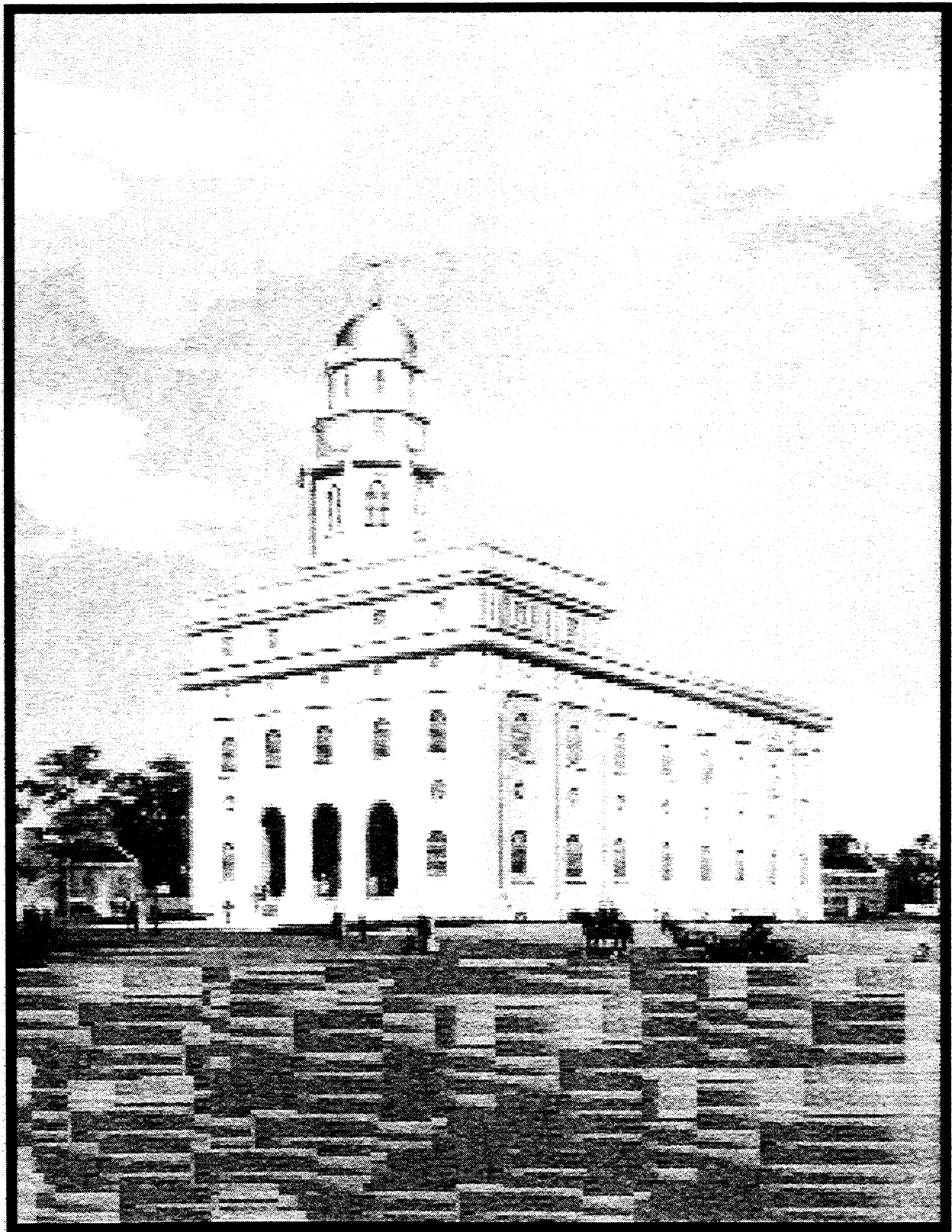
Just exactly why there is no record, or family tradition handed down about William fulfilling this mission is unknown. One could speculate that he either didn't choose to serve or was unable to because of circumstances beyond his control at the time. I choose to think his services were much needed at the time to complete the Temple, but that is the optimist in me.

Jim Kimball also was able to find records indicating that William Parks and his family had lived at what he called the "Upper Stone House" from sometime in 1840 to 1843, when he moved to a lot in Nauvoo from 1843 to 1846.⁵⁹⁵ The upper stone house was located at or very near the rock quarry that was used to build the Nauvoo Temple, and since we know William was a stone mason, the logical conclusion that there might be a connection between him and the construction of the Nauvoo Temple cannot be over looked.

Fanny tells us that when the saints left Nauvoo in 1846, William, suffering poor health, took his family and went back to Missouri. She goes on to say that when the saints stopped at the bluffs, he came there and stayed until the saints left for the valley [Salt Lake].

We do find a record of a "William Parks" traveling with a group of Saints in Iowa in October of 1847. It indicates that "On Monday October 4th, 1847, after traveling two miles the returning pioneers came to Crab Creek where ... "This evening several of the horses having failed the pioneers deemed it advisable to raise volunteers to go ahead on

⁵⁹⁵ Meeting with Jim Kimball in the LDS Church History Library January 17, 1997, when he looked up information on William Parks in their files, and conveyed same in the form of some notes, and a Map of Nauvoo.



Nauvoo Temple

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

Stake

No. 179

March 21th

Date

City, County

State

A BLESSING by John Smith, Patriarch, upon the head of Millesant Parks, daughter of Isaih & Sarah London, born December 9th, 1805, _____, Sister Millesant, I lay my hands upon thy head in the name of Jesus Christ, by the authority of my office as a patriarch, and seal upon thee a father's blessing; thou art of the same lineage with thy companion who was of the blood of Ephraim, thou art ___ to the same blessings and priesthood which was sealed upon the head of Joseph, the ___ thereof, the benefits shall be and thy faith shall increase ___ and thy wants be supplied and thou shalt have faith to ___ the lives of thy children, they shall grow up ___ healthy and good and shall _____ and shall be numbered with the ___ of the Earth; thou shall enjoy every blessing sealed upon thy companion, even every desire of thine heart, live to see the winding up scene of this generation; see and enjoy all the blessings and glories of the Redeemer's kingdom; I seal all these blessings upon thy head inasmuch as thou wilt be patient and give heed to the ___ of the Lord and upon the head of thy posterity in common with thy companion and I seal thee up to eternal life which is the greatest gift of God, amen.

(Albert Carrington, Recorder)

foot and arrest the progress of the ox teams.” William Parks is listed as one of those volunteers.⁵⁹⁶ A quick review of available church membership records for the time does not reveal any other “William Parks,”⁵⁹⁷ so we assume this to be our William.

William, suffering ill health, did not start across the plains with his family but went back to Louisiana, Missouri for there were the most of his children, and he died there among his children on February 12, 1856⁵⁹⁸ in his 67th year.

“Being alone and in poor circumstances, Millesant left the Osborn children with some friends with the understanding that they would follow later. Then, with the smaller children, the Parks’ children, she started across the plains in the spring of 1852.⁵⁹⁹ According to Mary Millesant Parks Parish they traveled in the Ira Willis’s Company walking most of the way.⁶⁰⁰

Millesant had two cows which were yoked in with one of the brethren’s oxen. One of the cows pulled so hard that its neck swelled and it died on the plains. The other one helped pull them and gave a little milk for them to drink on the way. The children walked almost the entire distance.

The family arrived in Salt Lake Valley the 1st of October, 1852 and later moved to Bountiful. Millesant had a very difficult time providing for her family. She and her children would glean wheat then grind it between two flat rocks. She would then make biscuits, giving each child one and a cup of milk for the day’s allotment of food.

After her youngest child, Mary Millesant was married, Mother Millesant lived with her but there was always sadness in her heart for she never heard from the older children, the Osborn children, again. She died on the 21st of June 1871 at East Bountiful, Utah at the age of sixty-six years.⁶⁰¹

⁵⁹⁶ Journal History of the Church of Jesus Christ of Latter-day Saints October 4, 1847.

⁵⁹⁷ LDS Collectors Library: Early LDS Membership Data: 1995 Infobases Inc.

⁵⁹⁸ An alternate date is given as December 2, 1857. *History of Millesant London Osborn Parks*, 1 page.

⁵⁹⁹ It is interesting that this is the approximate same time that George and Fannie Taggart made their way across the plains to Salt Lake City. Perhaps future research may show that they traveled together.

⁶⁰⁰ *Life History of Mary Millesant Parks Parrish*.

⁶⁰¹ *History of Millesant London Osborn Parks*.

Family Group Record - 1355

Husband William PARKS-2397		<input checked="" type="checkbox"/> See "Other Marriages"	
Born	21 Mar 1787	Place	Bethlehem, Litchfield, C-L, New London
Chris'd		Place	
Died	12 Feb 1856	Place	Louisiana, Pike, Missouri
Buried		Place	
Married	2 Apr 1807	Place	
Husband's father		Elijah PARKS-2416	Husband's mother Anne BEAUMONT-2417
		MRIN: 1361	
Wife Fanny HYDE-2398		<input type="checkbox"/> See "Other Marriages"	
Born	21 Apr 1790	Place	Bethlehem, Litchfield, Connecticut
Chris'd		Place	
Died	6 Jul 1837	Place	Euclid, Cuyahoga, Ohio
Buried		Place	
Wife's father		Benjamin HYDE-2427	Wife's mother OLMSTEAD (UMPS-2428
		MRIN: 1370	
Children List each child in order of birth.		LDS ordinance dates	Temple
1	M Horatio Nelson PARKS-2399	<input checked="" type="checkbox"/> See "Other Marriages"	
Born	29 Jun 1808	Place	Livonia, Livingston, New York
Chris'd		Place	
Died	18 Dec 1885	Place	
Buried		Place	
Spouse Polly Ann CLARK-3909		MRIN: 1340	
Married		Place	
2	F Zerviah PARKS-2400	<input checked="" type="checkbox"/> See "Other Marriages"	
Born	16 Apr 1810	Place	Livonia, Livingston, New York
Chris'd		Place	
Died	11 Jun 1832	Place	
Buried		Place	
Spouse Koring GRUTTEAN-3911		MRIN: 1342	
Married		Place	
3	M Theron PARKS-2401	<input checked="" type="checkbox"/> See "Other Marriages"	
Born	12 Apr 1812	Place	Livonia, Livingston, New York
Chris'd		Place	
Died	1 Nov 1873	Place	
Buried		Place	
Spouse Mary Melissa OLES-3913		MRIN: 1344	
Married		23 Aug 1835	Place
4	F Harriet PARKS-2403	<input type="checkbox"/> See "Other Marriages"	
Born	22 Feb 1814	Place	Livonia, Livingston, New York
Chris'd		Place	
Died	7 Nov 1900	Place	
Buried		Place	
Spouse Benjamin Franklin SKINNER-3915		MRIN: 1346	
Married		Place	
5	F Maria PARKS-2405	<input type="checkbox"/> See "Other Marriages"	
Born	25 Feb 1816	Place	Livonia, Livingston, New York
Chris'd		Place	
Died		Place	
Buried		Place	
Spouse Josephus THOMAS-3916		MRIN: 1347	
Married		Place	
Prepared by LDS Ancestral File		Address	Family History Department
Phone ()		50 East North Temple	
Date prepared		18 Nov 1997	
		Salt Lake City, UT 84150	

Family Group Record - 1355

Husband		William PARKS-2397					
Wife		Fanny HYDE-2398					
Children		List each child in order of birth.		LDS ordinance dates	Temple		
6	F	Sophinnia PARKS-2407 <input type="checkbox"/> See "Other Marriages"					
		Born	11 Dec 1818	Place Livonia, Livingston, New York	Baptized	28 Apr 1908	
		Chris'd		Place	Endowed	14 May 1908	
		Died	13 Dec 1902	Place	SealPar	18 Nov 1949	IFALL
		Buried		Place			
		Spouse	Oliver Hazard Perry HENDERCHOTT-3917		MRIN:	1348	
		Married		Place	SealSp		
7	M	William Orr PARKS-2408 <input type="checkbox"/> See "Other Marriages"					
		Born	28 Feb 1820	Place Livonia, Livingston, New York	Baptized	17 Nov 1908	
		Chris'd		Place	Endowed	18 Nov 1908	
		Died	21 May 1900	Place	SealPar	18 Nov 1949	IFALL
		Buried		Place			
		Spouse	Eliza Ann ROBINSON-3918		MRIN:	1349	
		Married	3 Dec 1843	Place	SealSp		
8	F	Fanny PARKS-442 <input type="checkbox"/> See "Other Marriages"					
		Born	25 Oct 1821	Place Livonia, Livingston, New York	Baptized	15 Jan 1837	
		Chris'd		Place	Endowed	12 Jan 1846	
		Died	6 May 1891	Place Richville, Morgan, Utah	SealPar		
		Buried	May 1891	Place Morgan, Morgan, Utah			
		Spouse	George Washington TAGGART-1		MRIN:	1	
		Married		Place Nauvoo, Hancock, IL	SealSp	10 Apr 1855	
9	F	Julia PARKS-2409 <input type="checkbox"/> See "Other Marriages"					
		Born	2 Feb 1824	Place Livonia, Livingston, New York	Baptized	15 Jan 1837	
		Chris'd		Place	Endowed	21 Jan 1846	NAUVO
		Died	11 Dec 1913	Place Moreland, Bingham, Idaho	SealPar	18 Nov 1949	IFALL
		Buried	Dec 1913	Place Paris, Bear Lake, Idaho			
		Spouse	William Buckminister LINDSAY JR-3919		MRIN:	1350	
		Married	19 Feb 1845	Place Nauvoo, Hancock, Illinois	SealSp		EHOUS
10	F	Nancy PARKS-2410 <input type="checkbox"/> See "Other Marriages"					
		Born	3 Feb 1826	Place Livonia, Livingston, New York	Baptized	15 Jan 1837	
		Chris'd		Place	Endowed	18 Sep 1896	
		Died	1896	Place	SealPar	18 Nov 1949	IFALL
		Buried		Place			
		Spouse	Philip CAVERLY-3920		MRIN:	1351	
		Married		Place	SealSp		
11	M	James Monroe PARKS-2411 <input type="checkbox"/> See "Other Marriages"					
		Born	23 Feb 1827	Place Livonia, Livingston, New York	Baptized	1 Sep 1896	
		Chris'd		Place	Endowed	17 Sep 1896	
		Died	15 Apr 1878	Place	SealPar	18 Nov 1949	IFALL
		Buried		Place			
		Spouse	Margaret JOHNSON-3921		MRIN:	1352	
		Married		Place	SealSp		
12	F	Prudence Amanda PARKS-2412 <input type="checkbox"/> See "Other Marriages"					
		Born	29 Jul 1828	Place Livonia, Livingston, New York	Baptized	13 Oct 1948	
		Chris'd		Place	Endowed	11 Nov 1949	
		Died		Place	SealPar	18 Nov 1949	IFALL
		Buried		Place			
		Spouse	WARREN VINCENT EMERSON-3922		MRIN:	1353	
		Married		Place	SealSp		
13	F	Susan PARKS-2413 <input type="checkbox"/> See "Other Marriages"					
		Born	20 May 1830	Place Livonia, Livingston, New York	Baptized		
		Chris'd		Place	Endowed		
		Died	14 Sep 1834	Place	SealPar	18 Nov 1949	IFALL
		Buried		Place			
		Spouse			MRIN:		
		Married		Place	SealSp		

Family Group Record - 1355

Page 3 of 3

Husband William PARKS-2397			
Wife Fanny HYDE-2398			
Children List each child in order of birth.		LDS ordinance dates	Temple
14	F	Emeline PARKS-2414	<input type="checkbox"/> See "Other Marriages"
	Born	29 May 1831	Place Livonia, Livingston, New York
	Chris'd		Place
	Died	2 Aug 1890	Place
	Buried		Place
	Spouse	Charles George HUNTER-3923	MRIN: 1354
	Married	4 Sep 1850	Place
			SealSp
15	F	Frances Marion PARKS-2415	<input type="checkbox"/> See "Other Marriages"
	Born	26 Aug 1832	Place Euclid, Cuyahoga, Ohio
	Chris'd		Place
	Died	15 Sep 1832	Place
	Buried		Place
	Spouse		
	Married		Place
			SealSp
Other marriages			
HUSBAND - William PARKS-2397			
		20 Aug 1837	Millesant LONDON-3908
			MRIN: 1339
CHILD 1 - Horatio Nelson PARKS-2399			
			Naomi DENSMORE-3910
			MRIN: 1341
CHILD 2 - Zerviah PARKS-2400			
			Xoring GUITTEAN-3912
			MRIN: 1343
CHILD 3 - Theron PARKS-2401			
		19 Mar 1845	Nancy Knox JEWEL-3914
			MRIN: 1345

Family Group Record - 1339

Page 2 of 2

Husband William PARKS-2397			
Wife Millesant LONDON-3908			
Other marriages			
HUSBAND - William PARKS-2397			
		2 Apr 1807	Fanny HYDE-2398
			MRIN: 1355
WIFE - Millesant LONDON-3908			
		1823	John OSBORN-7028
			MRIN: 3327
CHILD 3 - Naomi Sariah PARKS-7042			
		1 Feb 1857	Ira Jones WILLES-5584
			MRIN: 3333

18 Nov 1997

Family Group Record - 1339

Husband William PARKS-2397				<input checked="" type="checkbox"/> See "Other Marriages"	
Born	21 Mar 1787	Place	Bethlehem, Litchfield, C-L, New London	LDS ordinance dates	Temple
Chris'd		Place		Baptized	15 Jan 1837
Died	12 Feb 1856	Place	Louisiana, Pike, Missouri	Endowed	18 Dec 1845
Buried		Place		SealPar	18 Nov 1949
Married	20 Aug 1837	Place	Kirtland, , OH	SealSp	17 Sep 1979 SLAKE
Husband's father		Elijah PARKS-2416	Husband's mother		Anne BEAUMONT-2417 MRIN: 1361
Wife Millesant LONDON-3908				<input checked="" type="checkbox"/> See "Other Marriages"	
Born	29 Dec 1805	Place	, , Luzern Co., PA	LDS ordinance dates	Temple
Chris'd		Place		Baptized	17 Aug 1979 SLAKE
Died	21 Jun 1871	Place	Bountiful, Davis, UT	Endowed	18 Dec 1845 NAUVO
Buried		Place	Bountiful, Davis, UT	SealPar	
Wife's father		Isiah LONDON-7894	Wife's mother		Sarah CHAMPION-7029 MRIN: 4222
Children List each child in order of birth.				LDS ordinance dates	Temple
1	F	Susan Amy PARKS-7044		<input type="checkbox"/> See "Other Marriages"	
Born	1838	Place	, Cuyahoga Co., OH	Baptized	Child
Chris'd		Place		Endowed	Child
Died	1845	Place		SealPar	16 May 1928 SLAKE
Buried		Place			
Spouse					
Married		Place		SealSp	
2	M	Moroni PARKS-7043		<input type="checkbox"/> See "Other Marriages"	
Born	1 Mar 1840	Place	Kirtland, Lake, OH	Baptized	25 Apr 1927
Chris'd		Place		Endowed	7 Dec 1927
Died	1861	Place		SealPar	16 May 1928 SLAKE
Buried		Place			
Spouse					
Married		Place		SealSp	
3	F	Naomi Sariah PARKS-7042		<input checked="" type="checkbox"/> See "Other Marriages"	
Born	12 Dec 1842	Place	Louisiana, Pike, MO	Baptized	31 May 1979 SLAKE
Chris'd		Place		Endowed	1 Feb 1857 EHOUS
Died	28 Aug 1910	Place	Auburn, Lincoln, WY	SealPar	16 May 1928 SLAKE
Buried	28 Aug 1910	Place	Auburn, Lincoln, WY		
Spouse		Henry Alphonzo WHEELOCK-5591		MRIN: 3334	
Married	10 May 1862	Place	Bountiful, Davis, UT	SealSp	13 Nov 1936 SLAKE
4	F	Sarah Elizabeth PARKS-7040		<input type="checkbox"/> See "Other Marriages"	
Born	8 Oct 1844	Place	Nauvoo, Hancock, IL	Baptized	11 May 1979
Chris'd		Place		Endowed	10 Feb 1928 SLAKE
Died	1859	Place		SealPar	16 May 1928 SLAKE
Buried		Place			
Spouse		Nathan LEWIS-7860		MRIN: 3101	
Married	26 Nov 1858	Place		SealSp	
5	F	Mary Millesant PARKS-7039		<input type="checkbox"/> See "Other Marriages"	
Born	12 Oct 1846	Place	Louisana, Pike, MO	Baptized	24 Oct 1856
Chris'd		Place		Endowed	3 Mar 1866
Died	3 Feb 1920	Place	Salt Lake City, Salt Lake, UT	SealPar	3 Mar 1866 EHOUS
Buried	6 Feb 1920	Place	Bountiful, Davis, UT		
Spouse		Henry Strong PARRISH-7807		MRIN: 3922	
Married	3 Feb 1861	Place	Bountiful, Davis, UT	SealSp	3 Mar 1866 EHOUS
Prepared by LDS Ancestral File			Address	Family History Department	
Phone ()			50 East North Temple		
Date prepared			18 Nov 1997		
			Salt Lake City, UT 84150		

Family Group Record - 3327

Husband John OSBORN-7028				<input type="checkbox"/> See "Other Marriages"	
Born	Abt 1801	Place <, Luzern Co., PA>	LDS ordinance dates	Temple	
Chris'd		Place	Baptized	25 Apr 1927	SLAKE
Died	1833	Place Pennsylvania	Endowed	16 Nov 1927	SLAKE
Buried		Place	SealPar		
Married	1823	Place PA	SealSp	16 May 1928	SLAKE
Husband's father		Husband's mother			
Wife Millesant LONDON-3908				<input checked="" type="checkbox"/> See "Other Marriages"	
Born	29 Dec 1805	Place , , Luzern Co., PA	LDS ordinance dates	Temple	
Chris'd		Place	Baptized	17 Aug 1979	SLAKE
Died	21 Jun 1871	Place Bountiful, Davis, UT	Endowed	18 Dec 1845	NAUVO
Buried		Place Bountiful, Davis, UT	SealPar		
Wife's father		Isiah LONDON-7894	Wife's mother		Sarah CHAMPION-7029 MRIN: 4222
Children List each child in order of birth.			LDS ordinance dates	Temple	
1	M	Milton OSBORN-4170	<input type="checkbox"/> See "Other Marriages"		
Born	Abt 1824	Place <PA>	Baptized	Child	
Chris'd		Place	Endowed	Child	
Died		Place	SealPar	16 May 1928	SLAKE
Buried		Place			
Spouse					
Married		Place	SealSp		
2	M	Joseph Milton OSBORN-5945	<input type="checkbox"/> See "Other Marriages"		
Born	1825	Place Pennsylvania	Baptized	25 Apr 1927	SLAKE
Chris'd		Place	Endowed	7 Dec 1927	SLAKE
Died		Place	SealPar	16 May 1928	SLAKE
Buried		Place			
Spouse					
Married		Place	SealSp		
3	F	Sarah Augusta OSBORN-6517	<input type="checkbox"/> See "Other Marriages"		
Born	1827	Place Pennsylvania	Baptized	25 Apr 1927	SLAKE
Chris'd		Place	Endowed	7 Dec 1927	SLAKE
Died		Place	SealPar	16 May 1928	SLAKE
Buried		Place			
Spouse					
Married		Place	SealSp		
4	F	Frances Ann OSBORN-5381	<input type="checkbox"/> See "Other Marriages"		
Born	1829	Place Pennsylvania	Baptized	25 Apr 1927	SLAKE
Chris'd		Place	Endowed	11 May 1927	SLAKE
Died		Place	SealPar	16 May 1928	SLAKE
Buried		Place			
Spouse					
Married		Place	SealSp		
Other marriages					
WIFE - Millesant LONDON-3908					
20 Aug 1837 William PARKS-2397					
MRIN: 1339					

Prepared by	LDS Ancestral File	Address	Family History Department
Phone ()			50 East North Temple
Date prepared	18 Nov 1997		Salt Lake City, UT 84150

Family Group Record

Husband Elijah PARKS <input type="checkbox"/> See "Other Marriages"			
Born	Abt 1742/1750	Place Guilford, New Haven, Connecticut	LDS ordinance dates
Chris'd		Place	Baptized 14 Oct 1948
Died	1790	Place Bethlehem, Litchfield, Connecticut	Endowed 24 Mar 1949
Buried		Place	SealPar
Married	14 Jun 1772	Place Woodbury, Litchfield, Connecticut	SealSp 18 Nov 1949
Husband's father Nathaniel PARKS		Husband's mother Abigail CLARK	
Wife Anne BEAUMONT <input type="checkbox"/> See "Other Marriages"			
Born	15 Sep 1749	Place Lebanon, New London, Connecticut	LDS ordinance dates
Chris'd		Place	Baptized 13 Oct 1948
Died	23 Mar 1830	Place Livonia, Livingston, New York	Endowed 27 Oct 1948
Buried		Place	SealPar 27 Feb 1957
Wife's father William BEAUMONT		Wife's mother Sarah EVERETT	
Children List each child in order of birth.			LDS ordinance dates
			Temple
1 F Anne PARKS <input type="checkbox"/> See "Other Marriages"			
Born	2 Apr 1773	Place Bethlehem, Litchfield, CT	Baptized 13 Oct 1948
Chris'd		Place	Endowed 11 Mar 1949
Died		Place	SealPar 18 Nov 1949
Buried		Place	
Spouse			
Married		Place	SealSp
2 F Urana PARKS <input type="checkbox"/> See "Other Marriages"			
Born	1 Dec 1774	Place Bethlehem, Litchfield, CT	Baptized
Chris'd		Place	Endowed
Died		Place	SealPar
Buried		Place	
Spouse			
Married		Place	SealSp
3 M Samuel PARKS <input type="checkbox"/> See "Other Marriages"			
Born	28 Oct 1776	Place Woodbury, Litchfield, CT	Baptized 14 Oct 1948
Chris'd		Place	Endowed 16 Mar 1949
Died	13 Aug 1863	Place	SealPar 18 Nov 1949
Buried		Place	
Spouse	Cynthia SPRAGUE		
Married	4 Dec 1803	Place	SealSp
4 M SHELDON PARKS <input type="checkbox"/> See "Other Marriages"			
Born	18 Jan 1779	Place Woodbury, Litchfield, CT	Baptized 14 Oct 1948
Chris'd		Place	Endowed 16 Mar 1949
Died		Place	SealPar 18 Nov 1949
Buried		Place	
Spouse	Catharine EARLS		
Married	3 Nov 1820	Place	SealSp
5 F Polly PARKS <input type="checkbox"/> See "Other Marriages"			
Born	19 Jan 1781	Place Woodbury, Litchfield, CT	Baptized 13 Oct 1947
Chris'd		Place	Endowed 17 Oct 1949
Died		Place	SealPar 18 Nov 1949
Buried		Place	
Spouse			
Married		Place	SealSp
Prepared by LDS Ancestral File		Address Family History Department	
Phone ()		50 East North Temple	
Date prepared 26 Oct 1997		Salt Lake City, Utah 84150	

Family Group Record

Husband Elijah PARKS			
Wife Anne BEAUMONT			
Children List each child in order of birth.			LDS ordinance dates
			Temple
6	F	Alice PARKS	<input type="checkbox"/> See "Other Marriages"
		Born 4 Feb 1783 Place Bethlehem, Litchfield, CT	Baptized 13 Oct 1948
		Chris'd Place	Endowed 24 Feb 1949
		Died Place	SealPar 18 Nov 1949
		Buried Place	
		Spouse David BACON	
		Married 4 Dec 1800 Place	SealSp
7	M	BEAUMONT PARKS	<input type="checkbox"/> See "Other Marriages"
		Born Jan 1785 Place Bethlehem, Litchfield, CT	Baptized 14 Oct 1948
		Chris'd Place	Endowed 16 Mar 1949
		Died 8 Apr 1870 Place	SealPar 18 Nov 1949
		Buried Place	
		Spouse Nancy CONANT	
		Married 1811 Place	SealSp
8	M	William PARKS	<input checked="" type="checkbox"/> See "Other Marriages"
		Born 21 Mar 1787 Place Bethleham, Litchfield, C-L, New London	Baptized 15 Jan 1837
		Chris'd Place	Endowed 18 Dec 1845
		Died 12 Feb 1856 Place Louisiana, Pike, Missouri	SealPar 18 Nov 1949
		Buried Place	
		Spouse Millesant LONDON	
		Married 20 Aug 1837 Place KIRTLAND, , OH	SealSp 17 Sep 1979 SLAKE
9	F	Anna PARKS	<input type="checkbox"/> See "Other Marriages"
		Born Abt 1789 Place Bethlehem, Litchfield, CT	Baptized 13 Oct 1948
		Chris'd Place	Endowed 24 Feb 1949
		Died 12 Feb 1856 Place	SealPar 18 Nov 1949
		Buried Place	
		Spouse Shelton THATCHER	
		Married Place	SealSp
10	F	Betsey PARKS	<input type="checkbox"/> See "Other Marriages"
		Born Abt 1790 Place Bethlehem, Litchfield, CT	Baptized 13 Oct 1948
		Chris'd Place	Endowed 4 Feb 1949
		Died Place	SealPar 18 Nov 1949
		Buried Place	
		Spouse	
		Married Place	SealSp
Other marriages			
CHILD 8 - William PARKS			
2 Apr 1807 Fanny HYDE			

Family Group Record

Husband Benjamin HYDE				<input type="checkbox"/> See "Other Marriages"	
Born	1 Mar 1756	Place Lebanon, New London, Connecticut	LDS ordinance dates	Temple	
Chris'd		Place	Baptized	1933	
Died	1830	Place Of Lebanon, New London, CT	Endowed	1936	
Buried		Place	SealPar	1963	
Married	Abt 1776	Place E. Hartford, , Conn	SealSp	1967	
Husband's father		Walter HYDE CAPT	Husband's mother		Sarah BISSELL
Wife Mary OLMSTEAD (UMPSTE D) (OLMSTED)				<input checked="" type="checkbox"/> See "Other Marriages"	
Born	12 Oct 1755	Place East Hartford, Hartford, Connecticut	LDS ordinance dates	Temple	
Chris'd		Place	Baptized	1928	
Died		Place Lebanon, New London, CT	Endowed	1928	
Buried		Place	SealPar	1970	
Wife's father		James OLMSTED (OLMSTEA)	Wife's mother		Mary WHITE
Children List each child in order of birth.			LDS ordinance dates	Temple	
1	M	Walter HYDE		<input type="checkbox"/> See "Other Marriages"	
	Born	Abt 1777	Place Lebanon, , Connecticut	Baptized	
	Chris'd		Place	Endowed	
	Died		Place Lebanon, , Conn	SealPar	
	Buried		Place		
	Spouse				
	Married		Place	SealSp	
2	M	Benjamin HYDE		<input type="checkbox"/> See "Other Marriages"	
	Born	1779	Place Bethlehem, Litchfield, Conn	Baptized	
	Chris'd		Place	Endowed	
	Died		Place Lebanon, , Conn	SealPar	
	Buried		Place		
	Spouse				
	Married		Place	SealSp	
3	M	Timothy HYDE		<input checked="" type="checkbox"/> See "Other Marriages"	
	Born	Abt 1783	Place Lebanon, , Connecticut	Baptized	
	Chris'd		Place	Endowed	
	Died		Place	SealPar	
	Buried		Place		
	Spouse	Sarah SANGER			
	Married	Abt 1808	Place	SealSp	
4	M	Harry HYDE		<input checked="" type="checkbox"/> See "Other Marriages"	
	Born	1785	Place Lebanon, , Connecticut	Baptized	
	Chris'd		Place	Endowed	
	Died		Place	SealPar	
	Buried		Place		
	Spouse	Lucinda BEARD			
	Married	Abt 1806	Place , , Conn	SealSp	
5	M	Ebenezer HYDE		<input type="checkbox"/> See "Other Marriages"	
	Born	Abt 1785	Place Lebanon, , Connecticut	Baptized	
	Chris'd		Place	Endowed	
	Died		Place	SealPar	
	Buried		Place		
	Spouse				
	Married		Place	SealSp	
Prepared by LDS Ancestral File			Address	Family History Department	
Phone ()			50 East North Temple		
Date prepared 26 Oct 1997			Salt Lake City, Utah 84150		

Family Group Record

Husband Benjamin HYDE			
Wife Mary OLMSTEAD (UMPSTE D) (OLMSTED)			
Children List each child in order of birth.			LDS ordinance dates
			Temple
6	F	Fanny HYDE	<input type="checkbox"/> See "Other Marriages"
		Born 21 Apr 1790 Place Bethlehem, Litchfield, Connecticut	Baptized 1835
		Chris'd Place	Endowed 14 Oct 1885
		Died 6 Jul 1837 Place Euclid, Cuyahoga, Ohio	SealPar 1967
		Buried Place	
		Spouse William PARKS	
		Married 2 Apr 1807 Place	SealSp 15 Oct 1896 LOGAN
7	F	Nancy HYDE	<input type="checkbox"/> See "Other Marriages"
		Born 1792 Place Bethlehem, Litchfield, Conn	Baptized
		Chris'd Place	Endowed
		Died Place Lebanon, , Conn	SealPar
		Buried Place	
		Spouse	
		Married Place	SealSp
8	F	Emely HYDE	<input type="checkbox"/> See "Other Marriages"
		Born 1792 Place Bethlehem, Litchfield, Conn	Baptized
		Chris'd Place	Endowed
		Died Place	SealPar
		Buried Place	
		Spouse David MARSHALL	
		Married Abt 1814 Place Lebanon, , Conn	SealSp
9	F	Prudence HYDE	<input type="checkbox"/> See "Other Marriages"
		Born 1796 Place Bethlehem, Litchfield, Conn	Baptized
		Chris'd Place	Endowed
		Died Place	SealPar
		Buried Place	
		Spouse HOUSE	
		Married Abt 1816 Place Lebanon, , Conn	SealSp
10	F	Mary HYDE	<input type="checkbox"/> See "Other Marriages"
		Born 1798 Place Lebanon, , Connecticut	Baptized
		Chris'd Place	Endowed
		Died Place	SealPar
		Buried Place	
		Spouse Isaac GATES BISHOP	
		Married Place	SealSp
Other marriages			
WIFE - Mary OLMSTEAD (UMPSTE D) (OLMSTED) David MARSHALL			
CHILD 3 - Timothy HYDE Susan SANGER			
CHILD 4 - Harry HYDE BEARD OR BARD			



Clarissa Marina Rogers Taggart

March 27, 1836 - April 19, 1901

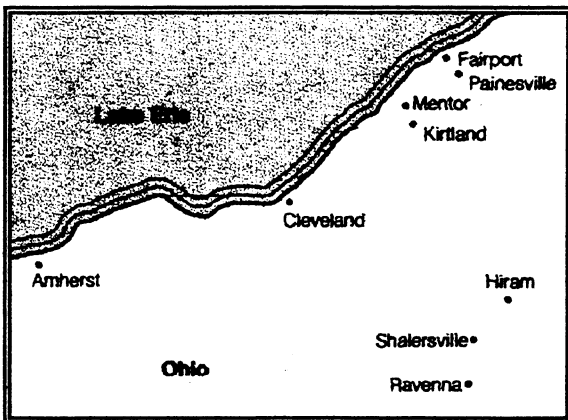
Clarissa Marina Rogers

March 27, 1836 - April 19, 1901

“Born 27 March 1836, Shalersville,⁶⁰² Portage, Ohio to Noah Rogers and Eda Hollister. She is shown in the 1842 *Nauvoo Census* as Clarissa Rogers and in the 1850 *Utah Census* as Clarissa Rodgers. She crossed the plains in 1849 with her family in the Ezra T. Benson Company and lived in Salt Lake County with her mother.”⁶⁰³

Alice tells us her mother had little opportunity for education which may account for her history never being written. She grew up during a time and in places that did not give her much opportunity for education. Although we have evidence she could write her name (See Page 276) this is the only known sample of her hand writing that has survived.⁶⁰⁴ But as you will see even from the scanty information available she was an “*Elect*” lady.

Clarissa’s parents joined the church in February of 1837 just before her first birthday. They were then living in Shalersville, Ohio, near Hyrum about 30 miles from Kirtland. She



The northeastern Ohio area

⁶⁰² *Church History in the Fulness of Times*, page 113.

⁶⁰³ *The Nauvoo Journal*” Volume 4, Fall 1992, Number 2, pages 23-24.

⁶⁰⁴ *Clarissa Marina Rogers Taggart. & Taggart Family Newsletter*, Volume II, Number 1, September 1981, page 17.

moved with her family to Far West, Missouri where the family suffered many hardships with the Saints. After being driven from the State in 1839 they made their way to Quincy, Illinois and then on to Nauvoo. On July 7, 1840 her father was kidnaped from his home by Missourians and taken to Lewis County, Missouri, where he was imprisoned, whipped and ill-treated until nearly dead, suffering much before escaping on August 21 of 1840. By 1842 Noah’s fortunes had apparently improved as he is listed on the Hancock County Tax List showing he owned property in Nauvoo.⁶⁰⁵

“The eighth child in a family of nine, Clarissa was seven years old when her father Noah Rogers [23 May 1843] was set apart by Brigham Young to be the presiding elder in establishing the Society Islands Mission. . . . On his return to Nauvoo on December 29, 1845, he found his family, along with the body of the Saints,”⁶⁰⁶ facing expulsion from the city of Nauvoo.

Although only eight years old when the Prophet Joseph and his brother Hyrum Smith were killed, Clarissa reported and testified years later, “She remembered the terrible gloom and sorrow that swept over the city of the saints when the Prophet and his brother were killed at Carthage. She remembered passing through the Prophet’s Mansion House and viewing their dead bodies. She remembered the sorrow they all felt.

“She went to the meeting afterwards and saw the mantle of the Prophet Joseph

⁶⁰⁵ *The Nauvoo Journal*” Volume 4, Fall 1992, Number 2, page 19.

⁶⁰⁶ *Taggart Family Newsletter*, Volume II, Number 1 September 1981. page 4.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
PATRIARCHAL BLESSING

Stake

No. 1855

December 2, 1838

North Willow Creek Fort

Date

City, County

State

A BLESSING by Charles W. Hyde (patriarch) on the head of **Clarissa Marina Rogers**, daughter of Noah and Eda H. Rogers, born in Portage County, Shalersville, State of Ohio, North America on the 27th day of March 1834. (Other blessing lists 1836)

Clarissa, I place my hands upon your head and I seal upon you a Father's blessing by the authority vested in me. Thou shalt have the gifts of wisdom and prophecy, that thou mayest be led to the path that leads to eternal life, and thou shalt accomplish every desire of your heart in righteousness, and you shall see the day when Kingdoms and empires shall tremble. For in Zion and Jerusalem shall be safety, for as much as you desire it thou shalt live until the coming of the Son of Man and shall be changed at the time of his coming. You shall have a companion every way qualified for your comfort and satisfaction, and shall hold the keys and power of the holy priesthood and shall lead you through the gate into the Celestial Kingdom of God. Thou shalt have all the blessings that ever was sealed upon the daughters of Joseph. Thou shalt receive thy endowments and the keys of the holy priesthood. Thou shalt have to redeem the living and the dead with thy companion and they shall rise up with the great multitude and shall call you blessed, and you shall be crowned with glory and eternal lives in the name of Jesus Christ, Amen.

(Recorded by Evan A. Williams)

Smith fall upon Brigham Young as he was speaking.

“She had a firm testimony of the Gospel of the Church of Jesus Christ of Latter-day Saints, and had gone through the trials and persecutions with the saints at Nauvoo and in coming to the west.”⁶⁰⁷

After Noah returned to Nauvoo and “With the Rogers’ family again reunited, they moved on to Mount Pisgah, Iowa, a gathering place of the Saints. Here Noah began making preparations for the trek westward, but he fell ill with pneumonia and died on May 31, 1846 - only five months after returning from his mission.”⁶⁰⁸ He was the first to be buried at Mount Pisgah⁶⁰⁹ Clarissa had just turned ten years old.

Clarissa’s mother Eda held her family together and continued where her husband had left off. Her youngest child was now eight.

... With the exception of her oldest son [Russell] who was married, Eda’s sons all remained at home. In the Spring of 1848 - sons Theodore and Washington went ahead to the Salt Lake Valley to prepare a place for the rest of the family. Eda with her remaining six children followed in 1849.⁶¹⁰

It is related by Alice Taggart, “I have heard my mother tell how many times they went hungry, as food was scarce among the saints at that time, before they crossed the plains.”⁶¹¹

Upon arriving in Utah, and influenced by her restless, venturesome sons, Eda and her



Alice

family remained only a brief period in the Salt Lake Valley. They then moved to Brigham City.⁶¹² Daughter Alice explained “They must have lived there for several years, for it was there she met my father, George Washington Taggart.”⁶¹³ No doubt this was while George was working on the grist mill for Lorenzo Snow in Brigham City.⁶¹⁴ George had served in Company B of the Mormon Battalion with her Cousin Samuel Rogers.⁶¹⁵

Clarissa Rogers married George Washington Taggart, becoming his third wife

⁶⁰⁷ *A Tribute to My Husband’s Mother, (Clarissa Marina Rogers Taggart).*

⁶⁰⁸ *Taggart Family Newsletter, Volume II, Number 1, September 1981, page 4.*

⁶⁰⁹ *Church History in the Fulness of Times, page 315.*

⁶¹⁰ *Taggart Family Newsletter, Volume II, Number 1 September 1981, page 4.*

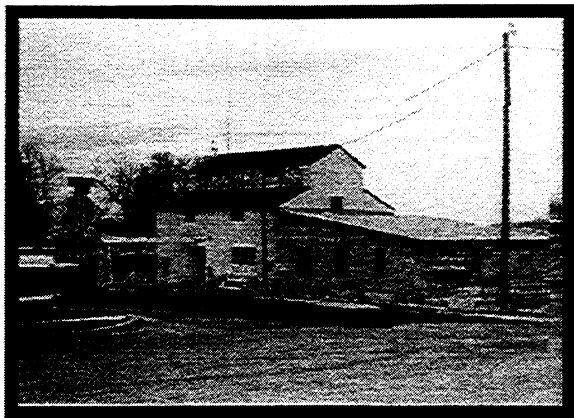
⁶¹¹ *Clarissa Marina Rogers Taggart.*

⁶¹² *Taggart Family Newsletter, Volume II, Number 1, September 1981, page 4.*

⁶¹³ *Clarissa Marina Rogers Taggart.*

⁶¹⁴ *George Albert Goodrich Family History and Genealogy - 1608-1974, page 51; and George Albert Goodrich Family History and Genealogy - 1608-1976, page 51.*

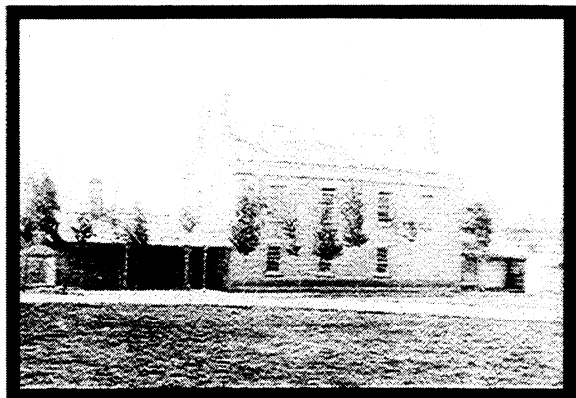
⁶¹⁵ *The Nauvoo Journal, Volume 4, Fall 1992, Number 2, page 16.*



Brigham City Mill

in December of 1856.⁶¹⁶ He was just forty years old and she twenty and a half at that time. The date for the marriage is given elsewhere as “In February 1857, he [GWT] accepted plural marriage and was married to Clarissa M. Rogers in the Endowment House in Salt Lake City,”⁶¹⁷ It is possible they were married civilly in Brigham City in December and then Sealed in the Endowment House later in February of 1857.

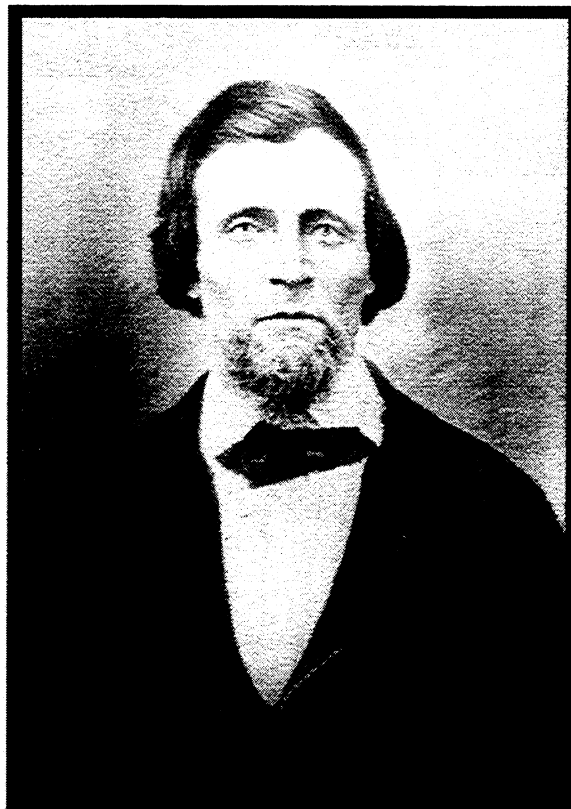
George Washington’s family then consisted of his daughter Eliza Ann, by his first wife Harriet Atkins Bruce who died in Nauvoo in 1845. His second wife Fanny Parks, their



Endowment House

⁶¹⁶ *Clarissa Marina Rogers Taggart.*
⁶¹⁷ *George Washington Taggart — Pioneer and Mormon Battalion, 6 pages & cover sheet.*

three children Harriet Maria, George Henry, and Charles Wallace, and Clarissa.



George Washington Taggart

Daughter Alice relates, “The first few years after their marriage they lived in Salt Lake City. He worked for Heber C. Kimball and Brigham Young, doing carpenter work. He was an excellent workman, and I remember they obtained most of their household furniture such as stoves, beds, etc. from Brother Kimball in return for Father’s work.”⁶¹⁷

For a time the families all lived together in the house George had built on first north and Main Street in Salt Lake City, on a lot he had purchased from Heber C. Kimball in 1854.⁶¹⁸

⁶¹⁸ *George Albert Goodrich Family History and Genealogy - 1608-1976, page 293.*



An early view of Salt Lake City looking south on main street near George's home

“(Clarissa’s). . . first four children were born in Salt Lake City, and in the Fall of 1865, they moved to Richville, Morgan County, Utah; where the rest of their thirteen children were born.

For a time in the 1860's George Washington Taggart maintained two homes, one in Salt Lake City and one in Richville. Charles Wallace Taggart, his son, relates of walking from Salt Lake City to Richville many times.⁶¹⁹

Clarissa was moved there first, as the birth dates and places of birth of their children show.⁶²⁰ A letter from GWT to Fanny, his other wife, dated March 1, 1864 finds Fanny still living in Salt Lake City, and Clarissa residing in Richville with George and her children. Fanny's son George Henry is helping

with the construction of the new Mill, while Charles Wallace, is in Salt Lake with his mother.⁶²¹

“Clarissa's log cabin was built on the north hillside of Taggart Hollow, possibly where a house presently stands.”⁶²²

Her son James tells us “Our home was located by the mouth of a hollow, and because of this it was called *Taggart Hollow*. It goes by that name today. Our home consisted of three log rooms, two in which we lived. The other was a workshop and used for a granary.

“My father had 13 acres of land, four cows, and about thirty sheep. We raised a good garden, had an apple orchard, and raised

⁶¹⁹ From the *Personal History of George Seaman Taggart*, page 2, as cited in *The Life Story of Charles Wallace Taggart*, page 20.

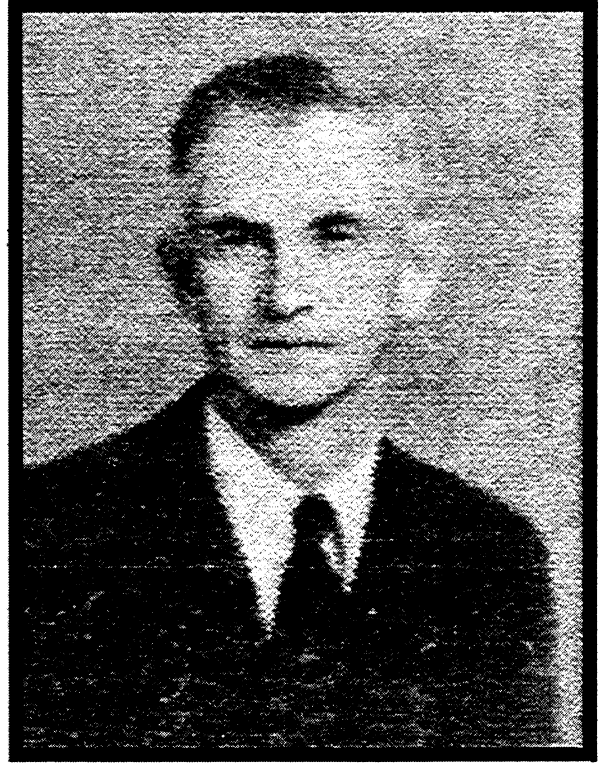
⁶²⁰ *The Life Story of Charles Wallace Taggart*, page 20.

⁶²¹ *George Albert Goodrich Family History and Genealogy 1608-1976, Volume II*, page 55.

⁶²² *The Life Story of Charles Wallace Taggart*, page 28.



James Taggart



Frederick Taggart

some grain. . .⁶²³

Frederick, her youngest son, relates one of his first recollections . . . “was when about three and half years old. Brother Morgan and Henry Hinman were helping my father shingle our log house, which had a sod roof. Before they had finished, it rained, soaking all of our beds. This house had three rooms in it. On the north end of the living room was a very large fireplace made of sandstone. The center room was the bedroom, the south room was father’s carpenter shop and the boys’ bedroom, combined. Many a night I sat up until very late, dreading to go to bed on cold winter nights because our bedroom was so very cold.”

“Our bed consisted of springs made of one-fourth inch rope run crosswise and also lengthwise with sheepskins for a mattress and

two buffalo robes to cover us. I have sat before that large fireplace listening to father and Bishop Dickson talk concerning the Gospel many times; hear them discussing prophesies and predictions that are now taking place. Mother used the fireplace to smoke meat very often.”

“Father had a two year old steer that he broke to pull a large sleigh. The runners were made of maple and it was built good and solid. In the winter we would have the steer haul the sleigh with a forty-five gallon barrel of water once a day. We had to take it about a half mile and often when we would get to the gate, the steer would give a quick jump and off would go the barrel of water. That would mean another trip. My job was to get the water each morning very early, before the cattle were turned loose, as the stream was very small, and ran several miles from where it boiled out of the mountain. If it wasn’t hauled early, it became unfit for use. I thought

⁶²³ *History of James and Valeria Taggart, page 11.*

mother was a little severe on me, as she would have me turn out what water was left each morning, and refill the barrel with clean, fresh water, and put it in the cellar where it would keep cool.⁶²⁴

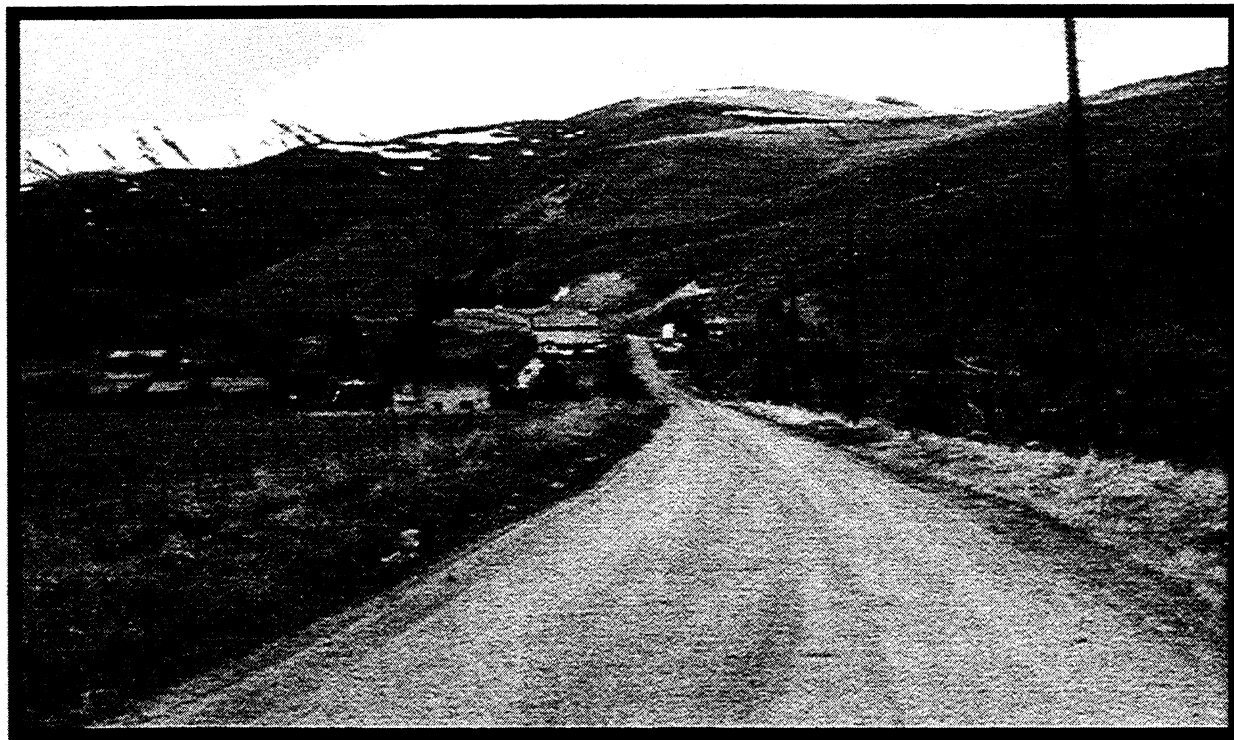
From "*Mountains Conquered, a history of Morgan County,*" we find these comments that seem relevant here. "The early settlers in Morgan County were not unlike the pioneers elsewhere in the territory. They were not possessed of much in worldly goods. Their mode of life was simple. They worked diligently for their livelihood and were prudent and thrifty. They developed skills which made them self-sufficient and self-sustaining in all phases of living.

"They raised the grain and milled the

flour to make their bread. They sheared their sheep, carded the wool and loomed the cloth to make their clothing. They went into the mountains to bring out the necessary materials to build their homes and produced the simple furniture for their meager comfort.

"Corn, dried meat and potatoes were the basic foods in their early diet. Salt-rising bread and hop yeast bread were made by the women. They made preserves and jam from wild chokecherries and service berries . . .

"Spring soap making was an annual event in every family. Maple ashes were kept in a large barrel and formed lye when water was added. These were transferred to a large kettle, and all the accumulated grease from cooking and butchering was added. The



A 1997 view down Richville Lane looking up Taggart Hollow to the west

⁶²⁴ *Early Life of the Taggart Family in Morgan Utah*, 5 pages and cover sheet.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
PATRIARCHAL BLESSING

Stake

No. 1879

September 2, 1879

Date

Richville, Morgan County

City, County

State

A BLESSING by given by Levi W. Hancock upon the head of **Clarissa M. Rogers Taggart**, daughter of Noah and Eda H. Rogers, born the 27th day of March 1830. (Other blessing lists 1836.)

Sister Clarissa M. As I shall be directed by the Almighty I will bless thee with my hands upon thy head with thy Patriarchal Blessing, as words shall be suggested to me, to be sealed upon thee. The whisperings of the Spirit to me are, that there is nothing between thee and thy God to hinder a full flow of His spirit and nothing between thee and thy God, to hinder a full flow of blessings, and His spirit, to thy heart to cause that joy and animation to spring up within thee, that will continue with thee all thy days. Thou hast sought diligently to please thy God by obeying the truth, and the truth thou didst receive with an honest heart and the Lord hath proved thee and tried thee to the centre, and some of the most holy spirits has been sent into the world, that will multiply and increase until thou shall behold a multitude hath come from thee, possessing good and wholesome spirits, some capable of being instructors for others, that they may rise in the scale of intelligence, and it is for to increase thy joy, and commence a reward for thy faithfulness and diligence in listening to the needs of eternal life that God has appointed himself for the benefit of the whole human race, as far as they will receive it. An increase of joy will spring up within thy bosom to witness the truth of what is sealed up on thee. Thy duty hereafter is to encourage those around thee, who have not the moral courage among themselves, but are liable to falter, and become weak at times, when they might be strengthened by counseling words from a good mother in Israel as it has been thy disposition to be. Now lift up thy heart - and rejoice for the Lord has had His eye upon thee, and the time has now come that the sweet mediations of thy mind shall be raised on high for assistance to do good to the daughters of Israel by suggesting words of consolation to their minds, and then will begin the hankerings after knowledge that is true, and genuine, without compulsion, or compulsory means. The blessings that thou has been in possession of, even the Spirit of reason and common sense who worship a God of the same attributes. These are thy blessings which I seal upon thy head, with the confirmation of all things, and all other blessings that have been promised upon thee, through the spirit of reason. Thy name is written in the Lamb's Book of Life. Thy blessings shall be equal to any of the daughters of Israel which I seal upon thee in the name of Jesus Christ even so Amen.

Recorded by Emily R. Spencer

mixture was then boiled over an outdoor fire until of proper consistency and was then cooked and cut into bars.

“The industrious women also produced all the garments to clothe their families. Blankets and underwear also had to be made and the women became skillful in the use of herbs and plants to produce dyes.”⁶²⁵

Alice tells us that when Clarissa’s children were born, she had no doctor, except the assistance of a mid-wife, and several times, she almost lost her life. There were two sets of twins, but my sister, Jane, was the only survivor of the four.

“My mother wasn’t a woman to seek public positions. In her early life, she had no opportunity for schooling and education. Her mother was a widow with a large family, and the children had to earn their own way. In spite of this, Mother was a most noble character, humble self-sacrificing, as a person could be. It was not an uncommon thing to come upon her in a secluded spot, down on her knees, offering supplication to our Heavenly Father, praying for the welfare of her children.

“She would share willingly the last blanket or last morsel of food with her neighbor, when they were in need; was also jovial and kind, and was noted for giving cheer and good advice to her many friends when they were in trouble or downcast in spirit.

“She had quite a hard life, rearing her family in two rooms, without any conveniences, and worked very hard. I can see her now, out by the little creek that ran

past the house, as I was a child, seeing Mother bending over the wash tubs, washing wool from the little flock of sheep my father always kept. Then she would make the wool into yarn, weave it into cloth for our clothes. Father died [was buried] in a suit made from cloth woven by Mother.

“Through all the work, sickness, and all, I can truthfully say, I don’t ever remember hearing her complain. She was without doubt, the most patient person I have ever known. Another characteristic I admired so much, was that she would never allow any of the children to say a word against their father, to criticize him in any way, in her presence.

“She used to send the boys over to Morgan to the store with the Sunday eggs. She received fifteen cents a dozen for them, and this she paid to the Salt Lake Temple, as a donation.

“Mother had dark gray eyes. Her hair was always white as I knew her, however, it was dark when she was young. Her people all went gray at an early age.”⁶²⁶

“George and Clarissa were married in a civil ceremony May 9, 1893, at Richville, twenty-four days before his death.”⁶²⁷ It was most probably done in an effort to make it possible for Clarissa to claim his government pension after his passing. The federal government typically did not recognize a polygamist marriage, and as such would not have honored Clarissa’s claim to George’s military pension. Since Fanny had passed away on May 6 of 1891, it would then be

⁶²⁶ *Clarissa Marina Rogers Taggart.*

⁶²⁷ *Taggart Family Newsletter, Volume II, Number 1, September 1981, page 8.*

⁶²⁵ *George Henry and Jessie McNiven Taggart History,*
page 12.



Clarissa Marina Rogers Taggart

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
PATRIARCHAL BLESSING

Stake

No. 57

March 19, 1894

Date

Morgan City, Morgan County

City, County

Utah

State

A BLESSING given by Martin Heiner, Patriarch, upon the head of **Clarissa Rodgers Taggart**, daughter of **Noah and Eda Holister Rodgers**. Born March 27th, 1836 Shalersville, Portage, Ohio. March 19th, 1894.

Sister Clarissa, By virtue of the Holy priesthood, and in the name of the Lord Jesus Christ, I lay my hands upon thy head to pronounce and seal a blessing upon thee that thy heart may be comforted. I say unto thee, be of good faith, and of good cheer, hold sacred thy covenant, seek wisdom and be prudent, put thy trust in the Lord thou mayest have strength and grace for thy days, and fulfill thy mission here on the earth and to do a work for thine ancestors for they are many honest in heart who have passed behind the veil, and secure unto thyself the blessings of Eternal life. Thou art of Ephriam and numbered with the mothers in Israel, and hath yielded obedience to the Gospel with an honest heart, for which thou art entitled to the blessings of the New and Everlasting Covenant and all the gifts thereof. The Blood of Joseph runs in your veins. Notwithstanding thou shalt receive thy blessings with thy companion in the tribe of Ephriam and their names shall be had in honorable remembrance among the saints, and be handed down by thy posterity from generation to generation.

The Angel that has watched over thee in the past shall not forsake thee in the future, but will whisper peace and consolation in thine ear, warn thee of dangers to come and give thee strength in time of trial and power over thine adversary, that health and peace may abide with thee. Thou shalt not lack for the comforts of life, neither friends, food, raiment, nor shelter, for in the day thereof it shall be given thee, and thou shalt have joy in thy daily avocation, and give to the poor and needy. Cheer up the bowed down, and comfort the hearts of the fatherless, that you may be numbered with the mothers of Israel, and you shall have power over their enemies and thy last days shall be thy best days for the Lord knoweth the secrets of thine heart, and will reward thee according as thou merit. Listen to the promptings of the monitor within thee, and all shall be well with thee here and hereafter. I seal these blessings upon thy head in the name of Jesus Christ and I seal thee up to Eternal life to come forth in the morning of the first resurrection, with many of your kindred and friends, even so. Amen.

(P. A. Jackman, Recorder)

MARRIAGE LICENSE.

THE PEOPLE OF THE TERRITORY OF UTAH, *Morgan* COUNTY,

To any Person legally authorized to solemnize Marriage, GREETING:

You are hereby authorized to join in Holy Matrimony, Mr. *George W. Taggart*
of *Richville* in the County of *Morgan* and Territory of *Utah* of the
age of *Twenty seven* years, and Miss *Clarissa Rogers* of *Richville*
in the County of *Morgan* and Territory of *Utah* of the age of *Twenty seven* years.

WITNESS my hand as Clerk of the Probate Court, and the seal of said Court hereto affixed, at my office in
Morgan City in said County, this *13th* day of *May* A. D. 1893.

By *James R. Stuart*, Justice ~~Deputy~~ *Charles A. Welch*
Clerk of the Probate Court.

TERRITORY OF UTAH. } ss.
County of _____

I HEREBY CERTIFY, That on the *13th* day of *May* in the year of our Lord one thousand
eight hundred and *ninety three* at *Richville* in said County; I, the undersigned, a
Justice of the Peace did join in the HOLY BONDS OF MATRIMONY, according to
the Laws of this Territory, *George W. Taggart*
of the County of *Morgan* Territory of *Utah* and *Clarissa Rogers*
of the County of *Morgan* Territory of *Utah*.

Signed, *George W. Taggart* GROOM.
Signed, *Clarissa Rogers* BRIDE.

IN PRESENCE OF
Sarah Jane Heimer } Witnesses
Jessie Taggart }

Filed for Record this *13th* day of *May* A. D. 1893
By _____ Deputy, *Charles A. Welch*
Clerk of the Probate Court.

George & Clarissa's Marriage License of 1893 ⁶²⁸

possible to marry Clarissa in a civil ceremony and she would then be recognized as heir to his military pension as his legal widow as far as the Federal Government was concerned-

"On January 27, 1887, Congress authorized the payment of a pension to surviving veterans of the war with Mexico (Mormon Battalion). George Washington Taggart was one of the recipients of this pension. It was eight dollars per month until January 5, 1893, when it was raised to twelve

dollars. But veterans apparently had to file a Declaration or Survivors Brief before they could be approved for this higher payment. George filed his Declaration on January 28, 1893, but he died (June 3, 1893) before it was approved. The Examiner's finding of April 3, 1894, read: "Approved for rejection. Soldier died before completion. No one is entitled under existing law."

George had died before he was able to establish Clarissa's right to his pension. It is clear that he had wanted to do this when he married Clarissa in the civil ceremony prior to his death in an attempt to strengthen Clarissa's

⁶²⁸ Taggart Family Newsletter, Volume II, Number 1, September 1981, page 17.

claim by seeking to legitimize their plural marriage. As Clarissa was later to testify in an affidavit, she and George had taken this action on "the advice of friends." But even so, Clarissa remained pension-less for a number of years.

"In seven affidavits between December 26, 1893 and April 22, 1896, Clarissa provided evidence of her right to a pension, i.e., that she was married to George and to none other, that her marriage was *by the laws of the Mormon Church*. She also had to establish evidence of her need in an affidavit by witnesses (April 22, 1896); for example Clarissa was said to own: *Sixteen acres of tillable and thirty-five acres of pasture land, value \$450.00, three cows, two horses and two hogs, value ninety-five dollars . . . Income from all sources sixty dollars per year.*"⁶²⁹

That she collected a pension is confirmed by Henry's account of how his mother encouraged and supported him on his first mission. "He had fallen in love with Mary Laird and they had set their wedding date for November 1898. Meantime a letter for him from the Church headquarters - "Box B" - which had been sent to Star Valley (where Henry had been living) finally reached his brother Jim, and his mother in Richville. Surmising its importance, they lost little time in carrying it to Henry in Salt Lake City. As expected, it was a call from President Joseph F. Smith to go on a mission to the Southern States.

"As none of the three had any money, Henry did not see how he could go at that particular time. Finally, they decided to

discuss the matter with Miss Laird's parents who advised them to get married, but make plans for Henry to leave the following Spring. They offered Henry employment for the winter on their Mountain Dell Ranch in Parley's Canyon. This enabled Henry and his new bride to save \$125 to start him on his mission. During this time she went home to her parents, and while there gave birth to her first son, who became affectionately know as "Milt."

"Henry's mother and brother Jim, were very desirous of having Henry go on this mission and promised to give him all possible assistance. His mother was receiving a pension of twelve dollars a month from the Government - presumably for her husband's service in the War with Mexico (Mormon Battalion). She shared this with Henry during his mission. When he went to bid his aging mother goodbye, she was staying with her daughter, Jane, in Morgan. With tears streaming down her cheeks as well as Henry's she counseled: "Be a good boy and the Lord will help you and you will succeed." He returned upon completion of his mission the day after she was buried."⁶³⁰

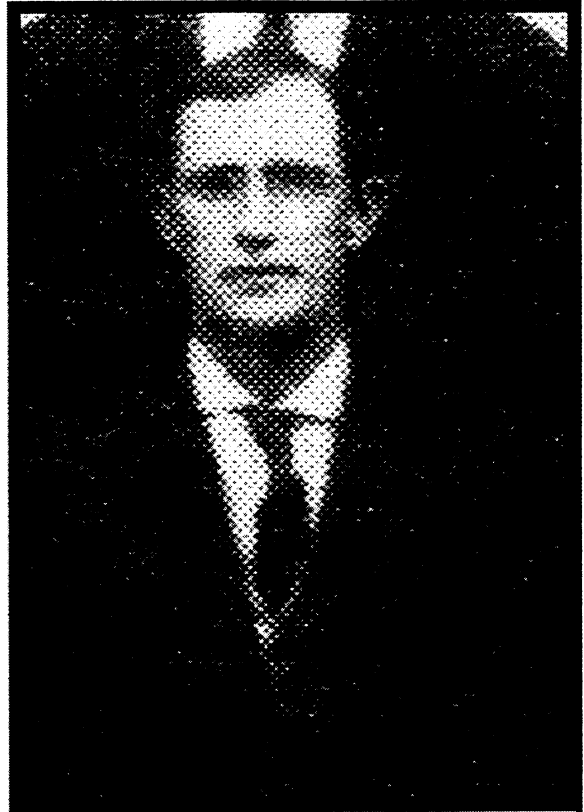
Clarissa's daughter-in-law Valeria states that, "She was a good housekeeper, an excellent cook, and was very spiritually inclined. I have heard my husband [James Taggart - Clarissa's third son] tell how he would go hunting for his mother, to find her on her knees in her bed chamber, pouring out her soul to her Father in Heaven, for guidance and protection for her children, that they might

⁶²⁹ *Taggart Family Newsletter, Volume II, Number 1,*
September 1981, page 8.

⁶³⁰ *Taggart Family Newsletter, Volume VIII, Number 1,*
January 1989, page 18.



Valeria Ann Laird Taggart



Henry Milton Taggart

grow up to be honorable men and women .

“It is as her son, Henry, once said, ‘It would be a shame to us, as her children, after knowing the sacrifice, the toils and labors she went through for us, to do anything that would bring remorse to her soul, after what she has done for us.’

Valeria: “I am sure I will never be able to express in words, my love and appreciation to her. She has influenced me a great deal, to impart into my heart, a desire to emulate in example and follow in the footsteps of the Gospel. I am very grateful for such a Mother-in-Law.”⁶³¹

⁶³¹ *A Tribute to My Husband's Mother (Clarissa Marina Rogers Taggart).*

“Clarissa gave birth to the following children: Clarissa M., 1857; twins Sarah Jane and Susannah, 1860; Reuben, who died as an infant; Noah Albert, 1863, all born in Salt Lake City, Salt Lake, UT; Julia Maria, 1865; Markkus, 1867; James; twins Francis and Franklin, 1868; Alice Jannette, 1873; Henry Milton, 1875; and Fredrick 1877, all born in Richville, Morgan, UT. She died 19 April 1901 in Lewiston, Cache, UT and is buried in the South Morgan Cemetery, Morgan, UT.”⁶³²

After the death of GWT, some of Clarissa’s children began to move to Cache Valley, in fact, most of them. Of course, they took their mother with them to care for her.

⁶³² *The Nauvoo Journal, Volume 4, Fall 1992, Number 2, page 24.*



*Back L-R: Frederick, Marcus, & James
Front L-R: Julia Marie, Henry Milton, and Alice Janett*

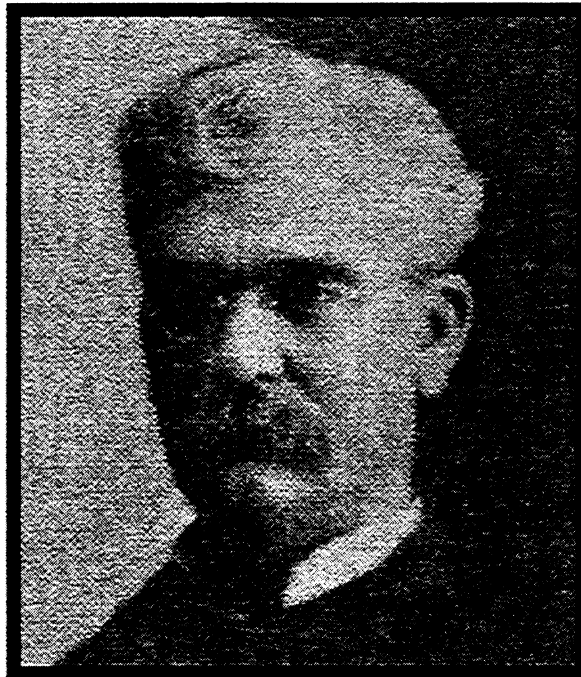
Clarissa went to Lewiston to live with her children, she lived with Uncle Fred and Aunt Eulalia. Bear in mind that she was twenty years younger than GWT, so at her passing on 19 April 1901 at Lewiston, Utah, she was just 65 years of age. Her body was brought back to the South Morgan Cemetery and she was laid to rest by GWT and Fanny.⁶³³

This picture was probably taken in early 1924 as Albert who passed away January 18, 1924 is not pictured, while Julia who died June 8, 1924 is.

⁶³³ *The Life Story of Charles Wallace Taggart, page 44.*



Clarissa Taggart
December 12, 1857 - July 15, 1903



William Brigham Parkinson Sr.
April 4, 1852 - November 9, 1920

Married December 6, 1875

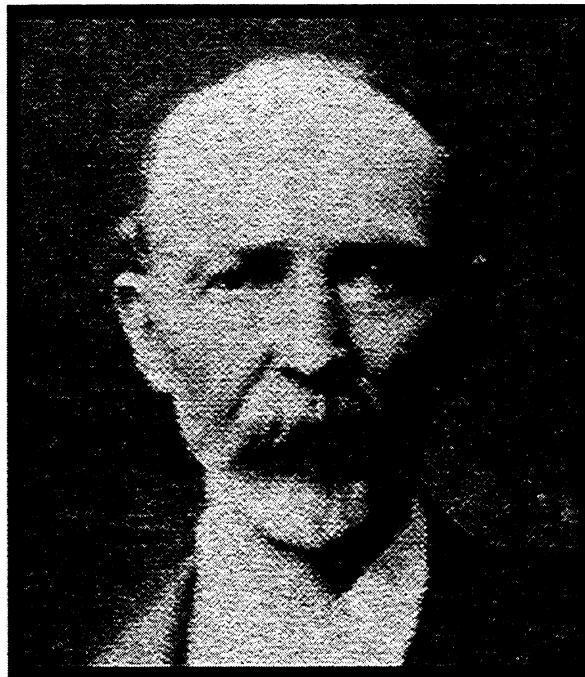
<i>Children:</i>	<i>Born</i>	<i>Married</i>	<i>Died</i>
<i>Albert Woffinden Parkinson</i>	<i>08 Jan 1877</i>		<i>04 Oct 1880</i>
<i>Clarissa Parkinson</i>	<i>25 Mar 1879</i>		<i>05 Oct 1880</i>
<i>Leona Parkinson</i>	<i>09 Aug 1881</i>		<i>25 Aug 1933</i>
<i>Md. Alma Moroni Johnson</i>		<i>07 Jan 1903</i>	
<i>George Taggart Parkinson</i>	<i>27 Dec 1883</i>		<i>01 Mar 1947</i>
<i>Md. Florence Loretta Wilson</i>		<i>19 Aug 1903</i>	
<i>Marcus Taggart Parkinson</i>	<i>17 Apr 1887</i>		<i>15 Jan 1938</i>
<i>Md. Edna Rachel Neuburger</i>		<i>10 Sep 1912</i>	
<i>Hazel Parkinson</i>	<i>01 Jul 1889</i>		<i>15 Sep 1964</i>
<i>Md. Frank Snow (Mac) McAlister</i>		<i>16 Aug 1911</i>	
<i>Mary Alice Parkinson</i>	<i>25 Sep 1891</i>		<i>16 Feb 1920</i>
<i>Md. Grover Cleveland Dunford</i>		<i>30 Jun 1915</i>	

NOTE:

William Brigham Parkinson also married Elizabeth Bull - September 8, 1873
Edith Benson - January 27, 1886
Margaret Wallace Sloan - September 1890



Sarah Jane Taggart
May 16, 1860 - September 29, 1933



George Heiner
March 26, 1846 - May 16, 1937

Married February 22, 1883

<i>Children:</i>	<i><u>Born</u></i>	<i><u>Married</u></i>	<i><u>Died</u></i>
<i>Ida May Heiner</i> <i>Md. Angus Emanuel Berlin</i>	<i>24 Mar 1884</i>	<i>10 May 1905</i>	<i>24 Aug 1963</i>
<i>Julia Heiner</i> <i>Md. Eli James Fowles</i>	<i>21 Feb 1886</i>	<i>24 Jun 1908</i>	<i>19 Feb 1976</i>
<i>Horace Heiner</i> <i>Md. Amy Alice West</i>	<i>01 May 1888</i>	<i>16 Apr 1913</i>	<i>30 Sep 1972</i>
<i>Viola Heiner</i> <i>Md. Sanford Bingham Wright</i>	<i>15 Apr 1891</i>	<i>25 Oct 1911</i>	<i>-</i>
<i>Leland Heiner</i> <i>Md. Elba Irene Anderson</i>	<i>14 Dec 1893</i>	<i>18 Oct 1918</i>	<i>28 Aug 1928</i>
<i>Clifton Heiner</i> <i>Md. Lula Grover</i>	<i>08 Feb 1896</i>	<i>06 Dec 1917</i>	<i>01 Mar 1919</i>

NOTE:

George Heiner also married

Mary Henderson - 22 Dec 1866



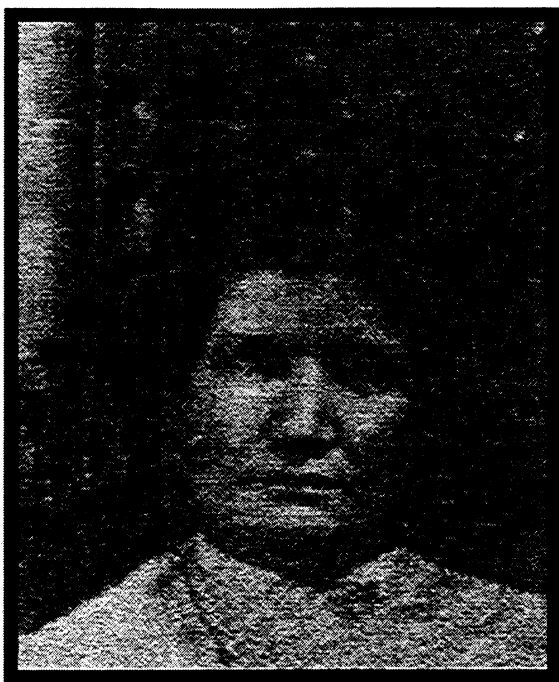
Noah Albert "Dick" Taggart
January 28, 1863 - January 18, 1924



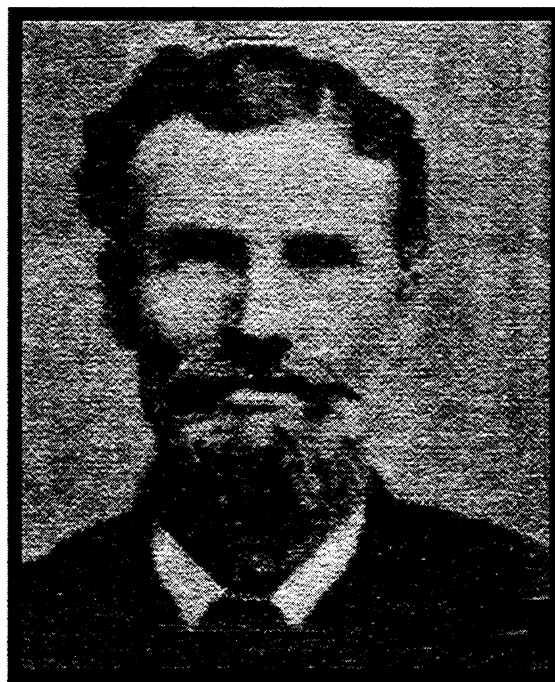
Sarah Maria Kingston
May 31, 1867 - April 15, 1946

Married August 2, 1883

<u>Children:</u>	<u>Born</u>	<u>Married</u>	<u>Died</u>
Albert Henry Taggart <i>Md. Phebe (Phoebe) Eskelson</i>	17 May 1884	02 Nov 1910	18 Dec 1970
Eliza Jane Taggart <i>Md. Horace Ezra Child</i>	17 Jan 1886	14 Sep 1905	06 Feb 1928
Oliver Taggart <i>Md. Leona Eskelson</i>	23 Jan 1888	01 Sep 1915	19 Jun 1920
Estella or Stella Taggart <i>Md. Parley Pratt Baldwin</i>	27 Feb 1890	11 Apr 1906	29 Jan 1963
Carl Taggart	08 Jun 1892		30 Sep 1892
Morg Taggart <i>Md. Nellie Sims</i>	10 Sep 1893	02 Jan 1927	03 Jul 1969
Ione Taggart	26 Feb 1896		24 Feb 1896
Florence Taggart	28 Jan 1898		09 Dec 1900
Leon Taggart <i>Md. Lola Eskelson</i> <i>Md. Louise Rawlins</i>	20 Sep 1900	05 Nov 1921 09 Nov 1943	17 Dec 1986
Frank Taggart	06 Jan 1903		01 Dec 1965
Jean Taggart <i>Md. George Noah Hillstead</i>			
Louis Wesley Taggart <i>Md. Nina Marie Anderson</i>			



Julia Marie Taggart
February 18, 1865 - June 5, 1924



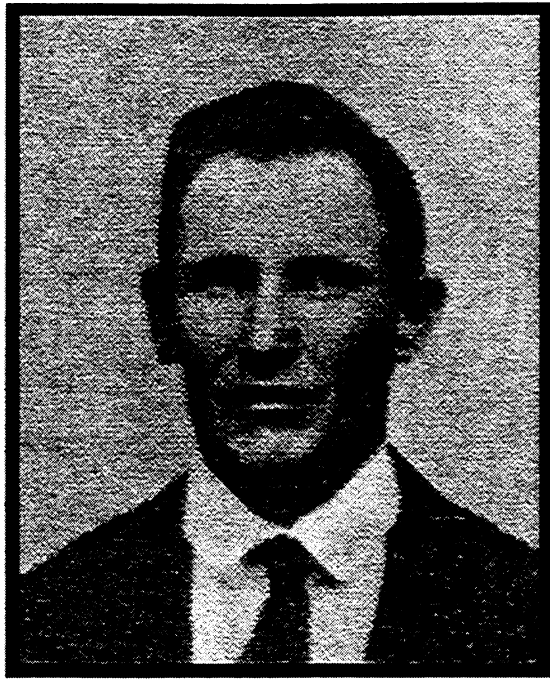
William Hendricks Lewis
October 14, 1837 - September 5, 1905

Married March 14, 1886

<u>Children:</u>	<u>Born</u>	<u>Married</u>	<u>Died</u>
<i>Lorin Lewis</i> <i>Md. Gayle Theresa Merrill</i>	<i>18 Feb 1865</i>	<i>3 Sep 1913</i>	<i>02 Mar 1980</i>
<i>Dow Lewis</i> <i>Md. Sarah Anna (Dolly) Smith</i> <i>Md. Florence Lambert Staker</i>	<i>9 Apr 1890</i>	<i>28 Jun 1910</i> <i>-</i>	<i>07 Aug 1951</i>
<i>Leora Lewis</i> <i>Md. Eugene Worley</i>	<i>12 Mar 1894</i>	<i>25 Apr 1910 or 25 Apr 1911</i>	<i>-</i>
<i>Jared (Jed) Lewis</i> <i>-</i> <i>Md. Mattie Josephine Fjeldsted</i>	<i>16 Aug 1897</i>	<i>01 Feb 1923</i>	<i>13 Nov 1957</i>
<i>Oneita Lewis</i> <i>Md. Herbert Adamson Vannoy</i>	<i>-</i>	<i>-</i>	<i>-</i>
<i>Irene (Mitzi) Lewis</i> <i>Md. Robert Spencer Anderson</i>	<i>30 Mar 1903</i>	<i>01 Jul 1920</i>	<i>18 Apr 1976</i>

NOTE:

William Hendricks Lewis also married *Martha Narcissa Petty - November 1856*
Eda Elizabeth Standage - April 12, 1869



Marcus Taggart
December 7, 1867 - March 20, 1939



Sarah Florence Bright
October 7, 1878 - 23 October 1956

Married November 3, 1897

<u>Children:</u>	<u>Born</u>	<u>Married</u>	<u>Died</u>
Phoebe Ethelyn Taggart <i>Md. Vessie Robert Carver</i>	28 Jul 1901	13 Aug 1924	04 Aug 1974
Melba Taggart <i>Md. Leeland Louder Van Order</i>	05 Dec 1902	9 Aug 1922	12 Dec 1954
Marcus Lindsay Taggart <i>Md. Wilda May Kearl</i>	18 Jun 1904	-	14 Mar 1960
Moletta Taggart <i>Md. David Frederick Roberts</i>	-	-	-
Florence Taggart <i>Md. Evan Moroni Jenkins</i>	-	-	-
<Living>			
Hazel Taggart <Living>	13 Feb 1910		22 Apr 1976
Wanda Taggart	-		-



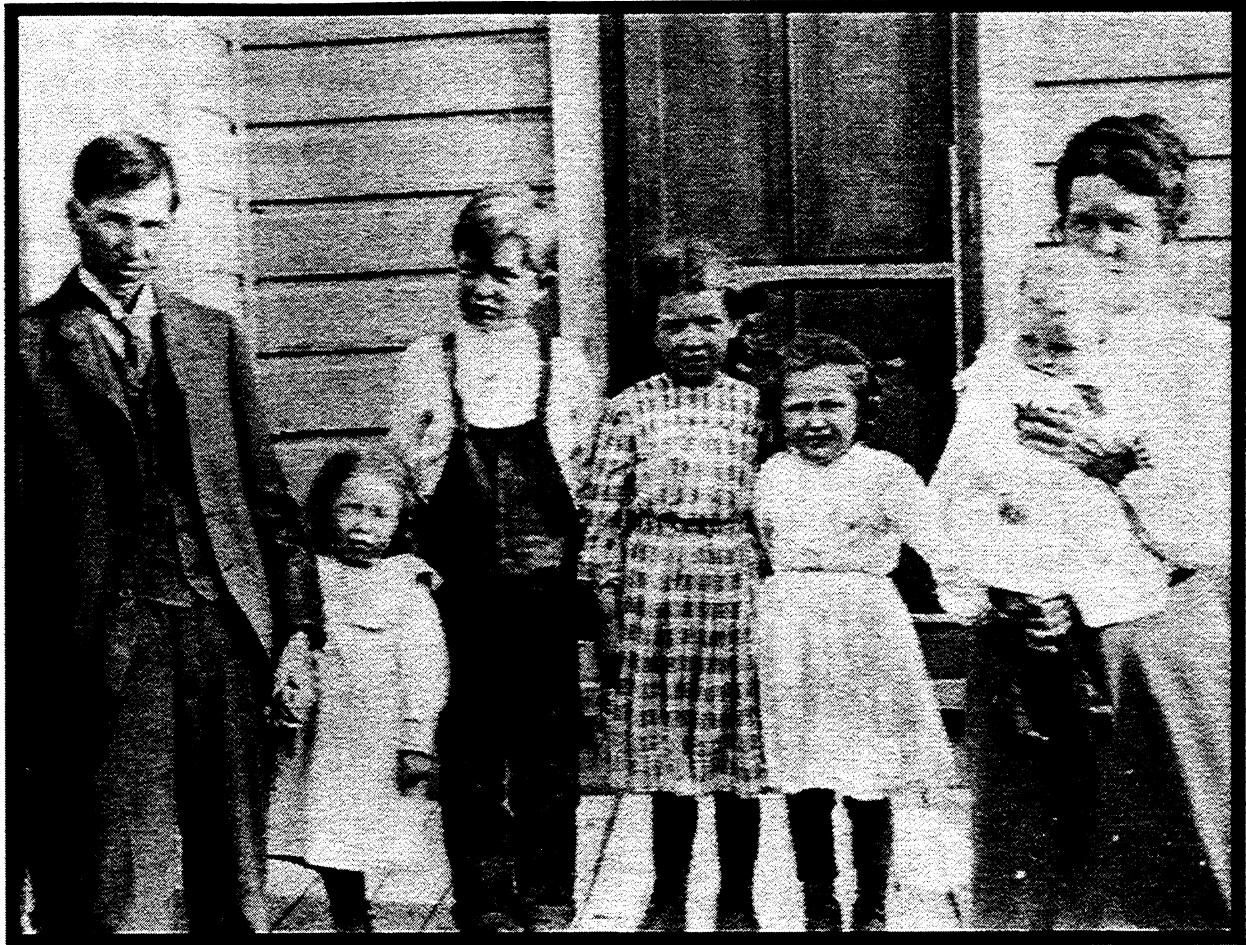
James Taggart
December 20, 1870 - November 27, 1962



Valeria Ann Laird
May 31, 1874 - December 1, 1938

Married November 6, 1896

<u>Children:</u>	<u>Born</u>	<u>Married</u>	<u>Died</u>
Warren James Taggart <i>Md. Gladys M. Stewart</i>	1898	-	29 Jul 1927
Valeria Taggart <i>Md. Martin Harris Pond</i>	1900	-	-
Blanche Taggart	3 Jul 1901	-	25 Jun 1966
Velma Taggart <i>Md. Thomas Wendell Bayles</i>	-	-	-
Clarissa Taggart	16 Oct 1905	-	2 Apr 1927
Beulah Taggart ? <i>Md. William Ray Hatch</i>	1909	-	-
Spencer Laird Taggart <i>Md. Ila Smith</i>	1911	-	-
Glen Laird Taggart <i>Md. Phyllis Paulsen</i>	1914	-	-



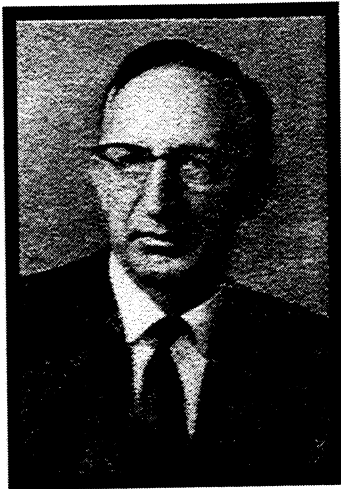
*James, Velma, Warren, Valeria, Blanche, Clarissa & Wife Valeria
James Taggart Family 1906*



Spencer and Buelah



Spencer and Glen



Glen Taggart



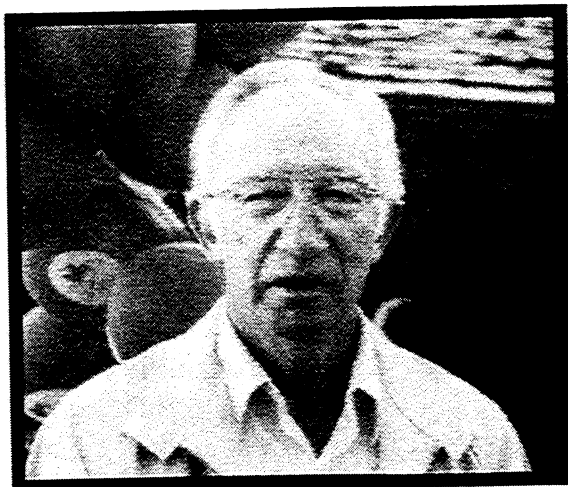
Beulah Taggart



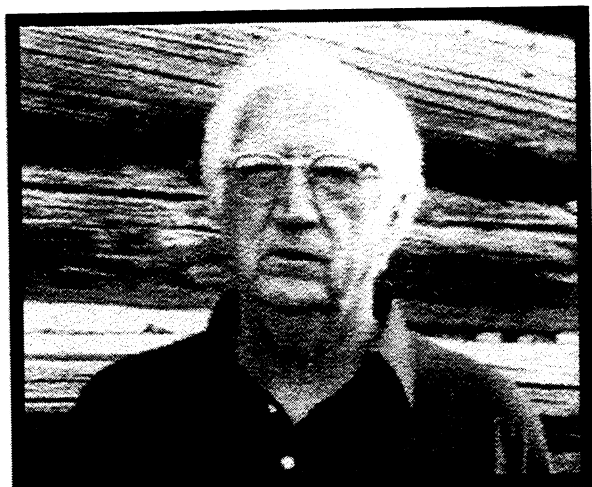
Spencer Taggart



L-R: Velma Valeria, Beulah



Glen



Spencer



Alice Janette Taggart
February 15, 1873 - December 27, 1961



John Wesley Bright
January 12, 1873 - April 16, 1949

Married October 28, 1896

<u>Children:</u>	<u>Born</u>	<u>Married</u>	<u>Died</u>
<i>Hazen Wesley Bright</i>	<i>17 Sep 1873</i>		<i>03 Apr 1978</i>
<i>Md. Leah Merrill</i>		-	
<i>Marva Bright</i>	-		-
<i>Md. Floyd Edgar Tibbitts</i>		-	
<i>Md. George Reuben Karren</i>		-	
<i>Norean Bright</i>	-		-
<i>Md. Paul Clenath Boyce</i>		-	
<i>Phoebe Bright</i>	<i>1 Jul 1907</i>		<i>1 Jul 1907</i>
<i>Lynn Taggart Bright</i>	-		-
<i>Md. -</i>			



Henry Milton Taggart
March 9, 1875 - May 24, 1944









Mary Laird
October 3, 1875 - December 8, 1933

Married Alice May Bright - November 12, 1895 fgr: 23 Oct 1895

Married Mary Laird - November 18, 1898

Married Ameer Walker - 21 August 1940

<u>Children:</u>	<u>Born</u>	<u>Married</u>	<u>Died</u>
<i>Milton Henry Taggart</i> <i>Md. Blanch Jane Morgan</i>	<i>03 Aug 1899</i>	-	<i>25 Mar 1965</i>
<i>Edward Laird Taggart</i> <i>Md. Ruth Elizabeth Perschon</i>	<i>20 Jan 1902</i>	-	<i>10 May 1958</i>
<i>Leonard Laird Taggart</i> <i>Md. Annie Mason</i>	<i>24 Dec 1905</i>	<i>15 Apr 1932</i>	<i>21 Apr 1971</i>
<i>Renold Laird Taggart</i> <i>Md. Luana Rae Davis</i>	-	-	-
<i>La Vella Taggart</i> <i>Md. Wallace Leroy Burt</i>	-	-	-

HUSBAND Frederick Taggart		
Birth <u>1, July, 1877</u>		
Place <u>Richville, Morgan County, Utah</u>		
Chr. <u>1, November, 1877</u>		
Married <u>17, December, 1902</u>		
Place <u>Logan Temple by apostle Marriner S. Merrill</u>		
Death <u>4, May, 1955, at home, Lewiston, Utah</u>		
Burial <u>7, May, 1955, Lewiston First Ward, Lewiston Cemetery</u>		
Father <u>George Washington Taggart</u>		
Mother <u>*Clarissa Marina Rogers</u>		
Other Wives (if any): <u>(Child in 1st space - spouse in 2nd space)</u>		
		1st Child <u>Walter Leavitt Taggart</u>
		Birth <u>24, February, 1904</u>
		Place <u>Lewiston, Cache County, Utah</u>
		Married to <u>Vella Gregory</u>
		Married <u>24, November, 1926</u>
		Place <u>Logan Temple, Logan, Cache County, Utah</u>
		2nd Child <u>Ruoy Taggart</u>
		Birth <u>10, February, 1906</u>
		Place <u>Lewiston, Cache County, Utah</u>
		Married to <u>Annassa William Hyde</u>
		Married <u>28, August, 1929</u>
		Place <u>Salt Lake Temple, Salt Lake City, Utah</u>
		3rd Child <u>Verla Taggart</u>
		Birth <u>3, February, 1908</u>
		Place <u>Lewiston, Cache County, Utah</u>
		Married to <u>Isadore Olson</u>
		Married <u>31, August, 1942</u>
		Place <u>Logan, Temple, Logan, Cache County, Utah</u>
		4th Child <u>Fred Edis Taggart</u>
		Birth <u>2, October, 1910</u>
		Place <u>Lewiston, Cache County, Utah</u>
		Married to <u>Mary Lambert</u>
		Married <u>5, December, 1938</u>
		Place <u>Salt Lake Temple, Salt Lake City, Utah</u>
		5th Child <u>Janett Taggart</u>
		Birth <u>26, October, 1912</u>
		Place <u>Lewiston, Cache County, Utah</u>
		Married to <u>Cecil Farren Hodges</u>
		Married <u>22, July, 1931</u>
		Place <u>Logan Temple, Logan, Cache County, Utah</u>



WIFE Estelle Ardella Leavitt
 Birth 7, June, 1885
 Place Lewiston, Cache County, Utah
 Chr. 2, July, 1885, Lewiston First Ward, Lewiston, Utah
 Death _____
 Burial _____
 Father Joseph Wire Leavitt
 Mother Mary Eveline Rawlins
 Other Hus _____
 (if any) _____
 Where was information obtained? Family Records
 *List complete maiden name for all females.



6th Child Release Taggart
 Birth 22, August, 1917
 Place Lewiston, Cache County, Utah
 Married to Lied at home, Lewiston, Utah.
 Married 15, March, 1930
 Place Married at Lewiston City Cemetery



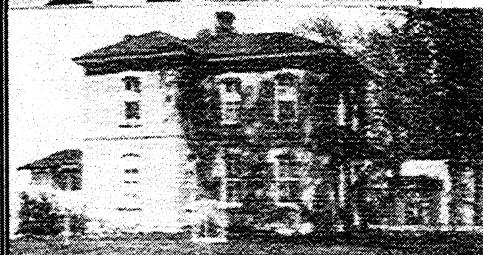
7th Child Paul Leavitt Taggart
 Birth 19, June, 1917
 Place Lewiston, Cache County, Utah
 Married to Juanita LeFaire Eddy
 Married 17, December, 1946
 Place Salt Lake Temple, Salt Lake City, Utah



8th Child Myrna Taggart
 Birth 25, October, 1923
 Place Lewiston, Cache County, Utah
 Married to Roy D. Larson
 Married 22, April, 1943
 Place Logan Temple, Logan, Cache County, Utah



9th Child La Ree Taggart
 Birth 13, November, 1926
 Place Lewiston, Cache County, Utah
 Married to Winfield Morrill Scott
 Married 2, September, 1949
 Place Salt Lake Temple, Salt Lake City, Utah



Child THE TAGGART HOME
 th Purchased 20, March, 1917
 ice Previously owned by the L.D.S. Church and
 rried used for the tithing office. All child-
 rried ren, from Release on, were born in this
 ice home at Lewiston Utah in Cache Valley.

Family Group Record

Husband George Washington TAGGART			<input checked="" type="checkbox"/> See "Other Marriages"	
Born	6 Nov 1816	Place Sharon, Hillsboro, NH	LDS ordinance dates	Temple
Chris'd		Place	Baptized	22 Apr 1965
Died	3 Jun 1893	Place Richville, Morgan, UT	Endowed	12 Jan 1846
Buried	6 Jun 1893	Place South Morgan Cem, Morgan, Morgan, UT	SealPar	15 Oct 1855
Married	8 Feb 1857	Place Brigham City, Box Elder, UT	SealSp	8 Feb 1857
Husband's father		Washington TAGGART	Husband's mother Susanna LAW	
Wife Clarissa Marina ROGERS			<input type="checkbox"/> See "Other Marriages"	
Born	27 Mar 1836	Place Shalersville, Portage, OH	LDS ordinance dates	Temple
Chris'd		Place	Baptized	6 Nov 1967
Died	19 Apr 1901	Place Lewiston, Cache, UT	Endowed	8 Feb 1857
Buried	23 Apr 1901	Place South Morgan Cem, Morgan, UT	SealPar	
Wife's father		Noah ROGERS	Wife's mother Eda HOLLISTER	
Children List each child in order of birth.			LDS ordinance dates	Temple
1	F	Clarissa TAGGART	<input type="checkbox"/> See "Other Marriages"	
Born	12 Dec 1857	Place Salt Lake City, Salt Lake, UT	Baptized	1866
Chris'd		Place	Endowed	6 Dec 1875
Died	15 Jul 1903	Place LOGAN, Cache, UT	SealPar	14 Oct 1885
Buried		Place LOGAN, Cache, UT		LOGAN
Spouse		William Brigham PARKINSON SR.		
Married	6 Dec 1875	Place Salt Lake City, Salt Lake, Ut By Daniel H.	SealSp	6 Dec 1875
2	F	Susannah TAGGART (TWIN)	<input type="checkbox"/> See "Other Marriages"	
Born	16 May 1860	Place Salt Lake City, SI-Lk, UT	Baptized	Child
Chris'd		Place	Endowed	Child
Died	17 May 1860	Place Salt Lake City, Salt Lake, Utah	SealPar	14 Oct 1885
Buried		Place		LOGAN
Spouse				
Married		Place	SealSp	
3	F	Sarah Jane TAGGART	<input type="checkbox"/> See "Other Marriages"	
Born	16 May 1860	Place Salt Lake City, Salt Lake, UT	Baptized	8 May 1869
Chris'd	16 Sep 1860	Place Salt Lake City, Slc, UT	Endowed	22 Feb 1883
Died	29 Sep 1933	Place Morgan, Morgan, UT	SealPar	14 Oct 1885
Buried	2 Oct 1933	Place North Morgan Cem, Morgan		LOGAN
Spouse		George HEINER		
Married	22 Feb 1883	Place Salt Lake City, Salt Lake, UT	SealSp	22 Feb 1883
4	M	Noah Albert TAGGART	<input type="checkbox"/> See "Other Marriages"	
Born	28 Jan 1863	Place Salt Lake City, Salt Lake, UT	Baptized	17 Aug 1874
Chris'd	1 Mar 1863	Place	Endowed	2 Aug 1883
Died	18 Jan 1924	Place Smoot, Lincoln, WY	SealPar	14 Oct 1885
Buried	21 Jan 1924	Place Smoot, Lincoln, Wyo.		LOGAN
Spouse		Sarah Maria KINGSTON		
Married	2 Aug 1883	Place Salt Lake City, Salt Lake, UT	SealSp	2 Aug 1883
5	F	Julia Mariah TAGGART	<input type="checkbox"/> See "Other Marriages"	
Born	18 Feb 1865	Place Richville, Morgan, UT	Baptized	17 Aug 1874
Chris'd	8 Aug 1865	Place Richville, Morgan, Utah	Endowed	14 Mar 1886
Died	8 Jun 1924	Place LOGAN, Cache, UT	SealPar	14 Oct 1885
Buried	8 Jun 1924	Place Lewiston, Cache, UT		LOGAN
Spouse		William Hendricks LEWIS		
Married	14 Mar 1886	Place LOGAN, Cache, UT	SealSp	14 Mar 1886
Prepared by		LDS Ancestral File	Address Family History Department	
Phone ()			50 East North Temple	
Date prepared		13 Nov 1997	Salt Lake City, UT 84150	

Family Group Record

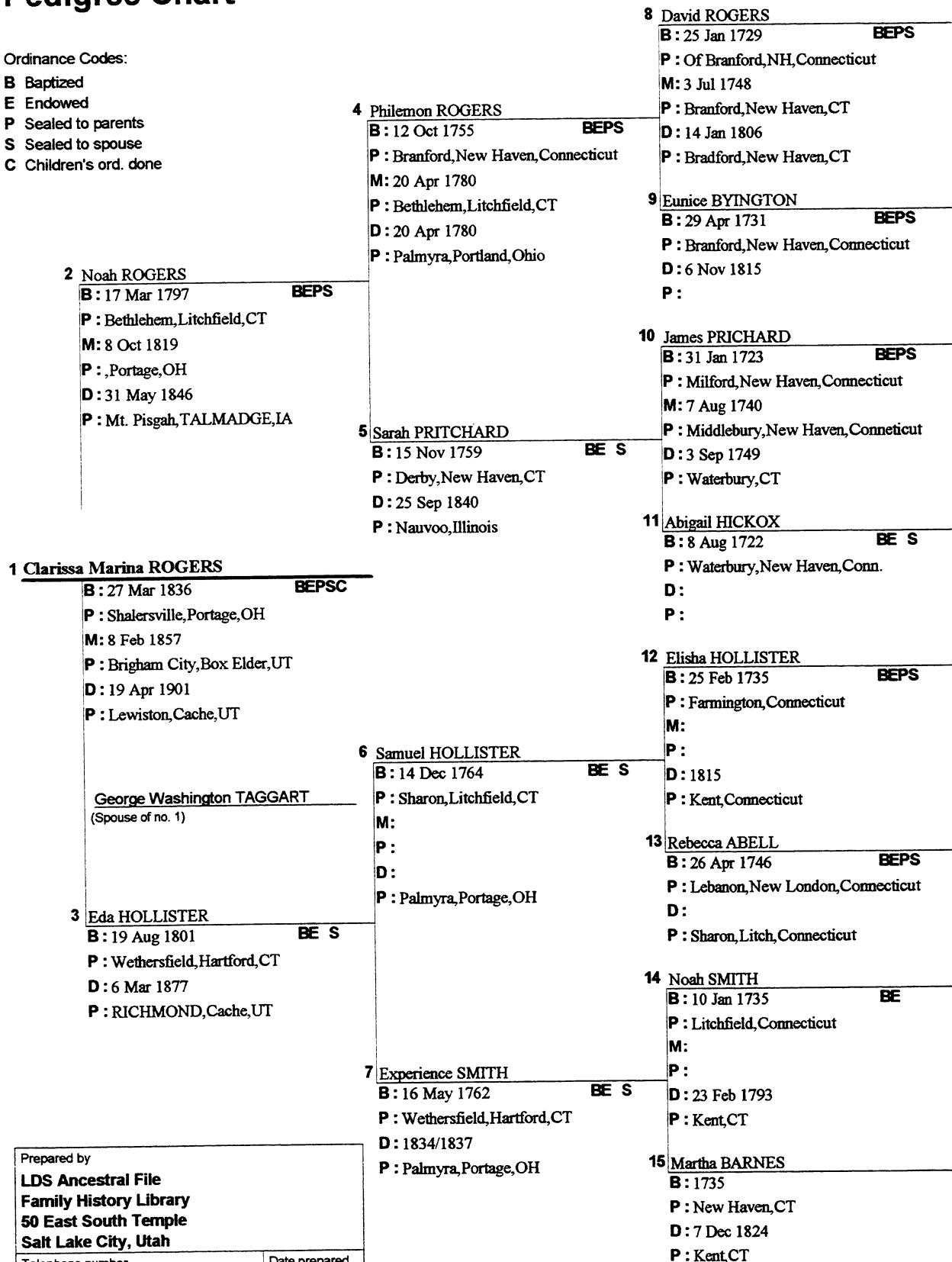
Husband George Washington TAGGART			
Wife Clarissa Marina ROGERS			
Children List each child in order of birth.			LDS ordinance dates
			Temple
6	M	Marcus TAGGART	<input type="checkbox"/> See "Other Marriages"
		Born 7 Dec 1867 Place Richville, Morgan, UT	Baptized 2 Jul 1877
		Chris'd Place	Endowed 3 Nov 1897
		Died 20 Mar 1939 Place Lewiston, Cache, UT	SealPar 14 Oct 1885
		Buried 23 Mar 1939 Place Lewiston, Cache, UT	LOGAN
		Spouse Sarah Florence BRIGHT	
		Married 3 Nov 1897 Place LOGAN, Cache, UT	SealSp 3 Nov 1897
7	M	Franklin TAGGART (TWIN)	<input type="checkbox"/> See "Other Marriages"
		Born 28 Sep 1868 Place Richville, Morgan, UT	Baptized Child
		Chris'd Place	Endowed Child
		Died 28 Sep 1868 Place	SealPar 14 Oct 1885
		Buried Place	LOGAN
		Spouse	
		Married Place	SealSp
8	F	Frances TAGGART TWIN	<input type="checkbox"/> See "Other Marriages"
		Born 28 Sep 1868 Place Richville, Morgan, UT	Baptized Child
		Chris'd Place	Endowed Child
		Died 28 Sep 1868 Place	SealPar 14 Oct 1885
		Buried Place	LOGAN
		Spouse	
		Married Place	SealSp
9	M	James TAGGART	<input type="checkbox"/> See "Other Marriages"
		Born 20 Dec 1870 Place Richville, Morgan Co, UT	Baptized 21 Sep 1879
		Chris'd Place	Endowed 6 Nov 1896
		Died 27 Nov 1962 Place Lewiston, Cache Co, UT	SealPar 14 Oct 1885
		Buried 1 Dec 1962 Place Lewiston, Cache Co, UT	LOGAN
		Spouse Valeria Ann LAIRD	
		Married 6 Nov 1896 Place (L.D.S. Temple), Salt Lake, UT	SealSp
10	F	Alice Janette TAGGART	<input type="checkbox"/> See "Other Marriages"
		Born 15 Feb 1873 Place Richville, Morgan, UT	Baptized 3 Jul 1879
		Chris'd Place	Endowed 28 Oct 1896
		Died 27 Dec 1961 Place Lewiston, Cache, UT	SealPar 14 Oct 1885
		Buried 29 Dec 1961 Place Lewiston, Cache, UT	LOGAN
		Spouse John Wesley BRIGHT	
		Married 28 Oct 1896 Place LOGAN, Cache, UT	SealSp 28 Oct 1896
			LOGAN
11	M	Henry Milton TAGGART	<input checked="" type="checkbox"/> See "Other Marriages"
		Born 9 Mar 1875 Place Richville, Morgan, UT	Baptized 8 Apr 1883
		Chris'd Place	Endowed 12 Nov 1895
		Died 24 May 1944 Place Salt Lake City, Salt Lake, UT	SealPar 14 Oct 1885
		Buried 27 May 1944 Place Salt Lake City, Salt Lake, UT	LOGAN
		Spouse Alice May BRIGHT	
		Married 23 Oct 1895 Place	SealSp
12	M	Fredrick TAGGART	<input type="checkbox"/> See "Other Marriages"
		Born 1 Jul 1877 Place Richville, Morgan, UT	Baptized 20 Sep 1885
		Chris'd 1 Nov 1877 Place Richville, Morgan, UT	Endowed 17 Dec 1902
		Died 4 May 1955 Place Lewiston, Cache, UT	SealPar 14 Oct 1885
		Buried 7 May 1955 Place Lewiston, Cache, UT	LOGAN
		Spouse Eulalie Ardella LEAVITT	
		Married 17 Dec 1902 Place LOGAN, Cache, UT	SealSp 17 Dec 1902
			LOGAN
Other marriages			
HUSBAND - George Washington TAGGART			
7 May 1843 Harriet Atkins BRUCE			
Fanny PARKS			

Pedigree Chart

Chart no. 1

Ordinance Codes:

- B** Baptized
- E** Endowed
- P** Sealed to parents
- S** Sealed to spouse
- C** Children's ord. done



Prepared by LDS Ancestral File Family History Library 50 East South Temple Salt Lake City, Utah	
Telephone number	Date prepared 11 Nov 1997

Noah Rogers

March 17, 1797 - May 31, 1846

Eda Hollister

August 19, 1801 - March 6, 1877

Noah Rogers was born March 17, 1797 in Bethlehem, Lichfield, Connecticut to Philemon Rogers and Sarah Pritchard. He married Eda Hollister on October 8, 1819, in Portage County, Ohio. She was born August 19, 1801 to Samuel Hollister and Experience Smith in Wethersfield, Hartford, Connecticut, [or Sharon, Lichfield, Connecticut].

Their first eight children were born in *Shalersville*, Portage County. They, along with his brother Chandler Rogers and her sister Amanda Hollister Rogers, were taught and accepted the Mormon faith and in February of 1837 joined the Church of Jesus Christ of Latter-day Saints [Chandler and Amanda joined on August 17, 1837].⁶³⁴

Chandler's son Samuel relates of his parents: "In the beginning of August 1837, my father and mother, Uncle Milton and wife, and some others in company, visited Kirtland, Ohio, where father and mother were baptized into the Church of Jesus Christ of Latter-day Saints by Elder Lorenzo Snow."⁶³⁵

From the journal of Samuel Hollister Rogers, Noah's nephew and son of Chandler we learn that Philemon Rogers moved from Connecticut with his family to Pennfield

Township, Ontario County, New York, in the fall of 1811. Also that Noah's grandfather's name was David Rogers, and he was descended in the fifth generation from John Rogers who was burnt at Smithfield, England, for his religion. Three brothers, in the third generation from John, came to America. They settled, one in Branford, Connecticut, one in Massachusetts, and the other in North Carolina, David being descended from the one who settled in Connecticut. Noah's mother, Sarah Pritchard, was the daughter of James and Abigail Pritchard whose parents came as immigrants from the Highlands of Scotland.

Philemon Rogers moved with his family from Pennfield, New York, to Palmyra, Portage County, Ohio, in the fall of 1817. He was a shoemaker and farmer and followed agricultural pursuits in summer and worked at his trade in winter. In 1819 Noah and his brothers Milton and Chandler moved to Edingburg. Here they bargained for a piece of land for a farm. They were to pay for it in different installments, within a specified time. They were to put a frame house and tannery, but being defrauded of their wages in a job of work they had previously done, they were in consequence unable to build the tannery, failing in which they lost all the improvements they had made on the land, and also the money they had paid, this reduced them to penury.

Samuel goes on to relate while my father and family and his brothers, Milton and

⁶³⁴ *The Nauvoo Journal*, Volume 4, Fall 1992, Number 2, page 19.

⁶³⁵ *LDS Collectors Library: Early LDS Pioneer Heritage Library* From the journal of Samuel Hollister Rogers: 1995 Infobases Inc.

Noah, with their families lived at Edingburg, the three families all lived in one log house. One day a stranger came along and stated that he would like to preach, so the word was sent to the school then being held in the neighboring schoolhouse, and as the children went home they circulated the news of appointed meeting for that evening. None of the Rogers families belonged to any religious denomination, but they all attended the meeting. The preacher taught scriptural doctrines different from the preachers of the day. The Rogers fully expected that some of the religious people that attended the meeting would invite the preacher to their homes, but as none of them invited him, he returned with them to their house. They found him a very remarkable man. He was cleanly and tidily but not showily dressed, at first sight he seemed a young man, but afterwards appeared to be older. The three brothers remained up all night talking with him. He was well acquainted with all the localities with which they were familiar, and perfectly conversant with the history of the country generally. He told them the true church was not then on the earth, but would be restored during their lives, and that they would all live to see it and would join it. They asked him how they would know the true church. He replied, "This is your blessing, you shall know it and be identified with it." He went away in the morning and they heard no more of him.

Some seventeen years afterwards they read in the Book of Mormon about the three Nephite apostles who should remain on the earth until the coming of the Savior. They then supposed this unknown preacher to have been one of them. All three of the Rogers brothers with their wives and all their children that reached the required age were baptized into the Church of Jesus Christ of Latter-day

Saints."⁶³⁶

"In the early spring of 1837, Joseph Smith warned the officers of the Kirtland Safety Society to cease lending more money and to collect the unpaid balance of the capital stock. The warning was unheeded and Joseph Smith withdrew from the Society.

"Hundreds of banks throughout the country failed. In that panic, the small financial institution of the Saints at Kirtland was hopelessly crushed.

"So general did the feeling of bitterness within the Church become that the Prophet wrote of the occasion, *It seemed as though all the powers of earth and hell were combining their influence to overthrow the Church.*

"The integrity of all the Church members was tested. While many broke away from the Church, the faithfulness and devotion of others stand out like lights in the midst of darkness. Brigham Young, John Taylor, Wilford Woodruff, Heber C. Kimball, Hyrum Smith and many other great leaders remained faithful in their allegiance to the Church and to the Prophet.

"The close of 1837 and the year 1838 witnessed a general exodus of those Saints in the region of Kirtland who remained loyal to the Prophet"⁶³⁷ to Missouri.

The two Roger families consisting of Noah and Eda's eight children and Chandler and Amanda's four [they left five graves of

⁶³⁶ *LDS Collectors Library: Early LDS Pioneer Heritage Library* From the journal of Samuel Holister Rogers: 1995 Infobases Inc.

⁶³⁷ "Apostasy and Persecution Cause the Saints to Leave Ohio," *The Restored Church*, pages 134-135.

children born to them in Ohio] children and another member named Silas Smith moved to Far West, Missouri, there suffering many hardships with the Saints. Noah and Eda's last child Nephi was born there on March 10, 1838.⁶³⁸

Again we learn from Samuel Rogers that: "In the spring of 1838 Chandler sold his farm and on the 18th of September, he with his family started for Far West, state of Missouri. When within four miles of Huntsville, Missouri, there being three families in company, those of Silas Smith, Noble [Noah] Rogers and my father. We met a company of Latter-day Saints who had been stopped by a mob and ordered back on pain of death. This was November 13th, 1838. The Huntsville mob had issued some orders of which the fleeing Saints showed us a copy. We therefore turned back.

Falling in company with a number of families, twelve in all, we encamped on the west bank of the Mississippi River above the junction of Salt River and about ten miles above the town of Louisiana, Missouri. The brethren obtained a job of clearing ten acres of timber land which afforded employment for all. Twelve small cabins were built, also a schoolhouse in which my brother, Amos, taught school. My father went to Far West on horseback in search with whom and with Stephen M. St. John he soon returned and helped with the job aforesaid."⁶³⁹

Noah and his brother must have pushed on to Far West, at some point if other reports are to be believed. We have noted that Noah's

last child Nephi was born at Far West. But we see a little later that Noah and his brother Chandler presented claims against the State of Missouri for their losses of property in the amount of \$1,960.00 and \$1,250.00. Chandler and his wife also signed the petition to Congress, dated 28 November 1842 for redress of their losses. Noah was away on a mission, at the time, but his wife Eda and oldest son Russell did sign the petition.⁶⁴⁰ We also assume that Noah was in Far West in January as he is reported to have entered into a covenant with many others in the priesthood in Far West to assist one another, especially the poor, in removing from the state.⁶⁴¹

With this in mind it seems appropriate to review just a little of what took place in Far West during that turbulent time. After the Saints had been forcibly ejected from Jackson County into Clay County in 1833, a peaceable resolution to the settlement of the Mormons in Missouri had been sought.

"On July 1, 1836 the leading brethren of the Church in Missouri met, with William W. Phelps as chairman, and considered the situation. It was resolved to thank the citizens of Clay County for their hospitality in the past, and to avoid further troubles by moving peaceably from the country."⁶⁴²

"Ill-fitted as the Saints were for the new migration, it was carried out peaceably and efficiently. Ray County lay to the east of Clay County. The country was large and the

⁶³⁸ *The Nauvoo Journal*, page 19.

⁶³⁹ *LDS Collectors Library: Early LDS Pioneer Heritage Library* From the journal of Samuel Holister Rogers: 1995 Infobases Inc.

⁶⁴⁰ *The Nauvoo Journal*, Volume 4, Fall 1992, Number 2, pages 14 and 19.

⁶⁴¹ *The Nauvoo Journal*, Volume 4, Fall 1992, Number 2, page 19.

⁶⁴² "Far West Becomes a New Gathering Place in Missouri," *The Restored Church*, pages 130-131

upper part practically uninhabited. There was little timber and the land had proved unattractive to the ordinary settler. Into this place known as the Shoal Creek region, the Saints moved in a body. Seven bee-hunters, the sole occupants of the region, were bought out, leaving the Saints in undisputed possession to enjoy a short period of peace.

“The sound of the ax and hammer was heard for the first time on that virgin prairie as the Saints feverishly prepared homes for the coming winter. Sod that had fed trampling hordes of buffalo that very spring was plowed for gardens. The hand of industry began its transformation of a wilderness.

In December, 1836 a petition for the State Legislature to organize the Shoal Creek region and surrounding territory into a new county was granted. Caldwell County began its turbulent existence. Near the center of the region the city of **Far West** was laid out after the pattern for cities of Zion.”⁶⁴³

“The population of the Church in Davies, Caldwell, Ray and Carroll Counties was swelled rapidly by the steady stream of immigrants from the East . . . By the summer of 1838, the numbers in northern Missouri totaled fifteen thousand.

“It was inevitable that persecution would follow. All the old causes of disquiet were there intensified by numbers. One county would not hold the Mormons. They were overflowing into all northwestern Missouri. In a few years they might conceivably dominate the state. Even the finest citizens became alarmed, and in that alarm all the wild and

⁶⁴³ “*Far West Becomes a New Gathering Place in Missouri,*” *The Restored Church*, page 131.

lawless elements of the frontier found an opportunity to plunder and ravage.”⁶⁴⁴

“The people who were most stirred up against the Mormons congregated together in illegal groups or mobs, armed themselves with weapons of various kinds and vowed that they would drive the Mormons from the state. The earliest movements were against the outlying settlements, especially those unprotected by militia.

“One mob, led by a Dr. Austin, besieged Diahman. . . . Dr. Austin next moved against De Witt in Carroll County. His mob was increasing daily. The Saints were ordered to leave the state or face extermination.

“Under the leadership of Colonel George M. Hinkle, who had been authorized to raise a militia against the mobs, the Saints resisted. A state of siege followed, lasting from the 21st of September, 1838 to October 11th of that year. During this siege Joseph Smith risked his life to slip past the guards at night into the city.

“He found the Saints destitute of food, and suffering extreme hunger. A number had died. Few of the defenders possessed firearms, while the mob was growing constantly and General Parks with a body of state militia, refused to interfere. A petition to the Governor had gone unheeded. Joseph counseled surrender. On the afternoon of the eleventh of October, the defenders filed out of De Witt on the long road to **Far West**. They left behind them all their earthly possessions, except the few items which could be loaded

⁶⁴⁴ “The Rapid Growth of the Latter-day Saint Population in Northern Missouri Promotes a Crisis & Persecution is Renewed,” *The Restored Church*, pages 137-138.

into the available wagons. It was a sad procession of half-starved men, women, and children. It was still further saddened by the death of some en route.

“The fate of De Witt became the fate of all outlying settlements. From every direction, during the following month, refugees filed into the city of **Far West**. Their lands and homes were occupied by the mobbers or burned to the ground. Crops went unharvested and cattle and hogs were wantonly killed to feed their pursuers.

“In the county of Caldwell, centering around Far West, there was, for a time, a measure of protection. The county was largely Mormon. They had a county militia officered by their members and Judges of their own faith.

“After the fall of De Witt, all the Saints in outlying settlements were counseled to move into Far West. Many heeded the counsel.”⁶⁴⁵

“On the 30th of October, General Lucas, in the absence of his superior, General Clark, massed the state militia within firing distance of **Far West**.

“Some six hundred men and boys, with the news of the Haun’s Mill Massacre still burning in their hearts, drew up in line of battle to defend their homes and loved ones in the last remaining city of the Saints.

“Colonel George M. Hinkle, as the highest militia officer in Caldwell County, was in command of the defending forces. On the

31st day of October he received an interview with General Lucas, in command of the general forces of state militia, seeking a compromise. General Lucas proposed the following terms to the Saints:

1. “To give up their leaders to be tried and punished.
2. “To make an appropriation of their property, all who had taken up arms, to the payment of their debts, and indemnity for damage done by them.
3. “That the balance should leave the state, and be protected out by the militia, but to be permitted to remain under protection until further orders were received from the commander-in-chief.
4. “To give up arms of every description to be receipted for.”

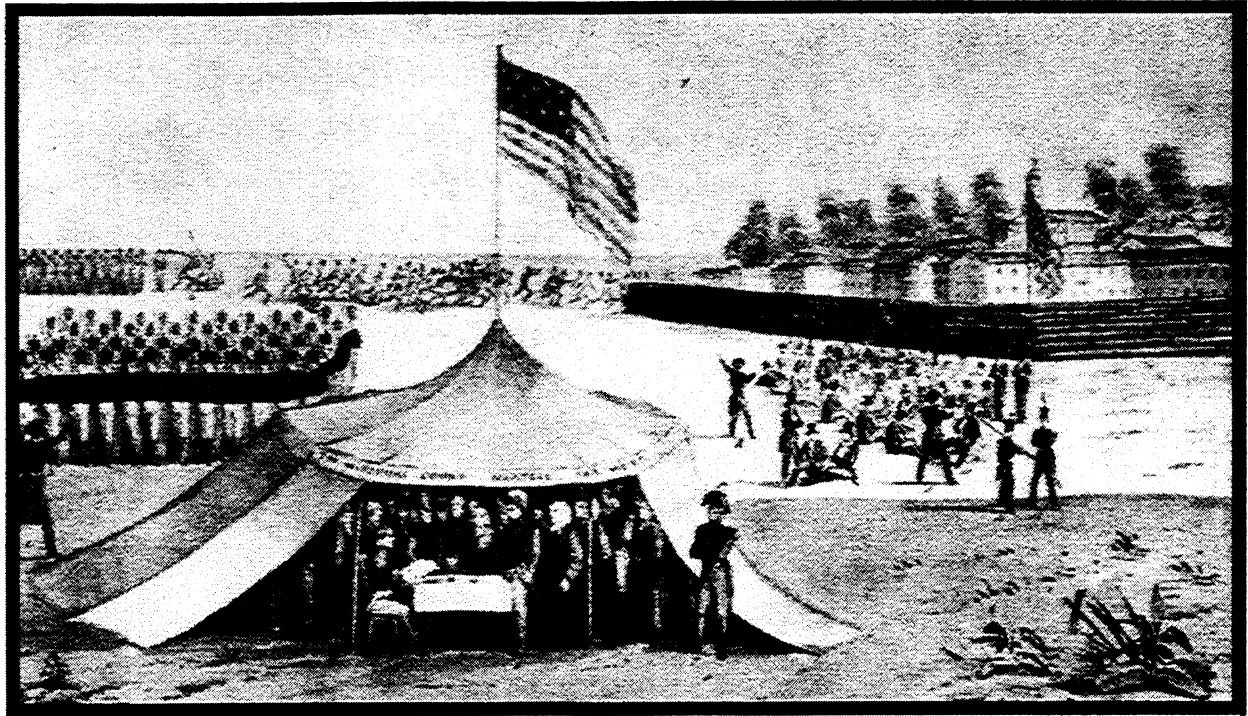
“For some unknown reason Colonel Hinkle agreed to those absurd terms. Not only that, he returned to Far West and reported to Joseph Smith that General Lucas desired a conference with him, together with Sidney Rigdon, Lyman Wight, Parley P. Pratt, and George W. Robinson. The Brethren consented to the interview but, on reaching the camp of Lucas, Colonel Hinkle said: ‘General, these are the prisoners I agreed to deliver up.’

“They were then surrounded and marched away. That night they lay in chains, subjected to a cold drenching rain and the abuse of the guards.

“On the following morning, the first of November, the militia were marched out of Far West by Colonel Hinkle and their arms delivered to General Lucas. The city was now at the mercy of the mobs, unless protected by the militia.

“Either ignorantly or by design,

⁶⁴⁵ *“The Conflict Centers Around Far West,” The Restored Church, pages 138-140.*



Missouri state militia at Far West ⁶⁴⁶

General Lucas dismissed the greater portion of the militia, who immediately changed into looting mobs. These mobs, still bearing arms, ransacked the city, destroying property, beating defenseless men and ravishing their women. In a document addressed to the Missouri state legislature by M. Arthur, Esq., a non-Mormon, under date of November 29, 1838, we read:

"Respected friends: --Humanity to an injured people prompts me at present to address you thus. You were aware of the treatment (to some extent before you left home) received by that unfortunate race of beings called the Mormons, from Daviess in the form of human beings inhabiting Daviess, Livingston, and a part of Ray County; not being satisfied with the relinquishments of all their rights as citizens and human beings in the treaty

forced upon them by General Lucas, by giving up their arms, and throwing themselves upon the mercy of the state, and their fellow citizens generally, hoping thereby protection of their lives and property, are now receiving treatment from those demons that make humanity shudder, and the cold chills run over any man not entirely destitute of any feeling of humanity. Those demons are now constantly strolling up and down Caldwell County, in small companies armed, insulting the women in any and every way, and plundering the poor devils of all their means of subsistence left them and driving off their horses, cattle, hogs, etc., and rifling their houses and farms of everything therein taking beds, bedding, wardrobe and all such things as they see they want, leaving the poor Mormons in a starving and naked condition. These are facts I have from authority that cannot be questioned, and can be substantiated at any time."

⁶⁴⁶ *Church History in the Fulness of Times*, page 205.

“On the night of November 1st, in the camp of Lucas, a court-martial was held. The decision was arrived at, over some protest, that the prisoners were to be shot at sunrise, November 2nd, in the public square of Far West, as an example to all the Mormons.

“The order was never carried out, General Doniphan to whom General Lucas sent the execution order made a curt refusal:

“It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning at 8:00 o’clock; and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God.” -- A. Doniphan, Brigadier General.

“Upon receiving that message, General Lucas was afraid to carry out the order and the matter was dropped. The prisoners were, however, marched into Far West that morning, momentarily expecting death. Some were permitted to say good-bye to their loved ones before being rushed away as prisoners to Independence.

“A score of other leaders were arrested and lodged in the jail at Richmond. The Saints were left destitute even of the comforting assurance the Prophet and others might have given.”⁶⁴⁷

“When General Clark arrived at Far West he endorsed all that General Lucas had done. In an address to the Saints he stated, among other things:

“Another article yet remains for you to comply with, and that is that you leave the

State forthwith; and whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me. * * * The orders of the governor to me were, that you should be exterminated, and not allowed to remain in the state, and had your leaders not been given up and the terms of the treaty complied with, before this you and your families would have been destroyed and your houses in ashes. * * * I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops, for the moment you do this the citizens will be upon you. * * * As for your leaders, do not once think -- do not imagine for a moment -- do not let it enter your mind that they will be delivered, or that you will see their faces again, for their fate is fixed -- their die is cast and their doom is sealed.”

“The hope for relief was gone. Nor were the Saints permitted to wait until spring. The drivings began immediately, so that the majority were forced to vacate their homes amid the snow and cold of winter.

“The imprisonment of the majority of the Church leaders left the responsibility of directing the affairs of the people in the hands of Brigham Young and Heber C. Kimball. The remarkable executive ability of Brigham Young immediately came to the front. Under his leadership the greater portion of the members of the Church bound themselves in solemn covenant, ‘to stand by and assist each other, to the utmost of our abilities in removing from this state and that we will never desert the poor who are worthy till they shall be out of the reach of the general exterminating order of General Clark, acting for and in the name of the state.’ Two hundred and eighty men signed this covenant the first two days it was circulated. A finer expression of brotherly love and affection has

⁶⁴⁷ “*Treachery in Far West,*” *The Restored Church*, pages 141-144.

never been expressed or so generally been carried into action.”⁶⁴⁸

On January 29, 1839 Noah entered into this covenant with many others in the priesthood in Far West to assist one another, especially the poor, in removing from the state.⁶⁴⁹ “The non-Mormons were appealed to for aid and many came forward generously. Agents were sent down the Missouri River to make caches of corn for the use of the Saints while making their way out of the state. The agents were to arrange for ferries and other necessary things.

“The great activity of Brigham Young aroused the enemies of the Church and he was forced to flee for his life before the general exodus began. But so well had committees been organized that the work of removal continued to go forward in an orderly fashion. A long line of covered wagons was soon trailing eastward, back over the long miles they had traversed but a few short years before.

“In the history of Caldwell County, by Crosby Johnson, a non-Mormon, we find this description of the exodus:

“The surrender took place in November. The days were cold and bleak, but the clamor for the instant removal of the Mormons was so great that the old and young, the sick and feeble, delicate women and suckling children were compelled to abandon their homes and firesides to seek new homes in a distant state. Valuable farms were sold for a yoke of oxen, and old wagon or anything that would furnish

means of transportation. Many of the poorer classes were compelled to walk. Before half their journey was accomplished the chilly blasts of winter howled about them and added to their general discomfort.”

“Brigham Young with a few families, had found his way to Illinois and had received the encouragement and welcome of the inhabitants of **Quincy** to settle his people in that vicinity. By the twentieth of April, nearly all the Saints, between twelve and fifteen thousand, had left Missouri. They found temporary refuge either in the State of Illinois or Iowa.

“Their condition was truly pitiable. Thousands lined the shores of the Mississippi on both sides, living in tents or dugouts, sleeping on the ground and subsisting chiefly on corn. Sickness and disease due to exposure took a heavy toll. Practically all that the people possessed had been left behind. Property, with an estimated value of two million dollars, fell into the hands of their enemies.”⁶⁵⁰

The two Rogers’ families along with the rest of the Saints were driven from the State of Missouri in 1839, and by May 6, 1839 they were in Quincy, Illinois where Noah was accepted and ordained as a seventy in the priesthood.⁶⁵¹

Although not clearly saying where they started from Samuel recorded in his journal the following: “We started for Illinois, crossing the river into that state the 21st of

⁶⁴⁸ “The Expulsion,” *The Restored Church*, page 144.

⁶⁴⁹ *The Nauvoo Journal*, Volume 4, Fall 1992, Number 2, page 19.

⁶⁵⁰ “The Expulsion,” *The Restored Church*, page 144.

⁶⁵¹ *The Nauvoo Journal*, Volume 4, Fall 1992, Number 2, page 19.

February, 1839. On the 23rd of the same month we stopped in Pittsfield, Pike County, of said state. The following September my father went to Commerce, afterwards Nauvoo, to attend the fall conference of the Church at that place. While there, upon the recommendation of Joseph Smith, Senior, to whom he had been recommended by Silas Smith, my father [Chandler] was ordained an elder. In March, 1840, he moved with his family to Nauvoo. On the 5th of September, 1840, his mother died at the advanced age of 83 years. She had accompanied him all the way from Ohio to Nauvoo.⁶⁵²

“By the early summer of 1839, the Prophet Joseph Smith had escaped his prison in Missouri and made his way to the Mississippi, where “On April 24, the second day after his arrival, he had started with Newel Knight and Alanson Ripley, as a Church Committee, to find land for a new gathering place.

A mosquito-infested swamp which nobody wanted was purchased to be the dwelling place of the unwanted people. “A scattered people suddenly had an objective again -- a place of gathering -- and a Prophet as leader.

“Characteristic of the Prophet, he renamed the place to meet his desires. Not what it was, but what, with the faith and work of man, the region might become -- ‘Nauvoo, the City Beautiful.’

“On the 10th of May, Joseph moved his family into a small log home on the bank of the river, a mile south of Commerce.

⁶⁵² *LDS Collectors Library: Early LDS Pioneer Heritage Library* From the journal of Samuel Holister Rogers: 1995 Infobases Inc.

Following the Prophet’s example the Saints, during the summer, began to arrive in numbers and were allotted lands according to their needs.⁶⁵³ “Noah is found in the 1842 Hancock County Tax list, showing that he owned property in Nauvoo.⁶⁵⁴

“Noah along with three other men were kidnaped from their homes in Hancock County, Illinois on July 7, 1840 and taken to Lewis County, Missouri where they were imprisoned, whipped and ill-treated until nearly dead. Although two of them were able to escape a few days later Noah and a companion were put in irons and suffered much before escaping on August 21, 1840.⁶⁵⁵

“While the Church seemed at its lowest ebb to the casual observer, the strength within was greater than before. The faith of these people, their loyalty to the Prophet, and the missionary zeal which swept over them has never been paralleled in history. That deep and abiding strength was to change a swamp into a great city; miserable shelters into splendid houses; penniless people to the most prosperous citizens of Illinois. That missionary zeal was to carry the gospel into many lands and double the membership of the Church. And all this in the short time of five years!⁶⁵⁶

“In a council meeting in Nauvoo, held May 11, 1843, Noah Addison Pratt, Benjamin F. Grouard and Knowlton Hanks were called on a mission to the Society Islands, being set

⁶⁵³ “*Seek Ye First the Kingdom of God,*” *The Restored Church,* page 149.

⁶⁵⁴ *The Nauvoo Journal, Volume 4, Fall 1992, Number 2,* pages .xx-xx.

⁶⁵⁵ *The Nauvoo Journal, Volume 4, Fall 1992, Number 2,* .pages xx-xx.

⁶⁵⁶ “*Remarkable Healings,*” *The Restored Church,* page 150.

apart on May 23, 1843. Noah, a high priest, was given a blessing by Heber C. Kimball, assisted by President Brigham Young, Orson Hyde and Parley P. Pratt. He was promised in the blessing that he might have power to discern between good and evil, be filled with the power of God, have faith to heal the sick, cast out devils, and cause the lame to walk, and have the heavens opened, and have an appointment from on high, even from God, if he was faithful. He was also told that he would return to Nauvoo.”

“The missionaries left Nauvoo June 1, 1843, and sailed for New Bedford, Massachusetts, on the ship *Timoleon* on October 9, 1843. On the way, Elder Hanks become ill and died, becoming the first LDS missionary to die while serving a foreign mission. The others landed on the island of Tubuai on May 1, 1844, the first missionaries of the LDS Church to the Islands of the Pacific. The Society Islands are four groups of islands in the South Pacific Ocean. Tubuai is the major island of one group. The missionaries were warmly welcomed there. Addison Pratt spoke the Polynesian language, so he stayed there while Noah and Benjamin F. Grouard continued on to Papeete on Tahiti, another of the Islands, the first LDS missionaries to set foot there.

“Noah moved around on some of the other islands, but found little success. Because of his advancing age, he decided to return to Nauvoo, so on July 3, 1845, Noah sailed from Tahiti on the ship *Three Brothers*, arriving in Nauvoo on December 29, 1845. He became the first LDS missionary to circle the globe as a missionary.

“Noah arrived in Nauvoo in time to join the Saints in their exodus from Illinois, going to the Nauvoo Temple with his wife Eda for their endowments on December 31, 1845

before they left.”⁶⁵⁷

“With the Rogers family again reunited, they moved on to Mount Pisgah Iowa, a gathering place of the Saints. Here Noah began making preparations for the trek westward, but fell ill with pneumonia and died on May 31, 1846 - only five months after returning from his mission.”⁶⁵⁸ Noah Rogers became the first of many to be buried at Mt. Pisgah.⁶⁵⁹

Noah’s brother, Chandler, arrived at Mt. Pisgah the same day he (Noah) died, and continued on to Council Point, on the east side of the river six miles from Council Bluffs, Pottawattamie, Iowa where he died October 1, 1846 and was buried there. Noah’s sister-in-law and Eda’s sister Amanda died May 11, 1849 at Council Point while preparing to continue on to the Salt Lake Valley.⁶⁶⁰

“Eda held her family together and continued where her husband had left off. Her youngest child was now eight. . . . With the exception of her oldest son who was married, Eda’s sons all remained at home. In the spring of 1848, sons Theodore and Washington went ahead to the Salt Lake Valley to prepare a place for the rest of the family. Eda with her remaining six children followed in 1849,⁶⁶¹ in the Ezra T. Benson company.⁶⁶²

⁶⁵⁷ *The Nauvoo Journal*, Volume 4, Fall 1992, Number 2, page 19.

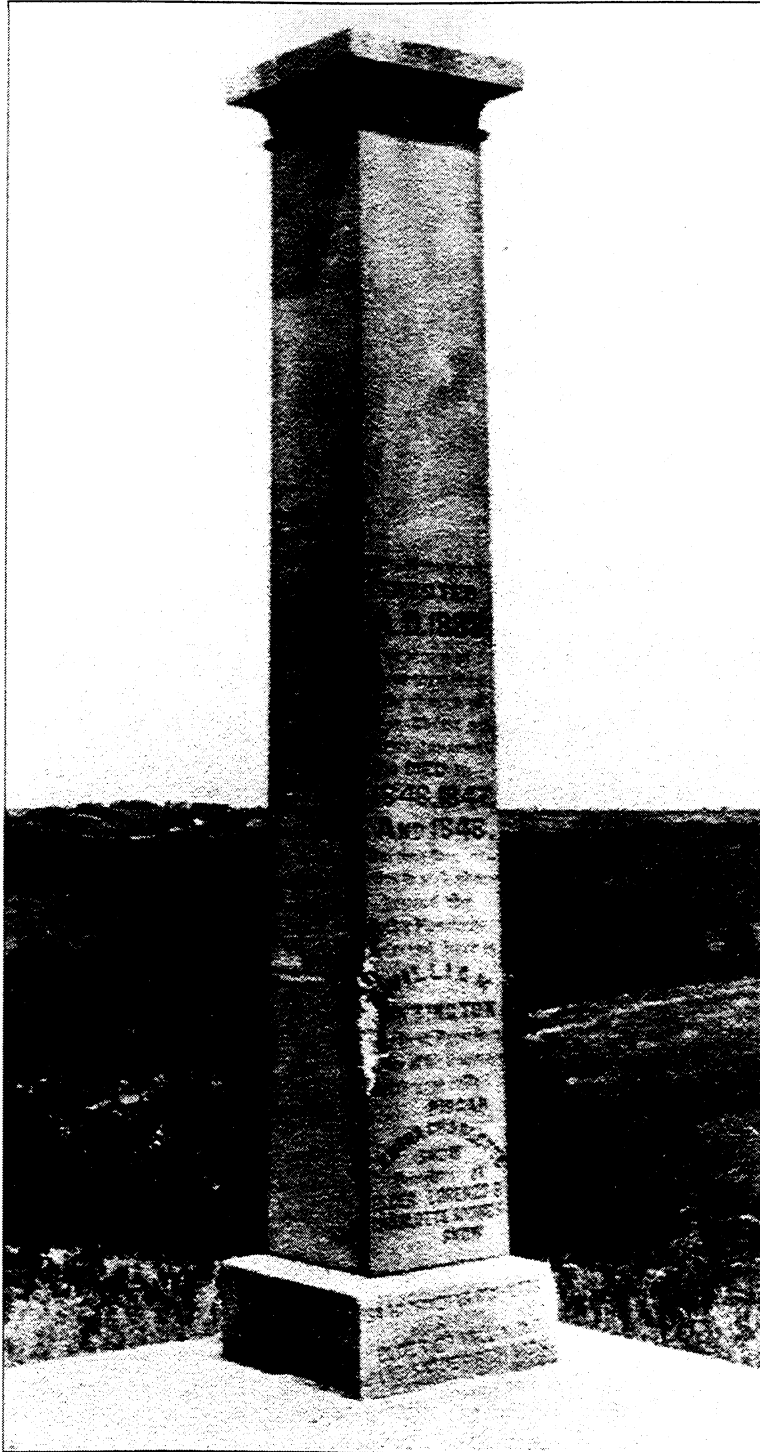
⁶⁵⁸ *The Nauvoo Journal*, Volume 4, Fall 1992, Number 2, page 15.

⁶⁵⁹ *Church History in The Fulness of Times*, page 315.

⁶⁶⁰ *The Nauvoo Journal*, Volume 4, Fall 1992, Number 2, pages 14-15.

⁶⁶¹ *Taggart Family Newsletter*, Volume II, Number 1, September 1981, pages 4-5.

⁶⁶² *The Nauvoo Journal*, Volume 4, Fall 1992, Number 2, page 20.



“Influenced by her restless, venturesome sons, Eda and her family remained only a brief period in the Salt Lake Valley. They moved first to Brigham City, then to Cache Valley where - in the vicinity of what became Logan - there were only a few people living in their wagons, then to Bloomington, Bear Lake County, Idaho. When her son, Elisha, married in 1871, Eda moved with him and his wife to Richmond, Utah. She died there six years later⁶⁶⁴ January 10, 1878 or March 6, 1877.⁶⁶⁵

Mount Pisgah, the second permanent camp in Iowa, was established 18 May 1846 and presided over by William Huntington, Ezra T. Benson, and Charles C. Rich. Many of the saints who left Nauvoo after Brigham Young caught up with the camp here, and part of the Mormon Battalion was recruited here.

Pisgah was maintained as a camp until at least 1852 and at its height had population of over three thousand Saints. Noah Rogers, who had recently returned from a mission to the South Sea Islands, was the first to die and die buried here. Many others also died and were buried here. In 1886 the Church purchased the one-acre plot where the cemetery lay and in 1888 the church erected a monument to mark the site.⁶⁶³

⁶⁶³ *Church History in The Fulness of Times*, page 315.

⁶⁶⁴ *Taggart Family Newsletter*, Volume II, Number 1, September 1981, pages 4-5.

⁶⁶⁵ *The Nauvoo Journal*, Volume 4, Fall 1992, Number 2, page 20.

Family Group Record

Husband Noah ROGERS				<input type="checkbox"/> See "Other Marriages"	
Born	17 Mar 1797	Place	Bethlehem, Litchfield, CT	LDS ordinance dates	Temple
Chris'd		Place		Baptized	31 Dec 1845
Died	31 May 1846	Place	Mt. Pisgah, Talmadge, IA	Endowed	31 Dec 1845
Buried		Place	Mt. Pisgah, Talmadge, IA	SealPar	11 Apr 1945 ARIZO
Married	8 Oct 1819	Place	, Portage, OH	SealSp	29 Jan 1846
Husband's father		Philemon ROGERS		Husband's mother Sarah PRITCHARD	
Wife Eda HOLLISTER				<input type="checkbox"/> See "Other Marriages"	
Born	19 Aug 1801	Place	Wethersfield, Hartford, CT	LDS ordinance dates	Temple
Chris'd		Place	, Richmond	Baptized	17 Oct 1967
Died	6 Mar 1877	Place	Richmond, Cache, UT	Endowed	31 Dec 1845
Buried	Mar 1877	Place	Richmond, Cache, UT	SealPar	
Wife's father		Samuel HOLLISTER		Wife's mother Experience SMITH	
Children List each child in order of birth.				LDS ordinance dates	Temple
1	M	RUSSELL ROGERS		<input checked="" type="checkbox"/> See "Other Marriages"	
Born	17 May 1820	Place	Edinburgh, Portage, OH	Baptized	12 Sep 1839
Chris'd		Place		Endowed	12 Jan 1846
Died	21 Dec 1890	Place	Albuquerque, Bernallilo, NM	SealPar	
Buried	Dec 1890	Place	Manassa, Conejos, CO		
Spouse		Mary Ann Delilah KIRTLAND			
Married	20 Sep 1881	Place	Manassa, Cnjs, CO	SealSp	
2	M	Theodore ROGERS		<input type="checkbox"/> See "Other Marriages"	
Born	3 Feb 1824	Place	Franklin, Portage, OH	Baptized	7 Nov 1967
Chris'd		Place		Endowed	20 Jan 1846 NAUVO
Died	21 May 1901	Place	Fillmore, Millard, UT	SealPar	28 Feb 1945
Buried	1901	Place	Fillmore, Millard, UT		
Spouse		Hannah JONES			
Married	3 May 1852	Place	Salt Lake City, S.L., UT	SealSp	
3	M	Washington Bolivar ROGERS		<input checked="" type="checkbox"/> See "Other Marriages"	
Born	16 Sep 1826	Place	Mantua, Portage, OH	Baptized	27 Nov 1967
Chris'd		Place		Endowed	20 Jan 1846
Died	14 Jan 1913	Place	LOGAN, Cache, UT	SealPar	28 Feb 1945
Buried	17 Jan 1913	Place	LOGAN, Cache, UT		
Spouse		Sarah Jane THOMAS			
Married	29 Dec 1859	Place	Salt Lake City, Salt Lake, UT	SealSp	12 Jan 1861 EHOUS
4	M	David ROGERS		<input checked="" type="checkbox"/> See "Other Marriages"	
Born	24 May 1828	Place	Shalersville, Portage, OH	Baptized	27 Nov 1967
Chris'd		Place		Endowed	20 Jan 1846 NAUVO
Died	30 Dec 1903	Place	St. George, Washington, UT	SealPar	28 Feb 1945
Buried	1 Jan 1904	Place	St. George, Washington, Utah		
Spouse		Mary Ann MYERS			
Married	20 Feb 1853	Place	Salt Lake City, Salt Lake, UT	SealSp	20 Feb 1853 EHOUS
5	M	Chancy FOSTER ROGERS		<input checked="" type="checkbox"/> See "Other Marriages"	
Born	23 Aug 1829	Place	Shallersville, Portage, OH	Baptized	27 Nov 1967
Chris'd		Place		Endowed	16 Nov 1862 EHOUS
Died	19 Jan 1899	Place	Mesa, Maricopa, AZ	SealPar	28 Feb 1945
Buried	20 Jan 1899	Place	Mesa, Maricopa, AZ		
Spouse		Elenor Jennet KELSEY			
Married	15 Jun 1862	Place	LOGAN, Cache, UT	SealSp	16 Nov 1862 EHOUS
Prepared by LDS Ancestral File			Address	Family History Department	
Phone ()			50 East North Temple		
Date prepared			13 Nov 1997 Salt Lake City, UT 84150		

Family Group Record

Husband Noah ROGERS				
Wife Eda HOLLISTER				
Children List each child in order of birth.			LDS ordinance dates	Temple
6	F	Henrietta ROGERS		<input type="checkbox"/> See "Other Marriages"
		Born 30 May 1832	Place Shelbysville, Portage, OH	Baptized 6 Apr 1842
		Chris'd	Place	Endowed 20 Jan 1846
		Died 11 Oct 1898	Place Mesa, Maricopa, AZ	NAUVO
		Buried 12 Oct 1898	Place Mesa, Maricopa, AZ	
		Spouse Henry STANDAGE		SealPar
		Married 16 Apr 1851	Place Salt Lake City, SI, UT	SealSp
7	M	Elisha Henry ROGERS		<input checked="" type="checkbox"/> See "Other Marriages"
		Born 17 May 1834	Place Shellerville, Portage, OH	Baptized 27 Nov 1867
		Chris'd	Place	Endowed 16 Nov 1862
		Died 9 Dec 1906	Place Lewiston, Cache, UT	SealPar 28 Feb 1945
		Buried 11 Dec 1906	Place Lewiston, Cache, UT	
		Spouse Susannah Julia ROGERS		
		Married 9 Oct 1871	Place Salt Lake City, Salt Lake Coutny, UT	SealSp 9 Oct 1871
				EHOUS
8	F	Clarissa Marina ROGERS		<input type="checkbox"/> See "Other Marriages"
		Born 27 Mar 1836	Place Shalersville, Portage, OH	Baptized 6 Nov 1867
		Chris'd	Place	Endowed 8 Feb 1857
		Died 19 Apr 1901	Place Lewiston, Cache, UT	SealPar
		Buried 23 Apr 1901	Place South Morgan Cem, Morgan, UT	
		Spouse George Washington TAGGART		
		Married 8 Feb 1857	Place Brigham City, Box Elder, UT	SealSp 8 Feb 1857
9	M	Nephi ROGERS		<input type="checkbox"/> See "Other Marriages"
		Born 10 Mar 1838	Place Near Gallantin, Daviess, MO	Baptized
		Chris'd	Place	Endowed 9 Oct 1871
		Died 11 Aug 1876	Place Lewiston, Cache, UT	SealPar 28 Feb 1945
		Buried 1 Sep 1876	Place Lewiston, Cache, UT	
		Spouse Elizabeth PAYNE		
		Married 24 Jul 1859	Place Brigham City, Box Elder, UT	SealSp 9 Oct 1871
				EHOUS
Other marriages				
CHILD 1 - RUSSELL ROGERS				
20 Sep 1881 Lydia Ann TRUMBLE				
20 Sep 1881 Mary Ann DELTLAH				
CHILD 3 - Washington Bolivar ROGERS				
30 Nov 1868 Mary Ann OWEN				
21 Jan 1886 Sina Josephine DUKE				
CHILD 4 - David ROGERS				
20 Feb 1853 Mary Ann MAYER				
CHILD 5 - Chancy FOSTER ROGERS				
Mary E.				
Eleanor J. KELSEY EVERTON				
CHILD 7 - Elisha Henry ROGERS				
12 Oct 1882 Emily Clarissa CLARKSON				
Susanna Julie ROGERS				
Emily Clarissa				

Family Group Record

Husband		Philemon ROGERS		<input type="checkbox"/> See "Other Marriages"	
Born	12 Oct 1755	Place	Branford, New Haven, Connecticut	LDS ordinance dates	Temple
Chris'd		Place		Baptized	5 Oct 1870
Died	20 Apr 1780	Place	Palmyra, Portland, Ohio	Endowed	27 Apr 1877
Buried		Place		SealPar	11 Apr 1945 ARIZO
Married	20 Apr 1780	Place	Bethlehem, Litchfield, CT	SealSp	28 Apr 1877
Husband's father		David ROGERS		Husband's mother Eunice BYINGTON	
Wife		Sarah PRITCHARD		<input type="checkbox"/> See "Other Marriages"	
Born	15 Nov 1759	Place	Derby, New Haven, CT	LDS ordinance dates	Temple
Chris'd		Place		Baptized	4 Dec 1933
Died	25 Sep 1840	Place	Nauvoo, Illinois	Endowed	9 Jan 1934
Buried		Place		SealPar	
Wife's father		James PRICHARD		Wife's mother Abigail HICKOX	
Children List each child in order of birth.				LDS ordinance dates	Temple
1	F	Amanda ROGERS		<input type="checkbox"/> See "Other Marriages"	
		Born	1781	Place	Of Branford, New Haven, Connecticut
		Chris'd		Place	
		Died		Place	
		Buried		Place	
		Spouse Jesse PALMER			
		Married		Place	
				SealSp	
2	F	Irene ROGERS		<input type="checkbox"/> See "Other Marriages"	
		Born	29 May 1781	Place	, , Connecticut
		Chris'd		Place	
		Died		Place	
		Buried		Place	
		Spouse			
		Married		Place	
				SealSp	
3	M	James R. ROGERS		<input type="checkbox"/> See "Other Marriages"	
		Born	1785	Place	Watertown, Litchfield, Connecticut
		Chris'd		Place	
		Died		Place	
		Buried		Place	
		Spouse			
		Married		Place	
				SealSp	
4	M	Milton ROGERS		<input type="checkbox"/> See "Other Marriages"	
		Born	23 Mar 1786	Place	Of Branford, New Haven, CT
		Chris'd		Place	
		Died		Place	
		Buried		Place	
		Spouse Julia HOLLISTER			
		Married		Place	
				SealSp	
5	M	RUSSELL P. ROGERS		<input type="checkbox"/> See "Other Marriages"	
		Born	1787	Place	Of Branford, New Haven, CT
		Chris'd		Place	
		Died		Place	
		Buried		Place	
		Spouse			
		Married		Place	
				SealSp	
Prepared by LDS Ancestral File			Address Family History Department		
Phone ()			50 East North Temple		
Date prepared 27 Nov 1997			Salt Lake City, UT 84150		

Family Group Record

Husband		Philemon ROGERS			
Wife		Sarah PRITCHARD			
Children			List each child in order of birth.	LDS ordinance dates	Temple
6	M	James Randall ROGERS		<input type="checkbox"/> See "Other Marriages"	
		Born	19 Mar 1790	Place	Bethlehem, Litchfield, CT
		Chris'd		Place	
		Died		Place	
		Buried		Place	
		Spouse			
		Married		Place	
				SealSp	
		Baptized	23 Oct 1973		LOGAN
		Endowed	2 Nov 1973		LOGAN
		SealPar	21 Jan 1974		LOGAN
7	F	Amanda ROGERS		<input type="checkbox"/> See "Other Marriages"	
		Born	Abt 1791	Place	Of Branford, New Haven, CT
		Chris'd		Place	
		Died		Place	
		Buried		Place	
		Spouse	Jesse PALMER		
		Married		Place	
				SealSp	
		Baptized	5 Oct 1870		
		Endowed	2 May 1877		
		SealPar	11 Apr 1945		ARIZO
8	M	FREEMAN ROGERS (TWIN)		<input type="checkbox"/> See "Other Marriages"	
		Born	30 May 1793	Place	Of Branford, New Haven, CT
		Chris'd		Place	
		Died		Place	
		Buried		Place	
		Spouse	Rachel ERICKSON		
		Married		Place	
				SealSp	
		Baptized	27 Nov 1967		
		Endowed	30 Jan 1878		
		SealPar	11 Apr 1945		ARIZO
9	M	Leamon ROGERS (TWIN)		<input type="checkbox"/> See "Other Marriages"	
		Born	30 May 1793	Place	Of Branford, New Haven, CT
		Chris'd		Place	
		Died		Place	
		Buried		Place	
		Spouse			
		Married		Place	
				SealSp	
		Baptized	12 Oct 1886		
		Endowed	12 Mar 1890		
		SealPar	11 Apr 1945		ARIZO
10	M	CHANDLER ROGERS		<input checked="" type="checkbox"/> See "Other Marriages"	
		Born	27 Jan 1795	Place	Watertown, Litchfield, CT
		Chris'd		Place	
		Died	1 Oct 1846	Place	Council Point, Pottawatomie, Iowa
		Buried		Place	
		Spouse	Amanda HOLLISTER		
		Married	18 Feb 1818	Place	Palmyra, Portage, OH
				SealSp	28 Jan 1846
		Baptized	17 Aug 1837		
		Endowed	17 Dec 1845		
		SealPar	10 Mar 1977		IFALL
11	M	Noah ROGERS		<input type="checkbox"/> See "Other Marriages"	
		Born	17 Mar 1797	Place	Bethlehem, Litchfield, CT
		Chris'd		Place	
		Died	31 May 1846	Place	Mt. Pisgah, Talmadge, IA
		Buried		Place	Mt. Pisgah, Talmadge, IA
		Spouse	Eda HOLLISTER		
		Married	8 Oct 1819	Place	, Portage, OH
				SealSp	29 Jan 1846
		Baptized	31 Dec 1845		
		Endowed	31 Dec 1845		
		SealPar	11 Apr 1945		ARIZO
12	M	Isaac ROGERS		<input type="checkbox"/> See "Other Marriages"	
		Born	Abt 1798	Place	Bethlehem, Litchfield, CT
		Chris'd		Place	
		Died		Place	
		Buried		Place	
		Spouse			
		Married		Place	
				SealSp	
		Baptized	7 Feb 1877		
		Endowed	8 Feb 1877		
		SealPar	11 Apr 1945		ARIZO
13	M	Noble ROGERS		<input type="checkbox"/> See "Other Marriages"	
		Born	10 Aug 1799	Place	Bethlehem, Litchfield, CT
		Chris'd		Place	
		Died		Place	
		Buried		Place	
		Spouse	Mary BATES		
		Married		Place	
				SealSp	
		Baptized	12 Oct 1866		
		Endowed	17 Dec 1845		
		SealPar	11 Apr 1945		ARIZO

Family Group Record

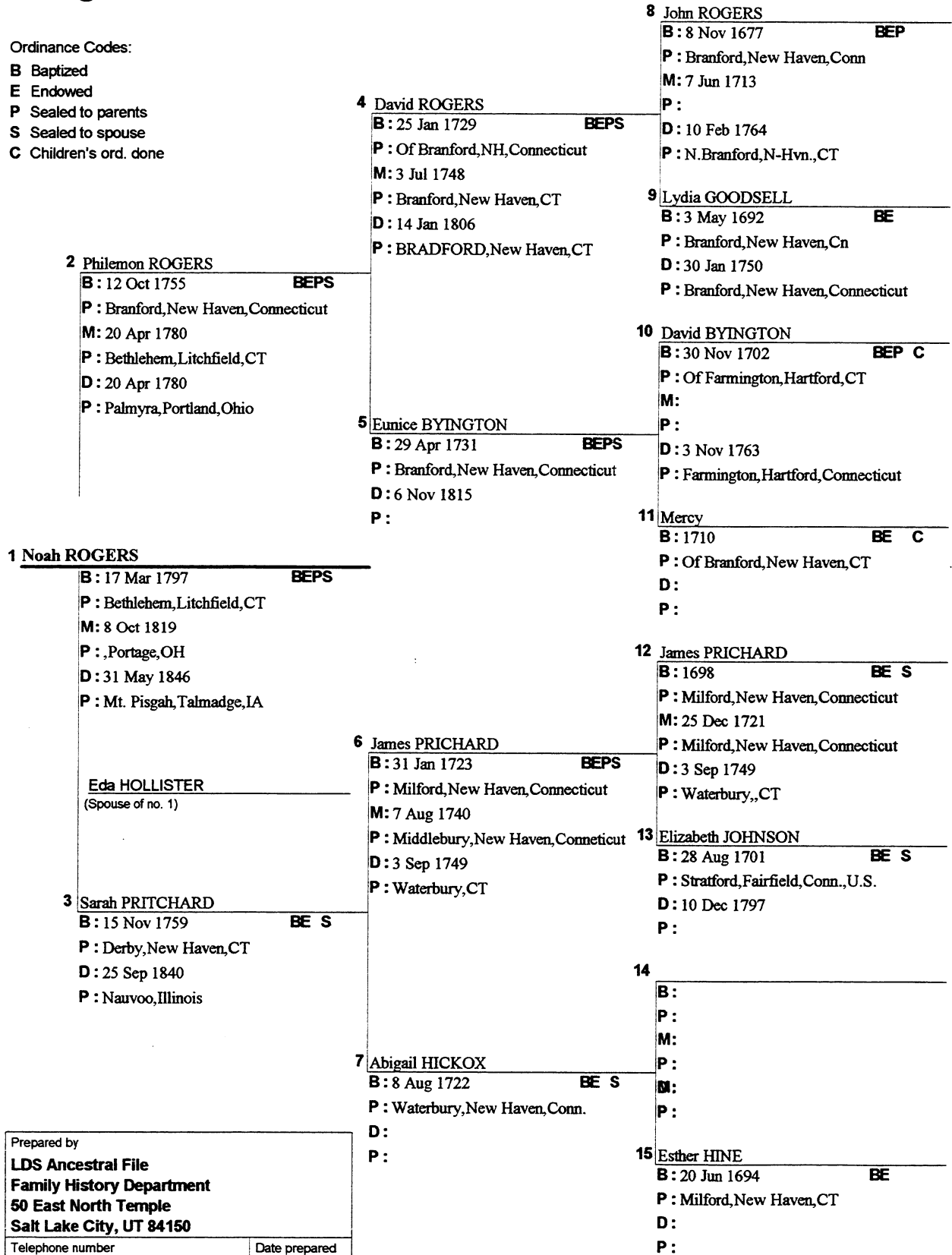
Husband Philemon ROGERS			
Wife Sarah PRITCHARD			
Children List each child in order of birth.		LDS ordinance dates	Temple
14	M Isaac ROGERS	<input type="checkbox"/> See "Other Marriages"	
	Born 6 Apr 1804	Place Of Branford, New Haven, Conn.	Baptized 7 Feb 1877
	Chris'd	Place	Endowed 8 Feb 1877
	Died	Place	SealPar 11 Mar 1977 IFALL
	Buried	Place	
	Spouse Mary MITCHELL		
	Married	Place	SealSp
Other marriages			
CHILD 10 - CHANDLER ROGERS Eda HOLLISTER			

Pedigree Chart

Chart no. 1

Ordinance Codes:

- B** Baptized
- E** Endowed
- P** Sealed to parents
- S** Sealed to spouse
- C** Children's ord. done



Prepared by LDS Ancestral File Family History Department 50 East North Temple Salt Lake City, UT 84150	
Telephone number	Date prepared 13 Nov 1997

Family Group Record

Husband Samuel HOLLISTER <input type="checkbox"/> See "Other Marriages"			
Born	14 Dec 1764	Place Sharon, Litchfield, CT	LDS ordinance dates
Chris'd		Place	Baptized 17 Sep 1929
Died	1833/1834	Place Palmyra, Portage, OH	Endowed 7 Jan 1932
Buried		Place Hawley Cem, Palmyra, OH	SealPar
Married		Place	SealSp 12 Oct 1871
Husband's father Elisha HOLLISTER		Husband's mother Rebecca ABELL	
Wife Experience SMITH <input type="checkbox"/> See "Other Marriages"			
Born	16 May 1762	Place Wethersfield, Hartford, CT	LDS ordinance dates
Chris'd		Place	Baptized 17 Mar 1929
Died	1834/1837	Place Palmyra, Portage, OH	Endowed 19 Feb 1879
Buried		Place Hawley Cem, Palmyra, OH	SealPar
Wife's father Noah SMITH		Wife's mother Martha BARNES	
Children List each child in order of birth. <input type="checkbox"/> See "Other Marriages"			
1	F	Julia HOLLISTER	
	Born	Abt 1792	Place <Bridgeport, Fairfield, CT>
	Chris'd		Place
	Died		Place
	Buried		Place
	Spouse Milton ROGERS		
	Married		Place
			SealSp
2	M	Horace B HOLLISTER <input type="checkbox"/> See "Other Marriages"	
	Born	1793	Place Bridgeport, Fairfield, CT
	Chris'd		Place
	Died	15 Oct 1882	Place Palmyra, OH
	Buried		Place
	Spouse		
	Married		Place
			SealSp
3	M	Horace HOLLISTER <input type="checkbox"/> See "Other Marriages"	
	Born	Abt 1798	Place Sharon, Litchfield, CT
	Chris'd		Place
	Died		Place
	Buried		Place
	Spouse		
	Married		Place
			SealSp
4	F	Amanda HOLLISTER <input type="checkbox"/> See "Other Marriages"	
	Born	18 May 1799	Place Sharon, Litchfield, CT
	Chris'd		Place
	Died	11 May 1849	Place Council Point, Pottawatomic, Iowa
	Buried		Place
	Spouse CHANDLER ROGERS		
	Married	18 Feb 1818	Place Palmyra, Portage, OH
			SealSp 28 Jan 1846
5	M	John HOLLISTER <input type="checkbox"/> See "Other Marriages"	
	Born	13 Oct 1799	Place Wethersfield, Hartford, CT
	Chris'd		Place
	Died		Place
	Buried		Place
	Spouse Virginia CLEARWATER		
	Married		Place
			SealSp
Prepared by LDS Ancestral File		Address Family History Department	
Phone ()		50 East North Temple	
Date prepared 27 Nov 1997		Salt Lake City, UT 84150	

Family Group Record

Husband Samuel HOLLISTER					
Wife Experience SMITH					
Children List each child in order of birth.			LDS ordinance dates	Temple	
6	M	Amos HOLLISTER			<input type="checkbox"/> See "Other Marriages"
		Born	1799	Place Sharon, Litchfield, CT	Baptized 22 Jul 1939
		Chris'd		Place	Endowed 2 Aug 1940
		Died	24 Oct 1876	Place Portage Co, OH	SealPar 14 Jan 1957
		Buried		Place	SLAKE
		Spouse Clarinda WILSON			
		Married	27 Nov 1821	Place , Portage Co., Ohio	SealSp
7	F	Eda HOLLISTER			<input type="checkbox"/> See "Other Marriages"
		Born	19 Aug 1801	Place Wethersfield, Hartford, CT	Baptized 17 Oct 1967
		Chris'd		Place , Richmond	Endowed 31 Dec 1845
		Died	6 Mar 1877	Place Richmond, Cache, UT	SealPar
		Buried	Mar 1877	Place Richmond, Cache, UT	
		Spouse Noah ROGERS			
		Married	8 Oct 1819	Place , Portage, OH	SealSp 29 Jan 1846
8	F	Julia HOLLISTER			<input type="checkbox"/> See "Other Marriages"
		Born	Abt 1803	Place Sharon, Litchfield, CT	Baptized 11 Aug 1954
		Chris'd		Place	Endowed 26 Sep 1956
		Died		Place	SealPar 14 Jan 1957
		Buried		Place	SLAKE
		Spouse			
		Married		Place	SealSp
9	F	Pattie HOLLISTER			<input type="checkbox"/> See "Other Marriages"
		Born	Abt 1805	Place Sharon, Litchfield, CT	Baptized 11 Aug 1954
		Chris'd		Place	Endowed 26 Sep 1956
		Died		Place	SealPar 14 Jan 1957
		Buried		Place	SLAKE
		Spouse			
		Married		Place	SealSp

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Jennie Goodrich McConkie
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Mildred Mansfield

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Utah State Historical Society.

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BACKGROUND INFORMATION ON LETTERS

Pages 2-17

Robert and Sarah Close of Vandalia, Ohio, having come across Glen L. Taggart's name as a prominent Mormon, called him May 27, 1983 to enquire if he should happen to know anything about a G.W. Taggart who had lived in Nauvoo and had been on a long military march. Glen confirmed, of course, that his grandfather would fit that description. Subsequent calls back and forth led to a meeting in Salt Lake City on June 30, 1983 where Bob, accompanied by his wife Sarah, was on business. They spent the day getting acquainted and having the letters copied at the Church Historian's Office.

Bob, a native of New York, and Sarah, a native of Alabama, had found the letters in a small trunk bearing Albert Taggart's name. Bob, a great-great grandson of Albert, and Sarah came into possession of the trunk at the time Bob's parents moved to Florida. It had been stored within a large wooden trunk (with the date of 1807 on it) in the attic of their home in Larchmont, New York.¹

Pages 18-19

This letter was published in the *Taggart Family Newsletter*. Information accompanying it states that: "This letter was made available by F. Edis Taggart (Frederick), who has the original. We are pleased to share it with you. We have published it exactly as it was written."²

Pages 20-26

The letters on pages 20-26 were taken from the original letters of George Washington Taggart, published in the book *George Henry and Jessie McNiven Taggart* by Scott Taggart pages 69 - 78 and transcribed in the book *George Albert Goodrich Family History and Genealogy 1608-1976 Volume II*, pages 50-54

Pages 27-28

This letter was taken from the letter published on page 55, as transcribed in the book *George Albert Goodrich Family History and Genealogy 1608-1976 Volume II*.

¹ *Taggart Family Newsletter*, Vol. IV, Number 1, December, 1983, page 2.

² *Taggart Family Newsletter*, Volume VI, Number 1, February 1986, pages 6-7.

³To: Albert Taggart

Peterborough
Wilton, N.H.
July 20, 1842

Mr. Taggart the Shoemaker Sir,

I now take the opportunity to inform you that I am well and I hope these few lines will find you the same.

I was at home yesterday. The Folks were all well and full of Mormonism as you please and I have not a little something to tell you that will make you swear, I guess, for it did me. The old Man is a going into the Drink next Friday. He was pretty damned well cocked Sunday. Any way I suppose he thought he would have a damned good spree for a winding off.

I don't see but what you and Sam and I are likely to have to take it alone. And we are able I suppose, but by God I don't work out to get money to give to Joe Smith no how. It makes me swear to think of it.

I should like to have you write soon. If you can't, come up and see your affectionate brother.

Henry

Excuse the writing for it is bad and I am mad!⁴

³ Taggart Family Newsletter, Volume IV, Number 1, December 1983, pages 3-4.

⁴ Henry had just turned sixteen in April and was understandably upset at the prospect of this new religion splitting up his family. Albert was twenty-four. The date of July 20, 1843 (the date of this letter) was a Wednesday, the date of Washington's planned baptism would have been Friday, July 22, 1842.

⁵To: Samuel W. or
Henry C. Taggart
Peterborough, N. H.

Nauvoo
September 6, 1843

Dear Children,

I now take my pen in hand to write you a line to inform you of my health which is pretty good. But the subject upon which I must write makes the task a painful one, for I must tell you, my Children, you are fatherless. Your Father was taken with the bowel complaint before we got here and he never was well of it while he lived. Although he kept about till about a week before he died, I don't think he felt able to do any work and I [think] if he could have got along without [working] it would have been better for his health, but he could not.

Oliver was taken with the fever and ague about the twenty-fifth of July and we thought was getting better but the bowel complaint set in which caused his death. Oliver died the first day of September five o'clock in the afternoon and your father about the same time the next day. You may judge what my feelings must be, situated as I am in land of strangers, though the neighbors are very kind, and the people, as far as I have any acquaintance, are good.

George and Harriet come before Oliver died to help me take care of your father and him and they are here yet. How long they will stay I don't know. Your father had bought a house lot and dug a cellar and got it mostly stoned and made calculations for building this fall, but sickness and death has frustrated this, his design, and whether George will come on and put up a house and live with me, I don't know.

⁵ Taggart Family Newsletter, Volume IV, Number 1, December 1983, pages 4-7.

But I would say to you all I want to see you very much. I hope you will in consequence of this dispensation of providence be led to consider of the uncertainty of life, the certainty of death, and the⁶ uncertainty as to the time when, and be prepared for the same. And now my children, I must conclude by wishing you health and prosperity and by saying my heart's desire and prayer to God is that you may be saved.

Susan Taggart

▼ ▼ ▼ ▼ ▼

Beloved Brothers,

As Mother has not filled out this sheet and considering that you would have to pay as much for one page as you would for four, I therefore sit down to employ my pen for a few moments thinking that it will be for your satisfaction. And it is with peculiar feelings that I sit down to the task. It is hardly necessary for me to make any remarks upon what Mother has written for what she has written is even so. Our Father and our brother Oliver is dead. Our Mother is as well as common. My wife and myself are as well as usual. It has been rather sickly here through the month of August, not more so however than would be expected, considering the number of inhabitants and the great emigration which has been going on this season.

Our Father bought an acre lot within the precincts of the city and paid twenty dollars. He also had got a cellar dug and stoned and the most of the lumber for a house, the walls of which he was agoing to build of brick. The brick he had not bought. He has left, after paying out all expenses, something like ten dollars as near as I can guess. He also made his will by which he gave each of us one dollar

⁶ This word partly blurred.

and the rest to Mother with the request that I should be his executor. How we shall get along I do not know but I am afraid that we shall not be able to go on and build the house. But I shall do what is in my power to get up a house for Mother this fall. But I expect it will be rather a hard case for it is almost impossible for a man here to get a dollar in money for work. For money is scarce and there is but little confidence to be placed in many of the people, and those that have money will not put it in circulation. This perhaps you will wonder at seeing this is called the land of Saints, but let me tell you that the people are not all Saints that profess to be.

Sunday, Sept. 10th.

I now sit down to finish this letter, not having an opportunity since the 6th. I still find myself in good health and my Wife and Mother the same. I like the place very much but there is many inconveniences which we will have to undergo in consequence of not having money, but those that have money can live here just as easy as they please. There is a great deal of building a going on here this Summer, and the place is growing fast. The most of the people are industrious and honest, but poor. But there is many, as might be supposed, that are not honest, and many that belong to the Church which are not to be depended upon. This I expected before I came here, therefore I am not disappointed.

Now something concerning Old Go, so called. He is a young looking man of his age, which is near 38 years, and one of the finest looking men there is in the country. And he does not pretend to be a man without failings and follies. He is a man that you could not help liking as a man, setting aside the religious prejudice which the world has raised against him. He is one of the warmest patriots and friends to the country and laws that you ever heard speak on the subject. Neither is he puffed up with his greatness, as many suppose, but on the contrary is familiar with any decent man and is ready to talk upon any subject that any one wishes.

And I assure you, it would make you wonder to hear him talk and see the information which comes out of his mouth and it is not in big words either but that which any one can understand. No more of the Prophet at this time.

Since the 6th I have been looking over the situation of things as Father has left them and I find that there is not more than from 3 to 6 dollars in money that Father has left besides clothes and what has been done on the house.

One thing more and I must close. We are now expecting trouble from Missouri and that before long, in consequence of Gov Ford refusing to send out a Military force for the purpose of taking Joseph Smith again (to protect him) which our gov (national government) has refused to do. For particulars concerning Ford's answer to the Gov of Missouri, in relation to this matter, you will find Ford's letter in the *Nauroo Neighbor* of Wednesday, Aug. 30th, 1843, which I think Livingstone & Devors takes.

Now concerning public reports and stories that are abroad in the world concerning Joseph Smith and the Mormons, so called, as a people they are as false (as) the Devil or those that make such stories. I say this as a fact, knowing it to be so. Therefore, if you ever believed me to be one of truth, (I) am still the same.

I wish to hear from each one of you and would like to see you, but the latter I shall not expect this Fall. But I am in hopes that I shall see all of you here some day. I wish you to write, all of you, and when you do, fill up a whole sheet. And if you can't each of you fill a sheet, take a good big one and all write in it, and it will not cost but 25 cts., whereas if you send 3 by mail it will cost 75 cts, and I could raise 5 dollars in the east quicker from my work easier than I can raise 75 cts here.

Luther Read & his Wife are sick with the chills and fever. Milton⁷
_____ has been attacked with the fever but I have not heard from
him for 3 or 4 days and don not know how he now is. The rest of the
Peterboro folks I think are all well. This from you friend and
brother.

G. W. Taggart

Give my respects to all inquiring friends and the old neighbors and
tell them I like the place very well and I don't know but my health
is as good as when I left Peterborough. Write and let us know how
you do.

Brother Henry, Father told⁸ [me] since we came here that cousin
James Taggart owed him⁹ _____ bushel of rye which he came away and
forgot. Also the grain hooks were left at Nichols old house. This
account you may look to if you choose. And the hooks you may get
if you can & if you come out here, throw them into a chest for they
will be very handy here & such things cost 3 times as much here as it
would cost to bring or send them here. Give my respects to all
inquiring. Please tell Father Bruce's folks that Harriet and myself
are in good health.

Good bye Henry, my respects to y_____¹⁰

G. W. T.

⁷ Name not clear

⁸ Word blurred.

⁹ Word blurred.

¹⁰ Something drawn in.

¹¹To Albert Taggart
Hopkinton, Mass.

Peterboro
Feb. 24, 1844

Dear Brother,

I now sit down to write a few lines to you to inform you that I am well and I hope this will find you the same. I was very sorry to hear that you have been out of health. I hope you will get better soon.

I haven't done anything for almost 2 months. I can't get anything to do. I expect to go to work for Abner Mooren Hileers soon as there comes a thaw. The Lord only knows when that will be. I have got the ringdingles like damnation - there's no mistake. I wish you would get me into some kind of business in the Spring. If I can't get much pay, I don't care. You try won't you Birt? Anything, I don't care a dam what.

The folks are all well that I know of. Pery had a letter from Nauvoo last night and he told me that our folks was well. Please write to me soon. I was glad that Sam paid you that money. Accept of this from your affectionate brother,

Henry

Come up this way if you ain't able to work.

¹¹ Taggart Family Newsletter, Volume IV, Number 1, December 1983, page 7.

¹²To Albert Taggart
Holliston, Mass.

Peterboro
August 21, 1844

Dear Brother,

I now sit down to write a few lines to you to inform you that I am well, and Sam is the same. We rec'd your letter yesterday and I was glad to hear that you was well and that [you] was agoin to start for Nauvoo so soon.

I don't know as I have any news to write. I have nothing to do and enough to help do it. I expect to either go into the Furnace or Pery's Shop and I don't know which. I have worked 33 days haying this season and I think I have done well. If you go to Nauvoo, I want you to fetch Mother back with you and I want you to write as soon as you get there and let us know how you prosper. You must be careful and not let them put a knife into you.

We buried Lieutenant Russell under arms day before yesterday. He wasn't sick but about a week. Sam said he should not write as it would be useless to both write. I don't think of anything more at present. So please to accept this from your affectionate brother.

Henry C. Taggart

¹² Taggart Family Newsletter, Volume IV, Number 1, December 1983, page 7.

¹³To: Mr. Albert Taggart
St. Louis, Mo
Corner of Main & Vine Sts.

Nauvoo
March 5, 1845

Beloved Brother Albert,

Your of the 16th of Feb came to hand the 23d. We were very much gratified to hear that you were yet in existence, and so near at hand. My health is now pretty good, Mother also and my little daughter Eliza Ann are in comfortable health, although they have both been sick 3 months each the past winter.

My wife [Harriet] has ceased to live. She now lies in the grave by the side of Father and Oliver. She died Feb 19th, after a lingering illness of 6 months. I think my lot has been one of sorrow and tribulation since I come to Nauvoo but I do not feel like complaining for sorrow and perplexity is the common lot of mankind here in this life.

I am glad that you are intending to come to Nauvoo for I want to see you very much. As you intend coming up in the month of April, don't fail to be here by the 6th, for there is to be a general Conference to commence on the 6th, and if you will be here at that time, it will be the greatest treat that you ever had.

Concerning the shirts, Mother says she will make them and have them ready if nothing happens. I have not heard from the East of late. Our folks were all well when I heard last. I think I will now close for if you come to Nauvoo the first of April I can talk all the news and I would rather talk than write. Now don't fail to come at the time.

When you land at N[auvoo], go directly to the Temple, which you can see after going on to the hill above the landing. On the southeast corner of the Temple Square you will find Adams Shoe Shop, about 12 feet square. There they will inform you of my whereabouts. This from your brother.

George

¹⁴To Albert Taggart
Nauvoo, Ill

April 11, 1845

Dear Brother,

I received your letter and I was very glad to hear from you and to hear that you was all well and hope that this will find you the same.

You mentioned about my sending out some money by Sanders or Gooderich but Sanders had gone before I received your letter and Gooderich I didn't think would go till the Saturday before he started and I hadn't the money without borrowing it. And if I had the money, I should as soon trust it to go in the mail as to trust it with him, for he has so much licker in his head that he don't know what he is about one half of the time. But if Mother should conclude to come back, I think that you can get money enough of Gooderich or Page and so pay them when they come back.

Tell Mother and George that I should be very glad to see them and I hope that I shall see them some time. I was at Bruce's today and they told me that if I wrote to send their best respects to George and all other inquiring friends.

Rigdomism is a raging here the hardest kind. We had one of them here last Spring and there is two here now. I went to hear one of them this forenoon and he raired and pitched strangely.

I have nothing interesting or new to write only that it is very sickley in this place for a few months past. There has been twenty-four deaths in this place since the first of January. Henry is well as common. He is to work at painting now for Clark. I shall close by saying that my health is not very good, nor it has not been very good for two or three months but it is so that I keep at work most of the time.

This much from your
Brother Samuel

¹⁴ Taggart Family Newsletter, Volume IV, Number 1 December 1983, pages 7-9.

¹⁵To: Mr. Samuel W. Taggart
Peterborough

Nauvoo, Illinois
October 2, 1845

Dear Son,

I gladly embrace the opportunity of writing to you to let you know that I have not forgotten you, and likewise to inform you concerning my health, which is not as good as I could wish at this time, although I am better than I have been for six weeks past. I have had a little touch of the ague and it has run me pretty low but I am on the gain now. George and his wife¹⁶ have both got the ague but so they keep about. The babe¹⁷ is quite unwell, so you see I have a poor account to give as far as health is concerned.

We have not heard any thing particular from you since Mr. Goodrich was there, although we have heard from Peterborough several times by way of letters that others have received. We have never heard from Albert since he left here till last week George got a paper from him. I have no news to write except we have been surrounded by mobs for three or four weeks past. What the result will be, God only knows.

George sends his respects to you to remind you that he has not forgotten you and likewise bids me tell you if you conclude to come out here to go to Oregon with _____¹⁸, to bring drilling¹⁹ enough to make a tent of. I want you to write as soon as convenient and let me know how you get along in the world. For surely I have many anxious thoughts on your account, not only for your present welfare but likewise of your future happiness, but that is something you

¹⁵ Taggart Family Newsletter, Volume IV, Number 1 December 1983, pages 9-10.

¹⁶ George married Fannie Parks July 6, 1845.

¹⁷ The "babe" is Eliza Ann who was born on January 28, 1844 in Nauvoo to George and his first wife Harriet Atkins Bruce of Peterborough, and whom died February 19, 1845.

¹⁸ Word blotted out

¹⁹ Drilling was a cloth of coarse linen or cotton with a diagonal weave and woven of three threads.

must see to [for²⁰] yourself. Give my respects to Catherine²¹ and tell her I remember her and would be very glad to see her. Give my respects to Uncle Livingston and Aunt. Tell them I well remember them, although it seems they have forgotten me. But it is an old saying and I believe a true one, the rich have many friends but the poor are forgotten by their neighbors. Give my love to Uncle James Law and his father, to Uncle Gosep and Uncle White. Tell them all I want to see them. They don't know how bad. This much from your Mother.

Susan Golley

²⁰ Word blotted out

²¹ Susan's reference to Catherine suggests that Samuel had written to his Mother about his intention to marry Catherine. According to our Taggart Family records, Samuel married Catherine Turner on November 16, 1845.

²²To: Albert Taggart
Wilton, N.H.

December 15, 1845

Dear Brother,

I take this opportunity to write you a few lines to let you know that I and my wife is well and hope that this will find you the same.

Mother, I suppose, is dead.²³ I haven't had any letter from there [Nauvoo], but Susan Carter had a letter from Amy²⁴ last week and said in her letter that Aunt died about a fortnit before. I don't know that she has any other aunt here, so I suppose that it must be Mother.

Henry and his wife is well.²⁵ As I have no more news to write, I shall close by saying that I should be very happy to have you all up and see us.

This much from your brother,
Samuel

²² Taggart Family Newsletter, Volume IV, Number 1 December 1983, page 10.

²³ Our Taggart Family records show that Susan died October 31, 1845.

²⁴ The Amy referred to in this letter was Naamah Carter, daughter of Elizabeth Law - Susan's sister and Billings Carter. Naamah was baptized on April 3, 1842, and with her husband John Sanders Twiss, went to Nauvoo in March 1845. He died there about six months later and she married Brigham Young (his 14th Wife) the following year January 26, 1846 and moved to the Salt Lake Valley in 1848.

²⁵ Our Taggart Family records show that Henry married Fidelia F. Twitchell on November 13, 1845. As a member of Company K, 6th New Hampshire Regiment, Henry was later killed August 29, 1862 in the Second Battle of Bull Run in the Civil War.

²⁶Great Salt Lake City
Sept 9th, 1860

Dear Brother Albert, in particular, and Every Body in general, that may chance to read or hear this.

I feel as though an appology was due you for the long silence I have kept toward you, but the only appology that I can make is the unceasing labour which has seemed to fall to my lot and the natural dislike that I have to writeing.

I well suppose, in the first place, that about two and a half years ago you probably expected if you ever heard any thing concerning me, it would be that my name was blotted from the earth, with all the rest of the community to which I belong. But this is not the case. Neither will it ever happen, for Mormonism so called, or the Kingdom of God, is in the ascendant and will continue to be so.

My health and that of my Family is reasonably good. I have six Children living and one dead - a twin girl 36 hours old at its death. My boys are only two. Eliza Ann is quite a large, healthy and good looking Girl for a Taggart, and so far, she has been to me a very good girl which is the best recommend of all.

I am continually labouring for a livelihood which I obtain in as bountiful a manner as I ever could in the States. My business has been altogether mill building which is a very good business in this Country. We are all at work as hard as possible trying to make a comfortable place for our friends. For we expect to see many of them before many years shall have passed wending their way up to our Mountain Home, for the day is nigh at hand when our Government will be dissolved. And woe to the man that suffers himself to be harnessed either on one side or the other. Now this is a thing I wish

²⁶Taggart Family Newsletter, Volume VI, Number 1 February 1986, pages 4-5.

you to consider. You may perhaps call to mind a letter which I once wrote from Nauvoo to Uncle James Law. If you ever saw or knew its contents you'd may consider it also for I remember some items in that which to me are yet true. Give yourselves no uneasiness concerning your friends in Utah for we shall all ride safe through the storm that stick to the ship. And recollect when the storm gets past your endurance that there is yet one place of safety to flee to which the Prophet Isaiah spoke of namely, Zion, but do not wait too long lest you be overwhelmed. I must now leave this subject.

Referring you to a letter I shall send Charles Bruce, the old Peterboro folks that you used to know that came to these Valleys are all alive and prospering, except old father Ward and Bement. Cousin Naamah Twiss is well and also G. B. Gardner who is still plying the hammer. I would like to write you about two sheets, but time will not permit as I have to leave tomorrow morning for a place 18 miles distant to commence the superintendence of the building of a grist mill.

I expect to send this to you by the hand of Elder John D. T. McCalister, who is a man that I am personally acquainted with and who, if you should have the privilege of entertaining, will give you many particulars concerning myself and the place and community which I live in that I have now no time to write. If Elder McCalister comes to you, entertain him, for know assuredly that if you do, you will entertain a servant of the Lord and a sociable, kind-hearted man. And if not for these qualities, please treat him kindly and with hospitality for the sake of Bro George, who will always feel it a privilege to administer to the necessities of yourself or friends, if you should come in my way, which I anticipate may be the case before many years shall have passed.

There are several Elders going from here to the States this fall, among them will be Erastus Snow. Do them all good and no harm if they come in your way, for it will be for your consolation in a day to come.

I wish you to send this or a copy to Samuel and Henry, and I wish you all to write as soon as possible and often. Do not think I have forgotten you or do not wish to hear from you because I have not written more, it is not the case. I should esteem it a favour to receive a paper from you as often as convenient. I sent the *Deseret News* and the *Mountaineer* to you & Samuel. I think about last New Years and would send them often if I knew you would like them. Write to me concerning the welfare of all my old friends and relatives, whether they are in the land of the living. I wish you to tell me if you know any thing of the whereabouts of Cousin David Taggart. When I crossed the plains in '52 I saw a grave - I think on the Platte River - and on the head board was the name of D. Taggart. This is the special reason of this inquiry. I am very anxious to hear from you and Sam and Hen and your families and welfare in general. Tell Henry I indulge in the sport of trout fishing a little yet. I must now bid you a goodbye and a God bless you in all your laudable pursuits.

George W. Taggart

Since I commenced writing this letter I have had Eliza Ann's likeness taken which I am going to send Mother Bruce. By calling on her you can get to see my oldest daughter.

G. W. T.

Peterborough Dec 13th 1868²⁷

Dear Brother George,

I sit down to wright you a few lines to let you know that I am well and also my Faimiley. I have but one Child a Boy 17 years old his name is Frank he is agoing to School now. Albert is aliving in the village akeeping Boarders he and his Family are well Henry was killed in the Armeey his Family are well all the rest of the Friends are as well as usual Bruces Folks are all well I have wrote to you a number of times before since you went to Salt Lake but have never received an answer from any of them I hope if you receive this that you will gratefy me enough to answer it as I would like very much to hear from you often I am living on the Peterboro Town Farm this year we have no Porkers on the Farm we are having a very quiet time of it I wish that you could stop in and see us Gessey Little was up to see us the other day he stoped with us 3 hours which gave us a very good chance to hear from you it was the next thing to seeing you Gess is the same old thing full of his funn and talk and we had a good time with him he said that you had two Wives and he had three Wives Cate told him that she did not care if you had Forty but she wanted to hear from you once and awhile he says that is the way to talk it Mr. Little is a having a good time a sleigh-riding with his Friends I wish that you could be here to I think that you would enjoy it very much. I know that I should don't you think of every coming on here again to see the old Friends. I had about given up ever hearing direct from you as I could get no answers from any of my letters but since I saw Mr. Little I thought that I would try once more and hope that I shall not be disapointed this time Mr. Little says tell George that the Old Curnell has less a purpose to see you and that he is ahaving a furst rate time he is agoing to leave here soon he says Our village has altered very much

²⁷This letter was made available by F. Edis Taggart (Frederick), who has the original. We are pleased to share it with you. We have published it exactly as it was written. *Taggart Family Newsletter, Volume VI, Number 1, February 1986, pages 6-7.*

since you left I own a house in the village I guess that I shall [have] more work in the spring Frank Bruce has just come in and he sends his best respects to you and says that he would like to see you first rate his folks are all well Catherine sends her best respects to you and would like to see you as I have no more news to wright I will bid you good by till I hear from you again. I hope that this will find you and your family well. Please wright soon and tell me all the news. Give my best respects to all enquiring friends.

Yours This from your Brother

Saml W Taggart

Mount Pisgah - July 8, 1846²⁸

George W. Taggart

To

Fanny Taggart

Mrs. Fanny Taggart

Camp Of Israel

This is to be delivered on her
arrival at Mount Pisgah.

Beloved and respected Wife. It is with grief and disappointment although with bright prospects of the future that I sit down to pen a few lines to you concerning the sudden change that is about to come across my calculations. I expect the disappointment will be as great for you as to myself. I have calculated since the time I stopped at this place until this morning that I should see you and Eliza Ann before I left, but Brother B. Young and Kimball came here yesterday from Council Bluffs for the purpose of raising out of the camp 500 young men to send over the mountains this summer as United States troops under U.S. officers, the fact of which you will learn when you arrive here. I went to the Council this morning and stated your situation as near as I could calculate it might be at this time, and asked the Council concerning the disposal of myself and the counsel to me was that I had better go. Brother Brigham said that the families of those that go will be taken care of. My faith is that you will not murmur at my volunteering to absent myself from you for so long inasmuch as I go by the counsel of the Church. You may be assured Fanny it is a great disappointment and a wound to my natural feelings to tear myself as it were from my family that I have not seen for five months and when I have been imagining to myself for the last week that you were almost in sight, but I believe the God of Israel will order all things right for those that act

²⁸ George Albert Goodrich Family History and Genealogy 1608-1976, Volume II, pages 50-51. Also, George Henry and Jessie McNiven Taggart History, pages 69-71.

through a pure desire for the welfare of the Kingdom. This is the motive through which I hope always to act. My health is good and I hope the Lord has blessed you and Eliza Ann with this blessing since I last heard from you which was by your letter of the end of June. Take good care of Eliza Ann and tell her that her father is sorry to go away and not see her and Mother, but tell her to be a good girl and not to forget her father. As to the articles of clothing do not dispose of any coat and that you may keep unless necessity requires. Sister Gulia is well and wishes me to give her love to you and say that she wished to see you very much. William is well also.

They expect to start from here soon. When you arrive here go to Father Huntington or whoever may be the councilor and tell him your situation and they will tell you what to do and help you if you need help, which I expect you will. I shall leave my tool chest with the Council at this place. I shall leave the things that you sent with some others in the tool chest. It is now night and I must close for I have to start tomorrow morning if I go with the expedition. We probably shall not see each other for at least one year. This will seem a long time. I now say goodbye Fanny and Eliza Ann and may the Lord bless you with life and health and with every necessary blessing and keep you steadfast in the principles of truth and virtue until we meet again. This is and shall be the prayer of your absent but affectionate companion

George W. Taggart to Fanny Taggart

Postscript - If you can I wish you to keep the chest of tools along with your other things. Since I commenced this letter William has concluded to go with me. Kiss Eliza Ann for me. G.W.T.

Geo. W. Taggart (Ft. Leavenworth)²⁹
to
Fanny Taggart (Camp of Israel)

Fort Leavenworth, Aug. 6, 1846

Beloved companion, I now improve an opportunity which presents itself in writing a few lines to you, thinking that it will be some consolation to you to know that I am yet alive and have not forgotten my wife. I am in good health; you may well suppose that I am anxious to hear from you as I have not heard from you since your letter of the second of June. I feel a great anxiety to hear from you for I fear that you must have been in want of provisions before this unless some of the Brethren have been kind enough to provide for you for the last two or three months. I feel concerned for fear that I have left you to suffer, but I feel at the same time as though I was justified in the course I have taken inasmuch as I have forsaken all things as it were for the time being in accordance with the council of the Church to fulfill the mission that I have now undertaken. One thing I am confident of and in that I shall be comforted on my journey until I know to the contrary and that is that your faith and patience is such that you will not murmur or complain at any hardship that you may have to undergo by reason of my sacrifice that I have or may make for the salvation and the rolling on of the Kingdom of God. I feel Fanny as though I had made as great a sacrifice as I could well make, in fact I have forsaken for the time being, My possessions, My Family, and at the risk of my life, start for Mexico as a United States soldier [with] 500 of my Brethren in order to show that the blood of my grandfather, who fought and

²⁹ *George Albert Goodrich Family History and Genealogy 1608-1976 Volume II, pages 51-52; also, George Henry and Jessie McNiven Taggart History, pages 72-75.*

bled in the Revolutionary War and the spirit of liberty and freedom still courses in the veins of their posterity that are called Mormons. I go forward on this expedition with full faith and confidence that I shall have your prayers and blessings and that my life will be preserved and that I shall again have a joyful meeting with you and Eliza Ann and enjoy a long and happy life here upon the earth. Continue therefore in the path of virtue, beware of flattery and deceit and my prayer shall be unto the Lord in your behalf that you may be blessed with health and the spirit of the Lord and with food and raiment.

I shall send you by the bearer of this letter 20 dollars in money which I think you must need by this time. I shall direct to have the money left with Bro. Huntington to be handed to you unless the bearer should be lucky enough to find you. In case he should not find you go to Pisgah. The money may be left at the Bluffs in care of someone appointed to receive the money sent back by the soldiers. The next pay that I draw I shall try to send you 20 dollars more if there is a chance of conveyance. Make use of the money when you get it for that which you need most, and if you do not have a chance of laying it out for yourself employ someone to do it for you whom you can trust. I wish I had a thousand dollars and was in a situation to come to you and enjoy the benefits of a part of it with you, but that can't be now. Write to me as soon as you get this and the money. Direct your letters to Mormon Battalion, United States Army for Santa Fe. Give my respects to all enquiring. I must now bid you goodbye and may the Lord bless you. Remember what I have told you about Eliza Ann and teach her that which is good, this from your Companion and friend George W. Taggart to Fanny Taggart

Mormon Battalion, Sept. 19th 1846³⁰

Beloved Companion. I now have another opportunity of writing a few lines to you and sending by Brother G.D. Lee or Brother Egan. I have to inform you that I am yet in tolerable health. Brothers Pace, Lee and Egan came up with the Battalion on the evening of the 17th with letters from the Mormon camp, and you may expect that I was greatly disappointed when I learned that there was no letter for me, neither did I learn any verbal information concerning you. I have not had any information whatever concerning you since your letter of the 2nd of June. But wherever you may be I hope this will find you and Eliza Ann enjoying the blessing of life and health. I hope to send with this letter a small sum of money for your benefit, how much I shall send or whether I shall send any I cannot tell now, for I have not yet drawn any, but my hopes and expectations are that we shall receive a part of our wages to send back by Brother Lee. I must now give you a word of counsel concerning the laying out of the money which I may have or may send for your benefit, and that is, let the money be disposed of according to the Council of the Twelve. The 20 dollars that I sent you from Fort Leavenworth, that also to be at the disposal of the council, on these conditions have the Council of the Twelve given us their word that our families should be taken care of, and brought on after us in the spring, and I trust this is your greatest desire. I wish as soon as you receive this to have you write Brother Brigham and state to him where you are, if you are not near enough to go and see him. Tell him also who you are and what you need, and if you are not up with the main camp with Brother Brigham, the thing you need most is to get there, for you must receive the benefit of the money which I have sent to you. I know not what else to write to you, seeing I know not where you are or what your situation is. I will therefore close, for if I should write more, it would be what I have written before. The Battalion is now

³⁰ *George Albert Goodrich Family History and Genealogy 1608-1976 Volume II, pages 52-53; also, George Henry and Jessie McNiven Taggart History, pages 76-77.*

at a small stream, a branch of the river Cimarron, about 50 miles from the big Arkansas and about 350 miles this side of Santa Fe. We expect to march along as fast as possible. Now forget not to make your situation known to some of the Twelve as soon as possible, if it is not already done. Kiss Eliza Ann for me and teach her that which is right and be a mother unto her and you shall be blessed, and may the Lord bless you and preserve you.

This from your Companion and Friend
George W. Taggart

Postscript: One thing more that is concerning the disposal of the money which I send back. Be sure that you are not led into any false ideas concerning the matter, for there will probably be many suggestions concerning the matter, but one thing for us to adhere to or else they are under no obligation to assist us. The way the money is to be disposed of as I understand by Brother Lee is, that it is to be put into the hands of Bishop Whiting or some other man, who will go to St. Louis and buy goods at wholesale and in that way they will come at less than one half than they will cost at the Missouri River. If you wish to have 2 or 3 dollars in money, call on the treasurer and you will probably get it.

Santa Fe, Oct. 18th 1846³¹

Beloved Wife.

In consequence of Brother Lee or Egan not leaving immediately after coming up with the Battalion at the Arkansas (or I should say the Cimarron, for that is the place where I commenced this letter). I have carried this letter which I supposed I had finished at the time I wrote it, but which I conclude to fill up at this time. Fanny, I feel anxious to hear from you and my little Daughter and I am more anxious to see you, but distance and circumstances forbid me the latter privilege, but I trust that our minds and feelings are not separated, although distance between us may intervene. I arrived in Santa Fe on the 12th and expect to leave for California today. I send for your benefit at this time 19 dollars and 4 cents. I drew 12 dollars 4 cents. I loaned \$8 and kept \$2.60 for myself. The directions for its disposal I have given in the part of this letter which I think will be your best plan. I wish I could send you a thousand dollars, but that you know is out of the question, but I hope I shall be able to bring some to you at the end of the year. Send a bill of what things you need to buy to the council and they will get it for you much cheaper than you can get them at the retail stores. If you want a winter dress or two, send and get them. Get Eliza Ann some clothes and shoes such as she needs, and have your money laid out to the best advantage to keep you comfortable and to help you along to California. If you are not under the necessity of disposing of those curtain prints, I think you had better not do so, for it will make me some good shirts which I think I shall need by the time I get back to you. I shall write no news but keep that to tell to you when I meet you again. Give my respects to all enquiring and especially to William and Julia. Tell William I have not received the letter that was promised, yet. My health is good and I am blessed and I do not forget to remember you in my prayers to the Lord. Be faithful and true and again I'll meet you.

And I close this from your constant and true

G.W. Taggart

³¹ George Albert Goodrich Family History and Genealogy 1608-1976 Volume II, page 54. George Henry and Jessie McNiven Taggart, page 78.

Mrs. Fanny Taggart,³²
Salt Lake City

Canyon Creek, Mar. 1st 1864

Dear wife and children, expecting to have an opportunity of sending to you within two or three days, I thought I would write a few lines to let you know how we are getting along. We are all well except Albert. He has been very sick again; about the same as he was last fall with the addition of cutting teeth. He has been sick about five days, but today he seems a little better, and I am in hopes he will soon be well with the blessing of the Lord. We are getting along with the work as well as could be expected, the season and other circumstances considered. We have got our frame up and will probably have the roof very nearly finished by tomorrow night.

It is yet pretty good sleighing here although the snow is disappearing from the hillsides and the weather is quite warm in the middle of the day. We have got pretty much of anything to eat, except bread and have been so for a week or two. I want you to send me a sack of dried peaches by Bro. Garns, who is the bearer of this note, if he can bring them, which I expect he can. Do not mix those of your first drying with those of your last, as I think the first drying much the best, as they are more sour. You may as well send a sackful, as I find it quite difficult to get a chance to send to the city whenever I would like to.

George (George Henry) is beginning to talk about going to the city

³² George Albert Goodrich Family History and Genealogy 1608-1976 Volume II; Hazel Manwaring Hilbig, Frederick Walter Hilbig Editors, page 55.

again, and I expect I will have to let him go in a week or two, so he can come back and let me go to conference. Give my respects to George (Goodrich) and Eliza (Taggart Goodrich); also to Harriet (Taggart) and Charley (Charles Wallace Taggart), and tell them to keep out of bad company. Tell Charley I want him to be sure and be a good boy and mind his mother and he will never be sorry for it.

Somebody, I forgot who, brought some word from you about Bro. Kimball wanting me to do some work for him this spring. All I can say about it is, if Bro. Kimball really requires me to go to work for him this spring, then of course I must consent, but it will break us up for having our work bring us in anything this year, and we might as well under these circumstances give it up entirely; but I hope Br. Kimball will not require such a thing of me at this time.

March 2nd: Albert is still getting better and shows a little disposition to play this evening. Our mill roof is on, except two courses of shingles. — If you have any dried squash to spare, you may send some of it, or anything else you have to spare.

Clarissa sends respects to you all; also to Aunt Sarah and Julia. Remember me to all

G. W. Taggart
Richville, Morgan County.

*Oldest son of George W. Taggart and Clarissa Marina Rogers.

