

IN
A
COMPANY
OF
SAINTS

THE
LIFE AND TIMES
OF
ELIZABETH BARNES MERCHANT

BY
DENISE MERCHANT OVERTON

IN TWO VOLUMES

VOLUME I

ENGLAND - AUSTRALIA

SYDNEY
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MMXV

HUNTER RIVER VALLEY SETTLEMENT

“Even in this time of great evils, adversities and deceptions,
a sense of growth and destiny sustained the people....

In all the turmoil, waterfowl flocked to the lagoons, nestled their young,
and taught them to fly.

In the lonely clearings and in the troubled town of mushroom growth
an unquenchable force was as little noticed in the commotion.

At nightfall each mother lit a candle and her children came home from work or play
in the bush or at the riverside to gather round her. In the candle light and at the broad
fireside the old faiths and values were kept.

Fortitude and courage were everywhere, and fellow kindness was not lost,
but in those small circles on all the frontiers of the colony unity and assurance
were found, and the brave spirit of a nation was nurtured.

This was the good seed which like the flocks of fine-woolled sheep spread amazingly. ”

Chaplin G.K. Rusden to the Colonial Secretary of New South Wales,

“Dawn in the Valley”

The story of settlement in the Hunter River Valley to 1833

W. Allan Wood

FORWARD

I never had the good fortune of meeting my great, great, great grandmother, Elizabeth Barnes Merchant but researching and compiling this book about her life has shown me what a remarkable woman she was.

Elizabeth was born in an era when the role of the women was to raise the children and look after the house but Elizabeth did so much more than that in her lifetime. As a young woman she left her native England with her father and younger brothers to start a new life in far-away Australia. Life in Port Stephens was very different, coping with mosquitoes, sand flies and snakes and living in a bark hut. Despite the hardships she made a new life, married and gave birth to twelve children, raising them all to adulthood without losing one of them; she must have been a very good mother. Then when her children had grown and she finally had a nice home she once again made the decision to travel half way around the world from Australia. This time it was different, her strong religious beliefs drove her to leave her older children and ultimately her husband and go to America. The hardships she endured on this journey were unbelievable. The loss of her husband and half her family, the lack of proper shelter and freezing temperatures that awaited her in Utah would have defeated many people but her strong Mormon faith sustained her throughout these struggles.

I grew up knowing nothing of this remarkable woman. Thanks to the internet I have been able to discover her story and most rewarding to me was finding new relatives in Utah who could add to and complete the story. I had no brothers and sisters but now I have four children and eight grandchildren to pass this story on to. The book is for them and the many descendants in Australia and America of this remarkable woman Elizabeth Barnes Merchant.

Special thanks to all who have contributed to this book, but a special thanks go to my dear husband, Dennis, for his long hours of research and compiling all these facts and stories into a book for us all to read and enjoy.

Denise Merchant Overton

INTRODUCTION

This is not a story of religion but about a beautiful, courageous and spirited woman, steadfast in her religious conviction and compassion for her fellow human beings. It is a story of a woman whose undying faith came at a cost of a loving husband and most of her family. This is a story of a woman that suffered unbelievable hardships in establishing early colonial settlements in not one but on two continents.

This is the story of Elizabeth Barnes Merchant.

Elizabeth Barnes was born on the 9th June 1805 at Highworth, Wiltshire, England. Elizabeth's mother Mary died in 1824 possibly as a result of giving birth to a baby son called Henry who also later died. This left Elizabeth to look after the family at the age of 19 years that consisted of Richard, aged 16 years, William aged 13 years, James aged 10 years and John aged 7 years. Due to the rural and family situation in England, Elizabeth's father William accepted a position as a shepherd with the Australian Agricultural Company and the family left England in 1825 bound for Australia. In barely tolerable conditions on board the ship, the family together with other company servants, sheep, cattle and stores took some five months to reach Australia. There was disharmony and some regret amongst the passengers on board which was aggravated further when the ship was attacked by Pirates. The shepherds were from traditional English stock and the conditions of the far away penal colony and must have come as a shock to all those on board when they first entered Sydney. Pretty young Elizabeth's arrival in Sydney was reported in the local papers and certainly raised an eye brow in the female starved colony. The families were transported again further north to Port Stephens and after unloading the Captain of the ship made an audacious attempted to kidnap Elizabeth. Elizabeth and the family were eventually housed in what can only be described as primitive conditions at the new Australian Agricultural settlement being established at Carrington. Elizabeth and her family were later sent to an outlying sheep station and had to contend with Aboriginal, convict and bushranger incursions as well as drought, flood, bushfires and wild animals in one of the most isolated jobs in a rugged part of the country.

Elizabeth married a Richard Merchant, also a shepherd from England, gave birth to 12 children, as well as looking after her younger brothers and her neighbours' children that fell on hard times. Elizabeth also became wet nurse and step mother to Sir William Edward Parry's (Commissioner for the Australian Agricultural Company) sick daughter, one of the twins that were born to Lady Parry about the time of Elizabeth's second child. Elizabeth and husband Richard contract with the company expired in 1833 so the family had to gouge out a new farm from 1837-1856 at the Allyn River near Vacy not too distant from the company boundaries.

The family became interested in Mormon Church in 1853 and most of the family accepted an offer in 1856 to immigrate to Utah in America. Just before the ship sailed Richard had second thoughts and he stayed in Australia with five of the eldest children whilst Elizabeth, true to her convictions, sailed on to America with the six youngest children and a married daughter. Once again Elizabeth set sail half way around the world to start a new and promised life in Utah. On board ship the family again had to deal with the irritations and some disagreements between the passengers. Elizabeth was also dismayed by the knowledge that the previous immigration ship was wrecked and sunk on a reef with the loss of some of her friends.

The family landed safely in San Pedro then travelled inland to the troubled town of San Bernardino where they brought a farm and again cultivated the land to support the family. Elizabeth was eventually “called” to Utah and she sold her farm for a wagon and horses but the family split again and her married daughter and family returned to Australia.

Elizabeth joined a company wagon train and had to confront starving Indian’s and gruelling desert conditions, on its way to Beaver, where the family finally settled in 1857-1858 in the midst of snow and a federal state rebellion and continued Indian incursions.

This time Elizabeth had to again carve out a new farm in colder and even harsher conditions than she had ever endured before and this must have tested her resolve and her religious convictions to the limit. Elizabeth also worked at a neighbour’s property looking after their children whilst working her own property and taking in washing to make ends meet

Elizabeth Merchant died on the 10th June 1863, eight months after Richard her husband died. Some say of a broken heart. It is difficult to imagine the suffering and hardship Elizabeth endured in her short life of 58 years but what is more remarkable she did so with dignity, compassion and a conviction to help others. Elizabeth’s strength and courage can only be admired and I keep thinking about what Elder Jones said when Elizabeth and the other eleven families from the Allyn and Williams River areas left Sydney bound for America...

On May 28th 1856

“A small company of Australian Saints, under the direction of Augusta Farnham, sailed from Port Jackson, New South Wales, bound for Utah.”

Denise Merchant Overton

ACKNOWLEDGEMENT

The compilation of the information on Elizabeth Barnes and family in the following volumes has only been possible because of the dedicated research done by others and from publically published records and diaries of the Australian Agricultural Company and the Mormon Church.

The following books were consulted “Barnes an Australian Agricultural Coy Family”, by Ken Laycott, “A Million Pounds a Million Acres” by Damaris Bairstow and “Pure Merino’s and Others” by P. A. Pemberton; and these I recommend to the readers to be able to fully understand Elizabeth and her families situation during their employment with the Australian Agricultural Company in Australia.

Where possible I have noted “*quotations*” as the source from the respective books and pamphlets however I hope I will be forgiven if I have missed in haste some of the “*references*” in trying to document, for the future generations, the life and times of a remarkable woman ELIZABETH.

Thank you to the Historical societies at Port Stephens, Raymond Terrace, Gresford and Patterson for the information provided. Thank you also to the Mitchell Library staff for their assistance and help.

I would also like to thank Jane, Karen, Ann and Val Stringfellow and the Wilson families in Utah, America, for their support, encouragement and information on the American side of the family. Thank you to the Daughters of Utah Pioneers in Beaver, St George and Salt Lake City for access to their records. Thank you also to the many Merchant descendants still living in the Patterson Vacy areas for providing additional information on the Barnes and Merchant families. Finally to Glenna Puffer, Beaver, Utah, U.S.A. for allowing me to access Elizabeth’s original homestead and her family photographs.

This book is for family research only and is not for sale or resale. All rights are reserved and no part of the book may be reproduction or used in part or whole by any means without gaining the permission of the author.

It is hoped in the future as more documents become available the story of this remarkable woman, Elizabeth (Betsy) Barnes Merchant, may be expanded and up dated.

Denise Merchant Overton

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CHAPTER I

ENGLAND

THE FAMILY

HIGHWORTH BERKSHIRE

Elizabeth Barnes is recorded on the IGI index as being born on the 9th June 1805. Unless there was a mistake in retrieving the information, the record, is unusual as there is no mention of a christening which is the norm. The records also show that Elizabeth was born in the village of Highworth, in the county of Wiltshire, England. The usual practice, at the time, was for the mother to give birth in the village of her mother so we could safely assume this was also in the hamlet of Eastrop. Elizabeth's father was William Barnes born or christened on the 24th February 1782 in Kempford, in the county of Gloucestershire, and her mother Mary Dodd was born or christened in Eastrop, in Highworth, Wiltshire England. William's and Mary's marriage date is recorded as being the 26th February 1805 also in Highworth, Wiltshire. As the name suggests Eastrop is a hamlet to the east of Highworth. Kempford is village a few miles from Highworth but just over the border in Gloucestershire. It is interesting to note that genealogical research conducted by members of the LDS traced Elizabeth's Barnes forebears back to the 1600's and each generation had been born, christened or married in Eastrop.

A travel writer William Cobbett in 1826 described the village at Kempford as containing, what has been said as, the remnants and ruins of a mansion of John of Gaunt. The local church the writer described as being "ancient and very capacious" and quipped "What tales these churches do tell upon us!"

After Elizabeth, William and Mary are recorded in having six more children.

1. Richard Barnes Born /Christened 12th July 1809 Highworth, Wiltshire, England.
2. William Barnes Born /Christened 4th July 1811 Highworth, Wiltshire, England.
(Died 11th March 1812 Highworth, Wiltshire, England.)
3. William Barnes Born /Christened 24th November 1812 Highworth, Wiltshire, England.
4. James Barnes Born /Christened 2nd April 1815 Highworth, Wiltshire, England.
5. John Barnes Born /Christened 3rd February 1818 Highworth, Wiltshire, England.
6. Charles Barnes Born /Christened Abt. 1822
7. Henry Barnes Born /Christened c. April, 1824 assume Highworth, Wiltshire, England.
(Burial record 20th March 1825 Henry Barnes age 11 months Eastrop Highworth, Wiltshire, England.)

Unfortunately records show that Mary, Elizabeth's mother died and was buried on the 25th July 1825 at Eastrop, Highworth, Wiltshire, England at the age of 47 years. There are some suggestions that Mary died from complications after Henry's birth but no proof of this has yet come to light. However, Karen McMullin did notice in a search of the records that 6 children were buried in Eastrop between the 14th and 22nd March 1825; Henry Barnes was buried on the 20th March, 1825. (KM)

William Cobbett, Rural Rides (Letchworth: Temple Press, 1932)

Sept. 29th to Oct. 2nd, 1826: Ryall to Burghclere.

This morning, Mr. Iles was so good as to ride with us as far as the house of another friend at Kempford, which is the last Gloucestershire parish in our route. At this friend's, Mr. Arkall, we saw a fine dairy of about 60 or 80 cows, and a cheese loft with, perhaps, more than two thousand cheeses in it; at least there were many hundreds. This village contains what are said to be the remnants and ruins of a mansion of John of Gaunt. The church is very ancient and very capacious. What tales these churches do tell upon us! What fools, what lazy dogs, what presumptuous asses, what lying braggarts, they make us appear! No people here, "*mon, teel the Scots cam to seevelise*" us! Impudent, lying beggars! Their stinking "*kelts*" ought to be taken up, and the brazen and insolent vagabonds whipped back to their heaths and their rocks. Let them go and thrive by their "cash-credits," and let their paper-money poet, Walter Scott, immortalise their deeds. That conceited, dunderheaded fellow, George Chalmers, *estimated* the whole of the population of England and Wales at a few persons more than *two millions*, when England was just at the highest point of her power and glory, and when all these churches had long been built and were resounding with the voice of priests, who resided in their parishes, and who relieved all the poor out of their tithes! But this same Chalmers signed his *solemn conviction* that Vortigern and the other Ireland-manuscripts, which were written by a lad of sixteen, were written by Shakespeare. In coming to Kempford we got wet, and nearly to the skin. But our friends gave us coats to put on while ours were dried and while we ate our breakfast. In our way to this house, where we now are, Mr. Tucky's at Heydon, we called at Mr. James Crowdy's, at Highworth, where I was from the 4th to the 9th of September inclusive; but it looked rainy, and therefore we did not alight. We got wet again before we reached this place; but our journey being short, we soon got our clothes dry again.

According to the birth /christening records William Snr worked in the above village as an agricultural worker / labourer before being employed at the Beckett Estate as a shepherd. Marriage documents of Elizabeth when she married later indicated she was illiterate at that time but this may have improved later with bible readings. Unfortunately during this time education and schooling was limited to the boys of the family, if at all. Research has also revealed that Ann Titcombe* who came to Australia with her family and later married Richard Barnes, Elizabeth's brother, was born in Kempford. Thus the Titcombe's family must have known the William Barnes family as they were both born in the same village. Both Kempford and Highworth were also described in 1826 as being dairy, cheese and bacon areas.

NOTE:

References are stated however a letter or letters may be used for continual referencing see REFERENCE APPENDIX at rear of book. *Variations in spelling

CHAPTER II

ENGLAND

BECKETT ESTATE

SHRIVENHAM, BERKSHIRE

Beckett, Lord Barrington's estate in Berkshire, is only a few miles from Highworth, Farringdon and Aston. There is in consequence a possibility that William Barnes, Stephen Titcombe, Richard Merchant and others who came as company shepherds during Robert Dawson's term as Chief Agent were known to Dawson and selected for that reason, for an approach in regard to employment by the company. William Barnes is referred to in Dawson's statement of services **"as the company's most experienced shepherd."**

HISTORY

When the Crown held Beckett Manor at Shrivenham, in the early 13th century, it is recorded that King John stayed there and sent letters from the property.

The Beckett family probably had a medieval hall house on the estate in the 14th century. The medieval lady buried under her effigy in the parish church, may be one of their wives. In the following century, it was owned by the Shottesbrookes and their heirs, the Rogers and the Essexes. The house was a secondary home, but the families were still often there. Sir William Essex may have built a Tudor mansion at Beckett, but he preferred Lambourn Place. He was the local MP during Henry VIII's reign, when he got caught up with a group of gentlemen critical of the Government's religious reforms. He took a copy of the demands of the Pilgrimage of Grace rebels back to Beckett House, which was OK, until his steward, Geoffrey Gunter, started making copies and passing it round the clergy of Reading. In the end, Sir William was thrown in prison, if briefly.

In 1633, Beckett was sold to the Admiralty judge, Sir Henry Marten, but it was his son, Henry Marten the Regicide, who made the house notorious during the Civil War. He was a republican in the extreme and didn't like Cromwell any better than the King. During the Second Civil War, he raised an unofficial cavalry regiment of levellers with the intention of opposing Parliament should they recall the Monarchy. They would meet at Beckett before rampaging round the local countryside, stealing horses from, not only travellers, but also Marten's neighbours. The house is said to have been considerably damaged by marauding Royalists during the War and, by the time Marten sold up to his friend and fellow leveller, Sir John Wildman, in 1657 (NOT Sir George Pratt in 1652), there was but half of it left standing. Unfortunately, the rest of the building burnt down nine years later. However, the so-called 'China House,' by the lake, survives from this period.

It is a pagoda-like gazebo with a balcony for fishermen, attributed to Indigo Jones, and one of the oldest pieces of garden architecture in the country.

John Wildman or his son of the same name presumably erected a replacement house. An arch from this building may have remained until 1952 as part of the kitchen block. Wildman Junior had no heir and adopted the most honourable man he knew, in the Roman manner. His name was John Shute and Wildman hardly knew him. Later, he also inherited the estates of his cousin's husband, Francis Barrington, but he had to take on his surname in order to get his hands on them. He was made Viscount Barrington in 1720.

The present Beckett House (sometimes called Beckett Hall), was built slightly further south in 1831, by Thomas Liddell for his brother-in-law, the 6th Viscount, in a Tudor-Gothic revival style. The funds had been provided by Shute Barrington, the Bishop of Durham. The Barrington's only quit the place in 1936. Beckett House is now at the centre of the Defence Academy of the United Kingdom, part of Cranfield University.

(Beckett House History - Journal of the Military College of Science, Defence Academy United Kingdom. Beckett by Major Sewell)

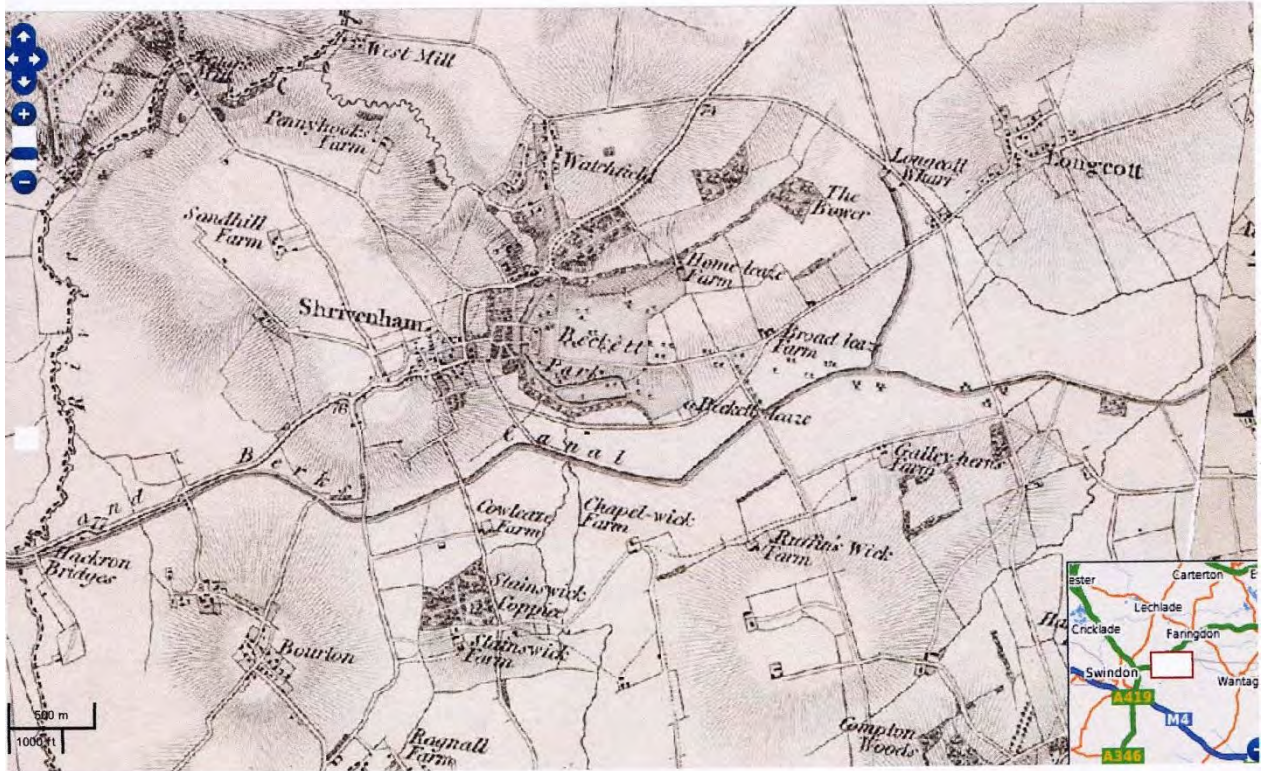
Throughout their dynasty in general, the Barrington's consistently displayed their propensity for benevolence.

During the past year Lord Barrington has deposited with the County Record Office at Reading an account book for the estate, covering the years 1815-1820.

There are many references to leases of cottages to local people. In most cases it is not possible to ascertain with any certainty where these properties were situated. However, it may be possible when taking into consideration other clues within the estate, approximately where the cottages were located. Moreover, these leases will certainly be of interest to genealogists and family historians. It is a large volume and was kept by one George Merryweather, who during that time was steward to the rev. George Barrington, fifth Viscount Barrington of Newcastle.

I have included some notations regarding lease holders but I have found no mention of the Barnes family to-date.

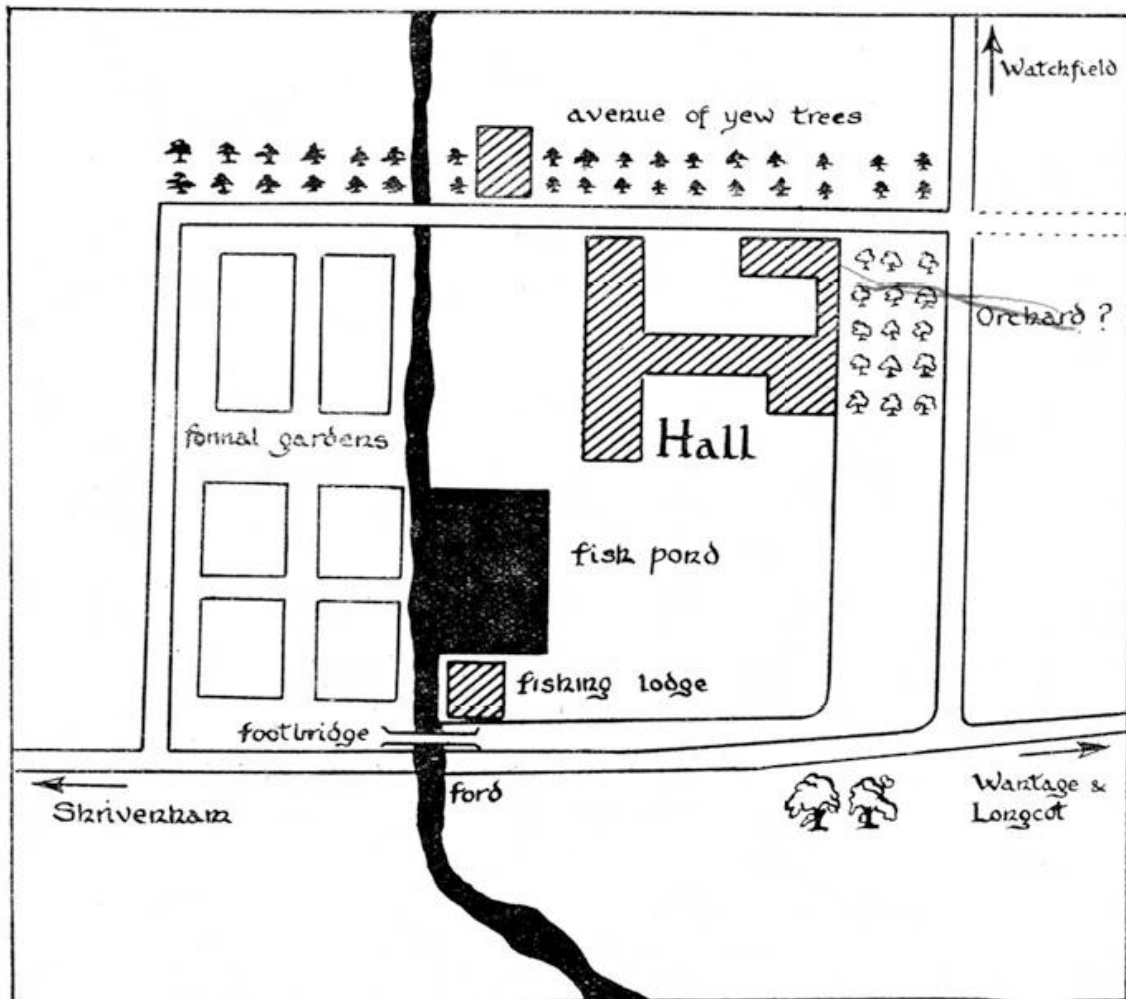
Ordnance Survey



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Ordnance Survey First Series, Sheet 34



ENHANCED VIEW

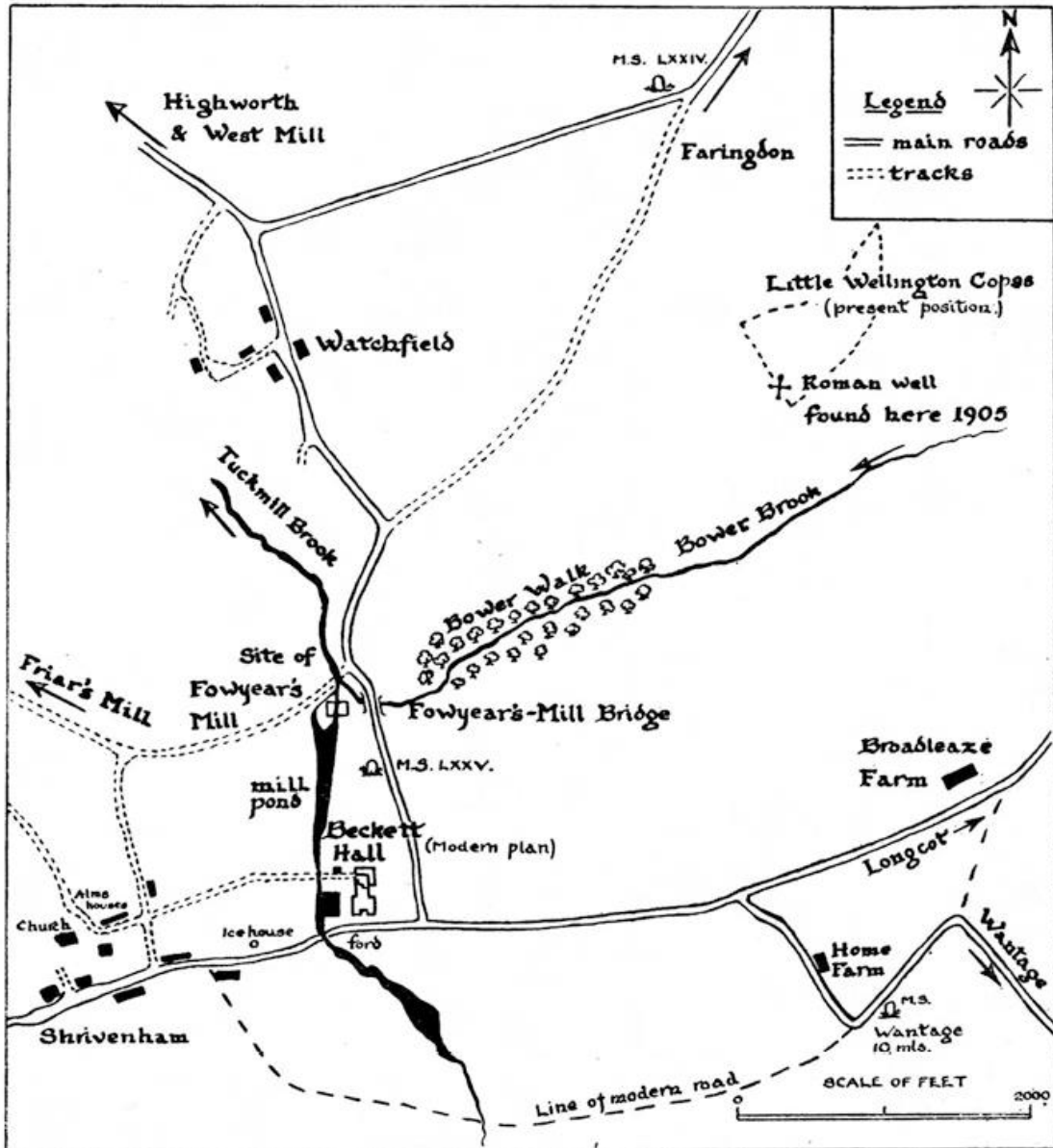


Environs of Beckett Hall

based on
 A Topographical Map of the County of Berks.
 by John Rocque, Cartographer to His Majesty

1761

on a scale of 2 inches to 1 mile



Shrevenham

Showing main road in middle of XVIIIth century

(Beckett House History - Journal of the Military College of Science, Defence Academy United Kingdom. Beckett by Major Sewell)

CHAPTER III

ENGLAND

CHRISTMAS AT BECKETT ESTATE

A REGENCY CHRISTMAS

The following are accounts of what may have taken place at Christmas during the Regency and Early Victorian Period. Christmas traditions had waned little during the period up to about 1822 but gradually gained some momentum after that period. English traditions were very much in vogue by 1829 when Elizabeth and her family sat down for Christmas Dinner in the colonies.

How much the Barnes family enjoyed their Christmas working on the Beckett Estate can only be surmised, but by examining some of the accounts from the estate of Lord Barrington he was benevolent with his staff and lease holders particularly at Christmas.

Throughout their dynasty in general, the Barrington's consistently displayed their propensity for benevolence. As major employers in the district they seem to have been very aware of their moral responsibilities with regard to charity. The Estate Accounts of the 18th century list many examples of their generosity and this continued into the 19th century. A book entry lists numerous donations and assistance given to worthy causes:-

Other entries read in June 1818:

Xmas gift to Thos. Ackrill sum of 1 shilling, same to William Ayres, Almond, Green, 2 boys, Farm in hand for potatoes to the poor people at Xmas £3.6.2.'

Thomas Rich 854 lb Beef at 3½ pp lb to the poor at Xmas £12.9.1.'

Wages to William Ayres while sick 31 shillings.'

As above to Charles Powell 12 shillings.'

Mary Saunders teaching Lady Barrington's Charity Girls £11.4.0.' April 1819.

Shoes for the son of Thomas Greenaway. £1.10.0.'

CHRISTMAS TRADITIONS

Jo Beverley stated in her writings that the nature of Christmas during the English regency (1811-1820) is surprisingly difficult to uncover -- which might be the clearest sign that it was not made as much of as we expect. Jane Austen hardly mentions it in her frequent letters. In one letter written to her beloved sister Cassandra on December 24th and 25th, she does wish her a "merry Christmas" but does not seem to be bothered by being apart at that time, or make mention of particular festivities.

Washington Irving, in his *Sketch Book of Geoffrey Crayon, Gent*, also records the return home of the schoolboys as a major feature of Christmas at this time. However, this was published in 1820 and can be seen as part of a widespread movement to revive traditional Christmas celebrations, which is evidence in itself of the tepid nature of Christmas observance during the Regency.

He went on to state throughout the twelve days of Christmas, provided everything was done comfortably to ancient usage. Here were kept up the old games of hoodman blind, shoe the wild mare, hot cockles, steal the white loaf, bob apple and snapdragon: the Yule log and Christmas candle were regularly burnt, and the mistletoe, with its white berries, hung up to the imminent peril of all the pretty housemaids.

This is a good summary of the old traditions, dating back to the middle ages, but mostly lapsed in the early nineteenth century. You can read the rest of the piece to see what Irving thought delightful, but what was clearly also not the norm, as this would have been reserved for the upper class.

One of the chief proponents of the Christmas revival was Leigh Hunt, the poet, critic, and journalist. (1784-1859 Leigh Hunt was what we would call today a left wing political activist, (he spent two years in jail) so his support of a nostalgic Christmas might seem strange, but in fact this movement had a lot to do with reaching back for a more stable and generous world. This grew because of the suffering and upheaval of the post-Waterloo era. Leigh Hunt was owner and editor of a publication called the *Examiner*, and it was there he wrote articles, both political and sentimental. In response to one about Christmas, a lady wrote a letter to the *Examiner*.

"I feel unwilling to intrude upon your valuable time, yet I cannot refrain from thanking you for your cheering attempts to enforce a due observance of this delightful season." She goes on to thank them on her own behalf; on behalf of boys released from school for Christmas holidays; and on behalf of the poor who need charity. "I have, under this feeling, been for some days past busily employed in preparing for passing Christmas worthily. My beef and mincemeat are ready, (of which, with some warm garments, my poor neighbours will partake,) and my holly and mistletoe gathered; for I heartily approve of your article, and am of the opinion that to the false refinement of modern times may be traced the loss of that primitive and pure simplicity which characterized "other times." A wife, mother and an English woman.

So, what was Christmas like through most of our Regency period? My reading suggests that it was still celebrated in many local, rustic ways, but that among the gentry it was a mostly religious festival marked *by a good meal with friends and charity to the poor. In Jane Austen's *Emma*, we are told, "At Christmas everybody invites their friends about them, and people think little of even the worst weather." Many of the traditions we now associate with it had been practiced in the past, but were now considered rustic. The "false refinement" referred to above.

William Holland, a rural parson, kept a diary from 1799 to 1818. He noted that he held a kind of open house in their kitchen for various local people who were perhaps charity cases, as well as hosting a meal for friendly neighbours. Charity was an important feature of the day for Holland, and it seems to have been traditional for him to give a gift to each person attending service. Later in his period this was wheat, perhaps because of the high price of wheat then. Christmas Eve was also a time for widespread charity to the poor.

It is hard, however, to decide quite how most people celebrated Christmas, for perhaps some did hold to older ways like Squire Bracebridge and, particularly after 1815, some would have been in the forefront of the Christmas revival. From Jane Austen above, we have “silk and gold paper”, which suggests decorations, and the “Christmas fire” which might have been a Yule log. So, here are some of the Christmas traditions that might have been present in some places at Christmas in the Regency.

One feature that crops up often in many sources is the traditional use of greenery, and this seems to have been retained by many. The traditional greenery of Christmas, going back to the middle ages, were rosemary, bay, holly, laurel, and mistletoe. Along with the aspects of fire and light in the darkest days, evergreens were either fertility symbols, or symbols of eternal life, or both. A poem from 1825 goes as follows. Bring me a garland of holly, Rosemary, ivy, and bays; Gravity's nothing but folly, Till after the Christmas Day.

1825 is after the regency, but Louis Simond, a traveller in England in 1810 noted the greenery in all the cottages at Christmas, so it was a custom among the simpler people. It was, however, apparently considered unlucky to bring greenery into the house before Christmas Eve, so this would have been a Christmas Eve or Christmas Day ceremony for those who observed it.

Mistletoe, of course, was the other traditional plant with roots back into the Dark Ages and Druid magic, but I have a picture of kissing under the mistletoe which dates from 1794, so did it become vulgar during the regency and confined to servants' hall and cottage, or not? I don't know. The custom of plucking a berry every time a kiss was stolen beneath the kissing bough. Once the berries were gone, the practice was over.

A Yule log, was brought in on Christmas Eve and lit, and was expected to last through the twelve days of Christmas. It was lit from a piece of last year's log and is a clear remnant from the pre-Christian festival of Yule, the midwinter ceremony of fire and light. Candles link into this. There was a tradition of a Christmas candle that was lit on Christmas Eve and was supposed to last throughout Christmas Day.

By Victorian times, the kissing bough was quite a complex construction. Five circles of wire were joined together to form a globe, and evergreens were bound around the wires. Apples were hung in the centre and there could also be candles fixed. A large bunch of mistletoe was hung beneath. It could also be decorated with paper flowers. As there would be few flowers available in December in England, paper flowers might have been popular Christmas decorations. The mistletoe bough from 1794, however, * is simply* tied up and hung from the ceiling.

On Epiphany Eve, men would gather round a tree with cider and guns. In an obviously ancient ceremony, they would drink to the tree and fire the guns to drive away evil spirits and promote the vigour of the trees. Horn-blowing was an alternative to firing guns. They also sometimes lit fires and tended them through the night. (It all sounds like an excuse for a rollicking all-male party, to me!) Of course, the things that were not present in the Regency are the Christmas tree, Santa Claus*, stockings, and toy-making elves. At the end of Twelfth Night, all the decorations should be taken down, and the greenery burned or the house risked bad luck. And that is the end of Christmas. I wonder how Elizabeth and the children really celebrated Christmas.

CHAPTER IV

ENGLAND

THE CALL TO AUSTRALIA

THE AUSTRALIAN AGRICULTURAL COMPANY

The Australian Agricultural Company was given formal existence by an Act of Parliament in England on the 21st June 1824, which endowed the company with a grant of one million acres in New South Wales, Australia. The location was to be selected by the company and Port Stephens was one of three sites suggested by the Colonial Surveyor- General, John Oxley. The region to the West of Sydney was already being settled and the Earl of Bathurst (Secretary of State) suggested “that attention should be paid to the importance of water carriage for then of the land”, thus Port Stephens became, on paper, an obvious choice. With a land grant and cheap convict labour the directors envisaged the land around Port Stephens producing all kinds of foods and raw materials for consumption and manufacturing in the home country, thus shelving reliance on foreign countries.

ROBERT DAWSON

Having achieved formal status, the company chose as its Chief Agent Robert Dawson. Dawson had considerable experience both on his family’s estate and then managing the Beckett Estate in Berkshire for Viscount Barrington. However John MacArthur Jnr, who recommended Dawson was an old class mate of his and the only Director with any personal knowledge of shepherding or sheep management in New South Wales. To assist Dawson, the company then appointed an “Australian Committee”, consisting of Hannibal Macarthur, James Macarthur, James Bowman, Captain King and Saxe Bannister. Unfortunately nearly all of the members were Macarthur’s or family related and were dominant in Australian affairs having their own political and economic agenda behind the running of the company.

Dawson himself did not check and survey the area at Port Stephens until a few weeks before he established the settlement. John Oxley had favoured the Liverpool Plains, an area he surveyed in 1818, to Governor Brisbane but he was over ruled he said “by others less competent to judge selected the Port Stephens district”.

Thus Dawson formally accepted the grant of one million acres in the Port Stephens area on September 1827, on behalf of the company, a decision he would perhaps later regret.³ According to the charter it was vital to the success of the company that the indented servants be “chosen well”, to provide the experience and to train the convicts that were to be the company’s cheap work force.

SHEPHERD SELECTION

For its shepherds and sheep overseers the company looked to the West Counties, with a long record in the English wool raising industry, such as Berkshire, Gloucestershire and Wiltshire. These counties had also shown considerable religious support for the views of several of the millenarian prophets. Although the millenarians, it was thought, tended to be unpredictable in the enthusiasm and rejection of earthly authority (not the qualities the company had in mind) but they had a general belief in a Christian way of life and an ability to seek their own path to salvation without clergy. These two qualities were of value in the light of the company's intentions with regard to moral habits and certain isolation of its workers thus reducing the number of counties to choose from. It has also been suggested by researchers that Elizabeth and the Barnes family may have been at this time exposed to the views of millenarian prophets that operated in the Berkshire Counties or by the Vicar at Inglesham, Gloucestershire about seven miles from the Beckett Estate.

In the original proposals submitted to the British Government the company had envisaged Quaker and Moravian emigration for the purpose of maintaining industrious and moral habits within its workforce. Some European workers with Moravian tendencies were hired later and added to the work force however the indentured servants who arrived in 1826 and 1827 were mostly chosen by the company on the advice of Robert Dawson's brother Joseph and were pure "English stock". William and Andrew Telfer, who were from Scotland and Jean Rochier who had been recruited in France were the only exceptions. The agricultural and pastoral industries in England were in a depressed state of affairs in the 1820's and farm labourers in England fared the worst; more than their counterparts in Europe, as wages fell below the poverty line.

WILLIAM BARNES DIFFICULTIES

In 1825 the uncertainty of his employment and the death of his young wife Mary put William Barnes in a difficult situation. William Barnes' wife, Mary, had died the previous year and he would have been compelled to remarry or cope with the demands of looking after his 4 sons, (aged 16, 13, 10 and 7) alone and find work.

Although our Elizabeth, the daughter, (aged 20 years) was capable of assuming her mother's duties, (from all accounts she had done so with diligence) the family would have had to face the possibility that she would be married in the near future and her services may be no longer available. Thus William's situation may have contributed to his decision to accept an offer of employment with the Australian Agricultural Company. But on the other hand the Barnes family was well thought of by Dawson and perhaps pressure on William to join the company may have finally accelerated his decision. Dawson noted, in his Statement of Services to the Australian Agricultural Company in 1828, **"William Barnes the company's most experienced shepherd"** In a list of names in the Australian Agricultural Records of 1832 the following note was made against William Barnes name **"Engaged by Mr Dawson in Berkshire- strongly recommended "as a perfect Master of his Business"**.

In an enclosure of the company's boarding details on the York, Elizabeth Barnes is called "**BETSY BARNES**". This intimates there was also some affection shown by Dawson or Lord Barrington to Elizabeth even before she left England. William Barnes contract was for £30 per annum for a period of 7 years. No individual contracts have been found for that period but a sample contract is in the addendum. Other benefits offered by the Australian Agricultural Company included free transport to New South Wales, housing and rations not only for him but the whole family; although later, the company's offer also included employment for both Elizabeth and the eldest son Richard. Other families on the Beckett Estate were also accepting company contracts, and this must have also made the decision a little easier for William.

In the company records the following information is detailed regarding boarding the ship York:-

NAME	CALLING	AGE	DETAILS
William Barnes	Shepherd	41	
Elizabeth Barnes	(Daughter of Wm Barnes)	20	(Girl Class 1)*
Richard Barnes	(Son of Wm Barnes)	16	(Boy Class 1)
William Barnes	(Son of Wm Barnes)	13	(Boy Class 2)
James Barnes	(Son of Wm Barnes)	10	(Boy Class 2)
John Barnes	(Son of Wm Barnes)	7	(Boy Class 3)

*The class number had nothing to do with the class of accommodation but the food allowance. (see next chapter)

Research has indicated the horses and cattle were loaded on the Brothers and York in London and the passengers and the remainder of the stock loaded into both vessels at Cowes, Isle of Wight.

For the Barnes family the decision to leave home and venture to an unknown land must have been forbidding but for William's sons, Richard, William, James and John it must have felt like a boy's own adventure. For William it must have been an escape from the memories of his dead wife and newly born baby son. Elizabeth was young, very pretty and of marriageable age and was perhaps thinking of the day when she would be married and maybe of the young suitor's she had left behind. Unfortunately for Elizabeth she had a job to do first and that was to look after her young brothers for her father until they could look after themselves.

CHAPTER V

ENGLAND

THE JOURNEY TO AUSTRALIA

THE SHIP YORK

The name of the ships that were hired by the Australian Agricultural Company to transport the first personnel, cattle, sheep and equipment to Australia were the YORK and the BROTHERS.

The York was a 450 ton three masted sailing ship commanded by Captain Moncrief and left Cowes, Isle of White, England on the 20th June 1825 and according to records included the following passengers and stock:-

York, Captain Moncrief, 450 tons.

Sailed from Cowes in June 1825

Arrived at Port Jackson on 13 November, 1825

Stock/Cargo	313 French merino ewes	1 Durham bull
	12 Anglo merino ewes	1 Durham cow
	15 French merino rams	5 Scotch Highland cows
		1 Scotch bull

Name	Trade or Office	Sal (£)	Age	Family/Remarks
<i>Cabin</i>				
Robert Dawson	Agent	600	42	
Henry Thomas Ebsworth	Clerk	150	22	
Charles Hall	Woolsorter	65	21	
<i>Steerage</i>				
Thomas Allen	Gardener	80	38	Discharged at Rio de Janiero
William Barnes	Shepherd	30	41	4 sons and a daughter
Charles Beal	Carpenter	55	33	Wife, 3 sons and 2 daughters
James Alexander Carter	Miller	55	29	Wife and daughter.
William Cowell	Mason	55	32	Drowned on passage Wife, 3 sons and a daughter
John Folkhard	Labourer	50	28	Wife
Thomas Hinton	Carpenter	50	46	Wife, 3 sons and 2 daughters
Daniel Ivey	Mason	40	34	Wife and daughter
William Jones	Labourer	30	27	Wife
Jean Rochier	Shepherd	30	24	
William Telfer	Shepherd	30	25	

Pure Marinos and Others PA Pemberton ANU Canberra

TONNAGE/TUNNAGE

The York with a 450 tonnage in this case is deceiving and was derived from the word tun or tunnage, the number of tuns of wine the ship could carry in her holds and had no relationship to the weight or displacement of the ship. In 1303, Edward I of England introduced a tax on all imports based on so much a ton on burthen weight of a ship. A second tax was then introduced by Edward III, of three shillings on each **tun of wine imported**. At first the new tunnage rule only applied to vessels carrying spirits. However, in 1786 an Act of Parliament was passed adopting the 1773 rule for every class of vessel and remained in force until 1835. The tunnage rule **ONLY** applied to the length and width of the ship and had no correlation to the depth. Hence most ships at that time the hull was slender in width as possible but very deep to get a larger hold out of the rule. A calculation for the size of the ship of 450 tunnage under the old rule would have been approximately 107 feet (32m) long and 30 feet wide at its widest point (9m.)

According to the Ships Register of vessels leaving England in 1825, the York was built in Sunderland, England in 1809 with a tunnage of 475. Although relatively new, given the before said dimensions of the ship, it would have taken a considerable buffeting in heavy seas, together with its crew, passengers and hundreds of livestock and it would not have been a pleasant five months voyage. (Australian Maritime Museum Library)

H. T. Townsend, the Captains Clerk on board the York, kept a diary and wrote letters home describing his voyage :-

“The below deck cabins a Mr ALLEN, wife and family consisting of 6 children and 11 Men, 8 Women and 19 Children sent out by the Company. Our crew consists of 27 Captain MONCRIEFF included, so that we altogether number about 80 living persons. We have also on board 340 Sheep, 8 Head of Cattle, 10 Dogs, so many Pigs, Dozens of Geese, Ducks and Fowls.”

The passengers living close together for such a long voyage in cramped, damp and smelly conditions certainly evoked arguments both between the crew and / or passengers.

H. T. Townsend in a letter to his mother and father stated:-

“We have on board besides the above mentioned persons (Mr Allen and Family) 11 Men 8 Women and 19 children principally Farming People and Mechanics. **They are all dissatisfied and swear they have been deceived and had they known what was the Company's intentions with regard to them they would have done anything sooner than left England.**”

It is thought Mr Townsend did somewhat embellish his situation and conflict with some of the crew and the Captain in the letters to his parents but it did give an insight to living conditions on board and the reason for some of the intrigue and arguments , particularly between the intended Gardener for the colony, Mr Allen and Mr Dawson.

The following passengers were situated on the main deck cabins and messed together.

Mr. DAWSON Chief Agent to the Australian Company.

Mr. EBSWORTH, his clerk

Mr. HALL, Woolsorter

Mr. HOLLANDE, Surgeon

Mr. SMITH, Chief Mate

Mr. WRIGHT, Second Mate

H. T. Townsend in his diary went on to describe what he thought of some of the crew and passengers:-

Mr DAWSON Chief Agent to the Australian Company.

This gentleman appears to be not a little proud of his appointment and from what little I can observe is of a revengeful disposition he has behaved very despotic and illiberal to Mr ALLEN. I believe him to be a severe enemy of mine on account of my not joining with others in insulting Mr. A and as I before mentioned I think he has injured me with the Captain. I could observe he was highly pleased to see me abused on Shaving Day. The Captain and Mr DAWSON are very intimate so much so that DAWSON appears to be more Captain than MONCRIEFF consequently displeasing DAWSON is making an enemy of the Captain, from several circumstances that have occurred I am well convinced I have no friend in either of them.

Mr EBSWORTH, Clerk to Mr. DAWSON

This seems to be an agreeable intelligent young man but he is afraid of passing a word with me if the Captain or Mr. DAWSON is present for fear I suppose of offending them if the slightest conversation takes place between us and either of them appears he moves off instanter.

Mr HALL, Woolsorter to the Company

This young man like the former is afraid of saying much to me and if either of the before mentioned parties appears he is off in a twinkling.

Mr HOLLANDE, Surgeon

I have been greatly deceived in this Gent during the few days, I was at GRAVESEND, I became acquainted with him and his professions of friendship were profuse but when he saw how the Captain used me and how I was situated on board he altered quite to the contrary and now we seldom pass a word with one another.

Mr SMITH, Chief Mate

This seems a quiet peaceable little man and hitherto he has behaved civilly to me though I much fear for his own comfort he will be necessitated to behave like the others. I think he is rather cunning and on that account I am careful what I say to him.

Mr WRIGHT,

Second Mate This is a pompous consequential mean noisy little fellow and quite a party man. I can see he is no friend of mine and I think for the sake of gaining favour he would lick the Captain's Shoes I fear I shall disagree is he at all interferes with me.

Mr WILSON, Third Mate

This is a young Gent about my own age and also a messmate. We have as yet agreed very well but he is I think against Mr ALLEN and consequently I am afraid of saying much to him for I think he is rather artful. I do not mean to say he has behaved very openly to me as yet but yet it is necessary to be suspicious under the circumstances.

Mr. ALLEN

This Gentleman I have before mentioned he holds a Situation under the Australian Agricultural Company. He has on board a Wife and 7 children; she lost a little Girl born a few days ago.

Unfortunately for him the Agent and himself are on bad terms in consequence of not having a proper understanding. Mr ALLEN's agreement with the Company states that they are to find himself and family a passage to NEW SOUTH WALES and upon his arrival there he is to place himself under the direction of Mr. DAWSON the Agent, here the principal quarrel lies Mr DAWSON being desirous of assuming power over Mr ALLEN during their passage which Mr. A would not submit to.

A disagreement also took place between them at Cowes Mr. A not being satisfied with provision allowed his family particularly as Mrs. A was in the family way he said he was deceived with regard to his living accommodation.

Two of the Directors being at Cowes and not being friends of his they treated his complaint rather contemptuously but fearing he might leave the ship altogether they sent some Poultry on board for his use and told him he was to have fresh meat wine and other convenient and other palatable articles the same as the Captain and Agent enjoyed at their table however when we put to Sea this was refused and the quarrel of course commenced.

As a beginning of what they intended to do Mr. A was forbidden to come on the poop he was by this means prevented from attending to several valuable boxes of plants which stood there some belonging to the Company and the rest private property and these plants Mr. A had experienced great difficulty in collecting before he left England many of them were presented to him by the Horticultural Society and required the care and attention of an experienced Botanist. These plants were and still are attended by the Servant who cleans Mr. DAWSON's Shoes Viz a man I (?) Day who never raised a Cabbage.

Not satisfied with this they endeavoured to mortify and degrade him in every possible way. Himself and family like the rest of the Passengers was allowed a certain quantity of spirit per day his share was taken off and soon after supposing he had some of what the rest of the family had it was all taken off.

They had nothing but water to drink the Agent also laying strict injunctions on the Rest of the passengers not to sell or give any to Mr A or family on pain of having their allowance stopped and incurring his displeasure.

Thus was a man his wife and large family who had always lived respectably in England compelled to drink only water in a Warm climate and Mrs. A upon the verge of 7 months pregnancy. I will mention one or two more circumstances to prove how far they were inclined to injure the party.

Mrs. ALLEN feeling one day very poorly and having unwisely salt beef for dinner / which is at times hardly edible / sent to the Captain and **DAWSON** who were at dinner and desired the favour of a small piece of their fresh meat - this was contemptuously refused. Another circumstance occurred which proved their extreme meanness - **Mr ALLEN** while at Cowes went to a friend and procured a quantity of vegetable mould he put this in some square boxes and sowed it with Mustard and Cress. He was allowed to reap the first of this for the use of the Agent and Captain; however he was surprised one morning upon going to water some salad to find somebody had been there before him and had cut it.

Upon enquiry he found it had been cut by **DAWSON's** Servant orders having been given to the effect by his Master after this they took possession of the boxes and mould and actually sent to him to demand him to deliver up the Seed to sow them with.

Many other overbearing circumstances have occurred but I have mentioned sufficient to show their malice. **Mrs ALLEN** is undoubtedly a sufferer as she is confined 2 months sooner than expected. **Mr A** is a good hearted friendly man. I think but rather hasty he is undoubtedly a clever man in his profession he has received acknowledgements from the Society of Arts for his communications on Botanical Subjects he has also received the strongest recommendations from the **DUKE OF CLARENCE** whom he was Head Gardener and Botanist to for 11 years. The Company received many recommendations from several other eminent men. **Mr. ALLEN** is also a Freemason and holds the dignity of Knight Templar in the extensive society, he is also something of a mechanic and has made an improvement in **BRAMAH's PATENT LOCK** which has been acknowledged to have increased the value of that article greatly, he is certainly a man of ability but yet were I differently situated I should not choose him for an associate, it is true our intercourse is limited principally to playing a game of Chess now and then yet this has made **Mr DAWSON** an enemy of mine. 4.

Food on board the ship seemed to be a bone of contention, so to speak and H. T. Townsend in his diary went on to describe what he thought of the food:-

You are aware I mess with the Third Mate, Carpenter, Boatswain and a Boy. We have a cabin about 8 foot square one of which is monopolised by 2 Bed places one belonging to the Third Mate the other occupied by the Carpenter.

We have also in this berth my chest and a box - 2 Chests belonging to the Third Mate, 1 belonging to the Carpenter, and a basket belonging to the Boatswain, he having no Chest, so that the space left in which we live, take our meals, sleep is about 6 feet long by 2.1/2 feet wide, 2 square feet which is taken up by the swing of the door and the floor is generally covered with our meat, Biscuits, Plates, Baisons, and Sauces, Mugs, Knives and forks, spoons, Water Bucket etc..

We have exactly the same allowance as the rest of the Sailors, Viz, and salt beef one day and salt pork the other. Flour once a week and Potatoes three times a week - 3 Quarts of Water per day - a fair allowance of Biscuit and a quarter of a Pint of Rum once a Week.

Our manner of taking our meals is as follows:- The meat is in a dirty wooden Bowl that has not had the advantage of a scrubbing for at least two years - it is placed in the middle of the floor and if Potato day surrounded with Potatoes and each one helps himself by attacking the Meat with either fork or fingers, which he pleases, and after taking what he likes puts it down again, the same Custom is adopted at Breakfast and Supper and the floor is generally well greased with Rinds of Pork, Potatoes Peelings and as it is at most times a perfect Pig Sty - this is the place your humble servant is obliged to spend most of his time in. Our meals are generally garnished with the conversation of the Boatswain and the Carpenter, not of the highest description; you may be sure, and closely interlarded with Oaths and swearing.

I do not think the rest of the passengers ate in the same manner as described by Mr Townsend but the food, whether good or bad, was from the same hold and the quantity was set out by the company according to classification as before detailed:-

William Barnes	Shepherd	41	
Elizabeth Barnes	(Daughter of Wm Barnes)	20	(Girl Class 1)*
Richard Barnes	(Son of Wm Barnes)	16	(Boy Class 1)
William Barnes	(Son of Wm Barnes)	13	(Boy Class 2)
James Barnes	(Son of Wm Barnes)	10	(Boy Class 2)
John Barnes	(Son of Wm Barnes)	7	(Boy Class 3)

Each week a man received 11 lbs. of flour and 7 lbs. of beef or 4 lbs. of salt pork; women received two thirds of man's ration while children received a proportion of man's ration according to their age -male children above 14 years of age (Class I) received a man's ration (a man for work purposes), children of either sex above 9 years old and under 14 years of age (Class 2) received 2/3rds of a man's ration while children under 9 years of age (Class 3) received half a man's ration.

The scales do not set the ration for female dependents above the age of 14 years but Elizabeth was given a Class 1 category thus would have received the same ration of 2/3rds that of a man ration. In regard to children, instructions were given by the committee to Dawson, in February 1825, "that as rations will be supplied in proportion to the number of each family, the children are to render themselves as useful to the company as their age will admit".

It would have been not hard to understand how Elizabeth, her brothers and her father must have felt leaving England but knowing their father had contract and a means of income for at least 7 years the family would have been at least grateful. Unfortunately for Elizabeth and the family the uncomfortable and trying conditions on board would pale into insignificance with the conditions they were about to face in establishing a new settlement in a virgin and untamed land unlike that of the green pastures of their homeland. In the fine print of William's contract it stated that his full salary of £30 but the salary did not start until he was working at the new settlement at Port Stephens and he still would have had to look after the sheep on board for 5 months and it was no cruise liner.

PIRATE ATTACK

There was one incident that happened a few weeks after the York left England that would have sent fear into Elizabeth and all the families on board; a Pirate ship bore down on the York at night and tried to board her and by a stroke of luck the York deceived the Pirates and they turned away at the last minute. H. T. Townsend described the attack in his diary:-

A circumstance occurred yesterday / July 1st. / which might have proved fatal to us all in about two o'clock in the afternoon we discerned a Sail some distance to the Windward of us, She seemed endeavouring to near us, our Captain thought her action strange and Kept on Deck in the pouring rain till 10 o'clock. About this time She came near enough for the Captain to hail her which he did and She returned answer she was bound for Madeira but she still continued to bear down upon us and soon came near enough for us to have a moonlight view and our Captain immediately perceived her to be an Algerian Piratical Schooner and appeared to be preparing to board us.

All hands were immediately called up and armed, some Muskets were discharged as a signal to **THE BROTHERS** the vessel that sailed from Cowes in company with us which She "though at some distance" heard and made the best of her way to us. In the meantime there appeared to be a great bustle on board the Pirate, when she suddenly crossed our Bows, and having laid to a short time as if reconnoitring us, she shipped off again to the Starboard of us and went away making all sail.

It is generally supposed on board of us that she must have imagined we were transports with Cavalry on board, as we were so expeditious in firing and more particularly as she must have had an indistinct view of the **HAY** in our Chains.

However she must have been intimidated as we have seen nothing more of her. It is quite impossible to describe the consternation that reigned on board during the late transaction. **I mean among the Women and Children and it will no doubt be some time before they regain their accustomed composure.**

It would be difficult to comprehend what Elizabeth, her charges and other women and children thought about the impending attack but they would have been terrified.

Other incidents of note that happened on board were described by Mr Townsend:-

This morning / 11 July / The Boatswain got his Jaw Bone broken in consequence of fighting with another Man. The Boatswain gave the provocation and also struck the first blow therefore has nobody but himself to thank for his pain. 15th. **We had this day the first breeze we have had since we have been on board it frightened the Women and Children a little and made them sick. The heat is very powerful hereabouts the thermometer stands between 80 and 90. We are about 12 Degrees from the Equinoctial line.**

Some Sunday Services were also performed on board during the voyage and mainly consisted of a Prayer, a chapter and short reading by Mr Dawson.

As noted Mr Townsend did not make friends easily and noted in his diary:-

Aug 1 / We have had fine weather for the last three weeks but in consequence of contrary winds we have made but small progress. We are about 5 degrees from the Equinoctial Line. A great deal is said by the Sailors about Shaving on crossing the line, they swear they will serve me out and hold out many threats against me.

Mr Townsend was so honoured at the crossing the equator, Captain Neptune came out and gave him a blessing including being dunked shaven and literally tarred and feathered. Unfortunately Mr Townsend did not take it in the spirit of the occasion and later remonstrated with the captain but to no avail and according to Mr Townsend most of the women and other passengers saw the event but he was told by the captain a woman could not give evidence against him. Mr Carter must have seen what happened and felt sorry for him and later came down to his cabin and gave Townsend some rum. When I came below to my Cabin one of the Passengers named CARTER gave me about quarter of a pint of rum which I drank off directly and felt somewhat better. I then changed my clothes and wiped as much of the tar off as I could from my face. I went upon Deck and remonstrated with the Captain upon the treatment I had received but all I could get from him was that I was shaved and he had been shaved before me. 4.

Mr Townsend wrote letters to the captain about the incident but it seems nothing eventuated or is recorded.

As Mr Townsend noted before Mrs Allen had a baby 2 months from her full term and it died; no doubt due the conditions on board.

However there was another incident on board that seems to be clouded in the records and that was the disappearance and drowning of Mr Carter. There are no details of Mr Carters disappearance or drowning in Mr Townsend's diary or any of the other records except that it was mentioned in the manifest arriving at Sydney. James Alexander Carter was hired as a Miller and was accompanied by his wife and Daughter. His wife's name was Elizabeth and his daughter Emma was about 12 months old and according to records was pregnant as she had another baby daughter a few months after she arrived in Sydney.

It was strange no details of his demise were recorded or whether it was due to any disagreements with the crew or just bad luck. The following article appeared in the English newspaper:-

Bury & Norwich Post June 14 1826

In October last, in his passage to New South Wales, aged 29, Mr James Alexander Carter eldest son of Mr James Carter of Grinstead near Colchester. His death was occasioned by unfortunately falling overboard.

In October this would have put the position of the ship somewhere off the Australian coast line, so near yet so far. Such tragedies were common, but how sad to have to start life alone in a new country, pregnant, with a small child and to have lost your husband in such circumstances!

Mr Townsend also gave details of the ship arriving in Rio de Janerio that must have certainly raised the hope and spirits of the founding group but further disagreements arose:-

Tuesday 23rd August

We entered the Harbour of RIO JANERIO this forenoon and a beautiful morning it was the views are grand in the extreme Mountains of amazing height (sic) covered with verdure hills dales and vallies (sic) most beautifully formed by nature in fact the sight was quite enchanting upon getting opposite the principal Fort called SANTA CRUIZ we laid to, furlled sails and waited about an hour when the Captain of the Fort came on board and we were ordered to drop anchor which we did between the Fort and the Town.

The Customs Officers came on board and I left an officer and 2 soldiers on board to prevent any one going on the shore till the proper forms of entering at Customs then are accomplished and product allowed - Some Captains and Lieutenants of the Men of War in this station boarded us and other official persons also came on board. We were allowed though under that inspection to purchase fruit which came out to us in Bum Boats - Oranges seem very plentiful here, they sold them at about 20 for 4 Vintons or in English money 6d. (Sixpence) - I understand you can purchase them as cheap again on shore - Cucumbers and Limes seem very plentiful as also a fruit called a Banana's this is a most delicious fruit in the shape of a Cucumber and growing in large bunches. As the evening precursed some Grog and what with that and smoking we soon became "half seas over" we began singing and continued some time when a little after ten o'clock the Captain called below "it was past ten and time to give over Sea Singing" The Carpenter answered him saying, "If we can't sing Sea Songs shall we wing anything else then" however we didn't leave off immediately and the Captain shortly afterwards ordered us to put out the light - this was immediately done but being in the midst of a Song I was pressed to finish it this I imprudently did and the Boatswain sing a Song afterwards we then went to bed.

Sunday 28th. August

We have had a great deal of dissatisfaction on Board since our arrival at Rio there has been all but mutiny on board and the Captain has been ever to blows with some, one man has left us, and volunteers on board a Man of War called the DIAMOND and several others seemed much inclined to follow his example their general complaint as "bad living" and if they complain how much more need have I to complain as I have exactly the same allowance as they do I have never been used to such living before as they have however their seems to be general dissatisfaction on board, not only among the Crew but also among the Passengers who are continually condemning themselves for having ventured into such a berth. Having previously mentioned Mr ALLEN's disagreement with DAWSON and the Captain I must now relate what has taken place between them.

The Captain has prevented any body from going on Shore except the Cabin Passengers did yesterday.

Mr Allen has of course been anxious to go on Shore to apply to the British Consul for redress and get released from the Ship but they would not allow him to leave the Ship however they went themselves to the Consul and laid some frivolous charges against him in consequence of which he went before the Consul yesterday but they were wholly disproved and Mr Allen was allowed to state his case upon which he is allowed to leave the Ship and a Cabin passage to England for himself and family is to be found at DAWSON's expense.

I find he intends to seek for redress in England as he says he may probably call on me as witness to come transactions that have taken place thus I cannot refuse and shall consequently trouble him with the carriage of this letter which will save some expense. I have within this last few weeks made a discovery about him which I not at all relish but yet as I have all along been social with him and himself and family have treated me well and also so we are to near parting I have taken no notice of it, what I mean is I find he is on friendly terms with WILLIAM YANDALL, their friendship commencing when YANDALL was in business at KINGSTON - ALLEN was also a Wine and Brandy Merchant of the same place and consequently they became acquainted. ALLEN speaks well of him and unfortunately as the discovery was made by my mentioning him first I have spoken casually of him but far from highly of his family quite the contrary. I said I had spoken in two or three instances to Mr YANDALL I always found him a gentlemanly well behaved man but as to the mother and rest of the family I had heard various reports about them and I had also understood that YANDALL had become latterly a constant attendant at a Public house in his Vicinity. I believe this is the substance of the only conversation that ever took place about him between us. Knowing your antipathy to YANDALL's family had I been aware of Mr. Allen being in terms of friendship with any branch of them I should have studiously avoided any association with him but it is one of those unforeseen (sic) evils when strangers become acquainted, very often a circumstance of the sort intervening and makes one party on the other regret ever having met.

This day the Captain has allowed part of the crew to on Shore the remainder are to go tomorrow and I expect as the Crew have permission I shall get leave tomorrow. I believe I have not previously mentioned the Vessel (sic) which left England in Company with us called **THE BROTHERS** arrived here 2 days after us all well with the loss of 4 Sheep we have lost 3 - some of our Passengers have gone aboard **THE BROTHERS** today and others have gone on Shore. The Captain, Mr. **DAWSON**, his Clerk, Mr **HALL** and the Doctor spend most of their time on Shore and generally return to the Ship in the evening pretty merry.

We had nothing but quarrelling and fighting the whole of this evening. The sailors drunk and fighting amongst themselves one swearing he will murder another for Stealing and the Captain his adversary had stolen some cheese after a great disturbance between the Carpenter and the Steward with some heavy blows passing between them. The Steward using gross language and blackguarding the Captain Carpenter and whole Ship's Company. The Sailors coming forward and laying heavy charges of Roguery against the Steward and the Captain intends to have him before the **British Consul** about it tomorrow.

I expect we shall not leave **RIO** this Week or 9 days as we have not taken in any Water yet and besides as there seems so much dissatisfaction among the Crew it would not be safe to sail with such a Set and we shall most likely have a new Ship's Company or partly so - Some have left already and others about going - The **Boatswain** will I think leave us and you may be sure I shall not be sorry for that as he messes with us and is a low drunken filthy Man and quite a disgrace to an Englishman.

The next day in his diary Townsend wrote:-

Boatswain has left us and entered as volunteer on board **THE BLANCH** Man of War - The Steward is about to leave in consequence of charges of roguery brought against him - Another of the Men had left for fear of being murdered by his messmates for stating their (sic) having stolen cheese and other things.

OVERVIEW of TOWNSEND'S DIARY

Thus even taking into account Townsend's prejudices against some the crew, Captain and passengers, rightly or wrongly, there was certainly division on board that would not have helped Elizabeth, her father and young charges entry into a new world.

It was noted that the ship stayed some 14 days in **Rio** and although stated in the **Sydney** manifest that Mr **Allen** was discharged at **Rio**, but he and his family continued on to **NSW** and records show later he was dismissed.

Mrs **Carter** went on to marry a convict **John Stevens**, vessel (**General Stuart**) on the 19th Aug 1826, however **Laycock** in his book suggests that Mrs **Carter** and her children were offered repatriation to return to **England** but whether this happened is not known.

The York arrived in Sydney on the 13th November and the Brothers on the 15th November. Dawson reported later the losses in both ships amounted to no more than 18 sheep and according to him, the remainder were landed in better condition than when they were put aboard the ships at Cowes.

THE SHIP BROTHERS

According to the Ships Register of vessels leaving England in 1825, the other ship BROTHERS was built in Whitby, England in 1805 with a tonnage of 431. 3. The following is a manifest of its passengers and cargo upon arrival in Sydney. No details yet have been found of its voyage to Australia. Second in charge of the group was however Mr John G Dawson, from the Brothers, Mr Dawson's nephew and arrived two days after the arrival of the York.

Brothers, Captain Motley, 438 tons.

Sailed from Cowes in June 1825

Arrived at Port Jackson on 15 November, 1825

Stock/Cargo	204 French merino ewes	1 Cleveland stallion
	167 Anglo merino ewes	1 Cleveland mare
	15 French merino rams	1 blood stallion
		3 blood mares

Name	Trade or Office	Sal (£)	Age	Family/Remarks
<i>Cabin</i>				
John Armstrong	Surveyor	200	30	
John G Dawson	Overseer	100	19	
<i>Steerage</i>				
John Adams	Smith	40	49	Wife, 2 sons and 4 daughters
Henry Blackford	Butcher	30	30	Wife and 2 sons
Joseph Cardy	Shoemaker	30	21	Wife
Thomas Jones	Ploughman	35	38	Wife
John King	Ploughman	25	21	
William Smyth	Wheelwright	55	38	Wife, 2 sons and 3 daughters
John Stokes	Dairyman	30	33	Wife, son and 3 daughters
Everitt Summons	Groom	30	32	
John Summons	Groom	30	25	
Andrew Telfer	Shepherd	30	28	
Thomas Tulk	Carpenter	30	23	Wife and 2 sons

PASSENGERS

Some of the passengers from both ships remained in close association with Elizabeth and the Barnes family in Australia. Some genealogical research conducted by the Blackwood descendants on the Butcher on the Brothers Henry Blackford and family stated that his wife delivered a daughter during the voyage under some difficult circumstances.

On the York, Townsend suggested, the indented servants had some kind of below deck cabin and this may have been the case however the Blackford research suggested that on these ships "Steerage" meant below the deck and at the rear of the sailing ships. This was the space through which the steerage mechanism of ropes and chains and pulleys linking the helm on the upper deck to the rudder at the rear of the ship, passed.

It was essential that this area was accessible at all times because if anything untoward happened with the mechanism the ship could not be steered and was at the mercy of the sea and weather. Consequently it was kept free of cargo. People however could be moved out of the area quickly. It was that area the Blackfords were accommodated. Steerage passengers had no privacy other than what they created themselves by hanging blankets or something similar on lines strung across the ship and endured semi communal life style while at sea. (BFH)

Whatever the case Elizabeth and the families as I said before the journey out would not have been very pleasant.

CHAPTER VI

AUSTRALIA

ARRIVAL IN SYDNEY

SYDNEY HARBOUR

After 5 months at sea it must have been a wonderful feeling for Elizabeth and the family to come to the end of their journey and to see land again. Even Dawson remembers vividly his exhalation upon entering Sydney Harbour for the first time. To those who have never been on a long voyage, it is not easy to describe the feelings on first seeing land which you are described to inhabit, after all the tossing's and rolling's you have suffered on the boat for many months on the dreary and tacksles ocean. From the heads (at sea) of Port Jackson to Sydney, the distance is about seven miles: the land on both sides is composed of moderately elevated hills covered in wood (bush). The sun shone brilliantly as we glided on towards the town; the distant roll of the drum -to which soldiers were marching from church -struck upon our ears; and the Garden of Eden, to our first parents, could not have been more enchanting than the was to me, heightened no doubt by the joyous feelings of a sea worn prisoner, about to be liberated from his five month confinement. (D)

There had been no arrival (ship) at Sydney before us for three to four months. The inhabitants were, therefore, anxious for news. Parties of ladies and Gentleman were parading on the sides of the hills above us, greeting us every now and then, as we floated on; and as soon as we anchored, (which was a Sunday) we were boarded by numbers of apparently respectable people, asking for letters and news, as if we had contained the budget of the whole world. In a short time I was ashore, pleased enough, you may imagine, with the firmness of my position on earth, and with that idea that I should be able to sit down to my dinner without lashing my chair to the table, or being so often reminded of the regions between which I had sometimes imagined myself suspended. (D)

The ship York anchored in Sydney Harbour on the 23rd November 1825 however the ships arrival was recorded in the Sydney Gazette on Monday 14th November 1825 as arriving on the 13th November 1825. I think Dawson's memory may have failed him a little after he returned to England to write his book.

TREK TO RETREAT FARM

The Australian paper at the time, The Sydney Gazette and New South Wales Advertiser, recorded the following:-

The Sydney Gazette and New South Wales Advertiser (NSW: 1803 - 1842),
Monday 14 November 1825, page 1
IMPORTANT NEWS

Yesterday arrived from England, having sailed from Cowes on the 18th of June, and called at Rio de Janeiro, the ship York, Captain John Moncrief. She brings a cargo of assorted merchandize, together with 333 sheep, and 8 head of horned cattle, on account of the London Australian Agricultural Company. Passengers, Robert Dawson, Esq. Chief Agent for that Company; Mr. H. T. Ebsworth, clerk; Charles Hall, wool sorter; Thomas Stanton, wife, and 5 children Elizabeth Carter and Emma Carter, wife and daughter of James Alexander Carter, miller, who was drowned on the voyage; William Cowell, bricklayer and mason, with his wife and 4 children; **Wm. Barnes, shepherd, with his wife, and 4 sons** ; Charles Beel, carpenter, with his wife, and 5 sons and daughters; John Falkland*, ploughman, and wife ; W. AT. Jones, labourer, and wife; Wm. Teefer and Jean Rochier, shepherds'; David Ivy, mason and labourer, with his wife and son-law for the Agricultural Company.

The publication mistakenly noted that Elizabeth was Williams's wife! Or was it? Perhaps Dawson was wise enough to put on the ships inventory to the newspaper that Elizabeth was William's wife to ward off any unwanted advances in a land very short of single females at the time.

It was stated the company was "quick to realise to keep the families on board for their safety" until arrangements could be made to transfer them on shore. There may have been some truth to this however I do think they wanted the families to find how much money could be made in the colony because of the shortage of skilled labour.

Arrangements for the ships arrival was planned well in advance with the animals being temporarily housed in the public domain in Sydney. The directors had also leased Retreat Farm at Bringelly to temporarily accommodate the families before sending them on to Port Stephens. According to Dawson on the 27th November 1825, (This date was probably the 18th November 1825) the Servants including Elizabeth and her family dressed in their Sunday best finally came ashore and were no doubt relived after their 23 week journey from England. Unfortunately for Elizabeth and all the families **Retreat Farm was about 30 miles South West of Sydney at Bringelly** and it would take them at least 12-14 hours to reach their destination because of the lack of accommodation in Sydney for such a large party.

All the baggage and the establishment were unloaded on the dock in the morning and Dawson had organised some carts of all types and description. The women folk not having been previously ashore were attired in their best clothes, fancy bonnets and ribbons expecting to be conveyed to the farm in respectable style by covered carts or coaches that some would have been more accustomed in London. We know from the reports Elizabeth was in her finery and she had dressed the children in breeches and or frocks depending on their age

The dock then developed into utter confusion with some of the ladies unwilling to ride with the luggage and some cart drivers unwilling to take them. The children were crying, the mothers scolding and beginning to cry, also the husbands were shouting and the drivers were complaining of being overloaded. At length Dawson was able retrieve the situation by hiring additional carts but at inflated prices. Dawson then pleaded with the ladies and children, sometimes scolding and other times laughing in frustration until the baggage and personnel were all loaded on to about 20 carts. Dawson then ordered all the carts into a line accompanied by Dawson's nephew in front and Mr Hall at the rear both on horseback. Unfortunately for Elizabeth and the children all the delays meant that the party did not leave until late afternoon but they would have had at that time to enjoy a few hours of sunlight at that time of the year. (D)

The cavalcade of horses, carts and wagons caused quite a stir in the residents of Sydney who lined up along George Street to watch the procession. The residents were keen to get a glimpse of some of the women including Elizabeth, no doubt, that had "attracted our eye from their flowing curls and rosy English cheeks; and the men, at the first glance, told the observer, from their manner and dress, they were of the true English farming breed." Elizabeth and the other women folk in their fine English dresses flowing from the carts and the children skipping alongside in their breeches and stockings must have stirred the emotions of some of the inhabitants reviving memories of their own families they had left behind in England. Do not forget also these were the first ships to arrive in the colony for months and the largest number of free men and women ever to immigrate to these shores. Again, the Australian paper at the time, The Sydney Gazette and New South Wales Advertiser, recorded the following:-

**The Sydney Gazette and New South Wales Advertiser (NSW: 1803 - 1842),
Thursday 24 November 1825, page 2**

The King's Wharf and George-street exhibited quite a novel scene on Friday last. The Wharf was covered with baggage, goods, dogs, Sec. &c. Sec. belonging to the London Agricultural Company; and the street was lined with wagons, that were conveying the property to the interior; **two or three of the last of which were laden with women and children. It was quite exhilarating to look at the little farming lads who were dressed in breeches, stockings, half boots, and frocks: these seemed to have charge of the spaniels, bull-dogs, and hounds; but the poor brutes were evidently under sentence of transportation, as they were all linked to each other in chains. Some of the women attracted our eye from their flowing curls and rosy English cheeks; and the men, at the first glance, told the observer, from their manner and dress, that they were of the true English farming breed.** In the course of the afternoon the cavalcade proceeded up' George Street but what has since become of those self-exiled Britons we have not yet heard.

Dawson in his diary unfortunately stated that the ships were unloaded by the 27th November. The procession continued along George Street and out of Sydney on to the Liverpool Road where Dawson walked with one of the front wagons until the carts reached the end of town then he returned to Sydney where he stayed the night.

Elizabeth and the family must have been excited at first, a chance to dress up and finally to be rid of that dreadful ship but unfortunately the roads were not sealed and they were dirty and dusty. After leaving Sydney Town the road carved its way into the Australian bush with great stands of eucalyptus trees either side of the road. Even Dawson was taken aback by what he saw later and in his diary later stated that a traveller may go many miles in the woods without seeing traces of human habitation and when a settlers huts do come into view it is surrounded by interminable wood. (D)

Dawson in his book mentioned that the Australian bush, alive with hundreds of parrots, parakeets and black and white cockatoos. (D) Thus the introduction to the Australia bush for Elizabeth and the women and children must have been a frightening experience, especially the unfamiliar bird and animal noises. No doubt Elizabeth and her boys would have seen white cockatoos flying around in huge flocks, screeching loudly then diving into trees on mass, fighting over positions on the branch, as they always do at dusk. The kookaburras or “jack asses” would have added to the chorus by laughing loudly at the passing wagons signalling the end of the day. Grunting and squealing noises would have revibrated throughout the lower bush from the ground feeding animals, such as the wild pigs. The children may well have also squealed in delight, in seeing their first kangaroo thumping its way across the road in front of the wagons. Dawson on his first night in the Australian bush described it as being an almost serene experience with his sleep being intermittently disturbed by distant, dismal howls of the native dogs and the closer harsh tones of the cuckoos. (D)

The weather would have been warm for that time of the year even into the night. The first part of the trip was no doubt an adventure for the families but not realising how long it would take them on such roads, tiredness would have taken over and to make matters worse a thunderstorm hit late that evening and it rained heavily all the way to Retreat Farm. The Blackford family research revealed “the men trudged on through the mud and the women and children were jolted around for something like 10 hours. (Most of the wagons were not sprung) The motivation to reach their destination and get out of the rain overrode their need to take prolonged breaks.”

By now Elizabeth and the Ladies would have been cursing Dawson for not having covered wagons or coaches because by the time the women and children arrived at Retreat Farm their dresses and finery were drenched, dirty and in a bedraggled state.

The families were so tired when they finally arrived at Retreat Farm they did not even bother unpack, they just dropped down anywhere they could find cover in their wet and dirty clothes. Retreat farm was definitely not equipped to accommodate the eighty persons of the party despite Dawson sending some men before they left to make some modifications. So the families ended up on the veranda, in the cellar, over at the barn and even in the dairy. Dawson from his comfortable room in Sydney remembers that he felt sorry for the women and children but there was nothing more he could do. Dawson new he was in for some explanations, so he rode out to the farm early the next morning, before they woke, to see how they fared. (D)

CHAPTER VII

AUSTRALIA

BRINGELLY

RETREAT FARM

In early 1825 The Board of Directors of the Australian Agricultural Company acquired a four year lease of the “Retreat” farm. “The Retreat” farm was initially used to accommodate Dawson, his large party of workers and flock of Merino sheep when they arrived.

“The Retreat” was originally a 600 acre estate owned by Thomas Laycock Jnr granted in 1818. Laycock had originally called his farm “Cottage Vale”, and later called “The Retreat”, this century it was called “Kelvin” and today is known as “Kelvin Grove”.

In 1824 the Laycock estate was sold to Edward Riley and shortly thereafter to Provost Marshall John Thomas Campbell (Governor Macquarie's secretary prior to 1819). John Campbell was a successful farmer and pastoralist, breeding cattle and horses and in 1826 was a member of the NSW Land Board, responsible for assessing the resources of prospective settlers who applied for land grants. Campbell died in 1830. (Campbell was also a shareholder in the AA Company). (H)

The traditional Aboriginal owners of this country (now part of Liverpool Local Government Area) were Cabrogal (Cahbrogal) clan (land around Liverpool), the Murigong (Muringong) clan (land at the Cowpastures), the Warmuli (land around Prospect) and the Gomerigal people (land around South Creek). Bringelly is an Aboriginal name, one of only two in the Liverpool district.

JOYFUL THE PARTY ARRIVED

The dusty rainy trek to “The Retreat” had taken its toll on the party, as Dawson pointed out in his book. “The first persons I saw when I entered the premises were two young men who had accompanied the party on horseback; (Most probably they were Dawson’s nephew and Charles Hall, the only ones on horseback, one at the front and one at the rear of the party) they were precisely in the plight in which they had arrived a few hours earlier. (This would have meant that they arrived at dawn or a little after, indicating at least a 12 hour trip.) Their appearance was haggard and wretched in the extreme; their clothes were hardly yet dry on their backs, their hats were bent in various shapes by the drenching rain; the red dust with which they were almost suffocated, previous to the rain, had deeply stained their cravats and faces and one of them was partly covered with red mud, by the repeated tumbles of the jaded hack on which he had been mounted.” (D)

Dawson described himself as being joyful that the party had arrived safely however he was bemused even laughing to himself at the state of their piteous appearance. Dawson went on to say,

“I proceeded further towards the back front where the carts were unloaded. Here I saw for the first time a quantity of boxes, trunks, and other luggage scattered about; and next, several of the boys and men fast asleep on the ground, under the eaves of the house, and in different situations near the baggage, all of them in their wet and dirty clothes, just as they had arrived.”

NO RETREAT

So poor Elizabeth too and her young charges must have looked a sight when they woke up in the morning; her fine English dress covered in mud and stained by the dust and rain, her flowing locks must have been spoiled and tangled where she lay and her face splattered with dry red mud.

Dawson must have spotted Elizabeth and her boys in one of the rooms for although not mentioned specifically by name, stated, “I felt too sensibly how miserable a female, with her young family around her, must feel herself in such a situation, and after such a journey, not to sympathise sincerely with them.” (D)

To his credit, as I said that Dawson had dispatched from the ship several, carpenters and masons, two days previous to the party being landed, for the purpose of making some temporary accommodation arrangements for the families at the farm. But the promised accommodation at “The Retreat” was certainly not large enough for such a party of servants and workers to stay and certainly raised the rebuke of some of the party later when they meet Dawson.

At the meeting most of the party complained vigorously to Dawson about the living conditions on the farm and stated “**had they known what they did then, nobody would have persuaded them to leave home**”. Dawson convinced the party that he had done the best he could under the circumstances and promised to make better arrangements for their future comfort. Most of the party reluctantly supported Dawson, stating that at least it was better than being on board the cramped and smelly ship and set about trying to reorganise the farm including building some temporary huts. Dawson however noted whilst the males reluctantly complied and worked diligently the wives continuously bantered their husbands about the conditions. Elizabeth being younger and single would have kept quiet but she was still responsible and would have been anxious about the welfare of her younger brothers in a strange land; Richard 16 years, William 13 years, James 10 years and John 7 years old. Richard was always working with his father so that left Elizabeth alone to raise the children particularly when William and Richard were away with the sheep for considerable periods of time. No doubt she would have been assisted and helped to some degree by the other families, notably the masons and carpenters wives, Ivey and Beal’s, that came out with her on the York. As an interesting note, Dawson’s family did not accompany him to Australia but stayed in England.

Dawson certainly underestimated the accommodation needed for the 80 servants and personal at “The Retreat” from the York and Brothers consisting of 26 males, 14 females and 40 children. Dawson suggested building temporary huts for each family, no doubt, trying to appease the troublesome wives. As soon as the huts were finished Dawson organised for the sheep and cattle to be driven from the domain in Sydney, where they were being held, to Retreat Farm. The party unfortunately was to stay at “The Retreat” for nearly two months whilst Dawson and his party surveyed the Port Stephens area for a suitable site to establish a permanent settlement.

“In January 1826, when people and stock were settled, Dawson sailed to Newcastle with a small party on the "Liverpool Packet" and from there, they travelled across country to inspect Port Stephens, an area which, of all those suggested, had the great advantage of access by water.”

“Temporary huts were added to the farm to accommodate the worker families. Within two months he moved most of the party to Carrington, near Port Stephens, but the Company continued to use the Retreat Farm for stock agistment. Imported thoroughbred and Cleveland stallions were stood at stud at Retreat Farm in 1826. Sheep were sent to it in 1827 with German shepherds.” The farm continued to be leased to the AA Company from 1826-c1828-30. (P.M.Pemberton, 2009, 57-58).

Whilst he was away Dawson was also mindful not to be too long for the party may become corrupted by the neighbours, local traffickers, swindlers and convicts even though they were put there away from Sydney for that same reason.

William Snr (and Richard) being one of a only a few shepherds at the time would have driven the sheep from Sydney, leaving Elizabeth alone, and again later when the stock were driven overland from “The Retreat” farm to Port Stephens. It took William and Richard some 5 weeks to reach the new settlement covering a distance over 200 miles on bush tracks and rough terrain. Even then after reaching Port Stephens Dawson had to send William back again to “The Retreat “ farm to help sort out some trouble that arisen over some locally purchased sheep. Richard according to the records did stay however at Port Stephens mainly because of the situation that unfolded when Elizabeth first arrived at the settlement.



RETREAT FARM 2013
Photograph NSW Heritage on line.

CHAPTER VIII

AUSTRALIA

SYDNEY

SYDNEY TOWN

What did Sydney look like when the York anchored in Sydney Cove? Peter Cunningham wrote a book "Two Years in New South Wales" describing Sydney at the time and according to historians, is regarded as the most valuable literary account of the colony of N.S.W. to be published from 1819-1834. The following are parts of that description that Elizabeth and the families would have seen...

"To the left, as you steer up the harbour, you first observe the pilot-houses, with their clean whitewashed walls and small fairy gardens, perched at the bottom of a snug little sunny bay; then the pretty cottage called The Retreat, formerly the residence of Sir Henry Brown Hayes; and next the beautiful eastern-fashioned mansion of our excellent naval officer, Captain Piper, which, with its tastefully ornamented lawn and delightful grounds, cannot fail to impress the stranger very favourably as to the wealth and height of improvement to which the colony has in its short but prosperous career attained. A few rocky islands, feathered lightly with scrubby brushwood, lie carelessly scattered, as it were, along the course of the harbour, but none of them realise the poetical image of Campbell, And the *long* isles of Sydney Cove to view: the most noted being one fronting the Cove, bearing the un-poetical name of *Pinch gut*, on account of its having been the primitive prison of the colony, and the spot, also, whereon male-factors were in olden times hung in chains. Sydney Cove is formed by two ridges running out into the harbour. The one to the left terminates in Bennelong's Point, on the low extremity whereof stands Fort Macquarie, with its castellated martello towers; and that to the right in Dawes Point, with a fort bearing that name, which in like manner occupies its extremity. Down the hollow between these ridges a small rill trickles slowly into the head of the Cove, in the rocky sandstone bed of which tanks have been cut, to retain the water during the summer droughts, an arrangement which proves of material service to the town's-people."

Along this hollow for upwards of a mile, in a westerly direction, extends our main thoroughfare (George Street), which all the other streets either run parallel to or intersect at right angles, the town thus occupying the whole of the hollow, and creeping up the gradual ascents on either side."

"A few hundred yards from the head of the Cove, toward the left, stands the governor's house, with its beautiful domain in front, ornamented by large trees of the finest and most varied foliage, scattered singly or in clumps; with a fine belt of shrubbery closing in the background: the whole occupying a space from beyond the head of the Cove to near Bennelong's Point. Between the domain and the Cove, an agreeable walk has been formed, chiefly in the solid rock, and fenced off from the domain by a freestone wall, which being level at its top with that portion of the enclosure approaching the Point, the interior attractions may be thus pleasantly viewed.

It is, in consequence of this circumstance, together with the prospect it commands of the shipping in the harbour, and it's communicating with the other fine walks around, that this promenade has become the favourite of our Sunday pedestrians and fashionables. Along it they pour to enjoy the cool evening sea breeze among the delightful scenery bordering the shores of the harbour beyond. But the domain, beautiful as it still undoubtedly is, has lost much of its attraction since being deprived of the kangaroos and emus seen, in Governor Macquarie's time, hopping and frisking playfully about, which never failed to strike powerfully the eye of a stranger on his first sight of them from ship-board, both on account of their novelty to him and their being emblematically of the country upon whose shore he was about to debark."

"On casting the eye, again, from the ship to the right shore of the Cove, you first see the handsome mansion of Mr. R. Campbell, one of our oldest and most respectable merchants, with its garden full of flowers and fruit-trees, and wharf and storehouse toward the beach: next, you observe the town-house of Captain Piper; then the government dock-yard, against the surrounding wall whereof are built the working-sheds and storehouses, with its boat-landings and little wet-docks scooped out of the adjoining shore; then, the high buildings composing the commissary stores, beyond which is the wooden government wharf,¹² jutting out into the harbour; and, farther on, the landing ware-houses of the various merchants connected with our export and import trade; a low wall, built across its head, there terminating the Cove, to prevent its being filled up by the alluvial depositions from the rivulet."

"You land at the government wharf on the right, where carts and porters are generally on the lookout for jobs; and, on passing about fifty yards along the avenue, you enter George Street, which stretches on both hands, and up which towards the left you now turn, to reach the heart of the town. Near the harbour, where ground is very valuable, the houses are usually contiguous, like those of the towns in England; but, generally speaking, the better sort of houses in Sydney are built in the detached cottage style of white freestone, or of brick plastered and whitewashed, one or two stories high, with verandas in front, and enclosed by a neat wooden paling, lined occasionally with trim-pruned geranium hedges.

They have besides a commodious garden attached, commonly decked out with flowers, and teeming with culinary delicacies. Into the enclosure immediately around the house the dogs are usually turned at night, to ward off rogues; and uncompromising, vigilant watchmen they certainly are, paying little of that respect to genteel exterior which their better-bred brethren in England are so apt to demonstrate."

"The streets are wide, and neither paved nor lighted at present; but the general dryness of our climate and durable composition of our streets render paving unnecessary; while an elegant set of lamps is now actually in progress, to be placed diagonally at fifty yards distance; and by reason of the whiteness of our houses and clearness of our sky an illumination will thus be effected equalling some of the best-lighted London streets.

Although all you see are English faces, and you hear no other language but English spoken, **yet you soon become aware you are in a country very different from England by the number of parrots and other birds of strange note and plumage which you observe hanging at so many doors, and cagefuls of which you will soon see exposed for sale as you proceed.**

The government gangs of convicts, also, marching backwards and forwards from their work, in single military file, and the solitary ones straggling here and there, with their white woollen Parramatta frocks and trousers, or grey or yellow jackets with duck overalls (the different styles of dress denoting the oldness or newness of their arrival), all daubed over with broad arrows, P.B's, C.B's, and various numerals in black, white, and red; with perhaps the jail-gang straddling sulkily by in their jingling leg-chains-all tell a tale too plain to be misunderstood."

"At the corners of streets, and before many of the doors, fruit-stalls are to be seen, teeming, in their proper seasons, with oranges, lemons, limes, figs, grapes, peaches, nectarines, apricots, plums, apples, pears, &c., at very moderate prices. Sydney, from the scattered state of its buildings, necessarily occupies a great extent of ground, stretching from Dawes Point, in the line of George Street, a mile and a half in length; and, from the top of the ridge on the left, across that on the right (quite to Darling Harbour beyond), about one-fifth of that distance in breadth. The houses, being generally constructed, as has been said, of white freestone, or of brick plastered, have, owing to the tasteful manner in which they are built and ornamented around, a light, airy, and exhilarating appearance."

"The streets are commonly named after the various governors, secretaries, and other public officers, who have borne sway among us; thus we have Phillip, Hunter, King, Bligh, Macquarie, and Brisbane, O'Connell, Erskine, Campbell and Goulburn streets. The last of these is gravely pointed out by the Sydney wags as remarkable for no burglary ever having been committed in it; but the mystery is soon unravelled on finding that it does not contain a single house, being, like many similar instances in America and this colony too, merely a street in *anticipation*."

"Sydney contains the parish churches of St. Philip on the right, and St. George on the left, also a Presbyterian kirk, a Methodist and a Catholic chapel, a male orphan school endowed by the government, and a benevolent asylum supported by private charity. It has two steam flour-mills, three water-mills, and four windmills, in the immediate vicinity; while a number of breweries are scattered about the town."

"The Australian and Sydney hotels, in George Street, and Hill's tavern, by Hyde Park, may vie with those of any English town of the same size, while a great variety of taverns of an inferior description, and tippling houses to no mean amount, are liberally strewed throughout, the vending of "strong potations" proving a most gainful vocation in this thirsty climate of ours."

Lodgings may be procured readily in all parts of the town by those preferring their quiet seclusion to the bustle of an inn, the most respectable ones not exceeding a pound weekly for a single person, and seldom rising above fifteen shillings each when two join in the mess; the landlady making all your purchases, and cooking and serving up your meals for this sum."

"At the colonial dock-yard, on the right of the Cove, the entire government vessels load, unloads, and is repaired; government boats are kept; and the depot of coals for government use is situated. The naval portion of the work is performed by gangs of competent convicts from the barrack; the jail-gang being usually tasked with the lading and unlading of the vessels."

"The moment a lady blooming fresh from England is known to be tripping along a Sydney street, you will see our prying fair, singly or in groups, popping eagerly out their pretty "repositories for curls", to take note of the cut of her gown, the figure of her bonnet, and the pattern and colour of the scarf or shawl she displays upon her shoulders, that they may forthwith post off to put themselves in the "dear fashion" too. Instead, however, of sighing after China crapes and India muslins, like the English beauties, our Sydney belles languish after nothing but what comes with the name of "London" stamped upon it: the products of the Eastern loom being here too common, too cheap, and too durable for them to bedizen themselves out with-three defects, either of which would be quite sufficient to condemn a dress in the critical eyes of the majority of the fair."

"The keeping of a fashionable repository for ladies' dresses has, consequently, been hitherto a most gainful occupation here; and one active individual who flourished in this line has lately returned to England with a fortune which I never heard calculated at less than £12,000, all acquired in about six short years. But the multiplication of show rooms of this kind, of late, has dispelled the hopes of any more of these golden dreams being realised. Neatness of dress and personal cleanliness certainly form a very marked feature among a great proportion of the Sydney inhabitants, even when moving in rather a humble sphere, which cannot but excite a pleasant feeling in the mind, particularly when coupled with the reflection, that those who delight in a good exterior are seldom either Scottish or depraved."

"Among the great majority of the houses, too, even of mean exterior, inside cleanliness and comfort appear most conspicuously; and in passing along one of our back streets, about the dinner-hour, you will almost uniformly observe a clean newly unfolded cloth spread upon the table, with a shining show of dinner-utensils upon it, all equally inviting. These, together with the pure whitewashed wall, and the articles of comfort and even luxury ranged round it, convey a very agreeable impression to the mind. Sobriety, however, by no means ranks among the conspicuous virtues of our general population; many, very many, of our dear citizens keeping up devoutly the religious festival of St. Patrick from year's end to year's end."

"When strolling through the streets of Sydney on first landing, very singular reflections will naturally intrude upon the mind, on perceiving the perfect safety with which you may jostle through the crowds of individuals now suffering, or who have suffered, the punishment awarded by the law for their offences; men banished often for the deepest crimes, and with whom, in England, you would shudder to come in contact. Elbowed by some daring highwayman on your left hand, and rubbed shoulders with by even a more desperate burglar on your right, a footpad perhaps stops your way in front, and a pickpocket pushes you behind, all *retired* from their wonted vocations, and now peacefully complying with the tasks imposed upon them, or following quietly up the even path pointed out by honest industry."

"But nothing will surprise you more than the quietness and order which prevail in the streets, and the security wherewith you may perambulate them at all hours of the night, indifferently watched as they are, and possessing so many convenient situations wherein robbers may conceal themselves, pounce upon you, and make their escape with their booty without even a chance of detection. I have frequently been out at very late hours, and passed through many gloomy portions of the town, but never met with a moment's interruption. Indeed, a street robbery is a most rare occurrence."

"Petty thefts and burglaries are much more frequent, but these also are insignificant in amount. Even robberies of masters by convict servants are far from being common, and more is generally made of these than their magnitude intrinsically deserves. In fact, the thefts they commit are generally for the purpose of regaling themselves with spirits, and this can only be done in the vicinity of towns. They are more strictly watched, and by consequence usually more speedily detected, than such as have hitherto borne an honest character. They are more certainly punished too, because we have no previous sympathy with them; and their offences are also more liable to be construed into crimes of a deeper die, inasmuch as, knowing them to have been formerly bad, we are naturally led to believe that the robbery now brought to light is but one of a long series they have been committing. Therefore we feel little disposed to look over offences in them, for which we would possibly never think of prosecuting a free servant in England."

"Abundance of gigs may be hired in Sydney at fifteen shillings a day, and riding-horses at ten shillings, so that you may readily visit every spot worth seeing in the vicinity. A four-horse stage-coach runs twice a day, and a caravan⁷ once, between Sydney and Parramatta (a distance of fifteen miles), and another coach thrice a week to Liverpool (twenty-one miles), while a third proceeds from Parramatta to Windsor (twenty-three miles) three times a week or so."

"You may thus travel thirty-six miles into the interior westerly, and twenty-one miles southerly, by stage-coaches alone; a proof of the goodness of the interior communications, and of the wealth and populousness to which our infant colony has attained, since it can, at this early period, support such an enterprising and expensive undertaking, in the conveniences arising wherefrom even many of the old countries of Europe are yet deficient."

Further details and descriptions of Sydney and the other settlements in New South Wales and Tasmania between 1819 and 1826 can also be found in Peter Cunningham's book **"Two Years in New South Wales"**.

CHAPTER IX

AUSTRALIA

CARRINGTON

THE SETTLEMENT

After temporarily settling the party at the Retreat Farm, Dawson set out with a local party on the 1st January 1826 to explore Port Stephens and the surrounding area. Dawson had no experience of Australian conditions and he was relying on the local committee headed by the Macarthur's to choose a suitable locality. From correspondence gleaned from the company records it is stated that "It does not appear that these gentlemen put themselves to any great trouble to choose the most suitable locality." The committee had overruled Mr Oxley the Surveyor General's alternate suggestions and indicated that it preferred a place on the coast where shipping facilities could be made available and inferred the Port Stephens area.

Relying on his old school buddy John Macarthur, Dawson explored the Hunter River, then, after returning to Newcastle, he went inland via the Stockton beach to the soldier's camp at Port Stephens. While Dawson was exploring a schooner carrying the main bulk of supplies arrived at Port Stephens and he indicated an area further up the river that he had camped for unloading however on his way back he changed his mind for a clearing on the North side of the bay the Aborigines called "Carrabean." The settlements name was later changed to Carrington after Lord Carrington.

The area around Port Stephens was virtually untouched and was only inhabited by the local Aborigines the "Worimi Tribe." **Dawson was to later describe the area as a "perfect desert devoid of any permanent habitat. To this isolated spot I went taking with me no fewer than seventy souls."** The only European people that had been there before were some inland cedar timber getters but most were long gone. A soldier's camp had been set up on the opposite shore, on a point jutting out into a narrow part of the bay, to capture any escaping convicts from the penal settlement of Port Macquarie further up the coast. The point still bears its name today "Soldiers Point" and by a strange coincidence it is where my eldest daughter Jennifer now lives today.

After reloading the supplies the schooner returned to Carrington where Dawson with the help of his colleagues and the local friendly Aborigines set about constructing pole and bark huts. The temporary huts were constructed as named, with tree branches organised into a frame and roof support, covered all over with bark stripped from the trees. These huts were to be the accommodation that Elizabeth and the other families were going to be housed in when they first came ashore. It was only the skill of the local natives in stripping the bark in wide sheets and in such a quantity that Dawson was able to finish the huts to his satisfaction and in time for as he put it "Our intended habitations."

Dawson also noted the following: " I had reasonable hopes that Port Stephens would become the permanent settlement of the Australian Agricultural Company; and, knowing that the Company's servants who remained at Retreat were becoming unfavourably affected by their communication with convicts on adjacent farms, I made arrangements to remove the whole establishment to Port Stephens at once." Dawson was not wrong in predicting this problem as one of the indented servants Henry Blackford (Brothers) a butcher, asked for an early release from his contract, not long after he was stationed at Carrington and did very well for himself farming in the colony.

EMBARKATION FROM SYDNEY

Upon Dawson's arrival back in Sydney he hurriedly organised the transportation for the party from Retreat Farm to Carrington at Port Stephens including the stores he left in Sydney. Unfortunately for Dawson and to add to the tension of the families moving again, the Government Brig Mary Elizabeth that Dawson had chartered for the party, floundered off Newcastle, so now Elizabeth and the families had to wait a few more weeks until a new charter could be organised.

Elizabeth and the families then had to travel the 30 miles from the Retreat Farm back Sydney and there board a small brig for the final 90 miles sail North to Port Stephens. Dawson had left one man and his wife in charge at Retreat Farm while the young Dawson and the shepherds including Elizabeth's father William, her eldest brother Richard and William tagging along to drive the sheep and cattle 200 miles north overland via Patricks Plains to Carrington. This left Elizabeth alone in charge of the smaller brothers, James and John. The following is an interesting excerpt from Dawson's book that best describes the re-settlement process.

"On my arrival in Sydney I chartered a brig of about 200 tons, for the purpose of transporting the whole of the establishment to the spot which I had just left, and having loaded her with stores of all descriptions implements, provisions, oxen, wether sheep, poultry, dogs, and in short, everything within my reach which could conduce to the comfort and success of the undertaking. (The brig was the Lord Rodney) I despatched the carts as before, to remove the families from the Retreat to the brig leaving one man and his wife in charge of the farm. The weather being fine, the travellers suffered none of the inconveniences experienced on their former journey. On the 21st of February, 1826, the brig left Sydney Cove, crowded both above and between decks with various denominations of living creatures, destined to lay the foundation of an establishment, of the future results of which no mean expectations had formed by all of us. We were accompanied by an open launch of about 12 tones, which contained various articles that could not be stowed on the brig.

We sailed from the harbour with gentle breeze and unclouded sun. Men, women and children were seen dosing and sleeping, during the voyage, under an awning on the quarter deck, few venturing to encounter the heat below. The fruits of the season, such as peaches and oranges, were brought on board in profusion by the women and children, and although it was a scene of great confusion, still the feelings excited by changes, and the thirst for novelty, (which was especially apparent in the minds of the women and more juvenile adventurers, with reference to their new home.)....served to keep up to keep up their spirits and to render this short voyage much more agreeable than there had been reason to anticipate.

ARRIVAL AT CARRINGTON

“At 12 o’clock on the 23rd February, 1826 and 30 hours after leaving Port Jackson, we cast anchor about a mile from shore in the inner harbour of Port Stephens. As soon as we appeared we were saluted with the firing of muskets by the party on the shore, who came off to us as soon as practicable to congratulate their friends, and to inform them of the progress that had been made in providing for their accommodation on shore.” The ship then glided to an anchorage closer to the shoreline and Dawson stated “Almost at the same moment to the birth of a child was announced on board”. (This was probably Reuben Stokes, John Stokes son who arrived on the Brothers) “These concurring incidents, together with the calm beauty of the scenery, heightened by the effects of a cloudless sun, and the anxious cares with which my mind was occupied, rendered my situation at that moment as full of excitement as could well be experienced. Before we attempted to land any of the passengers, the cattle, six in number, were slung over the side of the ship, and towed ashore by the boat; and the sheep, (some sheep) dogs and poultry, were sent to a small island separated from the main land by a channel about a quarter of a mile wide.” The families could have stayed on board for while if needed but most of them were feed up with ship life and readily consented to leave the ship and use the poorer bark accommodation on shore.

LANDING AT CARRINGTON

Elizabeth, James and John and the other families would have been unimpressed with their Spartan accommodation but they were in for some more surprises as Dawson pointed out in his book..... “Previous to their arrival at Port Stephens our newcomers had never seen a native; therefore, on finding themselves surrounded by such a body of them, may be easily imagined. It was to me both curious and gratifying to see some of those harmless beings joining in parties to carry up the heavy trunks that were landed on the beach, whilst others took the small packages and bundles on their heads with the greatest cordiality, and quite handily as anybody of white men in the colony could have done.” Elizabeth and the boys would have been mortified by the events that were unfolding in front of them with completely naked natives, some with fierce looking mokos, rushing up as they came ashore to help carry their bags and small treasures.

“By their assistance the families were soon under cover and before night, appeared to arrange themselves in their bark habitations in such a manner and with such good temper as affordable in their abodes. I pitched my tent on elevated spot at a short distance from them, in a situation which commanded a view of the harbour and some of the surrounding country. The following morning I made arrangements for the unloading of the brig, and the safe deposit of the stores and implements on shore. That I fixed upon a spot by the side of a small creek, where there was sufficient depth of water to admit the open craft that had been purchased at Sydney, and here I ordered all the stores to be landed.”

Dawson made a concerted effort to establish some order to the settlement as soon as possible. A number of parties were formed with the help of the natives for the purpose of constructing a punt, stockyards, sheep hurdles, garden and dog kennels. Initially Elizabeth and the children would have been too busy helping in the settlement to be worried about the inherent dangers and the isolation. But it did not take long before some of the indented servant's wives began to feel disappointed in the situation they found themselves in. Dawson in his book described what happened next....

“As I was passing through the bark village, one morning previous to the arrival of some cow, I was accosted by one of the women who had taken a fit of melancholy at her situation “I hope sir”, she said, in a pious tone “would you will never think of bringing Mrs Dawson to such a place as this.” To which I answered that I certainly did, and that I was sure she would be very pleased with it. (Dawson did not bring his family out during his term at Carrington) **“Oh dear!” she exclaimed, Pleased with what? For my part, I never was as unhappy before as I am now. I would not, for the least thousand pounds that ever was made, had left England, if I had known I was to have come to a place such as this.**” (This was more than likely the Anne Stokes wife of John Stokes the diary man that arrived on the Brothers with Elizabeth) “I told her she would soon think differently, and left her sighing and murmuring at what she felt her desolate situation. Her husband soon called upon me, and represented that his wife was in a low melancholy way, and could not make herself satisfied where she was. As soon as the cows arrived I sent for him, and informed him that I had discovered a cure for his wife, which was to give her in charge of the cows; and as this had always been her employment at home, I had no doubt she would soon be herself again. I was not deceived in this; for as soon as a proper place could be constructed for milking, and a temporary dairy erected adjoining her hut, she cheerfully took the management upon herself, and I never heard any more of her melancholy; on the contrary, she always appeared content and happy.”

Not all wives were happy with their situation and some of wives and children were idle during Dawson's tenure. Women at that time could be employed on a daily basis or on piece work. Some older boys were included in their father's indentures and some women agreed to launder clothes but there was certainly no employment exploitation. (By the company anyhow) As there is no record of the indentures left it is uncertain how and when a single female, Elizabeth's employment, was initially placed within the company or in her father's contract. When Sir Edward Parry arrived he found that some of the included wives had never been given employment but others had exploited the company by doing washing and making so much money that the wives had to employ assistants. Parry then put the women under contract and those in resident at Carrington to wash the hospital linen, some refused and left the company. Parry also realised too that after some unruly behaviour by some the indented wives that nothing could be done to them as they were not under contract and under company's derestriction. When Parry arrived he also had a problem in that he needed to rid the company of any deadwood, whilst not appearing to reward recalcitrant servants, by rewarding them with better employment in Sydney. Parry needed to enforce agreements with the servants whose expertise was necessary and in this he had to tread carefully since with all the witnesses to the indentures being in England, the agreements were virtually unenforceable in New South Wales. (M)

WILLIAM, RICHARD AND WILLIAM ARRIVE OVERLAND

Elizabeth' father and the older brothers arrived at Carrington with some 800 imported sheep and cattle after about 5-6 weeks, a distance of some 200 miles, through some of the roughest country in Australia. Hal Richardson in his book Port Stephens described it **“What was the original epic in Australian droving history.”** Dawson was dismayed when he saw the condition of the party when they arrived and is best described by his book.. “At the end of 5 or 6 weeks the arrival of my nephew was announced with the imported sheep and cattle, which he had conducted from Retreat Farm over the Blue Mountains, a distance of nearly 200 miles; he was above 5 weeks in performing this journey, amidst obstacles and privations inseparable from a first passage over a new, untraveled, and mountainous country. He arrived at my tent with his bare toes protruding through his worn out shoes and stockings, and presenting the appearance, in other respects, of a wandering half staved vagrant.” There was no mention of how William and his sons fared during the venture but I am sure they would have been in a similar physical condition to Dawson's nephew when they arrived. Dawson was not happy to send the sheep and cattle overland and went on to say “I have been compelled by the committee in Sydney, against my conviction and remonstrance's, thus to send the sheep overland, when they might have so easily and so expeditiously have been covered by water. The journey too, was much longer than my nephew, who was a stranger to the country, had anticipated; and before he arrived, his provisions were exhausted, and both he and his men were obliged for several days to live upon very short allowance. We felt greatly mortified at the disastrous effects of this injudicious land journey, upon valuable ewes forward with lamb, which it had cost us much trouble and solicitude to preserve during our long voyage from England.” Dawson had made provision for the sheep arrival with the help of some newly arrived convicts.

WILLIAM AND RICHARD HELP IN THE SETTLEMENT

Unfortunately William Snr, after a brief rest, was sent back to the Retreat Farm alone to sort out some issues that arose after he left with locally purchased sheep. While William Snr was at the Retreat farm he had to give evidence an overseer by the name of Dutton, who had been accused of a number of irregularities in the performance of his duties. (1)

When Richard Barnes recovered from his overland trek he set to work helping the other families in the settlement.

A memorandum of work provides details of, as Dawson put it, the first hectic months:-

March 31 (1826)

Up to this date employed in landing stores, building huts, making a punt and digging foundations for a store house and watch house.

April 1 - 8 (1826)

Thomas Tulk, carpenter and six convicts building a dog kennel. John Stokes and two convicts making a garden, **Richard Barnes (son of William Barnes the shepherd) and one convict with Mr Armstrong surveying.....**

April 8 - 15 (1826)

Thomas Tulk and six convicts were felling wood for the stables and buildings. Stokes and one convict in the garden. Two convicts digging well.....

April 15 - 22 (1826)

Cowell, Tulk and eight convicts working on store house. Two convicts with draft oxen carting slabs to storehouse.....

April 22 - 24 (1826)

Cowell, Tulk and seven convicts working on stable. Two convicts with cattle. King, **Richard Barnes and one convict splitting slabs...** (M)

By the end of April 97 people were living at Carrington including eight emancipists and seventeen convicts. By the end of July the population at Carrington had risen to 213 and there were 13 horses, 208 head of cattle, and 697 sheep on the estate. (M)

SETTLEMENT EXPANSION

Dawson did his best to accommodate the growing settlement that had risen to 76 males, 47 women, 91 children, 2 emancipists and 270 convicts for a total of 486 persons by November 1828. On the 1st January 1828 there were also recorded 12,290 sheep, 2,000 head of cattle and 195 horses on the estate.

When Dawson left the company in 1828 he claimed to have built 11 permanent houses, barracks, a workshops, kiln and shearing shed to name a few. When Parry first arrived at Carrington he concurred with the number and type of buildings that Dawson stated that he had built but not on their quality. Parry after an inspection regarded most of them "A pile of buildings." (M) Despite Parry's claims that the children and adults on the estate did not attend church or schooling Dawson did however provide rudimentary church and a school during his years but before Parry arrived they were poorly attended. Dawson stated in the beginning he had 40 children that he felt responsible for their education. "I felt incumbent upon me to provide instruction for them; and therefor selected from amongst seventeen convicts a man to act as schoolmaster, who had been an assistant in a school in Dublin. A temporary building was immediately erected, with forms and desks in proper order; and the school was well attended by the children, attentively managed by the master, who conducted himself extremely well in all respects." (D) William, James and John, Elizabeth's charges, would have initially attended the school. On Sundays Dawson initially held the first services under a tree:- "Sundays, when prayers were always held by myself or my nephew, under the shade of a tree, around which several felled trees were arranged as seats. The free people on one side and the convicts the other... this practice continued for many months, until a large and substantial joiners shop was erected when Sunday duty was performed in that building ,which was capacious enough for all the persons in the establishment."

I am sure Elizabeth would have attended these services while in Carrington. Dawson also allowed the Catholic services to be held in the Blacksmith shop. The settlement began to expand within its then own boundaries with the need for new pastures for the growing numbers of sheep. Sheep stations were established further afield near the new township established at Stroud. Sheep Stations were established at “BARNES HUT” and TELLEGERRY.

ELIZABETH AND THE EXPANSION

Elizabeth and the children would have been originally accommodated in Carrington for some time but for how long exactly we are not sure. Elizabeth may have moved when she married or moved with or just before the Titcomb arrived in 1827 to Telegerry but she was certainly back at Carrington to help wet nursing and looking after Isabella one of the twins of Edward and Isabella Parry. This will be explored fuller in the next chapter STROUD TELLEGERY.

CARRINGTON CHURCH

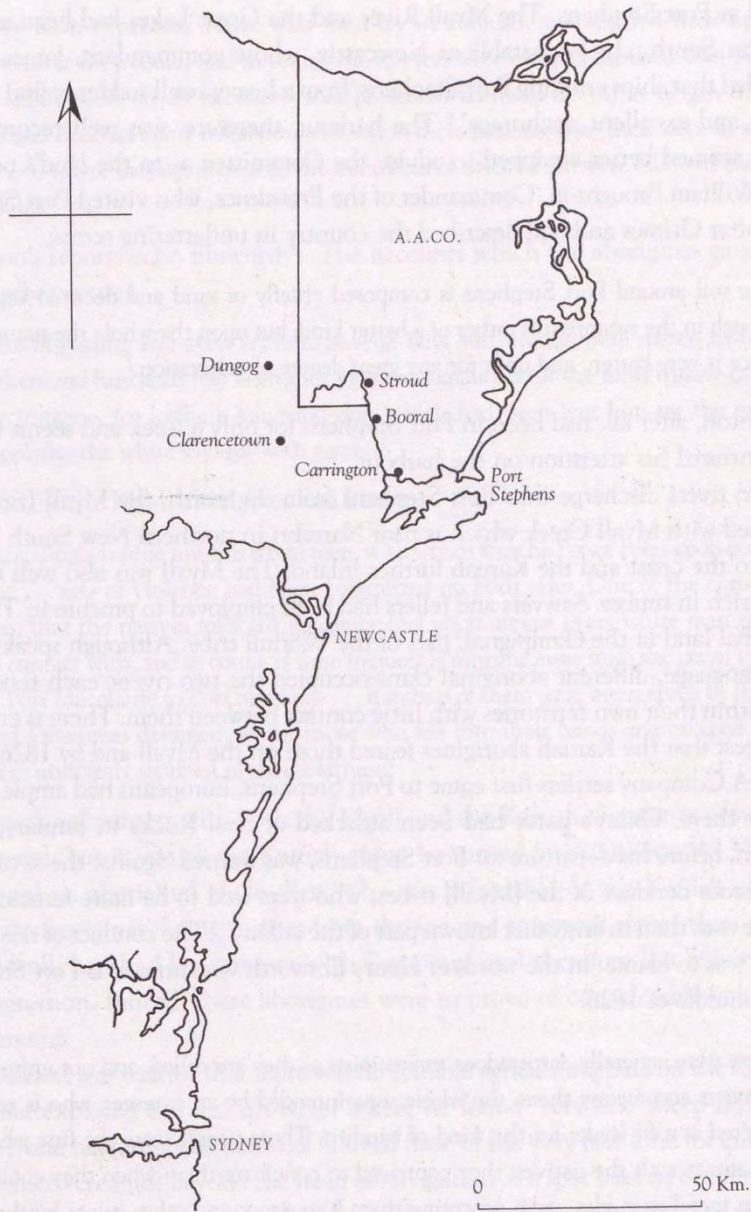
When Sir Edward Parry found that there was no church at Carrington he utilised an old workshop and held services, reading to the people the lessons used by him during his Arctic explorations. The first chaplain appointed was the Rev. W. M. Cowper, a son of Archdeacon Cowper, who ultimately became the Dean of Sydney. He was born in Sydney, but educated and ordained in England. For twenty years he held the position. The original Carrington church no longer exists but “in 1847 the A.A. Company erected a church at Carrington, Port Stephens, built by convict labour, of rubble stone, cemented together with lime obtained from oyster shells, the only binding medium they had in those days. This church known as St. Andrews, is in a good state of preservation, and is furnished with beautiful cedar fittings. It is still used for monthly services. An interesting relic of early days is attached to the church; this consists of a bell made in England in 1829, and brought out by the company and used for the purpose of sounding an alarm when a convict escaped: with the departure of tile convicts the bell was no longer required for this purpose, and it was attached to the church by means of a wooden belfry. Unfortunately the woodwork rotted and the bell fell, being cracked in the fall, and could not, of course, be rung. It is now to be seen outside the entrance porch of the church, securely concreted to a plinth.” (SMH 29/12/1934)

CARRINGTON TODAY

Carrington Today is best summed up

“At Carrington however, not many traces of the old establishment remain, and nothing that would convey the impression that nearly a hundred years ago there was a busy settlement of nearly 500 souls; of a school, attended by over 50 children, had been in existence. Vanished are the hands that fashioned those ancient edifices; gone are the blacks that wandered about the shores; and stilled too are the little voices that sung at their lessons in that old fashioned school of 1830 when gracious Lady Parry, like a breath of fragrant spring, made the neighbourhood the better by her very presence.”

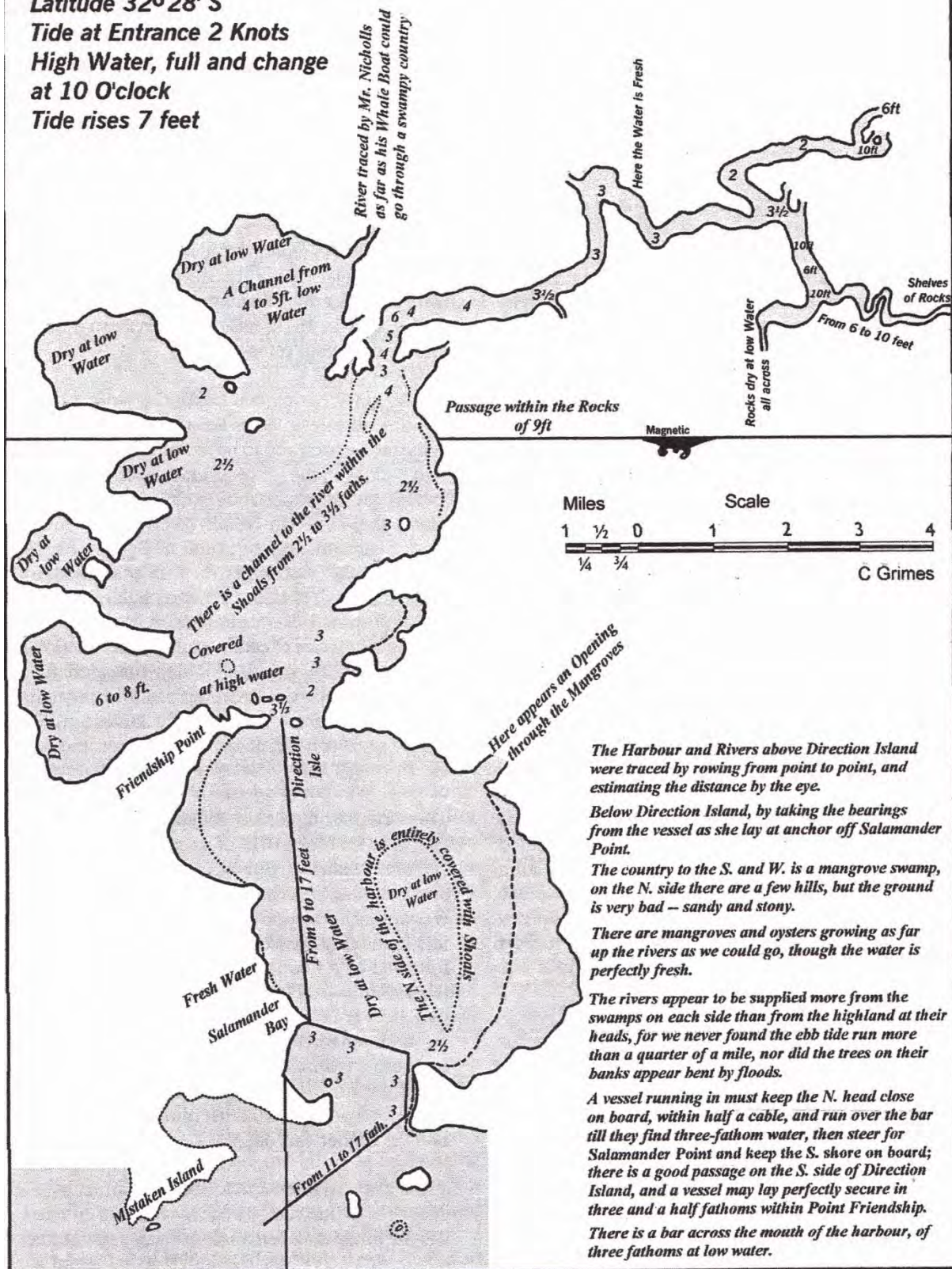
THE FOUNDATION OF THE SETTLEMENT.



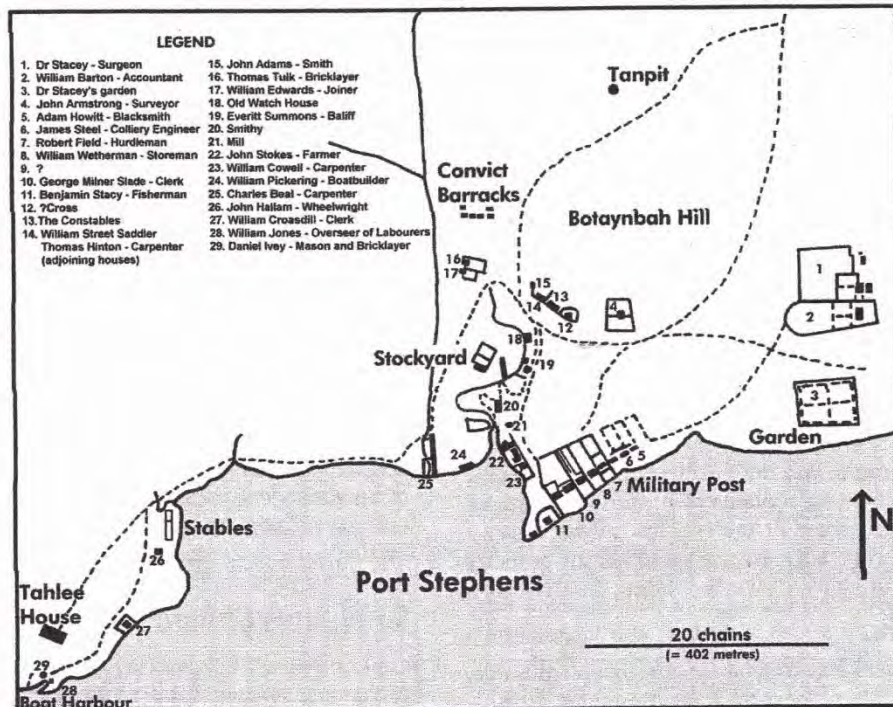
Map 1 Location Map

PORT STEPHENS

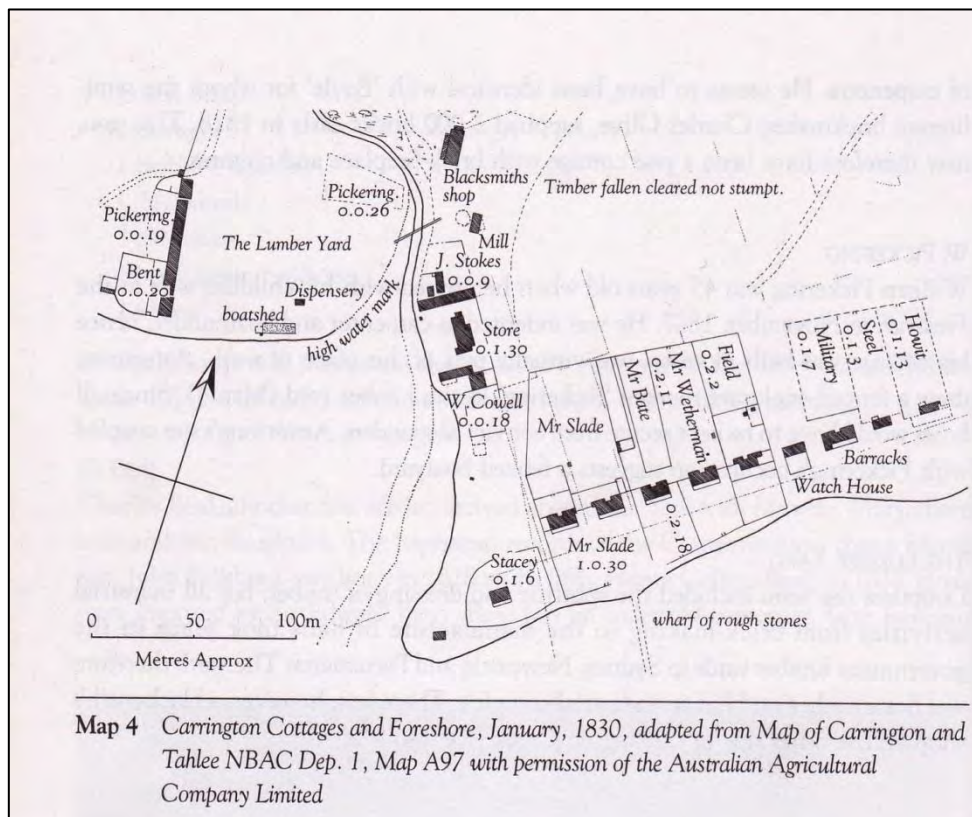
Latitude 32°28' S
 Tide at Entrance 2 Knots
 High Water, full and change
 at 10 O'clock
 Tide rises 7 feet

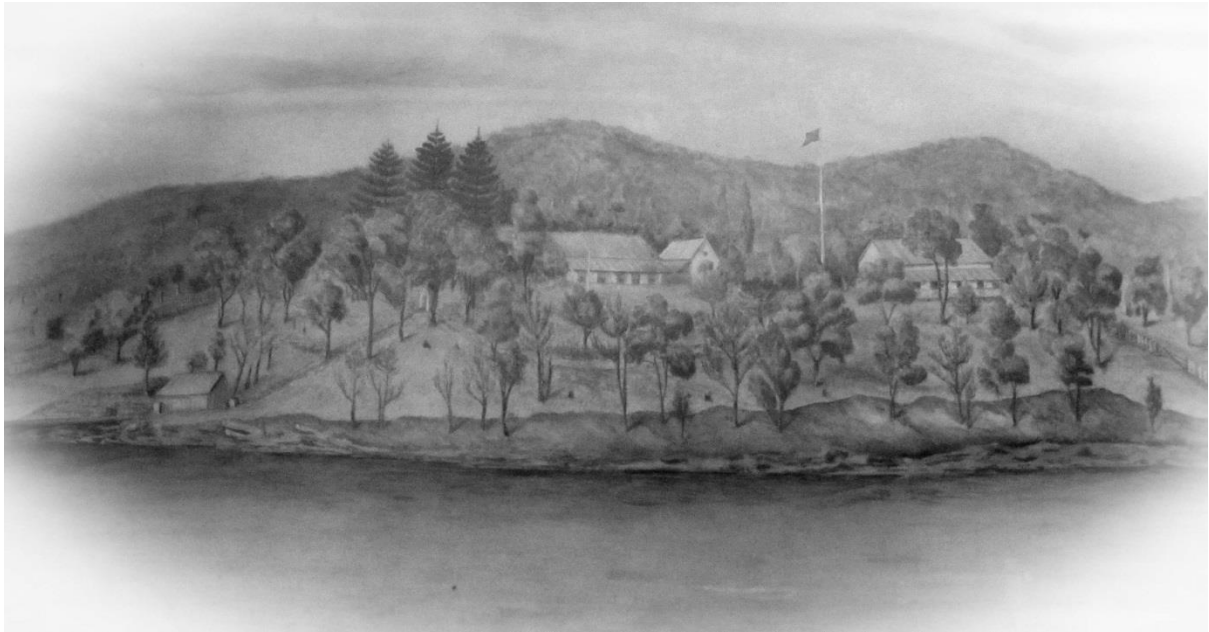


Map 3.1: A reproduction of the map of Port Stephens drawn by Assistant Surveyor Charles Grimes (1795)



Map 4.2: A sketch map of Carrington-Tahlee about 1829, drawn by John Armstrong, A. A. Company Surveyor and reproduced in Pemberton 1986. (Redrawn from Pemberton 1986)





TAHLEE (c. 1900) Unknown



OLD AA C0 ROAD by P.P. King 1845 (National Library)

CHAPTER X

AUSTRALIA

ABDUCTION

ABDUCTION ATTEMPT

No doubt the young Elizabeth was very pretty, her flowing curls and English rosy cheeks that caught the eye of some the men when she first arrived in the colony may have also caught the eye of the Captain of the Lord Rodney that conveyed her from Sydney to Port Stephens in 1826. The Captain had in fact started to hatch an audacious plan, during the voyage, to kidnap Elizabeth before the ship left Port Stephens. The plan was so audacious that Dawson wrote a few pages about it in his book and the incident even rated a mention in the History of Australia.

The Captain and the crew had ample opportunity to check out all the passengers during the short voyage from Sydney to Port Stephens.

“We sailed from the harbour with a gentle breeze and unclouded sun. Men, women and children were seen dozing and sleeping, during the voyage, under an awning on the quarter deck, few venturing to encounter the heat below.” (D)

Elizabeth’s father William, brother Richard and the Young William junior (although only 14 years old) had stayed at “retreat farm” to help bring the company sheep overland to Port Stephens. This left Elizabeth, alone; to look after the younger children James (11 years) and John (8 years) on board the voyage and later in the isolation of the pioneering settlement at Port Stephens for about five weeks until her father and other brothers arrived. The following from Dawson’s book that went into great detail what happened next:-

“Just before the brig left the harbour, the Captain and his mate made an attempt to carry off a young woman, the daughter of one our shepherds, who was proceeding over the mountains with the sheep, and who had left her in charge of his younger children. Having received a hint of their intentions, I swore in several fresh, constables and ordered them, with other assistance to watch at all the landing places all night. One of the constables came to tent in the middle of the night, to inform me that they had taken the Captain and one of his mates, after a severe struggle, in which the later had attempted to use pistols. I ordered them to be detained till morning and then to be brought before me. The two sailors who had rowed him ashore, and who escaped during the scuffle immediately went back to the brig, from whence they returned to the shore with greater part of the crew, to rescue the Captain. On landing, however, they were immediately overpowered and held prisoner till morning.

The Captain having landed in a clean white dress and having been well rolled in the scuffle, the constables in charge at his request allowed him to send on board at daylight, for a clean white jacket and trousers, and took him in the meantime to his hut near the shore, where he gave him some refreshment.

He was at length put upon his parole of honour; but no sooner had the boat arrived, then he bounded into it, and ordered his men to pull off. The constable, however, was close after him, knocked him over the side of his boat with his staff, and dragged him unceremoniously ashore, bleeding and well dowsed with mud and water. The results of all this was a severe broken head to the Captain, a written apology from him for the outrage, and instant removal of the brig from the harbour.”

I don't think the Captain of the Lord Rodney planned the abduction the way it happened as Robert Dawson had previously made an agreement with the charter company and the captain that the women and children could stay aboard the ship, for a period of time, after unloading all of its cargo. Robert Dawson's reasoning for this was that he expected some initial resistance by some of the women, to go on shore and live in the primitive conditions, especially the bark huts.

“The charter party gave me the right of detaining the brig for a certain period for the accommodation of the women and children, in case I should require it. I was aware that complaints would be made, with apparent reason, if they were forced on and exposed to all the inconveniences ashore of such a situation without any resource; and although I was pretty certain that not one of them would stay on board a moment longer than they could help, still I felt I could always answer any complaint, by referring them back to the brig for a time, if they were dissatisfied with the bark huts as they found them.” (D)

I think a more simpler and less audacious plan was envisaged by the captain and that was knowing that only the women and children would be staying on board he could have easily slipped anchor at night or early morning taking with him any of the passengers or women as he so wanted. The Captain however did not count on the women and children wanting to go ashore, no doubt, because they were just tired of being on board ships in cramped and smelly conditions for such long periods of time, irrespective how harsh the conditions may be on shore. Elizabeth must have truly captivated the captain for him to still to try and abduct Elizabeth from shore under the noses of the men, women, children and soldiers is unbelievable.

But what of poor Elizabeth, what was she thinking and how did this affect her one can only surmise but what an introduction to this forbidding place.

ELIZABETH AUSTRALIAN HISTORY

Who was this cad, well the incident did not rate a mention in the Sydney Gazette but was later used for political purposes embroiling at the time regarding Macarthur's attitude toward emancipists (freed convicts) and native born children. Part of that statement read.

“ Then just as Dawson set out from Sydney to select a suitable site for the company near Port Stephens, only to find the Captain of the ship, one Captain Charlton, attempting to molest one of his house maids, Miss Elizabeth Barnes.” Part of this was correct but was certainly differed and embellished for political reasons). The above paragraph was included in the book History of Australia by C.M.H. Clarke, thus inadvertently Elizabeth has become part of Australian History.

CHAPTER XI

AUSTRALIA

TAHLEE

TAHLEE HOUSE

Tahlee House was originally built for Robert Dawson in 1826 and lies about ½ miles along the shore line from Carrington and was originally called by him as Mandorbah Cottage. In 1826 Dawson so ordered:-

“A cottage on the point designated on the plan, Mandorbah Point, to be erected with mud and stone from the spot. The body of the house is to contain two rooms front, 12 ft. x 14 ft. surrounded by a veranda, in which a separate room for every gentleman. In the centre of the veranda, behind is a room where I propose that those gentlemen who are employed at this establishment should mess together till other accommodation is provided.”

The cottage was used by Dawson before he left and numerous changes were made by John Macarthur before Sir Edward Parry arrived. When Parry made a preliminary trip to Port Stephens in January 1830 he wrote to Lady Parry and described their future home.

“A long, low building with a veranda in front and is situated on the side of a steep grassy slope, with lemon and orange trees interspersed, reaching down to the water’s edge. The front windows command a beautiful view of the harbour.”

Lady Parry who was still not well in Sydney with the new born twins was being looked after very diligently by Lady Darling the Governor’s wife. Sir Edward made some preliminary alterations to the house before the family arrived then had plans drawn up for a new wing to be added for Isabella and a the twins called the “Isabella Wing”

Why the interest in Tahlee House? Well Elizabeth, as detailed in the CHILDRENS CHAPTER, was wet nurse to Isabella one of the sickly twins of Lady and Sir Edward Parry and Elizabeth would have had to be very close to her too carry out such a function. Elizabeth could have possibly worked in Tahlee but in any case would have definitely been in the house to help feed and look after the sickly Isabella, for Lady Parry.

The period that Elizabeth was helping Lady Parry at Tahlee House could have been from about March 1830 to about June 1831.

The Isabella Wing, as Parry called it, was not completed until April 1831 complete with a nursery and study for Lady Parry. Elizabeth had probably just moved by then to Telegherry. Parry had designed a wing for the other side of the house but this never went ahead.

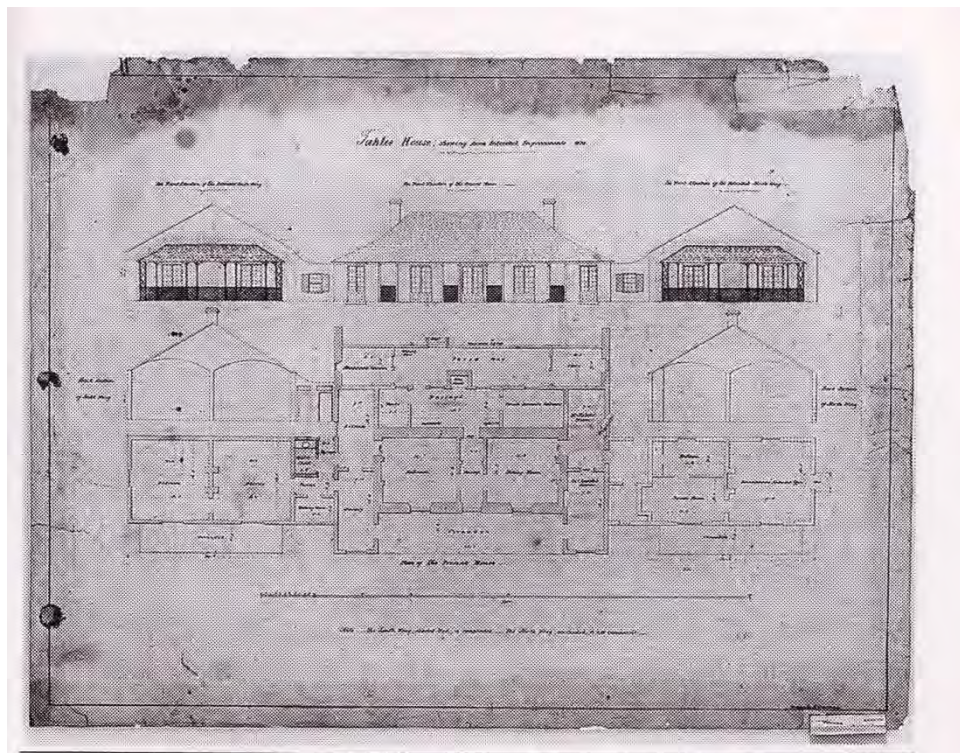
After the Parry's left further additions were made to Tahlee House by Colonel Dumaresq and Captain King.

Tahlee House was then sold to private purchaser in 1854 but unfortunately burnt down in March 1860 and remained in ruins for 25 years. In 1880 the Hon R.H.D. White purchased Tahlee and built a new residence on the remains of old, utilizing the remaining walls. Tahlee may be visited today (with permission) and still commands an amazing view of the harbour and its natural surroundings.

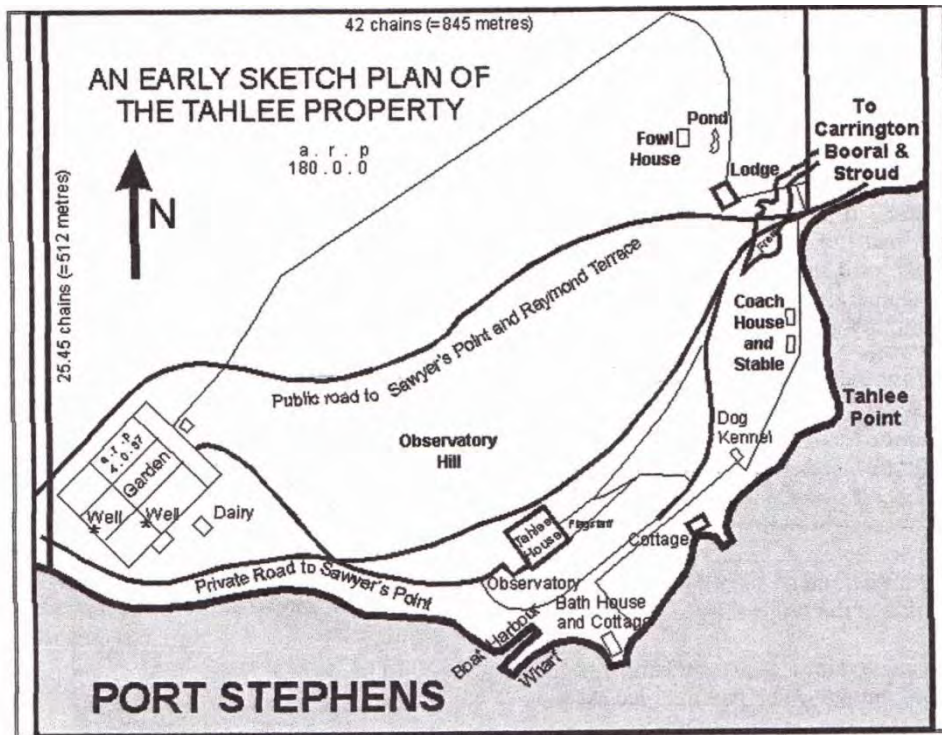
The position that Tahlee commands is truly beautiful even in 1840, Captain Stokes R.N. described“Tahlee, the name of the spot, surpassed in beauty all I have ever seen in Australia.” (*The Voice of the North* 10th May 1932)

Today, the bush has reclaimed much of the area around Tahlee, looking perhaps as it did when Elizabeth first arrived. The remains of the little harbour built by the convicts can be still seen but the only evidence of the Carrington town is a small church built in 1847 on the spot of the original church.

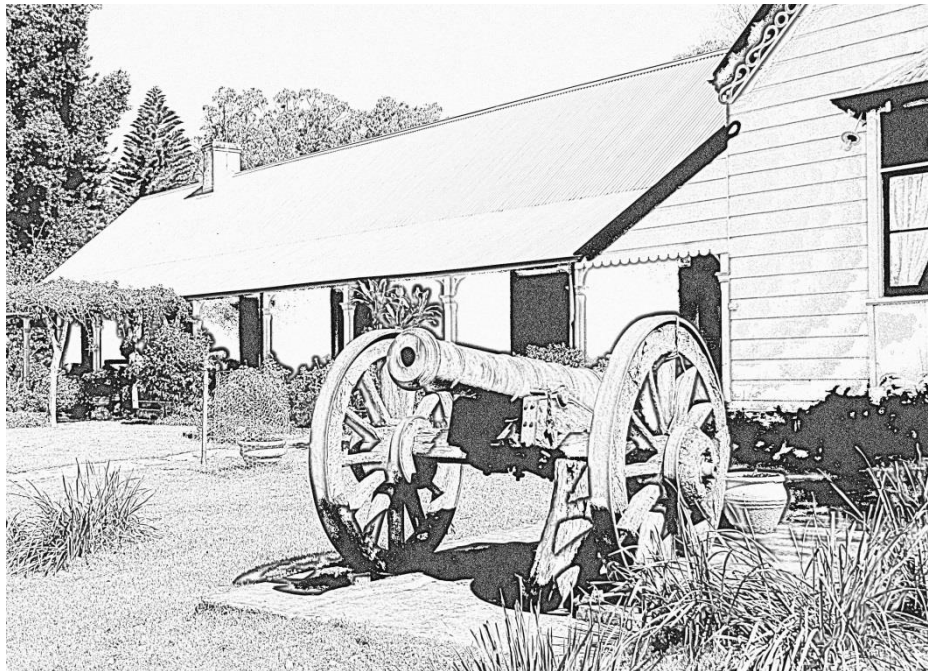
The word TAHLEE is a corruption of the native aboriginal word “THALEE” (soft) the area where the house was built. THALEE means “Sheltered from the wind” and the natives before European occupation would shelter there from the southerly winds. (*The Voice of the North* 10th May 1932)



Plan 2 Tahlee House shewing some intended improvements, 1830, NBAC Dep.1, Plan 11 reproduced with permission of the Australian Agricultural Company Limited



Map 4.1: A sketch plan of the Tahlee property by John Armstrong, A.A. Co. surveyor. (A. A. Company archives map).



ORIGINAL SECTION OF TAHLEE HOUSE 2013
Photograph Denise Overton

CHAPTER XII

AUSTRALIA

STROUD - TELEGHERRY

NEW HEADQUARTERS

After Dawson was unceremoniously sacked by the Sydney committee in 1828 (See Robert Dawson) and by the time of Parry's arrival, the company sheep stations extended far North as Barrington and the Bowen River. The geographical centre of the company's activities, therefore, was well north of its administrative centre and the site of Carrington had become a major concern. Carrington was described by John Macarthur "a swamp and opposite a mud flat." Basically it had already been decided by the Directors in London for Parry to renegotiate with the governor and the colonial office for an exchange of the original lease for better grazing land further west. The grant and was finally approved before Parry left in 1833 and was nearly the same acreage as before but still included Carrington and north shore of Port Stephens. (PM)

Although Sir Edward continued to live at Tahlee with its good view down the harbour, the centre of operations was shifted from Carrington to Stroud and Booral where about 500 acres of farming land were cleared. The line of sheep stations stretched north to the outstation and dairy at Gloucester and west into the Barrington Tops. Each station had two flocks, each approximately 500 sheep, in the care of 6 shepherds and a hut keeper (the hut keeper was often one of the wives of the shepherds). In 1832 there were 32,000 sheep at Port Stephens in the care of a chief overseer, 2 free shepherds and 102 convict shepherds. Dawson had established a service centre at Stroud as early as 1827 and it quickly grew as did the number of outlying sheep stations. (PM)

BARNES HUT

William Barnes, Elizabeth's father, established "Barnes Station" near Telegerry (about 10 miles north of Stroud) as early as 1827 and was to spend the rest of life there except for a few brief visits to Carrington and Stroud. William died at his station on the 29th December 1848 at the age of 64 years. (It is suggested by Laycock that William is buried at St Johns Church Stroud) Williams pioneering of the area is fittingly remembered in the naming of BARNES CREEK, which runs into the Karuah River, just north of the Washpool Bridge. A map prepared for Parry in January 1830 shows BARNES HUT at Telegerry as the only habitation in the area. Barnes Hut was very crude built with timber slabs, bark roof and dirt floor. (L)

BARNES MERCHANT HOUSING

Laycock, suggests Barnes Hut was most certainly occupied early 1827 and served William Barnes and some of his family from then until the middle of 1831 when Parry had a more substantial house built for both the Barnes and the Merchants. By that time Elizabeth Merchant was married and had three children.

It is difficult to ascertain the exact date of the movements of Elizabeth and the Barnes family as to when they left Carrington and or moved to Stroud, either as a family group or as husband and wife, when she married. However it has been suggested that Elizabeth and her family were in their new housing at Tellegerry for about 12 months before they left the company.

However, thanks to Parry's diary we do know that Elizabeth was married and living at Telegherry as per Parry Journal 6th January 1832:-

"I took my little girl out to Telegherry to see her Foster Mother, Mrs Merchant, whose infant I also baptised." (William and Richard Merchant were baptised by Sir Edward Parry) (PD)
See also CHAPTER CHILDREN.

When Captain Stokes visited Stroud he gave a glimpse of Parry's attempt to renew some "English feeling" in the company's servants and said that:-

It (Stroud) is the headquarters of the company, and has the appearance of a truly English Village, each cottage having its neat little garden. I was very much pleased with the whole arrangement of the place as I strolled through it in the evening, and was delighted to find the inhabitants of a remote part of Australia retaining such vivid recollections of tastes so characteristic of Englishmen. (L)

PARRY JOURNAL March 16 1831

When Sir Edward and Lady Parry rode out to Telligerry (Barnes Station) on the above afternoon, he noted the following in his diary. "The whole of this country looks most beautiful and the grass is very abundant. We distributed a great number of bibles, prayer books and tracts, for which there is still increasing demand, and all the people seem very thankful to have them. We spoke to the free people a good deal about attending Devine service on the Sabbath, which few or any of them do. They seem to dislike the service being performed by a prisoner although he is a very well behaved and respectable man".

ELIZABETH & WILLIAM BARNES & SIR EDWARD PARRY

Letter 89 Sir Edward Parry 5th May 1830

William Barnes Snr applied to Sir Edward to put his son William Jr on regular salary as he was engaged in the Blacksmiths Shop and also would he consider employing his other son James in the Shoe Making Business at Carrington. Parry stated he would consider employing full time in the future but left it at gratuity because of his age. (17 years old)

Parry agreed with William Snr and made arrangements for James (15 years old) to be employed at Carrington in the Shoe Making business at his earliest possible convenience.

PARRY JOURNAL 13 June 1831

Parry records in his journal that “Old Barnes” and his daughter (Elizabeth Merchant) had come in from Telligerry to Stroud to complain that William Jr was going to leave against his fathers wishes. William and Elizabeth begged Parry to interfere: he promised to speak to William Jr but as he was not on his father’s agreement, he could not be prevented from leaving if he so desired. Laycock in his book suggests that when the contract renewals came up 1832 the hiring of William Jr may have been quid pro quo for William Barnes Snr agreeing to re-engage with the company. William Barnes was reemployed and died, as before noted, on the A.A. Company estate in 1848.

WILLIAM BARNES Jnr

William Barnes did ultimately leave the A.A. Company in July 1833 after only 6 months and married Lydia Kingston at Dungog, describing himself as a Blacksmith. William and Lydia’s marriage produced 3 children and the last Ellen, born in December 1838, after William sadly drowned of the coast at Taree. William died at 25 years old, interstate and the administration of his estate was given to his widow Lydia for the sum of £239 (pounds), a considerable sum in those days especially for a Blacksmith. The men and convicts he was apprenticed too in the Blacksmith Shop at Carrington were some very shady characters and were said to be involved with some illicit liquor trade. Perhaps William learnt a little more than just blacksmithing? Parry made accusations that Richard Barnes was also complicit in selling sly grog on the estate. However this accusation strangely came near the end of Richard’s contract and Parry gave it as an excuse to perhaps cut down on staff like the Merchant and other Families. Parry’s decision not to renew Richards’s contract is an enigma because Daniel Ivey who came out on the York with Elizabeth and the Barnes’s was charged with selling illicit liquor, not merely accused of it; but then he was a Mason / Bricklayer and they were much harder to come by in the colony.

WILLIAM BARNES SNR AND RICHARD BARNES

However the dispersion that Parry was referring to may have come from James Bowman in 1828 well before Parry’s time as Commissioner. Mr James Bowman was sent by the Governor to Port Stephens following a letter from Ebsworth about disorderly state of the company’s servants and the confusion prevailing because of the absence of a magistrate. James Bowman gave a comprehensive report to the committee about the conditions on the company estate....

“Visiting Tellegerry District we first came to Barnes’ Station where the French ewes are kept - they consist of five flocks, young and old, the later however did not look well. Many of them had young lambs, and Barnes informed us he had lost ninety six lambs during the late rains, when they were very small. In two of these flocks I found neither the overseer nor the shepherds could inform us the number of the lambs they had charge of, and after some conversation , one of the shepherds confessed they had not been counted since Mr Hall mustered them ten days previously.”

“On this occasion Barnes prevaricated and told us a great many falsehoods and I believe him to be a worthless idle fellow who will soon make the shepherds as useless as himself by selling spirits illicitly and corrupting them by his evil example.”

Laycock suggests the Barnes of Barnes Station is William Barnes while the Barnes who prevaricated was Richard Barnes, carrying out his duties as a sheep overseer. The hierarchy at a sheep station then consisted of a senior man whose name was given to the station, below whom was a sheep overseer and below again shepherds and watchman in numbers related to the size of the station.

Laycock went on to say that Bowman does not give any evidence to support his claim that Richard Barnes was selling spirits illegally (they did sell liquor at the store in any case). His accusation, moreover, does not seem to have any relationship to his criticism about the negligence in regard to the number of lambs. Sly grog was a thorn in the side of Parry because drunkenness and neglect that went with it.

Unfortunately drunkenness was prevalent at Stroud and did affect the families either directly or indirectly living there.

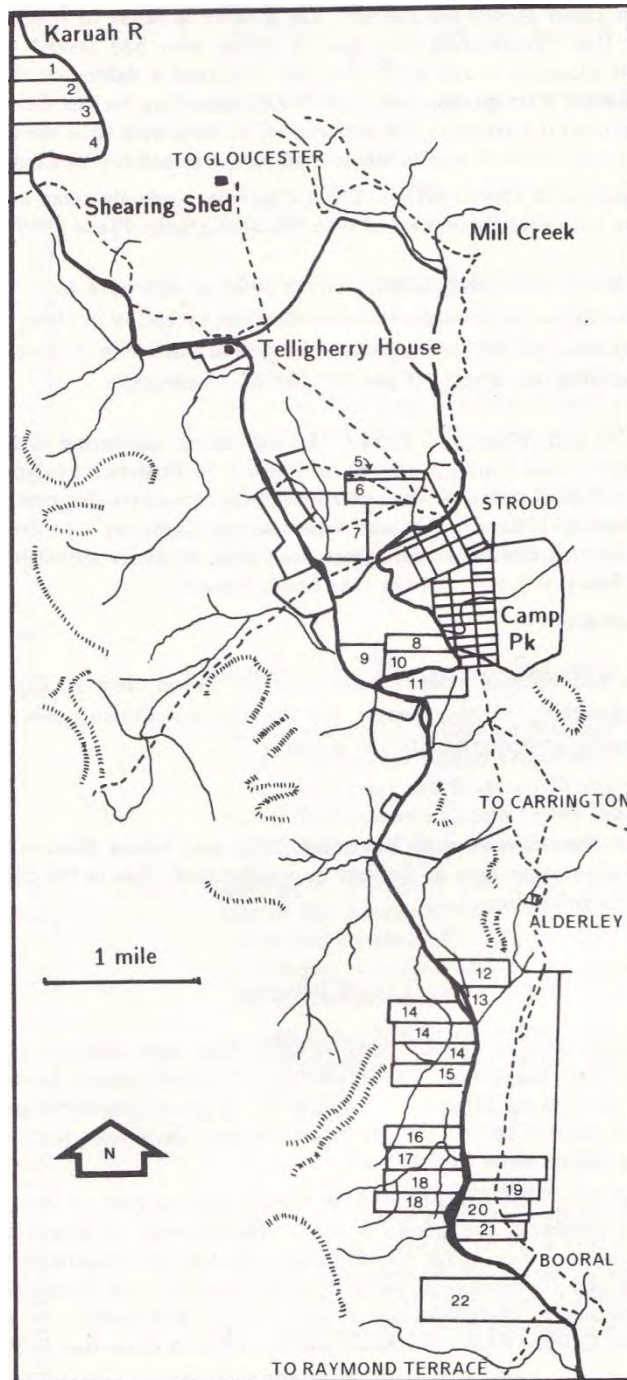


Figure 4-2: The Stroud/Booral area about 1855 showing the land taken up under the Emigration Scheme

In the service of the company

myself justified in acceding to any increase of your Salary, till those services had bonâ fide been performed for a much longer period than at present, it being evidently unreasonable to expect that the time during which you had leave of absence should be taken into the Account of Services done for the Company.

2nd I trust that 'ere long your Services will be required in your proper trade, and I shall be glad to find that they become so valuable in that way, as to justify my complying with your request –

Letter No. 89

Port Stephens
5th May 1830

Charles Hall Esq.
Stroud

Sir,

1st William Barnes having applied to me, by Letter of the 7th ultimo, to have his Son William (who has been employed for some time in the Blacksmith's Shop) allowed a Salary for his Services there, and also to have his Son James put into the Shoemaking business at Carrington,

2nd I request you will inform William Barnes that, if his Son William's conduct continues as good as it has hitherto been, I shall be glad to encourage him by an occasional Gratuity, tho' I cannot, at so early an age, put him upon a regular Salary, also that I have made an arrangement for his Son James learning the Shoemaking trade at Carrington, and that he may be sent down for that purpose [at] the first convenient opportunity.

3rd. I also request you will inform John Johnson in reply to his Letter to me of the 23rd ultimo, that I cannot attend to any application for a Gratuity to his Son Giles except by your recommendation; and that in the present instance he need not expect any change in my former decision.

CHAPTER XIII

AUSTRALIA

MARRIAGE

RICHARD MERCHANT

Elizabeth's future husband, Richard Merchant /Bapson was born on 3rd July 1800 in Faringdon, Berkshire, England. Richard's parents were William Bapson alias Marchant of (Faringdon) and Hannah Rixon of (Great Faringdon) Berkshire were married by Vicar Robert Gray via Banns on the 14th November 1798 in the Parish of Berkshire. Both William and Hannah could not write their name and the Banns were read out on the 28th October, 4th November and the 11th November of that same year.

Richard's brothers and sisters were:-

John Marchant	b. 1799	Thrupp, Faringdon , Berkshire, England.
Jacob Marchant	b. 1801	Thrupp, Faringdon , Berkshire, England
Mary Marchant	b. 26/10/1807	Thrupp, Faringdon , Berkshire, England
Joseph Marchant	b. 13/10/1809	Thrupp, Faringdon , Berkshire, England
Thomas Marchant	b. 07/011/1812	Thrupp, Faringdon , Berkshire, England

For full details see Family Group Sheet.

To date not much is known of the family but both William and Richard were classified as agricultural labourers. On Richards marriage certificate he and his wife Elizabeth marked the document with an x indicating Richard like Elizabeth was not schooled.

THRUPP HAMLET

The Hamlet of Thrupp is 2 miles N.E. of Great Faringdon, on the river Thames and with Wadley and Littleworth forms a tything. Farindon is not far from Shrivenham and of course the Beckett Estate.

FARINGDON

The Market Town of Faringdon or Faringdon Great is a Parish in the "Hundred of Faringdon", County Berkshire, 15 miles S.W. of Oxford and 69 miles west by North from London. In the vicinity is hiding places of the Ancient Britons and in the Saxon times the area had a Royal Palace where in Edward the Elder died in 925 A.D.

FARINGDON (Continued)

A castle was built at Faringdon during the reign of Stephen and in 1202 a priory of cistercian monks was established but unfortunately no vestige is left of either of them. During the civil war Cromwell made an attack on the town which was successfully defended. Near Rodcot Bridge less than a mile from Thrupp a fierce battle between Robert Verde, Duke of Ireland, and the Earle of Derby, afterwards King Henry IV was fought.

The 12th century parish church, which was dedicated All Saints, is a large structure in Gothic Style with many monuments. The low square tower had a spire but was destroyed in the civil war.

Faringdon is perched on a limestone ridge between two river valleys, the Ock and the Thames, and enjoys panoramic views of the surrounding area. The area's claim to fame is the Berkshire Pig and noted for its curious custom of dyeing pigeons with bright colours.

The parish of Great Faringdon is partly in the hundred of Faringdon and partly in that of Shrevenham. According to the population returns in 1801, the entire parish contained 2153 inhabitants and covered 6,910 statute acres. (BRO)

If you would like to visit Faringdon there is a heritage walk (6) that leads to Thrupp and Thrupp Common, details are at the end of the book.

THE CALL TO AUSTRALIA

The reason for Richard coming to Australia to be contracted to the Australian Agricultural Company is not yet known but it is most likely that he worked as a shepherd under the supervision of Robert Dawson on the Beckett Estate. It is also possible he had worked with the Barnes family on the estate or at least knew of them. Did Richard know Elizabeth on the Estate and decided to follow her? Romantically I would like to think so!

THE SHIP FAIRFIELD

The "Fairfield" the third Australian Agricultural Company partly leased ship to arrive in Australia and was a wooden sailing ship, Snow or Brig rigged of 300 Gross Tonnage. The "Fairfield" was built at Aberdeen in 1825 and sailed from Cowes under the command of Captain J. Wark on the 6th March 1826 and arrived at Port Jackson on the 24th July 1826 via Hobart, Tasmania. According to the Australian Agricultural Company Records the cargo included 79 French Merino ewes on board and the following company passengers Mr J. White (Bailiff) in a cabin and in steerage William May (21 years) and Richard Merchant (25 years) both on a contracted salary of £25.00. (See Hobart Town shipping arrival advertisement of cargo and all passengers destined for Hobart and Sydney.

MARRIAGE

It is not known exactly when Richard arrived at Carrington but it would have been soon after he arrived in Sydney about the end of July 1826. Elizabeth was married to Richard Merchant on the 30th December 1827 some 17 months after he arrived. According to the marriage certificate between Richard Merchant bachelor and Elizabeth Barnes spinster both of Port Stephens were married at Christ Church (Church of England) by Banns and the consent of the governor on the 30/12/1827. The marriage was solemnized by Chaplin F. Wilkinson between Richard and Elizabeth with a X as their signature, in the presence of Thomas Stringer Sargent of the Regiment (signed) and his wife Frances Stringer X her signature.

When Elizabeth and Richard were married, Elizabeth was already 3 months pregnant, as William was born on the 30th June 1828. This was not unusual in those times (And I guess today without the marriage) their determination to marry, the marriage itself and the conceiving of their first child all came very close together.

According to Alan A. Atkinson that researched married couples in Camden area about the same time stated that marriage allowed a couple to begin living under the one roof, but even this might have been anticipated in some cases. At Camden a large number of marriages were those made between farmers' daughters and men living on the same farm as labourers and possibly the same huts.... Farmers' girls who married their fathers' men were much more likely to be with child than those who found husbands further afield. In other words the fairly high rate of pregnancy was partly the result of a type of domestic arrangement, no longer found in England.... None of this means that the people had a slight regard for weddings in a church, or even for the symbolic importance of the wedding. ©

Richard as a shepherd would have shared or even lived with Williams Barnes and family under the same roof on many occasion. When Stephen Titcombe (Shepherd) and his family arrived in October 1827 Dawson had arranged for the Barnes family to live with them at Tilligerry. Carrington in late 1827 was also in drought, the company's servants and officer's moral was at low ebb and Dawson's administration was under threat. Perhaps Elizabeth was also feeling venerable by herself in a dangerous land that was so full of promise yet could be so full of evil. Given Elizabeth's beauty I do not think Richard would have needed much encouragement in succumbing to Elizabeth's charms. Alexander Harris noted the same marriage habits in the Hawkesbury during this time and noted in his diary:-

“There is but one hut, and man and master eat together; a few days domesticates the stranger; and every night when the laughing jackass calls him home from the field, the pleasant piano voice of Nancy or Elizabeth sends him unresisting to the river for a bucket of water or to the bush for a log; til joke gets transformed into serious earnest and the wandering servant owns the heiress of the soil.”

The marriage produced three children whilst in the employ of the Australian Agricultural Company at Carrington and Tillengery and a further nine children in the Allyn River, Vacy Area. (See Children Chapter)

KNOW OUR PIONEERS. — Pauline Clements
The origins of Merchants Road, Vacy – The Merchant family.

Richard Merchant was born in Farrington, Berkshire, England about 1800, and arrived in Port Jackson aboard the ship “Fairfield” in July 1826. The ship carried 79 ewes to supplement the sheep numbers on the Australian Agricultural property at Stroud, and Richard was employed as one of the shepherds to watch over the previous cargo on the voyage. He continued to work with the Company after his arrival, and remained there until he had completed his indenture with the Company.

Whilst he was at Stroud, Richard met his future wife, Elizabeth Barnes, whose father was also employed by the Company as a shepherd. Richard and Elizabeth were married at Raymond terrace on 30th December, 1827

Richard and Elizabeth lived at Stroud until Richard was freed of his indenture and it was then they moved to the Paterson river area. When Richard registered the birth of his fourth child in 1833, he described himself as a “farmer and settler on the Allyn River.” When he registered the birth of his eleventh child he gave the family address as “Elm’s Hall”, Vacy.

In the early 1850s Elizabeth became a follower of the Church of Latter Day Saints, and became so involved that she persuaded Richard and the family their future lay in the American State of Utah, headquarters of the Church. In 1856 the family travelled to Sydney intending to board ship for their new home. However, Richard and the six eldest children went sightseeing and missed the ship. Elizabeth and the younger children settled in America, founding a new branch of the Merchant family. Richard and the older children returned to the district they knew and continued with their farming life.

Richard lived until he was 62 years of age, and although his death is recorded in the Church Burial Register, family members believe his burial actually took place on the banks of the Allyn River on the property known as “Campsie” where his son William was then living.

WILLIAM MERCHANT

William Merchant was the eldest child of Richard and Elizabeth Merchant, and was born at Stroud in 1828 whilst his father was employed by the Australian agricultural Company.

William learnt the skills of farming from his father, and was employed on various properties in the district gaining further knowledge.

In 1857 William married a young lady named Mary Ann Smith who had arrived in the Colony in 1852 with her mother from their home in England.

In 1885 William was able to select land in the area around Hilldale, and there he built a home for his family of 10 children. William used the property for dairying and cattle-raising. The area William selected is still remembered as Merchant’s property for the road into the area is today listed as “Merchant’s Road.”

Mary Ann Merchant died in 1901, and William survived until 1920. Both are buried in St. Paul’s Church Cemetery, Paterson.

CHAPTER XIV

AUSTRALIA

CHILDREN

CHILDREN IN THE SETTLEMENT

According to all accounts the colonial birth rate was well ahead of Britain's and Port Stephens estate was no exception, however virtually every family in the settlement could expect to lose at least one child. The trauma of child birth could cause subdural haematoma to the mother whilst post natal infections to the baby were unpreventable and would ultimately lead to the death for at least one if not both. Sir Edward and Lady Parry new only too well the anguish of losing babies having lost more than one to post natal temperatures and seizures.

Parry gave detailed accounts in correspondence regarding child birth and baby issues including that of his wife Isabella. Luckily Parry kept these records because it detailed how Elizabeth with two young children of her own assisted the Commissioners wife Isabella in wet nursing and looking after one of her sickly twins.

Women of all classes thought it desirable to suckle their babies for as long as possible and fell pregnant again when they ceased to take milk. (14-18months). The alternative to breast feeding was spoon feeding with a mixture of milk and bread or arrowroot. It was noted that very few babies could digest the mixture and eventually died as a result. Lady Parry gave birth to the twins in Sydney just before she and Sir Edward arrived at Port Stephens and Lady Darling, the Governor's wife, had assisted in them in breast feeding. The following article appeared in the Sydney Gazette:-

The Sydney Gazette and New South Wales Advertiser (NSW: 1803 - 1842),
Tuesday 23rd March 1830, page 2

INTERESTING CHRISTENING

Yesterday morning the twin infants of Sir Edward Parry were baptized at St Phillip's Church Sydney, by the Rev. William Cowper, Senior Assistant Chaplain, besides the parents, the interesting ceremony was attended by His Excellency the Governor, Miss Darling, Cornel and Mrs Dumareque, and several other persons of distinction. The young Australians were named Isabella and Edward. Sir Edward was to sail for Port Stephens last evening, if the wind permitted.

When Lady Parry had the twins she was unable to breast feed both children and one of them "Isabella" was sickly baby and needed constant attention.

ELIZABETH THE WET NURSE & STEP MOTHER

Upon arrival at Carrington Lady Parry was desperately in need of help with the twins and she was also in poor health. Elizabeth had given birth to Richard a few months before Isabella's twins and was a suitable choice for a wet nurse. Isabella had always noted in her letters that she would not let any convict or emancipist's wife or female anywhere near her children. Lady Parry wrote to her sister and said that she was:-

“Determined not to have a prisoner in the nursery as they are almost always such horrible women and must contaminate any children they live with and teach them bad words..” (M)

Elizabeth already had a two year old but took over the role of feeding little Isabella and looking after her as well as continuing to breast feed her youngest baby Richard.

Laycock best describes the circumstances in his book:-

“Lady Parry had given in Sydney on the 14th January 1830 to twins-Edward and Isabella. Isabella was a sickly child, given to frequent fits and other illness. (Parry makes a number of references to these Journals) Lady Parry was not a strong person in his; she was eventually to die in childbirth in England. Under the circumstances, a foster mother would have been natural method of ensuring care for little Isabella. (L)

It would have involved more than wet nursing. (Elizabeth's son Richard was born on the 26th September 1829, less than four months before Isabella) It would have involved the intensive care only a mother can give a child, especially a sickly one. Elizabeth apparently carried out this duty up to the time of her leaving Carrington to live at Telegerry in a house which Parry had had constructed in the mid -1831 to fill the housing needs of both Barnes and the Merchants. It is another instance of Elizabeth performing a surrogate mother role.”

Evidently Elizabeth may have been much more than a wet nurse to the Parry's children as he described her in his diary as being a “Foster Mother” to Isabella Parry.

“.. I took my little girl out to Teligherry, to see her Foster Mother, Mrs Merchant, whose infant I also baptised.” (PD)

Elizabeth fulfilled the role well because Lady Parry noted later that Isabella thrived even better before she was weaned. The young Isabella according to Parry was also fully weaned by early May a period of only five months.

Later Parry said that that the young Edward was developing slower and could hardly crawl yet his sister Isabella was walking sturdily. Parry went on to say that Edward was always subject to feverish attacks whilst Isabella was accordingly “a stout healthy child “(PD)

Babies even who survived the first year of life entered into a new risk period during weaning when mothers often stopped breast feeding their babies suddenly. The water or milk was not boiled and of poor quality exacerbated the fact that it was not particularly nourishing or easily digestible for the infants. Isabella weaned her family gradually and considered a diet of based on milk, flour and rice suitable and Elizabeth probably noted this as all of her twelve children reached adulthood.

CHILDHOOD ILLNESSES

According to records of the Australian Agricultural Company there was usually a two year interval between pregnancies for indentured servants except for the Hinton and Nicholls families that had children almost annually. Among the settlement at Port Stephens birth was a “women’s affair” and a doctor, whilst always on call, were only summoned in case of an emergency. Parry stated that at the time there were more deaths of women attributed to child birth than any other cause in the colony yet there were no such deaths recorded at the Port Stephens estate.

The main illness and concern with babies on the estate seemed to be teething issues and Parry mentioned these specifically in connection with his own children Edward and Isabella. High fevers often sent the children into violent fits. Childhood worms were also high on the agenda and as Lady Parry stated

“...there is scarcely a child in the settlement without them or who has had them.” (M)

According to other research children coming into the colony of New South Wales brought with them measles, influenza, whooping cough and similar diseases and that the native born children were relatively free from. Except from one false report that a whooping cough epidemic broke out from Port Stephens, this turned out to be from a visitor, the isolation of the settlement at Port Stephens and Stroud afforded the children some protection. In fact only one infant child died during Parry’s term in office.

During Sir Edward Parry’s term at Port Stephens he had registered a number of births and baptisms. Sir Edward Parry in the absence of any clergy performed some of the baptisms.

Laycock suggests that because Parry’s visit was in 1832 the baptism he referred to may have been that of Sarah Ann Merchant born 26th August 1831. No details of the above Baptism have yet been found but the baptismal record of young Richard Merchant (born 25th July 1829) on the 14th April 1830 and William Merchant (born 30th June 1828) on the 25th July 1830 was noted in Sir Edward Parry’s correspondence book as being performed by him.

Elizabeth went on to give birth to 12 children altogether in very isolated and primitive conditions and although there is no record of her losing any babies or problems at childbirth I am sure with all probability there would have been complications or anxiety associated with some of them.

What was it like for children during their childhood at Carrington or Stroud? Certainly the families would have been very close and Elizabeth’s children being only two years apart had each other but also indentured servants, convict and aboriginal children to play with.

Parents made sure that their children were well fed and clothed but toys and manufactured games would have been few and far between. From sketches made by Lady Parry indicated their children had expensive toys and even Mr Edsworth had brought the girls dolls. When it came to prizes for school children of indentured servants, toys were considered not suitable. The children were given instead clothes and small animals as pets. Mrs Tozer gave little Isabella Parry a small dog and one of the Tozer children even had a little kangaroo. I am sure Elizabeth's children would have found some interesting lizards, frogs and the like to play with, perhaps even the other children's pets.

At the end of their first year in office Lady and Sir Edward Parry stated they wanted to put a little bit of English feeling into the company for the indentured servants and their children. So, just before school broke up, in 1831, Parry ordered a long tent erected, on the Carrington Flats, to give a dinner and to distribute prizes to the school children. Sir Edward also sent a notice around to all the Officers and their Ladies should they also like to attend.

Sir Edward Parry made following note into his diary about the day:-

“The following day at one o'clock, the booths being decked out with green boughs, flowers, and flags, the prizes were distributed, the girls standing on one side of the long table and the boys on the other. It was beautiful and to us an affecting and gratifying sight. The children then went outside while dinner was put on the table, and at half past two more than fifty sat down to dinner, the parents of the children as well as the officers and their ladies being present. When they set them , and indeed had to teach them to play games, with which they were all delighted; and not less so at several scrambles for half-pence, prizes for races etc.; At 5 PM they had teas, and then played until dark, heartily delighted with the days amusements.” (PD)

Apparently some of the English games included climbing a greasy pole, chasing a greasy pig, sack and wheel barrow races for the boys but what the girls were doing it was not noted.

Similar entertainment was provided for at Stroud and on the 4th June 1831, Parry noted the following in his diary:-

“Gave a dinner to all the school children and their parents, residing at or near Stroud, as the same thing had been done at Carrington, and I am desirous of granting the same indulgences to all. It was given in the School Room, where about forty to fifty persons sat down to dinner, and also to tea in the Evening. We also distributed prizes to the children, who glad to have some clothes in this cold season.”

In June 1831, Elizabeth had two children William 3 years and Richard 2 years and was eight months pregnant (Sarah Ann) and was either at Carrington looking after Parry's children or more likely at Stroud with the Titcumbes children in her usual surrogate role. Although her children were not of school age there was at least one of her brothers at the school at Stroud being John Merchant aged 11 years, she kept an eye on for her father.

The following is an overview of the birth of Elizabeth's children, the location of birth and or baptism registration names may vary it may be the same locality, depending where they were registration. i.e. Vacy, Patterson, Allyn River.

ELIZABETHS AND RICHARDS CHILDREN

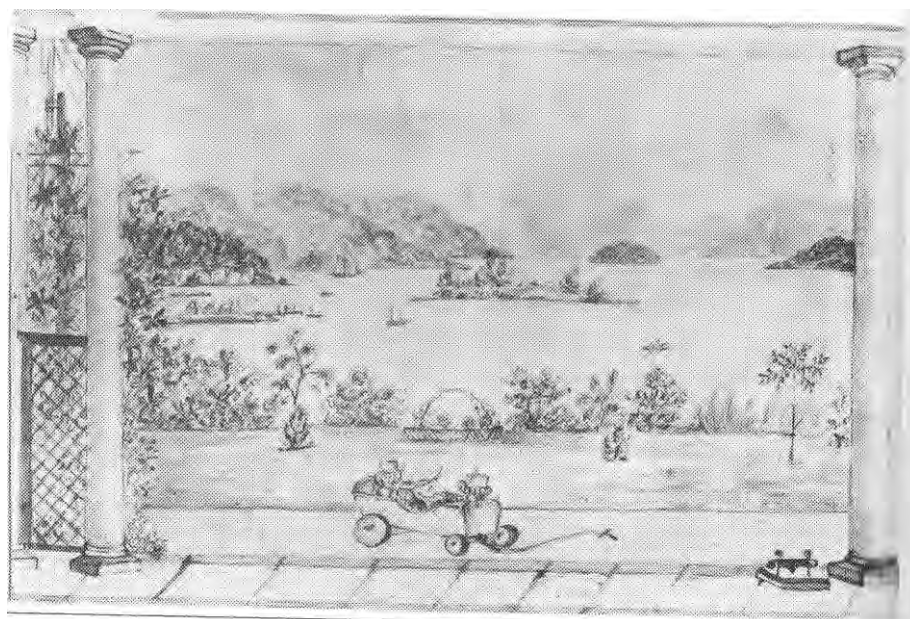
NAME	BIRTH	LOCATION	BAPTIZED #	LOCATION	COMMENTS
WILLIAM	30/6/1828	Port Stephens	25/7/1830	Port Stephens	Sir Richard Parry
RICHARD	25/7/1829	Port Stephens	2/5/1830	Port Stephens	Sir Richard Parry
SARAH A	26/8/1831	Port Stephens	*	Port Stephens	Sir Richard Parry #
JANE	13/5/1833*	Sydney	19/05/1834	Sydney	Richard Hill
JAMES	16/5/1835	Maitland *	13/11/1835	Maitland	G.K. Rusden
THOMAS	17/5/1837	Allyn River*			
ELIZA H	30/1/1839	Allyn River*	21/01/1840	St Pauls Paterson	
CAROLINE	11/1/1841	Allyn River*	12/02/1843	St Pauls Paterson	
CHARLES	9/10/1842	Vacy*			
SUSAN M	18/6/1844	Allyn River*			
MARY	24/12/1846	Allyn River*			
JOHN	29/1/1850	Allyn River*			

* The above place names may be the same depending on where the birth was registered.

According to LDS records the following were re-baptised into the Mormon religion:-

Elizabeth Barnes	12 March 1853
Harriet Aliza	29 May 1853
Caroline Ann	16 September 1853
Susan Matilda	16 September 1853

Inferred by Sir Edward Parry.



Sketch from the porch of Tahlee House by Lady Parry c. 1832

A Million Pounds a Million Acres p, 296

Scott Polar Research Institute SPI 77/4/10

XI. EARLY BAPTISMS AT PORT STEPHENS

Baptisms and births on the Estate of the Australian Agricultural Company, Port Stephens

[These details are noted in the back of Sir Edward Parry's Correspondence Book, 1829 - 1832].

Ceremony performed by Archdeacon Scott, 27 October 1827

Henry Arthur Cowell	Son of William and Elizabeth Cowell, born 6 September 1826
William Hinton	Son of Thomas and Elizabeth Hinton, born 24 February 1826
Mary Ivey	Daughter of Daniel and Jane Ivey, born 26 November 1826
Reuben Stokes	Son of John and Anne Stokes, born 14 October 1826

Ceremony performed by Lieut. Rate, 57th Regiment, JP, 28 December 1828)

Mary Ann Howitt	Daughter of Adam and Jane Howitt, born 28 July 1828
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Ceremony performed by Lieut. Rate, 57th Regiment, 17 May 1829

Thomas Henry	Son of William and Elizabeth Jones, born 6 February 1829
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Ceremony performed by Sir Edward Parry JP, 14 April 1830

Thomas Australia Cowell	Son of William and Elizabeth Cowell, born 15 December 1828
Henry Olive	Son of Charles and Jane Olive, born 11 February 1830
Susan Olive	Daughter of Charles and Jane Olive, born 10 September 1827
Eliza Summons	Daughter of Everitt and Caroline Summons, born 7 January 1829

Ceremony performed by Sir Edward Parry JP, 2 May 1830

Richard Merchant	son of Richard and Elizabeth Merchant, born 25 July 1829
John Folkhard Beal	Son of Charles and Mary Beal, born 27 December 1828
John Hinton	Son of Thomas and Elizabeth Hinton, born 9 February 1828
Thomas Hinton	Son of Thomas and Elizabeth Hinton, born 27 November 1829
John Stokes	Son of John and Anne Stokes, born 5 January 1829
Henry Tulk	Son of Thomas and Susannah Tulk, born April 1830
William Australia Steel	Son of James and Mary Steel, born January 1830

Early Baptisms at Port Stephens

- Ceremony performed by Sir Edward Parry JP, 15 July 1830*
Ellen Stacey Daughter of John Edward and Ellen Stacey,
born 7 June 1830
George Stacey Son of John Edward and Ellen Stacey,
born July 1828
- Ceremony performed by Sir Edward Parry JP, 25 July 1830*
Eliza Claridge Laman Daughter of Thomas and Catherin Laman,
born 18 February 1830
William Edward Summons Son of John and Elizabeth Summons,
born 10 November 1828
George Australia Smyth Son of William and Martha Smyth,
born 10 March 1828
Clarissa Anne Kemp Daughter of Simon and Mary Kemp,
born 30 August 1828
Mary Watson Daughter of Joseph and Mary Watson,
born 25 July 1827
William Merchant Son of Richard and Elizabeth Merchant,
born 30 June 1828
Stephen Titcombe Son of Stephen and Elizabeth Titcombe,
born 9 October 1828
Everitt Summons Son of Everitt and Caroline Summons,
born 17 May 1830
- Ceremony performed by Sir Edward Parry JP, 8 August 1830*
William Hallam Son of John and Villetta Hallam,
born 17 July 1830
Ellen Stokes Daughter of William and Anne Stokes,
born 2 June 1830
- Ceremony performed by Sir Edward Parry JP, 15 August 1830*
Isabella Howitt Daughter of Adam and Jane Howitt,
born 21 July 1830
- Ceremony performed by Sir Edward Parry, 31 October 1830*
Sarah Street Daughter of William and Elizabeth Street,
born 28 February 1829
Mary Ann Street Daughter of William and Elizabeth Street,
born 30 September 1830
- Ceremony performed by Sir Edward Parry JP, 19 December 1830*
James Gregory Cowell Son of William and Elizabeth Cowell,
born 5 November 1830
- Ceremony performed by Sir Edward Parry JP, 18 January 1831*
Lucie Maria Smyth Daughter of William and Martha Smyth,
born 18 January 1831
- Ceremony performed by Sir Edward Parry JP, 6 March 1831*
Henry Colins Beal Son of Charles and Mary Beal,
born 5 February 1831

CHAPTER XV

AUSTRALIA

ABORIGINES

ELIZABETH & ABORIGINALS

The initial shock of the poor accommodation conditions to meet Elizabeth and the family when they first arrived on shore at Port Stephens was nothing to being confronted by large numbers of completely naked natives, rushing up to them to help carry their trunks and baggage to their huts. The natives were from the Worimi people and they were made up of several tribes; Buraigal, Gamipingal and the Garawerrigal. The Gamipingal ranged along the northern side of Port Stephens and the Karuah River to Tea Gardens. (HWP)

The natives were very helpful to Mr Dawson in finding suitable material and constructing the bark huts and were told to look out for the ship upon its arrival. As Dawson pointed out the families did not have a chance to notice any of the natives when they first landed in Sydney and Port Stephens was their first contact.

“The natives who had promised to look out for the ship, had now a very considerable accession of numbers; and on the landing of the party they came to the spot under the guidance of the two white men, Joy and Summon, to offer assistance in carrying the trunks and other baggage to the respective huts which I had appointed to each family. Previous to their arrival at Port Stephens our newcomers had never seen a native; their surprise, therefore, in finding themselves surrounded by such a body of them may be easily imagined. It was to me both curious and gratifying to see some of those harmless beings joining in parties to carry up the heavy trunks that were landed on the beach, whilst others took the small packages and bundles on their heads with the greatest cordiality, and quite handily as any body of white men in the colony could have done. By their assistance the families were soon under cover (D).

That was Elizabeth’s first contact with the Worimi people but it would not have been the last for some time. Dawson’s contact and humane treatment of the natives was well documented and he was able to obtain all manner of friendly assistance in the establishment of the fledgling settlement. Dawson also had no illusion in the difficulty in keeping the natives at work for as he put it; “*the pleasures of the hunter’s life renders it extremely difficult to attach them to one spot,*” thus the natives wandered and worked in and around the settlement, integrating with the families in a childlike manner and coming and going as they pleased. Some of the native women did cover themselves up from time to time with blankets given to them by Dawson but the remainder of the tribe, men, women and children were completely naked.

“The natives still kept up their friendly intercourse with us, and I continued to derive from them such assistance as they were able to give with cheerfulness and good will. Their services had almost become necessary to the families in carrying water, collecting and chopping firewood, and supplying them with fish, which they did in abundance.”

“The native women and children were constantly in, or loitering about the doors of the huts, where it was quite common to see a black woman dressed up with an old gown and cap, and dangling in her arms the infant of a white woman; while others, especially young girls, frequently assisted their white neighbours at the wash tub.”

“Native children of both sexes too, were often seen at their games in all parts of the establishment with the white children; and it was no unusual thing to see a black man, for short periods at one end of a saw, and a white man the other, working together in as much cordiality as if they had been of the same colour and nation.” (D)

Elizabeth’s father William, eldest brother Richard (16 years) young William (13 years), were bringing the sheep overland from “The Retreat Farm” and it would take about 5 weeks to reach the settlement thus she was left alone to look after James (10 years) and John (7 years) and would have needed all the help she could get from the natives. A further problem arose, for as soon as William, Richard and young William arrived with the sheep at Carrington, William Snr was sent back to the “Retreat” farm by Dawson because of trouble that arose over the locally purchased sheep.

Relationships with the natives were not always as cordial and the bordering Northern natives were exceedingly hostile towards “white men”. Even the local Port Stephens tribe called them the “Myall”, meaning, in their language, stranger or place which they seldom or never frequent. The “Myall” natives had unfortunately come into contact with the “Timber Getters” or “Timber Cutters” (the area was a valuable resource of Red Cedar) prior to Dawson establishing the village and acts of violence had been committed by both sides. One of the consequences was as Dawson put it was “That these natives inflicted vengeance upon almost every “white man” they came in contact with...” (D)

An incident occurred, not long after Dawson had established the village in 1826, and that was of an eight year old aboriginal boy murdered by the last of the “timber getters”. Dawson with the help of the local aborigines found them sent them for trial and they were eventually found guilty. Dawson was duly informed in March 1827 that the criminals would be hanged at Port Stephens by way of example to others in the area. The announcement must have caused great uneasiness in the minds of all those at Carrington and the possible repercussions from either side if the executions were carried out. Even after the scaffolding was constructed and the coffins prepared the population had to wait a further fortnight before they received news that the criminals had a stay of execution for 6 months.

Political consideration during this time may have been the reason for the delay, because during that time, a group of “Myall” aborigines entered one of the outlying sheep stations and demanded blankets and flour. Spears were thrown and unarmed shepherd was wounded.

It was also reported groups of enraged aborigines were forming along the hunter and rather than inflame the situation the government decided to postpone the execution. After a period of another 6 months the criminals sentences were reduced to life imprisonment on Norfolk Island. An uneasy truce followed. As a post script the above convicts mutinied at Norfolk Island, stole a boat and made it to New Zealand. They were eventually caught and executed.

As the settlement grew and new sheep added to the stock, agriculture out stripped Carrington's supply of suitable pastured land. Branch settlements were then established, in 1827, at Pindyanbah for the horses and at Stroud for the French and Saxon sheep. So that the sheep could be managed successfully, in such a rough country, sheep stations were established near Stroud for, as Dawson figured, a shepherd could handle only 200 sheep and that for every four shepherds there was a hut keeper with further convict assistant shepherds. The largest of these stations was at Telegherry where there were eight outlying shepherd "huts" concentrated. One of these "huts" was later to be known as Barnes Hut.

However as Dawson put it :-

"The concentration of the settlements failed to indicate the isolation of some of these stations. Telegherry is only about 10 kilometres from Stroud, but that is a considerable distance when one realises that none of the indented servants was provided with a horse and that, while other bridges may have been built, there was only a ford at Mill Creek until later in the century. Telegherry was cut off Stroud with each heavy rain."

A newly arrived Stephen Titcombe was made a superintendent at Telegherry and William Barnes, in late 1827, along with his family was sent up from Carrington to assist him. It is likely the Barnes family knew of the Titcombe's as they both had come from the same locality in Berkshire.

"Barnes took his family with him and they had between the two families nine children."

However when Elizabeth left Carrington is still to be ratified but would have elevated the sense of isolation for both families.

"Settlers in Port Stephens estate must have suffered from the hardships and loneliness of the bush, from lack of consumer goods, of churches, of shops, of a water supply."

And of course, more so at the outlying stations, there was always the growing threat of "wild aborigines" and very little armed support. By 1830 Elizabeth Barnes had meet and married her future husband Richard Merchant and had given birth to two children and by all accounts was then living at Telegherry. An incident involving the aborigines was to prove even more worrying to the "Barnes" and "Merchant" families as a watchman was killed and another wounded by "Myall" natives at the outlying "Lawler Station".

JAMES TONGUE MURDERED

"In July 1830, Parry had learned that James Tongue, the hut keeper and watchman at Lawler's Station, had been killed by the "blacks" led by Nicodemus who was well known by the Europeans".

Even after Dawson left the company, Parry and his wife had continued the friendly working accord with all the Aborigines. The Parry's did all they could, in their own way, to help and educate the native population especially the children but had limited results.

Parry also had no great opinion of the Carrington Aborigines expressing that:-

“The black population about the Gloucester & Barrington are a very superior race of people to those even about Port Stephens, as to their personal appearance. It was these very people however who were causing problems at the outlying sheep stations.”

Before the offending natives could be traced “Lawler Station” was attacked again by the same natives and another watchman, a man called Delaney, was speared and severely wounded. A number of sheep were taken and according to Parry all the workers in the area were badly shaken up.

“Parry, Donelan, Dr Stacy and George Jenkins rode out to Lawlers. Delaney was weak from loss of blood from flesh wounds on both arms. He reported that between fourteen and twenty Aborigines were involved and that they had arrived with the intention of killing some sheep if they were not given flour. Flour was refused so eight colonial sheep were carried off.”¹

Soldiers and constables set off after the offending Aborigines and caught up with and killed one and wounded another. Nicodemus also took part in the murder of Tongue and although initially he could not be found, his location was eventually betrayed by one of the Carrington Aborigine elders. A search later found Nicodemus and he was subsequently killed and two other Aborigines wounded, not by the soldiers or constables but by the Carrington natives themselves. Parry reckoned that summary justice had been done and no further action was initiated but perhaps the Carrington Aborigines were just settling a few old scores.

Perhaps too the attacks were there result of being too kind to the aborigines? The company had issued flour and blankets to some of the different tribe's and clans but not all. Poor accounting resulted in some of the aboriginal tribes being excluded from the token gifts even though their lands had been taken from them. The “Myall” and Gloucester land was by now also being settled and the natives no doubt felt that they deserved a share of the spoils.

After the death of Nicodemus, it was noted that no aboriginal attacks had taken place for further two and half years until September 1832 a shepherd was speared at Young's Station and a number of sheep taken. There is no record of what happened and little seems to have been done in retribution. More frightening however was an incident that happened just before Richard and Elizabeth left the company.

HENDERSON MURDERED

Mr. Henderson at an outlying cattle station was murdered by Aborigines and despite a large search the offending parties were never brought to justice. Later it was found that an aboriginal guide attached to the search party, who later proved to be from the Gloucester tribe, led them for twenty miles into the bush in the wrong direction thus giving the offender's time to get away. I think there was also more to the story.

Thus Elizabeth's family and the Barnes Family would have had at all times had a well-founded fear of attack by the surrounding Aborigines. Unfortunately because the majority of the natives were naked there was no way of knowing when they approached whether they were friend or foe. To complicate matters some of the aboriginal workers were also employed by the company:-

"The highest level of participation in the phase between 1824 and 1833, within the original land claim area, was in the period from 1826 to 1828 when approximately 40 workers were engaged. The number dropped radically in mid-1828 to about four employees. The total number of Aborigines living adjacent to pastoral runs at Port Stephens was about 100." 6.

"The total number of Aborigines on or near the Company's pastoral runs following expansion to Liverpool Plains and Peel River was about 400. The participation of Aborigines in the Company ranged from about one to 30 per cent of the indigenous populations near the pastoral runs." 6.

Even after Elizabeth's departure from the company small aboriginal raids still continued on the estates and outlying stations.

The Aborigines also had a habit of begging and as Mrs Parry noted:-

"They were great beggars, but if you give them clothes, they never wear them long..?"

But if you did give them something they would never let you alone, Dawson noted in his Diary. There is no doubt Elizabeth would have had her share of the Aborigines on her door step from time to time during her stay at Carrington and Telegerry.

In a letter to her sister Louisa Lady Parry made a few interesting observations about the Carrington Aborigines:-

"The women have a very proper feeling of modesty & always try to hide themselves before me when they have no blankets around them, which is their favourite & and indeed only dress...they are a very cheerful people & have as few cares & wants as any people can have, they are very idle & though willing to work for a short time are soon tired & run away. Their canoes are most simple and primitive, made of a single piece of bark turned up & fastened at each end & large enough to contain three or four people..."

"I have never saw a more harmless race of people than these blacks appear to be, though they tell me as they are not all harmless and quiet as they appear to be in this place, but that some of them have occasionally toasted a white man & would not object to eating a soft white piccaninny (Young woman) if offered to them or found alone in the woods...."

WHERE ARE THEY NOW?

There were no recorded acts of cannibalism in Australia by the Aborigines although there are reports of Aborigines carrying around body parts in bags but these may have been for burial rituals. I think Lady Parry was just trying to impress her sister with a story but those stories did circulate around the settlement albeit just to unsettle a few of the new arrivals.

However an item in the Sydney Gazette dated 19th October 1827 may have been shown to her:-
“The natives at the Hunter River again commenced outrages. Report says they attempted to carry off a female into the bush”.....

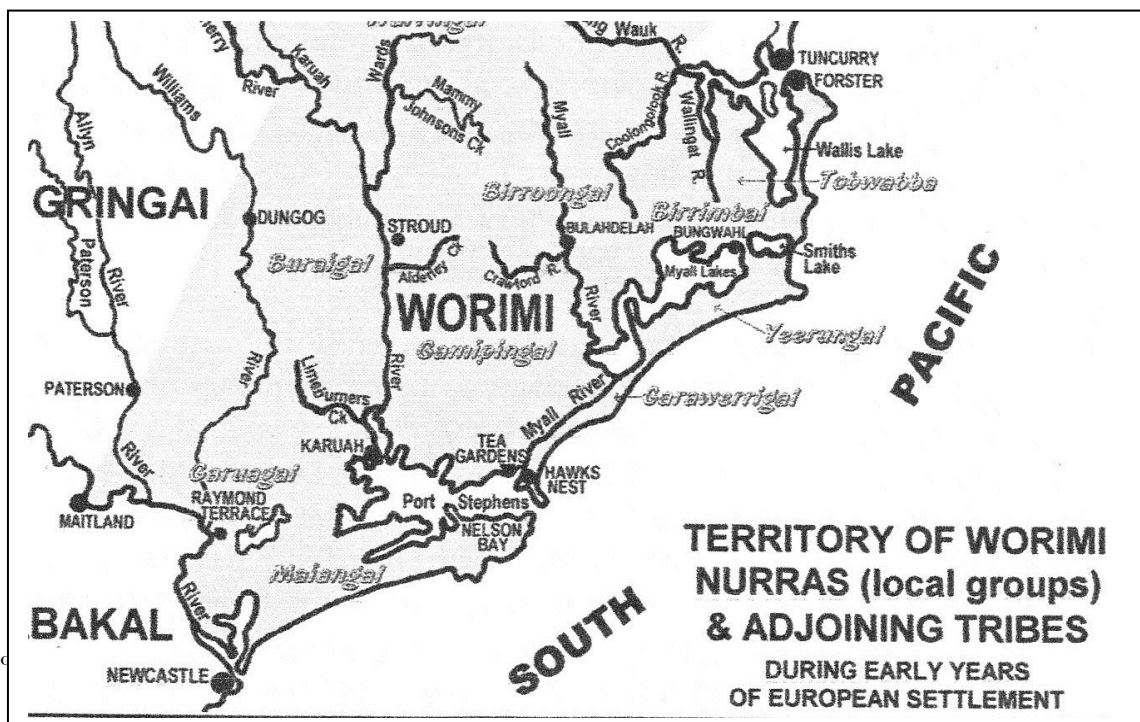
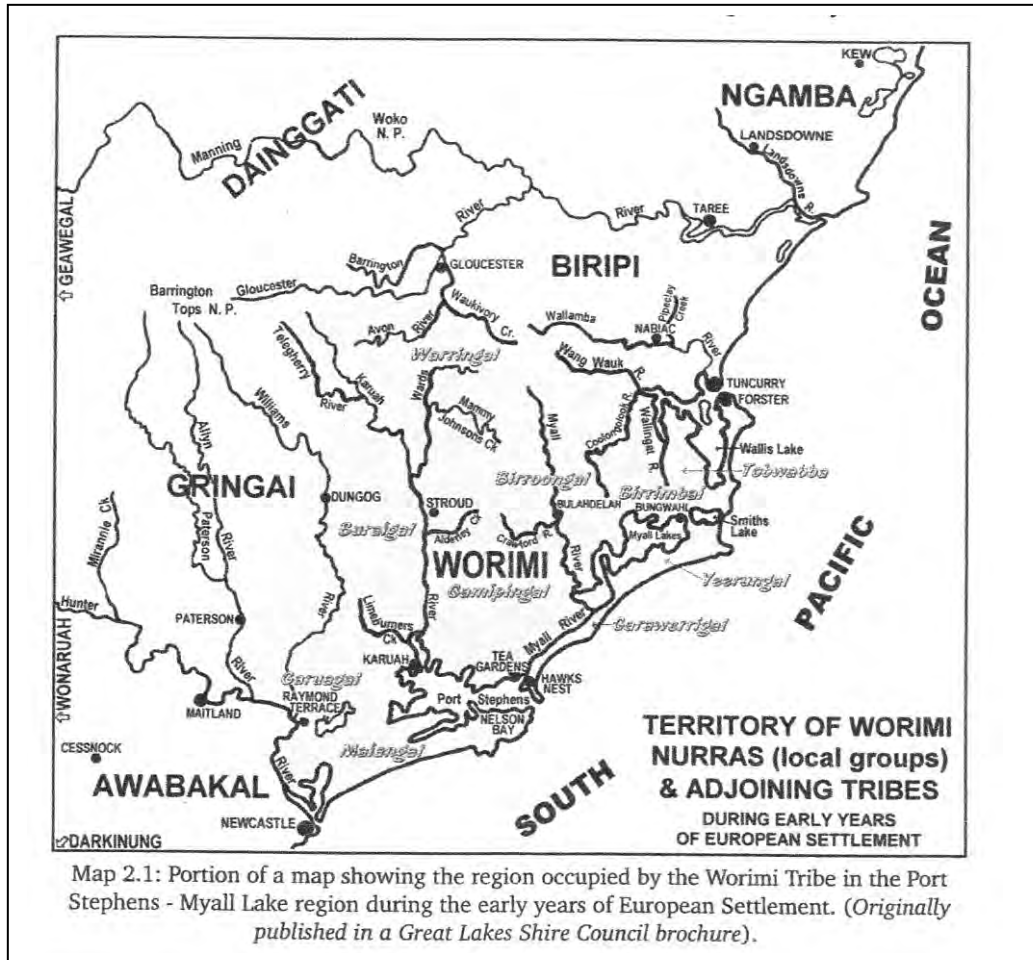
All the documents indicate that Dawson and the initial settlement would not have survived or prospered without the services of the local Aborigines. The company Aborigines however received little in the way of reward for their services other than the standard allowance of flour and tobacco or the occasional blanket or spoiled clothing. Just before the Elizabeth, Richard and the family left the company in early 1833 Parry must have felt guilty and invited about 170 Aborigines, men women and children, to the flats (near Telegherry) to a feast, roasting a whole bullock. Parry also gave them as much bread, pudding and well sweetened tea as they could eat. A week later a similar feast was provided for the Carrington Aborigines that approximately 200 attended. Elizabeth or members of her family would have had an opportunity to witness one of the last great gatherings of the Aborigines tribes in the area. The feast was well received by the Aborigines because on occasions they had invited most of the white people to their own ceremonies and Corroborees * including Bora's #. The feasts were the last to be given by Parry and no other gatherings have been recorded in the company files in such large numbers.

Unfortunately with the expansion of the colony and the reduction of hunting lands plus the introduction of various diseases, including smallpox and measles, the Aboriginal population which had numbered about 500 hundred in 1826 had dwindles to about fifty members by 1873.

Elizabeth and her family including some of the Barnes family would have encountered some more of the Aborigines when they moved to a small farm the upper Patterson area in in the mid 1830's however most of the tribes that inhabited that area by that time had also been considerably reduced by smallpox.

“There are no Aborigines now at Carrington. The bora ground survives as does a tree bearing the scar from a bark canoe. Both are protected by legislation in a way that those who attended the bora ceremonies, who built the canoe, were not. “ PST (2003)

A **Bora** is the name given both to an initiation ceremony of Indigenous Australians, and to the site on which the initiation is performed



In a C

Letter No. 715

Port Stephens
12th October 1832

To The Honorable The Colonial Secretary

Sir,

Understanding that it is the wish of His Excellency the Governor to obtain a Return of the number &c of the Aborigines residing in each district of the Colony.

We have the Honor to enclose herewith a List containing as many of the Names as could be collected in this District amounting, with their Wives and families to 512 Souls, known to reside on the Estate of the Australian Agricultural Company.

It is supposed, by those who have the best opportunity of judging, that these do not constitute more than one-third of the whole number resident within the Limits of the Company's Original Grant. The neighbourhood of the Myall River and Lakes is especially populous, but as they are very shy in that quarter, in consequence, as we imagine, of several murders known to have been committed by them upon Runaways from Port Macquarie, we have not much intercourse with them.

We request you will communicate to His Excellency the Governor the respectful expression of our hope, that he will be pleased at the next annual Issue of Blankets to the Aborigines, to extend this Indulgence to the Natives of this District.

We have the Honor
W. E. Parry J. P.
J. E. Ebsworth J. P.

Letter No. 716

Port Stephens
12th October 1832

To Dr Mitchell
General Hospital
Sydney

Sir,

I have the Honor to enclose to you the Case of the Prisoner of the Crown named in the Margin, an Assigned Servant of the Australian Agricultural Company, whom I request you will receive into the General Hospital. Mr George Bunn, George St, Sydney, will receive him, when cured, on the part of the Company.

Witness
Handwritten
Monro - 111

Letter No. 165

Port Stephens
12th July 1830

The Principal Superintendent of Convicts
Sydney

Sir,

I beg leave to report to you the Death of the Prisoner named
in the Margin, one of the Assigned Servants to the Australian
Agricultural Company, who was murdered by a Party of Blacks,
on the 9th instant whilst employed as Watchman at a Hut on one of
the Company Sheep-Stations near the River Karuah.

*James Tongue,
Manlius, 7 Years*

Enclosed is the Surgeon's Report of the appearance of the
Corpse after Death.

CHAPTER XVI

AUSTRALIA

SHEPHERDS

GENERAL

The life of the shepherd in Australia was certainly different to what Richard Merchant and the Barnes family would have experienced in Berkshire. The conditions endured by Elizabeth and the Barnes families were very primitive and the area chosen by Robert Dawson was not suitable for grazing sheep. The land and soil around Carrington was very poor and that meant new pastures had to be found further in the interior. A N0 1 Farm with better soil and grass was established near Karuah initially to support the imported sheep. Later sheep stations were established to the North West of Carrington at Stroud and Telligerry until Parry negotiated for a land swap of the initial grant.

A SHEPHERDS WIFE

It was not unusual for the wife of the shepherd to be paid to look after the shepherds hut, keep it tidy whilst carrying out her duties as wife and mother. Elizabeth would have faced daunting isolated primitive conditions, constantly under threat from aboriginals, bushrangers, drunken convict shepherds, animals and venomous snakes. As mentioned in a History of Australia it was no place for women and children. The same book describes the food and conditions faced by most families.

Food was extremely monotonous damper, tea and mutton or beef. Sugar and Tobacco were luxuries that were almost necessities. Occasionally pumpkins were grown, good old iron bark were put on the roof of the huts to mellow with the frost. The winter's cold the summers hot and there was a continuous trial by insects. Mosquito's breed in the creeks and dams and the only protection was the acrid eye watering smoke of dung. When the mosquitoes gave up the flies took over. You could seldom lift a piece of food to your mouth without one hand driving away flies to make up for it. Anything like gravy on a plate is a sort of fly trap and most successful at that. These discomforts went on and on, the major calamities of drought, bushfire, flood and aboriginal attack.

CONVICT SHEPHERDS

As before described Parry had adopted a roster system for the convict shepherds as some had cracked under the strain of the conditions "up in the country". (M)

At least a hundred convict shepherds would have been needed to tend the 20,000 sheep and to this number must be added the hut keepers and night watchmen. Although the overseaers (or intended servants) were free men, the routine work was performed by the convicts. ..

Men who have been dragged half way around the world against their will, stuck out in the middle of a country they hardly know, among people whose way of life they do not understand, and told to look after someone else's sheep. They probably spent most of their time feeling scared by the isolation, by the wildness of the land itself, by the danger of the silent attack in the night, and by the knowledge that if they don't do the job to their employer's satisfaction he can have them flogged or sent to a place of secondary punishment. (M)

The daily routine of a convict shepherd was monotonous and the hours long. The shepherds took the sheep out at daylight, watched them feed and moved them back into the yard of hurdles at night. If sheep wandered and were lost, the punishments could be up to 100 lashes. (M)

In the Bench of Magistrates Port Stephens Bench Book, May to December 1832 a number of assigned convict shepherds were convicted of neglect of their duty and losing sheep.

William Burnes 21st June Police Office Stroud, Port Stephens before Captain R.G. Moffatt J.P. Charged with insolence and with losing sheep on the 9th and 18th June. Jean Rochier Indented Servant swore that the prisoner under his charge at a sheep station 1 about 8 miles from Stroud did not respond to any of calls during the day and when he returned home at night 1 sheep was short and another one severely bitten by native dogs. He was found guilty and sentenced to 3 dozen (36) lashes

William Platts 21st June Police Office Stroud, Port Stephens before Captain R.G. Moffatt J.P. Charged with neglect losing sheep on the about 21st June. Gottfried Hadel Indented Servant swore that the prisoner under his charge at a sheep station 11 left out 35 sheep, 12 of which I found to have been killed by native dogs and 11 was missing altogether. He was found guilty and sentenced to 3 dozen (36) lashes.

Thomas Flanagan 21st June Police Office Stroud, Port Stephens before Captain R.G. Moffatt J.P.

Charged with neglecting his sheep on the about 11th June and for being absent from work for about 9 days. William Young Indented Servant swore that the prisoner under his charge at sheep station 5 about 35 miles from Stroud left out 2 young lambs I found to have been killed by native dogs. He was found guilty and sentenced to fifty (50) lashes.

Not all convict shepherds were lazy on the open plains a shepherd could watch over a much larger flock of sheep than on the broken and timbered coastal side of the mountains. On the plains it was still acceptable practice to fold the sheep in hurdles over night, but Sir Edward Parry saw a most exceptional case at Yarramanbah in 1832, where ex-convict shepherd had charge of a flock of 1,250 sheep-rames, wethers, ewes and lambs and had not lost one to native dogs. Such energetic and watchful men did not come on every ship, and it was because of this successful arrangement was so extraordinary that it was placed on official records. (*Dawn in the Valley*)

Then what of Elizabeth how did she feel about her situation in the middle of all this inhuman treatment with a young family in a far off land unlike herding sheep in the green hills of her native Berkshire?

INDENTED SHEPHERDS

The Indented Servant Shepherd endured the same life and deprivation as the convict shepherd but he had the added responsibility of overseeing as well. Whilst the Indented Shepherd would not be flogged for any mishap or loss of sheep he was still under contract and he and his family could find themselves without an employer and a guaranteed income. Thus if the convict was not doing his job the indented servant could find himself also in an awkward position.

The following is typical brief of the duties that was required by the assigned and indented shepherds including Richard Merchant. In the days of unrestricted grazing a normal flock consisted of 400 sheep, when convicts or labour was short as it nearly was, the shepherd was required to look after 700-800 sheep. His duty was to lead the sheep to the grass in the morning, to watch over them to gather them in the evening, and erect a fold for them out of the hurdles. Then he must sleep beside them to protect them from the dingoes (native dogs). To protect the sheep in the fold a sheep dog was tied up at each corner and a shepherd or hut keeper slept in the wretched box in between the folds which was shifted each day. He must look after the ewes at lambing time, as was customary with small flocks, putting each mother with her new born lamb in a separate pen and making sure she mothered it. If scab into the flock the shepherd must treat it, the animal was immersed in a large tub of corrosive sublimate and then laid out on a sheet of bark and scrapped down with an iron hoop. When the flocks grew large he also washed the sheep before shearing.

This took place in a waterhole by means of a race. They were afterwards put in dry pens where the ground was thickly covered with boughs. Their worst enemy was the native dog, the dingo. Once one of these got into a flock it might kill 30 - 40 sheep before the shepherd could come to the rescue. The aborigines sometimes spear the sheep for they were game in a hungry land, but it never reached serious proportions. (HA)

RICHARD MERCHANT SAVES THE RAMS

An incident happened that was recorded in Sir Edwards diary regarding Rochier and Richard Merchant that were sent to tend rams on the company ship Lambton being sent to Sydney.

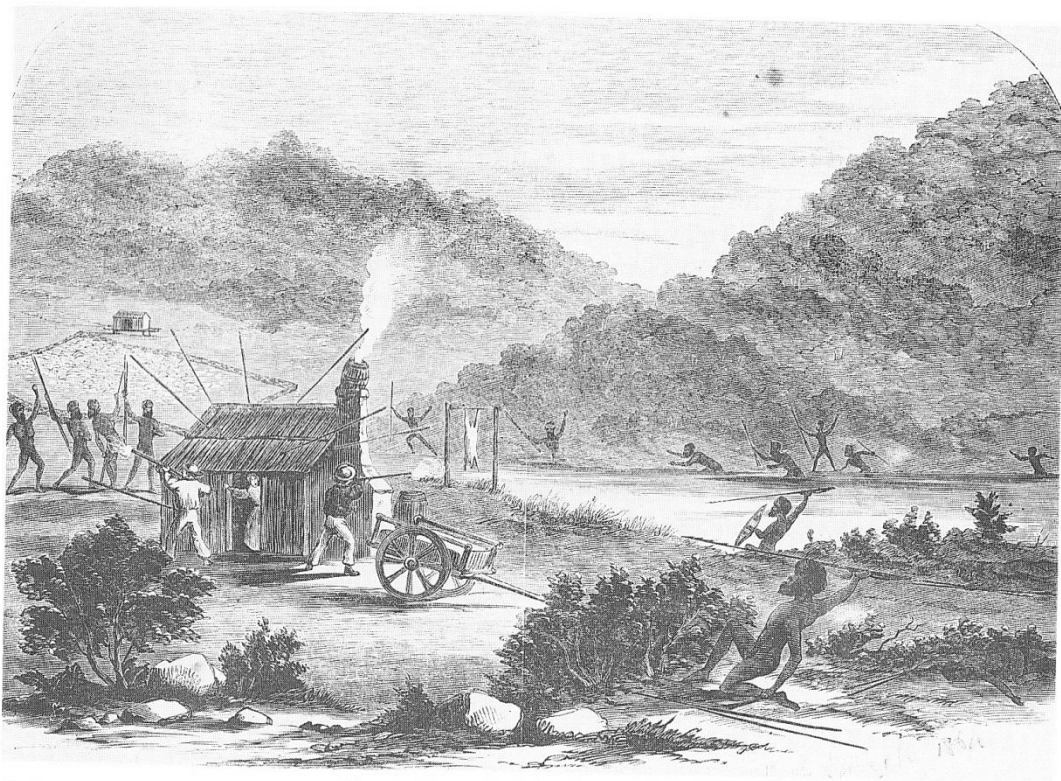
On Sunday August 29 1830,

The Schooner Lambton embarked with rams and personnel from Port Stephens to Sydney. Among the passengers were Rochier and Merchant to tend the rams. The company Schooner had returned twice in the next few days because of unfavourable winds, the shepherds going ashore for grass to feed the sheep. The Lambton was finally stranded at Salamander Bay on September the 5th in heavy surf, but the two shepherds carried the rams ashore on their shoulders, and sheltered in a favourable spot until we could rescue them the next day. Parry was amazed at their super human effort to save the sheep.

BLACK AND WHITE SHEPHERDS

Author A. Joyce in an account “A Homestead History” detailed some of the dirty conditions the shepherds endured.

It was not surprising to learn that this was a very dirty job on account of fine manual dust , which adhering to our perspiring faces, would give us more appearance of a black fellows than white men and choke us so with the dust that our expectoration would be somewhat of the colour of coffee. (HH)



Isolated shepherds were relatively easy for the Aborigines to pick off one at a time, but the retribution was often sudden and indiscriminate. NATIONAL LIBRARY OF AUSTRALIA.

CHAPTER XVII

AUSTRALIA

ILLNESS

SETTLEMENT ILLNESS

According to accounts most of the illnesses recorded just prior to Parry taking over (1829) were mainly boils, diarrhoea and dysentery. Dawson and Macarthur had by this time however sorted out some of the more serious health problems namely that of diseases through the close association with the natives by some of the convicts and emancipists, yet these still were the most common complaint. Carrington suffered for both good and bad because of its isolation. The convict population grew from 29 in 1826 to 204 by 1827 and the indented servants grew from 21 to 42. (M) The new and increasing workforce had brought in illness namely influenza etc.; that most of the adults been relatively free of but conversely the warmer climate had some healing effect on those who suffered under it. Dawson reported in 1826 there were 84 cases of lung complaints, gastric cases and ophthalmic diseases. No doubt there were other adult conditions but these were not recorded or the documentation lost.

JOHN KING

It was noted in Sir Edward Parry's diary that Benjamin Stacey was the first recorded indented servant to die from illness on the estate. (February 1830) Benjamin Stacey was not the only indented servant to die during Elizabeth's time at Port Stephens. John King was admitted to Carrington hospital suffering from an unspecified illness and died January 1833. 1.

John King was one of the original company servants that came to Australia in 1825 on the "Brothers". King was admitted to hospital in April 1832 and lingered with his illness for another nine months. Parry visited him regularly and noted "scarcely ever saw a man so indisposed to spiritual things, in such a situation as he is in." 2. It was not until the December before King died that Parry was able to give him some "spiritual satisfaction" via the Reverend Wilton and himself both reading a "service for the sick". King, like Elizabeth and their fellow original settlers from both the "York" and "Brothers", had in them a quiet but deep seated religious conviction. A religious conviction that was reflected in one of the so called selection criteria, required by the company, to "*maintain their beliefs and morality on a personal basis*" 3. in an isolated and hostile environment. During their term at Carrington Sir Edward Parry and Lady Parry did all they could to encourage too instil "*Christian virtues into what they saw as a moral wilderness.*" 1. An interesting side note is that the explorer Parry, according to some accounts, did not "*discover God*" until his arctic expeditions in 1824-1825, 1.

WILLIAM BARNES Jnr.

Parry noted in his diary from the 18th - 21st September and again on the 8th October 1830 an illness that nearly took the life of Elizabeth's brother:-

“William Barnes junior, the son of an indented servant, was also hospitalised at Carrington. He was suffering from inflammation in the lungs, and was bled twice in the first day. Three days later he was so dangerously ill that he was moved to a room in John Stacy's house. Dr Nesbit had little hope for him, but he had every comfort at Mr Stacy's and was quite quiet there. Barnes recovered, apparently as a result of bed rest. King and Barnes in the hospital were the exceptions. In the officers and indented servants were treated at home.”²

Parry showed his usual compassion and loyalty to the company servants by sending off word to Stroud to get William Barnes senior to come back to Carrington to visit his son. William Barnes senior then stayed by his sons side for three weeks before returning to Telligerry.³

Not all were as lucky as William, as Parry noted in his diary some time later. Robert Stack, contract shearer, at the shearing shed felt ill and died two days later. The shearing shed and the out station being some distance from Stroud there was no immediate help or medical assistance available. Not that a hospital and medical assistance, in some instances, were of some reassurance to the isolated community. In February 1830, Parry noted in his diary after returning from Sydney to attend his twins birth along with Dr Nesbit (he was hired as the company secretary but was also qualified medical practitioner), he found a great deal of sickness in the village. Mr Ebsworth reported the matter to Parry immediately upon his arrival but the company appointed surgeon Dr Stacey scoffed at the idea. (They found him fishing in the harbour)

Later Parry stated later *“This medical department is a disgraceful to the establishment, and must be remedied”*. Parry found it great comfort to have now a medical man (Dr Nesbit) here now that we can depend.¹

In Port Stephens, one illness, well a condition we would call it today, was known as the *“Hexham Greys”*.¹ Today it still plagues us, “the mosquito”, and even Lady Parry was not immune to it and she was “laid up” with painful eruptions according to her husband Edward, for some weeks. Some early convicts at the village were even disabled by the condition and sent to hospital in Sydney. There is even a record of one convict convulsing and being sent to an asylum.¹ Parry noted that the mosquito seemed to prey on people on their first arrival at Carrington and their bites turned into “indolent sores” that remained open and troublesome for about two weeks. The treatment was bleeding and according to reports gave immediate relief for at least 24 hours.¹ Even Robert Dawson noted in his book - diary:-

“If we could rid of two annoyances, and introduce two European enjoyments in lieu of them, this would be the most agreeable climate in the world. The expiration would be the mosquito and the locusts...” One can only imagine how poor Elizabeth's suffered, when she first settled into the rough bush camp at Port Stephens in 1826, with her soft, delicate and fair English skin?

CHAPTER XVIII

AUSTRALIA

ACCIDENTS - FLOODS - FIRE.

BUSH FIRES

From 1826 to 1830 a severe drought engulfed most of N.S.W. putting added pressure on the fledgling settlement at Carrington and the outlying stations. Many of the waterholes and lagoons that were thought to be permanent dried up. Vegetable gardens and crops dried out due to lack of water. There was also one inevitable result of continued drought in the Australian bush and that was “bush fires” or “wild fires” and by December 1828 it was reported that there was almost no grass on the outlying sheep stations. Bairstow reported:-

The drought continued unabated. The wheat from Stroud was lost and the other farms did little better. Despite the droughts as to its fertility, NO 1 FARM was extended and sown to wheat. Continued requisitions for flour were sent to Sydney, but since the drought was widespread the Committee had difficulty in supplying it. A little rain fell in October, but not enough to save the crops, only to raise fears in new born lambs. The sheep could not be washed in the pool used the previous year since there was no running water there and there were 20,000 sheep to be shorn. (M)

One of the first records of a bushfire to threaten Tahlee was made by Lady Parry in a letter to her mother, Lady M. Stanley...December 19th 1831

“We have lately experienced another disadvantage of a newly cultivated country and witnessed what I have only heard of before and read in Cooper’s novels. I mean the burning of the woods, and it is indeed a fearful and extraordinary sight. For the past fortnight the whole country around has been in a blaze, and between this place and the Gloucester, distance of more than 70 miles, there is scarcely a blade of grass left: it is one continued black plain, and all the stems of trees are all scorched and blackened. We were in hopes we should have escaped, near the house, but after two or three days, we saw there was but little prospect of us avoiding the general destruction. Just as we were coming home from church, last Sunday, a man came running to say the fire had reached his house, and was rapidly approaching our garden. Immediately all hands were sent off to save the poor garden, and I am happy to say, succeeded, only by a few minutes. Edward made them set fire to a broad space all round, and this was only just completed when the fire reached the place we had burnt, and, finding no food to supply the flames, turned off in another direction. It was fearful to hear the crackling sound, as it came on through the bushes, and the volumes of smoke nearly blinded us all. While the fires were raging in the hills around, it was the most curious sight at night.”

The shores of the harbour were brightly illuminated, while the large masses of fire upon the horizon lighted up the sky all round. We shall have plenty of occupation, for some time to come, in cutting down the burnt trunks of the trees and the beauty of our domain is quite spoilt for the present. (A Place called Tahlee the 150th celebration booklet the bible society Carrington.)

DROUGHT

To add to the drought from 1827 to 1829 a financial depression existed in the colony. Interestingly the depression was brought about by The Australian Agricultural Company itself. Capital brought into the country by the Australian Agricultural Company led to over speculation of stock and almost everybody in the colony had bought sheep and cattle at high prices in anticipation they would make handsome profits. In the face of the prevailing drought hundreds of wealthy investors fell into ruin when payment was due forcing everyone to sell at the one time for a tenth of their original purchase price. In the chase for sheep and cattle speculation very little wheat or maize had been planted and what had been planted was decimated by the drought.

Whilst Elizabeth and family would have been reasonably provided for by the Company with food supplies but stores were still in short supply. To help the settlers out Governor Darling was forced to reduce the food rations that were stipulated to be given to the convicts.

FLOODING

In October - November 1830 the drought broke and the farming land that was once parched and burnt was now inundated by rain and the subsequent water caused major flooding in the Hawkesbury, Port Stephens and the Hunter Valley.

The flooding further isolated the sheep stations in and around Stroud with most of the roads being cut and bridges swept away along with the sheep staging and most of the huts. It was reported at the time that stock losses accounted for by the flood was 96 lambs at Telegerry and 205 lambs at Johnsons Sheep station.

JOHN ADAMS

A year later in 1831 some minor flooding occurred again cutting off the stations from Stroud. One of the Indented servants, a man by the name of John Adams that came out with Elizabeth on the sister ship the Brothers, met his death trying to cross the flooded river near Telegerry. John Adams, a blacksmith, was habitually drunk and always troublesome. Officialdom had tried to be lenient but their patients finally ran out and it was suggested to him that he request discharge. Before the discharge could be affected the following was noted in Parry's Diary:-

Mr Stacy called in the afternoon, when he returned from Stroud, having been prevented from coming down sooner, by the floods. He brought the account of a most awful accident, which happened on Saturday. The death of old Adams, who was drowned in crossing the stream near Titcomes, he was intoxicated at the time. (PD)

FALLING TREES

Quite a number of the recorded deaths on the estate were either caused by drowning or falling trees. In February 1831 a newly arrived convict by the name of Booth was accidentally killed by a falling tree and Russell, a Jewish man was drowned, both of them near Stroud. Even the Parry children were not immune to such dangers in the “bush”. A horse and carriage containing the three Parry children was on its way to Stroud when a loud crack was heard and a large limb of a tree came crashing down some two yards behind them. Parry noted:-

December 1831, we, that is, Lady Parry and myself, had reason for thankfulness today, in the providential preservation of our three children from great danger. The twins were in a little carriage, and the infant carried by maid servant, when a large limb of a tree fell down. The man who was driving the carriage heard it crack and drew it on quickly in consequence, so that it fell about two yards behind them all. (PD)

Lightning strikes were also common causing damage to trees and starting fires. A cow was also hit by lightning and killed near Tahlee during one Christmas storm.

SNAKES

Elizabeth and the families would have also had to contend with a varied amount of Australian animals, birds and reptiles. As Cunningham stated in his book in 1826 that the Australian snakes are very numerous and all except the Diamond Snake (Python family) believed to be poisonous, a fact, he confirmed by colonial experience. Cunningham also noted that most snakes fly in the face of man so that it is only by accidentally stepping upon them or in picking up firewood, that people are bitten. (C)

Sir Edward Parry noted in his diary that one of his servant -maids almost put her foot on a Diamond snake sunning itself on the back step at Tahlee House. The Diamond snake can grow to a length of about 14 feet (4.5m) and love sunny spots around clearings and homes especially in the winter.

Dawson in his book stated that one of the company shepherds found a snake in his bed, that he suggested was attracted by the warmth of his body, when sleeping on the ground under a tent. The snake did not attempt to strike the shepherd and he killed it on the spot. Australia has numerous smaller lizards and large iguanas that are generally a dirty brown colour and reach about 4 feet (1.3m) long and too love sunning themselves in the winter. Cunningham stated that one of his shepherds had a sheep killed by an iguana. The shepherd found the sheep in its last gasp with the iguana firmly fastened to its throat. (C)

DINGOES (NATIVE DOG)

However the most damage done to the sheep was via the native dog. Dawson considered the native dog as only a mischief but it could inflict considerable damage to a flock if not properly looked after especially at night.

Dawson described the wild dog as a kind of small wolf, the largest carnivorous animal in Australia and is more dog than wolf. Some of dogs were interbred with European dogs and followed the natives around. The mischief that the dogs were accused of by Dawson was that of taking young lambs and biting the legs of the sheep. Despite Dawson's flippant remarks native dogs either singly or in packs could and did cause considerable loss of sheep when not properly attended. Although not recorded native dogs have even been known to drag away small babies if left unattended. The native dogs do not bark but emit an eerie howl and alone at night isolated in the bush would be enough to make anyone feel uneasy.

ACCIDENTS

Accidents to the Indented servants, officers and convicts could have had serious consequences to those isolated in the "bush". One of the convicts a man by the name of William Hart, an overseer, lay injured in the bush for 4 days with a broken leg after falling off his horse; he survived. Considering the size of the work force no doubt there would have been many accidents and the men and women would have had to overcome them the best they could. The basic "pain killer" at the time was a laudanum mixture (Opium) and was the cure all for everything.

However Dawson noted that the Aborigines showed considerable tolerance to pain. On one occasion Dawson said that an old Aborigine came into the settlement asking for a doctor with a mangled hand that was half hanging off. The doctor stated the hand should be amputated but the Aborigine ran off and doctor said he would be dead in a few hours. Some months later the same Aborigine appeared back at Carrington minus his hand and the stump completely healed. Dawson enquired how he fared during his time away and was told the Aborigine and his wife went to a place called "Bungewall" ground. The Aborigine and wife stayed at "Bungewall" and only ate a paste that was extracted from the roots of a fern that had been ponded between two stones and roasted. (D)

RATS AND COCKROACHES

Rats and cockroaches were a constant threat to food stocks and plagued the company ships so Sir Edward had unique way of ridding these nasty pests. Parry's entry in his diary of the 21/1/1832 provided a fascinating aside on one of the many vermin problems:-

"Sunk the Lambton to kill the vermin's, especially the cockroaches, which are very numerous on board." The following day he stated that they pumped the Lambton out and got her afloat.

FLEAS

Another irritant in the settler was bush fleas. The fleas would infiltrate all the bedding and clothes seeking warmth. Most settlers had found a remedy for the fleas given to them via the aborigines by laying the bedding out on a nest of black ants.

CHAPTER XVIX

AUSTRALIA

CONVICTS

GENERAL

Some 160,000 convicts were tried, convicted and sentenced to transportation from England and Ireland to Australia between the years 1788-1868. The conditions that Elizabeth and her family suffered on her voyage out to Australia pale into insignificance to that to which the convicts endured both before, during and after their arrival in Australia. The convicts were held in dirty flea ridden goals, filthy overcrowded hulks prior to leaving England and finally the exposed to the dangers and conditions aboard a transport, for their five months, even before the sentence could be carried out. Once the convicts arrived in the colony they were put to work in road gangs, public works or assigned to settlers or to those with rank or position. The fate of the convicts and the conditions they endured, during their sentence in Australia, depended on the compassion or treatment by the settler or overseer. Some convicts prospered and would have done better than if they stayed in England whilst others died due to the conditions, cruel whippings and beatings.

Some of the more wealthy citizens made considerable profit by employing convicts in the form of cheap labour. The Bowmans and Macarthur's families were typical of the land owners that benefited from the system in more ways than one. The Macarthur's as well as benefitting from cheap convict labour on their holdings they were instrumental in setting up and were directors of the Australian Agricultural Company of course with the view to expanding its agricultural pursuits using convict labour. The convict population at Carrington and the A.A.Co estate rose from 17 in April 1826 to 270 in November 1828. The amount of convict labour did fluctuate and the actual figures can only be approximate derived from surviving Company reports and personnel returns.

The convicts in the colony by 1826 were generally well behaved and usually conformed to regulations as set out at the time. Some convicts on the completion of their sentence stayed and became farmers or even constables; these were generally known as emancipists. Unfortunately for the company servants including Elizabeth and her family the first prisoners assigned to the company at Port Stephens were second offenders and hardened criminals, from the penal settlement at Port Macquarie and would have not been in demand by private settlers.

The "Australian" Newspaper of the day charged the Company with:-

"Cajoling the Colonial government out of the best mechanics Port Macquarie could produce, at a time when business, and the works, and the projects of every man in the Colony were at a standstill for want of the same description of men."

So Elizabeth's survival now, in this isolated outpost not only depended on the Aborigines but that of hardened convicted felons from her homeland.

DRUNKENNESS

Drunkenness was the most common offence among both male and female bonded and free convicts. The punishment for drunkenness was flogging for bonded convicts. It was recorded in the Hunter District that convicts refusing to do government work the average punishment was 25 lashes. (The convict was tied to a timber logs arranged in a triangle and lashed with a cat of nine tails in front of other convicts)

One convict Samuel Sutcliffe, was arrested for drunken and insolent conduct at Carrington and was sentenced to the "iron gang" (Road construction in Iron leggings etc;) and Parry asked that he not be returned after the sentence expired.

In February 1830, one of the Administrators female servants was sent to the watch house for being drunk and disorderly, fearing the consequences, she hung herself.

Parry in his term of office had tried to prevent the importation of hard liquor on to the estate and had some success but this did not stop illegal stills or the black market operating in remote areas.

The second most prevalent crime was theft. Some of the offences were petty theft or as a sign of defiance to the establishment. (Stealing wool or company utensils) The most common item stolen was clothes given the strict limit of clothing issued to the prisoners. A convict called Bateman stole 4 shillings from a fellow prisoner and was sentenced to 50 lashes.

CONVICT SHEPHERDS

It was estimated at least a hundred assistant shepherds (convicts) would have been needed to tend about 20,000 sheep excluding hut keepers and watchmen on the estate.

At Stroud / Telegherry there were about 40 convict shepherds. According to the records the main complaint by the convict shepherds was the isolation and in the outlying stations the accommodation was very primitive. The shepherd's huts were described as a few upright sheets of bark up against a tree. Not all men could cope and Stephen Collett, a convict shepherd, in 1830, refused to return to his duties and was sentenced by Parry to six months imprisonment. Bergmann and Lee described the convict shepherds situation vividly:-

"They probably spend most of their time feeling scared by the isolation, by the wilderness of the land itself, by the danger of silent attack at night, and by the knowledge that if they don't do the job to their employer's satisfaction he can have them flogged or sent to a place of secondary punishment."

Later Parry then adopted a roster system for convict shepherds on the outlying stations but this did little to elevate the situation.

DANIEL BURGESS

On the 27th September 1832 a Daniel Burgess, convict, assigned servant to the Australian Agricultural Company was charged by Mr Cromarty an indented servant of the company with entering his house by the window, and with a violent assault upon his daughter, Elizabeth Cromarty 16 year old and attempted rape.

This case was before Captain R. G. Moffatt J.P. Magistrate, at the Police Office at Stroud near where Elizabeth was living at the time and must have caused some anxiety to the families that were working with assigned convict servants.

Daniel Burgess was committed to Sydney Goal for trial. On the 17th January 1833 Daniel was tried at Maitland Quarter Sessions, was found guilty and sentenced to two years on Norfolk Island (a prison for hardened criminals).

DANIEL SAVILLE

Two months later in November 1832, Stephen Titcombe, charged a convict, Daniel Saville, with an attempted assault on his wife Elizabeth. Elizabeth Titcombe did not want the charges to proceed and later Stephen Titcombe asked Parry to have his wife Elizabeth committed as she had started to show signs of irrational behaviour, including attacking her young children. (There was no record of her being committed)

No doubt the attack, primitive conditions, isolation and the increasing family situation must have added to Elizabeth's plight. As indicated in Parry's diary, Richard and Elizabeth Merchant and their family were living with or in close proximity to the Titcombe family. Given the number of male convicts and lack of women, the number of offences was not large but many would have gone unreported in isolated areas.

ELIZABETH & TITCOMBES

During this time Elizabeth Merchant had her own difficulties, with two young children and pregnant again, keeping an eye out for her younger brother John, but still had time to help poor Elizabeth Titcombe and her young family. Stephen Titcombe himself was no great help to the family and was described by Parry as:-

"An infirm and helpless old man and would be on the Parrish in England and had a crazy wife and large family." 1.

The close relationship between the Barnes and Titcombe families culminated later with Richard Barnes marrying Ann Titcombe. (See Family Tree)

Dawson had envisaged building convict barracks to house the convicts but this never eventuated however the soldiers were moved from the "Soldiers Point" over to Carrington. According to Bench of Magistrates Port Stephens "Bench Book May -December 1832" convicts associated with the Australian Agricultural Company over that 7 month period, 41 convict prisoners received a total of 1776 lashes for their misdemeanours, an average of 43.3 lashes per prisoner

JOHN BARNES

At one stage John Barnes Elizabeth's younger brother was called upon to give evidence against a Charles Hancock, a convict sentenced to life in New South Wales, a Special Government Constable for the company, with drunkenness and harbouring a prisoner of the crown. A sworn statement before Wm E Parry J.P. at Stroud on the 6th September 1832 states that John Barnes, being duly sworn, states, On Thursday evening last between the 7 & 8 o'clock I went to the school house, where I reside, Henry Lambourn (was tried at Taunton, Somerset for House Breaking, life sentence and an assigned servant to the A.A. Co. employed as a harness maker), Charles Hancock and Thomas Burton (was tried in London for house robbery, sentenced to 7 years also assigned servant to the A.A. Co. employed as a labourer) were in a room, they were sitting down and talking together. I do not recollect that there were any glasses or liquor upon the table.

About ¼ of an hour after going into the house, I went to bed. About 8 o'clock I heard Charles Hancock tell a man called Jigger, (may be a shortened name, unknown) an assigned servant of the company to go for half a gallon of liquor, but if he brought or not I cannot say, as then went to sleep. I do not know when Lambourn and the Man called Jigger went away, as I was asleep all night. (Signed) John Barnes.

It can be seen that John Barnes by this time (about 14 years old) and was well schooled as he could sign his name.

As noted some reasonably well behaved convicted convicts were made constables not only at Port Stephens but in most of settlements as well. Thus Elizabeth and the families had hardened convicts not only working for them but also supposedly looking after them and keeping peace as well. In fact some of the convicts were far better educated than some of the indentured servants. The assistant surgeon, Mr White, was a convict and he was replaced by another convict. The school master at Stroud, Robert Jelf, was a convict and ran the store. Mr Jelf also doubled up and conducted Sunday Services. (Was he the man named Jigger?)

Difficult social relations arose both amongst the convicts themselves and between the convict and free or indentured servant as convicts were not seen as part of society. Some indentured servants played on their power over the convicts knowing they could have them disciplined, whipped or further prosecuted for minor breaches.

The convicts in turn had their own ranked society and could irritate the Indented servants with minor thefts or displacements. Perhaps, John Barnes, knew a little more what happened, when he gave evidence at the court case against Charles Hancock than he stated, for fear of any retribution to the family. Some convicts instead of refusing work just escaped the settlements and took to the "bush". (The rugged interior) According to the Government Gazette six convicts escaped from Port Stephens in 1827 and a further seven in 1828. Thus Elizabeth and Richard and the other indentured shepherds and free settlers in the outlying stations, were constantly under threat, not only by the Aborigines, disgruntled convict workers but by desperate escaped convicts looking for food, clothing or anything else they could find useful.

I have to inform you that I have no objection to your request, and for that purpose, have given directions that the usual form of Cancellation may be prepared immediately.

Letter No. 661

Port Stephens
12th July 1832

Colonial Secretary
Sydney

Sir,

I beg leave to enclose the Report of Mr Stacy, Surgeon to the Australian Agricultural Company, relative to the case of the Prisoner of the Crown named in the Margin; to which I may add that I have myself watched this poor Man's case with attention for a considerable time past, and I fear no hope can be entertained of his recovery.

I therefore, request you will do me the Honor to inform me whether he may be received into the Lunatic Asylum - a measure to which I am unwillingly obliged to resort in consequence of the disposition he now occasionally evinces to commit acts of violence.

Letter No. 662

Port Stephens
12th July 1832

Principal Superintendent of Convicts
Sydney

Sir,

I have the Honor to acquaint you that the Prisoner of the Crown named in the Margin has lately absconded from the Service of the Australian Agricultural Company, and has since been known to commit robberies in the neighbourhood of the Williams and Hunter's Rivers.

This man being free in a few days his conduct is the more unaccountable.

CHAPTER XX

AUSTRALIA

BUSHRANGERS

HUNTER VALLEY AREA

Bushranging in the Hunter Valley began shortly after early settlement, most bushrangers being runaways from the penal settlement at Newcastle and the secondary offence penal settlement at Port Macquarie. Most runaway convicts turned to bushranging in order to survive and had taken to the bush to escape the harsh discipline and conditions of the penal settlement or assigned service. Over the years numerous gangs evolved and harassed the Valley and Port Stephens area but their careers were short lived being killed or captured. Some convict bushrangers are known to have survived for months in the bush on the meat of kangaroos killed via kangaroo dogs stolen from settlers. Other runaways were killed by the aborigines and some disappeared undoubtedly starved to death. (CEUN)

A convict wrote to his wife in England regarding a convict bushranger:-

A man by the name of Creig actually asserts that when he made a similar effort to extricate himself from this state of bondage he came to a spot where he beheld, leaning against a tree, the skeleton of a man with musket by his side, also against a tree, and which he supposed to be a bushranger like himself. Many are compelled from hunger to give themselves up and frequently so starved that they can scarcely crawl upon their hands and knees to the happy spot of a dungeon. (CEUN)

In 1828 the Australian newspaper reported that a great number of bushrangers at large in the Hunter district. Most of the bushranger crimes were reported be only petty offences such as food and firearm theft but they were desperate and unpredictable in what they might do. Elizabeth by this time was married and pregnant with child and from time to time was left alone in isolated Shepherds huts. Richard and Elizabeth whilst under the protection of the Australian Agricultural Company always had help available including a detachment of troops or police but the isolation would have prevented them from getting any immediate help. In 1828 a Mr. Percy Simpson of Kourumbung (Lower Hunter) captured two bushrangers after a two day chase but while Mr. Simpson was away another armed man appeared at his home, held up his wife and then escaped because the assigned servants refused to do anything. (CEUN)

In 1829 six men were sentenced to death for bushranging offences at the first court of Quarter Sessions at Maitland in August 1829, and hanged at Stockade Hill, east Maitland. (CEUN)

BUSHRANGER ACT 1830

Bushranging outrages became widespread right through the colony in 1830, including the Hunter Valley. The situation became so serious that the Governor and the Council passed the extremely punitive **BUSHRANGER ACT** in April 1830 which allowed any residents to arrest any person suspected of being an escaped felon or of carrying illegal firearms. Any person arrested was then obliged to prove his or her innocence. The Act stipulated the **DEATH PENALTY** for any felon convicted of robbery or housebreaking and directed that this sentence be carried out in 48 hours of the said sentence. (CEUN)

Unfortunately the Bushranging Act seemed to have claimed more innocent victims than bushrangers, whose outrages continued to increase. This act was and often unfairly enforced and there were many instances of victimisation by overzealous constables and citizens.

It was reported during Parry's term a man employed by Stubbs (Fee Settler) was robbed by "Bushrangers" on the road to Stroud.

RICHARD BARNES CAPTURED BUSHRANGERS

Most of the company convicts that escaped were usually caught after a short time with the aid of the Aboriginal trackers and the local constables or soldiers. Some were not so lucky and were either shot or captured by the Aborigines to the north. Some of the escaped convicts failed to survive in the harsh conditions and just gave themselves up after a period time.

Betton, Atterbury and Haines escaped at Christmas 1830, Bretton was shot and killed by one of the Aboriginal constables and the other two gave themselves up. Haines had stolen a gun at the time of his escape and for this offence was sent to Sydney for trial and sentenced to a term in an iron gang.

The story did not end there as Haines at the first opportunity escaped again from the iron gang and returned to the area he knew so well around Stroud. Haines was spotted by the shepherds at an outlying sheep station and was eventually captured. (Most likely near "Barnes Station") The men that caught Haines and brought him to justice were Jean Cochier and **Richard Barnes** (Elizabeth's brother). Jean Cochier came out with the young Richard on the York in 1825 and like Richard was a shepherd.

Sir Edward also noted in his personal diary:-

"Haines again took to the bush, but was caught eventually by Jean Cochier and **Richard Barnes** on one of the Northern sheep stations".

"I heard to-day with pleasure of the apprehension of Haines, the Bushranger, by Jean Rochier and **Richard Barnes**, at one of our sheep stations (Buggi). I sent to order him down to-morrow in time to go by the cutter".

William Elder who escaped with Haines, the second time from an iron gang at Old Wisemans, began “Bushranging” in the area and was captured by the constables at Carrington again with the aid of the Carrington Aborigines. There were as also a number of convicts that escaped from the penal colony at Port Macquarie and stubbled their way through the bush towards the settlements of Stroud and Carrington. Some of these escaped convicts were lucky and were found by friendly natives whilst others were stripped of their clothes and shoes by the “Myall” natives and later perished if not killed.

RICHARD MERCHANT CAPTURED BUSHRANGERS

Unwittingly **Richard Barnes** had become involved with the capture of “Bushrangers” then later his father **William and Elizabeth’s husband Richard Merchant** became embroiled in a legal fight over the reward for the capture of two escaped prisoners that were terrorising the district.

In August 1832, two “Bushrangers” were apprehended at Telligerry station by **William Barnes Snr.** It is not stated how he did this, single handed, seeing as he was getting on in years and he must have had additional help including that of his son in law **Richard Merchant.** According to the documents by Parry, **William** then sent with the men question with **Richard Merchant** in charge to Stroud and handed them over to Constable Beckett.

Beckett then handed them over to Constable Field who then conveyed the prisoners from Stroud to Carrington. It seems while Parry was touring the estate and Constable Filed claimed the reward.

COURT CASE

Letters and legal documents from Parry and Moffitt flowed back and forth going as far as the Colonial Secretary and Attorney General.

It seems Field liked chasing “Bushrangers” particularly those with rewards Gazetted. In July 1830, John Field Senior Constable at Carrington had supposedly chased and “brought in” Edward Quinn a “notorious offender” for whom a reward was gazetted and claimed.

Sir Edward Parry noted in his personal diary dated 24th August 1832

Friday 24th August 1832

Received letter from William Barnes and Indented Servant of the company, making claim to a reward from His Majesty’s Government said to have been given to Constable John Field for apprehending and delivering to justice two men, supposed to be illegally at large, in April last. I sent a letter to Captain Moffatt with a short note requesting that he would inform me whether Barnes was entitled to the reward claimed.

I received from Captain Moffatt rather an angry reply, calling Barnes “impertinent” for writing to me, and referring to an explanation he had already sent to Barnes by Mr Swayne. Mr Swayne happening to be at Carrington, I desired him to explain to me, in writing what he knew about it; his explanation appearing to strengthen Barnes claim. I enclose it to Captain Moffatt from whom I received another cavalier reply. No documents can be found yet as to the resolution of the matter but the documents that follow this page are intriguing. . (Following)

4. 1832: Letters Nos 551 – 636

Letter No. 551

Port Stephens
2nd January 1832

The Resident Magistrate
Maitland

Sir,

I have the Honor to acquaint you that the Prisoner of the Crown whose description is herewith enclosed has lately been seen at large as a Bushranger on the Estate of the A. A. Co. – in whose service he was, 'till sentenced to an Iron Gang in August last for Robbery.

A Man calling himself William Elder, *Manlius*, who was his Companion has been apprehended and sent to Sydney, Hames escaped, and it is supposed, has proceeded in the direction of William's River.

By Elder's account, they both absconded from a Road Gang near Old Wiseman's – and their intention was, to have committed certain robberies here, and to have escaped on one of the Company's Boats.

Description was enclosed and a copy of the above, with Description was also sent to the Resident Magistrate at Newcastle.

Letter No. 690

Port Stephens
25th August 1832

Captain Moffatt J. P.

Sir,

With reference to the Information which I transmitted to you yesterday relative to the claim of William Barnes, an Indented Servant of the A. A. Company, to a reward paid to John Field, Constable, for the apprehension of Two Men illegally at large at Telligary in the Month of April last.

I have the Honor to acquaint you that, as it appeared to me, on the face of that information, that the reward (tho' justly paid to John Field from the Evidence originally brought before you) ought, in all probability, to have been awarded to William Barnes, I laid the case before our Brother Magistrate, Mr Ebsworth, at whose request, & in whose name as well as my own, I now beg to acquaint you with our joint opinion thereupon.

It appears to us,

1st That William Barnes was, as stated in his Letter, the first to apprehend the Two Men in question, at Telligerry, a Station distant from Stroud between two & three Miles.

2^d That he sent the Men, this distance of 2 to 3 Miles to Stroud, in charge of Richard Merchant, another Indented Servant of the A. A. Company.

3^d That Richard Merchant brought the Men to his Superintendent, Mr Swayne, at Stroud, by whose direction he delivered them to Thomas Beckett a Constable.

4th That the circumstance of Barnes' not appearing before you, ought not by any means to invalidate his claim to the Reward if it be his due in other respects; since he could not, by any possibility, living as he does in the Bush, be aware when the case was to be tried, unless informed by the proper authorities.

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5th That neither could his Claim be considered less because he applied to you only "a Month ago" – that is, about 3 Months after the apprehension of the Prisoners.

6th That your remark (in which we quite agree) that the Persons who run a risk of an Action for false imprisonment ought to have the emolument, is another strong reason why Barnes is entitled to the Reward if our present information be correct; since he was the first to run that risk by apprehending the Men.

7th That the fact of Field's having brought the Prisoners from Stroud to Carrington, (to which he seems to attach some merit) does not constitute in the slightest degree, a claim to the Reward, which we consider intended by H. M. Government to encourage the Apprehension of Prisoners illegally at large, and not as a Fee for the performance of a Constable's ordinary duty in conveying such persons from one place to another after they have been apprehended and delivered to the police.

8th That, therefore if this new information be correct, there can be no doubt of the Reward being due to William Barnes – since if the two Prisoners were at large after this, i.e. at the time Field states that he took them into Custody, the fault lies with the Constable Beckett and not with Barnes.

Under these circumstances, we beg leave to suggest to you whether, upon the additional information now before us, it will not be proper to institute before the Bench an investigation (in which we shall be happy to assist) into the real facts of the case, to give Barnes an opportunity of proving his Claim, if correct, & thus, in a manner which will give no room for future question, to render justice to all parties.

Letter No. 691

Port Stephens
27th August 1832

Captain Moffatt J. P.

Sir,

Referring to your Letter of the 25th instant relative to a Claim made by William Barnes for certain Rewards therein alluded to.

We observe, with regret, that in that communication you impute to us, an intention of throwing a doubt on your former decision in this Case, and a desire to institute an enquiry for the purpose of altering that decision without a reference to His Majesty's Government.

Upon this imputation, we beg to remark, that we never entertained any such intention or desire – on the contrary you cannot fail to perceive, on a re-perusal of the Documents before you, that we directly expressed our conviction of the justice of your decision "from the evidence originally brought before you" – and that we merely suggested to you "whether upon the additional information now before us, it would not be proper to

institute before the Bench” a fresh investigation, in which we should be happy to assist – it being our intention, of course, that should the additional information appear to the Bench to give William Barnes a just Claim to the Reward, the proper reference might be made to His Majesty’s Government thereupon – if not, to let the matter stand as it now does.

We, therefore, request that, in any future correspondence with us, as Magistrates of the Territory, you will be good enough to avoid any imputations such as these, which are not borne out by the facts of the case.

We have moreover – to remark upon your observation that you are “the only acting Magistrate in the District” that we cannot admit the accuracy of that observation; since we are, and always have been, ready and willing to act as Magistrates in all Cases in which, it would be legal for us to do so. In fact, we have, as you are aware always done so, when called upon, and should have been ready to act if required in the very case, which is now the subject of our correspondence.

It is satisfactory to us, however, to find that you are willing to adopt our suggestion, by “recommending, as the best way of settling the claim, that Statements be taken from the different Parties on Oath” and that the case be then, if necessary, referred for final decision to H. M. Government.

We, therefore, request you will name to us, any day and hour next Week, either here or at Stroud, when it will be most convenient to you, for taking the Statements of the Parties, when we shall be ready to attend, in our places, on the Bench. We name next Week, in consequence of Beckett’s absence, and the probability also, of the unavoidable absence of Sir E. Parry.

With reference to your letter of the 25th instant, suggesting for our consideration, the propriety of applying for the opinion of H. M. Attorney General, in the case of Mr Stubbs therein alluded to, we beg to acquaint you, that, in compliance with your wishes, we propose making the application.

We have the Honor to be
W. E. Parry J. P.
J. E. Ebsworth J. P.

Letter No. 692

**Port Stephens
27th August 1832**

The Honorable Colonial Secretary

Sir,

We have the honor to acquaint you that Captain Moffatt the Resident Magistrate at Port Stephens has applied to us, to sit on the Bench, in the case of a Summons against Mr Richard Stubbs, free Store Keeper, at this place, for allowing certain Servants of the A. A. Company to get drinks in a House, for which Mr Stubbs holds a license to sell Spirits &c.

The House is situated at Stroud, on the Estate of the A. A. Company and

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is rented by Mr Stubbs from the Company whose property it is.

Sir Edward Parry, is the Sole Attorney & Agent for the Company in New South Wales, and Mr Ebsworth's appointment from the Directors, is that of Assistant to Sir E. Parry. Mr Ebsworth has the sole charge and control of all the Company's Servants and Property in Sir E. Parry's occasional absence, and in case of his death, would immediately become the sole Agent and Attorney of the Company.

The Rent to be paid by Mr Stubbs, is fixed by Sir E. Parry on the recommendation of a Board of the Company's Officers, of whom Mr Ebsworth is one.

Under these circumstances, we declined acting, a few days ago, in this case, conceiving that it would be illegal for us to do so, under the 12th Section of the Act of the Government and Council No. 11 dated 12th May 1830 – but as it is a matter of great inconvenience to the Public Service, that such alleged offences should remain untried, we are induced on Captain Moffatt's suggestion to request that you will move His Excellency the Governor to be pleased to direct that a legal opinion be obtained, whether, under all the circumstances, it would be legal for us to act magisterially in such a case.

We should also esteem it a favor, if, as a separate question, we may be informed, whether the circumstance of our holding Shares in the Company's Stock, would affect the legality of our sitting in the above case.

We have the Honor to be
W. E. Parry J. P.
J. E. Ebsworth J. P.

Letter No. 693

Port Stephens
28th August 1832

Richard Julian Hamlyn Esq.
Cumming's Hotel
Sydney

Sir,

In reply to your Letter of the 16th instant, I regret to say that there is no situation vacant in the Service of the Australian Agricultural Company which is in my power to offer to your acceptance, the Medical Department of the Company's Estate being quite complete.

The Imported Welch Pony

SPANGLE

A Beautiful Dapple Grey with Silver Mane & Tail. Stands 13 ½ hands high.

Terms	
'Grampus'	£6.-.-
'Clevelands'	£3.-.-
'Welch Pony'	£1.10.-
Groomage	£5.-.-

A liberal allowance will be made to Persons sending more than One Mare according to the numbers sent.

No charge will be made for Grass if the Mares are taken away after due notice. All Expenses to be paid before the Mares are taken away.

Letter No. 707

Port Stephens
26th September 1832

George Bunn Esq.
Sydney

Sir,

I herewith enclose to you a Draft on the Bank of Australia for (£100) One Hundred Pounds, to meet the Current Expenses on Account of the Australian Agricultural Company.

The *Lambton* is to return as soon as possible to Port Stephens, with the Remainder of the Goods per *Governor Halkett* and also the remainder of the Flour charged in your last Invoice.

I also request that a Crown or Mortice Wheel (the model of which was forwarded to Sydney on the 28th of May last) may be sent, without fail by the *Lambton*.

Letter No. 708

Port Stephens
1st October 1832

To Captain Moffatt J.P.

Sir,

With reference to our former Correspondence with you, on the subject of the claim of William Barnes, we beg to acquaint you that, as you expressed your unwillingness to assist in any further investigation of the case, we

considered it proper to recommend William Barnes, in answer to his application, to make Affidavit to the Facts, and to submit his Affidavit to the Bench of Magistrates of this District. But as Barnes is a Servant of the A. A. Company, we thought it might be better, under all the circumstances, not to administer the Affidavit ourselves; more especially as, in your Letter of the 27th of August, you expressed your readiness, as a point of duty, to swear the Aggrieved Party if required.

As, however, it would appear, by a Communication received from William Barnes last night, that you have declined doing so upon his application to you on your first visit to Stroud, we request you will inform us whether this Statement is correct. If so, we shall no longer feel any hesitation in administering the required oath; after which we purpose referring the whole of the Documents on this subject to His Excellency the Governor for his decision.

We have the honor to be
Sir
Your obedient humble Servant
W. E. Parry J. P.
J. E. Ebsworth J. P.
subject to His Excellency the Gove

Letter No. 709

Port Stephens
3rd October 1832

Captain Moffatt J. P.

Sir,

Mr Ebsworth and myself having occasion today to consult and copy for transmission to H. M. Government, certain of the Records of the Police Office, & understanding that you are likely to be absent most of the day, I request you will leave the keys of the Records with the Constable for that purpose.

Letter No. 710

Port Stephens
5th October 1832

To Captain Moffatt J. P.

Sir,

In your Letter of the 2^d instant, addressed to Mr Ebsworth and myself, you have incidentally introduced some Remarks upon my holding a Court

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Letter this day – making a Total of £468.9.10¾ due from H. M. Government to the A. A. Company of which I earnestly request a speedy settlement.

Letter No. 714

**Police Office Carrington
Port Stephens**

10th October 1832

To The Honorable The Colonial Secretary

Sir,

We request you will do us the honor to lay before His Excellency the Governor the following Statement.

On the 24th of August last, Sir Edward Parry received a Letter (of which Enclose A is a Copy) from William Barnes, a free Servant of the Australian Agricultural Company, stating his Claim to a Reward for apprehending two Prisoners illegally at large. Sir Edward Parry never having heard of this business before, in consequence of his absence in the interior, immediately referred the Letter to Captain Moffatt, the Resident Magistrate at this place, together with the Note, forming the present Inclosure B, to which Inclosure C, with the Copy of the Police Records D, is Captain Moffatt's reply, and E the rejoinder of Sir Edward Parry.

Having on the same day obtained additional information on the subject from Mr Swayne, one of the Parties referred to by Captain Moffatt, Sir Edward Parry inclosed it to Captain Moffatt (F and G), to which H, with it's Inclosure I is the reply.

Sir Edward Parry being unable to agree with Captain Moffatt, in opinion that a Claim of this nature respectfully made by a free and respectable Individual could thus be, with propriety, dismissed without a hearing, referred the foregoing Correspondence to Mr Ebsworth, one of the Bench of Magistrates of this District, for his opinion and advice: and the Letter (Inclosure K) was in consequence addressed to Captain Moffatt, stating our joint Opinion, this was replied to by Inclosure L.

Captain Moffatt having thus acquiesced in our suggestion as to the propriety of further inquiry, by recommending as his own opinion, that the Statements of the different parties should be taken on Oath, with a View to our obtaining the opinion of His Majesty's Government, we requested Captain Moffatt (Inclosure M) to name the time and place most convenient to him, for this purpose, when we should be ready to attend in our places on the Bench. To this Communication we received the reply N in which Captain Moffatt declines assisting in the inquiry, which we understood him to have recommended in his preceding Communication.

As we conceived it would have been highly improper to enter upon this inquiry ourselves without Captain Moffatt's assistance, it was suggested to us, by the last Paragraph of that Gentleman's Letter (N) that the only remaining mode, in which William Barnes could be allowed an opportunity of

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substantiating his Claim, if a just one, was for himself and Richard Merchant to make Affidavits to the facts and submit them to the Bench of Magistrates. In reply, therefore, to Barnes's original application Sir Edward Parry addressed to him on the 28th of August, the Communication marked O.

Considering that it might be more proper for Captain Moffatt than for either of us to swear the Aggrieved Party to any Statement he wished to make, more especially as Captain Moffatt had expressed his readiness to do so, if required, we intimated to Barnes our wish that he would wait until the next visit of Captain Moffatt to Stroud. He accordingly did so, and on the 30th of September Sir Edward Parry received from him a Letter (P), stating that Captain Moffatt had declined swearing him. He then addressed to Captain Moffatt the communication marked Q, to which R is Captain Moffatt's reply. The Affidavits twice made by William Barnes and Richard Merchant respectively, are transmitted herewith.

Having now no other course left, we beg leave, respectfully to submit the whole Case, so far as we are acquainted with it, to His Excellency the Governor. This we do, with much reluctance in the present imperfect state of the Evidence; and we feel that some apology may be necessary for transmitting several Documents which are not strictly in Official Form. But being strongly impressed with the importance of holding out every encouragement to persons living in Solitary Situations "in the Bush" to apprehend Prisoners illegally at large, in order to give full effect to the beneficial intentions of His Majesty's Government, in offering liberal Rewards for this Service, we cannot, consistently with our Sense of Duty, permit a case of this kind to pass unnoticed. The grounds on which we consider that some further inquiry is called for, having been already detailed in our Communication (Inclosure K) we only consider it necessary to add, for His Excellency's information that Stroud, where the Constable appears to have taken charge of the two men, is a Village with a population of 140 persons, and that Barnes's Residence is above Twenty three miles from the Police Office at this place, where the two Prisoners in question were brought up for examination.

**We have the Honor, to be
Sir, &c &c &c
W. E. Parry J. P.
J. E. Ebsworth J. P.**

P. S. With reference to any enquiry which His Excellency may be pleased to order in this business, it may be necessary to add that Thomas Beckitt, the Constable to whom Merchant swears that he delivered the two Prisoners, is expected to leave the Company's Estate with a Ticket of Leave about the 1st of December next.

CHAPTER XXI

AUSTRALIA

CHRISTMAS AT CARRINGTON

EARLY CHRISTMAS

Elizabeth and Richard would have missed the Christmas Season they knew in England. I found an article by Hal Richardson MBE in PORT STEPHENS TALES that best sums up how Elizabeth, Richard and the family celebrated Christmas at Port Stephens.

Herewith is some encouragement to count your blessings when the excesses of Christmas settle on the stomach. More than 150 years ago, white folk in Port Stephens were celebrating the HOT version of the snow and holly Christmas they had known in the Old Country. You may consider it fair to assume the first white men so to do was the handful of soldiers of the 57th Regiment, posted to Soldiers Point in Port Stephens to intercept runaway convicts and who spent there the Christmas in 1824. (PT)

They were probably joined by the families of the Australian Agricultural Company planned in London in 1824 to develop a fine wool industry in Port Stephens plus flax, olives and grapes. No doubt the Yuletide festival was more extensively celebrated in 1826 after Robert Dawson, appointed agent manager, established the company settlement not far from the southern shore on the inner harbour.

A VERY PARRY CHRISTMAS

However, it seems clear that Christmas and New Year celebrations in Port Stephens took a new dimension after the new Commissioner Sir Edward Parry and his Lady Parry arrived in 1829 and moved into Tahlee, the residence overlooking lawns dotted with orange and lemon trees with a view of timbered islands below the mouth of the Karuah River. The indentured servants and the soldiers were living in 17 houses composing the village of Carrington on the nearby flats while, in the bush between Tahlee and the village some 40-50 aboriginal families lived out in bark shelters. Lady Parry, in her letters home, described how the piccaninnies (aboriginal women) swarmed through the village.. while Sir Edward , in his diary, noted how day by day he endeavoured to make life more bearable for all, including the 500 convicts assigned for various duties. One of his burning enthusiasms was the celebration of Christian occasions and so, without a Santa Clause or plastic Chrissy tree, he made Christmas and New Year an event for all in his area of command. (PT)

CHRISTMAS 1830

The Christmas of 1830 was observed at Tahlee and Carrington as the temperature rose close to 90o F with bushfire smoke in the air and reports of bushrangers creating a nuisance along the track to Raymond Terrace. On Christmas Eve the white folk and their children, numbering 52 in 1829, did the rounds of the houses decorated with flowers and evergreens, singing carols. (PT)

A holiday had been declared and Lady Parry had organised Christmas boxes for each of the servants. Richard as well as Elizabeth would have each received a Christmas box as Elizabeth was working in a small capacity for the company plus she had been wet nursing Lady Parry's little girl Isabella in the months prior to Christmas. Richard and Elizabeth by this time, of course, were married and had a small boy William 1 year old and a baby Richard and although a little small for them both to join in the fun, the boys would have enjoyed the company of the other children, plus the festivities. No doubt Lady Parry would have let Isabella play or lay together with Elizabeth's little Richard on lawn surrounding the tent. I think this would have been one of the happiest times since Elizabeth arrived in Australia.

In Sir Edwards's diary he noted:-

Unless prevented by his health or that of his family Parry always attended the dinners given to the indented and assigned servants.

Sir Edward had written a Divine service for Christmas Day and a blow-out of beef plumb pudding had been prepared for all the free folk, along with a sporting program and the convicts had been invited to participate in the sports and to bring along a nikan for tea to be served to them in the big tent on the village green .The official flagitator had been told to hang up his whip for the day and to oversee the pouring of a half a pint of rum per convict. At 8 O'clock that evening a thunderstorm broke through the heat bringing wind that blew down trees around Tahlee while lightning stuck a cow dead in the nearby paddock. The on 1st January 1831 noted that cricket pitch was drawn on the green and the officers and servants took sides in the first cricket match to be played North of Port Jackson (Sydney). As that historic game progressed the convicts sweetened the air with mus they had improvised for the occasion. Lady Parry notes of the beautiful evening as they sat out on their long dresses at Tahlee, remembering family and friends fat over the seas and, while not envy of the frost and snow, wished the days were not quite so hot. (PT)

With the pattern set Christmas 1831 was a looked for event and even though the company had to rally to fight bushfires in the morning the celebrations again with Divine service, a band recital by the convicts, a cricket match and in addition feasting there was dancing for the officers and servants in the carpenters shop at Carrington until midnight. (PT)

CHRISTMAS 1832

Christmas of 1832, was more a mixed bag for it dawned in rain which was good for the maize and tobacco but halted shearing and Sir Edward received a note saying the wheelwright stationed at nearby Stroud had fractured his skull.

Then, as Sir Edward conducted Devine service, he was handed a note from Lady Parry for him urgently because their infant (Edward) had taken a violent fit and appeared very ill. Never the less, the company of 70 dined and for the first time, roasted a bullock provided for the aborigines.

Richard and Elizabeth left the company early in 1833 and by Christmas 1833 the number of indented servants, convicts and others in the company had grown substantially and the event seemed to lose its intimacy and get out of hand. However Sir Edward noted that the people still enjoyed themselves very much except for some of the prisoners. (PT)

The Parry Christmas of 1832 must have been a truly moving event and one invited guest of Lady and Sir Edward Parry wrote to the editor of a Sydney newspaper and on Saturday the 21st January 1832 the following letter appeared in The Sydney Gazette and New South Wales Advertiser:-

**The Sydney Gazette and New South Wales Advertiser (NSW: 1803 - 1842),
Saturday 21st January 1833, page 1
PORT STEPHENS**

To the Editor of the Sydney Gazette,

Dear Sir,

I have just returned to Sydney after enjoying the Christmas holidays at Port Stephens, in a most pleasing manner. Mr Editor no persons could be more alike to the happiness, both spiritual and temporal of the people most committed to their charge than Sir Edward and Lady Parry. On the 26th of December last, a most pleasing scene took place in the public examination of the school children before their parents and several respectable persons, when several received prizes. You would have rejoiced to hear the little children, lisping the name of their saviour. It appears to me that every means is used to bring them up to the fear and nature of the Lord. The examination gave great satisfaction to Sir Edward and Lady Parry, as their benefactors. On the 27th I was sat down with my friends and the whole of the indentured servants of the company and their children and the military detachment stationed sat that place, to a most sumptuous dinner under a booth prepared for that purpose; several loyal toasts were given with great cheerfulness, during which time the band belonging to the company struck up some lively tunes. After dinner all retired (who was inclined) to play at several games and innocent amusements appointed for the season; and on the 30th a feast was prepared for the assigned servants and many prizes were given, which were provided by Sir Edward; such as shirts, blankets, jackets and other useful clothing and not forgetting other luxuries, as tea, tobacco and sugar and the like; the black natives did not lose anything by the festivities Mr Editor as I know you are a father of a family.

I am sure it will be pleasing to you to hear a favourable account; and if you think worthy of inspection in your valuable paper, I shall be extremely obliged, as it is the only way in which I can return the kindness shown at that establishment.

A FRIEND OF THE TRUTH.

Elizabeth, Richard and the family would have certainly been at the Christmas party in 1832 but according to Parry's diary they were leaving the company in January 1833 they did not come down from Stroud until the 30th December but they would have attended the New Year day celebrations.

I found another interesting article that happened that same Christmas 1832 that appeared in the Farmer and Settler NSW Newspaper in 1927 called "SANTA CLAUSE AT TAHLEE HOUSE" recalling an incident in the early settlement at Port Stephens. I do not know if is factual or based on half - truths but it is a wonderful story. (The names of all those involved certainly check out for the time.)

THE DAY SANTA CLAUSE DID NOT COME TO TAHLEE HOUSE

The scene is Tahlee House Christmas eve 1832 and in the evening Sir Edward Parry and his wife were standing together on the veranda looking out at the view of the wonderful harbour of Port Stephens. Sir Edward was pondering with his wife about the great responsibility that had befallen him in regards to the welfare of his almost 300 convict charges. Sir Edward explained "My main concern is the spiritual welfare of these unfortunate creatures, bereft of hope and promise, whose services I am forced to use. There are good men capable of great things; and there are others whom reformation, methinks, is impossible." At that exact moment a musket shot rang out and disturbed the ambience of the setting and Sir Edward and Isabella, looking down over the park like lawns saw a man running towards them with soldiers in hot pursuit. Isabella was ushered inside and Sir Edward went down to the meet man now running towards him and pleading for protection from the soldiers. "Do not let them shoot me" he pleaded with Sir Edward "I am not trying to escape" he managed to blurt out as he caught his breath. By now the soldiers were surrounding the man with their bayonets thrust forward should he care to move again. Sir Edward demanded to know what was the matter to which the corporal of the guard stated "us here see Robin (Most likely Thomas Robin convict) make for the bush, trying to bolt." "Is that so" Sir Edward demanded of the convict. "I had no intention of escaping, sir" was the reply "and after I had obtained what I was seeking I would have returned" he added. "And what was the nature of your business in the bush" the Admiral inquired. "That I do not care to state" the convict stated in a firm tone. "Then if you do not have any explanation you must bear the consequences." said Sir Edward. "It means fifty lashes and it will be administered in the morning" Sir Edward said sternly, "take him away."

As the convict is taken away a little boy (Edward little Isabella's twin brother) stumbled through the group in between his father's legs and shouted "Oo... has he told Santa Clause to bring me..nitty things." The soldiers and Sir Edward were aghast, for it was considered a heinous offence for any convict at Port Stephens to speak to the Commissioners children. "Have you been holding communication with my children" Sir Edward demanded. "Yes Sir, I have" the convict replied in low tones, to make it difficult for the child to hear", "So take me away quickly, I prepared to pay for my offence" he added. To which the soldiers marched the convict off to the cells with bayonets thrusting into back, now and then to hurry him along, as he walked away. At 9 am on Christmas morning the prisoner was brought from his cells, marched and tied to the whipping triangle. Sir Edward soon appeared and Captain Moffitt stood nearby with book in hand to count the strokes. The flagellator stood upright to the side of the triangle with whip in hand ready to inflict the punishment. Just then the Sainly Isabella appeared shouting, "Stop ..stop ..Do not flog this man, I tell you something that make a difference." Sir Edward said "Halt" to the proceedings and walked up to Isabella with a questioning look because he told her never to come down to witness such deeds of horror.

“Why have you come here” questioned Sir Edward. “I have just learned of this punishment, and I have found out why Robbins was going to the bush” explained Isabella to Sir Edward. “The nurse girl had often taken our boy to the dock where the shipwrights work, and Robbins, who is your most skilful artisan, there promised that Santa Clause should bring him a toy yacht to play with” Isabella continued, “The man had been making it in secret, as you know he would not be permitted to do it otherwise, and he had hidden it in the bush and he was going to get it when the soldiers saw him.” Sir Edward stood silent and Isabella continued “Cannot you spare him this timehe did it for the little one and I am sure he meant no harm.” She pleaded.

Sir Edward said that he had broken the law and he knew what he had done. Isabella glared at Sir Edward until he finally said “I will spare him” he said to his wife “For the sake of the little one”. Sir Edward indicated that the prisoner be untied and brought to him. “Why did you not tell me yesterday that you were making a toy ship for my little boy?” he asked the abashed convict.

“Had I spoken” said the convict “the toddler would have heard and understood that Santa Clause was on this occasion, an enslave felon and I would have gladly died rather than that a child should have the simple faith of youth so ruthlessly destroyed.”

Sir Edward was in awe of this shabby, tattered convict that was standing before him. “May I enquire what was you before you fell to this plight?” said Sir Edward looking at him inquisitively.

“Sir I was a gentleman once” said Robbins, looking over at Isabella with the boy now cradled in her arms and said “more importantly a father”. It was not reported what happened afterword.

But what made the Sainly Isabella enquire further before she rushed down to see Sir Edward? Was it the nurse that told Isabella about the intended flogging to help him? Yes, the nurse did tell Isabella but only after Teddy the little boy had ran from room to room through Tablee House looking for “the yacht” that Santa had promise

CHAPTER XXII

AUSTRALIA

ROBERT DAWSON

UNDER ESTIMATED

The following is an excerpt from Australian Dictionary of Biography – on line Edition which best gives an overview of Robert Dawson’s life and career. Both Barnes and Merchant family’s lives were not only dependent on Dawson on Beckett Estate but more so in the early years of the settlement at Carrington.

I think Dawson’s hard work in carving a farming settlement out of poor virgin land has to some degree been underestimated. Dawson did all the hard work and although the settlement suffered after he left all the ground work per say had been done for Sir Edward Parry. Dawson’s nemesis the Macarthur’s and the Local committee were sacked, well resigned, giving Sir Edward Parry clear unimpeded control of the company. The Directors in London even new Dawson had been hard done by his sacking; but they had bigger plans in their sight and knew the current pastoral land that Dawson had thrust upon him was not suitable thus they relied heavily on Parry’s status to not only revitalise the company but to apply to the Governor to swap the selection.

Dawson’s empathy and understanding of the local aboriginal tribe had also made it easier for later company connections. Dawson no doubt was loyal to his indented servants and by company records prove he thought very highly of both Elizabeth and William Barnes.

BIOGRAPHY

“Robert Dawson (1782-1866), company agent and pastoralist, was born at Great Bentley, Essex, England, youngest son of Joseph Dawson. He was educated at Dr Lindsay's Grove Hall School near Bow, whence he returned to Essex to farm the family estate. Married in 1811 to Anne Taylor, Dawson remained at Bentley Lodge until 1821 when an agricultural depression forced him to Berkshire where he managed Becket, Viscount Barrington's estate.

In December 1824 Dawson was prevailed upon by John Macarthur junior, an old school friend by whom he was highly regarded, to accept from the newly formed Australian Agricultural Co. the post of chief agent in New South Wales in which capacity he was to establish and administer a pastoral domain of 1,000,000 acres (404,609 ha) subject to a committee resident there. This committee was entrusted by the directors in England with 'extensive discretionary powers', and dominated by its many representatives of the Macarthur family, whose advice Dawson was enjoined to accept at all times. In early 1825 Dawson bought stock in France, Saxony and Spain and, with his nephew John Dawson, then 19, as his assistant, he left England in the ships *York* and *Brothers* with a party of 15 men, 14 women, 40 children, more than 600 sheep, 12 cattle and 7 horses, reaching Sydney in November 1825. The local committee, having considered the three alternatives suggested by Surveyor-General **John Oxley**, thought the area between Port Stephens and the Manning River was most suitable for the company's activities.

Thither Dawson went in January 1826 on his first tour of inspection, penetrating as far north as the Manning River, which he named after the deputy governor of the company. On his return he praised the Port Stephens area on 'the nature of the harbour and other advantages', and the committee agreed that the whole establishment should be moved there as soon as possible.

Dawson made this recommendation without any investigation of the Liverpool Plains or the head of the Hastings River, both of which Oxley had rated, for pastoral purposes, higher than the Port Stephens area. In succumbing thus to the pressure obviously applied to him by the local committee Dawson betrayed the company's trust.

By June 1826 headquarters had been established at Carrington on Port Stephens; by 1827 much land had been cleared and spacious stores and workshops erected. Already he had commenced to move stock inland as the humid coastal pasturage proved unsuitable. Handicapped by shortage of supervisors and clerks, Dawson did not see fit while he was at Port Stephens to explore thoroughly and evaluate the immense area he was ready to accept on behalf of his employers. He did, however, discover and name the Gloucester district and the Barrington River. Visitors to the settlement at this time were impressed by the results achieved so soon: typical of these visitors was James Macarthur who in May 1827 spoke highly of Dawson's management and the progress being made. Dawson had been appointed a magistrate on his arrival and was soon known for his firmness and justice to all, free and convict. His enlightened attitude towards the Aborigines was remarked upon by visitors to the settlement.

The local committee, after influencing Dawson in his choice of site, proceeded to foist upon the company, at high prices, old and diseased sheep from their own flocks. Dawson was foolish enough to accept them, whether through carelessness, fear of the MacArthur's' power or respect for their probity. On realizing that the vendors intended to continue the practice, Dawson demurred. In June 1827 he wrote to James Macarthur: 'I was no longer disposed to make the Company Grant a burial ground for all the old sheep in the colony'. After this letter Dawson's time with the company was limited. On 27 December 1827 James Macarthur paid another visit and his report castigated Dawson for mismanagement and extravagance. In April 1828 he was suspended by the local committee and, on James Macarthur's report to the court of directors in London, was dismissed in January 1829. He was accused of bad management and insubordination, of taking up land on the north bank of the Manning River and running his own flocks on it, of using the company's resources in exploring and settling it. According to John Macarthur 'The concern cannot prosper because the Company's servants are only solicitous for their own interests'. Dawson published a convincing rebuttal of these accusations in his *Statement of the Services of Mr Dawson, as Chief Agent of the Australian Agricultural Company ...* (London, 1829). He returned to England late in 1828 and continued to press for justice, but a full hearing was never granted to him.

In 1836, after repeated representations to the Colonial Office, he was given land in New South Wales in recompense for the grant he had sought unsuccessfully from Sir Ralph Darling in 1828, although such grants were now forbidden by law. He returned to New South Wales with his second wife in 1839 to superintend his estate, Goorangoola, on the upper Hunter: he also acquired a 100-acre (40 ha) grant at Little Redhead, near Newcastle. Soon after his return he was again appointed magistrate for the area. One of his last recorded actions in New South Wales was to advise on the Botany Bay water supply scheme for Sydney. Dawson returned to England in 1862. He died in 1866 and was buried at Greenwich.

He was survived by two sons and one daughter of his first marriage and by one son of his second. The elder son of his first marriage, Robert Barrington, became well known as a civil servant and pastoralist.

Dawson's real achievements in his short time with the Australian Agricultural Co. were considerable. He established the company well, albeit in the wrong place, for which he must take much responsibility. He discovered valuable tracts of land in the Stroud, Gloucester and Manning districts and opened up the Port Stephens area for settlement.

His lot in having to deal with the MacArthur's was not to be envied. Given a fair chance, Dawson could well have succeeded.

The government's attitude towards him is indicated by the land grant and his reappointment as magistrate. That the London board of directors, while not prepared to give him justice, were well aware of where the blame lay is indicated by their words: 'The misconduct of Mr. Dawson is far exceeded in culpability by that of the Committee whose orders he was to obey', and by their action in dispensing with the committee before sending out a replacement for Dawson. **(Australian Dictionary of Biography, 2006-2012)**

CHAPTER XXIII

AUSTRALIA

LADY ISABELLA PARRY

THE SAINTLY PARRY

An article by Mary Salmon on Lady Parry appeared in the Sydney Morning Herald on Wednesday 24th January 1917 headed LADY PARRY AT PORT STEPHENS...

“In the early story of Australian settlement we have the work of many noble women to record; but few amongst the first comers have so genuine a claim in recognition today as Lady Parry, the wife of Sir Edward Parry at Port Stephens.”

Elizabeth and the families at Carrington lives were definitely enhanced by the arrival of Sir Edward and Lady Parry. Lady Parry suggested that prior to their coming to Port Stephens “For these good people no one had seen the inside of a church in the district, nor had their children seen a school, nor heard the note of music.” SMH 1917.

Lady Parry was a member of the Stanley family of Alderley a titled family and renowned for community work and philanthropy. After the Parry’s stepped ashore in Port Stephens in 1830 they began to re-establish the settlement, to a more accustomed lifestyle and social structure, as they put it, over the next four years.

Sir Edward fitted out the carpenters shop as a temporary church and Lady Parry gathered together a choir of young people and assembled them in her house to learn simple church music such as psalms and hymns. In the beginning there was no clergyman, therefore Sir Edward read the service, and even preached the sermons. Lady Parry taught in the school played the organ and led the singing. Lady Parry also marshalled every new arrived baby with its parents for christening. (Including Elizabeth’s children William and Richard)

I am sure Lady Parry was impressed by Elizabeth’s manner and character to allow her to wet nurse the sickly Isabella even though there were no doubt other nursing mothers available. From Lady Parry’s letters, as before indicated, she was very fastidious to whom she would let near her children. For Lady and Sir Edward to call Elizabeth Isabella’s “step mother” certainly indicated to her good character and the standing to which she was held by the Parry’s.

In another section of Lady Parry’s notes in September 1831, stated that she had “the prospect of a very nice nurse this time, the wife of one of the company servants, a very pious, clean, respectable, and handy woman, accustomed to act as a monthly nurse.” (M)

Whilst Lady Parry may have been describing some other servant’s wife, I would like to think that Elizabeth having already been wet nursed to the little Isabella it would have been an obvious choice given that Lady Parry only wanted some monthly support to the new little girl Lucy.

Like Elizabeth and the other families the Parry's shared in the isolation and troubles of the settlement but Lady Parry seldom complained in her letters to her mother in England and spoke lightly of any disasters. Lady Parry's main complaint was the slowness of the vessels that arrived from Britain with supplies.

When English goods did arrive Lady Parry commented that they were quickly sold in Sydney at highly inflated prices. Lady Parry missed the shops in England and it was also difficult to get clothes for the children so she wrote home to her mother to send her prints, flannel and calico. What of Elizabeth and how did she fare with children's clothes?

The company store stocked some goods and any servant or convict could work for the company outside the normal work hours for additional money. The indented servants and the like that could not work outside the hours like the shepherds were able to spend an additional 2/- per week at the store.

Lady Parry noted that in 1831 the principal object of theirs was to visit Stroud and see everybody in their own houses and to show them how sincere and interest they were in their welfare. Visits to Carrington and to the other families either by Lady Parry or Sir Edward or both continued throughout Parry's term. Lady Parry was very compassionate and took it upon herself to help anyone in distress including taking into her house a convict wife that had been severely abused by her husband until Sir Edward could apprehend the man. On another occasion Lady Parry was driving home from Carrington in March 1832 and was stopped on the road by a convict named Legge. The convict was unknown to the Parry's at that time and begged Lady Parry he be allowed a bed. Legge said that he had applied to James Ebsworth but was told that his tea and sugar must be stopped to pay for it. Lady Parry provided him with a bed on her own account.

On one occasion during her early travels Lady Parry mentions in her letters home about meeting a gentleman in the bush and so she struck up a conversation with him about England. Very naively she had asked "why he had been sent out?" "For poaching" was the reply, "I took Sir John Stanley of Alderley's birds. (Her father) The answer made an unexplainable link between to the two exiles. "I always felt kindly towards the man who had been so heavily punished for such a small offence" Lady Parry wrote in her diary. The gentleman's name indicated in the Lady Parry's diary was one "Daniel B" and the only convict (stealing birds) starting with B was Daniel Burgess the same Daniel Burgess that was tried and found guilty of trying to rape Cromarty's daughter. There must have been some mitigation or support for Daniel because after serving a two year sentence he returned to A.A.Co. in 1837 to complete the remainder of his time. Daniel completely reformed himself having received his Certificate of freedom in 1839 and was married in 1841 settling in the Maitland area.

Parry took credit for the distribution, to Protestant and Catholic alike, with the assistance of several bible societies, six hundred bibles and common books of prayer to the settlement. Sir Edward claimed that a bible could be found in every shepherds hut. (M) (By a coincidence Tahlee and the surrounding area today is owned by the Bible Society in Australia)

Lady Parry was devoted to her husband and Isabella's feelings were most certainly reciprocated. In her writings to her mother Lady Parry said "I am now writing alone having sent my own dear Man out to take his walk with FIDO as it is very cold and I felt somewhat idle today. I have just set my small music box to play to methere I have been up to the window to say a word with him as he went by, and he has brought me a small bit of yellow Jessamin."

Just before the Parry's left Australia a visitor called to see Isabella and noticed the following:- "at the end of Lady Parry's formed a garden at Carrington on the steep bank to the water. On this slope was a raised hillock and black head board on which was painted "POOR FIDO JULY 27 1833" This was one of the dogs which went with Parry to the North Pole and died at Carrington." (JF)

Despite the children taking up most of her time Lady Parry was a keen gardener, did some paintings and sketching's (Some of these sketches are in the possession of the Scott Polar Institute Cambridge) and an avid collector of butterflies and moths. Isabella's fine collection of butterflies was eaten by mice before she could take them home.

In the beginning Lady Parry wrote of the beauty of the area and how lucky she was but the isolation, work and further miscarried pregnancies in the final years at Carrington took its toll on Lady Parry. Near the end of Sir Edward's commission he wrote to his father in law that his wife was "yearning for those who are so near and dear to me". (M)

In June 1834, Sir Edward, Lady Parry and their four children took their departure in the PERSIAN for Britain it was felt that a great and irreparable loss had been suffered by the whole settlement at Port Stephens. There were few dry eyes the Sunday on which Sir Edward gave his last address and his Lady wife played the hymns. (SMH 1917)

YOUNG ISABELLA DEATH

The Parry's returned to England and to the tragedy which had characterised Lady Parry's earlier births and pregnancies. **On the 6th March 1836 the young Isabella (Elizabeth's step daughter) died of scarlet fever, she was six years old.** No doubt Elizabeth would have been upset by the news that she would have heard via her brothers and father still working for the company. Elizabeth would have felt a mother's pain as her own Richard, Isabella's playmate, was also six and she had worked so hard to keep Isabella alive in the early days at Carrington. (M)

To ease Lady Parry's pain a little another daughter Emmaline was born to Lady Parry later in that year (1836) but died in September 1837 11 months old. Three months later on the 23rd December 1837 Lady Parry gave birth to another daughter Caroline (She survived).

The following year 1838 Lady Parry was pregnant again and in the spring of 1839 took all the children to Tunbridge Wells for a change of air. (They were all suffering from severe whooping cough)

LADY PARRY DEATH

On the 11th May 1839 Lady Parry again gave birth to twin sons. The twins lived for a few hours and died and it soon became clear Lady Parry was dying also and her children were gathered around her to say farewell. Lady Isabella Louisa Parry died at 3am on the 13th May 1839 and was buried at Trinity Church Tunbridge Wells, she was 38 years old. (M)

When Sir Edward arrived in 1830 the settlement was in complete disarray and when he left four years later the company was a model of an outpost of England. The credit should not only be given to Sir Edward but to his wife Isabella who was constant in her attentions to the women and children of the settlement including their social and spiritual needs. (M)

Elizabeth's character and conviction would have no doubt been influenced or if not then reinforced by Isabella's, own conviction, manner and compassion.

Sir Edward and Lady Parry were the driving force in the building St Johns church at Stroud completed in 1833. (It was said that Lady Parry actually designed the church layout) Unfortunately Elizabeth and her family left early in 1833 so they would not have been in Stroud for the consecration. St Johns still stands today and is a fitting memorial to the work of Sir Edward however it is on the inside of the church that Isabella Parry's work is recognised.

When the news of Lady Parry's death reached Port Stephens the Officers and servants raised £50 for a memorial tablet to be made in England which was then fixed to the North Wall of the St Johns church at Stroud. The wording on memorial tablet to Lady Isabella Parry is very moving and a tribute to her qualities and to the esteem to which she was held by all those she came into contact with. According to the company records there is no equivalent memorial on the Australian Agricultural Estate. It was also said in many an article on Isabella and from those who knew her in the company that she possessed saint like qualities and was affectionately known as "Sir Edward's wife the Saintly Parry."



LADY PARRY c. 1830 (Unknown)

IN MEMORY OF
THE HON^{BLE} ISABELLA LOUISA PARRY
WIFE OF SIR W.E. PARRY, KNIGHT,
CAPTAIN IN THE ROYAL NAVY,
AND FORMERLY COMMISSIONER FOR THE
AUSTRALIAN AGRICULTURAL COMPANY.

SINCERE AND EARNEST IN PERSONAL PIETY
AND MOST EXEMPLARY
IN ALL THE DUTIES OF DOMESTIC LIFE
SHE WAS YET FURTHER CONSTRAINED
BY THE LOVE OF THAT REDEEMER ON WHOSE MERITS
SHE DEPENDED FOR SALVATION,
TO SEEK BY HER INFLUENCE AND PERSEVERING EFFORTS
AMONG THE PEOPLE AROUND HER,
THE ADVANCEMENT OF TRUE RELIGION,
SOUND MORALITY, AND CHRISTIAN EDUCATION.
DEEPLY IMPRESSED WITH A SENSE OF THE BENEFITS
WHICH SHE THEN CONFERRED
UPON THE COMMUNITY OF PORT STEPHENS
THE DIRECTORS, OFFICERS, AND SERVANTS OF THE COMPANY
HAVE ERECTED THIS TABLET
THAT THE REMEMBRANCE OF THEM
MAY BE TRANSMITTED TO FUTURE GENERATIONS.

There is no equivalent memorial on the Company's estate.

Memorial tablet fixed to the North Wall of the St Johns church at Stroud.

CHAPTER XXIV

AUSTRALIA

SIR EDWARD PARRY

THE TASK AHEAD

Before Sir Edward Parry and his family arrived to be in complete control of the company there were a number of other acting agents that followed Robert Dawson when he left. They were James Macarthur from April to August 1828 and James Ebsworth from August 1828 to January 1830. The acting Agents were still controlled by the local committee and together with a severe drought very little was done to improve conditions including staff morale which was at low ebb.

Throughout the four years of his term as Commissioner both Sir Edward and Lady Parry showed their personal interest in the company's indented servants by their practice of visiting at least some of their houses at Carrington or Stroud, wherever they happened to be every day. On his arrival Parry had found the Indented servants to be a most discontented lot. As they represented the core of experience among the company's workforce and were contracted to the company for many of them their seven year terms ran to about the end of Parry's own term, it was important to ensure that the causes of their discontent were removed if possible. After one of these daily visits on the 17th August 1831 Parry was glad to find that very few persons now spoke in anything like complaining manner and by May 1832 he commented in his diary "I visited every one of the houses today and found everybody comfortable and contented, I think for the first." (1)

All of the family's lives on the company estate were definitely enhanced by the arrival of Sir Edward and Lady Parry. Sir Edward was born at Bath, England on the 19th December 1790. He joined the British Navy in 1803 at the age of 13 years. Eventually he made Captain and appointment as third hydrography for the Royal Navy spending a larger part of his term of office engaged in Arctic exploration. For his efforts Captain William Edward Parry was knighted and received a substantial amount of money. Sir Edward rose to the rank of Rear Admiral but later resigned in 1829 to join the Australian Agricultural Company.

Sir Edward Parry and Lady Parry formally the Hon Isabella Louise Stanley fourth daughter of Lord Stanley of Alderley Hall, Chester arrived in Sydney on the 23rd Decemeber 1829 and took over command at Carrington on the 9th January 1830. Sir Edward found things there in a state of chaos, but his naval training standing him in good stead, he soon established raw discipline.

(The Voice of the North 10th May 1932)

Sir Edward Parry noted in his diary on the 9th January 1830 embarked for Port Stephens on board the company sloop Lambton towing two small boats carrying 20 tons of baggage. Sir Edward Parry ruled the settlement at Port Stephens with strict discipline, and at the same time earned the respect of all those under his control.

During his term he succeeded in bringing the company from the brink of disaster, and established it upon a sound foundation. **(The Voice of the North 10th May 1932)**

Sir Edward was also given the unenviable task of negotiating with the government for the exchange of some 600,000 acres of land to another more suitable grazing selection. The Directors in London were more than skilful in obtaining the distinguished Sir Edward to accomplish this task, to help elevate local dissention. Perhaps unbeknown to Sir Edward of the boards ulterior motives for employing him, an attractive salary of 2000 pounds per year was offered and a further 400 pounds pension for the rest of his life, should he do well, certainly sealed the appointment.

The Sydney Gazette 1830 stated that:-

“We are proud at the prospect of having so distinguished accession to Australia society, a feeling in which our readers will cordially participate.”

When Sir Edward arrived he approached the governor to press for an exchange of land for more suitable grazing land and his request was initially well received but blocked by officers that were unhappy with this proposal to give better land to the Australian agricultural Company. In May 1830 the Directors in London gave the Colonial Secretary to the Governor giving Sir Edward permission to select 600,000 acres in the interior in lue of an equitant grant on the present port Stephens Estate. The land was duly selected and granted (Just before Parry left) after local interventions and the company took possession of the new estates called Warrah and Goonoo Goonoo. Richard Merchant and his family brought or rented selections close to the boundaries on the new grant near Vacy.

JUSTICE AND MERCY

Sir Edward was a born again Christian that strangely emerged from the last voyage of exploration to the Artic. The spiritual needs and welfare of the Indented Servants were also promoted and pursued vigorously by Sir Edward and Lady Parry establishing church services, schools and better housing needs. Before a full time preacher was appointed to Carrington Sir Edward conducted the services and it was said that he was forthright and brilliant preacher and a pleasure to listen too. Of course Lady Parry played musical instruments and lead the singing in the church services for Sir Edward.

Sir Edward mindful of the security of the families on the estate he encouraged the men to deposit money into a Savings Bank. The Savings Bank at Port Stephens was later accepted as a branch of the New South Wales Savings Bank that had opened in Sydney in 1819.

A similar concern for the welfare of the wives and children lead Sir Edward on a few occasions to delay dismissing or releasing Company servants. For instance, Adam Howitt, who was continually drunk, neglected his work (An Engine Smith salary £ 130) and was violent towards his wife and children. After a charge against Adam by Mrs Howitt was locked out of the house including the children and were given shelter for the night by Sir Edward in his house. Adam Howitt kept braking court orders and at one stage was even goaled. Eventually Sir Edward had to release Howiit and he bemoaned “and what will become of his wretched wife and 4 helpless children, the eldest only 5 years old.” (1)

Parry was not, however, a weak administrator willing to agree to whatever demands were made of him in the interests of peace and the possibility of his Indented servants, whom he was forced to place great reliance because of the difficulty of securing assigned servants, seeking their discharges from the company as a result of real or imagined grievances. (

THE FIRST CRICKET MATCH NORTH OF SYDNEY

Elizabeth and her family perhaps saw the first cricket match played North of Sydney in Australia that took place on January 1st 1831. Sir Edward recorded in his diary. This was a holiday as usual. In the afternoon a public dinner was given to the indented servants and their families on the flat, which was newly decorated for the occasion with evergreen etc. After dinner the officers joined the indented servants in a game of cricket and we all (I was one of the players) felt it great relaxation, to say nothing of reminding us of dear old England. I was surprised to find what a good band of music they got up among the prisoners on this occasion.
(PD)

WILLIAM BARTON

Sir Edward first task was to put the company's accounts in order. He set about dealing with the Carrington accountant William Barton, whom John Macarthur had described as "a dangerous man but a good accountant". The company's books were incomprehensible and salaries were seldom ready. In July 1830 was dismissed. William Barton was the father of Australians first Prime Minister, Sir Edmond Barton. Elizabeth again became unknowingly involved in Australian history.

SIR EDWARD PARRY DEATH

After Lady Parry's death in England Sir Edward took consolation in religion. In 1841 he married Catherine, the Daughter of the Reverend R Hankinson and widow of Samuel Hoare whom he had first met when she was an impressionable 18 years old and became a close friend of the Parry's. Catherine produced three more children to Sir Edward. In England Sir Edward held several Admiralty posts and in 1853 he was promoted to Rear Admiral and Lieutenant Governor of Greenwich Hospital, home of the naval pensioners. Parry died on the 8th July 1855 nearly 16 years after Lady Isabella Parry died and was buried at Greenwich.

SIR EDWARD PARRY LEGACY

There is no doubt Sir Edward left a noble memory on all those who worked at and for the Australian Agricultural Company including Elizabeth and her family. Sir Edward was an able supervisor, a careful supervisor and evinced something of a statesman in his management of a vast enterprise that he found in such confusion at Port Stephens. Other than Sir Edwards religious and welfare work that he instigated and led by example, the most notable feature of his regime, were the building operations he carried out. The St Johns church at Stroud, a sacred edifice, built to withstand the test of centuries and so faithful was the workmanship put into that original plaster walls (1833) is still there today. About Stroud and Boral are still to be found, a century later beautiful examples of Sir Edward's building activity.

ST JOHNS CHURCH STROUD

Erected in 1833, St John's Anglican Church
Gothic Revival church situated on the crest of a small rise in Stroud.

St Johns Church was built by convicts in 1833 under the direction of Sir Edward Parry, and is one of the oldest Church buildings in NSW. The A.A. Company granted 50 guineas (\$105 dollars) towards the construction of the Church, the rest was provided by Sir Edward Parry. Its bricks were made by convicts from local clay deposits and the construction of the building was completed by convict labour. The doors, floor, altar, pulpits, pews, balustrade and stairway are all made from cedar and are still in original condition.

The stained glass 'Good Shepherd' window in the eastern wall was presented by R.H.D. (Robert Hoddle Driberg) White in 1883 in memory of his mother, Sarah Elizabeth White. Sarah died in 1841 at the age of just 22. Sarah's grave is located near the north-eastern portion of the Church. Sarah was the wife of Mr James Charles White, at one time the Company's Superintendent of Works and later Assistant General Superintendent, and the daughter of Robert Hoddle, who surveyed Melbourne.

The first ordained Anglican minister was Rev. William Macquarie Cowper (1810-1902), who served Stroud from 1836 to 1856 and later became Dean of Sydney. Cowper's daughter, Eliza Jane, married R.H.D. White in 1863 and in the early 1880s the family bought Tahlee, the former A.A. Company headquarters at Port Stephens.

St. John's is perhaps the finest and certainly the most intact Anglican Church in Australia which predates the influence of ecclesiology. It is comparable to anything of this scale surviving in England. (Clive Lucas OBE, B.Arch, FRAIA, ERSA)

WHAT BECAME OF SIR EDWARD AND LADY PARRY'S CHILDREN?

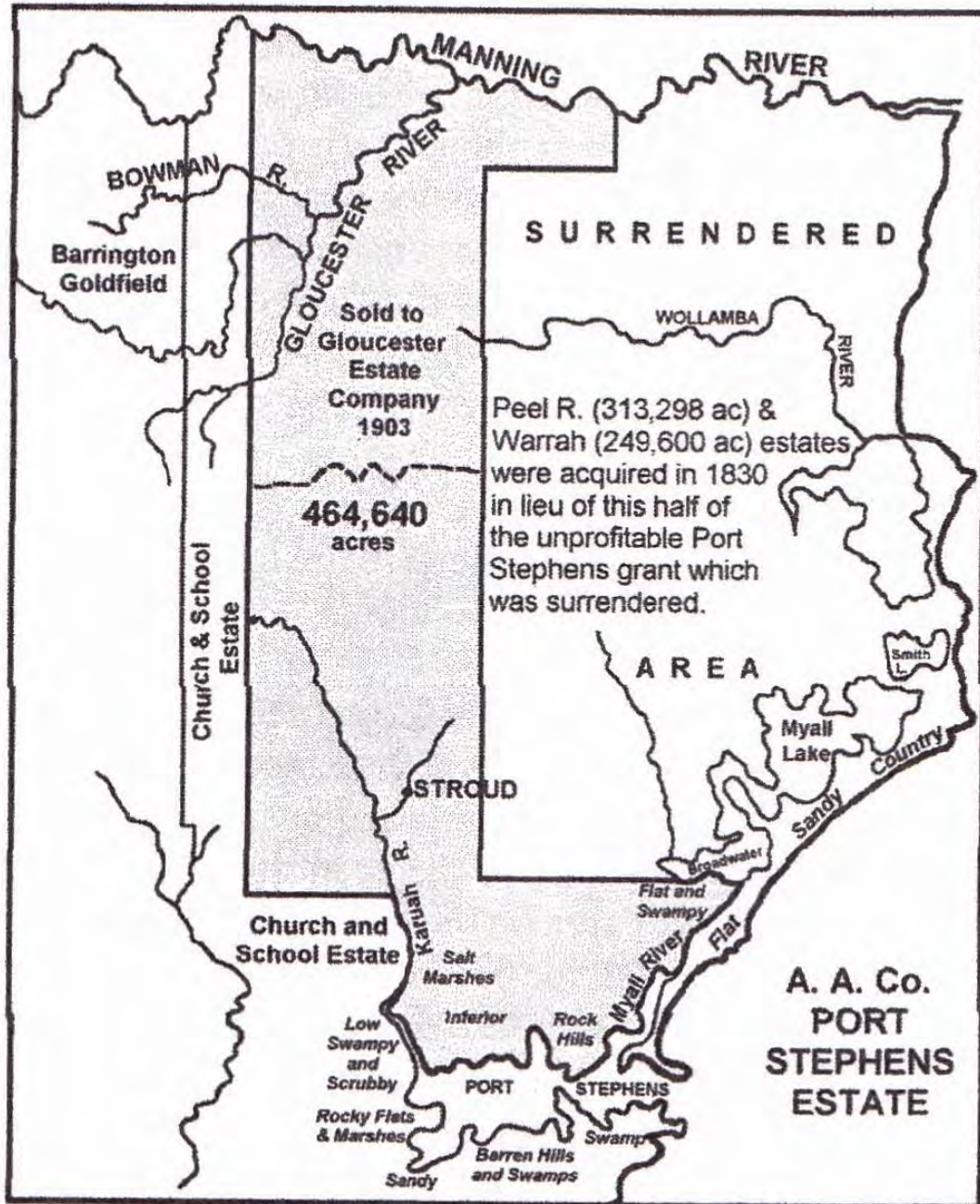
CHARLES PARRY

On the 21st October 1833 Lady Parry gave birth to a son named Charles.
Commander Charles Parry R.N. born at Port Stephens before the Parry's left Australia followed his father's footsteps becoming a famous navigator, geographer and explorer.
(The Voice of the North 10th May 1932)

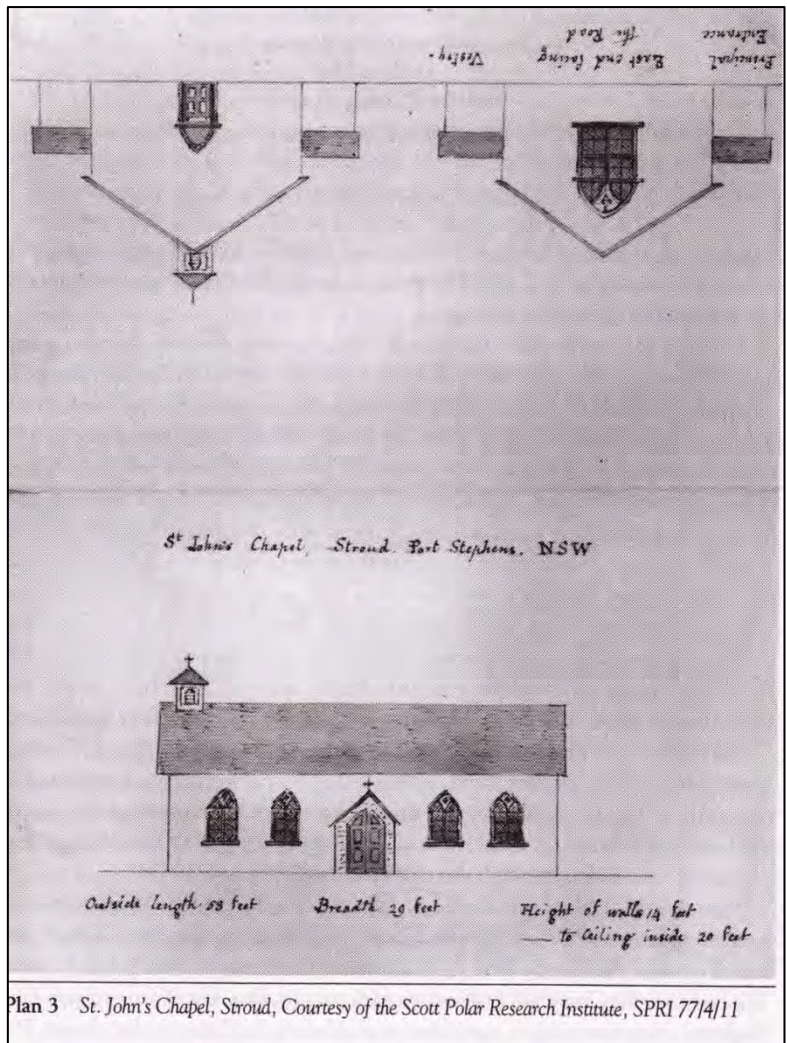
EDWARD PARRY

Edward twin of the poor Isabella that was born at Government House in Sydney, in 1830, became Bishop of Dover, and was the first Australian-born to attain that rank.
(The Voice of the North 10th May 1932)

I wonder what Elizabeth would have thought of Edwards career in the church given her close association with his sister Isabella and to some degree to Edward himself?



Map 4.3: The A. A. Company's Port Stephens Estate after the eastern portion had been surrendered in exchange for the Warrah and Peel Estates. The northern part of the reduced estate was sold to the Gloucester Estate Co. in 1903. (Map by W.E.R. Wilson, MA, published by King, 1957)



Sir Edward Parry c. 1830 (Unknown)

CHAPTER XXV

AUSTRALIA

CONTRACT EXPIRES

FAREWELL

By 1832 the compact little group which was the BARNES FAMILY had begun to break up after only about a year together in one house at Telegherry. The first to leave was Richard Barnes, following his discharge from the company services at the expiry of his contract on 26th May 1832. (1)

By the end of 1832, seven year contracts with all those who accompanied Dawson to New South Wales had also expired. Of the 79 original settlers, only 29 remained and they had 14 children. The choice of those remaining must in part have been compassionate...Richard Barnes was a part of the William Barnes family and William Barnes, who had another four children, was useful as an overseer at Telegherry. (M) Yet later Parry contradicted himself when he slurs the Barnes family in dispatches to London with the renewed contracts..

Elizabeth Merchant (Barnes) and her family left the company estate in 1833, on the expiry of the agreement of Richard Merchant with the company 30th December 1832. It is difficult to see why Parry released Richard Merchant whom he had described in a report with the words “Bore an excellent character when engaged by the company” and whose wife spoken of as “respectable young woman” in his list of Indented and other Free servants in which he took into account of the character of the wives as well as their husbands, because of its importance to the community. (1)

Parry was trying to trim down on expenditure for the company and would use any excuse to cancel or not reinstate Indented servants contracts. Parry's decision was based on his view that Richard Merchant's services were not worth half the cost of himself, his wife and family. It is difficult to understand his arithmetic. Richards wage was £25 a year, Elizabeth's probably within the range of £7-15 being given domestic servants in 1837. Even if Elizabeth was receiving £15 at the end of 1832 their combined wage would have been £40. Half of this amount £20, would have been less than £25 Richard Merchant was then receiving under his agreement. Perhaps it is a question of rations; they already had three children, William, Richard and Sarah, and Elizabeth was again pregnant; Jane was born on 13th May 1833, shortly after they left the Company's Estate, and baptised in the Parish of St James in Sydney on the 19th May 1834.

Other company Indented servants had their wages increased; William Barnes, Jean Rochier, William Jones. William Barnes wages had been increased firstly to £37. 10. 00 and become £40 by September 1835. (1)

Parry records in his Journal, in the entries for 23 / 31 January and 2 / 3 February 1833, the actual departure of Richard Merchant and his family on the Lambton (The Company's cutter Lambton) to Newcastle on their way to Maitland. (1)

The following are the excerpts from Parry's Diary

Wednesday 23rd January 1833

Ricard Merchant came from Stroud, and I promised to send him and his family to Newcastle by the cutter next trip, on their way to Maitland.

Thursday 31st January 1833

Cromarty and Merchant (with his family) came down from Booral, the former is to go in the Ebsworth (Company ship) to Newcastle and the latter leaving the company service.

Saturday 2nd February 1833

I was employed closely all day in winding up my business for newcastle and Sydney and at 7:30pm the Lambton sailed having Mr Scott, Andrew Turnbull, Mr C (Constable) Turnbull and daughter, Merchant with his wife and family. (PD)

Sunday 3rd February 1833

I saw the Lambton and Ebsworth at anchor in Salamander Bay all day.

CONTRACTS RENEWED

As discussed before Parry's reasoning not to renew contracts was a financil one and he used any excuse whether valid or not to dismiss personel he conidered not necessary. As before William and William jr contracts were renewed as Parry had already made this deccission as far back as 1831, as before noted. Parry's remarkes on William Barnes read "A steady well behaved man, with a large family. Very useful Overseer at the Telligherry Thoroughbread Station. I shall re-engage him, if he will concent". On 9th July 1832 Parry forwarded to London copies of six new agreements made with Indented servants, at the expiration of their former ones , namely:-

William Barnes and Son
Wiliam Jones
Jean Rochier
Thomas Hinton and Son
John Stokes, wife, and son.
Daniel Ivey

Stokes wife became very friendly with Lady Parry and returned to England with her and Sir Edward on the same ship in 1834. It is interesting that Parry added a note at the end of the new agreements "The company is now no longer burdened by any Barnes Family; one only son being retained who is good a shepherd as any prisoner"

I think Parry was just trying to impress the directors in London of his company savings in his advice for I am sure the prisoner shepherds were in a class of their own? Perhaps Parry also knew he was coming to the end of his contract and a very substantial sum of money for life was in the balance for his endeavours when he left the company.

WHAT HAPPENED TO THE FAMILY AFTER PORT STEPHENS?

An article written for WILLIAM MERCHANTS' obituary (See William Merchant Chapter) that appeared in the Maitland Weekly Mercury on Saturday 12th June 1920 suggested that the Richard Elizabeth and the family went to Sydney first before settling in the Allyn River when he was about 9 years of age. William suggests the period between 1833 and 1834 the family lived in Sydney and his father Richard was working as a carrier between Sydney and Parramatta. At this stage I can find no records of the family in Sydney during this period but that is to say they did not as all the other details stated in his obituary seem to be substantiated. Although Sydney being a place at that time of about eight good houses and the rest scrub seems to be exaggerated. There is other evidence suggesting the family may have been in Sydney from 1833 to at least 1834 with a certificate stating Jane Merchant (Records state **Marchant**) was baptised by the reverend Richard Hill in the Parish of St James inner Sydney (In the County of Cumberland) on the 19th of May 1834 (Jane was born on the 13th May 1833.) James Merchant however (Merchant correct spelling) was baptised in the Parish of Maitland (In the County of Northumberland) on the 13th November 1835. (James was born on the 16th May 1835) William also recollects BOLWARA which is between Vacy and Dungog.

RICHARD HILL

The Reverend Richard Hill the Minister for St James who baptised Jane in Sydney in 1834 may have been known to Elizabeth and Richard Merchant as the reverend had property in the Upper Hunter and had conducted services for the A.A.C0. at Port Stephens on several occasions. The Reverend Hill had also won the admeration from both Governor Macquarie and Samuel Marsden for his evangelical zeal, social concience and tolerant churchmanship. (Australian Dictionary of Biography)

Perhaps this was another link in Elizabeth's chain of peers that developed her strong religious convicting and later conversion.

CHAPTER XXVI

AUSTRALIA

WILLIAM MERCHANT

THE WILLIAM MERCHANT STORY

Richard and Elizabeth's first child William was born at Carrington on the 30th June 1828 and this would have made William app 5 years old when the family left the company in February 1833. According to Parry's diary in February 1833 Richard and the family were travelling to Maitland further up the Hunter River. Other researches have suggested the Merchant family may have stayed around Maitland before going further up the valley to the Patterson area. However an article written for WILLAM MERCHANTS' obituary that appeared in the Maitland Weekly Mercury on Saturday 12th June 1920 suggested that the Richard Elizabeth and the family went to Sydney first before settling in the Alyn River when he was about 9 years of age. William suggests the period between 1833 and 1836 the family lived in Sydney and his father Richard was working as a carrier between Sydney and Parramatta. At this stage I can find no records of the family in Sydney during this period but that is to say they did not as all the other details stated in his obituary seem to be substantiated. Although Sydney being a place at that time of about eight good houses and the rest scrub seems to be exaggerated. There is other evidence suggesting the family may have been in Sydney from 1833 to at least 1834 with a certificate stating Jane Merchant (Records state Marchant) was baptised in the Parish of St James inner Sydney (In the County of Cumberland) on the 19th of May 1834 (Jane was born on the 13th May 1833.) James Merchant however (Merchant correct spelling) was baptised in the Parish of Maitland (In the County of Northumberland) on the 13th November 1835. (James was born on the 16th May 1835) William also recollects BOLWARA which is in East Maitland.

MAITLAND WEEKLY MERCURY

There passed away on May 11th at his residence, Gostwyck Valley, Paterson, a very old and highly respected resident of the district in the person of Mr. William Merchant, who had reached the advanced age of 91 years and 10 months.

He was born at Port Stephens on June 30th in the year 1828, and spent his early childhood days in Sydney where his parents resided. His father was a carrier between Sydney and Parramatta, Sydney being only a place at that time of about eight good houses and the rest scrub.

When about 9 years of age, along with his parents, the Late Mr Merchant went to live on the Allyn River at Vacy. His father took over farming there and had convicts under him, and along with convicts took his first lessons in farming. When only a mere child he worked hard, and was there main support for his family of 12, of which he was the eldest. He often spoke of Bolwarra, (near Maitland) as he could remember it in his young days as being all a brush.

He could tell many interesting stories of the convict days and early settlement of the district. He spent the rest of life within 10 miles of old original home.

In August 1857, the late Mr Merchant married the only daughter of Mr & Mrs Smith, of Kent, England. The ceremony taking place in St Paul's, Church of England, Paterson. Of the marriage there were ten children .Two sons and two daughters pre-deceased him many years ago. There remain (Mary) Mrs T Edwards of Sydney, (Ann) Mrs Frank Martins, Martins Creek; (Sarah) Mrs S.J. Merchant of Gostwyck Valley; James Hildale; John of Gostwyck Valley. His wife pre-deased him about 19 years ago. There are 17 Grandchildren and two Great Grandchildren.

The late Mr Merchant did not enjoy very good health for the past 20 years. Latterly he contacted a cold and pleurisy set in which brought about his end.

The late Mr Merchant was of a quiet and kindly disposition and ever ready to lend a willing hand to those in need.

His remains were laid to rest alongside his wife in the Church of England, Paterson. (St Paul) The reverend Cannon Hirst officiated at the church and the graveside. The pall-bearers were Mr Frank O'Conner; Mr. A Taylor; Mr. C. Mannall and Mr. V. Taylor. The funeral was very largely attended by relatives and friends, which showed the very high esteem in which the deceased was held.

The chief mourners were Messrs' J. Merchant (Brother) J. and J. W. Merchant (sons); Mr T.J. Martin, Mr Frank Martin. (Sons-in-law) C. Mannall, S. Hamilton, R. Merchant (Nephews) Messrs' F. Martin, W.J. Martin, W.J. Martin, J. Edwards, H.J. Martin and J.W. Martin (Grandsons)Mrs T. Edwards, Mrs T.J. Martin, Miss S.J. Merchant (daughters), Misses Flo Martin, Doris and Jean Martin (Granddaughters)

Much sympathy has been expressed with the family in their sad bereavement.

(MAITLAND WEEKLY MERCURY Saturday 12th June 1920)

ST PAULS CHURCH

When large-scale settlement of the Paterson area began in 1822 the religious needs of those of the Church of England persuasion (and many others) were serviced by the Rev. George Middleton who was Chaplain to the penal settlement at Newcastle and the only resident pastor in the district at the time. When Middleton resigned in 1827 he was replaced by the Rev. Frederick Wilkinson who was suspended in 1830 and replaced by the Rev. Charles Wilton. (Middleton, Wilkinson and Wilton each served the Paterson area as part of their official role as Colonial Chaplain to Newcastle).

These early chaplains looked after large areas of the Hunter Valley but from 1834 the district gradually became subdivided and serviced by increasing numbers of Church of England clergy. In 1834 the Rev. G Rusden was appointed Chaplain of Maitland and a month after appointment 'he took baptisms at Paterson, where services were held in a lock-up house on the site of the intended town'.¹¹

He was followed in 1838 by the Rev. William Stack who was appointed to the Paterson and West Maitland districts. Rev. Stack held divine service at Paterson every Sunday afternoon.

The schoolhouse in Paterson, built in the early 1840s and used as a church before St Paul's was built. The CBC Bank B & B now stands on this block.

On 26 October 1839 Paterson finally gained its own resident minister, with the appointment of the Rev. John Jennings-Smith. He had arrived in Sydney in September with his wife and 10 children. They travelled by boat from Sydney to Morpeth and then walked to Paterson.

Bishop Broughton was unhappy with the land allocated to the Church of England in the new town of Paterson so he purchased land in the centre of the town from Lieutenant Frederick Bedwell. The Church became the owner of all the land along the eastern side of Duke Street from the corner of King Street down the Prince Street. The Rev Jennings-Smith erected a residence on the corner of Duke and Prince Streets but it was far too small for his large family. When Bishop Broughton visited he noted the cramped quarters as follows:

The parsonage-house, containing, however, but four rooms, is erected on the allotments which I purchased at the expense of the Society [for the Propagation of the Gospel]; and the Rev. J.J. Smith is therein resident, sustaining, I regret to observe, serious inconvenience from the residence of his numerous family in so contracted a space. Indeed, I felt so forcibly the disadvantages of Mr. Smith's position, that, on my own responsibility, I authorized him to contract for the erection of some additional rooms, and for enclosing and laying out a garden.^[2]

In January 1836 local people had begun collecting donations for the erection of a church in Paterson, with over 50 people pledging money, including the Archdeacon himself who subscribed £100, top of column 3).^[3] These funds were not used for several years.

Sometime after the Rev Jennings-Smith arrived in 1839 he erected a small stone building on Church land at the corner of King and Duke streets to initially serve as both a church and school (see photo above). About 1892 this large corner block was sold to the Commercial Banking Co. of Sydney, and the proceeds used to build the Parish Hall (which still stands next to St. Paul's). In 1902 the CBC erected the two-storey building which served as a bank for many years and is now a Bed & Breakfast.

The construction of St. Paul's church began within a year or so after the arrival of the Rev. Jennings-Smith but was not completed until 1845 due to a shortage of funds (there was a financial crisis in the colony in the early 1840s). St Paul's remained roofless for possibly two years or more, and Jennings-Smith provided the funds needed to complete the building out of his own pocket. Bishop Broughton opened and consecrated St. Paul's and the adjoining burial ground on 27 November 1845. In September 1846 the Rev. Jennings-Smith was killed when he fell from his gig (buggy) on the Maitland-Hexham road. A plaque in the Church, erected by parishioners on this death, conveys the high esteem they held for him. There is also a more recent stained glass window donated by members of the Jennings-Smith family to commemorate his role at Paterson.

There are other members of the Merchant Family buried in the church yard including Thomas Merchant (William's younger brother) who died in 1857 a year after Elizabeth left for Utah.

MERCHANT LANE

William it seems worked on or near Richard Merchants original property on the Allyn River before he moved a few miles across the river to near what is Martins Creek. A number of properties were purchased by James Merchant in succeeding years all around the Martins Creek area including two properties adjacent to each other that needed access lane to other properties near the railway. This access lane became known as MERCHANTS LANE.



JAMES MERCHANTS HOLDINGS AROUND MARTINS CREEK /VACY



MERCHANT LANE

JAMES MERCHANTS HOLDINGS AROUND MARTINS CREEK /VACY

CHAPTER XXVII

AUSTRALIA

BUSHRANGER CENTRAL

BUSHRANGERS CENTYRAL

Moving from Port Stephens to the Upper Hunter meant Elizabeth, Richard and the family were away from the relative protection of the Australian Agricultural Company's soldiers and constables and would have had to rely on an ineffective and poorly armed police force, for protection, from attacks by the bushrangers.

In 1830 a large, well mounted group of between twelve and fifteen began to harass Hunter Valley settlers. Bushranging seemed to increase in the area and in July 1833 an angry correspondent in the Sydney Herald reported that the Hunter district was overrun by bushrangers who were committing robberies daily. The writer went on to complain about the inefficiency of the police in the district and the numerous escapes of captures bushrangers from the Patricks Plains. Although this complaint undoubtedly had good reason to condemn the less than efficient performance of the district police, they nevertheless had an extremely difficult task. Not only did they have an extremely large area to protect but they were hampered by an efficiency of men and facilities. The other reason that made it difficult for police was that the bushrangers in the eyes of the assigned servants were heroes and gave them a great deal of help and kept them posted concerning police movements. The area Patterson and Dungog area seems to have been "Bushranger Central" from the years 1837 to 1840.

By far the worst notorious and longest surviving gang of "bushrangers" in the Upper Hunter area was the Jew Boy Gang. The gang led by the "Teddy Jew boy Davis" was very active in the area consisted of between six and fifteen members and were all excellent riders and well - armed. The gang had a hideout in the mountains between the Alyn River and Dungog. According to the Sydney Gazette in 1839 in one week the gang robbed no less seven coaches and teams on the Wollombi road, however a greater number of other robberies occurred near Maitland and the Paterson District and on the 9th June Lt Caswell's home was robbed of £400.00. Chapman's property also at Paterson "The Grange" was robbed twice in 18 months once by the Blacksmith Gang and once by the Jew Boy Gang.

The Sydney Monitor recorded that Bushrangers in the Paterson area about twelve to fourteen men that had absented themselves from their masters, and haven taken to the bush, began nightly raids on the settlers of the district. The gangs stole butter, cheese, poultry and pigs, a circumstance not very credible to the police. This would have been a concern to Richard and Elizabeth because as Richard applied and was granted a convict labourer in 1837 to work on his farm.

The Country News in June 1840 reported that an attack was made upon one of the settlers on the Paterson residing at Mr Andrews's farm by three bushrangers. One of the ruffians shot a settler through the shoulder but he succeeded in beating off the other armed scoundrels and gave the alarm. The police succeeded in capturing one of the robbers this is another product of the dastardly conduct against the settlers.

Early in 1840 the bushrangers were on the rampage. Horses were stolen from several stations in the Wollombi area and the gang took to holding up the roads for a day at a time, robbing every traveller who passed.

In late 1840 the Sydney Herald published accounts from its Williams River correspondent and other newspaper reports followed containing accounts of many robberies in the Paterson district.

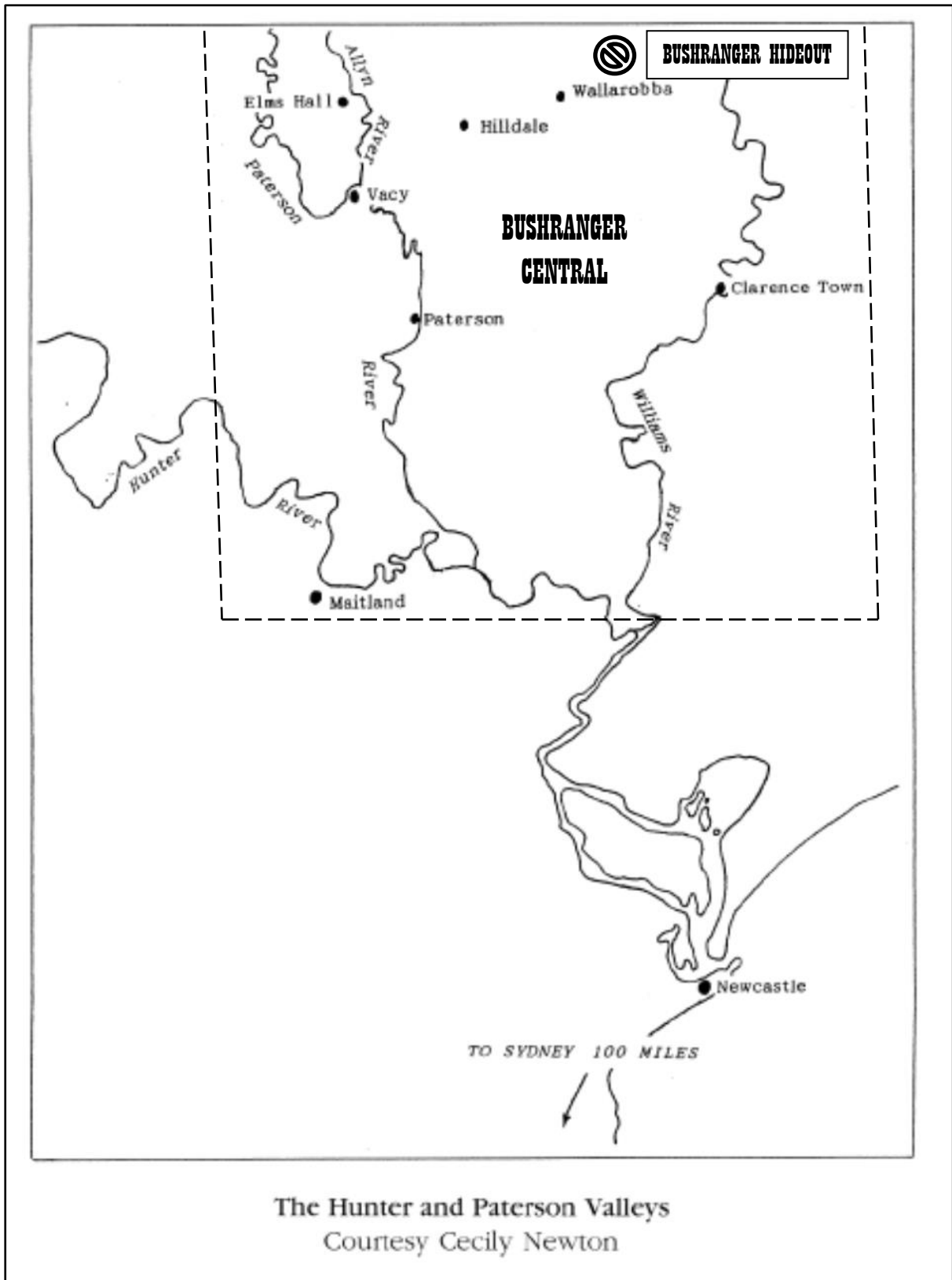
Mr H Cohen, Mr Close stockman, Mr Crawford, Mr Davis of Glenmore together with Mr Dunlop, the police magistrate who was a visitor at the time and the Prendergast Public House were all robbed on the same day and the gang also flogged MacDougall who was present at the Prendergast Inn because he had been found of flogging convicts whilst overseer of a chain gang.

The following is an account from the Sydney Herald 12 December 1840 about bushrangers on the Hunter,

BUSHRANGERS ON THE HUNTER.
A party of bushrangers assembled on Sunday last at Mr. Filcher's farm within five miles of Dungog, where they continued to regale themselves until the next morning, when they proceeded to the Grange and robbed Mr Chapman of two horses, with bridles, saddles, &c. From thence they proceeded to Walker's Union Inn, at the half moon flat on William's River which they robbed of upwards of £30 in cash. Two miles further on they fell in with Mr. Nowlan and Mr. Waring, a newly arrived Emigrant, on their way to Walloraha, whom they robbed of their watches, about £4 in money, and a horse. Again returning to Walker's Inn they robbed the Presbyterian Minister on his way to Dungog of his horse; proceeding towards the Paterson they seized on two horses belonging to Captain Hector and Mr. John Lord, and arrived at 4 o'clock at the Settlers' Arms Inn, within three miles of the township of Paterson, where they remained upwards of two hours, first having driven Mr. Jones the poundkeeper, and all his servants and guests into a room, and taking from him £20 in money. This party, four in number, were mounted, armed with guns and pistols, dressed in fine black cloth coats, Manilla straw hats, decorated with red ribbons. They are recognised as Shea, a runaway from Mr. Filcher, Robert Clutte from Mr. Chapman, Mr. Edward Sparks' assigned servant that absconded from the Liverpool range, and the fourth a man from Patricks Plains. To the latter place, it is supposed they have proceeded in their career of depredation.

After the Jew Boy Gang, large scale bushranging in the Hunter Valley virtually ceased for many years. There were small scale and minor incidents after about 1841 but nothing to the scale of the Jew Boys.

In 1843 Maitland Mercury newspaper reported a number of bushranging and robbery incidents in the Maitland Paterson area. By the end of 1843 an article appeared in the Maitland Mercury by a local resident of life in valley concerning dull times and that even the Policemen complained of having nothing to do.



CHAPTER XXVIII

AUSTRALIA

PATTERSON - VACY - ALLYN RIVER

GENERAL

It appears that Elizabeth and Richard and the family moved to the Upper Hunter from about 1835 onwards after a short stay in Sydney. There were a number of reasons to move to the Paterson, Vacy and Allyn River region as parts of the area were well known to Richard via his shepherd duties with The Australian Agricultural Company. The Patterson region is also on the fringe of the Australian Agricultural Companies amended estate not far from Stroud - Telingerry as the crow flies and some of the Barnes family held leases or property in the area. The Quaker Journals of Frederick Mackie touring the area in 1852-55 mentions crossing the Patterson River by punt. "The latter is a small river exceedingly circuitous watering a fertile valley enclosed by wooded hills. The verdure here reminded me of England, owing principally to the bright greens of the white cedar and Sydney Cedar, the only two deciduous trees in the colony." Perhaps Elizabeth and Richard were also attracted to the valley for the same reason. The valley has not changed much over the years and descendants of Elizabeth and Richard still live in the area.

PATTERSON

The first major town from Maitland and the Hunter River, heading north, is Patterson. The Paterson River starts high in the Mountains of the Barrington Tops and meanders its way down the valley some hundreds of miles and enters the Hunter River near Morpeth.

The original inhabitants of the land were the aboriginal people of the Wonnarua Tribe; then the timber cutters arrived for the much sort after supplies of Red Cedar. The Paterson River was then known as the Cedar Arm due to the abundance of the Timber.

In 1812-13 some convicts were permitted to farm in the area and the area became known as the "Old Banks". A military outpost was established along with another near the Williams River continued to provide for the interception of escaped convicts from Port Macquarie. The first land grants were made in 1822 when the area was formally opened up to settlement.

The present Township of Patterson is situated six kilometres to the original military station at OLD BANKS but was not proclaimed until 1833. Most of the early settlers were Scots hence the Presbyterian Church, St Ann's, preceded the Anglican Church and is said to be the oldest Presbyterian Church on mainland Australia.

Initially for Elizabeth and the family this township would have been used for major supplies and equipment. At its peak Patterson had four stores, five hotels, two shipyards, a saw mill, a tannery and four blacksmiths.

VACY

The next town or really, a village, to reach after leaving Paterson is Vacy.

The village is situated between Gresford and Paterson and was founded in the 1820s as a private town by John Cory, the owner of a large land grant. Vacy began to prosper in the 1850s and was a busy town by the 1870s. It remained a private town until it was sold in 1927 by the Cory family. The village is located at the junction of the Paterson and Allyn rivers.

ALLYN RIVER

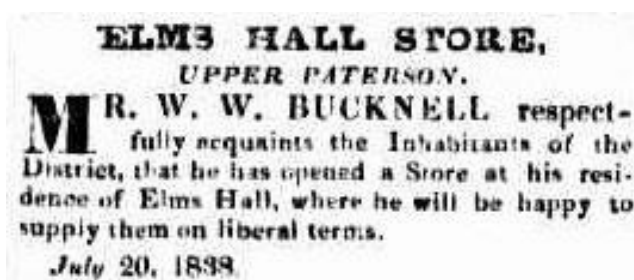
The Allyn River like the Paterson River, to the west, begins its journey in the Barrington Tops Mountains and meanders its way along the valley parallel to the Paterson River and enters the said river at Vacy. The Williams River runs parallel to the Allyn River, to the east and it also enters the Hunter River at Morpeth. Thus there are three important rivers feeding the valleys of the Upper Hunter with water and an abundance of grass and timber. The importance of the Allyn River was recognised early by the first settlers with land owners were all trying to buy large estates bounded by and including parts of the Allyn River.

ELMS HALL

The first recorded entry of Richard, Elizabeth and the family in the Upper Hunter is at Elms Hall Estate in about 1837. (About half way between Vacy and Gresford.) Elizabeth by this time had six children to look after and the eldest William only being 10 years old. It seems Richard may have leased part of the Elms Hall estate off William Bucknell; a section on and west of the Allyn River. The Elms Hall is a large estate adjoining John Cory's estate to the south and Townsend's estate to the north. Housing conditions for Elizabeth and the family were still very basic but the beautiful Allyn River area must have been a relief for her from the starkness of the Port Stephens area, the rough and tough of Sydney town and the mushrooming Maitland area.

Extracts from the **William Wentworth Bucknell "Ledger NO 1 Phoenix Park 1839-1858"** indicated Richard purchased goods from the store and records cattle owned and stock movements within the estate from about 1845 to 1854.

Maitland Mercury July 1838



**ELMS HALL STORE,
UPPER PATERSON.**

<i>Richard Merchant</i>			<i>Cr'd</i>			<i>Deb't</i>		
			£			£		
1845								
<i>Nov</i>	<i>5th</i>	<i>Sent lessor 142lb flour oat bag</i>	-			-		
<i>Dec</i>	<i>4th</i>	<i>Above returned</i>	-			-		
	<i>9th</i>	<i>60lb beef @ 2p lb.. By 2mens work @2s per day</i>		4	-		10	-
		<i>Sent us a bag of grain say 70lbs @4/6 per 100lbs</i>		3	3			
<i>July</i>	<i>21</i>	<i>By 4 days of labour at 4/6 per day each thrashing</i>		16	0			
<i>June</i>		<i>Lent us 10 flr. plus 10 flr. and 45 flr @1/8</i>		10	4			
			1	9	7		10	-
		<i>10 flr.</i>		1	8			
			1	11	3			
				10	-			
			1	1	3			
<i>Oct</i>	<i>13</i>	<i>Rendered</i>						
		<i>To 85lbs of beef @18d per 100 lbs</i>						
	<i>27</i>	<i>To 95lbs of beefto balance</i>	1	1	3			
		<i>Account settled</i>						

ELMS HALL

PHONIEX PARK ACCOUNTS BOOK 1845-46 (EXTRACTS)

The history of ELMSHALL dates from 20th March 1827 when William Bucknell notified the Surveyor General of his selection of land on the "second branch of Hunter's River about three or four miles northward of Mr Cory's farm, bounded on the north by Mr Townshend's farm, on the east by Mr John McIntyre and on the west by Mr Gibb's farm." The area had not been surveyed and permission to occupy the farm was refused. (Col Sec Letters 27/3386.No408 - Reel 2298)

On 16th June 1827 he applied to rent land north of the late Mr Adair's land and stretching towards the land he had applied for as his grant which had its northern boundry against Mr Townshend's land. (Col Sec 27/5622) This land appears to be between the Paterson and Allyn Rivers and approximates the land he was granted. By 28th August 1828 William, with his assigned convicts, had taken cattle on to the land although the government still had not given him authority to do so. They had built a stockyard and were commencing to build a house. (ML MSS 43)

In March 1828 he attempted to have the site of his grant altered but was unsuccessful. (Col Sec 28/2766) In 1829 Mr Townshend applied to rent the land chosen by W Bucknell as his grant and on 28th September 1829 the government finally gave William some authority to occupy the ELMSHALL land. By December of the same year he still had not received a formal order of possession. (Col SEC 29/1644)

In June 1830 William leased ELMSHALL to his son William Wentworth Bucknell for seven years (provisionally 14 years) at a very low rental. (Col Sec 31/9917) That year William also mortgaged part of ELMSHALL to William Charles Wentworth, and on 1st January 1831 to Francis Mitchell. (Land Titles Office Bk C No637, Book D No 219)

William owed the government money in payment for cattle he had bought at Emu Plains in 1827 and finally the Sheriff seized ELMSHALL in September 1831, although both William W Bucknell and Martha protested that part of the property seized rightfully belonged to them. (Col Sec 31/7402)

When the property was put up for auction Captain Maxwell became the purchaser with a bid for five hundred pounds. Although he had made the highest bid, no money changed hands that day, and before Captain Maxwell went to the Sheriff's office the next day to pay the deposit, he had become aware that William Wentworth Bucknell held the lease for the ELMSHALL farm for a considerable term and Captain Maxwell refused to continue with the purchase. The Under Sheriff was reprimanded for not collecting the deposit money at the time of sale and the Solicitor General and Attorney General were consulted and advised that Captain Maxwell was legally obliged to complete the purchase. (Col Sec 32/732, 32/1537) The Captain solved the problem by leaving the country and the land was again put up for auction on 12th January 1832 when no bids were forthcoming. (Col Sec 32/2377)

William Wentworth Bucknell continued to occupy ELMSHALL, although he lost all his possessions when his house was destroyed by fire in June 1836. (The Australian 14/6/1836)

Eventually on 30th August 1836 the deeds for the property were issued to William Bucknell. (Col Sec 36/3986)

In July 1838 William W Bucknell opened a store at his home on ELMSHALL. (The Australian 24/7/1838) In 1840 William and Martha first sold, but then when William W Bucknell could not pay, leased 640 acres of the ELMSHALL property to William W Bucknell for six hundred and sixty two pounds

fourteen shillings. (Land Titles Office Book R Nos 28 & 482) This land included the area which was subsequently subdivided into town lots for the township of Brecon and offered for sale in 1841. (The Australian 9/7/1840)

It would appear that there were several tenant farmers on the property by this time. Also in April 1841 the balance of the term of the original lease between William W Bucknell and William Bucknell for the area excluding the 640 acres made over to William W Bucknell was transferred to Charles W Bucknell for the sum of three hundred pounds. (Land Titles Office Book V No 939)

When William W Bucknell was declared insolvent on 9th February 1842 the debt to his father had not been paid. (Insolvency Index No 1180 Reg 1) William Bucknell himself was declared insolvent on 12th February 1844. (Insolvency Index No 33 Reg 1) William Charles Wentworth allowed William W Bucknell to continue farming the 640 acres of ELMSHALL and the proceeds of the rents, etc were to pay the quit rent, and paid to W C Wentworth against the mortgage he held.

Although William W Bucknell with his brothers were by now involved with depasturising runs in the Moree area, he still nominated Brecon as his home address.

In 1850 William Bucknell wrote to the Colonial Secretary requesting time to pay his quit rent, as the season was so bad on the Hunter that his tenants were destitute, and could not pay their rent. He claimed that never in his twenty three years occupation of the land had he seen conditions as bad as they were at that time. (Col Sec 50/2711)

On 11th February 1853 William Tipple Smith, William Bucknell's Trustee sold ELMSHALL to John Silk, who was acting on behalf of J J Kettle. The sale was contested by William Charles Wentworth who still held the mortgage over the farm, and J J Kettle was directed by the court to pay out the mortgage before he obtained title to the land. (Land Titles Office Book 47 No 704)

This sale ended the Bucknell family's involment with ELMSHALL.

**ELMS HALL STORE,
UPPER PATERSON.**

			<i>Merchant Jane</i>			Cr'd			D'bt
1849			£			£			
<i>July</i>	<i>1st</i>	<i>Self & Ms's Parker wages @ 8/-</i>				<i>1</i>	<i>4</i>	<i>-</i>	
		<i>M's B's brought 2 shirts @ 3/6</i>		<i>7</i>					
		<i>1 pair trousers @ 8/6</i>		<i>8</i>	<i>6</i>				
		<i>M's B's brought a pair Harrisons Boots @ 8/6</i>		<i>8</i>	<i>6</i>				
		<i>Account Settled</i>							

ELMS HALL
PHONIEX PARK ACCOUNTS BOOK (EXTRACTS)

JANE MERCHANT WEDDING

The above entry was also found in the accounts book dated 1849. This entry may have coincided with Jane and William Parker's wedding that took place on the 2nd October 1849. Ms B was no doubt Elizabeth Barnes that was getting ready for the wedding. Elizabeth must have been excited as it was her eldest daughter and the first of her children to be married. Although stated as Ms B...for Barnes she was Merchant but the Barnes were well known in the area and sometimes Elizabeth was often called by her maiden name. Jane Elizabeth and the Parkers seemed to know what they wanted from the store as the wages paid exactly the items purchased.

CONVICT LABOUR

On the 21st January 1837 Richard Merchant was granted a convict labourer to assist with his farm. Since he was working on the Elms Hall estate I think one of the Bucknell's may have assisted him in making these arrangements as Richard was not literate. Bucknell's had a large number of convict labourers working on his estate. The name of the convict labourer is not known at this stage or how long he worked for Richard.. William mentions in his memoirs having convict labourers on the farm.

King, William, Bathurst, 1 laborer	Lithgow, W., for his farm, 1 farm laborer
Kable, George, Bathurst, 1 leather dresser and tanner	Livingstone, Alexander, Paterson, 1 sailor
Kerr, W. J., Bathurst, 1 weaver	Lord, Francis, Macquarie-place, 1 laborer, 1 groom
Kite, Thomas, Bathurst, 1 laborer	Lang, Richard, Paterson, 1 laborer and sailor
Kennedy, John, Illawarra, 1 soldier	Lahy, Michael, Bathurst, 1 farm servant
Kelly, Archibald, Illawarra, 1 stable boy	Leas, William, Georges' River, 1 farm laborer
Klensendorffe, W., Campbelltown, 1 laborer	Lamb, John, for his farm, 1 farm servant
Kennedy, John, Appin, 1 laborer	Lowe, A. B., Merton, 1 farm servant
Kemp, G. A., Campbelltown, 1 pedlar	Larkham, Mary, for her farm, 1 farm servant and shepherd
Kibble, Richard, Penrith, 1 groom	Leonard, James, Campbelltown, 1 rule maker
Kenny, Charles, Richmond, 1 laborer	Lithgow, William, Argyle, 1 bricklayer
Kelly, Daniel, Richmond, 1 dealer	Lawson, William, Prospect, 1 hatter's boy, 1 comb maker
Kable, John, Portland Head, 1 fisherman	Leary, John, Campbelltown, 1 farmer's boy
Kable, George, Bathurst, 1 cook and seaman	Lovely, Samuel, Campbelltown, 1 farm servant and shepherd
King, James, Williams' River, 1 farm servant	Lambie, John, Berrima, 1 in-door servant
Kable, George, Bathurst, 1 whip-thong maker	Middleton, Eliza, Castlereagh-street, 1 in-door servant, 1 stockman
Kerr, W. J., Bathurst, 1 errand boy	Malore, P. W., Maitland, 1 groom, 1 in-door servant
Kite, Thomas, Bathurst, 1 seaman	Moore, Thomas, Liverpool, 1 in-door servant
Keane, Reverend J. E., Bathurst, 1 farm laborer	Muckle, George, Liverpool, 1 weaver
King, William, Bathurst, 1 ploughman	Moore, S. S., Cabramatta, 1 laborer
Kinghorn, Alexander, Bathurst, 1 cotton factory	Martin, Alfred, Campbelltown, 1 laborer
Keely, Edward, Paterson, 1 laborer	M'Leod, W. R., Cabramatta, 1 laborer
King, William, Penrith, 1 farm laborer	Marsden, Thomas, Bathurst, 1 tailor
Kennedy, Alfred, Penrith, 1 errand boy	M'Lean, John, Bathurst, 1 clerk
Kingstone, Samuel, Paterson, 1 laborer and soldier	Murphy, Roger, for his farm, 1 housekeeper
Keightly William, Cabramatta, 1 weaver, 1 soldier	Montefiore, J. B. for his farm, 1 laborer
Kerr, J. W., Bathurst, 1 farm servant, 1 mason's laborer, 1 butcher's boy, 1 laborer	Morisset, J. T., Bathurst, 1 stock-keeper
Kinghorne, James, Goulburn, 1 town laborer	M'Kenzie, J. P., Bathurst, 1 laborer
Kerr, William, Woolloomooloo, 1 groom and in door servant	Murray, Andrew, Vale of Clwyd, 1 groom
Kelly, Hugh, Executors of late, 1 plasterer	Morrice, John, Sutton Forest, 1 shoemaker
Kerr, J. W., Bathurst, 1 butcher's boy	Mowatt, Francis, Murray, 1 laborer
Lang, Andrew, Dunmore, 1 weaver and soldier	M'Alister, L. Clifton, 1 laborer
Lowe, A. B., Merton, 1 groom, 1 in-door servant	M'Arthur, James, junior, Westwood, 1 laborer
Lambert, R., senior, Bathurst, 1 groom	M'Leay, James, Ulladolla, 1 weaver
Lawson, William, junior, Bathurst, 1 laborer	M'Arthur, James, Camden, 1 laborer
Lawson, Nelson, Bathurst, 1 reed-maker	M'Arthur, Edward, Camden, 1 laborer
Lambert, R., senior, Bathurst, 1 butcher	M'Arthur, William, Camden, 1 woodranger
Lane, William, Bathurst, 1 laborer	May, Laurence, junior, M'Donald's River, 1 blacksmith's laborer
Lee, William, Bathurst, 1 laborer	Murphy, Peter, M'Donald's River, 1 linen draper
Lord, E. W., Bathurst, 1 laborer	Mowatt, Francis, Narcllan, 1 carpenter
Lowe, J. W., Bathurst, 1 laborer	Mosman, Archibald, Williams' River, 1 horse-dealer
Lahy, Michael, Bathurst, 1 tailor	Mann J. T., Williams' River, 1 carpet weaver
Larkin, Martin, Illawarra, 1 stable boy	Mitchell, Francis, for his farm, 1 ploughman
Lysaght, J., Illawarra, 1 laborer	Mason, Samuel, Pitt Town, 1 laborer
Larkin, Peter, Illawarra, 1 brass-filer	M'Kenzie, John, Pitt Town, 1 fringe weaver
Leahy, J. T., Illawarra, 1 seaman and weaver	Marsden, Reverend Samuel, Pitt Town, 1 errand boy
Lewes, H. S., Sutton Forest, 1 laborer	Metcalf, George, Penrith, 1 errand boy
Lewis, Edward, Richmond, 1 laborer	M'Kovey, James, Penrith, 1 mariner
Lawson, William, junior, Bathurst, 1 seaman	M'Intyre, Donald, Durtbrook, 1 bullock driver
Lawson, Nelson, Bathurst, 1 errand boy	Martin, James, Illawarra, 1 laborer, 1 soldier
Lambert, Robert, junior, Bathurst, 1 house-keeper	Merchant, Richard, Paterson, 1 ditto *
Lane, William, Bathurst, 1 laborer	Marks, James, Illawarra, 1 ditto
Lee, William, Bathurst, 1 farm servant	M'Lean, William, Kilcoy, 1 ditto
Loftus, Andrew, Bathurst, 1 farmer	M'Lean, Alexander, Port Macquarie, 1 lamp-fighter, 1 groom
Livingstone, Andrew, Bathurst, 1 farmer's boy	Maher, Mary, Illawarra, 1 ploughman
Lord, E. W., Bathurst, 1 brickfield laborer	M'Alister, Mathew, Goulburn, 1 waggoner
Lowe, J. W., Bathurst, 1 carter, 1 farm laborer	Maughan, John, Port Macquarie, 1 farm servant and shepherd
Lewis, W. E., Penrith, 1 laborer	
Luragy, Barnard, Penrith, 1 piecer	

GOVERNMENT GAZETTE 25/1/1837



Parish of Gresford, showing Ann's home, Newtown, the death place of Samuel Kingston. The promise of the grant of Newtown was purchased by James Taylor in 1839 from A Newton. Title was not issued by the Crown until many years later in 1890. Although a play on Newton's name, it is also, like other Alyn place names, Welsh. Brecon was never built.

Bruce Norris's (grandson of Elizabeth Signal) wife once lived at Cory Vale

CAMPSIE

Sometime after about 1854 Richard Elizabeth and the family moved to, I believe, Trevallyn and leased part of the estate on the Alyn River. (Campsie) Elizabeth had given birth to 12 children up to this date the youngest being John 3 years and the oldest helping Richard was William 27 years. It was here that Richard spent his final years and is buried somewhere near the river on the estate. Campsie estate was well known and is mentioned regularly in reports and newspapers of the time.

TREVALLYN

George Townshend was born in Wales in June 1798 and served some time in the Royal Navy as a youth. He appears to have been well educated, with a sound knowledge of agriculture and horticulture. He presumably lived at Trevallyn in the Gresford area of northern Wales after his father purchased the Trevallyn estate there in 1810.^[1]

In August 1825 George Townshend wrote to the Colonial Office in London seeking a grant of land in New South Wales, and approval was granted. Later that year he sailed on the ship *Prince Regent* along with Charles Boydell and Alexander Park who would become his neighbours in the Gresford area of NSW. He arrived in Sydney in March 1826 and a few months later received a grant of 2,560 acres of land on the Paterson River (see [map](#)). He named his grant Trevallyn after his father's estate in Wales.

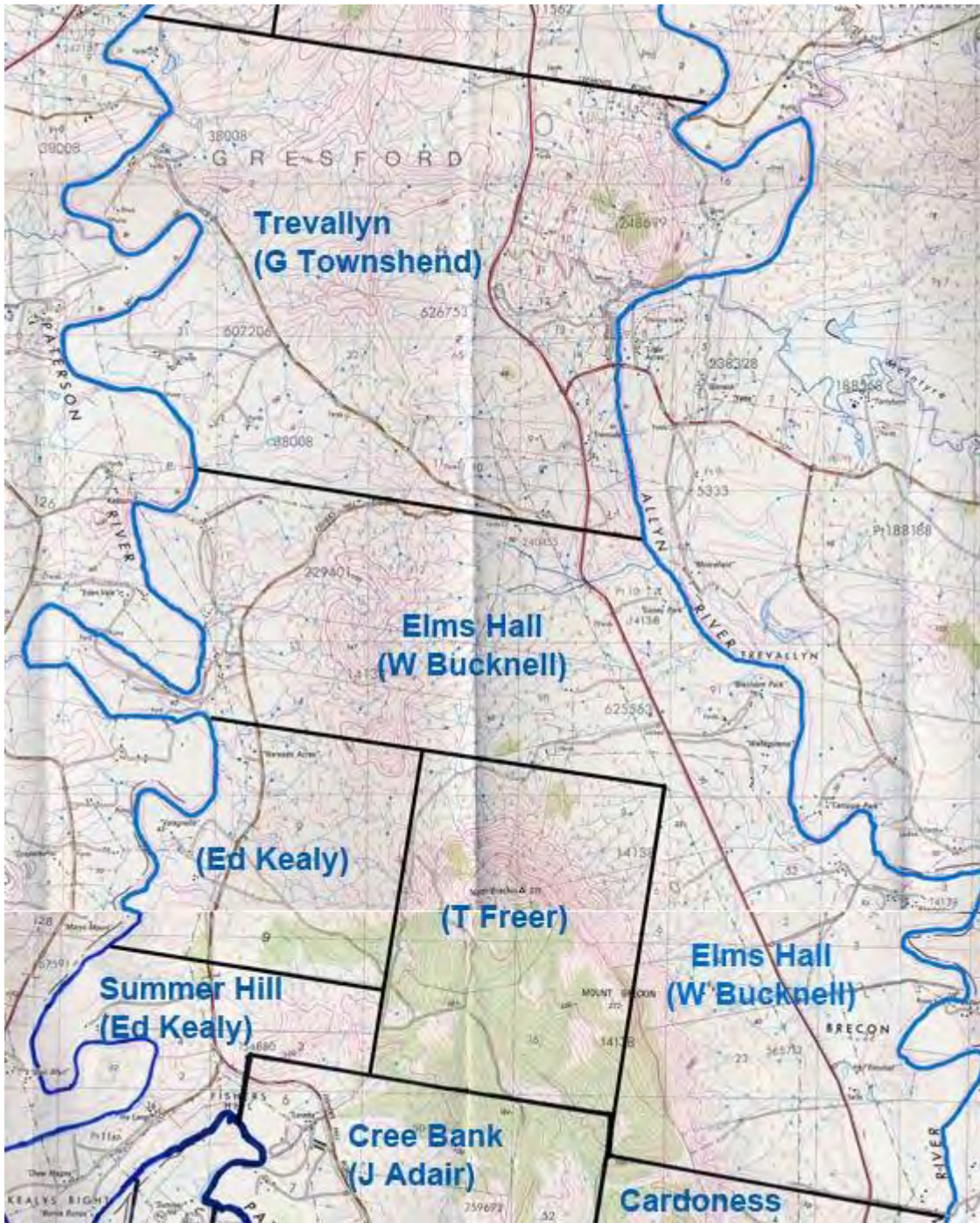
In June 1827 George Townshend was appointed as a Justice of the Peace, a position which at the time carried with it duties as an honorary (unpaid) magistrate. Townshend thus sat as a magistrate on the Patersons Plain Bench along with [James Webber](#) who had been appointed two years earlier. By the end of 1827 Townshend was also deputy chairman of the recently formed Paterson River Farmers' Club.

In about 1836 George Townshend built the stately and impressive two-storey homestead at Trevallyn (now demolished). As early as 1836 Townsend began disposing of or mortgaging sections of his land. Towards the end of 1840 it was obvious that Townshend was suffering financial difficulties, and he mortgaged many more blocks of land. Jack Sullivan concludes that "Townshend had lost all his vast empire, with the exception of Trevallyn and 150 acres opposite". Trevallyn itself escaped attention as it had been made over to his wife as part of a marriage agreement.

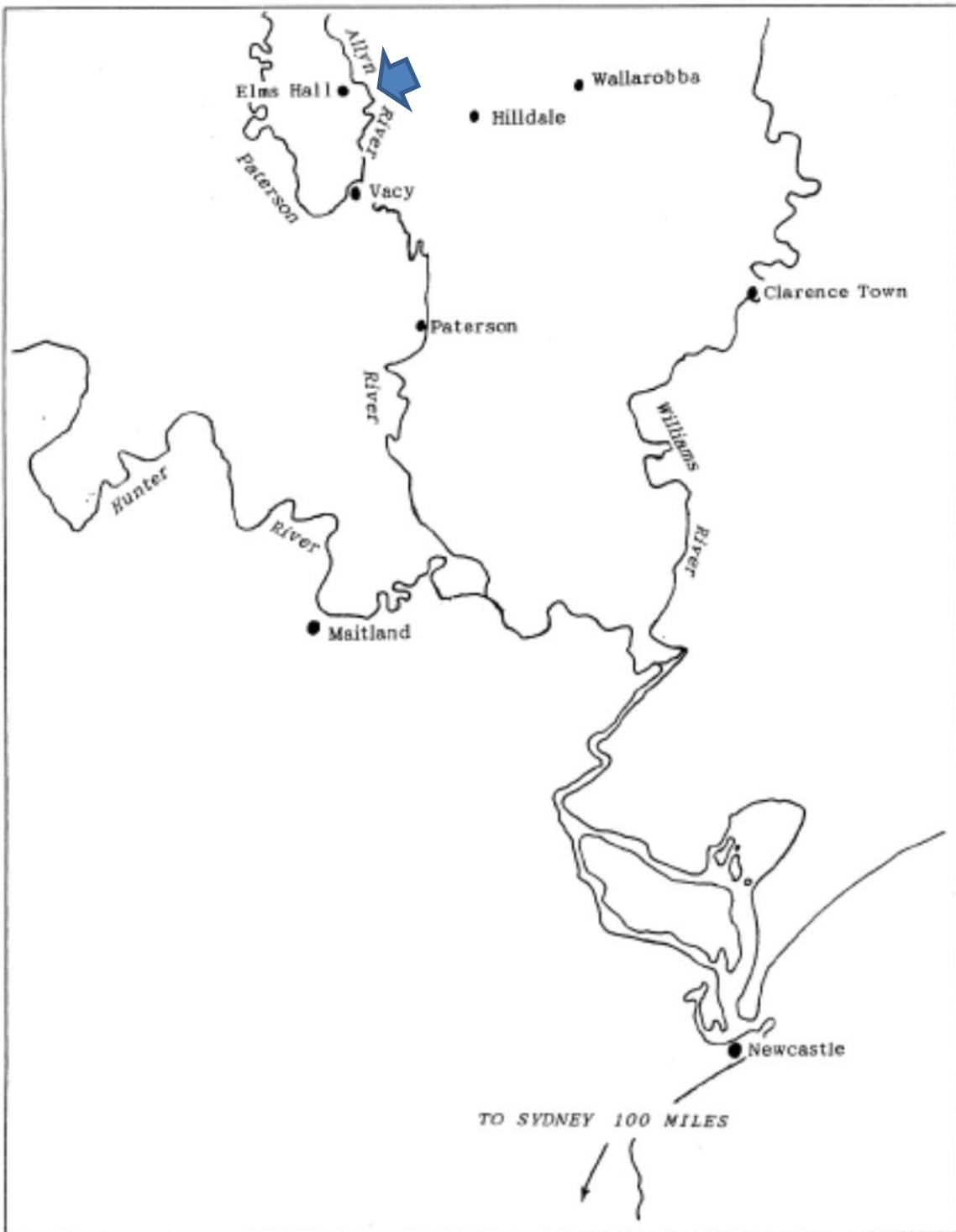
By mid 1841 Townshend was insolvent and his estate was assigned to trustees. In April 1842, by order of the trustees, his livestock and farm equipment were sold to recover some of his debts. In that same year his third surviving daughter, Susan, was born at Trevallyn (in all there would be six surviving children of whom four were daughters).

By 1849 Townshend had subdivided portion of Trevallyn into small farms that he advertised for lease. For his part Townshend became to focus on horticulture and in May 1861 he advertised he could supply any quantity of oranges up to 20,000 dozen packed, if required, in regular fruit boxes. In 1862 George and Elizabeth Townshend and two children sailed from Sydney bound for Wales, leaving two of the older children (George jnr and Mary) at Trevallyn. Of the four travellers, only George would return to Australia, arriving in Melbourne in 1866.

The current-day Campsie Park property is on the Allyn River between Gresford and Vacy, just below Trevallyn. It is marked on detailed topographic maps. It may not of course be the location of the original Campsie. According to Jack Sullivan's book "Patch and Glennie of Orindinna, Gresford - early wine growing in the Paterson Valley", page 100, [James Campsie Dalglish of Campsie, Allyn River](#), provided two acres of land to the Government for a public school. (1870) **Paterson Historical Society**



Paterson River History web site.



The Hunter and Paterson Valleys
Courtesy Cecily Newton

Maitland Mercury August 1848.

This item appeared in the Maitland Mercury August 1848. Thus indicating in 1848 Richard and his family were still leasing a farm at Elms Hall and Elizabeth's brother John Barnes was leasing a farm from the Australian Agricultural Company.

Ten Shillings Reward.
LOST, from a paddock off the Elms Hall Estate, Allyn River, on Tuesday, the 15th inst., a FLEA-BITTEN GREY MARE, aged, about 15½ hands high, with collar marks on each shoulder, branded on the near shoulder JD, 2 over.
The above reward of Ten Shillings will be paid to any person delivering the said Mare to Mr. Henry Reeves, West Maitland, Mr. Richard Merchant, Elms Hall Estate, Allyn River, or to the owner, Port Stephens.
JOHN BARNES.
Tollighery, Port Stephens, }
August 21, 1848. { 1286

Maitland Mercury in July 1853

The following item appeared in the Maitland Mercury in July 1853 indicating that Richard had some news on the Reeves Estate. The news was likely that of a deceased estate that Reeves may have been entitled too?

IF this should meet the eye of JOHN REEVES, whose father formerly lived in Somersetshire, and arrived in this colony about Twenty-three Years ago, by communicating with the undersigned, will hear of something to his advantage.
RICHARD MERCHANT,
Allyn River, near Paterson.
18th July, 1853. 2370

RICHARD MERCHANT AT INQUEST

In March 1853 an inquest was held into the death and Richard Merchant was called as chief witness. It seems then (1853) Richard and his family were living or leasing on or close to the "CAMPSIE" Estate.

Maitland Mercury March 1853.

INQUEST.—On Sunday an inquest was held, by Mr. Parker, at the Upper Paterson, on the body of Thomas Brown. It appeared, from the evidence of Henry Stockwell and Richard Merchant, settlers, and of Dr. Park, that deceased, who was 62 years old, had for years been known as a drunkard. Latterly he had become afflicted with dropsy, and went to the Sydney hospital, but came back to the Paterson district again. On Wednesday last he called at Mr. Merchant's, saying he was very ill; remained there two days, and then went to Mr. Stockwell's, at Campsie, to try to see Dr. Park, Mr. Merchant lending him a horse for the purpose. He reached Mr. Stockwell's about nine on Friday morning, and Dr. Park soon afterwards passing by, Mr. Stockwell called him in, but Dr. Park found Brown was dying, and that nothing could be done for him. Brown died a few hours afterwards. The jury returned a verdict of death from disease, brought on by acts of intemperance.

This for sale notice appeared in the Maitland Mercury in 1868 stating "CAMPSIE FOR SALE" the 1280 acre property is the exact amount of the Townsend Grant.

NOTICE

Thursday

FOR SALE, by private bargain, the ESTATE OF CAMPSIE, of 1280 acres, situated on the Allyn River, distant from the township of Paterson nine miles, and twenty from Maitland.

Improvements on the property consist of a substantial built brick cottage, plastered and well finished, containing eight rooms, verandah fifty feet by twelve; garden of about four acres, consisting of an acre and a-half of vines, a number of splendid orange and other choice fruit trees, all in full bearing; upwards of 100 acres of cultivation land, cleared and fenced, and now occupied by tenants whose leases expire on the 30th April next. A large quantity of Government land adjoining.

For further particulars apply to JAS. THOMSON, Esq., Newcastle-street, East Maitland; or to

R. PARK, ESQ.,
Lewinsbrook.

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CAMPSIE SALES

This item appeared in January 1853 Maitland Mercury 1853 with mention of J. Dalglish at his "CAMPSIE" residence

STOCK SALES, PATERSON DISTRICT.—We are requested to call attention to Mr. Dodds's three days' sales of cattle and horses, this week, at different places in the Paterson district. On Thursday, the 13th, at Campsie, the residence of James Dalglish, Esq., sixty head of quiet well bred cattle, consisting of milch cows, heifers, and bullocks. On Friday, the 14th, at the Gre-ford Pound Yards, by direction of F. B. Gibbes, Esq., eighty head of prime cattle, consisting of milch cows, bullocks, heifers, and steers, being mostly the progeny of celebrated bulls. On Saturday, the 15th, at Norwood, the residence of F. B. Gibbes, Esq., 40 head of superior horse stock, comprising seven proved and powerful draught horses, and the remainder saddle horses and mares; and also some flour and other property.— *Communicated.*

THE ANGLICAN CHURCH 1853

The Anglican Church in 1853 must have been worried about the Mormon influence on some of its parishioners and extended some of its services to outlying areas, including on the Campsie Estate.

HINTON, NOV. 17, 1853.

4207

Church Extension Scheme of the Synod of Australia.

PATERSON DISTRICT.

THE ANNUAL SERMON in behalf of the Church Extension Scheme of the Synod of Australia will be preached, if the Lord will, by the Rev. JAMES B. LAUGHTON, B.A., in St. Anne's Church, Paterson, on SABBATH, the 27th November, 1853, being the Second Anniversary of Mr. Laughton's induction to the charge; when it is hoped that the members of the Church of Scotland, and other Christian friends, will be ready to assist liberally in sending the Message of Salvation and the Ordinances of the Gospel to their brethren in various parts of the colony, who have no aid from the Public Treasury.

MR. LAUGHTON will preach, D.V., on the same day, at 3 p.m., at Cardoness, when a COLLECTION will be made for the same object.

SERMONS will also be preached, D.V., and COLLECTIONS made, for the same object, as under:—

Upper Allyn, SABBATH, December 11, 1853, at 10½ A.M.

Upper Paterson, SABBATH, December 11, 1853, at 3½ P.M.

Lewinsbrook, SABBATH, January 8, 1854, at 11 A.M.

Campsie, SABBATH, January 8, at 3 P.M.

“Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”—Acts. ix, 35.

4185

ALYN RIVER FARMS

Bushrangers and runaway convicts were not the only dangers that faced Richard, Elizabeth and the family along the Alyn River in the late 1830's and early 1840's. Accidents, native and wild animals still posed a threat to families and the following are some interesting items I found for the time.

HORRIBLE OUTRAGE BY BLACKS.

The heading above greeted the readers of the **Maitland Mercury in February 1843**. Although by 1843 most of the Aborigines in the hunter valley were decimated by sickness and most of their land taken a few small renegade bands operated in the area causing considerable consternation amongst the settlers. At Glendon, about 20miles west of Paterson, an outstation was attacked and robbed. The watchman was not killed because he was a convict and the blacks said that they were only after the immigrants that took their land. The shepherd's wives were in the hut and ran away but were soon caught and killed by the Aborigines along with their two children aged 3 months old and 9 years old. The Aborigines also went after the shepherds but could not get them despite trying to entrap them. Some of the killers own tribe and others tried to follow them but nothing more was heard.

TWO YEAR OLD MISSING IN THE BUSH

In the same newspaper (the Maitland Mercury) another item caught my eye. A two year old boy, a son of a leaser farmer, from outside Dungog strayed from his home. According to the paper a strict search was made but no but no vestige of his remains has been discovered. Many theories were put forward including being devoured by wild animals and or aborigines. The later theory is less likely.

WILD BULL

In February 1843 the Maitland Mercury reported the following:-

“A few days ago one the Australian Agricultural Companies overseers named **Titcomb**, whilst in pursuit of some cattle, in the company of his son, was attacked by a wild bull, and he and his horse were gored to death ; the son escaped by getting up into a fork of a tree.” (Stephen Titcomb Jnr?)

DROUGHT 1842 - 3

During the years 1842-3 produce was sold at very low prices, I have known settlers bring a team of six bullocks down the river a distance of thirty miles loaded with 70 bushels of maize and dispose of it to my employer for 7d a bushel of 60 lbs, the wholesale price in Sydney being 1s per bushel. The cost of freight to Sydney being 5d per bushel. A good sample of wheat was only valued at from 2s to 2s 6d per bushel. I have seen bullocks then sold for less than 20s per head and sheep at from 1s to 2s each, with station and improvements given in. Those prices prevailed until the system of boiling down took place on the Hunter, which had the effect of raising the value of a good bullock to 45s, that being the export value for their hides and fat.

The value of sheep rose in the same ratio to 4s 6d per head. Yet we struggled through those hard times and look back even with pleasure and pride that we were successful in overcoming the difficulties then prevailing unaided. (Paterson Historical Society)

There were at the time in question several industries on the Hunter which do not now prevail, a considerable proportion of the consumption required by the people was produced on the Hunter, among which may be mentioned the items tobacco, arrowroot, mustard, earthenware or crockery, and salt. (Paterson Historical Society)

FLOODS

Living on the river Richard and Elizabeth would have been aware of the dangers of flooding. Flooding in the Alyn River was not that common but when it did the banks spilled and Paterson Township usually took the brunt of it. The worst flood that ever occurred in the Paterson area took place May 1st, 1854, and lesser one occurred in September, 1882. Several mills were established along the river near Paterson that Richard would have sent his wheat too; however the mills were damaged from the flooding in 1854. (Paterson Historical Society)

THE FAMILY GROWS

In 1850 Elizabeth had 12 children ranging from William 22 years to John who had been born in 1850 to look after on the farm. Sarah Ann Merchant, Elizabeth's daughter gave birth to a daughter in 1851, Francis, and there was no name specified for the father. In 1853 Sarah Ann married a William Johnson. Whether William was the father it is not known but William did take her into the family and in the Mormon Migration Index of the Jenny Ford it is stated Francis as a Johnson. Again Elizabeth took on additional mothering duties to help Sarah Ann. It appears according to the auction details later that Richard and William Johnson worked the farm together and had established a large farm. The farm included some 50 head of cattle, horses, bullocks and pigs including valuable farming equipment, household furniture and cooking implements. In less than 15 years Richard and Elizabeth had toiled the land, increased stock and became a very successful and well respected farmers.

END VOLUME I

IN
A
COMPANY
OF
SAINTS
THE
LIFE AND TIMES
OF
ELIZABETH BARNES MERCHANT

BY
DENISE MERCHANT OVERTON

IN TWO VOLUMES

VOLUME II

AUSTRALIA - AMERICA

SYDNEY
PUBLISHED BY DENISE J. OVERTON
MMXV

HUNTER RIVER VALLEY SETTLEMENT

“Even in this time of great evils, adversities and deceptions,
a sense of growth and destiny sustained the people....

In all the turmoil, waterfowl flocked to the lagoons, nestled their young,
and taught them to fly.

In the lonely clearings and in the troubled town of mushroom growth
an unquenchable force was as little noticed in the commotion.

At nightfall each mother lit a candle and her children came home from work or play
in the bush or at the riverside to gather round her. In the candle light and at the broad
fireside the old faiths and values were kept.

Fortitude and courage were everywhere, and fellow kindness was not lost,
but in those small circles on all the frontiers of the colony unity and assurance
were found, and the brave spirit of a nation was nurtured.

This was the good seed which like the flocks of fine-woolled sheep spread amazingly. ”

Chaplin G.K. Rusden to the Colonial Secretary of New South Wales,

“Dawn in the Valley”

The story of settlement in the Hunter River Valley to 1833

W. Allan Wood

FORWARD

I never had the good fortune of meeting my great, great, great grandmother, Elizabeth Barnes Merchant but researching and compiling this book about her life has shown me what a remarkable woman she was.

Elizabeth was born in an era when the role of the women was to raise the children and look after the house but Elizabeth did so much more than that in her lifetime. As a young woman she left her native England with her father and younger brothers to start a new life in far-away Australia. Life in Port Stephens was very different, coping with mosquitoes, sand flies and snakes and living in a bark hut. Despite the hardships she made a new life, married and gave birth to twelve children, raising them all to adulthood without losing one of them; she must have been a very good mother. Then when her children had grown and she finally had a nice home she once again made the decision to travel half way around the world from Australia. This time it was different, her strong religious beliefs drove her to leave her older children and ultimately her husband and go to America. The hardships she endured on this journey were unbelievable. The loss of her husband and half her family, the lack of proper shelter and freezing temperatures that awaited her in Utah would have defeated many people but her strong Mormon faith sustained her throughout these struggles.

I grew up knowing nothing of this remarkable woman. Thanks to the internet I have been able to discover her story and most rewarding to me was finding new relatives in Utah who could add to and complete the story. I had no brothers and sisters but now I have four children and eight grandchildren to pass this story on to. The book is for them and the many descendants in Australia and America of this remarkable woman Elizabeth Barnes Merchant.

Special thanks to all who have contributed to this book, but a special thanks go to my dear husband, Dennis, for his long hours of research and compiling all these facts and stories into a book for us all to read and enjoy.

Denise Merchant Overton

INTRODUCTION

This is not a story of religion but about a beautiful, courageous and spirited woman, steadfast in her religious conviction and compassion for her fellow human beings. It is a story of a woman whose undying faith came at a cost of a loving husband and most of her family. This is a story of a woman that suffered unbelievable hardships in establishing early colonial settlements in not one but on two continents.

This is the story of Elizabeth Barnes Merchant.

Elizabeth Barnes was born on the 9th June 1805 at Highworth, Wiltshire, England. Elizabeth's mother Mary died in 1824 possibly as a result of giving birth to a baby son called Henry who also later died. This left Elizabeth to look after the family at the age of 19 years that consisted of Richard, aged 16 years, William aged 13 years, James aged 10 years and John aged 7 years. Due to the rural and family situation in England, Elizabeth's father William accepted a position as a shepherd with the Australian Agricultural Company and the family left England in 1825 bound for Australia. In barely tolerable conditions on board the ship, the family together with other company servants, sheep, cattle and stores took some five months to reach Australia. There was disharmony and some regret amongst the passengers on board which was aggravated further when the ship was attacked by Pirates. The shepherds were from traditional English stock and the conditions of the far away penal colony and must have come as a shock to all those on board when they first entered Sydney. Pretty young Elizabeth's arrival in Sydney was reported in the local papers and certainly raised an eye brow in the female starved colony. The families were transported again further north to Port Stephens and after unloading the Captain of the ship made an audacious attempted to kidnap Elizabeth. Elizabeth and the family were eventually housed in what can only be described as primitive conditions at the new Australian Agricultural settlement being established at Carrington. Elizabeth and her family were later sent to an outlying sheep station and had to contend with Aboriginal, convict and bushranger incursions as well as drought, flood, bushfires and wild animals in one of the most isolated jobs in a rugged part of the country.

Elizabeth married a Richard Merchant, also a shepherd from England, gave birth to 12 children, as well as looking after her younger brothers and her neighbours' children that fell on hard times. Elizabeth also became wet nurse and step mother to Sir William Edward Parry's (Commissioner for the Australian Agricultural Company) sick daughter, one of the twins that were born to Lady Parry about the time of Elizabeth's second child. Elizabeth and husband Richard contract with the company expired in 1833 so the family had to gouge out a new farm from 1837-1856 at the Allyn River near Vacy not too distant from the company boundaries.

The family became interested in Mormon Church in 1853 and most of the family accepted an offer in 1856 to immigrate to Utah in America. Just before the ship sailed Richard had second thoughts and he stayed in Australia with five of the eldest children whilst Elizabeth, true to her convictions, sailed on to America with the six youngest children and a married daughter. Once again Elizabeth set sail half way around the world to start a new and promised life in Utah. On board ship the family again had to deal with the irritations and some disagreements between the passengers. Elizabeth was also dismayed by the knowledge that the previous immigration ship was wrecked and sunk on a reef with the loss of some of her friends.

The family landed safely in San Pedro then travelled inland to the troubled town of San Bernardino where they brought a farm and again cultivated the land to support the family. Elizabeth was eventually “called” to Utah and she sold her farm for a wagon and horses but the family split again and her married daughter and family returned to Australia.

Elizabeth joined a company wagon train and had to confront starving Indian’s and gruelling desert conditions, on its way to Beaver, where the family finally settled in 1857-1858 in the midst of snow and a federal state rebellion and continued Indian incursions.

This time Elizabeth had to again carve out a new farm in colder and even harsher conditions than she had ever endured before and this must have tested her resolve and her religious convictions to the limit. Elizabeth also worked at a neighbour’s property looking after their children whilst working her own property and taking in washing to make ends meet

Elizabeth Merchant died on the 10th June 1863, eight months after Richard her husband died. Some say of a broken heart. It is difficult to imagine the suffering and hardship Elizabeth endured in her short life of 58 years but what is more remarkable she did so with dignity, compassion and a conviction to help others. Elizabeth’s strength and courage can only be admired and I keep thinking about what Elder Jones said when Elizabeth and the other eleven families from the Allyn and Williams River areas left Sydney bound for America...

On May 28th 1856

“A small company of Australian Saints, under the direction of Augusta Farnham, sailed from Port Jackson, New South Wales, bound for Utah.”

Denise Merchant Overton

ACKNOWLEDGEMENT

The compilation of the information on Elizabeth Barnes and family in the following volumes has only been possible because of the dedicated research done by others and from publically published records and diaries of the Australian Agricultural Company and the Mormon Church.

The following books were consulted “Barnes an Australian Agricultural Coy Family”, by Ken Laycott, “A Million Pounds a Million Acres” by Damaris Bairstow and “Pure Merino’s and Others” by P. A. Pemberton; and these I recommend to the readers to be able to fully understand Elizabeth and her families situation during their employment with the Australian Agricultural Company in Australia.

Where possible I have noted “*quotations*” as the source from the respective books and pamphlets however I hope I will be forgiven if I have missed in haste some of the “*references*” in trying to document, for the future generations, the life and times of a remarkable woman ELIZABETH.

Thank you to the Historical societies at Port Stephens, Raymond Terrace, Gresford and Patterson for the information provided. Thank you also to the Mitchell Library staff for their assistance and help.

I would also like to thank Jane, Karen, Ann and Val Stringfellow and the Wilson families in Utah, America, for their support, encouragement and information on the American side of the family. Thank you to the Daughters of Utah Pioneers in Beaver, St George and Salt Lake City for access to their records. Thank you also to the many Merchant descendants still living in the Patterson Vacy areas for providing additional information on the Barnes and Merchant families. Finally to Glenna Puffer, Beaver, Utah, U.S.A. for allowing me to access Elizabeth’s original homestead and her family photographs.

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It is hoped in the future as more documents become available the story of this remarkable woman, Elizabeth (Betsy) Barnes Merchant, may be expanded and up dated.

Denise Merchant Overton

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CHAPTER XXIX

AUSTRALIA

THE CALL TO AMERICA

HUNTED, FISHED AND GATHERED

WILLIAM AND ALLYN RIVERS

Marjorie Newtown's research "Pioneering the Gospel in Australia" gives an excellent overview of the first LDS missionary work in Australia. The first Latter Day Saint missionary to Australia was Englishman William Barrett arriving in the 1840's. William's recently located grave was found at Victor Harbour in South Australia. The Mormon Church had been founded in America in 1830 by Joseph Smith and a branch of the Church was established in Sydney about 1849. Members of the Church were encouraged to migrate to America, particularly to the headquarters in Utah, to build the Kingdom of Zion. The arrival of the American missionary's in 1851 however has been regarded as the beginning of the LDS work in Australia. Missionaries were particularly active in Britain in encouraging such migration and over 19,000 immigrated to Utah in 1837. Some of the English and Welsh saints however had used their scant funds to make the voyage to Australia with the intention of fitting out for their voyage to America via work in the goldfields. Despite the Elder's warnings the English Saints continued to come to Australia and found it extremely hard to reach Utah and in the process making, as Elder Frost put it, a shipwreck of their faith.

With the arrival in New South Wales of Augustus Farnham and William Hyde in 1853 they were sure there were some good and honest people in lands that must be hunted, fished out and gathered. William Hyde in 1853 visited, preached and organised local LDS branches in the Upper Hunter including where Richard and Elizabeth Merchant were now farming on a leased selection.

Marjorie Newtown in her research papers detailed the following:-

August Farnham was sure there were "some good and honest people in these lands, as can be found on the earth." These must be hunted and fished out and gathered. William Hyde agreed. The Lord had people upon this land, and "although the devil shows them all the treasures of the earth at a glance, it matters not they will receive the truth when it is presented." Elder Hyde found the rich pastoral and agricultural country of the Hunter Valley, one hundred miles North of Sydney, fruitful. Between his landing in the colony in 1853 and his departure eleven months later, he organised the Williams River, Clarence Town and Newcastle branches. He returned to the Salt Lake Valley at the head of sixty three saints all but two were from the Hunter Region. (MN)

William Hyde left from Newcastle in the Julia Ann in 1854 with the 63 saints and was the 2nd immigrating Company to leave Australia for Utah. Previous Companies were the ship “Envelope” with 30 saints. The 3rd Company to leave was the ship “Tarquina” with 63 saints and the 4th to leave was the ill-fated “Julia Ann” with 28 soles. Elizabeth and the family left on the ship “Jenny Ford” in 1856 and was the 5th Company to leave Australia with 130 saints and it was the zenith of Australian emigration. (See passenger list)

The doctrine of gathering made the LDS Church unique in colonial Australia, as missionaries recruited converts to help build their Zion in North America and led a mini -emigration out of Australia colonies in a period when the tide of population was flowing into the country (MN)

What caused Elizabeth to be interested in her new found faith can only be theorised but from the evidence we have before us it suggests she developed extraordinary inner most strength and was resolute in her faith. It has been suggested by Laycock that Elizabeth may have already been exposed to millenarian teachings via the Vicar of Inglesham located a few miles from her village at Eastrop, Highworth, Wiltshire, England. Others suggest that Elizabeth may have been influenced and guided by the teachings of Sir Edward and Lady Parry or by her neighbours in the close knit community at the Allyn and Williams Rivers. Perhaps Elizabeth’s conversion was due to all of these teachings and may be best described by a passage I found in The Book of Mormon;

“Alma compares the word unto a seed – it must be planted and nourished - then it grows into a tree for which the fruit of eternal life is picked.”

Both Richard and Elizabeth Merchant are listed as Protestants in the 1828 Census and their first three children were certainly baptised by Parry according to the rites of the Church of England. However in 1853 and 1854 Richard Merchant and five children, Harriet, Eliza, Caroline, Susan and Mary were baptised at the Allyn River into the Church of Jesus Christ of the Latter Day Saints. (L)

WILLIAM HYDE DIARY

Elder William Hyde kept a diary of his travels to and from Australia and Salt Lake City. In the diary he details his work within the Hunter Valley particularly the Williams and Allyn River community. Hyde also notes the baptism of Richard Merchant Snr and some of his neighbours

**The Private Journal of William Hyde as transcribed by The Church Historian, LDS.
Selected excerpts from Hyde’s Diary,**

Thursday 21st April 1853

I went, in company with Brother McCarthy, to Williams River, distance •10 miles, mostly through a heavy timbered country. Australia appears to be quite a mountainous country. Cattle and sheep, before the discovery of the gold mines, were the principal riches of the portion of the country known as New South Wales. The valleys are very productive, much wheat and corn is grown, also a kind of grass called Lucerne, which yields 3 crops a year. This grass has somewhat the appearance of the red clover in the United States.

Selected excerpts from Hyde's Diary continued,

Good drinking water is very scarce; the fresh water for family use is principally taken from lagoons or pools of standing water caused by the heavy rains. The climate in the Northern part of Australia is excessively hot in December, January and February, which are the summer months and in the winter there is seldom any frost. The people are now harvesting their corn and sowing their fall wheat. There are at the present time on the Williams River, some 12 or 15 that belong to the Church.

Sunday, 24th April 1853. Preached, and on Monday, baptized one man.

Tuesday, 26th April 1853. Returned to Williams River and preached in the evening to a crowded house.

May 4th 1853 Went to Allen River, distance •20 miles. Held meeting in the evening.

On the 5th held meeting in the afternoon and evening and again on the 6th in the afternoon and evening.

Saturday, 7th May 1853 I left Brother McCarthy to fill an appointment.

On Sunday, I returned to Williams River. Saturday night I baptized Richard Allen and his wife Esther. Sunday, 8th, I preached at Brother Bryant's at 11 a.m. and at 3 p.m. and administered the Sacrament. Had a comfortable day.

10th May 1853, I walked to Morphett •10 miles.

11th May 1853, Went to Maitland, engaged the printing of some hand bills, and returned to Morphett.

12th May 1853. Preached in the evening. Had a good congregation.

13th May 1853. I returned to Williams River.

Sunday, July brethren, to the house of Brother Warby to visit a sick child.

Monday and Tuesday were very wet and rainy.

Wednesday, July 13. 1853, Went to Allen River and preached in the evening.

Thursday preached again.

16th July, 1853. Held meeting and baptized Mrs. Sarah Ann Knight.

Sunday. Held meeting again and on Monday the 18th, Mr. Richard Merchant, George Knight and Jane Smith were baptized. After baptism and suitable instructions, I administered the Sacrament.

Selected excerpts from Hyde's Diary continued,

Tuesday Rode to the Williams River.

Thursday night preached at Brother Stapley's.

Wednesday, July 23rd 1853, Rode to Clarence Town. Found the people anxious to see me. Preached in the evening, and on the following day held two meetings.

17th August 1853. Preached again, and on the 18th rode to the Allen River and held meeting in the evening.

19th and 20th August 1853. Visited from house to house preaching to the people.

Sunday the 21st August 1853. Preached to an attentive congregation. While at this place I was sent for to visit a married lady at the house of Sister McIntyre, who was possessed of an evil spirit. I had Brothers Bucknell and Penfold in company with me.

Monday, 29th August 1853. Walked • 12 miles to Brother Stapley's.

September 1st 1853. Walked to Raymond Terrace, • 6 miles, thence by steamer to Morpeth, • 16 miles, took stage and went to Maitland, • 6 miles, got measured for a suit of clothes.

September 2nd 1853. Returned by stage and steamer to Raymond Terrace, where to my great joy I found two letters from my family, also one from the mission to the Sandwich Islands and one from Calcutta, all of which brought cheering news.

Sunday, 4th September 1853. I preached twice at the house of Brother Bryant on Williams River. During the intermission I read one of the letters from my family to as many as wished to hear, in which the cheering news was brought to the Elders and Saints in Australia, that the corner stone had been laid for a Temple in Great Salt Lake City.

The 5th and 6th September 1853. I spent the most of the time writing.

On the night of the 7th preached in Clarence Town.

9th September 1853. Rode on horseback to Maitland, • 20 miles, obtained the suit of clothes before referred to. Cost 6 Pd., 8 S.

10th September 1853. Rode to Williams River, distance of 18 miles. Crossed the river and walked two miles to the house of Franklin Rawlings, walked half a mile to the water with Brother Rawling, and baptized and confirmed him, after which I walked two miles to Brother Stapley's.

Sunday, 11th September 1853. My birthday. Held two meetings in the day time, and the evening were very agreeably spent in company with a house full of Saints.

21st September 1853. . I went to the Allen River and preached at 3 o'clock.

15th October 1853. I went to Allen River.

16th October 1853. Held 2 meetings.

Selected excerpts from Hyde's Diary continued via Ruth Wilson Young 1989

17th October 1853. Baptized Mrs. Catharine McIntyre and blessed 6 children.

19th October 1853. Returned to Clarence Town and preached in the evening.

23rd October 1853. I held two meetings at Brother Bryant's on Williams River.

Sunday, 30th October 1853. The past week the rain has fallen in torrents and the whole country is flooded and much damage is being done, especially to corn, as the people have just finished planting. Wheat is just heading out. I held two meetings today, at Brother Bryant's home.

In a report of the quarterly conference of the Church in Sydney on January 1, 1854 Elder Hyde told of the branches which had been formed and noted that there were now 16 members on the Allyn River not yet organized. (RW)

An account of the Merchant family history written by Ruth Wilson Young in 1989 quoting from Caroline Merchant's own brief recollections / history "Our Family were all members of the Protestant church in 1854 part of the family were converted to the Mormon Church." Ruth went on to state the history of the Australian Mission that Richard Merchant was baptized on the July 18th 1853 in Allyn (Allen) River. Other records suggest that Elizabeth was baptized on March 12th 1853. The children for whom baptismal dates have verified in family records include Richard on May 9th 1853 and Caroline Ann and Susan Matilda on September 16 1853. Thus the date of 1854 via Caroline's oral history should be 1853.

According to the **Daughters of Utah book in Beaver**, Elizabeth was baptized on 1st March 1853 and was taught the gospel by Laurite Shepherd and Elder Davis at her home at the Allyn River.

In 1856, Richard and Elizabeth still had the following children living at home or helping on the farm, William aged 28 years, Richard aged 27 years, James aged 21 years, Thomas aged 19 years, Harriet Eliza aged 17 years, Caroline 15 years, Charles aged 14 years, Susan aged 12 years, Mary aged 10 years, John aged 6 years.

Elizabeth's elder daughters, Sarah Ann aged 25 years was married to William Johnson in 1853 and Jane aged 23 years, was married to William Parker in 1849 were both on homesteads in the vicinity of the Allyn River.

The following are some interesting articles published in the local paper regarding the Mormon "call to America" from the **PATTERSON A HISTORY AND ITS PEOPLE** web site:-

PATTERSON A HISTORY AND ITS PEOPLE

To encourage 'gathering' to Utah the Mormon Church organised financial assistance for emigrants and raised funds by selling religious books. One place you could buy Mormon books in 1853 was from Chas Stapley at Williams River (see newspaper advertisement).

**INVESTIGATE! INVESTIGATE!!
INVESTIGATE!!!**

THE Australian Public are hereby noticed that a supply of the standard works of the Church of Jesus Christ of Latter-Day are just come to hand, so that such as are desirous of "proving all things," and holding "fast that which is good," may now do so by purchasing the books and reading for themselves. The attention of the public is also called to the *Zion's Watchman*, which is published monthly. The last issue contains a Reply to the *Christian Herald* on the Plurality of Wives. The other articles will be noticed in due season. The *Watchman* and books may be purchased from President A. Farnham, No. 12, Parramatta-street; Eiders, William Robb, George-street, Sydney; Chas. Stapley, Williams River; B. Froat, Melbourne; A. Dowdle, Adelaide.

Between 1853 and 1859 a total of 450 Mormons, representing 62 per cent of Australian converts, made the journey to America. Many were from the lower Hunter Valley, particularly from the Paterson and Williams River areas. The effect of this exodus on the district when combined with the exodus to the gold fields was significant. In 1854 the second of the eight Mormon emigration ships, the *Julia Ann*, departed from Morpeth, a deep-water port of the lower Hunter Valley only a few kilometres from Paterson. On board were Thomas and Charlotte Hawker and their four children, as well as Charlotte's parents, Charles and Sarah Stapley.

Thomas Hawker was an unlikely Mormon convert for he had arrived in New South Wales in 1836 as a convict, aged 19, with a life sentence for highway robbery. Thomas was assigned to serve his time on the **Tocal estate** at Paterson, and remained there as an employee after receiving his ticket-of-leave and marrying in 1844. It was almost certainly through his bride, Charlotte Stapley, that Thomas became a convert.

Prior to emigrating to America, the Stapleys sold their livestock, farm equipment and household furniture as shown in the advertisement at right—tangible evidence that preparations were underway for the journey to Zion.¹¹ (see newspaper advertisement).

**Working Bullocks, Cows, Horses,
&c., &c.**
*At Mr. Charles Stapley's Farm, Gill's Brush,
Raymond Terrace.*

MR. A. DODDS is instructed by Mr. Chas. Stapley to sell by auction, at his Farm, Irrawang, near Raymond Terrace, on SATURDAY, 11th day of February, at Twelve o'clock,

**8 First-rate WORKING BULLOCKS, six of
which will lead or poll**
Bows, Yokes, and Chains
4 Quiet Cows
4 Horses
2 Ploughs and Harrows
Sundry Farming Implements
2 Saddies
Household Furniture
Dairy Utensils, &c., &c.

According to the LDS lists Chas. Stapley and his wife Sarah Bryant Stapley left Newcastle on 22nd March 1854 bound for San Pedro on the ship *Julia Ann* (1) along with some other converts that came from the Lower Hunter region.

However between February and early May in 1856 some twelve families on and near the Allyn River, including Richard and Elizabeth, engaged the services of a Mr Dodds or Mr George as auctioneers to sell their farms and or animals, equipment and worldly belongings. Thus there was a glut of farms, working animals and equipment coming on to the market in the one area at the one time and this must have significantly reduced the market value of all their property and goods. It must have been very hard for Richard and Elizabeth to see all their worldly goods and belongings they had worked so hard for to be sold and at a substantial loss.

The Maitland Mercury & Hunter River General Advertiser (NSW : 1843 - 1893), Saturday 3 May 1856, page 4

Merchant's Crossing Place, Allyn River.

MR. WM. GEORGE has received instructions from Messrs Merchant and Johnson, to sell by auction, at Mr. Merchant's Homestead, Allyn River, on **FRIDAY, 9th of May, 1856**, at Eleven o'clock precisely, consisting of—

18 first-rate WORKING BULLOCKS, yokes, bows, &c.
2 cows and calves, quiet
2 near calving
16 head of mixed, quiet cattle
6 mares and gelding, quiet to saddle and harness
1 pig, and the whole of the poultry
2 pole drays, 2 ploughs, and 2 harrows

3 tarpaulins
20 dozen of bags
200 bushels of corn, and the whole of the farming implements
With the household furniture, linen, crockery, cooking utensils, &c., &c.
*** Terms cash.—Lunch.**

Mr. George feels great pleasure in calling the attention of parties in want of good, quiet bullocks, horses, and cattle, implements, household furniture, &c., &c., to this sale, as his instructions are to sell the whole to the best bidder, on account of the proprietor leaving the colony.

2601

At least two other advertisements, the same as above, were inserted by Richard in the same newspaper leading up the 2nd May for their property to be sold on the 9th of May 1856. Richard and Elizabeth's auction date was one of the last of all the converted families selling up their property and this was very close to the date the family would be leaving Sydney for America on the 28th May thus there may have been some lingering doubts by some of the family on their commitment. It can also be seen that whilst there may have been some anxiety about leaving Australia with the family and extended family (Johnsons) Richard and William were indeed serious at that time by selling all their property.

MR. WILLIAM GEORGE has received instructions from Mr. Duncan McIntyre, Allyn River, near Merchant's Crossing-place, to sell by auction, at his homestead, on **TUESDAY, March 18th, 1856, at Eleven o'clock,**

16 WORKING BULLOCKS, yokes, and bows
Horses—lot 1, Jessy, a lady's mare
2, Bob, chestnut gelding, for harness and saddle
3, Robert, first-rate stock horse
Pole dray, plough, and harrow
Saddle and bridle
Household furnitures, crockery, cooking utensils, &c., &c.

Terms cash.—Lunch.
The Auctioneer has much pleasure in calling the attention of Carriers, Farmers, and others,

John Mapstead Family

Sale by Auction, on the Paterson River, near Paterson.

MR. W. GEORGE has received instructions from Mr. John Mapstead, Paterson River, near Lennexton, to sell by auction, on **FRIDAY, March 7th, 1856, at Eleven o'clock,**

LIVE STOCK, Implements, Household Furniture, &c., consisting of

- 18 Working bullocks, bows and yokes, &c.
- 13 Cows and calves—bale up, all quiet
- 14 Head of mixed cattle
- 1 Bay gelding, 5 year old, excellent in harness
- 1 Bay mare
- 4 Mares and gelding, broke to saddle

- 1 Sow
- 2 pole drays
- 1 Two-horse cart
- 5 Ploughs and 5 harrows
- 1 Wheelbarrow
- 3 Sets of harness

HOUSEHOLD FURNITURE—6 chairs, 5 bedsteads, 5 tables, wash-hand stand, dresser, 2 meat safes, sofa, 1 clock and 1 time-piece, silver watch with silver guard, flour chest, and upward of one hundred bags (greater part new), &c., &c., too numerous to mention.

Terms at sale.
LUNCH AT ELEVEN O'CLOCK.

Mr. George would call particular attention to the above sale, as the working bullocks, first-rate horses, implements, and the whole goods are for positive sale, as Mr. Mapstead is about leaving the colony. 1147

The Whites, McIntyre and Mapstead properties must have been very close to Richard and Elizabeth's leased property as they all stated "On their property near **MERCHANTS CROSSING.**"

MR. WILLIAM GEORGE has received instructions from Mr. White, to sell by auction, at, or near his homestead, on the Allyn River, near Merchant's crossing-place on THURSDAY, February 28, 1856, at Twelve o'clock,
5 MARES and FOAL, broken to saddle and harness
2 four-year olds
4 two and three year olds
6 one-year olds
1 entire chestnut horse, four years old, by "Britain."
1 grey mare, saddle and bridle
8 working bullocks, yokes and bows
Furniture, and other effects, the property of Mr. White, who is leaving the colony, and will be sold to the highest bidder.
Terms at sale. 1278

Sale on the Allyn River.
MR. WM. GEORGE has received instructions from Mr. White, of the Allyn River, near Merchant's crossing place, to sell by auction, on THURSDAY, the 28th of February, 1856, at Twelve o'clock,
The whole of the HORSE STOCK (about 20);
8 working bullocks, yokes, &c.; implements, household furniture, &c.
The auctioneer begs to say the weather prevents full particulars till next week. The whole of Mr. White's property will be sold to the highest bidder, as he is leaving the colony.
Terms at sale. 1062

MR. WILLIAM GEORGE has received instructions from Mr. James Simmons, Echens Farm, on Ellams Hall Estate, Allyn River, to sell by auction, on **TUESDAY, May 6th, 1856, at Twelve o'clock,**

12 WORKING BULLOCKS, Yokes, Bows, &c.
6 Cows and calves, very quiet
6 Steers, fit to yoke
12 Horses, for saddles and harness
Pole dray, 3½ axletrees
Plough and harrow and other farming implements
2 Tons of Leaf Tobacco
Saddles and bridles,
And the whole of the HOUSEHOLD FURNITURE, crockery, cooking utensils, &c.

The auctioneer has great pleasure in calling the attention of farmers, carriers, and others to the working bullocks, as they are the best on the river; the milkers and cattle, very good; horses, highly recommended. The whole of the live and dead stock are of a superior description, and especially deserving of notice, and will be sold to the highest bidder, as the proprietor is leaving the colony.

Terms cash. 2594

Probably the most telling and saddest of all the auctions were that of the properties and goods of Mrs Ann Taylor and her 6 children. Ann Taylor and her husband James owned substantial property in Patterson area. Unfortunately James died in unusual but tragic circumstances in April 1850. (See also Jenny Ford passengers)

The Maitland Mercury & Hunter River General Advertiser (NSW : 1843 - 1893), Wednesday 12 March 1856,

MR. WM. GEORGE has received instructions from Mrs. Ann Taylor, Newtown Farm, Allyn River, to sell by auction, on **THURSDAY, March 20th, 1856, at eleven o'clock,**

7 WORKING BULLOCKS, bows, yokes, &c.
6 Milking cows with small calves, quiet
40 Head of mixed cattle, consisting of bullocks, cows, calves, &c.
1 Good cart horse
1 Horse, will carry a lady
1 Brown horse, broken to saddle
1 Pole dray, plough, and harness
1 Cart, and harness
1 Winnowing machine
2 Ladies' saddles and 2 gentlemen's ditto
2000 Feet of cedar boards, part 1½ in, and remainder 2 in.
The whole of the good HOUSEHOLD FURNITURE, crockery, cooking utensils, &c., &c.

Terms at sale.—Lunch.

The auctioneer feels much pleasure in calling the attention of carriers, farmers, and others to this sale. The furniture will be found good, and the whole will be sold to the highest bidder, as the proprietor is leaving the colony. 1574

POSITIVE UNRESERVED SALE.

A First-rate Agricultural and Grass Farm, called "Newtown,"

On the Allyn River;

AND

TWO HOUSES, &c., IN THE TOWNSHIP OF PATERSON.

MR. WM. GEORGE has received instructions from Mrs. Ann Taylor, of Newtown, Allyn River, to sell by auction, at Mr. Haley's, Bush Inn, Paterson, on **TUESDAY**, the 19th of February, 1856, at One o'clock, and subject to such conditions as will then be produced,

LOT 1.

All that capital Messuage, Farm, and Land called **NEWTOWN**, county of Durham, parish of Fingal, situated on the Allyn River, about six miles from Paterson, containing by admeasurement 357 acres, more or less, with one mile of frontage to the Allyn River, nearly all fenced in, with a four, three, and two-rail fence, in eight paddocks, 50 acres under plough—the whole highly suitable for agricultural purposes—The **IMPROVEMENTS** consist of a good substantial house, of six rooms, entrance hall, and kitchen, built partly of brick and sawn timber, shingled roof; verandah in front; a large slab shingled-roof barn, 15 yards by 7; two stockyards; a good garden, well stocked with fruit trees, &c.; and its position on the banks of the river renders it one of the most beautiful properties offered for sale for some time.

The Auctioneer would direct the especial attention of capitalists and intending purchasers to the very great value of this property, and also to the very large water frontage, affording every facility for subdivision, and space for at least three good house sites to be made, to make the property into three farms.

Mrs. Taylor will appoint a person to show the property, and immediate possession might be had of this farm.

LOT 2,

In the Township of Paterson.

A Substantial Brick Dwelling House, of eight rooms, shingled roof; large slab kitchen, with shingled roof; excellent garden, near half an acre; the house has two fronts, verandah each front, the one looking into King-street, the other to the garden, which leads down to the River Paterson.

The house is highly finished in every particular, well suited to meet the wishes of any respectable tenant, and from its position is available for both places of business and private residence, and at present licensed as a wine and spirit store. Mail daily to Morpeth; and within a few yards of the post office English and Scotch Church. A day's journey from Sydney. Its position on the banks of the river renders it one of the best properties offered for sale for some time. Paterson is well known as one of the most thriving places, and enjoys the advantage of water communication to Morpeth and Sydney. A remunerative return may with certainty be depended on from any investment in property in this district. Now in the occupation of J. Menzies, Esq., producing £50 per annum, paid monthly, with a time of about some 20 months to run.

The tenant will show this property.

LOT 3,

In the Township of Paterson.

Neat Wooden Cottage, of four rooms, verandah in front, with half an acre of a good garden, well fenced round, having frontage to

(continued)

in front, with half an acre of a good garden, well fenced round, having frontage to King-street, and nearly opposite Lot 2.

This is a good property, possesses many advantages worthy the attention of purchasers, and may be improved to thrice its present value. It is now in the occupation of Mr. John Brookes, at the low weekly rent of 3s. 6d. per week, with a time of about 20 months to run.

The tenant will show this property.

Mr. Wm. George begs to say that the above valuable properties being for positive and unreserved sale, he trusts the opportunity will not be neglected by those desirous of investing. The farm being near the township of Paterson, and from the exceeding beauty of its situation on the banks of the Allys River, and good quality of the land, will afford to the purchaser a convenient and comfortable homestead. The property in the township of Paterson is so well known that it is needless for the Auctioneer to attempt to give anything like a full description of the advantages and attractions of the place, feeling further assured that many have seen and appreciated it, and are only awaiting the opportunity to purchase.

TITLE UNQUESTIONABLE.

As Mrs. Taylor and family are about leaving the colony, the sale will be without reserve.

TERMS:—One-fourth cash deposit at the time of sale; and the remainder on the completion of the deeds.

The Title may be seen at the Auctioneer's, and every particular given on and after the 6th of February, 1856. 713

The Maitland Mercury & Hunter River General Advertiser (NSW : 1843 - 1893), Wednesday 13 February 1856

Unfortunately the selling of all twelve families' possessions and properties at a considerable loss would again be duplicated in San Bernardino about 18 months later.

CHAPTER XXX

AUSTRALIA

THE JOURNEY TO AMERICA

JENNY FORD

On May 28th 1856 a small company of Australian Saints, under the direction of Augusta Farnham, sailed from Port Jackson, New South Wales, bound for Utah. The ship touched at Tahiti, Society Islands, June 22nd, Honolulu, Hawaii, July 16th and Arrived at San Pedro , California August 15th . From the latter place the emigrants travelled by teams to San Bernardo. Journal of Augusta Farnham Immigration Company,

Recorded by Elder Jones.

A compilation of general Voyage notes;

In some historical notes there has been a discrepancy regarding the name of the ship that Augusta Farnham hired for the passage to America for the Merchant family including Caroline Ann Merchant Wilson's own recollection of the events. "In 1855 mother and 6 children sailed from Sydney on board the American Ship Julia Ann in Augustus Farnham's Company."

The Julia Ann was hired both in 1854 and 1855 for Mormon emigrants but was shipwrecked on her second passage. Elizabeth and her family left Australia in the Bark JENNY FORD on the 28th May 1856. According to the book Southern Cross Saints the passage on the Jenny Ford cost the Australian Saints £23/10/- steerage or £35 in the cabin. To this had to be added the cost of a wagon and oxen or mules for further extension for the journey to San Bernardo and on to Utah. The Jenny Ford carried a total of 122 Mormon passengers- the largest company of Mormon converts to travel from Australia. Its voyage is described as "the peak of the Australian Mission emigration." Not all of the passengers were members of the Sydney Branch.

Members of no fewer than twelve families from the Williams River Branch sailed with this company, Arnells (or Arnolds), Bakers, Bucknells, Johnsons, McIntyres, Mapsteads, Merchants, Metcalfs, Moyes, Simmons and Taylors, plus their conference President , Jesse Charles Penfold and his young wife. (scs)

How much Elizabeth, with such a large family, paid or whether part was subsidised is unknown but some funds may have been available through Augustus Farnham. The cost of emigration to America would have been very expensive for families when you take into account as Marjorie Newton pointed out on the Jenny Ford the McIntyre's had five children, the Mapstead and Moyes family's six children and the Simmons family had eight children. It is interesting she made no note of the Merchants a family of seven plus her daughter's family of five.

The actual numbers of the Mormon passengers also on board, via the Jenny Ford lists, varied from 113 to 130 depending on what passengers and or Mormon personnel were included.

The Jenny Ford was a three masted Bark configuration of 397 tons; Length 133ft width 30ft and depth 11ft, so Elizabeth and the other families would not have had a lot of room considering the number of passengers. The Jenny Ford was however relatively new being built only in 1854 at East Machias, Maine and was owned by three San Francisco merchants. Also according to A Maritime Encyclopaedia of Mormon Migration 1830-1890 Jenny Ford had one deck, a square stern and a figurehead.

RICHARD IS MISSING

There is a lot of conjecture on the family history as to the “circumstances” surrounding the Merchant family just before or when the Jenny Ford left Sydney Harbour on its way to San Pedro on the 28th May 1856.

“Family lore has it that the “circumstances” were that Richard Merchant smoked a pipe and the missionaries had suggested that he overcome the habit but he stubbornly refused. When the family boarded the ship the Captain told Richard that the sailing vessel was wooden and no smoking was permitted. Richard indicated that he would smoke where he wanted too. The captain took the pipe out from Richard’s mouth and threw it overboard, where upon Richard left the ship and stayed in Australia. Whether or not this is the story about staying behind is true Richard Merchant never came to America nor did six of children (some of whom were married before 1855). Only the mother and six of her children left Australia in 1855. Caroline wrote, “Left Sidney May 29th and landed in San Pedro August 15 and from there to San Bernardino by team and lived there till 57”. (The article was written by Ruth Wilson January 1989.)

We know from the records that it was 1856 and ship was the Jenny Ford not the Julia Ann in 1855 that Ruth was referring to in the article. Unfortunately the Julia Ann was shipwrecked in October 1855 with some Australian Mormon emigrants also on its way to San Pedro and two women and three children were drowned. The news of the loss of the Julie Ann reached Sydney just weeks before Elizabeth and the other families were to sail and it would have certainly added to the uncertainty of leaving Australia and some of their family and friends at home.

To add to the oral news of the Julia Ann’s loss a newspaper article appeared in the Sydney Morning Herald on the 12 of April 1856 from a passenger giving graphic details of the sinking. (Fuller details JULIA ANN WRECK CHAPTER)

Other family stories on Richard leaving the Jenny Ford before she sailed included he jumped overboard a mile out to sea and swam back to shore. Yet another family story suggests that Richard went shopping and missed the boat. Whatever story is true Richard did not go to America. In any event Richard was most likely with Elizabeth and the family in Sydney and intended to emigrate as he was baptized into the Mormon faith. For some reason Richard changed his mind at the last minute. The smoking story about Richard is feasible as the Captain S. F. Sargent of the Jenny Ford although a religious man had a rough mannerism about him and was found to be drunk a number of times by the crew during the voyage.

As far as Richard swimming one mile back to shore seems unlikely for a farmer, who could not swim. According to Laycock there is a family legend of an argument between Elizabeth and Richard over the depth of Elizabeth's conviction for her new religion which strengthened her resolve and prevented her later return to New South Wales. (L)

RIDDLE OF SARAH ANN MERCHANT

There is however another error that Ruth and other historians have made concerning the number of the Merchant children immigrating to America. It is generally accepted that the ships records detail that Elizabeth (50years) and the six youngest children emigrated and included:-

Harriet Eliza	Merchant	(17 years)
Caroline Ann	Merchant	(15 years)
Charles	Merchant	(13 years)
Susan Matilda	Merchant	(13 years)
Mary Ann	Merchant	(10 years)
John	Merchant	(5 years)

I have noted however on some Jenny Ford records that Charles and or Caroline Ann are omitted.

What family historians have missed is on the Jenny Ford passenger list is that of another daughter Sarah Ann Johnson (Merchant), (24 years) Elizabeth's eldest daughter, was also a passenger on board with her husband and family including:-

William	Johnson	(27years)
Elizabeth	Johnson	(2 years)
Francis	Johnson	(4 years)
Mary	Johnson	(baby)

William Johnson Sarah Ann's husband is mentioned numerous times in the Journal of Augustus Farnham Immigrating Company during the voyage to America. William generally complained about the food and he certainly had personality clashes with some of the other passengers including its leaders. Unfortunately all of the Johnson Family including Sarah Ann returned to Australia from San Fernando early in 1859 perhaps after her mother and some of the family had moved again to Beaver, Utah. No details have yet been located on the return of the Johnson's but Sarah Ann had another child at the Allyn River born in 1859. William Johnson also filled in the details of Richards's death certificate in 1862 and is noted as being Richard's next door neighbour.

Elizabeth now missing her husband after 29 years of marriage, leaving 5 of her other children at the Allyn River and armed with the knowledge that the previous Mormon emigrants were shipwrecked must have played heavily on her mind and that of her children left on board.

It was recorded when the Julie Ann left Sydney, some months earlier.... the passengers gathered between the poop and steerage house to sing "The Gallant Ship is under Weigh", but the thought of leaving friends and familiar surroundings for an uncertain future made the departure a more solemn occasion than joys for many.... (BYUS)

Richard from all accounts was a good husband committed to his wife and children but I think the only reason he joined the Mormon faith was to please Elizabeth. Family legend also intimated Richard and Elizabeth were both stubborn in their “convictions” and refused to join each other later.

“May 28th (1856) at 3pm the pilot came on board. About 4 pm we weighed anchor and at 5 pm we passes the Sydney Heads being towed out by the Washington Steam Tug at the heads. The Water Police boarded us. Winds were light. Some began to be sick.”

(Journal of Augusta Farnham Immigration Company, recorded by Elder Jones)

FAMILY SADNESS

There was another family standing on the deck near Elizabeth also looking forlornly back towards Sydney as the Jenny Ford, now with sails fully set, headed sea wards. Joseph Ridge and his wife Adelaide, baby in her arms and gripping firmly on to her six year old boy remembering how she had nearly lost him on the voyage out to Australia. They were also thinking about their precious cargo in the hold below consisting of large tin packing cases and a lead coffin.

“It was late on a dark, stormy afternoon in May of 1856. The southerly breeze struck chill on the young woman standing with her husband on the deck of the schooner Jenny Ford as the ship was towed out of Sydney Harbor. Adelaide Ridges clasped her six-week-old son Joseph closely' beside her, six-year-old Alfred hung over the rail, absorbed in watching the fussy manoeuvres of the steam tug. She felt a pang of fear as she remembered how nearly they had lost Alfred during the long voyage from England three years earlier. Down in the hold laid the body of her second child, his tiny coffin sealed in a lead box. Born just two weeks after her baptism into The Church of Jesus Christ of Latter-day saints, Anthony Augustus Ridges had lived only thirteen months. Now the family was gathering to Utah, and Adelaide would not leave his little body alone in far-off Australia. 'The lead coffin was not the only box Adelaide's husband, Joseph Ridges, had fashioned for the voyage' The hold of the Jenny Ford also contained a number of large tin packing cases which housed a seven-stop pipe organ Joseph had built in Sydney. (It is a myth that Joseph Ridges built the organ in the Sydney Town Hall. The original Town Hall, now the vestibule, was built thirteen years after the Ridges left Australia. The Centennial Hall, which houses the organ, was not completed until 1889) Augustus Farnham, president of the Australian Mission, had suggested that Brother Ridges donate the organ he had built to the Church in Salt Lake City, so with the help of members and missionaries' Joseph had dismantled it and packed it in cases for the journey to San Pedro, California. Adelaide, Joseph, and Alfred Ridges eventually arrived safely in the Salt Lake Valley; baby Joseph however survived the ten-week voyage only to die one month after the Jenny Ford arrived in San Pedro' The two Ridges babies were buried together in San Bernardino”

Adelaide Whitely Ridges also described in her own words what happened after she arrived in San Pedro - “We then went to San Bernardino with Brother Mathers' team and he kindly took us to his home. I had not been there long when my baby took sick. The journey was too much for him. He died September t 5th 1856, San Bernardino. I had the casket sealed thinking to bring him with my other baby to the valley but I had not kept him long before I found the coffin had not been sealed properly. We bought a lot in the cemetery and buried them both there. It was not quite as bad as leaving them in that far off land. Their father fenced the lot before we came away”. Like the Julia Ann saints most of the adult passengers on board the Jenny Ford had sailed from the British Isles to Australia and knew from prior experience the perils of the sea.

Cramped quarters, poor food and months of boredom awaited them and the cool sea breeze rekindled these memories and created chill of apprehension and anxiety. (BYUS)

Since Elizabeth was transported to Australia on the York in 1825 better rules were in place to ensure a safe and healthy passage for passengers particularly the saints aboard emigrant ships.

MODE OF CONDUCTING EMIGRANTS AND SAINTS

What conditions were generally in place for Elizabeth and her family on board the JENNY FORD? Well, the British government whilst drafting a "Mode of Conducting Emigration" for emigrants from United States and Britain noted the following:-

"There is one thing which in the opinion of the Emigration Committee of House of Commons, they (the Latter-day Saints) can do, viz., teach Christian ship owners how to send poor people decently, cheaply and healthfully across the Atlantic." (MCE)

Thus the United States and the British governments undertook at an early day to establish by law certain rules and regulations looking to the safety and convenience of passengers, crossing the Atlantic Ocean, but more especially emigrants wending their way from the British Isles to American ports.

These laws, however seem to have been very imperfect until the British Parliament in 1852, enacted what was known as the Passengers' Act which, among many other things, provided that every emigration agent, who shipped companies to North America should supply the passengers with seventy days provisions, if the ship sailed between the sixteenth day of January and the fourteenth day of October and eighty day's provisions if she sailed between the fourteenth of October and the sixteenth of January, according to the following scale of weekly rations to each statute adult, and half the amount to children between fourteen years and one year old:-

"Two and a half pounds of bread or biscuit, not inferior in quality to navy biscuit, one pound of wheat flour, five pounds oatmeal, two pounds rice, half pound sugar, two ounces tea, two ounces salt, also three quarts of water daily for each passenger. "The act authorized substitutes as follows: five pounds of good potatoes, or half pound of beef or pork, exclusive of bone, or of preserved meat, or three-fourths of a pound of dried salt fish, or one pound of bread or biscuit, not inferior in quality to navy biscuit, or one pound of best wheaten flour, or one pound of split peas for one and a quarter pound of oatmeal or for one pound of rice; and a quarter of a pound of preserved potatoes might be substituted for one pound of potatoes. In addition to the above scale the Latter-day Saints were furnished for the voyage with two and a half pounds of sago, three pounds of butter, two pounds of cheese, and one pint of vinegar for each statute adult, and half the amount to children between fourteen years and one year old; one pound of beef or pork weekly to each statute adult was substituted for its equivalent in oatmeal this quantity of provisions enabled many the passengers to live, during the voyage, more bountifully than they had been in the habit of living in their native countries. Passengers furnished their own beds and bedding and likewise their cooking utensils such as a boiler, saucepan and frying pan; also a tin plate tin dish, knife and fork, spoon and a tin vessel, or an earthen one encased in wickerwork, large enough to hold three quarts of water, for each person." (MCE)

Such provisions were not consumed on the arrival at New Orleans, were given to the passengers, instead of being returned to England as in the case of other emigrants ships.

If a vessel made a quick trip, there would be a considerable amount left, which would materially aid poor emigrants. The John M. Wood which sailed March 12, 1854, had a quick passage and the amount of provisions saved Perpetual Emigration Fund passengers was one hundred and fifty pounds of tea nineteen barrels of biscuit, five barrels of oatmeal four barrels and four bags of rice and three barrels of pork.

The ship provided the cooking apparatus and fuel, and the Passengers' Act required that every passenger ship carrying as many as one hundred statute adults should have on board a seafaring person who should be rated in the ships articles as passengers' steward, and who should be employed in messing and serving out the provisions to the passengers, and in assisting to maintain cleanliness, order and good discipline among them and who should not assist in any way in navigating or working the ship. (MCE)

The act also provided that every passenger ship carrying as many as one hundred statute adults should have on board a seafaring man, or if carrying more than four hundred statute adults, two seafaring men, to be rated and approved as in the case of passengers' steward, who should be employed in cooking the food of the passengers. (MCE)

When the number of passengers exceeded one hundred statute adults and the space allotted to each on the passengers' deck was less than fourteen feet clear superficial feet, or where whatever might be the space allotted to the passengers, the number of persons on board (including cabin passengers, officers and crew,) exceeded five hundred the act required a duly qualified medical practitioner to be carried and rated on the ship's articles. (MCE)

The act provided for the berthing of the passengers It required that the berths should be six feet in length and that eighteen inches in width be allowed each statute adult. No two passengers, unless members of the same families should be placed- in the same berth, nor in any case was it allowed to place persons of different sexes, above the age of fourteen years, unless husband and wife, in the same berth. All unmarried male passengers of the age of fourteen years and upwards were berthed in the fore part of the vessel and were separated from the rest of the passengers by a strong bulkhead. (MCE)

In 1855, two passenger acts one American and the other British were passed, introducing important changes in providing for the comfort and safety of emigrants crossing the Atlantic, The American act came into effect in British ports May 1, 1855, and the British act on October first following.

In nearly all its main features as far as those relating to the carriage of passengers between Great Britain and the United States were concerned, that American act was more than covered by the British **and the Latter Day Saint agents, in sending out their companies, complied with the British act, except in the rating of statute adults, where the American act, making two persons between the ages of one and eight years of age equal to a statute adult, was complied with in preference to the British which made between one and twelve years a statute adult.**

The act of 1855 was considerable of an improvement on the act of 1852, and provided for more room and convenience on board and a better dietary scale; it also provided for medical comforts, and two cooks and a medical practitioner when the number of statute adults exceeded three hundred. (MCE)

CODE OF CONDUCT

A code of conduct was also in place and the following was described for British Latter Day Saints immigrating to America and would have certainly been the code of conduct instigated by Augustus Farnham on the **Jenny Ford**:-

In contracting for the vessel it was generally agreed that the passengers should go on board either on the day of their arrival in Liverpool, or the day following, which arrangement, although sometimes considered inconvenient to them, saved the expense of lodging ashore and preserved many inexperienced person from being robbed by sharpers, for whom Liverpool has always been a profitable field.

When the passengers were on board, the agent, who was generally the president of the Church in the British Isles, would visit them and proceed to appoint a committee, consisting of a president and two counsellors as a rule they were Elders who had travelled the route before, or, at least had been to sea. They were received by the emigrants by vote, and implicit confidence was reposed in them. This presidency would then proceed to divide ship into wards or branches, over each of which an Elder or Priest would be placed, with his assistants to preside.

Watchmen were then selected from among the adult passengers, who, in rotation, stood guard day and night over the ship until her departure, and after nightfall prevented any unauthorized person from descending the hatchways. When at sea, the presidents of the various wards saw that the passengers arose about five or six o'clock in the morning, that they cleaned their respective portions of the ship, and threw the rubbish overboard. This attended to, prayers were offered in every ward, after which the passengers prepared their breakfasts, and during the remainder of the day they could occupy themselves with various duties and amusements. At eight or nine o'clock at night prayers were again offered and all retired to their berths, Such regularity and cleanliness, with constant exercise on deck, were an excellent conservative of the general health of the passengers, a thing which has always been proverbial of the Latter day Saints Emigration. In addition to this daily routine, when the weather permitted, meetings were held on Sundays and twice or thrice in the week, at which the usual Church services were observed. Schools for both children and adults were also frequently conducted. When Elders were on board who were either going or returning to the Valley, and had travelled in foreign countries they would often interest the passengers by relating incidents of their travels, and describing the scenes they had witnessed, and the vicissitudes through which they had passed. Lectures on various subjects were also delivered. These agreeable exercises helped a great deal to break the monotony of a long voyage, and tended to improve the mental capacities of the passengers. The good order, cleanliness, regularity, and moral deportment of the passengers generally, seldom failed to produce a good impression upon the captain" crew and any persons on board who were not Latter-day Saints. The result was that they would attend the religious meetings or exercises, and some of them become converted to "Mormonism. Thus in the Olympus, which sailed in March 1851, fifty persons were added to the church during the voyage, and in the International, which sailed in February, 1853, forty-eight persons, including the captain and other officers of the ship, were added. (MCE)

Unlike at Liverpool, some of the saints probably did not come on board the ship in Sydney until the last moment.

From reading the full journal by Elder John Jones on the Jenny Ford the above code of conduct was definitely in place. But given a large complement of saints and other passengers

cramped on board the elders patience would have been tested and tempers did flair. The main complaint on board was generally about the food and Elizabeth's son in law William Johnson certainly made it known how he felt about it. There were a number of other incidents that happened on board including losing a boy overboard but they were luckily able to find him and bring him safely back to the boat. The journal also gives a glimpse of what life was like on board during the passage of 80 days to America.

Mariners and ships in Australian Waters

JENNY FORD

OF SAN FRANCISCO, S. F. SARJENT MASTER, BURTHEN 397 TONS
FROM THE PORT OF PUJET SERINA TO SYDNEY, NEW SOUTH WALES, 12 TH APRIL
1856

Surname	Given name	Station	Age	Of what Nation	Status	Comments
SERJENT	S. T.	MASTER	28	U. S. A.	CREW	
WILBUR	J. P.	1ST MATE	31	U. S. A.	CREW	
AERZ	CHAS.	2ND MATE	24	U. S. A.	CREW	
CROSS	THOS.	SEAMAN	22	U. S. A.	CREW	
HALL	JNO.	SEAMAN	27	U. S. A.	CREW	
BROWN	JAS.	SEAMAN	24	U. S. A.	CREW	
COGIN	H.	SEAMAN	14	U. S. A.	CREW	
QUAIL	JNO.	SEAMAN	24	U. S. A.	CREW	
WILSON	CHAS.	SEAMAN	26	U. S. A.	CREW	
DENNISON	JNO.	SEAMAN	24	U. S. A.	CREW	
SMITH	JAS.	SEAMAN	29	U. S. A.	CREW	

CHAPTER XXXI

AUSTRALIA

MERCHANTS IN AUSTRALIA

THE MERCHANT FAMILY IN AUSTRALIA

The following family members that did not go to America with Elizabeth in 1856 were:-

Richard Snr, William (28), Richard (27), Jane (23), James (21) and Thomas (16) and later Sarah Ann returned to the Alyn River with her husband about 1858-9.

RICHARD MERCHANT Snr.

It seems Richard returned to the Alyn River and possibly worked with his eldest son William and according to his death certificate Richard died at "Campsie" and is buried in Gresford but no exact location has been found. Family oral history is that he was buried on the banks of the Alyn River close to his farm, at Campsie, Vacy. The information on the death certificate was given by William Johnson (Son -in- Law) Sarah Ann's Husband and was very minimal with no wife's name or any children nominated. Richard's name recorded on his death certificate was actually Marchant. William Johnson (informant) gave his address as "Brecon" a next door neighbour?

WILLIAM MERCHANT

See the William Merchant story and the family group sheet.

RICHARD MERCHANT

My Great Great Grandfather initially stayed in the Paterson area and married Sarah Ann Catherine Mooney in Singleton Roman Catholic Church on the 14th February 1858. Richard must have converted to Catholicism when he married Sarah who was the daughter of Bernard Mooney and Mary Alexander who came from Ireland in 1842. Richard and Sarah were at "Wallangara Station" (153,000 acre sheep station, near Inverell) by 1864. Richard was employed as a shepherd / boundary rider at Hickeys Plains and Ena Station both outstations of "Wallangara (1864-1881). All Richard and Sarah's children were born at the station including my Great Grandfather Richard Alexander Merchant. Richard later acquired a small selection at Graman (near Wallangra) in the late 1880's and died in Graman on the 25th November 1899. Sarah died at Inverell on the 13th May 1902 and is buried in the Church of England cemetery; however like his father Richards's grave cannot be located at either Graman or Inverell cemeteries, perhaps he too is located on or near his property.

SARAH ANN MERCHANT.

See William Johnson story for further details; however in 1851 Sarah gave birth to a baby named Frances and on the birth records no Fathers, name was stated. Thus Elizabeth who had just given birth to John (her 12th child) was again now helping raise the young baby of Sarah. It is not known who the father of the baby was but later when Sarah married William Johnson on the 14th February 1853 the shipping records the baby is noted as Frances Johnson.

JANE MERCHANT

Jane was born in Sydney just after Richard left the Australian Agricultural Company in 1833. Jane in 1849 was the first child to be married and it must have been a happy time for the family, especially Elizabeth who by that time had 11 children and was expecting her 12th child. Jane like her mother was to later have 12 children herself. Jane married William Parker at Paterson on the 2nd October 1849. William Parker was born at Leeds, Yorkshire on 11th September 1816 and died in Aderly Creek 4th May 1894. Jane died at Alderly Creek on the 14th August 1901.

JAMES MERCHANT

James born near Maitland in 1835 married Mary McKeowen on the 27th September 1860 at McKeowen House Longside N.S.W. James and Mary had 4 children but Mary died having her fifth child William on the 25th September 1869. (William survived) James held a number of selections in and around Paterson, Hilldale and Vacy. James later married a widow Jemima Mannall (nee Cook) in 1894 and they had a further 3 children. James died on the 6th June 1925 at Hillsdale and Jemima died in 1929 in Paterson.

THOMAS MERCHANT

Thomas born on the 17th May 1837 did not marry and died on the 25th August 1857 nearly a year after Elizabeth left for America. I could not find much information on Thomas although there was a Thomas Merchant in the area that got into some trouble over non-payment of some work as noted in the local paper's court records. On the death certificate very little information was given with no names of mother and the father indicated as Robert Merchant and there were no witnesses. Death was due to heart disease. The following item was found in The Maitland Mercury & Hunter River General Advertiser (NSW: 1843 - 1893), Tuesday 8 April 1856, page 1

BREACH OF MASTERS AND SERVANTS ACT.—Thomas Merchant was on Friday summoned before the bench, at East Maitland, for refusing to pay the sum of £5 10s. wages, due to Richard Elsley, of Merpeth. Mr. Chambers appeared for the defendant. The witnesses examined were Richard Elsley and Charles Elsley. The complainant and his two brothers agreed with Mr. Merchant as carpenters, to erect a slab shed, 12 feet by 10 feet, for £6 10s. They did other extra work, which came to £2, making in all £8 10s. Of this sum £3 had been paid. Mr. Chambers said that this was not a case coming under the Masters and Servants Act, but a case of contract. The bench dismissed the case.

CHAPTER XXXII

AUSTRALIA

THE WRECK OF THE JULIA ANN

THE WRECK OF THE JULIA ANN

The following is an article published in the Sydney Morning Herald April 12th 1856 a few weeks before Elizabeth and the family left in the Jenny Ford describing the loss of the Julia Ann. You may imagine the anxiety felt by the passengers, including Elizabeth and her family, when they received the news. Elizabeth had known some of those on board including the remainder of the Penfold family who were to travel with them on the Jenny Ford. The article suggested some desperation of the ship wrecked passengers but by the time the Jenny Ford had arrived in Tahiti the charity of the Freemasons' Lodge had arranged for them to be picked by another ship and transported to America all except one. The article does not go into however any great detail of the final moments of the ship or of the extraordinary endurance on the reef by the passengers and crew including their final deliverance. The full account from *The Wreck of the Julia Ann* BYU Studies Vol. 29, No. 2, Spring 1989 by John Devitry-Smith is well worth reading and I have included some brief but graphic extracts of the account at the end of Sydney Morning Herald article.

THE SYDNEY MORNING HERALD

SATURDAY APRIL 12th 1856 PAGE 3

DEAR BROTHERS and SISTERS, I now take the present opportunity of writing you a few lines, Hoping they will find you in good health, as it leaves us all at present. Since we left Australia we have passed through dangers, difficulties hardships, and trials.

We set sail, as you are aware, on the 7th September. All went on pretty well until the 3rd of October; that evening, about half-passed 8 o'clock, when the winds were blowing free, and the Julia Ann was going about 12 or 13 knots per hour, she suddenly struck on a coral reef off Scilly Island, about 300 to 400 miles west of Tahiti, and she became a total wreck.

When she first struck some of us were singing on the top of the mid-ship house. We soon got down, and went into the house, but finding that not very safe, we went into the cabin. The sea braking over us every moment, so that it was a thing impossible to stand.

A rope was soon conveyed to the rocks and made fast, upon which some went on shore, but it proved a very poor asylum, for there was not a dry spot -to be found, as the sea broke over the rocks every instant. Father, mother, Stephen, and most of the men went on shore by the rope, while I went down in the cabin to lend assistance to the women and children that were still below, and to help them up on the poop.

Sister Humphries and Sister Harris and infant, were drowned in the cabin. Little Mary Humphries and Marian Anderson were washed off the poop and drowned. They are all that were lost. After I had helped to get them all out of the cabin, I came up and found the vessel all broken up into fragments, except the cabin, and into that the water was rushing at a furious rate, sweeping out all the partitions. A great many of us were still clinging to the poop. After a while I made my escape to the rocks, upon the broken fragments of the vessel, and the men soon succeeded in rescuing the remainder. We passed a dreadful night, sitting on some of the broken masts, up to the waist in water. At daylight we were all busily engaged in picking up such provisions as could be found.

One or two small islands were seen about six miles distant; having one boat, with a little repairing, some were soon able to go and view the land-while others staid to, pick up such things as were necessary. The, islands were small, three, in number, without inhabitant, barren, mid desolate-a few cocoanuts being the only things growing that were fit to eat. With them, some turtles and birds, with the little we had picked up from the wreck; we managed, to live. On the 20th of November, our boat being-repaired, the Captain and crew started for Tahiti, and on the 2nd of December, to our great joy, a vessel hove in sight, which proved to be a schooner sent for our deliverance. We embarked on the 3rd, and arrived at the island of Una on the 11th, where we saw the grave of Sister Allan, who was buried on that Island. We stayed there three days; we then went on to Tahiti; we landed on the 19th. When we arrived here, the Consuls would do nothing for us.

The American Consul said he had nothing to do with us, because we were English ; and the English Consul said had nothing- to do with us, because, we were in an American ship; so we were in a very peculiar situation, without friends, without' money, without home, without clothes, without food, and in a strange land, under the French Government. By the charity of the Freemasons' Lodge we were found in food, until the 19th of January, after which they could feed us no longer. We then went to the English Consul again, and he has found us in food ever since, but he says he will not do so after the end of this month. How or when we shall get away from this place I know not. We have three orphan children with us, Eliza and Francis Humphries and Maria Harris, who wish to be remembered to their friends, if you should have the chance to any of them.

There is but very little work for a man to do in Father and mother and we all are in good health and spirits, though we have lost all our worldly goods, and all that we had; yet we have faith in God, and trust he will deliver us soon from this place. Do not forget to come along the first opportunity; though we wore shipwrecked, that is no reason you should be. I hope to see you all before long in the land of the free, surrounded by the saints of the Most High God.

Father, mother, mid Stephen join with me in sending our love to you all; likewise, remember us to all friends.

Please to let brother Farnham know of, the wreck, also of our situation. Do not grieve yourselves because of our losses, for the loss is our infinite gain.

I remain your affectionate

PETER PENFOLD

Tahiti, February 17,1856.

To Mr. Charles Penfold, East Maitland.

N.B._Arrangements are being made for the immediate departure or another company of Saints, which will call at Tahiti to relieve the sufferers.

A. FARNHAM

The Wreck of the Julia Ann

BYU Studies Vol. 29, No. 2, Spring 1989 by John Devitry-Smith

EXTRACTS

The passengers were forced to remain in the cabin until their names were called. Then each attempted to make it to the reef by the rope. The rocks proved to be a poor sanctuary, for not a dry spot was to be found as the sea broke over the reef continually. Captain Pond had given his quadrant, nautical almanac, and epitome to the first man to go to the reef, making it clear that if anyone did survive the night their continued existence depended upon the preservation of these articles. Pond recollects that upon reaching the reef "the man was required to do nothing, but to watch over the safety of those precious articles, to us far more valuable than gold. The captain's presence of mind in saving this equipment later proved crucial.

Esther Spangenberg remembered her ordeal in getting to the rocks: The Captain and officers had great difficulty in persuading the greater number of the ladies to [try to escape on the rope]; as for myself, I considered to remain on the ship was sure death, and I might save my life by trying to reach the reef by means of the rope. I therefore bade my fellow passengers farewell, and reached the deck by swaying myself there with a rope, the steps being gone. . . . I was assisted over the side of the ship, by some of the crew, and directed how to haul on by the rope; when, after considerable difficulty, I reached the reef, my clothes torn in shreds, and my person bruised and mangled. But I was fortunate in escaping, even in that plight.

A number of women and children still remained below and were being helped up onto the poop deck by a few men. Two of the women, Eliza Harris and Martha Humphries, were without their husbands, who had intended to follow them in the next company. Eliza Harris had two children to fend for, her six-month-old son Lister and her two-year-old daughter Maria. She was no match for the conditions. She bravely strapped her son to her breast in readiness to go to the rocks. But before she could begin, a cry was heard, "hold on all!" and "an awful sea struck the ship, tearing up the bulwarks, threatening death and destruction to everything within reach. A fearful shriek arose from the cabin. The Julia Ann had broken in two across the main hatch. The forward part of the cabin had been smashed in, and the starboard stateroom completely washed away. Eliza Harris, with her boy in her arms, hardly knew what hit her and was engulfed amid the waves and debris of the wreck. Both were drowned. Also in the cabin was forty-three-year-old Martha Humphries, who just before drowning requested of her friends to "protect her children and convey them to Great Salt Lake City, for her earthly career was run."⁵⁴ Peter Penfold recalled that after helping the remaining women and children out of the cabin, he climbed up from below and "found the vessel all broken up into fragments except the cabin, and into that the water was rushing at a furious rate, sweeping out all the partitions."

One man abandoned his wife and six children and went alone to the rocks. The Captain, feeling there was "no hope [that] the children" could make it across the hauling line alone, implored the mother to save her own life, but she could not bring herself to let her children face death alone, and remained.

When her husband reached the rocks, the crew realized that he had deserted his family, and "they threw him back into the sea; the next wave, however, washed him up, and they permitted him to crawl to a place of safety. A seventeen-year-old mother and her husband courageously strapped their baby to his back and struggled together to the reef with the aid of the rope.⁵⁷ Captain Pond displayed his true colors and high moral character throughout the ordeal by ordering Second Mate Owens, who was about to carry eight thousand dollars belonging to the captain to the rocks, to carry a small girl to safety first. This was done, and "the child was saved, but the money was lost."⁵⁸ The rope soon parted, leaving the captain on board "to what appeared inevitable destruction." He recounts: There was no confusion: up to the last all were subservient to my orders. But the scene rapidly drew to a crisis. The vessel had fallen off the reef to more than double her former distance; the rope attached to the rocks was stretched to its utmost tension, the hauling line had parted for the third time; the crew were all on the reef, and after repeated efforts to join us, the attempt was abandoned. At every surge of the sea, I expected the vessel would turn bottom up. . . . I urged those remaining to try to get to the reef, on the rope, before it parted—it was a desperate, but only chance for life. The women and children could not, and the men shrunk from the yawning gulf as from certain death.

As no more passengers would leave the ship, Pond and Coffin in a last ditch effort to save their own lives threw themselves upon the rope. Nineteen passengers still remained on what was left of the ship, unable to make it safely to the reef: "parents and children, who preferred death sooner than separation from each other."

The Anderson family were one of two families still on the wreck, and mother Elizabeth was determined not to leave until she had all her children. Seventeen-year-old Agnes Anderson had escaped to the reef, while the rest of the family remained on board. Captain Pond recorded the following touching scene:

The hauling line had parted, the forward part of the ship had broken up, and no hope remained for those who were yet clinging to the quarter deck; but above the roar of the breakers and shrieks of despair, a mother's voice was heard, crying "Agnes, Agnes, come to me." Agnes was seated on the wreck of the main mast, that had floated upon the reef, but no sooner did she hear that mother's piercing wail, than she sprang to her feet, threw her arms up, shrieking "mother! mother! I come, I come," and plunged headlong into the sea. A sailor was fortunately near, seized her by the clothes and drew her back again. . . . The mother said she felt as though she wanted Agnes with her and then all would die together.

Around 1:00 P.M., "just as their last hopes were dying out," the vessel broke into pieces, and "a heavy sea striking her" carried the quarterdeck high upon the rocks.⁶² When the vessel finally split in two, the cargo of coal immediately sank and miraculously the part of the vessel on which the passengers clung was carried upon the rocks and "in consequence most providentially saved.

The whole ordeal had lasted nearly three hours. Bruised, with lacerated arms, hands, feet, and numerous other injuries, the fifty-one surviving men, women, and children waited for the dawn.

Many were sitting on parts of the broken masts and others on pieces of the wreck. Peter Penfold records they spent a dreadful night "up to the waist in water.

They were stranded in the middle of the Pacific Ocean, uncertain of exactly where they were, and all conceded there was no chance of survival on the reef for any extended amount of time. The chance of being rescued by a passing ship was almost non-existent as they were miles off course and in dangerous water. Pond wrapped himself in a wet blanket he had found among the floating spars and climbed into the battered boat, where he sat waist-deep in water.....

After one day and two nights on the reef, the men were desperate for drinking water. When Coffin returned on the second morning, Pond sent him again in search of water. As it would take too long to carry everyone to the islands by the quarter boat, a precarious plan to "walk" around the circular reef in an attempt to reach the land was adopted. **About ten in the morning, after loading the two rafts with several bags of flour, a barrel of bread, beans, peas, and whatever clothing could be found, the men began wading along the reef pulling the rafts in a bid to reach the islands. The older and more helpless men were placed aboard the rafts as the water proved deep most of the way. For over a mile they were up to their necks with the shorter men being forced to "cling to the rafts." Sharks posed an ominous threat, and at regular intervals the men were compelled to scurry from the water onto the rafts; at one time over twenty sharks were counted in their wake. Attesting to the difficulties encountered in wading along the reef, Pond records, "Several deep inlets had to be crossed when our best swimmers were called in requisition. In one of these attempts I nearly lost two of my best men.....**

Fortunately, the United Board of Masonic Lodges showed great compassion and took immediate measures to relieve the destitute party's wants by providing shelter and food for all.....

A ship stopped at Tahiti on its way to Sydney in late February 1856, and letters were sent back to President Farnham explaining details of the disaster. **This news was not received until 30 March 1856 and "cast a sad gloom over the mission."** The news of the Julia Ann disaster reached Brigham Young 30 April 1856. President Young gave instruction by letter to George Q. Cannon asking Charles C. Rich for means to bring the stranded Saints to San Francisco, but apparently nothing came of this. In the fourteenth General Epistle of the Presidency, Brigham Young recounted the event and the loss of five persons, adding, "the remainder barely escaped with their lives." A general word of caution was then issued:

In late February, Charles Logie, his wife and child, along with Peter Penfold and family, and orphans Maria Harris, Frank Humphries, and Eliza Humphries, all embarked for San Francisco. After living for a time in San Bernardino, the Logie family eventually settled in American Fork, Utah. The Penfold family also made it safely to Utah. Maria Harris was probably reunited with her father, who left Sydney aboard the Jenny Ford in May 1856 and later settled near Payson, Utah. The Anderson family with their seven children, the last of the shipwrecked company, sailed from Tahiti 5 May 1856 on the G. W. Kendall, arriving in San Francisco 27 June 1856 after a tedious passage, nine months after leaving Sydney.

Ironically, the Andersons would never make it to Utah after fifteen years in Australia, which Andrew referred to as "this my exile."

Andrew Anderson, the first recorded Mormon in New South Wales, joined the RLDS church on 2 August 1868 and was ordained a priest the following year at Washington, Alameda County, California. He lived near Mission San Jose. He died 1 January 1891, age eighty-one, while visiting his daughter at Petaluma. His wife Elizabeth died 21 January 1894.

Captain Benjamin Pond was forcibly detained in Tahiti by the French government at the request of the British consul, who felt Pond was still responsible for his passengers and was obligated to find a way for them to continue on to California. After numerous requests, Pond was eventually released and sailed for Panama and then on to San Francisco.

All accounts of the disaster speak highly of Captain Pond and the crew, whose determination, courage, and quick thinking greatly reduced the loss of life.

CHAPTER XXXIII

AUSTRALIA

JENNY FORD PASSENGERS

GENERAL

The following passengers on the Jenny Ford were in some way either friends of Richard and Elizabeth Merchant or had come into contact with them through their work or religion. Some of the passengers had been known to the Merchants in Australia for some time, farming on or near the Allyn - Williams River region. Other passengers were mere acquaintances that contributed through their diaries and journals a glimpse of their journeys and early Australian and American colonisation. Passengers like the Ridges and the Metcalf's made significant contribution to the American way of life through their skills in building and farming. Some of the passenger saints mentioned went on with Elizabeth and family to settle in Beaver.

WILLIAM WENTWORTH BUCKNELL

Richard and his family worked on or near the Elms Hall Estate and knew the Bucknells through their store.

William Wentworth Bucknell was born in London in 1814, the son of William and Martha Bucknell, and he emigrated to New South Wales with his parents and family, arriving in 1826 on the Adrian. William Wentworth Bucknell was a second cousin to Australian explorer, politician, barrister and newspaper editor William Charles Wentworth.

In 1827 William Bucknell snr was granted 2,560 acres of land north of the present-day village of Vacy. He named his grant 'Elms Hall' after the Wentworth's ancestral home in Yorkshire but he did not settle to a rural lifestyle. William Wentworth Bucknell formally leased Elms Hall from his father in 1830 at the age of 16.

William Wentworth Bucknell stayed on at Elms Hall when his parents moved to Sydney in the early 1830s, and he opened a store there in 1838. By this time he was in a relationship with his housekeeper, Susannah Barker, and their first child, Thomas, was born in 1837. In 1841 part of Elms Hall was subdivided into town lots intended for sale as the private township of 'Brecon', but the town never eventuated. Masters were expected to provide appropriate supervision for their assigned convicts and this was something the NSW government took very seriously. When William Bucknell was away from Elms Hall in September 1838 he left Susannah Barker in charge of the 15 convicts who lived and worked there. Susannah had a row with Mary McDonald, a convict that was assigned to Bucknell along with Mary's convict husband James. Barker told Mary she was a convicted bitch who ought to get 50 lashes twice a week.

When Mary's husband found out he confronted Susannah for abusing his wife. Susannah replied 'give me none of your impudence or I will send you to court and get you flogged'. James McDonald immediately went to the Paterson police office and reported the matter. As a result, Bucknell returned from Sydney to find himself charged with 'Keeping an Improper female on his Establishment, to the great annoyance of his Assigned Servants'. The local magistrate decided Bucknell was unfit to have charge of assigned servants.

Faced with losing all his convict workers, William Bucknell returned to Sydney to plead with Governor Gipps that he really was a respectable character. Gipps partially agreed and removed only the McDonalds from Bucknell's service.

Incredibly, less than a month later, Barker was at it again. She asked the local constable to take a convict into custody for disobeying her orders and brought two more of Bucknell's convicts before the magistrate on charges of stealing. The magistrate was outraged. He refused to hear the charges and reported to the Governor that Bucknell held the government in utter contempt and was totally unfit as a master of convicts. Governor Gipps ordered the removal of the three convicts who were the subject of Barker's complaints, so Bucknell lost another three workers.

In 1841 William Bucknell married Susannah Barker. Their second son, Arthur, was born the same year. In 1852 American Mormon missionaries (of the Church of Jesus Christ of the Latter Day Saints) began operating in the lower Hunter Valley and by 1853 there was a branch of the Church at Williams River. William and Susannah Bucknell were baptised into the Mormon faith during 1853, and their two sons were baptised as Mormons in 1854.

In 1856 William, Susannah and their two sons were booked to sail for America on the Jenny Ford to make the Mormon pilgrimage to Salt Lake City. William had by this time formed an extra-marital liaison with a female servant and, following the Mormon practice of polygamy, was determined to take her to America. However, when Susannah turned up at a Church meeting with a black eye, William was excommunicated from the Mormon Church.

Susannah and the two sons sailed as planned, while William stayed behind and married Susan Hopkins in Sydney in July 1857 (probably his former mistress). The ceremony was performed by a leading Presbyterian minister, William having declared himself a bachelor. William and Susan had eleven children, of whom eight survived.

Later Susannah and her two sons returned to Australia to find William firmly established in his new relationship and apparently unwilling to recognise his former family, although he gave them financial support.

William and Susan and their growing family divided their time between his country estates and their residence, 'Avondale', in the Sydney suburb of Arncliffe. 'Susannah Bucknell lived in obscurity at Wallarobba in the Hunter Valley', north of her previous residence at Elms Hall. In 1853 Elms Hall was sold to John Silk, ending the Bucknell family's association with the estate.

Thomas was killed in a lumber-camp accident in 1874 and Arthur became a well-known farmer at Big Creek and Hilldale (north of Elms Hall) where he donated half an acre of land for the building of a union church.

Susannah Bucknell died in 1898 and in buried at St. Paul's Church of England cemetery in Paterson. William Wentworth Bucknell died at Arncliffe in 1891.

LUKE, CHRISTINA & LOVINA SYPHRUS

According to the Jenny Ford passenger list the Syhrus family consisted of Luke, 29 years old his wife Christina aged 24 years old and baby girl Lovina 1 year old. The family originated from Sydney. On the 22nd of August after they landed at San Pedro, Christina gave birth to a son., Edward. **Lovina Syphrus recorded the family stories and travels, part of which is as follows:-**

Now I'll start on my life. My father and mother were born in England, embraced the gospel there, and were married on the 25th December 1851, and took sail for Australia the last of 1852 or the first of 1853 on board the ship Java. They were on the ocean six months. My oldest brother, Luke, was born on the ocean the 3rd of March 1853 and died the 29th of March 1853, buried in the ocean. They finally reached their destination, Australia, where my father sawed lumber, there being a great demand for same. I could write a lot of things that happened there from hearing my parents relate them. It was August 31st, 1854, when I first opened my eyes in Sydney, New South Wales, Australia. Before I was two-years old my parents started for California on the ship **Jeneveve [Jenny Ford]. She caught fire three times on her three months' voyage on the Pacific Ocean.** There was a large company, mostly LDS Saints. **They landed at San Pedro beach [harbor]; most of the company went up to San Bernardino. Several friends stayed on the beach with my folks as mother was ill. Father gathered material from wrecked ships and built the first cabin on the beach; where my brother, Edward, was born on the 22nd August 1856.** In two or three weeks, we moved up to San Bernardino where my father made lumber and made them a three-room house, and got rails from the mountains and fenced in a 15-acre farm, and in 1857 raised abundant crops.

JOSEPH H. RIDGES Adelaide Whiteley Ridges. Autobiographical sketch)

According to the Jenny Ford passenger list the Ridges family consisted of Joseph Harris , 27 years old his wife Adelaide aged 25 years old, Alfred Joseph aged 5 years old and baby Joseph. The Joseph Ridge family originated from Sydney and his wife Adelaide, as noted before, gave a moving account of her anxiety leaving Sydney. When Joseph Ridges and his family arrived in San Pedro, ox teams were organised to take the organ to Salt Lake City.

With President [Charles C.] Rich's approval we went to Los Angeles to enable us to get an outfit to go to the valley in the spring. My husband worked at his trade and I worked in the Pines Hotel for our board. My husband bought four meals and a wagon. We went back to San Bernardino to prepare for our journey in the spring. In the spring we started with President Lyman and Rich's company. We had a pleasant journey. My husband got a good deal of running after his...[faded script] [p.3] and herded. I used to [-]. As he brought them up not having drove team before [-] to be about the last time to start but we got along alright and arrived in the valley safe and sound June 11, 1857. . . . [p.4]BIB: Ridges, Adelaide Whiteley Ridges.

Autobiographical sketch (Ms 668), pp. 3-4. (CHL)

The following is a tribute to Joseph Ridges that appeared in the *Deseret News March 9 1914 2*.
Transcribed by D Gow 2006

Joseph H. Ridges Is Called Home
Designed and Built Great Tabernacle, Almost Wholly From Native Material

Age, Four Score and Eight
From Childhood Had Great Fondness and Aptitude for Such Work
Lived in Australia

Joseph H. Ridges, builder of the tabernacle organ, which has had no insignificant part in giving this city an international reputation, died at his home, 427 west Third North Street Saturday night. In another month he would have been 88 years old.

Although during the many years since the construction of the great organ it has become far more widely known than has its builder, he has by no means been forgotten in this city and state, and throughout Utah his death will be mourned, as he was well known in to every early inhabitant of this valley and in every section of the intermountain country. Joseph H. Ridges was born April 17, 1826, at Ealing*, a suburb of Southampton, England. From his earliest boyhood he was interested in organ construction, and when only a few years old he spent many days watching the operations of workmen in an organ loft and factory across the street from his boyhood home. He formed an intimate friendship with a boy employee, from whom he learned much about the intricacies of organs and the two often visited the organ loft together, one would blow while the other played on the collection of old organs of varied size and power. Mr. Ridges later spoke of himself as a "human sponge," absorbing practically everything he could learn about organs and their making. As he grew older he took long walks to search out experts, from whom he could add to his information, or to see and play upon some instrument in the churches of nearby cities. He often attended church services to hear the instruments played and not infrequently allowed himself to be locked in the chapel until the evening service, inspecting, studying and dreaming about organ pipes, tones, bellows, valves, etc. At the age of 23 he was led by an adventurous spirit into Australia with the gold seekers. Five long months were passed on the sea before he and the little party landed at Sidney. In the mining localities he worked at the trade of carpenter and cabinet maker, and shortly afterward returned to Sidney. It was at Sidney, after spending some time in the camps, that he first undertook to build an organ. Being unable to get experienced workmen to assist him, and having to earn his own living, he worked at the organ at night until it was completed.

It was the first church organ in Australia, and attracted much attention. Among those to see the organ was a "Mormon" elder, then presiding in Australia, who asked the builder to donate it to the "Mormon" Church.

Having previously been converted to this faith, Mr. Ridges consented, and they soldered the various sections of the instrument up in large tin cases and shipped them across the Pacific to

San Pedro. When they arrived there, accompanied by the builder, they were met by teams sent by Charles C. Rich and Amass Lyman from San Bernardino, and the organ was brought to this city and set up in the old adobe tabernacle.

BUILDING THE GREAT ORGAN

When the new tabernacle was constructed, the question arose concerning a big organ for it. President Brigham Young asked Mr. Ridges if he believed it would be possible to make an organ in this valley similar to the one he had made in Australia and brought here. He said he thought it could be done and President Young asked him to draw preliminary plans. The plans were drawn, submitted and accepted, and the work was begun. White vertical grain pine for the instrument had to be hauled from St. George, spring wire, thin sheet brass, soft fluff leather for the valves, Ivory for the keys and other things were secured in Boston, Mr. Ridges making a special trip back over the plains for them. Most of the material was produced here at home, however, and Mr. Ridges, speaking of it later in life said: "We built that organ from native lumber, with homemade nails and glue, and raw hide from the pelts of Utah cattle and calves."

Mr. Ridges also designed in his day many of the noted structures in Salt Lake, he being the first architect of the Gardo House, now owned by Col. E.H. Holmes, the Gordon academy, and other buildings. To an extreme old age he retained great physical strength and activity, and up until a month ago he was as active as usual, and took interest in practically every movement in Salt Lake and Utah.

He is survived by Adelaide Ridges and Agatha Pratt Ridges, and by 11 children and 45 grandchildren. The children are: Ernest E. Ridges, Mrs. Annie Williams, Mrs. Annie Woods, Wilford O. Ridges of Ogden, Mrs. Florence Dean and Mrs. John E. Pike, Idaho Falls, and Milton R. Ridges, Mrs. Geo. E. Carpenter, Beatrice Ridges, Mrs. Lee J. Haddock, and J.P. Ridges of this city. Funeral services will be held at 2 p.m. tomorrow, March 10, in the Twenty-second ward chapel. Grandsons of Mr. Ridges will act as pallbearers. **Adelaide Whiteley Ridges.**

The courage, sacrifice and devotion of the Ridges family, and the hardships they faced in order to gather with the saints, typified those of the many early Australian members. But the story of the Australian gathering actually began four and half years before the Ridges voyage.

Pioneering the Gospel in Australia Marjorie A Newton

JOHN METCALF

John Metcalf was aged, 46 years, wife Agnes aged 45 years and his children John Forrest aged 21 years, George William aged 19 years and George aged 9 years were, according to the passenger details on the Jenny Ford, from unnamed district in N.S.W. In the early years of settlement in America there was a serious need particularly in the dry Southwest for an adequate supply of food for livestock. When John F. Metcalf and his wife Eliza arrived from Australia and settled in San Bernardino they planted alfalfa seed they brought with them.

It flourished in this climate and many purchased seed from him. Soon it was grown throughout southern California. Alfalfa also became an important crop on the Mojave River and was often called Green Gold. It is a major crop for feeding cattle in the Western United States today. **The Life and Times of A. G. Lane .**

JOHN MAPSTEAD

John Mapstead aged about 51 years his wife Elizabeth 28 years and their children, Elizabeth 10 years, Emma Ann 8 years, Susannah 6 years, James Horton 4 years, John 2 years and baby Joseph were, according to the passenger details on the Jenny Ford, from Williams River in N.S.W. (John Snr age was not shown)

John and his family came from the same area as the Merchant family and were probably known to them. Unfortunately however, John Mapstead, did have a colourful past and was a convicted felon. John Mapstead was found guilty with his brother Richard in August 1828 of House breaking/Burglary and tried at Maidstone, England. John and Richard were sentenced to life in the colonies and deported to Australia on the convict ship Mellish in July 1829.

When John Mapstead arrived in Sydney he was assigned to Mr John Eales at Wallis Plains. According to the convict records between 1829 - 1836 John Mapstead absconded from various employers during his assignments and was whipped accordingly. John was finally assigned to William Jones in Paterson District and later in 1842 obtained his Ticket of Leave.

There were however some newspaper reports in the Maitland Mail during that time that John may have been up to his old tricks again whether this was the same John Mapstead remains unknown. John Mapstead son of Richard Mapstead and Amy Anne was born July 13, 1805 in Kent England, married Elizabeth Mary Ann Lowe on March 25, 1844 in NSW, Australia, daughter of Joseph Lowe and Mary Ann Rankin.

John was granted a conditional Pardon in 1847.

In 1860 census John was 54 years old living with his wife and 6 children at San Bernardino.

In the 1893-95 directories John was a farmer at Mt Vernon.

John died September 05, 1894 aged 89 years, in San Bernardino, California.

John certainly had a colourful past and was to me an interesting character amongst the “normal” passengers. We have a description of John Mapstead from his convict records which is equally as interesting:-

John could read and write, had blue eyes, brown hair, ruddy complexion, perpendicular scar on the upper lip right, small scar at one corner, great numbers of letters on right arm, woman, anchor and other marks on the left arm. Sun, moon and star on the breast, small scar on the right eye. **NSW Government Convict Records.**

In 1847 the Government Gazette records that a Convict was assigned to Richard Merchant to work on his property Paterson. (Name unknown at this stage)

JOHN ARNOLD

A HISTORY OF ANN ARNOLD WEST by Inez Rich Bennet (Granddaughter) Extract

Ann Arnold (Arnell) West was born December 17, 1837, in the little English town of Newton, Cambridgeshire, England, the third child and eldest daughter of Richard Arnold and Elizabeth Rule. Richard (Arnell) Arnold was the son of John Arnold and Catherine Todd. Elizabeth Rule was the eldest daughter of William Rule and Elizabeth Rutter. Ann was preceded in birth by her brother Richard (Arnell) Arnold, born January 17, 1834, who died February 1849, in Patterson Township Australia, when he accidentally fell from a tree while hunting opossum; her brother Swann, born January 29, 1836, who married Agnes Olive Pierce and raised a large family in St. Charles, Idaho. Ann also had a younger sister, Eliza, born January 23, 1840. Eliza married first, John Forest Metcalf, and second, Robert Castle. All the children were christened at the little church at Newton.

Ann's parents were of the middle class. They were farmers and servants. Her mother belonged to a rich family, but when she fell in love with the gardener they cast her out and disowned her. She and her husband Richard Arnold went to live on a large estate owned by the Pemberton Sisters, both old maids. Her father tended the gardens and her mother was head housekeeper in the big house. The Pemberton sisters were very fond of Elizabeth. Both were very ill at the time Elizabeth expected her third child. They had no near relatives, and told Elizabeth that if the baby was a girl they would leave her the estate. The night the baby was born both sisters were very ill, near dying and they kept servants running back and forth between the Arnold cottage and the mansion to learn if the baby was born. Both sisters died within minutes of each other and sad to relate the baby girl was born ten minutes later, too late to inherit the estate. Thus by a turn of fate Ann lost a fortune and her parents were poor people. However, had she been a woman of wealth she might not have heard the Gospel which was worth more to her and her posterity than the wealth of the world. It is interesting to note the kind of place where she and her progenitors were born. Newton, near the city of Cambridge was in the parish of St. Margaret, Union of Chesterton, the hundred of Thriplow, county of Cambridge. Population in 1840 was 161 souls.

It is a parish on the Barkway high road between Cambridge and London, nearly one mile south from the Harston station on the Cambridge, Royston and Hitchin branch of the Great Northern Railway. It is six miles south from Cambridge. It is in the rural deanery of Barton and arch deanery and diocese of Ely.

The church of St. Margaret is an edifice of stone and clunch, (a soft white limestone used for internal carving work), in the early English and later styles, consisting of chancel, clerestoried nave, transepts, north porch and an embattled western tower with a projecting turret on the south side containing three bells. There is in the village a technical school affiliated to the Home Industries Association, for instruction in metal work of all descriptions. The Dean and Chapter of Ely are proprietors of the Great Tithes and are Lords of the Manor. The soil is chalky; subsoil, chalk. The chief crops are wheat, barley and oats. The area is 994 acres; rateable value 1,192 pounds; the population in 1901 was 156.

The public elementary school was erected in 1852 for 100 children; average attendance 30; and endowed by the late Christopher Pemberton Esq.; Mrs. Mary Gloyne, mistress. This Christopher Pemberton was probably a relative of the Pemberton sisters who were so anxious to will their estates to Ann Arnold.

Thus we have a word picture of the tiny village where she was born and where the record of her family and progenitors was kept and later found and read by her relative Stanley Arnell of St. Charles, Idaho while serving with the Armed Forces of the USA, in World War II (1935-1945), and of the little ancient church where she was christened and where her family worshipped God according to the beliefs of the Church of England and their conscience. Ann's people were devout Christians and believed in a real and personal God. They were serious-minded, thrifty, hard-working folk, honest and conscientious in their dealings with their fellowman. They never took advantage of another in a business deal but preferred to give that to the other fellow. Through her veins ran the blood of the generations of hardy pioneer folk of the commoners class, the great middle class of England. Her mother was well educated and passed her knowledge down to her children, teaching them the value of increased knowledge to improve their lot in life. Ann was not very strong physically, and the family doctor told her parents that her health would improve in a warmer climate.

At that time, Australia was being settled by the British and her family investigated the advisability of moving their effects to that country. Thus it was, that when Ann was about six years of age (1843-44) the family packed their belongings and set sail for Australia, together with her father's brothers, John Arnold and wife Elizabeth Fuller, and William Arnold and wife Sarah Letchfield and their families. As their baggage lay on the pier, little Ann noticed that the last names of her father and Uncle John were not spelled alike and asked the reason why her father's name was spelled Arnell and Uncle John's was spelled Arnold. Her father Richard explained that he considered his spelling of the surname the right one and Uncle John insisted that his spelling was right. So the American branch of the Arnold Family spelled their name Arnell and do so to this day. However, when Stanley Arnell, about 1945, proved from the original church records that the name should be spelled Arnold, it justified Uncle John's presumption.

Later research proved that several generations back the name was spelled Arnell or Arnoll, so what's the difference. Eight generations back from Ann Arnold thus- her parents Richard Arnell and Elizabeth rule; 2, John Arnold and Catherine Todd; 3, William Arnold and Rachel Carter; 4, Thomas Arnold and Thomasine Mead; 5, John Arnold and Eleanor Dunn; 6, John Arnold and Martha Walpole; 7, John Arnold and Ann Glison; 8, Richard Arnell or Arnoll and Margaret Pearson.

Name changes are of little significance and to change the spelling of a name of a living generation would probably mean many legal technicalities, so what's the use?

Upon landing in Australia at the Port of Sidney, they went to Patterson township in New South Wales, near Sydney and located on a big sheep station owned by a wealthy squatter. At that time, the population of New South Wales, near Sydney was 250,000 people.

Her father signed papers of employment at Sidney and when the clerk wrote it down he put Arnell and wife instead of just Arnell. In as much as the contract was for one year, the wife had to work too, she in the big house and her husband in the fields and with the big flocks of sheep. It was too much for Elizabeth in addition to the care of her young family and the extra work broke her health. With her mother gone, it left Ann with the care of the family, with meals to get and the house to keep in order. Her health improved rapidly in the salubrious climate, warm and sunny, with plenty of good wholesome food, milk and fruit in abundance and life in the fresh air.

Their cottage was cosy and mother came home at nights. She prepared the family breakfast and supper and left something easy for Ann to prepare for the noon meal. She arose early for she had to be at the big house at 7:00 am, to direct the underservants. She was the head housekeeper. Having been raised a gentlewoman she understood how to properly manage and care for a home. She had a good education and wanted the same for her children. Eliza was kept in school but Ann had only a meagre school education because of the necessity of keeping her at home when so young. Ann was so small that she had to stand on a stool to wash the dishes and set the table. Their cooking was done on a big fireplace for kitchen ranges were not known at that early date. The bread was baked in a big iron kettle. Mother would mix the bread before she went to work in the morning. Ann could mix it down when it raised, make it into loaves and put them in the bake kettle to raise, but she couldn't lift the heavy kettle onto the fire. However, the station employed several families and they lived near the Arnold's.

The kind neighbour would come at Ann's call and lift the kettle onto the hook above the red coals and when the bread was baked she would come and lift it off again and put the golden loaves on the table to cool, covered by a clean white cloth. This same lady often came in to help Ann with the heavy work around the house. There were also native aborigines working on the station and living nearby and one of the Nickaninie woman (grandmother referred to them as Kaninies), came each week to do the family washing. Washing in those days was a far cry from our automatic, electric washing machines, dryers and irons. They went down to the Patterson River a short distance from the house, made a fire in the stone stove on the river bank under the huge iron water pot in which the clothes were boiled after being beaten clean with a flat hardwood stick on the rocks in the river's edge.

Beaten and rinsed in the river, then beaten again until clean, then boiled in a home-made soap solution of wood ashes and grease then rinsed again and hung on the bushes to dry. All the work clothing was white, worn because of the hot climate, even the hired hands wore white, so naturally washings were large and took all day to finish. Elizabeth Arnold was a particular housekeeper and would not let the native women do the ironing but did it herself when she came home in the evening, with a heavy iron heated above the coals.

She paid the native women in sugar and flour rare foods to them and much appreciated. She was a conscientious woman and shouldered her responsibility with courage and enterprise, characteristics which she passed on to her numerous posterity. She wanted Ann to grow up naturally and enjoy her childhood at school with her playmates but regretted that she had so little time to play and attend school.

She taught her to read and write, to crochet, knit and make pillow lace, to embroider and hemstitch, to make rugs and quilts and many home arts including cooking. Because of her heavy responsibilities so early in life Ann grew up with a serious attitude toward life. When that first year was over Richard Arnold had his contract changed and then his wife stayed home and little Ann could go to school. But not for long. Elizabeth's health had been permanently injured.

Their landlord treated the family well and they were able to accumulate many of the comforts of life. Richard Arnold was an honest, conscientious worker and farmed land adjoining his cottage, also helping with the large flocks of sheep on the station. They had a wonderful garden with all kinds of vegetables and fruit orchard with all kinds of fruit, also plenty of milk, cream and butter and Ann grew into a sturdy healthy child. Ann and Eliza and their mother each had beautiful saddle horses and enjoyed riding over the lovely countryside. Those were the days before automobiles were invented. In 1849, a great sadness came to their home when brother Richard died. He was fifteen years of age and had been apprenticed to a blacksmith and was making rapid progress in his trade. He went opossum hunting, climbed into a tall tree to get his opossum and accidentally fell, injuring himself fatally. He lived only a few hours and died. He was buried in Patterson township cemetery. About 1847, when Ann was about ten, her overworked little mother became seriously ill and Ann was again forced to quit school and take over the care of the household. Eliza kept on. As a result of this prolonged illness, Ann never was able to go to school again. Their education was largely confined to reading, writing and arithmetic and it took several years before they learned very much. Ann loved school but her mother came first. Elizabeth's health did not improve, but from her bed she taught her daughters household skills and management.

They had no sewing machine and did all their sewing by hand, a definite amount being required of each girl each day. They made all their own clothing and became expert needlewomen, making their own clothes and those of their menfolk. They kept two hired men the year round, who were treated with the same respect and consideration as the family. Ann was very kind and attentive to her mother and tried hard to please her. Their home was surrounded with beautiful flowers of many kinds and she kept fresh flowers in her mother's room to cheer her. Her illness did not respond to the treatment available at that time and she became an invalid for life.

When Ann was about 17 years old the Elders of the Church of Jesus Christ of Latter-Day Saints came to their home and explained the Gospel to them. They had been members of the Church of England previously but when they heard the gospel they recognized it to be the truth they had been seeking and investigated it thoroughly. They finally decided to join the church and emigrate to Zion in the United States, to Utah where the church had been established. Richard Arnold was baptized October 15, 1854; her sister Eliza then 14, was baptized the same day as her father, September 26, 1854, while Ann and her mother were baptized the same day, November 5, 1854 by Elder J. Jones all of them in Australia. Those were the early days of the church in Australia and the Arnolds were among the early converts.

Ann's concern over the health of her mother was very great and one afternoon when some of the sisters of the church had called, she overheard one of them say that the doctor didn't think her mother would live until morning.

The Elders were called in and administered to her. She had great faith that she would be healed for she was anxious to go to Zion. Ann couldn't go to bed that night, she was too concerned over her mother. She kept watch until the crisis had passed and her mother was resting more comfortably. Her health improved so rapidly that in about two years she made preparations to leave Australia for Utah. The sea voyage would take six weeks to two months and it was necessary to have six complete changes of clothing for each of them for it would not be possible to do any laundry until they landed. Finally everything was in readiness, the trunks and boxes packed and their furniture sold. They set sail on Queen Victoria's birthday, May 24, 1856, (28th MAY 1856) from Sidney port bound for Pueblo, California, aboard the sailing vessel, "Lucy Ann"(1). (JENNY FORD) They were on the water three months. Many storms arose and they prayed to God for protection from the elements and a safe landing. This was granted. The captain, considering that Elizabeth was an invalid made room for her and her husband in his cabin. The children travelled steerage. **Ann thought the cook sloppy and unclean so she prepared the food for her brothers and sisters. One account says they landed at Pueblo, California in August where they were met by the saints who took them to San Bernardino, a new LDS settlement.** Early the following spring Ann fell in love with and married James Sanderson, an Englishman born in Lancashire, England, the wedding took place about April 1857. Ann was very happy and they lived at San Bernardino a few months until persecutions against the saints broke out and they were given two weeks to pack up and get out. They fitted themselves out with teams and wagons and began the long trek to Utah, in November 1857. While on this trip, Ann, who was pregnant, was accidentally hurt and it was necessary to leave the wagon train and stop. That night her first child was born prematurely, a daughter, Sarah Ann born December 25, 1857.

When the baby was two weeks old they arrived in Cedar City, Utah and from there travelled to Beaver, Utah where they tried to establish a home. They lived in Beaver over a year, farming, but the climate was against them, very cold, snow fell in the midst of summer so they left. They moved to Farmington, Utah about twelve miles north of Salt Lake City, where they established another home. Her second child a son, Richard Swan was born there, April 18, 1860. They lived with her parents as her mother was not able to care for her home. The following winter her husband was called together with eleven other men to go to Franklin, Idaho and establish a settlement there, build cabins for their families and return for them in the spring.

It was a long, hard winter. They had no connection with the outside world. The men did build a few cabins but winter froze them in before they were properly prepared for it. Sickness broke out and James Sanderson was stricken with inflammation of the bowels.

No medical help was available and although his friends did all they could he died in March 1860 and was the first white person to be buried in the new settlement.

Many years later his descendants erected a headstone on his grave in his memory. Ann, left a widow at 23, with two children to support and an invalid mother to care for, with no money, was faced with a bleak future. She did any kind of honest work available, washing, sewing by hand or cleaning. Hardship came often and stayed long. Lucky for her that she had been so well trained in industry and thrift.

Through it all she remained firm in her testimony of the truthfulness of the gospel and lived its principles strictly. Her mother's health was poor but she could sit in her chair and sew a few hours daily and always held out to her family an optimistic spirit that all would be well for them. In 1864, she and her parents were called to go north and help settle the new valley in Bear Lake, to the village of St. Charles where they built a log house and she cared for her parents until their deaths. While working for Kimball's in Round Valley, in 1867, she met a rugged trapper, a Southerner named William West, born in Kentucky, who had joined the church February 6, 1865. They fell in love and were married in September 1867, at St. Charles, Idaho and were sealed in the Endowment House in Salt Lake City, November 14, 1868, for time and eternity.

A HISTORY OF ANN ARNOLD WEST by Inez Rich Bennet (Granddaughter)

SARAH SIMMONS

James Simmons (1814 - 1865) and his wife Elizabeth Francis (nee Hinton) (1815 - 1873) lived in Cuddesdon Oxfordshire England, James and Elizabeth had four children Charles 6, Sarah 4, Edwin Henry (deceased) and baby John when they left England as free settlers for Australia arriving on the 24 April 1839 on board the ship Hero of Malown. Tragedy was again to strike the Simmons family with their 2 youngest children Sarah and John both dying during the voyage out to Australia. Children Born in England: Charles 1833, Sarah 1834, Edwin Henry 1837 and John 1838.

Once in Australia the Family travelled to the William's Valley in N.S.W. and lived and worked in Clarence Town area for a short time and finally settled in Gresford N.S.W. and over the next 17 years the family slowly grew from family of 3 people to a family of 11 people.

Children Born in Australia: Henry 1840, Sophia J 1842, Sarah Ann 1843, Eliza Elizabeth 1844, Emma Ellen 1846, Mary Anne 1849, James Albert 1851 and John Thomas 1854.

Then in 1856 the Simmons family packed up their belongings and moved to America following the Mormon religion, the family sailed on board the ship Jenny Ford arriving in San Pedro on the 15 August 1856, the only one not to go was Charles who had married Mary Ann Smith in 1855 and lived at Glen Rose near Clarence Town. Children Born in America: Harriet Maria 1857.

James Simmons returned to Australia sometime before Nov 1865 with two of his sons James Albert and John Thomas, James Simmons died on Nov 19 1865 from Absorption Animal Poison 5 days and his son James Albert Simmonds died 6 years later 1871 from the results of an accident and both are buried at Summer Hill Munnii near Dungog. John Thomas Simmonds married Elizabeth Jane Smith on Oct 12 1876 and lived and worked in the Dungog district until his death in 1933, John's wife Elizabeth Jane Smith is a sister to Mary Ann Smith wife of John's brother Charles Simmonds. Elizabeth Frances Simmons (nee Hinton) and her 4 daughters Sophia Jane, Sarah Ann, Emma Ellen, Harriet Maria and son Henry Simmons stayed in America. [Gary, Dungog, N.S.W. Australia. Home Page](#)

Elizabeth m John H Stevens 1862 m George Tolly Wilshire 1865
Sophia Jane m John James North 1860
Sarah Ann - unknown
Emma Ellen m Henry J Herwig 1861
Harriet Maria m Marion Fletcher Case 1874
Henry - unknown

HANNAH REESE (Spelling variations)

Hannah Reese was about 12 years old and her brother David was a little younger when they boarded the Jenny Ford. Why the Rees children were alone on the voyage and who was looking after them can only be conjectured at this stage. However Richard Merchant had some relationship and or knowledge of the Rees family. In the “History of Beaver County “it was noted a number of Reese’s were living in the Greenville area; so possibly they were going to live with them.

Whilst searching Jenny Ford passenger lists I found this passage concerning the relationship of Augustus Farnham and Hannah Reese from **Our Pioneer Heritage, Volume 1**

On the return voyage from Australia Elder Farnham was put in charge of a company of Saints emigrating to Utah and among them was a twelve year old girl, Hannah Reese, and her brother who, after their arrival in Utah, went on to California where they stayed for some two years. Hannah returned to Salt Lake City where she again met Augustus. On February 11, 1860 Augustus married Hannah and on September 19, 1862, and a son, Joseph Levi Farnham, was born to them.

ANN STANLEY TAYLOR

Ann Taylor was married to James Taylor and they held substantial properties in the Patterson area. At the time of her husband’s untimely death in 1850 Ann was pregnant with Susan Comfort Taylor, and had five other children the eldest being James 14 years, Rhoda 9 years, Ellen 8 years, Lydia J 5 years, and Samuel 4 years old. James Taylor drowned in the Allyn River not far out of town after being left in a drunken state by his mates. An inquest into his death was published in the Maitland Mercury in 1850 as follows:-

DEATH BY DROWNING.—In the *Mercury* of the 17th instant we published the particulars of the commencement of an inquest at Vacy, Paterson, on the body of James Taylor, which had been found in a deep hole at the junction of the Paterson and Allyn Rivers. The inquest was resumed on the 18th, before Mr. Parker, and from the evidence of William Dagg (not Rag), the man who was last in company with Taylor, it appeared that Taylor and Dagg did cross the river at Clark's crossing-place, and ride together, as Dagg believed, a distance of two or three miles further; here, after taking a parting glass of rum from Taylor's bottle, they parted, Dagg being quite drunk, and Taylor tipsy, but as Dagg believed quite able to ride home and to know what he was about; and Dagg states that Taylor must, after they had parted, have ridden back to Clark's crossing-place; Dagg, after leaving Taylor some time, fell off his horse, and slept, but was awoke by his horse's pulling at the bridle in the middle of the night, when he mounted and rode home. It appeared from other evidence that Taylor must have ridden for some distance down the river from Clark's crossing-place (not his right course home), and that on the bank becoming difficult, the horse got down into the bed of the river, then running about ankle deep; that the bed there was so much encumbered by fallen timber that it was barely possible for a horse to get along, and that at one or two spots marks were found as if the horse had tried to turn round and go back, but had been prevented by his rider; the track led to the deep hole (found to be fifteen feet deep), out of which was projecting the branch of a dead tree, which it is supposed caught poor Taylor's leg, and dragged him off the horse, when he fell into the hole, for the track of the horse was found ascending the bank close by. A relation of Taylor's, who assisted at finding the body, stated that although he felt convinced from all the circumstances that poor Taylor must on this occasion have been so intoxicated that he had lost all recollection of where he was, or what he was doing, yet that it was many years since Taylor had been so overcome with liquor as to be unable to know what he was about. Taylor left a wife and six children to mourn his loss. The money found in Taylor's pockets corresponded very closely with what he was known to have received in Paterson, allowing for what he spent in liquor. The jury returned a verdict that deceased came to his death by suffocation from drowning, and that it was their conviction that

drowning, and that it was their conviction that the deceased must have been very much intoxicated at the time, not knowing what he was about, to have ventured where his body was found.

The Maitland Mercury & Hunter River General Advertiser (NSW : 1843 - 1893), Wednesday 24 April 1850.

WILLIAM & MARY EASTCOTT MOYES

Life Sketch of William Moyes and Mary Eastcott Moyes

William Moyes was born on June 25, 1817, in Otterham, Cornwall, England, the son of William and Mary Pearce Moyes. On October 3, 1840, he married Mary Eastcott. She was born April 23, 1817, in Jacobstow, Cornwall, England, the daughter of William and Elizabeth Venning Eastcott. In the year 1841 William and his wife, Mary Eastcott Moyes, and their new baby emigrated to Australia where he rented a farm near Patterson River and engaged in farming and stock raising. While here nine more children were born to them, three of whom died in infancy. In 1855 they first heard the gospel preached by Elder William Baxter. They listened with interest to his wonderful teachings and were soon converted and baptized by him into the Church of Jesus Christ of Latter-Day Saints. They soon began making preparations to join the saints in Utah. The following year they left friends and loved ones and began their long voyage across the Pacific Ocean in a sailing vessel. The trip across the ocean took eleven weeks. During this time the seven children all had whooping cough. They arrived in San Bernardino, California in August, 1856. They stayed in San Bernardino for one year and raised some food crops. On December 1, 1857, they left California by ox team and began their long trek across the desert to Utah. After a long and tiresome journey of two and one-half months they arrived in Beaver, Utah, on February 15, 1858. That night it snowed a foot of snow and the only shelter they had for the family of nine was a wagon box. What a drastic change in climate from San Bernardino, California to Beaver, Utah in the winter. Beaver had only been settled for two years when the Moyes family arrived. Their first home was a cellar where they lived for one year. They then moved into a log house with a dirt floor and a dirt roof and were very grateful for this home. William soon filed on some land and did some planting but the frost came early and destroyed the crops before they could be harvested. From this experience he learned to plant earlier and the next year harvested good crops. The nearest grist mill to Beaver was at Fillmore and it required one week to make the trip to have the wheat ground into flour. The grain they didn't need for their own use was taken to Ruby Valley, Nevada, by ox-team where they found a better market. They were able to raise money for their taxes this way. William and Mary raised a few sheep. Mary, with the help of her three daughters, scoured and cleaned the wool, carded it, and spun it into yarn. They dyed it with dye made from squaw bush and rabbit brush, then wove it into cloth on an old hand loom and with this were able to clothe the family. They also made their own hats with straw they braided themselves. They also made their own soap. They had to be completely self-sustaining. There were no matches in those days so they had to learn how to pack the coals in such a way that they would have a start for the next fire. There was always so much work to do they had little time for formal schooling. In 1862, the oldest son, William, Jr., was called with some other men by Bishop Philo Farnsworth to take ox-teams and provisions and cross the plains to Florence, Nebraska, to meet emigrants and bring them to Utah. In 1864, William, Sr., was called to make the journey, and in 1868, Richard, the second son, was called to go meet the last company of emigrants to cross the plains by ox-team. It required six months for each of these trips and they were filled with trials and hardships. It was also hard for the family at home as they had to bear a double burden while the men were away.

In the spring of 1866, William, Jr., with a company of young men, was called to go to Fort Sanford, Garfield County, to stand guard and protect the people from the hostile Indians who were causing a great deal of trouble at that time.

In the fall of 1866, William, Sr., was called by Brigham Young to go and help settle the Muddy (St. Thomas). This area is now covered by Lake Mead and Hoover Dam. He took his son John with him. Besides having to cope with the hardships of settling a new area, they also had to fight grasshoppers which completely destroyed their crops and left them destitute so Brigham Young released them. They stopped in St. George on their way home and worked on the temple until it was ready for the roof. William's wife Mary died on April 26, 1874, at the age of 57 years. Her life had been one of hardship but she had a strong testimony and willingly did what she had to do for her family and the gospel. William died February 16, 1909, at the age of 91. At the time of his death he was survived by six of his children, Richard Moyes, John Moyes, Mary Jane Moyes Grimshaw, Martha Moyes Williams, Elizabeth Moyes Gale and Joseph Moyes. The oldest son, William, Jr., died in January, 1882. William was a faithful latter-day saint up until his death. Although some of the tasks he was asked to do were very difficult, he willingly fulfilled his callings and set a great example for his posterity.

HENRY JACOB WHITE

Henry Jacob White was very close to the Merchants in more ways than one. Henry White must have purchased a farm near Richard and Elizabeth as his belongings were advertised to be sold at Mr Merchant's farm. Henry is mentioned a number of times in various "saints" diaries and during his stay in San Bernardino. Henry White according to the "History of Beaver County" was an early school teacher in Beaver from England who every one called "Daddy White" Henry is often called Jacob Henry and began each day with a prayer, but always prayed with his eyes open to be sure that the pupils were in good order. Henry Jacob or Jacob Henry was according to the census roll in 1860 next to or near Elizabeth's farm in Beaver, Utah. Henry was not a young man when he embarked on the Jenny Ford at the age of 58 years. In the 1870 census Henry was still living in Utah and had a wife Jane aged 52 years and an Elizabeth R White aged 79 years old. Henry was still alive when the 1880 census, was taken, still living in Utah and he would have been 82 years old then. According to some documents there was some connection to Elizabeth, either from England (Wiltshire) or elsewhere but yet to be substantiated.

WILLIAM JOHNSON

William seems a shadowy figure and may have been born in Ireland around 1827. William Johnson married Sarah Ann Merchant on the 14th February 1853. Sarah gave birth in 1851 to a baby named Frances and on the birth records no Fathers name was stated. The Mormon shipping records noted the baby as a Frances Johnson. Whether this is William's child is unknown. William, I think, was half hearted in going to America as he complained constantly on board the ship and on other matters. As noted, it seems, Utah was not for the Johnson family and they returned to Australia around 1858-1859.

The original connection of Johnson to the Merchants is not clear but this may have been through the Australian Agricultural Company or through convict or general labour to the farm.

THE TWELVE FAMILIES

Most of the (12) families that left the Allyn and Williams Rivers to immigrate to America had an inspiring impact not only to the LDS community but the American community in general. We are also thankful that some of those families left diaries as a testament to their struggles and sacrifice.

Full List of Jenny Ford Passengers (123)

- [Arnold, Anne](#)
- [Arnold, Eliza](#)
- [Arnold, Elizabeth](#)
- [Arnold, Richard](#)
- [Arnold, Swan](#)
- [Baker, Alfred](#)
- [Baker, Frances](#)
- [Baker, George](#)
- [Baker, Jesse](#)
- [Baker, Rhoda Ellen](#)
- [Baker, William](#)
- [Barnes, Mary Ann](#)
- [Bennett, Josiah](#)
- [Bennett, William](#)
- [Bucknell, Arthur](#)
- [Bucknell, Susanah](#)
- [Bucknell, Thomas William](#)
- [Clines, Mary Ann](#)
- [Colton, Alonzo](#)
- [Cooke, William](#)
- [Davis, Elinor](#)
- [Davis, Elizabeth](#)
- [Davis, Emma](#)
- [Davis, William](#)
- [Evans, Mary Ann](#)
- [Evans, Robert](#)
- [Farnham, Augustus](#)
- [Farrell, Sarah Ann](#)
- [Farrell, Teresa Ann](#)
- [Flemming, Josiah W](#)
- [Guy, Elizabeth Ada](#)
- [Harrington, Elizabeth](#)
- [Heyborne, Agnes Eliza](#)
- [Heyborne, Charles Mcmillan](#)
- [Heyborne, John James](#)
- [Heyborne, Robert William](#)
- [Johnson, Elizabeth](#)
- [Johnson, Frances](#)
- [Johnson, Mary](#)
- [Johnson, Sarah Ann](#)
- [Johnson, William](#)
- [Jones, Jane](#)
- [Jones, Janet Mckinnon](#)
- [Jones, John](#)
- [Jones, John Robert](#)
- [Jones, Martha Jane](#)
- [Jones, Thomas](#)
- [Joyce, Sarah](#)
- [King, John](#)
- [Mapstead, Elizabeth](#)
- [Mapstead, Elizabeth Jr.](#)
- [Mapstead, Emma Ann](#)
- [Mapstead, James Horton](#)
- [Mapstead, John](#)
- [Mapstead, John](#)
- [Mapstead, Joseph](#)
- [Mapstead, Susannah](#)
- [Mcintyre, Allen](#)
- [Mcintyre, Catherine](#)
- [Mcintyre, Duncan](#)
- [Mcintyre, Eliza Victoria](#)
- [Mcintyre, Frederick](#)
- [Mcintyre, Maria Ann](#)
- [Mcintyre, Robert](#)
- [Merchant, Caroline Ann](#)
- [Merchant, Charles Edward](#)
- [Merchant, Eliza](#)
- [Merchant, Elizabeth](#)
- [Merchant, John](#)
- [Merchant, Mary](#)
- [Merchant, Susan Natilda](#)
- [Metcalf, Agnes](#)
- [Metcalf, George](#)
- [Metcalf, George William](#)
- [Metcalf, John](#)
- [Metcalf, John Forrest](#)
- [Moyes, Elizabeth Ann](#)
- [Moyes, John](#)
- [Moyes, Joseph](#)
- [Moyes, Martha Maria](#)
- [Moyes, Mary](#)
- [Moyes, Mary Jane](#)
- [Moyes, Richard](#)
- [Moyes, William](#)
- [Moyes, William](#)
- [Penfold, Elizabeth](#)
- [Penfold, Jesse Charles](#)
- [Perkins, George](#)
- [Perkins, John](#)
- [Phillips, Elizabeth Ann](#)
- [Phillips, Katharine](#)
- [Rees, David](#)
- [Rees, Hannah](#)
- [Ridges, Adelaide](#)
- [Ridges, Alfred Joseph](#)
- [Ridges, Joseph](#)
- [Ridges, Joseph Harris](#)
- [Riley, Thomas](#)
- [Simmons, Eliza Elizabeth](#)
- [Simmons, Elizabeth](#)
- [Simmons, Emma Ellen](#)
- [Simmons, Henry](#)
- [Simmons, James](#)
- [Simmons, James Albert](#)
- [Simmons, Mary Ann](#)
- [Simmons, Sarah Ann](#)
- [Simmons, Sophia Jane](#)
- [Simmons, Thomas](#)
- [Steward, James](#)
- [Syphus, Christina](#)
- [Syphus, Lovina](#)
- [Syphus, Luke](#)
- [Taylor, Ann](#)
- [Taylor, Ellen](#)
- [Taylor, James Jr.](#)
- [Taylor, Lydia Jane](#)
- [Taylor, Rhoda Ann](#)
- [Taylor, Samuel](#)
- [Taylor, Susan Comfort](#)
- [Unthank, William](#)
- [Welch, Samuel](#)
- [White, Henry Jacobs](#)
- [Williams, David Griffith](#)

CHAPTER XXXIV

AUSTRALIA

THE VOYAGE TO AMERICA

VOYAGE NOTES

The ship's Captain Sargent was a religious man and even composed some hymns to be sung during the meetings of the saints. Captain Sargent was well liked by the passengers and was given a fitting farewell when the ship docked in San Pedro; however at critical times when on watch was found to be drunk. As before mentioned sea sickness, cramped conditions, poor food and anxiety proved a problem for all on board. **Lovina Syphrus also mentioned in her family recollections that the Jenny Ford also caught fire three times during the voyage.**

A COMPULATION OF VOYAGE NOTES

The following is selected excerpts from Journal of Augustus Farnham Immigrating Company recorded by Elder Jones.

On May 28th 1856 a small company of Australian Saints, under the direction of Augustus Farnham, sailed from Port Jackson, New South Wales, bound for Utah. The ship touched at Tahiti, Society Islands, June 22nd, Honolulu, Hawaii, July 16th and Arrived at San Pedro , California August 15th . From the latter place the emigrants travelled by teams to San Bernardo.

. . . **May 28th [1856] At 3 p.m.** the pilot came on board. About 4 p.m. we weighed anchor and at 5 p.m. we passed the Sydney Heads being towed out by the Washington Steam Tug at the heads. The Water Police boarded us. Winds light. Some began to be sick. South latitude 34,00 East longitude 15.

29, Thursday. The wind freshened up a little. Many sick in South latitude 34,00; East Longitude 152,33.

30, Friday. The day fine. Winds very light. Many about the decks. All appeared cheerful. In South latitude 34,00; East Longitude 154,23. [p.8]

31, Saturday. Winds light. Morning very fine. It began to rain about noon and continued all the day. In the evening it came down very heavy and the wind freshened up. The chief mate said that he had run 14/knots/in South latitude 33,55; East Longitude 156,53.

June 1, Sunday. The wind increased to a hurricane. Hove to all day. Mostly all of the passengers sick. In South latitude 33,00; East Longitude 157,15. . . . The wind abated about 10 p.m.

2, Monday. Light winds. Made Howe Island becalmed in the afternoon. In South latitude 31,00; East Longitude 159,10. As many were recovering from seasickness we had evening prayers between decks.

3, Tuesday. In the morning nearly becalmed until about noon when a light wind began to blow and continued to freshen until about 10 p.m. at which time making [p.10] about 10 knots. This day President [Josiah W.] Fleming and myself administered to Brother [Duncan] McIntyre's youngest son [-] Frederick. It appeared that his father had been correcting him for wetting the bed by which means he became excited and was thrown into convulsions. At meridian in South longitude 30,50; East longitude 159,20. Prayers at ½ past 7 a.m. and at 7 p.m.

4, Wednesday. The wind blowing fresh making at times 11 knots. **Many sick.** This morning Simmons between decks complaining very much saying that he intended [p.11] to go to New York or Boston. Thomas Riley also complaining because John Perkins would not let him boil gruel for his mother. At noon in South latitude 31,00; East longitude 163,30. At about 8 p.m. there came on a thunderstorm. **Two very loud reports of thunder at 10 p.m. At this time there appeared at the head of each of the masts and the head of the jib boon balls of fire.**

5, Thursday. Prayers at ½ past 7 a.m. President Fleming engaged. Wind blowing fresh all day. Many sick. At meridian South latitude 32,43; North longitude 167.40.

6, Friday. Prayers at a.m. I [p.12] engaged. Winds light which freshened us at 11 a.m. At Meridian in South latitude 32,53; East longitude 170,53. **This evening at about 6 p.m. Simmons and Johnson called upon me to look at some meat that had been recooked. I told them to speak to the stewards who would represent it to Elder [William] Cooke, the chief steward. They remarked that President Farnham had told them on the previous occasion that they should come to me first. My answer was that I did not see what I had to do with the provisions until the stewards had failed in their duty. They then went aft saw Captain Sargent, Presidents [p.13] Farnham and Fleming. They were very abusive. Upon inquiry into the matter of complaint it appeared that there were no reasonable grounds for the same. Prayers at 8 p.m. President Fleming engaged.**

7, Saturday. Morning prayer by Elder [William] Cooke. Day very pleasant. Many of the Saints about the decks. A light squall passed by in the forenoon. At meridian in South latitude 32,43; East longitude 175,16. This morning Brother Samuel Taylor was smoking between decks. I remonstrated with him. He persisted going into his berth and [p.14] smoking there. I told President Fleming of the circumstance who after evening prayers made some remarks referring to the subject. Evening prayer by Brother Richard Arnold. President Farnham came down to give notice of a meeting in the morning at 11 a.m.

8, Sunday. Morning prayer by Elder Jesse Charles Penfold. Meeting in the midship at 11 a.m. I opened with prayer. President Farnham addressed the Saints followed by President Fleming and myself. The Spirit of the Lord was with us. In the afternoon the Saints [p.15] were about the decks in groups. Some singing others reading. At the morning service the Captain and some of the crew listened with great attention. The evening after I was occupied in singing. Evening prayer by President Fleming. In the morning the winds were light, they had also been the same during the past night. At about 11 a.m. it freshened us a little. At meridian in South latitude 33,28; East longitude 176,30. At 20 minutes to 5 p.m. it began to rain and continued during the night. The wind freshened at 8 p.m. making 10 knots. Wind increased during the night [p.16] making 12 knots. About 3:30 a.m. of the 9th the stud sail boom was carried away on the port side.

9, Monday. Raining in torrents. It abated about 7 a.m. and the wind also. Morning prayers by President Farnham. At meridian in South latitude 33,10; West longitude 174,00. President Farnham having requested me to draw up an address to the free mason's at Tahiti. The following was known drawn up by me: To the most worshipful grand master and other officers and [p.17] members of the most honorable fraternity of free and accepted Masons. Beloved Brethren: It is with the greatest feelings of pleasure that I embrace the opportunity offered by our calling at Tahiti to tender to you. The most worshipful grand master and all other officers and brethren of our honorable Fraternity residing at this port. On the part of myself and brethren of the Church of Jesus Christ of Latter-day Saints the sincere and deep felt gratitude of our hearts for the assistance rendered by you [p.18] to our distressed brethren and sisters who survived the wreck of the Barque Julia Ann that was lost near to Scilly Island on the 4 of October last. And I do assure you, that your charity is so deeply enstamped upon our hearts that it will ever live in our memories and we shall ever pray that God may bless you. So might it be, your affectionate brother, Augustus Farnham M.M. [Possibly Master Mason] President of the Australian Mission of the Church of Jesus Christ of Latter Day Saints. Clipper schooner, Jenny Ford, 1856 [p.19] In the evening the wind shifted. The stud sail boom on the starboard side was carried away. The captain came out on deck. Was very angry. He told the mate that it had occurred through carelessness and ordered as much sail as possible to be put on her. The chief mate became much excited on account of the captains interference with his watch. Told the men to put all on that they would either drag her or pull it away. At 10 p.m. the wind was blowing fearfully making about 14 knots. The royal was taken in. Evening prayer by President Fleming. [p.20]

10, Tuesday. On deck at 2:30 a.m. the wind blowing a hurricane. The vessel carrying much sail. About 3 a.m. the top gallant sheet rent in pieces. The captain came out ordered sail to be taken in. The wind continued to blow furiously. The sea rolling high breaking over the vessel.

The Saints in the deck house were literally drenched. The water coming through the top and the windows. The fore sheet rent in the center and other sheet [-] rent. This morning the chief mate said that he would teach the captain for [p.21] interfering with his watch that he was able and had taken care of his and the skippers also. He said that the skipper had taken too much rum. Morning prayer by Elder [William] Cooke. **Many of the Saints sick again and in bed.** At meridian in South latitude 33,10; West longitude 177,15. The sea running very high all day. Few of the Saints out. The sea breaking over those that were on deck made this a source of amusement. About 6 p.m. President Fleming called upon me to go with him to administer to Elder Alonzo Coulton [Colton] who is working before [p.22] the mast. We took Elder [Luke] Syphus with us. After being administered to he declared himself better and turned out to work. As soon as we had got into the forecastle a heavy sea broke over at the bow carrying the hen coop on to the decks destroying a hive of bees belonging to Elder Cooke. It shook the deck house. A great quantity of water coming in the between decks. At about 8 p.m. the wind slackened. Evening prayers by myself.

11, Wednesday. Morning prayers by Elder [Jesse] Charles Penfold. The wind [p.23] had abated much. The morning a little showery. The between decks cleaned by scraping. Some of the brethren engaged in the forehold stowing boxes. Thomas Riley's box was broke. He commenced to complain and was very abusive. I told him to be peaceable or go out, when he cooled. This morning flour and water was divided among the passengers. The afternoon fine. Many of the Saints about the decks. Winds light.

This night whilst I was on deck Henry Simmons sons, brother & Sister Simmons passed by my berth into [p.24] the afterhold and took away some porter. He was there twice in a very short time. He was seen by my wife, Brothers [George] Perkins and Swan Arnold. **This day there was some little expression of feelings relative to the cook, not being sufficiently clean.** Evening prayer by Brother Richard Arnold. At meridian in South latitude 32,50; West longitude 175,30.

12, Thursday. Morning prayers by Elder Jesse Charles Penfold. After prayers I spoke to the Saints relative to the circumstance that transpired on last night in the afterhold. [p.25] In the afternoon a whale passed by. Day very fine. At meridian in South latitude 32,25; West longitude 174,40. There was some fiddling before prayers. Evening prayer by President Fleming. After prayers there were some words between John Perkins and W. [William] Unthank relative to the singing.

After prayers there was more fiddling and some noise. President Farnham between deck displeased with the noise. I went on deck to stop it. Many were dissatisfied.

12, Thursday. This day is called the same owing to the change [p.26] that we may keep our right days. Morning prayers by myself. At Meridian in South latitude 31,27; West longitude 167,30. Winds light. Carrying stud sails. The Saints in the deck house requested that all flour in future should be divided stating that by that mean it would be prepared much cleaner. Some complaints by the stewards about the insufficiency of coffee. I reported to Elder Cooke who promised to see to it. The wind freshened at sunset. At evening prayers the [p.27] captain visit between decks. As usual an evening hymn was sung after which at the request of President Farnham, President Fleming offered prayer. Several other hymns were sung. The captain appeared much pleased with the service. President Farnham spoke to the Saints in reference to the noise on the previous night. Many seemed dissatisfied with the restraint.

13, Friday. Morning prayer by Elder Jesse C. Penfold. This morning whilst going up the hatchway **Johnson called me and said that the cook had put water to the coffee.** [p.28] **After the coffee had been sent to the deck house upon inquiry I found that some complained. Others did not. Johnson went to the galley. He was very abusive to the cook who unprudently replied to him. President Fleming told the cook not to make any reply to him and said to Johnson that he would not allow such disturbance, but would find effectual means of putting an end to such work. I spoke to Johnson telling him that there was sufficient power in the organization to effect a [-] [p.29] of all evils if there were any. J. [Johnson] spoke disrespectfully of the organization to which I answered that it was possessed of sufficient power if it allowed to be exercised. J. [Johnson] made some other remarks to which Elder Syphus answered that I had always acted the part of a brother. Simmons was with Johnson.** Whilst President Fleming and I were conversing, Elders Penfold and Syphus came up and spoke about the dirty state of the copper that the cook had promised to let them clean but now they could not get at it.

In another conversation [p.30] with President Fleming I told him that John Perkins was injuring himself in the estimation of the Saints by his want of civility and not attending to cleanliness that he had told me and father Arnold that there was no room in the oven for baking when there was an oven empty that Elder Penfold had told me so.

Day fine. At meridian in South latitude 31,30; West longitude 164,10. Wind Southeast. Sailing about 6 knots, Course Northeast by North Many of the Saints on deck until 8 p.m. Evening prayer by Elder [p.31] [Alonzo] Colton. This night James Taylor said that he would give fifty pound to any captain that would come along side and take him away back to Sydney.

This morning President Fleming, Elder Penfold, and myself administered to my youngest daughter, Janet McKinnon. She was suffering from severe cold. Also to two of Brother Mapstead's children.

14, Saturday. Morning prayer at 7:30 a.m. by Elder Cooke. The wind slackened in the morning and settled down into a calm. [p.32] At meridian in South latitude 31,30; West longitude 161,30. This morning the between decks were cleaned removing all the boxes. About 5 p.m. a light wind sprang up from Northwest making about 3 knots. Evening prayer by President Farnham. After prayer he delivered a message from the captain to the effect that after we left Tahiti the ships lights would not be allowed to burn after 8 p.m. This caused great dissatisfaction. After much conversation it was determined to request President Farnham to meet [p.33] the Elders so that through him our views through him might be represented to the Captain.

15, Sunday. The wind freshened up about 4:30 a.m. Morning prayers by myself. Calling for service at 11 a.m. Prayer by Elder Cooke. I spoke for about one hour on the first principles dwelling particularly on baptism for the remission of sins. In the afternoon the Saints about the deck in groups. Some singing, others reading. All peace. The Spirit of the Lord was with us. [p.34] At meridian in South latitude 30,02; West longitude 160,30. The captain and doctor came down to the evening service. At the request of President Farnham, I engaged in prayer. After which several hymns were sung. The captain expressed himself much pleased. He appeared a little excited.

Presidents Farnham, Fleming and myself administered to Brother Mapstead's son John. This evening President Fleming told me that the captain had expressed his willingness for two lamps to burn through [p.35] the night; one in the deck house; the other between decks. Also that the captain had expressed himself highly satisfied with the conduct of the Saints. At the close of this morning's service, the following Hymns composed by Captain Sargent were sung.

16, Monday. Morning prayers at 7 ½. None of the elders there. I engaged. Brother Thomas Riley not out of bed until breakfast was ready. At meridian in South latitude 29,02 West longitude 55,35 This day President Fleming and myself administered to Brother Moyes' sons, William and Richard. This morning raining which abated about 8 a.m., also the wind. The wind changed to Southwest making good progress all day. Day fine. All peace and quietness. President Farnham not well. [p.38]

17, Tuesday. Morning prayers at 7 ½ a.m. by Elder Cooke. Winds light. Course Northeast by East. At meridian in South latitude 27,47; West longitude 152,15.

A disturbance in the deck house with Sister [Katherine] Philips. One of Sister Taylor's daughters having accidentally spilled water on her whilst passing. In the afternoon the wind freshened. Day fine. All peace and quietness. Evening prayers at 7 ½ by President Fleming.

18, Wednesday. Prayer at 7 ½. Winds light. Winds light at meridian [p.39] in South latitude 25,32; West longitude 149,42. **This afternoon in the between decks there was a quarrel between Sisters [Mary] Moyes and [Elizabeth] Mapstead. Moyes had been backbiting Mapstead. There was a great noise. I interfered. Mapstead became quiet but Moyes would not for me or her husband. I told her that I would not put up with her conduct any longer. (She being constantly at it without cause.)**

That if she had complaints she ought to make them to the teachers. At ten there was not sufficient to serve all between decks. Great [p.40] murmuring. David G. Williams went to the galley to John Perkins making a great noise. President Farnham told him to hold his peace, but he persisted in his conduct. The wind freshened at the rise of the moon. Going about 2 knots. Evening prayers at 7 ½. After prayers I spoke a few words to the Saints in reference to the circumstances that had transpired this day counseling them to walk according to the order of the Kingdom of God and to always in all things to respect and submit to the Priesthood. [p.41] President Fleming who had been to prayers in the deck house came down and made some remarks on the same subject. **This night the captain came out whilst the sailors were putting up stud sails on the Starboard side, he complained, told them to take it down; the chief mate who was forward came aft, asked the captain what was the matter. Who answered that he would have it down a hundred times, but that he would have it right. The mate told the captain that he had not come here to learn anything and immediately commenced [p.42] to give instructions to the men. The captain went into the cabin. He has been taking drink.** President Fleming and myself administered to Henry Simmonds [Simmons].

19, Thursday. At 3 a.m. the wind still good. At about 5 a.m. the wind shifted from Southwest to meridian South. Also slacking a little. The course was changed yesterday at noon to North Northwest at meridian in South latitude 23,73; West longitude 150,27. Winds rather light passed the Island of Tubuai to the South and in the afternoon the wind Southeast. This day a list passengers [p.43] was wrote out for the purpose of serving water and sugar. Evening prayer at 7 ½ p.m. After prayer President Farnham came between decks, counseled the Saints not to buy fruit when they got to Tahiti. He also intimated that none would be permitted to go ashore except such as were chosen. This gave great dissatisfaction. Many said that they were not crown prisoners that they would go ashore. Brother J. [John] Metcalfe and his son John also were dissatisfied. The old man said that if had known some things that he had seen he [p.44] would not have come if he had been brought for nothing. Brother [William] Moyes's son who has been very ill some days past was administered unto by President Fleming, Elder Cooke, and Penfold. It was President Farnham that called upon them. Henry Simmonds [Simmons] and William Moyes better. Course North ½ East.

20, Friday. Prayers at 7 ½ a.m. All peace and quietness. At meridian in South latitude 20,52; West longitude 149,57. Course Northeast by East. A squall ahead at 3 p.m. which passed to East. The wind changing to the Same quarter. [p.45] The wind shifted again at 6 p.m. to South East. The captain had been drinking. The day very fine but very hot. President Fleming and myself administered to my son Thomas. He complained of his head. He was healed. The Lord be praised. Prayers at 7 ½ p.m. by Elder Cooke.

21, Saturday. On deck at 1 and 4 a.m. Wind ahead blowing fresh. This morning there was another disturbance with Sister Moyes. She was very noisy. I commanded her to hold her peace. She would not. Said that the officers [p.46] appointed were not worthy, that she was trampled underfoot and that people were encouraged in it. Told her that she had not the least foundation for her statement. Wind change at meridian in South latitude 19,49; West longitude 149,40. The day a little squally but cleared in the evening. Course North Northeast. President Farnham not well. Morning prayer at 7 ½ a.m. Evening at 7 ½ p.m.

22, Sunday. Captain Sargent on deck at 5 a.m. He was drunk at daybreak. He went aloft. He did so on several occasions. Upon [p.47] one occasion he was near falling from the rigging. Prayers at 7 ½ a.m. About 8 a.m. we sighted the Island of Maetaitai or Benburgh. Bearing Southeast by East. Distance 7 leagues from Tahiti. The morning rather squally. Wind fresh. President Fleming and myself administered to Brother Perkins' son, George. Course West by Southwest at meridian in South latitude 17,20; West longitude 149,50. Meeting on the quarter deck at 2 ½ p.m. Prayer by Elder [Joseph Harris] Ridges. President Fleming addressed the Saints. During the service, the captain was on deck [p.48] in a very deplorable state. Tahiti was seen about 1 p.m. The afternoon was very fine. Winds light. Many about the deck. President Farnham communicated to me that in the morning the captain had called him into his state room and said I have been nineteen year at sea and never lost my reckoning before. Now if you are a man of God show me where I am. President Farnham placed his finger on the chart saying this is about your position. From inquiry afterwards of the Chief Mate (and [-]) he ascertained [p.49] that he was within five miles of the ships position. **He President Farnham also stated that the captain had not lost his reckoning but that he was drunk.** Approached the land after sunset lights were seen from the shore. We came near to Point Venus. Have to the captain at the request of President Farnham. Retired for the night. The wind freshening. About 10 p.m. we began to tack.

23, Monday. At 4 a.m. the captain, chief mate and second mate all on deck. The ship bouted. We again made for and rounded Point Venus [p.50] at about 8 a.m. hoisted signals. The pilot came on board at 9. The wind had fallen becalmed. Afterwards baffling, tacking to get into a channel that led into the harbor. Grounded at about 20 minutes past one. The chief mate at the instruction of the Pilot let go the anchor to ease her.

Then slipped the cable. She grated much was on the reef about 20 minutes A little consternation prevailed but all was peace and quietness. We entered the harbor about 4 p.m. alongside Harts wharf. Many thronged to look at us. [p.51] A message having been sent by President Farnham, Mrs. McGee who was a passenger [-] Julia Ann came alongside from her. We learned that all the Saints had left the Island for San Francisco also her husband and eldest son. President Farnham was in conversation with a person named Morse from whom we learned that Elder A. [Addison] Pratt was on the Island. President F. [Farnham] requested to communicate to Elder Pratt our presence in the Port permission having been obtained from the customs. President Farnham and Fleming went ashore to Mrs. McGee. They returned about 7 ½ p.m. [p.52] called a meeting of the priesthood in the cabin. At this time Elder A Pratt came on board and participated in the councils of the priesthood. This meeting having been called for considering the case of Mrs. McGee and family who though not members of the Church were the only survivors of the wreck that were left on this Island. It was determined that as our brethren and sisters had been assisted to leave through the charity of the Free Masons since Mrs. McGee being a mason that therefore they be taken [p.53] to San Francisco by us. They numbered three and a half passengers besides an infant three weeks old. Elder Pratt cordially agreed with us on this matter. Elder Pratt communicated to us that four elders were sent on missions to Australia also that most of the Saints that had left Australia were still at San Bernardino. Also much other interesting information. Evening prayer at 8 p.m. I engaged. After the Saints were addressed by Elder Pratt also by Presidents Farnham and Fleming. This day immediately after [p.54] the Pilot had boarded us the [-] that attended him caught a shark measuring about 7 feet.

24, Tuesday. The Saints mostly ashore. . . . came aboard drunk, was quarrelsome. Abused the 1st mate. James Taylor uniting with them. **Johnson condemned them and commanded them to behave themselves.** Morning and evening prayers as usual. Elder Pratt, Brother Richmonds and his wife were with us singing between decks with which they were much pleased. She is a native. [p.55]

25th, Wednesday. [Note in margin: Mrs. McGee and family came on board this day.] Moved from the wharf at 6 a.m. with the stream. Many going ashore in a boat. **Some getting too much drink. . . . Most went to their bed. In the afternoon . . . took out of his box a little of Brandy which was drunk. . . . The latter about 6 p.m. began to abuse his wife. Brother John Perkins interfered. He then became very abusive, wanting to fight Brother Perkins, cursing & swearing most abominable. The second mate came between decks. Told [p.56] him to be peaceable or he would be put in irons. President Farnham was sent for, who told him plainly that if he would not be quiet that he would have him put in irons.**

Johnson and James Taylor tried to influence him to be peaceable. He at last ceased and all was quietness during the night. Evening prayer in the deck house. Elder Pratt with us. He slept on board.

26, Thursday. At daybreak, began to make preparations to sail. The pilot being aboard cleared out of the harbor a little after 8 a.m. There [p.57] being several persons on board, they took their leave when the pilot left. When they got a short distance from the vessel they gave three cheers which were returned by us. Elder Pratt left with them. This morning President Farnham received from the Free Masons an acknowledgment of the address presented to them returning thanks for their kindness to our distressed brethren. The wind light all day until evening when it freshened.

27, Friday. Morning prayers at 7 ½ a.m. Wind fresh making good progress. At meridian in [p.58] South latitude 14,43; West longitude 149,48. Evening prayers at 7 ½ p.m. All peace and quietness this day. President Farnham stated that the captain had given instruction to put out lights except one in each place.

28, Saturday. Prayers at 7 ½ a.m. Wind fresh making good progress. At meridian in South latitude 12,55; West longitude 149,48. All peace. Evening prayers at 7 ½ p.m. After which President Fleming spoke in reference to an intimacy between some of the young sisters and the sailors.

29, Sunday. Morning prayers at 7 ½ a.m. [p.59] Wind dead ahead since about 12 p.m. last night. Becalmed in the afternoon. Heat very intense. Brother James Taylor very bad in his head with sleeping out. The doctor gave him medicine. No meeting in the evening. Many of the Saints collected about the quarter deck and sang several hymns. All was peace. At meridian in South latitude 14.01; West longitude 148,00. Evening prayers at 7 ½ p.m.

30, Monday. Be calmed in the morning. Prayers at 7 ½ a.m. At meridian in South latitude 11,24; West longitude 149,25. There was great complaints [p.60] in the deck house in reference to Brother Perkins cooking. President Farnham was called in. Perkins ordered to cook only that which was brought to him. The stewards ordered to clean the potatoes. Light Southeast wind at about one p.m. which freshened in the evening, making good progress. Evening prayers at 7 ½ p.m. by Elder C. [Charles] J. [Jesse] Penfold. This day many of the beds were taken out to air. In the evening Brother J. Taylor missed a [-] a straw one being left in its place. Much inquiry respecting it, but it was not returned. [p.61] I spoke in reference to between deck. Elder [Robert] Evans in the deck house. It was found with Sister [Katherine] Phillips [Phillips]. Sister McIntyre ill. The doctor sent for.

[July] 1, Tuesday. Wind fresh all night and till 8 a.m. A squall to East. Wind slackened a little. Freshened up again after another squall at noon sailing about 9 knots. Being less by one and a half through the injury received on the reef. At meridian in South latitude 9,0 West longitude 148,45. Morning prayers at 7 ½ a.m. Winds contrary. Out of our course. All peace.

Evening prayers at 7 ½ p.m. [p.62] After prayers President Farnham spoke in very strong language to the Saints in the deck house referring particularly to the conduct of some of the young sisters lying on deck all night with young men by their sides. . . . The captain has spoken to Elder [William] Cooke upon the subject and he had told President Farnham.

2, Wednesday. Wind blowing fresh steering nearly North all day. At meridian in South latitude 6,26; West longitude 149,15. [p.63] All peace and quietness. Wind blowing fresh in the evening. Small seas breaking over on the Starboard being a source of general spout [UNCLEAR]. Evening prayers at 7 ½ p.m.

3, Thursday. Last night at about 12 p.m. there came down a very heavy shower of rain. The chief mate said that he never saw anything like it for the time it lasted. He went into the cabin for a few seconds. When he came out it appeared that the very heavens were open. All the heavens appeared quite clear. Morning prayer at 7 ½. At Meridian [p.64] in North latitude 3,02; West longitude 149,40. All peace this day. Evening prayers at 7 ½ p.m.

4, Friday. Morning prayers at 7 ½ a.m. This day being the anniversary of the American Independence. The sailors were relieved from work. At Meridian all hands were called on deck and three cheers were given in honor of the day. In North latitude 0,12; West Longitude 150,15. At 4 p.m. when they were at dinner in the cabin the second mate began to throw oranges from the poop [deck] to get, [-] there was a rush towards the quarter deck. Elder Cooke came out and commanded them to [p.65] desist but the 2nd mate continued to throw and the passengers to rush for them. He afterwards threw them on the deck house & the young men began afterward to throw at each other. **The captain sent a glass of grog for each adult passenger. The sailors and some of the passengers assembled on the forecabin to sing song and drink grog. Amongst the passengers that assembled there were Johnson, Simmonds [Simmons], Welch, J & L Taylors, W. Bennett. Prayer at 7 ½ by President Farnham after which he spoke to the Saints about [p.66] singing also about the looking amongst the young men and the government of children by their parents. Exhorted them to an improvement. Sister Even [Evans] acted very improperly and imprudently.**

5, Saturday. Morning rather squally looking, which passed off. Day fine as the past few days. Wind from the East since last Monday. At meridian in latitude 3,37' West longitude 149,30. Wind still nearly East. About sunset it appeared very squally which passed away.

All apparent peace. Prayers [p.67] at 7 ½ p.m. by Elder Cooke. After prayer President Fleming spoke in reference to some potatoes that had been taken out of the oven this morning, exhorting them to the strictest honesty. He also referred to President Farnham's council in reference to single brethren and sisters. His remarks were very pungent. . .

6, Sunday. Wind blowing fresh at 2 ¼ a.m. Prayers at 7 ½ a.m. by President Fleming. Meeting opened with prayer by President Fleming. I spoke the subject the priesthood. [p.68] The Spirit of the Lord was with us. At about 12 a.m. a squall came on so that the meeting dispersed. The captain and another captain at the service. About 12 ½ another squall came on and rent the fore royal. Wind abated considerable [The words at meridian in north latitude; west longitude are crossed out here]. No observation. Becalmed in the evening. Prayers at 7 ½ p.m. by President Farnham.

7, Monday. Morning prayer by Elder Cooke. Becalmed until about 4 p.m. when squall ahead at about 5 ½ p.m. [p.69] it came on to rain in torrents. Many of the young men on deck catching water and amusing themselves with skylarking. The rain abated about 6 ½. A few of the sisters with Elder [Joseph] Ridges were invited by President Farnham into the cabin to sing. They continued until 10 p.m. They had some little refreshment. Evening prayers at 7 ½ p.m. President Fleming attended alone out of the cabin. Many about the decks expressed their dissatisfaction on account of the late singing, it being contrary to the instructions they had received not to sing after [p.70] 8 p.m. Night squally winds light, making no headway. No observation.

8, Tuesday. On deck at 2 a.m. also at 5. Baffling winds all night. At 7 a.m. a light wind from South Southeast. Prayers at 7 ½ a.m. by Brother [Richard] Arnold. Many washing. Day rather squally. At meridian in North latitude South latitude [Written in left hand margin is: No observation]. Wind slackened at 3 p.m. This evening a shark followed us. He took away 3 hooks from lines let out by the brethren. Considerable disaffection between decks on account of cooking, with the exception of this, all is peace.

Brother Mapstead said this [p.71] day that he should not go on to the valley at present. Evening prayers at 7 ½ p.m. by Elder A. Coulton [Alonzo Colton]. After prayers Elder Ridges called President Fleming and my attention to . . . At 10 p.m. a school of porpoises passed by and some small fish. [p.72] Night squally winds very light. President Farnham very unwell and has been for some days past.

9, Wednesday. Light winds all the past night. Prayers at 7 ½ a.m. by Elder Charles Penfold. **This morning the steward brought out some pickles which were bad. There was much complaining.**

Johnson was more vehement than any urging upon the Saints to get to the captain. Welch went for Elder Cooke to whom Johnson was very abusive. Elder C. [Cooke] said to throw them overboard and that he would give vinegar [p.73] in line. Johnson seemed annoyed because the complaint had been runned through the priesthood. He followed Elder C. [Cooke] on deck and was very abusive there also. This morning brother W. [William] Unthank came and apologized for his conduct last night. At Meridian in North latitude 8,48; West longitude 48,20. The wind slackened in the evening. Prayers at 7 ½ p.m. The whole of the company met between decks. The captain being present. Prayer by President Farnham. [Morning squally until about 10 a.m. after which the day was fine until 5 ½ p.m. crossed out here.][p.74] Sister M. [Mary] A. [Ann] Barnes being invited to sit with the singers, obstinately declined.

10, Thursday. On deck at one a.m. then had just past a very heavy shower of rain. The spanner guy gave way. On deck again at 5 a.m. A good breeze from North E. Learned that it had sprung up before 4 a.m. Prayer at 7 ½ a.m. by President Fleming. [Morning squally until 10 a.m. After which the day was fine until 5 ½ a.m.] at which time a squall came from North. At meridian in North latitude [p.75] 10,23; West longitude 147,00. Had an interesting conversation with Welch, Metcaffé [Metcalfé] , and another on the principles of the gospel; their power and influence in improving the condition of man. Prayers at 7 ½ p.m. I engaged. After which President Farnham gave notice of the appointment of a daily meeting to practice singing to take place at 2 p.m. Night very fine. Many on decks until near 11 p.m. Wind fresh. Going about 10 knots.

11, Friday. On deck at 5 a.m. Fine morning. Wind as last night. Prayer at 7 ½ a.m. [p.76] by Brother Mapstead. At meridian in North latitude 12, 12; West longitude 147,35. At 2 p.m. according to appointment a good company met on the weather side. The meeting continued for about an hour and a quarter. This day the potatoes were examined. Evening prayers at 7 ½ p.m. David G. Williams was administered to by President Fleming and myself. He had been taken with the Colics. He went on deck soon after. Myself and Elder [Joseph] Ridges had an interesting conversation with the captain on the principles of the gospel. [p.79]

12th, Saturday. Prayers at 7 ½ a.m. Wrote a copy of the Ode and sent it to the Captain through the presidency. At meridian in North latitude 14,50; West longitude 150,37. In the afternoon I received the following from the captain: Book Jenny Ford 12 : Elder J. Jones: Dear Sir:

The lines comprised on board the Jenny Ford have been received by the undersigned and he observes the spirit of genuine poetry through the whole of the ode. For the last verse in particular. [p.80] he returns his thanks and be assured that through all the vicissitudes which we are called to pass you shall have the best wishes and even the prayers of him who commands the Jenny Ford. S. T. Sargent. Evening prayers at 7 ½ p.m. by Elder Coulton [Colton].

This night there were some words between Elder Redeye [Ridges] and Brother [Richard] Arnold. Elder R. [Ridges] having put his [-] and kit in the passengers galley for the night.

13, Sunday. On deck at 5 a.m. Morning fine. Prayers at 7 ½. I engaged. [p.81] Meeting at 10 ½ a.m. Prayer by Elder Ridges. I addressed the meeting and at the request of the president continued the subject of last Sunday on the priesthood. Benediction by President Fleming. At meridian latitude 17,10; West longitude 151,30. A meeting for practicing singing in the afternoon. Prayer at 7 ½ p.m. by President Fleming.

14th, Monday. On deck at 5 ½ a.m. Morning fine. Prayers at 7 ½ a.m. by Elder Penfold. This morning Sister Philips told me a dream that her son Thomas Riley had had last night [p.82] in which it appeared that the vessel sunk on a reef and all the passengers were lost. Told President Fleming of it who when he learned it pronounced it to be from the devil and forbade the mentioning it anymore. . . . At meridian in North latitude 19,31; West longitude 152,40. A singing meeting in the afternoon at which the following Hymn by Elder Ridges was sung:[p.83] This morning the yards were squared. Steering West. [-] ahead. Squall from the North at 6 ½ p.m. Prayers at 7 ½ p.m. I engaged. [p.85] Night squally Log have hour making 9 knots.

15, Tuesday. Making about 11 knots last night. At day break sighted East Maui West at about 11 a.m. Molokai at 2 ½ p.m. About 8 p.m. sighted Oahu. Running close in upon the land. The sails being carried to the last minute. We were going at such a speed and approaching so near the land that many became alarmed. The chief mate said to the men who were taking in sail ,Damn it. Make haste or we shall be on that rock. Morning prayer at 7 ½ by Brothers Rich [Richard] & Arnold. [p.86] Evening prayer at 7 ½ p.m. by President Fleming. Brother Perkins laid up with a bad finger. He was administered by President Fleming and myself, also by President Fleming alone several times. The day was mostly squally. Tacking all night.

16, Wednesday. On deck at one p.m. Remained there mostly all night. Wind blowing fresh, rounded Drumon Point. About 5 ½ a.m. approached near the Bar were boarded by an officer of the Monarch, Frigate of War. English on his ship[- - -] me [-] ship and were on [p.87] the tack until a little after noon. At 7 a.m. the captain, Captain Freeman, the doctor, Presidents Farnham and Fleming and Elder Cooke went ashore to Honolulu in the Jolly Boat.

They returned about noon having brought a supply of sugar. Much dissatisfaction among the Saints because they could not get ashore. Immediately on the return of the boat we commenced our journey. Honolulu in North latitude 21,19; West longitude 157,52. Morning prayer by Brother Mapstead. Evening prayer at 7 ½ p.m. by President Farnham. [p.88]

17. Thursday. On deck at 5 ½ a.m. Saw the Monarch Brigantine of war eastward. Prayer at 7 ½ a.m. by Elder J. C. Penfold.

A little after 9 a.m. all on board were thrown into the greatest consternation by the cry of 'A boy overboard' It soon was ascertained from my son J. R. who was with him at the time that it was Henry Simmonds [Simmons]. He was drawing a bucket of water and fell over. We were immediately hove two buoys were thrown over but did not reach him. The Jolly Boat was lowered. The painter broke and it [p.89] drifted. The Captains gig was then lowered and [-] by 4 sea men and Mr. Harn, the 2nd mate. They succeeded in rescuing them him and brought the Jolly Boat back with them. The boats being hoisted we again sailed with thankful hearts. [Written in left margin: Simmonds in the water about ½ hour.] The boy was nearly exhausted when the boat reached him. He is aged 16 years. During the time we were hove to, the 'Monarch' was bearing down upon us, but when we sailed she altered. At meridian in North latitude 23,149; West longitude 150,50. The day squally. Thomas Riley in the galley [p.90] cooking. Perkins having a bad finger. This morning President Fleming and myself administered to Sister Penfold. She was very bad all night. This day we passed under the sun. Prayer at 7 ½ p.m. by myself.

18, Friday. On deck 5 ½ a.m. Morning squally. Prayers at 7 ½ a.m. by Elder Cooke. The 'Monarch' came along and was abreast at 1 p.m. At meridian in North latitude 26,37 East longitude 159,00. In the afternoon the repaired top gallant [p.91] was put up. Prayer at 7 ½ p.m. by President Fleming. All peace and quietness. During prayers the royal was set.

19, Saturday. On deck at 5 ½ a.m. Morning fine. Winds Northeast by North. Prayers at 7 ½ a.m. by President Farnham. All peace. Many of the Saints engaged in reading the Deseret News and the Standard [Latter-Day-Saint Periodical; Western Standard]. At meridian in North latitude 28,38; West longitude 162,02. Prayers at 7 ½ p.m. by Elder Coulton [Colton].

After prayer President Fleming made some remarks [p.92] relative to children, also as to the conduct of some of the young brethren in [-].

20, Sunday. On deck at 5 a.m. Winds light rather squally. Prayer at 7 ½ a.m. by Brother Mapstead. Meeting at 10 ½ a.m. Prayer by Elder Cooke. Meeting addressed by President Fleming. He was blessed by the Spirit of the Lord. Benediction by President Farnham. At meridian in North latitude 32,12; East longitude 164,30. All peace. All met between decks [p.93] for prayers. Elder [Syphus] engaged. Night squally.

21, Monday. On deck at 2 a.m. Royal clued. On deck again at 5 ¼ a.m. Morning fine, still steering Northwest. Prayers at 7 ½ a.m. by Brother Rich Arnold [-]. At meridian in North latitude 34,47; East longitude 167,00. All peace and quietness. Prayer at 7 ½ a.m. I engaged.

22, Tuesday. On deck at 4 ½ a.m. Morning fine. Prayer at 7 ½ a.m. by President Fleming. A school of porpoises passed [p.94] from the North about 10 ½ a.m.

The brethren preparing and trying their pieces. At meridian in North latitude 36,53; East longitude 168,24. The wind slackened at 1 p.m., becalmed in the afternoon until about until 6 p.m. Light wind from Southeast. Prayers by President Farnham who also addressed the Saints relative to observing the 24th of July. President Fleming also made some remarks referring to a circumstance that had transpired with my son J. R. whom he found at the fore castle. He [-] he [-] him. [p.95]

23, Wednesday. On deck at 4 ½ a.m. Morning fine, becalmed. Prayer at 7 ½ a.m. by Elder W. [William] Cooke. A light wind at about 6 a.m. A school of Black fish to the west. The brethren engaged in preparing their pieces for tomorrow. Wind freshened a little in the forenoon.

At meridian North latitude 38, 05; East longitude 164,25. There was a meeting in the morning and afternoon to practice singing. In the evening winds light. Prayers at 7 a.m. by President Farnham. [p.96]

24, Thursday. At 3 ½ a.m. the brethren were mustered on deck and by day-break many of the sisters were there also. The following is the order of the proceedings of the day. Marshal: W. [William] Johnson, R. Richard Arnold. Chorister: J. [Joseph] Ridges The choir were led to their place in procession by Elder J [John] Jones followed by two boys and two girls. At break of day a salute of 13 guns at half minuet time were fired in honor to President Brigham Young, Governor [p.97] of Utah. Also a salute of 12 guns in the like time in honor to the 12 apostles followed by three shouts of Peace, Peace, Hosannah. At sunrise the national salute of 33 guns were fired at the same time in honor to the United States of America, followed by the three shouts of Peace, Hosannah. Then we sang the Hymn 'Let Zion in her beauty rise.' At 6 ½ a.m. all met in the between decks for prayer. A hymn was sung. Prayer by President Fleming. We then sang a Doxology.

Breakfast. [p.98] Assembled again at 10 a.m. when a volley of 64 guns was fired in honour to the Jenny Ford and her command. At this time the colour dipped. Then followed the three shouts of Peace, Hosannah. After which we sang Captain Sargent's hymn 'Our Home is on the Mountain Waves' There was then an intermission of one hour. Assembled at 11 ½ a.m. Sung the hymn 'O Holy Happy Pure and Free.' At meridian. A salute of 34 guns as a national salute in anticipation that Deseret [p.99] may speedily annexed to the general compact as a sister state. The shout of Peace, Hosannah. The brethren laid aside their muskets when all assembled for prayer. Sang the following Hymns composed by Captain Sargent. I engaged in prayer after which was sung an anthem from the 52nd chapter of Isaiah, 7th and 9th verses. Whilst singing this anthem the color was dipped again. The company was organized in the following order for procession. The marshal followed [p.101] by two boys and two girls after which followed two teachers, four priests, and eight elders of which the presidency was the rear.

We then marched round to the cabin door and [-] the captain and mate, the surgeon and captain Freeland, passenger. Then we marched round and went up to the between deck to partake of a coalition provided specially by Captain Sargent. After dinner we escorted the captain etc. to the cabin.

At 2 p.m. we assembled and after singing the hymn 'In a Gallant Ship We Ride'. [p.102] After which a salute of 28 guns in 4 platoons of 7 each was fired as a token of gratitude to Captain S. [Sargent] for his generosity and kind hospitality on the present occasion, accompanied with three cheers. This was answered with one cheer by the whole ship company. Then a seaman named Collins proposed three cheers for the Saints and their welfare which was responded to by the whole ships company answered with one cheer by the Saints.

There was now an intermission of one hour and a half during which the [p.103] the [SIC] brethren amused themselves by firing at a target hung at the foreyard arms. Assembled again at 4 p.m. The meeting called to order by President Fleming when a hymn was sung. Prayer offered by President Farnham who afterwards delivered an address suitable for the occasion. He was followed with remarks by President Fleming when the president called on Elder Jones to read a few toasts. At 6 ½ p.m. we were assembled again to take our part in the sunset salute.

Of 33 guns at half minuet time in honor to the general compact of the United States of America. The colour was lowered whilst the salute was being fired. Sang a hymn by Watts, 'Behold the Glory of the Lamb.' We then adjourned to the between decks when the day was closed with prayer by Elder W. [William] Cooke. [p.108] The president then arose and thanked and blessed the Saints for their good conduct and prompt attention throughout the day. At meridian in North latitude 38,150; East longitude 162,53. Day fine. Wind light and in the evening they were baffling.

25, Friday. Morning prayer at 7 ½ by Brother Mapstead. Winds light in the morning which freshened a little about 9 a.m. and continued until 2 p.m. when it slackened. Becalmed in the afternoon and most of the night. At meridian in North latitude 39,17; West longitude 160,58. [p.109] All peace and quietness. There was some [-] and dancing after 8 bells p.m. which continued up to near 10 p.m.

26, Saturday. Morning squally having been calmed all night. A light wind at 7 a.m. which freshened a little. Continuing until about 3 p.m. when we were becalmed. Morning prayers at 7 ½ a.m. by Brother R. [Richard] Arnold. At Meridian in North latitude 39,50; West longitude 160,20. Evening prayer at 7 ½ p.m. by myself. This afternoon there [p.110] was some difficulty between Sister Philip and Brother Baker relative to their boxes.

Also between Brother R. [Robert] McIntyre and Sister Farnel [Farrell]. After evening prayer President Farnham made some remarks relative to those things, also about young men playing cards. In his remarks, he mentioned the name of Henry Simmonds [Simmons] as the person who carried the cards in his pockets and said that had better be careful lest he should fall overboard again. [p.111] Brother Simmonds [Simmons] [-] interrupted but was called to order after President Farnham had done. S. [Simmonds] spoke again, said it was not true, asked who had told. The President refused to tell. He, then said that the statement was a lie for they had no cards, that he ought not to have picked upon a boy whilst Elders and President were playing, that if there was any reproving the priesthood were the party. He accused the President with being partial and was abusive to him. President Fleming spoke in reference to disobedience [p.112] to counsel and said that he was hurt to hear the president spoken to as had been this night. That he would not stand it much longer. That he felt more like fighting than preaching. Elders Jones & Coulton [Colton] made some remarks also.

27, Monday. Becalmed at 4 a.m. At 6 a. m. a breeze from Southeast. A sail to the Northwest. Morning prayers at 7 ½ a.m. by President Fleming. Brother Mapstead sick. Assembled for worship at 10 a.m. Meeting opened with prayer by [p.113] President Fleming. President Farnham addressed the Saints with much power of the spirit for about three quarter of an hour. Myself and President Fleming followed with remarks. Benediction by myself. At meridian in North latitude 40,16; West longitude 159,50. The sail in sight today supposed to be the 'Monarch.' All peace and quietness. Evening prayer at 7 ½ p.m. by Elder Penfold. Early in the night the wind freshened at 12 p.m. going 7 knots.. President Fleming and myself administered to Brother Mapstead. [p.114]

28th, [Tuesday.] Morning fine. Winds light having fallen with the appearance of the sun. Morning prayers at 7 ½ a.m. by Elder Cooke. Brother Mapstead somewhat better. At meridian in North latitude 40,30; West longitude 158,40. Winds light. Heading East by North. After sunset the wind freshened a little. A squall at 9 ½ p.m. The wind fell, becalmed a little. Wind at 12 p.m. which also died away. Becalmed all night. Evening prayer 7 ½ by Elder Coulton [Colton]. [p.115]

29, Wednesday. Morning fine. Winds light. Morning prayer by myself at 7 ½ a.m. Wind freshened a little at 9 a.m. One pint of water for passage had been deducted on Sunday morning. Another was taken off this morning. There was some words between Thomas Riley and Elder Ridges owing to hi [Ridges] going to the galley and taking water at night. R [Ridges] said he would of when he wanted in spite of anyone. Potatoes assorted. Many bad. [p.116] At meridian in North latitude 41,16; West longitude 157,16. At 2 p.m. set the foretop stud sail. Evening prayers at 7 ½ p.m. by President Farnham. The wind slackened as the night advanced.

30, Thursday. Morning fine. Winds light. It freshened a little with the strength of the sun. The stud sail had been taken in last night. Morning prayer by Brother Mapstead. This day there was a little less water served out. A smoldering fire on the deck house from [- -]. [p.117] At meridian in North latitude 44,40; West longitude 155,40. Wind blew fresh from East by South heading West by North At 8 p.m. the wind slacked a little. Singing between decks in the afternoon. Evening prayers at 7 ½ p.m. by President Fleming. All peace and quietness. After prayers President Farnham gave some instructions preparatory to landing.

31, Friday. Morning prayer at 7 ½ a.m. by Brother Perkins, Priest. At meridian in North latitude 42,53; West longitude 154,00. Wind Southeast. Day hazy. President Farnham not well. [p.118] There was some anxiety among the company in relation to our supplies, especially about water. Evening prayers at 7 ½ p.m. I engaged. Wind slackened in the night. President Fleming and myself administered to my daughter Janet McKinnon [Jones].

August, Saturday 1st. On deck at 4 ½ a.m. Morning cold. Wind light rather hazy. Brother Perkins told me that father [Henry Jacobs] White was smoking between the decks last night, that he spoke to him when he answered, that he had nothing to do [p.119] with it. Morning prayers at 7 ½ a.m. by Elder Penfold. My daughter Janet McKinnon [Jones] much better. The wind freshened a little and shifted a little to the northward. Bouted ship at 9 a.m. Wind Northeast heading East by South in East. At Meridian in North latitude 43,40; West longitude 153,00. Stud sails at port side were set about 9 a.m. and taken in at 2 p.m. **About 3 p.m. all on board were aroused by the cry of fire. It was in the fore galley. Some tea was on the stove which boiled over and ignited. Blankets and water [p.120] were immediately in use.**

I assisted in throwing a tarpaulin off the deck house onto the flue. President Farnham carrying water. The fire was immediately got under. At the cry of fire many of the passengers rushed forward and consternation was marked on the face of some. The Saints have been warned of dangers. President Farnham whilst speaking on Saturday evening said that we must not be surprised if we had a greater trial to our faith than took place at Tahiti when we were on the reef. This week there have been two instance of fire. [p.121] May we all humble ourselves before the Lord that he may not enter into judgement with us for many have rebelled against his authority in our midst. At 6 ½ a.m. the Saints were noticed to assemble below for holding a meeting which was opened with singing and prayer by Elder [Luke] Syphus leading. Remarks by President Farnham in which much instruction and counsel was given. He was followed by President Fleming when several of the brethren and sisters testified to the truth of the work. There was much of the spirit of the Lord in our midst and our hearts were made [p.122] to rejoice in the God of Israel. The President made some remarks in reference to the circumstance that took place last night between Brother Perkins and Father White.

2nd, Saturday. On deck a few minutes past 2 a.m. Found that the top gallant mast had been carried away. It hung in the rigging. All hand were engaged in clearing and getting down with the main top gallant and royal yards. This was accomplished about 6 a.m. At 5 a.m. I called some of the brethren to give assistance. The captain Gave all hand and the brethren that had assisted a drink of porter. The mast gave way near the [-]. [p.123] Morning prayers at 7 ½ a.m. by President Fleming. Several of the brethren gave assistance to yet another mast. From about 5 a.m. to 6 a.m. we were hove to. No observation. **The captain being worse for drink began to give the men orders differing from Mr. Wilber who told him to go to bed or that he would put him there.** The top gallant mast replaced the afternoon. We were hove to during the time it was being hoisted. Evening prayers at 6 ½ p.m. by President Farnham. The evening spent in singing until 8 ½ p.m. All peace. [p.124]

3, Sunday. During the night the wind had freshened. A heavy swell on the sea. The vessel rolling very much. Heading East by South. Morning prayers at 7 ½ a.m. by President Fleming. Day foggy, very cold. No observation. No service. Evening prayers at 7 ½ p.m. by Elder Coulton [Colton]. Some time spent in singing after which President Farnham gave some useful instruction in reference to singing.

4, Monday. On deck at 4 ½ a.m. Morning fine. Swell less, wind having slackened at 6 a.m. It shifted more North heading East by North. Preparation for hoisting [p.125] the top gallant yard which was got to its place about 11 ½ a.m. A search was made in the between decks by the priests, there being a very offensive smell. Some dirty clothes were found about Brother Moyes's berth. The top gallant sheet set about 3 p.m. Mr. Webber [Wilber] the chief mate very ill, not able to attend to duty. . . . Orders given for closing the deck house windows on the weather side. Evening meeting held at [p.126] 7 p.m. which was opened with prayer by Elder Luke Syphus. Elders Ridges, Syphus, Cooke, and President Fleming spoke. Benediction by President Farnham.

At about 9 ½ p.m. The wind shifted more to the west. The braces on the weather side hauled in later in the night. The wind due west. About 11 p.m. Captain on deck drunk. Near to 12 p.m he ordered the boy Henry to leave the wheel and go to Collins. Stud sail having been ordered to be set. The captain took the wheel, having been there a short time, he left and went on the poop to give orders. The vessel veered. Around [p.127] the spanker stay sail sheets were let go. It was with difficulty that the righted. The captain returned to the wheel and called the boy. **Went to the wheel. Though 2nd mate very angry, threatened to put the captain in irons. President Farnham on deck for [-].**

5, Tuesday. On deck at 4 ½ a.m. Captain on deck. The men of Mr. Wilber's watch preparing to hoist the royal yard and sheet. The captain gave porter to the men. Mr. Henry who had been out all night came out and took duty. The royal yard in its place but not set. Morning prayers at 7 ½ a.m. by Brother Mapstead. Stud sails set on the weather [p.128] side at 9 a.m. The spanker and staysails set. Morning hazy, slight sprinkling of rain.

The captain turned in about 9 a.m. President Farnham very unwell. North latitude 40,18; West longitude 141,20. The royal set in the afternoon. Evening prayers at 7 p.m. by President Fleming. Mr. W. [Wilber], chief mate, not able to be out all day. At 9 p.m. wind check aft. The spanker and staysails taken in. All peace.

6, Wednesday. On deck at 5 ½ a.m. Wind light [-]. Prayers at 7 ½ a.m. by Elder Penfold. During [p.129] prayers the spanker was set. At Meridian in North latitude 39, 52; West longitude 138,50. Evening prayers at 7 ½ a.m. by Elder R [Robert] Evans. Wind fell. Becalmed all night. The vessel rolling very much, all peace and quietness. Mr. Wilber not on duty.

7th, Thursday. On deck at 5 a.m. Morning fine and warm. Becalmed. Morning prayers at 7 ½ a.m. by Brother [Richard] Arnell [Arnold]. President Farnham something better. Mr. Wilbur out on deck. At meridian North latitude 39,42; West longitude 137,55. [p.130] This evening there was a party for singing in the cabin which continued from 8 p.m. to 11 p.m. There was some fiddling, dancing, and singing on deck. Evening prayers at 7 ½ p.m. by Elder [Joseph] Ridges. Becalmed all day.

8, Friday. A light breeze from Northeast had sprung up in the middle watch. Morning prayers at 7 ½ a.m. by Elder Cooke. Three stools belonging to the sisters who were in the cabin the other evening was thrown overboard. **Johnson about the decks [p.131] picked at something Sister [Sarah] Joyce had said and tried to pick a quarrel.** At meridian in North latitude 38,51; West longitude 137,11. There was considerable feeling of jealousy on account of the party last night which was specially shown at evening prayers by the Sisters Arnell, [Arnold] R. [Rhoda] Taylor, and one of the Simmonds [Simmons] occupying the seat appointed for the singers by coming down before service was called taking possession of the seats. Evening prayers at 7 ½ p.m. by Elder Penfold. The wind freshened at sunset and continued so through the night. [p.132]

9th, Saturday. Wind same as last night, being a little slacker. Morning prayers at 7 ½ a.m. by President Fleming. Some dissatisfaction in reference to rations, there being very little sugar, no tea, broth, potatoes, or molasses. Simmonds [Simmons] told me that some of them were going to the Capt. on Monday about the rations. At meridian in North latitude 37,34; West longitude 134,43.

Evening prayers at 7 ½ p.m. by President Farnham who afterward gave some counsel to the Saints in reference to their proceedings when they arrived at San Pedro and suggested the appointing of [p.133] four persons to purchase the stores necessary. Two from the Paterson and two from Sydney. He also rebuked the feeling that had been manifested these two days past. In consequence of this feeling there was no singing at evening prayers. I told President Fleming of the intention of some to go to the cabin.

10, Sunday. Breeze fresh from Northeast heading East by North. Morning prayers at 7 ½ a.m. by Brother Perkins. Sea rolling high. One of President Farnham's parrots dead. No service at meridian in North latitude 36,26; West longitude 131,12. [p.134] Evening prayers at 7 ½ p.m. by Brother Mapstead. The same feeling was manifested as on the previous two evenings. After prayers I spoke in reference to it. President Fleming followed on the same subject.

11, Monday. Wind a little lighter. Sea not so heavy. Morning prayers at 7 ½ a.m. by myself. At meridian in North latitude 31,17; West longitude 126,12. Evening prayers at 7 ½ p.m. by President Fleming. It being the night fixed for appointing a committee to see to the poor, president Farnham brought forward the business when it was [p.135] moved, seconded and carried that the nomination be left in the hands of the presidency. The president then nominated Elders John Jones and Robert Evans of the Sydney Branch and Elders Charles Penfold and Rich [Richard] Arnell [Arnold] president of the [-] River as a committee to see to the poor.

12, Tuesday. Wind from the west blowing fresh all night. Morning prayers at 7 ½ a.m. by Elder Penfold. At meridian. Sighted the Northwest coast of North America about 30 miles North of Point Conception. The day the following [p.136] testimonial to the surgeon, G. Ferdinand [Mitzart] which was signed by all the male passengers. Barque Jenny Ford. Aug. 12th 1856 off San Pedro. Mr. G. Ferdinand Mitzart, M.D. Respected sir. Previous to the termination of our voyage from Sydney to San Pedro, we cannot let the opportunity pass without acknowledging to you our highest sense of your skill as a medical practitioner, your ever ready and kind attention to the sick, whether by night or by day, in relieving their sufferings, [p.137] your urbane and conciliating manners, as a gentleman whilst acting as the ships physician having the medical care of about 150 souls during a passage of seventy seven days, for which we have found you in every way eminently qualified and of tendering you on parting our best wishes for future success & prosperity in your profession whilst we remain in behalf of ourselves and fellow passengers, members of the Church of Jesus Christ of Latter-day Saints, Dear Sir -yours truly, Augustus Farnham, Josiah W. Fleming &c. [p.138] Saw several whales, also two sails. Evening prayer at 7 ½ p.m. by Elder Coulton [Colton]. About 9 p.m. saw a steamer which was going southward.

13, Wednesday. Becalmed. All night, drifted considerable, there being a strong current from the south. Morning prayers at 7 ½ a.m. by President Fleming. At meridian in North latitude 34/26; West longitude 120/27. This morning a quarrel between Thomas Riley and David Williams. Riley took a shovel in his hand but was held by Brother Unthank. [p.139] In the afternoon a quarrel and fight between Sister Moyes and Mapstead, Moyes being the aggressor as usual. Evening prayers at 7 ½ p.m. by Elder Syphus. About 8 p.m. saw Conception Point light and passed it during the night. A steamer passed in the afternoon. Several whales were seen.

14, Thursday. On deck at 4 a.m. Winds very light. Morning prayer at 7 ½ a.m. came along side a group of Islands. All peace. Evening prayer at 7 ½ p.m. [p.140]

15th, Friday. On deck at 5 a.m. still alongside the groups of Islands. These were Anna Capa, Santa Rosa, Santa Catalina, Santa Barbra [Barbara]. Morning prayers at 7 ½ p.m. At 5 p.m. we anchored in San Pedro Bay. President Farnham & the captain went ashore. **When they returned, President F. [Farnham]. called the Saints together and gave a statement of the prices of provision & also counseled the Saints in reference to [-]. [p.141] [-] that he should proceed to San Bernadine that it would cost him ten dollars and called upon the brethren to assist him. He asked Johnson to pay him for his tent who told him that he had thanked him for it. There were then remarks exchanged between relative to Merchant's passage money. Evening prayer at 7 ½ p.m. by President Fleming.**

16, Saturday. President Farnham started for San Bernardino taking Brother John Metcalfe with him. A lighter came along [p.142] side. It was filled with duunage. A number of Saints going over with it. Reaching the shore at one p.m. it returned to the ship a little after two p.m. The wind rose so much that the captain came on board and stopped the loading of the lighter for that day.

17, Sunday. Commenced loading the lighter at 7 p.m. Left the Jenny Ford at 9 a.m. with all the remainder of the Saints and baggage when a [-] her bows. We gave three cheers which was returned by the [p.143] whole ship's company. We answered with one when we arrived alongside Banning Wilsons Wharf. A gun was fired and three cheers given. We answered. Discharge the lighter then proceeded to put up our tents. In the evening the bedding and food was hauled up to the campground.

18, Monday. Water fetched by the brethren. More baggage hauled up and the remainder of the tents put up.

19, Tuesday. Hauling the remainder at the baggage. [p.144]

20th, Wednesday. Made a collection for the poor brethren and collected 22 [-]. The corn [-] bought flour, tea, and sugar, which was divided amongst McIntyre, Moyes, and [-]. The poor brethren. President Farnham returned in the afternoon. He held a meeting of the Saints in the evening in Sister Philip's tents which he addressed giving instruction to the Saints.

21, Thursday. Brothers Evens, Moyes, Baker, and families went from the camp on to [p.145] San Bernardino.

22, Friday. Sister Syphus gave birth to fine son early in the morning. Johnson, Merchants, Penfol, & McIntyre left today.

23, Saturday. Elder [-] returned from the [-] Island. In the camp he came in [-] last and left this morning for San Bernardino. Father Mathews team came down. He visited round the camp. Brothers Arnel, Metcaffé, Simmons, & Sister Taylor left this day. [p.146]

24th, Sunday. A meeting in the afternoon. Myself, Elder Fleming, and President Farnham addressed the meeting.

25, Monday. This evening Elder Wardell came down on his way to the upper country. Brother Farnham and he went on board the steamer boat to San Francisco.

26, Tuesday. The sea bird steamer sailed for San Francisco.

27, Wednesday. The Saints anxiously looking for teams.

Augustus Farnham Immigrating Company. Journal, pp. 8-147. (HDA)

For full details of landing see CHAPTER Arrival at San Pedro.

Letter from Augustus Farnham

. . . Having been called from my field of labor to gather up a company for Zion, I give you a sketch of our passage across the Pacific. We left port Jackson, N. S. W., on the 28th of May, and proceeded to sea in good health and spirits. The weather being quite pleasant and the sea calm, we had very little sea-sickness. The only disease on board was the whooping cough, which soon ceased, and all was as agreeable as could be expected by a body of passengers gathered from different parts of the colonies, and crowded together in so small a space. Every exertion was made by Captain S. F. Sargent and officers to make us comfortable and happy. They spared no pains to render the situation of all as agreeable as possible. We arrived at Tahiti on the 22nd of June, where we called for the purpose of relieving the Saints who survived the wreck of the "Julia Ann."

We found however, to our great joy, that they had been assisted by friends, who feel for the sufferings of their fellow-beings, independent of sectarian prejudices. The Masonic Fraternity helped them all in their power, and thus rendered their circumstances comparatively comfortable. It gave my heart joy to learn of this act of hospitality on the part of my brethren, the Masons. It being St. John's day, a very friendly invitation was sent on board to Mr. Wilber and myself to join in their celebration; but in consequence of a press of business, neither of us could attend. I was truly glad to meet Elder Addison Pratt here, an old, tried friend and brother, from whom I heard intelligence from home, which proved a source of consolation to me.

We left Tahiti on the 28th day of June, and touched at Honolulu, Oahu, Sandwich Islands, on the 16th of July. We remained only a few hours, but had the satisfaction of meeting with President Silas Smith, Elder John T. Caine and others of that mission, besides several of the Saints left there from Brother Frost's company; they were all in, good health and spirits, and the latter very anxious to get to Zion. From Honolulu we proceeded with a favorable breeze. The next day our company was thrown into considerable excitement, occasioned by the falling overboard of a young lad, while attempting to raw a bucket of water. The sea was rather rough, and the vessel running about ten knots an hour; life buoys were immediately thrown out, the headway of the vessel stopped, and a boat launched as quick as possible; he had, however, floated considerably astern before this could be accomplished, and some thirty minutes elapsed ere he was picked up. When we received him on board safe and sound, we felt to give thanks to our heavenly Father for his remarkable preservation. [p.733] The 24th of July--the anniversary of the arrival of the Pioneers in Great Salt Lake Valley-- was celebrated with exercises suitable to the occasion, an account of which is forwarded for the benefit of you readers. We arrived at San Pedro on the evening of the 15th instant, having been blessed with a pleasant passage, together with a liberal portion of the Holy Spirit, which caused peace and union to pervade in our midst. I immediately proceeded to San Bernardino, where I made arrangements for teams to convey the Saints to that place, and returned on the 20th instant. I found the Saints comfortably encamped in tents, and all doing well. Sister L. Stephens gave birth to a fine healthy boy this morning. The moving of the Saints is now going on, and all will shortly be *en route* for San Bernardino.

May the Lord God of Israel bless and prosper you in your efforts to stem the torrent of lies, to unmask error, and diffuse the light and influence of truth abroad. Your brother in the gospel,

A. [Augustus] Farnham [p.734] **BIB:** Farnham, Augustus. [Letter] *Latter-day Saints' Millennial Star* 18:46, (Nov. 15, 1856). pp. 733-734. (L)

CHAPTER XXXV

AMERICA

ARRIVAL IN SAN PEDRO

SAN PEDRO HARBOUR

More than three-quarters of the 449 Saints emigrating from Australia to America between 1853 and 1859 entered through San Pedro. Some were disappointed upon arriving in the Promised Land

The conditions of the harbour did not permit the easy transfer of goods and passengers between ship and shore. Deposit from several rivers running into the bay left a series of tidal flats with marshes and small lakes scattered inland. A long narrow arm of sand extended into the bay giving some protection to the lagoon and marsh behind it. Another hazard to ships was a rocky protrusion of about two acres in size that stood near the mouth of the inner harbour. Ships were forced to anchor well off shore and send small shallow boats with goods and passengers to navigate the obstacles. Most of the time men jumped into the water and shoved and pulled the boats off one sand bar to another. Once on shore the goods must be hauled up a steep incline... Richard Henry Dana described his feelings when he first landed at San Pedro commenting **“There was no sign of a town and what brought us into such a place we could not conceive open to all ”**.. *Gateway to the Pacific*

A BLEAK LOOKING PLACE

Alonzo Colton, who arrived with Elizabeth and the family in 1856 on the Jenny Ford, wrote:

“All in good health” Many of the Saints fail to appreciate their safe arrival, whilst others, owing to the bleak appearance of the port, wish themselves back to Sydney’s “fleshpots”.

John Perkins, who also arrived with Elizabeth and her family, wrote: “It is a bleak looking place and very few Inhabitants in it...At daylight this morning began to get ready to land our luggage. The first lighter was loaded by 10 A.M. and was warped to the Shore by four of the crew, assisted by a number of the young brethren.” While loading the second lighter a “stiff gale” blew the ship towards Dead Man’s Island. “Chain was played out and a Small anchor let go just in time to Save the Ship from going on the Rocks...all was Safe with the exception of the loss of our best bower Anchor and chain.”

The next day he recorded, "Sunday 17 August 1856...I got up early and got breakfast by 7 A.M and by the time breakfast was over, the crew had the lighter finished loading and by 8:30 all the remainder of the Brethren and Sisters with their children were Safely land on the jetty of Wharf of San Pedro on the promised land of Joseph." They had been one hundred eight days at sea. Four baby boys were born during the trip. **Gateway to the Pacific.**

ELIZABETH AND THE FAMILIES LAND

I wonder what Elizabeth and her family thought of San Pedro and America when they their first landed?

The following are extended extracts from the voyage notes recorded by Elder Jones on the landing at San Pedro by the passengers of the Jenny Ford.

Friday the 15th August 1856

The Ship Anchored at San Pedro Bay at 5 p.m. on and the Captain and President Farnham went ashore to get a statement of prices and provisions required for their brief stay. When President Farnham returned he called a meeting regarding those prices and counselled the saints on the town and its town folk. The town was situated at the time a few miles inland from the jetty. President Farnham also required \$10 donation from the saints towards his costs to go to San Bernardino with John Metcalf to arrange for transportation for the saints. President Farnham asked Elizabeth's son in law James Johnson to pay for a tent for accommodation whilst they all waited on the beach campground. A few words were also exchanged between William Johnson and Augustus Farnham regarding the amount of money paid for Elizabeth's family. **(This was probably about a refund for Richard and or other family members that were scheduled to sail on the Jenny Ford.)**

Saturday the 16th August 1856

President Farnham and John Metcalf left for San Bernardino. A lighter came along side to take some of the passengers to shore. The wind came up and stopped loading of the lighter for the rest of the day.

Sunday the 17th August 1856

The remainder of the passengers were loaded and sent to the shore. Tents were erected at the beach campground and in the evening bedding and food was hauled in from town.

Monday the 18th August 1856

Water was fetched by the brethren and brought back to the camp; this would have involved hauling water from some distance away. (At least 3 miles) More saint's baggage was hauled in from the beach and jetty to the camp ground.

Tuesday the 19th August 1856

The reminder of the saint's baggage was hauled in from the jetty to the camp ground.

Wednesday the 20th August 1856

A collection was made by the saints for the poor brethren. Brought flour, tea and sugar and divided up between the Moyes, McIntyre and other poor brethren. President Farnham returned this evening and called a meeting in Sister Phillip's tents (Sister Katherine Phillips age 42 and her daughter Elizabeth Ann Phillips age 11 came from the Sydney Branch) regarding San Bernardino transportation.

Thursday the 21th August 1856

The families of Evens, Moyes and Baker left camp for San Bernardino.

Friday the 22nd August 1856

Sister Syphus gave birth to a baby boy early in the morning Later the Johnson, Merchant, McIntyre and Penfol families left for San Bernardino. (Elder Jones)

According to records in the Daughters of Utah Women Pioneers Book it stated that Elizabeth and her family were met by Marcus L. Shepherd and transported to San Bernardino. I can find no other record about this but it seems very likely since Elizabeth and her family went to live on Brother Shepherd's property at North Creek Beaver.

Between August 22nd and the 27th more saints left for San Bernardino and as many were still looking for teams to take them as well. Other passengers (Caroline Barnes Crosby) that had come before the Jenny Ford in 1855 found trouble in finding accommodation and were offered a rental in an old Spanish adobe but the fleas troubled them so badly they could not sleep and they had to continue on. (Perhaps the tents were worth it?)

LOVINA SYPHUS

Lovina Syphus (Mother and Father Luke and Christina) recounted family stories in her diary that the Jenny Ford caught fire three times on her three months' voyage on the Pacific Ocean including their experiences upon arriving at San Pedro. **"There was a large company, mostly LDS Saints. They landed at San Pedro beach [harbor]; most of the company went up to San Bernardino. Several friends stayed on the beach with my folks as mother was ill. Father gathered material from wrecked ships and built the first cabin on the beach; where my brother, Edward, was born on the 22nd August 1856. In two or three weeks, we moved up to San Bernardino where my father made lumber and made them a three-room house, and got rails from the mountains and fenced in a 15-acre farm, and in 1857 raised abundant crops."**

LOST IN THE DESERT

San Bernardino is about 50 miles east of San Pedro on a very bumpy and rutted road. James Gale a small boy of six years old came with his parents Henry Gale and Sarah to America in April 1853 in the first company of saints to leave Australia in the ship Envelope. The family met up with a Brother Button and others with teams and wagons and left San Pedro for the church ranch at San Bernardino.

James vivid recollection of the events that happened on the second day out during the trip is recorded in his diary. “On the second day out we camped at the Coco Mungo to prepare for dinner. One of the women took me and the rest of the children out in the desert to gather wild flowers and to rest us from the tedious journey. Other ladies took care of the babies whilst the women cooked the noon meal. When the children returned to the wagons the noon meal was ready and everybody help themselves to the food spread out on the blankets. After a while the family noticed James missing and started a search that continued through the night.

At dawn brethren again search for James but after midmorning they decided to give up as water was still long way off and they must go on. The mother would not leave and decided to search again for herself. The other members of the wagon train left but upon looking back and seeing the distraught mother alone crying they could not leave her and came back again to help. Within a few hours James was sighted and returned to his mother. “I told them how I had wandered around looking for camp until evening. I remember getting upon a large rock to see if I could see the camp but it was useless. It was about sundown so I lay down, tired and hungry, and cried myself to sleep.” James had got lost and went to sleep under a rock and missed the search. **(HPB)**

I have included this story because young James was 6 year old nearly the same age as John, Elizabeth’s youngest child and the family would follow the same route to San Bernardino later. This example was one of the many perils that may befall children in the desert even over a relative short distance.

JOSEPH H.RIDGES

The organ that Ridges brought to America was freighted to Salt Lake City via San Bernardino. “During our seven years stay many pilgrims came from Australia, mostly on their way to Salt Lake, Utah. (The gathering place of the Saints.) Also a mammoth organ came from Australia, a donation to the Saints of Salt Lake City. I gave five dollars for freighting it. It was in the care of Brother Ridges, freighted by Sidney Tanner.”

CHAPTER XXXVI

AMERICA

SAN BERNARDINO

SAN BERNARDINO

HISTORY

The following is an article from Wikipedia, the free encyclopaedia.

This article relates up to the recall of the Mormons from San Bernardino.

EARLIEST INHABITANTS

San Bernardino's earliest known inhabitants were **Serrano Indians** (Spanish for "people of the mountains") who spent their winters in the valley, and their summers in the cooler mountains. They were known as the "Yuhaviatam" or People of the Pines. They have lived in the valley since approximately 1000 B.C. They lived in small brush covered structures. At the time the Spanish first visited the valley, approximately 1500 Serranos inhabited the area. They lived in villages of ten to thirty structures that the Spanish named **Rancherias**. The **Tongva Indians** also called the San Bernardino area **Wa'aach** in their language.

SPANISH CALIFORNIA

Spanish Military Commander of California Pedro Fages probably entered San Bernardino valley in 1772. Missionary priest Father Francisco Garces entered the valley in 1774, as did the **de Anza Expedition**, though not in present-day San Bernardino.

The traditional (since there is a dispute as to the following events) founding and naming of San Bernardino is that Padre **Francisco Dumetz**, a Franciscan priest, made a trip from the **Mission San Gabriel Arcángel** to the **San Bernardino Valley** on May 20, 1810, the feast day of **Saint Bernardino of Siena** (San Bernardino in Spanish) during California's Mission Period. That year **Politana**, the first Spanish settlement in the San Bernardino Valley, was established as a mission chapel and supply station for travelers on the road into California from **Sonora**, by the Mission San Gabriel in the a **Rancheria** of the **Gautama Indians** that lived on the bluff that is now known as **Bunker Hill**.

MISSION CALIFORNIA

In 1819, the San Gabriel Mission created an **Estancia** at an Indian **Rancheria** called **Guachama**, the site of which is in modern-day **Redlands, California**, and **Rancho San Bernardino**. A group of adobe buildings were constructed around 1830. A ditch, called a **zanja**, from **Mill Creek** to site was dug by local Indians for the Franciscans. The site was closed when Governor **Figueroa** closed down the mission system in 1834.

The site would later be known as "Old San Bernardino." Today, the site is known as the (historically inaccurate) **San Bernardino Asistencia**. **Jedediah Strong Smith** entered the valley with 15 trappers in late November 1826 on the way to **Mission San Gabriel**. **Kit Carson** and a group of trappers went through the **Cajon Pass** in 1830. The **Cajon Pass** was used by many early explorers, settlers, and traders going to places further west.

RANCHO PERIOD

After the Mission system was dismantled by the Mexican government, several prominent Southern Californians attempted to acquire **Rancho San Bernardino**. In 1837, **Antonia Pico** and **Andres Pico** made an application for the land, but it was rejected. **Ygnacio Palomares** applied for the right to graze cattle in the eastern **San Bernardino Valley**. Governor **Juan Bautista Alvarado** rejected the application. Instead, the governor approved a settlement plan by **Antonio Maria Lugo**. Lugo's proposal was to colonize the **San Bernardino** area, listing 27 prospective settlers.

In 1839, the Lugo's colonization permit was granted for 18 leagues of land. In the same year, the Lugo Family built an adobe house where the current county courthouse sits today.

The plan for colonization was not successful. In 1841, **Antonio Lugo** prepared another petition. This time, it requested a land grant in the name of three of his sons, **José del Carmen Lugo**, **José Maria Lugo**, **Vicente Lugo**, and **José del Carmen's** friend, **Diego Sepulveda**.

On June 21, 1842, **Rancho San Bernardino** was granted to **Antonio Maria Lugo**, his sons and his nephews, who grazed approximately 4000-6000 cattle in the area. The grant included a large part of the **San Bernardino valley**, 37,700 acres (153 km²) in all. Lugo's adobe would later become **Amasa M. Lyman's** house. His brother repaired the **Estancia** and lived there. A community that grew up astride the **Santa Ana River** northeast of current-day **Redlands** would be known as **Lugonia**. It lost its identity with the November 1888 incorporation of **Redlands**.

In 1843, **Michael White** (also known in Spanish as **Miguel Blanco**), a Mexican citizen of English origin, was granted **Rancho Muscupiabe**, named after the **Serrano** village **Amuscupiabit**, "Place of little pines." **Michael White** built a house overlooking the **Cajon Pass**, but **Native Americans** from the desert stole his grazing stock, and he abandoned the **Rancho** after nine months.

MORMON SAN BERNARDINO

In 1847, after hostilities of the **Mexican-American War** had ended, the **Mormon Battalion** of the U.S. Army occupied **San Diego** and **Los Angeles**. A detachment of the **Los Angeles** troops, led by **Captain Jefferson Hunt** was stationed at the southern end of the **Cajon Pass** to protect **Mexican ranchos** from **Indian raids**. The story of the **Battalion** started in **Council Bluffs, Iowa** on July 10, 1846 and arrived in **San Diego** on January 29, 1847. **Company C** was dispatched to guard the **Cajon Pass**. On furloughs, **Captain Hunt** and others worked for **Rancho Santa Ana del Chino** owner **Isaac Williams**. After the War, the **Battalion** mainly went back to **Utah**. Many **Battalion** troops returned to families in **Utah** via **San Francisco** and the **Sacramento** area. A group led by **Hunt** traveled to **Salt Lake City** by way of the **Old Spanish Trail** through the **Cajon Pass** with which they were so familiar.

After rejoining his family in Utah, Hunt got the contract for mail delivery between Salt Lake and Los Angeles. He also organized several cattle drives, buying stock from ranchos owners to deliver to hungry Mormons in Utah. It was during this time that Hunt started preliminary negotiations with Williams with the idea of buying Rancho del Chino. Mormon Leader Brigham Young saw Southern California as a supply source for the salt flats of Utah, and as an immigration and mail stop between Salt Lake City and San Pedro, California. A group of almost 500 Mormons left Utah for California in 1851. They found abundant water in the valley, along with willows, sycamores, cottonwood and mustard, as well as the Yucca plant. The Mormon contingent was led by Captain David Seely (later first Stake President), Captain Jefferson Hunt and Captain Andrew Lytle, and included Apostles Amasa M. Lyman and Charles C. Rich. They first made camp at the Sycamore Grove, about 1.5 miles (2.4 km) southeast of the present Glen Helen Regional Park. They stayed until the sale of Rancho San Bernardino could be arranged.

In September 1851, Lugo sold the Rancho to members of The Church of Jesus Christ of Latter-day Saints (Mormons). The Rancho included most of modern San Bernardino among other areas; though part of the northern areas of the City were part of Rancho Muscupiabe. The price for 40,000 acres (160 km²) was \$77,000 with \$7,000 down.

The Mormons built Fort San Bernardino at the site of the present county courthouse. Inside the fort, they had small stores, and outside, they grew wheat and other crops. They later moved outside the walls of the fort when feared-attacks did not materialize. The Mormon Council House was built in 1852. It was used as the post office, school, church, and was the county courthouse from 1854 to 1858. April 1865 sketch of the ruins of the Mormon Elders' residence, occupied from 1848 until 1857, when the Utah War forced an exodus from the Mormon colony.

On November 7, 1852, Colonel Henry Washington, deputy surveyor (by contract with the United States Surveyor General for California) surveyed the San Bernardino Base Line and Meridian from a point just west of Mount San Bernardino, at an elevation of 10,300 feet (3,100 m), east of present day Highland. The Base and Meridian lines serve as the initial surveying point (known as the point of beginning) for all of Southern California. San Bernardino County was formed from Los Angeles County in 1853 based on Assemblyman Jefferson Hunt's bill. Captain Hunt was a leader of the Mormon expedition.

In 1853, the Mormons laid out the current street grid system, one mile (1.6 km) square, which is based upon the grid layout of Salt Lake City. Each block was 8 acres (32,000 m²).

The plan was laid out by Henry G. Sherwood, and assisted by Fred T. Perris. The east west streets were numbered, from First Street to Ninth Street. The north-south streets were named Kirtland Street (later "A" street, then Sierra Way); Camel Street (later "B" Street, then Mountain View Avenue; Crafton Street (later "C" Street, then Arrowhead Avenue; Utah Street (later "D" Street); Salt Lake Street (later "E" Street); California Street (later "F" Street); Independence Street (later "G" Street"); Nauvoo Street (later "H" Street); and Far West Street; (later "I" Street). The Mormons also built a road in 1853 to Los Angeles. The Mormons were also responsible for the school system, creating Warm Springs, a school still in use today, as well as a school at the present site of Pioneer Park.

The City of San Bernardino was first incorporated on April 1, 1854. Mormon Apostle **Amasa M. Lyman** (who was later excommunicated, then posthumously reinstated) was the City's first Mayor. Apostle **Charles Coulson Rich** became the second Mayor. At incorporation, there were approximately 1,200 residents, 900 of them Mormons. They dominated local politics and forbade drinking and gambling. Mormons created the first timber road to the mountains, and a flour mill (on Mill Street). In 1855, they diverted water from Waterman Canyon to Town Creek by means of a flume.

The Mormons created a temple block (but never a temple) in the center of the newly-laid out town between present-day 5th, 6th, E, and F Streets. They created a "Public Square," in which they celebrated the **4th of July**. Later, after the Mormons returned to Utah, part of the land went to the Catholic Church and part went to Dr. and Mrs. Quinn. In 1873, Bishop Amat, the Bishop of the Los Angeles and Monterrey Diocese, granted the northern part of the block to the City. It was later called "City Park," then "Lugo Park" until 1915, when it was renamed Pioneer Park, which it is still called today. A Pavilion, a log cabin, and the Municipal Auditorium (erected in 1921 to honor the dead of **World War I**) were all built in the park, though the Pavilion and log cabin burnt down, and the Auditorium was torn down in 1979. The Norman F. Feldheim Library was built on the site in 1985. The park also contains two **Civil War** cannons.

The Mormons named the **Arrowhead, California**, a natural rock formation above Arrowhead Springs, the "Ace of Spades." On a clear day, the Arrowhead can be seen from downtown San Bernardino.

A small Jewish community formed in Mormon San Bernardino, including Lewis Jacobs and Marcus Katz in 1852. Lewis Jacobs was a miner and a peddler. He co-owned a mountain sawmill, started the original Bank of San Bernardino, and helped establish the Home of Eternity Cemetery. Services began in the 1850s, but Congregation Emanuel, still active today, was not officially chartered until 1891, and its first structure was built in 1921. The Home of Eternity Cemetery was given by the Mormons to the Jews. It is the oldest Jewish cemetery in continuous use in Southern California. Marcus Katz was a merchant and civic leader and the name-sake of the four story Katz Building (built in the 1890s) at Third and "E" Streets. He died in 1899.

ELIZABETH AND THE MORMON COLONY 1855-1857

As the colony continued its phenomenal growth, a substantial number of new converts arrived from Australia. While San Bernardino awaited another shipload in mid-1855, the Los Angeles *Star* commented on the fact that church members did not consider their work accomplished until they had assured the future "steadfastness" of new arrivals by "drawing them within the influences of the community of interests and feelings, where their temporal as well as spiritual wants" were provided for. Some Latter-day Saints did not appreciate the newspaper writer's remarks, but they were an accurate assessment of the assimilation church leaders aimed to achieve. **The community successfully accommodated Australians, Britons, and American southerners in all aspects of life, although they missed the mark, sometimes severely, with people of more diverse backgrounds.**

Former slave Hark Lay was noted for his vocal talent. Several professional musicians visited San Bernardino, including one singer who was initially trained in his boyhood by Louisa Barnes, who commented on the great coincidence of meeting him on the opposite end of the continent and hearing him perform songs she had taught him. **One of the Australians who spent the winter of 1856-57 at San Bernardino was Joseph S. Ridges, who had assembled the beginnings of the famous Salt Lake Tabernacle organ which he transported to Utah in the spring.**²⁹ “With their remaining child, Alfred, they moved to Los Angeles. The following spring Brigham Young sent teams and wagons to haul the organ to Salt Lake City, where it arrived in June 1857.” (M. Newton)

Native Americans who frequented the San Bernardino Valley in the 1850s were rather thoroughly Hispanicized, speaking Spanish and practicing, at least to an extent, Roman Catholic belief. They understood the pruning, irrigation, and culture of grape vines, and each spring some came down from the nearby mountains to work in the vineyards. As had been the case in the days of the Franciscan missions, California Indians had difficulty adjusting to a rigid work routine and would periodically take a *pasea*—a short pleasure trip into the mountains or desert to hunt for rabbit, quail, and venison, along with preparing roasted stalks and bulbs of mescal and mesquite bread. Still Louisa Pratt deemed the native Californians she knew “the best Indians [she] ever saw to work.” She utilized their labor on many occasions, particularly in preparing her garden for planting. Her sister, Caroline Crosby, employed an orphan boy for a time, allowing him to sleep on the wood shavings of her husband’s workshop floor. **An Australian convert who arrived at San Bernardino in 1856, Luke Syphus, (Jenny Ford 1856) ignored the protests of his wife and allowed his Indian workman to sit with him at the dinner table.**

Family history states that Elizabeth and the Johnsons purchased some property to farm in San Bernardino when they arrived and planted fruit trees etc.

NO PLACE TO CALL HOME

The following excerpts are from **No Place to Call Home: The 1807-1857 Life Writings of Caroline Barnes Crosby, Chronicler of Outlying Mormon Communities.** Edward Leo Lyman, Susan Ward, Payne S. George Ellsworth describing Mormon life and some extraordinary events that happened during Elizabeth’s stay in the colony 1856 - 1857.

SEPTEMBER 1856 (One month after the arrival of the Jenny Ford saints)

Sun 21st September

Very pleasant morning, not as warm as previously. I attended church in company with Mr Crosby and Johnny. **Heard Bro Farnham give a history of his travels in Australia they was succeeded by Bro Rich, and Flemming. Meeting was very lengthy.**

Evening I went into Ellens awhile. Mr C— and Wm Mc— went to hear the newcomers from Australian, sing.

OCTOBER 1856

Thurs 9th October 1856

Dreadful wind, the air thick with dust; everything covered. I felt sick, pain in my bones, and headache. Evening we were invited to Wm Mc's to a little dance we went over, found bro Blackburn and wife there, also Ed— Daily who insisted on our going to his house to dance, as his wife was unable to leave home in consequence of ill health. Accordingly we went over. I called at sisters a few minutes and she went in with me. We found a house full of young people, who had been disappointed of a party in another place, and many of them had resorted there, to spend a few hours in dancing. There were 2 violins and a base drum. We staid a couple of hours, and returned. I stopped a short time with sister, and she came home with me. We heard a rumor of Frances being married to J Dier.

Friday 10th October 1856

Another very windy day. Felt very much afflicted, and took my bed. Ann L staid with us part of the day. Toward evening the wind abated and I had a great time in cleaning the dust from everything in the house. Evening we were invited to bro Rollins to a party, but I did not feel in humor of going. Mr Crosby went at a late hour with Ellen. Alma reading the late Western Standard.

Sat Oct 11th October 1856

I arose fearing we were to have another blustering day, as the old settlers had informed me that when the wind commenced at this season, it usually blew 3 days before it abated. Last night I besought the Lord to rebuke the wind inasmuch as it was consistent with his will, and to my great joy it continued calm throughout the day. Sister L B's birthday.

Sun 12th October 1856

Was the commencement of our semi-annual conference, I attended church. Saw br Lyman for the first since his return from G S L. He spoke to the people with much power and spirit. Pm singing at Wm McGarys. Evening took a walk to **Bro Skinners** with my husband and sister L P—. Had a pleasant interview. **Sister Skinner made me a present of a few peaches.**

Sun 12th October 1856 (Continued)

We were introduced to a young Australian sister who lives there, by the name of Elizabeth Guy. I admired her much, told her we had cousins by that name.

ILLNESSES

Besides the whooping cough epidemic in early 1856, there was a serious influenza outbreak in the late summer of the next year which cost the lives of half the other eight children known to have died in the last two years of Mormon occupation. Only one adult, the wife of Edwin Webb, whose infant twins were included in the child death count, died of what was termed "dropsy."

Records of the exodus to Utah are sketchy, but the deaths of two children and one older man are known to have occurred at that time. For a settlement as large as San Bernardino, this was not a large mortality rate.

HENRY J WHITE SICK

I spent at home. Very warm day. Pm came sisters Pratt and Eleanor Morse. Staid short time. Evening we took a walk to Bro Hunts, to visit a sick Bro, late from Australia. **An old gent by the name of White.** Found a Bro Skelten at Sister Pratts, who walked over with her, and us.

CHRISTMAS IN SAN BERNARDINO

The following is an excerpt from Caroline Barnes Crosby diary describing some events at Christmas in San Bernardino December 1856. This would have been Elizabeth's first and possibly last Christmas in this settlement, and the first away from all of family.

Thurs 25th Christmas day. A Christmas Party at the Crosby's

I baked a fowl made a chicken pie made sweet cakes arranged my house in the best order possible. Helen Combs came to help me. About 2 o'clock came Sister Patten, at 3 sister Hammond and Pratt, Ellen McGary & C. I also invited sister Phillips and daughter but they were previously engaged. Bro Hammond and the little boys crowned the company. I enjoyed the party finely. My supper or rather dinner answered my expectations, and also those of my guests. I received many compliments from them. After dinner sister Patten left us, though very reluctantly. She expressed a strong desire to spend the evening with us, but circumstances would not permit. At 8 o'clock we had singing, and prayers by br Ham[mond] and soon after he left with his family. Sister P— and Ellen staid sometime longer, and conversation became quite interesting upon the subject of the spirits, and Spiritualism. Mr Crosby and sister P— could not see exactly alike upon the subject. Mr C— as usually denounced it—and thought the saints should have nothing to do with it.

THE GREAT EARTHQUAKE OF 1857

The Fort Tejon earthquake occurred at about 8:30am (Pacific Time) on the 9th January 1857 in central and Southern California with an **estimated moment of magnitude of over 7.9** and ruptured the San Andreas Fault for a length of 225 miles. The earthquake was violent but because of adobe structures only two were reported killed.

The intensity of such an earthquake magnitude would have been frightening to the populace, including Elizabeth and her family who would not have experienced such a phenomenon.

The following is from an excerpt of Caroline Barnes Crosby diary describing the events and after effects.

Friday 9th January 1857

It was quite fair for the season. **At ten minutes or a quarter past 8 o'clock am we were visited by the sock of an earthquake which lasted as near as I could judge 3-4 minutes.**

I arose from the breakfast table and went to the kitchen to take another cake to finish my meal, got the cakes in my hand when suddenly I felt dizziness in my head, which was succeeded by a sick and nauseous feeling in my stomach. I concluded I had eaten more than was for my interest and put the cakes in my pocket. I finally began to stagger and reel like a drunken person, and caught hold of a chair and sat down. By this time I discovered everything was moving around me, my chair jostled forward and back. I put both hands on my head and exclaimed Lord have mercy upon us. I arose and went out the door and discovered Bro McGary and family out of the house mediating upon the wonderful phenomena. As I passed the pool of water, between our houses I discovered it was much agitated. I went over there as I was alone at home. Mr Crosby having just before left to go to Col Jacksons, and Alma had gone for a team to get wood. It was the first earthquake of any importance that I have ever witnessed. It caused a sensation similar to seasickness, which I found remained with me sometime after the shock passed away. Some minutes after it was over a certain rumbling sound could be distinctly heard in a northerly directing resembling distant canon or like the waves of the seas dashing against a rocky shore.

At a few minutes past 4 in the Pm I discovered another very slight one. Mr Crosby went to doctor a sick ox belonging to sister Pratt. (Brought home fruit trees from Col Jacksons; 5 peach trees, two apples, one pear, and one plum tree.) The second shock occurred while he was gone to see the sick ox, the 1st while he was on his way to col J's. Evening we retired just before 9 o'clock. Alma was sitting by the fire reading, when another slight shock passed over us. I could not feel materially alarmed for some cause or other. I felt assured that the Lord would do all things right, and did not give myself any great deal of uneasiness.

Mon 12th January 1857

Beautiful day. I washed felt quite well, got through in good season. Evening called sister Eleanor Morse and Charlotte her daughter, had a very social chat with them. Sis M said the earthquake made her sick and that she did not seem to recover. I also have several times felt seasick, since Friday 9th of January.

Thursday 15th January 1857

Took a walk with sister Pratt, went to the stores, bought me a dress and pair of shoes. On returning called on sis Hammond. Said she had been much alarmed in consequence of the continued convulsions of the earth, said they had felt a jar every day and every night since Friday 9th They live in an upper room where they can discern the least motion.

Friday 16th January 1857

There was another earthquake. Causing one woman to convulse and another complained that her hearing was affected. The earth shook for one minute, but it did not affect me as the first did. The earth looked wavy, like the waves of the sea. What convulsions there must be beneath us, and what danger is liable to overtake us at any moment.

OTHER EVENTS

Caroline Barnes Crosby diary describing additional events that happened during Elizabeth's stay in the colony 1856 - 1857

Tuesday 25th November 1856

Rather pleasant. Bro Morse brought us shingles, and Mr Crosby and Alma commenced laying them. I called in to see Sister Phillips (**Elizabeth Ann Phillips Jenny Ford**) late from Australia. She lives in Bro Ridley's house. Evening Mr Crosby and Bro Moses Harris set off in their office as teachers, to visit the members of this district.

Sunday 17th May 1857

Fine morning. Attended church, heard Eld Hughs. Pm Methodist preaching at 3 o'clock. Attended, **The gent preached against polygamy**. Tried to convince us from scripture that it was wrong. Capt Hunt made a short reply. 3 ministers present, one left an appointment to preach in 4 weeks. Called at sisters with Dr McIntire and wife, Mrs Guy, & C. Sister Pratt, Hall, E Mc, and Ann L. They had not set out for a ride together from intending going to Bro Andrews. But had not proceeded far when they discovered the tire was off of one of the carriage wheels, and the wheel badly injured, so that they could proceed no farther, but came back, feeling quite disappointed, as Mrs Hall expected to leave next day for her home. Mr Crosby went immediately in search of a wagon shop, found bro Stowe, and engaged him to repair it. Evening he was out with bro Harris, officiating in his office as teacher.

Sunday Aug 16th 1857

This morning before breakfast called bros Pratt, and John G[h]een. The latter informed us, that bro George Clarks' little child, a year and half old, was dead. That it died Saturday night, having been sick only one day, and wished Mr Crosby to make a coffin for it. He consented to do so, and went with bro Green to see the child. Soon returned with the lumber. He and Al worked quite steadily until afternoon to finish it. About 11 o'clock I went with sister Pratt, to bro C's. Found a number of persons present. Lois, and Harriet Hunt, were (with another lady) employed in making its graveclothes. Sister Clark conversed with us respecting her child's death. Said it apparently suffered no pain, was sick with diarrhoea only one day, walked across the house, about a half hour, before it died, Said it had a little spasm, and then commenced breathing shorter and shorter, until it died, without a struggle, or groan. Bro Gheen was residing there, and he informed my husband, that sister Clark had the spirit of prophesy, come up[on] her, after her child died; and told her husband, that unless they repented and lived their religion, that in 3 weeks, she should be in her grave, and he would be left alone. She alluded to his late reckless way of living, having given himself to drinking, and intoxication. He said that he asked her the next morning, whether she remembered what she said the night previous, or whether she was not a little delirious, but she said she remembered perfectly well, and that it would be even so. Sister and I stopped a short time, and returned as far as sister Hamilton's, found them complaining with colds. They urged us to stay and sister Mary Hamilton, formerly Sparks, put on the tea kettle, and made us a nice dinner. After the coffin was carried by, we went in again. Bros Cox and Thomas came in and the latter gave a short exhortation, and prayed. They then went to the grave. In the course of the day, two others, called on Mr C, for coffins, but he referred them to other mechanics. PM he attended a counsel meeting. Evening called sister Farrall and her eldest son, Robert. They made us a pleasant call.

Monday 17th August 1857

Very warm again. Mr C—, and A—, at work for bro Collins. Pm we had thunder, and appearances of rain. Bro P came in, to grind coffee, said he was going on another hunting excursion, in pursuit of antelope.

Wednesday 30th September 1857

I ironed, made light bread. Pm went into E's and assisted a few minutes, on her quilt. Evening bro Pratt called a short time, informed us that bro Wm Matthews had reached home, and brought the melancholy intelligence of a large party of emigrants from Missouri, to Cal— being killed by Indians. Said they excited their rage, by poisoning a dead ox, which the Indians ate, and several of them died immediately. That they then pursued the party a[nd] killed all, save a few little children, and they were taken to Filmore city, and left with the Saints.

Sunday 18th October 1857

Attended meeting, heard Elders Daudle and Hall, late returned missionaries from Australia. They represented 73 new members from Australia who was received into the fellowship of the church in this place.

Monday 2nd November 1857

Soon after I arose, my husband came in, and told me he had heard from bro Cox, that we were called to leave this place, as soon as possible, for G S L City. That we must prepare with as little noise as we possibly could. Bro Cox told him to warn the brethren in his ward, that they might have timely notice.²⁹ We went and told bro Harris. Bro Hawkins breakfasted with us. I washed. Pm called sister Cannon, made a short stay. I gave her a jar of Roselle jam, also a little sack of dried tomatoes. for her journey Alma went with her to bro Whipples where she puts up, and carried her babe for her.

Tuesday 3rd November 1857

A— went with bro Harris to the mountains. I dried my clothes and ironed. Sister Sarah Hayborn called, and asked me to take her daughter Agnes Matilda, she was intending give up housekeeping put out her children, and go out to service. Said Sis Daily wanted her. I consented to take her, with my husband's advice. Mr C— and Wm McG— went to see the newly arrived emigrants to inquire if they wished to purchase situations in this place, S— B— d, but returned without accomplishing their object. Pm Mr C— went to a wagon shop to see something about getting a wagon, had the privilege of coming and making one for himself, in Calvin Reeds shop. Evening Mr C writing to bro P B Lewis.

Wednesday 4th November 1857

Alma returned from the mountain, with his blankets and axe. Said bro Harris had given up the business. All hands making preparations to leave for Deseret. wrote a letter to Fr.

Wednesday 4th November 1857

We intended going to sister Starks, but she sent us word to come next day. Loren Babbitt called in co with J[erome] Benson and another man, to examine our improvements. Babbitt talked some of purchasing, said he would call again. Pm I accompanied sister and Ellen to bro Lymans. Visited with Mother Walker, and Denitia, called on the other sister of the family, had a very agreeable time, returned before dark.

Friday 6th November 1857

Just after breakfast a young man by the name of Mansfield Jennings called, and informed my husband that he had an old wagon to sell, which with some repairs could be made very useful, and told him he might pay him when he could conveniently, and if he never got able, he would not exact anything of him. Mr C readily accepted the offer, and went to see it. Said he offered to pay him ten dollars in money, but the young man told him to keep it for his own use, as he would probably need it the most. Offered to let him do a job of work in a wagonshop towards it. Valued the wagon at 75 dolls. Would take some barley. I considered it quite a God send to us. I went to Lee's Store with 5 dozens of eggs. Bought pants cloth for A—, bonnet for myself. Alpaca for apron. Print for shirt bosoms & C. Pm accompanied sister Ellen and Ann L to bro Starks, had a fine visit, stoped untill 9 oc. Assisted Sis Sargent in making her wagon cover. Wm and Ellen returned before dark. Bro P came in the evening, and escorted us home. I sent word to my hus— to come, but he was absent untill he thought it too late. I reached home at half past 9 oclock. Pm.

Saturday 7th November 1857

This Frances S P Dire's birthday. 23 years of age. Last night the north wind commenced blowing, about the time we came out to return home, and continued all night. Mr C and A— at work on wagons. Wind high. Evening sister and E came in a few minutes. I accompanied them to E's, and sat a short time. Lois and her husband called.

Sunday 8th November 1857

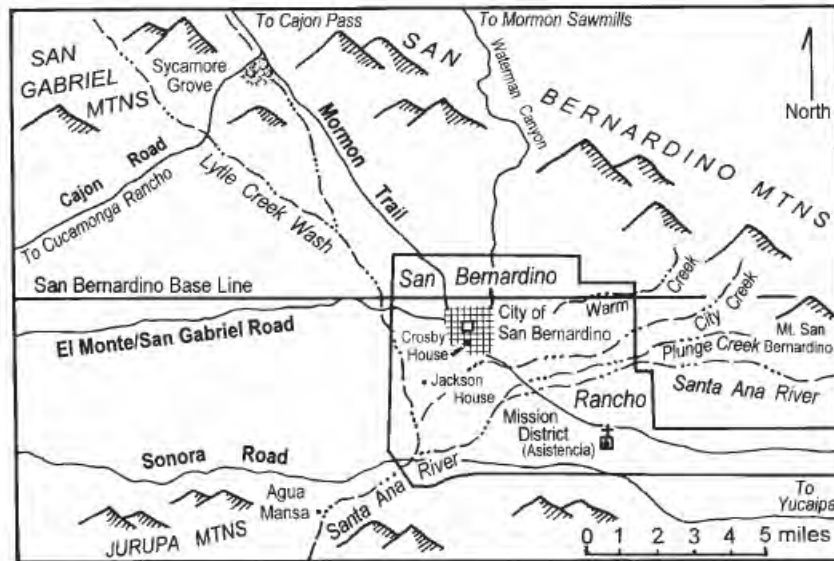
We all attended church. Preaching by bro Dawdle, and Pres Cox, who told the saints that they were now all at liberty to go to Salt Lake, if they wished to do so. Gave them good counsel. Viz to pay all their debts, and make themselves as comfortable as they could.

Thursday 12th November 1857

Rain again last night. Spaniards and other strangers travelling about the place.

Friday 1st January 1858

We finished loading our wagon, and set off with our faces Zion ward. . . .and what of Elizabeth and the family and what did they think about the call? How were their preparations going?



San Bernardino Valley, 1856–1857. Mt. San Bernardino, the landmark used to survey the Southern California base line, is approximately 15 miles further east than shown on the map.



SAN BERNARDINO c. 1858

CHAPTER XXXVII

AMERICA

THE CALL TO UTAH

SAN BERNARDINO

BACKGROUND TO THE CALL

The following article reviews some of the reasons behind the Mormons being recalled to Utah from San Bernardino as researched by the **Roger C. Covalt's Web Site (Unless noted)**

While the first three years of the LDS community were notable examples of success and co-operation, the last three years, present a contrary picture of growing disenchantment and rising antagonisms. Brigham Young had growing perception that the California Saints, and perhaps some of their leaders, were failing to follow his direction carefully. Maybe the real reason that Brigham Young called his people back was that he could see they were split with apostasy and dissension. The cracks in the dam had become all obvious to this shrewd leader. He could see that if the Mormons were to stay in California the cracks would continue to widen and deepen and the list of those leaving the church would lengthen. It would be much better to sacrifice the fertile lands and nice homes, he felt, and save the souls of those people that left.

It is quite evident that the leaders in San Bernardino were so fearful of apostasy that they used the wrong weapons to combat it. From the very first signs of dissension, a gulf was created by the strong promises that any that were not faithful would be cast out of the church. Their philosophy was that any diseased or dead wood should be propyl pruned from the tree, but sometimes their desire to keep the church pure bordered on the tactics of a purge. Excommunication and dis-fellowship were common for infractions that today would go unnoticed.

LAND PROBLEMS

Another factor to the call was that the continued bitterness of the apostates and other anti-Mormons. In addition to their dissatisfaction with the church dominated political control, they became very antagonistic because of the land policies and water rights. There was a misunderstanding of the original Mexican land grant that resulted in the Mormons receiving less than half of the land they thought they had bought. The court decision entitled them to choose whatever land they considered to be the best land in the grant and they were naturally careful to get the most for their money. Unfortunately, numerous people had squatted on the land before the survey was complete, hoping that it would be declared government land. Lyman and Rich had to resort to the courts to get control of such property and this caused a great deal of bitterness.

ANTI - MORMONS

Another unfortunate affair that increased the bitterness between the two factions in town was the Perkins - McDonald murder case. Perkins, a popular young Mormon, was stabbed and killed by William McDonald, an anti-prostate and anti-Mormon, during a drunken quarrel. Rumours developed that the Morons were going to take the law into their own hands and lynch McDonald. Stake President Cox stated that the church would not interfere with the civil authorities to discharge their duties. Eventually the Grand Jury dismissed the case which caused the Mormons to feel that they could no longer expect justice in that land.

THE REFORMATION

In late 1856, Lyman and Rich encouraged all of the members of the church to be re-baptised. President Lyman began by baptising the members of the stake presidency, the bishopric, and some of the members of the high council. This movement began on 15th December 1856 and by the end two months nearly 500 members had renewed their covenants by baptism. (About 1/5th of the number residing in the vicinity that on some earlier occasion had been baptised by the church. **BYU STUDY**) The two apostles felt that the outward sign of baptism would be a healthy cleansing effect upon the personal lives of the local church members. It is difficult to judge the effectiveness of the effort but apparently it did not reach the majority of the people. Yet as it is often the case the very people at whom the reformation plan was aimed were reluctant to abide by it. Those that held bitter feelings towards the church or its leaders were not about to be baptised again. In fact the reformation program probably widened the gulf between the faithful and those that were wavering of the faith.

MORMON v's MORMON

From the beginning, Young had misgivings about the colony. Particularly perplexing to him was the mix of atypical Mormons who gravitated there. Among these were ex-slave holders; inter-racial polygamists; horse-race gamblers; distillery proprietors; former mountain men, prospectors, and mercenaries and disgruntled Polynesian immigrants

By the beginning of 1856 the growing number of Mormon dissenters, labelled by Elder Lyman "factionalists" was fully united with the considerable number of non-Mormons who had settled in the vicinity and had become increasingly disenchanted with the LDS church domination. **(BYU STUDIES)**

Many historians state that Young actually had planned for some time to recall the faithful from San Bernardino colony because of the dissensions among the growing factions in the community and the events that were later to unfold simply speed things up. **(GARY HALL)**

The events to overtake the settlement were the advance of Johnsons Army into Utah and the Mountain Meadow Massacre[together with a letter dated October 11th received in San Bernardino on the 30th from Brigham Young advising the local leader William J Cox in the light of the situation it would be best if the faithful returned to Utah immediately. **(GARY HALL)**

Probably the most telling commentary on the individuals comprising the citizenry of Mormon San Bernardino after a half a dozen years of development was the reaction to Brigham Young's recall.

MORMON v's MORMON (Continued)

The year 1857 had seen perhaps the best harvest yet, and flour prices were double what they had been several years before. Many how remembered the colder climate, the less productive soil, and the greater personal restrictions prevalent in Utah and chose not to heed the request to return. In the words of the late Eugene Campbell, they chose to “forsake the church rather than leave their homes” in San Bernardino. **(BYU STUDIES)**

Thus there was a large number of Mormons in the colony who were not nearly as anxious to leave the state and many of them determined not to return to Utah. Not only was the town split in two but also many families were unable to agree amongst themselves on whether or not to stay and some of them divided permanently. Elizabeth and her family were no exception and her daughter Sarah Ann and her family returned to Australia.

JOHNSONS ARMY

The first event to trigger a likely recall was that the federal government was going to send soldiers to Utah.

And the year 1857 was not a very good year for the Latter-day Saints. Even though they had just celebrated the tenth anniversary of their arrival into Utah, there were still fears that the government would interfere in their affairs. Misunderstandings and hard feelings on both sides continued to prevail as they had when the Mormons lived in the east.

Mormonism had become a political pariah in the election of 1856. In order to make sure that the Democratic Party had no positive connections whatsoever with the LDS Church, newly elected President James Buchanan decided to replace Utah Governor Brigham Young with Alfred Cumming. To ensure that Young's replacement would be accepted, Buchanan also dispatched a large military contingency. Apparently Buchanan's big mistake was in not officially notifying Young of the change or of the approaching army. **(Bill McKeever)**

On September 1st 1857 the jolting news reached San Bernardino from Salt Lake City that the US was sending a large expedition of soldiers (about 1500 troops) to suppress the Mormon people.

Given past circumstances, it is difficult to fault the LDS people with the mistaken notion that trouble was again about to take place. Brigham Young declared martial law and ordered the Nauvoo Legion to prepare for what was called the "big fight." **(Bill McKeever)**

MOUTAIN MEDOWS MASSACRE

On October 1st 1857 another bit of news reached the settlement that was almost as shocking as the news of the approaching government army had done just one month earlier. The news was of the infamous Mountain Meadows Massacre.

MOUNTAIN MEADOWS MASSACRE (Continued)

The victims of the massacre were members of the Fancher party of emigrants, most of whom were from Arkansas and Missouri. Hundreds of companies of emigrants had passed through the Mormon area of Utah on their way to California in the preceding decade but the Fancher party came in the late summer of 1857, just a few weeks after the Saints had received word of the approaching federal troops. This was unfortunate, for the Mormon people throughout the territory had become exceedingly excited and fearful about the impending entry of the troops. They refused to sell any food to the Fancher party because Brigham Young had warned them that they themselves might need every morsel of food they could save if they were to be driven from their homes. This angered the emigrants and when Charles C. Rich advised them to take the northern route along the Humbolt River to California, they coldly ignored him. The details of the Donner party of 1846 was still fresh in the minds of all who contemplated an early fall crossing of the Sierras and so the Fancher party headed due south. Thus it was that the memories of one tragedy helped set the stage for another.

The Fancher party was like a torch to a tinder-dry field. As they passed through the small Mormon villages on their southward journey, they found little willingness to sell them supplies or a helping hand. The Saints were intent on other thoughts. The Fanchers were accused of naming their oxen Brigham Young and Heber Kimball and shouting curses at them; of insulting the Mormons by bragging that they were the ones who had killed Joseph Smith; of poisoning wells after using them and of wantonly destroying Mormon property. They attempted to satisfy their anger by taunting each community they passed on the trail.

A corresponding set of circumstances was being formed at the same time by Apostle George A. Smith in southern Utah as he repeatedly and eloquently reminded the Saints of the cruel persecutions of Missouri and Illinois. He was successful in arousing the Saints. As the Fancher party rolled into Cedar City it was as through the very last piece of a jig-saw puzzle had fallen into place. Men's emotions had broken over the dike and their ability to think wisely was choked off by the tension of the hour.

As the Fancher party stopped at Mountain Meadows for a few days, a few of the leading Mormons at nearby Cedar City quietly urged that steps be taken to arranged an Indian attack on the party. This was evil enough, but the developing events of the next few days plunged lower and lower on the scale of human decency. The Indians attack proved inadequate to drive the emigrants from their dug-in defences. The original plan did not call for killing but rather for the Indians to steal the emigrants' cattle and give them a scare by chasing them from the area. But the evil of the day was compounded to such a degree that eventually it was decided that all but the youngest children of the party must die to prevent word reaching the outside world of the shameful deeds already performed. The following article outlined the horrifying details of incident:-

There (Mountain Meadows) they were attacked by Mormon assailants, some of them killed. The remaining emigrants pulled their wagons into a tight circle for protection. Over the next five days, the emigrants were held at siege in their wagon circle. During this period they were attacked two more times.

On September 11, 1857, John D. Lee entered the wagon circle with a white flag, convincing the emigrants to surrender peacefully. Required to put down their guns, the women and children were escorted out first, then the men and boys. Each man and boy was escorted by an armed militiaman.

They walked about a mile when, upon a predetermined signal, the militiamen turned and fired on each man and boy. Indians who had been convinced to participate in the massacre came out from their hiding places to attack the women and children. While most of the Fancher party was killed (about 120 people), there were 17 young children who survived. These 17 children were adopted by local families. Two years later in 1859, the U.S. government reunited the children with their extended families in Arkansas. *(The Mountain Meadows Massacre by Bill Mc Keever)*

Unfortunately the bodies were left where they fell or hastily buried so that nearly all of the graves were dug up by wolves and left in the sun. *(Gary Hall)*

This regrettable incident without question this must be ranked as the darkest moment of all Mormon history. To hope that such an act could be kept secret was preposterous and as the news reached California, the Mormons were immediately linked with the crime. Some of the San Bernardino Anti Mormons were instrumental in inspiring a mass meeting in Los Angeles on October 12.

All of the Mormons involved took an oath of secrecy. It would take 20 long years before the whole story would be told and punishment would be met. Of all of the Mormons who were involved, only John D. Lee faced the ultimate wrath of the courts. On March 23, 1877, Lee was escorted back to the Mountain Meadows and executed by a firing squad. *(The Mountain Meadows Massacre by Bill Mc Keever)*

FATEFUL MOVE

Just thirty days after the first report of the massacre reached San Bernardino, another important message was received by William J. Cox, the Stake President. Brigham Young, in a letter from Salt Lake, had issued a call for all Latter Day Saints in San Bernardino to come back to the valleys of the Rocky Mountains in Utah and to dispose of their property in California.

Richard Hopkins, the faithful Stake Clerk, wrote the final line of six and one-half years of life in San Bernardino, California. His record says simply, "Tuesday, December 15, 1857. "Left San Bernardino for Utah."

It is not known exactly how many Latter Day Saints left the City. A. Harvey Collins estimated that about six hundred Mormons left out of a total of "even hundred", obeyed Brigham Young's call and left California. Others estimate that slight over fifty per cent returned to Utah. It is quite certain that most of those that considered they to be faithful Mormons returned there because there was no organized branch of their Church there after December 1857. In fact, it wasn't until 1921 that the Latter Day Saints again re-established a branch of the Church in San Bernardino. It was almost as though San Bernardino and Mormonism were glad to rid themselves of each other. There was a bad taste and it took a couple of generations to filter the by-products of misunderstanding.

For the hundreds of saints now leaving San Bernardino, the break up was a crisis of major magnitude. Families sacrificed years of hard labour and money invested in homes and turned their backs on dreams of a good life in California ready to begin all over again, to build new homes and villages, to reclaim the desert. They had been forced to move before, here was repeated the whole sale disruption of life and the creation of tragic situations for hundreds of families. (LBP)

The Star reported December the 26th that app 1200 people heeded "the call", 250 wagons had already departed town and another 30-50 families were preparing to do the same. The Mormons said of those who stayed behind that they had abandoned the church. But those LDS who had remained in San Bernardino, many of whom had followed their leaders all around the country, some for decades, it must have seemed that the church instead had abandoned them. (Gary Hall)

A Los Angeles Star article on the Mormon encampments stated that 100 wagons loaded with emigrants were waiting their turns to cross the forbidding wastelands. The writer, undoubtedly with a measure of literary license, announced that 50 marriages had been performed at the encampments, along with 25 babies born, concluding with levity that all was not drudgery on the emigrant trail. The figures appear inflated, although all phases of life did go on during the massive evacuation. (Rise and fall San Bernardino)

THE COST

When he (Young) issued the call to relocate to Utah, two-thirds of the city's 3,000 residents obeyed, leaving behind their cumulative fortunes, a city stripped of its regional economic standing, and an enduring legacy of diversity. After being incorporated as a City a few years before was dis incorporated in 1858. Young who had authorized the venture undermined the San Bernardino operation almost from the beginning and guaranteed its failure and the financial loss of the investors by calling them back just before the mortgage was due to be paid off, depressing the value of the real estate as they all rushed to sell. **Many who had already made great sacrifices for the church were wiped out. Many were forced to sell their property at a fraction of their original cost.**

Though some of the Mormons remained the latter Day Structures were not reestablished until 1920s. The remaining residents lacked the organization and resources to compensate for the mass departure of the prominent Mormon population, which devastated the local economy. (Wikipedia)

ELIZABETH'S FAMILY SPLIT AGAIN

What of Elizabeth and her family? Oral history has it that Elizabeth sold her fruit farm and traded it for a wagon and oxen, but the family like others split again in deciding whether stay or go to Utah. Unfortunately William Johnson (28 years) her son in law and her daughter Sarah Ann Johnson (Merchant), (25 years) along with their family consisting of Mary Johnson (1 year) Elizabeth Johnson (3 years) Francis Johnson (5 years) decided not to heed the call and to left San Bernardino and went back to Australia.

Whilst William Johnson went to America, I think it was only to please his wife and Elizabeth, with their new found religion. Perhaps thinking Richard Merchant heeded the call also tipped the scale in favour of him immigrating. Johnson certainly made no friends whilst on board the Jenny Ford with arguments stemming from his displeasure about the food and accommodation. In the settlement of San Bernardino William also made no friends, particularly at this crucial time, indicating he was tricked by the missionaries into coming to America.

An interesting article, whilst not stating it was Johnson, indicated the feelings that manifested in the developing situation by some of the Australians in the settlement.

Gibson reported that “the violent apostates in this place [were] almost exclusively from Australia,” who complained of having been deceived by their missionaries in the disposal of their property prior to immigrating to California. Gibson asserted that if even a portion of the allegations were true, there had been some “great rogues” among them as missionaries, singling out Augustus Farnham as the focal point of the most bitter denunciations. While most of these converts moved on to Utah and blended into the mainstream, about a dozen families remained in San Bernardino and never again affiliated with the church. Besides the “cupidity and extortion” of missionaries, Gibson specified the “chief grounds for apostasy [sic]” to be the Mountain Meadows Massacre and the supposed Utah church’s “departure from ‘old Mormonism.’”

However Elizabeth was now facing the prospect of driving her wagon with her young children Harriet Eliza Merchant (18 years) Caroline Ann Merchant (16 years) Charles Merchant (14 years) Susan Matilda Merchant (13 years) Mary Ann Merchant (11 years) John Merchant (6 years) alone with no adult male left with in the family to support her in the grueling 500 miles through the desert.

CHAPTER XXXVIII

AMERICA

THE SPANISH TRAIL

COMPANY RULES

GENERAL

The following guidelines, researched by Stanley B. Kimball, Ph.D., in May 1991, were most likely used by the Mormon brethren for all over land wagon and hand cart emigration. The research was based mostly on from the East to Western Immigration but from my research the same basic guidelines were applied on other Mormon routes. (i.e.; San Bernardino to Utah)

WAGONS, DRAFT ANIMALS, SPEED OF TRAVEL

The Saints used all kinds of wagons and carriages, but mostly they used ordinary reinforced farm wagons, which were about ten feet long, arched over by cloth or waterproof canvas that could be closed at each end--almost never the huge, lumbering Conestoga wagons beloved by Hollywood. Because the wagons had to cross rivers, the bottoms were usually caulked or covered with canvas so they would float. While the ubiquitous white tops, or covered wagons, of the era may not have been ideal for travel (they were uncomfortable to ride in, broke down, and were slow and cumbersome), they were the most efficient means of hauling goods. Families en route could live in, on, alongside, and under these animal-drawn mobile homes, and at the end of the trail, they could become temporary homes until real houses could be erected.

The pioneers used a variety of draft animals, especially horses, mules, and oxen. They often preferred the latter when they were available, for oxen had great strength and patience and were easy to keep; they did not balk at mud or quicksand, they required no expensive and complicated harness, and Indians did not care to eat them, so seldom stole them. (They could, however, be eaten by the pioneers in an emergency.) The science of "oxteamology" consisted of little more than walking along the left side of the lead oxen with a whip, prod, or goad, urging them on and guiding them, and was considerably simpler than handling the reins of horses or mules. With gentle oxen, widows with children could and did (with a little help, especially during the morning yoking up) transport themselves and their possessions successfully all the way to the valley of the Great Salt Lake. Along the trail, under normal conditions, the Mormons averaged 2 miles an hour, the usual speed of an ox pulling a heavy wagon all day long.⁹

COMMUNICATION

To keep the emigrant companies together, or at least to keep in touch with the various leaders, mounted couriers were appointed to ride back and forth, and bells, bugles and different colored signal flags were used to communicate messages and call meetings throughout the entire migration period. Beyond the Missouri River, the pioneers occasionally wrote messages on animal skulls and scapula. An example of this sort of "bone mail" read "Pioneers double teamed. 8 June 1847.

Camp all well. Hail storm last night, fine morning. T[homas] Bullock, no accident." Sometimes they wrote on rocks and boards, tied notes to trees, or left letters enclosed between two pieces of wood. A trail "post office" was sometimes made by setting up a pole by the side of the trail, drilling a hole in it for a letter then plugging the hole. After October 24, 1861, when the Overland Telegraph wires were joined in Salt Lake City, the Mormons also used the telegraph, especially with church headquarters in Salt Lake City.

Mormons also liked to leave their names behind, a common practice of emigrants in trail days, and many can be found along the trail today in such places as Avenue of Rocks, Independence Rock, Devil's Gate in Wyoming, and in Cache Cave in Utah.

PROBLEMS OF ILLNESS, STRESS, PRIVACY, AND TRAVELING

Injury, sickness, and death were commonplace. Emigrants suffered cuts; broken bones; gun wounds; burns; scaldings; animal, insect, and snake bites; stampedes; overturned wagons; shifting freight; drownings; quicksand; black scurvy; black canker (probably diphtheria); cholera; typhoid fever; ague; quick consumption (tuberculosis); headaches; piles; mumps; asthma; inflammation of the bowels; scrofula; erysipelas; diarrhea; small pox; itch; and infections of all kinds, including puerperal fever, which can follow childbirth. In reference to the latter, the journals of some of the midwives make melancholy reading. Although oxen moved very slowly, there was no quick way of stopping them. Therefore, many women, because their long skirts got caught, were injured when dragged under animals or wagon wheels. Children often fell under the animals or wagons. Emigrants were also stepped on, gored, and kicked by animals.

Also, because emigrant trains moved so slowly, emigrants, especially children, occasionally got lost. This was the result of straggling, gathering flowers or berries, hunting, attempting short cuts, or trying to visit landmarks that were farther away than they appeared because of the clarity of the high plains' atmosphere. Most found their way back (some were helped by Indians), but some never were seen again in spite of searches, rifle shots, and signal fires. Some emigrants suffered from being physically or emotionally impaired. There were persons with various kinds of physical disabilities, like blindness, inability to speak, and absence of limbs. Emotional disturbances ranged from the mild to the bizarre.

The number of physically and emotionally disabled Mormon emigrants who attempted to cross the plains or whose guardians attempted to take them to Zion is surprising. Mormon emigrant companies probably started out with a higher percentage of disabled people, because of their belief in the "power of the priesthood" and in miracle healing.

It was common practice among Mormon emigrants to request church leaders to give blessings to the sick and the injured, and sometimes people were healed. Many were not.

Emigrants were also plagued by mosquitoes, chiggers, ticks, lice, gnats, bed bugs, fleas, flies, and other vermin. To these trials must be added the weaknesses of human beings under stress, which sometimes led to abusive language, fighting, quarrelling, divorce, stealing, selfishness, sponging, excessive harshness, and alcohol abuse.

Weather was also an important cause of discomfort and death. Emigrants suffered from exposure to heat, mud, wind, rain, cold, snow, and blizzards. Some were hurt and even killed by lightning, and children were occasionally hurt by whirlwinds; one little boy was dropped in the Platte River by one.

Funerals and burials were often hurried affairs, as little time could be spared while en route. Shallow graves were dug, unless the ground was frozen, in which case, no grave could be dug. (In cold but not yet freezing weather, the preferred place to dig a grave was the site of the previous night's campfire.) A few were buried in coffins, many others only in blankets, hollowed out logs, or between pieces of bark. Children were often buried in containers like bread boxes and tea canisters. Some graves were marked, but more often everything was done to obliterate all traces of the grave, to discourage wild animals (and sometimes Indians) from digging up the corpse.

The problem of privacy for the purposes of elimination was solved by following the common rule: men to one side, women to the other. If the women went in a group, several sisters standing with skirts spread wide could provide a privacy screen for each other. Most wagons also had chamber pots.

ROUTINE, RULES, DISCIPLINE, CONSTITUTIONS

The basic trail routine, more or less observed throughout the migrating period, might be summed up as follows: arising, praying, cooking, yoking up, pulling out, "nooning" (when people ate [usually cold] lunches and draft animals rested and grazed), pushing on, selecting camp, gathering fuel, cooking, washing up, mending, recreating and socializing, rounding up stray livestock, milking, grazing the animals, praying, retiring, and standing guard. To this routine should be added washing, repairing wagons and equipment, hunting, dealing with Indians, conducting or attending religious services, and occasional births, accidents, sickness, deaths, funerals, marriages, and quarrels. Discipline was set and maintained by church leaders and, as previously noted, was based on the belief that Mormons were modern day saints, led by living prophets, carrying out God's will.

Thus, discipline was generally preserved on the trail. Mormons, like most other westering Americans, usually had some basic trail rules and constitutions, but they were seldom elaborated or written down. Generally Mormon companies felt they were led by the Lord, or at least by His designates, and that they were to follow orders and rules without question. A member of the Mormon ruling priesthood was always in charge of the companies, usually assisted by one or two counselors. Mormons were supposed to be the Lord's work and were expected to conduct themselves in a saintly manner and follow simple, common sense, paramilitary rules. Such rule by the priesthood usually sufficed. When serious troubles arose, company councils were called and a rough and ready trail-side justice was meted out. Those in the wrong were expected to apologize, make amends, and repent. Men were occasionally flogged. (For improper sex matters emasculation was hinted at, although there is no record it was ever carried out.) Men and women could also be expelled from the company -- a serious punishment on, or beyond, the frontier.

The more experience the Mormons gained in westering, the less important rigid rules and regulations became, but sometimes constitutions were written down. A typical one of the period was drafted by a company of English Saints at West Port, Missouri, in 1854. It reads:

Camp Ground, State of Missouri, 14 July 1854

At Council Meeting this evening Elder Empey presiding, it was resolved: That Bro. Robert Campbell be president of this company. That Bro. Richard Cook be his first counselor and Bro. Woodard be his second counselor. That Bro. Brewerton be captain of the guard. That Bro. Charles Brewerton be wagon master and Bro. Wm. Kendall to assist him. That Bro. Richard be captain of the first ten. That Bro. Fisher be captain of the second ten. That Bro. Bailiff be captain of the third ten.

That Bro. Thos. Sutherland be clerk and historian of this company. That no gun shall be fired within 50 yards of the camp under a penalty of one nights guard. That the captain of each ten shall awaken the head of every family at 4 o'clock in the morning and be ready to roll out at seven, if circumstances will admit. That all go to bed at 9 o'clock in the evening. That every man from 16 to 60 years of age be eligible to stand guard.

The above resolutions have been afterwards laid before the whole company in camp and have received their unanimous sanction.

Robert Campbell, Pres.; Thomas Sutherland, Clerk."

TRAIL LARDER

Trail larders were well supplied, consisting of staples like flour, bacon, sugar, tea, coffee, beans, dried fruits, canned goods, salt, dried meats, vinegar, cheese, pickles, oat meal, molasses, bran meal, eggs, butter, wine, whiskey, and other alcoholic beverages. In addition, Mormons sometimes had chickens, pigs, sheep, and milk cows. Such supplies were supplemented by whatever emigrants could gather or catch that swam, flew, ran, or crawled or grew.

This included fish, turtles, clams, buffalo, antelope, beaver, prairie dogs, mountain sheep, squirrels, rabbits, snakes, bear, deer, elk, ducks, pheasants, quail, prairie hens, turkeys, geese, pelicans, strawberries, cherries, grapes, currants, gooseberries, serviceberries, mulberries, chokecherries, plums, blackberries, wild pears, honey, and volunteer corn

WOMEN EMIGRANTS

Most Mormon companies, with the exception of the pioneer company of 1847, had more women (and children) than most non-Mormon companies. This was because most Mormons did not go west for furs, gold, adventure, or a new identity, but seeking religious freedom; they usually travelled as families and often had single women converts along. ¹⁵ And because many of these women, like Bathsheba Smith, Sarah Leavitt, Sarah Alexander, Caroline Crosby, Mary Field Garner, Eliza R. Snow, Patty Bartlett Sessions, Jane Rio Pearce, and Patience Archer wrote trail accounts, we know much of their trail life." Typically, trail life was harder on them than on the men. The lack of privacy in bathing, elimination, and sleeping was especially difficult for Mormon women, as was their task of gathering bison dung, euphemistically termed bois de vache, meadow muffins, or chips for fuel. There were several trail songs about this work. The following is typical:

There's a pretty little girl in the outfit ahead
Whoa, Haw, Buck and Jerry Boy
I wish she were by my side instead
Whoa, Haw, Buck and Jerry Boy
Look at her now with a pout on her lips
As daintily with her fingertips
She picks for the fire some buffalo chips
Whoa, Haw, Buck and Jerry Boy.

Women also were responsible for most of the care of infants and children, as well as the fuel gathering, cooking, churning, sewing, laundering, and nursing. (Many women found it difficult at first to cook in the higher altitudes, where water boils at a lower temperature—sometimes beans and rice could cook for hours and never get soft.)

Many women were pregnant when they left for the west and others became pregnant en route. Both realities added to the difficulties of immigrating women. Probably a tenth of all Mormon emigrants died. The author's study of Mormon Trail accounts indicates that most were women and children.

Women were also greatly hampered and disadvantaged by their clothing. Westering males dressed for the conditions: heavy boots, strong trousers, shirts, jackets, coats and broad-brimmed hats to protect the face and eyes. Tragically the same cannot be said for westering females. While modesty is almost universally considered a great virtue, it, like everything else except good will, can be overdone. The female attire of trail days, decreed by modesty and fashion, got filthy, soaked up water (even from dew), and often caused accidents. Long skirts could get caught in many ways, drawing females under animals and moving wagons.

Even after the super modest and "trail safe" bloomers (of Amelia Bloomer) came into existence in 1852, few Mormon females cared or dared to wear them, for they were considered a costume espoused by feminists as a dress for liberated women and signalled radical sexual and political messages that were denounced at the time.

Furthermore, the Bible (Deuteronomy 22:5) decreed, "The woman shall not wear that which pertaineth unto a man ... all that do so are abomination unto the Lord thy God." Women also kept their long skirts, petticoats, ribbons, bows, and white aprons to maintain their sexual distinction from men and their "superiority" over Indian women, and to preserve their femininity and domesticity.

Balancing out the grim realities of trail life are female trail accounts of the "romance," beauty of the landscape, the adventure of it all. Activities included dancing, singing, games, recitations, feasts, parties, socializing, tea parties, courting, and weddings. Westering women, including Mormons, enjoyed thinking up trail-related names for their infants born en route, such as Platte, Lucile Platte, Humboldt, Nevada, Laborious, Echo, Handcart, Blue River, La Bonte, and Liberty. Sometimes at night, camp women would place their scanty domestic belongings around their campfire to approximate their "parlors" back home. They also arranged the interiors of their covered wagons to be as homelike as possible. They hung mirrors, pictures, and lamps, spread carpets, and placed other belongings to this end. In fact pioneer women generally did everything they could to preserve their traditional role and image and the niceties of civilization, domesticity, and a semblance of home while westering.

The realities of trail travel, however, greatly altered some aspects of family life. While the nineteenth century clearly distinguished between male and female roles, defining women as agents of civilization and keepers of morals, the differences between male and female work were blurred by the trail experience. Women were often called upon to take over men's duties and responsibilities. (Sometimes men even had to do women's work.) Throughout the Mormon migrations, every possible type of arrangement of family groups formed, including the unique Mormon contribution to the westward movement—polygamy.

Since polygamy had been practiced at Nauvoo, it existed on the trail. At the beginning of the exodus in 1846, some men took all their wives and children with them, some returned later for the balance of their families. Some women and their children joined their husbands later on the Missouri River, or in Utah. Some never did go west. Some men married plural wives en route; some missionaries returned from Europe with additional wives.

There were also single Mormon emigrants, bachelors, maidens, widows, widowers, the divorced and the orphaned. The net of faith brought in all kinds. As far as possible singles were fitted into the emigrant companies and completely accepted. Often such single pioneers were hired hands taken along as teamsters, drivers, cattle tenders, and handymen. Single females were sometimes hired to assist with the children and to aid older family members. Despite the big differences between Mormon and non-Mormon trail emigrants, it appears that in general, the lives of Mormon female emigrants were much the same as those of most women on the Oregon and California trails.

LITTLE EMIGRANTS, CHILDREN

Most Mormon immigrating companies included children and infants, and child care was one of the greatest responsibilities and concerns, especially to the mothers." Proper child care was greatly complicated by the constant traveling.

Older children usually had assignments, such as watching the younger ones, driving, herding, gathering fuel, and helping their mothers. Little children, however, tended to wander off, get lost, play too close to the draft animals and wagons, or step on cacti. Little girls wore the same inappropriate clothing as their mothers did.

A favorite, and dangerous, pastime of young boys was hanging on tent poles or extra axles that were stored under the wagons. An even more dangerous pastime of boys was standing on the wagon tongue and balancing themselves by placing their hands on the backs of the oxen.

Children were attracted to fire and boiling water. They were also susceptible to many illnesses and often there was little suitable food for infants. Some mothers tried to keep their children by their sides, or safely in the wagons. Some companies attempted to protect their children by keeping them all together in one group, supervised by one or more adults. Every morning the group would be marched ahead of the main company, and herded like sheep all day long. This was hard on the children and on their parents, but it did prevent many accidents.

Children made pets of cats, birds, prairie dogs, eagles, chickens, and lambs. Some even tried to tame buffalo calves. And all children, it seems, took a great liking to the family oxen, giving them pet names like Rouser, Brindle, Old Smut, Bill, Tom and Jerry, and Buck and Bright. There were few dogs on the trails. Cats were quiet and good mousers, but barking dogs could cause stampedes, attract Indians, or scare game.

Children played draughts or checkers, cards, hide-and-seeK, tag, and ball. Some had toys like iron lions or dolls. Boys had pocket knives. They played with crickets and eagerly looked for anthills, for sometimes they could find Indian beads there--the ants picked them up like small pebbles. Despite all the hardships, most children who made the journey reveled in it the rest of their lives.

FOREIGN MORMON EMIGRANTS

Mormon missionaries first reached Europe in 1837, and from England, missionaries spread to the continent. There were, therefore, many Mormon emigrants from, not only England, Ireland, Scotland, and Wales, but also from Denmark, Norway, Iceland, France, Italy, and Germany. Many of these emigrants were at a disadvantage in not knowing English in addition to not being accustomed to life on and beyond the American frontier. Mormon emigration officials tried to reduce this disadvantage through the previously mentioned Perpetual Emigration Fund, by organizing the foreign emigrants in Europe so that they sailed and traveled together all the way to their new Zion, and by always putting leaders in charge who knew the requisite languages. The sources indicate the system worked well.

NON-MORMONS ON THE TRAIL

The Mormons, of course, met many traders, freighters, trappers and mountain men at their various points of departure and along the Mormon Trail. Additionally they encountered other westering Americans, the military, including discharged soldiers and even deserters and draft-dodgers from both north and south (during the Civil War, sometimes Mormon trains were even stopped and searched for such men), mail carriers, 49ers, Overland Telegraph workers, government roads workers, and Union Pacific Railroad workers.

During the Civil War, some of the Mormon trains were stopped, usually near Fort Bridger (Wyoming) and all native born males eighteen years or older had to take an oath of allegiance to the United States, while all male aliens eighteen years or older had to swear to act in strict neutrality."

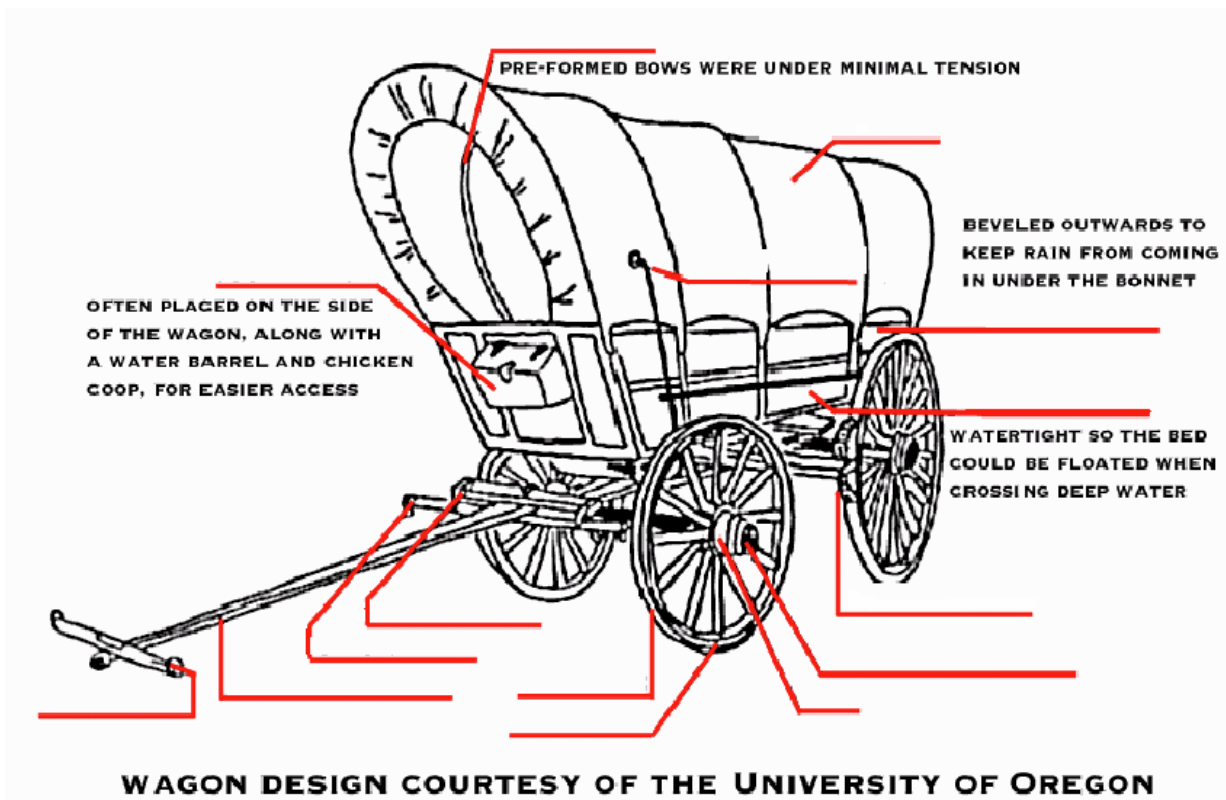
MORMONS AND THE ENVIRONMENT

There is no evidence that the Mormons harmed the environment of the trail. As modern Saints, Mormons tried to be responsible travellers--considerate of the land and game. Killing for sport, for example, was prohibited and they were usually careful in their consumption of trees for fuel. Perhaps the main reason for the Mormon concern with the environment is that they knew thousands of their faith would be using the same trail. The Mormons were interested in the environment, in the flora and fauna of the increasingly strange world they encountered while westering. Their journals record their pleasure with the dramatic landscapes they traversed. Occasionally some pioneers found time to do some "botanizing" and what we might call "geologizing." In what is now Nebraska, in 1847, for example, they were fascinated by mammoth bones.

The author has found scores of Mormon Trail account references to land features, plants, and animals. They noted, for example, such plants as wild onions, buffalo grass, willows, roses, violets, gooseberries, strawberries, clover, bunch grass, vines, elderberries, thistles, cacti, garlic, currants, mint, sage, rushes, and cedar, ash, cherry, oak, maple, apple, alder, birch, poplar, cottonwood, and pine trees. They also noted squirrels, ducks, snapping turtles, various kinds of fish, goose, lizards, skunks (with which some foreign emigrants had unpleasant experiences), prairie dogs, rattlesnakes, antelope, hares, wolves, buffalo, badgers, deer, crickets, spiders, toads, ants, mosquitoes, mice, eagles, hawks, cranes, martins, pheasants, and magpies--to name a representative sampling.

At times they even ventured to try to describe some unusual living things. One described something, perhaps a horny toad, as being "four to five inches long, including a long tail, body short and chunky, light grey, two rows of dark spots (brown) on each side, head shaped like a snake, appears perfectly harmless." Another described a plant as "a thistle, stem four feet long, six inches wide, one quarter inch thick, ornamented by prickles top to bottom, top is kind of a crown formed by prickly leaves ten inches long and five inches broad."

HISTORIC RESOURCE STUDY-
Stanley B. Kimball, Ph.D., May 1991



From: <http://www.endoftheoregontrail.org/wagon.gif>

CHAPTER XXXIX

AMERICA

INDIANS

INDIAN RELATIONS

Along the MPNHT [Mormon Pioneer National Historic Trail] and throughout their immigrating period, Mormons met with many different groups and tribes of Indians, such as the Potawatomi, Omaha, Oto, Pawnee, Sioux, Snake (or properly, Shoshoni), Ute, and Paiute, but seldom experienced difficulties. This was in part because of the Book of Mormon, which gave Mormons their unique and positive attitude towards Indians. In short, Mormons treated Indians better than other whites treated them. Mormons felt it was their obligation to help the Indians, not only to "civilize" them, but also to convert them and to help them become a "fair and delightful people." Indians tended to leave immigrating Mormons alone for other reasons as well: the size and preparedness of most Mormon companies, the fact that almost all Mormons merely passed through Indian lands and did not settle on them, were usually considerate in their consumption of game, grass, and wood, and gave Indians presents of salt, tobacco, and food.

Prior to their exodus west, the Mormons had had no sustained relations with Indians. (This was in part because between 1825 and 1846, the U.S. government practiced an Indian Removal program for the purpose of driving all eastern Indians west of the Mississippi. The Sauk and Fox, for example, had been driven from Illinois by the cruel Black Hawk "War" of 1832. There had been chance encounters here and there. In the early 1830s, Mormon missionaries had tried unsuccessfully to proselytize some Wyandot in Ohio and some Shawnee and Delaware, west of the Missouri River, near Independence, Missouri. In 1841, Chief Keokuk accompanied by Kiskukosh, Appenoose, and about 100 other chiefs and braves of the Sauk and Fox, crossed the Mississippi from Iowa (whence they had been driven in 1832) and visited Nauvoo!

During the Nauvoo period of Mormon history (1839-1846), several extremely important precedents were established regarding the relations between Mormons and Indians. Some Indians were given the Mormon priesthood, there was some intermarriage, and a few Indians had been permitted to go through the Nauvoo temple and take part in those sacred and secret ordinances. In no other way could the potential equality of red men with white men have been so conclusively demonstrated to Mormons and to their Indian friends.

Because of their unique view of Indians, Mormons generally treated them more fairly than other whites and throughout their migrating period, Mormons had little trouble with Indians. There are only several authenticated cases of kidnappings and killings! (There were, however, a good many Indian attempts along the trail to buy or trade for Mormon wives.) To the author's knowledge, no such arrangements were ever consummated, although up to twenty horses were sometimes offered, especially for redheads with ringlets! Indians did, however, steal Mormon livestock, especially horses, whenever possible.

Contemporary Mormon Trail accounts reveal none of the horror most white Americans held concerning the captivity of white women by red men. On the contrary, Mormon journals mention Indians as being stately, helpful, nice, clean, handsome, stylish, and living in primitive grandeur. Mormons recorded that Indians provided food, rides on horses, guide services, entertainment, such as horse races and bow and arrow demonstrations, and occasional succour to lost pioneers. Some hand carters recorded that mounted Indians sometimes threw a rope on a handcart and helped pull it through rough terrain." When the Mormons settled in the Great Basin, however, and thereby pre-empted Indian lands, they experienced the same type of Indian troubles as non-Mormon settlers. There were intermittent conflicts for about twenty years--from some horse stealing in 1849 through the Utah Black Hawk War of the 1860s. **Utah's Black Hawke Wars**

INDIAN TRAIL EXCERPTS

Mormon emigrants on the trail, as stated before, were generally left them alone and they were more of a nuisance than a threat. The main issues for the Indians were the lack of food and starvation caused them to go to extreme lengths to achieve their goal. That is not to say there was no anxiety by the Mormons and the thought of losing their cattle, possessions or even conflict was always present in their minds. Whilst I found the unnamed company that Elizabeth and her family travelled in from San Bernardino to Beaver, to date, I have found no trail diaries of members of her company describing their travels. The following however describes some interesting incidents that happened between the Mormons and the Indians that were recorded by other company members, in their dairies, on the California Emigration Trail during that time. Elizabeth and her family followed the same route and about the same time frame as those mentioned and most likely encountered similar Indian incidents.

LOUISA BARNES PRATT (Jenny Ford 1856)

TRAIL: San Bernardino to Beaver

DATE: January 1858

Some of the company families had split up and Louisa was travelling in small company with fellow Jenny Ford passenger Sister Taylor to beaver for part of the time in the Nathan C. Tenney Company. "The brethren were faithful in guarding all night, till at length they laid down and left no one up on watch. The mountain Indians on the alert drove off one of Brother Crosby's best oxen; slaughtered it and in the morning when they went out to drive in the stock, they found it roasted and half devoured."

In another incident on the same wagon company Louisa described how the Indians stole goods from them during the night. "They would cut holes through the covers of the wagons, take out whatever they could lay their hands on, and the sleepers would know nothing until morning.

When the company reached Los Vegas they found Ellen (Pratt) and Sister Crosby and waited for some Indian missionaries to guide them on. After a few days Louisa and her son in law were tired of waiting, for the fear of losing their cattle to the Mountain Indians, and decided to go on. They found and befriended an Indian to pilot them across the seventy miles of desert. A chance they had to take or lose their cattle.

“The men thought they might venture to trust the cattle for a few moments whilst they had supper which they did with great hast; but it was time sufficient for the red men to drive off two of their best oxen.” The friendly Indian feigned ignorance and he knew nothing.”

(THE HISTORY OF LOUISA BARNES PRATT)

HENRY GALE (Envelope 1853)

TRAIL: San Bernardino to Beaver

DATE: 1857

Henry Gale described how they fed some of the Indian tribes on their trek to Beaver near the Muddy River. “The Indians gathered in the camp and begged for food. They were almost naked. The Captain called for donations of flour, cornmeal, shorts (a coarse grind of wheat) or anything that would make mush for the hungry Indians. A large iron pot was set on the fire, the water and the donations gathered up were put into cook. Before it was done the Indians dipped their fingers into the boiling pot and into their mouths. They crowded around the fire so that the hindmost ones could not get any and they threw up the sand over the fire pot and all. It mad all mush. The next morning an old poor ox got into the mud. The Indians wanted it so the Captain gave it to them. They killed it in the mud, drank the blood, cut it into strips and ate it RAW, intestines and all. We thought it was awful.” (HENRY GALE)

LOVINA SYPHUS (Jenny Ford 1856)

TRAIL: San Bernardino to Beaver

DATE: 1857-1858

“There were so many things that happened on this trip, enough to make a book. One thing that happened at the head of the Muddy the Indians had me nearly pulled out of the back of the wagon. My father heard a noise, jumped out of the front of the wagon, run around and there was Mr. Indian with me half out of the wagon, except he was pulling me out to find what he could eat, for all along the trail the Indians were nearly naked and starved. I don’t know how many days it took them to get to Beaver Dam; but there the whole band of Indians came out and were going to kill them; but owing to a young man amongst them that my father had befriended in San Bernardino; he fled with the chief to spare their lives. So by giving them most of their provisions they let them go in peace.” (History of George Burton Whitney and Lovina Syphus’ Family. Waldo C. Perkins)

RULES OF THE WAGON TRAIN (GENERAL)

I found the following general rules on Wagon Trains for travellers published in the East, whilst searching on the internet, I do wonder about its authenticity or may be just to frighten people?

RULES OF THE WAGON TRAIN

1. Allow 5 days for each one hundred miles. Bad days, what you can make, or stay in camp if agreed on by all. Real good days, and ground, makes it easy pulling 25 to 30 miles per day, if camp sites come right.
2. Take plenty of guns and ammunition.
3. Recommended - **shave your head - Indians have no interest in bald heads.**
4. Do not drink whisky or alcohol in freezing weather, or you are liable to freeze to death.
5. Do not fire rifles, only when absolutely necessary.
6. Do not stay up late - get your sleep. Guards are on duty all night.
7. Do not smoke strong pipes and cigars in close places where women and children are.
8. Keep your politics and preaching to yourself. Let the preacher do the preaching.
9. In case of a runaway of teams to wagons, get down and try to ride it out. If you jump, you are liable to get killed, or hurt badly. The horse men will pick the team up, maybe not too far off.
10. All people - young, married, or not, stay inside the circle of wagons in Indian country, or you are liable to lose your scalps.
11. The wagon master will try to pick spots so men and women and children can bathe, clean up, and wash clothes, when possible.
12. Be courteous and help others.
13. Do not be noisy, even with your musical instruments; only when it is safe.
14. When (we) can, we will have recreation and dances.
15. Do your part by all means. Church services will be held when it is considered safe from Indians, and other hazardous conditions.

(Contributed to the Pope County Historical Association Quarterly by Elaine Weir Cia 4200 "A" Street Little Rock AR 72205-4046)

CHAPTER XL

AMERICA

SAN BERNARDINO TO LAS VEGAS

THE SOUTHERN ROUTE

The Southern Route was perhaps so called because the original Mormons in Salt Lake ventured on this route, which was part of an Old Spanish Trail, to expand the settlement of San Bernardino. Most of the brethren that made the call back to Utah used the same trail to trek north from San Bernardino. **The actual trail contained minor variations during the years 1856 to 1860 however it usually incorporated the availability of feed or water via rivers, streams or springs.**

THE TRACK ROUTE

The track lead from San Bernardino and met a track from Los Angeles a few miles out from Cajon Pass. Companies usually stopped at a camp just on the top of the pass that then lead down to the Mojave River and followed its course to a lower crossing of the river near the present town of Barstow. From Barstow the track went across the desert to Bitter Springs Salt Springs, Resting Springs, Stump Springs, Mountain and Cottonwood thence to Los Vegas (Old Fort). From Las Vegas the companies had to cross 55 miles of desert to Muddy River, thence to the Virgin River to about Mesquite. The first travellers then went slightly left of the river through Gunlock, Mountain Meadows, Iron Springs and then to Cedar City. Other companies later followed a more direct route via present day St George to Cedar City. Both trails then used the same route northward through Parowan to Beaver, most over parts of the Old Spanish Trail. The distance travelled from San Bernardino to Beaver by Elizabeth and the rest of the brethren would have been approximately 450 - 500 miles depending on the route. The time taken on the route would have also been variable taking 2-3 months depending on waiting time for other companies or because of track conditions, incidents, accidents, and weather.

FAMILIES BREAK UP

There were many Mormons groups or companies that left San Bernardino and the numbers in each company varied considerably from a small family wagon to large companies of up wards to three hundred. Many of these groups may have started together but for safety reasons waited to join larger companies and some groups just got tired of waiting and had to go it alone. Many members of the same families were also split up during the trek because of numbers, accidents, incidents or deaths. Thus researching many of the trail diaries I found many members of the same family including children that were not included in the same company registers.

SUSAN AND MARY MISSING

A point in mention is Elizabeth Merchant and her family that left in 1857 in an unnamed Company of some 283 registered brethren. In Elizabeth's unnamed company Caroline, Charles, Harriet John and Elizabeth are included but Susan (14) and Mary (11) are not mentioned. I am not sure if they were left to go with another company or were just not included on the list for some reason. As I said that it would have been very difficult to establish and confirm all lists because of the family and or company circumstances. I know Susan did go to live in Beaver for a short while as she was mentioned as School teachers at Brother Shepherds' house but she did end up living in San Bernardino, however I cannot see Elizabeth leaving a young Mary (11) alone. Louisa Barnes Pratt described how she felt when her family was split up before she left San Bernardino. "The old slow company started; scarcely one family with whom we had been acquainted. **There was one, a Sister Taylor from Australia (Taylor Jenny Ford 1857) a widow who had seen great sorrow with a grown son with her who was determined to go back; she had left one in Australia.** She had three daughters; two had gone ahead with the first company. So our families were separated and we communed together. For days we walked and wept as we crossed the barren desert; thinking of the ones we left behind us and of those who had gone before." (Louisa Barnes Pratt)

The pain would have been doubled that for Elizabeth with her husband and half of the family still in Australia. Elizabeth's daughter Sarah Ann and her family had also decided not to go on to Beaver and returned to Australia and now her two other daughters perhaps placed in other companies ahead or behind of them. Perhaps Mary and Susan were to come with Sarah Ann and her family later but sent them on when they decided to go back to Australia, but either way the second break up would have been agonising for Elizabeth.

COMPANY TRAIL DIARIES

I could not find any diaries attributed to Elizabeth's exact company but I did find diaries of the brethren that left about the same time (Late 1857) as Elizabeth and her family did. **It is interesting to note that many of these diaries are from Elizabeth's close friends and fellow travellers from the Jenny Ford and the Hunter Valley in Australia.** I do not suggest all the incidents attributed to the diaries happened to Elizabeth and the family in their company however they did suffer the same terrible conditions and no doubt did encounter similar incidents.

The following Dairy is from Frederick W. Hurst in the Robert Crow Company to give the reader a brief overview of the conditions on the trail. Because many of the diaries are brief and or not complete I have interwoven the diary with additional information and incidents that happened from fellow travellers diaries on the same route or place and about the same time.

With large numbers of companies leaving San Bernardino the wagon trains must have been an impressive sight. Louisa Barnes Pratt made this comment in her diary:-

"A great company started a hundred teams all strong and reliable. It was a grand sight; all white covered wagons." (LBP)

FREDERICK WILLAM HURST DIARY

DATE: 13TH NOVEMBER 1857 - 30TH JANUARY 1858

COMPANY: ROBERT CROW

(Diary as transcribed but some words interpolated for readability.)

FRIDAY (13TH) CAJON PASS

We rode out alone. The road is very sandy and rocky. We are camped near the mouth of the narrows after dark. About 3 am the next morning a large wolf came prowling around the wagon and scared the horses I drew my revolver to fire but thought I would first wake Brother Hendry but he got so excited and scared the animal away. We had breakfast over and the horses hitched by daylight. I drove about half a mile and found father Crow moved eight wagons. We drove on to the last water fed the horses again by that time Father Crow train caught up and we all drove on together. This is certainly the hardest road we have travelled. It seemed impossible for the horses to pull an empty wagon up it so steep. We arrive at the top about 8 pm it took us till long after dark before we got all the wagons over. When we reached camp, lucky for us, we found snow on the mountain as the animals have had to go without water.

NOTE:

The steep incline that Hurst mentions was the **CAJON PASS**. It was a very steep half mile incline for the horses and oxen to negotiate. The wagons could only travel one at a time over it and most times the wagon had to be unloaded and the goods lugged up the hill by the brethren.

ELIZA JANE BARTON (Nathan C. Tenney Company January 1858)

In two to three days (their wagon had broken down not far out of San Bernardino) we came to **CAHOON HILL** (Spelling variation). There were about eight wagons there ready to go up the hill. It took the rest of the day to get to the top of the hill and only one wagon could go up at a time.

GEORGE ROBERTS (Alonzo Colton Company 1856)

I shall never forget my first night out. I was guarding the horses alone, that means walking around them so they would not stray away. Suddenly something came rushing from the mountain close to where I was. I ran to the fire as I knew no wild animal would attack me close to the fire. I did not hear any more but the next morning I found a dead deer that was attacked nearby...after a few days other wagons came along and we resumed our journey.

HENRY GALE (Company Unknown possibly Captain Broom November 1857)

All of us were green drivers who had never done any driving. The horses seemed to know our lack of horsemanship and we thought them quite giddy as father used to say for balky. We got along by lifting the wheels and sometimes pushing the wagon onto the horses until they got to the summit of the hill. Going down they would have to move.

Many times they refused to be pushed up the hill. Then father would say "Well mother, we will just have to unload the wagon and carry everything up the hill and pack it onto old Giney." (The mare) It was dark by this time but we go we must so we carried all the things and the old mare was packed up for the hill about a half mile. One time we got the last load on the mare and got half way up the hill when the mare took fright, and down the hill she went scattering everything, especially mothers dried corn and peaches out of the sack. Father chased the mare for five miles before he finally caught her. We gathered up and repacked things which took nearly all night.

REBECCA GALE REMINISCENCES (Company Unknown possibly Captain Broom November 1857)

They travelled by team of horses or mules and had a wagon and buggy's. About 100 persons were in the company .The Captain or leader of this company was William Broom.

MONDAY (16TH)

We rolled on down the mountain to the Mohave Desert but before reaching it one of the Father Crows mules gave out. Found there wagons camped and also met Brother Owens. Here we found plenty of wood and water.

WEDNESDAY (25TH)

We have been waiting here for more strength Brother Wartrob Company camped about 300 yards in front of us the night before last. All well, 14 wagons and last night we had a good meeting. I have been suffering from a severe cold and cough which lasted a few days.

THURSDAY (26TH)

I spent the day very agreeable visiting around the various camps. Last night some of the sisters practiced shooting with revolvers Sister Menda, Crow and Whitlock proved the best shots. Met Brother Ulander Company all in good health and I was truly glad to see them.

FRIDAY (27TH) MAJOVE RIVER

We travelled 20 miles down the river. Where we camped is a scarcity of feed but we have plenty of wood and water. The wind blows about a hurricane in fact it has done these 3-4 days past. There have been very heavy showers of rain which makes everything around the camp unpleasant. Held a meeting in the evening Brother Henry Boyle who is here on business presided over the meeting. Brother Boyle thought best to organise before we proceeded any further although our numbers were 26 souls, 7 wagons, 31 horses and mules. Father Crow was voted Captain, Heber Hurst Chaplin - clerk and B. Brown Crow sergeant of the guard. Brother Boyle counselled us and told to assist each other and the wagons should be kept close together.

SATURDAY (28TH)

We travelled 20 miles, plenty of grass, wood and water.

SUNDAY (29TH)

We are in camp all day. There were quite a number of us practicing with our revolvers. Company is on the eve of starting out over the desert.

ELIZA JANE BARTON (Nathan C. Tenney Company January 1858)

Our next camping place was on the Mojave River, we were there two weeks waiting for a company. Our company was made up on the Mojave River there being about 18 wagons with Captain Tenney to guide us. After leaving the river we crossed to the Mojave Desert.

HENRY GALE (Company Unknown possibly Captain Broom November 1857)

The next day we overtook campers who were ahead of us and travelled on to the Mojave. Just before reaching the main camp of saints, the front axle broke. We to camp and the brethren came back the next day with a cottonwood tree they had cut down. We put the cotton wood in for an axle without any irons, just a lynch pin to keep the wheels on.

MONDAY (30TH)

We travelled 20 miles to the lower crossing and the feed and water is scarce. We layed camp until Wednesday.

GEORGE ROBERTS (Alonzo Colton Company 1856)

I had to walk as we were heavily loaded. I found it pretty hard to keep guard at night and walk 25 to 30 miles a day.

WEDNESDAY (2ND DECEMBER) BITTER SPRINGS

We rolled out over the desert and travelled about 20 miles then camped for 2 hours then resumed our journey to Bitter Springs. I walked all the way on foot about 40 miles. The poor animal had to be goaded for most part of the road has been very heavy sand and rocks. The water here is very bad and we camped about 2 am and after breakfast on Thursday.

THURSDAY (3RD)

Well rolled out again till evening and camped till moon rise about 8 pm and then pushed on; the road is dreadfully rocky.

FRIDAY (4TH) SALT SPRINGS

We reached Salt Springs just after sunrise. The animals and the brethren are completely tired out and as soon as breakfast was over we all went to bed.

SATURDAY (5TH)

We perused our journey and the road seems to get worse and worse. It has been so sandy it was with difficulty the animals got along. We followed Saleratus Creek for some 10 miles. Camped till midnight then pushed on but the animals were so tired that they stalled in several places. After about 3 -4 miles we found fresh water and accordingly we camped until noon on Sunday.

SUNDAY (6TH)

In the evening we had a meeting and just before we were dismissed a violent storm broke with wind that blew two tents down. The wind came so suddenly and powerful it almost blew our wagon over. There is plenty of grass and water.

MONDAY (7TH) RESTING SPRINGS

We drove on to the Resting Springs and camped till Wednesday. .

WEDNESDAY (9TH) STUMP SPRINGS

Drove on till near midnight, camped at Stump Springs. Some of the company very much alarmed at the sight of some Indians. (supposed)

THURSDAY (10TH) MOUNTAIN SPRINGS

Thursday night we camped at Mountain Springs. There are quite a number of wagons ahead. The weather is extremely cold both morning and evening. I feel thankful it could be worse. We drove on to Cottonwood Springs and found 14 wagons camped.

SATURDAY (12TH) BOILING AND SANDY SPRINGS

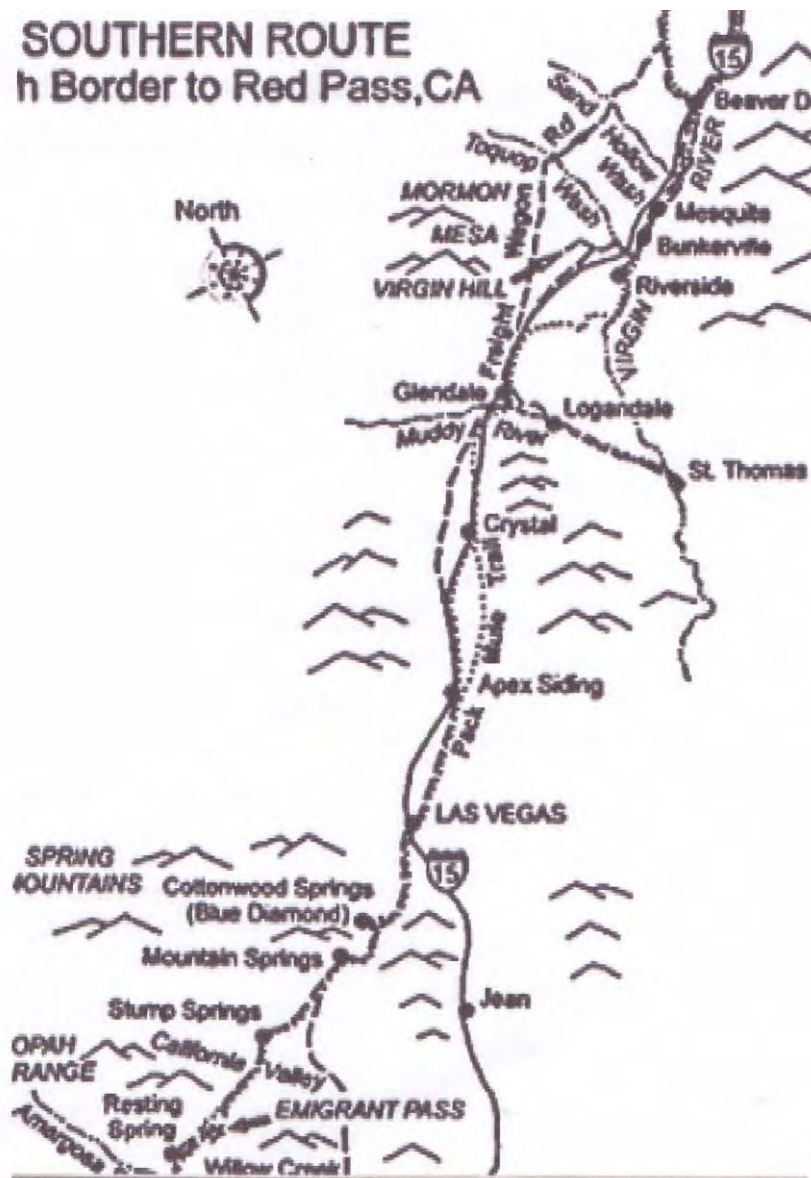
We drove onto Boiling and Sandy Springs and here we saw our first Indians and they were very friendly. We had to feed about a dozen the next morning. A few of us had a bath in the springs. It was strange to relate we could not sink. We stayed as long as we dared and then we walked on to Las Vegas.

SATURDAY (12TH) LAS VEGAS

We camped at the fort. There was the threat of rain all day. We held meeting in the afternoon. Indian Missionaries and I addressed the meeting. Brother Criman left Brother Tenner Company and joined ours. Our Company numbers only 9 now.



SOUTHERN ROUTE h Border to Red Pass, CA



CHAPTER XLI

AMERICA

LAS VEGAS TO BEAVER

LAS VEGAS FORT

The history of the Las Vegas Mormon Fort began in 1855 when Brigham Young, the leader of the Church of Jesus Christ of Latter-day Saints at Salt Lake City selected 30 men to establish a mission in the Las Vegas Valley.

The mission was temporarily named for Bringhurst because there was already a Las Vegas in the New Mexico Territory. The site chosen for the mission was four miles from the Las Vegas Springs and next to the Las Vegas Creek where the creek dropped over a bluff about 12 feet high. This drop provided the force to power a mill built by the settlers. The Las Vegas Mission consisted of an adobe wall enclosure measuring 150 feet square. Work soon began on the fort with fortifications on the southeast and northwest angles. A corral measuring 150 feet long and 132 feet wide was built on the north side of the fort according to the diary of one of the missionaries, John Steele. The walls were two feet thick through the bottom eight feet and one foot thick at the top. President Bringhurst often engaged in fiery preaching to improve the morale and performance of the men. Discontent grew not only over Bringhurst's harsh leadership as he punished the men for minor offenses, but also from the men's desires to be with their own families and continued misunderstandings between the Mormons and the Paiutes regarding individual and group property rights. Eleven missionaries secured permission to return to Utah on November 8, 1855. Others, also, would make trips back and forth from Las Vegas to Salt Lake at various times. Post Office services were offered in January 1856 when the legal address of the "Bringhurst Post Office, Las Vegas County, New Mexico," was opened at the fort. The station was named for William Bringhurst, President of the Las Vegas Mission. Mail was a constant topic discussed in the letters between the missionaries and their families in Salt Lake. They received monthly deliveries. A second call from Salt Lake City took place for additional missionaries to come to Las Vegas in February 24, 1856. This time, the men were allowed to bring their families. Thus 23 men and 14 women and 15 children came to the fort. Brigham Young sent a new directive to the fort, instructing missionaries to grow cotton, mine for lead, and to further advance the cause of religion. Life for the families was gruelling as they endured dehydration and extreme temperatures. After the discovery of lead by an American Indian on April 19, 1856, Brigham Young sent Nathaniel Jones to open a mine approximately 35 miles southwest of the fort at Potosi Mountain in the Spring Mountains. Some settlers remained at the fort while others tried mining. Young felt that the lead mining was important to make bullets for hunting and protection from a possible invasion. Unfortunately, the ore was of poor quality and the venture proved unprofitable.

After another trip to Utah, Jones returned in December with a letter from Young upholding him and releasing Bringhurst, who left the mission. The conflict demoralized the settlers, who desired to return to Utah. They were discouraged because of the uncertainty about whether they were going to have to stay or be allowed to go home, and also because of the uneasy feelings between them and the American Indians. On February 23, 1857, the missionaries received a letter from President Young informing them that they were free to close down the mission and return to Salt Lake. Dissension, lack of supplies, uncertainty about the mission leadership, social problems, and lack of good crop lands all contributed to the failure of the mission. On March 23 the exodus began, and by mid 1857 the mission was nearly deserted. The Mormons prepared for war and then allowed federal forces to enter the Mormon capital peacefully after negotiations involving the army and the church. In April 1858 the Utah War ended. In 1858, Amasa Lyman led a small party from Salt Lake back to the fort to work at the mines. The mission continued until September 26, 1858 when a meeting was held and the decision was made to disband and return home. The fort was left to deteriorate. **(LDS HISTORY)**

FREDERICK WILLAM HURST DIARY

DATE: 13TH NOVEMBER 1857 - 30TH JANUARY 1858

COMPANY: ROBERT CROW

(Diary as transcribed but some words interpolated for readability.)

SUNDAY (12TH) LAS VEGAS

We camped at the fort. There was the threat of rain all day. We held a meeting in the afternoon and the Indian Missionaries and I addressed the brethren. Brother Criman left the Brother Tenner Company and joined ours. Our Company numbers are only 9 now.

ELIZA JANE BARTON (Nathan C. Tenney Company January 1858)

Our next watering place was the Bitter Springs and from there to Kingston Springs. Then we came to Las Vegas Nevada. There was being a fort there which the Mormons had built. We stayed there for about two weeks.

HISTORY OF LOUISA BARNES PRATT

At Las Vegas the brethren were faithful in guarding all night, till at length they laid down and left no one up to watch. The mountain Indians on the alert drove off one of Brother Crosby's oxen and slaughtered it. The next morning when we went out to drive in the stock we found him roasted and half devoured.

HENRY GALE (Company Unknown possibly Captain Broom November 1857)

After New Year's Day we travelled slowly with the company until we reached Las Vegas Spring stream. Other companies of saints came along and among them was **William Moyes with his family.**

GEORGE ROBERTS (Alonzo Colton Company 1857)

When we got to Las Vegas the Mormon Fort was deserted. It was considered unsafe on the account of the Indians.

HISTORY OF LOUISA BARNES PRATT

The Indians followed us for several miles, after leaving Las Vegas, continually begging for food; we gave them what we could spare and told them to go back.

ELIZA JANE BARTON (Nathan C. Tenney Company January 1858)

From Las Vegas we passed through a canyon and crossed 55 miles of desert then through another canyon and on to the Muddy River.

MONDAY (13TH) **MUDDY RIVER**

We rolled out on to the desert and arrived at the Muddy River about 3 pm. The animals were almost tired out here. We nearly starved to death with the Indians as we had to give, give here all the time. (Food) The Indians danced in the evening. Met some missionaries Letoon and Collins and were rejoiced to see as. We spent the evening with them singing.

HENRY GALE (Company Unknown possibly Captain Broom November 1857)

Muddy River the Indians gathered in the camp and begged for food. They were almost naked. (See also Indian Chapter)

WEDNESDAY (15TH)

We lay in camp all day. Captain Tanner's train 12 wagons arrived about 4pm and we held a meeting around the camp fire.

THURSDAY (16TH) **VIRGIN HILL - VIRGIN RIVER**

We pushed on to the Rio Virgin River where we arrived late at night. Mother Lunceford wagon broke down near the top of the hill. Mother Crow had a fall which nearly proved fatal we believe she broke her collar bone and cannot use her left arm.

FRIDAY (17TH)

We fixed up a new axle to Mrs Lunceford wagon. The train started on ahead and we did not reach camp until after dark.

SATURDAY (18TH)

Travelled about 4 miles and had to camp on account of Brother Hendry's' horses gave out. (They got alkalized) accordingly we agreed to leave the wagon until we could get to the Santa Clara. We left the Indian chief in charge until we could get the horses recruited and then return and get the wagon in about 3-4 weeks.

SUNDAY (19TH)

We travelled on but the animals were weary. The road is very sandy and heavy. We had a chance meeting with some Indians.

HISTORY OF LOUISA BARNES PRATT

VIRGIN HILL - VIRGIN RIVER

We dragged a few miles the first day, through deep sand walking most of the way. Night overtook us at the foot of an exceedingly high mountain. We knew our teams could not haul the loads over it. So by pale lantern light we dug a vault in the road, took out all our heavy articles, stove, books, and dishes then cashed them there. As the dirt fell over the boxes we felt solemn; for we feared every moment the Indians from the mountain might see our light and come upon us. We fed the cattle and watched them until morning; then carried many articles up the hill by hand. We put all the cattle on one wagon and it hauled up quite easily; then went back for another. We met some brethren on the summit and ate and drank with them. In the mean time we dragged ourselves along wading through deep sand putting all the teams on one wagon, drive a few miles then go back for the other. At length we reached the summit of Rio Virgin Hill. Whilst on the desert 5 miles from the river our water ran out. A young Indian came along and we told him we had no water. The Indian made signs that we should give him a bucket and he would go to the Virgin River and bring some to us; he left his bow and arrows for security. Away he went bounding like a deer and in a short time returned with the water. We praised him and gave him food. We camped and waited for the company behind to overtake us. A small tribe of Indians lived nearby and their chief Isaac was friendly to our people. He came to see us and we told him of our troubles we had met on the way, and that our provisions were scant. He pitied us and staid by us overnight to keep other Indians from begging and stealing from us. While we were there a beautiful ox whose mate was stolen at the Muddy River died from exhaustion. It grieved me to see those savage Indians tear it to pieces.

HENRY GALE (Company Unknown possibly Captain Broom November 1857)

We travelled up the Virgin River and at another Cottonwood Springs is where we met William Moyes Family. Here we saw snow for the first time in our lives.

THURSDAY (23RD)

SANTA CLARA

We arrived at the Santa Clara where we found Brother with about 30 wagons and had 18 wagons to assist us with emigration returning.

SATURDAY (25TH)

On Christmas Day we rolled on down to the fort on the Santa Clara.

ELIZA JANE BARTON (Nathan C. Tenney Company January 1858)

On leaving the Muddy River we came to the Virgin River and we crossed the river 27 times and in a few days came to the Santa Clara River.

SANTA CLARA

From Wikipedia, the free encyclopedia

The first Europeans to see the river were Fathers Escalante and Dominguez on the Dominguez-Escalante Expedition. Their route became the Old Spanish Trail. When they arrived on the upper Virgin River watershed on October 14, 1776, they encountered Southern Paiute farmers who greeted them with ears of corn. Because the land was verdant, Father Escalante called the area "Dixie."^[a] Early Mormon settler John D. Lee described the Southern Paiutes' farming of the land in 1852, "The Santa Clara River is 1 rod wide and 20 inches pure, clear water-rich bottoms, though narrow, and heavily timbered for the distance of 30 miles. On this stream we saw about 100 acres of land that had been cultivated by the Pintes [sic] Indians, principally in corn and squashes; and judging from the stocks, the conclusion would be that heavy crops are and can be raised in these vallies. This tribe is numerous, and has quite an area of husbandry."

FREDERICK WILLAM HURST

The Hurst diary is very brief from Santa Clara River and not much detail is given about stops at Pinto, Mountain Meadows, Parowan and Cedar City. Some of this company stayed with friends in Parowan and Cedar City and whilst others continued on to Beaver arriving on the 29th of January 1858. From the Santa Clara River I will continue with other company diaries. As noted, before other companies left from the Santa Clara River going straight north through Peters Leap direct to Cedar City.

WILLIAM MOYES MEMORIES.

It is interesting to note that the company William Moyes 3rd Son of John and Grace Moyes was travelling in made a detour from the Muddy River to the Virgin River where St Thomas was and made north along the Virgin instead of going over Virgin Hill.

ELIZA JANE BARTON (Nathan C. Tenney Company January 1858)

The next place we came to was Mountain Meadows.
(Mountain Meadows is the place of the massacre 1857.)

MOUNTAIN MEADOWS

Mountain Meadows is in a beautiful valley and there was water and feed in abundance. According to John Fremont's journal in 1844 the meadow was about 1 mile wide and perhaps 10 miles long and it was situated on the rim of a great basin. The only thing that prevented it from being than an ideal site was the continued presence of marauding Indians, which necessitated constant vigilance in guarding the camp and the stock. This was a popular spot and many companies' camped here several days to refresh their animals, mend clothing, gear and wagons. (John Fremont's journal in 1844)

GEORGE ROBERTS (Alonzo Colton Company 1857)

Emma Davis Clarkson who sailed with Elizabeth in the Jenny Ford in 1856 travelled with her family to Utah in the fall of 1857. Emma married the substitute **Company Captain Alonzo Colton** on the 5th November 1857 at Mountain Meadow while travelling in the company. The same Mountain Meadow that was a place of infamy.

We passed the Mountain Meadows, where the dreadful massacre was perpetrated; everything was covered in snow, so we saw nothing of the revolting tragedy.

Marjorie Newton noted in her book Southern Cross Saints that there were three couples courting on the Jenny Ford and at least two of these couples William Uthank and Mary Barnes were married, Alonzo Colton and Emma Clarkson were married when the vessel arrived in America.

LOUISA BARNES PRATT

Our son in law J. Hunt came back to Pinto Creek and met us. At that point our ears were pained at the rehearsal of the awful massacre. Indeed we had passed over the ground, counted 50 skulls which the wolves had dug up from their burial, where they had been lightly covered with earth. My daughter was walking over the ground and picket up a gold watch which she still has today.

HENRY GALE (Company Unknown possibly Captain Broom November 1857) **PAROWAN**

We travelled over the desert and passed over the ground of the Mountain Meadow Massacre and saw several graves. Next we reached Cedar Creek and then to Summit Creek and here it snowed all day, 12-14 inches deep. While we travelled I walked to lighten the load. My brother had to ride as he had a lame foot. I began to get behind as my feet were being frozen. My team got so far ahead I could not keep up. Brother Meeks and his wife came along picked me up and took off my shoes and wrapped my feet in a blanket, then I knew my feet were frozen. We got Parowan (About 5 miles from south of Paragonah) and then went north to reach Beaver on the 14th February 1858.

ANN ARNOLD WEST (Inez Rich Bennet)

CEDAR FORT

Ann Arnold (Fellow Jenny Ford passenger) met her husband James Sanderson in San Bernardino and was married in 1857. The family fitted themselves out with teams and wagons and began the long trek to Utah in November 1857. Whilst on this trip Ann who was pregnant was accidently hurt and it was necessary to leave the wagon train and stop. That night her first child was born prematurely, a daughter, Sarah Ann born on 25th December 1857. When the baby was two weeks old they arrived in Cedar City, Utah and from there travelled to Beaver where they tried to establish a home.

ELIZA JANE BARTON (Nathan C. Tenney Company January 1858) **PARAGONAH**

After a couple of days travel we arrived at Cedar Fort. We came from there to Parowan where we stayed a day or so. And our next stopping place was Paragonah where I arrived April 6TH 1858 and here I have been ever since. (Paragonah is about 25miles south of Beaver.

WILLIAM MOYES MEMORIES.

BEAVER

Some of the brethren stayed in St George because of the winter conditions however the Moyes family along with several others not realising the change in weather they were about to experience, pressed on to Beaver. The Moyes arrived in Beaver 15TH February 1858 and the night before they arrived in beaver the snow was a foot deep.

REBECCA GALE REMINISCENCES (Company Unknown possibly Captain Broom November 1857)

Many of these people leaving California had never seen snow, or had never experienced cold and zero weather, which they did on this trip, but all withstanding the journey well. The most of these people made their destination, being Beaver. Some stopped for a time in Porowan, others settled in Adamsville and Minersville.

FREDERICK WILLAM HURST DIARY (FINAL ENTRIES) BEAVER

DATE: 13TH NOVEMBER 1857 - 30TH JANUARY 1858

COMPANY: ROBERT CROW

(Diary as transcribed but some words interpolated for readability)

FRIDAY 29TH JANUARY 1858

On this day started and called at RED CREEK and we held a meeting. We stayed all night and arrived in Beaver the next morning.

SATURDAY 30TH JANUARY 1858

Brother Heywood counselled me to stay in Beaver. Consequently Brother Waddell went forth with and selected a lot each (though he is going on to the City to report himself to help me get up a log house and help me fence my lot) I accepted the offer started on Monday morning yoked up the oxen . The first I ever yoked in my life. I went to the canyon and got logs of wood.

LOUISA BARNES PRATT

As we were on our journey to Beaver the first time (1858) the team (young cattle) was driven by Elder W.H Sherman; who was not much practised in Ox driving , though a very intelligent young man from NY City. We met some Indians, the oxen took fright and commenced a stampede.! I had my little granddaughter in my arms. The cattle turned out of the road and galloped over the sage bush. The Indians knowing they were the cause, laughed heartily.

CHAPTER XLII

AMERICA

BEAVER 1857-1858

BEAVER, UTAH

HISTORY

The town of Beaver is in South Western UTAH and sits in a high, broad valley surrounded by Mountains, some of which tower above 12,000 feet (3,600 m) elevation were avoided by early settlers in Southern Utah who search further south for farmland with a longer growing season. But as soon as land in the warmer valleys was taken up, newcomers were forced to take a second look at Beaver.

A number of exploring parties had travelled through Beaver Valley before anyone seriously looked at it as a potential location for settlement. In the winter of 1856, George A. Smith, a Mormon apostle and a representative to the territorial legislature from Parowan, noted that the area could potentially provide good pasturage for cattle. Nearby canyons also had abundant timber for lumber and available water for a mill. That same month, February, a colonization party arrived in the Beaver River Valley, leaving their homes in Parowan thirty-five miles to the south. The settlers included Simeon F. Howd, captain; Wilson G. Nowers, James P. Anderson, Edward W. Thompson, Ross R. Rogers, H.S. Alexander, John M. Davis, Charles Carter, John Henderson, Barney Carter, James Duke, John Knowles, Joseph Goff, James Low, Benson Lewis, and their families. The next month, George A. Smith arrived to appoint Simeon F. Howd as the presiding elder, the senior religious leader of the group.

The initial land division consisted of sixteen ten-acre lots. By May, water for irrigation had been directed from the river to the east and conducted in a newly constructed ditch to the northeast corner of the survey, crossing the public square on a diagonal. Soon, modest wood frame homes and a wooden fence around the entire surveyed area, with a wooden schoolhouse in the centre of town, marked the fledgling community as a place where people had come to stay. Beaver was formally incorporated on 10 January 1867.

That same year, the first Beaver County court was held in Beaver. In 1858 Beaver's population received a boost from Mormons leaving San Bernardino, California. (**Historic Houses of Beaver**)

ARRIVAL IN BEAVER

Most of the companies that left San Bernardino after “the call to Utah” in the late spring arrived in Beaver and further afield about mid-winter. Leaving San Bernardino on a beautiful sunny day, they then travelling 500 miles in hot desert conditions; and now many of the companies arrived in deep snow. Elizabeth’s company like most of the other companies that left San Bernardino after the “call” arrived in early or mid - winter, so what was she thinking now, and how did she and the family survive that first terrible winter?

The following extract is from the History of Louisa Barnes Pratt expressing her feelings after going to live in Beaver. The sentiments she expressed in the extract was probably the same as all those who left San Bernardino and arrived in Beaver felt in their first year, including Elizabeth and her family.

“Many of the San Bernardino brethren were located in beaver, which made us feel quite at home again. We could not however avoid feeling keenly the contrast in the two climates. The soft genial atmosphere and luxurious soil, was exchanged for cold hard winters and ground imbedded with rocks.....Letters came to us from California from a family living in our house I had left, with so much regret. They expatiated largely on the beauty of my trees and flowers, how delightful everything looked about the place, how abundant was the yield of grapes they wished I was there to enjoy them. I knew they had no intentions of wakening sensations of regret for the sacrifice I made; but in a moment I was transported there; and trying scenes all passed before me in dread array! That I remember was the sixth time I had been broken up; and seen many of my hard earned articles of comfort and convenience wasted; and never till then , had I mourned over any loss I had sustained , on account of my adherence to the fullness of the gospel.” (History of Louisa Barnes Pratt)

Do not forget Elizabeth Merchant and some of her family had too settled, farmed and moved more than six times.

ANN ARNOLD WEST (Inez Rich Bennet)

We lived in Beaver for over a year, farming, but the climate was against us, very cold, snow fell in the midst of summer so we left.

WILLIAM MOYES MEMORIES.

The Moyes arrived in Beaver 15TH February 1858 and the night before they arrived in Beaver the snow was a foot deep. No buildings were available for them to move into so they spent their first night in wagon box. The next day they were able to secure an empty cellar where they spent the remainder of that first winter. A ledge was dug out around the perimeter of the single room cellar and beds were made on the ledge. The doorway was covered by a blanket, but when the wind blew and let in the cold, a large stick was placed at the bottom of the door opening and the blanket was fastened at both top and bottom to minimise the cold wind that would come in. The family of nine spent their first year in that little eight foot (2.4m) by ten foot (3m) cellar. One could help but wonder how they survived.

As the spring runoff from the melting snow started to flow down the mountains, they occasionally found themselves fighting the water to keep their little dirt floor cellar dry. As soon as the weather was warm enough, ground was cleared and crops planted. Unfortunately, a late spring frost, later found to be quite common in this area, destroyed most of the crops. With the help of others, those whose supplies ran out were able to survive until the following year's harvest. Many of the children of the day later told stories of gathering berries and sego Lily Roots. The Segó Lily roots were cooked and eaten. Many families were saved from starvation by such practices. William had brought sufficient money with him to purchase a cow along with berries and Segó Lily roots and perhaps a little mutton was all they had to eat for over a year. The second year they moved to a log house with a dirt floor, for which they were very grateful.

CELLARS AND LOG CABINS

Some of the families that arrived in Beaver that first winter lived in their box wagon as well as dugouts. As soon practicable most of the arriving families joined together to build cellars or log homes to temporarily house their families. The families even built a log school house and Tabernacle. (See Schools)

Linda L Bonar in the book Historic Houses of Beaver stated "The first dwellings in Beaver were modest one bedroom log cabins or dugouts. These structures were seen as temporary but adequate shelters until the demand for food and clothing could be met and a more substantial, permanent dwelling could be built. All moron pioneer towns went through this temporary phase. But the settlers saw nothing temporary about their communities, and they constantly sought to improve their material lives.

Although few dugouts are extant in Beaver, perhaps many resembled the Robertson's residence. This (type) of dugout was built into the side of the hill with the ridge of its roof running parallel to the face of the slope. Approximately 14 (4m) x 17(5m) feet, with a stairway descending into a rectangular living space, the dugout is about 4.5 (1.4m) feet below ground level. Its gabled roof protrudes at its peak about 2 feet (0.600m) above the ground. A small window in one gable end allowed some light into the dugout. The roof consists of a pinyon log or juniper log rafters with a layer of dirt spread thickly on top of them. The interior walls were lined with small cobble stones and at one time a stove for heating and cooking probably sat at one end.

The dugouts were considered warm but also had disadvantages by storms and flooding filling the dug outs with water.

Besides the dugouts, log cabins were also very popular as temporary dwellings. Although the Jessie Owen cabin does not date from Beavers founding, it is a good example of log cabins in town because of its relatively unaltered state. Its rectangular plan is approximately 18 feet (5.5m) X 24 feet (7 m) with a fireplace at one end. The entire cabin rests on black basalt foundation. The logs are saddle notched and the facade displays bilateral symmetry..." (The plan area was larger than Elizabeth's original log home)

“How long residents continued to live in log homes or dugouts varied from town to town but apparently it was too long for the LDS church leaders that visited Beaver. In 1862 on one of his annual tours Brigham Young “rebuked the local people of Beaver for their failure to build up the kingdom.”

ELIZABETH’S ARRIVAL

It can be established that Elizabeth and all her six children eventually safely arrived in Beaver around Christmas 1857. Family oral history indicates Elizabeth and her children went to stay with Marcus L. Shepherd at North Creek. How long she stayed with Shepherd is unknown but according to the 1860 census she is staying in her own log house at North Creek next to “Daddy” White the school teacher and not far from Shepherds farm where she later did washing for the family as income.

NORTH CREEK HOMESTEAD

North Creek is where Elizabeth and her family established the farm. It is not known whether Elizabeth leased or when she actually bought her farm or lot as no occupation was forth coming on her 1860 census, but the value of her real estate was \$150.00 and a value of personal estate of \$200.00. According to the present owner (Puffer - Merchant, a descendent of John Merchant Elizabeth’s youngest son) the original log cabin (see picture) was put on sleds and dragged from its position on the other side of the creek about 500m to its present position, near the road. Apparently, also according to the descendent, the original Merchant home suffered from flooding from time to time, thus the move. Another room was added, after Elizabeth’s death, to the side of the cabin making it an “L” shape. The present home, I believe, incorporated the original log cabin with early 20th century external cladding, a new iron roof and additional back room. (See Picture) The property has beautiful views up the valley and surrounded by well-watered irrigated fields.

NORTH CREEK HISTORY

North Creek is located in the North East section of Beaver Valley. It is made up of two creeks, the North fork which heads at the foot of Mt Baldy and the South fork which heads at the foot of Mt Belnap. The combined stream varies from 15 to 25 second feet of water, depending on the season. Approximately 3,000 acres of land are irrigated by these waters which are under the

Early settlements along the course of North Creek were made soon after the settlement of Beaver. Records on file in the Beaver County Court House state these waters were appropriated as early as 1858. George A Smith , Amasa Lyman, Dr Jihn Christian, a Mr Holgate and Jessie Baldwin were among the first to establish ownership of land in the area. Alexander “Scotty” Boyter, **John Merchant, Charles Merchant, Orrin Puffer, Ephraim O Puffer, Hanner Gale, Henry C Gale, Lafayette Shepherd** were also among the early settlers.

Charles Merchant (1842-1904) and John Merchant (1850-1927) came from Australia with their mother, about 1862. (1857) They lived at the home of Lafayette Shepherd.

By purchasing Mr Shepherd's interest and by homesteading, these men obtained patents to a section of North Creek farming land in 1890.

Ephraim O Puffer and Orrin Puffer worked as partners and they obtained land from Dr Christen . Theophilus Slagowski, a tailor of Polish nationality, James Warby who with his five sons operated a lime kiln on the mountains west of Beaver, William A Twitchell, who came from the Manderfield area near Beaver, Charles Van Vliet who brought his family from Circleville, James Valentine and Henry Green all settled along North Creek.

Naturally, agriculture was and is the main occupancy of this valley. But there are other lines of work followed at various times. A sawmill in Harris Canyon later moved to Pole Canyon.

(Monuments to Courage (A History of Beaver County)

In the book a History of Beaver County M.S. Bradley "Focusing first on areas near Beaver, the land on North Creek, North of town, was soon sought after due to its abundant water. As early as 1858, the lands and waters of its two creeks were obtained by influential men such LDS apostles George A Smith and Amasa Lyman, as well as Dr John Christian, Messer's Holyoke and Baldwin. Among early settlers of North creek area was Alexander (Scotty" Boyter, known for his fine masonry work on many of the country's impressive stone buildings.

Other venturesome settlers explored similar creeks and streams; a ranch was located on the upper heads of South Creek by J.P. Lee, while enterprising Marcus A Shepherd established what became the **MERCHANT FARM** at the head of North Creek. Ephraim Twitchell settled on Indian Creek, and Henry Ceale put down roots on Dry Creek three miles North Of Beaver. The water from the two creeks irrigated approximately 3,000 acres of land under the North Creek Irrigation Company and the west Side Irrigation Company. Besides agriculture two sawmills were located in Harris Canyon and a single mill nearby. (A History of Beaver County M.S. Bradley)

SCHOOLS

In **Monuments of Courage, A History of Beaver County**, book it stated that soon after the town site was laid out, and crops planted for the next season, a log meeting house was built which served as a recreation hall and a school house for several years until regular school buildings could be erected. Most teachers of younger pupils, however, preferred to hold school in their own homes, taking only as many children the room would hold. For quite a number of years school was held only three to four months a year during the coldest weather, as the children had to work hard helping their at home or in the field. The teacher was paid in any kind of produce available. Books were very scarce and families for San Bernardino in 1858 brought a few spelling books, often one only to a room. Slates and slate pencils etc.; were also scarce. Clothing was also scarce and many children went to school barefooted. Mary White remembers she would stop at each house along the way to warm her feet, then run as fast as she could to the next house.

Mrs Eliza Anderson taught in the log school which stood a little west and south of our present library. **Susan Merchant held her school in one room of the M L Shepherd home**

On the 1860 Census Henry J White (school teacher) is next to Elizabeth Barnes. This is the same Henry J White that lived next to Elizabeth and her family on the Alyn River. Henry was certainly a tough old man as he left Australia in his late fifties and endured the same hardships as Elizabeth but went on to live to his mid-eighties and is buried in Mountain View Cemetery, Beaver. According to *The History of Beaver County* by Martha Bradley, Jacob Henry White, an early school teacher from England who everyone called “Daddy” White, taught school in Beaver for many years. He was loved by everyone. Other early teachers were Louisa Barnes Pratt, Eliza Anderson and Mary Farnsworth.



JOHN MERCHANT IN FRONT OF ELIZABETHS ORIGINAL LOG CABIN

Courtesy of Glenna Puffer, Beaver, Utah, U.S.A.

CHAPTER XLIII

AMERICA

BEAVER 1858-1863

BEAVER 1858-1863

The period from 1858-1859 was a testing time for Elizabeth and her family, as they tried to expel their thoughts of missing family members, working hard to establish a living from the land in a very harsh climate. Louisa Barnes Pratt, who was living not far from Elizabeth, at the time, drew attention to the Mormon tribulations in her diary during that period in Beaver:-

LOUISA BARNES PRATT

January 4th 1859

Nearly a year had passed since we left California to return to Utah. At that time the Beaver Creek had overflowed the town; and freezing made one solid body of ice. Then commenced the skating amongst the young people but I could not walk about at all, without someone to lead me.

Brother Amass Lyman built a house in Beaver and went to the canyons himself to oversee the workmen in getting out the timber to build it. It was a severe undertaking; on account of the extreme cold weather and the bad conditions of the road. Some of the brethren froze their feet, broke their chains and wagons; and sensibly did they realize the exchange they had made in climate and conveniences, in leaving California and coming to this forbidding country! But they made no complaints, and took everything cheerfully. When perplexities crowded upon them, when the Indians ran off their stock, and the wolves killed their calves and lambs then they had recourse to amusements, to dispel their unpleasant reflections. They would beat the old brass drum long and loud which was a signal for the people to gather to the tabernacle. All those desired to go thither they hastened; some dressed in homespun, and others in silks and satins; equality was the watchword; dress made no distinction. There we called on the lord, to bless us in our diversions to help us to refrain from the evil thoughts and words; that we might banish from our minds our annoyances.....

At first some people lived in very low cabins some in what called dugouts. There were two English ladies who had been accustomed to fashionable life, and who came to America wholly for the gospels sake; they were subjected to the necessity of living in cabins, which in their own country would not have been tolerated even for the pigs to live in....

They were my neighbours, and often cheered me by their faith and zeal for the cause, for which we had sacrificed so much...

LOUISA BARNES PRATT (continued)

1st APRIL 1859

April came; too cold to plant anything. Strangely did it seem to us, having been accustomed to make gardens in February?

10th APRIL 1859

Stern winter held her sway; the cold north wind shook the frail coverings on the cabins, and made us long for spring once more.

10TH SEPTEMBER 1859

A large company of the people of Beaver went up to receive blessings in the house dedicated for that purpose.

10TH NOVEMBER 1859

Today is my birthday, the fifty seventh anniversary of my birth.

ELIZABETH AND A WOMANS LIFE IN BEAVER

The following is an extract from **A History of Beaver County M.S. Bradley** describing what it was like for a woman in those pioneering days at Beaver. For Elizabeth it would have been twice as hard with no husband and trying to work and still look after the children that were still relatively young.

A woman's life was largely subscribed by the conditions of her home. James Horace Skinner wrote about the varieties of work required of a woman in the production of clothes for her family. The wool after being carded with hand cards, was spun with old fashioned spinning wheel, and that too was hand work for the women, after being spun, next came the weaving, that too was by hand. He continued to describe her other work, saying it is difficult to imagine what all women had to go through on a daily basis. With baking on an open fire place with bake skillet and frying pan, no carpets, or rugs on the floor, no stoves and few conveniences to cook or work with, and I may say less to wear, with poor uncomfortable houses to live in, not enough in many cases to keep the wet or cold out, even many lacked enough bedclothes to keep them from suffering from the cold. (A History of Beaver County M.S. Bradley)

EASTCOTT MOYES LIFE SKETCH ON WILLIAM MOYES

The nearest grist mill to Beaver was at Fillmore and it required one week to make the trip to have the wheat ground into flour...William and Mary raised a few sheep. Mary, with the help of her three daughters, scoured and cleaned the wool, carded it and spun it into yarn. They dyed it with dye made from squaw bush and rabbit brush, then wove it into cloth on an old hand loom and were able to clothe the family.

They also made their own soap and hats with straw which they braided themselves. They had to be completely self-sustaining...There was always so much work to do they had little time for formal schooling.

CHILDRENS LIFE IN BEAVER

Again the following is an extract from **A History of Beaver County M.S. Bradley** describing how important the children were in their contribution in doing chores or working on farms.

Children made important contributions in doing chores and working on the farm. Both sons and daughters in the families drove cows to and from the pastures. Many of these children helped with the milking. The children also fed the calves, chickens and pigs. They also cut or helped cut the wood for the kitchen cook stove and the heating stove. Oh yes the wood had to be packed to the wood box near the door of the house. Some children did have one or more riding ponies but most children walked everywhere they went. A lot of the boys went bare footed in the summer months. (A History of Beaver County M.S. Bradley)

ELIZABETH RECEIVES BLESSING

At some time during the month of November Elizabeth travelled to Lehi, South of Salt Lake City, perhaps to visit her daughter Caroline in nearby Payson because on the **10th November 1859** Elizabeth received a blessing from Patriarch John Murdock at Lehi. Elizabeth may have also known John Murdock from Australia. Part of the blessing read as follows:-

N0 79 LEHI NOVEMBER 10TH 1859

A blessing by John Murdock Patriarch upon the head of Elizabeth Merchant daughter of William and Mary Barnes born June 9th 1805, Highworth, Wiltshire England...
(For a full version see FAMILY IN AMERICA)

LOUISA BARNES PRATT CHRISTMAS 1859

Elizabeth and the families second Christmas in Beaver and would have been celebrated without two of her daughters Caroline and Harriet that was recently married.

Elizabeth Barnes Pratt stated that when “Christmas came around they celebrated religious services and heard many comforting things...on New Year’s the brass band came from Parowan and there was a great concert, held in the Tabernacle. The songs and recitations were delightful! All these amusements helped us to recover our former cheerfulness and enabled us to bear life’s burdens a little longer.”

3rd JANUARY 1860 (EARTHQUAKE)

At that time (in Beaver) there was a continual shaking of the earth; a rumbling as of distant thunder, for some days, several females were greatly terrified.

3rd JANUARY 1860

On this day my daughter Ellen commenced teaching at school, assistant to William Paul Smith. Shortly after I was engaged at the same school and it was a severe task as the children in the great moves had been sadly neglected; how they will be redeemed is unknown to me.

ELIZABETH AND THE FAMILY

Information on Susan and Mary appear to be vague about being with Elizabeth in Beaver due to there being little supporting records of them between arriving at San Bernardino and the 1860 census in Beaver. Some research stated they stayed in San Bernardino but as reviewed before that may have been a short time if at all. In reviewing the family circumstance in Beaver leading up to and including the 1860 census, I found:-

1860 CENSUS

Elizabeth aged 55 years old is living at North Creek Beaver with **Charles Merchant** aged 17 years old, **Mary Merchant** aged 14 years old and **John Merchant** aged 10 years old. The following are details or hypothesis on the remainder of the children:-

CAROLINE ANN MERCHANT

According to **Caroline Anne Merchant**, about 1858, she went to work at Tanners Ranch in Payson where she meet her husband **H.T.Wilson** and married him on 17th July 1859 when she was about 17 years old.

A history of Caroline is on file with the Daughter of Utah Pioneers and was written by a granddaughter, Florence Stanger McFarlane. She says of her time in Beaver "Caroline was now 16 years old and she had to help her mother make a living for the family by taking in washing, doing ironing and whatever work they could get. Caroline concludes her short history by saying she moved from Beaver "to Payson where I have lived 50 years was married to T.H. Wilson in July 17th." Thomas Henry Wilson who joined the Church of England, was working at the Tanner Ranch when Caroline Annie came from Beaver. (For the full version of the History of Caroline Ann Merchant) See FAMILY IN AMERICA.

SUSAN MATILDA MERCHANT

Susan Matilda Merchant was not on the 1860 census and at that time she would have been 16 years old. Susan would have been 19 years old married Enoch Kidder PARRISH on the 7th December 1863 in San Bernardino less than 6 months after her mother died. According to the Book Monuments to Courage (A History of Beaver County) **Susan Merchant** was living in 1859-59 in Beaver and held school in one room of the M.L. Shepherd home. There is a possibility that Susan went back again to San Bernardino or stayed with M.L. Shepherd and his wife for a while as Harriet was a Parrish and the brother of Susan's husband Enoch. The Parrish family connections and a history of break with the LDS is very complex and could explain why Susan went to live in San Bernardino. (See FAMILY IN AMERICA)

HARRIET / ELIZA MERCHANT

Eliza Harriet or sometimes known around the other way **Harriet Eliza Merchant**, according to the company records, arrived in Beaver in 1857. Eliza does not appear on the 1860 census (later census records her as Eliza) but according to a marriage record married William Shepherd Baxter on 14th March 1858 in Beaver. Harriet later marries again to a Richard Grant (See FAMILY IN AMERICA)

Harriet Eliza Merchant's first husband was William Shepherd Baxter, who was born 12 April 1828 in Kirkcaldry, Fife, Scotland. William was the son of John Baxter and Mary Shepherd. Harriet and William had one son, William S. Shepherd, born 9 July 1859 in Beaver. William is believed to have practiced polygamy by family history stories. Apparently William also married Mary Shepherd Coopley on 3rd October 1863 and also had a child James Shepherd Baxter in 5th December 1864. Oral history indicates another child born to yet another marriage. The legality in the marriage concerning Harriet Eliza and William and later Richard Grant is yet to be found.

William Shepherd Baxter died from wounds following an Indian attack at Salina Canyon in April 1865. This attack was the start of the Black Hawk Indian Wars (1865-1869). William is buried in the Salina Pioneer Cemetery, Servier, Utah.

MARY MERCHANT

Mary Merchant would have been 17 years old when her mother died in 1863. Mary's known recorded marriage to date is to an Edwin Bemis on the 20th Oct 1878 in San Bernardino. This would make Mary about 32 years old when she married to Edwin. Mary bore some children to Edwin in 1875 and 1877 but it would more than probable that she had another marriage before this date and some thoughts have been given to another Bemis brother. (See FAMILY IN AMERICA)

CHARLES MERCHANT

Charles Merchant would have been 20 years old when his mother died. Charles married Sally Ann Danisha Hoopes in Beaver on the 22nd July 1873. Charles was a timber getter and supplied timber logs to the fort in Beaver. Later Charles and John brought out Shepherds holding at North Creek and farmed the property still in the hands of MERCHANT descendants. (See FAMILY IN AMERICA)

JOHN MERCHANT

John Merchant would have been 13 years old when his mother died. According to the 1870 census John was working and living at M.L. Shepherds home. Later when Charles was married in 1873. John went to live with his family at North Creek. John married his brother's wife's sister Lucinda Alvira Hoopes. (See FAMILY IN AMERICA)

HISTORICAL NAMES

Apart from Elizabeth's inspirational pioneering life and spirit that she left her descendants, Elizabeth's children left an historical name for future generations, in not one, but two countries.

As previously noted the Road /Lane where William Merchant Elizabeth's eldest son lived near Vacy, in Australia is called **MERCHANT LANE**. Like William, Elizabeth's youngest son's Charles and John, who farmed North Creek; took cattle to graze high in the mountains in the summer to a beautiful hidden valley, later to be known as **MERCHANT VALLEY**.

Monuments to Courage (A History of Beaver County) Place Names:- **MERCHANT VALLEY**. A picturesque valley, named for Charles Merchant, a wood cutter for the soldiers in 1880. In recent years I have visited both Vacy and valley and each time I have felt Elizabeth presence beside me.

LOUISA BARNES PRATT PICNIC AND PARTY

Louisa Pratt described what they considered necessary amusements to reinforce their support for each other and to help relive their burden.

The following day great preparations for a picnic and party at the Tabernacle were made. The choir and Band were engaged, accordingly the tables were arranged in the evening, and everything conducted in good order. The House was crowded, with persons of all ages. From grey hairs, down to barefooted schoolboys. Variety was the order of the day; or rather days. Select parties were only occasional. Generally parents took their children.

It was a new settlement, with few inhabitants; we counted ourselves as one class. There was however variety of dresses, of the finest texture, and tastefully made. They formed a striking contrast when parading the dancing hall with mountain boys, dressed in red shirts and buckskin pants; fringed with the same material. A garb of which the boys were proud and it never occurred to them that their dressing was anything unsuitable to lead out ladies attired in silks and muslins. Those were pleasant days; pride neither had nor assumed her dominion; we were only characterised by our faithfulness in the cause of truth. Our amusements were considered necessary in as much as they mingled with worship, prayers and exhortations.

DANCING IN THE SETTLEMENTS

Since dancing was the most popular form of social recreation for pioneers in Utah Territory, all adult settlers enjoyed the activity. They danced the same kinds of dances to similar music, with strict regulation of conduct rigorously maintained.

Seriously as most Mormon pioneers took their religious duties, missions and obligations, they sensed that wholesome recreation would give them some measure of relaxation from their daily problems, and keep them more fit for each season's work, whether it was trekking across the Plains to new locations in the untamed West, or battling with enemies, real or imaginary, and with the elements. And the dance floor, if only a cleared place along the campgrounds, a bowery, or later a social hall, was an invitation for mirth and relaxation and a common ground of human enjoyment, whether one danced or merely listened to the music. The McIntyre brothers (Jenny Ford 1856) were also good "fiddlers" and played both at that first dance on Christmas at the Adobe Yard and for many of the dances at the Bowery. There were also several who could "call" the changes for the square dances. They were very kind in helping children to learn the changes and in keeping couples aware of the etiquette of the dance floor—the ballroom of that period.

One pioneer tells of the first Washington County fair which was held in the town of Washington in the fall of 1858, before St. George was settled. Records tell of the dances held each night, and of prizes being given for the waltz, schottische and for step dancing. Among the small group of settlers were musicians who could furnish good dance music. Among the family names are the John D. Lees, the Covington's, Larson's and a few others. In fact, there were only seventy-nine souls in the entire county at that time, though many attended the fair from Fort Harmony, Cedar City, Kanarra, Parowan and a few from Kane County.

FLOOD AND ILLNESS

From there we went to Santa Clara, was there when the big flood came along the first of January 1862. My parents lost everything; their home, pigs, chickens, all the year's crops: corn, wheat, just our bedding and a few things father moved when he saw the flood was going to take the farm, home, and all, he didn't have time to move went down with the flood. The rain had lasted over a month and everything was soaked deep down. The flood cut the channel so deep the land began to cave, whole acres would cave off at a time; even enough for a large tree to sail down as far as we could see, still standing upright.

Father's farm commenced to cave off before dark, and in the morning when we looked from the hilltop there was just the rock chimney standing on the bank; that made two homes and farms my parents lost in about five years. There had to be a new start made; so father moved us around the point where the Clara settlement now is. A company of Swiss people had moved there from the north in 1861; so father made us a temporary shelter by digging into the sides of the hill just below where the Boomer building stands; then he went to work and made adobes and built us a home near the bottom of the street as you leave Clara for St. George; my father did not get a farm at the present Clara; he went to building. He built that Boomer place for Jacob Hamblin, also the [Marius] Ensign home and several others. That spring the **whooping cough** and the **scarlet fever** broke out. My Uncle Mathew Syphus had gone to California and left his family for our folks to care for. Aunt Mary Ann was a noble woman, we just loved her; but she did have trouble; buried her two oldest daughters that spring; they both died in mother's bed; as we children had the same complaints, my parent could not go to her home to help her so father moved them up to our house. For some reason, my father sold the home and we moved up to the top of the street just across from the Jacob Hamblin place, where my brother, George, was born. That's where I stood on a stool to reach the table and mixed my first batch of bread. It must have been agonizing for my mother to lie in bed and watch me get out of that dough. Well I've got the cart before the horse, meant to have told you Aunt Mary Ann went with us to this new home; during the summer her baby Clara died, her children were ill all summer; many is the time I've seen her out under those big cottonwood trees crying
(History of George Burton Whitney and Lovina Syphus)

INDIANS

The Mormons had an unusual relationship with the Indians as Brigham Young viewed it as providential that the Latter Day Saints had been cast deep into Indian country where living among the Lamanites would facilitate their conversion as prophesied in the book of Mormon.

Initially then the Mormons found little opposition to their presence in Utah but by 1860 some 58,000 LDS came organised and a further 20,000 came unorganised with the majority "called" to outlying settlements.

Unfortunately for the Indians the very spots where Young placed the settlements, often rich in alluvial plains where rivers exited canyon, were the most productive components of the eco system upon which the Indians depended for their existence. The Indian Groups then became semi dependent towards the Mormons. Many Indian farms were established but soon faulted and merely became campgrounds for regular visits into the settlements begging for food. **(UTAHS BLACK HAWKE WAR)**

In December 1862 one gentile Indian Officer wrote that the Indians only had two options and that it is really a matter of necessity with these Indians that they stave or steal. Mormon records make it clear that begging put individuals from both cultures in situations that sometimes erupted into violence. **Folk lore stories sprang up (and most likely some truth to it) that helpless white women chased Indian warriors from their homes with rolling pins, brooms, red hot pans and poker. Women and children were often frightened by Indians pressing their faces up against windows of their homes without warning. (UTAHS BLACK HAWKE WAR)**

LOUISA BARNES PRATT

Louisa Pratt recorded in her diary about 1858 that the Indians were very troublesome in Beaver. They had driven off a large number of cattle and horses and the men were in pursuit with little prospect of recovering them. **(LOUISA BARNES PRATT)**

The settlers' homes in Beaver County were attacked sporadically during the 1860's and in 1866 the Paiute Indians attacked the John Lee ranch just south of where Elizabeth and the family had lived. Other ranches that were attacked were **James Skinner and the Tanner family.** **(HISTORY OF BEAVER COUNTY)**

Elizabeth would not see how the Indian - Mormon relationship finally festered, starting with small ranch raids, then exploding into a full blow Indian war (Black Hawke War 1865-1869) There were many Indian incursions into Beaver during the Black Hawke War and Charles and John and some of Elizabeth's family would have been involved with these skirmishes. In 1867 it was recorded that 220 head of cattle was driven off the farms in Beaver by Black Hawke Indians.

Like the Aboriginal Tribes of Australia where are the Indian tribes in Utah today; only the barren and lifeless hunting grounds remain as do their dusty tracks into the mountains. What our fathers thought was good for the original inhabitants of the lands has unfortunately wiped out generations of proud races of people that lived within a natural eco system to support their way of life. Is it too late to learn something from all of this?

CHAPTER XLIV

AMERICA

CHRISTMAS AT BEAVER

CHRISTMAS AT BEAVER

Elizabeth faced her first Christmas in Beaver again without Richard and half of her family. The Christmas at Carrington she knew was far away and instead of the hot conditions she endured she now faced with snow. I found an article in a book Moments of Courage by Daughters of the Utah Beaver that best sums up how Elizabeth and her remaining children along with the other pioneers would have celebrated Christmas in the early days of Beaver.

LEST WE FORGET THE PIONEER CHRISTMAS

Christmas at Beaver for Elizabeth and her family was like their previous Christmases in Australia and England; short on material things but plenty of goodwill and mutual support. In the book a History of Beaver it detailed a typical Christmas in Beaver by the early Pioneers.

In the early days of the Pioneers, the Christmas Holidays were celebrated. Although they were poor in material things, the true Christmas spirit was manifested. No gifts as we have them today, but there was the larger thought of goodwill and mutual helpfulness.

The Pioneer Christmas was one of thanksgiving. Everyone was willing to help and to share. The finer instincts of religion and morals were manifested in clean thought and charitable deeds. So little in this world's goods but rich in faith and so busy in laying the foundation of a new commonwealth.

A loaf of white bread, a roasted rabbit, potatoes and molasses gingerbread made a Christmas dinner, which brought gratitude and cheer to any Pioneer home. A few years later the men killed deer or wild fowl and some, with some sweet cider had a fat pig to kill. With doughnuts, quash pie, molasses cookies and candy, the Christmas festival was one of rejoicing.

In those far gone days, children were taught to appreciate any little gift. There were no stores full of toys as we have them now, neither was there money with which to buy them. The modest gift was always the expression of the great love of the giver. There was no selfishness, no envy or bigotry. All shared and neighbours were invited to partake. There was a social equality and a regard for one another was sincere.

Children were pleased with any little gift found in their stocking on Christmas morning. And while every little whim could not be satisfied, they manifested a joy in living and when they prayed they felt God's watchful care.

From the earliest days of Pioneer life, the people provided amusement for themselves. The dance played the most conspicuous part, particularly on Christmas and New Year's. In the

more remote sections of the Territory, the Pioneers naturally did something to relieve the strain of hard work. Drones had no part in life. Everybody co-operated in creating some kind of recreation for all.

The favourite was dancing. Great preparations were made for the Christmas Dance. If much snow had fallen, people from a distance came in bob – sleds, or the family wagon. The rough floor of a humble log house was prepared for the dance by a process of glazing by wax.

There was always a fiddler and later an accordion. Then the organ was added. The fiddler must be paid, therefore admittance fees were collected, which were paid for generally in kind, such as squash, potatoes, cabbage, meat or the skin of some fur-bearing animal. This was collected at the door.

After the opening prayer by the Bishop or someone in a signal authority, the fiddler struck up a signal for the march to begin.. Round and round in different figures the couples marched. Many of the dances of those days have gone out of date. But how they enjoyed them. Chief amongst these were the Quadrilles, Polkas, Scotch Reels and Minuets.

A caller who had a voice that could be heard above the din of the music and dancing stood in an elevated position where he could shout or sing out the calls. “All Set” was the signal for the music to begin. “Circle All, Grand Right and Left, Four Ladies Change, Doce Do and a little more dough, Swing your partners and all promenade to you know where,” etc.

Then the floor was cleared for a step dance and a stump speech. Once in a while a waltz was indulged in to the melodies of Lleena Lanna, My Irish Rose, or Home sweet Home. However the round dance was generally discouraged by Church Authorities. Often a lady was compelled to leave the floor for her baby was crying. No mother remained at home on account of her children, except in cases of sickness. Babies were brought along and beds were arranged on seats with coats and shawls for coverings.

On such occasions as Christmas, the supper or picnic served at the dance was the main consideration in celebrating. One hour was set apart for eating and no one went away hungry. Those dances often kept ‘til early morning hours. The Pioneer fiddle was a very good sport and would play nearly all night for a nominal fee as before described. As the Pioneers began to prosper the tickets to dances, concerts and plays could be paid for in grain, eggs and butter. In the early days they danced in school houses, Church buildings and sometimes in their own homes if the room was large enough. **Moments of Courage by Daughters of the Utah Beaver**

CHAPTER XLV

AMERICA

THE FINAL CALL

BARNES ROLL CALL

The Barnes family that had come to Australia as a compact little group of six people from England in 1825, with some trepidation as to their future, all except Elizabeth, put down their roots in New South Wales. It would appear that Australia fulfilled its promise of a better life than they would have had had they stayed in England. (LAYCOCK)

The first of the family to pass was William Barnes Jnr in May 1838, drowned at sea off Taree. He was followed by his father William Barnes Snr at his Australian Agricultural Station at Telligerry in December 1848, then Elizabeth in 1863. Richard Barnes the eldest son survived until his 73rd birthday, died in 1880, while James and John survived almost to the end of the 19th century dying in 1897 and 1895 respectively. (LAYCOCK)

According to Laycock it seems that John Barnes is the only one of the original Barnes family to have a headstone to record his last resting place. (St John's Stroud) There is also a memorial to John Barnes in the form of BARNES ROCKS near where he died in 1895 at Windy Woopa, Tea Gardens not far from Carrington. (Unknown then about my connection to John I fished the beach at Windy Woopa with my family, father and grandfather in the early seventies and for some reason we caught a record haul of fish some 93 whiting)

WILLIAM BARNES Snr.

William born Wasing Berkshire in 1784 and died on the 29th December 1848 at Barnes Station, Telligerry, Stroud N.S.W. William did not marry again and is buried at St John's Stroud. William was still working for the Australian Agricultural Company when he died.

WILLIAM BARNES Jnr

William left the Australian Agricultural Estate within about six months of being re contracted as a shepherd. William married Lydia Kingston in Dungog on the 29th July 1833. The marriage produced two sons and two daughters, the last daughter Ellen was born after his death. The register of births notes that William was a "Blacksmith". William died at sea on the 31st December 1838 near the Taree area in search of new land to settle his family. William died interstate and administration of his estate was given to Lydia that included the sum of £ 290.00. Lydia later married a widower named Alexander Smith whose two son's married William and Lydia's two daughters.

RICHARD BARNES

Richard Barnes the eldest son of William Snr married Ann Titcome on 31st January 1837 at East Maitland. A witness to the marriage was his youngest brother, John, who gave his address as Paterson. Richard worked and held a farm lease not far from Telligerry, from the Australian Agricultural Company up to about 1853. It seems Richard could not afford the increased lease payments and returned the Companies workforce. (LAYCOCK)

JAMES BARNES

It is thought that after William and Richard left the Australian Companies Estate around 1832 they became interested in the Paterson Allyn River area and drew the prospects attention to James and John. John is situated in Paterson in January 1837 and James in Dungog about 1838. Like his brother Richard, James returned to the Companies Estate in the early 1840's to, lease land near Stroud. From 1850's to 1913 there are numerous land transactions around Booral, Stroud and Monkerai in the name of James Barnes and his son's. (LAYCOCK)

JOHN BARNES

According to Laycock John Barnes remained a shadowy figure for most of his life. After being at Paterson in the Mid 1830's he appears as labourer at Tamworth but in 1846 on his son Thomas at the Australian Agricultural Company Estate at Stroud. In 1849 John married a Margaret Burchett on the Macquarie Plains and was living some 20 miles from Bathurst at Meadow Flat. It seems John returned to the Tamworth area investing in some Inn's and land deals. It seems John married again in 1857 after his wife died this time to Ann Stokes a relative of Jemima Stokes the wife of his brother James. John went back to Tamworth for some more wheeling and dealing before returning and ending his days at Windy Woppa, Port Stephens as a wharf - finger or wharf owner. John died in 1895 and is buried at St Johns Church at Stroud.

ELIZABETH - THE FINAL CALL

According to the oral family history, in the book Pioneer Daughters of Utah Beaver, Elizabeth was scrubbing on the wash board one day, when blood started spurting from her nose and mouth. She died from a cerebral haemorrhage on the 10th June 1863, one day after her 58th birthday. Elizabeth had answered the final call; and perhaps it was considered time to give this remarkable woman, even at the relatively young age of 58 years old, a rest. Without distracting from the sacrifices other brethren or pioneers may have made in their journeys, you will agree with me, few would have endured and sacrificed more than Elizabeth in her short life. Elizabeth is buried in Mountain View Cemetery Beaver however the exact location may be difficult to locate as there were very high floods that went through the cemetery over the years and some early grave markers were lost. However Jayne Stringfellow did some research and located, with the help of the administration, a grave that is thought to be Elizabeth's and obtained permission for a beautiful stone marker to be placed.

MOUNTAIN VIEW CEMETERY BEAVER

Mountain View Cemetery is at the end of town not far from the North Creek turn off and where most of the early pioneers are laid to rest. With Jane Stringfellow's parents Ann and Val I placed some sand on Elizabeth's grave in 2013 we brought from Carrington, Port Stephens. Elizabeth's youngest son John, his wife and some descendants are also buried in the cemetery. A small brook runs beside the cemetery and in flood would have easily disturbed some of the early graves. As a post script a descendent of John Merchant suggests that Elizabeth may have been buried in a hurry further up at North Creek as they did not know what was wrong with her. (Ina May Merchant Olcott)

RICHARD MERCHANT CALLED

On the 19th September 1862 Richard Merchant died some 8 months before Elizabeth at the Campsie farm, Vacy in the Upper Hunter Australia. Some say Elizabeth died of a broken heart and there may be some truth to this, as it would have taken some time for the information to get to Elizabeth in Beaver. There was certainly some correspondence between William and Caroline Anne in the years following Elizabeth's death as William is mentioned in Caroline's obituary. According to the church records Richard is buried in Gresford but no exact location has been found. Family oral history is that he was buried on the banks of the Alyn River close to his farm, at Campsie, Vacy.

Some Merchant relations that are still living in the area had come across what looked like to be a grave near the river but subsequent floods have hidden its location. Thus the exact location of the graves of both Elizabeth and Richard in different countries lay hidden in the bosom of the earth in their adopted countries, but their pioneering spirit and fortitude cannot and will not be forgotten.

WHAT WAS ELIZABETH LIKE ?

Caroline Anne has an interesting family history and it is well worth reading her story. (See Family in America and The Caroline Anne Merchant Wilson Story by Ruth Wilson Young 1989)

Caroline Anne seems to me to be like her mother Elizabeth and although they both never held offices in the Church (Caroline attended church not as often as her mother) they were both true to the church. Caroline Anne unlike her mother gained writing /reading skills at school whilst in Australia (VACY) and she remembered her mother's tutoring and encouraged her children to gain as much education as possible. Caroline apparently was a tall woman which was interesting since my side of the family are all relatively short. Caroline always wore dark long skirt with a white apron. Caroline I think was much like her mother Elizabeth and was not a "public person", but preferred being in her own home. According to Ruth Wilson Young Caroline also had a nervous habit of biting or licking her lips so they were often chapped. This habit is interesting because my husband recently reminded me that my father William Merchant did the same thing. My husband also said that I had the same habit from time to time but I was oblivious to it.

A CALL TO OTHERS

Thus ends the story of a remarkable woman and her pioneering family. Perhaps after reading this book others may be able to, in the future, add more information on the life and times of Elizabeth (Betsy) and her children.

“What cannot the hands of men accomplish? I also learned of much that poor women had done, who had like myself been left alone with young children, their husbands on mission or died”

Louisa Barnes Pratt

END VOLUME II

APPENDIX A

THE FAMILY IN AMERICA

- A 1 - 2 Family Group Sheet Elizabeth Barnes Merchant
- A 3 - 8 Caroline Wilson Story by Ruth Wilson Young
- A 9 - 10 Ann and Val Stringfellow Family Tree

APPENDIX B

THE FAMILY IN AUSTRALIA

B 1 - 2 Family Group Sheet Elizabeth Barnes Merchant

B 3 - 4 The Merchant Story by K. P. Kay Ingle

B 5 - 6 Denise Merchant Overton Family Tree

APPENDIX C

ADDITIONAL DOCUMENTS

C 1 Parry Diary - Elizabeth Barnes Merchant

C 2 1860 Census Beaver Utah

C 3 - 4 Elizabeth Barnes Merchant Blessing 1859

APPENDIX D REFERENCES

D 1 Books

D 2 - 4 Internet

D 5 Family Resources

END

Family Group Sheet for Richard Merchant Bapson

Spouse: Richard Merchant Bapson

Birth: 03 Jul 1800 in Farringdon, Berkshire, England.
Death: 19 Sep 1862 in Registered Marchant "Campsie" Gresford, N.S.W.
Burial: 21 Sep 1862 in Gresford N.S.W.
Marriage: 30 Dec 1827 in Port Stephens N.S.W.
Father: William Bapson
Mother: Hannah Nixon

Spouse: Elizabeth Barnes

Birth: 09 Jun 1805 in Highworth, Wiltshire, England.
Death: 10 Jun 1863 in Beaver, Utah, U.S.A.
Burial: 12 Jun 1863 in Mountain View Cemetery, Beaver, Utah, U.S.A.
Father: William Barnes
Mother: Mary Dodds

Children:

1
M Name: William Merchant
Birth: 30 Jun 1828 in Tahlee, Port Stephens, N.S.W.
Death: 11 May 1920 in Patterson, N.S.W.
Burial: 13 May 1920 in St Paul, Church of England, Patterson
Marriage: 19 Aug 1857
Spouse: Mary Ann Smith

2
M Name: Richard Merchant
Birth: 26 Sep 1829 in Tahlee, Port Stephens, N.S.W.
Death: 25 Nov 1899 in Graman, Inverell, N.S.W.
Burial: 26 Nov 1899 in Roman Catholic Cemetery, Graman.
Marriage: 14 Feb 1858 in Patricks Plains N.S.W.
Spouse: Sarah Ann Mooney

3
F Name: Sarah Ann Merchant
Birth: 26 Aug 1831
Death: 07 Jun 1885
Spouse: William Johnson

4
F Name: Jane Merchant
Birth: 31 May 1833 in Registered Marchant; Vacy, N.S.W.
Death: 14 Aug 1901
Marriage: 02 Oct 1849 in Patterson, N.S.W.
Spouse: William Parker

5
M Name: James Merchant
Birth: 16 May 1835
Death: 06 Jun 1925 in Hillsdale, Wallarobba, N.S.W.
Marriage: 27 Sep 1860 in William McKeowen House, Longside, N.S.W.
Spouse: Mary McKeowen

6
M Name: Thomas Merchant
Birth: 17 May 1837
Death: 25 Aug 1857 in Patterson, N.S.W.
Burial: 28 Aug 1857

MERCHANT CHILDREN
AUSTRALIA

7 Name: Eliza Harriet Merchant
 F Birth: 30 Jan 1839
 Death: 28 Apr 1914
 Marriage: 14 Mar 1858 in Beaver City, Beaver, Utah, U.S.A.
 Spouse: William Shepherd Baxter

8 Name: Caroline Anne Merchant
 F Birth: 12 Jan 1841 in Registered Marchant; Vacy, N.S.W.
 Death: 28 Sep 1919 in Payson, Utah, U.S.A.
 Marriage: 17 Jul 1859 in Payson, Utah, U.S.A.
 Spouse: Thomas Henry Wilson

9 Name: Charles Edward Merchant
 M Birth: 09 Oct 1842 in Registered Marchant; Vacy, N.S.W.
 Death: 08 Mar 1904
 Burial: 11 Mar 1904 in Mountain View, Unita, Wyoming, U.S.A.
 Spouse: Sally Ann Denisha Hoopes

10 Name: Susan Matilda Merchant
 F Birth: 18 Jun 1844
 Death: 04 May 1933 in Redlands, San Bernadino, California, U.S.A.
 Marriage: 07 Dec 1863
 Spouse: Enoch Kidder Parrish

11 Name: Mary Merchant
 F Birth: 24 Dec 1846
 Death: 18 Oct 1930
 Marriage: 20 Oct 1878
 Spouse: Edwin Bemis

12 Name: John Merchant
 M Birth: 29 Jan 1850 in Allyn River, N.S.W.
 Death: 19 Dec 1927 in Beaver City, Beaver, Utah, U.S.A.
 Burial: 22 Dec 1927 in Beaver City, Beaver, Utah, U.S.A.
 Marriage: 14 Jul 1880 in Beaver City, Beaver, Utah, U.S.A.
 Spouse: Lucenda Alvira Hoopes

Notes

MERCHANT CHILDREN

AMERICA

Caroline Annie Merchant Wilson Story

Caroline Annie Merchant Wilson wrote a brief history in her own handwriting. It takes one page from a small notebook. She begins, "Caroline Merchant born January 12, 1841 at Vacy Allyn River SW Australia." She later added (at the top of the page), "daughter of Richard Merchant and Elizabeth Barnes Merchant." More excerpts from this short history will be inserted where appropriate. Original spelling and punctuations are retained.

Both of Caroline's parents were born in England: Richard Merchant on July 3, 1800 at Berkshire, England and Elizabeth Barnes on June 5, 1805 at Glostershire England. There are no family records of when they left England for Australia. However, the record of their marriage shows that they were married on December 30, 1827 at Christ Church, Newcastle in New South Wales. The marriage is registered in New South Wales #4203 of Volume 3. The page of the record gives the authority as "Banns" while the record of the solemnization shows the marriage to have taken place in the Parish of Christ Church in the County of Northumberland, N.S.W.

The brief marriage record states that Richard was a bachelor of Port Stevens and Elizabeth Barnes was a spinster of the same place. They were married "in this church by Banns with consent of the Governor this thirtieth day of December in the year 1827." The chaplain who officiated was F. Wilkinson "in the presence of Tho. Stringer, Sergt. of Rt. (Regiment) and Frances Stringer, wife of the above."

In the place where the principals are to sign the certificate there is the following notation: "Richard Merchant His X Mark, Elizabeth Barnes Her X Mark." This suggests that neither of Caroline's parents could read or write. That Carline could do both would indicate that she got some schooling in Australia.

History tells us that the original settlers of Australia were convicts from England. Those who can trace their ancestors to the "first families" are proud of this fact today. We have no research to indicate the date or reason for Richard and Elizabeth going to Australia. At the time of their marriage he was 27 and she was 22. Since both had been born in England they had emigrated sometime before 1827.

Quoting again from Caroline's brief history, "Our family were all members of the Protestant Church in 1854 part of the family were converted to the Mormon Church." The history of the Australian Mission states that Richard Merchant was baptized on July 18, 1853 in Allen River. Other records suggest that Elizabeth was baptized on March 12, 1853. The children for whom baptismal dates have been verified in family records include Richard on May 9, 1853 and Caroline

Annie and Susan Matilda on September 16, 1853. Therefore the date of 1854 in Caroline's history should be 1853.

The diary of Elder William Hyde has been preserved in the Australian mission history. He and Elder McCarthy worked in the Allen River region. The baptism of Richard Merchant by Elder Hyde is noted in the Hyde diary. In a report of the quarterly conference of the church in Sydney on January 1, 1854 Elder Hyde told of branches which had been formed and noted that there were now 16 members on the Allyn River not yet organized.

At the conference Elder Hyde was selected to lead a company of saints to Utah. In February 1854 he left his field of labor for Sydney, carrying with him four hundred pounds sterling with which to secure passage to California for some of the converts. On February 15 Elder Hyde, in company with President Augustus Farnham, visited the barque "Julia Ann" and were well pleased with the accommodations, officers, etc. Elder Hyde payed 425 pounds sterling on account, the amount for each passenger being twenty-four pounds sterling. The "Julia Ann" was the ship on which part of the Merchant family sailed the following year. Their voyage was probably similar to the one described by Elder Hyde in his diary.

Caroline was the 8th of 12 children born to Richard and Elizabeth Merchant. All were born in New South Wales, with Vacy Allyn River being given as the birthplace of the last five children. The names and birthdays are:

William	29 June 1828
Richard	26 Sept 1829
Sarah Ann	26 Aug 1831
Jane	13 May 1833
James	16 May 1835
Thomas	17 May 1837
Harriet Eliza	30 Jan 1839
Caroline Annie	12 Jan 1841
Charles Edward	9 Oct 1842
Susan Matilda	18 June 1844
Mary	24 Dec 1845
John	29 Jan 1850

Caroline continued, "In 1855 Mother and six children sailed from Sidney on board the American Ship Julia Ann in elder Augustus Farnham's company." Other family histories state, "Soon after their conversion they made preparations to coming to Utah but owing to circumstances the father did not come but the mother and six children, two sons and four daughters, sailed from Sidney."

Family lore has it that the "circumstances" were these: Richard Merchant smoked a pipe. The missionaries had suggested that he overcome the habit, but he stubbornly refused. When the family boarded the ship the captain told Richard that the sailing vessel was wooden and no smoking was permitted. Richard indicated that he would smoke where he wanted to. The captain took the pipe from Richard's mouth and threw it overboard, whereupon Richard left the ship and stayed in Australia.

Whether or not this story about his staying behind is true Richard Merchant never came to America nor did six of the children (some of whom were married before 1855). Only the mother and six children left Australia in 1855. Caroline wrote, "Left Sidney May 29 and landed in San Pedro August 15 and from there to San Bernardino by team and lived there till 57."

The leader of this group of pioneers from Australia was Augustus Farnham who was the first mission president in Australia. The history of the mission states, "In May of 1855 President Farnham completed his mission and returned to Utah with a large company of Australian saints." This company included Caroline, her mother Elizabeth Barnes Merchant, and five of her siblings.

San Bernadino was an L.D.S. settlement in 1855 when the Merchant family arrived from Australia. In 1857 they left San Bernadino and settled in Beaver, Utah.

A history of Caroline on file with the Daughters of Utah Pioneers was written by a granddaughter, Florence Stanger Mc Farland. She says of the time in Beaver, "Caroline Annie was now 16 years old and she had to help her mother make a living for the family by taking in washings, doing ironing, and whatever work they could get. It was not long until the mother died and this left the six children alone. Caroline Annie was sent to Payson, Utah to make her home with Mother Tanner and do housework for her living."

Caroline concludes her short history by saying she moved from Beaver "to Payson where I have lived 50 years was married to T H Wilson in 1859 July 17." Thomas Henry Wilson, who had joined the church in England, was working at the Tanner Ranch when Caroline Annie came from Beaver.

Caroline and Mr. Wilson built one of the first adobe houses in Payson. They became the parents of seven sons and

The names, dates of birth, and names of spouses of the children of Caroline Merchant and Thomas H. Wilson are:

CHILD	BORN	MARRIED
Thomas Henry Wilson, Jr.	10 Nov 1860	Amanda Caldwell
John Richard Wilson	21 Feb 1862	Matilda Fairbanks
Caroline Naomi (Sis) Wilson	2 Jun 1865	David Stanger
Annie Elizabeath Wilson	13 Jul 1868	1. Lewis Gatewood 2. John Laurent
William Edwin Wilson	18 Sep 1870	Sarah Cowan
Jane (Jen) Wilson	22 May 1873	Charles L. Speigel
George Ezra Wilson	31 Dec 1875	Lillian Cloward
Robert Lorenzo Wilson	24 Dec 1878	Anna Marie Swartz
Alfred Raymond Wilson	1 Oct 1882	Emma Jane Bingham
Arthur Lee Wilson	7 Jul 1885	Died 8 Nov 1901

Her daughter, Jane Speigel, wrote of her, "Caroline Annie Merchant Wilson was a woman who spent her life in her home, a wonderful mother and a good housekeeper and a true friend to all her kin and neighbors. She was very adept with a needle and did all of her family sewing. During the many years that her husband was Judge and Justice he had his office at home and she would care for it."

There were a total of 63 grandchildren, 9 of whom were born after Caroline's death. The decedents after that are so numerous that it is difficult to get an accurate count.

Caroline was a very tall woman and Mr. Wilson was rather short man so she was the taller of the two. Their decedents show this heritage with both taller than average and shorter than average being numbered among them. Although she was taller than her husband, Mr. Wilson was the dominant one in the relationship. He was of the old school that believed a woman's place was in the home. The only decedents to be counted were the males for they would carry on the Wilson name. He also believed in the rule of "primogenator" (inheritance by the firstborn son) so in many ways and for many years that son was favored.

My mother, Emma Jane Bingham Wilson, tells of her courtship with the youngest Wilson son. She notes that after they had gone together for some time Alfred became ill. He had a serious attack of rheumatism and was homebound. Emma wrote, "His sister Jane, who clerked many years in the Co-op, invited me to go see him. I was very self-conscious about doing so, but finally did go by appointment, after Jane was home from work. Jane took me upstairs to a room where Alfred was and that was the only time I ever saw that room and the only time I was in the Wilson home until after our marriage."

Emma made her mother-in-law an apron with drawn work as a gift for Christmas the year she and Alfred were married. She did this because Caroline always wore a white apron over a dark dress. She was tall and wore long dresses so the apron is long. After the death of Caroline the apron was given back to Emma who put tucks in it because it was too long for others.

Among other things Emma shared about Caroline was the fact that Caroline was not a "public" person, but preferred being in her own home. She said Caroline had a nervous habit of biting or licking her lips, so they were often chapped.

Emma came from a home where the father catered to his wife and daughters so it was difficult to accept some of the practises the Wilsons took for granted. The wife was expected to get up first and build the fires, do chores, and prepare breakfast before the husband got out of bed. Choice food was often reserved for the husband only. Sons were valued more than daughters. Emma came from a family of girls whic tended to be matriarchal, but the Wilson home was patriarchal with the husband clearly in charge.

Yet another bit of folklore from a decendent shows Caroline as being less than submissive. According to this tale Mr. Wilson considered taking another wife at one time in keeping with the then approved LDS teachings about polygamy. Since permission of the first wife was required he told Caroline he had a lady in mind. Caroline invited the woman to dinner at the Wilson home. She prepared a fine meal, which she served to the family and guest without sitting down with them. When she served dessert she got the milk pail and egg basket and addressed the lady under consideration. She is supposed to have said, "It will be nice when you marry Mr. Wilson. Then I can sit down at the table and be waited on as you serve the meals you have prepared. And you can milk the cow and gather the eggs, and do the other chores." Needless to say, Mr. Wilson never took a second wife.

Whatever the nature of the family relations the marriage last more than sixty years. The couple celebrated their 60th anniversary in July of 1919, a few months before Caroline's death. They had been to the temple to be endowed and to be sealed for time and eternity in 1870. They had the children born prior to that time sealed to them.

Although she never held offices in the church or attended often she remained true to the church. She once

Her grandchildren remember her as a loving grandma who gave them treats, made them welcome, and took time to visit. My sister, Marjorie, made the Wilson grandparents' home a favorite stopping place on her way home from piano lessons. Marjorie recalled that Grandma Wilson had a lovely English flower garden on the south side of her home. Among the flowers were phlox in many colors.

My brother, J. H. Wilson, said he loved to visit Grandma. She would take time to talk with him. She would have him help gather the eggs and would give him some in a sack to carry home or to trade at the store.

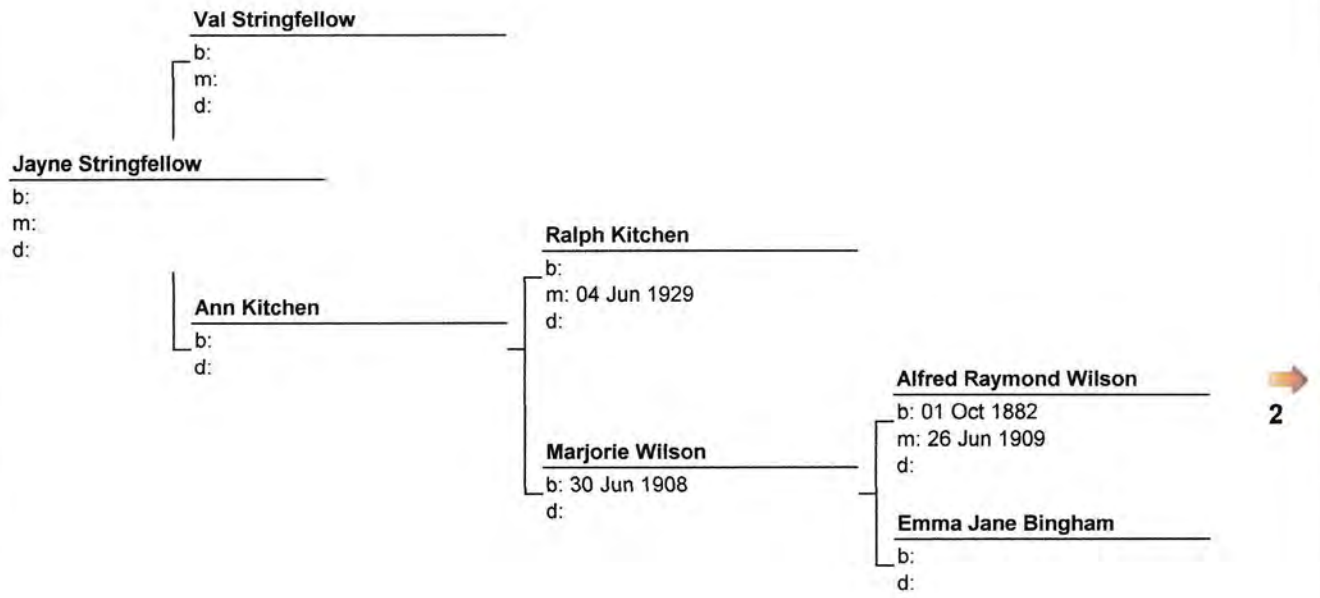
Caroline truly led the life of a pioneer, both in Australia and in the United States. She bore her first child when she was nineteen and her tenth when she was forty-four. This last son, Lee, was special to her. She had a picture taken with him when he was a young child. He died when he was just 16 and his mother was 60. She had a memorial picture made of the funeral flowers surrounding a portrait of Lee.

Her children loved her. Her grown sons would stop by on their way to and from work or on Sundays to see their parents. She encouraged her children to gain as much education as possible and to be active in the church and community.

Caroline Annie Merchant Wilson passed away in Payson, Utah on the 28th of September 1919 at the age of 78 years.

Written by Ruth Wilson Young
755 East 100 North
Spanish Fork, Utah 84660
January 1989

PEDIGREE CHART
Jayne Stringfellow



Thomas Henry Wilson

b: 14 Apr 1830 in Swainsby,
Yorkshire, England

m: 17 Jul 1859 in Payson,
Utah, U.S.A.

d: 12 May 1923 in Payson,
Utah, U.S.A.

Alfred Raymond Wilson

b: 01 Oct 1882

m: 26 Jun 1909

d:



1

Caroline Anne Merchant

b: 12 Jan 1841 in Registered
Marchant; Vacy, N.S.W.

d: 28 Sep 1919 in Payson,
Utah, U.S.A.

Richard Merchant Bapson

b: 03 Jul 1800 in Farringdon,
Berkshire, England.

m: 30 Dec 1827 in Port
Stephens N.S.W.

d: 19 Sep 1862 in Registered
Marchant "Campsie" Gresford,
N.S.W

William Bapson

b: Abt. 1774 in Berkshire,

m:

d:

Hannah Nixon

b: Abt. 1776

d:

Elizabeth Barnes

b: 09 Jun 1805 in Highworth,
Wiltshire, England.

d: 10 Jun 1863 in Beaver,
Utah, U.S.A.

William Barnes

b: 24 Feb 1782 in Kempsford,
Gloucestershire, England

m:

d: 29 Dec 1848 in Tellegherry,
near Gloucester, N.S.W.

Mary Dodds

b: 20 Oct 1776 in Eastrop,
Highworth, Wiltshire, England.

d: 25 Jul 1824 in Highworth,
Wiltshire, England.

Family Group Sheet for Richard Merchant Bapson

Spouse: Richard Merchant Bapson

Birth: 03 Jul 1800 in Farringdon, Berkshire, England.
Death: 19 Sep 1862 in Registered Marchant "Campsie" Gresford, N.S.W.
Burial: 21 Sep 1862 in Gresford N.S.W.
Marriage: 30 Dec 1827 in Port Stephens N.S.W.
Father: William Bapson
Mother: Hannah Nixon

Spouse: Elizabeth Barnes

Birth: 09 Jun 1805 in Highworth, Wiltshire, England.
Death: 10 Jun 1863 in Beaver, Utah, U.S.A.
Burial: 12 Jun 1863 in Mountain View Cemetery, Beaver, Utah, U.S.A.
Father: William Barnes
Mother: Mary Dodds

Children:

1
M Name: William Merchant
Birth: 30 Jun 1828 in Tahlee, Port Stephens, N.S.W.
Death: 11 May 1920 in Patterson, N.S.W.
Burial: 13 May 1920 in St Paul, Church of England, Patterson
Marriage: 19 Aug 1857
Spouse: Mary Ann Smith

2
M Name: Richard Merchant
Birth: 26 Sep 1829 in Tahlee, Port Stephens, N.S.W.
Death: 25 Nov 1899 in Graman, Inverell, N.S.W.
Burial: 26 Nov 1899 in Roman Catholic Cemetery, Graman.
Marriage: 14 Feb 1858 in Patricks Plains N.S.W.
Spouse: Sarah Ann Mooney

3
F Name: Sarah Ann Merchant
Birth: 26 Aug 1831
Death: 07 Jun 1885
Spouse: William Johnson

4
F Name: Jane Merchant
Birth: 31 May 1833 in Registered Marchant; Vacy, N.S.W.
Death: 14 Aug 1901
Marriage: 02 Oct 1849 in Patterson, N.S.W.
Spouse: William Parker

5
M Name: James Merchant
Birth: 16 May 1835
Death: 06 Jun 1925 in Hillsdale, Wallarobba, N.S.W.
Marriage: 27 Sep 1860 in William McKeowen House, Longside, N.S.W.
Spouse: Mary McKeowen

6
M Name: Thomas Merchant
Birth: 17 May 1837
Death: 25 Aug 1857 in Patterson, N.S.W.
Burial: 28 Aug 1857

MERCHANT CHILDREN
AUSTRALIA

7 F	Name: Eliza Harriet Merchant Birth: 30 Jan 1839 Death: 28 Apr 1914 Marriage: 14 Mar 1858 in Beaver City, Beaver, Utah, U.S.A. Spouse: William Shepherd Baxter
8 F	Name: Caroline Anne Merchant Birth: 12 Jan 1841 in Registered Marchant; Vacy, N.S.W. Death: 28 Sep 1919 in Payson, Utah, U.S.A. Marriage: 17 Jul 1859 in Payson, Utah, U.S.A. Spouse: Thomas Henry Wilson
9 M	Name: Charles Edward Merchant Birth: 09 Oct 1842 in Registered Marchant; Vacy, N.S.W. Death: 08 Mar 1904 Burial: 11 Mar 1904 in Mountain View, Unita, Wyoming, U.S.A. Spouse: Sally Ann Denisha Hoopes
10 F	Name: Susan Matilda Merchant Birth: 18 Jun 1844 Death: 04 May 1933 in Redlands, San Bernadino, California, U.S.A. Marriage: 07 Dec 1863 Spouse: Enoch Kidder Parrish
11 F	Name: Mary Merchant Birth: 24 Dec 1846 Death: 18 Oct 1930 Marriage: 20 Oct 1878 Spouse: Edwin Bemis
12 M	Name: John Merchant Birth: 29 Jan 1850 in Allyn River, N.S.W. Death: 19 Dec 1927 in Beaver City, Beaver, Utah, U.S.A. Burial: 22 Dec 1927 in Beaver City, Beaver, Utah, U.S.A. Marriage: 14 Jul 1880 in Beaver City, Beaver, Utah, U.S.A. Spouse: Lucenda Alvira Hoopes

Notes

MERCHANT CHILDREN
AMERICA

THE MERCHANTS

The Australian Agricultural Company was chartered in London in 1824 to raise fine wool sheep on a one million acre land grant in New South Wales, (1) and Robert Dawson was appointed Company Agent in NSW. He had been Agent to Lord Barrington at his estate near Faringdon, Berkshire, England.(2) He recruited servants with their wives and families, indenturing them mostly for seven years. After buying sheep in France and Saxony, the group sailed from Cowes on the Isle of Wight on June 26 1825 on two ships, the 'York' and 'Brothers', bringing 720 rams and ewes, horses and cattle.(3)

The 'York' entered Port Jackson on November 13 1825, two days ahead of 'Brothers', with a precious cargo of 313 French merino ewes, 12 Anglo merino ewes, 15 French merino rams, 1 Durham bull, 1 Durham cow, 5 Scotch Highland cows and 1 bull. (4) It must have felt like travelling in Noah's Ark, without the rain. Among the steerage passengers were four shepherds, the oldest of them being William Barnes 41, widower of Highworth, Wiltshire, England,(5) his four sons, Richard 18, William 13, James 10, John 7, and his daughter Elizabeth 20. (6)

Both ships had favourable voyages and only 18 sheep died, a tribute to the great care taken of the stock.(7) On landing, the stock were quartered for ten days in the Domain with their shepherds, while other personnel were taken by carts to 'Retreat', a rented farm thirty miles west of Sydney. They were soaked in a sudden storm on the way and found accommodation at 'Retreat' severely cramped. It required all Robert Dawson's influence and tact to induce the women to make the best of the situation.(8) Their final destination was not known until February 1826, when Dawson had claimed the Grant to be from the northern shore of Port Stephens to the Manning River. The servants were sent to Carrington, the headquarters at Port Stephens, by boat while the sheep were overlanded by way of Patrick's Plains, a frightfully rough journey.(9)

In March 1826 the ship 'Fairfield' sailed from Cowes, arriving at Port Jackson 24.7.1826 with a further 79 French merino ewes and two shepherds to tend them, one named Richard Merchant 25 (10) from Faringdon, Berkshire, England. He was third of the six children of William Bapson Marchant and Hannah Nixon. (11) The variation of spelling Merchant plagues family historians. Richard was sent to Port Stephens where he met Elizabeth Barnes, applied for and was granted permission to marry her in Christ Church, Newcastle, on December 30 1827. Rev.F.Wilkinson officiated and the witnesses were Thomas Stringer, Sergeant of the Regiment guarding the Port Stephens settlement, and his wife Frances. (12)

Richard was shepherding at Stroud when their two children, William 30.6.1828 and Richard 26.7.1829 were born. (13) The boys were baptised in May 1830 by Sir

Edward Parry, ex Royal Navy Captain and successful Arctic explorer, who was the new A.A.Co. Superintendent. (14)

Housing conditions were only fair, workers' wives were apathetic and averse to carrying out work expected of them by the Company, but Parry was considerate, fair and just, and conditions improved gradually. He encouraged friendly social gatherings, held church services and set up a school under the control of a married couple. (15)

In Sir Edward Parry's Journal, the entry for Sunday August 29 1830 comments on the westerly wind, and the embarking of rams and personnel on the schooner 'Lambton' for a trip to Sydney from Port Stephens. Among the passengers were 'Rochier and Merchant to tend the rams'. The Company schooner had to return twice in the next few days because of unfavourable winds, the shepherds going ashore to cut grass for the sheep. The 'Lambton' was finally stranded in Salamander Bay on September 5 in heavy surf, but the shepherds carried the rams ashore on their shoulders, and sheltered in 'a favourable spot' until rescued the next day. (16)

The first Merchant daughter, Sarah Ann, was born 26.8.1831 at Tillegherry (17) near Washpool at the Stroud end of the road to Dungog. There William Barnes, Elizabeth's father, had 'two or three flocks of the Thoroughbred Sheep under his charge'. (18) A flock was any number up to 1,000 sheep, and Barnes looked after them until his death in 1848. (19)

His indenture completed, Richard left the A.A.Co. and appears as 'farmer, Vacy' in May 1883 when Jane was born, and as 'settler and farmer on the Allyn River' for James 1835, Thomas 1837, Harriet Eliza 1839, Caroline Anne 1841, Charles Edward 1842, Susan Matilda 1844 and Mary 1845, while for John 1850 he is 'farmer of Elms Hall' at Vacy.(20) These may be different names for the same farm. At some time in those early years he is reputed to have been a carrier between Parramatta and Sydney, using a bullock drawn dray.(21)

In the early 1850's Elizabeth became interested in the Church of Jesus Christ of the Latter Day Saints, and decided the family should go to the church headquarters at Salt Lake City, Utah, America. They travelled to Sydney in 1856, but Richard and the six oldest offspring went sightseeing and missed the boat.(22) Elizabeth and the younger children remained in America and founded new Merchant families there, with the same confusion over spelling the name Merchant or Marchant. Those left behind stayed on in Australia.(23)

In 1885 the eldest son, William, had selected 237 acres in the Parish of Barford, County Durham, on the south side

of the Paterson to Dungog Road where Merchants Lane is now. In 1857 he married Mary Ann Smith of Kent, England, in St. Paul's Church of England, Paterson. (24) The 1859 Electoral Roll shows him at 'Kempsie', (Trevallyn), while in 1869 he is shown at Big Creek. (25) He worked for a time on the White family dairy farm before moving to Wallarobba. The Electoral Rolls show Richard at 'Elms Hall' and James at 'Cader Idris'. Richard died in 1880, and is buried on the banks of the Allyn River on Campsie Estate. Campsie, Elms Hall and Cader Idris are quite close together, on opposite sides of the river, so the family were near one another, but were about to fan out to other areas.

Between 1855 and 1891 William and his ten children took up another 553 acres around Merchants Lane and Martins Creek areas. (26) William and Mary Ann lost several young children with diphtheria, but Ann and Alice grew up to marry Martin men and live in Martins Creek. Sarah and John never married and farmed at Shingle Splitters Creek, east of Merchants Lane, while James selected land in Big Creek on the western side of Mount Ararat. He married Edith Brooker and had six children of whom Mary, the eldest, lived in Hilldale for a few years from 1943 when there were some evacuations from Newcastle in World War 2. Daughter Edith lived in Newcastle, unmarried; twins Ivy, married, living at Moonan Flat and Bill married to Dulcie Clement, living now in Paterson; James, married, at Gresford; Ellie, married, living at Lochinvar.

James and the family dairy farmed, with the boys milking their quota at an early age, before and after school at Big Creek, and James had a bullock team for some carrying business. After Bill married he worked the dairy farm for a while before moving to Merchants Lane to farm there, and later retired to Paterson. The family still own land at Merchants Lane, and Bill's brother James still has a property near Mt. Ararat.

Richard's son James had married a Scots lass, Mary McKcown, from Summer Hill (27), and had four children, one of whom died at birth and is buried on land overlooking the Ararat Valley on the original 50 acres selected by James in 1864 which he named 'Mount Pleasant'. (28) Mary died in 1869, and daughter Anne went to live with her Aunt, Mrs. Taylor, at Webbers Creek.

James had a team of bullocks and a dray, and carried goods from steamers at Morpeth to out west, bringing back wool and other goods for shipment. When the boys, James and Charles Edward were old enough, he fitted out two more teams and the three teams travelled in caravan until very dry conditions out west caused many of the bullocks to die. Only enough bullocks remained to make up one team. Charles set off for Queensland but his horse died, so

he came home, on foot, carrying the saddle. James Jnr. went horsebreaking, but returned to Dungog and married and settled there.

James Snr. remarried, to Jemima Mannall nee Cook of Maitland, widow of Arthur James Mannall. She already had three children, and bore three more to James Merchant: Richard Leslie, known as Dick, Susan Matilda who married Tom Jupp and lived at Walleringa, and Florence Edith who married Arthur Snashall of Summer Hill. (29)

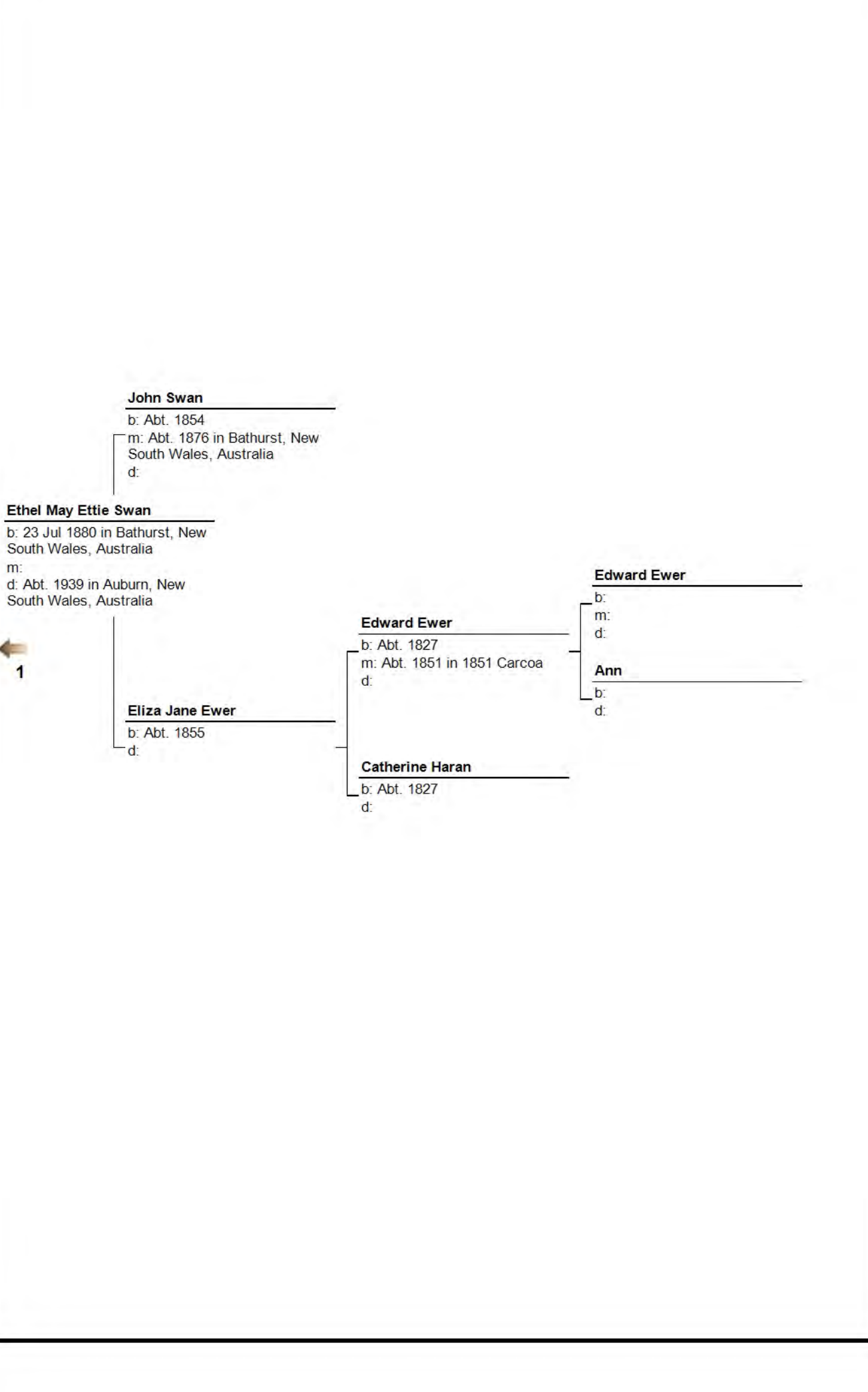
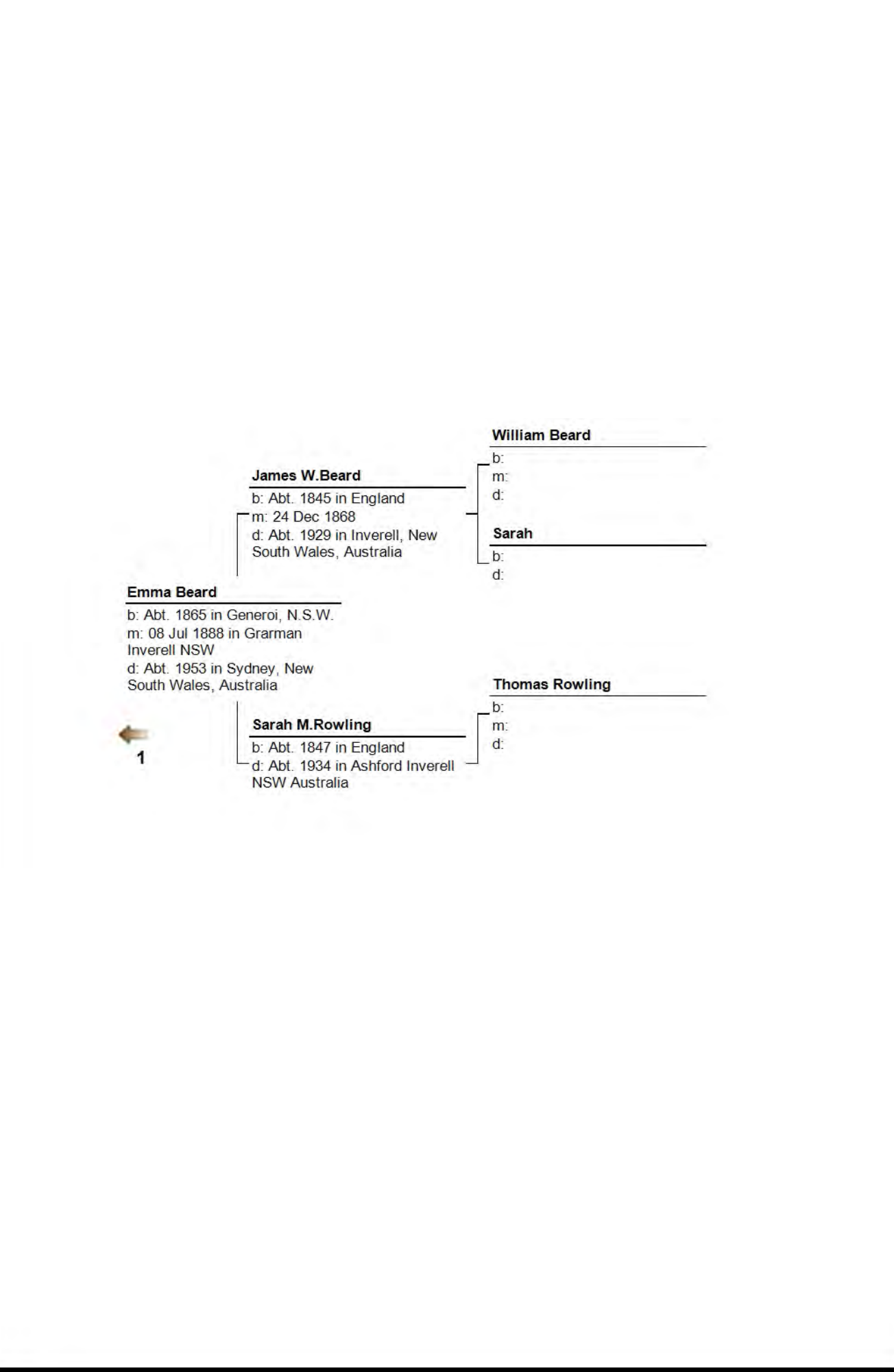
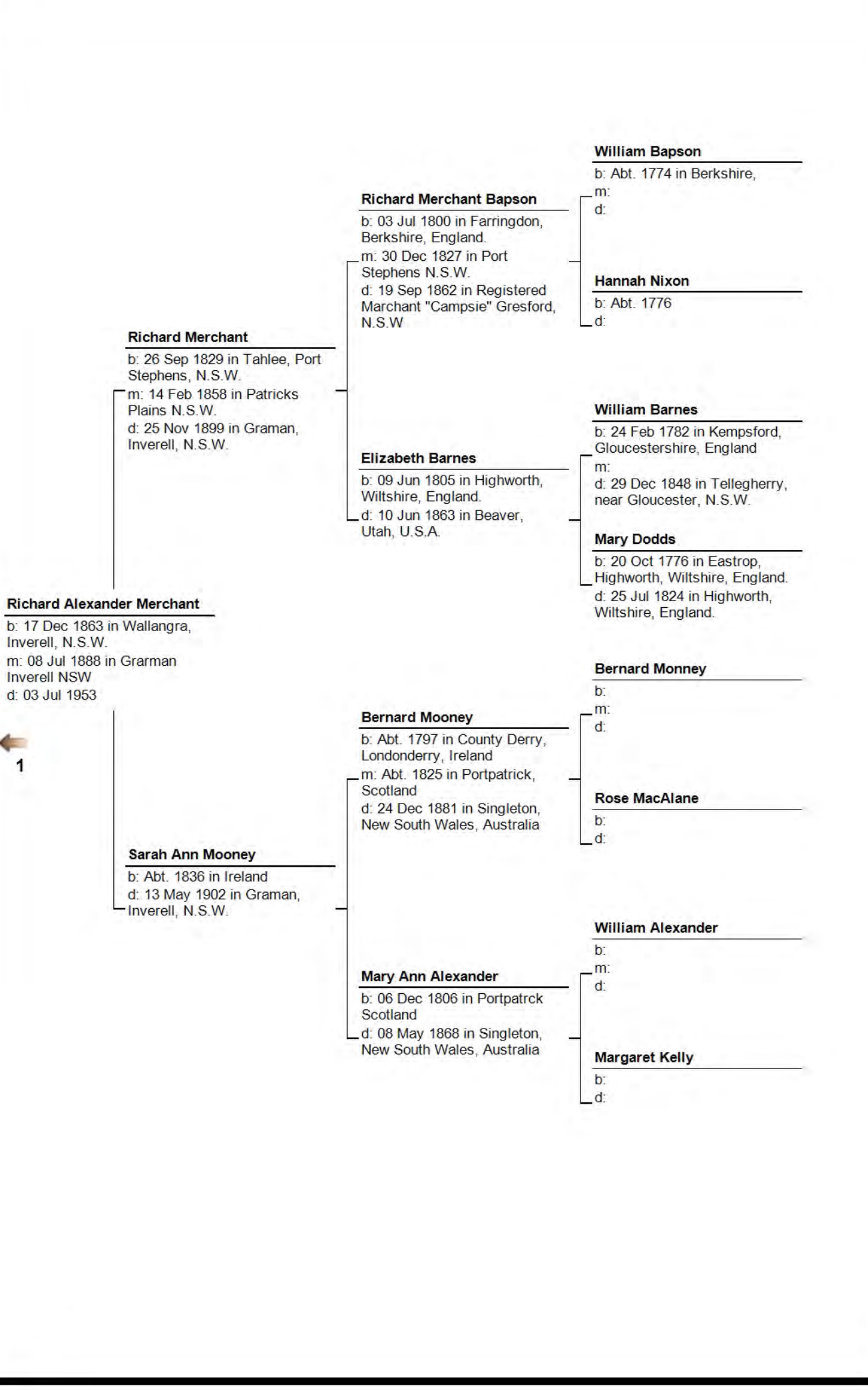
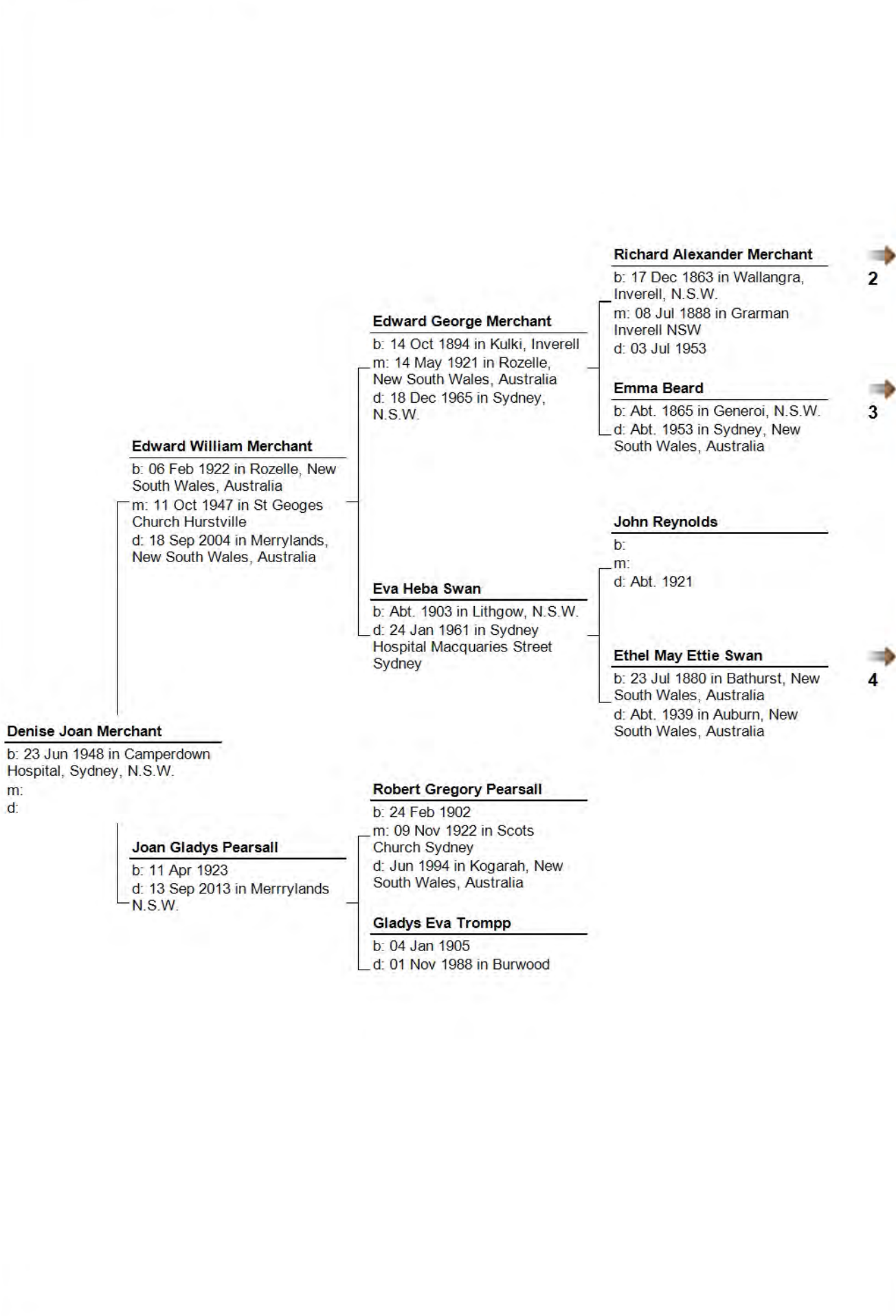
Like William, James and his family worked hard to build up a viable farm. One money maker was the sale of butter at the Paterson Union every Tuesday, one and two pound blocks put up in cheesecloth, and they kept fowls, eggs selling at four pence a dozen. Jemima made bread with yeast made from lemons, baked in a camp oven until she got a wood fire stove, and she made all their candles. She was a fine seamstress, making her children's clothes and going out to other homes to make dresses for women. When the school's sewing teacher was ill, Jemima taught in her place for a few months.

Water for the house was a problem, but they had a slide for the bullocks to haul a 100 gallon tank to Big Creek where there were two good waterholes that are still full of water. The family managed to obtain two square, iron ship's tanks for the house, and later, when dairying advanced, bought galvanised tanks for both dairy and the house. They treasured every drop of water like everyone in the district did.

As the family made money, they bought more land and by 1901 they had 654 acres in the hills on the way to Mt. Ararat. (30) Dick (Richard Leslie), son of James Snr., married Vera Parish of Hilldale in 1927 and built a new home on the Mount Pleasant property which he called 'Verona', only leaving there after their children were born, to try dairy farming at 'Oringa Park', Woodville, on the Paterson River, then at Paterson bridge, and at Vacy from where he retired to Dungog. Of his children, Hazel, Phyllis and Neville married and moved from the district, Alwyn married Daphne Stout (related to the Duck family), and farms at Lennoxton, while Des and wife Daphne have reared seven children on the farm at Vacy and at Hilldale. When the Misses Parish retired in 1966, Des and Daphne took over the Shop and Post Office. Des bought out Ian Eyb's carrying business in 1971 and ran it until he moved the family to Dunn's Creek in 1980.

From the humble beginning of a shepherd background the Merchant family has grown and prospered, withstanding drought and hard times, wars and depressions. It is the memories of happy times with loving families that keep the spirits soaring.

Pedigree Chart for Denise Joan Merchant



PARRY DIARY

Despatches 17 January 1833 74/13

Par: -	<p>cate that the Goods have bona fide been delivered here.</p>
<p>" 36th Private returned by Government incurred</p>	<p>" 40th The Agreement of Richard Merchant with the Co. Merchants Company having expired, he is about to be discharged, his services not being worth one-half the cost of himself, his wife and family. We shall lose in M^{rs}. Merchant (who is Barnes's daughter) a very respectable young woman; but with a large and increasing family her services could not be made available to the Company.</p>
<p>about 12 such on the Estate</p>	<p>" 41st I do not see any prospect of further relief in this way for the present, the remaining dead-weights being too well aware of the advantages of their situation to cancel their Agreements.</p>
<p>" 37th A great reduction made in the Department of Accounts & Writing.</p>	<p>" 42^d In the Box for "City of Edinburgh", you will receive a Requisition for Stores from England for the year 1834; containing nothing more than the probable Annual Supply. The quantity of Iron is large, to supply the demand at Newcastle, where we have now the means of casting our own Waggon-Wheels and Railway.</p>
<p>" 38th</p>	<p>" 43^d I beg leave to recommend that the Shipment of the Stores be so managed as to ensure their arrival here in all February of each year; and also that they be shipped in two Vessels, to avoid the risk of losing the whole.</p>
<p>" 39th Stores Government Stocks & Revenue in part not received</p>	<p>" 44th In the Box will also be found an Estimate of Receipts & Payments for the year ending the 31st January 1834. This document, in connection with what I have already communicated in this and my preceding Despatches,</p>

1860 CENSUS

Page No. 128 739

SCHEDULE 1—Free Inhabitants in Beaver City in the County of Beaver State of Utah enumerated by me, on the 19th day of July 1860. James Bishop Ass't Marshal

Post Office Beaver

Dwelling-house, or other enclosure.	Family numbered within.	The name of every person whose usual place of abode on the first day of June, 1860, was in this family.	Description.			Profession, Occupation or Trade of each person, male and female, over 15 years of age.	VALUE OF ESTATE OWNED.		Place of Birth, Naming the State, Territory, or Country.	Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.			
			Age.	Sex.	White, Black, or other race.		Value of Real Estate.	Value of Personal Estate.					
1	2	3	4	5	6	7	8	9	10	11	12	13	14
		Louisa	10	f					U. S.				
		Chas. W. Swan	27	m					Mo				
1078	969	Wm. Thompson	43	"		Far	350	500	Eng				
		Anna M.	111	f					"				
		Wm.	18	m					"				
		Sal	15	"					"				
		Sarah A.	8	f					"				
		Danl. H.	5	m					U. S.				
		Jasmine D.	3	"					"				
		Emily	15	f					Cal				
1079		Unoccupied											
1080	970	Elihu Merchant	55	f			150	200	Eng				
		Charles	17	m					Australia				
		Mary	44	f					"				
		John	10	m					"				
1081	971	H. J. White	62	"		Scal Teacher	50	100	Eng				

C 2

No 79 Lehi Nov. 10th 1859.

A Blessing by John Murdock Patriarch
upon the head of Elizabeth Merchant Daughter
of ~~Wm~~ and Mary Barnes born June 9th 1805
Highworth Wiltshire England.

Sister Merchant in the name of the Lord
Jesus I lay my hands upon thy head and
place upon thee a Fathers Blessing as did the
Ancient Patriarchs in days of old upon their
Daughters for thou art a Daughter of Abraham
and an heir of promise and the blessings of the
Daughters of Abraham shall rest upon thee
and upon thy children after thee even the Bless-
ings of the Holy Priesthood and the gospel of
Salvation. These Blessings shall rest upon thee
in common with thy husband: From the day

when thou shalt again be associated together and
gathered in the kingdom of Heaven with thy children
Great shall be thy rejoicings in the kingdom
of God when thou beholdest the ingathering of
souls in these the latter days for thou shalt be
entirely and perfectly satisfied to lay this matter
down to rest and thou shalt come forth in
the resurrection of the just and be associated with
the saints of the most High

Ask God the Eternal Father to seal these
blessings with health and strength with Etern-
al life and all needful blessings upon thy head
I seal them upon thee even so Amen

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