

I James Burgess Son of William  
and Martha Burgess Born in the year of  
our Lord 1818. February 25 Born at Bolton. <sup>the</sup>  
Lancashire England. I received a tolerable good  
Education my parents were very Steady  
religious & hard working the head of a family  
and I was the youngest but soon when my  
Father died I was put apprentice to a Joiner  
and after a few years I was half  
then I left and I got a little astray in the  
world for a short time and then I began to  
think about my soul and I went to  
Chapel and then to another but I did not  
think that any of them was the Church  
of God I knew he had only one Church then  
I heard of the Church of Latterday Saints  
which I proved to be the Church of God  
then I joined this Church and began to  
serve the Lord I was Baptised into the

# THE JAMES BURGESS JOURNAL

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*James Burgess*

GREG EVANS, EDITOR  
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## Pedigree Chart for James Burgess

### James Burgess

b: 25 Feb 1818 in Barton, Lancashire,  
England  
m: 29 Apr 1891 in Logan, Cache, Utah,  
USA  
d: 30 May 1904 in Smithfield, Cache,  
Utah, USA

### William Burgess Sr

b: 25 Nov 1775 in Eccles, Lancashire,  
England  
m: 12 Apr 1801 in Eccles, Lancashire,  
England  
d: 25 Jun 1834 in Barton Upon Irwell,  
Lancashire, England

### Martha Barlow

b: 29 Apr 1781 in Eccles, Lancashire,  
England  
d: 27 Jul 1837 in Barton Upon Irwell,  
Lancashire, England

### John Burgess

b: Abt. Nov 1743 in Eccles, Lancashire,  
England  
m: 11 Sep 1767 in Eccles, Lancashire,  
England  
d: Nov 1820 in Eccles, Lancashire,  
England

### Ann "Betty" Holt

b: 20 Mar 1743 in Eccles, Lancashire,  
England  
d: Jan 1829 in Barton, Lancashire,  
England

### William Barlow

b: 23 Feb 1755 in Eccles, Lancashire,  
England  
m: 14 Dec 1777 in Eccles, Lancashire,  
England  
d:

### Anne Wakefield

b: Abt. Aug 1749 in Eccles, Lancashire,  
England  
d: Abt. 1829 in Eccles, Lancashire,  
England

### John Burgess

b: 1717 in Bueile Hills Eccles,  
Lancashire, England  
m: 10 Sep 1742 in Manchester,  
Lancashire, England  
d:

### Mary Williamson

b: 12 Dec 1718 in Eccles, Lancashire,  
England  
d:

### Thomas Holt

b: Abt. 1702 in Eccles, Lancashire,  
England  
m: 24 Aug 1727 in Eccles, Lancashire,  
England  
d:

### Margaret Dobson

b: 1705  
d:

### Thomas Barlow

b: 07 Nov 1714 in Eccles, Lancashire,  
England  
m: 22 Feb 1739 in Eccles, Lancashire,  
England  
d:

### Esther Fields

b: Abt. 1716 in Eccles, Lancashire,  
England  
d:

### William Wakefield

b: 1718 in Eccles, Lancashire, England  
m: 11 Feb 1742 in Eccles, Lancashire,  
England  
d: 1750

### Martha Singleton

b: 01 Sep 1722 in Hawshead,  
Lancashire, England  
d: 04 Nov 1775 in Harthill With  
Woodhall, Yorkshire, , England

James Burgess's Pedigree Chart

### Family Group Sheet for William Burgess Sr

<b>Husband:</b>		William Burgess Sr
	b:	25 Nov 1775 in Eccles, Lancashire, England
	d:	25 Jun 1834 in Barton Upon Irwell, Lancashire, England; Ill on July 17, 1833; Buried June 28 at St. Mary's the Virgin, Eccles
	m:	12 Apr 1801 in Eccles, Lancashire, England; He signed his name, Martha made an X
	Father:	John Burgess
	Mother:	Ann "Betty" Holt
<b>Wife:</b>		Martha Barlow
	b:	29 Apr 1781 in Eccles, Lancashire, England; Father a Millner and lived in Barton according to lanopc.org
	d:	27 Jul 1837 in Barton Upon Irwell, Lancashire, England; Buried July 30 at St. Mary's the Virgin, Eccles
	Father:	William Barlow
	Mother:	Anne Wakefield
<b>Children:</b>		
1	Name:	William Burgess Jr
M	b:	02 Sep 1801 in Eccles, Lancashire, England
	d:	27 Nov 1873 in Barton Upon Irwell, Lancashire, England
	m:	18 Oct 1824 in Manchester, St John, Lancashire, England; Witnesses were William's sister Maria and brother-in-law William Johnson
	Spouse:	Sarah Fletcher
2	Name:	Maria Burgess
F	b:	11 Aug 1803 in Eccles, Lancashire, England
	d:	Bet. Oct-Dec 1867 in Manchester, Lancashire, England
	m:	31 May 1824 in Manchester, Lancashire, England; St. John's in Manchester
	Spouse:	William Johnson
3	Name:	John Burgess
M	b:	04 Jan 1806 in Eccles, Lancashire, England
	d:	May 1807 in Barton Upon Irwell, Lancashire, England; Death record for a John Burgess in Eccles w/father William
4	Name:	Thomas Burgess
M	b:	25 Nov 1808 in Eccles, Lancashire, England; Wesleyan Baptism record says Nov
	d:	07 Mar 1855 in Barton Upon Irwell, Lancashire, England; This date w/o a name is in Peter Burgess Journal; Guess Thomas
5	Name:	Samuel Burgess
M	b:	02 Feb 1812 in Barton, Lancashire, England
	d:	24 Jan 1881 in St Louis, St Louis, Missouri, USA; Addrees was 1508 Decatur
	m:	18 Nov 1832 in Manchester, Lancashire, England; St John's Church
	Spouse:	Elizabeth Clayton
6	Name:	Peter Burgess
M	b:	07 May 1815 in Barton, Lancashire, England; Baptised 18 June 1815 St. Mary the Virgin, Eccles
	d:	24 Feb 1865 in Salt Lake City, Salt Lake, Utah, USA
	m:	06 Mar 1851 in St Louis, St Louis, Missouri, USA
	Spouse:	Mary Alice Rostron
	Other Spouses:	Ann Margaret Esplin(16 May 1841 in St. John's Church, Manchester, England)
7	Name:	James Burgess
M	b:	25 Feb 1818 in Barton, Lancashire, England; Baptised 19 April 1818 St. Mary the Virgin, Eccles
	d:	30 May 1904 in Smithfield, Cache, Utah, USA; Decoration Day
	m:	13 Apr 1845 in Westminster, Windham, Vermont, USA
	Spouse:	Lydia Wyman Stiles
	Other Spouses:	Isabella Lambert(03 Nov 1865 in Pittsfield, Pike, Illinois, USA; James Burgess Journal) Alice Denham(29 Apr 1891 in Logan, Cache, Utah, USA; Married in Temple by President Merrill)
8	Name:	Martha Burgess
F	b:	07 Oct 1820 in Barton, Lancashire, England; Baptized 03 Dec 1820 in Wesleyan Methodist Chapel
	d:	Abt. 1849 in St Louis, Missouri, USA; No record of death; A guess that she died in 1849 cholera epidemic
9	Name:	Rachel Burgess
F	b:	21 Mar 1823 in Barton, Lancashire, England
	d:	24 Sep 1910 in Kaysville, Davis, Utah, USA
	m:	03 Nov 1844 in Nauvoo, Hancock, Illinois, USA
	Spouse:	George Horne Colemere
<b>Notes:</b>		

### William and Martha Burgess's Family Group Sheet

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*[So] on the 27th of September  
we left Manchester and bid farewell to  
our friends and relatives and came on  
to Liverpool and the day following we  
bid farewell to our native land, leaving  
all as it were for the truths sake because  
we believed that God had spoken from  
the heavens and began to call his  
children together from the ends of the  
earth to prepare for the coming of his  
Son Jesus Christ.*

James Burgess's Journal  
1842  
Volume 1 Page 36



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# Introduction

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James Burgess's life spanned 10 decades, including over 50 years of marriage life distributed among three wives who bore him 13 children. His spiritual life was just as varied: raised a Wesleyan Methodist, baptized in 1840 in England into the LDS church, re-baptized in 1863 in Illinois into the Re-organized LDS church which he served until he was expelled about 1874 when he moved to Utah and rejoined the LDS church. He served the church in missions to Wales, Shropshire, Yorkshire, Vermont, and Illinois before settling in Utah where he lived his last 30 years.<sup>1</sup>

If one decade stands out above all the others it is the decade of the 1840's – the decade of his life in which he kept a journal, the diary entries of which would fill a 175-page book. It covers the years 1841 to 1848 when he served missions in Wales and Shropshire (1841), Yorkshire (1842), emigrated (1842), lived in Nauvoo (1843-1844, 1845-1846), and served a mission in Vermont (1844-1845). Serving as a backdrop for it all were an eventful eight years for the LDS church as 6,000 saints emigrated from England, a mob assassinated its founder, saints built the Nauvoo temple before it was consumed by fire, and many of its faithful endured persecution and hardship migrating across half a continent to the Valley of the Great Salt Lake.

This volume includes selected transcriptions that represent about 40% of the diary. Appendices include a chronology of events in the life of James Burgess and three articles - two of which were published in 1863 and 1864 in the RLDS publication *The Saints' Herald* and the third a handwritten report that he wrote in 1880.

I have organized the diary portion of his journal into a prologue and eight chapters and complemented it with six appendices and over a dozen figures, many of which provide maps of the regions in which James Burgess lived and traveled his service to the Church of Jesus Christ of Latter Day Saints and the Reorganized LDS Church.

## Chapter 1 – England and Wales

Chapter 1 covers James Burgess's mission to Wales and Shropshire<sup>2</sup>, England from the 7<sup>th</sup> of January to the 11<sup>th</sup> of July 1841. It begins with a complete transcription of his journal's first 9 pages up to April 20 when saw Brigham Young and other missionaries depart from Liverpool on the *Rochester*. Selections are provided for May through July before the scene shifts to Manchester. *Excerpts:*

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<sup>1</sup> See Appendix 2 for a complete timeline of James Burgess's life.

<sup>2</sup> Although sources refer to the mission as one to *Wales*, Burgess and his brethren spent the majority of their time in England. Oswestry, Ellesmere, Ironbridge, Shrewsbury, and Colemere are *Shropshire* towns. Their few forays into *Wales* (Hawarden, Overton and Welshpool) met with violent responses.

Preaching in Overton, Wales: *We had some men come and [they] tied the door and smoked some sulphur through the keyhole and when we came out they followed us and rung old cans and things after us but we were not afraid of them. ... We ... preached ... to a large congregation they were very rough they threw stones through the windows and kicked up such a row in the room they began to push and shout and scream. ... They threw stones at the windows and tied the door and broke the lock off the door...*

Preaching in his Barton, England: *I went to Barton again to preach ... and a great many came to hear me, I being a native of there and always being amongst the Methodists. They came to hear me a many for curiosity. Yea, there was a great many more than the house could hold and preached unto them the Gospel of Jesus Christ and because it came in contact with their opinions they were very much grieved at me ...*

Reflecting on the first 3 months of his mission to Wales and Shropshire: *I have had to suffer greatly both in body soul and mind but nevertheless I feel thankful to the Lord that he has brought me through it all although it has been with great difficulties. I feel also to rejoice that the Lord has blessed me with speech when I have come to stand before the people. ... If I should have to go in prison or to lose my life I am determined to go ahead by the help of the Lord. Yea [even] if it should cost me to lose my life.*

## **Chapter 2 – Manchester**

Chapter 2 covers the five weeks in the summer of 1841 that James traveled and preached in and around Manchester where he was born and his brothers and sisters lived. It provides a complete transcription of his journal's six pages. *Excerpts:*

Preaching to Methodists: *There was a great many Methodists there of my old acquaintances there and when I had done they began to rage very much and a Methodist preacher got up and spoke very much against the true Gospel of Jesus Christ*

*We called at Eccles and a very happy meeting we had. It caused my heart to rejoice to meet with my brethren and sisters and hear them tell how the Lord was blessing them.*

## **Chapter 3 – Wales and Shropshire**

Chapter 3 covers the five months from August 1841 to December 1841 that span his second mission to Wales and Shropshire. The transcription is limited to one interesting episode out of the diary's 25 pages devoted to this period. *Excerpt:*

Granting forgiveness: *There was some very respectable people came hear me. ... I was on a chair. There was a man behind me [picked] up the chair threw me down and I let on my left hand and knocked my wrist out ... this caused great excitement ... He asked forgiveness ... a great many came to see me although I was suffering under great pain. Nevertheless my heart did feel to rejoice to see the Lord open the hearts of the people.*



## Chapter 4 – England to Nauvoo

Chapter 4 covers the two plus year period that began in England and ended in Nauvoo, Illinois and includes his return to Manchester, mission to Yorkshire, Atlantic crossing, three months in St Louis, and first year in Nauvoo. Unfortunately for us James devoted a relatively few 18 pages to this extended and eventful period. The transcription contains several interesting episodes. *Excerpts:*

Leaving England: *Within this last few weeks there has been great rioting in various parts of England even in this town there has been great excitement this morning being the 20<sup>th</sup> of August 1842. Shortly after this leaving Leeds I came on my way to Manchester being the distance of about 40 miles. When I got here I began with my brother Samuel and my sisters to prepare for emigrating for America to the land of Zion.*

Arriving in Nauvoo: *We left St. Louis on or about the first of April for the City of Nauvoo. We had a tedious passage upwards of a fortnight in coming up the river the distance of about 250 miles. At length we found ourselves in the place where we had longed to be a length of time. Truly our hearts did rejoice the day after we got here we heard the Prophet Joseph Smith deliver some council and instruction to the Saints...*

## Chapter 5 – Nauvoo to Vermont

Chapter 5 covers the 80 days James and fellow Mormon missionary Alfred Cordon walked the 1100 miles from Nauvoo to the Vermont-Massachusetts border in the spring and summer of 1844. Eighty daily *dated* entries set these 23 pages a part in his journal. This chapter provides a complete transcription of his account of his walk across America, culminating in his arrival in Vermont in July of 1844, a month after Joseph and Hyrum Smith were assassinated in Carthage, Illinois. *Excerpts:*

Encountering hatred: *We took shelter in the woods for a while then carrying on to a ... Tavern keeper ...he commenced railing against the Mormons and said if he had power in the county he would not let Smith have one vote and further said if Joe Smith should get elected president he would go to Africa. ... We then left him and ... called at a Mr. Thompson's for shelter from the rain. A soon as he found we were Mormons [he] began to insult us and said it Joe Smith got elected he knew a man that would shoot him.*

Realizing the fruits of hatred: *At the present there is much excitement in the newspapers about the Mormons at Nauvoo they say that Joseph and Hyrum Smith have been shot by a mob. There is much prejudice exists among the people against Latter-day Saints as a people but truth will prevail.*

## Chapter 6 – Vermont and New Hampshire

Chapter 6 covers the nine months that Burgess served as a missionary in the Connecticut River Valley in southern Vermont and New Hampshire preaching in towns with names Bellows Falls, Westminster, Walpole, Athens, and Gilsum. James wrote 30 pages and this volume contains selected passages that include reflections on the death of the Smith brothers and his marriage to Lydia Stiles. *Excerpts:*

Reflecting on Joseph and Hyrum Smith: *The thoughts that we had lost the association of our two beloved brethren for a season pain'd our very souls but we have a hope the time not far distant when we shall meet them again. ...They are freed from the troubles and persecutions of this ungodly generation. They have spent a life of toil and suffering in striving to establish peace and righteousness in the land. For this cause have been call to pass through greatest trials and sufferings which was more than mortal man could bear, but they were upheld by him who rules in the heavens above and in the earth beneath. But now they are gone and left thousands to mourn their loss.*

Comparing New England to England: *The manners and the customs of the people of this country are somewhat different to what they are in England. They are more equal. There is not that pride amongst the rich as what there is in England. Also the people are more free and sociable. Their manner of living is somewhat different, too, having 3 meals a day in summer and 2 in winter. This is I believe about a general thing. They live a good deal on fruit and flesh meat most especially in winter.*

## Chapter 7 – Nauvoo

Chapter 7 covers the last nine months of 1845, including the terrible summer of 1845 in Nauvoo when dispirited saints died of disease by the hundreds, including his brother Peter's wife and son (inexplicably omitted from James's diary) It ends in December with the arrival of James's first child, a son William. A complete transcription of all 16 pages in the journal is contained in Chapter 7. *Excerpts:*

Sickening summer: *No sooner had we just got settled in our habitation than the power of sickness enters it and seizes my wife and continued with her about three months or a little more her sickness was principally the fever and ague. Her sickness confined me at home most of the time and in the course of the time my health was not very good.*

Evacuating Nauvoo: *About this time there was considerable excitement in and about the city of Nauvoo. Mobs having collected showing their determination to drive the Saints [out] and take possession of the city. At this time the majority of the Saints had moved off West. Consequently there was but few left. The mob left Carthage and pursued their way for Nauvoo well armed and prepared for a fight. They camped near the city and finally a fight took place between them and the Saints and new settlers. ...There was 3 of the Saints killed, 2 men and one boy.*

## Chapter 8 – Vermont

Chapter 8 covers the entirety of 1847 and 1848 – the first two of what would be about fifteen years James lived with Lydia, his mother-in-law, and family in Vermont. The journal devotes 33 pages to this period. A selection of episodes is transcribed, including the entirety of the last four pages of his journal. *Excerpts:*

A disastrous fire: *In the course of the evening our shop took fire over the blacksmith shop of some cause or other including my chest and tools together with some manufactured work on my part and considerable property besides [the] shop belonging to Brother Stiles. ... My tools and work was upstairs which was all burned to ashes. I made three attempts to save them, but all in vain, the fire being so furious.*

In Nauvoo: *I received a letter from my brother Peter in St. Louis, Missouri. It states that they are all generally well and doing well. He says that he has visited Nauvoo this fall and found it a lonely deserted place. My house by some evil disposed person or persons is almost tore all to pieces. The windows [and] doors took out and the fence removed from around the lot so from the appearance of things it is not worth \$1 to me.*

### A Note on Editorial Procedure:

The handwritten manuscript is legible but lacks punctuation and most capitalization. I retained capital letters wherever they appeared, organized the text into sentences and paragraphs, and corrected most of the misspellings, including proper nouns - wherever I could be certain of the correct spelling of a name or place.

Text within brackets is either added text or my best guess of an illegible word. Ellipses within brackets [...] represent a totally illegible word or words.

Numbers in bold brackets (e.g., **[10]**) inserted into the text represent the beginning of a new page and are identical to those used in the LDS church library's document.

A “//” entry marks the separation between the last word on the left hand side and the first word on the right hand side within a single journal page.

Bold text (e.g., **Peter**) is used whenever the journal names one of James's relatives. All paragraph headings in bold text (e.g., **April 1842**) are my additions.

### Acknowledgments:

My thanks to the *Church History Library* of the *Church of Jesus Christ of Latter Day Saints* for making accessible on-line the handwritten manuscript and David Ellison of the LDS Menlo Park Family History Center for making me aware of this resource.

Greg Evans

Los Altos, California, May 2015



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# Prologue

December 1840

[5] *First Book of record of the life of James Burgess Elder of the Church of Jesus Christ of Latterday Saints baptized October 19<sup>th</sup> 1840 in Manchester England*

[9] I, James Burgess, Son of William and Martha Burgess, born in the year of our Lord 1818, February 25. Born at Barton [Mile] Lancashire, England I had tolerable good education my parents were very Steady religious characters they had nine of a family and I was the youngest but two when my Father died I was put apprentice to a Joiner and Stayed about four years and a half. Then I left an[d] I got a little astray in the world for a short time. Then I began to think about my Soul and first to one Chapel and then to another, but I did not think that any of them was the Church of God. I knew he had only one Church. Then I heard of the Church of Latter day Saints which I proved to be the Church of God. Then I joined this Church and began to serve the Lord I was Babtised into the // Church of Jesus Christ of Latter day Saints on the 19<sup>th</sup> of October 1840 and then on the 18 December 1840 I was ordained a Priest to preach and teach the fullness of the Gospel of our Lord and Savior Jesus Christ which I proved to be the Church of the living God.

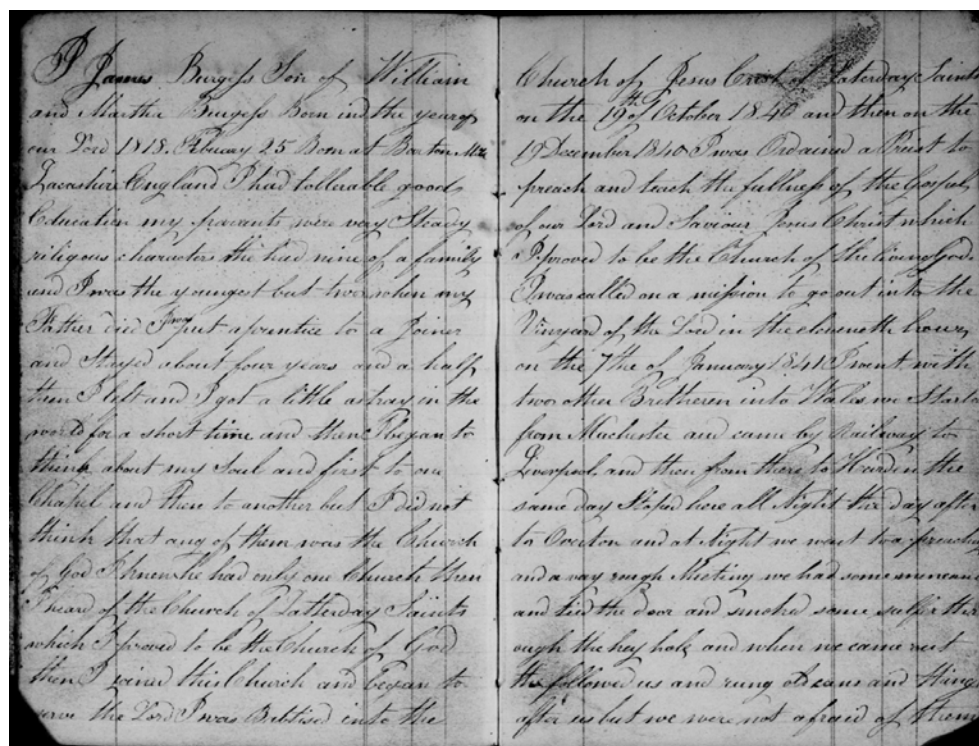


Figure 1 – Prologue and Beginning of Journal - Page 9 of Manuscript

# Chapter 1 – England and Wales

## January 1841 to July 1841

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### January 1841

[9] I was called on a mission to go out into the Vineyard of the Lord in the eleventh hour on the 7<sup>th</sup> of January 1841. I went with two other Brethren into Wales we started from Manchester and came by Railway<sup>3</sup> to Liverpool and then from there to Hawarden the same day. Stopped here all night the day after in Overton and at Night we went to a preaching and a very rough Meeting. We had some men come and [they] tied the door and smoked some sulphur through the key hole and when we came out they followed us and rung old cans and things [alt: hinges] after us but we were not afraid of them.

### February 1841

[10] Then we came to Overton. Then on the Sunday Brother Burnham and I came to Lightwood Green and preached there then we went to Ellesmere and preached at night to different villages round about until the 22<sup>nd</sup> of February then Brother Henry Royle<sup>4</sup> and I went [to] Oswestry and preached twice on the Sunday then day after we went to a Village called the Canary [?] and preached there at night and the day after went to [Rwalon] and preached there at night and Stayed all Night and then we came to Oswestry<sup>5</sup> and began to preach in the Market Day we were very sorry for the second time we had from four to five hundred people round us then at night we preached in our room to a very large congregation and the same night we came to Ellesmere // and the day after we went to Colemere<sup>6</sup> to see some of the Saints and we had prayer meeting at night we Stayed all night with them and the after we went to Overton to meet the other Brethren begin Saturday then Brother Mahon and I went to Ellesmere that night and the day after being Sunday we went Oswestry and preached in the afternoon and evening and Stayed all night and then on Monday we went to the Canary and preached at night and we had some opposition but we did not mind them it was in a house where we preached and we had a very large congregation there was more then Life get in the house and after the preaching we came back to Oswestry and I stayed all night and then the day after he went to a place called [Slatton] and preached to a large [11] congregation in a house and stayed all night.

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<sup>3</sup> New rail lines, including one to Oswestry in Shropshire first opened to passenger service in 1840

<sup>4</sup> Henry Royle, the first official Mormon emissary to Wales, having been given his commission at a conference on October 6, 1841, just two weeks before James himself was baptized into the church.

<sup>5</sup> Oswestry was an important market town and a border town a few miles from Wales in Shropshire.

<sup>6</sup> Oswestry, Colemere, Ellesmere, Whittington are Shropshire border towns in England near Wales.

## March 1841

After we came back to Oswestry and preached at night in our road into a large congregation they were very rough they threw stones through the windows and kicked up such a row in the room they began to push and shout and scream. We thought about the Apostles when they were in the flesh preaching. We did not mind them; it is principally those that have a form of Godliness and they deny the power thereof.

We stayed all night and the day after we came to Ellesmere and preached at night and the day after we went to Colemere and we met with Brother Burnham. Brother Royle and we had a prayer meeting and there came a mob of rough men about twenty or more of them. They came to [the] side // of the house with old cans and pipes and [...] and all manner of tinkling things. Brother Burnham and Royle stayed all night. Brother Mahon and I and another Brother came to Ellesmere about three miles and the mob followed us all the way driving us before them like band of music, close to our heels, but we were not afraid of them. They would have abused us if they had power but the Lord would not permit them to harm us and we stayed in Ellesmere until the Sunday.

Then Brother Royle and I went to Whittington and preached in the open air in the morning after we went on Oswestry and preached in the afternoon and night then on the Monday following we went to the Canary and preached to a very large congregation out-of-doors, it being moonlight and the house being too small and they [12] [loged] us all night and then the morning following we went to a place called Welshpool and when we got there we found a very nice little town and we tried to get a room for preaching in and we had thought of preaching in the street and then we tried to get a Chapel and we had to see three or four of the members and these we got liberty to have the Chapel then we went to see the bellman and we not find him and it was got so late we could not preach that night .

Soon we got liberty to have it on the Thursday week then the morning following we came back and on our way in same through a village called [M...] and we preached out-of-doors about one o'clock in the afternoon then we came on our way to Oswestry and preached in our room at night to a very large congregation and very unruly they were. They threw stones at the windows and tied // the door and broke the lock off the door and in the morning following we went to Colemere to the conference.

*Minutes of the conference held in Ellesmere on 11 March 1841* Opened by Elder Burnham by singing and prayer. Moved by Elder Royle and seconded by Brother Roberts that Elder Burnham proceed as chairman of the conference. Moved by Elder Burnham and seconded by Brother Mahon that Brother Price be [made] clerk of the conference. Moved by Elder Burnham and seconded by Elder Royle and William Reeves be ordained a priest of the Ellesmere and Colemere Branch. Moved by Elder

Burnham and seconded by Brother Royle that Charles Smith be ordained teacher. Moved by Elder Burnham and seconded by Elder Royle that Brother Holmes be ordained Deacon. Then we went on with the business, the number of members in [13] Overton branch consists of ninety-nine members- two Elders, four priests, one teacher, [and] one deacon. The number in Ellesmere branch consists of twenty members -one priest, one teacher, [and] one deacon. The number of [Hawarden] branch consists of thirty-five members - one Elder, one priest, one teacher, [and] one deacon. Then the meeting was principally for asking questions and giving instruction. Elder Burnham gave some instruction in the meeting concluded with singing and prayer.

Then the morning following Brother Royle, Brother Mahon and I came to Oswestry to see for some information about us being so much [interrupted] in preaching in our room. We summoned two or three up before the magistrates but we could make nothing of them because we had not justice done. Then on the Saturday we went to Overton for a funeral of a Brother and // the same night Brother Royle and I came to Ellesmere and on the Sunday morning following we went to Whittington and preached out of doors in the forenoon. Then we went to Oswestry and preached in our room in the afternoon and at night and very good meetings we had and stayed all night.

On the Monday we went to a village called the Canary and preached out of doors at night. Then we came back to a Oswestry and in the afternoon we went to a village called Lanshillin but we could not get a chapel to preach and we stayed all night. The day following we came to Oswestry and preached in our room to a very large congregation.

The following we went to Welshpool and preached at night in the Baptist Chapel to a pretty fair congregation. The same night we had to travel fifteen miles after preaching to Oswestry the day following [14] day being Friday to see some of our brethren and Sisters and stayed all night with them. The day following we went to Overton and met with Brother Young, Burnham, Cooke, and some other brethren. We took Council. Brother Cooke and I went to Ellesmere. The day following being Sunday we went to Oswestry and preached in our room to a very good congregation. Stayed all night. The day the following we went to Overton to meet with many of the brethren and Sisters there. Some of them proposed about going to Zion<sup>7</sup>. The same night Brother Cooke, Royle, and I went to the Cloy to stay all night.

The following we came back to Overton. We took council that Brother Cooke and I go to Houlton to preach. We preached to a very civil congregation. Stayed all night. // Brother Cooke went off to Herndon and I went to [Coninin] Wood then I went to [Richmond] to preach and preached. Then the following morning I came to Overton, met with Brother [Aloch] and we went to Oswestry to meet with Brother Royle at a discussion which had been agreed on the week before by the Methodists and us. The

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<sup>7</sup> Reference to going to Zion would be about emigration to Nauvoo.

discussion commenced on the 25<sup>th</sup> of March 1841 at half six o'clock, commenced by Brother Royle and his opponent Reverend. Brother Cooke spoke first [and] then his opponent. They each had a chair man and they had a third person to conduct the meeting. The agreement was that the Bible was to be the test. Brother Royle spoke from the scriptures but his opponent would not stick to the scriptures so they wanted to meeting to be given [15] to their side so they put it by show of hands but it happened that we got the most on our side. The discussion was to continue two nights but they run off their agreement. We went to them the following morning but they would not stand to their agreement so we left them and in the afternoon we went to see them again and they told us that we could have the room again and they would meet us on the same terms so we went to the room at the appointed time. When we got there they were a great many people but they made an excuse and said they could not get the key of the room so we could not have a meeting. Then we told the people that we should have a meeting in our room at seven o'clock so we attended and a very great congregation we had. A great // and many more then the room would hold.

#### **April 1841**

The morning following we went to Overton, met with Brother Burnham, then we concluded on our appointments for Sunday, then Brother Royle and I went to Ellesmere. The following being Sunday Brother Royle went to Oswestry and I stayed in Ellesmere and attended the church meeting in the afternoon and at night I preached in our chapel to a very good congregation. The day following Brother Royle and I went to Colemere to see the brethren and Sisters and came back Ellesmere. The day following we went to Oswestry and preached at night in our room to a very attentive congregation, came back to Ellesmere the same night. The day following we went to the Cloy. Stayed all night. The morning following we set off for Manchester. We got in [16] Liverpool and stayed all night. The day after we came by the railway to Eccles and called to see the brethren and Sisters. The day following we came to Manchester and stayed a day. On the Sunday night we went to [Duttons field]. On the Monday I went to preach in Ashton. Brother Royle preached in Newton. On the Tuesday we came to Manchester to the conference in the Conference Hall on Garrett Road. The day following we went to Eccles and preached at night. Then after preaching we went to Pendlebury, stayed all night, and then we went to Stockport and preached. After preaching we went to Worsley and preached at night. The following day we got to Stalybridge and preached on the Sunday. On the Monday // we came to Manchester and stayed a day or two.

On the Wednesday I heard that a companion of mine was dead with a very short illness. His name was William Parr. I was quite shocked when I heard of his death for he was a [likely] young man for life. It grieved me to the very heart. I understood he had been wanting to see me very much before he died and [it] grieved me very much when I heard he was dead on the Thursday morning. I left Manchester and [went] to Barton to see him. Then I called to see some of **my relations** and I came back to Manchester. The day following I went to Barton again to preach. I proceeded



to get a chapel but I could not succeed but I preached in **my brother's house**. I let [17] the inhabitants know and a great many came to hear me, I being a native of there and always being amongst the Methodists.<sup>8</sup> They came to hear me a many for curiosity. Yea, there was a great many more than the house could hold and preached unto them the Gospel of Jesus Christ and because it came in contact with their opinions they were very much grieved at me because I preached unto them the Gospel and told them that it was a message from the Almighty that he had set his hand the second time to recover the remnant of his people Israel which had been scattered among all nations. Yea and it caused great excitement among them. Yea I have proved the word of God to be sharper than a two-edged sword. Then the same night I came // back to Manchester and stayed there until Monday.

I came by the railway to Liverpool with my **Aunt and Uncle and Cousin Walker**<sup>9</sup> which were intending to emigrate to America but when they got to Liverpool, the ship being full and more passengers than it could take, they were obliged to stay or go in another ship but they would not so they returned back at night by the railway to Manchester again and I stayed in Liverpool and saw some of the Brethren the twelve<sup>10</sup> before they set sail for America.

On the Thursday morning set off for Wales. I came by the railway to Chester then I walked to Overton the distance of about 18 miles. I to Brother Prices and after I went with some of them to a meeting at the Cloy I stayed there all night.

**April 1841 to July 1841 [V1-18 to 35]** Gap in transcription. Excerpts:

### **April 1841**

[19] The day following we went to Overton and met with Brother Burnham and Brother Cooke and some more of the brethren and Sisters. At night three of us spoke a little out-of-doors in Overton and it disturbed our enemies very much, but we did not mind them, for the gospel must be preached, so the same night Brother Royle, Cooke, **Colemere**<sup>11</sup>, and I came along to Ellesmere and stayed all night. The following morning Brother Royle and Cooke went to a Oswestry and **Brother Colemere** and I went to [Perchell] and preached out-of-doors in the morning. After we returned back to Ellesmere and after dinner we preached in the open air there.

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<sup>8</sup> Several siblings were baptized in Barton's non-conformist Wesleyan Methodist Church. Several of his mother's siblings' children were also baptized in the Wesleyan Methodist Church and two of his Brother Samuel's children who died in infancy were buried there. James may have been raised in this Methodist church. Later in his journal he refers to meeting up with his former Methodist friends.

<sup>9</sup> "Aunt" is James's mother's sister Mary Barlow and "Uncle" is Thomas Burgess (no relation). They had a daughter Catherine who married George Walker, becoming "cousin Walker". The young couple had four children when they emigrated, probably with James in 1842. Catherine died in 1847 in St Louis, possibly in childbirth. By 1870 Thomas lived with James's brother Samuel on his Illinois farm.

<sup>10</sup> The twelve sailed in April 1841 on the ship *Rochester*. Its leader was Brigham Young.

<sup>11</sup> George Colemere, future husband of Rachel Burgess. This entry proves he did not emigrate in Sep. 1840 – misinformation in many LDS records. LDS records state he was baptized by Henry Royle in Lightwood Green, England in Nov. 1840 - probably correct.

We attended the church meeting and it night we went to Colemere and preached in the open-air to a very good congregation, but // there were some young men which were very rude, so after preaching we returned back to Ellesmere and stayed all night and until the eighth of 8 May which Brother Royle and I went to Overton and returned back Ellesmere the same night. The day following being Sunday Brother Royle and Smith went to Oswestry to preach and I and **Brother Colemere**<sup>12</sup> went in the morning to [Perchell] and preached in the open air.

## June 1841

[28] The day following we came on our way to Oswestry this being the 19<sup>th</sup> of [June] 1841. I shall now begin to state the distance of my travels. I must say I have been much traveling for this few weeks and not had much food in the time while I have been preaching in these different towns. I and my Brother Cooke have had to beg our bread or we might have perished. The people are so hard and treacherous but they must have the gospel preached to them.

## July 1841

[35] This day being Saturday the 10<sup>th</sup> of July. I now commence to state a little of my travels. I can truly say for this last 2 or 3 months I have had to suffer greatly both in body soul and mind but nevertheless I feel thankful to the Lord that he has brought me through it all although it has been with great difficulties. I feel also to rejoice that the Lord has blessed me with speech when I have come to stand before the people. Also I feel [to rejoice] and am determined to go ahead by the help of the Lord our King. I have had much traveling and it has been with great difficulties we can get to the people but the gospel must // be preached as the savior has said in all the world for a witness then shall the end come. I feel for my part to do all that lies in my power. If I should have to go in prison or to lose my life I am determined to go ahead by the help of the Lord. Yea [even] if it should cost me to lose my life.

This day be Sunday 11 July 1841 Brother Cooke having took us to a house in a Oswestry for his family. Brother Cooke preached in the morning and I spoke a little in the afternoon. Brother Cooke left Oswestry and went to the [Port] to preach so I stayed here all night having received a letter from Manchester from my cousin for me to go over [there], so the morning following I came on my way to Ellesmere the distance of 8 miles.

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<sup>12</sup> George Colemere was born in Ellesmere, Shropshire, England and so his visits to Ellesmere were to his hometown. Perhaps James's relationship with Colemere on his visits with him to Ellesmere and other Shropshire towns contributed Colemere's meeting (and later marrying) James's sister Rachel.



## Chapter 2 - Manchester

July 1841 to August 1841

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### July 1841

[36] Stayed all night [in Ellesmere]. The morning following I came on my way for Manchester, came on my way and walked to Chester being the distance of 23 miles then I came by the railway to Liverpool, then I came by the railway to Manchester this being the 13th July 1841. I stayed in Manchester and round about until Sunday which Brother Walker and I went for when we got there, there were some of the Eccles brethren and Sisters. There, one Brother [Harris] has been speaking. As soon as we got there he gave way for me to speak [and] so [I] commenced speaking and pretty good attention I had. Only there was three or four of the Methodists which began to rage and wanted to contest but I would not contend with // them. I give it out that either I or some of my brethren would preach here again tonight at 5 o'clock so we met them and came to my **brother-in-law**<sup>13</sup> and got dinner and we came on our way to Eccles and after the church meeting after this we came on our way to Barton again and I preached again unto them and a great many came and the Lord to bless me with Liberty of speech to them. To him be all the glory. I heard that some of the Methodists were going to give me a good hearing for bringing them a message of [...]. I perceived they could not [endure] sound doctrine is being in my own country where I was bred and born.

A great many of the [37] people seemed quite surprised to hear me preach the gospel of Jesus Christ it only being about 10 before when I was carrying on in my witness. After I had finished preaching many brethren which were with me we returned to Eccles and I preached again at Eccles. After preaching we returned back to Manchester and stayed all night. The day following I and **my sister**<sup>14</sup> came on our way to Stockport to see our **brother Peter**. We stayed here until Wednesday morning which I returned back to Manchester then I attended a meeting in Salford and I spoke a little and bore my testimony to the truths of the Gospel of Jesus Christ and my sufferings where I have been laboring in Wales. After this I stayed in Salford and Manchester until // Sunday this being the 25 July 1841 which I preached in that Carpenter's Hall this thing in the morning. In the afternoon I came on my way to Eccles with some of my brethren and Sisters to a [camp] meeting. Some of my Brethren spoke in the afternoon and I myself spoke in the [also] some of my Brethren, too, It being in the open air my Brethren and Sisters from Manchester set off home and I came on my way to Barton and stayed all night.

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<sup>13</sup> William Johnson, husband of James's sister Maria. He was a carpenter and lived in Barton.

<sup>14</sup> Most likely Maria, but also could be Rachel or even Martha.

The day following I returned back to Eccles with some of my Brethren and Sisters from Pendlebury. I preached at Eccles and stayed all night. The day following [38] I went to Barton it being the place where I was brought up and I preached in the evening in the Higher Croft. There also was some of my brethren with me from Eccles. I preached a long time to them and pretty good attention I had until towards the last. There was a great many Methodists there of my old acquaintances there and when I had done they began to rage very much and a Methodist preacher got up and spoke very much against the true Gospel of Jesus Christ and very much [did the professors] of religion rage, but he did not make me discouraged. It did make my heart to rejoice when he had done speaking. I told him and the people that if they would open a chapel I would meet // either him or any man Barton and we would discuss our principles but the Bible should be the test I wouldn't not have man's opinion nor newspaper stories but he said he did not want to discuss. Some cried out that was right and that I had spoken nothing but what was truth when I saw them to rage and tremble so much it convinced me that they was on a sandy foundation. So after this I left and stayed all night in Barton.

#### **August 1841<sup>15</sup>**

The day following I return to Manchester, stayed here until Sunday which I attended the Carpenter's Hall in morning and afternoon. At evening three or four of my Brethren came on our way to Oldham. When we got there I preached. The reason we came was on some [39] business of a Brother which was said he had been transgressing but we could not settle it that evening but he was suspended until it was settled soon returned back to Manchester stayed all night this being Sunday it being the 1<sup>st</sup> of August 1841. On the day following being Monday I preached in the evening at Samuel Coopers in Ordsall Lane. The night following I attended a meeting at Brother Walkers. The day following being Wednesday I came by the railway to Bolton, preached in the evening in the room which the Saints occupied. Stayed all night. The evening following I preached in the marketplace in Bolton to a great many hearers and very good attention. After I had finished // there was two fellows came and wanted to contend with me but I said very little to them. I came with the brethren and Sisters and stayed all night. The day following I returned back to Manchester with Brother Cooks, he being the presiding Elder over the church in Bolton. In the evening I attended the council in Hart Street. Stayed here in Manchester all night until Sunday which Brother William Miller and I went to Gravel Lane between Oldham and Rockdale. Preached in the open air. After this we came to Oldham and came with another Brother to Manchester. Stayed all night.

The evening following I attended a preaching in Ordsall Lane. Tuesday night I baptized a primitive Methodist and Wednesday evening I attended prayer meeting. On Thursday I came with [40] my [tent] to Bolton to see **some of our relations**. We called at Eccles on our way back and attended the prayer meeting and a very happy

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<sup>15</sup> The 1841 UK Census lists a James Burgess (age 20-24), Joiner, in Little Alport in Salford. Also listed are an Ann Burgess (age 20-24) and Catherine Burgess (age 7). Their relationship is a mystery.



meeting we had. It caused my heart to rejoice to meet with my brethren and Sisters and hear them tell how the Lord was blessing them. Yea, it does cause my heart to rejoice. After the meeting we came on our way to Manchester and stayed all night. The night following I attended the council meeting in Hart Street. After the meeting I returned to Brother Walker's and stayed all night. They following I came on my way to Stockport to see **my brother**<sup>16</sup>, stayed all night. The morning, Sunday, which I and **my sister**<sup>17</sup> came on our [way to] Stalybridge to visit some of the brethren and Sisters, also to hear the Brother Pratt preach in [Forister] Refuge, which is occupied by the Saints. Between dinner and the afternoon // service some of went out in the street and sang a hymn. Then I began to speak. I had not been speaking long before it came on a shower so I gave up and we returned to the room. Heard Brother Pratt preach. After the meeting evening service we returned with the some of the Sisters Royles. We came on our way to Stockport. We left them on our way and came to Stockport. Stayed all night.

The morning following we came by the railway to Manchester, this being 16<sup>th</sup> of August<sup>18</sup> 1841. On the day following I came on my way to Barton to see some of **my relations** and returned back to Manchester the same day and attended a meeting at Brother Walker's in Salford. Stayed all night. The day following I came on my way to Pendlebury and attend a meeting of the Saints a night. Stayed all night with them. The night following **[41]** I preached for them in the open area very good attention I stayed all night with today following came my mind all way to Manchester and attend the council meeting tonight in Hart Street after then returned to Salford. Stayed at Brother Walker's all night and until Sunday which [Brother] Walker, a Sister, and I came on my way Eccles to attend a church meeting. In the afternoon and evening we came on our way to Barton and some of the brethren and Sisters and I preached in the open air to very attentive people. After preaching we returned back to Eccles and I preached again. After this we returned back to Salford and I stated Elder Walker's all night. The day following I came on my way to Pendlebury and preached for them evening. Stayed all night. The day following I came on // my way to Eccles and preached in the evening.

After preaching I came my way to Barton. Stayed all night. The morning following I came on my way to Manchester, stayed until Thursday morning which I came on my way by the railway to Liverpool. Stayed all night. The day following I came on my way to Overton and stay all night at like Lightwood Green. Met with some of the brethren and Sisters and seeing them getting very well he gave me encouragement and caused my heart to rejoice. Also meeting with Elder Royle which was on his way to Manchester to visit his friends. He wanted me to take up his appointments until he returned so I agree to do. Then came on my way to Colemere and called in Ellesmere at one of the Sisters, then came on my way to Colemere and stayed all night at Brother [Bathy].

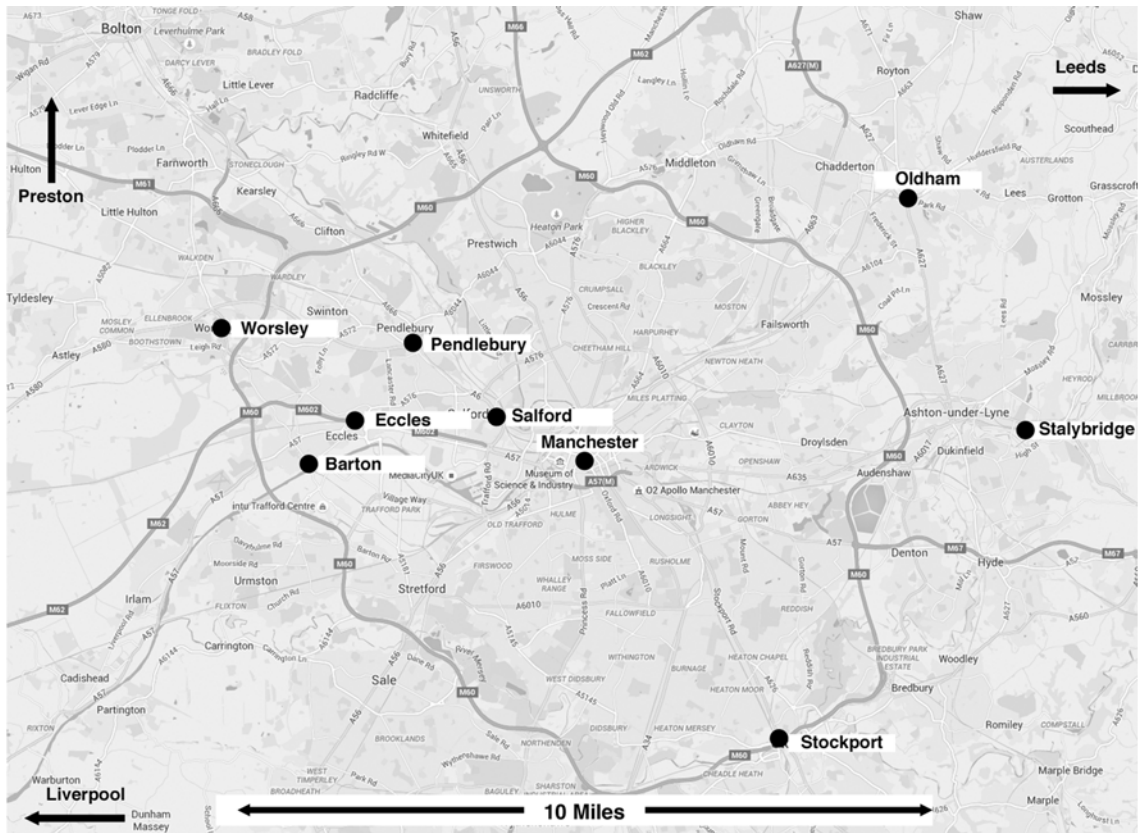
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<sup>16</sup> Peter Burgess (my 2<sup>nd</sup> g-gf) lived with his wife Ann Margaret in Stockport. He was a railway porter.

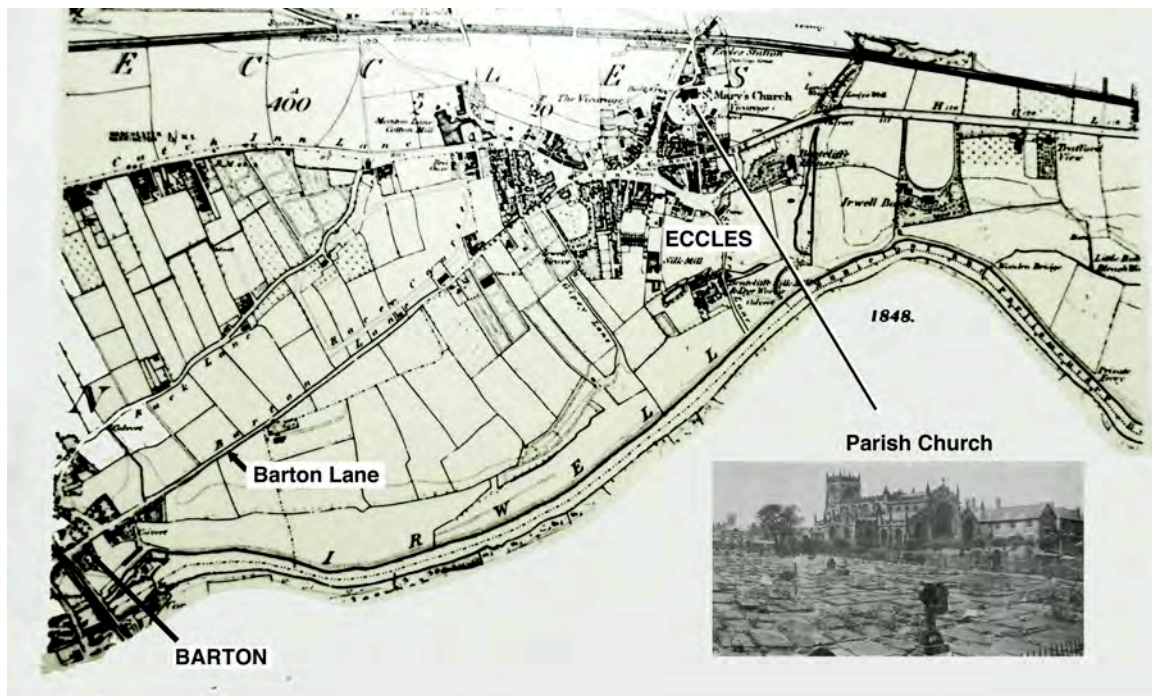
<sup>17</sup> Unclear which sister. Maria was married, lived in Barton. Rachel lived in Salford with Samuel.

<sup>18</sup> James wrote September in his journal in error.





**Figure 3 - Manchester and surrounding towns visited by James Burgess**



**Figure 4 - 1848 Map of Eccles showing location of Barton**

## Chapter 3 - Wales and Shropshire

August 1841 to December 1841

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### August 1841

[42] The morning following being Sunday I left Colemere came on my way to Shrewsbury and preached in the afternoon and evening. All the morning following I came on my way to Iron Bridge and preached under the market hall in the evening and a pretty large congregation I had. There was some very respectable people came hear me. After I closed the meeting by prayer I told the people that when I started out with this Gospel I came without purse or script and was depending upon the people and on the Lord I told him. I told them that God had sent his servants out in this eleventh hour, same as the savior sent them afore time and with the same Gospel and that I should feel truly thankful if they would assist me and buy me something to eat and I told him the // Lord will bless them in so doing for what they did unto his servants they did it unto him. The people were going to assist me with something, the people all standing around me. I was on a chair. There was a man behind me [picked] up the chair threw me down and I let on my left hand and knocked my wrist out according to the words of the doctor. But I think I must pull it in again myself. Well this caused great excitement amongst the people but I got from amongst the [multitude], and came to my lodgings and some gentleman followed me and order the doctor to be sent for. So two doctors came and they examined it and said it had been out but it was in again and it was badly strained. They ordered me to have leeches for it so I had and they sent me a bottle to [bathe] it with.

At the time I was preaching the policeman was off somewhere [43] instead of being on his duty but however the constable of the town brought the man up and the man said he was sorry it had come to what it had. He asked forgiveness and said he would make recompense as far as he could so consequently he did so the same night. There was a great many [who] came to see me although I was suffering under great pain. Nevertheless my heart did feel to rejoice to see the Lord open the hearts of the people to administer to my necessities for they did behave very well me to and told me if I wanted for anything I must let them know and they would see to it. One lady sent me some wine. The gentlemen said they would have [peace] time to come, this being the 31<sup>st</sup> of August 1841.

**September 1841 – 20 October 1841 [V1-44 to 50]** Gap in transcription.

**October 1841 – December 1841 [V2-7 to 22]** Gap in transcription. Excerpt:

## November 1841

[15] November 12, 1841. The day following Brother Smith went to Ellesmere and Elder Cook came here from Pool [Thay] and we attended preaching in the evening at the house Brother Thomas's in Arthur Street. Also **Brother George Colemere**<sup>19</sup> came a priest. There was not many attended but the saints. I preached unto them but it was not by the wisdom and learning of man but in demonstration of the spirit and power. Be all the glory unto the Lord, through his beloved Son, even so amen.

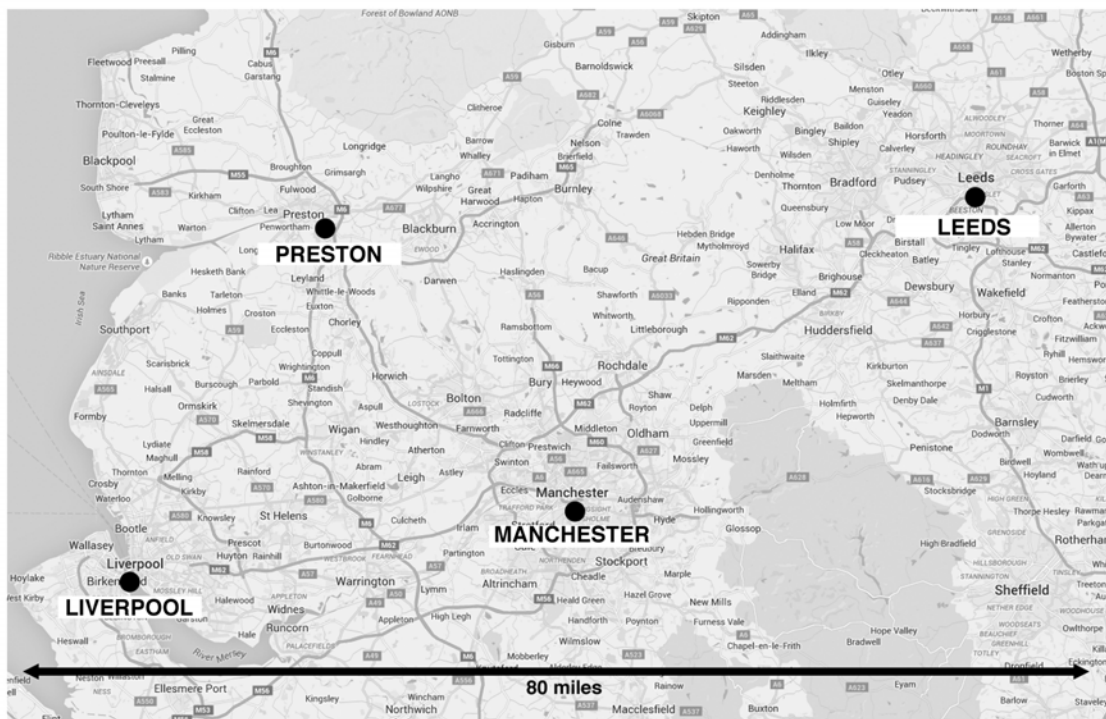


Figure 5 - Important Towns in Lancashire, England

<sup>19</sup> A journal reference to George Colemere dated November 12, 1841 proves he emigrated in 1842 because the last ship to sail in 1841 was *Chaos* (with Peter Melling its leader) on November 8.

## Chapter 4 - England to Nauvoo

January 1842 to March 1844

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### January 1842

[23] The day following // came on to Manchester and I stayed all night and the day following we came on to Stockport and met with the Saints at a tea party and a very good time we had then. After the meeting was over Elder Royle, myself and the Brother we came along with some of the Saints to Newton Moor and stayed all night. The morning following we attended the preaching at Stalybridge in the Forrester's Refuge and met also in the afternoon with the Saints and after the meeting Brother Dudley from [Poole Thay] and myself came by the railway to Manchester and attended the preaching in the Carpenter's Hall and stayed all night.

The day following I saw him off by the railway on his way home again and I myself came by the railway to Newton Moor and met with Elder Royle and we attended preaching in a house to a large number of people and attended preaching every night until Friday which we came on the Manchester and stay all night some of the Saints. The day following being [...] day we attended a tea party at the Carpenter's Hall and a time of rejoicing we had. After the meeting I came to my **brother Samuel's** and stayed all night. The [24] day following being Sunday I attended the meetings in the Carpenter's Hall three times. Then I stayed all night again at my Brother's and in the morning following met with Elder Royle at Brother Pratt's and came along with him to Pendlebury and attended preaching and stayed all night. The day following went on to Eccles and called at Barton on our way and attended preaching at Eccles and stayed all night. The morning following we came to Manchester, this being the 5<sup>th</sup> of January 1842.

I stay here until Saturday which I came onto Stockport instated my **brother's** all night to morning following I met with the Saints and preached to them and also met with them in the afternoon and also in the evening. I preached for them again to a large and attentive congregation of people. I stayed here all night. The evening following I had the pleasure of **baptizing four**<sup>20</sup> into the kingdom and body of Jesus Christ. I also stayed here until Friday which I came on to Manchester and in the evening I attended the council meeting then came and stayed at my **brother Samuels** all // night and until Sunday. I met with the Saints in the Carpenters Hall. On Monday evening I preached at Samuel Coopers Ordsall Lane and stayed here in Manchester all week and on Sunday I met at the Carpenter's Hall and heard Elder P. Pratt preached twice and stayed all night at my **brother Samuel's**, this morning

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<sup>20</sup> The four baptized on January 10 included James's brother Peter and Peter's wife Ann Margaret.

being the 24<sup>th</sup> of Jan. On the evening I preached in Ordsall Lane in the usual house.

The day following I came on through Stockport to Newton Moor and met with Elder Royle. In the evening we came to [Hide] and preached in a house then returned back to Newton Moor and stayed laboring around here Saturday which I returned to Manchester and stayed at my **brother Samuel's** all night this morning being Sunday. I came along with Brother Cooper to Whitefield after dinner I left him and came onto [Paulwry] and with Elder Royle and the Saints and in the evening we came on the Eccles and I preached to an attentive people after we came on to Manchester after an hard day's labour I stayed here all night. The evening [25] following I preached in Ordsall Lane in the usual house. After preaching **I baptized two**<sup>21</sup> into of the kingdom of our God, this being the 31<sup>st</sup> of January 1842. I stayed here all night.

## February 1842

The morning following I came by the railway to Liverpool to see the Saints which are emigrating the land of Zion and stayed here until Thursday which I returned back to Manchester and attended a prayer meeting at Elder Walker's and after I stay at my **brother Samuel's** all night. In the evening I attended the Council meeting in Hart Street. On the Sunday morning and afternoon I met with the Saints in the Carpenter's Hall. In the evening I came to Stockport by railway and met with the Saints and stayed all night. The day following I returned back to Manchester and in the evening I preached at Samuel Cooper's in Ordsall Lane and stayed about Manchester all week.

Then on the Sunday morning I came to Stockport and met with the Saints and in the evening I preached to a large congregation of people. I spoke in the Book of // Mormon and proved from the Bible and show that the Bible did not contain all the word of God. I stayed until Tuesday which I came onto Manchester but the Friday evening before this I met in Council with Elder Pratt and others and it was moved and carried that I go on a mission to Bradford<sup>22</sup> and other parts about to preach the Gospel. On the Tuesday as I left Stockport I came on to Manchester and stay here until Saturday which I came by railway to Rochdale and called on the Saints and was kindly received. I tarried all night. The morning I met with the Saints and preached for them also spoke twice in the open air and preached in the room in the evening and tarried all night. The day following I came on my way the distance of about 4 miles accompanied by Elder Carrigan and another Brother. In the evening we met in a house. I preached and Elder Carrigan spoke a little after then. After the meeting was closed they returned back to Rochdale and I came on with a Brother about 1 mile and stayed at his house all night, this morning being the 22<sup>nd</sup> of February 1842.

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<sup>21</sup> The two included James's sister Rachel.

<sup>22</sup> Bradford was a town near Leeds, about 40 miles east of Manchester in West Riding Yorkshire.



**March 1842 – June 1842 [V1-25 to 35]** Gap in transcription. Excerpts:

## **April 1842**

[30] The morning following I came onto Manchester to see **my brothers, sisters, and relations**. I came onto my **brother Samuel's** and in the evening I attended a meeting of the Saints Brother Parsons and a time of rejoicing we had. The evening following I had the privilege of baptizing two<sup>23</sup>. The evening following I attended a meeting at Elder Walker's and time of rejoicing we had. The evening following I attended the Council meeting of the officers. In course of the meeting Elder Charles Miller proposed that I be ordained to labor in Leeds and confirm and build up the church as the prospect was very good. So it was seconded and carried and afterwards the ordination was [attained].

So then after the meeting I returned **my brother's** and stayed until Sunday morning which I met with the Saints and preached for them, also in the afternoon I bore my testimony spoke a little of where I have been laboring and also assisted confirming nine the church. In the evening // Elder Walker spoke a little and also Elder Hartman and then I spoke a little than we closed the meeting and I came to my **brother Samuel's** and stayed all night. The evening following I came onto Rochdale and met at a prayer meeting with the Saints and stayed all night. The morning following I came by the railway to Sorby Bridge and then I went walked to Leeds and met Elder Carrigan and attended preaching. I opened the meeting and he spoke. Then we came to Brother [Jewett's] and stayed all night, this morning being the 20<sup>th</sup> of April 1842.

## **June 1842**

[35] This morning being the 22<sup>nd</sup> of June 1842. This evening I preached in the chapel. The day following Elder Barnes<sup>24</sup> and Cordon came from Bradford. In the evening we attended the appointment for preaching. We all three of us spoke a little. The evening following I preached in the open air a little out of Meadow Lane, also Elder Barnes and Cordon preached in the Vicar Croft. The morning following came on to Bradford and stayed all night at **Sister Allen's**<sup>25</sup>. This morning being Sunday I preached in the Saints room morning and evening to attentive // congregations.

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<sup>23</sup> The two were his Sister Maria Johnson and Elizabeth Burgess -probably his niece, not sister-in-law.

<sup>24</sup> Lorenzo Barnes. Died later that year, becoming the first American missionary to die on foreign soil.

<sup>25</sup> Possibly my 3<sup>rd</sup> great grandmother Ann Bedford Allen. Her son James X Allen, my 2<sup>nd</sup> great grandfather, wrote late in his life about have attended when 12 years old a conference with Lorenzo Barnes. It made a lasting impression on him. It is a long shot, but it is fun to entertain the possibility that James X Allen, whose daughter Eveline would marry James's nephew Samuel Rostron Burgess, had an encounter in England in 1842, some 34 years before Samuel and Eveline married in 1876.



## August 1842

I attended the church meeting and Elder Barnes preached in Vicar Croft in the evening. I preached in Albeck to some attentive people the evening following. I attended the church meeting and gave some instruction to the Saints the evening following. I preached at Brother Green's the evening following. I preached in the chapel the morning following, being the 11<sup>th</sup> of August 1842. This evening I preached at Brother Barnes to crowded congregation. The two following [36] days I visited some of the Saints. On Sunday morning I came on my way to [Garforth] accompanied by Brother [Emsley Priest] to attend an appointment which is been given out. Brother [Emsley] opened the meetings and I preached twice to attentive congregations in the open air morning and afternoon. After the meeting in the afternoon a person came forward and promised us when we came again we should preach in a chapel so we professed to visit them again in the course of three weeks then we returned back to Leeds and got [there] in time for the preaching in the chapel in the evening and I and another Brother addressed the people the evening following. I had the privilege of baptizing 4 the evening following. I preached at Brother Green's and attended the confirmation of 4 the evening following. I attended the chapel and we held a prayer meeting the evening following. I attended the usual appointment for preaching the evening following. We held a council meeting at Brother [Red]mans.

Within this last few // weeks there has been great rioting in various parts of England even in this town there has been great excitement this morning being the 20<sup>th</sup> of August 1842. Shortly after this I leaving Leeds came on my way to Manchester being the distance of about 40 miles. When I got here I began with my **brother Samuel** and my **sisters**<sup>26</sup> to prepare for emigrating for America to the land of Zion. While here I preached in Manchester several times.

## September 1842

[So] on the 27<sup>th</sup> of September we left Manchester and bid farewell to our friends and relatives and came on to Liverpool and the day following we bid farewell to our native land, leaving all as it were for the truths sake because we believed that God had spoken from the heavens and began to call his children together from the ends of the earth to prepare for the coming of his Son Jesus Christ. When leaving we had a fare (sic) wind. For upwards of a fortnight afterwards it was changeable. We had considerable [37] seasickness on our way - no deaths until we got in the river and then we had the deaths of two children - one before we got to [New] Orleans and the other in coming up between it and St. Louis. We had considerable excitement on board through the captain it was on the ship *Henry* of New York that we came on with Captain Peers. We had also Elder Snider for our leader.

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<sup>26</sup> Use of plural "sisters" probably meant either Maria or Martha helped. Rachel alone made the trip.

## November 1842

We arrived at [New] Orleans on the 20th of November being Sunday. We found people here from almost all countries. It seemed rather strange to see them holding their market day on Sunday but however it is [reckoned] to be the best market day with them. Afterwards we took our luggage off the Steam Boat *Galnare* for St. Louis. We left Orleans on the following Thursday. On our way we found it rather difficult to get up being short of water. We saw several steam boats that had been sunk of late with running on [snags]. We were obliged to stop several times on our way being short of water. We were stopped a whole week at Buffalo Island. While here we went out a [shooting] several times.

## December 1842

We arrived at St. Louis on the 12th of December 1842. When we got here we found the river was froze up between here and Nauvoo, which is the place where we were destined to go. Also we found the other Saints here [whom] had started before us so we took a house to remain here until the river was open. After being here some length of time under trying circumstances, amidst our enemies, and a long winter at the latter end of March, the frost beginning to leave us, we began to prepare for our journeys end.

## April 1843

We left St. Louis on or about the first of April for the City of Nauvoo. We had a tedious passage upwards of a fortnight in coming up the river the distance of about 250 miles. At length we found ourselves in the place where we had longed to be a length of time. Truly our hearts did rejoice the day after we got here we heard the Prophet Joseph Smith deliver some council and **[38]** instruction to the Saints; more especially to those that had just arrived which caused them to rejoice and be glad. When our boat arrived at the city there were hundreds to welcome us and assist in getting places to stay. **Myself, sister<sup>27</sup>, brother<sup>28</sup>, his wife and girl** took out residence at the Elders Snider's until we got a house. After a short time we rented a house for 12 months a little out of the City not far from the Prophet's farm to remain until further arrangements be made.

[The following italicized text is found in Volume 2 of the Journal on page 150. It is inserted here to maintain a chronological sequence.]

## May 1843

**[V2-150]** *In the month of May 1843. Several miles east of Nauvoo. The Nauvoo Legion was on parade and review. At the close of which Joseph Smith made some remarks*

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<sup>27</sup> Singular "sister" is undoubtedly a reference to Rachel.

<sup>28</sup> Samuel, his older brother and his wife Elizabeth and daughter Elizabeth.

*upon our condition as a people and upon our future prospects contrasting our present condition with our past trials and persecutions by the hands of our enemies. Also upon the constitution and government of the United States stating that the time would come when the Constitution and Government would hang by a brittle thread and would be ready to fall into other hands but this people the Latterday Saints will step forth and save it.*

*General Scott<sup>29</sup> and a part of his staff of the American Army was present on the occassion (sic).*

*I James Burgess was present and testify to the above as being true.*

### **June 1843 to February 1844 No diary entries <sup>30</sup>**

#### **March 1844**

**[38]** To continue my record I propose giving a short account of the thing since I came to the place which the Lord had appointed for his people to gather to even the city of the Saints. Finding myself here **with some of my relatives** and having the privilege of hearing the doctrine of the blessed redeemed developed by his servant the Prophet and others which he had raised up for the purpose of doing his great and mighty work in these last these last days as spoken by the // Lord in by ancient prophets which gives joy and gladness to my soul. Yea my soul does rejoice in the Holy One of Israel that I am permitted to enjoy the privileges which are for the righteous in these the last days. The times which our forefathers look forward to and in faith beheld the time and obtained a promise that in the first preparation they should come faith and live and reign in the earth together with the Saints of the last days when Jesus shall reign as King of Kings and Lord of Lords.

But to return to the history of my life myself being a joiner and carpenter I began to follow this same in my daily occupation, forget myself, those things which nature require and on the Sabbath and other times devoting myself to Almighty God with the rest of the Saints. Many revelations and commandments have been given by the Lord through his servant the Prophet to the church which have been **[39]** enabled by the grace of God to fulfill. Yet many are the failings of man through the flesh which in its nature is prone to wandering from the path of righteousness. But by the grace of God strengthening us we are enabled to overcome these things through him that has loved us and laid down his life for us even Jesus Christ the eternal Son of God.

Great is the wickedness and many are the evils that exist among the children of men. Many are the enemies and trials, privations and sufferings which the Saints of the

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<sup>29</sup> Winfred Scott was a general in the US Army and in 1852 the candidate of the Whig Party for President. He served as commanding general of the US Army for 20 years, the most of any person.

<sup>30</sup> The 11 month gap is a mystery. Was he expecting the imminent 2nd coming of Jesus "any day" and therefore saw no reason to keep up his journal?

last days, as well as former, are called to pass through. Yet the sufferings of the present world are nothing compared with that glory that is laid in store for the righteous.

Since I came here I have enjoyed tolerable health and strength and I can say the blessings of God have attended me, which has caused my heart to magnify the most high God. In the month of January last [1844] I received my patriarchal blessing under the hand of Hyrum Smith, which is ordained to that purpose to administer in that office to the whole church, which I shall insert in my record.

*Patriarchal Blessing of **James Burgess Son of William and Martha Burgess**. Born in Barton, Lancashire, England February 25th, 1818. I, Hyrum Smith, Patriarch, lay my hands upon your head, Brother James, in the name of Jesus of Nazareth ...[40] ... these blessings I seal upon your head even so. Amen. Hyrum Smith Patriarch*

Receiving such a glorious blessing as this gives joy and gladness to my soul and causes my heart to flow gratitude to Almighty God for his mercy and blessings upon me for truly I was blessed in the receiving of it and has been since for which I would ascribe honor, power, and glory unto the most high God through his well beloved son Jesus Christ even so Amen. Since I have received it I have continued my daily labors as usual up to the present which is March 3<sup>rd</sup> 1844.



Atlantic Crossing - Sept to Nov 1842



Figure 6 - England to Nauvoo

# Chapter 5 - Nauvoo to Vermont

April 1844 to July 1844

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## April 1844

[41] Continuing my daily occupation on this 6<sup>th</sup> of April. I attended [conference] and truly it was a glorious [time]. At the latter part of the conference there was volunteers called onto go to preach. Members went forward. Shortly after I was counseled to go on a mission in company with Alfred Cordon to the state of Vermont so I arranged my affairs and started on the 4<sup>th</sup> of May accompanied with Elder Cordon.

## May 1844

Leaving Nauvoo we came up to Macedonia being a distance of 26 miles. Here we stayed Sunday over. Elder Cordon preached in the morning and myself in the afternoon this being in settlement of the church. Monday morning we continued our journey accompanied by Brother Wardole with the wagon about 5 miles. Leaving him we came on our way traveling through the woods it came on rain and continued for sometime. We came onto a tavern kept by Mr. Creel. We called to shelter a little while. We had some little conversation with Mr. // Creel for he was much opposed to the Mormons which was not pleasant to our feelings. After the rain abated we came on our way over a large prairie which was pleasing for us to see such a delightful for farming.

After leaving the prairie we called at the first house we came where lived a Mr. Thompson. We stayed here some time on account of the rain coming on again. We had some conversation about the [Mormons] and general being elected president but he was much opposed to it and said he would not mind shooting Joe Smith and said if there was any chance of him being elected that there was a man not far off that would shoot him. He said there was no chance of him taking his seat at Washington. The conversation was not pleasing to us no more than it give us to see the wickedness of man. We left here and came the distance short distance to a [42] blacksmith by the name of Samuel French who entertained us for the night. The morning following we came on our way a short distance and called at a house by the side of the mill where we got breakfast then came on our way.<sup>31</sup>

Having made arrangements I was called upon by Elder Cordon and commenced our journey on the 4<sup>th</sup> of May 1844 we rode in a wagon with a Brother about 12 miles

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<sup>31</sup> James interrupts the narrative to re-write his account, beginning May 4.

who was going out for provisions, etc. We arrived at Macedonia about 2 o'clock, went to Mr. Parkin's, took dinner with him. We then went to John Wardell's treated us very kindly and told us not to go anywhere else for food while we stay in that place.

**Sunday May 5<sup>th</sup>** We arose and visited Uncle John Smith who is going out a few miles to visit a branch of the church and he desired us to preach that day in his stead. Accordingly, we agreed. Elder Cordon preached in the morning // and myself in the afternoon. The meeting was well attended and a good spirit prevailed among the people.

**Monday [May] 6<sup>th</sup>** We started accompanied by Brother Wardle who brought us about 4 miles on our way in a wagon. We then bid him farewell and came on our journey. About noon we called at a farmhouse and ask them for a little dinner. They invited us in the house very kindly and got some dinner. We enjoyed ourselves very much and left with grateful hearts. We pursued our journey until evening. Called at a Mr. Camps about 2 miles from Macomb. [...] He had a very large house and farm. We asked him if he would entertain us for a night's lodging as we were ministers of the gospel traveling without me. He said he would without we would pay him. His lady said the Mormons were devious and Joe Smith was a false prophet. etc. She said she was Millerite and the [43] Savior might come and burn up the world before morning. We left their house and came on to the next which was a mean looking one. We asked if they would entertain us for the night and [they] very kindly took us in and made us welcome, such as their house could afford. We advocated the principles of our doctrine and Mr. Willows assented to it and said it was true. We retired to rest and slept soundly.

**Tuesday [May] 7<sup>th</sup>** We took breakfast with Mr. Willows and read to him Joseph's views on the power and policy of the government of United States and he said that we were the best yet ever heard. We came on our journey through Macomb. It commenced to rain about noon, we took shelter in the woods for a while then carrying on to a Mr. Creel Tavern keeper and sheltered for a while. We intended to ask him for some dinner, but he commenced railing against the // Mormons and said if he had power in the county he would not let Smith have one vote and further said if Joe Smith should get elected president he would go to Africa.

We then left him and traveled over a prairie of 8 miles, called at a Mr. Thompson's for shelter from the rain. As soon as he found we were Mormons began to insult us and said if Joe Smith got elected he knew a man that would shoot him. Elder Cordon and said that was a bad disposition. He said he thought it would be doing good to shoot him or he was a d-mn rascal. Finding no unity of spirit we left and came on in the rain, passed several houses, called at a house and asked for shelter. He bid us welcome into his house. He said he was a widower and lived alone said he would have given us some supper that he had not got anything for he boarded out. However he made as a good fire and we dried ourselves and lay down for the night and slept well.



**Wednesday [May] 8<sup>th</sup> [44]** We arose and traveled about 2 miles and [...] our breakfast and then traveled on to Ellisville. At this place we asked for some dinner and were kindly entertained until we told them we were Latter Day Saints. Then they swore if they had known we should have gone somewhere else for our dinner. They railed against us for sometime. We then left them and came through Ellisville to Fairview and stayed overnight.

**Thursday [May] 9<sup>th</sup>** We started for Farmington, from hence to Peoria. At Farmington a Mr. Kenny overtook us in a buggy wagon. He invited us to ride with him a distance. He told us he was a Universalist minister and rode about 10 miles with him and enjoyed ourselves and [our] conversation with him, We then walked to Peoria, found Elder Hunt formerly from Manchester, England. We took some refreshment with him. After[wards] he took us to sleep at a Brother Keillor, a shoemaker professing to be a Mormon, but we soon found out that // his faith was false and [...]. He said he had as much of the spirit of God as Brother Joseph had and that he knew no more then baptism for the remission of sins the laying on of hands for the gift of the Holy Ghost. He also said that the brethren had such a thirst for power it served them right to be persecuted and a many other such like expressions. We went to bed but did not rest, much being so fatigued.

**Friday [May] 10<sup>th</sup>** We arose but was very wary, could scarcely get about being more sore with walking so much in the rain. We got breakfast with Mr. Keillor. About noon up Brother Hitchcock, a farmer, came to Peoria. He lived about 20 miles out at a place called Kick-a-poo. He invited us to go with him. They were going to hold a conference the 2 following days at Princes Grove. We accepted the invitation and came along with him and stayed his sister-in-law's overnight. **[45]**

**Saturday [May] 11<sup>th</sup>** We accompanied them to Princes Grove. Found several Elders here from Nauvoo, three Brothers by the name of Savage who were on a mission to the State of Michigan. A many assembled together. Elder Savage preached to us in the morning. The people were very attentive. In the afternoon Elder Cordon preached with much liberty. I also follow him with a few remarks. At the close of the meeting came Father Bent and Brother Miles late from Nauvoo. The meeting then closed and we accompanied Brother Hitchcock home to stay with him for the night.

**Sunday [May] 12<sup>th</sup>** Started on our journey through the Northampton. About noon we came to a large prairie 16 miles across and but one house on the way. We called at several house and asked for something to eat but with no success. We then started over the prairie, travel about four // Miles to the house. We ask him for something to eat and [they] very kindly administered to our wants. We then journeyed onto Boyd's Grove. Stayed at Mr. Clark's. His wife was a cousin of Mrs. Emma Smith, wife of Joseph Smith. They manifested hard feelings against the prophet and others when we arrived here. We were very weary with traveling. We walked about 35 miles and had to wade through many sloughs and creeks which made it very uncomfortable.

**Monday [May] 13<sup>th</sup>** We arose from our beds of slumber and found that it was raining heavy and every appearance of a wet day. Towards noon it cleared up so we came on our journey through Indian Town to Princeton and stayed overnight.

**Tuesday [May] 14<sup>th</sup>** We pursued our journey through Greenfield to Perkins Grove. Father Bent and Elder Savage and others overtook us our way. We came to Brother Anderson's and stayed [46] all night. We spent sometime in conversation with the Elders. Elders Savage left us and continue their journey for Michigan.

**Wednesday [May] 15<sup>th</sup>** We left Brother Anderson and came on to Brother Chiles about a mile distance. We took dinner, then it began to rain again so we concluded to stay for the day. So we enjoyed ourselves in conversing on the work of the Lord.

**Thursday [May] 16<sup>th</sup>** We started for Paw Paw Grove, the distance of 17 miles. Became our way about 4 miles. It then began to rain and rained until we got to Paw Paw Grove. We called at Mr. Warrick, who had formerly lived in Nauvoo, but for some reason or other he left and came to where he now is and bought 200 acres of land. We remained here for the night.

**Friday [May] 17<sup>th</sup>** We arose on our journey to Big Rock, the distance about 25 miles. We took lodgings and remain for the night. //

**Saturday [May] 18<sup>th</sup>** We pursued our journey to Aurora and took dinner. We then came to Naperville. Here we inquired if there was any Mormons in this part. So we got directed to a Mr. Barker who lived about 5 miles farther on our way at a place called East Branch and came on towards the house and finding he had removed a few miles distant to the south of Downers Grove. We being very weary and night upon us we thought we could not reach the place, [and] so we inquired if we could get to stay all night. We tried several houses, told him we were Mormon Elders, but could not succeed in staying until we came to a small log house and enquired if we could stay overnight. They were German people. A young man said if we would go with him we could stay all night. So we went with him to where he lived and found all the family to be Germans and could not understand much English. It was rather difficult to converse with them, but they kindly entertained us and we [47] had some conversation on the subject of religion. So we retired after supper to bed.

**Sunday [May] 19<sup>th</sup>** We rose from sleep and before we took breakfast the gentleman read a chapter in the German language. After the rest of the family joined in singing a hymn, then followed in prayer. After prayer they sung another verse or two. Likewise the evening before they sung and prayed before they retired to bed. We found them to be Methodist. We then took breakfast and afterwards we left them and came onto Mr. Barker. When we got here he invited us in the house very kindly, he being living with his son-in-law. They were all opposed to Mormonism but Mr. Barker, he being a Mormon. He proposed us to preach and he wouldn't let the people know so he and his son-in-law went round to let people know that we should

[have a] meeting at 2 o'clock in the schoolroom. So we attended, the number was but four, mostly [...]. Elder Cordon preached to them and I bore testimony. //

**Monday [May] 20<sup>th</sup>** We arose and prepared to go on our way to Chicago at a distance of 25 miles but the weather was so unsettled we concluded not to go until the morning following. So we appointed a meeting for the evening. Some few attended and I addressed them on the first principles of the Gospel of Jesus Christ.

**Thursday [May] 21<sup>st</sup>** We took breakfast and then bid them adieu and came on our way about 12 miles. Tried to get some dinner but not succeed, so we came on to Chicago, and was sometime before we could find out any of the brethren. At length we found out a Brother Shaw and Brother Barton, also a Brother Wells, a tailor from Nauvoo. We took supper with Brother Shaw. We also found that there was a branch of the church here consisting of 15 members. Elder Shaw from Nauvoo is presiding Elder over the branch. We then **[48]** stayed for the rest of the night.

**Friday [May] 22<sup>nd</sup>** We arose feeling very weary and much fatigued with traveling. We took breakfast and then went to the steamboats to see if we can get a free passage to Buffalo. The *Steamboat Madison* was about setting sail. We went on board and asked the Captain if he would give us a free passage. We told him that we were Mormon preachers. He said he would not take anyone down free not by any means, [and] so we left him. In the afternoon when went on board the *General Wayne*, and inquired if we could get a passage free to Buffalo. We were told by the clerk who was acting in place of captain, that we could not go free for the captain had entered into a [combination] not to take any person free. He said that the way the very last trip he took two Elders with him and had to pay their passage out of his own pocket. In the evening we went to see the captain of the *Wisconsin* which was to sail the // next morning at 9 o'clock. We stated our circumstances to him, but he would not allow us to go with him for free. We then returned to Brother Shaw's, met with Elder Hatwood who was on a mission to Connecticut. We then returned to rest.

**Thursday [May] 23<sup>rd</sup>** We arose and took breakfast and then went through the city and tried to get work but could not succeed. We then retired to a small grove and asked God to direct us and open our way that we might speedily go on our way to the state of Vermont. In the evening we held a prayer meeting and spoke our feelings to [...] each other and rejoiced together. Elder Hatwood had been on board the *General Wayne* but could not get a free passage down the Lakes.

**Friday [May] 24<sup>th</sup>** We spent the former part of the day in conversing on phrenology. Also Brother Shaw examined their heads. He profess to understand it. **[49]** In the afternoon three Elders arrived here late from Nauvoo, bringing news that some of the 12 were expected here to hold a conference on Sunday the 26<sup>th</sup>. One of them was James [...] who had been baptized a month ago and ordained an Elder at Nauvoo. His mission was to the people of this state, Also Jacob E Tary and George Snyder were on a mission of 3 months to the people of this state.

**Saturday [May] 25<sup>th</sup>** Elder Shaw [reserved] the City Council room to hold [a] conference in. We placarded the city with some written handbills notifying the people that we should hold a general conference in the City Council room commencing this day at 2 o'clock. Also to hold meeting at 6 o'clock likewise the day following, being Sunday at the hour 10 At 2 o'clock the conference met according to appointment. The house was called to order by Elder Shaw. It was then moved by Elder Shaw, seconded by Elder Burgess, that Elder Cordon act as president // over this conference. Moved, seconded, and carried. Also moved and seconded and carried that Elder Burgess act as clerk of the conference.

[The] meeting then opened by the president with prayer. A hymn was then sung. The Spirit of God like a fire is burning. The president then made some remarks on the object of the conference. The case of S. Knickerbocker and wife. [...] and wife. Also the case of Abraham Breman and [Vanscele] ago they having apostated from the faith of Jesus Christ, some of them have been to Nauvoo, and had returned and brought in evil report of the good land. After the matter had been investigated a committee of three be appointed to visit them and then bring their cases before the conference to be dealt with according to the laws of God. On motion the meeting adjourned until 6 o'clock. Dismissed by prayer.

At the appointed hour we met and the testimony of the committee was called for, being S. Shaw, J. Shaw, and [Nick] **[50]** Their testimony was received. It was moved and carried unanimously that they be disfellowshipped from the church. The branch of the church was there represented consisting of 22 members, 4 Elders, 3 priests, 1 deacon. Elder Cordon then made some remarks on the first principles of the Gospel. On motion the meeting then adjourned until 10 o'clock next day. In the evening we assembled together at Brother Shaw's and held a prayer meeting and spoke to the edification of each other.

**Sunday [May] 26<sup>th</sup>** Conference met. According to adjournment was opened by singing and prayer. Then I delivered an address on the first principles of the doctrine of Christ and for bore record to the truth of the work of the Lord in these the last days, followed by Elder Tary. [The] meeting then adjourned until 2 o'clock. Met according to appointment. Opened by myself with prayer. Elder Cordon then delivered an address on the resurrection, followed by myself. // to adjourn until evening. Meeting and opened by Elder Hatwood with prayer. Elder Cordon then addressed them on the first verse of the sixth chapter of Israel. The people paid considerable attention. Indeed throughout the conference we have had a good time. It was then moved that the conference adjourn. Dismissed by prayer. A Cordon, President. Myself, Clerk.

In the course of the day Elders Tary and Nick preached in the open air at 9 o'clock in the morning and at 4 o'clock in the evening. The people that were assembled to hear them insulted and abused them by throwing tobacco in their faces. Also they tore president [...] of the government in pieces and used the [...] very bad. In the evening

the Saints met at Brother Shaw's to hold a meeting. There was also a number of [charges] come so it was thought that best that some one preach, so I preached to them on salvation showing how salvation has been obtained and as it could be now. Afterwards the [51] brethren continued together for a short time attend to the administration of the laying on of hands to some young children also the brethren also of the brethren spoke in tongues also there was two of the brethren got the gift uptowns and rejoice together we there retired to rest.

**[Monday May 27<sup>th</sup>]** On the 27<sup>th</sup> we stayed with the brethren.

**[Tuesday May 28<sup>th</sup>]** On the 28<sup>th</sup> we bid farewell to the brethren and Sisters and came on our way traveling on foot. Along the [head] of the lake we did not find any houses but taverns which made it a little difficult to get along. The road was very bad being so sandy. The land along here is very barren and wet. After we got along some miles it began to be more timbered. We called at Mr. Watson's Tavern keeper to buy something to eat but was refused so we came along to the Mr. Spear's tavern keeper and told him our circumstances, so he gave us some dinner, then we pursued our journey until evening. Called on Mr. Gibson's tavern keeper // only having 50 cents we told them our circumstances and said that we desired to stay overnight so we got supper and stayed overnight having come about 22 miles.

**Wednesday [May] 29<sup>th</sup>** We arose and asked them for some breakfast but they would not give us any at all so we paid them the 50 cents for our supper and bed. We then left them and came onto the next tavern and begged a little food, and then pursued our journey. A thunder storm arose so we call at a tavern and got dinner and give them a voice of warning. We then came on our way some miles and heard of a Mormon some distance on our way so we came along to the house and was kindly received. Elder Cordon preached and having come about 20 miles the name of the Sister was Ensign. We then retired to rest.

**Thursday [May] 30<sup>th</sup>** We came on our journey to Michigan City 14 miles. Called on Alonso Moss and took [52] dinner. His wife being a relation Mr. Ensign. We then came on our way about 5 miles. We called at a Mr. Gifford's tavern keeper and asked if they would give us lodging for the night. The answer was no, no! Joe Smith is a devil etc. We next called on Mr. David Peggin. He belonged to the Dunker's Society<sup>32</sup> - wore his beard etc. He received us kindly and made us welcome to best he had in his house. While traveling from Chicago to here we were much interested in viewing the country. It appears the most like some parts of England of any we had seen in this country. There was the same kind [of] trees and shrubs as in England. We also saw the first pine tree growing here that we ever saw in this country. It is very much resembled the first reading in England.

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<sup>32</sup> Probably a member of the Dunker's Brethren, a German Baptist denomination that got its name from its practice of total immersion. Dunkers regard nonconformity to the world as an important principle, following closely scripture teaching and observing the primitive simplicity of the church.

**Friday [May] 31<sup>st</sup>** We arose and took breakfast with Mr. D. Peggin. We then bid him farewell and came on our way through [Bigg] Spring. Met with // one of the brethren with his family moving to Nauvoo. We then came along and called on Mr. Piper, who kindly received us and give us dinner. After we came on through Hudson, Hamilton, etc. Called at Mr. Egbert's. He gave his something to eat. Came along to Mr. David's, asked him if he would entertain us for the night. After a little hesitation he invited us in. His wife was very much opposed to the Mormons. We conversed with her until a late hour and removed great prejudice from her mind. We then retired to rest. It rained very heavy in the night. The farmers were complaining of so much wet, the wheat being injured by the frost, flies, wet, et cetera.

## **June 1844**

**Saturday [June] 1<sup>st</sup>** We arose and breakfasted with Mr. Davis. Prayed with him and departed. Called at Brother Brownhill and also at Brother Smith's. They were not at home but were gone to attend a conference with George A Smith and Woodruff. We took dinner with Sister Smith. A heavy thunderstorm arose and we came along to Niles [53] a distance of about 10 miles. Called on a Sister by the name of Blanchard. She told us her mother was poor and could not take us in. It was raining heavy and night fast approaching so we came on to a Methodist by the name of Davis. Asked him if he would entertain us for the night. He kindly invited is in the house. After some considerable conversation on Mormonism we retired to bed and slept well.

**Sunday [June] 2<sup>nd</sup>** We arose and breakfasted. Made prayer by the request of Mr. Davis, then departed, took dinner on our way, arrived at Adamsville about 3 o'clock having come about 16 miles. Met with a Brother and a Sister by the name of Heart. He gave out an appointment for preaching in the school room in the evening, so I preached to them. A good feeling was manifested.

**Monday [June] 3<sup>rd</sup>** We parted with Brother Heart. Came on our way to Mottville [Michigan]. Came on to Brother Thompson's, the distance of about 18 miles. We took dinner // at Mr. Curtis's and supper at Brother Thompson's. We then retired to rest.

**Tuesday [June] 4<sup>th</sup>** We Took breakfast with Mr. Thompson and then pursued our journey through White Pigeon. We met a company of the Saints with five wagons on their way to Nauvoo, late from Ohio. They were in good spirits. We stayed with them a short time and took dinner. Then we traveled on our own and came to Stranger's prairie. Called at a house for a little refreshment. Began to converse with them on the subject of religion. Explained to them the principles of the doctrine of Christ. Stayed with them for the night. Read to them General Smith's view on the power and policy of the government of the United States, having walked about 20 miles.

**Wednesday [June] 5<sup>th</sup>** We arose and took breakfast. Then pursued our journey over [Brunson's] Prairie to [cold water] to Brother Hollis is from Canada, having come the distance of 32 miles. We were very much [54] weary and fatigued. We met with



two of the brethren here, late from Nauvoo that were come on a mission to preach in this part. Their names were Jacobs and Smith. We took supper and then retired to rest.

**Thursday [June] 6<sup>th</sup>** We arose but I was very sick and unwell so we concluded to stay and rest for the day. We was also invited to attend a wedding of one of the Sisters who lived about a mile distant, so we went and enjoyed ourselves well. All was peace and good feelings. In the evening we return to Brother Hollis's and retired to rest.

**Friday [June] 7<sup>th</sup>** We bid them farewell and pursued our journey through Jonesville to Kalamazoo. Found a family of Mormons by the name of Tryan who had come from the East and were compelled to tarry here, being short of means. We were kindly received. They gave out an appointment for preaching, so Elder Cordon addressed them and I bore testimony. A good feeling seems to prevail. We returned to rest // having walked about 26 miles. I was very unwell. In the morning [...] we started but I got Elder Cordon to lay hands on [me] and I rested from my sickness and gave thanks to God for his blessings. We then retired to rest.

**Saturday [June] 8<sup>th</sup>** We arose in tolerable good spirits. A young man came in and said the neighbors had a great desire for us to stay a short time and preach for them. They said we might preach in the schoolhouse, so we concluded to stay over Sunday with them and gave out preaching. We were also invited to visit Mr. Bundy, the tavern keeper, so we went and took dinner with him and then returned to Brother Tryan. In the after part of the day we went about one mile and a half to visit Sister White. We found her to be a kind Sister and a person of understanding. Her husband was very kind to us. We took supper with them and then returned to Brother Tryan's and then retired to rest after some conversation and singing. [55]

**Sunday [June] 9<sup>th</sup>** We arose, took breakfast, and we repaired to the schoolhouse for preaching and considerable number assembled together. So we opened the meeting and I preached to them on the plan of salvation, presented to them the way how it had been obtained in former days according to the testimony of holy writ. Brother Cordon then bore testimony. A good feeling prevailed. After the meeting closed we found there was a Brother present which belonged to a branch about 3 miles on our way and he had a desire for one of us to go and preach there, so we concluded that I should go and Elder Cordon stay here and preach in the evening. So I came along with him, took and attended the meeting, and spoke some length to them but there was but few present. They had a desire for us to preach for them the evening following, so we gave out two appointments about 6 miles from each other, so I attended one and Elder Cordon the other. I preached in a school house to // very attentive people, then returned about 5 miles to one of the brethren and stayed overnight. His name was Brother Harrison.

**Tuesday [June] 11<sup>th</sup>** I arose and took breakfast and attended to blessing to their children according to their desire and then prepared for my journey. Just as I was

starting Brother Cordon came and we bid then farewell and pursued our journey on to within a mile of Clinton. [We] called at a Methodist and asked him if they would entertain us for the night, so they gave consent that we should stay. Before we retired to rest, we have some considerable conversation on Mormonism. After [that] we retired to rest.

**Wednesday [June] 12<sup>th</sup>** We arose and took breakfast and then pursued our journey through Clinton [Michigan] and so on until we came to a tavern in Ypsilanti and stayed overnight.

**Thursday [June] 13<sup>th</sup>** We arose and paid for our lodging and then pursued our journey without breakfast. When we got some distance we called and begged [56] our breakfast and pursued our journey until we got to Detroit. We arrived here about sundown. We could not find any Mormons nor yet could we get anyone to take us in. We was traveling through the streets, passing a school room. We heard them singing so we concluded we could go in and make known our circumstances to them. So we went in and at the close of there meeting Brother Cordon by the consent of the preacher made known our circumstances to them. The preacher asked us what denomination we belonged to. We told him the Latter Day Saints. He, in a kind of a sneering manner, said we were Mormons and then said the congregation was dismissed. One man spoke and said it was not convenient for him to entertain us but he would give us money to pay our lodgings so he gave us half a dollar and we retired to a tavern and stayed over night.

**Friday [June] 14<sup>th</sup>** We arose and crossed the river by the ferryboat into Canada and pursuit our journey having heard of some Saints so continued our journey // until we came to some brethren and Sisters. They were highly pleased to see us. They had a desire for us to hold a meeting so we concluded we would, though being very weary. So he let the people know and Elder Cordon preached to them. Very good attention was paid and a good feeling did exist. After [the] meeting closed we had some conversation with the brethren and Sisters. We then retired to rest.

**Saturday [June] 15<sup>th</sup>** We arose from our bed in a measure of health, though not well being very weary and fatigued with traveling. The brethren had a great desire for us to stay Sunday over, so we concluded we would and hold meetings. So we gave out that [one] should preach this evening. So time came and I addressed them on the principles of the Gospel of Jesus Christ . Good feelings prevailed in our meeting. Afterwards we retired to rest.

**Sunday [June] 16<sup>th</sup>** We arose, took breakfast, and attended preaching at the time appointed, namely 11 o'clock. [57] Elder Cordon address them on the subject of religion. Good attention was paid. We then dismissed and just took dinner and met again at 4 o'clock and Elder Cordon made a few remarks and then I followed to some considerable length on the plan of salvation. We had an attentive congregation. After meeting we had some conversation with the Saints and I gave some instructions to them. Afterwards we retired to rest.

**Monday [June] 17<sup>th</sup>** We in the afternoon we pursued our journey about 15 miles. Came to a Brother, [his] being the father-in-law of Brother William Barton. We found here to be a very wicked place, it being the place where Elder [Wiggin] had been tarred and feathered but we retired to rest.

**Tuesday [June] 18<sup>th</sup>** We arose, took breakfast, and pursued our journey until we came about 25 miles and called at Mrs. Toles and stayed one night.

**Wednesday [June] 19<sup>th</sup>** We arose and pursued our journey. Called at // Mr. Smith's and had considerable conversation. They behaved very kind to us and gave us money and then we traveled on until evening and called at a tavern and stayed overnight.

**Thursday [June] 20<sup>th</sup>** In the morning we pursued our journey until the evening. We came to a Scotch settlement where we retired to rest for the night.

**Friday [June] 21<sup>st</sup>** We pursued our journey and came to [near] H. Thomas and stayed for the night at a Protestant's house and was well treated.

**Saturday [June] 22<sup>nd</sup>** We pursued our journey until we came to Middleton and stayed at an Englishman's being a Baptist they treated us well. [We] learned from them that there was some Saints at [Lanco].

**Sunday [June] 23<sup>rd</sup>** We pursued our journey until we came to near Mount Pleasant and called at Mr. Gates and stayed for the night and was treated kindly. [58]

To return on our journey: For the last five days we have traveled through a great quantity of pine timber, growing some very large trees. The land where this timber grows is very sandy land and not very productive. For the last few days it has been very fine weather.

**Monday [June] 24<sup>th</sup>** We leaving Sister Gates and pursued our journey to Mount Pleasant. Called on Sister Sturges and they wanted us to stay for the day. Being very weary we concluded to stay. They received us kindly and behaved well to us. We had some debating with Mr. Sturges, but all ended peaceably and we stayed overnight.

**Tuesday [June] 25<sup>th</sup>** We pursued our journey to Brantford. Called on Brother White. We stayed a little while and took dinner, then pursued our journey until we came to 3 miles of Hamilton and stayed at a tavern for the night. We could not sleep any being troubled so with the [...].

**Wednesday [June] 26<sup>th</sup>** We pursued our journey unto about 3 miles through [Beamsville] and stayed at a farmhouse overnight.

**Thursday [June] 27<sup>th</sup>** We pursued our journey it being a rainy day but we traveled until we came to the great Niagara Falls. Here we beheld one of the great wonders of the world - one we had read and heard much about. Truly it is a great curiosity to any person especially to those who never saw such like things. We viewed them a little while, saw the powerful foaming of the great waters. We then crossed the ferry below the falls close [too] and came into [New] York State. We came along about 2 miles and stayed overnight.<sup>33</sup>

**Friday [June] 28<sup>th</sup>** We started off without breakfast, came some distance, called for breakfast, then pursued our journey until we came to Brother Neals to attend the conference, this being about 18 miles from the falls. [59] Here we were kindly received. Met with Elder William Pratt and Elder Wandell and other Elders. After supper we retired to rest.

**Saturday [June] 29<sup>th</sup>** We I rose, took breakfast, and prepared ourselves for the conference at the hour of 10 o'clock. The conference met. Elder Wandell was chosen president also a clerk was chosen. Then the business commenced. We had a good time of it throughout the day. That evening we retired to Brother Wandell's and stayed for the night. They treated us kindly.

**Sunday [June] 30<sup>th</sup>** We arose to breakfast and repaired to Brother Neal's for the conference, which according to adjournment, [was held] in the morning. Elder Wandell and Elder Cordon addressed the assembly on the work of Almighty God. There was a large congregation and very good attention in the afternoon. Two other Elders preached. At the close of the meeting there was several Elders appointed to their field of labor. In the evening I preached on the plan of // salvation. Good attention [was] paid. The meeting closed. There was 8 baptized in the course of the conference. We stayed at Brother Randel's overnight.

## **July 1844**

**[Monday July] 1<sup>st</sup>** We arose and prepared for our journey, bid the brethren adieu, and came along with a Brother in his wagon about 34 miles, accompanied by several of the Elders. We then bid him farewell and came on our way to Sandy Creek and stayed overnight at Mr. Barn's tavern keeper.

**[Tuesday July] 2<sup>nd</sup>** We arose and took breakfast, then pursued our journey until we came to Rochester, being 26 miles. We found here a large and fine city. We repaired to Brother Arnold's to stay for the night. We were kindly received. In the evening we retired to rest. The morning following we concluded to stay to have some linen washed. So we stayed here until Friday morning the 5<sup>th</sup> of July.

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<sup>33</sup> Joseph Smith and Hyrum Smith were assassinated in Carthage, Illinois on this day, June 27. James reported in his journal two weeks later of his learning the news of events in Illinois.

**[Wednesday July 5<sup>th</sup>]** We pursued our journey accompanied by Brother Jones who brought us about 10 miles on our way in a buggy wagon. We then bid him farewell and pursued our journey to Palmyra. **[60]** When we passed through here we was only about from 3 to 4 miles from the hill *Cumorah* where the records were deposited which contained the *Book of Mormon*. We continued our journey about 8 miles farther and called at a farmhouse and stayed for the night.

**[Saturday July] 6<sup>th</sup>** We arose and pursued our journey to Montezuma. It was night when we arrived here. We called at a tavern and several other houses before we could get to stay for the night. We stayed with some Baptist people for the night.

**[Sunday July] 7<sup>th</sup>** We arose, took breakfast, and pursued our journey until we came about 8 miles wide of Auburn where we stayed with a Mr. Woods, beside a distillery, who was favorable to our principles. Here we found ourselves welcome and retired for the night.

**[Monday July] 8<sup>th</sup>** We arose and pursued our journey along the railway some distance. Then came along turnpike pass through Syracuse and came within 2 miles Fayetteville where we stayed // for the night and had much conversation on the principles of the Gospel. Got them in great favor with our principles. They treated us kindly and we stayed for the night.

**[Tuesday July] 9<sup>th</sup>** We arose, took breakfast, had some more conversation with them, and bid them farewell and came along to Oneida where we stayed at a doctors for the night.

**[Wednesday July] 10<sup>th</sup>** We presented our journey until we came to Utica where we called and Sister Monroe where we was very welcome. We found some good Sisters. We learned that there was only a few Saints here. We stayed for the night.

**[Thursday July] 11<sup>th</sup>** We arose, took breakfast, also stayed and took dinner. Then we bid them farewell to pursue our journey, having learned that there was a branch of the church about 14 miles from Utica, so we pursued our journey until he came to German [Pfatts] where we found **[61]** some brethren and Sisters. We called at Brother England's to stay for the night. Here we met with Brother Taylor, who had left Nauvoo about 2 years ago to preach the gospel.

I will now give you some description of the country in the latter part of my travel. After leaving the great Falls of Niagara we travelled some distance and came on the ridge road that leads to Rochester. This certainly is a fine road and a beautiful country here. There is a great prospect for fruit the trees are quite loaded with apples, plumbs, and peaches and other fruit. Likewise wheat and other grain looks well and this continues well until we came to Rochester. This is as fine a country as any that we have seen since we left Illinois. After leaving here we find there is but little prospect of much fruit. The country is some[what] different. It is quite hilly -

more especially about Palmyra. Some parts of the land is much better than others. We have had much fine and dry weather of late.

At the present there is much // excitement in the newspapers about the Mormons at Nauvoo they say that Joseph and Hyrum Smith have been shot by a mob. There is much prejudice exists among the people against Latter-day Saints as a people but truth will prevail.

We remained here several days to get our linens washed. We held several meetings with the Saints and enjoyed ourselves well for they behaved very kind to us. While here. I was informed that a Mr. John Roberts was about - here from England - and have been preaching against the Latter Day Saints and using some imposition on the people. I gave them to understand that I was acquainted with his character and told them he was an imposter which I would show if he came in my presence. On Sunday, as I was accompanied to attend preaching in the afternoon by some brethren, we happened to overtake Mr. Roberts on the road. I spoke to him and offered him my hand to shake hands with him, but he would not. He was so ashamed he could not look at me. So I left him and went along. We attended preaching. [62]

**Monday [July] 15<sup>th</sup>** We having enjoyed ourselves well and been kindly treated by the brethren and Sisters. We bid them farewell. Accompanied by a Brother, we pursued our journey along the canal about 11 ½ miles, when we came to a town called Little Falls. The Brother gave us a little refreshment and then we pursued our journey about 10 miles, it being evening we concluded to have a ride on a boat for the night. So we paid 50 cents to ride about 30 miles to Amsterdam. We arrived here the day following about noon. We got some refreshment and pursued our journey until he came to Charlton, it being night we try to stay for the night but we found it difficult to get any person to take us in. At length a gentleman gave us a shilling and we went to the Tavern and stayed for the night.

**Wednesday [July] 17<sup>th</sup>** We pursued our journey through Ballston and drank at one of the remarkable springs. This is a noted place on account of its springs. We continued our journey until he came to Stillwater [New York]. // Here we stayed for the night.

**Thursday [July] 18<sup>th</sup>** We pursued our journey until we came within 6 miles of Bennington. Here we stayed at a large house where we was kindly treated and invited to call again.

**Friday [July] 19<sup>th</sup>** We pursued our journey through East Bennington Village, about 4 miles, at the foot of the mountain, where we stayed for the night.

**Saturday [July] 20<sup>th</sup>** It being a rainy morning we pursued our journey over the mountain and came to Dover where we stayed for the night.

**Sunday [July] 21<sup>st</sup>** We pursued our journey about 6 miles to a village called



[Pondville]. Here we left our carpet bags in a house and attended preaching in the Baptist meeting house. At the close of the morning service we made inquiry if we could have the privilege of preaching to them in the course of the day. Some said they thought we could. They made enquiry but the minister did not appear to be willing. He preached in the afternoon and we attended. He said they had [63] better hold a prayer meeting in the evening. So they met for the purpose, but instead of holding a prayer meeting they called on us to preach. So we preached to them and they listened with great attention. After [the] meeting a gentleman invited us to go with him home to stay for the night. So we went with him [and] had considerable conversation with the family on the principles of the Gospel.

**Monday [July] 22<sup>nd</sup>** We pursued our journey until we came a short distance from Putney where we were invited to stay for the night so we stayed and was kindly treated.

**Tuesday [July] 23<sup>rd</sup>** We pursued our journey through Westminster West Parish Village and came along about 4 miles to Mr. Parkhurst<sup>34</sup>, where we were kindly received. Having seen Brother [Stratem] he desired us to call here, they being his relatives. With regard to this part of the country, it certainly is a very mountainous country and not very good land for farming. It is not a country for making riches from farming. // We remained here for the day, conversing on difficult things. In the evening we retired to rest.

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<sup>34</sup> Mr. Parkhurst was the primary host to James and Alfred during their nine months in Vermont. James had arrived, 79 days after departing Nauvoo on May 5<sup>th</sup>. His mission to Vermont began.



531 miles in 39 days



618 miles in 40 days

Figure 7 - Journey from Nauvoo to Vermont by foot

## Chapter 6 – Vermont and New Hampshire

July 1844 to April 1845

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### July 1844

**Wednesday [July] 24<sup>th</sup>** We arose from our beds in tolerable health and strength, took breakfast, and prepared to go get some appointment for preaching. So we made inquiry about a schoolhouse a mile distant from here. We visited several and got permission to hold meeting next Sabbath. So we gave it out, took a written notice to the school Misses and read it to the scholars. We also went down to West Parish Village and called at the post and got some papers that were called the *Prophet* which was published in [New] York City. We expected to have had some particular news with [regard] to the reports of the death of Joseph and Hyrum Smith but did not get any particulars. We then returned to Mr. Parkhurst and stayed for the night.

**Thursday [July] 25<sup>th</sup>** Morning we rose from our bed and found it to be a rainy morning. We concluded to hold a meeting in the afternoon in this house, it being so that [64] farmers could not work in the hay field. So I went round and invited the neighbors to attend. At 3 o'clock we held a meeting Elder Cordon addressed them at length on the first principles of the doctrine Christ. I followed him with a few remarks. Great attention was paid. In the evening we retired to rest.

**Friday [July] 26<sup>th</sup>** We arose, took breakfast, and prepared to make some other appointments for preaching. We went to the village called Cambridge [Port] about 4 miles [from] here. With some difficult[y] we got out and appointment for preaching next Sunday in the meetinghouse. We visited a great number of the people of the village. We left a printed notice in the store. We then pursued our journey to the town of Athens. We visited a Mr. Bailey. He informed us that the meetinghouse was engaged for next Sabbath, but we got permission to have it sent following. So we desired him to get out meetings for the day. He said he would.

We also learned from that there was something in one of his papers with regard to // the death of Joseph and Hyrum Smith having been shot in Carthage Jail. We called at a neighbor's house and got the paper. It gave an account of them bringing their dead bodies into the City of Nauvoo and the scene which took place which would be melting to the heart of any human being having read it with thought. There must have been some truth in the matter. It weighed our spirits down with grief to think that two men of God such so soon fall by the hands of wicked men. We little thought of it when we left Nauvoo but according to the testimony of holy writ we find that good men was always persecuted and put to death by wicked and designing men. The thoughts that we had lost the association of our two beloved brethren for a season pain'd our very souls but we have a hope the time not far distant when we

shall meet them again. We retired to Mr. Parkhurst and stayed for the night.

**Saturday [July] 27<sup>th</sup>** We arose and found it to be a fine morning. We concluded [to] help Mr. Parkhurst to make hay, so after breakfast turned out and spent the day in [65] making hay. In the evening we retired to rest.

**Sunday [July] 28<sup>th</sup>** We arose and made preparations for attending our appointments. We repaired to the [Port] Village and attended preaching. Elder Cordon opened the meeting and I addressed the congregation. Spoke some length on the scriptures of eternal truth, how they might to be understood. Also spoke to some light on the plan of salvation. Good attention was paid. Elder Cordon made a few remarks and told them that we would hold another meeting in the course of an hour if the congregation was willing, but no one said anything so we called at a Mr. Holmes and took dinner and afterwards we return to Mr. Parkhurst, stayed a little while then I repaired to the schoolhouse. When we got here we found the congregation assembled. I opened the meeting. Elder Cordon addressed them on the church of Christ as it existed in the days of the Apostles. I made some remarks after him on the same subject. The congregation was very attentive indeed. After the meeting we returned to Mr. Parkhurst and retired to rest.

**July 29<sup>th</sup> to August 15<sup>th</sup> [V2-66 to 69]** Gap in transcription.

## **August 1844**

**[69] Friday [August] 16<sup>th</sup>** I now commence to record a little with regard to some things that have transpired late and also with regard to this country and customs of the people. We, the church of Jesus Christ of Latter Day Saints, I have been called to mourn and lament the loss of our departed brethren Joseph Smith, the Prophet, and also Hyrum Smith, his brother, the patriarch of the church, who were murdered in cold blood in Carthage Jail, Hancock County, State of Illinois, by a mob of upwards of 200 // men who came to the jail in disguise with painted faces, all armed with fore arms, burst open the jail and shot them dead on the spot. Also Elder John Taylor received four bullets in his limbs but not killed. Also Elder Willard Richards was in jail at the time, but not injured. This transpired on the 27<sup>th</sup> of June 1844.

Truly this speaks for the wickedness of men in the land of liberty and equal rights. Yet men, because of their religion, can be murdered in cold blood. Here are two that have sealed their divine mission and testimony with their blood and gone to plead the cause of Zion in the councils of the just. They are freed from the troubles and persecutions of this ungodly generation. They have spent a life of toil and suffering in striving to establish peace and righteousness in the land. For this cause have been call to pass through greatest trials and sufferings which was more than mortal man could bear, but they were upheld by him who rules in the heavens above and in the earth beneath. But now they are gone and left thousands to [70] mourn their loss.

Therefore I do ask thee to comfort all that mourn and display thy power in behalf of

thy people. Deliver them, Oh Lord, from their enemies and be thou their strong hold and defense. Suffer not the wicked to overcome thy people but let thy kingdom roll forth in majesty and dominion until thy will be done on earth as it is in heaven. I ask it in the name of Jesus Christ thy well beloved son even to Amen.

The manners and the customs of the people of this country are somewhat different to what they are in England. They are more equal. There is not that pride amongst the rich as what there is in England. Also the people are more free and sociable. Their manner of living is somewhat different, too, having 3 meals a day in summer and 2 in winter. This is I believe about a general thing. They live a good deal on fruit and flesh meat most especially in winter.

With regard to this state [it] is very mountainous though healthy. I believe there is considerable fruit grown // here, many sheep raised in these mountainous country. The people in the Eastern states are far more civil than what they are out west and will on a general thing treat a stranger well though after all my experience has taught me that this is a wicked and ungodly generation. Though there is a great profession of religion but they follow the tradition of men and say "Lord, Lord" and do not the things he commands them. In vain they worship him teaching for doctrine the commandments of men with the bible in their hands and say "Is not the Lord amongst us, no evil can come upon us," but behold they know not the thoughts of the Lord for they have took away the key of knowledge and the blind lead the blind which by the by will both fall into the ditch and thus suffer loss. Therefore let all men take heed that they are not deceived and found fighting against God.

**September 1844 – January 1845 [V2-71 to 91]** Gap in transcription.

## **February 1845**

[92] I remained here for the night and enjoyed myself well having been away for a number weeks. Elder Cordon came with Brother Nichol's horse and stayed and I accompanied him to visit the people in the south part of Athens. We called at Brother Stiles, got an invitation to attend the marriage of his sister in the evening at his house<sup>35</sup>. In the evening we returned and had quite a good time, enjoyed ourselves well, after which we came to Brother Nichols and stayed until Saturday morning.

## **March 1845**

[93] We remained here amongst the people until Thursday the 5th day of March when we attended to the ordinance of baptism. Elder Cordon administered the ordinance to Miss Lydia W Stiles and Miss Fanny E Styles, wife of Gideon Styles. The weather was unpleasant at this time but we had a time of rejoicing shortly after Elder Cordon took his leave of us for Walpole to visit the Saints. I remained here and

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<sup>35</sup> Minerva Stiles.

on Sunday the 15<sup>th</sup> I preached one discourse in the meetinghouse. Not many attended on account of it being such a stormy day. I still continued my labors here and at this time the people are pretty much engaged in making maple syrup from the sap of the maple tree. I have had several feasts of eating some sugar, which is delightful to eat especially to get snowballs and get them in the sugar when it is most boiled. Elder Cordon and I had it first at Miss Lydia Stiles and although it was something new to us yet we enjoyed it // first rate.

On the 17<sup>th</sup> Elder Cordon returned from Walpole and we remained together until Saturday when he took his leave of us for Woodstock to spend a short season with the people having received a letter from them shortly requesting him to pay them a visit and baptize some in [...]. The season is considerable cold at this time. There is also much snow on the ground, which makes it bad to get over the hills. My health is considerable good at the present but Elder Cordon has been somewhat unwell of late but mostly got over it. I continued my labors here as usual with the exception I have of late spent time at carriage, building with Brother Stiles.

#### **April 1845**

On 13 April 1845 I was married to **Miss Lydia W Stiles** of Westminster, sister of Brother Gideon Stiles and daughter Gideon and Lydia Stiles of Westminster. [Her] mother is now living but [her] Father's been dead a number of years. Having formed some acquaintance some time previous to this, we had a good time on the occasion. Elder Cordon and some relatives were present. Brother Gideon Stiles officiated in the ordinance in the morning, while we [sat] at table previous to receiving breakfast, [94] after which we went to the meeting in Athens, it being one day of appointment Elder Cordon preached two discourses. Good attention and a good feeling prevailed. We then returned home to mother Stiles and we enjoyed ourselves well throughout the day. My time has been spent of late in making preparations to return to Nauvoo. The weather of late has been somewhat changeable –a little stormy - many things appear as tokens of returning spring.



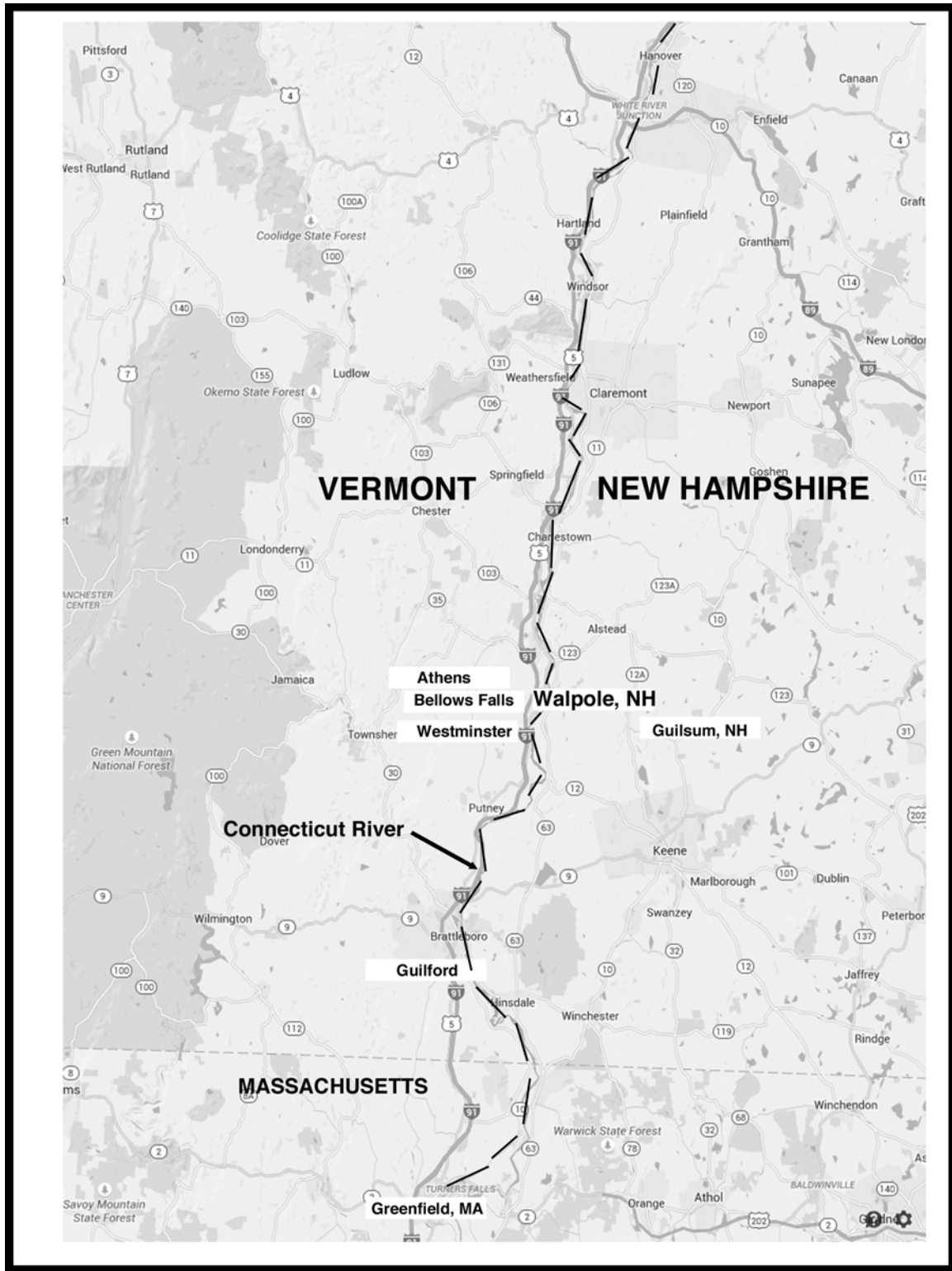


Figure 8 - Towns in Southern Vermont and New Hampshire

## Chapter 7 – Nauvoo

April 1845 to December 1846

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### April 1845

[94] My time has been spent of late in making preparations to return to Nauvoo. The weather of late has been somewhat changeable –a little stormy - many things appear as tokens of returning spring.

I continued making preparations for the journey up to the 27<sup>th</sup> of April 1845 which Elder Cordon and myself preached our farewell discourses to the people of Athens we had good congregation who listened [with] the most profound attention they administered to our wants with some means for [...] us on our way for Nauvoo.

On the 29th of April we left Athens. [We] bid farewell to our friends and acquaintances with feelings that will never be forgotten. Many tears were shed both by us and our friends that we left. We came along // with Mr. Cummings who brought us with his team. We were also accompanied by a Mr. Waldo of New Hampshire also a Mr. and Mrs. Balsh. We pursued our journey through Townsend, Wardsbury, and on to Stratton where we called at the Tavern of Mr. Wyman and stayed for the night.

### May 1845

[In the] morning we pursued our journey on the mountain through Arlington and onto Salem in [New] York State. Called at the tavern of Mr. Edie and stayed for the night. [In the] morning we pursued our journey about 30 miles to Lansingburgh, called at the Tavern of Mr. Rice and stayed for the night it being 6 miles from Troy. [In the] morning came on to Troy took our package passage on the Erie Canal with Capt. Barnum. [95] We left Troy in the after part of the day for Buffalo in good spirits though somewhat fatigued with riding in the wagon. Before we started we went on for the Steamboat *Empire*. She is a large boat and we fitted up with me every convenience for passengers. We arrived in Buffalo after six days sail and the same day took our passage on board the steamboat *Chesapeake* and came onto Cleveland. We arrived in Cleveland the morning following. The distance from Troy to Buffalo is about 360 miles. From Buffalo to Cleveland is about 180 miles.

The same day we arrived in Cleveland. We took passage on a canal boat for Beaver and sailed the same day. After a wearisome journey of a few days we arrived in Beaver in the same day took a passage on board the Steamboat *Lehigh* for St. Louis.

We took cabin passage. Before this we had boarded ourselves. // After a journey of about eight days we arrived in St. Louis. On our way we called at Cincinnati where I bought a stove and some household furniture together with glass and other things for building. We stayed one night in St. Louis, visited some of our friends, [and] then took our departure for Nauvoo on the Steamboat *Osprey*. After two nights and one day's sail we arrived in the City of Nauvoo, which caused our hearts [to] rejoice and flow with gratitude to Almighty God for his kind care in preserving our lives and the blessings bestowed upon us.

### June – August 1845

We took our residence for the time being at the brother in-law's **George Colemere's**, he having married my **sister Rachel** while I was on my mission.

As to our journey it has been wearisome my wife is been sick most of the journey. We had fine weather most of the way and considerable warm. We found the prospect of things in Nauvoo quite favorable. The crops took quite well, there has also been [96] great improvements made in the time of my absence in the city and surrounding country. The Temple has gone ahead rapidly and continues so to do at the present. This is the greatest object with the Saints together with the Nauvoo house unity and a oneness of effort seems to exist among the Saints.

I am highly pleased to find things so [...] us they are and also to find my relatives alive and generally well. After I had been here a short time I bought an acre lot of my **brother Samuel** adjoining my brother in-law's **George Colemere** here and have been busily engaged in getting materials on the ground for building. I have also bought a cow this week. I expect to commence on my building shortly. Elder Cordon is well with his family and at work in the pottery business this day being the 21<sup>st</sup> of June 1845.

Having got materials together I commenced building my house this size of being 20 feet long by 14 feet wide // one story besides a good cellar of over 6 foot high walls all of brick for windows in two at front and one at each end with 12 squares, each square being 9" x 12" also two doors one on the front and the other at the back. I continued to labor on it until I had to got the roof on which was about the latter part of July and on the 25<sup>th</sup> of the same month we moved into our house without either doors or windows in it being warm weather we could stand it for a little while. Shortly after I got the windows and doors in which made it more comfortable. At this time we felt comfortable when we could live under our own roof none to molest as it were warm or make us afraid, we found ourselves beginning to enjoy life.

[97=98] In fact our health has not been very good since we came here.<sup>36</sup> No sooner had we just got settled in our habitation than the power of sickness enters it and seizes my wife and continued with her about three months or a little more her sickness was principally the fever and ague. Her sickness confined me at home most of the time and in the course of the time my health was not very good.

### **September 1845**

All continued to go on well in the city up to about the latter part of August or the beginning of September when the enemies around in this county began to collect in mob's and burn house, grain, etc. threatening the lives of Saints around in the country in Quincy and other places there was quite a number of houses burned and a great quantity // of grain destroyed.

The sheriff of the county took the matter in hand operated against their proceeding shortly after they burned his house and threatened his life. He continued to operate against them and put a stop to a many of their proceedings but nothing would satisfy them except the Saints would leave the county. They sent delegates to Nauvoo to the authorities of the church to see if they would not leave the county. Finally the church as he bought body consented to leave or there was no peace nor protection from the authorities of the state so the church consented to leave next spring and go to seek a place of liberty.

### **October 1845**

Since this Saints have commenced to in organize themselves in companies and build wagons and make other preparations for the journey next spring. [99] This movement has put a stop to all building and most all business in the city except the Temple, which continues to go on rapidly. About the latter part of September or beginning of October I commenced to work on the Temple. After working a short time I was took sick and continued. For a short time my wife also being sick at the same time which made things very uncomfortable for us we continue so until the latter part of October when my wife got rid of the fever and ague and began to amend rapidly and I also began to be able to work some and commenced work again on the Temple and have been working ever since up to the present which is about the latter part of November 1845.

### **November 1845**

My wife is mostly got well through this last season we have received a number of letters from my wife's friends in the state of Vermont the town of Westminster and other places. We have also wrote a number to them since we came here.

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<sup>36</sup> Inexplicably, James's journal omits the arrival in Nauvoo of his brother Peter and family and the death of Peter's wife Ann and son William in Nauvoo in August. That James and his wife were also unwell suggests an epidemic of some kind, perhaps maleria, was rampant in the summer of 1845.

A few days ago we received a letter from my wife's sister in Vermont containing the news of the birth of the son of hers being her first child. At the present I am well together with my wife. She is getting quite stout and we enjoy ourselves in our own habitation this being the 30<sup>th</sup> of November 1845. The weather is cold it has froze quite keen for several nights and some little snow has fell. The season has been very sickly this fall. A great number have been sick and many have died. Thanks be to the Almighty that **[100]** our lives have been spared and for the good degree of health we enjoy at the present.

A few weeks back I received an ordination in the eleventh quorum of seventies by Jesse S Harman in the month of August 1845. My business is still working on the Temple this being the principle (sic) business that is going on in the city except wagon building and preparing for the removal of the church in the West or somewhere that we can live in peace and not be persecuted all the time by mobs and evil designing men. About this time there has a rose the man by the name of Strange professing to be appointed to take the place of Joseph Smith as prophet seer and revelator he has led away some from the church like Rigdon<sup>37</sup>, William Smith and others who have apostatized from the true church.

### **December 1845**

All things continue about us usual up to the 25<sup>th</sup> of December 1845 // when my wife was confined and brought forth a **son**. She got along tolerably well for a week or [too] when she was took sick with an inflammation in the bladder. Dr. Sprague attended her and with in the course of a short time got well. About this time we received two letters one from my wife's brother and the other from her mother. Their desire, in particular [her] mother, is for us to return to the state of Vermont next spring but it is more likely we shall go with the church as soon as it is convenient.

### **January 1846**

Having got the top room in the temple finished about the forepart of December he commenced to give the brethren and Sisters their endowments and about the forepart of January 1846 I received my endowment. I went through alone my wife being not well.

### **February 1846**

About the 15<sup>th</sup> of February my wife got her endowment. Also we received the seal of the covenant under **[101]** the administration of Pres. B. Young. Shortly after this the endowments stopped and a company began to make ready for moving.

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<sup>37</sup> Sidney Rigdon, believed by some to be the author of the *Book of Mormon*, was the chief competitor to Brigham Young to succeed Joseph Smith, but lost. He was excommunicated on September 8, 1844.

About this time a fire broke out in the Temple between the ceiling and the roof caused by a stovepipe passing through the roof. A call for water was made and the fire was soon stopped. Nothing very serious occurred at this time. The first company are busily engaged in crossing the river and continuing on the opposite side about 20<sup>th</sup> of February the mechanics quit work on the Temple until arrangements could be made for food and the necessities of life which in the course of a day or two a promise of provision was made and we commenced work again and expected to have it finished in the course of a few months if not hindered by our enemies.

The first company is mostly all over the river and ready for their // journey. We have had a few cold days of late, which probably has hindered them some. My **brother Peter** is in the Temple store at present and living with us probably only for a short time. My wife and little boy are well and enjoy health. I am still engaged on the Temple and expect to be for a season if the Lord will. My **brother Samuel** and family are going over the river near Fort Madison a few miles from here. I am at home today it being 23<sup>rd</sup> of February 1846. I wrote a letter for England yesterday and expect it will be on its way shortly it is to my **sister Maria**. I continued my labors on the temple as usual until the fore part of April. At this time I quit work leaving about two weeks work to do in fulfilling of the calculations made by the authorities of the church. At this time I had a settling with the trustees leaving me with some few dollars due to me.

### March 1846

[102] At this time great are the exertions of the Saints in preparing to go West. They are working night and day in building and fixing wagons for their removal as soon as possible. The first companies that are gone I believe number from seven to eight thousand souls. These are banished from their homes as strangers to seek an asylum in the lonely wilderness. Did my circumstances favor me with means to go, I should be one in the company. I intend to move west to the church as soon as I can make arrangements. It appears that the citizens around us are determined to banish or put to death every Latter Day Saint. Oh man how has thou degraded Thyself mobbing and persecuting the innocents. The guilty go free on account of corrupt administrators of the law and it is in a land of liberty where the banners is unfurled as such, but [...]; liberty has fled and priestcraft and abomination rules and reigns; but the time must be at hand when the Almighty will remove these things. When trouble and the judgments // Of Almighty will be poured upon them. They have filled the measure of their iniquity in killing the Prophets and finally banishing the Church of Jesus Christ of Latter Day Saints from their midst and then in fulfillment of the Book of Mormon and other revelations. The Gospel shall be took from the Gentiles as it was from the Jews in the day of our Savior and as a natural consequence destruction must come upon them as it was to the Jewish nation when it was overthrown by the Roman army in the days of Titus.



## April 1846

I remained in Nauvoo in my own house up to about the middle of April when Brother Alfred Cordon and myself started for Burlington, Iowa territory. It is about 30 miles up the river from Nauvoo. Our circumstances called us to this, to get employment to sustain our families and also means to go West to the church. We came through Fort Madison, called my **brother Samuel's** stayed overnight. [In the ] morning [we] pursued our journey to Burlington, [103] arrived there in the after part of the day, visited several of our acquaintances made inquiry into business. The prospect being tolerable good, we stayed at day or two, made engagements of some work after which I returned to Nauvoo to fetch my family and Brother Cordon's, leaving him in Burlington for some weeks past, he and his family has been living with me. After my arrival in Nauvoo I made preparations for moving and on the 23rd of April 1846 left Nauvoo by steamboat to Burlington. [I] arrived here in the night about 12 PM. I called on Brother Cordon at Mr. Philsier's after which we conveyed our families to the same house until morning when we moved our things into a house which Brother Cordon had rented. While on my last visit to Nauvoo, Brother Miles Romney, a joiner who had worked on the Temple desired me to undertake some more work than what I have engaged and he would assist me in the accomplishment of the same. So after I had commenced // on the work I had engaged and undertook another job of work in the Presbyterian church after this I wrote for him to come so accordingly he did and we worked together for several weeks.

## June 1846

When he returned to move his family to Burlington, while on his visit at Nauvoo considerable excitement prevailed. It was somewhat anticipated [that] the mob would come into the city. It appears their object[ive] was to destroy the Temple and banish the few remaining Saints, but their purpose was frustrated. They dispersed to reinforce themselves by sending delegates to the different counties to get volunteers to assist them in mobbing. Nothing special has took up to this time since that. When the excitement ceased, Brother Romney came with his family and are now living next door to me. Mr. Criswell is the man that had let us to work. Since his arrival we have continued to work together up to the present time, which is June 29<sup>th</sup> 1846. Nothing very extraordinary has took place for the past few weeks except our little boy has been [104] very sick for the last two weeks but is now some better and we are in hopes he will recover. There has also been a war existing between the United States and Mexico. The President of the United States has made a demand on all the different states for volunteers to take part in the war. A goodly number are on their way to Mexico. It appears according to accounts received that there has been some killed on both sides. A few days ago I received letters from my wife's relatives in the state of Vermont containing intelligence for us to go there this fall on a visit previous to moving west. The letters also contained means to assist us on the journey.

Previous to leaving Nauvoo my wife and I went through the Temple, our little boy also was with us. In taking a view of this magnificent building it certainly astonishes the mind of man contemplating its workmanship, the manner it is built and the characters that have built in the midst of poverty and persecution. It certainly is a wonder to the // world of mankind. Thousands have visited it from different parts.

Since the first company started, there has been a continued moving not only out of Nauvoo, but from the different states and Canada, too. It appears as if the spirit spoke to them and said, "Gather West." Surely it must be a sign to this nation. At the present I am well together with my wife but the boys tolerable sick this day being the 29<sup>th</sup> of June 1846.

### **July to August 1846**

Brother, Romney, son and myself continue to work on the jobs we had engaged. Through the summer it was extremely hot. Some days we could not work in the middle of the day it was so hot. Again it was tolerably sickly in the summer and fall. Brother Romney and family was considerable sick with the ague and fever. In the month of July I went to Nauvoo on some business in part was to see Mr. Bevan, having heard that he had sold his property, he owing me some considerable amount. **[105]** When I arrived in Nauvoo I learned that he had left the city and moved West. It was with the peculiar feelings that I traveled through the streets of the City. Almost every house was empty and but few people that I was acquainted with. Here was the place where a short time previous flourished and bloomed with the Saints of the most high God, but now they are banished as exiles in the land of liberty. Thousands of the most virtuous are driven from their lands and homes to seek a home far away in the West amongst the Indians - all this through wicked rulers and the corruptions of the people. The Saints have continued to move off as fast as they could get ready all through the summer. The Temple stood as usual guarded by the police. I found also a great many liquor stores and gambling shops, which have been lately erected here. Virtue has been changed into evil. I found my house standing as usual with // widow Wilsay and family living in [it]. I also found my **sister Rachel** and husband living in their own house; they were making preparations for moving West as soon as convenient.

I stayed one night with them and then returned to Burlington. On my way I was considerable sick, and finally when I got home it grew worse which to be a severe which confined me to my bed for a number of days after which I began to recover and in a short time I was able to follow my work although through the summer and fall I had some attacks of the chills and fever. My wife's health was tolerable good all through the summer and fall, but the boy was very sick through the summer and fall particularly in the month of July. Medical aid was obtained but not much use. The ordinances of the Gospel proved more effectual. Little hopes of his recovery were entertained by most that visited him, and although he **[106]** was reduced so low yet it appears he was kept by the prayers of faith and finally he took a turn and began to amend gradually.

I took him and my wife in a buggy to my **brother Samuel's**, he living about 2 miles out of Fort Madison in Iowa territory, it being about 20 miles from Burlington. We found them generally well. I left them after staying one night return to Burlington and into weeks I fetched them back. In the course of this time the boy had improved greatly and continued some to do. Having made promises to go east to Vermont in the fall I paid my brother's folks another visit. About this time my **brother Peter** had returned from St Louis to my **brother Samuel's** very sick. On my last visit I found that my **sister Rachel** and husband had come from Nauvoo. They had been sick and was not fully got well.

### September 1846

About this time there was considerable excitement // in and about the city of Nauvoo. Mobs having collected showing their determination to drive the Saints [out] and take possession of the city. At this time the majority of the Saints had moved off West. Consequently there was but few left. The mob left Carthage and pursued their way for Nauvoo well armed and prepared for a fight. They camped near the city and finally a fight took place between them and the Saints and new settlers. The mob being about 1300 in number and the other party only about 300 in number and not very well armed. There was 3 of the Saints killed, 2 men and one boy. On the other party it is supposed there is upwards of 100 killed and some wounded. Finally there was a compromise made that the Mormons should leave the City right forthwith and give the mob possession of the City. This was made on the 19<sup>th</sup> of September [107] and on the 20<sup>th</sup> the mob marched into the City threatening death and destruction if the Mormons, as they are vulgarly called, did not leave right away.

At this time the ferryboats were busily engaged in the ferrying the Saints over the river here. They were left to do the best they could driven from their homes and their all and left to pitch their tents on the banks of the great Mississippi destitute of almost everything, and all because of their religion. About this time we made ready to go East and left Burlington on the 24<sup>th</sup> of this September 1846 on board the steamboat *Uncle Toby* for Montrose. We left Brother Cordon and Brother Romney and families in Burlington generally well, together with other acquaintances.

We arrived at Montrose the evening following and stay overnight on the boat, paid four dollars for passage. This being at the head of the rapids and the river being // low we were under the [...] of crossing the rapids in a keelboat towed with horses. While we stayed at Montrose I went on the bank of the river and visited some of the Saints who were camped by the river opposite Nauvoo, having been driven from the city by the mobs. It was truly distressing to see a people driven from their homes and robbed of their all because of their religion in a land to where the banner is unfurled holding for the equal rights and privileges to all men but alas it is not so. Mobs are suffered to range the country [to] plunder and destroy the innocents and no power in the government because of the corruption of the rulers and the people. If there is a God of justice he must eventually meet out a portion to this nation which

will cause weeping, wailing, and gnashing of teeth and the Kingdom of God sway a [...] of power to the joy and satisfaction of his Saints, and King Jesus shall reign as King of Kings and Lord of Lords. Which may he hasten and put an end to persecution. [108]

Having crossed the rapids [paid 1 ½ dollars for crossing the rapids] and arrived at Keokuk we took passage on board the steamship *Tempest* for St. Louis. Paid three dollars and a half. Arrived at St. Louis on 26<sup>th</sup> of September. [On the] 27<sup>th</sup> took passage on board the steam boat *Domain* for Cincinnati. Paid four dollars for fare.

### October 1846

[We] left St. Louis on the 28<sup>th</sup> and arrived at Cincinnati on Saturday the 3<sup>rd</sup> of October. On the 4<sup>th</sup> we took passage on board the *American Star* for Beaver. She was a new boat. Paid six dollars for passage. When we got within about 3 miles a Beaver, the river being so low the boat got fast on a bar and could not get any farther. So we were obliged to hire teams to take us to Beaver. On the 10<sup>th</sup> we arrived at Beaver and took passage on for the *President* canal boat for Cleveland. Mr. Drumm captain left Beaver on the 11<sup>th</sup> arrived in Cleveland on Monday evening 19<sup>th</sup>. On the 20<sup>th</sup> we took up our residence at the Farmers Exchange, Mr. Overacher being the tavern keeper.

### November 1846

On the 22<sup>nd</sup> I commenced work for Mr. Lender // on the house of Mr. Overacher. [We] remained here until the 8<sup>th</sup> of November. Paid 2 dollars each for board [at] the tavern and received one dollar per day for labor. Mr. Linder was a fine man and treated me with respect and greatly desired me to stay longer. But we desiring to get to our journeys end, [we] left Cleveland on board the steamboat *Cleveland* for Buffalo. We had a pleasant time on the lake. Arrived in Buffalo on the 9<sup>th</sup>. Took passage on board the *P. A. McKnight* canal boat for Troy. Paid eighteen dollars for freight and passage. Left Buffalo the same day and after a long and tedious journey we arrived in Troy on the 20<sup>th</sup> of November 1846.

We left the boat the same day and took up our residents in the tavern of Mr. Alstead on River Street to remain until my brother-in-law Gideon Stiles came with team to carry us the remainder of the journey. On the 21<sup>st</sup> he arrived and loaded our baggage and moved to the United States Hotel in the outskirts of the city. We stayed for the night in the morning we pursued our [109] journey and after a cold and tedious journey over the green mountains we arrived in Athens on the 24<sup>th</sup>. Stayed at Mr. Amos Davies for the night. In the morning we came along home to Westminster and was welcomely and joyfully received by our friends, this being the 26<sup>th</sup> of November 1846. In crossing the Green Mountains we had a hard journey between the cold snow and mud, but after all we feel grateful to our heavenly father for his care and blessings extended to us. With regard to the experience of the journey, I have just given a brief account. There is in addition to this the expense of

living and other small matters such as the expense of [...] in the different ports where we change boats, which will bring the whole to a considerable of an amount much more than if we had come in the spring of the year.

## December 1846

Since our arrival I have visited a number of my old acquaintances and found generally well and in good spirits // the Saints. I have also wrote several letters to the West to my **brother Samuel** and others of the brethren in Burlington Iowa territory. In the fore part of December we received a visit from Brother and Sister Mesenger from the Walpole branch. Brother Mesenger gave me a strong invitation to go to Walpole and visit and preach to the Saints and finally appointed a time which was on the Sunday the 20<sup>th</sup> of December 1846. Consequently Brother Giles and I left Westminster on Saturday the 19<sup>th</sup> and came to Walpole, stayed at Brother Benjamin Gates for the night. Here we met with Brothers Mark and Metcalf in Gilsum they having been notified of my visit here. We had a time of rejoicing to appreciate with each other once more in the flesh and converse on the things of God. Sunday morning a number congregated together and I addressed them twice on the principles of salvation and the order of the kingdom of Christ A good feeling prevailed and all prepared to be much edified.

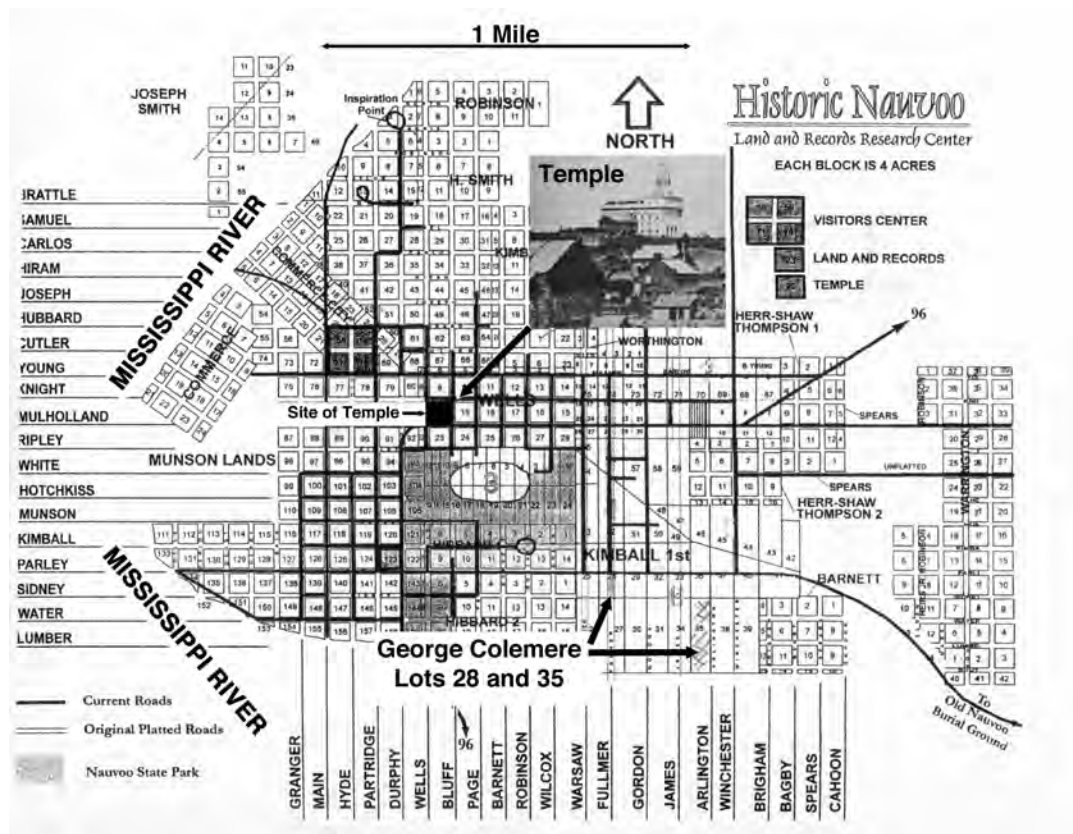
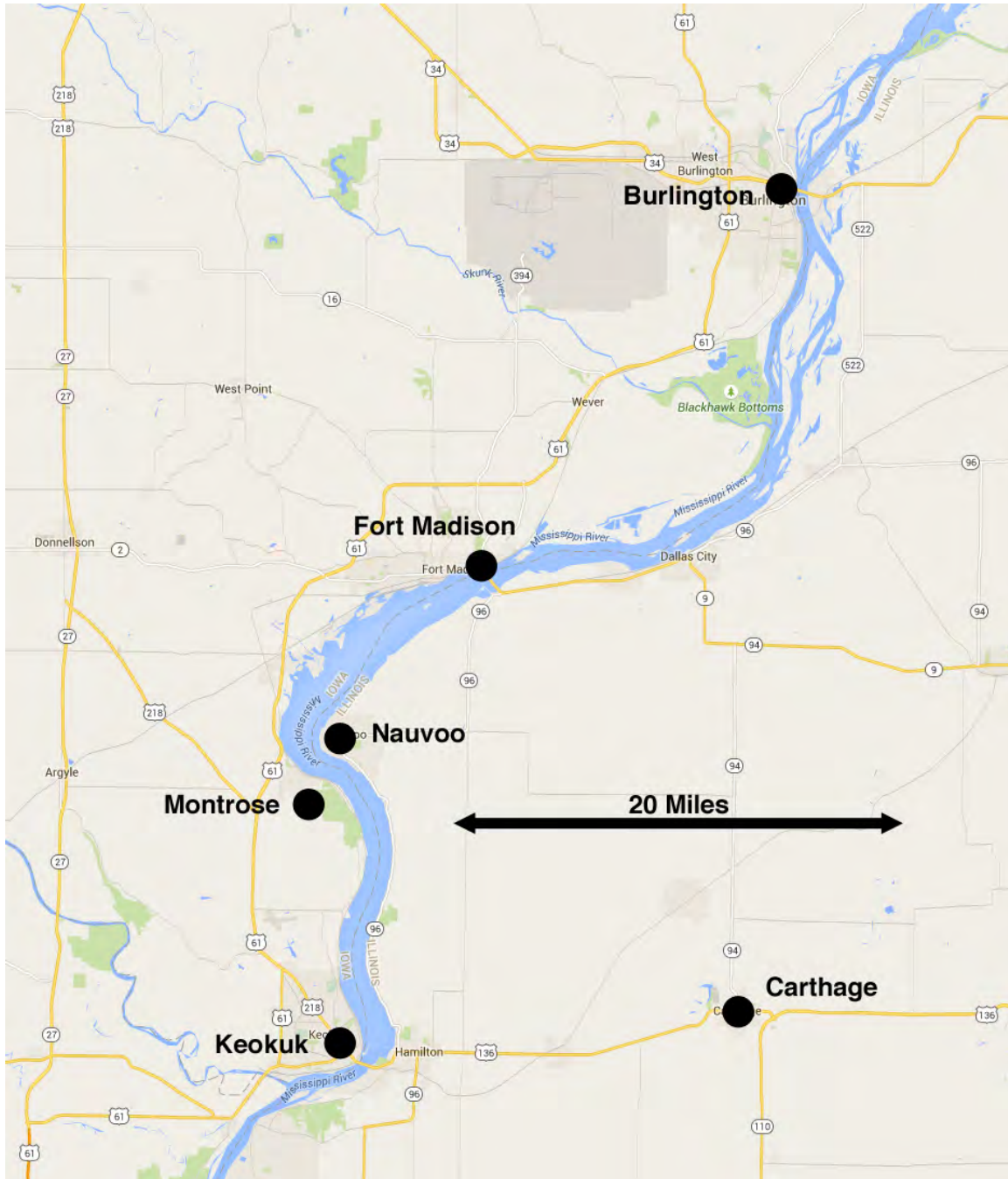


Figure 9 - Nauvoo showing location of Colemere lots



**Figure 10 - Nauvoo and Surrounding Towns**

## Chapter 8 - Vermont

December 1846 to December 1848

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Dec 1846 to Dec 1848 [V2-110 to V2-144] Gap in transcription. Excerpts:

### September 1847

[116] I received a letter and two papers from my brother **Peter** in St. Louis, Missouri conveying the death of my cousin **Catherine Walker**<sup>38</sup> in St. Louis. It was some alarming to me but she sleeps in Jesus. She lived a virtuous and Godly life and is now resting waiting for the trumpet to sound in the morning of the first resurrection when the dead in Christ will rise to immortality and eternal life.

### October 1847

[124] Remained at home and on the 21<sup>st</sup> when my wife was confined and brought forth a son with as little trouble as could be expected. No doctor was present. Her mother was the principal assistant. In the course of a few // days my wife was up and about. On the 28th we gave the boy a name and blessing according to the order of the Gospel of Christ. His name is **Joseph Wyman** [Burgess]. At this time he is doing well. I still continued my duties at home working so some on making sleighs for Brother Stiles. On the 30<sup>th</sup> we got late news from Mexico of several bloody battles which had been fought of late. Many lives [were] lost on both sides, the Americans being victorious having taken the City of Mexico. The news from foreign nations seems to be very alarming on the eve of war with each other.

### January 1848

[127] In the morning we returned home and found the folks generally well, also two newspapers from St. Louis, I expect from my **brother Peter**. While at Gilsun [NH] I got a circular issued by Elder [Lirrin] and the number of the *Millennial Star* from England containing glorious news on the camp of Israel and England.

### February 1848

[131] I found on my arrival a letter from my **brother Peter** in St. Louis containing some good news. I learned by this that Elder Parley P Pratt has been appointed to go to South America with the fullness of the Gospel and Orson Pratt to go to England to take charge of the churches there.

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<sup>38</sup> Catherine Barlow Walker was a married daughter of Mary Barlow, Sister of James's mother Martha Barlow Burgess. She was 33 and mother of six children when she died, perhaps of cholera. Her husband George became a 41-year old single father.



## **March 1848**

[133] From this // I resumed my usual labor to work on buggies until 10 March 1848. In the course of the evening our shop took fire over the blacksmith shop of some cause or other including my chest and tools together with some manufactured work on my part and considerable property besides [the] shop belonging to Brother Stiles. All was burned to ashes except some little manufactured work which was in the lower part of the shop. My tools and work was upstairs which was all burned to ashes. I made three attempts to save them, but all in vain, the fire being so furious.

Brother Stiles' property is mostly insured but mine is a complete loss. This circumstance is a grievous trial to me, the most part of my tools I had brought from England and the chest I made in the Temple of the Lord in Nauvoo and some of my tools were some which once belonged to my Father. [134] All things taken into consideration with regard to this matter weighs me down with grief and sorrow. Here I am left with not a tool to work with nor any means of any consequence to purchase any. I estimate my loss at nothing short of two hundred dollars. I made a request on my friends around for some assistance to purchase me some more tools. My desire is that my Father in heaven will intercede in my behalf at this trying moment. Oh Lord my God let thy power be made known on my behalf and you shall have honor, praise, and thanksgiving in the name of Jesus Christ [even to] Amen. This day I have been at to work taking down some maple trees with the calculation to make some maple sugar being 13<sup>th</sup> of March 1848.

## **August 1848**

[139] After some refreshment in the evening Brother Stiles and family returned home in Elder Cordon went home with Brother Benjamin Gates calculated to leave by stage for [Keene] the morning following in from there to Boston. I learned // by Elder Cordon that my relatives out West were generally well. I wrote a letter to my relatives in England and sent it by Elder A[lfred] Cordon on Monday the 21<sup>st</sup>.

## **October 1848**

[141] On the 9th I again resumed my usual labor and continued up to the 6th of November when we killed our pig which we have been fatt[en]ing which is going well and will probably serve us with pork for 12 months. Our cow has done well through the past summer and fall from which my wife has made butter and cheese for our own use and considerable to sell. Notwithstanding my health has been poor yet we have been prospered.

## **November 1848**

[142=143] Surely the Lord has smiled upon us and blessed us in our weakness. To him be all the praise and glory through his beloved son Jesus Christ even so amen.

On the 7th I assumed my usual labor in building sleighs and continued so up to the present, which is the 12<sup>th</sup> being Sunday. And the ground is now covered with snow and we have had sharp frosts for several nights fast. My wife and boys are well and my health is better than it has been.

I have not got any news from the West lately from my relatives but calculate to write today. According to the newspapers there continues great trouble and distress in foreign nations. The past week has been the time for electing President of the United States and recent news says that General Taylor is elected. Division and party spirit continues to prevail in this nation in politics as well as religion.

### **December 1848**

From this I continued my usual employ // at Mr. French's. Nothing special has occurred of late up to 5<sup>th</sup> of December when I received a letter from my **brother Peter** in St. Louis, Missouri. It is the only one I have received for some length of time. It was truly cheering to me to hear from my relatives. It states that they are all generally well and doing well. He says that he has visited Nauvoo<sup>39</sup> this fall and found it a lonely deserted place. My house by some evil disposed person or persons is almost tore all to pieces. The windows [and] doors took out and the fence removed from around the lot so from the appearance of things it is not worth \$1 to me.

Shortly after his visit to Nauvoo some vile person or persons set fire to the temple and burned it down so it appears the poor devils not satisfied with driving the Saints from their midst. My **brother Samuel** and family have moved to St. Louis and he has gone to [144] work in a flourmill in Hannibal 100 miles up the river from St. Louis.

**Sister Martha<sup>40</sup> is keeping house for Peter.** At the present my wife and family are well and my health is tolerably good. My labor is as usual at Mr. French's. Today I have wrote a letter to my **brother Peter** and one to Brother Parkhurst at Wardsboro, this being Sunday the 10<sup>th</sup> of December 1848.

### **[END OF DIARY ENTRIES IN JOURNAL]**

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<sup>39</sup> No reason given for Peter to make a 500-mile roundtrip from St Louis to Nauvoo. Perhaps at the time he made the trip his brother Samuel and family were still living in nearby Fort Madison, Iowa.

<sup>40</sup> This entry is the best evidence (the only!) evidence that his sister Martha Burgess emigrated. She may have arrived in 1848 and perished the major cholera epidemic in St Louis in 1849.

## Appendix 1 - Family BMD Dates

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**[V1-7]** On the 3<sup>rd</sup> of November 1865 at the house of John Miller in Pittsfield Pike, Illinois I was married to Isabella Winner of said County but formerly from England. She was a widow with three children. Elder Thomas Williamson officiated at the ceremony.

This is my second wife. Soon after our marriage we came to Keokuk, Iowa to settle here. Our first child, a girl, was born on the 9<sup>th</sup> of September 1866. Her name is Isabella after her mother. On the 20<sup>th</sup> of November [1868] my wife gave birth to a fine son. We intend calling him Samuel with respect to Samuel the Prophet of the Lord.

**[V1-6]** May 14<sup>th</sup> 1872 My wife Isabella was confined & gave birth to twins a fine Son + Daughter. J. B.

**[V1-7]** May 14<sup>th</sup>, 1872 my wife gave birth to twins in Keokuk, Lee Co, Iowa. Names John and Annie.

**[V1-8]** April [29<sup>th</sup>] 1891 I married Alice Saltern, in widow with three children; a girl and two boys. We were married in the Logan Temple, Utah by President Merrill. March the 9<sup>th</sup> 1892 She gave birth to a daughter and called her Florence and also on the 8<sup>th</sup> February 1894 to son Benjamin [Franklin] also on April 28<sup>th</sup> 1895 Clarene.

James Burgess born Feb 25, 1818

Lydia Wyman Burgess – March 15, 1822

Formerly Stiles of Westminster, Vermont

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Posterity

William Gideon Burgess born Dec 25, 1845 in Nauvoo, Illinois

Joseph Wyman Burgess born October 21, 1847 in Westminster, VT

James Brigham Burgess born November 1<sup>st</sup> 1849 in Walpole, NH

David Elias Burgess born January 28<sup>th</sup> 1852 Westminster, VT

**[V1-7]** Smithfield, Utah

Mar 8 Miss Florance (sic) / Burgess Born

Mar 9<sup>th</sup> 1892 Baptized by John Crowther

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Bennie Burgess born Feb 8<sup>th</sup>, 1894

Clarene Burgess born April 28<sup>th</sup>, 1895

Joseph Burgess born March 25, 1900

[Benjamin] Franklin baptized Oct 14, 1903 by [Geary Tidbith]

## Appendix 2 – Events in the Life of James Burgess

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James was born on February 25, 1818 in Barton, Lancashire England. About the time his father died in 1834, James was apprenticed to a carpenter. The carpenter may have been his sister Maria's husband William Johnson. He was baptized into the LDS church in October 1840 and accepted an assignment to become a missionary to Wales. On January 1841 he began a diary that he maintained until December 1848.

From January to December of 1841 he traveled with several other Mormons, including Henry Royle and George Colemere, through towns along the border of Shropshire, England and Northern Wales. In December 1841 he accepted an assignment as a missionary in Leeds and Bradford in Yorkshire, England where he preached with the American Mormon missionary Lorenzo Barnes.

In September 1842 he emigrated on the *Henry* with his brother Samuel, sister-in-law, niece, and sister Rachel, arriving in November in New Orleans. The Burgesses resided in St Louis from December to April before making their way to Nauvoo.

On September 5, 1843 James was made a 2nd corporal 6th cohort 4th regiment of the Nauvoo Legion, a militia that virtually all able-bodied men joined in Nauvoo.

During his first year in Nauvoo, he worked for a time on the Nauvoo Temple.

In March 1844 he received a special Patriarch Blessing by Hyrum Smith. After receiving this blessing, he committed to a mission to Vermont with Alfred Cordon. The two men traveled on foot, often resorting to begging for free food and shelter, from May to July 1844, passing through Chicago, Detroit, Niagara Falls, and Palmyra. In July James learned of the assassinations of Joseph and Hyrum Smith by a mob in Carthage, Illinois in June.

Burgess and Cordon lived on a Vermont farm between September 1844 and April 1845 and preached to New Englanders in towns along the Connecticut River in southern Vermont and New Hampshire. Among the New Englanders was a young married man his own age, Gideon Stiles, who had two unmarried younger sisters.

James Burgess and Lydia Stiles married on April 25, 1845. As soon the wedding celebration ended, he and his new bride traveled in relative comfort and style to Nauvoo, arriving there a year after he had left in May 1844. Despite the deaths of the Smith brothers, work on the Nauvoo temple continued and he joined the effort.

James immediately began to build a house on his sister Rachel's property and he moved in on 25 June 1845 - about the time his brother Peter's family arrived. James's diary states his wife Lydia was sick from June to August, but omits mention

of the sickness of his brother Peter's wife Ann and son William that led to their deaths in August. He reported increasing threats of violence by Nauvoo's neighbors and the efforts of authorities to maintain order in the summer and fall of 1845.

James and Lydia were blessed with a son William in December 1845. Her parents, probably in response to newspaper reports about violence in Nauvoo, urged the couple to return to Vermont with their new baby. James chose to stay in Nauvoo for several months. Most likely they were waiting for the end of winter and for their newborn son to develop for a few months.

In the winter of 1846 James and Lydia received the seal of the covenant in the newly completed temple before the issuance of such endowments ended when Brigham Young was ready to lead a mass exodus into Iowa. James witnessed those who were preparing to cross the Mississippi and head west in newly built wagons.

The Burgesses chose to stay. With no money to live on, James sought carpentry work in Burlington about 30 miles north. He passed through Ft Madison and stayed with his brother Sam's family before continuing through the Iowa Territory. In the summer in 1846 James worked with another Mormon joiner, Miles Romney. His sister Rachel and brother-in-law George Colemere remained in their Nauvoo home.

When their son was nine months old, James and Lydia departed Nauvoo but headed east not west. James had abandoned his goal of traveling westward with the saints. The couple arrived in Vermont and moved in with Lydia's mother. There, three more Burgess sons - Joseph, James, and David - would be born at two-year intervals.

On 10 March 1848 a fire that started in a blacksmith shop spread to James's shop and destroyed all of his tools, including those he had brought from England that were his father's tools. Also destroyed was a tool chest he had made in the Nauvoo. He was wiped out and resorted to harvesting maple syrup to earn money.

In the early 1860's, James learned about a movement to form a Reorganized Church of Jesus Christ of Latter Day Saints (RLDS) with Joseph Smith III. as its leader. He traveled to its headquarters in Amboy, Illinois and in April 1863 was ordained an Elder in the Quorum of Seventy by W. W. Blair, John Shippy, and E. C. Briggs.

A letter published on July 15, 1863 in the RLDS publication *Saints' Herald* reported on a visit he made to St Louis in which he visited friends, and, presumably, his brothers Peter and Sam, too. His travels took him all the way back to Vermont, where in March 1864 he wrote a letter in which he made the case for Joseph Smith III as the rightful successor to Joseph Smith II.

By the time James left Vermont for the last time, his nearly 20-year marriage to Lydia had ended in divorce. After her mother having recently died, Lydia now bore the entire responsibility for the transition to manhood of her four teenage sons.

In 1865, while seeking work as a journeyman carpenter in Pittsfield, Pike, Illinois where a farm owned by Thomas Lambert needed a carpenter. Thomas lived with his wife and children, including a daughter Isabella, a civil war widow with three children. Thomas's wife Catherine had been baptized LDS in England in 1842 before emigrating and both she and her daughter had accepted an RLDS baptism in August 1863, just a few months after her son-in-law's death from civil war injuries. An account jointed attributed to two descendants<sup>41</sup> describes subsequent events:

*Mr. Lambert had a frame house, which was not finished, and James Burgess, who was seeking carpenter work, was hired to complete it. Before it was completed, Isabella was engaged to Mr. Burgess. They were married November 2, 1865. The couple moved to Keokuk, Iowa where James was better known and could get work. Lena<sup>42</sup> was the only child who went with them, the other two, Benjamin and Cassie, staying with their grandparents.*

James and Isabella had 3 children in Keokuk: Samuel and twins Jennie and John. About the time of the twins' 1872 births, James was expelled from the RLDS church.

In 1874 he moved the family to Salt Lake City, arriving by train on July 4. James applied to become a citizen of the US on July 21. James' sister Rachel and brother-in-law George Colemere welcomed James and his family into their crowded home<sup>43</sup> to give James a roof over his head while he looked for gainful employment in Utah.

James did find work that could use his carpentry talents. He worked as a finisher on the Gordo House, on the St. George Temple, and on the Logan Temple. He and Isabella had their fifth and last child, a daughter Annie, in 1875.

In 1880 James wrote a history of the RLDS church in which he renounced the claims of Joseph Smith III's that he had supported in his 1864 letter sixteen year earlier.

Sometime between 1881 and 1891 James and Isabella divorced.

In 1891 James, age 73, married Alice Denham Saltern, age 35, a widowed mother of three children just off the boat from England. In the span of nine years, she bore him the last four of his 13 children – the last, Joseph, when James was 81 years old.

On 30 May 1904 James Burgess died in Smithfield, Cache, Utah having been married to three women over a span of 50 years and having sired thirteen children in his 20's, 30's, 40's, 50's, 70's, and 80's. He was survived by his wife, his second wife, eight children, and 11 of the 14 grandchildren born to his children before May 1904.

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<sup>41</sup> Alice Oldham, a granddaughter of Isabella and James Burgess, and Videla Vance, a great-granddaughter of Isabella and James Winner

<sup>42</sup> Leoni Leoti "Lena" Winner was the second-born of Isabella's three children by James Winner.

<sup>43</sup> In July 1874 the youngest five of the nine Colemere children were living at home, and perhaps several of their older four married children.

## Appendix 3 – 1863 *Saints' Herald* Articles

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### April 1863

James affiliated himself with the newly formed Reorganized LDS church. W. W. Blair, John Shippy, and E. C. Briggs ordained him an Elder in the Quorum of Seventy in April 1863 at an RLDS conference at Amboy, Illinois.

James Burgess reported on a visit he made to St Louis in which he visited friends, and, presumably, his brothers Peter and Sam, too in a letter published on July 15, 1863 in the RLDS publication *Saints' Herald*.<sup>44</sup>

*Last spring I left my home in Vermont for the conference. From that conference I came to Burlington, Iowa ... then I visited String Prairie and other places, preaching as opportunity offered itself. I also visited St Louis and Alton. I found some friends in those places, and many of the "old Saints" who appear to be awakening from their slumbers. On my return from Alton and St Louis I met with a few bound for Utah, and their presiding elder with them. I got into a conversation with him, and asked him why they were going to Utah. He said, "to escape the trouble that is coming upon the nation." I asked him if they did not have trouble in Utah as well as other places. He did not respond to this question. I introduced brother Joseph's General Epistle, and gave him my testimony that God called upon him to take his father's place as President of the Church of Jesus Christ of Latter Day Saints and called upon all of the scattered Saints to return and yield obedience to the gospel of Jesus Christ...*

### August 1863

Having been ordained an elder, he served on a mission in Illinois and Iowa. The *Saints' Herald* published the following article in 1863<sup>45</sup>:

*Elder James Burgess was ten miles east of Nauvoo, August 25, and says: "I have been laboring in these parts of late, and with good success. We have baptized ten of late, and expect to baptize more soon. Our meetings are well attended, and a spirit of inquiry is manifest on every hand. People come from a distance to attend our meetings. A week ago last Sabbath I spent a very agreeable time in Nauvoo. There are some good and worthy saints there, who are enjoying the good Spirit of the gospel."*

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<sup>44</sup> Ellen Goetz, in her book *The Blooming*, wrote of this letter: "The first mention of a Saint Louis visit by a missionary of the REORGANIZATION was found in *Saints' Herald* of July 15<sup>th</sup> 1863 p. 29 in the conference business news of the String Prairie Branch in Iowa."

<sup>45</sup> Volume 4, page 79



## Appendix 4 - 1864 *Saints' Herald* Article

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### March 1864

James Burgess<sup>46</sup> returned to Vermont and wrote a letter dated March 30 that the *Saints' Herald* published on April 15<sup>47</sup>. In it he recapitulated his history with the LDS church and made the case for the RLDS movement.

*I embraced the work<sup>48</sup> in Manchester, England in the year 1840, soon after which I was called to the ministry. I went out into the field, devoting the whole of my time for nearly 2 years traveling in England and Wales in connection with other worthy men, meeting with pretty good success as well as with some persecution. After that, in company with some of my friends I emigrated to Nauvoo. There I became acquainted with the martyred Joseph Smith, as well as many other leaders of the church.*

*The first year I labored a part of the time on the temple. In the spring of 1844, soon after the April conference I left Nauvoo in company with A. Cordon on a mission to the state of Vermont, which mission we filled with honor. We were absent from Nauvoo for about one year, when we returned and remained there until our expulsion.*

*In consequence of the death of the prophet and patriarch, many changes had taken place relative to the work. Several aspirants started claiming to have authority, but in the midst of this confusion and disorder there was an idea generally entertained by the Saints that Joseph Smith's oldest son was the one appointed to succeed his father as president of the whole church. In consequence of his youth they saw no alternative but to wait until the time appointed by infinite wisdom; and the time having arrived, he has nobly and honorably espoused the cause of bleeding Zion....*

*In my association with brother Joseph Smith I found him more than I could have expected. He is a man very unassuming, entirely free from all hypocrisy and conceit, and he possesses a noble and generous heart - like Enoch's of old - it swells wide as eternity. The cause of Zion is a theme that is clearly cherished by him... It is a well-known fact that he was ordained and anointed by his father in Nauvoo only a short time before his death. Some are now living who were present, and I have met with those who were present at that ordination in my travels in the West during the past year... James Burgess Perkinsville, Vt. March 30, 1864*

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<sup>46</sup> Ellen Goetz remarked on p. 17 of *The Blooming*, "It is not known if the aforementioned James Burgess was related to the Peter Burgess who was the presiding Elder of the branch in Manchester England." He was, of course, their being the two youngest sons of William and Martha Burgess.

<sup>47</sup> SH page 125. This excerpt is found in *The Blooming* by Ellen Goetz's history of the RLDS Church

<sup>48</sup> "work" was probably a reference to the *Book of Mormon*

## Appendix 5 - 1880 A History of the RLDS Church

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In July 1874 James, age 56, arrived with his family in Utah where he lived until his death thirty years later in 1904. Having been expelled from the RLDS church, he again affiliated himself with the Church of Jesus Christ of Latter Day Saints.

In 1880 he responded to a request ("By request I take up my pen...") to describe the history of the reorganized church. Having been affiliated with the RLDS before his expulsion from it, he was quite knowledgeable. His account spans four handwritten pages. This transcription retains his spelling, and punctuation. A word in [brackets] is my best guess as to the handwritten word. I based the transcription on found on a digitized manuscript that I accessed on the LDS Church History Library's website.

[page 1]

*To All to whom it may concern  
Origin of what is called the  
reorganized Church*

*By request I take up my pen to write a few items of history relating to the above subject from documents in my possession and to do justice to the subject I shall have to commence with the history of James J Strang. The said Strang was a lawyer by profession and a young man when he joined the Church of Jesus Christ of Latter Day Saints which was a short time before the death of Joseph Smith. He became an elder of said church and preached some. Shortly after the death of the Prophet Joseph Smith said Strang came out with what he claimed to be a Letter of appointment appointing the said Strang Joseph's successor in the presidency of the church. He first presented this letter in the town of Florence, St. Joseph's County, State of Michigan to the presiding elder of the church there but the presiding Elder could not accept of his*

*[page 2] letter and claim but questioned him in regard to it and told him to go and present it to the Authorities of the Church in Nauvoo which he consented to do, but fail'd to do so and continued preaching and urging his claims wherever he had an opportunity in consequence of which the Presiding Elder called a meeting and preferred (sic) charges against him and he failing to give satisfaction he was disfellowshipped (sic) and reported to Nauvoo. From this Strang continued his preaching and located in Voree<sup>49</sup> and invited his followers to locate there. Quite a number of expelled members joined him. In the spring of 1850 they held a conference in Voree when a number were appointed missions among the number was Zenas H Gurley who was appointed a mission in Wiscon (sic). He commenced preaching near Yellowstone and baptized a few and organized a branch of the Strang-ite church shortly after which he and a Mr. Newkirk with the branch withdrew from Mr. Strang and started*

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<sup>49</sup> Voree is a town in Wisconsin

**[page 3]** on their own [hook]. Subsequently Mr. Strang was shot by one of his members for seduction. This broke up Strang's church and some few fell in with Gurley and party. In the meantime William Smith had a church of his in Amboy Illinois but his liberties with the weaker sex compelled him to leave on short notice and took refuge in the northern part of Iowa. Gurley and party continued their mission preaching and occasionally (sic) adding a few. Some of them from Mr. William Smith's forsaken flock among them was this Mr. W. W. Blair who has been to this city. In spring of 1860 this same Gurley church held a conference in Amboy pending which the present Joseph Smith had been visited in Nauvoo requesting his cooperation with them. The result was he and his mother attended this conference and received by a vote of the conference in which Joseph was received as a Prophet Seer and Revelator and successor of his father and was ordained

**[page 4]** as such under the hands of Gurley Marks and Blair to said office. And so Joseph does not lay claim to any other ordination his authority rests upon this. I wish to stay in regard to Strang's ordination he was ordained in the month of June 1845 under the hands of William Smith John C Bennet John E Page William Marks and others. This is a brief and truthfull (sic) statement of facts and history of this reorganized church. It will be seen from the above that this church existed some ten years before young Joseph had anything to do with it consequently he is not the originator of it but simply a prosolyte (sic) to it. Without commenting on any part of this history I will merely ask the question. Can a bitter fountain send forth sweet water [whos] answers no. Respectfully

J Burgess

Salt Lake City April 30<sup>th</sup>  
1880

## Appendix 6 – Descendants of James Burgess

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James Burgess had thirteen children by three wives. The outline descendant reports in this appendix list all the children, grandchildren, great grand children, and 2nd-great-grandchildren known to me.

Many of the descendants of Lydia Stiles were born in Vermont. The greatest numbers of descendants are by his marriage to Isabella Lambert Winner, and most of those by one son (and James's grandson) - Samuel George Burgess.

The ages of descendants of his 3<sup>rd</sup> wife Alice Denham differ by a generation from those of his 2<sup>nd</sup> marriage and nearly two generations from those of his 1<sup>st</sup> marriage. In fact, 72 years separate the 1868 death of his first grandchild and the 1940 birth of his last grandchild. Therefore, almost *200 years* after his 1818 birth in Barton, James Burgess has a *grandson* James Devoe Burgess living in Tremonton, Utah.

### Outline Descendant Report for James Burgess and Lydia Stiles

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- ..... 1 Lydia Wyman Stiles (1822 - 1885)
- ..... 2 William Gideon Burgess (1845 - 1868)
- ..... 2 Joseph Wyman Burgess (1847 - 1917)
- ..... 3 Elsie L Burgess (1886 - 1934)
- ..... 4 Emily Mary Hinds (1906 - 1995)
- ..... 4 Ronald E. Hinds (1908 - 1908)
- ..... 4 Elinor Burgess Hinds (1914 - 1951)
- ..... 5 Elsie Mary Vear (1933 - 1995)
- ..... 5 John A Vear (1937 - )
- ..... 3 Florence E Burgess (1888 - 1972)
- ..... 4 Wyman Ernest Lamphere (1907 - 1995)
- ..... 5 Florence Helen Lamphere (1929 - 2008)
- ..... 5 Wyman Earnest Lamphear Jr (1932 - )
- ..... 5 Rodney Merrinott Lamphear (1934 - )
- ..... 5 Mary E. Lamphear (1936 - )
- ..... 5 Russell Lamphear (1940 - )
- ..... 2 James Brigham Burgess (1849 - 1885)
- ..... 2 David Elias Burgess (1852 - 1942)
- ..... 3 May E Burgess (1874 - 1962)
- ..... 4 Clives Earnest Warner (1896 - 1898)
- ..... 4 Elgie Mae Warner (1899 - 1978)
- ..... 5 Margaret Elgie Preston (1925 - )
- ..... 5 Ralph Webster Preston Jr. (1927 - )
- ..... 5 Anna Warner Preston (1936 - 2010)
- ..... 4 Earl Burgess Warner (1902 - 1971)
- ..... 4 Orrell Everett Warner (1906 - 1970)
- ..... 5 Lawrence Orrell Warner (1929 - 2005)
- ..... 5 Mahlon Adolphus Warner (1930 - 2009)
- ..... 5 Loraine Edith Warner (1931 - 2004)
- ..... 4 Alice M Warner (1910 - )
- ..... 3 Clara L Burgess (1882 - 1953)
- ..... 3 Jay Earle Burgess (1891 - 1896)

**Figure 11 - Descendants of James Burgess and Lydia Stiles**

## Outline Descendant Report for James Burgess and Isabella Lambert Winner

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..... 1	Isabella Lambert (1836 - 1916)		
..... 2	Isabella Lambert Burgess (1866 - 1955)	..... 2	Samuel Burgess (1868 - 1958)
..... 3	John William O Bray (1888 - 1888)	..... 3	Samuel George Burgess (1891 - 1967)
..... 3	Annie Oretta O Bray (1890 - 1968)	..... 4	June Burgess (1917 - 2005)
..... 4	Edna Oldham (1913 - 1988)	..... 5	Suzanne G Gibbons (1939 - )
..... 5	Wesley Edward Ohlwiler (1938 - 2007)	..... 5	Iva Lou Gibbons (1941 - )
..... 5	Alan Kent Ohlwiler (1944 - 2010)	..... 5	Stephen L Gibbons (1943 - )
..... 4	Helen Oldham (1915 - 2005)	..... 5	Mary F Gibbons (1945 - )
..... 5	Paul Scott Olsen (1941 - )	..... 5	Christine J Gibbons (1947 - )
..... 5	Edward Reed Olsen (1943 - )	..... 5	Cathy L Gibbons (1950 - )
..... 5	Dale Lund Olsen (1945 - )	..... 4	Virginia Burgess (1918 - 1958)
..... 5	David Lee Olsen (1948 - )	..... 5	Son Anderson (1950 - )
..... 5	Carol Anne Olsen (1955 - )	..... 5	Daughter Anderson (1950 - )
..... 4	Max Spencer Oldham (1917 - 2000)	..... 4	Georgeann Burgess (1927 - 2007)
..... 4	Thaine O Bray Oldham (1920 - 2003)	..... 3	Irene Elizabeth Burgess (1894 - 1967)
..... 5	Paul Oldham (1948 - )	..... 3	Mabel Loretta Burgess (1897 - 1986)
..... 5	Julie Oldham (1950 - )	..... 3	Sarah Isabella Burgess (1899 - 1987)
..... 4	John Edward Oldham (1924 - 2014)	..... 4	Lorraine Adelle Weston (1932 - )
..... 5	Michael Oldham (1947 - )	..... 4	Dorothy Elizabeth Weston (1934 - )
..... 5	Patricia Oldham (1950 - )	..... 5	Timothy Earle Hale (1963 - )
..... 5	Richard Oldham (1952 - )	..... 5	Thomas Earle Hale (1965 - )
..... 5	Douglas Oldham (1954 - )	..... 3	Erma Burgess (1901 - 1961)
..... 4	Hugh Lynn Oldham (1928 - )	..... 3	Lambert Robinson Burgess (1904 - 1981)
..... 4	Mark Edward Oldham (1930 - )	..... 4	Lambert Doyle Burgess (1926 - 1967)
..... 5	Kerry M Oldham (1954 - 2012)	..... 5	Michael Doyle Burgess (1950 - 1976)
..... 5	Rona Oldham (1957 - )	..... 5	Jerry Lynn Burgess (1952 - )
..... 5	Jeffrey Oldham (1960 - )	..... 5	Debra Luella Burgess (1953 - )
..... 5	Shawn Oldham (1964 - )	..... 5	Jacqueline Burgess (1956 - )
..... 5	Eric Oldham (1967 - )	..... 5	Lori Ann Burgess (1959 - )
..... 5	Daniel Oldham (1969 - )	..... 5	Barbara Jo Burgess (1959 - )
..... 3	Wilford Lambert O Bray (1893 - 1983)	..... 5	Elizabeth A (Beth) Burgess (1963 - )
..... 4	Gladys O Bray (1918 - 1983)	..... 4	Sarah Helen Burgess (1928 - 2014)
..... 5	Son1 Heninger (1944 - )	..... 5	Steven Dale Young (1948 - )
..... 5	Son2 Heninger (1946 - )	..... 5	Mark Burgess Young (1951 - )
..... 5	Son3 Heninger (1948 - )	..... 5	David Lynn Young (1953 - )
		..... 5	Susan Young (1955 - )
		..... 4	Barbara Mae Burgess (1935 - 2013)
		..... 5	Lynden Cheshire (1954 - )
		..... 5	Diane Cheshire (1956 - )
		..... 5	Jeanette Cheshire (1958 - )
		..... 5	Douglas Cheshire (1960 - )
		..... 5	Christine Cheshire (1962 - )
		..... 5	Kenneth Cheshire (1964 - )
		..... 5	Marcelle Cheshire (1966 - )
		..... 5	Nathan Cheshire (1968 - )
		..... 5	Alison Cheshire (1970 - )
		..... 4	Marjorie Burgess (1937 - )
		..... 4	Robert Glade Burgess (1942 - )
		..... 3	Mildred Burgess (1908 - 1990)
		..... 4	Joyce Peterson (1932 - )
		..... 5	Susan Riggs (1965 - )
		..... 4	Milton Peterson (1934 - )
		..... 4	Dixie Petersen (1941 - )
		..... 3	Milton Heber Burgess (1908 - 1911)
		..... 3	Donald James Burgess (1933 - )
		..... 4	Alma Burgess (1963 - )
		..... 4	Robert Paul Burgess (1964 - 1995)
		..... 4	Nathan Hale Burgess (1968 - )
		..... 2	Jennie Mason Burgess (1872 - 1880)
		..... 2	John Mason Burgess (1872 - 1881)
		..... 2	Annie Burgess (1875 - 1877)

**Figure 12 - Descendants of James Burgess and Isabella Lambert Winner**

## Outline Descendant Report for James Burgess and Alice Denham

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..... 1 Alice Denham (1856 - 1942)

..... 2 Florence Georgina Burgess (1892 - 1957)

..... 3 Paul Leroy Nelson (1917 - 2009)

..... 4 Dennis Paul Nelson (1943 - )

..... 4 Jerry R Nelson (1945 - )

..... 4 David K Nelson (1950 - )

..... 3 Phyllis Nelson (1918 - )

..... 4 Terry Darwin Allsop (1939 - 1961)

..... 4 Daughter Alsop (1940 - )

..... 4 Son Alsop (1940 - )

..... 3 June Nelson (1922 - 2010)

..... 3 Janice Nelson (1923 - )

..... 4 Jeanne Hanson (1945 - )

..... 5 Robert S Davis (1975 - )

..... 5 Stephani Davis (1976 - )

..... 5 Jeremy L Davis (1977 - 1978)

..... 4 Ellen Hanson (1948 - )

..... 4 Maryann Hanson (1952 - )

..... 4 Robert Charles Hanson (1955 - )

..... 3 Dorothy Nelson (1927 - 2014)

..... 4 Linda K Burrows (1947 - )

..... 4 Brent K Burrows (1952 - )

..... 4 Darrell J Burrows (1959 - )

..... 2 Benjamin Franklin Burgess (1894 - 1956)

..... 3 Melba Burgess (1923 - 1923)

..... 3 Wayne Holdaway Burgess (1926 - 1945)

..... 3 Wendell Reed Burgess (1928 - 2014)

..... 4 Ronald Burgess (1959 - )

..... 4 Carl D Burgess (1961 - )

..... 4 Leisa L Burgess (1969 - )

..... 2 Clarene Burgess (1895 - 1963)

..... 3 Alice Crockett (1917 - 2006)

..... 4 Roland Bennett Sorenson (1945 - )

..... 4 Kris T Sorensen (1949 - )

..... 5 Heather Alice Hernstedt (1969 - )

..... 5 Benjamin J. Hernstedt (1976 - 2002)

..... 4 Allan C Sorensen (1954 - )

..... 3 Joseph Hunter Crockett Jr. (1922 - 1940)

..... 2 Joseph Gladstone Burgess (1900 - 1981)

..... 3 James Devoe Burgess (1940 - )

..... 4 Toni Burgess (1969 - 2002)

..... 5 Daughter Stanphill (1992 - )

**Figure 13 - Descendants of James Burgess and Alice Denham Saltern**

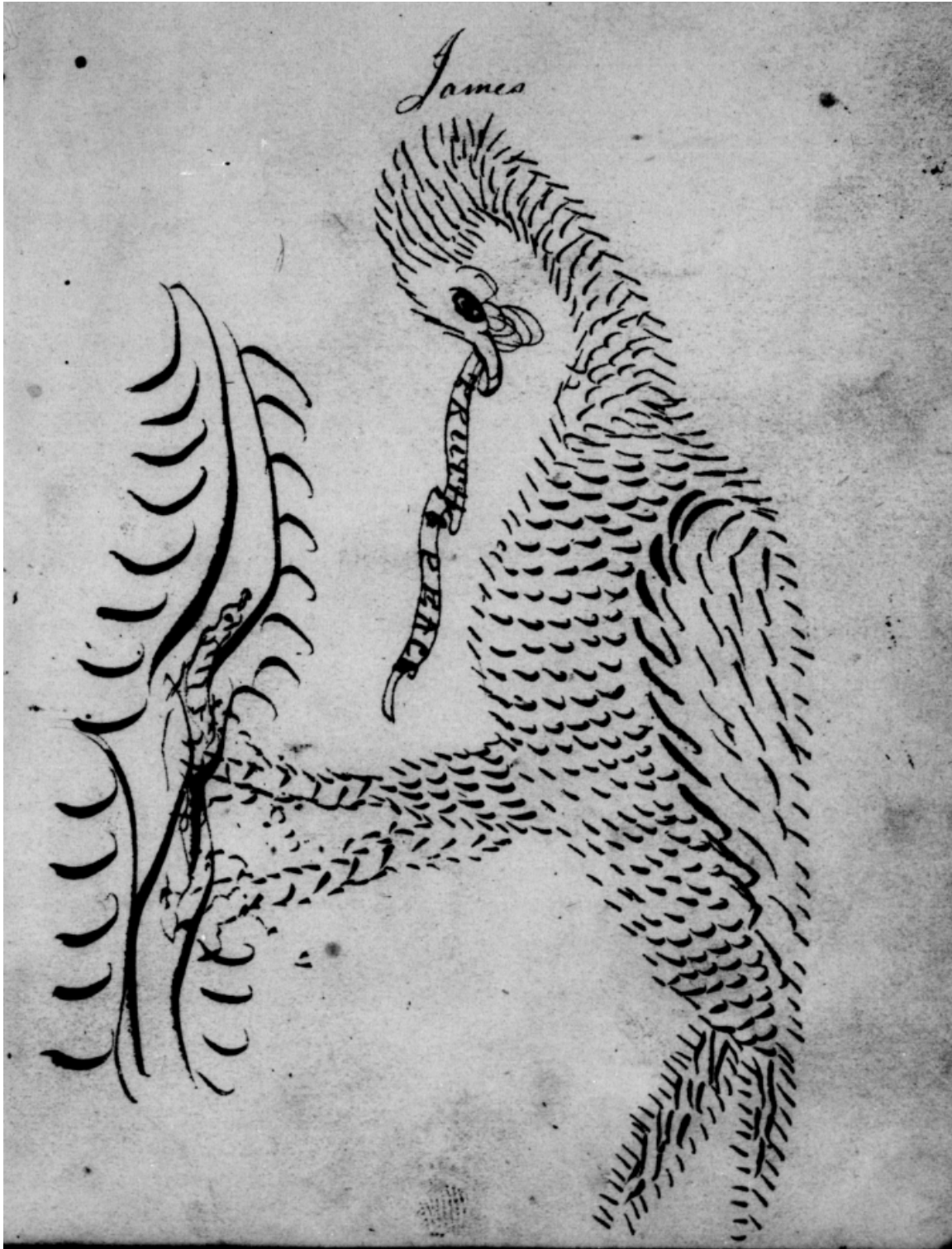


Figure 14 - *Truth and Peace* 1841