

The History of James Radford Millard and His Wife Catherine Richards

Chapter 3: James Millard Emigrates to the United States in 1853

In February of 1853, James traveled one hundred and fifty miles north to Liverpool where he boarded the *Jersey* with 300 other passengers. Ebenezer Williams traveled with him, his journey being paid for by his employer who also covered the expenses of two other family servants and in fact emigrated with them.¹ Nineteen of the families on board were from Bristol, less than twenty miles from James' hometown of Biddisham. However, more of the families were from Merthyr Tydfil.

They left Liverpool in February 1853 under the direction of George Halliday, who with three other conference presidents were returning missionaries heading home to Utah with new converts. Prior to departing, the passengers were seen by a government health inspector, who found all well enough to travel. Concern was shown toward a very aged woman, but ultimately the inspector allowed her to travel. As the *Jersey* pulled away from the dock, the captain discovered a peddler who had stowed away with the intention of selling trinkets on board. The captain was not pleased, and after a physical altercation he sent the peddler and his companion to shore on a tug.

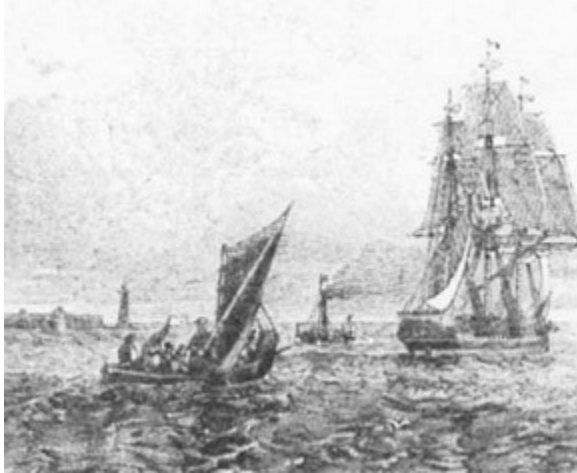
Traveling with the converts was the artist Frederick Piercy who had been hired by the conference presidents to sketch scenes of their ocean passage and their trek across the plains for publication. Brother Piercy described the captain as, "a fussy old fellow in spectacles...tolerably good tempered." He described his fellow travelers by saying, "The steerage passengers, of whom there were three hundred, were composed one half of English and the other half of Welsh, causing a confusion of tongues quite amusing until you were personally interested in what was said. They, however, managed very well, and most heartily and lustily helped each other in all kinds of work where more than one pair of hands were necessary for its accomplishment."

Frederick described the seasickness which affected many as they reached the open ocean. "I could not help noticing...as the vessel began to pitch and roll, that the tin cans and provision boxes began to travel and dance about the cabin."

Married couples were bunked in the center of the ship with the single men at the bow, the choppiest place to ride, and the single women at the stern. The passengers were divided into wards, each with a president and two counselors to watch over them. The travelers were warned to be careful with fire, their sole source of light. All knew the dangers of a fire at sea, where the only place to flee was into the water.

The passengers were instructed in scrupulous cleanliness and the ship was fumigated with lime. On sunny days, ill passengers were brought to the deck where they could benefit from the warm air. Because of these precautions, the only death on board was of the old woman, who James said, "was nearly dead when she got on the boat."

Frederick slept in one of two small cabins on the deck, each fitted with eight bunks. Eighteen single men between the ages of fourteen and thirty-four were onboard, and sixteen of them were housed here. Likely James and his friend Ebenezer were among this group. Frederick wrote, "I



Frederick Piercy sketched ships at sea as the *Jersey* left the Liverpool port. The Mersey lighthouse can be seen in the background.

found, much to my satisfaction, that there were five or six pleasant fellows, of whom I already knew something.” A resource such as these men to help the crew with moving anchors and other chores on deck, and to be available to assist the families was just one more factor which led to a smooth trip, as this one would prove to be. In the midst of the voyage, Benjamin Blackwell, a forty-eight year-old bachelor from Merthyr Tydfil, and Bridget Davies, age forty-five, were united in marriage by Elder William Parry, a returning missionary. Accompanying Elder Parry home were his wife and three children.

Frederick wrote of majestic views of the setting and rising of the sun over the vastness of the

ocean.² After five weeks at sea, all were anxious to see land. Many passengers stayed up late on the deck to be among the first to see Cape Cabron on the island of Hispanola, but all fell asleep. The favorable winds pushed them passed Cuba, and as they entered the Gulf of Mexico they watched for the pilot boat which would pull them into the mouth of the Mississippi River. Frederick recorded that the “crafty old captain” told port officials that the *Jersey* was lighter than it actually was. As a result, a steamboat pulled her ninety miles upriver to New Orleans, bypassing other ships who had been waiting three weeks to be moved north. This short journey took four days.

Once at the dock, the sailors onboard the *Jersey* enlisted the aid of the passengers to keep con men from boarding their ship. Quickly realizing the difficulty of this, the passengers worked together to keep all strangers from going below deck. The strangers insisted they had friends on board, giving common Irish names for companions they were seeking, such as Pat Murphy. However, the con artists had met their match in the Welsh travelers, who were amused, as there were no Irish converts onboard.



James Millard and the other emigrants would have been on deck to see this view of New Orleans as they arrived at the massive port. The *Jersey* crossed the Atlantic in five weeks, arriving at the mouth of the Mississippi on March 22, 1853.

President George Halliday was delighted to meet Elder James Brown, the LDS Church agent with whom he had been corresponding in preparing these converts for their Atlantic passage. Elder Brown aided the passengers in disembarking and counseled them concerning their health and safety before they passed into the city to find their first fresh meal in weeks. The captain generously gave the remainder of the ship’s provisions to the passengers to use on their trip to St. Louis.

Elder Brown arranged passage for the converts on the luxurious river boat *John D. Simmonds* which had been built just a year earlier. She was a large vessel, almost the length of a football field, and one of only two three-decker steamships on the Mississippi. She was built in Cincinnati where she ran routes on the Ohio River to St. Louis, and also on the Mississippi River between St. Louis and New Orleans. Two upper cabins reached fore to stern, and seventy state rooms were leased to private passengers. The LDS converts paid \$2.25 for steerage cabins below the deck. Children paid a reduced fare. Their seven-hundred-mile journey upstream to St. Louis took about two weeks.³



Immigrants camped on this hill at Keokuk across the Mississippi River from Nauvoo.

In St. Louis, the passengers were met by Isaac C. Haight, a well-respected church agent and early New York convert. Brother Haight arranged transportation for the immigrants to travel farther upriver to Keokuk on the west bank across the Mississippi from old Nauvoo, which had been abandoned by the Mormons seven years earlier. They arrived with two months to prepare for their overland journey.

The artist Frederick Piercy crossed the river to meet Emma Smith. There, he sketched the prophet's mother Lucy, who in her 70s had been too frail to undertake a plains crossing and had remained in Nauvoo in Emma's care. The portrait Frederick drew is often used today. He also sketched the remains of the Nauvoo Temple and visited Carthage Jail where Joseph Smith and his brother Hyrum were martyred nine years earlier. Frederick then returned to St. Louis, traveling west again by steamboat to Winter Quarters via the Missouri River. He crossed the plains with the Miller and Cooley company which left Winter Quarters on June 9th.



This portrait of the prophet's mother, Lucy Mack Smith, was sketched by Frederick Piercy.

In the meantime, James was three hundred miles behind Frederick Piercy, having remained in Keokuk with shipmates and other arriving immigrants. Opportunities to hire out for pay were plentiful in the area, and many of the travelers earned money which they used for supplies. The church agents had been able to acquire wagons, but there had been difficulty in obtaining the oxen. Some of the emigrants chose to return to St. Louis and cross the plains the following spring, but James remained with the main body and headed west from Keokuk on June 11th, beginning his trek across what is now Iowa. His good friend Ebenezer Williams, with his employer and the other servants, had left the previous week with the Claudius V. Spencer Company, one of eleven large companies to travel west that year. James' company of four hundred immigrants traveled with fifty wagons under the direction a nephew of Brigham Young, twenty-five year-old Joseph W. Young, who was returning from his mission. Many of his fellow travelers had been with him on the *Jersey*, but there were quite a few who had crossed the Atlantic that spring on the *Golconda*.

Captain Young was among the thousands of saints who made the first trek to Utah in 1847 after spending a cold winter in Winter Quarters. During his mission he had married a young British convert, Mary Ann Pugh. The newlyweds and her family crossed the Atlantic on the ship *Elvira Owen* with several returning elders.⁴ Joseph called Mary Ann's father Henry to be the company

clerk. Mary Ann had been ill during the voyage and Henry recorded that she was suffering from tuberculosis. Mary Morris, a young bride who had traveled with her husband and his family on the *Jersey* wrote, “At Montrose we met for the first time our future beloved and highly esteemed captain Joseph W. Young, son of Lorenzo Dow Young and nephew of Pres. Brigham Young. He was a man of medium height, medium complexion, manner grave and unassuming. He had a beautiful wife with him, but she was an invalid, which perhaps accounted for his grave demeanor. Before we started he gave us this advice: ‘Contend with no one, pray for those who are set over you and they will prove a blessing unto you.’ He was a young man when he said that, but in the fifty years which have elapsed since then, I have proved his words to be true.”

Sister Morris wrote, “When we had been some time on the plains he called us together to talk to us as a leader must talk to those who are under his guidance. Amongst other things he said was, ‘A man who talks about doing ‘his share of the work’ should be fed with a teaspoon and sleep with his mother.’ Once or twice I caught a glimpse of his beautiful wife as I passed their covered wagon. We had one wagon and one tent to ten persons. Our ration, or allowance of provisions, was one pound of flour and a portion of bacon each day, but we were at liberty to provide any extras we could afford.”

Traveling with James was the twenty-year-old English convert John Vorley Adams who had crossed the Atlantic that year on the *Elvira Owen* with the Pugh family. John kept a detailed journal during their trek. He wrote that crossing Iowa took four weeks, and they arrived in Kanesville at the Missouri River on July 4th, a trip of three hundred miles. They rested and restocked at Council Bluffs. Moving their wagons across the Missouri River took two full days. Their company headed west for Salt Lake City the next week.



Frederick Piercy traveled by steamboat to Kanesville where he sketched this ferry crossing on the Missouri River. James Millard arrived here about six weeks later after having trekked three hundred miles across Iowa.

Henry Pugh kept notes of their trek, and he mentioned that they found six head of cattle, four of whom were still yoked. They kept them with their company’s cattle, and a few days later men from Jacob Gates’ Company, which had left about the same time they had, claimed the cattle, explaining they had been lost while crossing the Missouri.

The company traveled without incident for two weeks until they encountered a Pawnee village. Several hundred natives armed with axes and arrows stood before the teams and demanded provisions. Each person was forced to contribute a little from their meager stores before the company was allowed to pass.

The next week they camped at Loup Fork where they had to wait a few days for the river level to subside so they could safely cross by ferry. At the end of the week, on July 30th, they encountered twenty-seven elders from Utah heading east for European missions.

Church agent Isaac Haight traveled west to Utah during this summer, camping with the various wagon trains en route. With him was Levi Stewart, a successful merchant in Utah who had a

wagon of freight. They spent a few days with Joseph Young's company and determined that the strain of leading a company of immigrants and caring for a sick wife was too much of a burden for the captain. They called a meeting of the entire company where returning elder William Parry was sustained to act as the captain under the direction of Joseph Young. Others were put in leadership positions and the company was re-organized into groups of tens and fifties. After hymns and prayers, Henry wrote, "the saints retired to their tents rejoicing in the blessings of the Spirit of God."

A few days later newlywed Bridget Davies Blackwell, who had been sick for two weeks, died, leaving a grieving husband of just three months.

As these pioneers crossed the plains of Nebraska, they encountered numerous thunderstorms and severe rain. On several occasions the winds blew their tents down, leaving the campers drenched. An early August storm was so severe that the camp was delayed a day in order to dry their clothing and bedding. To their good fortune, Captain Young killed a buffalo, providing a warm meal for everyone.



Frederick Piercy sketched these pioneers chasing bison.

The next day their train camped for the night at the foot of a tall bluff at Skunk Creek along the North Platte River. A buffalo being chased by a wolf raced down the bluff and into their camp. Upon approaching the wagons, the wolf stopped and ran back up the bluff, but the buffalo ran among the cattle belonging to the camp. It was killed by the pioneers, providing another hearty meal. Brother Adams added that in addition to food, the herds of bison provided chips which the



Frederick Piercy mapped his route from Winter Quarters to Salt Lake City, a trip of a thousand miles. James Millard began his trek at Keokuk, three hundred miles east of Winter Quarters. The pioneers followed the Platte River west, crossing it numerous times during their journey. The river led them north to Devil's Gate in what is now Wyoming. After crossing the Continental Divide through the South Pass, they dropped into the Great Basin.

pioneers used for fuel along the Platte River where timber was scarce. The company encountered many difficulties along the way, including broken wagon axles, lost cattle, difficulties with the Native Americans, sickness, several deaths, and weather. Some weeks they traveled less than seventy miles, but in a good week they could cover ninety or more. Mary Morris wrote, "The night we camped on the banks of this river, the watchman, in telling the hour, would add, 'Mosquitoes tiresome.' But they were more than tiresome; it seemed to me that they would devour us."

Traveling with the company with Ann Wilkey, newly married and who was far along in her first pregnancy. She wrote of the fears posed by the Native Americans. "Looking ahead we saw what we thought was a large band of Indians. The women and children climbed into the wagons and the men went in head with their weapons. As we came closer to them, they proved to be a band of prairie dogs on a hill sunning themselves. They looked a great deal better to us than if they had been a band of Indians."

James had brought his shoemaker's kit of tools and a small wooden bench with him. This proved to be very valuable, as in the evenings while they camped, he would open his kit and repair shoes or harnesses. As he worked, he sang in time to the pounding of his hammer, and those in the company sang with him. They always began with *Come, Come Ye Saints*, a beloved hymn written by William Clayton seven years earlier after the Saints evacuated Nauvoo. As James finished his work for the night, the company joined him in singing, *Arise, My Soul, Arise* in time with his hammer. This hymn was written by Charles Wesley, who wrote many wonderful hymns of Jesus Christ, such as, *Christ the Lord Is Risen Today*, and *Rejoice, the Lord is King*.

Arise, My Soul, Arise

Arise My soul, arise; Shake off thy guilty fears;
The bleeding sacrifice In my behalf appears.
Before the Throne my surety stands,
My name is written on his hands.

He ever lives above, For me to intercede;
His all redeeming love, His precious blood, to plead'
His blood atoned for all our race,
And sprinkles now the throne of grace.

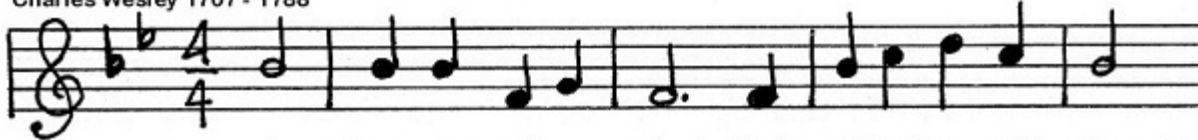
Five bleeding wounds he bears, Received on Calvary;
They pour effectual prayers; They strongly plead for me:
"Forgive him, O forgive," they cry,
"Nor let that ransomed sinner die!"

The Father hears him pray. His dear anointed One;
He cannot turn away The presence of his Son:
His spirit answers to the blood,
And tells me I am born of God.

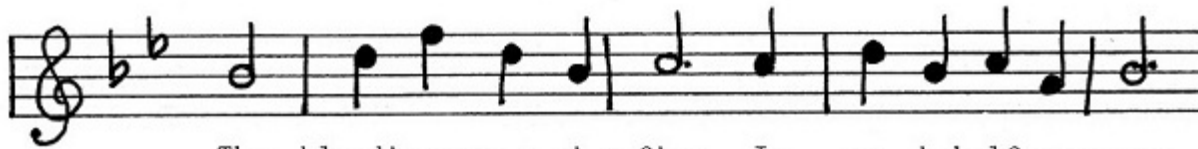
My God is reconciled; His pardoning voice I hear;
He owns me for his child; I can no longer fear:
With confidence I now draw nigh,
And, "Father, Abba, Father," cry.

Arise, My Soul, Arise

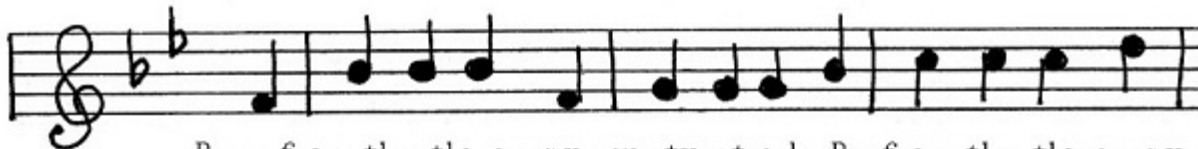
Charles Wesley 1707 - 1788



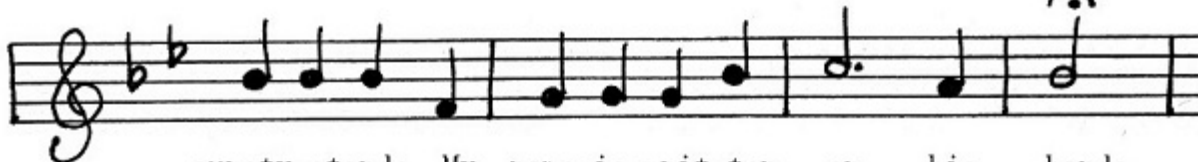
A - rise, my soul, a - rise; Shake off thy guilty fears;



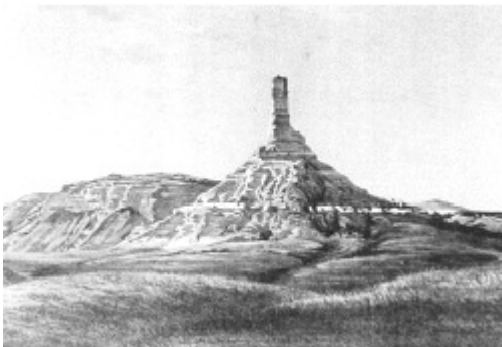
The bleeding sac - ri - fice In my behalf ap-pears.



Be - fore the throne my surety stands, Be-fore the throne my



surety stands, My name is writ-ten on his hands.



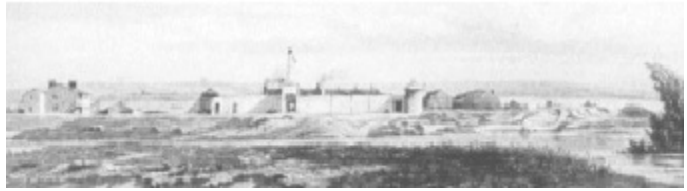
On August 22nd, seven weeks before reaching Salt Lake City, James Millard passed Nebraska's Chimney Rock.

James' daughter Cecelia later recalled, "If ever Father had occasion to use that kit of tools, he would always sing those two songs." While the music was enjoyable to sing in time with the gentle beat of a shoemaker's hammer, the words certainly reflect James' testimony and faith in the atonement of Jesus Christ.

Sister Morris wrote, "Our bread we mixed with a piece of light dough or leaven, but often by the time we reached the camping ground, especially in warm weather, it was sour, or in cold weather not sufficiently raised and then we had heavy bread. Sometimes, however, it was just right and then we had excellent bread. While our extras

lasted, our rations were abundant, but when they were gone they were insufficient. Father Morris would not only walk all the way, but carried a double-barrel shotgun, with which he often shot rabbits or prairie chickens. One evening, when our food was scanty, I asked [my mother-in-law]

where she had got the pepper from. She replied that there was no pepper. (I doubt if there was any in the camp.) Yet it certainly seemed to me that I could taste pepper in our rabbit supper. One day when it was still colder and our provisions less than ever, our commissary, Bro. William Parry, gave us some bread which certainly seemed to have sugar in it, when perhaps there was none in camp.”



Fort Laramie was a significant milestone for the pioneers, a place where they could get a few supplies and know they were less than five hundred miles from Salt Lake City.

Samuel Claridge, also traveling with James, wrote that when they reached Fort Laramie on August 26th, eight hundred miles from Keokuk, the cattle began to tire. The pioneers tried to lighten the wagon loads as much as possible by discarding items they thought they could live without. These were likely difficult decisions, because the immigrants had carried these possessions since leaving Liverpool. At this point Henry Pugh wrote, “Arrived at the fjord opposite Fort Laramie at 6 P.M. All seemed to rejoice at the sight of a few houses and that we have thus far been so highly favored on our journey, it is six weeks this day since we crossed the Missouri. After resting and herding the cattle, the songs of Zion were heard ringing thro’ the camp.” The next day they built a forge and the camp blacksmith repaired some of the wagons.

In addition to making sketches, Frederick Piercy wrote guidelines to future immigrants, advising them on the care of their oxen. “Be merciful to the poor animals, and if you can make them work easy, by any contrivance, do so by all means....It is impossible to take too much care of the cattle; in fact it is more essential that the emigrants’ animals should be healthy and strong than the emigrants themselves.”

Frederick described the difficulties when the converts were so inexperienced with driving teams. He recounted that his captain, Daniel Miller, “was here and there and everywhere, giving untrained teams and teamsters in training many practical illustrations of the art. ‘Geeing’ and ‘hawing’ were most forcibly taught and of course learned in proportion to the ability of the pupil....The consequence is that whenever a piece of rough or difficult road is encountered, the shouts and cries of ‘geeing’ and ‘hawing’ and the cracking of the whips are most terrific. In a large company, voices of all kinds and modulations mix up in the most curious matter.”

Mules were treated more harshly. Frederick acknowledged that “wisdom was gained by experience” and described an incident when he came upon two mules who had strayed from the wagon train. “When I arrived at the spot, I found them in the hands of [two young men] evidently unmanageable, but then they found me at the end of the lariat they submitted quietly enough. [Captain] Miller early taught me that the only way to manage a mule was to administer a dose of strangulation, the consequence was they acknowledged my authority, and I harnessed them immediately.”

Brother Adams described difficult parts of the journey in his journal. “The roughness of the road and the many singular places through which we passed, caused me to think that the men who first traveled the road were very enterprising characters. We traveled on through rough and smooth

until we arrived at Devil's Gate, which is a river running through a mountain four thousand feet high. I ascended a mountain a little to the west of Devil's Gate, which was still higher, on the summit of which was a pond of water. I took a view of the surrounding country, while I was up there I felt to exclaim, 'America, thou land of wonders, with lofty mountains extending as far as the eye can penetrate,' I then descended and returned to camp considerably fatigued."



Devil's Gate in Wyoming is a difficult, high pass which the pioneers crossed before turning south.

At this landmark, the company met Charles Decker and others who had traveled from Salt Lake City, presumably to check on the progress of the wagon trains. The company encountered their first snow on September 17th as they left Devil's Gate. By this time Captain Young's wife Mary Ann was gravely ill. Invited to travel with Brother Decker and his fast moving group, Joseph and his wife Mary left the wagon train in order to reach Salt Lake City before her death. Her parents and siblings bid her a solemn farewell knowing they would never see her again, "this side of the vale," as Henry wrote. From that point, Captain Parry led the company under his own direction.

Within a few days, some of the men in the company became disgruntled with the difficult conditions. They accused Captain Parry of misappropriating the bacon and threatened to shoot him. Other members of the company were able to calm the situation and a council was held where it was determined that the bacon supplies had, "held out as well as could be expected." The mutinous men were censured, and the council voted unanimously that Captain Parry be supported.

The following week, as the company crossed the Green River in Wyoming, they learned that Mary Ann Young had only lived two days after leaving the company. Joseph Young had continued on to Salt Lake City to meet his brother William and his brother-in-law, Guernsey Brown. The three men then returned to the wagon train on September 30th to assist with the remainder of their journey and were joyfully received. The train continued on for a few days until they reached Echo Canyon. Because of the loss of so many cattle and difficulties with the wagons, Captain Young left his brother William in charge of the wagon train and he and Guernsey hurried to the valley to obtain help for the wagon train before they passed through the canyon.

Late in the night of October 1st, Ann Wilkey gave birth to a daughter. She wrote, "there was not a spoonful of anything in the camp." The next day men from the valley brought flour sent from Brigham Young. Coming from the valley to greet the company was Bishop Joseph Harker seeking to learn the welfare of his mother-in-law, seventy-three year-old Sarah Smith, who had made the entire journey with the wagon train that summer and lived twelve more years.

The train made its way south along the Weber River and by October 7th the travelers were heading toward Emigration Canyon when they were met by Captain Young and his cousin, Joseph A. Young, who brought twenty-four yoke of cattle.

On Monday, October 10th, the company proceeded through the canyon, working their way slowly

but carefully. Mary Morris wrote that the pioneers, “had previously arranged our attire, as best we could, after such a long journey, in expectation of meeting with our friends, as many of the Saints came to greet the companies as they arrived.” The travelers came upon the Livingston and Kinkead Freight Train which completely blocked the road. Not wishing to become entangled with them, and full of energy knowing their journey would end that day if they made it to the valley, they built a new road and within a few hours arrived at the base of the canyon. There they were met by Isaac C. Haight and his brother Hector.

Within an hour, Henry Pugh wrote, “and to the joy of all we came in sight of the city where we arrived at 5 o’clock p.m. and encamped on Union Square in peace and security.”

Sister Morris wryly commented that the first thing she noticed was how clean all the people were who came to meet them. The next morning they were welcomed by President Brigham Young, who “spoke with power and a manifestation of the Holy Ghost, teaching the Saints that which was essential to their future destiny.”



Frederick Piercy sketched this view of Salt Lake City, looking south, after his arrival in the Valley in 1853. This is the view of Salt Lake City James Millard saw one month later.

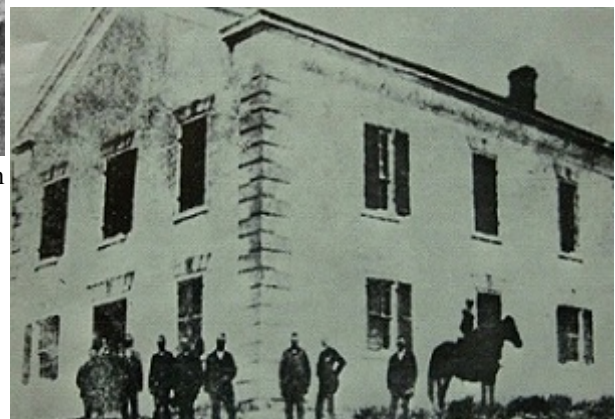
James Settles in Farmington

James Millard chose to settle in Farmington, seventeen miles north of Salt Lake City, where he learned there were no shoemakers.⁵ There he began work on a rock home at the base of the foothills but still near the center of town.



A rare photo of the rock home James Millard built in Farmington, courtesy of Mary Ellen Smoot.

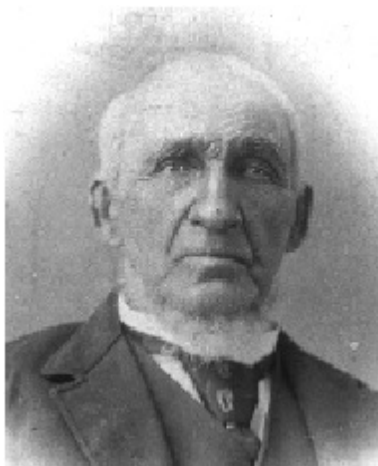
Farmington was one of the earliest settlements in the valley. The pioneers of 1847 had let their cattle graze on this bountiful land just east of the massive Great Salt Lake during their first winter. Rivers flowing from the surrounding mountains brought plentiful fresh water to the area. The thriving community had several businesses, a post master who ran the post office from his home, and a courthouse under construction.



The Davis County courthouse was nearly completed when James arrived in Farmington in 1853.

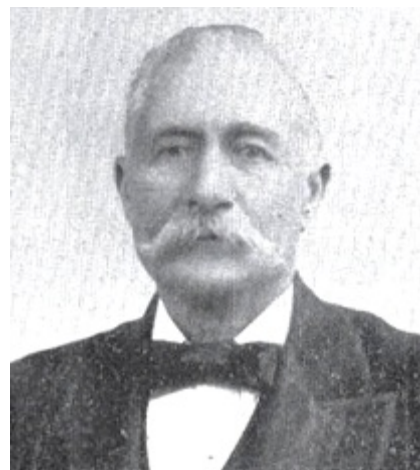
When James arrived in Farmington, he found thirty-six adobe homes and a similar number of log houses covered with pine-shake shingles. He soon became well-acquainted with the settlers.

Joseph Lee Robinson was the first bishop in Farmington and surely welcomed James into the ward. His oldest son Oliver married not long after James arrived.

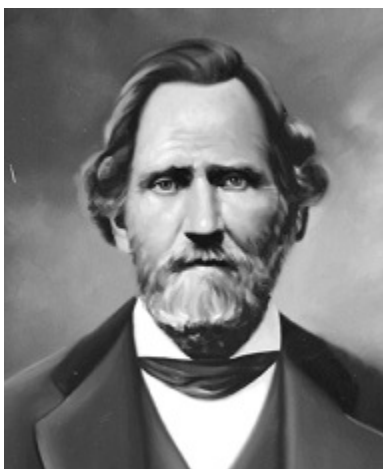


Joseph Lee Robinson joined the LDS Church in 1836 and was the first bishop in Farmington. His grandson Loren married James Millard's daughter Mary.

Hector C. Haight, who, with his brother Isaac C. Haight had met his company in the canyon, was a polygamist with two wives. He had crossed the plains in 1847 and in addition to farming, he operated a hotel in Farmington. His older sons helped him in his business endeavors and his oldest son Horton married not long after James arrived in Farmington.



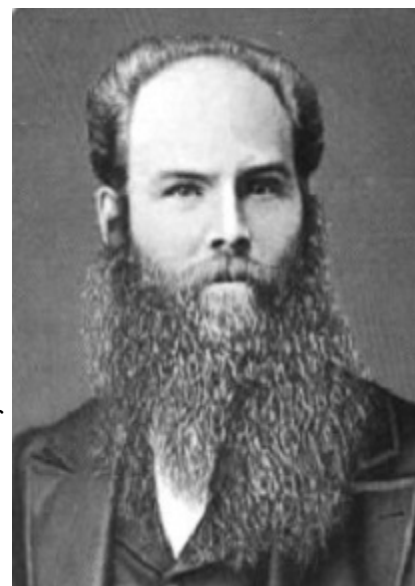
Horton D. Haight, born in 1832, belonged to a large family which had embraced the gospel early in its restoration. His uncle Isaac was the church agent who met James in St. Louis. Horton's daughter would later marry James Millard's oldest son.



Thomas Grover, faithful pioneer and bodyguard to Joseph Smith, settled in Farmington before James Millard's arrival. His son Walter married James' daughter Cecelia.

Thomas Grover had helped settle Farmington with the early pioneers, but he had returned to Winter Quarters for two years to acquire cattle to build up the local stock. He returned to Farmington about the same time James Millard arrived and was a close neighbor to him. Brother Grover had several wives and numerous children. By 1857 he had taken two more young wives with whom he had large families.

Other families who would later become well-known for their faithfulness included the family of Lot Smith, a young polygamist who would become a good friend to James and his family.



Lot Smith, heroic captain of the Utah War, was a good friend to the Millard family.

Another Smith family, although unrelated, was the large family of Thomas Sasson Smith, a convert from New York.

Aurelia and Thomas Rogers, newly married with a small family, had also settled in Farmington. John W. Hess, an early convert from Pennsylvania, had served in the Mormon Battalion and lived in Farmington with four wives. The next year he would be called to replace Joseph Robinson as bishop of Farmington. Truman and Ortentia Leonard were also early Farmington settlers.⁶ James's friend Ebenezer Williams settled in Kaysville, five miles north of Farmington where he soon married and raised a large family.

Frederick Piercy had arrived in Utah a month before James, but he soon returned to England to have his sketches made into high-quality steel engravings. His book was published in 1855. Sadly, in 1857, due to problems with the book publication, Frederick became disenchanted with the LDS Church and he never rejoined the Saints in Utah.

Endnotes for Chapter 3:

- 1.The ship's manifest shows James' origin as Merthyr Tydfil, indicating he had lived there for some time.
- 2.I used Frederick Piercy's writings as I wrote this biography. I also used Cecelia's biography of her father. It is clear that Cecelia had a copy of Brother Piercy's book, which was published in 1855.
- 3.The *John D. Simmonds* was in service for about ten years. Her final years were spent in service transporting Confederate troops during the Civil War and then as a hospital boat. Ultimately her steerage deck was modified to carry cotton. She caught fire while on the river, but the captain moored next to another steam ship at the wharf in Memphis, allowing her passengers to escape before she burned.
- 4.A few years later Joseph was called to serve a mission in Scandinavia, at which time he crossed the plains heading out and again returning in 1858. In 1859, 1860 and 1864 he worked as a freighter on the plains, often inviting Church leaders and returning missionaries to travel with his trains for protection. By the time of his premature death in 1873 at the age of 45, Joseph had two surviving wives and 18 children.
- 5.A list of early shoemakers in Farmington names John Millard and Albert Hess. Albert was the son of John W. Hess, bishop of the Millard family for many years. Albert was born in 1861 and was listed as a shoemaker on the 1880 census. It is likely that he was trained by James Millard.
- 6.The 1860 census shows that all these families lived within a few blocks of each other.