

WHEN YOU KNOW YOU PAST YOU UNDERSTAND YOURSELF
THE JOSHUA THOMAS WILLIS STORY

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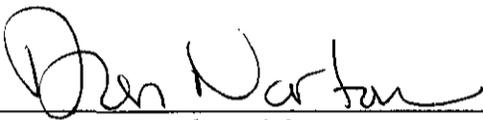
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The following pages have been removed due to promises made to the Church of Jesus Christ of Latter day Saints. The pages removed were promised only for family and the degree.

Pages 268- 281

This Closure Project, by Shareene K. Strem, is accepted in its present form by the Degrees by Independent Study department as satisfying partial requirements for the Bachelor of Independent Studies degree.



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FOREWARD

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse”
(Malachi 4:5-6).

I have always felt in my heart this scripture meant more than finding names and dates of our ancestors. It is the Lord wanting us, as children, to *know* our ancestors. As we do this we learn about ourselves, we find a love for a person we’ve never met, and we turn our hearts to our fathers.

I have coupled the life of Joshua Thomas Willis with history, because of my strong belief that psychological predisposition and environmental behavior impinge on an individual. I start my thesis by giving brief information on Joshua’s forefathers, then I discuss Joshua Thomas and the lives of those close to him, who were an influence in his life. I add a wealth of information in the appendices of his ancestors, family and descendants, as well as several lines of genealogy.

Though I have spent many years searching for information, there will be information I will never find or will never know on this subject. Turning your hearts to your fathers is a continuous study, and as we document what we learn about our forefathers, and document our own lives, we also turn our hearts to our children.

CHAPTER ONE

INTRODUCTION

When you know your past, you understand yourself, the past being one's heritage, not just one's cultural heritage, but one's family behavioral heritage. All families have behavioral characteristics and attributes, handed down from generation to generation. All individuals have many blood lines running through their veins, each line carrying with it behavioral traits that are passed down.

I have researched my Willis line for over ten years. Though I have studied the lives of many in this line, I chose one man in particular whose attributes seem closest to my own—Joshua Thomas Willis. I have learned his words, actions and the things indelibly written upon his heart. As you merge your soul into the souls of others, it is impossible not to know their hearts and understand their characters.

I have coupled events in his life with history, because environment has a significant influence on each individual. One's reaction to environment is based on past experience, developed life skills, and family behavioral traits. Learning of the Willis line may be only a drop in a tall glass, because we are influenced by several ancestral lines. Having been greatly influenced by the things I learned, I believe they can also have an impact on readers who aren't directly related to the Willis family. Any family member can find a part of him-or-herself in the life of Joshua Thomas Willis.

CHAPTER TWO

COMING TO AMERICA

The Willis family has many traits and qualities admired by those with whom they associate, traits and qualities that reach back for generations. They are a family who descend from English royalty. The one thing the Willises consider most significant is family. Knowing our family and their past helps us find out who we are. Don Bluth said it best: “The keys to your identity are found in the past. You must gather them up. You will need to unlock the doors to your future” (Roots). The keys in the Willis family are easily identifiable; the reader will recognize a few of them in Joshua Thomas’s life: the significance of religion and education, industriousness, passiveness yet firmness, strength of will, devotion and standing strong for the right. These are not all the strong behavioral traits, but those which shine through from generation to generation. These are the ones you will be able to identify in Joshua Thomas Willis, up through his fifth great-grandfather, Thomas Willis.

Thomas Willis

The adventurous spirit of Thomas Willis brought him to America mid-1600.¹ Educated in England, he gave up his life of luxury for adventure in the new world. At the age of thirty-five he was living in the state of Virginia on the Rappahannock River in Northumberland County, which changed to Lancaster County in 1652, due to boundary

divisions.² A lawyer by profession, he helped many, when representing friends he worked even more industriously. His strong religious background is evidenced by his membership and positions as vestryman and sideman in Christ Church and his desire to raise his children the same way. Thomas and his wife Mary had five children, three of whom lived to adulthood.³ His oldest son, Richard, is he from whom Joshua Thomas's bloodlines descend (Sparacio 1652-1657:45-138; 1654-1661:43-131).

Richard Willis

Being the oldest son, Richard Willis inherited his father's fortune.⁴ Though he lived in the same area all his life, the county changed from Lancaster to Middlesex in 1669. Like his father, he was a lawyer. As a lawyer he not only represented people in the court, he also appraised estates. During the 1600s, when legal settlements were made, payments were often in tobacco. Richard was required by the court to scrutinize the tobacco to insure it was of the highest quality and to bring samples to the court as evidence of his observation. On 2 June 1679 he was appointed constable, keeping law and order in Middlesex, where he was required to make unpopular decisions. He requested a release on 5 April 1680. At different times he was asked to be a surveyor for highways. Richard owned a tobacco plantation, and he transported his tobacco to England on his own ship, which he called the *Friend's Agreement*. On one occasion he transported people from the motherland; and in May 1699, he transported eighteen people, one of whom was his son Richard Jr (Sparacio 1697-1700:70). He continued his family's religious values and love of God and became a deacon in Christ Church. When his sister, through her indiscretions, was required to pay the church

a given amount, Richard became security for payment in open court (Sparacio 1686-1690:64).

Education was one of his greatest loves; he would invite children to work for him and would in return educate and clothe them. Richard was married three times⁵; his son was by his second wife,⁶ Elizabeth Landon Bray Willis.⁷ When Richard died at the young age of forty-four, his young son went to live with his sister Elianor,⁸ who had an unsavory past. Richard Jr.'s inheritance was changed to his cousin John Alden by his aunt Elianor. Young Richard displayed his inherited trait of adventure and moved south to North Carolina.

Richard Willis Jr.

Just before leaving Virginia, Richard Willis Jr. married a young girl named Martha.⁹ They stayed in Virginia for the birth of their first two children, John and Elizabeth¹⁰ (Joel Willis 78). Without his inheritance, Richard desired to start anew. Richard packed up his family and moved south to North Carolina. Rumors were strong that the land was fertile, and farming was the way of life. Coming from a background of privilege, he took on the challenge of a primitive environment with enthusiasm, a trait he inherited from his grandfather. The hard work it would take to start from scratch and the ambition to do so were traits acquired from several generations of Willises, including his industrious father. While in North Carolina, Martha, or Marthy, as she was known to family and friends, bore him four more children, all boys. Richard Jr. was educated in England, and without the means to do the same for his children, he educated them himself. He knew that their choices as adults would be limited without a good education. They learned to read, write, and speak with an eloquence that inspired many.

Another ingredient significant to the Willis family was religion. Richard passed on the values of religion to his children; and two of his sons, Joseph and James, joined the Baptist church. The entire Willis family later joined this same church. A few years after converting to the Baptist religion, Joseph and James both became Baptist ministers.

Joseph Willis

Joseph Willis was the first minister of a church founded by Reverend Benjamin Miller and P. P. Van.¹¹ Joseph was ordained by Mess. George Graham and William Fuisher in 1756 and he served twenty-four years in the capacity of minister. Joseph had his own plantation which he enjoyed working when not serving God; he had several hundred acres of land, a piece of which he willed to each son, except Joseph Willis Jr. Joseph was very business-minded and industrious, exemplified by the things which he acquired in this life. One of his greatest attributes was his genuine love for his wife Elizabeth;¹² his will indicates his concern for her well-being after he died, as he wanted her to be well taken care of financially as well as physically. The strong family and religious values he passed down to his children were his legacy. His son Thomas was strong in religion and American freedoms, fighting for those freedoms in the Revolutionary War (Paschal 182-188).

Thomas Willis

While Thomas Willis was living in North Carolina, the Revolutionary War raged all around him.¹³ To end exorbitant taxation, to increase freedoms, and to stand for the right, Thomas joined the North Carolina Militia¹⁴ and became a part of the North Carolina Line.¹⁵ Though during the war he was away from his bride much of the time, his pressing desire for

freedom was exemplary. Though the revolutionary war started in 1775 and ended in 1783, Dorcus had their first child, Merrel, in 1780, knowing that her husband could be called out again, and he was, for several more battles following that date.¹⁶

After the war, Thomas worked to build a home for his growing family on the land his father Joseph willed to him in 1784. The area in and around New Bern was quite war-torn. When his brother Joseph Jr. died in the 1790s, Thomas was asked to care for his orphaned children, which he gladly did, raising them as his own.¹⁷

North Carolina awarded its Continental Line Revolutionary War veterans with land on the Military Reservation, which included the Cumberland settlements, and Davidson, Sumner and Tennessee Counties (TNGEN par 11). Thomas accepted his land pension and moved his family west to Sumner County for a fresh new start on new open land. He arrived in the Sumner County area before 1796, when Tennessee became a state. History has preserved documents with Thomas' signature on them, and they are always business dealings, as his word was his bond.¹⁸ He taught his children not just the value of life and family solidarity, but the significance of God in their lives. Merrel, one of Thomas' older sons, had an unusually strong religious and family outlook (Shumway).

Merrel Willis

Merrel Willis was not a minister, but his religious values and his love for America were strong.¹⁹ These traits he passed on to his children, including Joshua Thomas. Merrel and his wife, Margaret Cherry,²⁰ moved from Tennessee to Randolph County, Illinois, in 1809, for he too had the spirit of adventure.²¹ He served his community in the capacity of county commissioner. By the early 1830s, rumors were rampant of a strange religious sect that

called themselves Latter-day Saints, though others called them Mormons. The Willises were curious to find out why the Mormons were mocked, beaten, and hated for their religious convictions. Merrel is quoted as saying to his children, "In a free country like America, this is all wrong; people should be privileged to worship as they pleased" (qtd. in D. Willis 7). Merrel was taught by his children, Joshua Thomas and William Wesley, the gospel of The Church of Jesus Christ of Latter-day Saints and later joined the Church (Shumway).

CHAPTER NOTES

1. See Appendix A, Thomas Willis.
2. This again was changed to Middlesex County in 1669, when boundary changes were made, which it remains today.
3. See Appendix B, Mary Willis.
4. See Appendix C, Richard Willis.
5. See Appendix D, Wives of Richard Willis Sr.
6. Variant: First wife Dorothy may be Richard Jr.'s mother, but because of his age, being a junior and naming his oldest daughter Elizabeth, the second wife is most likely his mother.
7. Widow of Richard Bray; no maiden name verified at this time, most likely Landon.
8. Unproven as of yet, but it is speculated his mother Elizabeth had passed away.
9. See Appendix E, Richard Willis Jr.; and see Appendix F, Martha Willis.
10. John, named after his uncle, who died in 1688, was baptized in Christ Church in 1707.
Elizabeth, named after Richard's mother, was baptized in Christ Church in 1709.
11. See Appendix G, Joseph Willis. His Will starts on page 173, copy of signature, see figure one—page 175.
12. See Appendix H, Elizabeth Simmons Willis.
13. See Appendix I, Thomas Willis. His signature on documents—See figure three, four and five, p. 196, 198, 200.
14. All men between the ages of seventeen and fifty-six were required to be part of the North Carolina Militia. They were civilians who volunteered to help fight; the duration of service was approximately three months.
15. The North Carolina Continental Line were trained military. Thomas Willis was in the North Carolina Continental Line. Though there are no official records of his participation, he fought in the Continental Line because he lived in Sumner County. Sumner County was reserved only for those who fought in the North Carolina Continental Line. Along with other counties it was considered Military Reservations

and used as payment for the Revolutionary War. Family stories indicate he fought for several years in the Revolutionary War.

16. See Appendix J, Dorcus Windham Willis.
17. Between 1793-1794.
18. See Figure three, four and five in Appendix I, p. 196-201.
19. See Appendix K, Merrel Willis. Variant: Merrel is also spelled Merril or Merrill, I will use Merrel, taken from copies of his signature—See figures three and four in Appendix I, p. 196-99.
20. See Appendix L, Margaret Cherry Willis. The whole name is Margaret Peggy “Susan” Cherry. I will refer to her as Margaret Cherry or Margaret Cherry Willis, though it is believed she went by either Peggy or Susan. See Joshua Cherry’s Revolutionary War pension records p. 211. See Jared W. Cherry’s Will p. 216, Credentials for Methodist Minister p. 217, and his Release of Slaves Proclamation Oath p. 218.
21. Randolph County changed boundaries 14 September 1812, when Gallatin County was created.

CHAPTER THREE

BIRTH AND BACKGROUND

America was in its embryonic form: the Revolutionary War has been fought and won, the War of 1812 had ended, and four years later on a very cold winter day, Monday, 21 December 1818, Joshua Thomas Willis¹ entered the world in Shawneetown, Gallatin County, Illinois.² His two proud parents, Merrel Willis and Margaret Peggy “Susan” Cherry Willis, named their sixth child after their fathers, both Revolutionary War veterans—Joshua, from Margaret's father, Joshua Cherry; and Thomas, from Merrel's father, Thomas Willis. Joshua Thomas's older siblings included Mary, Martha, Lemual, William Wesley and Samuel.³ The Willis family saw each new addition to the family as one of the greatest blessings the Lord could offer, and they all welcomed Joshua's birth. Though Merrel and his family moved to Shaneetown, along with his brother John and cousin Hardy C. Willis, in approximately 1811⁴, a few short weeks following Joshua Thomas' birth, Merrel moved his family to McLeansboro, White County, Illinois.⁵ This move was expected; he purchased the land on 16 November 1818.⁶ Merrel and his wife were some of the original settlers of McLeansboro. Once again making the move with him were his brother John and cousin Hardy C. Willis. It was here that Merrel and Margaret's youngest son, Henry Tilman, was born in 1820 and where Joshua Thomas received his nurturing and began his education.⁷

Home Education

A descendant of the early American colonists, in his formative years, while growing up in McLeansboro, Joshua Thomas was taught to work hard, to be responsible and dependable, and to do right. He was taught by example to be involved in the community, and a secular as well as spiritual education were of prime importance, qualities that had been passed down for generations. His education continued as he was taught how to build homes, cultivate the soil, plant and nurture fruit trees and berry bushes, raise gardens, and learn everything he needed to know to be independent in the world. He received this education from his parents in his home, and it was the foundation on which he based his whole life. It was these qualities and many others for which Joshua was highly revered. Merrel, Joshua's father, believed very strongly in the freedoms enjoyed in America and was active in the community (Shumway).

McLeansboro

McLeansboro was a peaceful community. In 18 June 1821, Merrel served on a grand jury, but because of the lack of activity in this town, the jury had little to do. The one time the jury convened, they returned and informed the court that they had found no indictments. In September 1824, Merrel served as a county commissioner with James Lane and Elam M. Knight. Their responsibilities were to take in payment the notes given to the county commissioners at the sale of lots in McLeansboro, and to accept them at their own risk. Merrel served again in 1830 with James Lane and William Allen. Merrel's cousin, Hardy C. Willis, served as county commissioner in 1838 and 1839 (*History* 26). Because of his

heritage, Merrel had much respect for this country and the laws, but was taken aback when he watched the religious sect called Mormons mistreated. If anyone knew about American freedoms, it would be Merrel and Margaret Willis, they being descendants of colonists and Revolutionary War veterans who had fought for these very freedoms.

The Willis family was very close and had a strong family bond. In fact, to know Joshua was to know his brother, seven years his senior, William Wesley. This brother whom he so highly revered joined The Church of Jesus Christ of Latter-day Saints first, on 18 August 1834, baptized by William Holmes; the officiator was M. Martin⁷ After his conversion and baptism, William Wesley went to share the gospel with his beloved family. He first approached Joshua Thomas, and they together went to the family and converted his parents and two older sisters, Martha and Margaret. Joshua Thomas, his parents and his sisters were all baptized. This conversion of his family occurred soon after his own.⁸ Though the Willis family had lived in McLeansboro for a long time with long-standing friends, they were ridiculed for their decision to join the Church. William Wesley said, "It inspired us so that the ridicule and persecution we received from our neighbors only led us to become more staunch in our faith." William Wesley spoke of Joseph Smith as being the Prophet, Seer, and Revelator of that time and stated in his personal journal, referencing Joseph Smith, "I can personally say, that I would have gladly given my life to have saved such a man from all the vile treatment he received at the hands of the gentiles." The Willis's family bond was strengthened by their new-found religion.

CHAPTER NOTES

1. See appendix R, Joshua Thomas Willis.
It is understood he was called Thomas by his family and friends; I will refer to him by his given name. Other names he is referred to: J.T. Willis and Joshua T. Willis.
Birth date and place variant: 12 Dec. 1818, McLeansboro, Hamilton County, Illinois.
2. Merrill Willis purchased his property in Gallatin County, Ill. 12 October 1814. The sale type was FD, the legal description is NW, the section is 05, the township is 105 the range is 09E the meridian is 3. He bought 162.72 acres at \$2 per acre and a total price of \$325.44. This information is found www.itrails.org/Gallatin/lands-z.
On this document Merrel is spelled Merrill.
3. See Appendix M, Mary Willis Lane.
See Appendix N, Martha Willis Wheeler.
See Appendix O, Lemual Willis.
See Appendix P, William Wesley Willis.
See Appendix Q, Samuel Willis.
4. Variant: In the book; *History of Gallatin, Saline, Hamilton, Franklin and Williams Counties Illinois*, published 1887 pg 26 it does indicate that Merrel Willis (Name spelled Merrel in the records) did purchase land in Hamilton County in 1811. The Online land records indicate Merrel Willis purchased land in Hamilton County in 1832 and again in 1839. His parcel in 1832 is described as a FD sale type, legal description is SENW, in section 19, township 05s, Range 07E, meridian 3. He bought 44.38 acres at \$1.25 an acre and paid a total of \$55.48 purchased 12 September 1832. In 1839 Merrel Willis purchased more land in Hamilton County, it was sale type FD, legal description SESE, in section 08, township 05s, range 06E, meridian 3. He purchased 40 acres at \$1.25 an acre and paid a total of \$50.00 on 19 November 1839.
5. White County changed boundaries on 8 February 1821, and Hamilton County was created. McLeansboro was then located in Hamilton.
6. His property was located on the west of the northeast quarter of Section nineteen, Township five, Range seven.
7. See Appendix T, Henry Tilman Willis.
8. Information found in Early L. D. S. Church Records.
9. Variant: Baptismal dates of the Willis family are 1835, 1838, 1841 and 1843. Merrel joined after the family did, which may explain the difference in dates. The date 1843 is not valid, because Merrel died in 1842, and he joined last. In my opinion, the baptismal date was 1835.

CHAPTER FOUR
JOSHUA THOMAS' MENTOR
WILLIAM WESLEY

Though Joshua Thomas learned much from his father, his brother, William Wesley, seven years his senior, was one of his greatest mentors in life. Whatever William did, Joshua was soon to follow suit. This included joining The Church of Jesus Christ of Latter-day Saints. When Joshua was fourteen, William Wesley married his first cousin, Margaret Jane Willis, on 3 March 1833, in Hamilton County, Illinois, the daughter of Merrel's brother John. William Wesley eloquently explains his reason in marrying his first cousin: "There were not many girls to choose from in a wilderness and even if there had of been I couldn't have chosen a more beautiful, healthy and intelligent girl anywhere than her" (D. Willis 7)

Though it was customary for Latter-day Saints to join the Saints in the area in which they gathered, which at this time was Kirtland, Ohio, the Willises decided to stay in McLeansboro, where they had put down their roots seventeen years earlier. William Wesley lived in McLeansboro for the birth of his first three children, Ann Cherry, John Henry, and Mary Lucretia (W. Willis).

The Move to Dewitt, Missouri

In 1838, following Mary Lucretia's birth, Joshua Thomas, along with his brother William Wesley's family decided to leave McLeansboro and help the Saints settle Missouri. In 1838, the group traveled with the Saints to Dewitt, Carroll county, Missouri. The Saints were accepted at first in Dewitt, but quickly the old settlers of this area began to believe the rumors they heard about the Mormons and turned on them. The town's people held three separate meetings in July 1838 to expel the Mormons. They decided to give the Mormons an ultimatum to either leave or be forced out. The leader of the Saints in Dewitt was a man named George M. Hinkle, a colonel in the Missouri State militia, who unwaveringly asserted that the Saints would stay and defend their rights to live where they desired.

The contention increased daily, and finally the Saints wrote a letter to Governor Lilburn W. Boggs asking to be allowed the freedoms all Americans enjoyed. The letter to the governor indicated that the Saints had to defend themselves against "a lawless mob," not only in Carroll County but in others also. The letter not only went unheeded, the governor did not dignify them with a response.

In October, the war of Mormon extermination began, and the Saints guarded their families and friends day and night. Their food became critically low, and their need for shelter increased. Joseph Smith, made aware of what the Saints were enduring, made his way to Dewitt secretly, by the use of roads that were not frequented, to encourage and uplift the Saints.

Having a strong conviction in the Constitution and what it stood for, the Church once again appealed to the governor for assistance. Unlike the previous communication, this one

received response, though it was not what the Saints were looking for. Boggs argued that this quarrel had to be resolved between the Mormons and the mob, even if they had to “fight it out.” The Saints had to come to realize that they needed to abandon Dewitt, and on 11 October 1838, they sadly did just that. Merrel and Margaret, fearing for their sons’ safety and the safety of William’s family, found little relief when the Saints fled Dewitt, hearing of troubles brewing in other parts of Missouri.

The problems for the Missouri Saints had just begun. There was news that *Adam-ondi-Ahman in Daviess County was going to be advanced on by eight hundred men.* A militia of about one hundred Latter-day Saint men was organized at Far West. On hearing John D. Lee's report of the Saints in other Daviess County towns and how they were being treated—being tied to trees and whipped, homes being burned, livestock being driven off and the Saints being forced to flee to Adam-ondi-Ahman in the middle of a snowstorm on the 17th and 18th of October—Joseph Smith asked the militia to join him in assisting the Saints in Adam-ondi-Ahman. On the 25th of October the battle of Crooked River occurred, in which the first apostle of the church was killed, David Patten. The battle of Crooked River consisted of fifty men, one being a Willis relative by the name of John Wood, who assisted in carrying Gideon Carter home.¹ The anti-Mormon mobs were burning homes and crops, stealing cattle and threatening the lives of the Saints (Church 196).

The Hauns Mill Avoidance

On the 27th of October Governor Boggs, duped by rumors, ordered his militia to war against the Mormons, and the extermination order was put into place. The Saints ran from

place to place to save their lives, Far West being surrounded by over 2000 men. Some of the Saints, not knowing what to do, went to Hauns Mill for safety, despite the Prophet's advice not to go, but to stay at Far West or Adam-ondi-Ahman. William Wesley and Joshua Thomas chose to follow the Prophet's counsel and not go to Hauns Mill. They went to Far West and assisted in all-night patrols.

Though at the time choosing Far West appeared to be a death sentence, they later found it was so at Hauns Mill. At about 4:00 pm on Tuesday, 30 October 1838, approximately 240 men approached Hauns Mill and attacked the Mormons. Though the Latter-day Saint men were armed, the mere thirty families were no match for the angry mob. When the guns started firing, the Saints were in shock, having supposed they were safe; the men, women, and children ran in all different directions, screaming, crying and looking for relief. The mob shot the children as well as the elderly, without a second thought. The Saints, as many as could escape, ran across the river and up into the hills. While the mobs were shooting, one mob member gained access to the blacksmith's shop and found a ten-year-old boy named Sardius Smith; declaring that "nits make lice," and that this boy would grow into a Mormon, he then blew the child's head off. This was witnessed by his seven-year-old brother, whom the mob did not find. This same seven-year-old boy watched as the mob also killed his father. Those that fled into the hills hid throughout the night, fearing another attack. When daylight rose, children were looking for their parents, parents for their children, and husbands and wives for each other. After it was safe, the Saints returned to claim their dead and wounded, a total of seventeen killed and thirteen wounded. The devastated survivors picked up what belongings they could find and left Missouri in the middle of winter for Nauvoo, Illinois (Church 201-04).

The Willis Family at Far West, Missouri

Wednesday 31 October 1838 at Far West, the Saints were surrounded. Margaret Jane was pregnant with her and William's fourth child, and though neither side was eager to start a war, it appeared that the Saints would not last the night. The mob general, under a flag of truce, decided to talk with the Colonel Hinkle, the leading officer of the Saints. Reluctantly, Colonel Hinkle agreed to the terms presented—that the Saints would leave Missouri, surrender their arms, allow their property to be confiscated to pay for damages, and surrender certain Church leaders to stand trial.

The Saints were unaware of the promises that Hinkle made with the mob General Lucas. Under the guise of a peace talk with General Lucas, Colonel Hinkle persuaded Joseph Smith, along with four other brethren, to talk with Lucas. Lucas arrived and had Joseph and the four others surrounded and placed under arrest. After the prisoners were mocked, an illegal court martial was held in the middle of the night, and all five were sentenced to be executed in the public square at Far West, the very next morning. The Saints at Far West, fearing that the five were dead, prayed fervently.

When the execution order came down to General Doniphan, he labeled it "cold blooded murder" and would not be a part of it.

That same night, news arrived at Far West that the participants of the Battle of Crooked River would soon be arrested. Those men slipped out that night and headed for the Iowa border. Hyrum Smith and Amasa Lyman were caught, arrested, and taken to join the other five in prison. On 1 November 1838, the Missouri Militia entered Far West and vandalized, pilfered, raped the women and pointed bayonets at the men to get them to sign

property releases for damages. The Saints were allowed by the governor to be able to stay until spring, though they had virtually nothing to eat² (Church 204-06).

The Return to Illinois

Amidst all their trials, on 9 January 1839, William Wesley and Margaret Jane received their fourth child, Lemuel Merrill Willis, born in Far West, Caldwell, Missouri. When spring came, William, his family, and Joshua left Missouri for Illinois with the Saints. This time things would be different. William and Margaret Jane continued north towards Nauvoo, and Joshua T. returned to McLeansboro. Though the two brothers had been inseparable for Joshua's entire twenty-one years, this separation would be only temporary³.

CHAPTER NOTES

1. See Appendix U, John Wood.
2. Erastus and Mellisa Dodge and children were in Far West when Joseph Smith and Hyrum were taken prisoner. Augustus was at the fight between Captain Brunson and John Butler, rifle ready to fight the vast mobs that were marching up against the Saints. Erastus and Augustus were taken prisoner for about ten days and were treated very cruelly during captivity.
3. Willis family stories handed down from generation to generation indicate that Joshua Thomas chose to follow the counsel of the Prophet and did not go to Hauns Mill. Also upon Joshua's death, the notice in the *Deseret News*, Salt Lake City, dated 1886 reads, "...was driven out of Missouri in 1839." By this given evidence and family stories it is believed he was in Missouri, though at this time there is no other documentation. Joshua being so close to William Wesley, it is believed their Missouri migration patterns were the same.

CHAPTER FIVE

LIFE CHANGES

Joshua T. experienced many life changes on his return to McCleansboro, Illinois—those things which alter one's life, such as births, deaths, moves, and marriages. These changes can have a strengthening or destructive effect on one's emotional well-being. Joshua Thomas, very strong emotionally, remained firm despite the pendulum swing of experiences the Lord handed him the next six years of his life. Though he endured much pain, he also had much joy in his life.

Joshua Marries Dosh

On Joshua's return from Missouri in 1839, he courted and married¹ his cousin Dosh Cherry, the daughter of Joshua's mother's brother, Henry Cherry.² Joshua and Dosh moved away from McCleansboro and into Washington County, where his older sister, Martha Willis Wheeler, resided. Her residence was in Nashville, Washington County, Illinois. Joshua and Dosh immediately started a family. Their first son, Henry Newton Dorsey Willis, was born 16 July 1840 in Washington County, Illinois. Having a young wife and now a son was quite different from the year previous for Joshua in Missouri, running from place to place, being mocked and beaten, burned out of homes and fighting off the lawless mob, not knowing if he would live or die. Now he lived in peace, and he and Dosh began to raise their family.

Merrel and Margaret Meet the Prophet

A year passed. All was still well as they continued to grow in the gospel, cultivate their farm and watch their baby son grow. Late spring of 1841, Merrel and Margaret, along with their daughter Martha and her husband John Wheeler and their family, went to visit William Wesley in Montrose, Lee County, Iowa, located across the Mississippi River from Nauvoo. For Martha and John this was a permanent move. Merrel and Margaret desired to meet the Prophet Joseph Smith while they were close to Nauvoo. William took them to meet Joseph Smith and see the beautiful city of Nauvoo. Merrel and Margaret were so impressed, they resolved to return home, sell their farm, and move closer to William Wesley and the Saints (Willis Shumway).

Merrel and Mary Pass Away

After their return home to McCleansboro, Merrel unexpectedly became ill. Margaret made it her life's work to nurse him back to health. Most unfortunately, their plans to move up north had been thwarted. Margaret Cherry Willis was having a difficult time taking care of Merrel and her farm, so Joshua and Dosha moved closer to his parents, returning to McCleansboro. During Merrel's illness, his oldest daughter, Mary Willis Lane, passed away, leaving two children, William P. and Mariah Lane.³ On 5 December 1842, the Willis patriarch returned honorably to Heavenly Father. Margaret and Joshua had each other to lean on, and they strengthened each other. Dosha, five months pregnant, did as much as she could, though she was limited. Though the loss of Merrel and Mary in the same year was quite straining on the Willis family, they mustered their strength and courage and moved on through their trials.

Joshua and Dasha's Family Grow

Joshua's family continued to grow when Dasha gave birth to their second son, William Wesley Willis, named after Joshua's brother, on 3 April 1843 in Hamilton County, Illinois. Margaret assisted Joshua as much as possible. Joshua and Margaret had worried unceasingly about William and Martha and their families due to the news of horrible persecutions they were enduring, solely because they were "Mormons." Margaret Cherry Willis eventually sold her eighty-acre farm for \$500 (M. Willis).

News of Joseph and Hyrum's Death

More tragic news came from the north—Joseph Smith and his brother Hyrum were martyred in Carthage Jail on 27 June 1844. The Saints, especially Joseph and Hyrum's family members, feared for their lives, now that their beloved prophet was gone. Unknown to the Saints, the mobs fled to Warsaw in fear of retaliation from the Mormons. When Joseph and Hyrum were to be buried, the Saints filled their caskets with sand and buried them in Nauvoo cemetery, because mobs were placing a reward on Joseph's head. The bodies of Joseph and Hyrum were hidden in the basement of the Nauvoo House. The word of the Prophet's death traveled quickly, and the Quorum of Twelve began to assemble in Nauvoo. Prosecutions increased steadily; Nauvoo was a beautiful city, and the mobs desired to have it. On Thursday, 8 August 1844, Brigham Young stood before the Saints, and the mantle of the Lord fell on his shoulders, so evident that all the Saints in the congregation knew that the Lord's choice of a prophet was to be brother Brigham, and that went without question (Church 280-83).

Death of Joshua's Wife and Children

In spite of the sadness of his father and sister's death, and now that of Joseph and Hyrum, Joshua had the love and support of his little family. His joy was found in his two little boys, his religion, and his ever-loving companion. Then, unsuspectingly, tragedy struck the family. On Tuesday, 10 March 1846, Joshua Thomas' young wife Dosha and his two children, Henry and William, passed away from exposure.⁴ After he buried his family, with a broken heart, he and his mother, Margaret, decided to go to Nauvoo, as the Saints began ferrying their wagons across the Mississippi river on 4 February 1846.

At times we do not have a choice in life-changing decisions. They are made for us, as in the deaths of Joshua's father, sister, family, and Joseph Smith. One might think Joshua Thomas was made of the hardest metal known to man, to withstand such heartache, though he had a heart of gold and did not allow these experiences to affect him adversely. He felt the pain, then moved on. Life changes gave him mixed joy and much pain.

CHAPTER NOTES

1. Variant: Marriage date 1841.
2. See Appendix R, under first wife Dosha for more information on Henry Cherry.
3. Mary Willis Lane was married to William W. Lane. His death date is unknown, though it is speculated to be about the same period as his wife's death, because the children stayed with the Willis and Wheeler families following this period.
4. Variant: Sarah Willis Shumway indicates in her personal history of Joshua Thomas Willis that there was approximately a year between the deaths. There are also family stories of a third child who died. There is also a death-place variant—possibly they all three died in Nauvoo.

CHAPTER SIX

TRAVEL INTO THE UNKNOWN

The unknown, an endless road, or a black hole. There is no difference. All three require to either walk blindly ahead, stop and do nothing, or have complete faith in the Lord to lead and guide. The Saints were forced by the mobs to evacuate Nauvoo without hesitation, or there would be retribution. The phrase “faith in every footstep” meant exactly that for the Saints fleeing Nauvoo. They had to have faith in the Lord, faith in their prophet, and faith in themselves. Some who fled walked blindly ahead, going their own way. Those who stayed behind, thinking that if they did nothing they would be okay, like the Hauns Mill Saints, also found this would be to their condemnation. The gruesome stories of torture by the mobs inflicted on those who stayed behind would break even the coldest of hearts. Most Saints held on to their iron rod, followed their prophet, who, guided by the hand of the Lord, led them west. Though the unknown, be it an endless road or a black hole, causes much fear within, what is needed is to keep going, having complete faith that one’s steps are divinely guided.

Going West

The Saints headed west. They did not know what lay ahead; their biggest concern was the Indians. Eastern Iowa was populated, one hundred miles beyond the Mississippi River, after which there were very few settlements. Though the Saints started moving out of

Nauvoo in February, Joshua Thomas joined them soon after the death of his family in early March. The town where he had lived almost the entire twenty-eight years of his life now had to be left behind. Joshua went to Nauvoo to assist the Saints in their evacuation, then headed west with his brother William Wesley and family, as well as his sister's family, his mother, and William and Mariah Lane. The most difficult part of the move was the timing; Margaret Jane and Martha were both with child. Because the Willises already lived in Iowa, the move west was a little easier (Willis, W.).

Joshua, Captain in John Taylor's Company

There was no organization of the Saints at first, due to the hasty way they fled Nauvoo. In February a line of march was considered, but by the end of March, at the Chariton River Camp, it was mutually decided they would follow the pattern developed in the Old Testament, with three companies of one hundred families each. It was at this time when Joshua Thomas was called to be the captain of one hundred in John Taylor's company.¹ The new organization strengthened the Saints as they continued west and although the organization improved, the trials had just begun. It was now spring, snow was starting to melt, rivers and creeks began to swell, and the rain was unmerciful. Wagons were slowed, some mired in the mud, and travel was reduced to less than a half a mile per day. Provisions were becoming scarce; those with extra were sharing with those in need. Hunger was setting in, and all were becoming worried about Margaret Jane and the unborn baby. From anxiety over the stressful situations, Margaret Jane went into premature labor. Thankfully all was well with both mother and baby. William named his new son after himself, William Wesley, Jr. (Roberts 171).

Mormon Battalion Assembled

On 17 June 1846, John Taylor and his company made it to Council Bluffs. On 30 June 1846, Captain Allen of the United States Army came to Council Bluffs to request of the brethren five hundred volunteers to march to California, as Mexico had declared war on the US over a year-long boundary dispute. The Saints were not eager to jump up and volunteer, so John Taylor made this statement to the Saints:

Many have felt something like rebelling against the government of the United States. I have myself felt swearing mad at the government for the treatment we have received at the hands of those in authority, although I don't know that I ever swore much. We have had cause to feel as we have, and any man having a spark of the love of liberty in him would have felt likewise. We are now something like Abraham was, wandering about we know not whither, but fleeing from a land of tyranny and oppression.
(Roberts 173)

It was at this time that Brigham Young walked up to William Wesley and promised him that if he would join this group being assembled for the US army, called the Mormon Battalion, he would see to it personally that Margaret Jane and their seven children would make it to Utah safely and that William Wesley would never have to fight a battle (*The Colorado Magazine*, 9 (4):121-36;). This promise from a prophet of God gave William the comfort he needed, and he decided that the money he would make would help his family establish in Utah. William Wesley's oldest son, John Henry, mature beyond his years, assisted the family the best an eleven-year-old could, but it was Joshua Thomas whom William Wesley turned to, to help his family through the wilderness. Joshua Thomas took no thought, for they had always been close; he looked up to his older brother, and to be given this opportunity to assist him would be a privilege. By 16 July 1846, the five hundred men had been gathered under the command of Captain Allen and were ready to depart for Fort

Leavenworth.² Joshua Thomas took responsibility not only for William Wesley's family, but also for his older sister, Martha Wheeler, whose husband John had also joined the Mormon Battalion, and their six children. Martha was expecting her seventh child, which was delivered at Pottawattamie Nation in Iowa on 25 October. He also took responsibility for his late sister Mary's two children, William and Mariah Lane, and his mother, Margaret Cherry Willis. Though traveling with such a group had to be trying, his success in doing so is evidence of the significant patience he possessed.

Several Apostles leave for England Due to Corruption

Almost immediately the brethren were getting reports of corruption in England among the authorities in charge of finances. By August 1846, Wilford Woodruff was sent to England to preside. After review of the extreme circumstances by Wilford Woodruff, John Taylor, along with Orson Hyde and Parley P. Pratt, were all sent to England to correct the problems (Roberts 175-76).

The Willises Change to the Abraham O. Smoot Company

It was at Winter Quarters that several of the companies were reorganized, given the absence of John Taylor and Parley P. Pratt. In the companies, each fifty had a blacksmith and tools for repairing wagons and animal shoeing; every man had to have a gun, and each wagon three hundred pounds of bread-making materials, with seed and grain. The companies met at the Elk Horn River, to perfect their organization and fix their wagons for the trip, before going over the Rockies. The four companies were made up of 1553 people, mostly women and children.

On Elder Taylor's return, most of the Saints who had traveled with him from Nauvoo desired to gather again in the same company, the Edward Hunter company, though Joshua Thomas Willis, William Wesley's family, Martha Wheeler's family and their mother Margaret Willis and William and Mariah Lane remained in the Abraham O. Smoot Company. The first company to depart, in which Apostle Pratt traveled, was commanded by Daniel Spencer, the second hundred by Edward Hunter, the third hundred by Jedediah M. Grant, and the fourth hundred by Abraham O. Smoot. Joshua Thomas was not a captain; the fourth captain of ten over the Willis family wagons was a dear friend, John Nebeker.³ A company of artillery called the "Guard" was commanded by Charles C. Rich (Roberts 186-89).

Despite the company being destitute, the attitude remained positive, as John Taylor describes:

When feed for the cattle was scarce, or roads bad, or water not abundant, then they traveled fifty wagons in a section, but always sufficiently near each other to readily unite for protection in case of an assault from the Indians. When the prairies were wide and the ground unbroken, two companies often traveled abreast. Crossing the level plains that now form the state of Nebraska, they came in contact with immense herds of buffalo, which supplied them with plenty of beef. Public prayer was offered up daily in the camps. Sunday was observed as a day of rest, religious services were held in each camp, and the stillness of the great wilderness of the west was broken by the Saints singing the songs of Zion. (Roberts 189)

Their outlook on their future looked good to those who looked toward the future. Despite all the harassment, murders, rapes and unspeakable treatments they had endured and the number of trials they were required to continue to endure, the Saints sang the songs of Zion, which broke the stillness of the wilderness.

These four companies, consisting of over 1500 people, had been the largest group yet to cross the Rocky Mountain range. Elders Pratt and Taylor had it especially hard, due to the

large number of women and children in their stead; the Mormon Battalion had taken most husbands.

The trek westward was no easy feat. As the Saints traveled onward, they not only had fears of the unknown, but fears for loved ones they had left behind at Winter Quarters and Nauvoo. There were bands of savage Indians to worry about, wagons breaking down or bogging down in the mud, treacherous thunderstorms to endure, poisonous snakes, ferocious animals, illnesses to overcome or die from, and every other hell imaginable. Though the Lord loved them, the Saints were required to endure more in those few short years than most endure in a lifetime. What appeared to be an endless road strengthened their faith as the Lord led them through (Willis, E).

Joshua Meets Sarah Melissa Dodge

As the Saints traveled, the companies would leapfrog across the Rockies. It was at this time that Joshua Thomas was eyeing “a beautiful black-eyed girl” named Sarah Melissa Dodge, in the Edward Hunter Company.⁴ Sarah Melissa was twenty years of age, traveling with her older brother, Seth, and younger brothers and sister, Nathaniel Morgan, Zenos Wing, Enoch Ephrium and Mary Margaret Dodge.⁵ She helped in driving the wagon because her brother, Augustus, was in the Mormon Battalion, and her parents had died in Nauvoo in the severe persecutions; she walked the whole way to Utah. She was described by those who knew her as hard-working, strong-willed and very religious, beautiful both in spirit and body.

CHAPTER NOTES

1. Variant: Joshua Thomas Willis was possibly a captain of ten in John Taylor's company.
2. See Figure 8 for detailed map of the Mormon Battalion routes.
3. The Willises were in the fourth company of one hundred, first fifty and fourth ten.
4. The Edward Hunter Company was previously the John Taylor Company, and Joshua Thomas was a captain of one hundred (or ten), during the initial organization. He may have met Sarah at that time.
5. Seth, Nathaniel, Zenos Wing, Enoch and Mary Margaret are not on the roster for any of the companies. Seth, in his personal history, makes it clear that he was in the second hundred, second fifty and second ten. LDS records indicate that Nathaniel and Zenos Wing were in the second company. My hypothesis is that Sarah Melissa's younger siblings, Enoch and Mary Margaret, were in the same company, for they would not have been left behind, and they can not be located in any other group crossing the plains. See Appendix S for more information.

CHAPTER SEVEN
ARRIVAL IN SALT LAKE CITY

The Saints finally arrived at their sanctuary in the desert on the 24 July 1847. They named this new home Salt Lake City. This new place they called home was somewhat desolate, but after being persecuted, enduring endless trials and burying many loved ones, they were now ready to live peacefully. The Saints were ready to live life—live as American citizens—and enjoy the freedoms their forefathers had fought for in the Revolutionary War. Their desolate ground was quickly becoming their paradise in the desert as they started building the “Old Fort” approximately four days after their arrival, completing it within a month. The North Fort and South Fort were made later as additions to the Old Fort¹ (*Crocket 150 years*).

Brigham Young Greets the Pueblo Detachment

On Wednesday 28 July 1847, William Wesley’s Mormon Battalion Pueblo detachment camped in Emigration Canyon. They spent the day working on the road in the area while they camped. Then next day, Brigham Young and the Twelve rode their horses to Emigration Canyon to greet the Pueblo company of the battalion and the Mississippi Saints; at 3:00 pm they arrived in Salt Lake City. Friday, 30 July 1847 at 8:00 pm, a general meeting was held for all the Saints, opened with three hosanna shouts. It was at this meeting that Brigham Young told to the Battalion members that they had “saved the Saints,” because

“we had complied with the government requisition; had we not done so, the government would have treated us as enemies and the next move would have been to have let Missouri and the adjoining states loose on us, and wipe us from the face of the earth” (Crocket *150 years*). Before the meeting ended he asked the Battalion to construct a bowery on Temple Square to be used for meetings. The next day the Battalion immediately started construction of the bowery, the first completed structure in Salt Lake City. On Sunday, 1 August 1847, the Saints assembled in their newly constructed bowery for a meeting. At this meeting they were warned to guard their cattle and to be careful in their dealings with the Indians. Plans were also made to build a stockade, later known as the “Old Fort.” During the building of the Old Fort, William Wesley began building the place his family would call home their first few years in Salt Lake City.²

Abraham O. Smoot Company Arrives in Salt Lake City

The Saints in the Salt Lake Valley were not alone for long; not only did over 12,000 Indians live in close proximity, they were soon joined by more Latter-day Saints. On 24 September 1847 the Daniel Spencer Company arrived, followed the next day by the Abraham O. Smoot Company. On 29 September 1847, the Edward Hunter Company arrived in Salt Lake City, followed three days later by the Jedediah M. Grant Company. After the arrival of the four companies, the work of building Salt Lake City progressed at a much faster pace. With the winter coming quickly upon them, making housing provisions was a priority. After they built the “Old Fort,” the Temple lot was staked out, and property boundaries were marked and distributed by need. If a person was young and had a family or was soon to start one, the land distributed was larger than for those who were elderly. Joshua Thomas was

allotted property on the northeast corner of 3rd North and 5th West. The size was quite large, being over half a block wide and a quarter of block long.³ During this time, William Wesley, along with his family and his mother, Margaret Cherry Willis, lived in the Old Fort. While in the Old Fort, William Wesley was appointed to assess and collect taxes from all residents. On 24 October 1847, it was decided that “every man in the Old Fort should be taxed sufficient to pay for gates for the same” (Alter 8:73).

Saints Endure Trials in Salt Lake City

The Saints built their homes quickly, for winter was soon upon them. They lived off the little food they could gather, since they had been unable to grow gardens. Once they endured the winter months, Elder John Taylor confessed, “We made one mistake in building.” He continued that the elders had been misinformed by others who had traveled through the area, previous to their move, that there was little rain. Homes were built with roofs too flat, and when the spring rains came, they created much trouble for the Saints. In his book *The Life of John Taylor*, B. H. Roberts comments, “It was with great difficulty that their beds could be kept dry” (p 198). Though the worst was yet to come, food was becoming scarce, and some families were without food completely.

The Saints immediately began to plant seed to grow crops to feed the populace as it grew. As Brigham Young prepared many companies to cross the plains in the early summer of 1848, the Saints in Salt Lake City worked to build up the crops, and they were progressing well. But the beautiful green crops the Saints worked so hard to raise were invaded by crickets. The Saints began to panic, not knowing exactly what to do. Elder Taylor considered contacting President Young to stop any more Saints from entering the valley.

All men, women and children ran to the fields to make efforts to save their food and started beating the crickets with whatever they could find. These efforts had minimal effect in deterring the crickets from devouring the fields; they had come down from the mountains in droves. The Saints, lost within themselves as to how to handle this new trial, sank to their knees and begged the Lord for assistance, for they knew that what was happening was far more than they could fix themselves.

Immediately the skies turned white with seagulls; as things seemed bad, they now were about to get worse, the Saints feared. They believed the seagulls would finish off their crops; yet to the contrary, the seagulls came to exterminate the crickets. What a great blessing the Saints received in their time of great need; when August came they had an adequate crop (Roberts 198-99).

Joshua and Sarah Marry

Joshua Thomas worked industriously to build up the new Zion, though as he did he courted the beautiful girl he had spied while crossing the plains. He married Sarah Melissa Dodge in the Endowment House on 22 July 1848, less than a year after their arrival into the Valley. They built their home together on the generous plot they were allotted.⁴ Finally they were living in peace, though the pain of their persecutions was still very fresh, Sarah having lost both her parents to the adversity. After living in Salt Lake City only a year and a half, enduring some hardships and receiving many blessings, Joshua Thomas and Sarah Melissa were asked by Brigham Young to join several other families and help settle Provo. The paradox of Joshua's feelings was excitement coupled with some disappointment; he loved the idea of adventuring, moving on and building up the West, although he had spent

much time and energy establishing his home and building up Salt Lake City. With much enthusiasm, Joshua accepted this call to continue to pioneer the West. Not much is known of Joshua Thomas and Sarah Melissa's short stay in Salt Lake City, except that they spent most of their time building up the city as the fresh start in a new land (J. Jensen 35).

Joshua Thomas Willis Called to Be the First Sheriff of Provo

Brigham Young recognized Joshua Thomas's leadership abilities early on, and he never hesitated to ask Joshua to use those abilities, not only to build up the West, but also to build up the Saints. Joshua was not only approachable, he was assertive and industrious, a desirable and necessary balance. Brigham Young chose leaders out of the thirty-three families by organizing a branch leadership and a judicial leadership, at which time John S. Higbee was called to be the president; Isaac Higbee and Demmick B. Huntington served as his counselors. Isaac Higbee was appointed the first chief justice, and Joshua Thomas Willis was called to be the first sheriff.⁵ At the same time, William Wesley and his family and his mother, Margaret, moved to Big Cottonwood (present day Holladay) to run a lumber mill. Joshua's sister and brother-in-law, Martha and John Wheeler, and their family were among the families called to settle Provo.

At this time in the lives of the Saints, the trials endured were those experienced due to starting from scratch and living in a new type of environment—the desert. For the first time in many years their trials were not based on their religious belief; they were allowed to live freely, as they strongly desired. Moving in with the Native Americans proved difficult, a difficulty they were able to overcome. The desert began to “blossom as a rose.”⁶ Their hard work paid off, and as they followed the counsel of their prophet, they were blessed. Now

it was time for Joshua Thomas's family to expand and blossom, and they so did by moving outward from Salt Lake City (Joshua Willis).

CHAPTER NOTES

1. The Old Fort was located three blocks south and three blocks west of the temple.
2. See Appendix P for more information on the Saints' first month in the Salt Lake Valley.
3. This plot is located on the map in the Daughters of The Utah Pioneers Museum in Salt Lake City. Joshua and Sarah Willis's plot was located on the northeast corner of 3rd North and 5th West and was two and a half acres wide and five acres long.
4. Variant: This is possibly her second marriage. 1) *Civil Marriages in Nauvoo 1839 - 1845*, by Lyndon Cook, and 2) *Marriages in Nauvoo Region 1839-1845*, by S. Easton, both indicate a Sarah Dodge was married to Solomon Andrews on 13 May 1843 in Nauvoo, Illinois by James Jones. There is no further information on this Sarah, such as birth date, parents name, etc. A family story through the Sophia Fryer line holds that Sarah told one of her daughters she was married before, as Taun Willis indicates in his Joshua Thomas history. This story was never told or heard by any known descendants of Sarah Melissa Dodge. In my opinion, the Sarah Dodge above was not the same person as Sarah Melissa Dodge Willis, because she would have been married at the age of 16; though this may not have been out of the ordinary, her crossing the plains in 1847 under the name of Sarah Melissa Dodge would have been out of the norm. She would have traveled under the name Sarah Andrews. Also, LDS records would have her marriage to Joshua Thomas as a second marriage and Andrews as a name variant; neither is the case.
5. Joshua Davis is revered by Provo as the first sheriff. This is an error. Joshua Davis did not enter Utah until 3 September 1850, *Pioneers and Prominent Men of Utah*. In *Treasures of Pioneer History*, Kate Carter indicates that Joshua Davis was the first sheriff. She also indicates that Alexander William became the sheriff of Provo in October 1850. If Joshua Davis was a sheriff at all it was for one month, and Provo would have been without a Sheriff for one and a half years (until Joshua Davis' arrival). In my opinion *Treasures of Pioneer History*, by Kate Carter (360) should read "Joshua Willis"; "Davis" is an obvious misprint. *Pioneers and Prominent Men of Utah 1847*, and Joshua Thomas Willis' obituary in the Deseret News of Salt Lake City, May 1886, indicates that he was a sheriff of Provo; family stories handed down from generation to generation through descendants of all three wives indicate that Joshua Thomas Willis was in fact the first sheriff of Provo.
6. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isaiah 35:1).

CHAPTER EIGHT

ON TO PROVO

The call to Provo was made, though one issue had to be addressed—conflicts with some unfriendly Native Americans. On Sunday, 10 March 1849, thirty-five men were dispatched to locate some stolen cattle. They traveled as far as present-day Pleasant Grove, where they met up with some combative Native Americans. A battle ensued, and four Native Americans were killed.¹ The hides of the missing cattle were found among the possessions of the deceased Native Americans. The Saints also found some Native American women hiding in the cold water of the creek, so the men had compassion and built a fire to keep them warm. Following the battle, the Saints continued south toward the Provo River to visit with Little Chief and explain what had transpired. As they explained to Little Chief the battle with the Native Americans, he was saddened by the loss of life, but he understood and conceded that those who died had caused much trouble. Though some Indians were aggressive, typically the Saints got along well with their neighbors (Crocket, *150 years*). Six days following the Battle Creek conflict, the Saints called to Provo departed for their new home.²

The Original Settlers of Provo

The thirty-three families called to settle Provo included the following 153 individuals:

Walter and Caroline **BARNEY**

James, Elizabeth, George W, James A., and Elizabeth **BEAN**

John, Julia A., John Jr, and Elizabeth **BLACKBURN**

John D. **CARTER**

Samuel, Rebecca, Joseph, Riley G., John, Mary, Jane, Ann, Samuel, and Ellen
CLARK

George, Margaret, Mary, and Jeanette **COREY**

Peter, Abram, Charles, Lucinda, Sarah, John, and Catherine **COWNOVER**

George **DAY**

James R., Eliza M., William F., John J., Polly Ann, Elizabeth C., Joseph O.,
Eliza, Isaac T., Benjamin M., Hyrum S., Richard A., Elizabeth, and Nancy M.,
DAYTON

Robert and Sarah **EGBERT**

Samuel, William H., Adeline N., John J., Samuel Jr., and Anderson S.

EWING

James, Mary, and Elisha **GOFF**

Gilbert, Hannah, Francis, Amos W., William, Albert, and Caleb **HAWS**

John S., Isaac, Charlotte, Hannah, Joseph, Emma, Minerva, and Sophia

HIGBEE

James P. **HIRAM**

Elijah E., Catherine, and Sarah **HOLDEN**

Jefferson, Joseph, and John **HUNT**

Dimick B., Lot, Clark, and Clarina **HUNTINGTON**

Gersham C., Susan, John, Elizabeth, and Melinda **JAMES**

Jabez, Amantha, and Jabez Jr. **NOWLAND**

Thomas, Catherine, Isabelle, and Mary Ann **ORR**

William, Margaret, William B., Harvey A., John A., and Parley P. **PACE**

John, Lucinda, Jane, Mary A., Marian, and Louisa **PARK**

George and Eliza **PICKUP**

James B., Eliza, Eliza Jr., George, and Martha **PORTER**

Henry **ROLLINS**

R. T. and Mary Ann **THOMAS**

Chauncey, Hannah F., John W., Harriet M., Julia, and Henry N **TURNER**

Miles, Sarah, Franklin E., Christian R., and Franklin E. Jr. **WEAVER**

Chauncey W., J. E., and Lewis A. **WEST**

John, Martha, Merrill, Thomas, Margaret, Wesley, Samuel, John, Luca A., and
Joseph **WHEELER**

Alexander, Isabelle, Epsy Jane, Clinton, Nathaniel G., William A.,

Archabald, and Seth **WILLIAMS**

Thomas³ and Sarah **WILLIS**. (J. M. Jensen 33-37)

Additional names were later added:

Thomas **WILLIS** ⁴

Jabez **BLACKBURN** and family

Hannah, Emma, Minerva, Clara, and Lottie **CARTER**

Houghton and Alpheus **COWNOVER**

James **MATHIAS**

John **ORR** and family

(Doc) John R. **STODDARD**

Shelburn **STODDARD**

STRONG

Henry **ZABRISKIE**. (qtd in J. M. Jensen 37)

The Journey to Provo

On Friday, 16 March 1849, the thirty-three families began their three-day journey to Provo, bringing food, seeds, farm implements, cows, oxen, and some horses. They were met at the river by angry Timpanogos Ute Native Americans, unhappy about the advancement of the white man into their country. Demmick B. Huntington pledged to the Native Americans that they would not be driven from their lands (*Crocket 150 Years*). The Utes took the word of the Saints and allowed them to continue. The Saints followed the river for three miles after crossing to find the area where they would build Fort Utah.⁵ The Saints began building Fort Utah on 3 April 1849, a stockade that stood 14 feet high and was 20 rods wide and 40 rods long, with log houses on the inside. Each house had two windows for each room, front and back. A coarse cloth substitute was used for the windows, because glass was not available. On the southeast corner of the stockade was a large corral where the cattle were kept at night. In the corral was a guard house to watch the cattle, because of continuous Native American problems. The logs for the fort were found on Box Elder Island, a 40-acre tract lying between two channels of the Provo River about a mile west of the fort (*Crocket 150 Years*).

Early Provo Experiences

After arriving in Provo, as they tried to settle in and built Fort Utah, a few early experiences are detailed by David R. Crocket in his article *150 Years*. The following weekly summaries are of the citizens' experiences of the first few months in Provo.

Sunday 8 April 1849 - Saturday 14 April 1849

John S. and Isaac Higbee informed Brigham Young that there had been an Indian battle in Utah Valley on Thursday. The Wanship and Goship attacked Little Chief's camp near the fort on the Provo River. Several Indians were wounded and some horses driven away. Little Chief requested help from the Saints to retrieve the horses.

Sunday 13 May 1849 - Saturday 19 May 1849

The settlers in Utah Valley had plowed and planted about 225 acres. A town meeting was called at which laws were passed for the colony. Ten additional families recently joined the settlement. The field was divided into forty lots—one given to each family. Numerous Indians were visiting each day, coming from many places. Brigham Young wrote a letter urging the Provo brethren to quickly finish their fort, to always have guards on duty, and to never allow armed Indians into the fort. He encouraged the brethren to be very cautious and prepared for defense.

Sunday 20 May 1849 - Saturday 26 May 1849

On Wednesday the snowstorm also hit the Saints settled in Utah Valley. It lasted for three hours. That night a hard frost destroyed most of their crops.

Sunday 27 May 1849

The settlers commenced the administration of re-baptism into the church, in conformity with the example set by the parent colony on the arrival of the pioneers in Great Salt Lake Valley, and generally followed in the various colonies founded. "It must be remembered that the whole scheme of colonization had its origin in the Latter-day Saint Church, and that the regular ecclesiastical organizations were made to function in civil capacity in the various settlements until city charters were granted by the Legislature. The re-baptism of the Provo settlers therefore, was not a religious reformation

among the people, but an ecclesiastical method of bringing the new colony under perfect organization politically as well as religiously” (J. M. Jensen 37)

Sunday 1 July 1849 - Saturday 7 July 1849

On Monday at Fort Utah a mass meeting was held and several laws were passed for the new settlement. Any person found gambling with the Indians would be fined at least \$25.00. Anyone shooting around the fort would also be fined.

The first Pioneer celebration was held in Salt Lake City in 1849. The following summary is a description of that first celebration.

Sunday 22 July 1849 - Saturday 28 July 1849
Great Salt Lake City, Utah:

Tuesday was a day of grand celebration. The first "Pioneer Day" observance was held, commemorating Brigham Young's entrance into the Salt Lake Valley two years earlier. The Saints awoke to the sounds of a cannon and a brass band which rode through the city in two carriages. At 7 a.m. the band arrived at Temple Square. The 100 x 60 foot bowery had been extended by 100 feet to accommodate a large number of people on this day of celebration.

At 7:15 a.m. a large American flag was raised on a liberty pole, 104 feet high. Six guns were fired, the Nauvoo Bell was rung, and the band played. At 8 a.m. the congregation was asked to assemble by ward. Each ward unfurled their ward's banner. A parade was organized starting at the home of Brigham Young. Marshal Horace S. Eldredge rode in on horseback dressed in a military uniform.

Twelve bishops marched with their ward banners. Seventy-four young men dressed in white came in, each holding a copy of the Declaration of Independence and the Constitution of the United States. Twenty-four young ladies, also dressed in white, with wreathes of white roses on their heads carried copies of the Bible and Book of Mormon. Next came the First Presidency, members of the Twelve, and twelve more bishops carrying the banners of their wards. Isaac Morley led twenty-four "Silver Greys," a group of elderly men, each holding a staff with white ribbons fastened at the top.

The procession started from the house at nine o'clock. The young men and young ladies in passing through the streets, sang a hymn—the cannons kept up one continual roar—the musketry rolled—the Nauvoo bell pealed forth its silvery notes—and the air was filled by the sweet strains of the brass band playing a slow march. On arriving at the bowery, the escort was received with

loud shouts of "Hosannah to God and the Lamb," which made the air reverberate. Addison Pratt wrote: "I think it was one of the grandest parades I was ever a witness to.

The leaders took their places on the stand and Erastus Snow offered a prayer of thanksgiving. Richard Ballantyne presented the Declaration of Independence and Constitution to President Brigham Young. President Young then led the congregation in a shout, "May it live forever and ever." Erastus Snow read the Declaration of Independence after which the band played a lively tune. Thomas Bullock read a poem, "The Mountain Standard," composed by Parley P. Pratt. Phinehas Richards next gave a stirring patriotic address on behalf of the "Silver Greys." He said: "Soon, like the Patriarchs of old, we expect to be gathered to our fathers. Our bosoms swell with gratitude to the Most High, that after years of tossing to and fro, our feet are once more established upon a land of peace." The multitude then rose and offered the Hosannah Shout led by President Young, while the bishops waved their ward banners.

Several of the brethren spoke, including President Brigham Young. "I rise to rejoice with those that rejoice. It is two years ago this day, since I arrived in this valley . . . and now we commemorate this day." He recounted the acts of persecution which drove the Saints to the valley and the valiant service of the Mormon Battalion. "It is Mormonism that has brought us here. I will ask, why was it that Joseph Smith could collect together the highest talents in the nation? Why was it that so much mystery surrounded him? It was because God was with him, and is with us."

Thousands of Saints were escorted by their bishops to eat at tables put under the bowery. Hundreds of California emigrants also participated. During the feast an emigrant company arrived in the valley and was brought to the tables. They were astonished at the warmth received.

Louisa Barnes Pratt, still deeply troubled at the thought of her husband Addison leaving again for a mission, wrote: "How is it possible, thought I, that one can be sad in such a place as this. The processions all in uniform, was an admiring sight. The music was exhilarating in the highest degree. The tables were spread with the choicest varieties of things produced from the richest soil, and by our own hands labor. I was seated at the table, which extended through the entire bowery. The sight was grand! Not a mouthful could I eat. I rushed out of the crowd, went in to a tent and laid down. So oppressive was the heat I could not remain there. I went back to my seat and determined to rest there to the end of the exercises. The speeches and toast were exciting. was forced to smile, even to outbursts, and to my surprise I found myself a partaker in the merriment."

At 3:30 p.m., the parade again assembled and promenaded around the vast congregation as the Nauvoo Bell rang and the cannon roared. Another meeting was held with several speakers. The celebration was closed by the band playing, "Home, Sweet Home" and John Taylor offering the benediction.

Horace Eldrege wrote: "It gave me great pleasure to see so happy an assemblage of people, after all we had passed through."

Sunday, July 29, 1849 - Saturday, August 4, 1849

The pioneers at Fort Utah bought some gunpowder from some emigrants. On Friday they decided to try it out in the fort's cannon. William Dayton and

George W. Bean fired the first shot. As they were reloading, the gunpowder caught fire resulting in a terrible explosion that threw the two men almost clear to the Fort's gates. William Dayton was killed and George Bean was seriously wounded. "Hout" Conover quickly rode sixty miles to obtain the nearest available doctor, Dr. Blake. Twenty hours later they returned. Brother Bean's life was saved, but his left arm had to be amputated between the wrist and the elbow. (*Crocket 150 Years*)

Sunday, August 12, 1849 - Saturday, August 18, 1849

Sister Zina Young, one of Brigham Young's wives, a school teacher, prepared on Monday to visit Fort Utah in Provo where her brother, Dimick Huntington lived. Prior to leaving the pioneer fort in Great Salt Lake City, she visited with Jesse Turpin who had been run over by a wagon several days earlier. He was confined to bed but was getting better.

Sister Young and her two young boys rode with her seventeen Year Old nephew, Allen Huntington, on their journey to Provo. She recorded, "When we left the fort we traveled for miles through a field of grain. I was much surprised to see what a world of it [sic]. In the afternoon Allen bought two water melons. They were a treat. Camped on dry creek 15 miles from home. I had set up but little of the way and had the teeth ache. Had a comfortable night's rest. In the morning my face was very much swelled. Got for Allen a soldier's breakfast, bread and meat. I soaked a cracker for mine in cold water."

On Tuesday, after a very weary journey, Sister Young arrived at Fort Utah on the Provo River. She had a wonderful visit with the family (*Crocket 150 Years*).

Sunday, August 19, 1849- Saturday, August 25, 1849

Sister Zina Young opened up a school at Fort Utah. She was visiting Provo for a month. (Crocket *150 Years*)

The Events Surrounding the Birth of Joshua Thomas Willis Jr.

In September 1849, after the fort had been completed for several months, Brigham Young visited the fort and suggested they move it east to a higher ground. The Saints followed their prophet and moved everything east of their current location. This was a hard time for Sarah Melissa, who was pregnant with her first child, Joshua Thomas Willis Jr.,⁶ who was born later in November. Tensions were rising among the Indians; the settlers knew it was a matter of time until the Indians attacked. The winter of 1849-50, the Nauvoo Legion was called on to protect the residents of Provo, when the Ute Indians threatened war. A conflict broke out called "The Battle at Fort Utah," which lasted only two days. In the battle, forty Native Americans and one settler were killed. Though the settlers would not initiate a fight, they would fight to defend their homes and families. The battle ended further problems with the Native Americans, and other southern settlements became possible. As other settlements began to arise, Provo became the stake center and county seat (Church 345).

Native American Experiences at Fort Utah

The citizens of Fort Utah were working hard to strengthen and build their little town, and some Native Americans continued to fight against it.

Sunday, September 16, 1849-Saturday 22, 1849

After a nice visit with the Saints in Utah Valley, the First Presidency bid good-bye and started their return journey.

Zina Young, who had spent a month visiting with her brother in Provo, traveled back with Brigham Young. She wrote: "There were six or seven carriages in the company. A lovely day. Stopped at Brother Bills and took supper. It was very nice indeed. All things were prepared in style and ready to be seated at the table." The company arrived back at Great Salt Lake City on Wednesday. (*Crocket 150 Years*)

Sunday, February 3, 1850 - Saturday, February 9, 1850

On Monday George D. Grant led a company of volunteers to Utah Valley. When they arrived at the Fort, Peter W. Conover reported that Indians were

hiding in willows and gullies, preparing for an ambush. Martial law was declared and no one was allowed to leave the Fort.

On Friday skirmishes took place, and three of the volunteers were wounded. The Indians were in a deep ravine protected from the Fort's artillery. One account of the battle reads, "A squaw was killed by a chain shot, however, during the progress of the fight." The Indians would make frequent sorties, and after delivering their fire, return to cover. Again, they would thrust their gun barrels through the snow lying deep upon the banks above them, and momentarily raising their heads high enough to take aim, discharge their broad-sides at the besiegers. They fought so stubbornly that all efforts to dislodge them for a time proved futile. A messenger was sent to Great Salt Lake City to report on the battle.

On Saturday the troops battled with Indians who were firing from a log house near the fort. In the afternoon George Grant was determined to capture the log house. He ordered William H. Kimball to pick fifteen men who would charge on the house and take it. Among these men were Robert T. Burton, Lot Smith, James Ferguson, John R. Murdock, Ephriam K. Hanks, A. J. Pendleton, Orson K. Whitney, Barney Ward, Henry Johnson and Isham Flynn. "Kimball and his men proceeded up the river until directly opposite the log-house, which now intervened between them and the stream. They then turned to the left, facing the rear of the house, and the leader gave the word to charge. Dashing forward through a ravine that for some moments hid them from view, the horsemen emerged upon the flat and were within a few rods of the house, in the act of crossing a small slough, when a roaring volley from the log citadel met them. Isham Flynn was wounded and the charge was momentarily checked. Several swept on, however, and the Indians, hastily vacating the house, fled to their entrenchments."

The battle continued into the evening as the Indians opened a furious attack upon the position held by the troops. Finally the Indians withdrew. During

the day, Joseph Higbee was killed and six other troops were wounded. No doubt many Indians were also killed and wounded. (Crocket *150 Years*)

Sunday, February 10, 1850 - Saturday, February 16, 1850

Daniel H. Wells arrived at Fort Utah to take charge of the battle with the Indians. He prepared the men for an attack, but it was discovered that the Indians had retreated—a small group had gone to Rock Canyon, the main group heading toward Spanish Fork. The troops visited the Indian encampment and found the body of an Indian woman killed by a cannon shot, about seven others dead, and they also found several warriors with serious wounds. It was learned that Old Elk had been critically wounded, and that this was probably the reason for the Indian retreat. Several men were sent to pursue the Indians in Rock Canyon. Daniel Wells led a company of cavalry toward Spanish Fork. They met some Indians at Peteetneet (present-day Payson), where some skirmishes occurred. On Thursday they overtook the main body of Indians near Table Mountain at the south end of Utah Lake. (Crocket *150 Years*)

One history recorded:

Another battle ensued, and the Indians were practically annihilated. Most of the fighting took place on the ice, which was very slippery, making it extremely difficult for the horses to keep on their feet. The Indians, being shot at, would fall, as if dead, and then, as their pursuers drew near, rose up and fired. They killed several horses in this manner, but none of the cavalrymen were hurt. Night came down, and a bitter night it was. The soldiers were forced to take refuge in the wickiups the Indians vacated on the bleak mountain side.

Scouts were sent around the west side of the lake, with instructions to cross over on the ice and to Provo. Daniel Wells returned to Fort Utah and received a report from those who went to Rock Canyon. They had found a few sick and wounded Indians and about ten who had died of wounds or the measles. Among the dead was Old Elk. In total, sadly about forty Indians were killed during the battles, about half of their forces. Efforts were made to take the Indian women and children into the fort to be cared for during the rest of the winter. Others were taken to Great Salt Lake City. (Crocket *150 Years*)

PROVO, UTAH: 25 June 1850

Peter W. Conover traveled from Fort Utah to Great Salt Lake City and reported to Church leaders that several Indian chiefs were gathering at the Fort to make a treaty of peace with General Daniel Wells. On Monday Brigham Young, Heber C. Kimball and Daniel H. Wells traveled to

Fort Utah to meet with the Indians. When the brethren arrived, they were disappointed with the conduct of many of the Saints in the settlement. The families there had let their youth wrestle, gamble, and race horses with the Indians. The brethren felt that because of this conduct, it was useless to ask the Indians to promise to behave better than those within the Fort. The Saints there were asked to repent and improve. (Crocket *150 Years*)

New Justices

This first year in Provo was a difficult adjustment for both the settlers and the Native Americans. Joshua Thomas and Sarah Melissa were among the Saints who worked this area and fought the ongoing battles to live how and where they desired. In 1850, Joshua had a household of three, with a real wealth of \$150 and no personal wealth (Willis Family). As he lived righteously, and honored the laws of the land and enforced them, his peers began to recognize what Brigham Young had already seen—his leadership abilities. Isaac Higbee resigned his position, and new appointments needed to be made. A town meeting was called; the new chief justice was Aaron Johnson; associate justices were William Miller and Joshua Thomas Willis; clerk and recorder was now Isaac Higbee, and the new Sheriff Alexander Williams. They were to hold these positions until elections could be made (Alter 8:104).

Trials For William Wesley

William Wesley was also having his own trials: his wife of seventeen years passed away in August 1850 from complications in childbirth. This last gift from his wife he named after her, Margaret Jane Willis. He had the assistance of his benevolent mother during these hard times. His pain, though, was intense—he now had nine children to raise,

without his companion. A few months later, William met a widow by the name of Frances Long Reeves, who had five children of her own. They married in April 1851 (Willis Family).

Joshua's Occupations

A general assembly was held in January 1851 to incorporate Provo. In so doing the boundaries needed to be fixed. The boundaries of Provo were decided as follows: "Commencing two miles south from the present survey of the city of Provo, east to the mountains, thence northerly with the mountains, to the north back of Provo River, thence west to the said lake, thence southerly along the edge of the lake to the place of beginning"⁷ (Carter *Treasures* 3:362). This same month, on the 28th, Joshua Thomas and Sarah Melissa received their second gift from heaven, a beautiful boy, Merril Erastus.⁸ Just as had the first child, he brought much joy to their very busy lives. Joshua Thomas had a hard time even slowing down at this time, being busy assisting in the organization of the city. One of his occupations was that of a fence viewer (Carter *Treasures* 3:364),⁹ to insure that the citizens of Provo kept up their fences. Another occupation was associate justice, in which he helped make and enforce the laws of their new town. His most significant job was that of strengthening and edifying his family. He had enormous responsibilities for his young thirty-three years, as he worked to help Provo grow and progress, honor his priesthood, and help his growing family.

First Counselor in the First Provo Stake of Zion

On Wednesday, 19 February 1851, Joshua Thomas was called by Brigham Young to be first counselor to President Isaac Higbee in Provo, for the Stake of Zion¹⁰ (Jensen 42), the first noted ecclesiastical experience for Joshua Thomas. Though no history remains of what he may have done in this position, he was always very spiritually minded, and by his past proven performances, we know he served the Lord with honor.

The first Monday in April, 1851 elections of a city council were to be made. Those allowed to vote were “all free white male inhabitants of the age of eighteen years, who were entitled to vote for state officers and who had been actual residents of the city sixty days preceding the election, were limited to vote for city officers” (Carter *Treasures* 3:362). One issue addressed at this same meeting was taxation: “Taxation was limited to ½ % per annum upon the assessed valuation of the property of the city” (Carter *Treasures* 3:362). Later this same month the first session of the council met in the schoolhouse in Fort Utah at 4:00 p.m. It was decided at this meeting that every able-bodied male citizen over the age of eighteen residing within the city be required to work one day on the public road, but he was not required to work on the road more than two days a year. Refusal to work on the roads was a \$2 fine. The second ordinance addressed concerned cut timber. If timber had been cut and left lying for more than thirty days without being hauled, it became the property of the person who hauled it. The fourth and final issue of the evening regarded substantial fences. The fences around citizens’ property lines needed to be accepted by the fence viewers. Anyone who had a deficient fence was made liable for all damages that might result from it,

and a fine not to exceed \$50 was imposed. The fence viewers at this time were Joshua T. Willis, David Penrod, and Elijah E. Wolden.

These three men had a difficult time enforcing the fence ordinance. In a meeting conducted on July 12, it was determined that if owners of deficient fences had not mended them by July 16, the law would be enforced by three committees. On 19 July, six delinquent fence owners were reported and the law enforced (*Carter Treasures* 3:364). Other ordinances imposing penalties were for swearing and profanity, racing horses on the Sabbath, any water use causing damage, putting dead carcasses, rawhides, or other filth into or near any ditch or water course, and neglecting to take care of one's own cattle, horses, or other livestock. If penalty for profanity or swearing could not be paid, it was worked out on the public grounds. It was also discussed that if people came from other states or territories and tried to sell goods, wares, or merchandise, they would be charged a 1 percent tax (*Carter Treasures* 3:365). Residents of Provo were getting a firm hold on their lives. Decisions on how they wanted their city to look and what behaviors they were going to accept from the citizens were a high priority.

On 4 August 1851 elections were held and appointments made: Gershum C. Case was named the new Chief Justice; Associate Judges were Joshua T. Willis and Duncan McArthur; Isaac Higbee was the county Clerk and Recorder; and Parmeno Jackman was named the new Sheriff (*Carter Treasures* 3:361).

William Wesley Willis's Mission Call

Life for William Wesley continued to change. He was called by the Prophet to serve the Lord on a mission, which he did. On 25 December 1851, he arrived in Calcutta, India.

During his sojourn he baptized some three hundred natives and established a church of about forty Europeans.¹¹ Joseph Richards was in Calcutta at the same time. The duration of his mission was four years, and it was the altruistic nature of Margaret Cherry Willis to choose to stay with William's new wife and fourteen children until his return¹² (Bancroft 410). Living in the Wild West was hard enough with a hard-working man at your side, but to be alone with fourteen children pushed life to its limits, showing the fortitude of Frances Long Willis and Margaret Cherry Willis. They did have the help and strength of the older children. John Henry, being sixteen, easily filled his father's shoes when a man's strength was needed.

Willis Family Moves On

Life continued in Provo for the Willis family. Joshua Thomas was elected for a second term as associate justice¹³ (Jensen 42). Finances and life were improving; and eight months after Joshua's election, on 27 May 1852, he and Sarah's first daughter was born. They named her Sarah Melissa, after her mother.¹⁴ Though they had no current Indian problems in Provo, Southern Utah seemed to have increasing problems. In the hot summer of 1853, Sarah Melissa was pregnant with their fourth child. She delivered their new baby, named Mary Dosha, on 2 August.¹⁵ The baby sadly passed away, 28 September, a month and a half after her birth. With his emotional and physical strength as assets, Joshua Thomas comforted his young wife, and they buried their baby in Provo. With William Wesley still in Calcutta, India, Brigham Young came to Joshua Thomas and asked him if he would like to continue pioneering and go to the southern settlements. Joshua Thomas, with his Willis humor, responded, "No, I don't want to," then quickly followed with "but I will if asked to" (Shumway). His heart still mending the loss of his daughter, he was still willing to follow

the Spirit and help those in need. Knowing he would have to pack up his mother, sister-in-law, and her fourteen children, as well as his own family, and make this several-day trek south, he again showed much strength. Brigham Young indicated that the people of Southern Utah could use his expertise in growing vegetation and explained the problems brewing between the Saints and the Native Americans, a war, history calls The Walkar Indian War.

CHAPTER NOTES

1. The site of this battle is called Battle Creek. A park with the same name stands as a monument in Pleasant Grove to those who fought and died.
2. Variant: Date of departure is different in the *Church History In the Fulness of Times*, which indicates 1 April 1849.
3. This is Joshua Thomas Willis, quoted here as Thomas, which is a name some called him.
4. E. W. Tullidge. "History of Provo," *Quarterly Magazine* July 1884.
Variant: The accuracy of the last set of names is not known. It was written in 1884. I can say for sure the last Willis name on the list, Thomas Willis, is Joshua Thomas Willis (Jr.), who was born eight months after their arrival in Provo. Joshua Thomas Jr. may have been considered an original settler, because Sarah Melissa was pregnant with him at the time of their move from Salt Lake City.
5. Today (2002) the area they settled is located approximately where the Provo River intersects I-15. There is a state park there. Exit west of I-15 off the Provo center street exit.
6. Joshua Thomas Willis (Jr.)
Birth—3 November 1849, Provo, Utah County, Utah
Married—Maria Duffin, 31 May 1870, Salt Lake City, Utah
Death—19 May 1930, Toquerville, Washington County, Utah.
7. Provo in 1851 was approximately 60 square miles; present-day Provo is approximately 12 square miles.
8. Merrill Erastus Willis
Birth—28 January 1851, Provo, Utah County, Utah
Married—Nancy Cedena Bagley, 31 May 1870, Salt Lake City, Utah
Death—6 October 1932, Mesa, Maricopa County, Arizona.
9. A fence viewer is a fence inspector.
10. Andrew Jensen. *Church Chronology*. 42; his exact quote is as follows: "A Stake of Zion was organized by President Brigham Young at Provo, Utah County, with Isaac Higbee as president and John Blackburn and Thomas Willis as counselors."
Variant: *Deseret News* clipping written May 1886, states Joshua was 1st Counselor to Bishop Isaac Higbee.
Personal Note—There is a discrepancy between the two documents listed above. In my judgment, J. T. Willis was a counselor in the stake presidency. The reason behind

this is based on two things: 1) in Andrew Jensen's compilation in Church Chronology, the next verse reads, "A branch of the Church was organized by President Brigham Young, at Springville, Utah County, Utah, with Asahel Perry as president and Aaron Johnson as Bishop." If in fact "president" Isaac Higbee meant branch president, it would have been attached to a ward, and the bishop would have been indicated, such as the Aaron Johnson situation above; 2) the news clipping indicated that Higbee was a bishop, which is most likely his title in later years; at that time, Bishops kept their titles forever after their service had ended, so calling Isaac Higbee by his title of bishop was not incorrect, but it does indicate he was a bishop at some point, after Provo.

11. William Wesley married Frances Long in April 1851; he was in Calcutta India on 25 December 1851. Because it took them over two months to get to New York to travel to Calcutta and approximately two months to travel across the Atlantic Ocean, he was married not more than three months before he left on his mission.
12. William Wesley's youngest daughter, Margaret Jane Willis, died 10 December 1855, less than two months after William's return from India (24 Oct. 1855).
13. Elected 4 August 1851.
14. Sarah Melissa Willis
Birth—27 May 1852, Provo, Utah County, Utah
Married—Fredrick William Mullins, abt 1870
Death—10 April 1914.
15. Mary Dosha Willis,
Name variant—Mary Dasha Willis
Birth—2 May 1853, Provo, Utah County, Utah
Death—28 Sept. 1853.

CHAPTER NINE

CEDAR CITY

Joshua Thomas Willis accepted his call to Southern Utah not knowing the vast experiences that lay ahead for him. His experiences would take him from the Black Hawk Indian war to the Reformation and the infamous Mountain Meadows Massacre. As he prepared his family and his brother's family for the move, because William was still in Calcutta, India, Southern Utah was under siege by an Indian called Chief Walkar. The Willis family, along with several other families, traveled to the southern settlements in the fall of 1853 without incident. This was quite surprising, since about the same time, the Gunnison party was brutally butchered by this Chief Walkar and his band south of Provo. Knowing Chief Walkar was on the war path, the Willises and others moved cautiously south for their new experiences.

The Gunnison Party Tragedy, A Tragedy For All

When the Gunnison Party was murdered, the Mormons were blamed. It began as an immigrant train, heading for California traveled through Utah. This immigrant train was told to leave the Indians alone, they ended up killing two, one being a band chief. The Indians became very volatile. Soon following this incident John Gunnison and his survey crew arrived, to survey land in the Utah territory for a proposed transcontinental railroad. John Gunnison had been advised of the Indian problem in the area, but he was in a hurry as his report was due by February and he did not want to work in the snow. The Gunnison group left the Indians alone, though the Indians were already upset about the deaths of two of their

warriors, caused by the previous immigrant train. Chief Walkar took revenge on the engineering crew, killing eight—Captain John W. Gunnison and seven of his crew. Gunnison and his party were highly respected by the Mormons for their kindness and friendliness. Unfortunately, the Church suffered; it was rumored the Mormons had planned and ordered the awful deed, which occurred in October of 1853. Though Mrs. Gunnison and Mr. Drummond tried to blame the Mormons for the deaths of the Gunnison party, the facts were that bad judgement was used and the Mormons were exonerated (Church 356).

The Walkar Indian War Begins

Joshua and his group traveled to Southern Utah to help the Saints. He and his group missed the Gunnison massacre by a short period. Joshua and William's family went to Cedar Fort. Brigham Young appointed George A. Smith as military Colonel over all settlements south of Salt Lake City. Governor Young vehemently counseled the Saints to flee from their homes and gather into the nearest fort, to safeguard the settlements. The safety of the Saints was of the utmost concern, as Chief Walkar waged war on all the immigrants traveling through Utah. These events are described in E. F. Beale's journal (transcribed verbatim):

2 August 1853

Soon after sunrise a few Pah-Utahs, the first of the tribe which we had seen, came running down a hillside to meet us, and accosting us in a friendly manner, asked whether we were Mormons or Swaps (Americans). They informed us that a Mormon village was not far off, and Mr. Beale, riding in advance of our party, in a few hours arrived at the town of Paragonah in Little Salt Lake Valley. It contains about 30 houses, which although built of adobes, present a neat and comfortable appearance. The adobes are small and well pressed and are made of a pink colored clay. The houses are built to form a quadrangle, the spaces between them being protected by a strong

stockade of pine pickets. Outside the village is an area of fifty acres inclosed within a single fence and cultivated in common by the inhabitants. It is called the Field, and a stream of water running from the Wasatch Mountains irrigates it, after supplying the town with water.

We did not remain long at Paragonah, for soon after our arrival the inhabitants in obedience to a mandate from Governor Brigham Young, commenced moving to the town of Parowan which was four miles southward, as he considered it unsafe with the smallness of their number of them to remain at Paragonah.

It was to us a strange sight to witness the alacrity with which these people obeyed an order which compelled them to destroy in an instant the fruits of two years labor, and no time was lost in commencing the work of destruction. Their houses were demolished, the doors, windows and all portable woodwork being reserved for future dwellings; and wagons were soon on the road to Parowan, loaded with furniture and other property.

We left Paragonah in the afternoon and rode to Parowan over an excellent wagon road, made and kept in repair and bridged in many places by the Mormons. We passed at a mile on our left a large grist and sawmill, worked by water power. This ride to Parowan formed a strange contrast to our late journeying through the wilderness. At all the crossroads, finger posts and mile-stones measured the distance.

Parowan is situated at the base of the mountain and contains about one hundred houses, built in a square and facing inwards. In the rear and outside of the town are vegetable gardens, each dwelling having a lot running back about one hundred yards. By an excellent system of irrigation, water is brought to the front and rear of each house and throughout the center and outside boundary of each garden lot. The houses are ornamented in front with small flower gardens which are fenced off from the square and shaded with trees. The field covers about four hundred acres and was in a high state of cultivation, the wheat and corn being as fine as any that we had seen in the states.

The anxiety occasioned by the threats of Walkar continued to increase.

3 August 1853

Most of the day was spent in having the animals shod and in getting extra shoes made to replace those which might be lost in crossing the desert region between Vegas de Santa Clara and Mohaveh River. An American Blacksmith, assisted by a couple of Pah-Utah youths did this work, and we were surprised to see what skillful workmen these Indians made. Most of the

Mormon families have one or more Pah-Utah children whom they had bought from their parents. They were being treated with kindness and even tenderness, were taught to call their protectors "father" and "mother," and instructed in the rudiments of education. Mormon rulers encourage a system which ameliorates the condition of these children by removing them from the influence of their savage parents, but their laws forbid their being taken out of the Territory. The children are not interdicted from intercourse with their people, who are allowed freely to enter the town, but the latter evidence very little interest in their offspring, for having sold them to the whites, they no longer consider them their kith or kin.

The excitement occasioned by the threats of Walkar, the Ute Chief, continued to increase during the day we spent at Parowan. Families flocked in from Paragonah and other small settlements and farms, bringing with them their movables and their flocks and herds. Parties of mounted men, well armed, patrolled the country. Expresses came in from different quarters, bringing accounts of attacks by the Indians on small parties and unprotected farms and houses. During our stay, Walkar sent in a polite message to Colonel George A. Smith, who had military command of the district and governed it by martial law, telling him that the Mormons were d--d fools for abandoning their homes and towns, for he did not intend to molest them; It was his intention to confine his depredations to their cattle and he advised them to return and mind their crops. For if they neglected them, they would starve and be obliged to leave the country which was not what he desired, for then there would be no cattle for him to take. He ended by declaring war for four years.

This message did not tend to allay the fears of the Mormons who in this district were mostly foreigners and stood in great awe of the Indians.

The Ute Chieftain who occasioned all this panic and excitement, is a man of great subtlety and indomitable energy. He is not a Ute by birth, but has acquired such an extraordinary ascendancy over that tribe by his daring exploits that all the restless spirits and ambitious young warriors in it have joined his standard. Having an unlimited supply of fine horses and being inured to every fatigue and privation, he keeps the Territories of New Mexico and Utah, the provinces of Chihuahua and Sonora, and the southern portion of California in constant alarm.

His movements are so rapid and his plans so skillfully and so secretly laid that he has never once failed in any enterprise and has scarcely disappeared from one district before he is heard of in another. He frequently divides his men into two or more bands, which, making their appearance at different points at the same time, each headed, it is given out, by the dreaded Walkar in person; has given him with the ignorant Mexicans, the attribute of ubiquity. The

principal object of his forays is to drive off horses and cattle, but more particularly the first, and among the Utes we noticed horses with brands familiar to us in New Mexico and California.

He has adopted the name of Walkar (corrupted to Walkah) on account of the close intimacy and friendship which in former days united him to Joe Walker, an old mountaineer, and the same who discovered Walker's Pass in the Sierra Nevada. (qtd in Adams Dalton 81-83)

Knowing he needed more people in Southern Utah, President Brigham Young called several more families at the April 1854 conference to join the Saints of Southern Utah. Among this group was Jacob Hamblin, whose call was to befriend the Indians, his title being that of an Indian Agent.

Brigham Young Makes Peace with Chief Walkar

By May of 1854, Governor Brigham Young, wanting to make peace with Chief Walkar, gathered fifty mounted men and one hundred wagons and teams, filled with gentlemen and their wives and families, and gifts for the Chief, which included sixteen head of cattle, blankets and clothing, trinkets, arms, and ammunition. President Young was accompanied by Heber C. Kimball, Wilford Woodruff, John Taylor, Ezra T. Benson, Lorenzo Young, Erastus Snow, and Parley P. Pratt. Fearless, Governor Young parked his caravan next to Chief Walkar's camp, then sent word to Chief Walkar that he wanted to talk peace with him. Word was sent back to Governor Young that if he wanted to talk, he needed to come in himself and see Chief Walkar. Brigham, along with his council, went to Chief Walkar's camp and saw fifteen old chiefs, some of whom included Ammon, Squash-Head, Grosepine, Petetnit, Kanoshe-Chief of the Parvains, and the San Pete Chief. After arriving, he was invited by Chief Walkar to sit next to him in his lodge. The interpreter, Mr.

Huntington, spoke on behalf of Brigham Young, explaining that the Saints desired peace with him, and there would be no continuation of ill feelings. The Indian Chief stood and spoke to Brigham Young, transcribed verbatim:

I am for war; I never will lay down my rifle and tomahawk. Americats have no truth. Americats kill Indian plenty; Americats see Indian woman; he shoot her like deer. Americats no meet Indian to fight; he have no mercy. One year gone; Mormon say they no kill more Indian. Mormon no tell truth—plenty Utahs gone to Great Spirit. Mormon kill them; no friend to Americats more.

The Chief of the San Pete Indians arose, and the tears rolled down his furrowed cheeks as he gave utterance to his grievances. "My son was a brave chief. He was so good to his old father and mother. One day Wa-yo-sha was huntng rabbits as food for his old parent; the rifle of the white man killed him. When the night came and he no come, his old mother went to look for her son. She walk a long way through the thick bushes. At the dawn of the day, the mother and son were both away and the infirm and aged warrior was lonely. He follow the trail of his wife in the bush, and there he found the mother of his child lying over the body of Wa-yo-sha—both dead from the same bullet. The old woman met her son, and while they were returning home, a bullet from the rifle of Americats shot them both down." He added, Old San Pete no can fight more; his hand trembles, his eye are dim. The murderer of his wife and brave Wa-yo-sha is still living; San Pete no make peace with Americats," The old warrior sat down exhausted on his blanket. Walkar remained perfectly silent.

Governor Young asked him to talk. He shook his head and said "No." After the rest had spoken, some of whom were for peace, Walkar said "I got no heart to speak—no can talk today. Tonight Walkar talk with Great Spirit. Tomorrow Walkar talk with Governor."

Governor Young then handed him a pipe; Walkar took it and gave one or two whiffs and told the governor to smoke, which he did, and passed it around to all the party. This ended the first interview.

An ox was slaughtered by the orders of Governor Young, and the whole camp were regaled with fresh beef that evening. I made a sketch of Walkar during the time he sat in council. I also made a likeness of Kanoshe, Chief of the Parvain Indians.

The next morning the council again assembled, and the governor commenced by tilling the chiefs that he wanted to be friends with all the Indians; he loved

them like a father and would always give them plenty of clothes and good food, provided they did not fight and slay any more white men. He brought as presents to them sixteen head of oxen, besides a large lot of clothing and considerable ammunition. The oxen were all driven into Walkar's camp, and the site of them made the chiefs feel more friendly.

Walkar, who is a man of imposing appearance, was on this occasion attired with only a deer skin hunting shirt. Although it was very cold, his blue blanket lay at his side. He looked care-worn and haggard and spoke as follows: "Walkar has heard all the talk of the good Mormon Chief. Walkar no like to go to war with him. Sometime Walkar take his young men and go far way to sell horses. When he is absent them Americats come and kill his wife and children. Why not come and fight when Walkar is at home? Walkar is accused of killing Captain Gunnison. Walkar did not; Walkar was three hundred miles away when the Merecat Chief was slain. Merecats soldier hunt Walkar to kill him, but no find him. Walkar hear it; Walkar come home. Why not Merecats take Walkar? He is not armed. Walkar heart very sore. Merecats kill Parvain Indian Chief and Parvain woman. Parvain young men watch for Merecats and kill them because Great Spirit say, 'Make Peace.'

Walkar love Mormon Chief; he is good man. When Mormon first come to live on Walkar's land Walkar give him welcome. He give Walkar plenty bread and clothes to cover his wife and children. Walar no want to fight Mormon; Mormon Chief very good man; he brings plenty oxen to Walkar. Walkar talk last night to Payede, to Kahutah, San Pete, Parvain—all Indians say, 'No fight Mormon of Merecats more.' If Indians kill white man again, Walkar make him howl." (qtd in Adams Dalton 85-86)

The peace pipe was passed around again, and the war was over. Chief Walkar believed the words of Brigham Young. Walkar told Brigham he with other warriors would escort him around to the settlements and to Salt Lake City. On 24 May 1854, Brigham Young announced to his party that the war was now over and gave instruction to the settlements that they were not to kill the Indians' game. They were to be kind to the Indians and honest and firm in their dealings. He also explained that though the Saints were their friends, they were still the Indians' masters.

Joshua Thomas Willis, a veteran of the Walkar Indian War, fought long and hard to sustain the Southern Saints and their belongings. Now established in Cedar Fort, the end of the war came as a great relief to Sarah Melissa, who was about to deliver their fifth child, whom they named Margaret Frances,¹ after William Wesley's two wives. The reconciliation of Brigham Young and Chief Walkar was encouraging for all those involved, for it brought some unity between the Saints and the Indians.

Iron Mission Saints Become Discouraged and Joshua T. Willis is Called as High Councilman

The Saints in Southern Utah were somewhat discouraged in their plight of mining iron. They felt they were not working hard enough for the Lord by mining iron. The Saints felt serving the Lord on a proselyting mission would be a better way to serve the Lord. President Brigham Young held a special conference in Cedar City on 20 May 1855, which Wilford Woodruff described as follows:

It was moved by President Young that Isaac Haight be appointed the President of this [New Cedar] Stake Johnson's Fort. As the twelve High Counselors of this Stake of Zion, Jonathan Pugmire Sr., Robert Wiley, Samuel White, Richard Harrison, Perry Liston, Ira Allen, Samuel Lee, Laban Morrel Rufus C. Allen, Thomas D. Brown, Joshua T. Willis and Charles Hopkins were chosen and ordained. Counselors to President Haight in the Stake were Jonathan Pugmire and John Higbee. At this same conference President Brigham Young made the following comments; The spirit of the people is rather dull. Making iron is as holy a calling as to go preaching the Gospel to the nations of the earth.... I don't want to raise a particle, if the damned infernal gentiles are coming here to eat it up. I would rather live on roots and the mountain elk, deer and cattle than see their infernal—here again, for they are the very scum of Hell and would cut the throat of every man and woman and child here if they had the power. (qtd. in Jones 186)

Brigham Young spoke with much passion and fervor in these final comments. He felt the spirit of the Saints, understood their discouragement, knew what was in their hearts,

and desired strongly to encourage and lift their “dull” spirit. The people he spoke to did not know or understand that their “calling” in Southern Utah to make iron was as “holy a calling as to go preaching the Gospel to the nations of the earth.” He expressed with much power that he did not want to be in the same situation as in Missouri or Nauvoo. This time they would defend their property and never walk away from it again, or allow anyone else to have it. It was quite obvious that Brigham Young and the Saints’ behavior was predicated on determination. His passion was a resolution that history would not repeat itself.

Women Played an Important Part in the West

The women were the men’s greatest strength and blessing. These heroines had to do men’s jobs, even more so than did the traditional western pioneer women, because husbands, sons, fathers, and brothers were often away on church assignments and callings. The women helped build homes, lay chimneys, chink cracks, mud the outside of log houses, plaster, and paint. They helped with the agriculture, raised livestock, gardened, processed food, tended the children, cooked, canned, dried fruit, and ground wheat; along with washing and ironing clothes, quilting, sewing, darning, spinning wool, carding cotton, weaving, making rugs, and making soap, baking powder, starch, yeast, dyes, and sugar; assisting at weddings and funerals; maintaining and beautifying homes; bearing, raising, directing, and teaching the children; tending to their own church duties and assisting neighbors in need (Church 363-64). Margaret Cherry Willis, Sarah Melissa Dodge Willis and Frances Long Willis were among these heroines of the west.

William Wesley Returns Home from His Mission

In October, a few months after Brigham Young's speech, William Wesley was in the process of returning home from his mission. William crossed the plains in the 8th Company, led by captain Milo Andrus, arriving in Salt Lake City 24 Oct 1855, only to find that his family had been called to the Iron Mission. Before he headed south to be with his family, William was invited to a celebration in honor of the returned missionaries:

After the company had exercised in dancing for some time, Elder William Willes,² returned missionary from India, was introduced by the manager to sing, "The Hive of Deseret," composed by himself. The composition and the manner in which it was sung had an enchanting influence. We felt like bees in autumn, far from the hive, striving and longing to gain the warm, hospitable and secure shelter of home. With the last words of the song, the hallucination passed off, and we found ourselves at home with our wives and children and friends, ready to engage in the dance.

At 7 o'clock, supper was announced, when the company repaired to the basement story, where they partook of the substantial repast. None went from the hospitable board dissatisfied; the tea and the coffee were excellent, there was plenty of sugar to sweeten with, and no draining of cream jugs, for there seemed to be a perfect flow of mild and, not honey, but good tea and coffee.

It is not my design to give you a full list of the substantials we partook of, I need only say they were well prepared and in abundance. The hand that provided them is a liberal one, and every soul blessed it. As to the style in which the supper was served up, and the tables set out, I need only say that Mr. Wm. C. Staines superintended the arrangements. After supper, the dancing again commenced, which continued for some time, when songs were sung by W. Willes and sister P.P. Pratt. When the evening was well advanced, and the party had exercised themselves much in the dance, President Grant addressed the returned missionaries. (Carter 8:446-47)

Soon after the celebration, William Wesley continued south to reunite with his family and fulfill a second mission in the Iron County.

William and Joshua Support the Reformation

William was a joyous sight to behold; his family welcomed him with great enthusiasm. Many of his and Joshua's friends had drooping spirits, and their testimonies were waning because of the lack of food, as a result of the grasshopper plague and worsening economic conditions. The people could not provide adequately for their families; many Saints were starving, clothing was threadbare, and Sarah Melissa was expecting their sixth child³. William and Joshua were asked to help strengthen the Saints and speak at sacrament meetings. William Wesley, as a returned missionary, spoke on his experiences and gospel topics and sang songs. Joshua, as a high councilman, spoke on gospel topics. The Reformation, as the brethren called it, was under way—to preach repentance (Church 365-66). The Reformation started with a four-day conference, and the following was what took place during those four days:

The Reformation was launched in Kaysville in a conference beginning September 13, 1856, and lasting four days. President Jedediah M. Grant, Joseph Young, and William Willis were the principal speakers. The last named had just returned from a mission to India. He injected a spirit of revivalism into the services with stirring songs, one of which was "The Saints Will Nobly Do Their Duty." According to the minutes, Brigham Young, though not present, supplied the text for President Grant's first discourse which was, "Saints, Live Your Religion." He urged the members to hold sacred their baptismal covenants through...observing cleanliness in their persons and dwellings, setting their families in order, carefully cultivating their farms and gardens, and not to feel so anxious to have more land that they could not attend to themselves; to gather into and build up the fort and settlement, and concluded by praying that all those who did not feel to do right might have their way opened to leave the people and Territory, and that those who did not come forward and do their first works [i.e., renew religious obligations by baptism], let them be unto you as heathen men and publicans, and not numbered among the Saints.

The last day's session of the conference convened at Weinel's Mill. President Grant, according to the *Deseret News* account,...enjoined upon the Saints to

observe the utmost decorum and reverence while the sacred ordinance of baptism was being attended to. After prayer he proceeded to baptize Bishop Allen Taylor and his counsellors. Nearly 500 Saints were immersed under direction of President Grant. He baptized upwards 80 with his own hands. After baptism the Saints repaired to the bowery while the ordinance of confirmation was attended ... the Spirit of the Lord was poured out to a great degree and peace and happiness characterized the whole assembly. President Grant rose and blest the people in the name of the Lord God of Israel. (Utah State Historical Society, *Utah Historical Quarterly* 26:48-49)

During the reformation period, Sarah Melissa delivered their seventh child, whom they named after the Prophet Joseph Smith.⁴ Joshua and William continued to assist the brethren by giving Reformation talks when called on to do so. Rachel Andora Woolsey Lee noted in her personal journal, transcribed verbatim;

The High Priests meeting Sung "how Glorious will be the moning &c" the Prest said that he wanted the high Priests to speak their feelings and mind and gave way E. H. Groves then said that he had been Slothfull in his duties but intended by the Grace of God to do better. Prest Rufus C Allen, J.D. Lee. Wm Young, Henry Barney, and Amos G Thornton, all spoke of their Slothfullness. And their determinations to commence anew from this time forth. The Prest then arose and Said that the difference between bro: Groves and Lee must be adusted before Baptisem can be admnsterd the affair was then adjusted among themselves. After which Prest Haight went and Baptized first the Bishop and the Patriach then Bishops council, and the other High Priests the Prest gave L.W. Roundey & Chas W. Dalton the privalege of Baptisem because their intended going South Soon. --in the Eveing meeting they ware confirmed in the following Order

			(Age)
Prest Haight	confiemed	the Bishop E. R. Davies	51
Elder John Higbee	Do	Henry Barney	40
Elder Elias Morris	Do	Amoss G. Thorton	
Prest Haight	- Do	Elishal H Groves	59
Elder Higbee	confirmed	Rufus C. Allen	
Elder E Morris	Do	J.D. Lee	44
Pres Haight		William Young	59
Elder Higbee		W. Roundy	
Elder Morris		C. W. Dalton	

Notes the forgoing confirmation ware attended to in the Eving meeting Meeting at Earley candle light after confirmation. The Prest arose and Said that they had See fit to Baptize the Bishop and council and the High Priests

and would have liked to Baptize all if time and oppertunity permitted but now he would leave it in the hands of the Bishop to Baptize and bless this people, he then exprted the Brethren to watch and pray for the Davil would try to overcome them, and that inasmuch as they would enjoy the good Spirit that the red Man would feel thier influence. All those that ware Bapized spoke thier feelings and resolution to be better men hensforth, When Bro: Roundy spoke he felt truly penitent before the Lord and floods of Tears Gushed from every Eye. I do here bare witness that never Since Harmony has been Settled has thare been such feelings of penitence and contrition and joy and thankfulness to God for his mercies and loving Kindness toward us through all our wickedness, and hardness of heart that have existed in this place one toward another. Yea every one melted down in a flood of tears with thankfull to thier God & Saviour for giving us a chance before it was gone to late for us to repent, of our ways. &c Many of the brethren spoke and all rejoiced to gather; Prest Haight and council Rejoiced exceedingly and spoke their satisfaction to see the true penitence of the Brethren in the cause of the reformation and said that this was not a revival like had been somtimes of short duration but it would continue untill the devideing live should be drawn between the righteous and Wicked and the great struggle would commence between the two Kingdons Benediction by Prest Haight

Names of those Baptized Friday Oct 31st 1856

Age	Comfirmed the Same Eveing	By Whomb Baptized	By Whomb Confirmed
29	John Rees Davies	Bishop	Bishop
53	Rachel Davies	Bishop	H. Barney
41	Marey Barney	Do	Bishop
12	MaryAnn Williams	Do	J.D. Lee
14	George Williams	Do	H Barney
8	Alma Barney	Do	R.C. Allen
8	Roseann Barney (Indian)	Do	J.D. Lee
49	Lucy Groves	Do	R.C. Allen
16	Samuel Elisha Groves	Do	R.C. Groves
14	Patience Sybil Groves	Do	Bishop
8	Lucy Maria Groves	Do	Bishop
	Lovina Hoopes Allen	H. Barney	R.C. Allen
42	Aggatha Ann Lee	Do	J. D. Lee
28	Reachel Lee	Do	J.D. Lee
14	Mary Adaline Lee	Do	R. C. Allen
16	John Alma Lee	Do	J.D. Lee
12	Joseph Hyrum Lee	Do	J.D. Lee
8	Willard John Lee	Do	Bishop

Names of those Baptized Same Date Oct 31st 1856

Age	Confirmed the Same Eving	By whomb Baptized	By whomb Confirmed
27	Juliett dolton	H Barney	Barney
23	Elizabeth Dolton	Do	Allen
19	Sarah Jane Dolton	Do	H, Barney
	George Dolton (Indian)	Do	H, Barney
46	Leah Young	Do	Bishop
17	Reachel Dirmda Young	Do	H, Barney
12	Hariett Elizabeth Young	Do	H, Barney

Notes - Prayer meeting was held on Thursday Evening and a good spirit existed and several of the brethren Spoke in the wormth of the spirit thier determination to press forward, the Bishop gave some good Council and then dismissed-

This eveing after Confirmation the made a few appropriate remaks relative to those that ware Baptized and said for them to beware of the Evil one &c for this temptations would be grater than Ever &c Dismi

Nov 6th

Thursday Nov 6 th 1856.	Names of those Baptized Confirmed the Same Day	1856 By whomb Baptized	By whomb Confirmed
	Waldo Littlefield	Barney	Bishop
	Mary Littlefield	Do,	J.D. Lee
	Sydney John Do	Do	Bishop
	David Oscar Do	Do,	J.D. Lee
	Sarah (Indian) Do	Do,	E H Groves
	George Shirts	Do,	Bishop
	Elizabeth Shirts	Do,	E. H. Groves
	Darius Shirts	Do,	E. H. Groves
	Maergrett Shirts	Do,	J.D. Lee
	James G. Davies	Do,	Barney
	Polly Davies	Do,	Bishop
	Don Carlos Shirts	Do,	Bishop
	Lemuel Lee (Indian)	Do,	Barney

This Day was fast Day and two meetings ware held - After confirmation the meeting was given free for the Brethren and Sisters to speake - Several bore testimony of the truth of the goodness of God towards them the good spirit prevaild and all seemed to rejoiced in the work of Reformation that had commenced in our midst Some good instructions ware imported by the priesthood. Espacially to those last Baptized waring them and us all to

beware of the Evil on that would endeavour to over come us by his temptations and alurements to draw us again into darkness and utter ruin &c Dismissed as usual —. (Lee 10-14)

Saturday Nov 23rd (1856) Prest Haight and Wesley Willis; and Icheel Mc Connal arrived from Cedar to pay us a Visit previous to Prest Haight leaving for the Legislative Assembly. At Early Candle light a meeting was convened and the brethren spoke their feelings relative to the Reformation which were very good Prest Haight followed and Said that the time had arrived when the hypocrite shall tremble in Zion and alluded to the circular or catechism from Prest Young and sent by the Home Missionaries through all the Settlement in the Valleys of the Mountains – he also spoke of the abominations practised among the saints and wondered that God had Spared us so long. &c. It was thought advisable (as the room had been Newly plastered,) not to prolong our meeting dismissed by Elias Morris. (Lee 17)

(March) 14th (1857) Saturday Evening Elders Willis & Harrison from Cedar came as usual a meeting was convened the Brethren spoke on the Principle of obedience After singing Benediction by Prest H Barney

Sunday 15th the Saints assembled at 11 A.m. Singing prayer by Elder Willis⁵ – Sing again Elder Willis spoke on the Reformation, Bro Ingram followed on the same Elder Harrison spoke on the same and that we must drive out the wicked men by Elder Willis.” (Lee 33)

Joshua Elected to Alderman

While the Reformation continued, on 4 April 1857, Joshua Thomas was elected to the position of alderman in Cedar City. The position of mayor and alderman constituted the municipal court, having the power of justices of the peace and the right to issue writs of habeas corpus in all cases involving city ordinances. The position of alderman is the only civic position Joshua Thomas held while in Cedar City. The following is a record of the meeting where Joshua Thomas Willis was nominated for the position as alderman.

April 4, 1857, Saturday, 7 o'clock p.m. A mass meeting was called to nominate the members of a new Council for the City. Opening prayer by Richard Harrison. Moved that the Honorable Isaac C. Haight (then Mayor)⁶ take the chair—seconded and carried unanimously. The Honorable Isaac C.

Haight was nominated Mayor for the ensuing term. The Honorable Richard Harrison, *Joshua T. Willis, Esq.*, Ribert Wiley, Esq., and P.K. Smith, Esq. Were nominated Alderman. Elias Morris, Esq., Ira Allen, Esq., Mr. Samuel Pollock, Mr. Gerge Wood, Mr. James H. Stratton (resigned), Mr. Charles Hopkins, and Samuel D. White, Esq., were nominated Councilors. Next business on docket was the cow herd. P.K. Smith moved that it be 2 ½ cents per head for each cow and also young stock kept about the City, or pay the head bill at the rate of 3 cents per head. Carried. Voted that the young stock be sent to Pinto Creek for the season. Dismissed by prayer. Honorable Isaac C. Haight, Chairman:

George K. Bowering, Secretary
Note: Mayor referred to as "Honorable"
Alderman referred to as "Esquire"
Councilman referred to as "Mr."
(Jones 11)

William and Joshua Willis Continue to Assist with the Reformation

The following is from Rachael Andora Woolsey Lee's personal journal, and describes Joshua and Williams visit to Fort Harmony and their talks in Sacrament meeting during the reformation, transcribed verbatim:

(May) Sunday morning 3rd (1857) Saints met as usual at 10:00A m. The meeting was addressed by one of the Home missionaries viz Wm Willis late missionari from India, – he preached on the Reformation how it went on Among the Northern Settlements &c.– In the afternoon at 2 P.m Elder Willis gave an interesting narritive of his mission to India. And related Some curious incidence relative to the manners and Customs in India &c and exhibited A Bernah Idol he had in his possession, all of which greatly interested the brethren.

4th Elder Willis A G Ingram & Peter Shirts went exploring South for some Isinglass - they ware gone 3 days and returned fully Satisfied with their discovery for they found considerable quantities

Thursday 7th Fast Day the brethren and Sisters met and had a good time of it Elder Willis spoke and Sang some his songs &c

8th On this evening A meeting was convend for Elder Willis to speak And sing for the last time ere his returence to the City he delivered an interesting discourse on the reformation and upon the necessity of practical Religion, in the observance of Order

& cleanliness in all things showing clearly that without it we could not a fullness of glory in the Kingdom of God.—

9th Bro. Willis went in the company with the Bishop to cedar for the Sabbath the Sisters of this place donated a large cheese to Bro. Willis.

Sunday May 17th At 10 o'clock the Saints convened after singing prayer by E. H. Groves. Elder Willis, Thos from Cedar called upon to address the saints – he Spoke on the Salvation & exaltation that we are looking for as A people and the works necessary to Secure it &c-----

The Bishop then called the attention of the brethren to the keeping of the Cattle from the grain in the field &c and to love you Naighbour as yourself by doing as you would be done by your brethren &c

2 p.m. After singing prayer by Littlifield. Bro. Hopkins from Cedar spoke A little also bro J.D. Lee, The Sacrement was administered for the firs time

Since the Reformation has commenced. Patriarch Groves made some very appropriate remarks on the Sacrament while the bishop was breaking the Breade.

The present Indian Captain tom was called to the stand to preach to his brethren he done so under a good spirit George Shirts then Interpreted. A good Spirit prevaild throughout the Day the Bishop arose and said that the would be no business meeting this Eveing the Bishop Dismissed the Congregation.

(May)31st (1857) Saints met at 10 A.m. Singing prayer by J. D. Lee. Bro: W. W. Willis from Cedar being on a visit was callad upon by the Bishop to preach. He took up the subject of Education to the rising Generation to fit and prepare them for bearing off this Latterday work to the Nations &c. Was followed by J D Lee on the followfeelmet of Prophecy &c. Ben by E H Groves
2 p.m. Singing prayer by the Bishop the Sacrement was Administerd, Patriach Groves spoke on the Sacrament and on the Greatness of the Latterday work - others bor testimony. Ben. By J.D. Lee (Lee 39-42)

The reformation was emphasized for several months. It had a very positive effect on the people of the Church, many of whom rededicated their lives to doing right and accomplishing the things the Lord had planned for them. William Wesley and Joshua Thomas assisted the Saints overcome their struggles in the gospel through their significant part in the Reformation. The talks they gave were an example of how they lived their lives.

The Scar That Mountain Meadows Massacre left on Southern Utah

Everyone was on the right footing after the Reformation, and the Saints' hearts were in the right place; but the people were tried once more. An immigrant train from Arkansas, coming through Southern Utah, indicated that they hated Mormons and had possibly killed one from Provo who had joined their wagon train; and the Indians believed this same group was poisoning their people. What happened next is what history calls The Mountain Meadows Massacre.

The Latter-day Saints were still suffering from the wounds of Illinois and Missouri. Though it had been ten years, enduring the atrocities they had faced for so long made recovery difficult. The Saints faced choices, and something most unusual occurred—very uncharacteristic thoughts enveloped them, which led to uncharacteristic behavior.

The Two Wagon Trains that Will Live in Infamy

It all started when two groups of wagon trains, the Francher and Baker Companies, were traveling through Southern Utah. As they traveled, several things about them were alleged:

- 1) They had poisoned a spring, which some cattle of the Indians drank and the beef was eaten by the Indians and some died from the poison.
- 2) The Indians warned the Francher and Baker Companies not to travel on their land and this warning was ignored.
- 3) A young man by the name of William Aiden joined one of the companies as they were traveling through Provo and was killed by a white man, supposedly in the group.
- 4) Last, some of the company members made comments that they were with the mob that had killed Joseph Smith, and before they left the territory, they would like to take a shot at Brigham Young.

This provoked much pain and anger among the Saints. They had discussions about the people of these two immigrant trains, trying to determine whether the stories were true. Believing what they had heard, some leaders of the Saints in the Cedar City area started to make plans to lash out at these two groups.

The Indians, angry with the people of these two wagon trains as well as the Mormons, approached John D. Lee concerning assisting with an attack on the two wagon trains.⁷ Because Lee feared another battle with the Indians, he assisted them in the attack. The Saints were still in much pain about their past; they were good people with good hearts. Either they felt they were caught between a rock and a hard spot with the Indians, or their anger became uncontrollable. Much was discussed on this subject among the Saints, and the decision was made to call out the Iron County Militia.

Iron County Militia Gathers

Though William H. Dame was the Colonel of the Militia, John M. Higbee, being a major, was the person who gathered the militia and led them to Mountain Meadows to “put out of the way” all people of Francher and Baker Companies who were old enough to talk. When the militia gathered it was believed by some that this was a military action, though to others it was ecclesiastical.

To turn down a military call could be punishable by death. Men were collected from Cedar City, Harmony, and other towns in the area. Joshua Thomas Willis, aware of what was transpiring, disagreed completely with the anger and hate he watched develop in the hearts of the men he called his friends. He had the utmost respect and a great love for John D. Lee and John M. Higbee, but on this occasion he strongly disagreed with what they were

doing. When they came looking for him, he hid himself under the bed, directing his wife Sarah Melissa to tell them he was not home.⁸ Sarah Melissa followed the counsel of her husband, and it was to Joshua Thomas' credit that he handled it the way he did, for John D. Lee was a very influential, forceful, and persuasive man, not a force to be reckoned with. Some members of the Church described John D. Lee as dictatorial. Joshua Thomas did not want to get involved; his education by his parents had taught him otherwise, and he knew this was all wrong.

The Tragedy Begins

As the Iron County Militia traveled to Mountain Meadows, they came upon the wagon trains traveling from Arkansas to California. John D. Lee explained to the people of the wagon train that if they would hand over their guns, put the women and children in front, and have the men walk single file with a Mormon by their side, they would insure that no harm would come to them from the Indians. Since the people of the wagon train had encountered several days of Indian attacks, they quickly complied with the Mormons.

This started on Wednesday evening, 9 September 1857, when John D. Lee first approached them. The plan was to begin by having each militia man kill the emigrant closest to him; the Indians were to kill the women and older children. Lastly, militia men who did not agree with what was happening were to shoot in the air, and the Indians would kill the men left standing. John D. Lee and two other men were designated to shoot the wounded at close range, and those trying to flee. Only eighteen children were spared, the age range being between a few months and seven years, an age considered too young to remember what had transpired or to testify against anyone. The killing took place on 11

September 1857. Some have alleged that Brigham Young knew and agreed with what was to take place, though documents show he not only did not agree with it, he had sent word not to harm the people or assist the Indians in doing so.

Following the massacre, a long trial ensued. John D. Lee was exonerated at one point, but then another trial was held, and he, along with Isaac C. Haight, was declared guilty. Though Isaac had not participated in the killings, he was the stake president in Cedar City at the time, and it was felt he gave the final order to kill the emigrants traveling through Utah.

Unfortunately, a secret pact was made at Mountain Meadows Massacre site by all in attendance never to speak of what happened. John D. Lee, though bitter with the second outcome, feeling he was the sacrificial lamb for the massacre, was executed twenty years following the event. Isaac C. Haight fled the state and lived in Thatcher, Arizona as a fugitive under the assumed name of Horton, his mother's maiden name. He was to live without family and friends for many years.

The only Willis involved was John Henry Willis, the oldest son of William Wesley. It is falsely believed that John Henry arrived after the massacre to help disperse the children who had been spared. In fact, he was riding with Samuel McMurdy⁹ in the wagon that held some of the children during the massacre. It is not known whether he involved himself in the killings. Philip KlingonSmith's testimony of what happened at the site alleges only that "John Willis and Samuel Murdy (McMurdy) assisted me in taking charge of said children; on the evening of the massacre." The following is the account of Samuel McMurdy's and John Willis's activities.

Two wagons were driven up. Into the first, driven by Samuel McMurdy, were loaded the young children, along with some clothing, bedding and guns into the second drive by Samuel Knight, were placed one woman and two or three

wounded emigrant men. The two wagons pulled out, with Lee walking between them. A short distance behind, in an unorganized and irregular group, walked the women and the older children. After these had proceeded nearly a quarter of mile, the men came, single file, each unarmed emigrant beside an armed Mormon "guard." Major Higbee, on horseback, commanded the whole thing.

It all worked out according to plan. The horses, walking fast, were soon ahead, and, after they were out of sight beyond a knoll the women came into the decline where the scrub oak grew thickly on both sides of the road. At the command "Halt!! Do your duty!" each Mormon man was to shoot the emigrant at his side, the Indians hiding in the brush were to kill the women and older children, and Lee and the drivers were to finish off the wounded in the wagon. Those of the Mormon men who protested the killing were to shoot into the air, then sit down and remain quiet while the Indians killed their men. (Brooks 74)

The Latter-day Saints involved had to live with the horrors of this event for the rest of their lives. For all the Mormons who did not shoot anyone, the memories they had to live with also had to be a destructive factor in their lives. The information and feelings of John Henry Willis in his involvement in this scar on Mormon history went with him to the grave. No family stories have been passed down or recorded concerning his feeling or his involvement.

Joshua Thomas loved his nephew very much and had always been close to the Higbee family. Joshua Thomas took both men, John Henry Willis and John Higbee, to Toquerville with him, to keep them out of the limelight and strengthen them spiritually during this trying time in their lives.

Many Saints were not aware of the Mountain Meadows Massacre at the time of its occurrence. This is quite clear in the journal written by Rachel Woolsey Lee of Fort Harmony, transcribed verbatim:

Sunday, September 1857 13th This morning a greate number of Indians returned from an expedition South west. Also with Bro. J. D. Lee, meeting was convened in the afternoon. (Woolsey Lee 48)

Nothing more was ever expressed in her journal about what happened at Mountain Meadows. Because she lived in Fort Harmony and was married to John D. Lee, one might believe that something was known, but she refers to it as merely an "expedition." A week later the journal reads,

20th This Bishop and J. D. Lee went to conference at S.L. City. In the afternoon was held only a few of Saints convened many being absent. (Woolsey Lee 48)

The absence of a number of Church members may speak for itself, as does the fact that she even noted it.

Martial Law Declared in Utah

Five days prior to John D. Lee leaving for Salt Lake City, Governor Brigham Young declared martial law in Utah,¹⁰ he being made aware of 2500 members of the US Army under Johnston's command and a newly appointed governor of Utah heading for Salt Lake City. Brigham Young sent militia men out to delay the army, in which they were successful. The army had to winter in western Wyoming. An advocate for the LDS people, Col. Thomas L. Kane, using his own money, went to Salt Lake City to help. He mediated successfully between Brigham Young and the new governor, Alfred Cumming, even though prior to Kane's arrival, Church leaders had held a "Council of War." All the members of the Church in the Salt Lake City area were prepared to burn their homes, gardens, and orchards and flee south, rather than have their wives ravished, their children corrupted and their homes taken once again. Nothing was going to be left behind this time for the use of the invaders.

Everything was organized—where each ward would go, and how its members would get there. Provisions were sent out first, then families. The planned exodus included 35,000 Saints from the Salt Lake valley. Southern Utah Saints were to stay in their location, but were to send up teams to assist in the exodus. Some young, vigorous Saints living in the north were to be left behind to waste the crops and burn the homes if necessary. The temple foundation was covered to look as if it were a plowed field. Church records were buried. The Saints had decided that this time they would not leave anything for the enemy to use (Church 373-78). The Saints were grateful to the Lord when they did not have to follow through with their plans.

A Call to Toquerville From the Lord

A Ute Indian by the name of Chief Toquer¹¹ had addressed Isaac C. Haight on two occasions about sending a group of Saints down to his area, now called Toquerville. Preparing for the exodus of the Salt Lake City Saints, Isaac C. Haight called Joshua Thomas to colonize the area south of Fort Harmony on Ash Creek. When Joshua Thomas received the call, he responded, “Brother Haight, I am grateful for the trust and confidence you have in me and with God’s help I will do my best” (Wakling and Jackson 266).

Joshua Thomas was to be the branch president, and the families called to go with him included William Wesley Willis,¹² Josiah Reeves, John Henry Willis, William Riggs, Joshua Reeves and Willis Young. They were later joined by John M. Higbee, Samuel Pollock, and Mr Brown. When the Utah War began, Brigham Young requested that some of the California Saints return to Utah quickly, to strengthen the southern settlements. It was

during this that time that Charles Stapley from San Bernardino settled in Toquerville, soon after the original settlers.

The Move from Cedar City Begins

Joshua Thomas prepared his family once again for another move. On 10 April 1858, he began his exodus from Cedar City. His son, Merrill Erastus Willis, in later years explained what he remembered:

A short sketch of my Life—Salt Lake City Aug 28, 1912. I feel impressed to write a short sketch of my life to leave to my children that it can be read when I cannot be heard. I will now begin to tell of my own life as I remember it. I remember some that happened while we was moving to Toquerville, we had one yoke of cattle old Buck and Polly one cow and a few hed [head] of sheep. This was all that the Indians had left us Father had some fine horses that he brought accross the plains but the Indians stold [stole] them and his cows. All but the one that I have mensioned [mentioned]. I well remember the days travel from Ceder there was 4 or 5 familys [families] of us and each family had a few sheep and the himed [hired] Henry Elken a german to drive them. I well remember the first day travel after dinner the sheep was started out a bed of the wagons and I was much attatched to the sheep and started to follow after them. I was not missed by my parents and the herder did not notice me following the sheep until I was too late he could not leave the sheep and take me back to the wagons. So he aloud [allowed] me to follow them. We got to Hannlton's [Hamilton Fort] before night and the herder took me in the house. Hid as soon as I had a good chance I slip away unnoticed by the family and made my way to the sheep fold and they were tired and they were lying down. I went and layed down with them and happy in the meantime I was missed from the wagons and a search revealed the fact I had gone on the trail of the sheep. A runner was sent out but did not over take me. And when I came to the fort the herder told them that he had taken me in the house but when he went to the house I was not theare [there]. This was quite a surprise as they had not missed me at once the search began but I was not to be found. Finally it ocurd [occurred] to them that I might be in the sheep fold and they were right. I remember that when I went into the fold that they were all lying down and chewing their chod [cud]. I felt like I would like to have a chud to chew as I was getting very hungry, but feeling at home with the sheep I lay down with them and was soon in dream land. I was soon found and soon all was in camp and all happy again. This ended the first day travel.

Second day [of] travel:

We left Hannilton's Fort [Hamilton's Fort] and all went well. Camped for noon. After dinner theare [there] was a hurran [hurrying] to get all on the move and as usual the sheep was started out a bed and as it was a warme after noon and the sheep was on the move and nearly out of sight. I again started on the trail barfooted and happy unobserved by the family. I was soon making good time for the herd and not missed for some time and by this time I had got a long was [ways] ahed [ahead] of the company but in sight of the sheep. I was once more happy for I would soon be with the sheep. It was now getting late in the after noon and I could see the huge adobe walles of the old Fort Harmoney looming up before me and the sheep getting clost [close] to the fort. And before I could overtake them I saw the big gate swing open and the sheep go in to the fort and gate swing shut. Now to me this was a sad time, shut out from my friends the sheep, for in child like mind I regarded them as friends for I was only seven years old. It was now getting cold and tired and hungry barfooted and could now you can imge what happened when my folks missed me. They suposed they suffered me to be some wheres in the company and when a search revealed the fact that I was missing theare was a herried [hurried] movement in camp and when the print of my barfeet was found on the trail of the sheep it was huraam the child may stray of [off] and get lost. After a few moments cousolen [counseling] it was desided to legthen the load of uncal [Uncle] Sam pollay horses team and set out with them at once on the trail. And while I was crying not knowing what to doe I was happley serprised to see old bell and Kernal coming at full trot with well name voices crying theare he is this ended my travels for the second day. After a little scholding [scolding] (E. Willis 154-57).¹³

With little or no incident the Willises arrived in Toquerville to begin their new life. At the time of their arrival, Toquerville consisted of some beautiful land, covered in black volcanic rock, intersected by a beautiful little creek they called Ash Creek.

With the Walkar Indian war, Mountain Meadows Massacre, and the fear of United States Army behind them, the Willises started a new chapter in their lives when they moved to Toquerville.

CHAPTER NOTES

1. Margaret Frances Willis
Birth–14 August 1854, Cedar City, Iron County, Utah
Death–30 August 1854, Cedar City, Iron County, Utah.
2. The name Willis was misspelled Willes. This is a common misspelling.
3. Henry Tillman Willis, named after Joshua's deceased brother born at this time.
Birth–21 October 1855, Cedar City, Iron County, Utah
Married–Kathleen Amelia Dykes, 5 March 1876
Death–18 July 1918, Twin Falls, Twin Falls, Idaho.
4. Joseph Smith Willis
Birth–23 October 1856, Cedar City, Iron County, Utah
Death–30 January 1872, Toquerville, Kane County, Utah.
5. This Willis is most likely William Wesley, due to the "Singing prayer." Not that Joshua Thomas did not sing, but there has never been a reference made to him doing so, and William Wesley was known for his singing at this time, and he was quite good at it, from all records. William Wesley was involved in giving talks for the purpose of the Reformation, Joshua Thomas was on the high council and was also giving talks in different wards, so it could have been either. My hypothesis is that it is William Wesley.
6. It is believed William Wesley was a mayor in Cedar City, though at the time he was to be the mayor, Issac C. Haight was the mayor; he may have served as a "pro-tem" Mayor while Haight was out of town.(Jones, Evelyn and York 11)
7. Variant: It was never determined whether John D. Lee approached the Indians for assistance or the Indians approached John D. Lee.
8. Variant: Another family story indicates that Joshua Thomas was out of town, and when he had heard what had transpired, he said he was glad he was out of town at the time.
9. Samuel Mc Murdy was a Willis relative; his niece, Sarah Caroline Kay married Merrill Erasutus Willis Jr. Sam Mc Murdy married Sarah Kay, William Henry Kay's sister (William Henry was Sarah Caroline Kay's father).
10. This was also called the Utah War.(Church 368-378)
11. Toquer means black. The tribe got its name comes from the black volcanic rock mountain rising from it on the east (Hatch 61).

12. William Wesley never moved his family from Cedar City. Though he did go to Toquerville to help his brother build it up, his stay was short.
13. A parenting trait of Joshua Thomas became evident during Merrill Erastus' "Life Sketch." In the times of the Old West, aggressive parenting is often assumed to be the norm, when in fact Joshua's parenting skills were passive.

CHAPTER TEN

TOQUERVILLE

Life in Toquerville for the Willis family was one of anger, anguish, and disappointment, but it was eased by blessings from the Lord. In April¹ 1858 the Willis caravan arrived in Toquerville on the heels of the Mountain Meadow Massacre, just a year prior. Johnston's Army was now marching toward Salt Lake City; and with the history of the Latter-day Saint people and the government, the whole state had trepidations. With fear in their hearts, the settlers of Toquerville started to build up their little town. They immediately began building their homes from the cottonwood trees on Ash Creek. Joshua and Sarah Willis chose to build their home next to Ash Creek.² Though it was a little late for planting, the people of Toquerville began clearing right away for crops, feeling they still had time for a successful garden for their food. Toquerville was littered with black volcanic rock, and its removal for building and planting was necessary. Their first season they planted squash, melons, grapes, figs, sweet potatoes, cane cotton, and alfalfa (Alder and Brooks, 29-30). The crops were growing well, the homes were built, and everything was going well for the new settlers. Then unexpectedly, when an early hail storm destroyed all their crops, some of the Toquerville settlers became so discouraged, they decided to move. Joshua Thomas Willis, though he had been a very positive influence and displayed traits of a great motivator, was unable to motivate his friends and neighbors during this discouraging time. He turned to his good friends Apostles George A. Smith and Amasa M. Lyman for

help. On learning of the problems in the new settlement, they went to Toquerville and urged the disheartened Saints to stay and work through this difficult time. All the settlers decided to stay and endure this trial that was placed before them (Larson 30). Though some Toquerville residents were discouraged at this time, their resolve was a blessing.

As the US Army began heading to Salt Lake City, the settlements as far south as San Bernardino were called to fortify the northern settlements.³ Toquerville received twelve new families within the first year. Though they had lost their food to sustain them through the winter by the early hail storm, and added several families to their town, they did persevere.

Joshua Thomas Willis was the branch president for Toquerville, a branch of the New Harmony Ward.⁴ He realized early on that he had to work hard to keep the Saints of his branch motivated. Despite the struggles, Sarah was expecting their ninth child, one whom they would name John Morgan Willis.⁵ Though they had many disappointments during this first year, their added blessings came in the form of friends.

1859, a Better Year

Spring of 1859, Toquerville had grown to nineteen families, and they started planting again. They planted corn and wheat as well this year. Joshua would later write,

I have some good sugar made from the sorghum (produced here). Sugar can be made here in the south to good advantage when we have the proper means for manufacturing the cane, as the seasons are long enough for it to fully ripen. The cotton in this and other places has done well and when properly cultivated will do better. (Larson 30-31)

Toquerville was considered to have had the best molasses in the state, and it was in great demand. Due to the demand of molasses, more acreage was created for it, and the citizens of

Toquerville cut down on the cotton. The cotton grew well in Toquerville, but the settlers found it hard to trade for their other significant needs.

The promised blessings became visible. The Saints of Toquerville were able to avoid the malaria outbreak that hit Washington, Tonaquint, and Santa Clara and was the cause of many deaths. They erected an adobe building, 20' by 16', which they used for a school-house as well as a meeting house and also built the first post office south of Cedar City, with John McFarlane as the postmaster and school teacher. Joshua wanted to purchase machinery to spin cotton; the proposal was brought to a vote and turned down. They were able to get a water-powered mill for making flour, and a primitive hand-powered cotton gin was also built by James McFate. Margaret Cherry Willis spun the first cotton into thread. The Saints had been greatly blessed by the Lord during the year of 1859 (Larson 30-31).

Blessings Continue for Toquerville

The Saints of Toquerville were blessed with their cotton production so they increased their acreage the following year. After receiving the water-powered mill and hand-powered cotton gin, production increased with both the wheat and the cotton as Andrew K. Larson describe in *I Was Called to Dixie*;

The cotton acreage of 1860 was doubled over that of 1859, but even so there was less than twenty acres, while the wheat acreage was nearly four time that of cotton. The settlers had planted a number of grape cuttings which gave every evidence of being completely successful. The sugar cane, corn and vegetables were thriving and things looked good to Bishop Willis. Yet even as he voiced his own enthusiasm for the future of Toquerville to George A. Smith, at the same time he noted with apprehension that all did not view things as he did, nor did they share his faith. He complained that there were those who were unwilling to follow the counsel of the authorities to stay and build up the place. (32)

This was indicative of Joshua Thomas Willis—very enthusiastic, willing to pull the weight required to succeed regardless the cost, and always following the Lord to insure his success. He did not keep his head in the sand with regard to the other Saints; he just believed very strongly that if he did as the Lord asked and did it with devotion in his heart, in earnest, with passion and zeal, he would win; and he usually did.⁶

His positivity rubbed off onto those around him, but he could not save everyone. In mid-1861, several families left Toquerville; they included his nephew, John Henry Willis, and his friends Samuel Pollock, William S. Riggs, Josiah Reeves, Rufus Allen and Richard Palmer. They moved to Kanarra in hopes of better crops and water supply. Though disappointed in the moves, Joshua did not let it slow him down. His joy was in his family and the birth of his eleventh child, Maria Mocella.⁷

Brigham Young called 309 families to the southern Utah area to build roads and grow cotton. One road was being built between Toquerville and Grafton, and all able-bodied men were paid \$2 a day. The supervisors for the road were Christopher Jacobs, Andrew J. Stratton, and Nathan C. Tenney. The new road increased the population in the Southern Utah area, and Toquerville benefitted greatly. This helped Toquerville financially, but the one thing that really helped the settlement was the Civil War. When the war started, cotton became scarce, and Brigham Young called many settlers to move south to grow cotton. The Saints called to the Cotton Mission, were to grown cotton, sugar, grapes, tobacco, figs, almonds, and olive oil, among other crops. It was very important to President Young that the Saints be self-sufficient. He had prophesied, “There will yet be built between those volcanic ridges a city with spires, towers and steeples with homes containing many

inhabitants"⁸ (Southern Utah). Toquerville increased in population to 49 families by the year's end. Among the families that moved to Toquerville were Elijah H. Maxfield, Philetus Davis, William Lang, Frank Walker (a cooper), Sarah Melissa's brother Seth Dodge (a blacksmith and member of the Mormon Battalion), John Alder (a lumber man), John W. Brown (a member of the Mormon Battalion), James Thorpe, Conrad Kleinman, John Nebeker⁹ and Edward Bunker (a member of the Mormon Battalion).

For a short while the Cotton Mission settlers lived on Ash Creek until their final destinations were determined. The conditions in which they lived are related by Elijah H. Maxfield in his personal history; after 21 days of travel, they arrived in Toquerville. Here they fenced a lot and made a dugout in the side of the mountain. Two years later they were able to acquire logs and build a two-room cabin with open windows and dirt floors. Glass was not available, so cheesecloth was stretched over the space to keep out dust and insects. In winter blankets were hung to keep out the cold (Southern Utah).

A letter is sent to the Saints camped on Ash Creek by Lorenzo Snow, dated 15 December 1861:

To the Saints now camped on Ash Creek, and others enroute to Washington County. Beloved Brethren: It is deemed advisable for you to move forward to the mouth of Ash Creek some six miles below this place where there is a good campground with water, wood and grass, and a warmer location and from that place you can diverge where wisdom may dictate. Bishop Willis of this place will direct you to the spot, and give further information in relation to the new road, thence, the waters of the Rio Virgin onto the bench above Ash Creek and we wish the brethren to hold themselves in readiness to respond to the committee for that purpose. Elder John Nebeker and William H. Branch in connection with Bishop Willis will direct the work. Respectfully, Yours in Christ, Lorenzo Snow. (Southern Utah)

Those arriving in Southern Utah, did not have it easy, but the work progressed at a rapid rate because of them.

Joshua Is Called as Bishop

During the new residents' migration south, Joshua Thomas Willis, President Pratt and President Snow were returning from a meeting in Salt Lake City. It was recognized that Joshua Willis had been the acting Bishop in Toquerville, and it was submitted he be ordained to the position of bishop of Toquerville, Virgin City, and Duncan's Retreat. The vote was affirmative by all those present (Bleak, vol-A:98). On 18 November 1861, the Toquerville branch was organized into a ward, and Joshua T. Willis was set apart as bishop by George A. Smith and Amassa Lyman.¹⁰ As Bishop, Joshua called Job T. Hall and Nephi Johnson to be his counselors. Job T. Hall had been the founder of Parowan Utah and was the first justice of the peace in Toquerville; his wife, Jane Hall, was one of the early school teachers. Nephi Johnson had not only been a missionary among the Indians, he was also well known in the Church as an Indian interpreter. Joshua had two strong men to work with and help him in the strengthening of their community.

Three Mormon Battalion Members Move to Toquerville

The fall of 1861, three Mormon Battalion members moved to Toquerville, one being Sarah Melissa's older brother, Augustus Dodge (Gus), and Levi Savage and John Steele. Sarah now had two of her siblings living in close range, as Seth had arrived a few months prior. Augustus, a member of the Mormon Battalion, had helped build the Kirtland Temple and had been taken prisoner in Missouri. He assisted in building the Nauvoo House and Temple; he helped William Clayton and others to convey Church property to Mt. Pisgah, and was a body guard to Joseph Smith Jr. to the day Joseph died. (*Early Church Records* 185) Augustus also helped found the city of Manti, assisted in establishing a ferry on the Green

River, and was a close friend to the Prophet Brigham Young. He arrived with his wife, Sarah Yelley, and children Sarah, Mallisa, Mary, and Seth Henry Dodge.

Soon after Augustus moved to Toquerville, another member of the Mormon Battalion moved into town by the name of Levi Savage. Levi had assisted with the Willey Handcart company after returning from his mission in Siam and Calcutta, India.

A third Mormon Battalion member moved into Toquerville during this same time period, John Steele. His wife, Catherine Campbell Steele, had accompanied him on the Mormon Battalion march. John, a very educated man, compiled a Paiute Indian dictionary and was an herb doctor, lawyer, boot and shoe maker and pharmacist. With the arrival of these three strong members of the church was a great strength to Joshua Thomas Willis.

The Rain of 1861

On 25 December 1861, torrential rains commenced and continued for approximately forty days. Many of the towns could not sustain that type of rain, such as Fort Harmony, which virtually melted to the ground; and John D. Lee lost two of his children, when the walls collapsed onto them. It had been reported that John D. Lee had gone the entire ordeal without changing his clothes or undressing at any point. Jacob Hamblin is noted for saving a mother and her new-born daughter in the fort at Santa Clara, which collapsed soon after he saved them. Grafton was washed away, Duncan's Retreat diminished, and the settlers from Adventure relocated one-half mile up the river to the new town of Rockville. Three hundred and nine families were called to St. George three weeks prior to the rainfall; they lived only in their wagons. They suffered greatly both physically and emotionally from this trial. The rain continued for forty days and nights; the southern Saints were discouraged. Erastus

Snow pleaded with the Lord for help in strengthening the southern Saints. Despite all the rain, for some reason Toquerville was not affected harshly; in fact, what erosion that did occur created new springs, which were greatly needed. The increased moisture created more foliage for the animals and made the countryside very beautiful. The increase in water in Toquerville accommodated the new families that had just arrived. The torrential rains, so destructive to many towns, were actually a blessing to Toquerville (Southern Utah par 40).

Outside of Utah

Life seemed to be going well outside of Utah. Abraham Lincoln won the presidential election over Buchanan, with the promise of passing the homestead legislation and opposing slavery in 1861. The homestead act would provide land grants for the western settlers. The west had a new way of transporting its mail, when the pony Express completed its inaugural ride from St. Louis to Sacramento, over 1,966 miles. Many Mormon men participated in this exciting venture.

Though things seemed to be going well outside of Utah, that all changed with the beginning of the Civil War. South Carolina chose to secede, due to Abraham Lincoln's opposition to slavery. By April 1861 Confederate forces fired on Fort Sumter in South Carolina, which started the Civil War. The Saints were torn at the starting of the Civil War, for they knew it to be a prophecy come true, as prophesied by Joseph Smith (Church 381). Some believed it to be retribution from the Lord for the treatment of the Saints in Missouri and Illinois. John Taylor addressed the issue:

We have been driven from city to city, from state to state for no just cause of complaint. We have been banished from the pale of what is termed civilization, and forced to make a home in the desert wastes....

Shall we join the North to fight against the South? No!...Why? They have both, as before shown, brought it upon themselves, and we have had no hand in the matter... We know no North, no South, no East, no West; we abide strictly and positively by the Constitution. (Church 381)

In 1861 the Saints were looking forward to the homestead legislation and were pleased when Abraham Lincoln became president. Many of the Saints had mixed feelings about the Civil War breaking out and what change that might have upon them. Every year had many changes and the next year, 1862, was no different for the Willis family.

Joshua's Responsibilities Increase

Joshua took on a heavy load in 1862, a new call as bishop, elected as a selectman and a child added to his family. The conference where Joshua was sustained as bishop was the first conference of the Southern Utah Mission, held in St. George in March of 1862. Erastus Snow was made President of the mission and Joshua Thomas Willis was sustained as bishop of Toquerville, Virgin and Duncan's Retreat. Toquerville ward was now part of the St. George Stake. His responsibilities increased in the societal realm as well as the spiritual, when he was elected to the position of selectman in Washington County. The annals of Southern Utah (Bleak, vol-A: 88). "3rd March, 1862 session of the County Court held in Washington then the county seat, consisting of James Dillard McCullough, Probate Judge, and Jacob Hamblin and Joshua T. Willis, Selectmen; and William M. Crawford, Clerk." The responsibilities of a selectman are not clear as the position does not exist today.

For Joshua Willis, family responsibilities took precedence. Though he held positions in the community and in the church he took his position as father seriously. He and Sarah anticipated the birth of their twelfth child,¹¹ and about this same time his oldest son, Joshua started act a little mischievous. At this time, the Saints were frequently under the threat of

Indian attacks, so a fort was built on a bench in what is now called Hurricane.¹² This small bench fort was built to alarm Toquerville citizens of possible danger of Indians or wild animals. From the fort one could see all of Toquerville. The men of the town gave minute-man emergency support. Richard Higbee tells this story:

They made an old corral over in Hurricane Valley to keep the cows in at night because they were afraid of the Indians. They had a guard at night and herders in the daytime. Inside the corral, which had a high rock wall fence and was something like a fort, they had a rock house with a high rock chimney. The chimney was filled with brush and the guard was supposed to set fire to the brush as soon as the Indians gave any sign of trouble. It made a signal fire you could see all over. Tommy Willis was a mischievous youngster and one night he set fire to the brush and of course every man who could see the fire saddled his horse and rode for all he was worth to fight the Indians and save the cattle. I can still see Brother Bishop Willis when he found out it was just a prank of his son Tom's and hear him say; "Thomas, I am ashamed of you. (qtd in Larsen)

The Willis family has long reprimanded their children passively in public and then behind closed doors took care of the situation appropriately.

Anti-Bigamy Bill Signed

Among other concerns of this year, Abraham Lincoln signed into law the anti-bigamy bill, due to being duped by anti-polygamy literature he had been exposed to. Some felt this behavior was immoral and barbaric, because this bill was aimed at the Mormons and their religious beliefs. (The West) Due to the Civil War this law was not acted on.

St George Builds a Tabernacle

In St. George in 1863 the people were still living in their wagons; very few had started to build homes. The Prophet Brigham Young came down from Salt Lake City and

asked them to make something of great beauty in St. George. He asked them to build a tabernacle and put everything into it. They followed the prophet's words and were greatly blessed. They used wood from Pine Valley and red rock from the north quarry at Red Hills. Each mason who carved a large brick for the temple put his own carving or initials into it. It took the residents of St George thirteen years to build the tabernacle.¹³

Stranded

As immigrant Saints came across the seas, they looked forward to a bright future with people of their own faith. On one occasion in 1863, a group of Saints ran out of money and were stranded near the Missouri River. Brigham Young asked many of the towns to organize groups of men to send to help the poor Saints come to Utah. Toquerville was able to send four wagons, which included thirteen yoke of oxen and four teamsters. The men called to this task were Chandler Allen, Robert Stapley, and James and Orley Bliss. One of these stranded Saints would play an important role in lives of the Willis family (Wakeling and Jackson 257).

Willis Family Changes

In 1863 Joshua and Sarah's life would change forever. A young widow by the name of Ellen Aldridge Wiggins joined the Church of Jesus Christ against her family's wishes and was disowned. She was beautiful and well dressed; her husband, John Wiggins, and three children had recently passed away. She had a strong desire to leave England and go to Zion. She worked extra hard to save enough money so she could go to Utah. Upon her arrival in America she met Brother Robert Stapley, who had brought the stranded English converts

across the plains to Salt Lake City, where they were supposed to stay. For some reason Ellen could not explain, she asked Brother Stapley to take her on down to Toquerville with him where his family lived. The first man she met in Toquerville, and the best looking as she describes him, was Bishop Willis. One year later they were married in the Endowment House in Salt Lake City¹⁴ (Willis, Merrill 8). This was a new experience for Sarah Melissa and a life- changing experience; her thoughts on plural marriage¹⁵ are not exactly known, only the comment she made when Ellen arrived, that the family's life changed forever.

Toquerville News

A family by the name of Fryer arrived in Toquerville in 1863. Richard Fryer moved to Toquerville with his wife, Theresa Revel, and daughter, Eliza, from Rush Valley.¹⁶ The Fryer family would have an indelible influence in the lives of the Willis family in later years.

New Baby

In May of 1864 Sarah bore a daughter by the name of Irene Rebecca Willis. The baby lived only a month.¹⁷

County Line Changes

The county boundaries were changed for Toquerville in 1864. Toquerville was now in Kane county and was made the county seat.¹⁸

Changes in 1865

The changes continued for Joshua, Toquerville, and the United States. In 1865, two more children were added to the Willis family—a child with Sarah, named Rosellah Willis,¹⁹ who lived only ten days and a child with Ellen by the name of Hyrum Alonzo Willis.²⁰ Toquerville's crops were growing in abundance in quantity and type. This year the residents had forty-five acres of wheat, twenty-seven acres of cane, twenty-four acres of lucern, nineteen acres of vineyard, twenty-four acres of peaches, an impressive eighty-four acres of cotton, thirteen acres of tobacco, and nine acres of vegetables. The number of families increased to forty-one, which increased the population to two hundred fifty nine (Wakeling Jackson 257). The Civil War was at its end; Lee had surrendered on April 9, and on April 14, Abraham Lincoln was murdered by John Wilkes Booth. The country mourned the death of a great man. The Civil War soon ended, and the United States was once again whole. It took many years to repair the divided feelings of the citizens of the US, but the end result was a country united. Though additions came for the Willis family and Toquerville, the result for the United States was unification.

William Wesley

Joshua's brother, William Wesley, was living in Cedar City during this time, raising his children with his wife, Frances Long, and working as a millwright. His children almost grown, he took a plural wife, Mary Pengelly, in 1860. William's adventuring was not over. In August of 1865, he went to Wyoming and headed an immigrant train of over 350 to Salt

Lake City, arriving November 29.²¹ Later he moved to Beaver, Utah, where he lived the remainder of his life as a farmer (Carter).

Black Hawk Indian War

While things were going well in Toquerville and the United States was on the mend, in the Sanpete Valley a conflict was brewing between the Mormon pioneers and the Ute Indians. Though tensions had been mounting for years, the traditional start date of this war was 9 April 1865. The Black Hawk Indian War is considered the longest and most destructive conflict between the Mormons and the Native Americans in Utah history.

A dispute over killed and consumed cattle by starving Indians needed to be resolved with the Mormon pioneers. A pioneer became irritated, lost his temper during the talks, and pulled a young chieftain off his horse. This angered the Utes, and a young Ute by the name of Black Hawk made a promise of retaliation as the Indians left. Within the next five days, Black Hawk and several other Utes killed five Mormons and stole hundreds of cattle. Black Hawk was hailed a War Chief by the Utes (*Black Hawk War*).

For the next three years Black Hawk Indian war continued throughout the southern settlements of Utah. Forts were created and homes were abandoned; the Mormons were encouraged to band together in the forts. The Latter-day Saints considered themselves in a state of war, and the Mormon Militia gathered to fight the Ute Indians. The Indians killed over fifty whites and stole over 2,000 head of cattle; financial losses, including homes, were over a million dollars.

In late 1867, Black Hawk made peace with the Mormons and signed a treaty in 1868. Without Black Hawk's leadership, the Utes splintered, though intermittent raiding and killing

continued until 1872, when the government sent two hundred Federal Troops step in and assist with the Indian attacks (*Black Hawk War*). Joshua Thomas Willis, with his sons Joshua Thomas Jr. and Merrill Erastus Willis, fought in the Mormon Militia against Black Hawk and his band.

New Buildings and Crops in Toquerville

Toquerville residents built a community church and winery. Finally, after waiting eight years, Toquerville laid the cornerstone to the church in 1866, which they named Toquer Hall. Upon completion of the Hall it was dedicated by Erastus Snow. This same year Brigham Young called John C. Naegle to Dixie to help strengthen the community. While living in Toquerville he engaged in fruit culture, mostly grapes. He built a large two-story house with a wine cellar on the first floor which was large enough to drive a span of horses in and turn them around. This is also where he kept his wine press and distiller, which he purchased in California. He was responsible for providing the sacrament wine. He was also known for making the highest quality brandy.

Orchards and vineyards were doing so well, by 1866 they made up one third of all the acreage cultivated. Toquerville had a surplus of very tasty peaches and grapes. With this new surplus, a license was granted to William Theobald for six months to distill grapes and peaches. This was to be used only for the public good, and he was advised the license could be revoked at any time by the court. A year following, John C. Naegle and Ulrich Bryner received a three month license to manufacture wine and brandy. The wine was used for the church sacrament, for tithing and sold to the miners at Pioche and Silver Reef. It was considered the best wine in Southern Utah and called, "Nails Best. The brandy was made

from the grape and peach pumice and also sold to the miners at Pioche and Silver Reef. Wine and brandy became a major industry for Toquerville (Wakeling and Jackson 260) (Toquerville).

Telegraph Opens in Toquerville

Telegraph communication opened up in Toquerville in 1867, as the *Deseret News* noted, "State Telegraph. The line is now open to Toquerville, communication with Salt Lake City. Monday am." The first telegraph operator was Joseph Boyer (Wakeling and Jackson 257).

School Built in Toquerville

An adobe school was built in front of the Relief Society House this same year. The first teachers of Toquerville were Jane Hall, Martin Slack, Levi N. Harmon, Zera P. Terry, and Loisa Wilkin. Loisa Wilkin was released by the school trustees after working just a short while. Disgruntled, she asked to have a meeting with Bishop Willis airing to the unchristian-like conducted in not filling their contract with her. She requested Levi Savage to represent her at the meeting. When he arose to speak, Bishop Willis abruptly stopped him, and he sat down. Miss Wilkin spoke on her behalf with her best effort but was ineffectual. One of the trustees, Brother Slack, defended the position of the board, denied all charges, was very abusive, and used insulting language toward Miss Wilkin. Bishop Willis dismissed the case. She appealed to the high council but was never heard. Despite the school teacher incident, Toquerville made much progress with a new town hall, winery, telegraph office, and school.

Willis Family Increases

Joshua had an eventful year in 1867. On January 8 Joshua and Ellen had their second child together, naming him Richard Merrill Willis.²² Later that same year, a recent widow by the name of Sofia Fryer Geary arrived in Toquerville with her five young daughters; she too was an immigrant from England. Sophia had been living in Salt Lake City with her husband John Geary until his death on 5 January 1867. Her brother Richard Fryer had moved to Toquerville with his family in 1863. After moving to Toquerville she met and fell in love with Joshua Thomas Willis, and they married 15 June 1867. He was able to provide for her and her five daughters. Toward the end of the 1860s, Joshua and Ellen had their last child together, Franklin Joshua Willis²³; and Joshua and Sophia had two children together, William Richard Willis²⁴ and Laura Adinal Willis.²⁵

Relief Society Reorganized

Brigham Young reorganized the Relief Society program for the women of the Church. He called Eliza R. Snow to re-establish the program. Relief Society started with Bi-monthly meetings, the first meeting was for sewing and learning how to care for the needs of the poor. The second meeting was to educate the sisters academically and spiritually and for the bearing of testimonies (Church 406). In 1868, Joshua as bishop called his wife Sarah Melissa to the position of Relief Society president; she called Fanny Spilsbury as her first counselor, Ann Higbee as her second counselor and treasurer, and Annis Jackson as her secretary²⁶ (Wakeling and Jackson 260). The first Relief Society meeting in Toquerville included fifty members; they braided hats, wove carpets, twisted yarn, and corded cotton.

With her many responsibilities as Relief Society President, Sarah also delivered her and Joshua's fifteenth child, Rosezilpha Willis, in 1868.²⁷

Among Peace and Beauty, Tragedy Strikes

The year 1868 was going well in Toquerville. Brigham Young noticed its paradisaical beauty when he commented, "Oh, it is so green and beautiful in its summer verdure"(Wakeling and Jackson 257). Martin Slack Sr., in an article for the *Deseret News*, added "Peace dwells in the hearts of the people, everyone busy, no loafer, no office seekers, no gambling saloons, no drunkard in our town. We all mind our own business all are well and helping to build Zion, the city of our God." Things were going well in the town, and the people had also organized a cooperative wool-producing association (Wakeling and Jackson 257-258). Then 4 October 1868, a tragic event occurred; it described in an article in the *Deseret News*:

There was a terrific hail storm October 4, 1868. The wind was high and the hail fell so thick and fast and the hailstones were so large that the ground was strewn with dead birds. The hailstones were about the size of a hickory nut. The fall averaged six inches. The grapes and cotton were almost totally destroyed and great damage was done to the cane. Nearly all the window lights facing the northwest were broken, some bark was peeled from the trees. It was the worst storm that ever occurred in the memory of the oldest inhabitants. The damage done was 12-15 thousand dollars (Wakeling and Jackson 257).

As soon as we say "All is well in Zion, yea Zion prospereth,"(2 Nephi 28:21) the Lord finds it important to humble us.

Women Have Professions

The women played an important part having their own professions in Toquerville, such as nurses and midwives. These professions were described in *Under the Dixie Sun*:

Those who gave freely of their ability as nurses and midwives in time of need among our mothers were: Encors Batty, Elizabeth Kleinman (mommie), Regelia Naegle, Susan Bringham, Caroline Slack, and Emma Naegle. These sisters served in order as Toquerville's midwives for the sum of two or three dollars for ten days' nursing.

Others who administered to those who were ill in our town were Amelia Slack and Della Duffin. They were ready to serve day or night. (Wakeling and Jackson 259)

This was one of the ways women helped feed their families.

Another industry for the women in Toquerville was silk production. Silk worms were brought from France and Italy. The silk worm eggs were delivered to the different southern Utah towns from Salt Lake City. These eggs were kept in the dark cellars until they hatched, after which they were removed and placed on paper-lined trays and given mulberry leaves for food. For this purpose mulberry trees were brought over from France and grown throughout the state in many different towns. The first silk was spun in Toquerville by Regelia Naegle (Wakeling and Jackson 259).

Entertainment

Due to the fortunate lack of television sets, VCR's, and computers, in the 1860s drama and music were a significant part of Toquerville's entertainment. Nephi Johnson was the first president of the dramatic club; Martin Slack Sr. was his assistant. A few plays produced were *Dumbe Boy of Manchester*, *Pride of the Market*, *Little Ruby or Home Jewels*. Some of the early actors included John Batty Sr., Edwin R. Lamb, Horace Slack, Gustus

Slack, Grace Nebeker, Lorine Lamb, and Levi Harmon. Daniel Bagley bought a Mason Hamblin organ in Salt Lake City for his daughter Nancy Cedena and it was the first organ in the town. Toquerville had dinner parties, dances, socials, parades, its own choir, and many other entertaining activities to keep the residents busy after a hard day's work (Wakeling and Jackson 259).

The World Enters Utah

During the 1860s the United States continued to grow. Wagons and stage coaches traveled through the Utah Territory. Later that decade, in 1869, the Transcontinental Railroad was completed in Promontory Utah.

A prominent writer by the name of Mark Twain (Samuel Clemens) went on an adventure through the West by stage coach and passed through Utah in 1861. He wrote about the trip in his book *Roughing It*, which makes several humorous comments about Mormons. He referred to Brigham Young as the King, due to his role of prophet and the people adhering to his words. Mark Twain did not take the time to learn much about polygamy but humorously comments,

With the gushing self-sufficiency of youth I was feverish to plunge in headlong and achieve a great reform here—until I saw the Mormon women. Then I was touched. My heart was wiser than my head. It warmed toward these poor, ungainly and pathetically “homely” creatures, and as I turned to hide the generous moisture in my eyes, I said, “No—the man that marries one of them has done an act of Christian charity which entitles him to the kindly applause of mankind, not their harsh censure— and the man that marries sixty of them has done a deed of open-handed generosity so sublime that the nations should stand uncovered in his presence and worship in silence. (106-07)

Knowing that President Abraham Lincoln was about to sign the anti-polygamy bill, Mr. Twain was saying to the world to leave polygamy and Mormons alone, in his own humorous and delightful way.

Wagons, handcarts, and stage coaches would soon be a thing of the past with the railroad being built from coast to coast. Brigham Young encouraged this so that the immigrant Saints might be transported safer and quicker. The Union Pacific and the Central Pacific Railroads were competing over who could make it to Promontory, Utah first, which was the half-way mark from their starting points of San Francisco and the Missouri River. The railroad was completed on 10 May 1869, when the golden spike was driven into the railroad in Promontory, Utah, bringing the East and the West together.

Cooperatives

Cooperatives, projects in which several communities would work together, became quite popular in the 1870s. The first cooperative in Southern Utah was called the Canaan Stock Company, created because many of the southern Saints paid their tithes in cattle. The Church purchased a ranch from the Whitmore family for \$1,000 in 1870. Brigham Young appointed Anson P. Winsor to operate the ranch; Erastus Snow was the president, and Joshua Thomas Willis was the vice president of the cooperative. The board of directors usually consisted of the church leaders in the area, beginning with Sixtus E. Johnson, James P. Terry, Richard Ashby, Daniel D. McArthur, and Nathaniel Ashby. The Saints were encouraged to turn their cattle over to the cooperative; in return they received stock certificates. A very profitable venture for the Church, it lasted for years (Larson A. 237).

Dixie Cooperative Produce Company

In 1871 another cooperative was introduced, called the Dixie Cooperative Produce Company. This company was not created for the Church or its tithes, but for the comfort of those who considered free enterprise and the American way of life stressful. The attempted use of the Dixie Cooperative Produce Company was for produce going to the Pioche mining camp. Unfortunately, because this cooperative limited the commercial freedoms of the people, it lasted only a little over a month.

As mining camps were emerging throughout the west, Southern Utah residents found them to be a profitable new market. Free enterprise used at the Silver Reef mining camp seemed to work quite effectively. In 1870, Pioche, Nevada, became a mining camp and quickly grew in population. Though Pioche was a hundred miles from St. George and the roads were poor roads, the residents of Southern Utah found Pioche a good place to sell their fruit, vegetables, grains, and fine wine. Owing to the lengthy drive, the perishables did not always arrive fresh. Santa Clara residents had the advantage, as they were close to Pioche. The stress of owning a business and peddling a product is made evident by Aurthur K. Hafen in his biographical sketch of his father John G. Hafen:

The anxiety of selling after the market had been reached was increased by the fact that there was competition. No regulation was made among the peddlers as to uniformity of price nor as to the days when each should sell. With limited opportunities for selling, keen competition often set in. If two or more peddlers were to arrive at the market at about the same time each would do all he could to outwit the other. This might result in testing the strength of their respective teams to reach the market first, or it might be in underbidding the other in price when selling, or in other ways to gain advantage. (Larson A. 262)

Due to this stress, Church leaders got together at Erastus Snow's home to determine a better organization. In this meeting it was determined they would create the

Dixie Cooperative Produce Company, with David H. Cannon as president. This company would receive, pack, forward, and sell the produce, keep the books, and guarantee payment for those who furnished the loads. The cooperative would in turn charge 15 percent for doing the business, 12 ½ percent for the agents who worked the business, and 2 ½ percent for the contingent fund. Each town was given a certain day or days they could sell their produce and given a certain amount of loads on that day. The use of the cooperative would start on 1 June 1871. Some in that the area assumed that the cooperative was a requirement for all Southern Utah residents to use to take their produce to Pioche, Nevada.

Stand and Deliver

On July 30, 1871, David H. Cannon and his assistants sent a letter to Bishop J. T. Willis indicating there were three brethren from his ward who had gone to Pioche with fruit that week. He was reminded that Toquerville was allotted only one load on Tuesdays. These brethren had gone to Pioche without the authorization of the agents from the Dixie Cooperative Produce Company. The letter also explained that if there was a failure to comply with the rules and regulations of the cooperative, it could be grounds for withdrawing fellowship in the Church. These threats did not sit well with Joshua Thomas, who quickly responded, the committee's letter, "forcibly reminds me, by its threatening tone, of the Roman Inquisition". His letter continues:

When President E. Snow laid the matter before the people of these wards in the Theological School, he positively stated that it would not be a test of fellowship, if any did not choose to join the "Company." Whom shall I believe? Then you refer me to a number of brethren who have been rushing their loads of produce, without, so far as you could learn, the consent of the Ward Agent, or any other authorized party; if they have, what law have they broken? What crime have they committed? The people had produce for sale, the traders bought it, and I believe invariably have paid for it, and they

have taken it to Pioche. Permit me here to say, that the people of this ward did appoint an agent to co-operate with you; has he not done so? If not, who is to blame?

You speak of reporting all delinquents to the School. "And when Presiding Bishops fail to regulate these matters, after proper time, report the case in full, that all may be cited to give reason." O Tempora! O Mores! And so gentlemen, that is your grand *Sine Qua non* for noncompliance.

You then for the first time state that you have an agent in Pioche, and say that our place is entitled to send one load a week. Why gentlemen, the people here should doff their hats, for such extended liberality and generosity. One load a week!! Only think of it. Our country is adapted for fruit, but not for grain nor potatoes, and cotton seems out of the question, now grass hoppers make their annual raids. We have from 40 to 50 families; we require from 3000 to 4000 bus. Grain annually, from 1000 to fifteen hundred Bus. Potatoes besides all the clothing needed for our families, and all this to be accomplished out of one load per week. Our barter with the settlements north has measurably failed; nothing but money, scarcely, will purchase their produce; and so all our varied wants are to be supplied by sending one load a week to Pioche—Gentleman, we thank you. By your proscription, our hard earnings must rot on the ground and the people reduced to the utmost state of destitution. Are we living in the dark ages?

Rest assured that I shall bring your insolent note before Pres. E Snow (Larson A. 265).²⁸

Following this letter exchange, the Dixie Cooperative Produce Company soon dissolved.

Southern Utah residents were allowed to sell their products as they saw fit.

Willis Family Deaths

As things seem to get better in Toquerville, death overshadowed the Willis family in the early 1870s. Joshua endured the death of seven family members in a short period of time. In 1870, a woman who was one of Joshua's greatest supporters since his birth passed through the veil. Margaret Cherry Willis, Joshua Thomas's mother left a great legacy behind her, not only the fact that she accepted the gospel in the early days of the Church, she nursed her husband until the day of his death, and assisted her family in the move from Nauvoo to

Salt Lake City in 1847, which included two children, one daughter-in-law and sixteen grandchildren; she helped her daughter and daughter-in-law as they gave birth in the wilderness, strengthened her sons when needed, was the first person to spin cotton into thread in Toquerville, and overall was a great example of a pioneer woman who helped open the West. This same year Joshua and Sarah lost their sixteenth and youngest child George Albert Willis,²⁹ named for Joshua's friend and apostle of the Church George Albert Smith. This child was only eighteen days old when he returned to Heavenly Father. In 1871, Joshua and Sarah's first grandchild also passed away, the child of their daughter Sarah Mellissa Willis Mullins.

The year 1872 was most devastating. His sixteen-year-old son, Joseph Smith Willis, passed away on January 30. Joshua's wife of only seven years, Sophia Fryer, was pregnant with their third child, and in May she died during delivery of their son James.³⁰ In November, Joshua's mentor and brother, William Wesley, passed away from inflammation of the kidneys and bladder.³¹ The early 1870s were a hard time for the Willis family, with the loss of so many family members.

Joshua's Resignation as Bishop

Joshua became afflicted with rheumatism and felt this held him back in his calling as bishop. After he discussed his concerns with Erastus Snow, George A. Smith, and Brigham Young, he determined that it would be in the best interest of all that he resign his position of bishop, which he had held for sixteen years.³² Joshua wanted desperately to attend the priesthood meeting in which Brother Bringhurst was being ordained bishop of Toquerville, but was overcome with his affliction and was hardly able to walk.³³

Last Years in Toquerville

The 1870s had many changes in store for Joshua Thomas Willis, Toquerville, and the Church of Jesus Christ of Latter-day Saints.

Changes for Joshua T. Willis

After his resignation as bishop, Joshua started to settle down. He continued as vice president of the stock cooperative with Erastus Snow, helped in the construction of the St George temple, and attended it regularly until his move in 1879 to Taylor, Arizona. Joshua's real wealth at this time was \$2000, and his personal wealth \$1000. He watched as his two oldest sons, Joshua³⁴ and Merrill,³⁵ took their brides to the endowment house in Salt Lake City and were married on the 31 May 1870.³⁶ His oldest daughter, Sarah,³⁷ married Frederick Mullins that same year.³⁸ Two more daughters married in the late 70s: Martha Willis,³⁹ to Matthew Stone Batty, and Lovina,⁴⁰ to Joseph Rogers. Joshua and Sarah's youngest son, Henry,⁴¹ married to Kathleen Amelia Dykes in March 1876. Joshua's children were growing up and moving on with their own lives. His household was getting smaller, and he was able to spend more time with those remaining.

Order of Enoch

In 1874, when the residents of Toquerville attempted to implement the Order of Enoch into their lives, they needed to change their way of thinking to make it work. They had to remember the principle of the Order of Enoch is that all people are literally the sons and daughters of God, that the earth is His, and that it was created for the benefit of His children. Each resident must keep the commandments and is equally entitled to the blessings

of the earth. No one is an owner; all have stewardship over property. Each resident is to work diligently and use his or her time and talents for the building up of their community and each other. This order lasted only a few months in Toquerville; the people were not ready to cohere to this new principle (Wakeling and Jackson 258).

Fryer Family Tragedy

Though Toquerville experienced minor conflicts between residents from time to time, in March of 1875, a sad event occurred that would influence the Willis family for the rest of their lives. The residents struggled for years accepting Richard Fryer, Sophia Willis's brother, into the community. Due to his culture and refinement, some community members treated him very poorly, thinking he felt he was better than they. His talents were extensive. He was an artist and sculptor and painted the scenes for the local plays. As a musician, he gave music lessons, played the violin, and led the choir. On one specific occasion a few young men tied Richard's feet to a single tree that was fastened to a harnessed work horse, and the young men raced the horse through town, dragging Richard Fryer behind them. He had temporary bouts of insanity and it was later believed incidents like this had caused him a mental breakdown.

One day Richard believed his wife, Theresa Ann Revel Fryer, was having an affair with their next-door neighbor, Thomas Batty. He became enraged and ordered his wife to leave their home with their infant son, Moses Fryer. Theresa moved out with Moses and with nowhere to live, she stayed with Thomas⁴² and Hannah Dodge Batty.⁴³

Richard had been having bouts of insanity for a year or two prior to this time. He went to the Batty home on March 16, 1875. He asked if his wife, Theresa, was there;

Thomas Batty said yes, and Richard entered the home. Richard was angry and asked his wife if she “had not brought disgrace and shame enough upon him.” He then pulled out his loaded revolver and shot Thomas Woodcock Batty in the left eye with the ball passing through his head and exiting the back of his head. Thomas Batty fell onto the shoulder of Henry Tillman Willis as the second shot was fired, which entered the back of his head and exiting his right eye. Thomas’s wife, Hannah, was four months pregnant with their first child, Hannah Encora, at the time of his death. Richard then turned and shot Theresa, who was still in bed, the ball lodging in her head and killing her instantly. Moses, who was in bed with his deceased mother, was shot next. Moses Fryer and Thomas Batty died within a few days of the shooting.

Richard left the Batty home and went to his unfinished home and reloaded his revolver with cartridges. The Sheriff, Joshua Thomas Willis Jr., arrived after being notified of the details and went as close to the Fryer home as he deemed safe. The Sheriff called a posse from the bystanders, instructing them to arm themselves. Joshua T. Willis Jr. and the newly formed posse went as close to the house as they could, and he called out to his uncle, Richard Fryer, if he would surrender. Richard expressed that he would not surrender and if they wanted him they would have to come and take him. He was asked the question again, this time he answered, “I have had enough of you and Bishop Bringham.” To prevent further innocent bloodshed, the Sheriff ordered the posse to fire on him. The shots that rang out killed Richard Fryer instantly. Next to Richard’s lifeless body lay his revolver, a butcher knife, and a heavy loaded whip.

The Fryers had three remaining children: three-year-old George was raised by Brother and Sister Lang in Mesa Arizona; thirteen-year-old Eliza and eleven-year-old Annie stayed in

Toquerville. The following year Eliza married fifty-three-year-old David Baxter, and Annie lived with them until maturity. Annie later married Charles Clawson and moved to Colorado.

Not much is known of the posse, or how this ordeal affected those involved. What is known is how Sheriff Joshua T. Willis Jr. was affected. Though he never lost his testimony of The Church of Jesus Christ of Latter-day Saints, he did not step inside a church for many years and was melancholy about having killed Richard Fryer. Then one day he went off by himself, made peace with the Lord, and started going back to church. He died a short time later.⁴⁴

Changes for the Church

The Church was once again under attack, after Abraham Lincoln signed the Morrill Anti-Bigamy Act in 1862, prohibiting polygamy and the 1874 Poland Act passed, allowing indictments of men involved in plural marriage. Many outside Utah felt that polygamy was barbaric, yet Latter-day Saints believed it was a celestial law and that the Anti-Bigamy Act and the Poland Act were violations of their religious freedoms. Several Mormon men, including President George Q. Cannon, were thrown into jail, their wives left to fend for themselves. Though several attempts had been made to appeal, as final straw, the Supreme Court upheld the anti-polygamy legislation in January 1879. In 1882 Congress passed yet another law, the Edmunds Act, making it illegal to cohabit which is defined as dwelling with, supporting and caring for more than one woman. Several men and some women had to go underground to avoid arrest. The Church struggled with these laws for many years, and

harassment continued. Finally in 1890 the church abandoned the practice of polygamy and upheld the laws that had been passed (Church 425-427).

An exciting change was in store for the Church when the St. George temple was completed in 1877 and dedicated on the 6th of April, the first temple to be completed in Utah. Though the Salt Lake Temple location was dedicated before that of St. George, construction was slowed by the entrance of the United States Army. Joshua helped in the construction of the St. George temple and attended it regularly.

Joshua Willis mourned the death of two friends, John D. Lee and Brigham Young. During the 1870s, John D. Lee was tried for his part in the Mountain Meadows Massacre, but the outcome was a hung jury. With a national outcry so strong, he was tried a second time and convicted of masterminding the Mountain Meadows Massacre and was executed at the site, 23 March 1877. Then on 29 August 1877 a second friend of Joshua Willis's died, Brigham Young. He had led the Church for thirty years, brought the Saints through the wilderness, and helped the desert blossom as a rose.

Time in Toquerville Comes to a Close

The Willis family endured much anguish and disappointment, softened by blessings while living in Toquerville. Joshua Willis suffered through the loss of his mother, brother, six children, a wife, and a grandchild. He was disappointed from time to time with his ward members and the amount of encouragement it took to keep them in Toquerville. One of his greatest disappointments came when several community members did move, including his nephew John Henry. The blessings came in the form of family member additions: two more wives, five step-daughters and eight more healthy babies of his own, and fourteen

grandchildren. Blessings also came for Joshua in the form of all they were able to do while in Toquerville, despite the hardships. With so many memories of Toquerville, Joshua took on one last adventure at the age of sixty, moving south to Arizona. He and his sons Merrill Erastus and Henry Tillman with their families moved to Taylor, Arizona.

CHAPTER NOTES

1. Variant: Arrival month March 1858.
2. Joshua T. Willis's house was built on a road now called Springs Drive. It was where The Gardens bed-and-breakfast now stands, at 476 North Springs Drive. (Owing to weathering it did not last).
3. Now considered Southern Utah. (2002)
4. It has been speculated and even written that the settlers of Toquerville were from New Harmony, but this is false. The settlers of Toquerville were from Cedar City, but were a branch of the New Harmony Ward.
5. Joshua and Sarah Willis's *ninth* child
John Morgan Willis
Birth—13 October 1858
Death—16 October 1859.
6. Joshua and Sarah's *tenth* child
Lovina Lucinda Willis
Birth—18 May 1860, Toquerville, Washington, Utah
Married—18 September 1876, Joseph H. Rogers
Death—12 April 1903.
7. Joshua and Sarah's *eleventh* child
Maria Mocella Willis
Birth—25 July 1861, Toquerville, Washington, Utah
Married—14 February 1882, Rupert Wilton Westover, Taylor, Apache, Arizona
Death—18 Nov 1929.
8. The web site information given was printed May 16, 1999; since that time I have not been able to access it.
9. John and Lurena Fitzgerald Nebeker moved to Toquerville in fall of 1861. They raised cotton, as well as built and operated the first cotton gin in Toquerville. This cotton gin still stands today and is located at the end of Cotton Gin Ave.
10. Variant: Another source indicates that Apostle Orson Pratt was the one who did the setting apart and does not mention George A. Smith or Amassa Lyman.
11. Joshua and Sarah's *twelfth* child
Mary Agnes Willis

Birth—31 December 1862, Toquerville, Washington, Utah
Married—Unknown
Death—12 March 1913, Taylor, Apache, Arizona.

12. The Hurricane Bench Fort still exists today. The house address next to the monument is 862 North 100 West, Hurricane, Utah. It is kept as a monument by the Daughters of the Utah Pioneers because it is the earliest pioneer structure in Hurricane. The exact date of this story is unknown, though if Thomas was a young lad, it had to have happened sometime in the early 1860s.
13. The St. George tabernacle construction took thirteen years. It was dedicated by Brigham Young on 14 May 1876. The wood used on the interior came from the saw mills in Pine Valley. Utah, Chandeliers were originally coal oil lamps, which were on a crank-and-pulley system to facilitate lighting of the lamps. The system was later changed to electric lights. Exterior rock was from a sandstone quarry north of the Red Hills Golf Course. Some 1,800 panes of glass were used for the tabernacle at a cost of 75 cents each. They were purchased in New York and shipped to Los Angeles, California. From Los Angeles they were shipped by wagon to St George. Almost all the original panes are still in place.
14. An exact date of the marriage between Ellen and Joshua Willis is not known, just 1864. For more information on Ellen, see Appendix S, page 267.
15. Plural marriage was a calling in The Church of Jesus Christ of Latter-day Saints. A man could not just marry anyone he wanted. This also required the approval of the first wife and was an accepted practice at this time.
16. The exact year Richard and Theresa moved to Toquerville is not known; it is between January 1863 and February 1864.
17. Joshua and Sarah Willis's *thirteenth* child
Irene Rebecca Willis
Birth—22 May 1864, Toquerville, Washington, Utah
Death—21 June 1864, Toquerville, Washington, Utah.
18. Toquerville was changed from Washington County to Kane County in 1866 and was returned to Washington County in 1882.
19. Joshua and Sarah Willis's *fourteenth* child
Rosellah Willis
Birth—26 May 1865, Toquerville, Kane, Utah
Death—5 June 1865, Toquerville, Kane, Utah.
20. Joshua and Ellen Willis's *first* child
Hyrum Alonzo Willis

Birth—21 April 1865, Toquerville, Kane, Utah
Married—4 December 1884, Lola May Pierce, St George, Washington, Utah
Death—22 July 1944, Mesa, Maricopa, Arizona.

21. *Our Pioneer Heritage*, by Kate B. Carter, indicates November 29, 1865: “Wednesday — Capt. Wm W. Willis’ ox train of immigrating Saints, which started from Wyoming, August 15th, arrived at G. S. L. City. The women and children had arrived previously with the relief teams, sent out about 350 miles to meet the immigrants.”
22. Joshua and Ellen Willis’s *second* child
Richard Merrill Willis
Birth—8 January, 1867, Toquerville, Kane, Utah
Married—30 October 1889, Lucinda Fidelia Buchanan
Married—1 March 1906, Mary Jensen, Taylor, Navajo, Arizona
Death—25 May 1924, Carson, Taos, New Mexico.
23. Joshua and Ellen Willis’s *third* child
Franklin Joshua Willis
Birth—18 March 1869, Toquerville, Kane, Utah
Married—18 August 1892, Taylor, Navajo, Arizona
Death—4 March 1937, Phoenix, Maricopa, Arizona.
24. Joshua and Sophia Willis’s *first* child
William Richard Willis
Birth—22 May 1868, Toquerville, Kane, Utah
Married—10 June 1887, Taylor, Navajo, Arizona, Harriet Rachel Thompson
Died—6 August 1954, Taylor, Navajo, Arizona.
25. Joshua and Sophia Willis’s *second* child
Laura Adinal Willis (first and middle name may be reversed)
Birth—17 February 1870, Toquerville, Kane, Utah
Married—10 October 1885, St. George, Washington, Utah, Samuel Larcom Lewis
Marriage Variant—8 February 1882 (first child not born until 1888)
Death—20 November 1938.
26. The exact month in 1868 of the reorganization of Relief Society in Toquerville is not known.
27. Joshua and Sarah Willis’s *fifteenth* child
Rosezilpha Willis
Birth—19 October 1867, Toquerville, Kane, Utah
Death—20 September 1868, Toquerville, Kane, Utah.
28. This letter was not written in Joshua T. Willis’s handwriting but was signed by him. This excerpt was found in the book *I Was Called to Dixie*, by Andrew Karl Larson.

Neither letter from David H. Cannon or Joshua T. Willis has been located at this time. References from Larsen are the *St George Temple Papers*, which have yet to be located.

29. Joshua and Sarah Willis's *sixteenth* child
George Albert Willis
Birth—11 August 1870, Toquerville, Kane, Utah
Death—29 August 1870, Toquerville, Kane, Utah.
30. Joshua and Sophia Willis's *third* child
James Willis
Birth—29 May 1872
Death—1872 / 1873 (exact date unknown).
31. Variant: death possibly 8 April 1872.
32. Even though he was bishop for thirteen years and branch president three years, Church records indicate sixteen years, so I will refer to it the same. See Appendix R for more information and the letter described in this section.
33. See copy of resignation letter in Appendix R

Joshua and Sarah's grand children (The following grandchildren are only those born while Joshua was in Toquerville)

35. Son—Joshua Thomas Willis with wife Maria Duffin
 - 1) Joseph Willis
Birth—10 March 1871, Toquerville, Kane, Utah
Marriage—Rose Sevy
Death—4 September 1948
Variant—Birth Date, Possibly 1878.
 - 2) Isaac Thomas Willis
Birth—8 December 1873, Toquerville, Kane, Utah
Marriage—Sade Wilkerson
Death—July 1960
Variant— Birth Place, Possibly Panguitch, Garfield, Utah.
 - 3) Maud Willis
Birth—2 January 1875, Toquerville, Kane, Utah
Marriage—Jonathon William Cameron
Death—31 December 1934, Twin Falls, Idaho.

- 4) Hugh Willis
 Birth—17 December 1876, Toquerville, Kane, Utah
 Marriage—Eva Ann Labrum
 Death—13 December 1940, Oakley, Idaho.
- 5) Asa Willis
 Birth—10 August 1879, Toquerville, Kane, Utah
 Death—16 November 1908.
36. Son—Merrill Erastus Willis with wife Nancy Cedena Bagley
- 1) Merrill Erastus Willis Jr.
 Born—18 August 1871, Toquerville, Kane, Utah
 Marriage—Sarah Caroline Kay
 Death—22 January 1955, San Gabriel, Los Angeles, California.
- 2) Thomas Henry
 Birth—8 December 1873, Toquerville, Kane, Utah
 Death—2 August 1900.
- 3) Samuel Bagley Willis
 Birth—13 August 1876, Toquerville, Kane, Utah
 Marriage—Mary Jane Wayment
 Death—22 September 1905.
37. In Nancy Cedena Bagley-Willis's *Life Sketch* she relates; "In the beautiful month of May 1870, I started with my parents, lover, friends, Merrill's brother Thomas, his sweetheart, Mariah Duffon, their sister Sarah, my sister Melissa and husband with baby Thomas for Salt Lake City by team three hundred miles. We were married in the Endowment House, on the 31 May 1870 by Daniel H. Wells. We visited in Springville with Uncles, Aunts, cousins we had not met in years. What a good time we had visiting them. My dear Aunts, how I love them."
38. Daughter—Sarah Mellissa Willis with husband Fredrick William Mullins
- 1) William Fredrick Mullins
 Birth—1871, Toquerville, Kane, Utah
 Death—1871, Toquerville, Kane, Utah.
- 2) Nellie Elmeda Mullins
 Birth—23 December 1873, Toquerville, Kane, Utah
 Marriage—Edgar Hunsaker
 Death—13 January 1953, Mesa, Maricopa, Arizona.

- 3) Jesse Willis Mullins
 Birth—27 November 1875, Toquerville, Kane, Utah
 Death—17 January 1959, Unknown, (Buried Mesa Az.).
39. Variant: Marriage date possibly 1872; no month or day found at this time.
40. Daughter—Martha Elizabeth Willis with her husband Matthew Stones Batty.
- 1) Encora Elizabeth Batty
 Birth—15 October 1877, Toquerville, Kane, Utah
 Marriage—John Henry Williamson
 Death—5 March 1960, Cedar City, Iron, Utah.
- 2) George Matthew Batty
 Birth—5 January 1879
 Marriage—Vilate Abigail Fuller
 Death—2 March 1934, Boise, Ada, Idaho.
41. Daughter—Lovina Lucinda Willis with her husband Joseph Heber Rogers
- 1) Joseph Urban Rogers
 Birth—14 July 1878, Fillmore, Millard, Utah
 Marriage—Ruby Ellen Garrison
 Death—5 February 1937, Santa Fe, New Mexico.
42. Son—Henry Tillman Willis married Kathleen Amelia Dykes on 5 March 18, 1876
- 1) George Henry Willis
 Birth—5 November 1876, Toquerville, Kane, Utah
 Marriage—Jessie May Roberts
 Death—19 August 1953 Caldwell, Canyon, Idaho.
43. Thomas Woodcock Batty's brother George Batty was married to Martha Elizabeth Willis. Theresa Fryer would have been considered family to both Thomas and Hannah Batty and welcomed in their home for support. Thomas Batty was nine years younger than Theresa Fryer.
44. Hannah Dodge Batty was the daughter of Seth Dodge (brother of Sarah Melissa Dodge Willis). She and Thomas Woodcock Batty had only been married two years prior to his death. Henry Tillman Willis was Hannah Dodge Batty's first cousin.

45. The Richard Fryer story is from the book *The Fate of the Fryers* by Bessie Snow compiled in 1973, donated by Wes Larsen. The Joshua Thomas Willis Jr. story is a Willis family story donated by Verde Hunt-Michael.

CHAPTER ELEVEN

THE LITTLE TOWN OF BAGLEY, ARIZONA

Joshua Thomas Willis spent his last years in Bagley, Arizona. At the age of sixty, deciding to continue pioneering the West, he moved to the Silver Creek area in Arizona from Toquerville, Utah. He left Toquerville with his two wives, remaining children, sons Merrill Erastus Willis and Henry Tillman Willis¹ and their families, in May of 1879.² The group they traveled with to Arizona was called the "Big Company" as it had a total of five families, the largest group thus far to move to the Silver Creek area. Among the families in the big company were the Cordon family, the William Walker family, and the three Willis families. When the big company arrived in Bagley, James Pearce had already established squatter's rights a year earlier, in January 1878 (Webb 1). Several families migrated to Bagley from different areas, to take advantage of the Homestead Act. The Homestead Act was passed by congress in 1862, which allowed homesteaders 160 acres of unoccupied public land and after five years of occupation a nominal fee was required. Joshua Thomas and Merrill and Henry Tillman Willis took advantage of this act and built homes near Silver Creek, in a town they called Bagley.

Town Changes Name from Bagley to Taylor

In 1878, the town was given the name of Bagley for its resident, Daniel Bagley. Then in early 1880 they named it Walker, for the Jesse and William Walker families.

When the town's people went to register the town with the post office in early 1881, the name was turned down because there was already a Walker, Arizona. In honor of their newly sustained prophet, John Taylor, they named their town Taylor. It remains Taylor, Arizona, today (Webb 3).

The Early Families of Bagley

Each family contributed something to the community that is remembered even today. Following is a brief history of each of the early settlers whom Joshua Thomas Willis knew and things for which they are known.

The Pearce Family

James Pearce, with his wife, Mary Jane Meeks, left St. George, Utah, for Arizona in January 1878. They traveled with their three small children, Lola May,³ ten; James William, seven; and Mary Jane, two. They first stopped in Woodruff, Arizona, for a few days, then moved south to the James Stinson ranch, which is now called Snowflake. Mr. Pearce was given an opportunity to purchase James Stinson's ranch for a great price, but he chose to move south. He arrived the 23 January 1878, a cold winter day, and established a squatter's claim on Silver Creek. He and his family immediately began developing the land. In July of that same year Mary Jane delivered their fourth child, the first for the Silver Creek area. James became the first constable of the town in 1878. This was the start of the town later called Taylor, Arizona (Webb 1; Daughters 259).

The Standifird Family

John Henry Standifird left Kanab, Utah, with his oldest daughter, Ann, arriving in the Silver Creek area on 7 March 1878. He later moved his three wives, Mary Jane Argyle, Frances Argyle and Mary Ellen Argyle, to the Silver Creek area with his remaining children. Together with the Pearce family, they worked to sustain some type of an existence at their new home site. They quickly realized they could not get the water onto their land for crops. It was decided they would plant crops this first year at the Solomon's ranch. It was also decided Mary⁴ would supervise the laying out of deceased individuals, and her friend Emily Hancock would make the burial clothes. John was called as the first bishop of Walker in September 1880, and he worked effortlessly to resolve the irrigation problems. The bishops at that time were in charge of not only the spiritual aspect of the town, but also the civic duties (Webb 1- 4; Daughters 259).

The Bagley Family⁵

Daniel Bagley moved with his wife, Mary Belt Wood, who moved from the Southern Utah area to the Silver Creek to take advantage of the Homestead Act, soon after the Standifird family, in 1878. Though their two daughters were both married and lived with their husbands, both would move together within a year to be with their parents. The town was soon named Bagley. The little town of Bagley had only three families, though more were soon to come (Webb 2).

The Hatch Family

Lorenzo Hill Hatch moved from Franklin, Idaho, with his three wives—Alice Hansen, Silvia Savonia Eastman, and Catherine Karren—and his children to Bagley in

January 1879. Lorenzo was considered one of the “strongest spiritual personalities” in the area. In *An Enduring Legacy*, Lorenzo was described thusly;

While rather a small man physically, he was a big man in the community. His self sacrificing nature and ability to work hard enabled him to accomplish the things that were necessary to keep together a pioneer community. Under these conditions, where hard work was necessary and danger from Indian outbreaks constant, the people found in him a man who could bring peace of mind to all those who were sick or in trouble (Daughters 260).

Lorenzo, along with his sons, Willard and John, and Ezra T. Hatch worked hard. They built their homes and raised large families. It is written he was great at “shaping furniture,” and was also considered one of the most successful farmers in town. When a stake was created, Lorenzo was a counselor to President Jesse N. Smith (Webb 2-3).

The Brimhall Family

Noah Brimhall moved from New Mexico with his wife, Lovina Jones, and seventeen children, in January 1879. Noah’s second wife, Samantha Lake, had died of smallpox a year earlier in Savoia, New Mexico. He and his family arrived with much “enthusiasm” and willingness to work (Webb 2-7; Daughters 259-60).

The Perkins Family

Jesse Nelson Perkins and his wife, Rhoda Condra McClelland, arrived in Bagley, February or March of 1878. They moved from Bountiful, Utah, where they raised their children, then to Mesa, Arizona, and, north to Bagley, Arizona. Jesse and his son Reuben were both hard workers and were considered the spirit of the community. Jesse’s son John was infected with the dreaded smallpox in 1883. He contracted it when he stayed overnight in a hotel Holbrook. Jesse insisted on caring for his son by

himself. He sent the rest of his family away and would not let his wife come within the width of the street to talk to him. Jesse frequently expressed his love for his family. His son passed away February 1883, and a month later Jesse himself died of the same disease. Joseph Kay, who had lived through smallpox, was of great assistance to the family during this difficult time. Frank, one of Jesse's younger sons, took care of the cemetery for many years (Webb 2-8; Daughters 260).

The Walker Family

Jesse Hunter Walker moved from Oxford, Idaho, with his wife, Loretta Hunt, and his three small children. They arrived in March of 1879. His wife was with child and delivered soon after their arrival. Ella May was born on 22 March 1879. They later had three more children while in Bagley. Jesse's brother, William would move to Bagley a few months later (Daughters 260).

The Solomon Family

William Henry Solomon, recently from England, lived for a few years in Salt Lake City, Utah, then moved to Bagley with his two wives, Elizabeth Hoskin Drew and Rebecca Celia Yeo, and his four children. The family had originally left for Arizona with a large group in 1874, but because of the Indian problems he and his family lived in Moencopi, Arizona. Many members in William Solomon's group returned to Kanab, Utah, until the Indian conflict was over. After his arrival in Bagley, William was given a lot by Lorenzo Hatch, and William built a two-room rock house on it. He served as a counselor to Bishop John H. Standifird. He owned a shoe store and worked it until just before his death (Webb 2; Daughters 260).

The Kay Family

Joseph Chatterly Kay arrived with his wives, Martha Jane Wilson and Margaret Ann Walker, and their children. They moved from Paradise, Utah, to Bagley in April or May of 1879. Joseph C. Kay, a “practical leader,” had a small store in which he traded merchandise for produce and work. He was a great asset to the community and proved his worth by helping the settlers in many ways. He played his fiddle at community events. Quite the “entrepreneur,” Joseph owned the first hotel and the first mower and thresher (Webb 2-6; Daughters 259).

The Big Company

The Big Company, which arrived in May or June of 1879, included five families: Cordon, William Walker, Joshua Thomas Willis, Merrill Erastus Willis, and the Henry Tillman Willis.

The Philippe Cardon Family

Philippe Cardon and his wife, Susette,⁶ were both born, married, and converted to the church in Italy. The father, Louis Philippe, arrived in Bagley with his sons Emanuel, Joseph, and Louis and daughter, Mary Catherine, known as Kate. The Cordons were considered hard workers and were described as the type of family who could “build the bridges and kill the snakes.” Since Taylor was divided by Silver Creek, a bridge was needed to get from one side to the other. When the winters were strong, the bridge would be flooded out, and rebuilding it became a necessity, so they had an opportunity to perfect their craft. It is also

written that the Cardon family had a great musical talent and added much to the cultural aspect of the community (Webb 3; Daughters 259).

The William Walker Family

William Albert Walker moved from Brigham City with his new wife, Charlotta (Lottie) Brimhall, to Bagley, Arizona. Charlotta's father, Noah, arrived in January with his family; and William's brother Jesse arrived a few months prior also (Daughters 260).

The Joshua Thomas Willis Family

Joshua, known to the Taylor residents as Thomas, took on this last trek into the unknown at the age of sixty-one, with his wives Sarah Melissa and Ellen at his side. He still had seven young children at home: Maria Mocellia,⁷ Mary Agnes,⁸ Richard Merrill, Franklin Joshua,⁹ Hyrum Alonzo, Laura Adinal, and William Richard. Joshua is known as building one of the "finest, most attractive homes" in the settlement (Webb 2; Daughters 260).

The Merrill Erastus Willis Family

Merrill, with his young wife, Nancy Cedena (known by Dena), packed up his three little sons in Toqerville and headed south. His three boys were Merrill Erastus Jr., seven; Thomas Henry, five; and Samuel Bagley, two. Nancy Cedena explains their trip in her life sketch:

In the month of April where in southern clime all nature seems most beautiful. The trees were in full bloom and the perfume was wafted through the air, we bade good-by to our first home. With our three sons we started on a journey of three hundred miles to a new home, new country. My father had a fine team and wagons and a carriage and cattle, also my uncle Daniel Bagley¹⁰ and his family.

My sister having parted from her husband came with father and mother, with her three children Thomas, Rachael and Joseph. This was the year 1877.¹¹ That memorable journey over mountains, desert, I drove my team of mares all the way. Sometimes it was storms then heat, we would sometimes travel all day and night to get to water. Then pitch our tent for a week where there was feed and water.

Then make another forced drive. We drank from such bitter and brackish pools of water.

The first day and night we camped on the desert among beautiful wild flowers. My sister was crowned the queen. Then on to the Colorado the river of rivers. There was Merrill, Uncle Seth Dodge, his daughter and two sons,¹² Thomas Ransom, his wife¹³—Merrill's cousin, Peter McBride,¹⁴ his wife and children,¹⁵ Joseph Gibson, his wife and family in the company.

The waters were so high the ferryman hesitated in crossing us over and after crossing this river we rested for some days. Pitched our tents, unfurled the American flag Merrill and I had made before leaving home, got the organ from the wagon as the pioneers, our fathers and mothers had done. We danced on the flat rocks. My father and mother passing through it all again. Surly they will get their reward owing in Brigham City. The men all went on an exploring expedition in the Tonto Basin except for a few hired men. How I longed for home sweet home. How my heart ached for dear mother, oh! such dreary looking country and so tired. Here the people were trying to live the united order.

The men returned, Uncle Samuel Bagley, Joseph Gibsen and families left us here and went to Tonto Basin. We continued on to Silver Creek where the town of Taylor now stands. In passing Snowflake one ranch house greeted us. It was the cattle ranch of James Stinsen, his cattle could be seen all over the surrounding hills. One little stockade house at Taylor where some friends of fathers and mothers lived were the Walkers and Kays. Oh! dear no more home here so we pitched our tents for our future home. We were three months on the way. Such a hard journey. We were now in the wilds of Arizona. How I longed for our home, to set in something beautiful to gaze upon, but no this was all to be made.

How I trembled with fear in learning the Navajo tribe lived just sixty miles away in the great forest and Fort Apache was forty miles away in the great forest with Apache Kid on the war path killing whoever they could find.

A year later Nancy Cedena's sister Melissa married James Andrew Stinson. She had the first wedding in Bagley.

Merrill built a home and planted a large orchard. He was called bishop of the Taylor Ward in the fall of 1885. During his time as bishop it was said he took good care of the widows so they would not suffer, the land problems were cleared up, and titles were cleared. His wife, Dena, brought her Mason Hamblin pump organ with her to Bagley and would entertain the community for special events. When in 1893 Merrill was released as bishop,¹⁶ he moved his family to New Mexico, with his step mother, Ellen Aldridge Willis and her children (Webb 2; Daughters 260).

The Henry Tillman Family

Though there are no records of Henry Tillman joining the big company to Bagley, it is widely known through his descendents that he left Toquerville with his father, Joshua Thomas, along with his wife, Kathleen Amelia Dykes, and their infant son, George Henry Willis. Henry's wife took the trip from Toquerville to Bagley in the uncomfortable state with child, giving birth soon after their arrival. On 11 May 1879 the Willis family welcomed Mabel Agnes Willis into the world.

Other Families

Other families arrived in Bagley after the "Big Company": Alex and Joseph A. McCleave arrived soon after the Big Company; Charles P. Shumway arrived September 1880; Peter Jensen arrived in 1880; Mosiah and Joseph S. Hancock arrived 1 January 1881; William Henry Kay¹⁷ arrived in 1881; and later Cyrus Jennings, Florence Westover, George Angell, Nephi Jensen, N. P. Bebee, the Claytons, Fred Mullens, Seth Dodge, Thomas and Will Ransome, the Freestones, and the Dustans moved to Arizona.

Church Hierarchy Changes and Persecution Continues

Brigham Young died three years before Joshua's immigration to Arizona. John Taylor was appointed President of the Quorum of the Twelve in a solemn assembly. All quorums voted unanimously to appoint him to this position. He was sustained to the position of President of the Church in October 1880. While he was president, the Saints still endured much persecution for the practice of polygamy.

Edmunds Act

During these years, the Saints who still practiced polygamy were being hunted, tried, and sent to prison. In 1882, Congress passed the Edmunds Act, making cohabitation unlawful. With the Edmunds Act, a marriage certificate was no longer required; if a man supported and cared for more than one woman, he was guilty and would be tried and sent to prison. Many Latter-day Saint men and women had to go underground to avoid arrest. Men who practiced or believed in polygamy were not authorized to run for public office or render jury service. This type of harassment continued for many years.

A Visit to Mexico

Joshua was a polygamist, though he had been able to avert the authorities up to this point. The heat was turning up again, and due to the anti-polygamy crusade around the United States, the brethren started to look south. The Saints practicing polygamy in Arizona and New Mexico were asked in January 1885 to prepare to head to Mexico.

They were told they would be going to the Casas Grandes River Valley, in Chihuahua, Mexico. Two men, Alexander F. MacDonald and Christopher Layton, were sent ahead to rent or purchase land for the new settlers. They rented land in Corralitos, Chihuahua, Mexico, and continued to look west for other land in Mexico. Several families arrived in Corralitos Mexico on 20 January 1885.

The largest group at the time left Snowflake, Arizona, for Mexico on 9 February. This group numbered seventy, which included Joshua Thomas Willis.¹⁸ Joshua left his family behind in Taylor, Arizona. The leader of this large group was Edward A. Noble. They arrived on 7 March 1885 in the Casas Grandes River area and set up camp across from the Mexican village of La Ascension. The Saints felt comfortable being there together. One sister said she looked around and saw so many people she loved that she felt she had left the world and persecution behind. Others commented on the moist soil. The Saints were ready to start a new life in Mexico.

During a short six-week period, 350 Saints arrived in the area, and the Chihuahua government became concerned. On 9 April, an order was sent for all Mormons leave the state within fifteen days. Brigham Young, Jr. and Moses Thatcher traveled to the capital of Mexico to converse with the president about the exiled Saints. President Porfirio Diaz greeted them warmly, and having visited Salt Lake City prior to their visit to him, he told the brethren that the Saints were welcome in Mexico. The first colony established was Colonia Diaz. Joshua Thomas stayed only a few months to help establish the Saints in Mexico, then returned home for a short while (Crocket Church History; Joshua Willis).

A Visit to Toquerville

In the fall of 1885, Joshua returned to Toquerville to visit his married children and friend, who still lived there. At this time he attended the St. George Temple and kept a personal journal of his visits.¹⁹ He stayed through the winter arriving home to Taylor on 14 March 1886.

Joshua's Return to Taylor

After Joshua had been home for a little over a month, on 19 April he became very ill. He was in much pain for twelve days and on the first of May 1886, he departed this world. He had lived a good life, endured much and worked to bless the lives of his family and friends while here on this earth. Today, over 25,000 descendants honor his name and revere him.

In Closing

Joshua spent the remainder of his years working and building up Taylor with his two wives, Sarah and Ellen, his children, and grandchildren. He visited the Mormon settlements in Mexico. He died on 1 May 1886 at the age of sixty-seven of a kidney disease. His obituary in the *Deseret News* in 1886 reads:

Willis—Joshua Thomas Willis died of kidney disease, on the first of May 1886; he was the son of Merril and Margaret Willis; born December 21, 1818, in Galiton County, Illinois, joined the Church in an early day; was driven out of Missouri in 1839, returned to Illinois and married Dasha Cherry in 1839. Death deprived him of his wife and child in 1845. He then left his home and property and went to Nauvoo, from there to Winter Quarters on the Missouri River in 1846; in the spring of 1847, left Winter Quarters for Salt Lake Valley as captain in John Taylor's hundred; arrived in the fall of the same year; married Sarah M. Dodge in 1848, moved to Provo in the Spring of 1849, was

one of the first settlers in that place, and chosen first counselor to Bishop Issac Higbee, was also sheriff of Provo for several years. He was called to Cedar, Iron County, in the fall of 1853, and lived there till 1858; moved to Toquerville; was one of the first settlers, was ordained Bishop November 18, 1861 by Apostle Orson Pratt. In 1879 he emigrated to Arizona, took a trip to Old Mexico in 1885. In the fall of the same year he went to Utah visiting some of his children and friends; at the same time went to the St George Temple with some of his family and did a good work; returned to Arizona on the 14th of March 1886; was taken sick on the 19th of April; after suffering intensely for 18 days, went to rest, leaving wives and children and many grandchildren to mourn his loss. He was a faithful laborer in the vineyard of the Lord and the cause of Zion in the land.

Though Joshua Thomas Willis left behind two wives, his sister Martha Wheeler, several children and grandchildren,²⁰ he passed through the veil to greet his first wife Dosha, parents and grandparents, his beloved brothers, William Wesley, Lemual and Henry Tillman, his sister Mary, and several children and grandchildren.

Joshua Thomas Willis may not be on the earth in body, but he remains here in spirit. On one occasion two years following Joshua's death, his son Merrill was at the ranch miles away from his family. His wife, Cedina, was with child, and to the shock and horror of the family, the child was coming early. She lay in bed as her oldest son, Merrill Erastus, Jr., went for help, at which time Merrill Sr. was sitting out in the twilight and heard the voice of his father, Joshua Thomas, call his name. Merrill heard it a second time and called out, "Father, what do you want?" He replied, "Merrill, you are wanted at home." Merrill quickly got on his horse and hurried home. He blessed his wife and frail child, and they both lived. Joshua Thomas Willis assisted his son after he left this life. He blesses his descendants today, and he continues to live in the hearts and lives of his 25,000 descendants (Willis, C).

CHAPTER NOTES

1. There are no printed references that Henry Tillman went to Bagley at this time with his family. It is a family story from the Henry Tillman line, donated by Verda Michael.
2. Variant: Possibly April or May, exact date unknown.
3. Lola May Pearce later married Hyrum Alonzo Willis. He is Joshua Thomas Willis's oldest son from his wife Ellen Aldridge.
4. It is unknown which Mary this was, since he had two wives with this same first name.
5. For more information on the Bagley family, see Appendix V.
6. Louis Philippe Cardon's wife, Susette, was still alive when they lived in Taylor, so she may have come later.
7. Maria Mocella would later marry Rupert Wilton Westover in Taylor on 14 February 1882.
8. Mary Agnes would later marry Norman Andrew Brimhall (known as N. A.) on 14 February 1882 (same day and place as her sister Maria).
9. Franklin Joshua later married Elizabeth Selina Kay, daughter of Joseph Kay.
10. This was an error; it should have read uncle Samuel Bagley.
11. This is an error; it should read 1879. Nancy Cedena was recalling this story late in life, so the error is understandable.
12. The only children of Seth Dodge's who can be placed with him in 1879 are Amasy Mason Lyman Dodge, Josiah Eli Dodge, and Lovina, Lovina Dodge (also mentioned as Thomas Ransom's wife).
13. Merrill's cousin was Lovina Lovina Dodge Ransom. She was the daughter of Seth Dodge. Her first and middle name were the same; this is not an error.
14. Peter McBride's wife was Ruth Barnes.
15. Peter and Ruth McBride had two children at this time: Robert Franklin McBride and Peter Howard McBride. Ruth had her third child, John William McBride, in Show Low, Arizona on 15 June 1879. He died on the same day.

16. There is a family story of why Merrill was released as bishop. It was that Merrill denied a temple recommend to a member of his ward for a reason only Merrill was aware of, but this individual had a friend who was a General Authority who gave this person in question a temple recommend. Merrill felt he was not supported by this General Authority and asked to be released. It was later found that the individual in question was not worthy to hold a temple recommend, and the General Authority later apologized.
17. William Henry Kay's wife, Catherine, had heard such fantastic reports of Bagley that she later stated, "We expected to be able to pick gold off all the cedar trees." The Kays are related to the Willises; Merrill Erastus's oldest son Merrill Erastus Jr. married William Henry's daughter Sarah Caroline Kay.
18. It is believed that Joshua Thomas Willis was in this group, because it is known he left Arizona for Mexico within this same time period, and this is the only group leaving this area at this time.
19. Though it has been documented that he kept a journal, I have not seen the journal. It is believed last given to a Douglas Willis by Sarah Willis Shumway.
20. The grandchildren of Joshua Thomas Willis are listed below.

Joshua and Sarah Willis's grandchildren: (These are all the grandchildren including those mentioned in Toquerville)

Son—Joshua Thomas Willis Jr. with wife Maria Duffin

- 1) Joseph Willis
 Birth—10 March 1871, Toquerville, Kane, Utah
 Marriage—31 December 1892, Rose Sevy
 Death—4 September 1948,
 Variant—Birth year, possibly 1878
 Variant—Death year, possibly 1958.
- 2) Isaac Thomas Willis
 Birth—8 December 1873, Taylor, Kane, Utah
 Marriage—1900, Sade Wilkerson
 Death—July 1960
 Variant—Birth Place, possibly Panguitch, Garfield, Utah.
- 3) Maud Willis
 Birth—2 January 1875, Toquerville, Kane, Utah
 Marriage—26 March 1895, St George, Utah, Jonathon William Cameron
 Death—31 December 1934, Twin Falls, Idaho.

- 4) Hugh Willis
 Birth—17 December 1876, Toquerville, Kane, Utah
 Marriage—26 November 1902, Idaho Falls, Bonneville, Idaho, Eva Ann Labrum
 Death—13 December 1940, Oakley, Idaho
 Variant—Marriage year, possibly 1903.
- 5) Asa Willis
 Birth—10 August 1879, Toquerville, Kane, Utah
 Death—18 November 1908.
- 6) Alonzo Willis
 Birth—2 December 1881, Toquerville, Washington, Utah
 Death—21 December 1950.
- 7) Bryant Willis
 Birth—21 June 1883, Phoenix Maricopa, Arizona
 Marriage—13 June 1910, Twin Falls, Twin Falls, Idaho, Saria Maude Hammond
 Death—26 February 1946, Stockton, San Joaquin, California.
- 8) Minerva Willis
 Birth—1886, Toquerville, Washington, Utah
 Marriage—Herbert Prothers
 Death—18 December 1912.
- 9) Gertrude Willis
 Birth—30 March 1889, Toquerville, Washington, Utah
 Death—9 July 1890.
- 10) Sarah Melissa Willis
 Birth—25 December 1892, Toquerville, Washington, Utah
 Marriage—Lester Joslin
 Death—30 July 1960.
- 11) Joshua Thomas Willis
 Birth—1895, Toquerville, Washington, Utah
 Death—29 July 1923.

Son—Merrill Erastus Willis with wife Nancy Cedenia Bagley.

- 1) Merrill Erastus Willis Jr.
 Birth—18 August 1871, Toquerville, Kane, Utah
 Marriage—18 October 1889, Sarah Caroline Kay
 Marriage—After 1934, Teresa Fisher
 Death—22 January 1955, San Gabriel, Los Angeles, California.

- 2) Thomas Henry Willis
 Birth—8 December 1873, Toquerville, Kane, Utah
 Death—2 August 1900.
- 3) Samuel Bagley Willis
 Birth—13 August 1876, Toquerville, Kane, Utah
 Marriage—18 September 1901, Salt Lake City, Salt Lake, Utah, Mary Jane
 Wayment
 Death—22 September 1905.
- 4) Mary Willis
 Birth—25 June 1880, Taylor, Apache, Arizona
 Death—15 August 1880, Taylor, Apache, Arizona.
- 5) Lilly Willis
 Birth—4 September 1881, Taylor, Apache, Arizona
 Marriage—25 December 1896, Alma Levi Russell
 Death—29 February 1951.
- 6) Cedenia Willis
 Birth—24 September 1885, Taylor, Apache, Arizona
 Marriage—21 June 1905, Warren Weber, Utah, Cornelius Wayment
 Death—14 February 1911, Wilson Lane, Weber, Utah.
- 7) Daniel Bagley Willis
 Birth—15 November, 1889, Taylor, Navajo, Arizona
 Marriage—23 September 1909, Wealthy Viola Brown
 Death—July 1969.
- 8) Joseph Eli Willis
 Birth—29 July 1893
 Marriage—1913 May Stansbury
 Marriage—21 May 1919, Virginia Fletcher
 Marriage—15 November 1952, Mary Teresa Geenen
 Death—Unknown.
- 9) Emanuel Bagley Willis
 Birth—16 July 1896, Espanola, Rio Arriba, New Mexico
 Marriage—2 April 1919, Gladys Beatrice Taylor
 Marriage—16 April 1927, Nogales, Santa Cruz, Arizona, Lilly Vance
 Death—18 May 1977, Mesa, Maricopa, Arizona.

Daughter—Sarah Melissa Willis with Husband Fredrick William Mullins.

- 1) William Fredrick Mullins
Birth—1871, Toquerville, Kane, Utah
Death—1871, Toquerville, Kane, Utah.
- 2) Nellie Elmeda Mullins
Birth—1871, Toquerville, Kane, Utah
Marriage—31 August 1897, Mesa, Maricopa, Arizona
Death—13 January 1953, Mesa, Maricopa, Arizona.
- 3) Jesse Willis Mullins
Birth—27 November 1875, Toquerville, Kane, Arizona
Death—17 January 1959, Unknown (Buried in Mesa, Maricopa, Arizona).
- 4) Rosella Mullins
Birth—1880, Taylor, Apache Arizona
Death—1897
Variant—First Name possibly Rose.
- 5) Maggie Mullins
Birth—1882, Mesa, Maricopa, Arizona
Death—1883.
- 6) Annie Laurie Mullins
Birth—5 June 1884
Marriage—7 September 1907, David Davis
Death—1 May 1918.
- 7) William Coup Mullins
Birth—26 July 1886, Mesa, Maricopa, Arizona
Marriage—13 April 1914, Ina Ellen Conrad
Death—5 November 1918.
- 8) Saphronia Armena Mullins
Birth—1889, Mesa, Maricopa, Arizona
Death—1889.
- 9) Hart Mullins
Birth—11 November 1890, Mesa, Maricopa, Arizona
Marriage—14 May 1914, Phoenix, Maricopa, Arizona
Death—27 February 1960, Phoenix, Maricopa, Arizona.

- 10) Eujeana Mullins
Birth—1892, Mesa, Maricopa, Arizona
Death—1893
Variant—First Name possibly Eueana
Variant—Birth Place Tempe, Maricopa, Arizona.

Son—Henry Tillman Willis with his first wife Kathleen Amelia Dykes.

- 1) George Henry Willis
Birth—5 November 1876, Toquerville, Kane, Utah
Marriage—3 May 1898, El Paso, Texas, Jessie May Roberts
Marriage—Aft June 1898, Eloise May Van Valer
Marriage—Aft. 1899, Rose Coones
Death—19 August 1953, Caldwell, Canyon, Idaho.
- 2) Mabel Agnes Willis
Birth—11 May 1879, Taylor, Apache, Arizona
Marriage—2 May 1895, Fairview, Rio Arriba, New Mexico, Jefferson Hunt
Marriage—10 November 1937, Las Vegas, Clark, Nevada, Charles George Frue
Becker
Death—25 April 1959, Henderson, Clark, Nevada.
- 3) Myrtle Louisa Willis
Birth—12 October 1881, Mesa, Maricopa, Arizona
Marriage—12 February 1903, Joseph Hyrum Weech, Pina, Graham, Arizona
Death—3 April 1969, Twin Falls, Twin Falls, Idaho.
- 4) Edith Willis (twin)
Birth—17 May 1884, Phoenix, Maricopa, Arizona
Death—17 May 1884, Phoenix, Maricopa, Arizona.
- 5) Ethel Willis (twin)
Birth—17 May 1884, Phoenix, Maricopa, Arizona
Death—17 May 1884, Phoenix, Maricopa, Arizona.
- 6) Ernest Merrill Willis
Birth—26 January 1887, Mesa, Maricopa, Arizona
Marriage—3 July 1909, Minam, Wallowa, Oregon, Mary Lillian Boswell
Death—25 February 1969, Twin Falls, Twin Falls, Idaho.
- 7) Walter Tillman Willis
Birth—26 January 1887, Mesa, Maricopa, Arizona
Death—6 May 1890, Mesa, Maricopa, Arizona.

8) Jesse Wilton Willis

Birth—16 December 1890, Gila Bend, Maricopa, Arizona

Marriage—28 July 1912, Twin Falls, Twin Falls, Idaho, Ruby Propst

Marriage—30 September 1933, Idaho Falls, Bonneville, Idaho

Death—20 June 1967, Twin Falls, Twin Falls, Idaho.

9) Charles Vernon Willis

Birth—4 January 1895, Mesa, Maricopa, Arizona

Marriage—26 March 1924, Sadie Bush.

***Henry Tillman Willis with second wife Mary Teague.

1) Stella Mae Willis

Birth—13 March 1900, Pima Graham, Arizona

Marriage—5 January 1917, Twin Falls, Twin Falls, Idaho, William Andrew Bell

Death—February 1996, Twin Falls, Twin Falls, Idaho.

Daughter—Martha Elizabeth Willis with husband Matthew Stones Batty

1) Encora Elizabeth Batty

Birth—15 October 1877, Toquerville

Marriage—18 January 1899, St George, Utah, John Henry Williamson

Death—5 March 1960, Cedar City, Iron, Utah.

2) George Matthew Beatty

Birth—5 January 1879, Toquerville, Kane, Utah

Marriage—26 March 1902, St George, Utah, Vilate Abigail Fuller

Death—2 March 1934, Boise, Ada, Idaho.

3) Mary Agnes Batty

Birth—28 April 1879, Toquerville, Kane, Utah

Marriage—26 June 1902, Charles Henry Leigh Heyborne

Death—17 December 1957.

Please note that children two and three are born the same year a few months apart. This information was retrieved from www.familysearch.com. It could be that one of them was adopted, or the birth year incorrect.

4) Rose Ella Batty

Birth—10 July 1881, Toquerville, Washington, Utah

Death—26 March 1882,

Variant—Name possibly Rosella Ella Batty.

5) Joshua Willis Batty

Birth—24 January 1883, Toquerville, Washington, Utah

Death—24 January 1883, Toquerville, Washington, Utah.

- 6) Rhoda Ann Batty
 Birth—29 December 1883, Toquerville, Washington, Utah
 Marriage—3 January 1906, St George, Washington, Utah, James Lorenzo Prince
 Death—2 February 1955, New Harmony, Washington, Utah
- 7) Sarah Ellen Batty
 Birth—23 December 1885, Toquerville, Washington, Utah
 Marriage—3 April 1907, Logan, Cache, Utah, Christian, Christensen
 Death—18 October 1933, American Falls, Power, Idaho.
- 8) Frederick Willis Batty
 Birth—25 August 1887, Toquerville, Washington, Utah
 Death—10 March 1888.
- 9) Margaret May Batty
 Birth—27 April 1889, Toquerville, Washington, Utah
 Marriage—10 December 1911, Twin Falls, Twin Falls, Idaho, Alma Chambers
 Duffin
 Death—7 July 1969, Rupert, Minidoka, Idaho.
- 10) Clarence Stone Batty
 Birth—12 May 1891, Toquerville, Washington, Utah
 Marriage—25 November 1919, Clara Fladby
 Marriage—9 June 1956, Mildred
 Death—February 1971
 Variant—First wife's last name possibly Fladley.
- 11) Tillman Grant Batty
 Birth—26 January 1889, Toquerville, Washington, Utah
 Marriage—19 February 1921, Mae McKerral
 Death—4 August 1936.
- 12) Marcella Batty
 Birth—1 January 1895, Toquerville, Washington, Utah
 Death—10 January 1911
 Variant—First Name possibly Missilla.
- 13) Gwendolyn Batty
 Birth—27 October 1896, Toquerville, Washington, Utah
 Marriage—Damon Savage
 Death—27 February 1979.
- 14) Lovina Willis Batty
 Birth—19 October 1900, Toquerville, Washington, Utah
 Marriage—28 June 1916, Frank Savage
 Death—15 March 1976.

Daughter—Lovina Lucinda Willis with her husband Joseph Heber Rogers.

- 1) Joseph Urban Rogers
Birth—14 July 1878, Fillmore, Millard, Utah
Marriage—14 March 1903, Fairview, Terr., New Mexico, Ruby Ellen Garrison
Death—5 February 1937, Santa Fe, New Mexico.
- 2) Eva Melissa Rogers
Birth—20 April 1880, Fillmore, Millard, Utah
Death—3 February 1881.
- 3) Isabella Rogers
Birth—22 December 1883, Manassa, Conejos, Colorado
Death—22 December 1883, Manassa, Conejos, Colorado.
- 4) Irvan Merrill Rogers
Birth—9 July 1886, Manassa, Conejos, Colorado
Death—12 July 1886, Manassa, Conejos, Colorado.
- 5) Baby Girl Rogers
Birth—Abt 1887, Manassa, Conejos, Colorado
Death—Unknown
Variant—Birth Place, possibly Taylor, Apache, Arizona.
- 6) Clara Ann Rogers
Birth—11 July 1888, Taylor, Apache, Arizona
Marriage—21 June 1906, Fairview, Rio Arriba, New Mexico, William Jefferson Jack
Marriage—13 July 1970, William Richard Pope
Death—27 December 1974, Kirtland, San Juan, New Mexico.
- 7) Grace Rogers
Birth—17 April 1890, Fairview, Rio Arriba, New Mexico
Marriage—Robert Crowther
Marriage—Harry Thomas
Death—Unknown.
- 8) Lovina Rogers
Birth—3 October 1890, Taylor, Navajo, Arizona
Death—9 October 1890, Taylor, Navajo, Arizona.
- 9) Heber Joshua Rogers
Birth—4 September 1892, Taylor, Navajo, Arizona
Death—7 October 1892, Taylor, Navajo, Arizona.

10) Lucinda Rogers
Birth—27 April 1894, Taylor, Navajo, Arizona
Marriage—7 June 1912, Salt Lake City, Salt Lake, Utah, John William Hunt
Death—15 August 1947, Kirtland, San Juan, New Mexico.

11) Nettie Rogers
Birth—26 December 1895, Taylor, Navajo, Arizona
Death—17 February 1911.

12) Charles Rogers
Birth—17 April 1898, Fairview, Rio Arriba, New Mexico
Death—21 April 1898.

13) Wilbert Rogers
Birth—4 May 1901, Fairview, Rio Arriba, New Mexico
Death—3 November 1979.

Daughter—Mary Agnes Willis with her husband Norman Andrew Brimhall.

1) Sarah Agnes Brimhall
Birth—22 May 1885, Taylor, Navajo, Arizona
Death—30 July 1886, Taylor, Navajo, Arizona.

2) Mary Alice Brimhall
Birth—3 July 1887, Taylor, Navajo, Arizona
Marriage—3 October 1907, Salt Lake City, Salt Lake, Utah, John E. Palmer
Death—4 January 1975, Taylor, Navajo, Arizona
Variant—Last Name also given as Andrew Norman
Variant—Marriage date 2 October 1907.

3) Electa Brimhall
Birth—3 March 1889, Taylor, Navajo, Arizona
Death—25 June 1890, Taylor, Navajo, Arizona.

4) Andrew Noah Brimhall
Birth—15 January 1891, Taylor, Navajo, Arizona
Marriage—9 June 1915, Salt Lake City, Salt Lake, Utah, Inez Edna Lee
Death—6 August 1973, Yuma, Yuma, Arizona.

5) Logan Brimhall
Birth—12 October 1892, Nephi, Maricopa, Arizona
Marriage—1 November 1916, Salt Lake City, Salt Lake, Utah, Mary Hatch
Death—25 September 1982, Mesa, Maricopa, Arizona, buried in Taylor Arizona.

- 6) Dicie May Brimhall
 Birth—8 November 1893, Taylor, Navajo, Arizona
 Marriage—7 June 1929, Mesa, Maricopa, Arizona, Elwin Ellsworth
 Death—11 April 1940, Show Low, Navajo, Arizona.
- 7) Joseph Thomas Brimhall
 Birth—22 October, 1895
 Marriage—18 July 1917, Taylor, Navajo, Arizona, Florence May Hancock
 Death—21 January 1992, Show Low, Navajo, Arizona.
- 8) George H. Brimhall
 Birth—28 October 1897
 Marriage—4 October 1916, Salt Lake City, Salt Lake, Utah, Rosetta Palmer
 Marriage—25 April 1943, Las Vegas, Clark, Nevada, Alice Shepard Traver
 Death—22 January 1979, Burlingame, San Mateo, California.
- 9) Mocella Verdell Brimhall
 Birth—4 November 1898, Taylor, Navajo, Arizona
 Marriage—28 December 1927, Seymore Fish
 Death—7 December 1918, Taylor, Navajo, Arizona
 Variant—Last Name also written as Norman Andrew
 Variant—Incorrect Date, either marriage or death date is incorrect, as it stands she was married nine years after she died.
- 10) Rulon Wells Brimhall
 Birth—20 April 1900, Taylor, Navajo, Arizona
 Marriage—29 August 1923, Salt Lake City, Salt Lake, Utah, Ida Hone
 Death—18 December 1989, Orem, Utah, Utah.
- 11) Elias Rae Brimhall
 Birth—28 October 1902, Taylor, Navajo, Arizona
 Marriage—27 December 1927, Mesa, Maricopa, Arizona, Marita Butler
 Death—18 April 1980, Mesa, Maricopa, Arizona.
- 12) Margaret Brimhall
 Birth—30 January 1904, Taylor, Navajo, Arizona
 Death—10 October 1904, Taylor, Navajo, Arizona.
- 13) Jesse N Brimhall
 Birth—29 April, 1906, Taylor, Navajo, Arizona
 Death—10 September 1906, Taylor, Navajo, Arizona.

Joshua and Sarah had a total of 80 grandchildren.

Joshua and Ellen Willis's grandchildren:

Son—Hyrum Alonzo Willis with his wife Lola May Pearce.

- 1) Female Living.
- 2) Della Jane Willis
Birth—19 April 1887, Taylor, Apache, Arizona
Marriage—15 September 1905, Taylor, Apache, Arizona, Lafayette Jennings.

Son—Richard Merrill Willis with his wife Mary Jensen.

- 1) Female Living.
- 2) Ethel May Willis.
- 3) Female Living.
- 4) Male Living.
- 5) Male Living.
- 6) Floy Hannah Willis.
- 7) Female Living.
- 8) Raymond Mahonrie Willis.
- 9) Jane Ruth Willis.
- 10) Richard Lawrence Willis
Birth—30 July 1913, Carson, Taos, New Mexico
Death—9 August 1973.
- 11) Clifford Willis
Birth—17 July 1920, Lynden, Navajo, Arizona
Death—17 July 1920, Lynden, Navajo, Arizona.
- 12) Tillman Woodrow Willis
Birth—23 August 1922, Carson, Taos, New Mexico
Death—29 April 1974.

Son—Franklin Joshua Willis with his wife Elizabeth Selina Kay.

- 1) Franklin Leroy Willis
Born—8 September 1893, Taylor, Navajo, Arizona
Death—3 March 1894.
- 2) Royal Willis
Born—8 September 1893, Taylor, Navajo, Arizona
Death—March 1894.
- 3) Joseph Perry Willis
Born—26 June 1895, Espanola, Rio Arriba, New Mexico
Marriage—9 July 1917, Victoria Bryant
Death—20 September 1960.
- 4) Gretta Ellen Willis
Born—17 June 1898, Taylor, Navajo, Arizona
Marriage—10 November 1922, Shumway, Navajo, Arizona, Littleton Lawrence Perkins
Marriage—Walter Frank Meyers
Marriage—Rueben Davis Rogers
Marriage—Donald James Niswender
Death—8 December 1979, Tempe, Maricopa, Arizona.
- 5) Thomas Floyd Willis
Born—13 November 1901, Taylor, Navajo, Arizona
Death—4 December 1955, buried in Taylor.
- 6) Minta Mocella Willis
Born—25 July 1906, Taylor, Navajo, Arizona
Marriage—12 November 1923, Holbrook, Navajo, Arizona, Lorenzo Rulan Shumway
Death—16 January 1988, Mesa, Maricopa, Arizona.
- 7) James Arthur Willis
Born—18 July 1909, Taylor, Navajo, Arizona
Death—18 July 1909, Taylor, Navajo, Arizona.
- 8) June Kay Willis
Born—14 December 1916, Snowflake, Navajo, Arizona
Death—7 March 1972.

Joshua and Ellen had a total of 22 grandchildren.

Joshua and Sophia Willis's grandchildren:

Son—William Richard Willis with wife Harriet Rachel Thompson.

- 1) Female Living.
- 2) Archie A. Willis
Born—8 October 1882, Taylor, Navajo, Arizona
Marriage—22 October 1921, Mary Katherine Moore
Death—18 October 1957.
- 3) Rachel Sophia Willis
Born—24 September 1889, Taylor, Navajo, Arizona
Death—18 October 1889, Taylor, Navajo, Arizona.
- 4) William Albert Willis
Born—3 November 1890, Taylor, Navajo, Arizona
Marriage—30 October 1913, Mary Adlinda, Butler
Death—3 October 1912
Variant—Either the marriage date or the death date is incorrect, due to the fact the marriage happened after the death.
- 5) Franklin Leo Willis
Born—26 May 1895, Taylor, Navajo, Arizona
Marriage—27 August 1917, Mesa, Maricopa, Arizona, Grace Alfreta bond
Death—14 October 1967, Mesa, Maricopa, Arizona.
- 6) Carl V. Willis
Birth—28 April 1898, Taylor, Navajo, Arizona
Marriage—28 April 1919, Holbrook, Navajo, Arizona, Violet Jane Oliver
Marriage—Lucretia Mards
Death—22 October 1961, California.
- 7) Jennie Willis
Born—2 April 1901, Taylor, Navajo, Arizona
Marriage—19 April 1920, Holbrook, Navajo, Arizona, Joseph Harold Oliver
Marriage—27 June 1934, Holbrook, Navajo, Arizona, Lloyd Eugene Grimes
Death—21 May 1970, Mesa Maricopa, Arizona, buried in Taylor, Arizona.
- 8) Clarence Edmund Willis
Born—21 July 1903, Taylor, Navajo, Arizona
Death—14 August 1963, Taylor, Navajo, Arizona.

9) Ella May Willis
Born—21 October 1905, Taylor, Navajo, Arizona
Marriage—15 October 1923, Taylor, Navajo, Utah, John Leo McCleave
Death—9 October 1975.

10) Hyrum Richard Willis
Born—24 January 1908, Taylor, Navajo, Arizona
Death—29 May 1981.

Daughter—Laura Adina Willis with husband Samuel Larcum Lewis.

1) William Lewis
Born—17 August 1888, Kanab, Kane, Utah
Death—21 May 1900 (No death place given).

2) Emily Melissa Lewis
Born—27 April 1892, Kanab, Kane, Utah
Marriage—10 October 1910, Kenneth Brown Clark
Marriage—Chicago, Illinois, Crumley
Marriage—Chicago, Illinois, Terterka
Death—Before 1993.

3) Sophia Lewis
Born—14 September 1894, Kanab, Kane, Utah
Death—13 February 1915, Kanab, Kane, Utah.

4) Samuel Larcom Lewis Jr.
Born—7 September 1897, Kanab, Kane, Utah
Marriage—23 December 1919, St. George, Utah, Bertha Elizabeth Judd
Death—19 April 1925, Kanab, Kane, Utah.

5) James Royal Lewis
Born—28 September 1899, Kanab, Kane, Utah
Death—1952.

6) Charles Holman Lewis
Born—5 March 1901
Death—Died Young.

7) Alice May Lewis
Born—abt 1903.

- 8) Laura Lewis
Born—15 May 1904, Kanab, Kane, Utah
Marriage—2 October 1922, Kanab, Kane, Utah, Edward Joel Bruce
Death—24 August 1964, Amherst, Massachusetts.
- 9) Sheldon Lewis
Born—11 April 1907, Kanab, Kane, Utah
Death—18 June 1962, Kanab, Kane, Utah.
- 10) Alice May Lewis
Born—25 August 1910, Kanab, Kane, Utah
Death—26 April 1911, Kanab, Kane, Utah.
- 11) Leslie Lewis
Born—27 April 1913, Kanab, Kane, Utah
Death—14 April 1934, Kanab, Kane, Utah.

Joshua Thomas and Sophia Willis had 21 grandchildren.

CHAPTER TWELVE

CONCLUSION

When you know your families' history and their behavioral attributes, you can better understand yourself. Working at different treatment facilities for teens the past four and a half years, I have seen why most children are the way they are by looking at their parents. I have talked to many about behavior and genetics. I know of adopted children who behaviorally resemble their biological parents more than their adoptive parents. I do not believe behavioral genetics is an exact science, though it is something to review when looking at yourself. By looking at your past, you begin to understand yourself a little better.

While working on this project, I felt inspired to look into the life of my third great-grandfather, Joshua Thomas Willis. By doing so I was also able to look into the life of his brother, his mother, and his children. Though I initially felt I had several of his attributes, I have seen a lot more of myself in his mother, Margaret. I am glad I chose this topic to write on, because I have met many relatives on the Internet, in cemeteries, as far as eight generations away. I have received information I would not have today, had I not met these people. The Lord guided and directed me as I worked on this topic, and He guided and directed others to help me.

I am who I am because my parents are who they are, because my grandparents are who they are, because my great-grandparents are who they are. Behavioral changes can be

made. Because we almost always become what we fear, it is imperative that we accept the fact that we are like our progenitors, only then can we begin to pick and choose what we want to change.

I have developed a great love for my ancestors, and I know they love me. My future plans are to research and write histories on more lines and get to know as many of my progenitors as possible before I leave this world. As Malichi wrote, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malichi 4:5-6). My heart was greatly turned toward my forefathers and mothers, and theirs were turned toward me as I worked on this project. Genealogy is difficult but worth it, just as family research is difficult but worth it.

The greatest lesson I learned is the significance of writing my own personal history and journal. If one does not leave behind his own legacy, it is left to personal interpretation of the descendant wanting to know them. If you want someone to know you for who you are, know your thoughts as well as your works, you must leave a written document for your descendants.

I have traveled on paper with my ancestors from South Carolina, to Arizona, through good times and bad times. I have felt whose frustration, their anger, and their joy. I was saddened when Joshua's life ended so young on this earth, as he passed through the veil to the Lord for his reward, which awaited him. I felt the same for his mother, Margaret, Cherry Willis when she left this earth. After getting to know your ancestors, you pray that you may have their strengths, discard their weaknesses, and live as good a life as they did. Knowing you are related, you know you have a little of both and have the ability to accomplish

whatever you want. I strongly believe that if you can accept that you are a product of those you descend from, then you can add to and discard those attributes you want or don't want. Don Bluth's words speak volumes, when he referred to the family: "The keys to your identity are found in the past. You must gather them up. You will need to unlock the doors to your future." (Roots) When you know your past, you understand yourself, the past being one's heritage, not just one's cultural heritage, but one's family behavioral heritage.

APPENDIX A
THOMAS WILLIS

The following is the birth, death and marriage dates of Thomas and Mary Willis and their children;

Thomas Willis:

B: 1615 Cambridge, England
D: 1669/1670, [city unknown], Middlesex, Virginia
M: abt 1654

Mary Willis

B: abt 1630, [city unknown], England
D: 27 September 1684 Christ Church, Middlesex, Virginia

Children:

- 1) Elianor
B: 18 April 1655
D: unknown
M: Robert Alden / Mr. Kemp
- 2) Richard
B: 27 September 1656
D: 1700
M: Dorothy Gibson / Ann Griggs / Elizabeth Landon
- 3) John
B: 24 November 1658
D: 4 May 1688
- 4) Mary
B: 23 February 1660
D: unknown
M: unknown

5) Thomas

B: 8 August 1661

D: unknown

Thomas is the first Willis of our family in America. Thomas Willis was educated. He had royal blood lines, which means he most likely was a landowner in England. While he lived here in America he was a lawyer, a vestryman and sideman for Christchurch. He owned property on the Rappahannock River, Middlesex County, Virginia. His property in Virginia was originally located in Lancaster County; it was divided in 1669, and his property was then in Middlesex County, on the Rappahannock River. He died at the age of 54.

Thomas Willis was also an assistant to the Churchwarden in the Episcopal Church, called Christchurch, at Urbanna, Middlesex County, Virginia. All of Thomas's family are buried in the church yard. The following is some research Joel Willis did on Thomas Willis;

A Time To Remember by Joel A Willis Jr:

In 1658, Thomas, living in Middlesex County, Virginia near the Rappahannock River, was granted 1,150 acres. Some portion was held in joint ownership with Robert Middleton, and another 300 acres in sole ownership was granted October 22, 1661, totaling 1,450. These grants came from the British Crown through its local Colonial Governor. As he grew older, Thomas divided his part of the land with his sons, John and Richard.

Prior to Thomas' death, he was a sidesman, known in colonial days as an Assistant to a Churchwarden in Episcopal Christ Church, Middlesex County, Virginia parish.

Thomas is believed to have died about 1669/1670, because his widow, Mary is recorded as having married Matthew Bentley, a shoemaker, February 6, 1770, and Bentley made provisions in his will to favor her children, Richard, Joahn, Eianor, Thomas Jr.. Bentley died January 8, 1685. His second wife, Mary (the former wife of Thomas Willis) died September 27, 1684.

All of the Thomas Willis family were members in good standing. Thomas was active in the Vestry of the church, its governing body. All activities of the

church had to be approved or disapproved by the Vestry. Thomas served at times as Clerk of the Vestry. After Thomas' death, his son, Richard, became a member of the Vestry."

Note: Joel also cites Thomas as being a mariner, which he may have been, but he also states that Thomas was a navigational officer and quartermaster of the *Mayflower*, which I do not believe to be true, for several reasons: (1) he was 4 or 5 when the *Mayflower* sailed and it only sailed one time; (2) I reviewed the passenger list and crew list of the *Mayflower*, both of which do not identify a Willis being on board.

Joel Willis cites the following books, reference material and sources of information:

1. Genealogy Department, Washington Library, Macon, Georgia
2. Early Virginia Immigrants, Washington Library, Macon, Georgia
3. Tithables of Lancaster County, Virginia.
4. Colonial marriages, Virginia and North Carolina
5. Virginia Cavaliers and Pioneers, Vol. 2
6. Parish Register, Middlesex County, Virginia 1663-1750
7. Christ Church records, Middlesex County Virginia, 1663-1750

Virginia County Court Records

The following are found in the *Virginia County Court Records, Deed & Will Abstracts of Lancaster County, Virginia 1654-1661*, edited and published by Ruth and Sam Sparacia, the Antient Press, 1320 Mayflower Drive, McLean, Virginia 22101-3402, Copyright 1991

(written verbatim)

Page 60

These P:SENTS witnesseth that I GEORGE JOHNSON of ye county of YORK in Virginia hereby authorise my loveing friend, THOMAS WILLYS my lowfull attorney to ask demand to sue implead & recover any part or parcel of my Brother, JOHN JOHNSON's Estate that shall be for ye good of ye Children in placeing of ye Children and whatsoever my Attorney shall do in my abbsence it shall be in as full power virtue strength as if I was p:sent myselfe as witnes my hand & seale this 11th of December 1655.

Page 72

Thomas Willys is chosen as a Vestrymen, of Lancaster Parish and a Sidemen, the other Sidemen is Fra: Cole. As the Sideman and Church Wardens, there are two of each, are chosen from the Vestrymen.

Page 78

Whereas Mr. Rowland Burnham deced, late of Rapa. in ye County of Lancaster, did sell to Robert Middleton one red Cow uper keeled upon each year & reced satisfaction for ye sd

Cow, Know ye that Henry Corbyn who married ye relict of ye sd Mr Brunham do by these presents assigne over ye sd cow to ye sd Robert Middleton for him his heirs Exrs. Admrs. & assignes for ever
April ye 5th 1658 Hen: Corbyn

Witness Jo: Vause. Recognit in Cur 27th Maii 1658, record primo June sequen
I Robt: Middleton do assigne all my right & title of this mentioned bill unto Willm. Pew
witness my hand the 17th of April 1658
Witness THO: WILLYS, record primo Jun: 1658 Robt Middleton p sign
I willm Pew doe assigne all my right & title of this mentioned bill unto Hen: Nicholas witness
my hand ye 17th of April 1658 Willm. Pew
Witness THO: WILLYS, record primo June 1658 Edwmd Dale, Cl Cur"

Page 131

This is about land boundaries for Robt Middleton. The land boundaries are by the use of trees and Willys is the land owner on one of his boundaries.

Virginia County Court Records, Deed & Will abstracts of Lancaster County 1652-1657
Edited & Published by Ruth & Sam Sparacio, the Antient Press, 1320 Mayflower Drive,
McLean, Virginia 22101-3402, Copyright 1991

(written verbatim)

Page 45

These presents witness yt: I THO: HARWOOD for a good and valuable consideration have bargained for and sold unto JNO. SHARPE his heirs and assigns a certaine quantitye of land within this Patent specified To have and to hold with: as much power and peaceably as I had likewise warrant yt: ye sd SHARPE his heirs and assigns shall peaceably I quietly enjoye ye sd land against any person or persons whatsoever as Witness my hand this 6th of June 1651"

Teste THO WILLIS THO: TH HARDWOOD
NICHOLAS FLOWER his marke

Page 58-59 Lancaster County Court 7th of August 1654

This is about the sale 300 acres on the Rappahanock River to Thomas Willis and Rich Watkins, sold by Rich Lewis.

Page 86 8 8ber 1655 (8ber is shown several times, possibly October)

Thomas Willis is a witness to the sale of 200 acres, from Thomas Kid to Thomas Pattison

Page 90 7 Dec 1655

Mr Wyllis is appointed with Mr Hobert to appraise the Estate of Jo Johnson

Page 102 6 Feb. 1655 for the County of Lancaster
Thomas Willys is attorney of George Johnson

Page 104 Lancaster County Court 6th of February 1655/6
Whereas administracon of th Estate of Jo: Johnson deceased was by this Cort. formerly granted to Robt Burton in hte behalfe of the said children upon the peticon of George Johnson, brother to the deceased, the said andministracon to be made voide & the said Burton is discharged. The said administracon of the saide Estate is cometted to the said George Johnson he putting in security.
Thomas Wyllys security

Page 121 Lancaster County Court 5th of November 1656
Whereas it did appeare to this Cort. that Lambert Lambethson did engage to Thomas Willys that in case Richd Flintes Bill assigned by the saide Lambert unto the saide Willys should not be paid or irrecoverable that then the said Lambert would pay said Willys the saide somme of 600 lbs of tobacco: the Cort. doth order the saide Lambert to give security for the saide debt p:vided that the saide Willys p:duce the order of Cort. whereby it shall appeare the saide Bill to be satisfyed unto 45 lbs of tobacco”

APPENDIX B

MARY (TOMLIN) WILLIS

Not much is known of Thomas's wife Mary, her maiden name is possibly Tomlin.

Following Thomas's death she married a man by the name of Matthew Bentley, the following is recorded in *The Vestry Book of Christ Church Parish Middlesex County, Virginia, 1663-1767*.

Page 10 (Matthew Bentley Baconian Commander Marriage and Will)

Matthew Bentley was a shoemaker who went very far beyond his last. He was one of the leading Baconian Commanders in the Rappahannock River region; but he appears to have escaped any penalties except such as may have been imposed in suits for damages against him. In Middlesex Court March 4th, 1677 Matthew Bentley was summoned to answer the charges that he, during the late rebellion, when in command of 40 or 50 men, did kill three hogs and two sheep, took a great quantity of corn and enough meal for the whole army (Bacon's army) at Major Pate's in Gloucester Co. This particular plundering appears to have taken place at Lewis's plantation in New Kent. In March 1677 **Mr. Wm Gordon** and **Mr. Alexander Smith** became securities in the sum of L500 for the good behavior of "Mr. Matthew Bentley". On July 23d 1677, in Middlesex, **Col Christopher Wormeley** sued Matthew Bentley and others for trespass and claimed L455 damages. He stated that they had taken from him during the Rebellion, 12 beeves, 40 sheep, 12 bushels of salt &c. He obtained Judgement; but the defendants appealed to the General Court.

There is on record a marriage contract between Matthew Bentley, shoemaker, and **Mary Willis**, widow, in which provision is made for her children Richard, John and Eleanor Willis. She was probably widow of Thomas Willis of Lancaster County. The will of Matthew Bentley was dated Jan.. 1685-6, and proved in Middlesex Feb 1685-6; legatees: to **Mary Alden** a young mare, **Robert Alden** "a cloth serge suit I now have with my great cloath coat," **John Willis** "my hoodcloth Coat iwth gold buttons on it," &c &c. **Son Richard Willis** executor and residuary legatee.

Page 247 (Matthew Bentley Marries Mary Willis)

There is in Middlesex (formerly a part of Lancaster) a marriage contract dated February 6, 1670, between **Mary Willis**, widow, and **Matthew Bentley**, shoemaker,

making provisions in favor of her children, **Richard, John and Eleanor Willis**. This Mary Willis was doubtless the widow of Thomas Willis. Her second husband, Matthew Bentley, was one of the leaders of the adherents of **Nathaniel Bacon** in Middlesex and vicinity. At Middlesex Court February, 1677, Matthew Bentley was summoned to answer the charge that during the late rebellion, when in command of forty or fifty men-in-arms at Major Lewis' plantation, in New Kent county, he killed three hogs and four sheep, used a great deal of corn, and took meal for the whole rebel army at Major Pate's. In this case Bentley took an appeal to the General Court. On July 23rd, Colonel **Christopher Wormeley**, of Middlesex, sued Matthew Bentley and others for trespass and for taking from him in October, 1676, twelve beeves, forty sheep, twelve bushels of salt, &c. He obtained judgement for L435. In Middlesex, March, 1677, **Mr. William Gordon** and **Mr. Alexander Smith** became securities for the good behavior of Matthew Bentley. The will of Matthew Bentley, dated January, 1685-6, was proved in Middlesex February, 1685-6. He left Mary Alden a young mare; Robert Alden "a cloth serge suit I now have and my great cloth coat;" John Willis his broad cloth suit with gold buttons on it; son, Richard Willis, executor, and to have the remainder of his estate. Matthew Bentley died January 8, 1685, and Mrs. Mary Bentley September 27, 1684. It appears from the register of Christ Church Parish, Middlesex, that Thomas and Mary Willis had the following children: (1) **Mary**, christened February 23, 1660; (2) **Thomas**, born September 8, 1660; (3) **Eleanor**, born April 18, 1655; (4) **Richard**, born August 29, 1656; (5) **John**, born November 24, 1658. [this is the order in which they appear in the Register.] "Mr. John Willis" qualified as executor of **Anthony Barlow**, June, 1685. An entry in the Middlesex records, December, 1687, speaks of John and Richard Willis as brothers. **John Willis** died May 4, 1688 (Christ Church Register). His will, dated April, 1688, and proved in Middlesex in July, included bequests to Elinor, John and **Mary Alden**. **John Barlow**, and brother, Richard Willis. Eleanor, daughter of Thomas Willis, probably married, first, **Robert Alden** (births of children of Robert and Eleanor Alden are noted in the register, 1683-85), and secondly, - Kemp. There is in Middlesex a deed dated October 5, 1717, from **Eleanor Kemp**, of Essex, widow, to her daughters, **Mary Nalle** and **Catherine Terbetts**, and to person named Alden. She speaks of the land where her brother, Richard Willis, lived and died, and conveys a considerable amount of land in Essex and Middlesex.

The name Elinor is written several different ways in the book and is copied as written.

APPENDIX C
RICHARD WILLIS (SR.)

The following is the birth, death and marriage dates of Richard Willis and his children;

Richard Willis

B: 29 August 1656 Christ Church, Middlesex, Virginia

D: 1700, [city unknown], Middlesex, Virginia

1) *Dorothy Gibson*

B: abt 1658 Lancaster Parish

D: abt 1688, [city unknown], Middlesex, Virginia

M: bef 1683

Children:

1) Katherine

B: abt 1680 Christ Church, Middlesex, Virginia

D: unknown

2) Suzanne

B: abt 1682 Christ Church, Middlesex, Virginia

D: unknown

3) Richard Willis Jr.

B: 1687 Christ Church, Middlesex, Virginia

D: 1775 New Bern, Craven, North Carolina

Other Marriages:

2) *Elizabeth Bray* (Widow Bray)(aka Betty Landon)

B: 1683

D: 3 July 1719, Williamsburg, James City, Virginia

M: bef 1690

3) *Ann Griggs*

B: unknown

D: unknown

M: abt 1696

4) *Betty Landon*

B: 1683 Grednal, Herefordshire, England

D: 3 July 1719, Williamsburg, James City, Virginia

M: abt 1700

Virginia County Court Records Order Book of Abstracts of Middlesex County, Virginia

1677-1680, indicates Elizabeth Landon was married prior to 1690. Whereas *The Vestry*

Book of Christ Church Parish Middlesex County, Virginia 1663-1767, indicates they were

married abt 1700.

The Vestry Book of Christ Church Parish Middlesex County, Virginia, 1663-1767 (transcribed verbatim);

Page 247 (Appointed Justice of Middlesex)

Richard Willis, the brother of John and Eleanor, was appointed a justice of Middlesex April, 1698. He appears to have married several times. There is in Lancaster a deed dated April, 1683, from Richard Willis, of Middlesex, with consent of his wife, Dorothy; in it he mentions his "father-in-law," John Gibson. And in Middlesex a deed from Richard Willis and Ann, his wife, reciting that the said Willis, "now of Lancaster," is also a deed in Lancaster, and his wife, Ann late widow of Michael Griggs, gent. His third wife was Betty, daughter of Thomas Landon, of Middlesex. The latter, in his will, dated November 9, 1700, names his son-in-law, Captain Richard Willis, and his wife, Betty. Richard Willis died in 1700, and recorded in Middlesex (Inventory of Richard Willis, gent., deceased), included goods at the store valued at L1,475.6; a well furnished dwelling and at the quarter 84 head of cattle, 6 horses, &c., amounting there were debts due the estate from persons in Virginia, New England, Dublin, Whitehaven, &c., &c., to the amount of 38,983 pounds tobacco, or L2,930.14. On February 3, 1700, Betty gave bond in the sum of L20,000 [?] sterling as executrix of her deceased husband, Richard Willis, with Sir William Skipwith and Gawin Corbin as securities. There is recorded in Lancaster, &c., and Betty, widow of Richard Willis, in view of a marriage about to take place between them. On January 30, 1701-2, is an entry in the Middlesex records which states that Robert Carter had married the widow and executrix of Richard Willis.

Virginia County Court Records Order Book of Abstracts of Middlesex County, Virginia 1677-1680. Part of Middlesex County Order Book No. 1 1673-1680 Edited and Published by Ruth and Sam Sparacio 1320 Mayflower Dr. McLean, Virginia 22101-3402 Copyright 1989.

Page 16 6 May 1678 (Selling of a Negro Man)

Know all men by these presents that I Christopher Wormeley of ye County of Middx. Gent. for and in consideration of Twenty eight pounds of good and lawfull money of England by Bills of Exchange reced of Richard Willis of ye afored county, In consideration of a Negro Man sold him by name Jack wch. did formerly belong unto Matthew Bentley and seized upon by Execon for ye sd Wormeley proper use wch said Negro I doe sine and sett over all my right and title of unto Richard Willis or his Assignes in Witness whereof I have sett my hand this 6th day of March 1677 and doe Warrant ye said Negro from all Clay me ye said Matthew Bentley can justly lay unto him.

Witness RICHARD VENABLE
JON WARD

CHRISTOPHER WORMELELEY

Recognit in Cur 6 Die May 1678

Page 56 3 March 1678/9 (Appraise Estate)

Mr. Henry Nichols, Mr. Willm Parry, Mr Richd. Willis are appoynted to appraise ye sd Estate.

Page 57 3 March 1678/9 (Richard is an attorney)

Know all men by these presents that I Thomas Cartwright Doe constitute and appoynt Richard Willis my true and lawfull Attorney for me and in my name to act Recover and Receive and to his owne proper use to convert all debts and demands thas properly due to me from any manner of person or persons in ye county of Middx in Virga and after ye Recovcen of any such effects as afored: acquittances or other discharges in my name to give and whatsoever my Attorney in my behalfe shall act or doe shalbe as Authentique and as lawfull as if done by my owne hand in witness whereof I have hereunto sett my hand and seale this 26th of February Ano 1678/9 in presence of us

(torn)HN VAUS
(torn)HN JOES

THOMAS CARTWRIGHT

Page 61 2 June 1679 (Appointed Counstable)

Mr. Richard Willis is appoynted Counstable in ye place of Thomas Radley.

Page 95 5 April 1680 (Discharged as Constable)

Upon ye petition fo Mr Richard Willis he is Discharged from ye Counstables office and John Davis is appoynted in his roome.

Page 101 19 July 1680 (Unpopular decision he had to make as Constable)

Mr. Humphry Joanes sueing Mr Richard Willis to this Courte about impressing his horse bridle and sadle and ye matter of fact being referred to a Jury they bring in ye following

verdict, Vizt Wee doe finde noe cause of action agt: ye defendand for impressing of ye plaintiffs horse and frurniture as Counstable.

Virginia County Court Records Order book Abstracts of Middlesex County, Virginia 1680-1686. One of three books to publish Middlesex County, Virginia Order Book No. 2 1680-1686, This book pages 1-240 (transcribed verbatim).

Page 6 7 March 1680/81 (Viewing tobacco to identify if it is of good quality to submit for payment of debt)

Ordered that Mr. Richard Willis and Mr. William Daniell doe goe to ye House of John Davis of this county upon Saturday next, being ye 1th instant, and there very carefully and deligently looke upon and if they thinke it necessary breake in peices and view the hogshead of tobaccoe paid by ye said John Davis to Capt. Walter Whitaker High Sherriff of this county and that they very carefully preserve ye daughts or samples both good and bad and bring the same and produce them to ye be next courte helde for this county and that they then attende ye courte to make a true reporte upon their oathes of there doings therein. (He is required to do the above to several different people.)

Page 21 7 November 1681 (Appointed surveyor for highways)

Ordered that Mr. Richard Willis be surveyor of ye highwayes in ye roome of Mr. William Standard, and that he forthwth: cause ye Roades within his precincts to be sufficiently mended, grubbed and cleared.

Page 56 5 November 1683 (Taking children in and teaching them for exchange for work) Mary Gibbs, widow of Gregory Gibbs, brought her sonne, William Gibbs this day into courte and bound him unto Mr. Richard Willis till he comes to ye age of twenty one yeares, he being tenn yeares of age and ye said Willis doth oblige to teach ye said WM: Gibbs to read and to teach him ye act and trade of a shoemaker, and to finde him sufficient diett and cloathing during the said time.

Page 78 8 November 1684 (bought cows will deliver when found)

Ordered that Charles Roan doth fortwith deliver unto Richard Willis, two cattle, which ye said Willis bout of Richd: Bengier, if they are found. Cert:issued that noe execution in this county 15 January 1684.

Page 84 2 January 1684/85 (Servant sueing for freedom)

John Joanes, servt. to Mr. Richard Willis, sueing his master for his freedome and seeing forth that he hath served foure yeares and that he ought to be free by indenture, wch: Indenture not being proved to ye courte by any manner of testimony. It is this courtes opinion ye said indenture is of noe value and ord: ye said Joanes to returne to his service, and to serve ye remaindr: of his time according to ye coustome of this country and pay costs.

Page 85 2 February 1684/85 (Servant accepting due time)

John Joanes, Servt. to Mr Richard Willis, to end ye contraversy betweene the comes in to courte and acknowledges he is willing to serve his said master to ye last of June next. Mr Willis undertakes to pay all former charges and fees and at ye end of ye said time to pay corne and cloathes accustomed.

Order Book Abstracts of Middlesex County, Virginia 1686-1690, the Antient Press, Ruth and Sam Sparacio

Page 44 5 March 1687/88 (Servent has child while in service)

Jane Duffe, servant to Mr. Richard Willis confessing in court that she had a bastard childe in her masters service. It is ordered that she bee whipped for comitting the sinn of fornication and serve her master according to the law.

Page 53 2 July 1688 (Settles brothers-John- estate)

Probate of the last will and testament of Joahn Willis is granted to Mr Richard Willis, Executor of the said will.

Mr. Richard Willis humbly praying that the estate of his brother, John Willis might not bee inventoried for the said estate was but very inconsiderable indebted. And in open court promisseing and oblidgeing himselfe his heires executors and administrators to pay and satisfie all such debts as shalbe made appeare to bee due from the said estate to any person or persons whatsoever; and the said Willis further doth further oblidge himselfe his heires.

Page 57 3 Sept. 1688 (Ellinors indiscretions brought to court)

It appearing to this court that Ellenor Alding was brought to bed of a bastard childe: it is ordered therefore that ye sherriff of this county doe sumons ye sd. Ellenor Alding to appeare at ye nest court held for this county and there to abide and receive ye award of the court.

Page 64 3 December 1688 (Ellinor fined)

Ordered that Ellenor Alding be finded to ye use of ye Parrish according to Law for comitting the act of fornication and Mr. Richard Willis does in open courte become secuaty for paymt: of ye sd. Fine and alsoe for ye maintenance of ye sd. childe and keepeing ye parrish harmeless and for ye said Ellenor's fueter good behavior.

Virginia County Court Records, Order Book Abstracts of Middlesex County, Virginia 1690-1694; One of three books to publish Middlesex County, Virginia, Order Book No. 2 1680 - 1694 This book pages 466-700, Edited and Published by Ruth and Sam Sparacio, The Anbtient Press 1320 Mayflower Drive, Mclean, Virginia 22101-3402 Copywrite 1994

Page 8 1 September 1690 (Richard's wife Elizabeth named)

The suite of Mr. Deuel Pead agt. Mr. Richard Willis and Eliz; his wife, Exrx. of Mr Richard Bray, is dismiss.

Page 48 5 September 1692 (Richard called Capt and addressed as such, following this period)

Nonsuite if granted to Geo: Comeings agt Capt. Richard Willis with costs.

Page 100 2 April 1694 (plantation referred to)

Ordered that James Curtis, Henry Nicholls, John Nash, Robert Chowning or any three of them doe goe to ye Plantation of Capt. Richd: Willis and vew ye road there stopt by him and the way now open some time betweene this and the next court and make report thereof (to ye next Court).

Virginia County Court Records, Deed abstracts of Middlesex County, Virginia 1694-1703, Deed Book 2, part III 13 November 1694-6 September 1703, Edited and published by Ruth and Sam Sparacio, 1320 Mayflower Dr., Mclean, Virginia 22101-3402 CopyWrite 1989

Page 54/55 7 July 1696 (Second Wife Ann named)

Know all men by these presents that whereas Michaell Griggs late of Lancaster County in Virginia by his last will in writeing dated ye 22 March 1687/8 did give to his wife Anne Griggs all and singular his personall Estate of wch devise after the death of said Michaell Griggs the same Ann become lawfully possest in her own right of severall negroes, horses, cattle, household stuff and other chattels and whereas the sd Ann being so possest hath since Entermarried with Richd Willis now of the said County of Lancaster by force whereof ye sd Richard Willis become righfully possest of all and singular the said chattels Now Know Yee that the said Richard Willis and Ann Willis for the sum ten Shillings Sterling to be paid before the sealing thereof by Edwin Conway of the county of Northumberland Gent doe hereby selle to the said Edwin Conway and his heires forever nine Negroe men slaves, and seaven Negroe women and three negroe girles and also fifty head of cattle old and young all of ye proper markes formerly used by michael Griggs and Robt Griggs and runing upon the land and plantations formerly to them belonging and also twelve horses and mares formerly belonging to the said Robt and Michael and runing upon the plantations aforesaid and also one silver tankard and all the household stuff and other goods and chattells of what nature or quallity formerly belonging to the said Michaell Griggs and by froce of the said device come to the hands and possession of the said Richd. Willis and Ann Willis. In wittess whereof wee have sett our hands and seales this 7th day of July 1696.

In presences of us Will Todd

Richard Willis

Thomas Tompson

Ann Willis

Virginia County Court Records, Order Book Abstracts of Middlesex County, Virginia 1697-1700. This book is part of Middlesex County Order Book No. 3, 1694-1705. Pages 170-336, for courts held 1 March 1696/1697-1 April 1700

Page 32 4 April 1698 (Appointed Justice)

the Court taking into consideration that by the death of severall persons in the commission of the peace for this county, there is want of members in this county court. It is therefore

thought fitt to certifie the same to his Excelency Sr. Edmund Andros, Knt. His Majesties Leiut. and Governor Generall of Virginia, and desire that Gawin Corbin, John Grymes and Richard Willis, Gent. may be aded to the comission of the peace for this county and that one whome his Excelency shall think fitt may be aded to the Quorom.

Page 57 14 November 1698 (Appointed gardians for orphans)
Richard Willis Gent., is appoynted gardian of William Carter and Daniell Carter, the orphants of William Carter, deced., Gawin Corbin Gent security.

Page 64 2 January 1698/99 (Churchwarden of Christ Church)
A writeing made by Ann Dudington concerning a bastard childe borne of ye body of Mary Ormes is admitted to record at the request of Richard Willis, Gent, Churchwarden for the Parish of Christ Church in this county.

Page 70 8 May 1699 (2nd Richard Willis appears)
Certificate according to Law is granted to Capt. Richard Willis for the importation of eighteene persons into this collony, by name

Philip Colbert	Martin Naul	Robert Lorton
Edward Maning	Patrick Maning	William Humphrys
William Humphrys Junr.	Edwd Gill	Richard Willis
Richard Sammon	Ann Gibbins	Mary Aleman
John Cuck	John Cary	Jno: Bone
Thomas Smith	John Zachery	William Evans

having proved the same by his oath.

It has been the question of many Willis family members if this Richard Willis from Virginia was related to the Richard Willis of North Carolina. We know the Willises of both area's are educated people. We also know Richard of Middlesex had more than one wife. In the court and church records we are privy to three: Dorothy, 1658; Elizabeth Landon 1690 and again in 1700; Ann Griggs shows up in 1696. Another Richard Willis is brought back on Richard Willis' ship in May of 1699. This young Richard Marries a Martha, and they name their first two children John (Richard Willis's Sr. brother's name) and Elizabeth (Richard Willis's second wife's name).

Though it has yet to be proven without a doubt, it is this authors opinion, and the opinion of other researchers, Richard Willis who returned from England on Richard Willis's ship, is his son. It is also believed this son is the same Richard Willis who lived in New Bern, Craven County, North Carolina. Though I will say a few researchers are yet to be decided on this issue.

APPENDIX D

WIVES OF RICHARD WILLIS (SR.)

The following information is, what is known of each one of Richard Willis's wives;

- 1) Dorothy
- 2) Elizabeth Bray
- 3) Ann Griggs
- 4) Betty Brandon

DOROTHY (last name unknown)
B: abt 1658 Lancaster Parish
D: abt 1688 Middlesex, Virginia

Children:

- 1) Katherine
B: abt 1680 Christ Church, Middlesex, Virginia
D: unknown
- 2) Suzanne
B: abt 1682, Christ Church, Middlesex, Virginia
D: unknown
- 3) Richard Willis Jr.
B: 1687 Christ Church, Middlesex, Virginia.
D: 1775 New Bern, Craven County, North Carolina

The only reference made to her is in the Christ Church Vestry. Names of the children come from Joel Willis's book, *A Time To Remember*.

ELIZABETH BRAY (Widow Bray) (aka Betty Landon)

Married: bef 1690

She is referenced in the Christ Church Vestry and in the Middlesex court records. The Vestry indicates she is the third Wife, the Middlesex Court Records indicate she is the second. Since she was Richard's executrix and ended up with the bulk of his estate she was definitely the last.

ANN GRIGGS

Married: abt 1696

Not much is known about her, though it is interesting that the Middlesex Court records refer to her marriage to Richard as "forced."

BETTY LANDON

Married: abt 1700

She is also known as Elizabeth Bray. She was possibly married to Richard Willis on two different occasions.

APPENDIX E

RICHARD WILLIS (JR.)

Richard Willis

B: abt 1685¹
D: 1775, New Bern, Craven, North Carolina
M: abt 1705

Martha/ Marthy

B: abt 1691² Christ Church, Middlesex, Virginia
D: New Bern, Craven, North Carolina

Children:

- 1) John
B: 1 January 1707, Christ Church, Middlesex, Virginia
D: unknown
- 2) Elizabeth
B: 1709, [city unknown], Middlesex, Virginia
D: unknown
- 3) Samuel Willis
B: abt 1713, [city unknown], Craven, North Carolina
D: 1782, [city unknown], Craven, North Carolina
M: abt 1737
- 4) Joseph
B: 1715, [city unknown], Craven, North Carolina
D: January 1798, [city unknown], Craven, North Carolina
M: abt 1737, Elizabeth Simmons
- 5) James
B: 10 February 1717, [city unknown], Craven, North Carolina
D: 9 December 1798, [city unknown], Craven, North Carolina
M: Susannah Delamar

- 6) Thomas
B: abt 1719, [city unknown], Craven, North Carolina
D: December 1794, [city unknown], Craven, North Carolina
M: abt 1744, Rebecca

After corresponding with several genealogists about Richard Willis Jr. and his relationship to Richard Willis Sr., I subscribe to the hypothesis that Richard Willis Jr. was the child of Richard Willis Sr. from Middlesex Virginia. There are too many matching variables to infer otherwise.

Dana Willis makes some very interesting comments about the goings on in North Carolina in the early 1700's in *The Willis Family A Noble Birthright*.

It was still a new challenging place to live in the early 1700's. In fact, on Sept. 22, 1711 the Tuscarora Indians began 3 days of slaughter that nearly wiped out the whole colony. Men, Women, children all met their death under bloody axes.

After this the colonial assembly passed many acts to bring stability to the colony. However, the very geography of North Carolina invited an unstable group to the colony - Pirates. Blackbeard, Stede Bonnet and over 100 other pirates frequented the inlets, coves and streams along the coast. Those who lived in these areas found that many items could be found at a cheaper price than at legitimate merchants. "North Carolinians were not above seeking the best bargain they could find and winking at the source³." The year 1718 finally brought a suppression of piracy, though there were remnants for a few years. During the summer Stede Bonnet was captured and hung. In November Blackbeard was killed and his head brought back swinging on the rigging of a British Man-of-War. It is fun to imagine that Richard knew of pirates near his home or that he told scary stories about them to his young sons.

ENDNOTES

1. Variant: 1687
2. Variant: 1688
3. North Carolina - A Bicentennial History. William S. Powell. American Association for State and Local History. Nashville, Tennessee. 1977, .34

APPENDIX F

MARTHA WILLIS

Not much is known of Richard Willis Jr.'s wife Martha. She is known as Marthy or Marty, both of which are nicknames for Martha. At this time no maiden name has been found.

APPENDIX G
JOSEPH WILLIS

Joseph Willis

B: bef 1718, [city unknown], Beaufort, North Carolina
D: January 1784, [city unknown], Craven, North Carolina
M: abt 1737

Elizabeth Simmons

B: 1722, [city unknown], Craven, North Carolina
D: unknown

Children:

- 1) Mary
B: 20 August 1737, [city unknown], Craven, North Carolina
D: unknown
M: William Clark
- 2) Joseph
B: 20 February 1740¹ [city unknown], Craven, North Carolina
D: unknown
- 3) Thomas
B: 12 January 1745² [city unknown], Craven, North Carolina
D: 8 December 1829, [city unknown], Sumner, Tennessee
M: abt 1779, Dorcus Windham
- 4) Caleb
B: 20 February 1747³ [city unknown], Craven, North Carolina
D: 1827
M: Sarah
- 5) Richard
B: 16 February 1754, [city unknown], Craven, North Carolina
D: unknown

- 6) Jesse
B: 25 February 1757, [city unknown], Craven, North Carolina
D: unknown
- 7) Ephriam
B: 9 May 1760, [city unknown], Craven, North Carolina
D: unknown
M: Elizabeth
- 8) Elizabeth
B: May 1764, [city unknown], Craven, North Carolina
D: bef January 1784

Will of Joseph Willis, 1784

In the Name of God Amen January the Twenty Seventh One Thousand seven hundred and Eighty four—I Joseph Willis Sn.Of Craven County in the State of North Carolina Being in firm in Body but of sound Memory and mind and not knowing the time of My Death Therefore for the Better settling of My Temporal State and Such Goods and Chattels Debts and Monys as God has blessed me with I do will order and Dispose in Manner and form following

That is To Say

- Item I Lend Unto my beloved wife Elizabeth During her Natural Life the use of my Negro girl named Rose and a feather bed and furniture.
- Item I Lend Unto my Beloved Wife Elizabeth During her Widowhood all my Land and
- Item I give and Bequeath to my Daughter Mary Clark one English Shilling Besides part of a Negro woman and cattle and other things she has had already.
- Item I give and Bequeath to my Son Joseph Willis a Negro man named Adam after my wifes Marriage or Death Besides the Land part of a Negro cattle and the things he has had already.
- Item I Give and Bequeath to my son Thomas Willis One Negro man named Absalom after My Wife's Marriage or Death Besides the Land part of a Negro and other things he as had already.
- Item I Give and Bequeath to my son Caleb Willis a Negro Man Named (?) after my wifes Marriage of Death Beside the Land and other things he has had already.
- Item I give and Bequeath Unto my son Richard Willis after my wife's Marriage My Mannor Plantation and Land thereunto Belonging with a Tract of Three hunard acrea lying just above it with one Negro Girl Named Dinah and her Increase to him and his heirs for Ever.
- Item I Give and Bequeath to my Son Jesse Willis after my Wifes Marriage or Death my Negro girl named Rose with her Child Jenny and their Increase Beside the Land and What I have given him already to him and his heirs for Ever.

- Item I Give and Bequeath Unto my son Ephraim Willis after my wifes Marriage or Death my Negro man Named Sam Besides the Land and What I have given him already to him and his heirs for Ever
- Item And I make a Reserve that If Either of the Negros that I have aforenamed and Left to Either of My Sons Sould die Before they possess them then I give and Bequeath My Negro Girl Jude to My Son So Loseing his ngro to him and his heirs for Ever. But If none Should Die I Desire that it should Equally Divided amongst my six son which will be after named
- Item I Give and Bequeath to my Six Sons above Named to Wit Joseph Thomas Calef Richard Jesse and Ephraim after my wifes Marriage or Death all my Cattle and Stock of all kinds Together with all my household goods of all Sorts with Tools of all kinds with Every other thing that then Shall Belong to my Estate that is not Mentioned in this Will to be Equally Divided amongst them all and I hereby make and appoint my Two Sons Caleb and Ephraim Willis Executors of this my Last will and Testament hereby Revoking and Making Void all former Wills and Bequests By Me made and Declaring Ratifying and Confirming this and no other to Be my Last Will and Testament in Witness Whereof I have hereunto Set My hand and Seal the Day and Year first above written

Signd, Seald

In the presence of us

Joseph Willis (Seal)

Jarvis Fillingim

Prudence Willis

his

Joshua x Roe

assign

March craven County Court 1784

The afore going last Will and Testament of Joseph Willis Deceased was produced in open Court and Proved by the Oaths of Jarvis Fillingim and Joshua Roe two of the Subscribing Witnesses thereto, who Swore that they were present and did see the Testator sign seal Publish and Declare the same to be and contain his last Will and Testament, That at the tiem thereof he the Testator was of Sound Disposing Mind anf Memory----

Caleb Willis and Ephraim Willis Executors therein Named appeared in Court, and took the Oath by Law appointed for their Qualification as Executors---

Ordered that

Testamentory

accordingly

Attest Chris. Neall ? C C

(From Loose Papers in Elizabeth Moore's office, Craven County Clerk of Court, New Bern. North Carolina—see photocopy in files)

FIGURE ONE

In the Name of God Amen I Joseph Willis of the County of Lancaster in the State of South Carolina being of sound Mind and Memory and not knowing the time of my death therefore for the better settling of my Imperial Estate and such Goods and Chattels as I have and have as God has blessed me with I do hereby make and give in full Force and Power following

That is to say

- 1. I Give unto my beloved wife Elizabeth during her Natural Life the use of my house and garden named Rose and a feather bed and furniture.
- 2. I Give unto my beloved wife Elizabeth during her Widowhood all my land and living
- 3. I Give and Bequeath to my Daughter on any black one English Shilling the part of a Negro woman and child and other things she has had already
- 4. I Give and Bequeath to my son Joseph Willis a Negro man named Adam after my wife's Marriage or Death besides the land part of a Negro child and other things he has had already
- 5. I Give and Bequeath to my son Thomas Willis one Negro man named Abraham after my wife's Marriage or Death besides the land part of a Negro and other things he has had already
- 6. I Give and Bequeath to my son Caleb Willis a Negro Man named Will after my wife's Marriage or Death besides the land and other things he has had already
- 7. I Give and Bequeath to my son Richard Willis after my wife's Marriage or Death my Manor Plantation and also my household belonging with a tract of three hundred acres lying just about it with a Negro Girl named Dinah and her children to him and his heirs for ever
- 8. I Give and Bequeath to my son Joseph Willis after my wife's Marriage or Death my Negro girl named Rose with her child James besides the land and what I have given him already to him and his heirs for ever
- 9. I Give and Bequeath to my son Ephraim Willis after my wife's Marriage or Death my Negro man named Sam besides the land and what I have given him already to him and his heirs for ever
- 10. That I will make a Deed that if either of the Negroes that I have appraised and left to either of my sons should die before they possess them then I Give and Bequeath My Negro girl Jane to My son so long as he or she is living and his heirs for ever But if some should die I Desire that it should equally divided amongst my sons which will die after named
- 11. I Give and Bequeath to my six sons whose names are Joseph Thomas Caleb Richard Joseph and Ephraim after my wife's marriage or death all my cattle and stocks of all kind together with all my household goods of all sorts with Tools of all kinds with every other thing that then shall belong to my Estate that is not mentioned in this will to be Equally divided amongst them all and I hereby make and appoint my two sons Caleb and Ephraim Willis Executors of my last will and Testament hereby Revoking and Making Void all former Wills and Bequests

is then to be my last Will and Testament in Writing whereof I
have chosen to set my hand and seal the Day and Year first above
written

Joseph Willis
Esq.

in the presence of us
Joseph Fillingim
Frances Willis
Miss Rose
Wagon

March Term County Court 1784.

The foregoing last Will and Testament of Joseph Willis
Deceased was produced in open Court and proved by the
Oaths of Joseph Fillingim and Frances Willis two of the
Subscribing Witnesses thereto, who swore that they were
present and did see the Testator sign seal Publish and
Declare the same to be and contain his last Will and
Testament, that at the time being he the Testator
was of sound disposing mind and knowing
what he did and of legal age and that they were
qualified in Law and took the Oath by Law require
d for their Qualification as Comptons

ENDNOTES

1. Variant: 1741
2. Variant: 1746
3. Variant: 1748

APPENDIX H

ELIZABETH SIMMONS WILLIS

There are conflicting beliefs of Elizabeth's heritage, both are given here. The first is of German descent, the second is American.

First Belief of Ancestry

The following was donated by Carolyn and Verde Michael.

First Generation

Elizabeth Simmons,¹ born 1722 in [city unknown], Craven, North Carolina, USA. She was the daughter of **Johannes Simmons** and **Margaretta Bussett**. She married **Joseph Willis**¹ about 1737 in [city unknown], Craven, North Carolina, USA. He was born before 1718 in [city unknown], Beaufort, North Carolina, USA, and died January 27, 1784 in [city unknown], Craven, North Carolina, USA. He was the son of Richard Willis and Martha.

Second Generation

Johannes Simmons,¹ born 1694 in [city unknown], Bern, Switzerland;² died September 1742 in [city unknown], Craven, North Carolina, USA. He was the son of **Benedict Simmons** and ? **Schetele**. He married **Margaretta Bussett** about 1724 in

[unknown city], Craven, North Carolina, USA. **Margaretta Bussett**,³ born 1694 in [unknown city], Bern, Switzerland,² died September 1742 in [unknown city], Craven, North Carolina, USA. She was the daughter of **Abraham Bussett** and **unnamed**.

Children of Johannes Simmons and Margaretta Bussett are:

- 1) Elizabeth Simmons
B: 1722, [city unknown], Craven, North Carolina,
D: unknown
M: abt 1737, [city unknown], Craven, North Carolina, Joseph Willis
- 2) Katherine Simmons³
B: abt. 1724, [city unknown], Craven, North Carolina
D: unknown
M: abt 1738, [city unknown], Craven, North Carolina, Mr. Banter
- 3) John Simmons³
B: 1725, [city unknown], Craven, North Carolina⁴
D: 1760⁴
M: Mary
- 4) Mary Simmons⁵
B: abt 1726, [city unknown], Craven, North Carolina
D: unknown
- 5) Daniel Simmons⁵
B: 1727, [city unknown], Craven, North Carolina⁶
D: Craven, North Carolina
M: abt 1737, [city unknown], [county unknown], North Carolina, Mary Kornegay
- 6) Emmanuel Simmons⁷
B: 1730, [city unknown], Craven, North Carolina⁸
D: 1807, [city unknown], Jones, North Carolina⁹
- 7) Benjamin Simmons¹⁰
B: 1731, [city unknown], Craven, North Carolina¹¹
D: unknown
- 8) Abraham Bussett Simmons¹²
B: 1737, [city unknown], Craven, North Carolina¹³
D: 1807
M: 3 April 1764, [city unknown], Jones, North Carolina, Lucy Gunter

Letter from Johannes Simmons to Family

Elizabeth's father, Johannes Simmons, moved to New Bern, North Carolina with his parents in 1710. In 1711 he wrote a letter to his family, still in Switzerland, advising them of the deaths in the family and of his and his sisters' need for funds. The following is the letter he wrote in German, followed by an English translation.

A 1711. d: 15. Aprillis—

Ein fründlichen Gruss an meinen Grossvatter Bendicht Schetele von nider Linog und meines Vatters Brüüder im Buche, Heinrich Simon und Andreass Kräächig und mein Grossmutter im Buche,--So hat unser Vater Bendicht Simon in seinem Todbett hinderlassen, dass wir hinderlassene Kinder noch etwas zu suchen hetten, an meinem Grossvatter Bendicht Schetele: So haben wir ein fründliches Bitten an Heinrich Simon und Andreas Kräächig, wann wir Gelegenheit haben, auf dismahl wanns möglich zu verschicken in Carolina und in Neuw stadt Bern, mit des H. GrafenRitters Wexel. So ist Bendicht Simon seine Hausfrau, und sein Kind Catarina Tod, und sein Tochtermann Joseph Stern von Riggisberg ist auch tod, so ist Madlena hinderlassene Wittib wider verheurathet, mit Jacob Himler von Madiswyl, und hat Madlena noch ein Kind Johannes Stern und Anna Margreta ist verheurathet mit Andreas Weinmann von Mentzingen, Johannes Simon dies drey geschwisterte sind in Carolina beim GrafenRitter.---

So ist Maria Magtalena zurück geblieben, mit ihrem Mann Johann Heinrich Hanss von Buchse, in Londen, so haben wir Kinder ein fründliches Bitten an unsere Vorgesetzten, sie wollen unsre annehmen als Vääter, so seit nun 1000 mahl von uns gegrüsst alle guten fründ und bekanten, Jacob Himler und sein Hausfrouw Madlena, Andreas Weinmann und seine Hausfrouw Anna Margretha und Johannes Simon.

Dass dise hier vernameten persohnen verlangen und Begehren bezeuge von Grafenried.

Johann Jacob Böötschi
Landschreiber und Hauptmann
in Carolina./
Anno 1711. the 15th of April.

A friendly greeting to my grandfather, Benedict Schetele, of Nider Linog and my father's brother in Buch, Heinrich Simon, Andreas Kräächig, and my grandmother in Buch.

Our father, Benedict Simon, willed on his deathbed that we surviving children should still have something on demand from my grandfather, Benedict Schetele; and so we have a friendly request for Heinrich Simon and Andreas Kräächig, while we have opportunity, at this time if possible to send it into Carolina, to the city of New Bern, with Mr. Graffenried's draft. Benedict Simon's wife and child Katherine are dead. His daughter's husband Joseph Stern of Riggisberg is also dead. Madlena, the surviving widow is married again to Jacob Himler of Madiswyl and Madlena has another child, Johannes Stern, and Anna Margreta is married to Andreas Weinmann of Mentzingen. Johannes Simon, these three relatives are in Carolina with Graffenried.

Maria Magdalena remained behind with her husband Johann Heinrich Hans von Buchse in London.

We brothers have a friendly request to make to our magistrates that they would take an interest in us like fathers. And so a thousand greetings from us to all good friends and acquaintances. Jacob Himler and his wife Madlena, Andreas

Weinmann and his wife Anna Margretha, and Johannes Simon. That these here named persons desire and request, witnesseth von Graffenried.

Johann Jacob Böötschi
Clerk of Court
And Captain in Carolina.

Todd, Vincent H. Ph.D., *Christoph Von Graffenried's Account of the Founding of New Bern*, (Edwards & Broughton Printing, Raleigh. 1920), pp311-312.

John and his son Emanuel were very active in the establishment of Jones County. His will was dated 1741, and probated in 1742. It indicated there were five sons and three daughters.

Third Generation

Benedict Simmons, born about 1668 in, [city unknown], Bern, Switzerland;¹⁴ died before April 20, 1711.¹⁵ He was the son of ? **Simon** and **Unnamed**. He married ? **Schetele**

1682 in, [city unknown], Bern, Switzerland. ? Schetele, born in, [unknown city], Bern, Switzerland,¹⁶ died before April 20, 1711.¹⁷ She was the daughter of **BENEDICT SCHETELE**.

Children of Benedict Simmons and ? Schetele are:

- 1) Anna Margreta Simmons
B: 1688, [unknown city], Bern, Switzerland¹⁸
D: unknown
M: Andreas Weinmann¹⁹
- 2) Maria Magdalene Simmons
B: 1689, [unknown city], Bern, Switzerland
D: England²⁰
M: Johann Heinrich, Hans von Buchse²¹
- 3) Madlena Simmons
B: abt 1690
D: bef 20 April 1711
M: 1) Joseph Stern, 2) Jacob Himler
- 4) Catrina Simmons
B: 1691, [unknown city], Bern, Switzerland²²
D: bef 20 April 1711²³
- 5) Johannes Simmons
B: 1694, [unknown city], Bern, Switzerland
D: September 1742, [unknown city], Craven, North Carolina
M: abt 1724, [unknown city], Craven, North Carolina, Margareta Bussett

Benedict Simmons and his wife with several children came to America in 1710 with Baron Christopher de Graffenried from a village near Bern, Switzerland. After the Indian Wars that lasted for four years, only John, the son of Benedict, survived.

Abraham Bussett²⁴

B: abt 1675, [unknown city], [unknown county], North Carolina
D: unknown
M: unnamed

7. Unnamed²⁵

B: abt 1680, [unknown city], [unknown county], North Carolina
D: unknown

Children of Abraham Bussett and Unnamed are:

- 1) Abraham Bussett²⁵
B: abt 1700, [unknown city], [unknown county], North Carolina
D: unknown
- 2) Margareta Bussett
B: 1703, [unknown city], Craven, North Carolina
D: [unknown city], Craven, North Carolina
M: 1) 1720, John Hilliard 2) abt 1724, Craven, North Carolina, Johannes Simmons

Fourth Generation

? Simon

B: unknown
D: unknown
M: unknown

Unnamed

B: unknown
D: unknown

Children of ? Simon and Unnamed are:

- 1) Heinrich Simon
B: Buch
D: unknown
- 2) Benedict Simmons
B: abt 1668, [unknown city], Bern, Switzerland
D: bef 20 April 1711
M: 1682, [unknown city], Bern, Switzerland, ? Schetele

Benedict Schetele

B: Nider Linog²⁶
D: unknown

Child of Benedict Schetele is:

- 1) ? Schetele
B: [unknown city], Bern, Switzerland
D: bef 20 April 1711
M: 1682, [unknown city], Bern, Switzerland, Benedict Simmons

Second Belief of Ancestry

The second belief of ancestry are from the records of Gareth Rice and are as follows:

Elizabeth Simmons daughter of George Simmons born; about 1690 Perquimans, North Carolina, death unknown, married about 1710 Perquimans, North Carolina to Sussana Carman, born about 1692 Perquimans, North Carolina, death unknown.

ENDNOTES

1. The Church of Jesus Christ of Latter-day Saints, *Ancestral File (TM)*, (June 1998 (c), data as of 5 JAN 1998).
2. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p245.
3. The Church of Jesus Christ of Latter-day Saints, *Ancestral File (TM)*, (June 1998 (c), data as of 5 JAN 1998).
4. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p371.
5. The Church of Jesus Christ of Latter-day Saints, *Ancestral File (TM)*, (June 1998 (c), data as of 5 JAN 1998).
6. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p371.
7. The Church of Jesus Christ of Latter-day Saints, *Ancestral File (TM)*, (June 1998 (c), data as of 5 JAN 1998).
8. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p245.
9. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p371.
10. The Church of Jesus Christ of Latter-day Saints, *Ancestral File (TM)*, (June 1998 (c), data as of 5 JAN 1998).
11. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p371.
12. The Church of Jesus Christ of Latter-day Saints, *Ancestral File (TM)*, (June 1998 (c), data as of 5 JAN 1998).

13. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p371.
14. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p245.
15. Todd, Vincent H. Ph.D., *Christoph Von Graffenreied's Account of the Founding of New Bern*, (Edwards & Broughton Printing, Raleigh. 1920), pp311-312.
16. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p245.
17. Todd, Vincent H. Ph.D., *Christoph Von Graffenreied's Account of the Founding of New Bern*, (Edwards & Broughton Printing, Raleigh. 1920), pp311-312.
18. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p371.
19. Todd, Vincent H. Ph.D., *Christoph Von Graffenreied's Account of the Founding of New Bern*, (Edwards & Broughton Printing, Raleigh. 1920), pp311-312.
20. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p371.
21. Todd, Vincent H. Ph.D., *Christoph Von Graffenreied's Account of the Founding of New Bern*, (Edwards & Broughton Printing, Raleigh. 1920), pp311-312.
22. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p371.
23. Todd, Vincent H. Ph.D., *Christoph Von Graffenreied's Account of the Founding of New Bern*, (Edwards & Broughton Printing, Raleigh. 1920), pp311-312.
24. Pollock, Harriett, Julia, *The History and Genealogy of Jones County, North Carolina*, (Owen G. Dunn Company, New Bern, North Carolina), p245.
25. The Church of Jesus Christ of Latter-day Saints, *Ancestral File (TM)*, (June 1998 (c), data as of 5 JAN 1998).
26. Todd, Vincent H. Ph.D., *Christoph Von Graffenreied's Account of the Founding of New Bern*, (Edwards & Broughton Printing, Raleigh. 1920), pp311-312.

APPENDIX I
THOMAS WILLIS

Thomas Willis

B: 12 January 1745/46, New Bern, Craven, North Carolina¹
D: 8 December 1829, [city unknown], Sumner, Tennessee
M: abt 1779

Dorcus Windham

B: 1758
D: unknown

Children:

1) Merrel

B: 10 November 1780, New Bern, Craven, North Carolina
D: December 1842, [city unknown], Hamilton, IL
M: 8 December 1804, [city unknown], Sumner, Tennessee, (Susan) Margaret Cherry

2) John

B: 1782, New Bern, Craven, North Carolina
D: Nauvoo, Hancock, Illinois
M: 26 February 1806, Sumner, Tennessee, Jane Kirkpatrick

3) Dorcus

B: 1784, New Bern, Craven, North Carolina
D: unknown
M: Robert Averett

4) Mary (Polly)

B: 1786, New Bern, Craven, North Carolina
D: unknown
M: 26 Feb 1803, Tennessee, John Sedgley

5) Ellen

B: 1788, New Bern, Craven, North Carolina
D: unknown
M: 12 September 1812, Tennessee, John Lane

6) William

B: 1790, New Bern, Craven, North Carolina

D: unknown

7) Malachi

B: 1792, New Bern, Craven, North Carolina

D: unknown

M: 12 September 1812, Tennessee, Betsy Lane

Thomas was 28 when the Revolutionary War began. He lived in times of English suppression and tyranny. Most Americans at that time were filled with anger for being taxed at a rate of 300% of the cost of items. They were tired of the English military entering their homes at any given time, among other most unspeakable things. As his desire for freedom increased with age so did the desire to stand for right. The English called him a "Rebel"; we call him a "Patriot." He fought for the freedoms we now enjoy, that we could have the greatest country in the world as we now do. He knew in his heart that Heavenly Father needed to prepare this country for freedom to assist in the furthering of freedom of religion, freedom of speech, freedom to bear arms, to have taxation with representation, no quartering of troops, search and seizure, grand jury, double jeopardy, self-incrimination, due process, criminal prosecutions, jury trial right to confront and to counsel, common law suits, jury trial, excess bail or fines, cruel and unusual punishment, non-enumerated rights, and rights reserved to the states. These amendments were written in 1791. The Preamble to the Amendments read;

"We the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America."

Thomas stood for the Declaration of Independence, which reads;

“Give me "Liberty" or give me "Death"

The Unanimous Declaration
of the
Thirteen United States of America

~ **The Declaration of Independence** ~

When in the Course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world. He has refused his Assent to Laws, the most wholesome and necessary for the public good. He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them. He has refused to pass other Laws for the accommodation of large districts of people, unless these people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only. He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures. He has dissolved Representative Houses repeatedly,

for opposing with manly firmness his invasions on the rights of the people. He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within. He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands. He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers. He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries. He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance. He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures. He has affected to render the Military independent of and superior to the Civil power. He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation: For quartering large bodies of armed troops among us.

For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States. For cutting off our Trade with all parts of the world. For imposing Taxes on us without our Consent. For depriving us in many cases, of the benefits of Trial by Jury. For transporting us beyond Seas to be tried for pretended offences. For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies. For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments. For suspending our own Legislatures and declaring themselves invested with power to legislate for us in all cases whatsoever. He has abdicated Government here, by declaring us out of his Protection and waging War against us. He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people. He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation. He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands. He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions. In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have

warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of Mankind, Enemies in War, in Peace, Friends.

WE, THEREFORE, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be FREE AND INDEPENDENT STATES; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm Reliance on the Protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

Signers of the Declaration of Independence

Connecticut: Roger Sherman, Samuel Huntington, William Williams, Oliver Wolcott

Delaware: Caesar Rodney, George Read, Thomas McKean

Georgia: Button Gwinnett, Lyman Hall, George Walton

Maryland: Samuel Chase, William Paca, Thomas Stone, Charles Carroll of Carrollton

Massachusetts: John Hancock, Samuel Adams, John Adams, Robert Treat Paine, Elbridge Gerry

New Hampshire: Josiah Bartlett, William Whipple, Matthew Thornton

New Jersey: Richard Stockton, John Witherspoon, Francis Hopkinson, John Hart, Abraham Clark

New York: William Floyd, Philip Livingston, Francis Lewis, Lewis Morris

North Carolina: William Hooper, Joseph Hewes, John Penn

Pennsylvania: Robert Morris, Benjamin Rush, Benjamin Franklin, John Morton, George Clymer, James Smith, George Taylor, James Wilson, George Ross

Rhode Island: Stephen Hopkins, William Ellery

South Carolina: Edward Rutledge, Thomas Heyward, Jr., Thomas Lynch, Jr., Arthur Middleton

Virginia: George Washington, George Wythe, Richard Henry Lee, Thomas Jefferson, Benjamin Harrison, Thomas Nelson, Jr., Francis Lightfoot, Lee Carter Braxton

Thomas Willis supported these men, and fought for this signed document, he loved our country, he wanted better for his children. The Revolutionary War was fought and won by the United States. Due to the loss of most documents during the Revolutionary War, we do not have documentation of his service time or what regiment in which he served. What we do know is he was given land in Sumner County Tennessee, reserved only for those who fought in the North Carolina Continental Line, and family stories that he in fact did serve. Review the following document located on the web at: www.tngenweb.org/queries/mid-tn
TNGenWeb Project MIDDLE TENNESSEE'S PRE 1796 QUERY PAGE © 1998,
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MIDDLE TENNESSEE, PRE 1796

Just what was Middle Tennessee before the 1796 statehood?

First, it was not then named Tennessee. That name came with statehood. There was an earlier Tennessee County in what we now call Middle Tennessee, and of course there was the original - the Tennessee River.

Second, it was not called "Middle" either. It was called "West," until the 1820s.

For our purposes, we start with the white European claims. North Carolina owned her Western Lands beyond the Great Smoky Mountains. She ceded her rights to her Western Lands in 1790, and in the same year, the United States Congress created the Territory of the US South of the River Ohio, or as it was more commonly know, the Southwest Territory. In 1796, those lands became the State of Tennessee.

Here we focus on the northern middle part of Tennessee, what we are calling Middle Tennessee, pre 1796.

The area of white habitation covered by our query page, was a much smaller area than that of today's Grand Division of Middle Tennessee. At the time of entry of the first white men into what we now call Middle Tennessee, the area was primarily Cherokee country. There were some Shawnee there, but

generally, they were forced north of the Ohio River by a Cherokee and Chickasaw alliance. The influx of settlers started as a trickle. At the end of the Revolutionary War, the spigot opened and more settlers poured in, mostly from southwest Virginia. While North Carolina owned the land, it was the Virginians who first settled in any numbers. At first, they created farmsteads and later little settlements. People also migrated from South Carolina. Many people had come down the Holston River from southwest Virginia. They would enter East Tennessee, then go northwest through the Cumberland gap, follow the Wilderness Road northerly into central Kentucky. At Crow's Station, they would take the Kentucky Road westward. They followed the road turned southward and they would finally arrive in the Cumberland Settlements. The end of the road was French Lick, latter Fort Nashborough (1780), or as we call it today, Nashville. There was, early on, a few intrepid souls who managed to get to French Lick the hard way. From East Tennessee, they would float down the Tennessee River, around the "Big Bend" in today's Alabama, over Muscle Shoals, continuing downstream to the Ohio River. Then turning up the Ohio River to its confluence with the Cumberland River, then with Cumberland upstream to French Lick. But this route was deadly. The Cherokee made it so. They were not safe at their arrival either. That is why Fort Nashborough was built. In time, the white man pushed the Cherokee from Middle Tennessee and in 1836, the Cherokee relinquished the last of their Tennessee Lands.

In 1788, the Avery Trace was completed and it allowed travel across the Cumberland Plateau. The estimated populations of the Cumberland Settlements in 1790 is 7,000 souls.

Our NEW Middle Tennessee, pre 1796, query page encompasses a number of areas. These areas include: Davidson County (1783), Sumner (1786), Tennessee County (1788), Military Reservation or North Carolina Military Reservation, Cumberland Settlements, Washington County (1777), Metro District and the Mountain District.

Tennessee County surrendered its name when the State of Tennessee was created in 1796. At that time, Tennessee County was divided into two new counties, Montgomery and Robertson.

Cumberland Settlements. This refers to settlements along the Cumberland River. Military Reservation, or North Carolina Military Reservation. Just following the revolutionary War, North Carolina created this "Reservation" to pay her veterans, or as she stated, was "for the relief of the officers and soldiers in the continental line." The Cumberland Settlements would fit inside the Military Reservation, as would Davidson, Sumner, and Tennessee Counties.

Metro District. The early name of the Judicial District that served the Cumberland Settlements.

Washington County. Although this county originally covered all of Tennessee, this would not be an appropriate place to post an early Washington County query. Try our East Tennessee, pre 1796, query page.

Mountain District. This refers to the Cumberland Mountain or Plateau. Historically, North Carolina called this area, her "Middle District." This area was Cherokee country until 1806 and latter, queries for this area should be posted to an appropriate County Page.

The following are North Carolina Line Regiments. Being from New Bern Craven County, North Carolina, he was in one of the following regiments;

2d NORTH CAROLINA REGIMENT

LINEAGE

[Wright, *Continental Army*, pp. 299-300]

Authorized 1 September 1775 in the Continental Army as the 2d North Carolina Regiment

Organized in fall 1775 at Salisbury, Edenton and Newbern to consist of ten companies

Reorganized 4 January 1776 to consist of eight companies
Assigned 27 February 1776 to the Southern Department

Relieved 5 February 1777 from the Southern Department and assigned to the Main Army

Assigned 8 July 1777 to the North Carolina Brigade, an element of the Main Army

Reorganized 1 June 1778 to consist of nine companies
(North Carolina Brigade relieved 19 July 1779 from the Main Army and assigned to the Highlands Department; relieved 11 November 1779 from the Highlands Department and assigned to the Southern Department)
Captured 12 May 1780 at Charleston, South Carolina, by the British Army

Reorganized in summer 1781 at Hillsborough and Salisbury to consist of nine companies and assigned to the North Carolina Brigade, an element of the Southern Department.

Furloughed 1 January 1783 at James Island, South Carolina
Disbanded 15 November 1783

ENGAGEMENTS

[Wright, Continental Army, p. 300]

Chesapeake Bay

Defense of Philadelphia

Philadelphia-Monmouth

Charleston 1780

Greene's Campaign

Detachments additionally served in the following:

Charleston 1775-1776

Southern Highlands

Florida

New York 1779

5th NORTH CAROLINA REGIMENT

LINEAGE

[Wright, Continental Army, p. 301]

Authorized 26 March 1776 in the Continental Army as the 5th North Carolina Regiment and assigned to the Southern Department.

Organized in spring 1776 at Wilmington to consist of eight companies from Newbern, Edenton, and Hillsborough Districts.

Relieved 5 February 1777 from the Southern Department and assigned to the Main Army.

Assigned 8 July 1777 to the North Carolina Brigade, an element of the Main Army.

Reduced 1 June 1778 to a cadre at Valley Forge, Pennsylvania; concurrently relieved from the Main Army and assigned to the Southern Department.

Reorganized in fall 1778 at Halifax to consist of nine companies.

Assigned 11 January 1779 to Sumner's Brigade, an element of the Southern

Department (Sumner's Brigade redesignated 3 June 1779 as Armstrong's Brigade)
Captured 12 May 1780 at Charleston, South Carolina, by the British Army
Disbanded 1 January 1781

ENGAGEMENTS

[Wright, Continental Army, p. 301]

Defense of Philadelphia

Philadelphia-Monmouth

Savannah

Charleston 1780

8th NORTH CAROLINA REGIMENT

LINEAGE

[Wright, Continental Army, p. 302]

Authorized 16 September 1776 in the Continental Army as the 8th North Carolina Regiment and assigned to the Southern Department.

Organized in spring 1777 at Halifax to consist of eight companies from Newbern and Wilmington Districts.

Relieved 5 February 1777 from the Southern Department and assigned to the Main Army.

Assigned 8 July 1777 to the North Carolina Brigade, an element of the Main Army.
Disbanded 1 June 1778 to a cadre at Valley Forge, Pennsylvania.

ENGAGEMENTS

[Wright, Continental Army, p. 302]

Defense of Philadelphia

Philadelphia-Monmouth

The following three Figures are civil documents with the signatures of Thomas Willis and Merrel Willis.

FIGURE TWO

I have the great honor of acknowledging the receipt of your letter of the 10th inst. in relation to the above mentioned matter. I am sorry to hear that you are having some trouble with your pen and ink. I have no doubt that you will be able to get it all right again. I am sure that you will be able to get it all right again. I am sure that you will be able to get it all right again.

Yours very truly,
 Wm. M. W.

Wm. M. W.

Wm. M. W.

FIGURE TWO

Document from Sumner Co. Tenn.

On or before the first day of April next we or
Either of us promise to pay or cause to be paid unto
Jack Holland or his offspring the just and faire sum of
one hundred Dollars for the value paid of him as writings
our hands and seals this 22 day of March 1802

Trt
Merrel Willis

Thos Willis seal
James Cryer seal
John Burrow seal

FIGURE THREE

I have had the pleasure of receiving the
 2003. We on 24th of 10 promise to pay or secure
 to the present state of the Union and to the
 and the fact being that there has been
 the credit of him as mentioned over hands
 of the 20th of March 1802.
 I am
 Yours
 J. M. W.

FIGURE THREE

Document from Sumner Co. Tenn.

On or before the first day of April in the year
1803 we or either of us promise to pay or cause
to be paid unto Jack Holland or his offspring the
just and faire sum of three hundred dollars for
value paid of him as writings our hands seals this
22 day of March 1802 Thos Willis seal
Richard () James Cryer seal
Merrel Willis John Burrow seal

FIGURE FOUR

Document from Sumner Co. Tenn.

(*illegible*) by these promise that I Thomas
Willis, James Cryer and John Cryer are held and firmly bound
(*illegible*) Sheriff of Sumner County
(*illegible*) sum of two Hundred Dollars to be
(*illegible*) condition that Thomas Willis make his
(*illegible*) appearance at the next court to (*illegible*)
(*illegible*) said county at the House of James Cryer
(*illegible*) town of Gallatin on the first Monday in
(*illegible*) these to answer Jack Holland
(*illegible*) They render to him the of one hundred
(*illegible*) They to (*illegible*) they owe (*illegible*)
(*illegible*) to his damage fifty dollars and
(*illegible*) leave said court
(*illegible*) 11th day of September 1803

Thos Willis
J. Cryer
John Cryer

ENDNOTE

1. Variant: Place of birth possibly Beaufort county, North Carolina

APPENDIX J

DORCUS WINDHAM WILLIS

Not much is known of Dorcus Willis's Life, though the genealogies that have been completed on her line are extensive. Dorcus's father, William Windham was born about 1698 in Nottoway Parish, Isle of Wight, Virginia. Her grandfather, Rueben Windham born 1675, Nottoway, Isle of Wight, Virginia. Rueben died before 27 January 1745. Dorcus's great grandfather, Edward Windham Jr. was born 1645 in Nottoway, Isle of Wight, Virginia and died after 1677. Edward Windham Sr. was the youngest son of Thomas and Susan Wyndham, born 1608, [city unknown], Norfolk, England. Edward Sr. came to America in the ship *John and Dorothy* in 1634 with Captain Adam Thoroughgood, while only twenty-six.

Thomas Wyndham was born 1570 in Pentney, Norfolk, England. Thomas was left the properties of Bently and Hamthwaite in Yorkshire by Sir Francis Wyndham, his third cousin. He married Susan Clere of Stokesby born 1576 and died 13 June 1620. There is a brass on the nave floor of the church at Pentney with two shields (Wyndham and Clere) reading: "Herelyeth interred the bodie of Mrs. Susan Wyndham the late wife of Thomas Wyndham, Esq whose course of life was holly ledd in the exercise of vertu and practice of pietie, being frequent in prayer, upright in conversation, carefull over his family, charitable to the poore and friendly to all and as she was religious in hir lyfe, so she was blessed in hir end and hath no doubt obtayned the crown of immortalitie."

Dorcus's fourth great grandfather was Sir Henry Wyndham of Mileham born in 1540. He was knighted on 23 July 1603 and was later incarcerated in prison at Marshalsea, and following that time little is known of him. He married Bridget, daughter of Thomas Mannock, of Wyrmingford, Essex, England. Sir Henry is buried at Great Walshingham, Norfolk, England.

Sir Thomas Wyndham, Dorcus's fifth great grandfather, is probably the most infamous in the family. He was born 1510 in Crownthorpe, Norfolk, England. The following is from the personal papers of Gareth N. Rice (no reference is given).

Thomas Wyndham was son of Sir Thomas Wyndham of Felbrigg, Norfolk, by Elizabeth, his second wife, daughter of Sir Henry Wentworth of Nettlested, widow of Sir Roger D'Arcy. Through his mother he was first cousin to Queen Jane Seymour. He served in various filibustering expeditions at sea, and in 1547 he was appointed Master of the Ordinance in the King's ships, and Vice-Admiral, under Lord Clinton, of a fleet sent to the east coast of Scotland to fight the French and Scotch, and try to raise the siege of Haddington. In 1550 he joined his nephew, Sir John Luttrell, on a trading expedition to Morocco, but owing to Luttrell's death sailed alone. In 1552 he made a second expedition to Morocco, and in 1553 he set out for a voyage to the gold Coast, but died in the Bight of Benin of fever, or was drowned on his way home.

Thomas's painting hangs in Longford Castle in Wiltshire three and a half miles southeast of Salisbury, owned by the Earl of Radnor. The painting was painted by Hans Eworth in 1550. A copy of this painting is on the following page.

FIGURE FIVE



APPENDIX K

MERREL WILLIS

Merrel Willis

B: 10 November 1780, New Bern, Craven, North Carolina
D: 5 December 1842, [city unknown], Hamilton, Illinois
M: 8 December 1804, [city unknown], Sumner, Tennessee

Margaret Cherry

B: 5 April 1788, Williamson, Martin, North Carolina
D: 1870, Toquerville, Washington, Utah

Children:

1) Mary "Patsy" Willis

B: 25 January 1806, [unknown city], [unknown county], Tennessee
D: 1842
M: 12 July 1821, William West Lane

2) Martha "Dosha" Willis

B: 3 December 1809, Shawneetown, Gallatin, Illinois
D: unknown
M: 7 August 1824, John Wheeler

3) Lemuel Willis

B: abt 1808, Shawneetown, Gallatin, Illinois
D: died as an infant (Recorded in Joshua T's personal journal)

4) William Wesley Willis

B: 16 August 1811, Shawneetown, Gallatin, Illinois
D: 8 November 1872, Beaver, Beaver, Utah
M: 3 March 1833, Margaret Jane Willis
M: April 1851, Frances Long Reeves
M: Ann Wilshire
M: 15 March 1857, Mary Pengelly

- 5) Samuel Willis
 - B: 1814, Shawneetown, Gallatin, Illinois
 - D: unknown
 - M: Mary Smith

- 6) Joshua Thomas Willis
 - B: 21 December 1818, Shawneetown, Gallatin, Illinois
 - D: 1 May 1886, Taylor, Arizona
 - M: 1839, Dasha Cherry
 - M: 22 July 1848, Sarah Mellisa Dodge
 - M: 2 July 1864, Ellen Aldrige
 - M: 1866, Sophia Fryer

- 7) Henry Tillman Willis
 - B: abt 1820 McCleansboro, Hamilton, Illinois
 - D: Died as an Infant

Not much is known of Merrel's life other than, he was converted by his two sons, Joshua and William, and he went to Nauvoo Illinois after his conversion with his wife to visit William. Upon their return from Nauvoo they had decided to sell their home and move to Nauvoo, except Merrel got sick and died.

APPENDIX L

MARGARET PEGGY "SUSAN" CHERRY WILLIS

Margaret Cherry was the daughter of Joshua Cherry and Martha R. Keene.

She had twelve siblings, two brothers who were reverends, John and Jared¹ William Cherry. Jared William Cherry was an ordained Methodist minister in Marengo County, Alabama. The following is quoted from "Pioneer Women of Faith and Fortitude" pp. 3401-34 (Errors found, Corrections made in personal notes):

Margaret's parents came from Ireland. They moved from South Carolina¹ to Tennessee for a new and better place to live.

She married her husband when she was sixteen years old and was a good mother, helping to settle new communities and doing the things women did in those days. They were some of the first settlers in the Great Northwest Territory, later to become Illinois, Indiana and Wisconsin, which was one of the further out settlements in the Northwest.

She was taught well in arts of homemaking in Tennessee. They grew and harvested flax, which she skillfully wove and sewed into clothing. She also learned to spin and cord cotton and wool. She used to sit and pick the seeds out of cotton by hand. She sewed everything by hand, sheets, bed tick, tablecloths and towels. She corded wool and knit their stockings.

Illinois became their home for thirty-six years. While there they became acquainted with some of the Mormons of whom they had heard so much. They found that they were not guilty of the crimes of which they were accused. They met some Mormons and found that they believed the principles they taught. William Willis was the first to be baptized and he introduced his parents and others in the family. Margaret and her husband were baptized. They decided to sell their land and go with the Saints. Merrill died before they could carry out their plans. Margaret's son Joshua lost his wife and two babies, so Margaret went to go live with him. She went with Joshua and they joined some of the first companies of the Saints to go to Salt Lake in 1847.

Margaret went through the days of sacrifice that the Saints went through when they first arrived in the Valley. They were among the Saints who praised their Heavenly Father for sending the seagulls to destroy the crickets, thus saving part of their first crops. They lived in Salt Lake for two years. Joshua married Sarah Melissa Dodge in July, 1848. Margaret continued to live with them. They moved to Provo and Joshua became the first Sheriff of Provo.

Joshua was called to Cedar City, in 1852. He founded Toquerville in 1858, where he became the Bishop for nine years². During this time Margaret died, and her grave is one of the unmarked ones in the little cemetery in Toquerville. She has a very large posterity. She remained true to the church she embraced.

The following is Margaret Cherry Willis father's Revolutionary War Pension

Records:

Joshua Cherry (Father of Margaret Cherry Willis)

B: 15 February 1761 ,Martin, North Carolina

D: aft 1 June 1840, Dayton, Marengo, Alabama, Dayton Cemetery

M: 1782 ,Bertie, North Carolina

Notes:³

Joshua Cherry was born in Martin County, North Carolina. He enlisted in the Revolutionary War in Pitt County, North Carolina when he was 17 years old. Joshua applied for his pension in Bedford County, Tennessee (Now Marshall County) (Shelbyville area) in July 1833. Th PO address was Chapel Hill, Tennessee. He moved to Marengo County Alabama, in the summer of 1835, to live with his son, Jared.

Joshua apparently moved from Pitt & Martin Counties, North Carolina; to Bedford County Tennessee; to Sumner County, Tennessee (Possibly because Martha had family in Sumner County). Caldwell, Kentucky (maybe because his brother lived there), and eventually back to Bedford County, Tennessee From there to Marengo County Alabama; he was brought to Marengo County by his son-in-law, Thomas Small. He lived with his son, Jared. He is probably buried in Marengo County, Alabama, Maybe Dayton Cemetery.

Document #1 Revolutionary War Claim

Joshua Cherry

Name: Rank: State Served:

Joshua Cherry Pvt North Carolina

Born 15 February 1761 in Martin County, North Carolina, died after 1840 in Merengo County, Alabama.

GSA: Joshua Cherry, S.32.174

Claim No. 13,997 West Tennessee, Joshua Cherry, of Bedford County in the State of Tennessee who was a Private in the company commanded by Captain Chiles of the Regiment commanded by Colonel Hogan in the North Carolina Line for one year and six months.

Inscribed on the Roll of West Tennessee at the rate of 60 dollars--

cents per annum to commence on the 4th day of March 1831.

Certificate of Pension issued on the 20th day of July 1833 and sent to Jas. Mckisisk, Shelbyville.

Arrears to the 4th of March \$120

Semi-ann allowance ending 4 Sept. \$ 30

\$150.

Recorded by Dan'l Boyd, C:l. Revolutionary Claim

Book E Vol 7 page 74 Act June 7, 1832

Transferred to Mobile, Alabama form March 1838 - 11 June 1839

Declaration:

State of Tennessee

Bedford County

This 6th day of August 1832, personally appeared before me, James Billington, one of the acting Justices of the Peace in and for said county, Joshua Cherry, a resident of said county and state aforesaid, aged seventy one years, being first duly sworn and according to law, doth on his oath, make the following declaration in order to obtain the benefit of the act of Congress passed June the 7th 1832. That he entered the service of the United States under the following named officers and served as herein stated. This deponent stated that according to the document he received from his father's family record, he was born in the year 1761, February 15, in the State of North Carolina, Martin County and in the same county, about the age of seventeen, he enlisted in the United States as a soldier and served under Captain Francis Chiles and Lieutenant James Tatum, Regular Officers in the Third North Carolina Regiment commanded by Colonel James Hogan. They rendezvoused at Petersburg in Virginia. They marched through out the States of New York, went up North River and built a fort at West Point called Putman's. Rode out from thence to Philadelphia where he wintered and where his time expired. He was then placed on board a vessel, brought back to Virginia, Suffolk, then to North Carolina, Halifax, where he was discharged but states his discharge he cannot produce, but knows he enlisted for nine months but served twelve before he was discharged, which he thinks will be found on the roll. This deponent further declares that in the year 1780, he entered the service again as a substitute in the Militia Line in the place of a certain James Cattenhead of Pitt county, North Carolina for the term of three months, he was first under Captain Shoot, then under Captain Samuel Dudley and under his three months tour, under Captain White and received his discharge which he cannot produce. The above Militia Companies belonged to the Third Regiment of North Carolina Militia from Charlestown but it was said we got within forty miles of that place when it was taken.

This deponent further states that in the same year, the fall season, he entered the service as a substitute for Benjamin Russels who was drafted in the same County of Martin, North

Carolina, for three months and served the said tour of three months under Captain John Bullard and Lieutenant Isaiah Kennedy in a regiment commanded by Colonel Branch, under General A. Jones, in this tour he states we marched to the upper part of the State of North Carolina and ended this tour in the state and obtained his discharge which the wrecks of time, as in the other tours, has placed out of his power to produce. But further declares that some few years past, he thinks he could have obtained witnesses to have proven his actual service for the above tours but now believes they are all dead. One particular witness was Major James Tatun who died a few years ago in the town of Nashville, Tennessee. He hereby relinquishes every claim whatever to a pension or annuity except the present and declares that his name is not on the Pension Roll of the agency of any State.

Sworn to and subscribed the day and year aforesaid.

J Billington, J.P.

Joshua (X) Cherry

We, James Y. Green, a clergyman residing in the County of Bedford and State of Tennessee and Hugh McClelin (McClellan) residing in the same, hereby certify that we are well acquainted with(incomplete).....

Application By Joshua Cherry for a transfer of his pension from Tennessee to North Alabama.
The State of Alabama

County of Marengo

On this sixth day of September in the year 1838, before me, the subscriber, a Justice of the Peace for the said County of Marengo, personally appeared Joshua Cherry, who on his oath declares that he is the same person who formerly belonged to the company commanded by Captain Francis Chiles in the regiment commanded by Colonel Hogan (he believes, James Hogan) in the service of the United States, that his name was placed on the Pension Roll of Tennessee from whence he has lately removed, that he now resides in the State of Alabama where he intends to remain and he wishes his pension to be made payable in future. The following are his reasons for removing from Bedford County, Tennessee to Marengo County in the State of Alabama, his son Jared W. Cherry had previously removed to Alabama and with a view of living with or near his son and of bettering his condition and improving his health by living in a southern climate, he removed to Alabama in the Summer of 1835.

Sworn and subscribed to before me

the day and year aforesaid. Joshua (X) Cherry

T.J. McFarland, J.P.

Witnesses: John W. Napier

T.J. McFarland

Sumner C formed in 1786 from E part of Davidson co; Galatin is the county seat

1) 1796 - 1814 Sumner Co, TN

a) Land Deed Gen Sumner Co, TN

P 478 Indenture 4 Jan 1800 John Weathers to Joshua Cherry, 504 silver dollars, tr on E fork Station Camp Creek and on W side sd creek, 122 acres. Wit: Wm Snody, Jas Marshall

b) Listed on 1804 Stock Marks and Brands

c) Sumner Co Deed abstracts 1806 - 1817

P20

23, May 1814

Joshua Cherry to Chichester Howard, \$1300, 112 acres on E Fork Station Camp Creek. Wit:
Edmond Douglass, Robt Coleir

Note: The original court house for Sumner Co built about 1796 (present day, across from
golf course) in Galatin, TN, was close to the land Joshua owned. This court house burned,
with all the records. This must have been the "town" district of Galatin then.

2) 1814-1818 Caldwell Co, KY

3) 1818 - 1835 Bedford Co. TN

a) Bedford Co, TN Deed book

Bk J, P, 42

John Polk of Bedford Co. TN...to Joshua Cherry of Caswell Co, KY (Caldwell?) ...June 17,
1818...\$1272... on Caney Spring Creek.....154 acres.... bounded
.....Patterson.....Creek.....Wilson. wit: Ezekiel Cherry, Daniel Y__G__

b) James Patterson ... to Joshua Cherry of Bedford Co, TN....Jan 1, 1820... 5 acres... \$40

Bk L, P.422

c) 1820 Bedford Co, TN Census

males: 1 10-16 females 2 10-16

1 16-18 1 16-26

1 over 45 1 over 45

3) 1839 Census Roll - Where was Joshua?

4) 1835-1840 Marengo Co, AL buried Dayton Cemetery, Dayton, AL??

Information of the North Carolina Line Third Regiment follows:

3d NORTH CAROLINA REGIMENT

LINEAGE

[Wright, Continental Army, p. 300]

Authorized 16 January 1776 in the Continental Army as the 3d North Carolina Regiment

Assigned 27 February 1776 to the Southern Department

Organized in spring 1776 at Wilmington to consist of eight companies from Halifax, Edenton,
and Hillsborough Districts

Relieved 5 February 1777 from the Southern Department and assigned to the Main Army

Assigned 8 July 1777 to the North Carolina Brigade, an element of the Main Army

Reduced 1 June 1778 to a cadre at Valley Forge, Pennsylvania; concurrently relieved from the North Carolina Brigade

Reorganized 9 July 1778 at Halifax to consist of nine companies

Relieved 7 November 1778 from the Main Army and assigned to the Highlands Department; relieved 11 November 1779 from the Highlands Department

Relieved 19 December 1778 from the Highlands Department and assigned to the Middle Department

Reduced 17 April 1779 to a cadre at Philadelphia, Pennsylvania; concurrently relieved from the Middle Department and assigned to the Southern Department

Reorganized 5 November 1779 at Halifax to consist of nine companies

Assigned 14 February 1780 to Parker's Brigade, an element of the Southern Department

Relieved 6 March 1780 from Parker's Brigade and assigned to the North Carolina Brigade, an element of the Southern Department

Captured 12 May 1780 at Charleston, South Carolina, by the British Army

Disbanded 1 January 1783

ENGAGEMENTS

[Wright, Continental Army, p. 300]

Charleston 1775-1776

Florida

Defense of Philadelphia

Philadelphia-Monmouth

Charleston 1780

Jared W. Cherry

Margaret Peggy "Susan" Cherry's Brother Reverend. Jarred William Cherry, the following are three documents of his⁴;

- 1) His Will
- 2) Credential for Methodist Minister
- 3) Release of Slaves Proclamation Oath

Rev Jared W. Cherry

Notes:

Jared was born in TN, Married Sally Holland in Caldwell Co, Kentucky. At some point he moved to Marengo Co., AL. Sally Holland Cherry died. He later married Susan Jenkins in Marengo Co., AL. He was ordained as a Methodist minister in Marengo Co. Joshua, Jarrid's father, moved from Bedford Co. TN to Marengo Co., AL to live with Jarrid. After his father's (Joshua) death, Jarrid and Susan moved to Sumter Co, AL. Jarrid and Susan are buried in "Old Boney" Cemetery at Emelle, AL, Sumter Co. Susan's headstone has "consort" on it, which means wife. After Susan's death, Rev. Jarred married for the third time to Mrs. Martha Pollard.

At Martha's death, she left the Cherry family home, to Emma Eliza Parker Cherry, Henry's wife.

1850 Sumter County Alabama Census
Family # 986 (his son Ezekiel lived next door)

Jarret W. 54 TN Farmer \$7200
Elizabeth 20 AL
Margaret 19 AL
Jane 15 AL
Henry 18 AL
William 11 AL

Alabama records: p. 411, Sumter Co. AL, Will Book. Jarrid's dated 10/27/1868, probated 9/11/1871

The Leland Aust place, in Gainesville, AL, is what used to be the "Cherry" place

Document #1 Will

Sumter County, Alabama, Oct. 27th 1868

In the name of God, Amen. I, Jared W. Cherry, of the county and state, aforesaid, being of sound mind and memory, and considering the uncertainty of life, do therefore make, publish, and declare this to be my last will and testament.

In the 1st Place I yield up my spirit to that being who gave it, and my body to the grave.

In the 2nd place, I desire to be buried at Liberty Church, near my late wife and children, and I require my executor, out of my funds of the estate, to have my own, my wife's and children's graves, at said church to be neatly enclosed with an iron paling.

In the 3rd place, I give and bequeath to my wife, Martha Cherry, the use of the house in which I now reside and forty (40) acres of land; also her choice of two (2) of my mules, together with the carriage; also her choice of two (2) of my milk cows; also choice of two (2) sows and pigs; and sufficient provisions for one(1) year; all of which she is to have the use for her life. I also enjoin on all my children to be kind and respectful to her, which I believe they will be; and I especially enjoin on my son William that he take care of her, and sees that she suffers for nothing. 4th - I desire that at my death, all my perishable property be sold to the highest bidder, and that the land be rented until, in the discretion of my executor, a proper time shall come to sell it. In the 5th place, I wish my executor, out of the funds of the estate, to purchase a small track of land, cost not to exceed five hundred dollars (\$500), which I desire as a home for my son Henry and his family; but the said Henry is to have no right whatsoever to sell, or in any way dispose of said track of land, but it is to descend to his children. In the 6th place, as I have had to pay about one thousand dollars (\$1000) for my son, Ezekiel Cherry, I hold that as a just and proper reason, why he should receive no part of my estate - In the 7th place, I wish all my property equally divided between my other children, in which: Joshua, Lotty, Susan, Elizabeth, Margaret, Jane, Caroline and William. In the 8th place, I appoint my son, William J. Cherry, to be the executor of this my very last will and testament, and as I believe he will do full and equal justice to all parties; I therefore do not require any security from him as executor, and as compensation for his services, I desire he shall receive the commission awarded by law to executors. In as much as in the 4th clause of my will I have directed all my perishable property to be sold, and in the 7th clause have directed my property to be equally divided between my children, my meaning is said 7th clause is that it is the proceeds of sale of aforesaid property. It is also my wish that the money I owe W.B. Washington be paid out of the proceeds of my present crop.

J.W. Cherry

Witnesses:

W.B. Washington

James B. Ivy

James Ballands(?)

Document #2 - Credential for Methodist Minister

Orphans Court Special Term June 28th A.D. 1840

It being proven to the satisfaction of the court that the Reverend J.W. Cherry is a regularly ordained minister of the Gospel of the Methodist Church and is also being made apparent that he is in full fellowship and communion of the church of which he is a member - It is therefore by the court considered ordered and made known to all whom it may concern that under the act of the General Assembly and the authority to the State of Alabama, that the said Jared W. Cherry, an ordained minister of the Gospel, as aforesaid, is duly authorized and empowered

and fully competent to celebrate and solemnize the rights of matrimony between any and all persons within the State of Alabama, who maybe there unto duly and fully authorized or licensed according to law, and it is also ordered that a copy of the foregoing be issued to the said J.W. Cherry as a testimonial under the acts of the General Assembly in such cases made and provided.

Angus R. Morrison
Judge JC

This order should have been made on this third day of May A.D. 1840, but by mistake it was not made. It is now ordered by the court that it be made as of that date.

Winifred Woolf
Clk

Document #3 - Release of Slaves

Proclamation Oath

I, J.W. Cherry, do solemnly swear, in the presence of Almighty God, that I will henceforth faithfully support, protect, and defend the Constitution of the United States, and the union of the States thereunder, and that I will like manner abide by and faithfully support all laws and proclamations which have been made during the existing rebellion with reference to the emancipation of slaves. SO HELP ME GOD.

J.W. Cherry

Sworn to and subscribed before me, this 28th day of August, 1865

Witness my hand and seal B. Garner (?) (L.S.)
Justice of the Peace Sumter Co. ALa.
(Contributed by Milton Cherry 1997)

ENDNOTES

1. Variant: Jared is spelled several different ways; Jared, Jarrid and Jarret. Jared and Jarrid seem to be the most popular spellings.
2. Correction: North Carolina. See Joshua Cherry's Revolutionary War pension records.
3. Correction: Joshua T. Willis was set apart as bishop 18 Nov 1861 (prior branch president). Sustained March 1862 Conference and resigned his position as bishop on January 1, 1874.
4. Information taken from document sent to author by Silvia Dees; references will be stated in document.
5. All documents contributed by Silvia Dees.

APPENDIX M

MARY WILLIS LANE

Mary "Patsy" Willis

B: 25 January 1806, [unknown city], [unknown county], Tennessee

D: 1842

M: 22 July 1821, William W. Lane

William West Lane

B: unknown

D: bef 1847

Children:

- 1) William Phipps Lane
B: 20 Jan 1831, [unknown city], Hamilton, Illinois
D: aft 1847
- 2) Mariah Lane
B: 8 Jul 1832, [unknown city], Hamilton, Illinois
D: aft 1847

Not much is known about Mary Willis, the oldest child of Merrel and Margaret. We do know she married William West Lane 22 July 1821. She had two children, William Phipps and Mariah Lane; and she died the same year as her father, 1842. The areas that remain unclear are whether she joined The Church of Jesus Christ of Latter-day Saints, as her parents and siblings did. It is also unclear when and how her husband died; he is not found after her death, and her children remains with her sister, Martha Wheeler in 1847, when the Saints crossed the plains in the Smoot Company.

There is a little information on William West Lane's family. James Lane and Mary Phipps were William's parents. The following information was found on US GENWEB Hamilton Ill <http://www.carolyar.com/Illinois/Bios/34bios.htm>

James Lane was born in North Carolina. He came to this area in 1818, settling about three miles east of present McLeansboro. In the first election in Hamilton County, April 2, 1821, Lane was elected coroner. He also served several terms as county commissioner. His wife was the former Mary Phipps, and they were the parents of Judge James Lane of this county. James Lane, Sr., died in 1846.

Information on the children William Phipps Lane or Mariah Lane can not be found after 1847, when they arrive in Salt Lake City with the Willis and Wheeler families.

APPENDIX N

MARTHA WILLIS WHEELER

Martha "Dosha" Willis

B: 3 December 1809, Shawneetown, Gallitin, Illinois

D: 1876

M: 7 August 1824, John Wheeler

John Wheeler

B: abt 1810,¹ Shawneetown, Gallitin, Illinois

D: unknown

Children:

- 1) Henry C. Wheeler
B: 1829, Illinois
D: unknown
- 2) Thomas Wheeler
B: abt 1831
D: unknown
- 3) Margaret Wheeler
B: abt 1834
D: unknown
- 4) William Wesley Wheeler
B: 5 March 1836, McCleansboro, Hamilton, Illinois
D: unknown
- 5) David Wheeler
B: abt 1840
D: unknown
- 6) John Wheeler
B: 4 January 1842, Montrose, Lee, Iowa
D: unknown

- 7) Lucy Ann Wheeler
B: 9 February 1844, Montrose, Lee, Iowa
D: unknown
- 8) Joseph Wheeler
B: 25 October 1846, Pottawamie, Iowa
D: unknown
- 9) Martha Wheeler
B: 1849, Utah
D: unknown

John and Martha lived in Montrose, Lee County, Iowa until their departure to Salt Lake City, Utah. John Wheeler was in the Mormon Battalion. Martha rode in the Smoot company to Salt Lake City in 1847 with her family. They helped settle Provo Utah in 1849 with several families, including Martha's brother Joshua Thomas. Little is known about the Wheelers following their move to Provo.

Endnote

1. Variant: Birth year abt 1807

APPENDIX O
LEMUEL WILLIS

Birth: 1806
Died as an Infant

APPENDIX P

WILLIAM WESLEY WILLIS

William Wesley

B: 16 August 1811, Shawneetown, Gallatin, Illinois¹
D: 8 April 1872, Beaver, Beaver, UT
M: 3 March 1833, [city unknown], Hamilton, Illinois

Margaret Jane Willis

B: 17 August 1812, Gallatin, Sumner, Tennessee
D: 13 August 1850, Big Cottonwood, Salt Lake, Utah

Children:

- 1) Ann Cherry
B: 14 February 1834, McLeansboro, Hamilton, Illinois
M: 28 September 1850, Willis Smith Young
D: 19 November 1910, Escalante, Garfield, Utah
- 2) John Henry
B: 22 April 1835 McLeansboro, Hamilton, Illinois
M: 20 March 1857, Frances Reeves
D: 28 February 1888, Cedar City, Iron, Utah
- 3) Mary Lucretia
B: 18 March 1837, McLeansboro, Hamilton, Illinois
M: Thomas Dunlap Brown
D: 11 April 1912 Kanarra, Iron, Utah
- 4) Lemuel Merrill
B: 9 January 1839, Far West, Caldwell, Missouri²
M: 24 April 1872,
D: 25 November 1878, Kanarra, Iron, Utah
- 5) Thomas Tillman
B: 27 April 1842, Montrose, Lee, Iowa
M: 1869, Beaver, Beaver, Utah
D: 4 April 1900

- 6) Josephine
B: 29 February 1844, Montrose, Lee, Iowa
D: 8 January 1904, Beaver, Beaver, Utah
- 7) William Wesley Jr.
B: 14 May 1846 Nashville, Jackson, Iowa³
M: 22 March 1870,
D: 19 March 1917, Snowflake, Navajo, Arizona
- 8) George Albert
B: 14 May 1848, Salt Lake City, Salt Lake, Utah
D: 6 February 1928
- 9) Margaret Jane
B: 19 July 1850, Salt Lake City, Salt Lake, Utah
D: 10 December 1855

William Wesley Willis (LDS church ordinances)

Baptism - 18 August 1834⁴
 Officiator - M. Martin
 Baptism Performed by William Holmes
 Elder 1845
 Ordained by H. Herriman (Early Church File)
 Seventy 1845
 Temple Endowment - 3 February 1846
 Nauvoo, Hancock County, Illinois
 Sealing to Spouse -1 - 3 February 1846
 Nauvoo, Hancock County, Illinois
 Sealing to Spouse- 2 - 31 July 1852

Other Marriages:

- 2) Frances Long Reeves, April 1851, Little Cottonwood, Salt Lake, Utah
Death: abt 1887, Kanarrville, Iron, Utah

No children with William Wesley

- 3) Ann Wilshire, Cedar City, Iron County, Utah (Plural wife)
Death: abt 1885, Circleville, Piute, Utah

No children with William Wesley

- 4) Mary Pengilly (Genselly) Harper, 15 March 1857, Salt Lake City, Salt Lake, Utah
(plural wife)
Birth: 9 Dec 1824, Cornwall, England
Death: unknown

Children:

- 1) Jarred
B: 6 March 1858
D: unknown
- 2) Mary Ellen
B: 12 August 1861
D: unknown
- 3) Augusta
B: 16 September 1863
D: unknown
- 4) Hyrum
B: 5 June 1865
D: unknown

William Wesley Data

Residency Data

- Salt Lake City, Salt Lake, Utah, 1850
- Big Cottonwood, Salt Lake, Utah
- Cedar City, Iron, Utah
- Beaver, Beaver, Utah

Vocation Data:

- Farmer, 1850, 1870
- Mayor for Cedar City, Iron, Utah⁵
- Millwright

Comments -

- 1) William came to Utah on 29 July 1847 with the James Brown contingent of the Mormon Battalion.
- 2) William served as a missionary to Iron County 1853 -1858.
- 3) In 1850 William had a household of twelve and no wealth.
- 4) In 1870 William had a household of two, with a real wealth of \$700 and a personal wealth of \$200.⁶

Military Service:

1st Sergeant, 2nd Lieutenant, Company A

Enlisted: 16 July 1846, Council Bluffs, Iowa Territory (age 34)

Lieutenant William Wesley Willis's Detachment: Pueblo (Rio Grande), 10 Nov. 1846

Discharged: 16 July 1847⁷

Many attributes of William Wesley Willis go unnoticed. He was quite musically talented. He loved to sing, so much so that in several sacrament meetings researched he was asked to sing. On one occasion it is noted he not only sang for the congregation, the song he sang he composed himself. He was very cordial and well liked, admired by those who knew him. Not much is mentioned about his mission in Calcutta, India, but he is noted as converting over 300 people and starting a congregation of 49. He worked under the hardest of circumstances on his mission. He was a great advocate for education, which is a Willis trait; given the opportunity, he would stress the significance to the Saints of educating their children. This man loved life and loved the Lord. He loved his little brother and his mother very much, as he did his own family as well. He was always willing to help out his family as well as his neighbors, whenever needed. These are what I have found his attributes to be.

The following is quoted from *Our Pioneer Heritage*, compiled by Kate B. Carter, Daughters of Utah Pioneers, Salt Lake City, Utah, 1965 volume eight, 446:

After the company had exercised in dancing for some time, Elder William Willes, returned missionary from India, was introduced by the manager to sing, "The Hive of Deseret", composed by himself. The composition and manner in which it was sung had an enchanting influence. We felt like bees in autumn, far from the hive, striving and longing to gain the warm, hospitable and secure shelter of home. With last words of the song, the hallucination passed off, and we found ourselves at home with our wives and children and friends, ready to engage in the dance.

After supper, the dancing again commenced, which continued for some time, when songs were sung by W. Willes and sister P.P. Pratt. When the evening was well advanced, and the party had exercised themselves much in the dance, President Grant addressed the returned missionaries.

The following is quoted from *Utah Historical Quarterly*, edited by A.R. Mortensen, volume XXVI, 1958, 48:

The Reformation was launched in Kaysville in a conference beginning September 13, 1856, and lasting four days. President Jedediah M. Grant, Joseph Young, and William Willis were the principal speakers. The last named had just returned from a mission to India. He injected a spirit of revivalism into the services with stirring songs, one of which was, "The Saints Will Nobly Do Their Duty."

It is not known exactly when William Wesley returned from his mission, but this gives a little bit of possible time frame. It also shows his love of singing again.

Mormon Battalion Experience

The following is about William Wesley's experience in the Mormon Battalion; it was a little different than most stories. Though I have read several stories about William Wesley, I will be quoting mostly from Dana Willis' compilation, titled "The Willis Family A Noble Birthright," Dated 1989. References are given as Dana has indicated.

On July 1, 1846 Brigham Young introduced Captain James Allen of the US Army to the Saints in Council Bluffs. Captain Allen an order had been given to General Stephen Kearney to enlist men to take part in the war against Mexico. He read the order explaining the part the Mormons were to play, telling them they were to unite with Army of the West at Santa Fe and be marched thence to California where they would be discharged. He added that they would receive pay, rations and other allowances. He then offered to receive all healthy, able-bodied men from 18 to 45 years of age.

After the trials the church members had faced without receiving any help from the government, it was hard to arouse much patriotism. Brigham Young explained,

The question might be asked is it prudent for us to enlist? Let the Mormons be the first men to set foot on the soil of California. This is the best offer we have ever had from the government to benefit us. I propose that 500 volunteers be

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--

(signed)

Jefferson Hunt, Capt. Co A

Daniel C. Lavis, Capt. Co. E

Jesse D. Hunter, Capt. Co. B

William W. Willis, 2nd Lt. Co. A

Abner Blackburn described the journey of the battalion from October until November:

On October 9, 1846 we arrived in Santa Fe. Co. Doniphan saluted us with 100 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 kick-knacks, pinoche, tortillas, chille 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. There were 86 sick soldiers sent to Pueblo on the Arkansas River at the foot of Pike's Peak in charge of Captain Brown to winter. Colonel Phillip "St George" Cooke took command of our force to lead us to California. The pilots were "Pauline Weaver, Lerous, and Charboneau." We had a food rest and started for California by way of the Gila and Colorado Rivers. In a few days we came to the Rio Grande River. We passed through Albuquerque and down this river to the Rio Grande Valley, which is fertile and thickly settled. Water ditches were running where needed for irrigation and numerous towns and villages. Horses, cattle, sheep and goats are raised in large quantities. They raise the sweetest onions here. One can eat them like apples. The Navajo Indians are the inhabitants' greatest dread. They descend on them like a wolf on the fold and drive off herds of stock and slay and capture. We bought our vegetables with pins, needles, buttons and other trinkets. The Mexicans were short of all such things. We sold for a high price and bought for a low price. Our meat was poor. Sheep and goats had been running together so long that there was hardly any difference in their looks when they were dressed. One could hold it over a fire with a stick. We could eat them as fast as the quartermaster could issue them out. Here the valley began to narrow and we came into the sand hills. We had to tie ropes to the wagons and string on soldiers to pull them over the hills.

A great many soldiers were taken sick for some cause. We started for Chihuahua. The hills were deep with sand. Our comrades took sick and died along the Rio Grande. There were 55 sick sent back to Pueblo in charge of Lieutenant Willis. I was one of the number.¹¹

It was decided Lt William Wesley Willis would return to Pueblo, Colorado for the winter with his detachment, on November 10th. They were to travel through Santa Fe with rations for 26 days, allowing only 10 ounces of flour per

day, which was 8 ounces less than the normal provisions. These orders were given by Colonel Cooke himself.

Another description of the ill detachments departure was described by Levi Hancock:

Such a site I never saw they was stowed away in the wagon like so many dead hogs no better way could be done so it was said I went to the Lieu. (Lt Willis) and asked him if he would see that they was well taken care of when he had it in his power to do it and gave him my hand he griped it and I could say no more neither could he.

The following is written by William Wesley about the events of the Willis Sick Detachment:

Active preparations now commenced to carry into effect the Colonel's orders, and by 4 o'clock of the same day we collected of invalids fifty-six, one big government wagon, four yoke of poor cattle, five days rations and two dressed sheep, as food for the sick. Our loading for the one wagon consisted of the clothing, blankets, cooking utensils, tents and tent poles, muskets, equipage, and provisions, and all invalids who were unable to walk. With some difficulty I obtained a spade or two and a shovel, but was

provided with no medicines or other necessaries for the sick except the mutton before referred to, and only five days' rations, to travel near three hundred miles.

Thus armed and equipped we commenced our lonesome march, retracing our steps to Santa Fe. We marched the same day about two miles and were visited by Captain Hunt and others at night, who spoke words of comfort to us and blessed us, administering the church ordinance to the sick, and bidding us God Speed. They left us the next day.

We resumed our march, camping in the evening near some springs. One yoke of our oxen got mired in the mud. We took off the yoke when one got out. The other we understood to pull out with a rope and unfortunately broke his neck. Our team was now too weak for our load. In the night Brother John Green died, and we buried him by the side of Brother James Hampton.

What to do for a team we did not know. This was a dark time, and many were the earnest petitions that went up to our God and Father for Divine aid.

The next morning we found with our oxen a pair of splendid young steers, which was really cheering to us. We looked upon it as one of the providences

of our Father in Heaven. Thus provided for, we pursued our march. We traveled two days without further accident.

During the night of the 25th of November, Elijah Freeman was taken very ill. We hauled him next day in our wagon and could distinctly hear his groans to the head of our little column. We lay by next day for his benefit. It was very cold and snowy. Next day we resumed our march, but were forced to stop the wagon for our afflicted comrade to die. After his death we resumed our march until the usual time of camping when we buried the corpse. Richard Carter also died the same night and we buried him by the side of Brother Freeman. Their graves are four miles south of Secora, on the Rio Grande.

We continued our march to Albuquerque, where we presented our orders for assistance to Captain Burgwin, of Kearney's brigade. He gave me five dollars cash and the privilege of exchanging our heavy wagon for a lighter one. I had fuel and everything to buy, and spent \$66.00 of my own private money before reaching Santa Fe, which was, as near as I can recollect, about the 25th of November.

On my arrival at that place, General Price, commander of the post, ordered me to Pueblo, on the Arkansas River. He also ordered Quartermaster McKissock to furnish us with the necessary provisions, mules, etc. I obtained from the Quartermaster ten mules and pack-saddles, ropes and other fixtures necessary for packing. With this outfit we had to perform a journey of about three hundred miles, over the mountains, and in the winter.

Packing was new business to us, and at first we were quite awkward. This was about the 5th of December. The first day we marched about ten miles. Here we gave Brother Brazier, who was too sick to travel, a mule, and left Thomas Burns to wait upon him and follow, when he got able, to a Mr. Turley's, where I designed leaving those who were unable to cross the mountains.

The next day we traveled about twenty miles and camped on a beautiful stream of water where we had to leave one broken-down mule. The day after, we marched about fifteen miles, and camped in a Spanish town. Here Alva Calkins, at his own request, remained to await the arrival of Brothers Brazier and Burns. About ten inches of snow fell that day, and the next day it snowed until about noon, after which we marched ten or twelve miles and hired quarters of a Spaniard. Here the men bought bread, onions, pork, etc., from their own private means. Brother William Coleman was seized with an unnatural appetite, and ate to excess. In the night we were all awakened by his groans. Dr. Rust gave him a little tincture of lobelia, the only medicine in camp, which gave him partial relief.

Continuing our journey, we traveled within about ten miles of Turley's Brother Coleman riding on a mule with the aid of two men to help him on and off. The next morning, started early for Mr. Turley's to make arrangements for the sick. I left my saddle mule for the sick man, with strict instructions to have him brought to that place. On my arrival I made the necessary arrangements, and about noon the company arrived, but to my surprise and regret without Brother Coleman. They said he refused to come. Mr. Turley, on hearing me express my regret and dissatisfaction at his being left, offered to send his team and carriage to go back next day and bring him in, which offer I accepted, and agreed to pay him for his trouble. I left quite a number of sick with Mr. Turley, paying him out of my own private funds for their rations and quarters, and then traveled about ten miles. At night strong fears were entertained that the snow was so deep we could not cross the mountains and some resolved not to attempt it, accusing me of rashness. I called the company together and stated the fact to them that I was unauthorized to draw rations except for the journey and other necessaries unless for the sick, and that I was expending my own private money. I also stated that I should carry out my instructions and march to Pueblo to winter, if I had to go alone. I then called for a show of right hands of all who would accompany me. All voted but one, and he fell in afterwards and begged pardon for his opposition.

We continued our march from day to day, traveling through snow from two to four feet deep, with continued cold, piercing wind. The third day, about noon, we reached the summit of the mountain. Before reaching the top; however I had to detail a rear guard of the most able-bodied men, to aid and encourage those who began to lag, and felt unable to proceed farther, whilst with others I marched at the head of the column to break the road through enormous snow banks. It was with the greatest exertion that we succeeded, and some were severely frost bitten. When we got through the banks, to our inexpressible joy, we saw the valley of the Arkansas below, where the ground was bare. The drooping spirits of the men revived, and they soon descended to the plain below, where they were comparatively comfortable. From here the command had good weather and pleasant traveling to Pueblo, their destination for the remainder of the winter.

We arrived on the 24th of December(1846), and found the detachments of Captains Brown and Higgins as well as could be expected and enjoying themselves with some comfortable quarters.

-William Wesley Willis¹²

William's detachment, those that lived through the ordeal, did winter in Pueblo, Colorado.

He was a great spiritual strength to those whose faith was fading. They were treated quite

well in Pueblo, entertained with games and dancing. In the spring of 1847, they were ordered to go to Fort Laramie, so on the 20th of April they headed out. They reached Fort Laramie on Wednesday, and on Thursday they were on the move again, to try to overtake the pioneers who were a few days ahead. The Mormon Battalion reached the Salt Lake Valley on the 29th of July 1847, a few days following Brigham Young's arrival. Immediately, William Wesley headed east to find his family. He found them some where in the area of Fort Bridger. He then assisted them to the Salt Lake Valley. Always foremost in William's mind was his family, which is displayed by his immediate departure to find them.

The following figure shows the route the Mormon Battalion took and the route the Pueblo detachment took.

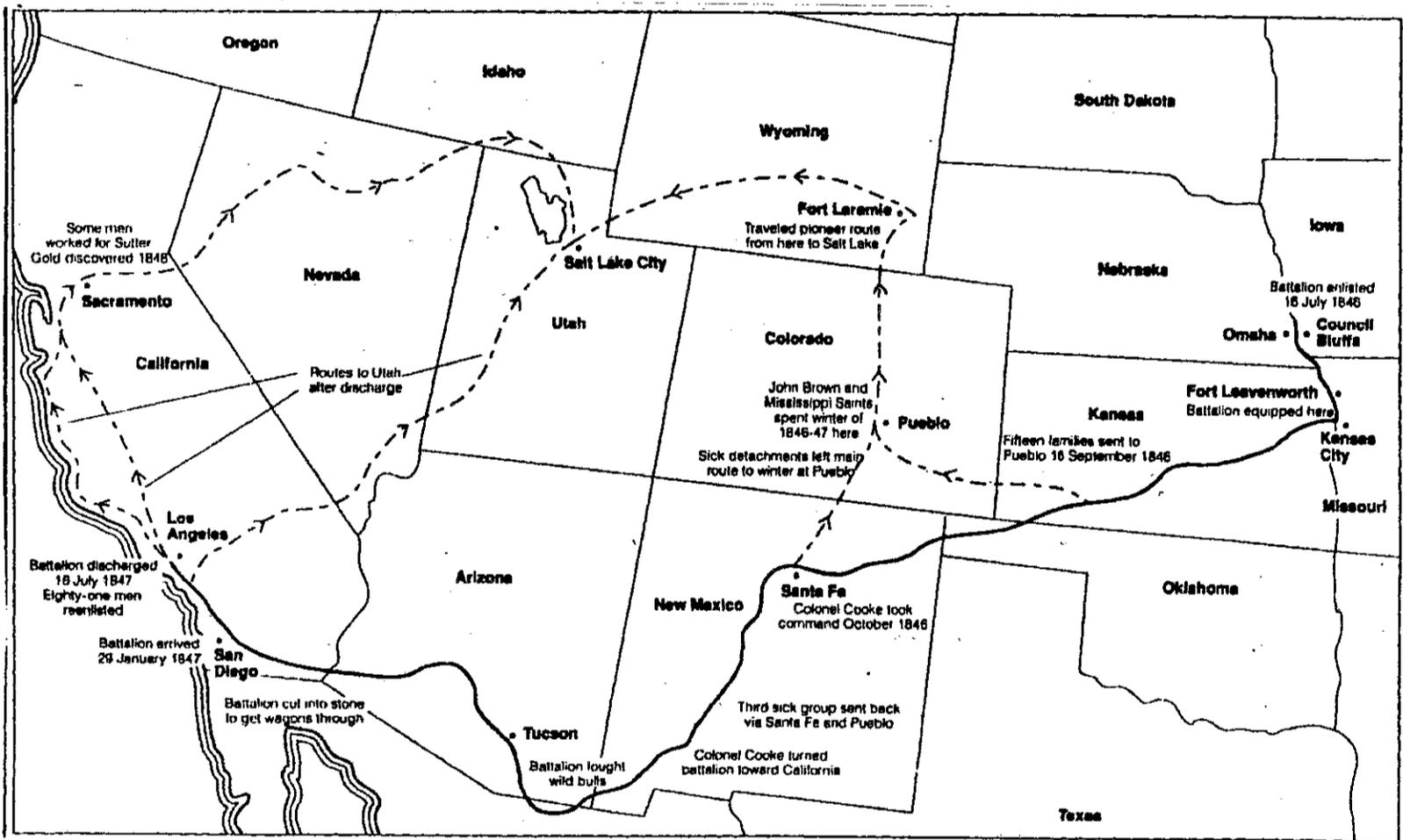


FIGURE SIX

William's Missionary Experiences

Another significant period in William Wesley's life that can not go unnoticed is his mission in Calcutta, India. This was one of his greatest experiences, and upon his return he was asked to give several talks in sacrament meetings on his experiences which he gladly accepted. In one journal I reviewed, he returned with some items native of India that he enjoyed sharing with the Saints. Please keep in mind his wife Margaret Jane had died less than a year before his mission. William married Frances Long a short time before leaving for Calcutta, India. He left his nine children and Frances's five with her and his mother Margaret Cherry Willis, to follow the Lord's request and fulfill a mission. This also left his brother Joshua Thomas to assist Frances and the 13 children (one child passed before the trip south) to move to Southern Utah.

The following is quoted from the journal of Levi Savage, Jr., located in the St George Library in the special collections department. It has been made available by the Utah Historical Records Survey Federal Writers' Project, Beth Bringham of St George, Utah. The journal starts out in April of 1853, this is 1½ years after William Wesley arrived, (transcribed verbatim).

Today is Tuesday 25th, American time, but according to Calcutta time it is Wednesday 27th April 1853. I shall now record Calcutta time. Wednesday 27th April 1853.

This morning brother West and Tones returned and informed us that they stoped over night with Sister McCane who was much disaffected and Bro. McCane her husband was in Burmah engaged in the war that the English was caring on against the Burmesa, and that there very few, if any, substantial members in the place. We were quite disappointed on hearing this news for, from pervious information we expected to finde a flurishing branch of 80 or a 100 members.

We put our trunks into a boat which conveyed them and ourselves to the shore where a considerable strife ensued among natives who stood on the shore like a numerous army, all wanting the privilege of carrying our trunks to the place of deposit for the pay of course, but we hired a cart which took them all safe at sister McCanes who occupies a portion of a large commodious house which is hired by brother James P. Meek? and is situated in Town Bazar? street No.2.

Brother Meik and family is living 8 miles down the river on a place called Acre? farm.

On hearing of our arrival he started up, immediately and arrived here 3 o'clock P.M. and made all necessary arrangements for comfort. Brother Meil informed us that there was only ? members in the branch. The others have apostatized and Elders Joseph Richards who first brought the gospel to India, and **Elder Wm Willis** have gone up the country.

Thursday 28th, April 1853

Some of the elders are rather destitute of decent clothing for men of their calling and all are destitute of suitable clothing for this warm climate. The Siam mission. While in San Francisco was furnished with one hundred dollars more than it took to pay their passage to Calcutta and Brother Dewey also has a hundred dollars of his own money consequently we could buy such clothing as we pleased while some of our brethren had not the means to buy a single garment. I did not feel wright to dress myself in the fashion of the country while my brethren for the want of means were obliged to wear their thick wollen clothing, consequently I proposed to Elders West and Dewey that we give the Elders of the Calcutta Mission a little money that they could have some light clothing as well as ourselves. My proposals were complied with and we gave them 63 rupees and I and several of the Elders went to the clothing shops and purchased clothing.

Friday 29th, April 1853

Today 10 o'clock A.M. agreeably to previous appointments the Elders of the Calcutta Mission together with the Elders of the Siam Mission and a few Saints met in the capacity of a conference in the Latter Day Saints which is provided by Brother James P. Meik, situated in Town Bazar No. 2. Conference opened in the usual way by singing and prayer after which Elder N.V. Tomes took the chair and proceeded. He was unanimously sustained President of the Calcutta Branch, also the authorities were unanimously sustained. Then the Elders of the Calcutta mission were appointed to take their several missions into different parts of the country, all necessary business pertaining to the Calcutta Branch. Being finished Elder James asked Elder West if he wished to speak or had any business to do. Elder West then arose and said that himself in

connection with three other Elders were appointed to go to Siam but in consequences of no ships sailing from San Francisco to Siam we shipped for this place thinking we could sail from here to Siam direct to Burmah and cross the peninsula but the war in Burmah prevented us from going that way and there is no ship sailing from here to Siam at this time of the year and consequently their mind is not settled upon what we shall do.

Conference adjourned to the 6th of Oct, next, at this place. Though William

Wesley is only mentioned one time in his dialogue, it gives a good view of what William Wesley had to endure.

The First Salt Lake Valley Experiences

The following is Compiled by David R. Crocket from "150 years". Italics/bold are added, William Wesley arrives on Thursday, July 29, 1847. Additional months can be viewed at <http://www.ldsworld.com/gems/150>.

Thursday, July 22, 1847

Advance Company in Emigration Canyon, Utah:

Orson Pratt went to the main camp, a half mile back, to consult with members of the Twelve. It was decided to send a small group down into the valley to find a good place to start plowing and planting. So Orson Pratt, George A. Smith, John Brown, Joseph Matthews, John Pack, Orrin Porter Rockwell, Jesse C. Little, Erastus Snow, and one other man rode down to explore the valley. As they passed by Donner Hill, they determined that the obstructions in the canyon could be removed rather than having all the wagons climb the hill like the Donner-Reed party did the previous year. They left a note on a pole instructing the main company to clear the road.

Orson Pratt wrote: "After going down into the valley about 5 miles, we turned our course to the north, down towards the Salt Lake. For 3 or 4 miles north we found the soil of a most excellent quality. Streams from the mountains and spring were very abundant, the water excellent, and generally with gravel bottoms. We found the drier places swarming with very large crickets, about the size of a man's thumb. This valley is surrounded with mountains, except on the north: the tops of some of the highest being covered with snow. Every 1 or 2 miles streams were emptying into it from the mountains on the east.

“John Brown also noted the crickets and wrote: “There were hosts of black crickets all over the valley and apparently harmless.”

The pioneers discovered some hot springs. Orson Pratt wrote: “We found as we proceeded on, great numbers of hot springs issuing from near the base of the mountains. These springs were highly impregnated with salt and sulphur: the temperature of some was nearly raised to the boiling point.” Erastus Snow added: “It bursts from the base of a perpendicular ledge of rock about forty feet high and emits a volume of water sufficient for a mill. We had no instrument to determine the degree of temperature, but suffice it to say that it was about right for scalding hogs. Here are the greatest facilities for a steam doctor I ever saw. A stone, in the center of the stream before the aperture in the rocks, seemed to say, this is the seat for the patient. At any rate, I tried it, but had little desire to remain long upon it.”

After traveling further toward the lake and finding the soil becoming sterile, they returned toward the canyon. Norton Jacob explained: “They got within some eight or ten miles of the Great Salt Lake, but it is hemmed in with small lakes, ponds and pools so that it appears difficult to get near it.”

Main Company in Emigration Canyon, Utah:

The main company of pioneers started out at 8:30 a.m., and soon caught up with the advance company which was working on the road in Emigration Canyon. They soon reached the obstruction in the canyon that caused the Donner-Reed party to climb Donner Hill. Stephen Markham, like Orson Pratt, determined that the road would be too steep up the hill and instead the men were asked to spend a few hours clearing the obstructions so the road could continue down the canyon.

William Clayton wrote: While the brethren were cutting the road, I followed the old one to the top of the hill and on arriving there was much cheered by a handsome view of the Great Salt Lake lying, as I should judge, from twenty-five to thirty miles to the west of us; and at eleven o'clock I sat down to contemplate and view the surrounding scenery. . . . For my own part I am happily disappointed in the appearance of the valley of the Salt Lake, but if the land be as rich as it has the appearance of being, I have no fears but the Saints can live here and do well while we will do right. When I commune with my own heart and ask myself whether I would choose to dwell here in this wild looking country amongst the Saints surrounded by friends, though poor, enjoying the privileges and blessings of the everlasting priesthood, with God for our King and Father; or dwell amongst the gentiles with all their wealth and good things of the earth, to be eternally mobbed, harassed, hunted, our best men murdered and every good man's life continually in danger, the soft whisper echoes loud and reverberates back in tones of stern determination; give me the

quiet wilderness and my family to associate with, surrounded by the Saints and adieu to the gentile world till God says return and avenge you of your enemies.

Brother Clayton descended from Donner Hill into Emigration Canyon. He noted: "The ground seems literally alive with the very large black crickets crawling around up grass and bushes. They look loathsome but are said to be excellent for fattening hogs which would feed on them voraciously.

After working four hours, the men cleared the way through Emigration Canyon, and the wagons continued their journey. Thomas Bullock wrote: "We succeeded in getting thro' the narrow spot of the Kanyon about 4 o'clock, when we turned round the hill to the right & came in full view of the Salt Lake in the distance, with its bold hills on its Islands towering up in bold relief behind the Silvery Lake. A very extensive valley burst upon our view, dotted in 3 or 4 places with Timber. . . . I could not help shouting 'hurra, hurra, hurra, there's my home at last.'" Levi Jackman added: "When we finally got through, it seemed like bursting from the confines of prison walls into the beauties of a world of pleasure and freedom. We now had entered the valley and our vision could extend far and wide. We were filled with joy and rejoicing and thanksgiving." They proceeded on into the valley. Thomas Bullock continued: "We descended a gentle sloping table land to a lower level where the soil & grass improve in appearance. As we progressed down the valley, small clumps of dwarf oak and willows appear and the wheat grass grows 6 or 7 feet high. Many different kinds of grass appear, some being 10 or 12 feet high. After wading thro' thick grass for some distance, we found a place bare enough for a camping ground, the grass being only knee deep, but very thick; we camped on the banks of a beautiful little stream which was surrounded by very tall grass." [This location was about five miles from the canyon at 500 East and 1700 South.]

William Clayton recorded: "At this place, the land is black and looks rich, sandy enough to make it good to work. The grass grows high and thick on the ground and is well mixed with nice green rushes. Feed here for our teams is very plentiful and good and the water is also good."

Orson Pratt and his company returned. The large pioneer company gathered around a campfire to hear his report. He said that his exploration group had found a good spot to plant crops by a creek [City Creek] a few miles to the north. They enjoyed hearing news of the hot springs. A company council meeting was held at Willard Richard's wagon. It was decided to move to the place found by Orson Pratt in the morning. Also, two men, John Pack and Joseph Matthews, would be sent back to make a report to Brigham Young. The rest started plowing and planting about ten acres of potatoes. On this historic evening of the day when most of the pioneer company entered the valley, the men spent the evening discussing their new valley home. William

Clayton concluded the day: "The evening was fine and pleasant and the night feels much warmer than in the ravines of the mountains." Norton Jacob wrote: "We have here mile summer weather. Serene atmosphere; a most beautiful clear sky, with an excessive dry climate and arid soil. If it could receive timely rains, it would be one of the most beautiful fertile regions on the face of the earth."

All the pioneers noted some disappointment that there was not very much timber in the valley. They realized that they would have to make homes of brick and stone.

Orson Pratt, Willard Richards, and George A. Smith completed a letter that would be taken back to Brigham Young. It included: The brethren have done a great deal of labor on the road for our Pres. & his company to come over, but after so many wagons passing we presume you will find some repairing necessary, & should you find it very bad we hope you will look upon our labors with a lenient eye, for we have tried to do the best we could. . . Brothers Pratt & Smith & seven other horsemen explored the valley north of this as far as possible for lime & met the camp on their return at this point. They report some beautiful creeks north of this about 4 miles, whence we propose to remove in the morning & prepare for planting a short distance north of that point. The land becomes more barren; warm, hot sulphur, poison & a variety of other spring around. . . . Timber can hardly be said to be scarce in this region for there is scarcely enough of it to be named, & sage is as scarce as timber, so that if you want to raise sage & grease wood here you had better bring the seed with you from the mountains. In many places the grass, rushes &c. Are 10 feet high, but no more. Mammoth crickets abound in the borders of the valley. There are some sand hill cranes and karobs feed abundant, and of the best quality; water in the creeks passably good. We hardly need enter into particulars at this time as we anticipate you will be here in a day or two and see for yourself and see much more than we have had time to look at. Our prayers are in your behalf continually, that you may be strong in spirit & in body & come to us speedily.

Rear Company in East Canyon, Utah:

While most of the pioneers were reaching their new valley home, Brigham Young, Heber C. Kimball, Wilford Woodruff, and the rest of the small rear company spent a hard day traveling up East Canyon. Wilford Woodruff wrote: "We crossed the creek eleven times in going 8 miles & the worst 8 miles we have had on the journey. Br. [James] Case smashed one of his hind wagon wheels to pieces & we had to wait 2 hours to bring his oxen up." Elder Woodruff caught two trout in the creek while waiting. The sick men were feeling better.

Friday July 23. 1847

Salt Lake Valley, Utah:

John Pack and Joseph Matthews left in the morning give a report to Brigham Young regarding the arrival of the pioneers in the valley. Thomas Bullock included a chart of distances that estimated Winter Quarters as 1073 miles from Salt Lake Valley. At the same time, the main camp move on to "the final location" on the banks of City Creek. The soil was good by the creek and the grass was about four feet high and thick. Erastus Snow explained: "The creek divided just below this Temple Block, one branch running west and the other south. It was on the south branch of the creek we formed our camp on the noon of the 23rd."

As soon as the camp was formed, the camp was called together for a special meeting. Orson Pratt stated that they had been striving for two years to reach this place. He said that they had been greatly blessed in their journey and he proposed that they return their thanks to their Heavenly Father. They all united in a prayer. Orson Pratt thanked the Lord for their preservation and prosperity. He then asked the Lord to bless their labors and to send rain on the land for the crops they would be planting. Elder Pratt consecrated and dedicated themselves and the land to the Lord.

Willard Richards spoke about the need to work faithfully and diligently to get the potatoes, corn, beans, peas, buckwheat, turnips, and other crops in the ground. He mentioned that in times past there had been a spirit of selfishness among the camp that must now be thrown aside. All must go to work to put in seeds, taking no thought as to who would be the ones to eat the fruits of the labor. If they disputed as to who should eat the crops, their labors would not be blessed. He made reference to the Donner-Reed party, who quarreled among themselves and ended up starving. It would be worse for the pioneers unless they worked together for those who would follow after them. Other speakers at this historic meeting included Shadrach Roundy, Seth Taft, Stephen Markham, Robert Crow, and Albert Carrington.

The meeting ended and the men went to work. Committees were appointed to do the various work. Shadrach Roundy, Seth Taft, Stephen Markham, Robert Crow, and Albert Carrington were appointed to find a place to plant the crops. Charles Harper, Charles Shumway, and Elijah Newman were put on a committee to stock plows and drags and enlist men to assist them. Henson Walker, William Wadsworth and John Brown were to be in charge of moving and rigging up the scythes. Stephen Markham was appointed to attend to the teams and make sure a fresh set were hitched up every four hours. Almon Williams was asked to oversee the making of a coal pit. George A. Smith asked the men to only use dead timber for their cooking, to leave the live trees alone.

The first furrow was turned at noon. William Carter was credited with plowing the first ground. At 2 p.m., work was started on the dam. At 4 p.m. grass was mowed for a turnip patch. At 6 p.m., their prayers were quickly answered as heavy clouds collected and it rained for two hours. Some of their plows broke in the hard ground during the day, but they usually had three plows going at all times. The afternoon temperature was ninety-six degrees. By nightfall, they had plowed three acres.

Brigham Young Company in East Canyon, Utah:

Brigham Young and the rest of the pioneers started their journey at 6:45. Brigham Young recorded this historic journal entry: "July 23rd: I ascended and crossed over the Big Mountain, when on its summit I directed Elder Woodruff, who kindly tendered me the use of his carriage, to turn the same half way round, so that I could have a view of a portion of Salt Lake valley. The Spirit of Light rested upon me, and hovered over the valley, and I felt that there the Saints would find protection and safety. We descended and encamped at the foot of the Little Mountain."

[So it appears that Brigham Young uttered his historic words of approval on Big Mountain, on July 23rd. Thirty-three years later, in 1880, after Brigham Young's death, Wilford Woodruff told a similar account, but said it occurred on the 24th at a different place: "When we came out of the canyon into full view of the valley, I turned the side of my carriage around, open to the west, and President Young arose from his bed and took a survey of the country. While gazing on the scene before us, he was enraptured in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains. When the vision had passed, he said: "It is enough. This is the right place, drive on." (Utah Pioneers, p. 23).

On July 24, 1888, Wilford Woodruff again told a slightly different version: "When we came upon the bench, where we had a fair view of the valley before us, I turned the side of the vehicle to the west, so that he could obtain a fair view of the valley. President Young arose from his bed and took a survey of the country before him for several minutes. He then said to me, 'Drive on down into the valley; this is our abiding place. I have seen it before in vision. In this valley will be built the City of the Saints and the Temple of our God.'"]

And a third version given in 1892: "I brought President Young in my carriage into the valley of Salt Lake. He was sick, and he asked me to turn my carriage so that he could get sight of the valley. I did so. He cast his eyes over the valley and looked for some little time. When he got through he said, "Brother Woodruff, drive on. Here is our home. This is the place God has pointed out for us to plant our feet. I have seen this place before. He began to recover right from that time."

Finally, a forth version given in 1897: "JULY 24, 1847 -- I brought President Young in my carriage into the valley of Salt Lake. He was sick, and he asked me to turn my carriage so that he could get sight of the valley. I did so. He cast his eyes over the valley and looked for some little time. When he got through, he said, "Brother Woodruff, drive on. Here is our home. This is the place God has pointed out for us to plant our feet. I have seen this place before. He began to recover right from that time."

Saturday, July 24, 1847

Emigration Canyon, Utah:

As Brigham Young and the remaining pioneers in Emigration Canyon arose, they discovered that some of the horses were missing, belonging to Horace K. Whitney, William Smoot, Howard Egan, and Frank Dewey. Howard Egan returned three miles and found them. This group started their journey about two hours after Brigham Young and the others.

Wilford Woodruff recorded in his journal: "July 24, 1847: This is an important day in the history of my life and the history of the Church of Jesus Christ of Latter-day Saints. On this important day, after traveling from our encampment six miles through the deep ravine-valley ending with the canyon through the Last Creek, we came in full view of the great valley or basin [of the] Salt Lake and the land of promise held in reserve by the hand of God for a resting place for the saints upon which a portion of the Zion of God will be built. We gazed with wonder and admiration upon the vast, rich, fertile valley which lay for about twenty-five miles in length and 16 miles in width, clothed with the heaviest garb of green vegetation in the midst of which lay a large lake of salt water. . . . Our hearts were surely made glad after a hard journey—from Winter Quarters—of 1200 miles through flats of Platte river and steeps of the Black Hills and the Rocky Mountains, and burning sands of the eternal sage region, and willow swales and rocky canons and stumps and stones—to gaze upon a valley of such vast extent entirely surrounded with a perfect chain of everlasting hills and mountains, covered with eternal snows, with their innumerable peaks like pyramids towering towards heaven, presenting at one view the grandest and most sublime scenery that could be obtained on the globe. Thoughts of pleasing meditation ran in rapid succession through our minds while we contemplated that not many years hence and that the House of God would stand upon the top of the mountains, while the valleys would be converted into orchards, vineyards, gardens and fields by the inhabitants of Zion, the standard be unfurled for the nations to gather thereto. President Young expressed his full satisfaction in the appearance of the valley as a resting place for the saints, and was amply repaid for his journey."

Brigham Young's journal entry read: "I started early this morning and after crossing Emigration Canyon Creek eighteen times emerged from the canyon."

Howard Egan recorded: "We then left the ravine and turned to the right and ascended a very steep pitch, where we beheld the great valley of the Salt Lake spreading out before us. My heart felt truly glad, and I rejoiced at having the privilege of beholding his extensive and beautiful valley, that may yet become a home for the Saints. From this point we could see the blue waters of the Salt Lake." Brother Egan climbed a ridge at the mouth of the canyon to get a better view. "The whole surface of the valley appears, from here, to be level and beautiful. The distance from here to the lake is judged to be forty to fifty miles. Throughout the whole extent of the valley can be seen very many green patches of rich looking grass, which no doubt lays on the banks of creeks and streams. There is some little timber also on the streams, and in the direction of the great lake many small lakes appear upon the surface."

Albert P. Rockwood recorded that they shouted "hallelujah" when they came within full view of the valley. Horace K. Whitney wrote: "We passed over a level shelf or bottom for some distance & then descended to the 2nd shelf or bottom below, from whence we had a plain view of the camp of the Saints ahead. After going 7 1/4 miles, we came to it & encamped with the remainder of the brethren." Brother Whitney and those who got a late start, arrived about 1 p.m.

Salt Lake Valley, Utah:

Plowing and planting continued in the morning. Potatoes were put into the ground. [This five-acre potato patch was near present-day Main Street from about First South to Third South.] Work continued on damming city creek for irrigation. During the morning the ditches were filled with water and the newly planted ground was soaked. Corn was also planted. John Pack and Joseph Matthews returned to Emigration Canyon to fix two bridges near the mouth of the canyon.

At 11:45 a.m., Brigham Young, Heber C. Kimball, Wilford Woodruff, and the rest of the wagons arrived at the City Creek camp. The pioneers rejoiced to see President Young feeling much better. They further discussed the valley. William Clayton wrote: "There appears to be a unanimous agreement in regard to the richness of the soil and there are good prospects of sustaining and fattening stock with little trouble. The only objection is a lack of timber and rain. The latter God will send in its season if the Saints are faithful and I think yesterday was a proof that He listens to and answers the prayers of the Saints. We can easily irrigate the land at all events which will be an unfailing and certain source of water, for the springs are numerous and the water appears good."

Wilford Woodruff wrote: "As soon as we were located in the encampment, before I took my dinner, having one-half bushels of potatoes I repaired to the plowed field and planted my potatoes, hoping with the blessings of God at least to save the seed for another year. The brethren had dammed up one of the creeks and dug a trench, and by night nearly the whole ground was irrigated with water. We found the ground very dry. Towards evening, in company with Brothers Kimball, Smith and Benson, I rode several miles up the creek into the mountains to look for timber and see the country, etc. There was a thunder shower and it extended nearly over the whole valley, also it rained some the forepart of the night, we felt thankful for this as it was the general opinion that it did not rain in the valley during the summer time."

Howard Egan added: "This valley is bounded by high mountains, some of them covered with snow, and from what knowledge we have of it at present, this is the most safe and secure place the Saints could possibly locate themselves in. Nature has fortified this place on all sides, with only a few narrow passes, which could be made impregnable without much difficulty. The scarcity of timber has probably been the reason that this beautiful valley has not been settled long since by the Gentiles. But I think we can find sufficient timber up the creeks for present purposes, and also coal in the mountains. The Saints have reason to rejoice, and thank the Lord for this goodly land unpopulated by the Gentiles."

Not everyone was pleased with the valley. Harriet Young, tired and recovering from illness wrote: "We arrived in the valley of the Great Salt Lake. My feelings were such as I cannot describe. Every thing looked gloomy and I felt heart sick." [In 1947, the First Presidency issued this statement: "That little band of weary-worn travelers gazed upon a barren landscape so uninviting and desolate that one of the three women in the company out of sheer disappointment and hopelessness broke down and wept. Truly to her, and to others of the company, it must have seemed impossible that in such a desert place could be fulfilled the prophecy of their great leader, Joseph Smith, that the Saints "would become a mighty people in the midst of the Rocky Mountains."]

South Pass, Wyoming:

The Kearny detachment including members of the Mormon Battalion passed through South Pass and camped on the Sweetwater.

Mormon Ferry, Wyoming:

Four men from California with twelve mules and a horse arrived at the river crossing. They told the brethren that they had met the pioneers on July 10, only four days travel [by horse] from the Salt Lake. [This was the group that

was traveling with Miles Goodyear.] They also said that they had met the Mormon Battalion soldiers at Green River. A company of sixteen wagons heading to Oregon soon arrived. They said that they believed they were the last company on the road and that they had had a terrible problem losing their horses among the thick herds of buffalo. They had lost 17 horses and 40 head of cattle”.

Sunday, July 25, 1847

Salt Lake Valley, Utah:

Wilford Woodruff wrote: “This is the first Sunday that the Latter Day Saints ever spent in the Great Salt Lake Valley. We washed, shaved & cleaned up & met in the circle of the encampment.’ The Bishops opened the meeting with singing and prayer. Then George A. Smith preached the first sermon standing on a cannon. He proclaimed that the House of the Lord was being established on the tops of the Mountains. He was followed by Heber C. Kimball and Ezra T. Benson. They all expressed positive feelings about the valley. Heber C. Kimball made mention of wonderful blessings that they had received during their historic journey. ‘Not a man, woman, or child has died on the journey, not even a horse, mule, ox, cow or chicken has died during the whole journey.’ The brethren were encouraged to stay faithful and obey the counsel of their leaders.

Elder Kimball offered a prayer. Charles Harper recorded: “[It] appeared as though the spirit of the Lord rested mightily upon him, asking Heavenly Father to pour his blessings upon us and our families and that we might be guided by his spirit and be preserved from all evil.”

At 2 p.m., the whole camp was again assembled for another meeting. The sacrament was blessed and passed. They were addressed by Wilford Woodruff, Orson Pratt, Willard Richards, Lorenzo Young, John Pack, and others. Elder Richards said that in order to go and proclaim the gospel to the Lamanites, it would be necessary for the elder to enjoy the gifts of speaking in tongues, interpretation of tongues, and the discerning of spirits. They would obtain those gifts by following the counsel of their leaders.

Brigham Young, still feeble, was able to share a few thoughts. “Those that do not like our look and customs are at liberty to go where they please, but if they remain with us, they must obey the laws sanctioned by us. There must be no work done on the Sabbath.” He warned them that they would lose five times as much as they would gain by trying to work on the holy day. As soon as we select a place of permanent location, we shall take the compass and chain and lay out a city and every man shall have his inheritance therein. We shall also lay out ground for cultivation and every man shall have his inheritance and

cultivate it as he pleases, only he must be industrious. We do not intend to buy any land or sell any. He spoke out against dishonesty. "If any of the pioneers had found articles of any kind on the road, they must make it known so that they may be returned to the rightful owners." He said that a dishonest man was a curse to the Saints. If anyone tried to keep something that wasn't his, "it would prove a curse to him, and would be a stain on him and his posterity that never would be wiped out in time and throughout eternity, and the stain never would be wiped out until it was burned out in hell." He announced that they would have a meeting every Sabbath.

The brethren discussed sending back some wagons to help lighten the loads of the second pioneer company. It was reported that there was much timber in the canyons above the valley, especially in the mountain to the northeast. They decided to delay the start of a northern expedition to Bear River and Cache Valleys because Brigham Young was still ill. A company would be sent to the south to explore Utah Lake.

Echo Canyon, Utah:

The detachments of the Mormon Battalion and Mississippi Saints probably reached Echo Canyon. Abner Blackburn wrote: "Crossed to Echo Canyon, that celebrated place where every noise makes an echo. The boys made all the noise they could going through. It was truly wonderful."

Monday, July 26, 1847

Salt Lake Valley, Utah:

It was probably on this morning that an historic event took place. Wilford Woodruff later said: "He [President Young] said to me in the morning, 'Brother Woodruff, I want to take a walk.'" "All right," said I. A number of the Twelve Apostles were there and they got together. He commenced to walk from our encampment across this barren desert, this sage plain without any guide to mark anything appertaining to the future of the children of men in this land. President Young was quite feeble. He wore his little green cloak upon his shoulders and he walked slowly along. As we advanced from below on to the rising ground we came to a certain spot where he stopped very suddenly. He took his cane, which had a spike in the end of it, and stuck it down into the ground, and said, 'Here shall stand the Temple of our God.' . . . I asked him to stop there till I could break a piece of sage brush or something that I could drive down into the place. I did nothing else until I put a stake in that spot that he marked with his cane, and then we went on about our business." [He also noted on another occasion that the place they marked was nearly in the middle of the Temple as it stands to-day.] Wilford Woodruff also took Brigham Young in his carriage about two miles to the north to choose a nice spot for a garden.

At 10 a.m., an exploring company left consisting of Brigham Young, Heber C. Kimball, Wilford Woodruff, George A. Smith, Ezra T. Benson, Willard Richards, Albert Carrington, and William Clayton. They traveled to the north and climbed the bench of land which would later be "Capitol Hill." William Clayton wrote: "We arrived on a beautiful table land, level and nicely sloping to the west. Here we halted to view it and the more we viewed, the better we were satisfied that it is as handsome a place for a city as can be imagined. At the east part there is a considerable creek of clear cold water descending from the mountains and just above this place it branches into two forks, one running northwest the other southwest and the two nicely surrounding this place, and so well arranged that should a city be built here the water can be turned into every street at pleasure."

Brigham Young wanted to climb the peak to the north. His brother, Lorenzo had joined in with the company. William Clayton further recorded this historic climb: "After some hard toil and time we succeeded in gaining the summit, leaving our horses about two-thirds the way up. President Young felt pretty well fatigued when he got up. Some of the brethren feel like naming this Ensign Peak. From this place, we had a good view of the Salt Lake and could see that the waters extend for a great many miles to the north of us."

Wilford Woodruff's record of this hike reads: "We all went onto the top of a high peak in the edge of the Mountain which we considered a good place to raise an ensign upon which we named Ensign Peak or Hill. (I was the first person that ascended this hill.) Brother Young was very weary in climbing the peak, he being feeble." [In later years, histories would be record that on this occasion the brethren unfurled the American flag as the Ensign of liberty. There is no evidence for this and it is generally considered false. At the time of the Pioneer Jubilee in 1897 the "Salt Lake Herald" erected a tall liberty pole on the top of the mountain from which the "Stars and Stripes" were unfurled. On July 26, 1934, a monument was erected there commemorating the alleged raising of Old Glory.

In 1910, William Smoot, one of the last surviving pioneers spoke of this event: "Brigham Young, Heber C. Kimball and his associates went up on the hill and toward Ensign Peak which was the name they gave it, as Kimball said: "We will someday hoist an ensign here." . . . While they were up there looking around they went through some motions that we could not see from where we were, nor know what they meant. They formed a circle, seven or eight or ten of them. But I could not tell what they were doing. Finally they came down in the evening. . . . They hoisted a sort of flag on Ensign Peak. Not a flag, but a handkerchief belonging to Heber C. Kimball, one of those yellow bandana kind."

On July 26, 1996, near the foot of Ensign Peak a park was dedicated by President Gordon B. Hinckley. He said: "We pray that through the years to come, many thousands of people of all faiths and all denominations, people of this nation and of other nations, may come here to reflect on the history and the efforts of those who pioneered this area. May this be a place of pondering, a place of remembrance, a place of thoughtful gratitude, a place of purposeful resolution."

They divided into two groups to descend Ensign Peak. Heber C. Kimball, George A. Smith, Albert Carrington, and William Clayton descended on the northwest corner, while the rest went back down on the east side and visited the warm springs. Elder Kimball's group had a long hike down and then wound their way around the hill and came to the warm sulphur springs where water was boiling out of a rock at the foot of the mountain. [This warm spring was located near present-day Children's Museum of Utah. In 1850, a bathhouse 15 X 30 feet was dedicated and a grove of Locust trees planted. Jesse C. Little built a hotel there in the 1850's. James Townsend later leased the Warm Springs until his death in 1886. In 1932 it was named Wasatch Springs Plunge.]

After a cool drink of fresh water from a stream, George A. Smith, William Clayton, and Albert Carrington decided to go on and see the river [Jordan River] which they had seen from the top of Ensign Peak. They soon found the road used by the Donner-Reed party and others during the previous year. After traveling about two more miles, they came to the river which was about 80 feet wide and three and a half feet deep at a crossing point. The soil along the river was good. While at the river, they saw Wilford Woodruff's carriage in the distance heading to the north, so they started to follow them. The carriage headed to a large hot sulphur spring near the mountain. Before George A. Smith's group caught up, the carriage had already head back toward camp. The group decided to go ahead and visit the hot spring. [This spring, later known as Beck's Hot Springs, was later destroyed and no longer exists. It was located near the US 89 and I-15 junction. At 5 p.m., they returned back to the camp, four miles away. They saw that the brethren had finished planting about three acres of potatoes, peas, and beans, and were now planting four or five acres of corn. Two miles to the southeast, some of the brethren started to make a garden.

Brigham Young directed some men to start working on a boat which would later be called "Mud Hen" and would be used to explore the Great Salt Lake.

Tuesday, July 27, 1847

Salt Lake Valley, Utah:

Two Ute Indians came into camp during the morning to trade. Jackson Redden traded a gun for a horse and George Grant traded a gun for a pony. The Indians said in sign language that they had a large party of their tribe about forty miles to the south.

At 8:30 a.m., sixteen of the brethren, including the Twelve, riding with one carriage and several mules and horses, traveled toward the Oquirrh mountains to the west. Before they got out of sight, four horsemen were seen coming toward camp. Heber C. Kimball waited until they arrived. The men were Amasa M. Lyman, Rodney Badger, Roswell Stevens, and Samuel Brannan, who arrived in advance of the company from Pueblo that included the Mormon Battalion sick detachments and the rest of the Mississippi Saints. They announced that they left the Pueblo company on the Weber River, and they would be arriving in the valley in a day or two. They were currently improving the roads in the canyons. Elder Lyman mentioned that he heard there was a large company on the way, and they should arrive in 15 or 20 days. [The report was false. The second company of pioneers was further away.] Elder Lyman and Brother Brannan joined Heber C. Kimball in the exploring expedition, and they rode off to catch up with the rest of the party. The men in the camp continued to plow and plant. Five teams were constantly plowing and three teams harrowing. Burr Frost set up his forge to make more plows. A company of men went east to the mountains for some lumber to build a skiff. During the morning, at the request of Brigham Young, Norton Jacob and another man went to explore City Creek Canyon for timber. They found a nice grove of spruce pine, rock maple, and white oak. They observed that a forest fire had run through the area during the past year. Brother Jacob also found some good grit for grind stones and some good sandstone that could be using for buildings. They saw signs of elk, deer, and bear.

The men sent to find timber returned in the evening with some a very nice pine log, twenty inches in diameter, sixty feet long. Two more Indians came to trade. Some of the brethren were not making very good trades. They were giving away too many items in exchange for buckskins. Several Indians remained in camp overnight.

Wednesday, July 28, 1847

Salt Lake Valley, Utah:

Brigham Young wrote: "Some of the brethren talked about exploring the country further for a site for a settlement; I replied that I was willing that the

country should be explored until all were satisfied, but every time a party went out and returned, I believed firmly they would agree that this is the spot for us to locate.”

Erastus Snow later said that Brigham Young proclaimed: “This is the place where I, in vision, saw the ark of the Lord resting; this is the place whereon we will plant the soles of our feet, and where the Lord will place his name amongst his people.” And he said to that band of pioneers— “Organize your exploring parties, one to go south, another north, and another to go to the west, and search out the land, in the length and the breadth thereof, learn the facilities for settlement, for grazing, water, timber, soil and climate, that we may be able to report to our brethren when we return;” and when the parties were organized, said he unto them— You will find many excellent places for settlement. On every hand in these mountains are locations where the people of God may dwell, but when you return from the south, west and north to this place, you will say with me, “this is the place which the Lord has chosen for us to commence our settlements, and from this place we shall spread abroad and possess the land.”

Wilford Woodruff stated that President Young said: “Now, brethren, go where you please; go north, go south, go to any part of the country, and when you come back you will say this is the place.”

At Some point, Samuel Brannan tried to talk Brigham Young out of the idea of stopping in the Salt Lake Valley. Brother Brannan was convinced that California was the promised land for the Church. Wilford Woodruff later said: “I heard President Young give his answer to Samuel Brannan in the following language, striking his cane into the soil: ‘No, sir, I am going to stop right here. I am going to build a city here. I am going to build a temple here, and I am going to build up a country here.’” At 5 p.m., Brigham Young called for a meeting of the Council of Twelve Apostles. Eight were present in the valley at that time. Wilford Woodruff recorded this historic meeting: “We walked from the north camp to about the center between the two creeks when Prest. Young waved his hands & said, “Here is the forty acres for the Temple.” (We had conversed upon the subject of the location for the temple previous to this) & the city can be laid out perfectly square north & south, east & west. It was then moved & carried that the Temple lot contain 40 acres on the ground where we stood.”

It was also decided that the city would be laid out into blocks of ten acres. Each block would and consist of eight lots. Each street would be 8 rods (128) feet wide and there should be a side walk on each side 20 feet wide. Each house was to be built on the center of the lot, 20 feet from the front line. President Young remarked that he did not want the houses close together for fear of fire danger. There would be four public squares of ten acres each.

At 8 p.m., all the brethren in the camp were called together on the Temple Square site and addressed by Brigham Young. He asked some of the brethren to express their feelings if this location should be the place for them to build their city. The brethren were in favor of settling at this spot. President Young then shared the plan to divide the city into blocks. He stated other rules for the city: "No house will be permitted to be built on the corners of the streets, neither petty shops. Each house will have to be built so many feet back from the street and all the houses parallel with each other. The fronts are to be beautified with fruit trees, etc. No filth will be allowed to stand in the city but the water will be conducted through in such a manner as to carry all the filth off to the River Jordan. No man will be suffered to cut up his lot and sell a part to speculate out of his brethren. Each man must keep his lot whole, for the Lord has given it to us without price. The temple lot will be forty acres and adorned with trees, ponds, etc." A committee was appointed to survey the city. All the proposals were unanimously sustained.

B. H. Roberts later explained: "From time to time modifications were made of this general plan; as, for example, before the survey of the city was completed it was decided that it would be more convenient to have the temple block ten rather than forty acres, in area, and it was reduced accordingly. Also as the city extended into the sharp hills on both sides of City Creek, it was found that the ten acre blocks, with their one and one quarter acre lots, were inconvenient because of the broken nature of the land in that part of the city; and the blocks were reduced to two and a half acres. Also in the matter of having but four houses built on one side of a block, and these on alternating sides was in time given up; but very generally the first plan was adhered to in the early decades of the city's history, and even now gives a uniqueness to the city that distinguishes it from other American cities, and very much contributes to that air of spaciousness and breadth of conception in the ground plan of it that prophesies its coming greatness, and is at the same time a testimony of the largeness of the ideas of those who were its founders."

President Young lectured the men to be faithful and do their duty. To the women, if they were there, he would want to remind them of their primary duty, to take care of her children, keep herself clean and house and keep clothes clean. He said that he planned to establish a school for his family and hire tutors to watch his children. He spoke of the important need to care for a woman carrying a child. Her husband needs to be considerate and kind. He felt that the spirit enters the embryo when life is first felt and that from that time the infant partakes of the mind and nature of the mother. She should be very careful giving into temptations while in this state because it would also affect the child. She should be calm and composed, and should exercise her mind. The meeting concluded at 10:10 p.m.

Emigration Canyon, Utah:

The *Pueblo company of the Mormon Battalion* and Mississippi Saints were camped in Emigration Canyon. They spent the day working on the road. Abner Blackburn recorded: "Three of us soldiers undertook to climb a high mountain in sight of the camp to take a view of the surrounding country. We went up until nearly exhausted and kept going until the top was reached. We would not have undertaken the job if we had known the difficulties to be surmounted. Passed the timber line far enough and landed on the summit of the highest peak in sight. It was the grandest view that ever mortal beheld. The air was clear and perfect for a good view – the Great Salt Lake glittering under the sun's rays, range after range of mountains in every direction, the great desert to the west and Utah Lake to the south east and the mountains beyond. A more sublime view was seldom seen from a mountain top."

Thursday, July 29, 1847

Salt Lake Valley, Utah:

After a windy night, the morning was refreshingly cool. Thomas Bullock got up early to bath in the warm springs. He cleared the pool of its scum.

Brigham Young and the Twelve mounted horses and went to Emigration Canyon to greet the *Pueblo company of Mormon Battalion soldiers* and Mississippi Saints. They met them at the mouth of the canyon. Wilford Woodruff wrote: "We were truly glad to meet with them." They continued on up the canyon and met with the officers, James Brown, Nelson Higgins, and *Wesley Willis*. They determined that there were about 140 members of the battalion and families, and about 100 Mississippi Saints. [They lumped in the wives and children of the battalion members in with the totals of the Mississippi Saints. There were probably 190 members of the battalion including wives and children, and 50 Mississippi Saints.] They had with them 60 wagons, 100 horses and mules, and 300 head of cattle.

At 10 a.m. a heavy shower of rain fell. Water came roaring down the canyon like a flood gate had been opened. Elder Woodruff wrote: "The first rush of the water came down with a front 3 feet high. Some of the wagons had to stop until it fell which was but a short time."

At noon, a few soldiers came into camp and announced that the company would soon be arriving. They were delayed by a broken lead wagon.

A 3 p.m., the Pueblo company of about 240 men, women and children came within sight of the camp. The soldiers were in military order and many of them were mounted. They arrived at 3:30, marching to the fife and drum.

They were led by the Twelve and officers of the battalion. The newcomers established their camp between the two established camps by City Creek. William Clayton wrote: "The brethren are represented as feeling well and cheerful." Thomas Bullock recorded: "The brethren were very much rejoiced at getting once more among their friends & a general congratulation took place." [The number of Saints now in the Valley was about 400. The battalion still planned to head for San Francisco to be discharged and to receive their pay, but their wagons were broken and their animals were failing, so it was time to rest.]

Battalion member John Hess wrote: "I had only the outfit of a discharged soldier which consisted of a small tent, a sheet iron kettle, a mess pan, two tin plates, two spoons, two knives and forks and a pair of blankets badly worn, two old quilts, ten pounds of flour and my dear, precious wife Emeline who had been with me through all the trials and the hardships, and had endured them all without a murmur."

[These new arrivals included a very welcome number of women. Included were these women of the battalion: Ruth Markham Abbott, Susan Smith Adams, Elizabeth Manwaring Allred, Ezadie Ford Allred, Harriet St. John Brown, Agnes Brown, Mary McCree Brown, Eunice Reasor Brown, Mary Bittels Button, Almira Higgins Chase, Jane Wells Cooper Hanks, Emeline Bigler Hess, Sarah Blackman Higgins, Mary Ann Hirons, Celia Mounts Hunt, Matilda Nease Hunt, Fanny Maria Allen Huntington, Sarah Kelley, Martha Jane Sargent, Mary Emeline Sessions, Elizabeth Trains Shelton, Sarah Shupe, Catherine Campbell Steele, Sophia Tubbs, and Isabella McNair Wilkin, and Albina M. Williams.]

[The soldiers of the battalion who arrived in the valley this day included: Joshua Abbott, Orson B. Adams, Franklin Allen, James T. Allred, Reuben W. Allred, Jeduthan Averett, Lorenzo Babcock, Samuel Badham, William E. Beckstead, James Bevan, Erastus Bingham Jr. Thomas Bingham Sr., William Bird, Abner Blackburn, Richard Brazier, John Brimhall, Alexander Brown, Daniel Brown, James Brown, James P. Brown, Jesse S. Brown, John Buchanan, Thomas R. Burns, William Burt, Montgomery Button, John M. Bybee, Alva C. Calkins, James W. Calkins, John H. Calvert, James G. Camp, Isaac Carpenter, William H. Carpenter, William W. Casto, James Cazier, John D. Chase, Haden W. Church, Albert Clark, George S. Clark, Allen Compton, George W. Cummings, Josiah Curtis, Edward Dalton, Harry Dalton, James Davis, Ralph Douglas, James Dunn, Francillo Durphee, James C. Earl, Marcus N. Eastman, David I. Frederick, David Garner, Philip Garner, William W. Gifford, Luther W. Glazier, James H. Glines, John C. Gould, Samuel J. Gould, William Gribble, Ebenezer Hanks, James Hendrickson, John W. Hess, Eli B. Hewitt, Alfred Higgins, Nelson Higgins, Azra E. Hinckley, James P. Hirons, Lucas Hoagland, Elijah E. Holden, Charles A. Hopkins, Henry Hoskins,

Schuyler Hulet, Gilbert Hunt, Dimick B. Huntington, Charles A. Jackson, Henry B. Jacobs, Jarvis Johnson, Jesse W. Johnstun, Thomas Karren III, Nicholas Kelley, Loren E. Kenney, Barnabas Lake, Lisbon Lamb, Thurston Larson, David S. Laughlin, Elam Luddington, Maxie Maxwell, Erastus D. Mecham, Peter I. Mesick Daniel M. Miller, Harley W. Mowrey, William C. McClelland, Jabez T. Nowlin, James E. Oakley, William A. Park, David M. Perkins, Harmon D. Pierson, Judson A. Pierson, Thomas L. Richardson, Benjamin B. Richmond, Benjamin M. Roberts, Caratat C. Rowe, William Rowe, William W. Rust, Henry W. Sanderson, Abel M. Sargent, John Sessions, Albert Sharp, Sebert C. Shelton, Joseph Shipley, Andrew J. Shupe, James W. Shupe, Joseph Skeen, John G. Smith, Richard D. Smith, William Squires, John Steele, Lyman Stevens, Benjamin F. Stewart, James Stewart, Clark Stillman, Dexter Stillman, Myron Tanner, Joel J. Terrell, Hayward Thomas, Nathan T. Thomas, Solomon Tindell, William Tubbs, Madison J. Welch, Almon Whiting, Edmond W. Whiting, Francis T. Whiney, David Wilkin,

Thomas S. Williams, *William Wesley Willis*, George D. Wilson, Lysander Woodworth, Charles Wright, Isaac N. Wriston, and John P. Wriston.]

[Let us not forget the battalion children who arrived, including Mary Ann Brown (five years), David Black Brown, John Taylor Brown (one month), Sarah Jane Brown (thirteen years), John Reed Hancock (five years) Nathan Hart, Louisa Button, Almira Higgins Drusilla Higgins (fourteen years), Wealthy Matilda Higgins, (two months), Mary Hunt (two years), Martha Zina Huntington (three years), Parley Kelly, Sarah Mayfield, Jackson Mayfield, John Mayfield, Andrew Duncan Park (two years), Caroline Sargent (eleven years), Sarah Ellen Sharp (eight months), Carolyne Shelton, Mariah Shelton, Elizabeth Margaret Shupe (four months), Mary Steele (six years), Caroline Marian Williams (four years), and Ephraim Thomas Williams (two years)]

[The Mississippi company of Saints coming into the valley this day, usually forgotten in history, included this partial list: Absalom Porter Dowdle, Sarah Robinson Dowdle, Sarah Catherine Dowdle (age two months), George Washington Gibson, Mark Sparks Gibson, Robert M. Gibson, Mary D. Gibson, William Gibson (twelve years), Moses Gibson (seven years), Frances A. Gibson (fifteen years), Laura A. Gibson (thirteen years), Manomas L. Gibson (five years), Joseph Smith Gibson, James Harmon, Mary Blanks Harmon Josephine Harmon (two years), James B. Harmon, Paralee A. Harmon, Sarah E. Harmon, John T. Harmon (three months), (two years), John Holladay, Catherine Higgins Holladay, John Daniel Holladay, Karen H. Holladay (seventeen years), Kezia D Holladay (fifteen years), David H. Holladay (Thirteen years), Thomas M. Holladay (eleven years), Leonora Holladay (eight years), Lydia Gibson Hunt, William Decatur Kartchner, Margaret Casteel Kartchner, Allen Freeman Smithson, Letitia Holladay

Smithson, John Bartley Smithson (five years), Sarah Catherine Smithson (four years), James David Smithson (two years), Mary Emma Smithson (one year), William Cox Smithson, George W. Sparks, Lorena Roberds Sparks, Benjamin F. Mathews, Temperance Weeks Matthews, and Mary E. Matthews].

Friday, July 30, 1847

Salt Lake Valley, Utah:

The Twelve held a large Council Meeting in a tent with Captain James Brown and the other officers of the battalion. It lasted three hours. Brigham Young thought it best to send Captain Brown and some others, piloted by Samuel Brannan, to San Francisco, California, to present himself to the Army and make a report of the state of the battalion left behind at the valley. They also discussed much about what occurred on the battalion march. Dr. Sanderson's deadly use of medicine was discussed and the brethren felt he would be cursed for his crimes against the brethren.

In the evening, at 8:00, a general meeting was held for all the brethren in the camp. The meeting was opened by three hosanna shouts ("Hosanna, Hosanna, Hosanna to God and the Lamb forever and ever amen") for the soldiers of the Mormon Battalion. Brigham Young, standing on a wagon made into a platform, expressed his warm feeling toward the battalion. He said they saved the Saints. He rejoiced that they were together again. He explained to the men that it was very necessary to raise the Mormon Battalion because if they would not have complied with the government requisition, "they would have treated us as enemies, and the next move would have been to have let Missouri and the adjoining states loose on us, and wipe us from the face of the earth." This was how the Mormon Battalion saved the Saints.

He stated that Joseph and Hyrum Smith would yet dwell with them on earth in a resurrected state. After the Saints died, they would shortly come forth out of their graves with resurrected bodies that no mob could kill.

He asked the battalion to start construction on a bowery to be put up on Temple Square. They would use it for their meetings. The meeting concluded at 10 p.m."

Saturday, July 31, 1847

Salt Lake Valley, Utah:

"In the morning, the men of the Mormon Battalion started construction on the Temple Square Bowery. It was planned to be forty feet by twenty-eight feet. It was constructed in the northeast part of the Temple Block. [In 1849 a

larger bowery was construct on the southeast portion of Temple Square. This bowery was 100 feet by 60 feet.]

Sunday August 1 - Saturday, August 7, 1847

Salt Lake Valley, Utah:

On Sunday, August 1, the Saints in the valley assembled for a meeting in the newly constructed bowery on the northeast portion of the Temple Block. The Saints were warned to be careful in their dealings with the Indian and to guard their cattle. Heber C. Kimball prophesied that within five years, the Saints would be better off than they ever were at Nauvoo. They discussed building a stockade for protection. Plans were put in place to build what became known as the "Old Fort" on today's Pioneer Park.

Thomas Tanner and Burr Frost set up their Blacksmith Shop. Utah Valley was explored during the week. Jesse C. Little, Samuel Brannan, and *Wesley Willis* returned on August 5, and reported that the valley was a fine country with good soil.

On Friday, re-baptisms were performed to renew their covenants in their new valley home. Brigham Young first baptized the Twelve and then laid hands on in confirmation. Heber C. Kimball baptized President Young. This practice of re-baptism was performed for many years as the Saints would enter the valley for the first time.

Sunday August 8 - Saturday, August 15, 1847

Salt Lake Valley, Utah:

On Monday, it was decided to name the new city, "Salt Lake City, Great Basin, North America." It was also decided to build a Council House on the block south of the Temple block. Also on Monday Samuel Brannan, Captain James Brown, and other members of the Mormon battalion left the Salt Lake Valley. They were heading to California to draw the battalion pay from the Government. They also took with them 252 letters for the battalion members in California. Captain Brown took with him the muster roll for his Pueblo detachment. They headed north toward Fort Hall, on the Snake River, near present-day Pocatello, Idaho. As they journeyed up the eastern shore of the Great Salt Lake and reached the Weber River, they met Miles Goodyear who had built a log fort near the river. [The pioneer company had previously met Goodyear west of Fort Bridger, in July.] John Brown described that the fort "consisted of some log buildings and corrals stockaded in with pickets. This man had a herd of cattle, horses and goats. He had a small garden of vegetables, also a few stalks of corn, and although it had been neglected, it looked well.

ENDNOTES

- 1) Variant: Hamilton, County Illinois.
- 2) Variant: Dewitt, Carroll County. This is not a valid possibility, because the Saints left Dewitt together in Oct. 1838.
- 3) Variants: 1) Montrose, Lee, Iowa, 2) Nashville, Lee, Iowa.
- 4) Variant: 15 June 1835
- 5) No verification of William Wesley being the Mayor of Cedar City, possibly Pro-Tem for Issac Haight.
- 6) Information found in Nauvoo Visitor Center Records.
- 7) Information found in Black, Porter, Johnson, Bloxham, BYU, Biographies, Mormon Battalion.
- 8) *Our Pioneer Heritage. Volume 11.* Daughters of Utah Pioneers. Kate B. Carter. Salt Lake City, Utah pp.342.
- 9) *Pioneer and Prominent Men of Utah* pp.342.
- 10) *Our Pioneer Heritage.* Carter, pp.341-389.
- 11) *Our Pioneer Heritage.* Carter, pp.342.
- 12) *The Concise History of the Mormon Battalion in the Mexican War, 1846-1848.* Sgt. Daniel Tyler. p. 191-194. Found in History of William Wesley Willis by Darlene R. Butts.

APPENDIX Q
SAMUEL WILLIS

B: 1814, Shawneetown, Gallitin Co, IL.
D: unknown
M: Mary Smith

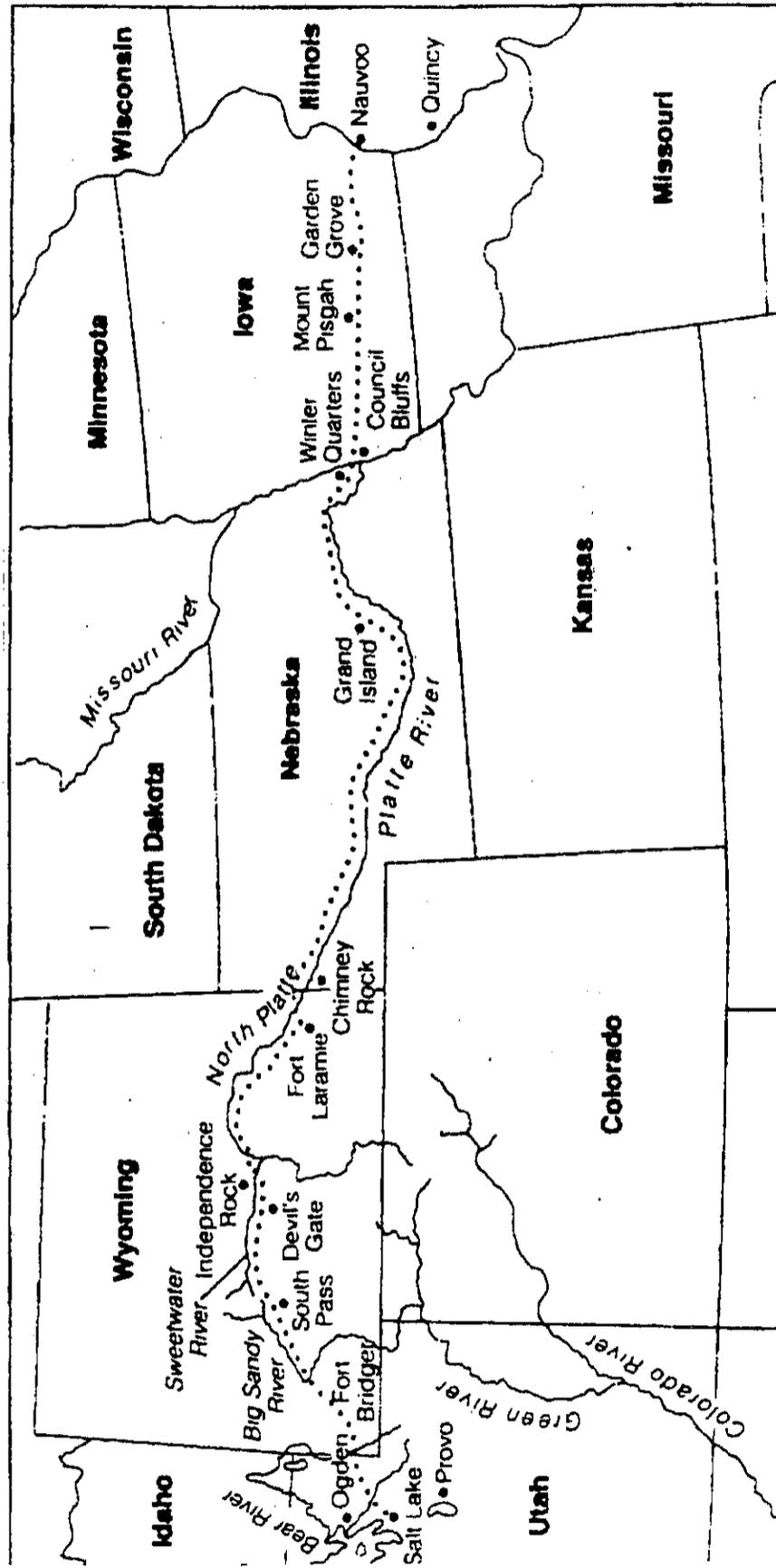
Samuel is an enigma. He is younger than William Wesley and there is even a name of a possible wife. He is never mentioned in any family records that I have ever seen and this family was so close there would be mention of him, if in fact he existed. Joshua Thomas is even called the fifth son in records reviewed, if Samuel did not exist this would be accurate. This author does not believe he lived beyond an infant, if he existed at all due to several facts. He is not in the Willis wagon train in the Smoot company. He is not in the Mormon Battalion. Other than a birth record he does not seem to exist. The name Mary Smith, whom he is married to, has no references, it is unknown if this is a valid name.

APPENDIX R

JOSHUA THOMAS WILLIS

When Joshua entered the Southern Utah he went to Cedar City and stayed there until he moved to Toquerville. Joshua and Sarah never lived at Fort Harmony, as indicated in the books *I was Called to Dixie*, by Andrew Karl Larson and *Under the Dixie Sun*, by the Daughters of the Utah Pioneers. The facts are found in several different areas: *Harmony, Fort Harmony, New Harmony and Surrounding Areas* by Sheldon Grant 1994 has land plots for 1854 in Fort Harmony, in which Joshua Thomas Willis is not included. Another is a journal written by Rachel Andora Woolsey Lee, wife of John D. Lee. On page 12 she names the families living in Fort Harmony, and no Willises are listed; on page 40 she indicates that Joshua Thomas was from Cedar City. On 17 May 1857 he came to give a talk in sacrament meeting, due to his calling as a high council member. Last, Merrill Erastus Willis, Joshua's son, states in his life sketch that when they moved to Toquerville, they did so from Cedar City, stopping in Fort Harmony with their sheep. The fact is that all four children born between 1854 and 1857 were born in Cedar City. Joshua and Sarah possibly lived just outside of Cedar City. This theory would perhaps explain why he was able to avoid the Iron County Militia at the time of the Mountain Meadows Massacre. But at no time did he live in Fort Harmony. It also has been assumed by many historians that all settlers who moved to Toquerville were involved in the Mountain Meadows Massacre and were from Fort Harmony. This assumption is also false.

FIGURE ELEVEN



1847 Mormon
Pioneer Route
From Illinois
to Utah

Plural Marriage

Plural marriage occurred in The Church of Jesus Christ of Latter-day Saints during the early years of the church. There were guidelines to follow to enter into plural marriage. First, the man had to be a righteous priesthood holder. It was typically due to a widow in need, as in the case with Joshua Thomas Willis with his third and fourth wives. Brigham Young also indicated it was for the righteous to raise a large posterity, which Joshua Thomas Willis did; today (2002) he has over 25,000 descendants. He was married to Sarah Melissa for fifteen years prior to marrying his first plural wife.

APPENDIX S

WIVES OF JOSHUA THOMAS WILLIS

1. Dosha Cherry
Marriage - 1839
2. Sarah Melissa Dodge
Marriage - 22 July 1848, Salt Lake City, Salt Lake, Utah
3. Ellen Aldridge Wiggins
Marriage - 1864, Salt Lake City, Salt Lake, Utah, Endowment House
4. Sophia Fryer Geary
Marriage - 15 June 1867

DOSHA CHERRY WILLIS

B: 1818, [city unknown], Bedford, Tennessee
D: 10 March 1846, McLeanboro, Hamilton, Illinois
Parents: Henry and Annie Rogers Cherry

Children:

- 1) William Wesley
B: 3 April 1843, [city unknown], Hamilton, Illinois
D: 10 March 1846
- 2) Thomas Tillman
B: abt 1844
D: 10 March 1846

Personal Information

Dosha was Joshua Thomas's first cousin; her father Henry was Margaret Cherry Willis's brother. Though Dosha was from Bedford County, Tennessee she was of English descent. Joshua Willis and Dosha Cherry fell in love and married in 1839, the month not being known. They were married for seven years. She passed away on March 10, 1846. The circumstances of her death are not known. There are conflicting family stories on the death of her children. I have read there were possibly three children (if this is true, Dosha may have been pregnant when she died, as there are no records of another live birth). A talk given of Joshua Thomas Willis, in first-person form (by an unnamed author and not dated), stated,

Dosha and I continued living by my parents. We had [a]son named William Wesley after my oldest brother but he only stayed with us about two years. After his death Father and Mother and Dosha and I went to visit William Wesley and then we went to Nauvoo the beautiful, as father was eager to see the Prophet of God and president of the church, Joseph Smith.

Upon their return from this visit they intended to sell their old home and join the saints in Nauvoo also, but father died shortly after their return in 1842. Then a second son was born to us but he too lived only 2 ½ years. Then next year my wife died. That left my mother and I alone, so we sold our property and moved to Nauvoo in 1846 during the exodus from the city to go West.

The above story may be true. It is not known, since references have not been located.

Since the death date available is 10 March 1846, the author will proceed as if all three died on the same day. If they died under the age of one year, it could have been due to illness. If they died on the same day, as the death dates indicate, it most likely was a catastrophic event, and I would rule out illness. All three (Dosha, William Wesley, her son, and Thomas Tillman) would likely not die of an illness on the same day. Whatever the cause, the love of

Joshua Thomas for those three was deep and his sadness could not be measured, yet he pulled himself up and moved on to assist the Saints in their exodus in time of need.

SARAH MELISSA DODGE WILLIS

B: 7 June 1827, Genisee, New York, New York,
D: 1 April 1890, Taylor, Navajo, Arizona
M: 22 July 1848
Parents : Erastus and Melissa Morgan Dodge

Children:

- 1) Joshua Thomas
B: 3 November 1849, Provo, Utah, Utah
D: 19 May 1930, Toquerville, Washington, Utah
M: 31 May 1870, Salt Lake City, Utah, Mariah Duffin
- 2) Merrill Erastus
B: 28 January 1851, Provo, Utah, Utah
D: 6 Oct 1932, Mesa, Maricopa, Arizona
M: 31 May 1870, Salt Lake City, Utah, Nancy Cedenia Bagley (Old Endowment House)
- 3) Sarah Mellissa
B: 27 May 1852, Provo, Utah, Utah
D: 10 April 1914, Mesa, Maricopa, Utah
M: 1872, Fred Mullins
- 4) Mary Dosha
B: 2 August 1853, Provo, Utah, Utah
D: 28 September 1853
- 5) Margaret Frances
B: 14 August 1854, Cedar City, Iron, Utah
D: 30 August 1854
- 6) Henry Tillman
B: 21 October 1855, Cedar City, Iron, Utah
D: 18 July 1918, Twin Falls, Twin Falls, Idaho
M: 5 March 1876, Kathleen Dykes
- 7) Joseph Smith
B: 23 October 1856, Cedar City, Iron, Utah
D: 30 January 1872

- 8) Martha Elizabeth
 B: 13 October 1857, Cedar City, Iron, Utah
 D: 13 November 1931 Rupert, Madison, Idaho
 M: 1874, Matthew Batty
- 9) John Morgan
 B: 13 October 1858, Toquerville, Washington, Utah
 D: 16 October 1859
- 10) Lovina Lucinda
 B: 18 May 1860, Toquerville, Washington, Utah
 D: 12 April 1903, Fairview, Sierra, New Mexico
 M: 18 September 1876, Toquerville, Washington, Utah, Joseph Heber Rogers
- 11) Maria Mocella
 B: 25 July 1861, Toquerville, Washington, Utah
 D: 18 November 1929
 M: 14 February 1882, Rupert Wilton Westover
- 12) Mary Agnes
 B: 31 December 1862, Toquerville, Washington, Utah
 D: 12 March 1913, Taylor Navajo, Arizona
 M: 14 February 1882, Taylor, Navajo, Arizona - Norman Andrew Brimhall
- 13) Irene Rebecca
 B: 22 May 1864, Toquerville, Washington, Utah
 D: 21 July 1864
- 14) Rosellah
 B: 26 May 1865, Toquerville, Washington, Utah
 D: 15 June 1865
- 15) Rosezilpha
 B: 19 October 1867, Toquerville, Washington, Utah
 D: 20 September 1868
- 16) George Albert
 B: 11 August 1870, Toquerville, Washington, Utah
 D: 29 August 1870

Personal Information

Sarah was the daughter of Erastus Dodge and Melissa Morgan. The following is quoted from the *Pioneer Women of Faith and Fortitude* p. 3403 (errors found, corrections made in personal notes at the end of the chapter):

Sarah Melissa was born on June 7, 1827 in Genisee, New York, New York. She travelled with the Edward Hunter Company and arrived in Salt Lake on September 29, 1847.

Sarah Melissa married Joshua Thomas Willis on July 22, 1848. She was his second wife. Joshua Thomas was born December 21, 1818 in Shawneetown, Gallatin, Illinois. He had first married Dosha Cherry, who had died in Illinois. After he and Sarah Melissa had been married a few years, Joshua married two others. They were Ellen Aldridge, and Sophia Fryer. Joshua and Sarah Melissa were the parents of sixteen children. Sarah Melissa was a very busy woman with her eleven living children,¹ and who, with her husband, was among the first settlers of Provo, and again in Cedar City. She faced many challenges as the wife of (a) man who served in several wards as bishop,² and was also the Sheriff of Provo for several years.³ Sarah Melissa passed away on April 1, 1890 in Taylor, Navajo Co., Arizona. Joshua also passed away in Taylor, May 1, 1886.

Sarah also lived in Hyrum Smith's home and helped out with the chores. She lived there when Hyrum and Joseph were martyred at Carthage jail. When news came to Nauvoo about the two deaths, they feared the mobs would come for them. Mary Fielding Smith, Hyrum's wife, barred the doors to protect the children. Sarah Melissa was in the home when Hyrum's body was returned.

The Dodge Family

The following are some excerpts from Merrill Vance Willis's compilation of Erastus Dodge.

Erastus Dodge

B: 10 May 1798

D: 8 August 1843, Nauvoo, Hamilton, Illinois

M: abt 1818, Six Point, Jefferson, New York, Melissa Morgan

Baptized: 15 March 1832

Melissa Morgan

B: 28 October 1798, [city unknown], Jefferson, New York

D: 10 December 1845, Nauvoo, Hamilton, Illinois

While Augustus was a small boy of 7 years, he was accidentally cut on the elbow with an ax. The arm was seriously injured and to hasten the healing he

carried it in a sling, which caused it to grow solid or stiff in the bent position, making it impossible for him to use it himself.

When Augustus was about 10 years old the family first heard of Mormonism as some Elders were staying with some neighbors and his Mother had inquired as to their beliefs. She felt it was what she had been searching for and tried to impress upon her husband the truth of the gospel. One day his father called his family to him and said, "Melissa, take Augustus down to your Elders, and if they can straighten out that stiff arm I will believe there is something to your religion." The following quotation is from the diary of Augustus: "Mother told me she wanted me to go with her to one of the neighbors where some of the Elders were stopping. We went and she told them what she had come for. They administered to me, Brother Warren Parrish⁴ being mouth. When they had taken their hands off my head, they told me to straighten my arm, which I did very pleasantly without pain, feeling every position of the joint come to its place and it never has bothered me since. That satisfied me regarding Mormonism as being true and I never doubted it since."

Those who were of baptismal age in the Dodge family were baptized on 15 March 1832.

Melissa Morgan Dodge had been blind for thirteen years at the time she heard the gospel. She met two elders, the prophet's father, Joseph Smith Sr., and another elder (name unknown) who administered to her, and through her faith she could see again. From that point on she could read the finest of print. She had a beautiful voice and loved to sing. When she requested a hymn book, it was given to her. It is said she sang and spoke in tongues, and she told of things her family would do and of their journey to the West.

In the spring of 1834, the Dodge family moved from New York to Kirtland Ohio, to be with the Saints. It was at this time that Seth and Augustus, along with their father, Erastus, helped in the construction of the Kirtland Temple.

The Dodge family moved to Missouri to establish Zion. They were driven from their property by an angry mob in the middle of winter. They were in Far West when Joseph and Hyrum were taken prisoners. Erastus and his son Augustus were taken prisoner for ten days and treated very cruelly before they were released. In the spring of 1839, the Dodge family returned to Nauvoo with the Saints. After arriving in Nauvoo, Erastus was consigned a one-acre lot for \$150 from the Prophets Brother Hyrum Smith and his wife Mary Fielding Smith, on October 25, 1841 (Lot 2 in Block 6 of the Hyrum Smith subdivision near the north edge of Nauvoo, he also bought lot 3). The tax rolls for 1842 show Erastus owning not only lots 2 and 3 from block 6, but also all of block 5. These lots were located on the outskirts of town. The 1842 Census shows the Dodge family living in block 5, with small buildings located on their other two lots. They lived in the Nauvoo second Ward.

Living on the outskirts of town would also offer other advantages for there was no gravel to be found around Nauvoo, and the streets in town were dusty when dry and in wet weather the mud would stick like paste. It might also be noted that this property, even though somewhat near the Mississippi River was quite elevated so it would be drier and no chance of flooding. Also there were probably fewer mosquitoes than found in the flat-lands of town. These mosquitoes were the cause of what was commonly called the 'shakes' or ague and fever (Malaria) and nearly everyone who lived along the Mississippi River was afflicted by this sickness which was especially bad during the months of August and September.

Erastus was a stone mason and worked on the Nauvoo temple. He and Melissa had two children in Nauvoo, both of whom died at five months. Erastus died in 1843 of the measles.

In 1845 his widow, Melissa married Joseph Cole, though this marriage was short-lived. She died 10 December 1845 at the age of forty-eight.

Merrill Vance Willis cites the following sources;

Church Chronology, Jensen
A Comprehensive History of the Church, B.H. Roberts
Documentary History of the Church, Period one, Joseph Smith
Essentials in Church History, Joseph Fielding Smith
Dodge Genealogy, Theron Royal Woodward
Family Records
In Old Missouri, Givens
Nauvoo Family History and property identification center
Old Mormon Kirtland and Missouri, Holzopfel and Cottle

ELLEN ALDRIDGE WIGGINS WILLIS

B: 3 February 1830, Burghfield, Berkshire, England
D: 3 April 1896, Fairview, Sierra, New Mexico
M: 1864
Parents: Richard Aldridge and Elizabeth Clark

Children:

- 1) Hyrum Alonzo Willis
B: 21 April 1865, Toquerville, Washington, Utah
D: 22 July 1944, Mesa, Maricopa, Arizona
M: 4 December 1884, St George, Washington, Utah, Lola May Pierce
- 2) Richard Merril Willis
B: 8 January 1867, Toquerville, Washington, Utah
D: 25 May 1924, Carson, Taos, New Mexico
M: 30 October 1889, Adelia Lucilla Buchanan
- 3) Franklin Joshua Willis
B: 18 March 1869, Toquerville, Washington, Utah
D: 4 March 1937, Pima, Maricopa, Arizona
M: 18 August 1892, Taylor, Nauvoo, Arizona

The following is quoted from *Pioneer Women of Faith and Fortitude* p. 3399

Ellen was born in 1830 in Burghfield, Berdshire, England. She married John Wiggins in 1852. They had three children. In one year's time, their three children, as well as her husband, John, all died.

Sometime later, Ellen was introduced to the Church of Jesus Christ of Latter-day Saints and was baptized. After her baptism, she emigrated to Salt Lake, traveling with a Brother Stapley and his company. They arrived in Utah sometime before 1864.

Ellen married Joshua Thomas Willis in 1864, as his third wife. John (Joshua) had been born in 1818. They became the parents of three children. Joshua Thomas Willis died in Arizona, May 1, 1886, leaving her a widow for ten years. Ellen Aldridge Wiggins Willis passed away on April 3, 1896, at the age of sixty-six years. She died in Fairview, Rio Arriba Co., New Mexico. Joshua had passed away in Taylor, Arizona.

Ellen Willis was a pioneer woman of faith and fortitude and honored by her posterity for her contributions to their lives and to the territory of Utah and its development.

Ellen was a skilled seamstress, and was talented and very artistic with embroidery work. She was recognized for these skills.

Family stories indicate she treated the other wives' children like her own, and they loved her very much. She was such a good seamstress that men would come from all around to have her make their suits. It was expressed by one customer that her suits were better looking than the store bought ones.

Sarah makes a few comments about Ellen in Emanuel Bagley Willis's personal journal (p. 165):

You may think you have heard all about our family, but wait there is more to be said—Among those arriving in Toquerville in 1863 was a charming, well educated young woman from England who had been christened and baptized into the church in England as Ellen Aldridge.

SOPHIA FRYER GEARY WILLIS

B: 12 August 1829, Yarmouth, Isle of Wight, Hampshire England
D: 27 May 1872, Toquerville, Washington, Utah
M: 15 June 1867, Salt Lake City, Salt Lake, Utah
Parents: Moses Fryer and Elizabeth Miller

Children:

- 1) William Richard Willis
B: 22 May 1868, Toquerville, Washington, Utah
D: 6 August 1954, Taylor, Navajo, Arizona
M: 10 June 1887, Taylor, Navajo, Arizona, Harriett Rachel Thompson
- 2) Laura Adinal Willis
B: 1869, Toquerville, Washington, Utah
D: 1938
M: abt 1889, Samuel Larkum Lewis
- 3) James Willis
B: 1872, Toquerville, Washington, Utah
D: 1872, Died at birth

Personal Information

Sophia Fryer married to John Thomas Geary, 27 August 1852 in St Savior, Southworth, England. He died 5 January 1867 in Salt Lake City. There is another possible marriage for her, Willis Jansha; no date given. Very little is known of Sophia while she was in Toquerville. What we do know is that she died in child birth with her son James in 1872. They are buried together in the Toquerville cemetery.

The Richard Fryer Tragedy

Sophia had a brother by the name of Richard Fryer. More information is known about him. He left a lasting impression on the town of Toquerville. The following story is found at church headquarters in the Archive section (references added).

In 1875, At Toquerville a terrible calamity occurred on this date March 16. Richard Fryer who for some time had, at intervals been subject to attacks of insanity, this date shot his wife and babe and also Thos Batty, who had been trying to subdue the frenzied man. Fryer was killed by the sheriff's posse who were attempting to capture him. Mrs. Fryer died soon after being shot. Ths Batty died on the 17th and the babe on the 18th of this month."

Reference:

Item: Microfilm

Call #: LR 9225 2

Entry: Toquerville Ward, Zion Park Stake

Title: Manuscript history and historical Reports

A little more information is given in a small leaflet titled Historic buildings along Toquer

Boulevard, by Dr. Wes Larsen.

Richard Fryer Home/ Presbyterian Church, 10 North Ash Creek Drive.

This home was built from native lava rock by Richard Fryer during the years 1874-75.

Although poor, Fryer was a man of culture and refinement. He was an artist, sculpture, musician, played for dances, led the choirs, painted the curtains and scenes for the local plays, and gave music lessons. He was a violinist in his own right.

There were people in the community who thought that Fryer considered himself better than the rest of the town and resented it. Fryer was assaulted and mistreated. For example, a few young men caught him, tied his feet to a single tree that was fastened to a harnessed work horse, and raced through the streets of Toquerville dragging him behind them. These cruel incidents might have injured him and caused a mental breakdown.

In addition, Richard became upset and worried because he thought his wife was carrying on a love affair with their next door neighbor, Thomas Batty. He finally ordered her to leave his house and take her infant son, which she did. After that she lived most of the time with the Thomas Batty family. Richard began to have temporary spells of insanity and had them for a year or two before an undreamed tragedy took place.

On the morning of March 16, 1895, Fryer knocked on the door of Thomas Batty's house, and upon being asked, went in and asked if his wife was there. Being answered in the affirmative, he asked her if she had not brought disgrace and shame enough upon him. Fryer then drew a loaded revolver and fired a shot at Thomas Batty, the ball entering the left eye and coming out of

the back of the head. Batty then fell onto the shoulder of Henry Willis, who was present, when Fryer fired a second shot, the ball entering the back part of the head and coming out through the right eye. Fryer then turned and fired at his wife, who was yet in bed, the ball entering below the left ear and lodging in the head, near the right eye, which shot produced instant death. Fryer then shot his infant son, who was in bed with its deceased mother, the ball entering the child's forehead and coming out the back of the head.

After completing the tragedy, Fryer went to his house, a portion of which had lately been built of rock, unfinished, being without doors and windows. After getting into the house, he reloaded his revolver with cartridges, a number of which were found upon him by the sheriff. The sheriff of Kane County, as soon as he was notified of the facts, went as near to the house of Fryer as was deemed safe and called from the bystanders a posse, instructing them to arm themselves, which they did. The sheriff and posse then approached the house as near as was wisdom, when the sheriff called and asked Fryer if he would surrender. The first time he answered, "I will not if you

want me, come and take me." The second time his answer was, "I will not. I have had enough of you and Bishop Bringhurst." The position occupied by Fryer precluded the possibility of taking him without a further sacrifice of life.

After viewing the position and believing that unless immediate action was taken, more innocent blood would be shed, the sheriff ordered the posse to fire, which they did, killing Fryer instantly. Besides a revolver, Fryer was armed with a sharp butcher knife and a heavy loaded whip.

At their deaths, Richard and Teresa Fryer left three children: Eliza age 13; Annie, age 11; and 3-year-old George. A brother and sister Lang raised George and took him to Mesa, Arizona. The girls stayed in Toquerville and Eliza married David Baxter the next year, and they lived in the rock house Richard had built. She was fourteen and David was fifty-three. Annie lived with them and when mature, married Charles Clawson and moved to Colorado. Later, Eliza and David sold the house to the Presbyterian Church and they used it for a school house.

This house, used as the Presbyterian Mission, is architecturally significant as one of five well preserved exposed stone buildings in Toquerville. It is an excellent example fo a 1 ½ story stone hall-and-parlor house who projecting gable on the facade reflect Gothic Revival influences." Wes Larsen cites *The Fate of the Fryers*, compiled by Bessie Snow in 1973.

Richard and Teresa were buried in Toquerville. When they were buried,

Richard had to be buried outside the cemetery fence because he was considered a murderer.

In the past few years (approx. 1995), the fence has been extended, and Richard and Teresa

Fryer are now lying at rest inside the Toquerville cemetery fence line and headstones have recently been added to their graves. It was later learned the Sheriff discussed above was Joshua Thomas Willis, Jr.

ENDNOTES

1. Sarah Melissa had nine children who lived to adulthood, two to live one year and five to live only a few months.
2. Correction: Joshua served as bishop only in Toquerville ward, he was a counselor in the stake presidency in Provo (see Chapter 7).
3. One author has indicated the first sheriff of Provo is Joshua Davis; this is an error. (see Chapter 7).
4. Warren Parish, who became Joseph Smith's secretary, was later found embezzling money from the Kirtland Safety Society. He left the Church and founded an alternative organization that sought to overthrow Joseph Smith's leadership in the final days of the Mormon Kirtland period. In 1844, Heber C. Kimball found him as a Baptist preacher who wanted his identity as a former Mormon kept a secret.

APPENDIX T

HENRY TILLMAN WILLIS

Died as an infant. His parents are Merrel and Margaret Willis.

APPENDIX U

JOHN WOOD

John Wood:

B: 1 May 1798, Kentucky
D: 30 April 1862, Centerville, Appanoose, Iowa
M: 24 January 1821

Rebecca Belt

B: 31 May 1804, Heppley, Decatur, Indiana
D: 17 July 1840, Warsaw, Hancock, Illinois

Children:

- 1) Emma Wood
B: 1823, [city unknown], Ripley, Indiana
D: 1824, [city unknown], Ripley, Indiana
- 2) Elizabeth (Betsy) D. Wood
B: 28 April 1823, [city unknown], Ripley, Indiana
- 3) Nancy Ann Wood
B: 12 February 1825, [city unknown], Ripley, Indiana
D: 27 April 1911, Springville, Utah, Utah
M: 1844, Hyrum William Clark
- 4) Lydia Ann Wood
B: 1826, [city unknown], Ripley, Indiana
D: 1829
- 5) Araminta (Armintia) Jane Wood
B: February 1829, [city unknown], Ripley, Indiana
D: 1837
- 6) Margaret Serena Wood
B: 18 February 1831, [city unknown], Ripley, Indiana
D: 24 April 1915, Springville, Utah, Utah
M: 11 May 1854, [city unknown], Putnam, Missouri, William Marion Coffman

- 7) Mary Bell Wood
 B: 22 March 1833, Decatur, Decatur, Indiana
 D: 27 July 1906, Springville, Utah, Utah
 M: 10 May 1849, [city unknown], Appanoose, Iowa, Daniel Bagley

- 8) Serelda (Surelda) Wood
 B: 9 June 1835, [city unknown], Ripley, Indiana
 D: 10 August 1865
 M: Claboran George

- 9) William Milton Wood
 B: July 1840, Warsaw, Hancock, Illinois
 D: August 1840

The Willis family is related to John Wood through Joshua T. Willis's second son Merrill Willis Sr. Merrill married Nancy Cedena Bagley, and John Wood is her maternal grandfather.

Emanuel Bagley Willis wrote the following about John Wood in his personal journal:

(Emanuel is the son of Merrill E. Willis Sr.)(written verbatim)

My great grandfather John Wood was a farmer. He stood over six feet tall in stocking feet, well built. He loved music and played the violin most beautifully, he enjoyed life and danced the fishers hornpipe. He loved sports and was an athlete in his day. He joined the church in Joseph Smith's day like the rest of my great grand parents. He and his family were driven and plundered by the mobs until he had nothing. He was in the crooked River battle where apostle David Patten was killed. He assisted in carrying Gideon Carter to his home.

Great Grandfather John Wood never reached the Rocky Mountains he died in western Iowa and was buried there. He was also among those who was driven from Adam-On-di-Ahamon being forced to leave their all. His life was one of sacrifice and obedience to the gospel of Jesus Christ. He joined the church in Ripley co. township Napolian (Iowa) and moved to Far West Missouri. The maribone mobs arose and drove them into Diamon. He stood gausrd around Far West to protect the people. In the Exodus of the Saints from Nauvoo. He with his children struggled heroinlly to reach Utah (?) fill a martyer as did his noble wife through the persecutions and sufferings and was buried in the western part of the state of Iowa. His three daughters tried in the faith. I met them all in Springville Utah when I was still a child.

Emanuel Bagley Willis wrote the following about Rebecca Belt-Wood in his personal journal:

Rebecca Belt his wife and my great grand mother was also a martyer as you might say to the cause of the kingdom of God. After being driven their homes burned. They lived in Warsaw a place near Nauvoo. She was stricken with chills and fever. She was with child, and when the little baby came to the home, mother and babe passed away, leaving family of little children. She was a beautiful woman. Mother tells how her mother would tell her how she would stand on a little stool combing her mothers hair as she sat in a chair her hair touching the floor.

APPENDIX V

ELI BAGLEY

Eli Bagley:

B: 7 January 1804, [city unknown], Butler, Ohio
D: 22 February 1889, Ferndale, Humboldt, California
M: 25 January 1825, Juango, Jennings, Ohio

Nancy Ann Belt:

B: 21 March 1811, Butler, Ohio
D: 20 May 1867, Chico, Butte, California

Children:

- 1) Hannah Bagley
B: 24 February 1827, Napoleon, Ripley, Indiana
D: 13 September 1880
M: Willonghby Wiggins
- 2) Daniel Bagley
B: 24 February 1829, [city unknown] Ripley, Indiana
D: 3 April, 1907, Springville, Utah, Utah
M: 10 May 1849, [city unknown], Appanoose, Iowa, Mary Bell Wood
- 3) Huldah Bagley
B: 14 July 1831, Rock Creek, Decatur, Indiana
- 4) Samuel Bagley
B: 29 June 1833, Rock Creek, Decatur, Indiana
D: 2 June 1908, [city unknown], Kelseyville, Lake, California
M: 29 March 1859, Elizabeth Ann Gordon
- 5) Joseph Bagley
B: 25 May 1835, Rock Creek, Decatur, Indiana
D: 2 June 1873, [city unknown], Washo, Nevada
M: 29 March 1859, Martha Eveline Gordon

- 6) Nancy Ann Bagley
 B: 25 October 1837, Goose Creek, Ray, Missouri
 D: 27 February 1886
 M: 8 October 1851, John Barkdull
- 7) Martha Ann Bagley
 B: 20 January 1840, [city unknown], Lee, Iowa
 D: 10 March 1914, Hyrum, Cache, Utah
 M: 15 October 1854, Eugene, Lane, Oregon, John Calvin Wells
 M: 1869, James Spence or Spencer
 M: 1903, Peter Hans Peterson
- 8) Mary Bagley
 B: 12 April 1842, [city unknown], Lee, Iowa
 D: 9 April 1865, Butte Disappointment, Lane, Oregon
 M: 2 July, 1858, Jesse Adams
- 9) Emanuel J. Bagley
 B: 14 December 1847, Centerville, Appanoose, Iowa
 D: 14 November 1908, Baker, Baker, Oregon
 M: 11 January 1868, Grantsville, Toole, Utah, Mary Isabelle Pope
 M: 1 August 1870, Salt Lake City, Salt Lake, Utah Scharlotte Culver Pope
 M: 5 January 1873, Salt Lake City, Salt Lake, Utah, Hulda Jane Pope
- 10) Eli Bagley
 B: 24 November 1849, [city unknown], Appanoose, Iowa
 D: 5 June 1888
 M: 27 October 1869, [city unknown], Ferndale, California, Laura Wealthea Bugbee
- 11) Matilda Eleanor Bagley
 B: 31 January 1853, [city unknown], Potowamie, Iowa
 D: 9 April 1865, Butte Disappointment, Lane, Oregon

The Willis family is related to Eli Bagley through Joshua T. Willis's second son Merrill Willis Sr. Merrill married Nancy Cendena Bagley and Eli Bagley is her paternal grandfather.

Emanuel Bagley Willis wrote the following about Eli Bagley in his personal journal
 (written verbatim)

Eli Bagley joined the church of Jesus Christ of Latter Day Saints in the early days of the Prophet Joseph Smith. He and his wife, my great grandmother Nancy Ann Belt who was also a member with him, went through the mobbings and drivings of the Saints of Missouri to Nauvoo. Their home was burned by the mobs.

They lived in Adam-Ondi-Diahmon back in the woods and hills in the country, on a farm. The mob attacked them one day and they were driven from their home with just the clothes they had on. They left in a hurry in their sled, drawn by Oxen, for there was snow on the ground – they moved into Davis County Missouri. They lived there only a few months before persecution and trouble started in Davis County. Great Grandfather bought out a farmer who lived a few miles from Diahmon and all he had, crops, horses, cattle, hogs, chickens and turkeys. He bought the corn that was in the crib the pork in the smoke house and the honey in the barrel. They live their happily for a few months and Great Grand Mother Nancy Ann Belt was a Doctor, with herbs, a midwife, she went horse back for miles to aid the sick traveling through the forest with her saddle bags filled with medicinal herbs.

But their security and happiness was to last only a few months. Satan was raging and reining in the hearts of the children of men who were organizing in ten and fifteen to mob the Mormons from their homes. The Saints gathered at Diahmon again Great Grandfather Eli Bagley and his family had to leave their home of plenty and abundance taking with them nothing.

He went back in a few days to get something for his starving children. All those good things of the earth was his to bless his family with. The mob surrounded him shot his oxen, while he pleaded with them to spare others as that was all he had. But they mobsters leveled his rifle and fired, a ball pierced the animals brain and he sank to his knees and died. Great Grandfather wept like a child by the side of his oxen. They also took his sled. Returned on foot back to his hungry, waiting, anxious family.

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