

James Constable Warner



James C. Warner

James Constable Warner was born in Spalding, Lincolnshire, England the 11 September 1795, he was the son of John Warner, a shoemaker, and Susannah Constable. He was named for his maternal grandfather and was Christened in the Church of England as James Constable Warner, the 27 January 1796, in the Spalding Parish Church. He didn't follow the trade of his father even though his older brothers and younger brothers did apprentice as shoemakers. This was probably his own choice. Instead he became a cottager and a farm laborer. At the time of his father's death, he was living in Gosberton.

He married first Susannah Fox, of who we know nothing more of her life's history. She died either at the time of shortly after the birth of William the youngest son.

Their children were:

- 2a. John Warner, born about 1818. Nothing further is known.
- 2b. George Warner, Christened October 1, 1820, in the Gosberton Parish Church. There is a tradition that he was a sailor and lost his life at sea.
- 2c. James Warner, born August 12, 1822, in Gosberton Clough, England. He married first - May 16, 1848, Ann Kettle, his step-sister. She was the daughter of John and Elizabeth Gratex Kettle, born in Gosberton June 9, 1820, and died April 9, 1852. His second wife was Mary Brighton, daughter of Thomas and Abigail Taylor Brighton. They were married September 16, 1854 at Kirton Holme, Lincoln, England. Nothing further is known about Mary Brighton Warner. She either died or they were divorced soon after their arrival in America as Jaems Warner married third - about 1856 or 1857, Elizabeth Legg age 38 in the 1860 census. She was born in England. Their marriage date has not been found. She died December 25, 1906 probably in Kansas City, and was buried beside her husband in Columbus, Nebraska. He died August 23, 1899 in Columbus, Platte County, Nebraska. His will is recorded in that city.
- 2d. Mary Warner was born April 5, 1824 at Gosberton, England. She married Edward Muxlow on July 12, 1842 at Surfleet, England, and died May 2, 1867. They were the parents of one daughter, Mary Ann Muxlow, who died at the age of 17 years.

- 2e. William Warner born April 24, 1826 in Gosberton, Lincolnshire, England, the youngest son of James Constable and Susannah Fox Warner. He married first - Mary Reynolds, who was born April 24, 1822 in Surfleet, England, the daughter of John Skinner and Ann Long Reynolds. They were married May 18, 1848 at Surfleet, Lincolnshire, England. His second wife was - Ann David Harris, a young woman from Wales with two small daughters. Her husband David Harris had gone to the gold fields and had not returned, leaving her with her young children. She divorced Harris in the Fall of 1856 and William and Ann were married the same day. William Warner died January 28, 1894.

James Constable Warner's second wife was Elizabeth Gratex, widow of John Kettle and daughter of Samuel Gratex and Frances Page. She was the mother of nine children. John Kettle Jr., William Kettle, James Kettle, and Ann Kettle, two other daughters, their first names are not know were married to Thomas Eldridge and John Rasdell. John Kettle and James Kettle were the ones who baptized and confirmed their step-father, James Constable Warner into the Church of Jesus Christ of Latter Day Saints. He was baptized 8 April 1854 by James Kettle and Confirmed 16 April 1854 by John Kettle. They were members of the Seas End Branch of the Lincolnshire Conference of the Church of Jesus Christ of Latter Day Saints, located at Surfleet, England.

James Warner was ordained a Priest 27 December 1855 by his step-son John Kettle and ordained an Elder 20 February 1856 by William J. Smith.

Elizabeth, his second wife died 20 November 1855 at Gosberton, Lincoln, England and he married third, Ann Miller Bradley, who had a young daughter. Ann Miller, and her daughter Sarah Jane Bradley, came to Utah with him. He emigrated from the Seas End Branch the 14 April 1856.

The record in the Immigrants files of the Church of Jesus Christ of Latter Day Saints shows:
James Warner and family with the Kettle's and Rosdells and Eldridges, who married Kettle girls, came to American on the ship "Samuel Curling,." The ship "Samuel Curling" cleared from Liverpool on the 18 of April and sailed for Boston on the following day the 19th of April with 707 souls of the Saints on board under the Presidency of Elders Dan Jones, John Oakley and David Grant.

The Edmund Ellsworth Hand Cart Company was the first hand cart company. They left Iowa City, Iowa on the 9th of June 1856. Two hundred and seventy-three people backed out. Seven men were heads of families. The rest were women and children. Twelve of the entire company died, during months of travel, and 228 men, women and children arrived in Salt Lake City on the 26th of September 1856.

The James Constable Warner family were in that group of Saints who made history, being in the first handcart company to cross the plains. This first group to leave Iowa City was led by

Brigham Young's son-in-law, Edmund Ellsworth. The Company was organized with 4 carts to a tent and a captain over every 20 tents. The tent captain supervised the people under his care, allotting a fair amount of work to each and rationing the food. One pint of flour was allowed for each person every day.

Soon after starting the axles of the carts wore thin and began to break, they were made of green wood. This caused some delay until Joseph Argyle, who was a tinner by trade, hit upon the idea of wrapping the axles with heavy tin, of which he fortunately had a box with him. They then nailed bacon rinds into the hub of the wheel. After this was done the axles held up for the rest of the journey.

They had to dispose of many keepsakes along the way to lighten the load. Their clothing wore out and many finally were without shoes. Their food almost failed and their daily ration had to be cut to ½ pint of flour a day and this they mixed with water and drank.

When they came to large streams that had to be crossed such as the Platte, Edmund Ellsworth said, "It seemed almost too much for human nature for men, women and children to wade through a broad stream, nearly 2 feet deep and some would tremble at it. But the most as they were requested, boldly entered and went through freely, not caring for the poor gentile sneaks who were watching from the banks." Edmund Ellsworth Diary.

They tramped along day after day on hot dusty roads sometimes going miles without water. With no protection from the scorching sun and pelting rain. There was no advantage stopping during the rain as there was no shelter. It was easier to take walking along than standing still. They were cheerful and hopeful, and when evening came and they could rest for a few hours they sang and danced around the campfire. Camp was always made with the tents in the center of the carts forming a circle around the outside.

History was created with this the first handcart company. The most dramatic chapter of any story of the Mormon Pioneers is that gallant men, women and children who chose to walk over the plains, wade through streams and climb mountains, pushing their few belongings by hand in order to reach the gathering place of the Latter-Day Saints and share in the trials and blessings of other of their chosen faith. The full extent of their sufferings, fortitude and heroism will never be told.

Their story of the handcart companies can not be told in the words of one man or woman. It was a new experience for all those on this company. Some were used to hard toil and others had never worked out of doors in the hot sun and cooling rain. Most all the European Saints were used to regulations on the arising by bugle call was not the difficult part. They helped each other the strong ministering to the weaker, the cheerful doing their best to cheer the sad and those called upon to mourn.

They had come to America to be Americans and Saints. Regardless of what it took, they were part of this new land and new experience and enjoyed every minute of their time. The roads

were dusty, very dust, and some days were long. Pushing and pulling a handcart step after step, over rocks binding in the ruts, was a burden, yet so satisfying as every step brought them closer to their destination, and when in the evening they prepared their meager meal and rested before retiring to a hard bed at night, they had the joy of accomplishment through the bone and muscle and sinew they exerted to come to the end of their trail.

They were short of food and ran completely out when within one day's journey of Salt Lake City. Two men who had joined the company at Fort Bridger and were on their way to Salt Lake City. "What word shall we take from you?" said they to the Captain. "Tell them we haven't a bite of food left in camp." Said Captain Ellsworth. A relief party met us with food before we arrived in Salt Lake City. (from the Auto-biography of Mary Powell Sabin)

James Constable and Ann Miller Warner and their daughter Sarah Jane Bradley soon moved to Spanish Fork, where a son of James Warner, William Warner had already settled. they stayed in Palmyra a short time and then took up land in the upper bottoms next to David Malcolm and near the Darger farm. Their land was watered by the Evans and Darger springs.

James Warner was ordained a High Priest in 1856 by Zebedee Coltrin. Recorded in High Priest Record page 232. Sarah Jane was sealed to James Warner and to Ann Miller in the Salt Lake Endowment House the same time Ann Miller and James C. Warner were sealed, 8 March 1862. An earlier date for the sealing of Ann Miller to James C. Warner is found and after some searching the explanation was found. In 1856 Isaac Morley was sent to Spanish Fork, and he sealed Ann Miller to James Constable Warner for all eternity, December 4, 1856, at 11 a.m. in the office of A. K. Thurber. Witnesses were J. S. Butler and A. K. Thruher. This is recorded in the Endowment House record number 1462 and 1463.

Sarah Jane married William Creer who was one of William Warner's (her step-brother's) closest friends.

The Warner and Creer families walked in the Handcart section of the Spanish Fork Pioneer day Parades. Commemorating the pioneer advent of James Constable Warner, Ann Miller and Sarah Jane.

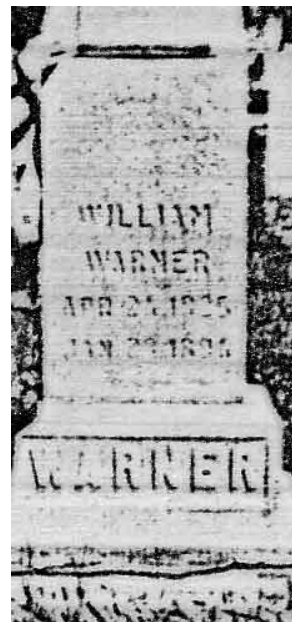
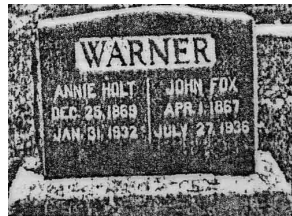
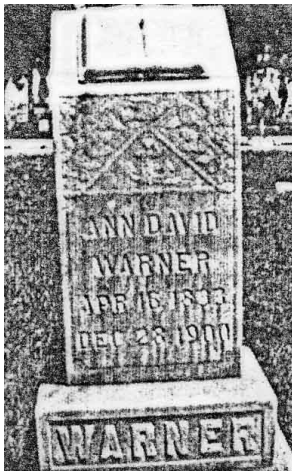
James Constable Warner's son James came to Utah, according to report but didn't like it and went back to Columbus, Nebraska and stayed until he died. His family was raised there.

James Constable Warner died in Spanish Fork, Utah on the 27th of February 1863 at the age of 68 years 6 months and 12 days. He and Ann Miller Warner are buried in the old section of the Spanish Fork City Cemetery on the extreme West and North end of the Cemetery next to the west fence and immediately North of the marked graves.

Much credit must be given to the Pioneers who endured the loss of custom, comfort, family, friends and all the old things they knew, to help build a new empire. James Constable Warner, Ann Miller Warner and Sarah Jane Warner thought enough of their beliefs to walk to

Zion, while at every hand there were those who encouraged them to stop and come away. On the other hand they helped to bury their friends in a cold and unfriendly grave, waked and toiled in hot sun, miserable rains, until the goal was won. Then they had the comfort of the Spirit to applaud the choice they had made. They could settle down the few short years left to them on this earth and grow their life's needs in soil that belonged to them. The land was free in America. Where they had come from, only the privileged could claim the luxuries, here it was to be found for the working. Her was true equality. They must have rejoiced in the freedom of America. Even though the days work was long and hard. they could amount to something, and could work out their salvation as important sons and daughters of God. No man needs to be an Apostle, President of the Church or other high and mighty position to be saved and exalted in the Kingdom of God. He must answer the calls that are give to him and remain faithful to the end. When the Lord calls him home, he will go to prepared mansions, that he has earned on his own merits.

I am proud of James Constable Warner his wife Ann and daughter Sarah Jane, for the contribution that they presented to we who are the posterity and who are being watched and prayer over by those who prepared the way.



Diary of our Journey,
John Kettle, James Constable Warner and Families

Taken from the Mormon Immigration Index - Personal Accounts

- 23 April 1856: The breeze freshens and we are going first rate, but there are some sick all day and night. Going about 10 knots an hour. (pg 54)
- 24 April 1856: The wind still blowing and all in bed. At night the tins rolling to and fro. Ship going about 12 knots.
- 25 April 1856: A fine breeze, all really about the decks. We saw two ships and sea running high, but we were not afraid for we know the Lord is with us. We have singing and music aboard.
- 26 April 1856: We still had a fine breeze and most of them began to revive. Judith was sick on the 23rd to the 26th. All our people have been sick, but not me, some. We went along with a strong breeze and we saw 2 ships. They was running with sails reefed, while we were going with royals set.
- 27 April 1856: A fine morning with a gentle breeze. Judith is better. In the afternoon stormy and tins jump about.
- 28 April 1856: Strong breeze. Saw a ship. A child died. A fine night. On the 20th day we were organized into wards, eleven, and we have prayers every night; and preaching on deck on Sunday. We know that we have been blessed of the Lord. We are pretty thick in the ship, about 625 adults. Child buried. A very stormy night.
- 29 April 1856: Day stormy, west wind. A child died. The Lord's mercy is great towards us always. We have some noble men aboard and the Lord hears our prayers. At this time we are about one part of the way. Head wind and very stormy.
- 30 April 1856: Stormy with a head wind. I have the ague (a fever (as malaria) marked by paroxysms of chills, fever, and sweating that recur at regular intervals), and Judith is sick. The sea is breaking over and to see the pots turning over and the stink. They are not all saints with us.
- 1 May 1856: Favorable wind, going about ten knots an hour. A stormy night.
- 2 May 1856: Rainy morning, fair wind, afternoon head wind. Sea very rough and a stormy night.
- 3 May 1856: Storm carried away main topsail. Tins and boxes jump about. Preaching in the afternoon for the Priesthood.
- 4 May 1856: Was a pleasant day. Pleasant sailing. Preaching on deck and taking Sacrament. We are happy on the sea but some begin to be impatient. The Lord is merciful to us as well on the sea as well as on the land.
- 5 May 1856: Head wind and sea rough.
- 6 May 1856: The wind more favorable; at night saw brig. I was ill all day. Stormy at night.
- 7 May 1856: Fair wind, saw some little fishes. Rainy morning. Day clear with a good wind.
- 8 May 1856: Fine morning and sea rough and saw ships and sea rolling a height but you see we are not afraid for the Lord is with us on the "Samuel Curling." We get on

pretty well considering being so many of us (3 deaths and 2 births). About 725 in all.

The ship on which they sailed was the "S. CURLING," at 1468 tons a very large ship for the times, built in 1854 at Thomaston, Maine. The captain and owner of the ship was Sanders Curling, for whom the vessel was apparently named, although it is sometimes called the "SAMUEL CURLING" in church records. According to SHIPS, SAINTS, AND MARINERS: A MARITIME ENCYCLOPEDIA OF MORMON MIGRATION 1830-1890, by Conway B. Sonne, this ship brought two emigrant companies totaling 1288 Mormons across the Atlantic; the first group in 1855 and the second in 1856. (taken from <http://www.concentric.net/~Ssbray/lantdavd.htm>)

- 9 May 1856: A Fine day. Got all our bedding on deck. You would like to have seen us. Sometimes we are apt to get angry, but we try to keep well. We are no on the banks of Newfoundland. I think all were on deck, it was so fine.
- 10 May 1856: Fine with a fair wind. Going about 5 miles an hour. Began to make tent cloths covers. (pg 55)
- 11 May 1856: Day fine, morning with a fair wind. Going along about 4 or 5 miles an hour. Breeze freshens. Going about 12 knots an hour.
- 12 May 1856: Stormy. Saw a ship and a brig. Still on the bank.
- 13 May 1856: Head wind. All glad. I thought of you, 800 miles from Boston. Breeze freshen. Fair wind.
- 14 May 1856: Fair wind. Saw some ships and some fish. It was a fine day. Judith better. Children bad. We thought of you.
- 15 May 1856: Fair wind. Going ahead.
- 16 May 1856: Fine breeze, washing; dead calm.
- 17 May 1856: West wind and washing, the washing was hung all over from one end to the other and also a fine night.
- 18 May 1856: Fine day with a fair wind. Preaching on deck. We have some good courses. President (Daniel) Jones and Elders (John) Oakley and (David) Grant are all good men.
- 19 May 1856: Fair wind
- 20 May 1856: Fair wind, going on first rate.
- 21 May 1856: Day foggy, can see nothing.
- 22 May 1856: Cleared up, making land.
- 23 May 1856: Fine morning, steamer came to meet us and tow us into Boston, and we went ashore, posted letters and looked about.
- 24 May 1856: Got some of our boxes out and took them to the station.

- 25 May 1856: Went into town again and saw some fine houses. Boston is a grand place, different to your Boston; and great place for trade all over.
- 26 May 1856: Got the remainder of our things away, and went to the train to see the beautiful splendor; we were in a fine bustle to get started.
- 27 May 1856: At 12:30 arrived at Albany; next morning at 7 o'clock change train. Fine and busy. Started at 4 o'clock.
- 28 May 1856: Went by Syracuse at 10 o'clock. Got to Rochester at 5 o'clock. Started at 7 o'clock and got to Buffalo at 12. Left at 4 o'clock and went on our way again.
- 29 May 1856: Arrive at Cleveland at 7 o'clock; started again at 9. Rainy morning;. Arrived at Chicago. Started at 8 at night; went all night and at 9 o'clock next morning, breakfast. Passed Elkie (probably Elkhart).
- 30 May 1856: We passed many stations but not knowing what they call them. We paused at Sheffield at 11 o'clock at night.
- 31 May 1856: Began to prepare for our journey; change luggage, start again at 2 o'clock at Rock Island. Cross the Mississippi River for Davenport, Iowa; then for Iowa City; the for the Camp ground.
- 2 June 1856: Stopped one week. (pg. 56)
- 9 June 1856: Start on our journey; 5 miles; lost the cattle. From June 11 to the 29th we went about 10 miles a day. Sent a letter home. About the 25th of June, 1856 reach Winter Quarters.
- 8 July 1856: Went to the Bluffs on the 10th. Started from the Camp.
- 20 July 1856: Reach Elkhorn.
- 21, 22, 23, 23 July 1856: Celebration Camp at 12 o'clock and spent the afternoon in washing and other things.
- 25-26 July 1856: Cross the river. A great storm. Henry Walker struck by lightning and his wife and 2 more hurt. All well then. For it is the work of the Lord.
- 27 July 1856: Killed an ox. Travel hard all week.
- 29 July 1856: Meet some California (Emigrants).
- 2 August 1856: Saw some buffaloes. Cross 2 rivers and then camp.
- 3 August 1856: Hunting for buffalo.
- 5 August 1856: In good health. Camped at Rattlesnake Creek.
- 16 August 1856: At Wold Creek. In good health, and about lost sight of the buffaloes. After that passed Ash Hollow Creek and Chimney Rock.
- 24 August 1856: We lay 30 miles from Fort Laramie
- 25 August 1856: Saw a camp of Indians.
- 16 August 1856: Came to Fort Laramie. Post a letter. Ill all week.

31 August 1856: Reach Deer Creek. Meet the wagons from the valley.
 1 September 1856: Lay still
 2 & 3 September 1856: Travel hard.
 4 September 1856: Travel 26 miles
 5 September 1856: Rain and snow all day.
 6 September 1856: Lost the cattle. Looking all day, for them.
 7 September 1856: Travel 22 miles. Camp at Sweet Water. A man died after the long and tedious journey of 5 months and 12 days.
 26 September 1856: Brothers from city sent wagon with provisions. We were very short. 10:30 a.m. 13 miles. 8 miles from City met Governor (Brigham) Young and counselors. nauvoo Ban, lancers and many others. We were first rate received in City. Provisions of all kinds came rolling in. Brothers of City manifested great interest to us as a company which cause our hearts to rejoice (pg 62)

We reached Salt Lake Valley and were received with glad hearts and rejoicing.

Diary kept by John Kettle.

John Kettle, James Constable Warner and their families came with the Edmund Ellsworth company in 1856. Departure was 9 June 1856, arrived in the Salt Lake Valley September 26, 1856. Company information: 1st handcart company had about 280 individuals, 56 handcarts, and 3 wagons when it began its journey from the outfitting post at Iowa City. Iowa. They are listed at the following website.

<http://lds.org/churchhistory/library/pioneercompany/0,15797,4017-1-111,00.html>

Microfilms of Ship Rosters for LDS voyages 1840-1868 is listed:

Emigration Year	Ship Name	U.S. Roster	LDS Roster	Other Roster
1856	Samuel Curling	NA	25691	NA

Website address is http://www.xmission.com/~nelsonb/ship_film_year.htm

Information can also be found on the Warner family at

<http://freepages.genealogy.rootsweb.com/~sjensen/jensen/references/ref84.htm>

One of the members of the LDS company was a blind man who played the harp. His name was Thomas Davis Giles, popularly know as “Utah’s blind harpist”. This is an account of his story found at <http://www.geocities.com/Heartland/Bluffs/2806/aqwg122.htm> This story is

added because he was one who traveled with John Kettle and James Constable Warner. They must have enjoyed the harp music very much.

LDS Biographical Encyclopedia, Andrew Jenson, Vol. 2, p.507 Giles, Thomas Davis, popularly known as "Utah's blind harpist", was born Nov. 28, 1820, at Blan, Avon, South Wales, the son of Thos. Giles and Maria Davis. He was one of the [p.508] early converts to "Mormonism" in Wales, and soon after his baptism in 1844, he became a zealous worker in the Church. After laboring in different capacities he became president of the Welsh conference. At a meeting of saints held in Bro. Giles' native town, in 1848, a member of the Church arose and spoke in an unknown tongue, prophesying that something of a very serious nature would shortly happen to some of the leaders of the Church in Wales. A spirit of dread took possession of the little branch, as it was feared that the calamity predicted would come through mob violence, and as a precaution the Elders of the Church from that time ceased going out to labor singly as missionaries. The prediction sure enough came to pass, Bro. Giles, being the victim. One day, while working at his trade, digging coal in a mine, a large piece of coal fell on him, striking him on the head and inflicting a wound nine inches long, rendering him totally blind. The injured man was carried to his home and medical aid hastily summoned. The doctor then bound up the wound in Bro. Giles's head and rendered him other assistance. In taking his leave, the doctor said he did not believe the injured man would live longer than twenty-four hours. News of the sad accident was carried to two Elders of the Church, who hastened to the bedside of their unfortunate brother, whom they anointed with oil, and then prayed for his recovery. He was promised that he would get well and even if he would never see again, he would live to do much good in the Church. A month later he was out traveling through the country attending to his ecclesiastical duties. In the spring of 1856 Bro. Giles received word that he and his family could emigrate to Zion. They crossed the Atlantic in the ship "Samuel Curling", which sailed from Liverpool, England, April 19, 1856. Before leaving Wales the saints there presented Bro. Giles with a splendid harp which he learned to play skillfully. While crossing the plains he lost his wife and two children by death. His sorrow was great and his heart almost broken, but his faith did not fail him. In the midst of his grief he said as did one of old, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord". At Council Bluffs he joined a handcart company and started again for the Valley. Though blind he pulled a handcart from Council Bluffs to Salt Lake City, Bro. Alfred Reese, who pulled the handcart with him, leading the way. At a certain stage of the journey Bro. Giles became very ill and being unable to keep up with the company, he and his partner were left behind for a day or so, until Apostle Parley P. Pratt came along and administered to Bro. Giles; under the powerful administration of Apostle Pratt, he was miraculously healed, and reached the City of the Saints in safety. Pres. Brigham Young had in his possession at that time a valuable harp, the use of which he feelingly tendered Bro. Giles. In due course of time Bro. Giles's own harp arrived, and then, carrying a letter of introduction from Pres. Young to the Bishops, Bro. Giles traveled from settlement to settlement in Utah, giving concerts and gladdening the hearts of the people with his sweet music. This was his avocation for many years. "In 1895 (Nov. 2nd) the harp of the old blind musician was hung up on the willows! Bro. Giles, its owner, was dead."

Information found about the "Samuel Curling" ship also known as Sanders Curling. Found at

SAUNDERS CURLING "DEPARTURES. -- The ship S. Curling cleared on the 18th of April, and sailed for Boston on the following day, with 707 souls of the Saints on board, under the presidency of Elders Dan Jones, John Oakley, and David Grant. In the company were a goodly number of elders, who have for some time been laboring in the ministry in this country. In addition to the presidency of the company, were the following ex-presidents of conferences -- William Woodard, president of the Dorsetshire, Job Welling of the Southampton, Thomas D. Giles, of the Monmouthshire, John Parry, of the Denbigshire, John Price of the South Pembrokeshire, Thomas Morgan, of the Brecknockshire, William Lewis, of the Dyffryn Conway, and Anglesea, Thomas Jenkins, of the Caermarthenshire, and Thomas D. Evans, of the North Pembrokeshire Conferences. Elders John McDonald and William Butler, from the Valley, who have for a long time labored faithfully in this country, also sailed with this company. President Dan Jones has, during his mission in Wales, succeeded in emigrating about fourteen hundred of the Saints from the principality, of whom about 550 accompany him on the S. Curling. . . ."

"NINETY-FOURTH COMPANY. -- Samuel Curling. 707 souls. The ship Samuel Curling cleared the port of Liverpool, on the eighteenth of April, and sailed for Boston the following day with seven hundred and seven British Saints on board, under the presidency of Elders Dan Jones, John Oakley and David Grant. There were quite a number of elders who had labored in the ministry in Great Britain, including William Woodard, (Utah elder) Job Welling, Thomas D. Giles, John Parry, John Price, Thomas Morgan, William Lewis, Thomas Jenkins and Thomas D. Evans. Also John McDonald, a Utah elder, sailed with the company. About five hundred and fifty of the emigrating Saints were from Wales. As soon as the ship was fairly under way, the usual organizations were effected; several severe storms were encountered, and on several occasions the brethren assembled for prayers and curbed the fury of the winds and waves by the power of the holy priesthood. During the passage six children died, and two were born. One of the little arrivals was named Dan Curling Dee, and the other Claudia Curling Reynolds, in honor of Dan Jones, the president of the company, and the ship. On the twenty-third of May the Samuel Curling was towed to quarantine ground, at Boston. In a few hours the inspectors came on board welcomed by the spontaneous three cheers of seven hundred people, 'and strange as it may seem,' writes Elder Dan Jones, 'called the names of all and passed them in less than one hour and a half without any further complaint than that "I was taking all the handsome ladies to Utah." The passengers were all remarkably clean, as well as the ship, which commanded the admiration of all. In proof of the latter I would say, that I had made a wager with Captain Curling, upon leaving Liverpool, that the Lower decks would be whiter than his cabin floors, and the quarantine doctor decided in my favor.' On the twenty-fourth of May, President Jones contracted with the railroad officials to take about four hundred of the passengers to Iowan City, for \$11.00 per adult over 14 years old, children half price. The kind-hearted captain allowed the passengers to remain on board the ship till Monday the 26th of May, when the journey was continued to Iowa City. (Millennial Star, Vol XVIII, pages 283, 411, 426, 542. Deseret News, Vol. VI, page 160)" "Sat. 19. [Apr. 1856] -- The ship Samuel Curling sailed from Liverpool with 707 Saints, under the direction of Dan Jones; it arrived at Boston May 23rd. From that city the emigrants traveled by rail to Iowa City."

From the "Ships, Saints and Mariners" CD

S. CURLING

Ship: 1468 tons: 207' x 39' x 20'

Built: 1854 at Thomaston, Maine

One of the larger square-riggers of her time, the S. Curling of Thomaston carried two emigrant companies totaling 1288 Mormons across the Atlantic. The first voyage began on 22 April 1855 at Liverpool. Elder Israel Barlow, a returning missionary, presided over the 581 Latter-day Saints, including 385 who were financed by the Perpetual Emigrating Fund. His counselors were Elders John Perry and John Robinson. The shipmaster was Captain Sanders Curling of Thomaston, Maine. An experienced mariner, he had previously commanded the 299-ton bark Roxana and the 992-ton ship John & Lucy. The passage was rough with unusually severe storms. During the crossing three children were born. There were no deaths. The vessel arrived on 22 May at New York after thirty days at sea.

The second passage began on 19 April 1856 at Liverpool with 707 Saints among the passengers. Captain Sanders Curling again was master of the vessel. Elder Dan Jones, the colorful founder of the Welsh Mission and former captain of the riverboat Maid of Iowa, was appointed president of the emigrant company. His counselors were Elders John Oakley and David Grant. The emigrants were organized into eleven wards with the following elders presiding: Thomas Thomas, John Edwards, John Perry, Job Welling, John McDonald, James Thomas, Evan Evans, Richard Williams, William Butler, John Lewis, and John Walters.

During the voyage a schedule of activity was prescribed. Work details washed and cleaned around the berths each morning. By 6:00 a.m. the cleaning and prayers were completed. Meals were served on a staggered basis for the various wards. Frequent meetings were held, and evening prayers were over by 8:00 p.m.. The Saints for health reasons were urged to spend as much time as possible on deck. Despite all precautions there was some sickness, including chicken pox, and six children died. Captain Curling and the ship's doctor "distinguished themselves" in caring for the afflicted. Two babies were born and appropriately named for the master: Dan Curling Dee and Claudia Curling Reynolds. In a letter to President Franklin D. Richards, Elder Dan Jones wrote this tribute:

The conduct of Captain Curling has demanded our praise; generous, courteous, and philanthropic, he has shared his commiseration indiscriminately among the greatest sufferers, and all have received comforts from his liberal hand... the freedom of his commodious and splendid ship.... As for myself, we have spun yarns together for hours, as we paced the quarter deck eagerly scrutinizing the horizon, lest a treacherous squall should take us unawares, and disturb the repose of the sleepers below. At home among the stars, born in a storm, cradled on the ocean, few things escaped his eagle eye, with such a one, hours have I spent with a pleasure known only to weather-beaten old tars. May he moor his barque, yes, his fleet in Zion's snug harbour, ere the equinoctial gales of life beset him.

On 23 May, after a thirty-four-day passage, the S. Curling landed her passengers at Boston. Elder Jones wrote, "The passengers were remarkably clean, as well as the ship, which commanded the admiration of all. In proof of the latter I would say, that I had made a wager with

Captain Curling upon leaving Liverpool, that the lower decks would be whiter than his cabin floor, and the Quarantine Doctor decided in my favour." Captain Curling permitted the Saints to remain on board until their railroad transportation to Iowa was arranged.

The S. Curling, sometimes called Samuel Curling in church records, was built of oak and had three masts, three decks, copper and iron fastenings, an oval stern, and a figurehead. She was owned by Captain Sanders Curling, Edward O'Brien, Samuel Watts, and Thomas O'Brien-all of Thomaston, Maine. This Yankee ship had a long service until she was sold to foreign owners sometime before 1872.

LDS Passenger List (Family History Library) Film: #025,690 (Item 3-12)

U.S. Government Passenger List (Family History Library) Film: #175,508

Identification Number on U.S. Government Passenger List: #376

List of Passengers Published in New York Newspaper, The Mormon (May 12,1855)

Passenger List Sources: (1856)

LDS Passenger List (Family History Library) Film: #025,691 & 1,259,742

List of Passengers Published in New York Newspaper, The Mormon (May 17,1856)

From the Mormon Immigration Index (CD)

Ship: S.Curling

Date of Departure: 19 Apr 1856 Port of Departure: Liverpool, England

LDS Immigrants: 707 Church Leader: Dan Jones

Date of Arrival: 23 May 1856 Port of Arrival: Boston, Massachussettes

Source(s): BMR, pp. 91-119 (FHL #025,691)

Notes: "DEPARTURES. -- The ship S. Curling cleared on the 18th of April, and sailed for Boston on the following day, with 707 souls of the Saints on board, under the presidency of Elders Dan Jones, John Oakley, and David Grant. In the company were a goodly number of elders, who have for some time been laboring in the ministry in this country. In addition to the presidency of the company, were the following ex-presidents of conferences -- William Woodard, president of the Dorsetshire, Job Welling of the Southampton, Thomas D. Giles, of the Monmouthshire, John Parry, of the Denbigshire, John Price of the South Pembrokehire, Thomas Morgan, of the Brecknockshire, Willaim Lewis, of the Dyffryn Conway, and Anglesea, Thomas Jenkins, of the Caermarthenshire, and Thomas D. Evans, of the North Pembrokehire Conferences. Elders John McDonald and William Butler, from the Valley, who have for a long time labored faithfully in this country, also sailed with this company. President Dan Jones has, during his mission in Wales, succeeded in emigrating about fourteen hundred of the Saints from the principality, of whom about 550 accompany him on the S. Curling. . . ."

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

"NINETY-FOURTH COMPANY. -- Samuel Curling. 707 souls. The ship Samuel Curling cleared the port of Liverpool, on the eighteenth of April, and sailed for Boston the following day with seven hundred and seven British Saints on board, under the presidency of Elders Dan Jones, John Oakley and David Grant. There were quite a number of elders who had labored in the ministry in Great Britain, including William Woodard, (Utah elder) Job Welling, Thomas D. Giles, John Parry, John Price, Thomas Morgan, William Lewis, Thomas Jenkins and Thomas D. Evans. Also John McDonald, a Utah elder, sailed with the company. About five hundred and fifty of the emigrating Saints were from Wales. As soon as the ship was fairly under way, the usual organizations were effected; several severe storms were encountered, and on several occasions the brethren assembled for prayers and curbed the fury of the winds and waves by the power of the holy priesthood. During the passage six children died, and two were born. One of the little arrivals was named Dan Curling Dee, and the other Claudia Curling Reynolds, in honor of Dan Jones, the president of the company, and the ship. On the twenty-third of May the Samuel Curling was towed to quarantine ground, at Boston. In a few hours the inspectors came on board welcomed by the spontaneous three cheers of seven hundred people, 'and strange as it may seem,' writes Elder Dan Jones, 'called the names of all and passed them in less than one hour and a half without any further complaint than that "I was taking all the handsome ladies to Utah." The passengers were all remarkably clean, as well as the ship, which commanded the admiration of all. In proof of the latter I would say, that I had made a wager with Captain Curling, upon leaving Liverpool, that the Lower decks would be whiter than his cabin floors, and the quarantine doctor decided in my favor.' On the twenty-fourth of May, President Jones contracted with the railroad officials to take about four hundred of the passengers to Iowan City, for \$11.00 per adult over 14 years old, children half price. The kind-hearted captain allowed the passengers to remain on board the ship till Monday the 26th of May, when the journey was continued to Iowa City. (Millennial Star, Vol XVIII, pages 283, 411, 426, 542. Deseret News, Vol. VI, page 160)"

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

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

<CC, p.56>

This article is about the Captian of the handcart company that John Kettle and family and James Constable Warner and family crossed the plains with.

Mormon Pioneer Overland Travel, 1847–1868

Ellsworth, Edmund, "Account of His Mission," *Deseret News*, 8 Oct. 1856, 243.

Account of His Mission.

By Elder Edmund Ellsworth, and His Experience in Leading the First Hand-cart Company from Iowa City to Great Salt Lake City, Bowery, Sept. 28, 1856.

[Reported by G. D. Watt.]

Brethren and Sisters: I do not feel competent, this morning, to give you as full a report, as I would wish, of the travels of my brethren and sisters in crossing the plains with me; though I may be able to present a few incidents in this great hand-cart enterprise, that may be somewhat interesting. . . .

But in the midst of all my labors God has been with me, and at no time has he suffered me to lack for the counsels of his Holy Spirit, for when it was not convenient for me to get counsel from the Presidency at Liverpool, by dreams and visions have I had communion with our President in the Valleys of the Mountains. In dreams have I conversed with him in his office in this city, and he has given me such instructions as the next morning were necessary to enable me to discharge the duties incumbent upon me.

And long before any communication came in writing from President Young to the old country, calling upon me to lead a hand-cart company across the plains, I dreamed that I was in company with him and that he expressed a wish to have Israel gathered, and looked upon them as I did, in their scattered, forlorn condition, groaning and mourning to be gathered to enjoy the blessings you enjoy, and to hear the Prophets' voices.

He expressed to me, in the dream, his full conviction that he could take a company of the Saints, men, women and children, from the old country, bring them to the frontiers on the Missouri river, there fit them out with hand-carts and lead them across the plains; and that in traveling in such a manner the principle of life would be increased among them, and health and strength would be given them on such a journey, more so than if they rode in wagons; and when they arrived in the valleys they would be better prepared to enter into the duties of Saints.

He also said to me, 'My duties call me to be in another place, I must therefore call upon others to do the work that I would gladly do; can you arise now and be a man of God, and lead the pioneer company of hand-carts across the plains?'

He further said, 'The powers of the wicked would be exerted against me, and the force of the elements would be combined to overthrow me, as was the case with the companies which first left Nauvoo;' and asked, 'Can you be faithful before God, and lead your brethren home to Zion by means of hand-carts?'

In the commencement of the conversation in the dream, I looked upon the enterprise as great and perilous, one that would, perhaps, cost the brethren their lives, but when he had finished his spirit filled my whole system; the Spirit of the Lord was upon me and I said, 'If I am called upon to do this work, in the name of Israel's God I will do it,' and that was my answer to him.

I began to preach, more and more, the gathering of the Saints; and told them that ere long the Lord would open up a way whereby thousands of the Saints would be gathered home, to enjoy the blessings of the kingdom of God with his people.

I encouraged them to believe that with hand-carts they could cross the plains; and although their means were limited, it only needed a few pounds, coupled with economy to enable them to thread their way to some point on the banks of the Missouri, where they could kill wild game and live on it, as did Lehi of old, while they were preparing their hand-carts to cross the plains.

This seemed to inspire the feelings of the people, and they said 'Let us go if we have to carry our packs on our backs. If it were not for those great waters that roll between us and the promised land, how soon would we start and be with br. Brigham and those blessed Saints in the mountains.' These are the feelings that fill the bosoms of the Saints in that country.

Being blessed from time to time with the company of Elder Wheelock, second counselor to Prest. F. D. Richards, the time had come for the appointment of brethren for the ensuing year. Br. Wheelock asked me whether I had any particular choice as to where I would labor during the coming year. I told him that I had none, only that I thought I could do more good where I was acquainted; but, said I, tell Br. Franklin to put me where he thinks I can do the most good; if it is to go and lead a company of hand- carts across the plains, let him tell me, and I am on hand for that.

At a meeting for making the appointments, those words called forth some little comment, and br. Franklin remarked that when I left the country I might lead some such enterprize.

Soon after, a letter came from Prest. Brigham Young, wishing the hand-cart enterprize to commence this season. My heart was in the enterprize, and I showed the Saints that if it was a hard journey, they were called upon to pass through; and even should they lay down their bodies in the earth before they arrived in Great Salt Lake City, it was better to do so, keeping the commandment of God in gathering, than wear out their bodies in the old countries; and so the Saints in that country feel now.

Concerning the prosperity of the first hand-cart expedition, I would like to have it understood what kind of people have been called for this season to embark in this great undertaking. A single explanation will show the difference between the people that this season came forth, and those that may emigrate another season in the same way.

Br. Franklin was instructed to call upon the old soldiers, the halt, maimed, weak, and infirm, and not upon those who were particularly young and strong, but upon the old soldiers. [Voice. "those of 19 years standing in the church."]

This counsel called forth all the old men and women, the cripples and infirm, those that had borne the burden of sustaining the church from the first, in the old country.

With this kind of a company we came from England to Iowa city, probably a distance from this place of 1300 miles, or upwards. There was our first place of out-fit for the plains; and there I again received my appointment to lead the first company of hand-carts across the plains.

Again, had the making of our hand-carts been directed by the wisdom of our President here, or could the work there have been superintended by men of more experience, with time to have attended strictly to seeing that the carts were made in the best proportions and of good, substantial timber, much labor on the plains might have been avoided; in fact I presume that one third the labor we have had could have been thus saved. Our hand-carts were of a poor

description, but they had to be experimented upon, and the experiment made this season has been at our expense.

At Iowa city, before the hand-carts were ready, some of the brethren and sisters began to despair of ever accomplishing so long a journey; and the inhabitants of the surrounding country offered them great wages; telling them that if they remained there and served them one year, that without doubt they could earn a good team and wagon, and a cow or two, and then they could cross the plains with comparative ease. This had its effect upon some few at Iowa city, and there were a few who had to be considerably persuaded to start from that place.

Br. Spencer felt that he especially wanted those to go who had this season started from the old country to cross the plains, and encouraged us to go on; but I have found, since that time, that those who were dissatisfied and wished to remain back were continually faltering, and that it was of little use to say any thing to them to encourage them; for when greater inducements, as they thought, were offered to them along the road in Iowa; a distance of 300 miles through sand hills and heavy roads, several families left the company in order to get rich and come on another year.

But the Saints who started from the old country with the kingdom of God at heart wanted to come here and assist in building up that kingdom, and see the glory of God and the prophets of the Lord, and receive instructions from their lips.

It was hard to induce them to step off the track; and although the weather was boisterous and uncomfortable, and the roads heavy, they felt willing to continue; and when sickly and fatigued, and ready to faint by the way, if asked whether they wanted to go back would say, "No, let us go to the valley, or go on as far as we can muster strength."

And, as it had been represented to me in the dream, as it had been predicted to me by the Spirit of Brigham, the powers of the destroyer were strongly exercised against the faithful little band that was with me gathering to these valleys.

I found that the adversary of souls was using his influence and doing his best, with sickness, weakness, and fatigue, breaking down the carts, etc., to discourage the faithful and sink their spirits.

I found that unless I had power with God and with Brigham, and could claim their faith and call to my aid their energies to enable me to encourage the spirits of that people, they would sink and the expedition would fail.

But I thank God that we had the blessing of the Lord upon us, and the spirits of the people were buoyed up to go along just about enough every day, and to commence the journey on the morrow.

Nobody had any faith to give away to their neighbor, there was no energy to spare, but there was just sufficient to keep along in the journey.

The Lord has been with us; and from time to time, when I found sickness rather gaining upon the people, I called upon them to exercise faith in God, and to claim the blessings promised to them by Brigham and the servants of the Lord in the mountains, and by br. Spencer at the place of outfit, who promised them that if they were sick and would look to the Lord and have

faith in him, and call upon the servants of the Lord to administer to them, although dying they should live, although sick they should be healed.

I regret that there was a wagon in our company, for I realized that wagons had a tendency to destroy the faith of our brethren and sisters; for if they were sick a little they felt that they could get into the wagons.

I am persuaded that if there had been no wagons for such people, there would have been none sick, or weak, but that their faith would have been strong in the name of the Lord.[Voice, that is true.] Consequently I have had to labor with the people incessantly to keep faith in them, to keep them away from the wagons, by showing them that there was honor attached to pulling hand-carts into the valley; by saying, I have walked 1300 miles, old and decrepid as I am, with these crooked legs of mine, and there is honor in that, brethren and sisters, far more than in having to be carried in a wagon to the valleys of the mountain, and thus I believe that I have stimulated those that otherwise would have gone into the wagons.

I can say, in praise of this company, that they have been faithful before God, have done what I have required of them, better than any company I have ever traveled with. I have been in a company directed by Prest. Brigham Young, but I never saw a company that were more willing to go along peaceably, without quarreling and contention, and more ready in doing what they were called upon to do.

When we came to the large streams that had to be crossed, such as the Platte, it seemed almost too much for human nature, for men, women, and children to wade through a broad stream nearly two feet deep, and some would tremble at it; but the most, as they were requested, boldly entered and went through freely, not caring for the poor gentile sneaks who were watching them on the banks.

The brethren and sisters felt wonderfully tender of the children, on the commencement of the journey, asking, "what shall we do with them?" and saying that they must get into the wagons. I said let them stick by the hand-carts, and pull off their heavy shoes so that they can go along light footed, and the journey will be accomplished easily by them; their feet will become tough, and the mothers who will take this course will see the utility of it before the journey is accomplished; but some were so tender of their children that they nearly killed them by keeping on their heavy stockings and shoes.

Their feet became blistered, and they were soon so crippled as not to be able to walk, only with great pain, and when they could not use their shoes any longer, they had to take them off, and then their little feet were tender and sore, and altogether unfit to tread on the pebbles and prickly pears scattered on the roads in the latter portion of the journey. If they had been permitted to go barefooted at first, their feet would have been hardened and inured to the journey, and been better prepared for the rough roads in the mountains.

The remarks of Prest. Young, concerning our teams having been a hinderment to us, are verily true; and I believe his suggestions were, at first, to provide a few mule teams to travel in company with the hand-carts for hospital purposes, and also to carry some of the baggage. Had the brethren in the States been able to have accomplished this, I believe that the companies of hand-carts already arrived would have been in some ten or twelve days sooner.

Some of the brethren wrote letters to their wives, immediately after starting in the hand-cart train, but I believe they have all had to bring their letters in their pockets; we have passed the ox teams, and everything that started with us. An ox train started ten days before us and anticipated making as speedy a passage as any such company could do, but we passed it, and it is still back.

Our ox teams started with us in the morning, but they would be from one to three hours behind us in getting into camp at night, besides what we waited for them through the day; and we have generally waited from one to three hours in the middle of the day.

A few deaths happened in our company, but this was doubtless due mainly to the fact, as I before remarked, that it was in a great degree composed of infirm people, and many of them had been accustomed to different kinds of labor to what they have experienced this year.

Some had been raised at work under ground all their lives, and been subject only to that kind of exercise, and through this they had accumulated diseases and their lungs had been affected; and some were nearly dead when they left the old country; and in crossing the sea, where they had hardly exercise enough for their good, some sickened almost enough to bring them down to the graves; and all such persons, when they come to where they began to breathe pure air, to breath in a rarified atmosphere such as they had not been accustomed to, were sure to be healed and made strong, or carried out of this world.

God has been with us; and when the people have been sick they have been administered to in the name of the Lord, and the prayer of faith has raised up the sick, many of them instantaneously. And when accumulated labors and cares came upon me, through administering of and praying for the people so much, I counseled them, when their strength began to fail, instead of laying down and sending for me, to ask the Lord in the name of Jesus to pour on them his Holy Spirit, and he would heal them and give them new life, energy, and strength and so increase it upon them that they would be able to perform the journey of the day.

And night after night, day after day, week after week, men, women, and children have come into camp and said that they called upon the Lord, when they felt that they would be obliged to leave their hand-carts behind, and strength seemed to come upon them immediately and they were enabled to pull their carts up to the camp ground. The Lord has been with us and preserved and blessed us and our teams, and joyful does this company come into these valleys of the mountains; and I felt that no company can come into these valleys that can more deeply appreciate the blessings the people enjoy here. A few days rest will make them ready for labor, and perhaps by to-morrow morning they will be better ready to begin labor than any company that can come here in wagons. And I honestly believe that could they commence labor immediately, it would be better for them than to let any great relaxation take place.

As to the company that came with me, since I can see many of them here to-day, I wished with all my heart a day or two before we reached here, I had time and oportunity offered, to express to them the gratefulness of my heart for their kindness to me is the old countries, and for the way they have sustained me and accomplished the journey over the plains, and the honor they have done to themselves and me by upholding and sustaining me. I feel that I have enjoyed a signal privilege and honor in being permitted to some with this present company to this place, and should I hereafter sink down in sin and folly and go down to hell, (I should feel even there,

and it never could be erased from my mind, that God once raised me up to an honorable position in this life, in permitting me to lead a company of Saints with hand-carts to the valleys of the mountains. And I feel that my brethren and sisters who have come with me are honored, and they feel the honor conferred upon them by this people, who turned out in mass and welcomed us with cheers and tears of joy. We have been honored so greatly that I feel that words are inadequate to express the deep sense of gratitude that such kindness and attention have caused to flow in our bosoms. I can recommend the most of this company as being Saints of God, though some of them are not, and I fear never will be, but better saints never lived than are the majority of them, and I can recommend them to our President as being willing to take hold in any form he may suggest.

They will build up the kingdom of God, and they will prove faithful to the trust conferred upon them; and I ask the brethren that may hire them to treat them as Saints and pay them for their services, that they may not lose their confidence in you. I can recommend the young women, that have come in this company, as good wives; they are as good a number of sisters as ever come to these valleys, and in performing so hard a journey they have done nobly. Many of them have pulled the hand-carts the whole of the way, and a great portion of the joy of the company was caused by seeing the sisters so joyful, singing songs and hymns while they journeyed through the day.