

1857, when he came to Manti. The following spring he moved to the town of Moroni, and his family were one of the first to settle in the new town. He took up land and engaged in farming til 1865, when he was called to help strengthen the settlements in the Sevier Valley, and he moved to what is now Monroe. He built a house and put in a crop, but the Indians were very troublesome at that time, and he did not harvest it, being compelled to move to Manti, where he has since resided. He lives on the main street a little south of the center of town, and has a nice little farm of 25 acres near town. For many years he was president of the Manti Co-op. Sheep-Herding Institution, is a stock holder in the Co-op store, and also in the Central Utah Wool Company. In church matters, he has always taken an active part, for some years he was superintendent of the Sunday school, and after the organization of the Sanpete Stake he was for many years one of the bishop's counsellors, and while in Moroni was counsellor to Bishop Bradley for several years. To Mr. and Mrs. Crawford were born the following children, all residents of Manti: James, William G., Jedediah G., David and Elizabeth, wife of Joseph Munk. September 13, 1892, Mr. Crawford had the misfortune to loose his beloved wife. Mr. Crawford comes from a good old Scotch family, and is a man of sterling integrity and highly esteemed and respected by the people of Manti.

A History Of Catherine Thompson Crawford

By Elizabeth Crawford Munk (a daughter)

Mother was born in Arbroath Angus Scotland on December 24, 1821. Her mother had four children, two boys and two girls. Her father was a flax dresser, but trade was dull for a number of years, and he was not getting as much pay for his work as he had in years past. The father died when Catherine was eight years old.

Every child was expected to earn his own living after he had passed a certain grade in public school. Catherine had not been in school long enough to pass the grade, but her mother was in need of financial help. So Catherine went to a linen factory and asked if a child of eight could get employment. They took her on not paying her much at first.

Her work was to dust the looms and to put in place all articles that the weavers left laying about. She kept the pitchers filled with fresh water, removed the soiled towels and replaced them with fresh ones. After a time she learned to

operate the looms so that when a worker was absent from his loom, she could substitute.

The first winter was hard. She had quite a distance to go and the hours were long. Her mother would sometimes come to meet her, and carry her a short distance at intervals on her back, to rest the child's tired limbs.

Catherine never attended the public schools after entering the factory. But as she grew older a night school was organized for the factory workers, and she took a grammar course. Also a class in fancy needle work, knitting, embroidery and the like.

Her father was a widower when he married her mother. From this first marriage to Jane Kent were several children, one of whom was married and lived in a town called Montrose, where her husband Mr. Leslie prospered in the bakery business. After Mr. Leslie died Catherine and her sister Mary went to Montrose to visit with Mrs. Leslie.

On one of these visits Mrs Leslie told them of men who called themselves Latter-Day Saints who came there to preach. Mary and Catherine were eager to learn more about this strange doctrine, so they attended the meeting and bought some of the literature. I have heard Catherine say that the first book she read was Spencer's Letters, and she was convinced that the gospel these missionaries taught was the word of God. Her Mother could not understand this new doctrine, and was very bitter toward it. So Catherine packed her box and had it removed to Montrose without her Mother's knowledge, fearing that if she confided her plans for accepting this faith and going to America, she would be prevented.

Catherine, Mrs. Leslie and her three children were baptized and sailed for America in the fall of 1848. They came to St. Louis Missouri, where Catherine found employment as a house maid to earn means where by they could continue their journey to Utah. Here she worked until the spring of 1851, when she drove a team of mules across the planes for John Wilks. Very likely it was the same company in which James Crawford came. They were married that season and lived in the first ward of Salt Lake City until the fall of 1853. They homesteaded some land near Kaysville Davis County where they lived until 1858.

At this time a call was made for volunteers to strengthen Sanpete and Sevier counties. The Crawfords along with numerous others responded to this call. Going first to Manti, they moved to Moroni, where they stayed until 1865. Then they were called to go farther south to a place called South Bend, now Monroe. The place they chose for a town site was quite marshy, and almost the entire colony became sick with typhoid fever. Catherine's life was despaired of. Then the Black Hawk War broke out, so it was deemed advisable to move back to Sanpete. James bought a

house in Manti, and this was their home hence forth.

Catherine always tried to be fair in her religious convictions, never extreme and never fanatical. She was conscientious in her many duties to her family and to society, and always attended sacrament meetings. She was a Relief Society teacher, visiting all the homes in a district once a month. My earliest impression of Mother was her strict honesty. She detested all kinds of sham including false modesty. Her inherent principles against anything false may have been that, I believe, is a Scottish characteristic. In her prayers she always ask God to show her the ways of unerring justice and equity. She never made any outward demonstration of affection.

On February 11, 1870, she had the misfortune to fall and dislocate her hip. The doctor was called in to put the bone in place, but it would slip out again. She was never able to walk without crutches, and could manage them only about the house. In these years of much enforced confinement to a chair she found occupation and comfort in the needle work she had learned at night school in the factory days.

These are a few of the sayings that she was fond of repeating: "Take time by the forelock" "Those who will not hear must feel" "He who goes borrowing goes sorrowing" When anyone said this or that might happen, she would say, in the Scottish dialect, "The heavens might fall and smother us all".

Mother had five children: James, William George, Jedediah Grant, David Mitchell and Elizabeth. I was constantly with her in her last illness, and often heard her say, "Peace be still, and may the Lord help me to prove faithful to the last." She died on September 13, 1894, at the age of seventy-three, and was buried in the Manti Cemetery.

The following is taken from the life history of Jemima Amy Scott Crawford, a daughter-in-law of the above Catherine Thompson Crawford. Jemima writes: "David's Mother had met with an accident, dislocating the hip joint, by a fall on the ice on a winter's day. The joint was never set properly, and the invalid never walked without a crutch. The girl Jemima ran in and out of that home as freely as her own, and the lessons of thrift and industry were intermingled with pleasant afternoons of fancy work and reading. The old head and the young one were often bent over pleasant tasks, and the love was deep between the two."

Crawford in the Peerage of England and Scotland

Although our Crawfords were farmers and artisans in Scotland, it may be pleasant to some, perhaps irritating to others, to know that the name Crawford is found in the history of the peerage in England and Scotland. There is even a Crawford tartan both an ancient and a modern version.

Some information about the name "Crawford" as contained in the book "Scottish Clans And Tartans" by Ian Grimble is presented. The name "Crawford" is associated with two other names, "Lindsay and Wallace", particularly William Wallace, Scotland's most famous patriot. William Wallace Maule, son of Christina Crawford Maule of Iowa and William Wallace Crawford, son of John Crawford of Manti must have been consciously named after the patriot. While the book material speaks of Earls, Barons and Trustees, our Crawfords of Scotland were certainly of the peasant class, weavers and tenders of sheep.

"Scottish Clans And Tartans" by Ian Grimble

Lindsay

"Lindsay had once been one of the little kingdoms of England. It lay in Lincolnshire and flourished from the 6th until the 9th century, when it was occupied by the Danes. The Norman conquest followed, and in 1086, the year before the Conqueror's death, Baldric of Lindsay was tenant of his manors under the Earl of Chester. The name was at this time in current use in England. In about 1120 Sir Walter of Lindsay, proprietor of Fordington, was a member of the council of England's greatest magnate, David Earl of Huntingdon. While Earl David succeeded his brother as King of Scots in 1124, Sir Walter was succeeded either by his brother, or his son William of Lindsay. William accompanied David to his kingdom, where presently he was in a position to grant lands in Ayrshire to Dryburgh Abbey. His son Walter was a justiciar of Scotland and sat in the Parliament of 1145; his grandson Sir William, the first to appear as proprietor of Crawford, was described by Wyntoun as 'the greatest that of our land were seen.' He also married a rich English heiress, and so the family continued to branch prosperously both sides of the border. Sir David Lindsay of Crawford and the Byres adventured further. He became the Regents of Scotland in 1255 and High Chamberlain in the following year. Then he joined the crusade of St Louis, King of France, and died in Egypt in 1268."

It was in such families that the war of independence pre-

sented a particularly painful choice. The Lindsays responded with exceptional patriotism. The crusader's son, Sir Alexander, had been knighted by Edward I of England, but despite his English properties and allegiance he was the companion of Wallace and the supporter of Bruce. His English lands were forfeited, his three sons taken prisoner. But they survived, and Sir David, the eldest, was among the signatories of the Declaration of Arbroath in 1320. One of his grandsons was ambassador to England in 1357, the year in which the English released the Bruce's son David II from his eleven years of captivity to reign again as King. Another died on pilgrimage to the Holy Land in 1382.

It was the pilgrim's son Sir David Lindsay who was created Earl of Crawford in 1398. Eight years earlier he had represented the chivalry of Scotland in a passage of arms on London Bridge on St. George's Day, when he fought before Richard II of England and his Queen. This splendid figure from the world of Froissart also became Admiral of Scotland, and once served with the French fleet in an action in Corunna. The heads of the great house of Lindsay continued in their loyalty to the Stewart sovereigns. The 6th Earl died very near to James IV on the field of Flodden in 1513. The 10th Earl was a faithful adherent of Mary, Queen of Scots. The 16th Earl commanded a regiment of horses for Charles I until he was captured. When he died in 1652 the title passed to a cadet branch first of Spynie, then of Balcarres, which had already been raised to the Earldom of Balcarres in 1651 for its loyalty to the royal house. This line continued the same tradition at the Revolution of 1688, and in the Jacobite rising of 1715. But it secured an indemnification, and in the 18th century the lines of Crawford and Balcarres were united.

The services to Scotland of the late Sir David Lindsay, 28th Earl of Crawford, and the 11th of Balcarres, would have received the approval of James III. He was a trustee of the Tate Gallery, the National Gallery, and the British Museum. From 1943 until 1957 he was Chairman of the Royal Fine Arts Commission. He was also Chairman of the National Trust and a Trustee of the Pilgrim Trust.

Among those of his name who have done so much to enrich Scotland's heritage before him, two were especially noteworthy. Sir David (1490-1555), son of David Lindsay of the Mount in Fife and of Garmylton near Haddington, was an attendant of James V's earliest childhood. In 1529 the King appointed him Lyon King of Arms, an officer in which he blazoned the nation's follies in his play, "An Satire Of The Three Estates." He composed it in the popular vernacular, which he was so far-sighted as to advocate as the language of religion and law as well as poetry. Although he was a courtier and a royal favourite he rebuked court vices and displayed popular sympathies, and both James V and his remarkable

Queen Mary of Lorraine gave him public approval. But paradoxically, the Reformation, which he promoted, killed the infant school of drama, which he founded in Scotland. His contemporary, Robert Lindsay of Pitscottie (?1500-?1565), that delightful, humorous, but unreliable historian, belonged to one of the cadet branches of the great family of Crawford.

"The name Crawford derives from the Barony of Crawford in Lanarkshire. In the mid 12th century John of Crawford witnessed a charter, and a little later Sir Reginald of Crawford was appointed Sheriff of Ayr during the reign of William the Lion. With three of his sons he was witness to a grant in favour of Kelso Abbey, while a fourth son named Reginald was parson of Strathavon. Many other Crawford names appear in the charters of the 13th century and in 1296 another Sir Reginald Crawford appears as Sheriff of Ayr. During this century two Crawford girls made marriages which were to produce very remarkable offspring. In 1248 Sir John of Crawford died leaving two daughters, one of whom married David Lindsay, ancestor of the Earls of Crawford. The Sheriff of Ayr in 1297 had a sister Margaret who married Sir Malcolm Wallace of Ellerslie, and gave birth to William Wallace, Scotland's greatest patriot.

Three principal branches are traced from these times. One springs from the brother of the sheriff of 1297, whose family received a grant of Auchinames from Robert Bruce of 1320. The head of the family was reckoned to belong to this branch, whose representative Hugh Crawford, 21st of Auchinames, sold the property and died recently in Canada. Another branch is that of Craufurdland, which descends from a younger son of the earlier Sheriff of Ayr, and was confirmed in this property by Robert III in 1391. The third is traced from Sir John of Crawford, and acquired the estates of Kilburnie in 1499.

Two cadets of this house made an exceptional stir. Thomas Crawford of Jordanhill, (?1530-1603) was a sixth son of Lawrence of Kilburnie, and consequently required to seek his own fortune. He took part in the Battle Of Pinkie in 1547 where he was captured but ransomed, and then went to France to serve under Henry II, the future father-in-law of Mary, Queen Of Scots. He returned with Queen Mary in 1561, and became a member of Darnley's household when he married the Queen. Crawford was well-placed to know who were the real instigators of the murder of Darnley, and in 1569 he had the courage to accuse Maitland of Lethington and Sir James Balfour: naturally without effect, since by this time the guilt had been fastened wholly upon Bothwell and the deposed Queen. When Darnley's Father, Lennox, succeeded to the Regency in 1570 Crawford became an officer of his guard, and in the following year he performed the almost incredible feat of captur-

ing Dumbarton from the adherents of Queen Mary with 150 men. Just before dawn they scaled its precipitous rocks with ropes, ladders and grappling hooks. Archbishop Hamilton was captured there, and it is not the least horrible incident in the holocaust of Calvinism Triumphant, that this aged prelate was hanged. Knox was recommending to Cecil that they should do the same with his Queen. 'If ye strike not at the root, the branches that appear to be broken will bud again.' Scotland's ghoulisn prophet died before Thomas Crawford had played his part in reducing Edinburgh Castle in 1573, and thus extinguishing Marian resistance.

But the spirit of Knox passed to Lawrence Crawford (1611-45), sixth son of Hugh of Jordanhill. He had fought under the Scandinavian Kings in the Thirty Years' War before he joined the rebellious English army which opposed Charles I. His intolerant Calvinism brought him into conflict with Cromwell, on whom he retaliated by bringing a charge of cowardice against him after the Battle of Marston Moor. The quarrel was resolved by Crawford's death in action at Hereford in the following year.

In 1781 a baronetcy was conferred on the senior line of Kilburnie, and it has been held by two generals, two naval commanders, and a Fellow of Kings College, Cambridge."

"Sir William Wallace of Elderslie was born between 1274 and 1276. In 1290 the direct line of the Kings of Scots was extinct. Edward I of England appointed John Balliol as King of Scots, but treated him as a vassal king, so that King John was provoked into resistance. Edward invaded Scotland and subjugated the kingdom. It was then that William Wallace emerged as a guerilla leader. In 1297 Wallace was 'lying with a large company in the forest of Selkirk'. A force moved north to destroy him, and the same summer Wallace routed it at Stirling Bridge. Stirling Castle, the key to the kingdom, surrendered to him and in a few weeks the Scots were invading England itself. Wallace and his associate Sir Andrew of Moray were able to write to foreign countries on behalf of 'the community of the realm', to inform them that they could now resume trade 'because the Kingdom of Scotland, thanks be to God, had been recovered by war from the power of the English.' In 1304 Wallace was betrayed to the English and executed in London with extreme cruelty".

"The services to Scotland of the late David Lindsay, 28th Earl of Crawford and the 11th Earl of Balcarres would have received the approval of James III. He was a Trustee of the Tate Gallery, the National Gallery, The British Museum. From 1943 until 1957 he was Chairman of the Royal Fine Arts Commission. He was Chairman of the National Trust and a Trustee of the Pilgrim Trust."

This is the story of James and Elizabeth Brown Crawford of Lanark, Peebleshire and Edinburgh Scotland, their four children, Margaret, James, John and Christina, who came to America, and some of their ancestors and descendants. It is probable that the ancestors of James and Elizabeth had lived in the Edinburgh area for several generations, at least two hundred years. The knowledge we have about the genealogy of James and Elizabeth was recorded by the three sibs who came to Utah as they wrote journals or preformed ordinances of the LDS Church. They recorded the names of their ancestors. The names were primarily recorded at two sites: The Endowment House in Salt Lake City, and later, The Manti Temple in Manti Utah.

So, the genealogy of the family, albeit not well confirmed by researches, is largely the genealogy reported by Margaret, James and John, and is presented in pedigree charts along with the reports from the Family History Service describing their efforts to discover the genealogy of the Crawford, Brown, Sharp and associated families. Although there was the "Earl Of Crawford" among the gentry, our Crawfords were farmers and artisans. The opportunity to come to America, where distinctions were not made on the basis of class, was welcomed.

James Crawford (1794)

James Crawford was born on December 4, 1794, in Loanhead, a small village in the Lasswade Parish of Midlothianshire Scotland. He was born in a birthing home named Mayshade. At the time, Scotland was a leader in the field of medicine among European countries which fact might have explained the existence of a birthing home. A charter for a College of Surgeons had been granted in 1511. In 1681 the Royal College of Physicians was founded. The entry for James' birth in the parish register stated that he was "the lawful son of James Crafurd, a labourer, and Christian Neilsen".

Soon after the birth the parish minister, ordinarily, went to the home of the parents of a new born to christen the baby. However, this was not have been the case in this instance since James was baptized on December 21, 1794. Witnesses for James were George Bukbie and William Tweeddie. Witnesses were often relatives of the child. In 1783 a tax of three pence was imposed on every entry written in parish records. Consequently many

ministers, to avoid the tax, made fewer entries in the parish records.

The Scots had a naming pattern for their children: The eldest son was named after the paternal grandfather, the second son was named for the maternal grandfather and the third son was named for the father. Therefore, if the pattern were followed, James (1794) should have had an older brother named Robert, named after his paternal Grandfather Robert Crawford. In spite of numerous searches of parish records in several counties the record of such a child has not been found, nor has the wedding date of his parents been found. James (1794) did have a brother William born June 28, 1789, who was named for the maternal Grandfather, William Neilsen or Nelson. James (1794), presumably the third son, was named after his father. A younger brother, John, was born on December 24, 1797. James and his brothers had no sisters. If they had, their parents would have probably followed the Scottish naming pattern for girls: The eldest daughter was named after the maternal grandmother. The second daughter was named after the paternal grandmother, and the third daughter was named after the mother.

When James (1794) was born his seventy-three year old paternal Grandfather, Robert Crawford, was alive, and since Robert did not die until 1804, James may have had the opportunity to know him. The death date of his Grandmother Crawford, Christian Watson Crawford, has not been determined, perhaps due to the following circumstances. Since the middle of the sixteenth century the state religion of Scotland has been Presbyterian. The proclamation of a death was the responsibility of the minister and sometimes the date and place of a death was not recorded. Headstones were not always used in the grave yards. Inscriptions were sometimes put on the walls of the church.

James' Mother, Christian Neilson Crawford, died when she was only thirty-four years old and James was six years old. She died on March 28, 1801. She was buried in the Glencourse Church Yard, Midlothianshire, Scotland.

Midlothianshire was originally Edinburghshire. It covers three-hundred and sixty-six square miles, and is largely hilly with the Pentland Hills stretching across it towards the southwest to heights of nineteen-hundred feet. The chief rivers are the Esk, the Almond and the Water of Leith which empty into the Firth of Forth. The chief city is Edinburgh. There is coal and iron mining, dairy farming, and vegetable growing. There are orchards fisheries and paper mills.

Lasswade is a Midlothian parish eight miles long and five miles wide with rich soil, wooded dells and heath covered hills. There are four villages in Lasswade parish where Crawfords were born, were married or were buried--hatched, matched and dis-

patched as the saying goes. Loanhead is one-and-a-half miles south of the town of Lasswade. It has excellent water, and twenty-five coal seams from two to five feet thick. There were several villas owned by persons from Edinburgh. Free and Reform Presbyterian Churches were established at Loanhead. Glencourse Parish was established in 1672. It is eight-and-one-half miles south of Edinburgh. Penicuick was formed in 1654, and has a reservoir which is the source of Edinburgh's water. Lasswade village was the home of Sir Walter Scott.

James (1794) likely attended school since the Scots felt education was important. Parents were proud of their children when they could read and write. Schools were established in Scotland when they were rare in other European Countries. The first education act was passed by the Scottish Parliament in 1496. John Knox's "The Buke Of Disciplines" written in 1660 provided the foundation for the educational system. One of his proposals was to help poor boys and girls attend school. In 1696 there was an act for schools to be established in all parishes. As early as 1694 a mistress taught girls house wifery. Universities were build at Saint Andrew's by 1411, in Glasgow in 1451 and in Aberdine by 1494. James (1794) was a lowlander. The Grampian Mountains are regarded as the division between the highlands and the lowlands. The Lothians and the counties south of the Pentland Hills were regarded as true lowlands, and the people there did not speak Gaelic, the language of the highlanders. By 1286 almost all the people in the lowlands spoke English. The highlanders and the lowlanders were united geographically by 1055. The English and Scottish crowns were united by 1603. However, there were periodic revolutions up to 1745. Clans faded out about the time James was born. The clan system was basically a feudal system with power centered in a chieftain, who took care of his people in time of peace if they protected him in time of war.

Elizabeth Brown 1796

Elizabeth was born in 1796 at Walston Lanarkshire, Scotland, according to the information given by her daughter, Margaret, when temple work was done in Manti and Salt Lake City. Neither the birth date nor the christening date of Elizabeth Brown of Walston Parish has been found. A comment was made about the Walston Parish records by the Brigham Young University Family History Services researchers: "For various causes many of the

registers of marriage, births and burials have not been accurately filled up and consequently are not much to be trusted." The birth dates of six of Elizabeth's brothers and sisters were found in the Walston parish records: Margaret, November 20, 1775; John, March 3, 1777; Mary, August 30, 1779; William, March 1, 1782; James, October 24, 1785; and Jean, April 18, 1788. The birth dates of the first three children were recorded on the same date with the note that they were not previously entered. The records of twenty-five parishes in Lanark and Peebles Shires were searched by the B.Y.U. Family History Service in an unsuccessful effort to learn Elizabeth's birth date.

Mrs. Rosemary Bigwood, a Scottish researcher working with the Family History Service, searched the old parochial register for the area around Walston, and the non-conformist records. She found references to Browns and Porteouses among members of the established church. One John Brown in 1779 was referred to as a glazier. The marriage record for Elizabeth's parents, John Brown and Margaret Porteous, was not found. In Walston, marriages were not recorded from 1763 to 1781. The comment was made by Mrs. Bigwood, "Irregular marriages were very common in the area, in that people went to Edinburgh one day and returned the next day, married, omitting banns." She continues, "As John Brown registered the births of some of his children in Walston, it is more likely the failure to find all the children's baptisms was due to inadequate registration, or to the fact that he moved to a different parish, rather than that he joined a non-conformist congregation. His son William Brown and Marian Millross did register the birth of their child in 1819, supporting the conclusion that the family did belong to the established church."

The Marriage Of James Crawford And Elizabeth Brown

James Crawford and Elizabeth Brown were married, probably in 1824. It was the custom that banns were read in the churches of both bride and groom-to-be several weeks before the wedding was to take place. One custom was for the bride-to-be to wear a sprig of white heather on her wedding day to bring her good luck. Only occasionally was there a marriage without a proclamation of banns. However, neither the proclamation of banns nor the wedding itself for James and Elizabeth has been found in parish records. After a wedding, feasting and dancing often lasted for several days.

The first two of James and Elizabeth's children were born in

Lanarkshire. Margaret was born March 1, 1825, in Dunsyre, Lanarkshire. She was named after her maternal Grandmother, Margaret Porteous. Dunsyre became a parish in 1627. There were iron works and coal mining in the vicinity. Perhaps James found employment in one of these industries. As James and Elizabeth's other children were born, they continued to follow the naming pattern. In 1827 the Crawford family had moved to Wilsontown, Lanarkshire, and there a son, James, was born, and named for his paternal Grandfather, James Crawford.

In 1828 the family had moved to Manor Parish in Peebleshire where a second son, John, was born and named after his maternal Grandfather, John Brown. By 1831 another move had been made to Eddleston, Peebleshire, where a second daughter, Christine, was born and named for her paternal Grandmother, Christian Watson.

Later the Crawford family moved to Biggar, Lanarkshire, Scotland. Biggar was a parish in 1730, and was located twelve miles southeast of the city of Lanark. Biggar was noted for its weaving industry, and there James (1794) learned the trade of a linen or wool weaver. Since he was a weaver he may have owned, or woven a Crawford tartan.

A tartan was a brightly colored wool fabric, called plaiding in Scotland, and was an emblem of a specific clan, and may have identified clan members when the clan was in battle. The wool was colored by using dye obtained from different plants. Tops of the currant bush produced brown; adder bark, black; cup-moss, purple; dandelion leaves, magenta; heather, yellow; and white lichen, red. Tartan designs were passed down through generations by warping sticks carefully marked with the number of threads of each color used in the warp and weft of the fabric. The yarn was spun in the cottages and mills of the lowlands.

The kilt, the national dress for men, was taken over from the highlanders in the sixteen hundreds. It is a wrap-around garment and it requires seven yards of twenty-seven inch width fabric. Pleats are stitched down over the hip line. Under the kilt, a man usually wore shorts called trews. James may have worn a shirt, tartan tie, a tweed jacket, knee socks and brogues with his kilts. He may have carried a dirk, a dagger, in his socks. He may have carried a sporran, a leather purse. He could have owned a balmoral bonnet, a type of tam, or a glengarry, a hat shaped like an upturned row boat. His costume would have been completed by a tartan placed over one shoulder and fastened with a silver broach.

Perhaps Elizabeth liked to cook for her family, since Scottish women were usually good cooks, often preparing curry seasoned stews and soups, because of the cool climate. Scotch broth, made from lamb bone with lots of barley and many vegetables was a popular dish. Perhaps they had cock-a-leekie soup

made with chicken, leeks and peppers, or they may have enjoyed kidney pie, potted haugh, a head cheese, or rabbit and game bird. A porridge with oats added had been a national dish for hundreds of years. The most common vegetables were cabbage, onions, carrots, turnips, rutabagas, leeks, brussels sprouts and potatoes. Tea was a popular drink.

Haggis is called the most Scottish of all foods. It is actually a type of a large sausage made of ground ox liver and kidney mixed with oatmeal and ox blood. It is heavily seasoned, then stuffed into a sheep's stomach and boiled. It is carried to the table on a special platter, and served with potatoes and rutabagas.

The Scots used deserts before the English because of their close historical association with France. There was a famous steamed pudding called clootie dumpling which was served at Christmas time. Perhaps James and Elizabeth liked herring and kippers for breakfast. Or perhaps they ate pease brose, made from crushed yellow peas and boiling water and served with honey.

The Crawford cottage at Biggar may have been made of rock, and it reportedly had a large fireplace at one end of the low ceiling room where the family members did the cooking. In hills near by there were large deposits of white clay or chalk which made a white wash when dissolved in water. This was used to paint the walls and the great hearth stone of the great fireplace.

In Biggar, James (1794), the father owned his own small croft, or farm, where he taught his children to help with the chores, to feed the cows and calves, horses and chickens and to gather the eggs. The children went to the local school. The religions were United Presbyterian and United Original Sectarian.

The 1841 census for Biggar, Lanarkshire, Scotland has the following entries: James Crawford age 49, profession weaver, was not born in above county. Elizabeth age 45, was born in the county. Christena age 10, was not born in the county.

As the children grew up there were songs for every occasion, and singing helped with the task at hand, reaping, rowing, sewing fishing and weaving. Lowlanders have very lovely songs, Loch Lomond, Auld Lang syne, Coming Through The Rye, My Love Is Like A Red Red Rose are only a few.

There were festival days when the Crawfords could celebrate. New Years Eve was called Cake Day or Hogmanay. In ancient times villagers built huge bonfires in the evening and shouted the word Hogmanay. At midnight children were given oat cakes and the family waited for the "first-foot" to step across their doorway. A family's luck for the year ahead hinged on the first person to come into the house. A woman first-footer would bring bad luck. Tall dark men would bring the best fortune. A first-footer would

bring a lump of coal for warmth, and a red herring symbolizing plenty to eat in the year ahead.

Another popular festival was halloween. In ancient times crosses of rowan berry were put on grave stones to keep the dead from arising. An animal skin was hung on the front door to keep the devil away, and a penny was dropped in the milk pail to stop the milk from curdling.

At the age of forty-eight Elizabeth died on February 17, 1844, and she was buried in the Biggar, Lanarkshire Church Yard. Margaret, her daughter, had professional training as a dress maker, and made her Mother's burial clothes.

Lanarkshire is an inland county in south central Scotland. The broad Clyde Valley rises to moor lands on the eastern and western parts of the county. The southern part of the county is hilly with a fault-line scarp. The highest peak is 2335 feet. There are three canals, large enough to accommodate commercial traffic, The Clyde, Fort and Munklin. Construction of the canals began in the late seventeen hundreds. The annual rainfall in Lanarkshire is from 35 to 45 inches. The northern part of the shire has the richest mineral field in Scotland. The region is noted for its' Clydesdale draft horses, and near the county town of Lanark there are famous falls on the Clyde River.

By the end of 1844 there was another major change for the James Crawford family, one that may have brought a sense of comfort into their lives after the death of Elizabeth. James (1794) was baptized a member of the Church Of Jesus Christ Of Latter-Day Saints December 4, 1844, by Elder "Dunkin" in the Biggar branch. This event was recorded in the Clackmannan LDS branch, Edinburgh conference, British mission, Family History film number 104,150 item 5. The branch clerk also wrote that James had died, followed with the notation "error of the clerk". The baptism records for James and Elizabeth's children were written on the same page as their father's: first, Christina, born April 10, 1831, near Edinburgh in Midlothian, of the Biggar branch, baptized March 10, 1845, baptized and confirmed by Elder Duncanson. Second, James, born 1827, Wilsontown, baptized May 1, 1845, by James Crawford. Third, John, born September 30, 1829, in Manner, baptized May 1, 1845, by Elder Baxter, removed to Perth, Dundee Arbroath, emigrated. Fourth, Margaret was baptized by James Houston July 26, 1845, at New Lanark at the bend of the Clyde River, and they were married August 25, 1845.

James Houston, a native Scotsman, had been converted earlier, and had gone to the United States. He had returned to Scotland in 1843 as a missionary for the LDS Church, and had been working in Lanarkshire about a year before he and Margaret were married. He had organized and presided over a sixty-seven member branch in Lanarkshire. Margaret and James Houston sailed from

Liverpool, England on September 13, 1845, bound for New Orleans, Louisiana and Nauvoo, Illinois.

In the mean time, James (1827) continued to work on the railroad, making grade, until June 1847, when he was called by the LDS Church to be a traveling elder and to preach the gospel in the areas of Forfar, Montrose and Lanarkshire. He served as a branch president while on this mission which lasted until some-time in 1849.

John worked on his Father's farm and also on the railroad.

From the time her Mother died when Christena was thirteen-years-old until she immigrated to America Christena spent most of the time at the home of her Father.

James Crawford (1794) went on a mission for the Mormon Church in 1848 to Carlisle, England, and according to family tradition he died there sometime during that year, and was buried in the Saint Mary's Church Yard.

A research agent, Mrs. Anna Rositer, Northumberland, England, as well as an agent from London both searched for a record of James' death. Records of all four Church of England parishes in Carlisle were searched unsuccessfully. The Carlisle parish church graveyard was checked. Also, the register of gravestones for St. Mary's, St. Cuthbert's and Holly Trinity, and the burial records of the Society of Friends and a non-conformist chapel were researched, all unsuccessfully. B.Y.U. Family History Services concluded that his body may have been returned to Scotland. However James (1827), his son, who wrote a diary describing where his ancestors were buried did not confirm that the body of his Father was returned to Scotland.

FAMILY GROUP RECORD

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HUSBAND James CRAWFORD:

BORN: 4 Dec 1794 PLACE: Loanhead, Lasswade, Midlothianshire, Scotland

CHR.: 21 Dec 1794 PLACE: Loanhead, Midlothian, Scotland

DIED: 1848 PLACE: Carlisle, Cumberland, England

FATHER: James CRAWFORD:

MOTHER: Christina NEILSON OR NELSON:

=====

WIFE Elizabeth BROWN:

BORN: 1796 PLACE: Walston, Lanark, Scotland

DIED: 17 Feb 1844 PLACE: Biggar, Lanark, Scotland

BUR.: PLACE: Biggar Church Yard

FATHER: John BROWN:

MOTHER: Margaret PORTEOUS:

=====

CHILDREN

=====

1. NAME: Margaret CRAWFORD:

BORN: 1 Mar 1825 PLACE: Biggar, Lanarkshire, Scotland

DIED: 30 Jul 1912 PLACE: Panguitch, Garfield, UT

BUR.: 1 Aug 1912 PLACE: Panguitch, Garfield, UT

SPOUSE: James HOUSTON:
MARR: 26 Aug 1845 PLACE: Glasgow,Scotland

2. NAME: James CRAWFORD:
BORN: 8 Feb 1827 PLACE: Dunsyre,Lanarkshire,Scotland
DIED: 31 Jan 1911 PLACE: Manti,Sanpete,UT
BUR.: PLACE: Manti City Cemet,Manti,Sanpete,UT
SPOUSE: Catherine THOMPSON:
MARR: 25 Nov 1851 PLACE: Salt Lake City,Salt Lake,UT

3. NAME: John CRAWFORD:
BORN: 30 Sep 1828 PLACE: Wickston,Peebleshire,Scotland
CHR.: 16 Oct 1828 PLACE: Manor,Peebles,Scotland
DIED: 3 Sep 1903 PLACE: Manti,Sanpete,UT
BUR.: 8 Sep 1903 PLACE: Manti,Sanpete,UT
SPOUSE: Cecelia SHARP:
MARR: 6 April 1853 PLACE: Salt Lake City,Salt Lake, UT
SPOUSE: Elizabeth Coolidge SNOW:
MARR: 2 Feb 1856 PLACE: Salt Lake City,Salt Lake,UT

4. NAME: Christine CRAWFORD:
BORN: 16 Apr 1831 PLACE: Eddleston-Peeble,Lanark,Scotland
DIED: 15 Mar 1895 PLACE: ,,Iowa
SPOUSE: Donald MAULE:
MARR: 1950 PLACE: Iowa

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End of group record

Christena Crawford at age eighteen with brothers, James age twenty-two and John age twenty sailed from Liverpool, England, on Saturday November 10, 1849, on the ship, Zetland. There were 150 LDS members on board under the presidency of Elder Samuel H. Hawkins all bound for New Orleans. They were forty-five days at sea, and because of bad weather many of the passengers became sea sick. Every morning they were served a hard roll with butter and a cup of hot drink. Sometime they were served a special meal consisting of soup with meat and potatoes, and a piece of cake with raisins and prunes. The Zetland arrived at New Orleans on December 24, 1849, with the immigrants enjoying good health and spirits and pleased with the president and the ship captain.

The ship Zetland

From: "Ships, Saints And Mariners: A maritime Encyclopedia Of Mormon Migration 1830-1890.
By Conway B. Sonne.

Ship: 1283 tons: 173" x 34" x 25"
Built: 1848 by James Malcolm at St. Mary's Bay, Nova Scotia, Canada.

A "large, new and splendid ship" is the description reported in the Millennial Star. In fact, this British square-rigger was

less than a year old when she made her first voyage with Mormon emigrants. On this occasion she sailed from Liverpool on 29, January, 1849 with three hundred and fifty-eight Latter-Day Saints. Elder Orson Spencer, who had been president of the British Mission for two years, was placed in charge of the company. This scholarly missionary later became the first chancellor of the University of Deseret, forerunner of the University of Utah.

The sixty-three-day passage ended at New Orleans on April 2. During the voyage a young man was baptized, four infants died, three were born, and two young women married sailors immediately upon disembarking. "Generally speaking," the account quickly added, "the Saints conducted themselves very well on board, and love and union prevailed among them during the entire voyage." Unfortunately, the sequel was less pleasant, for cholera broke out soon after the Saints left New Orleans resulting in seven deaths.

Later that year Elder Orson Pratt, an Apostle and well known intellectual, succeeded in chartering the Zetland for a second voyage. Under the direction of Elder Samuel H. Hawkins, a company of 250 Saints was organized and sailed from Liverpool on 10 November, 1849. Adults paid three pounds sterling, seven shillings, and six pence. The fare for each child under 14 was two pounds and 10 shillings. Fares included provisions, and infants under twelve months were given free passage. After an uneventful and relatively fast voyage of forty-four days the Zetland arrived in New Orleans on 24 December, with "all emigrants enjoying good health and spirits."

This square-rigger, a product of blue nose shipwrights, was carvel-built with a square stern and one stern with beams for a second. She had a standing bowsprit and a carved figurehead of a man. Her master on both voyages was Captain Hamson Brown. In 1849 the vessel was owned by Gibbs and Company and registered at Liverpool.

They were received by the church agent, Thomas MacKenzie, who arranged transportation for a number of the immigrants to go to St. Louis, Missouri. Others stayed in New Orleans to try to get employment to earn money to continue the journey. Christena, James and John continued the journey up the Mississippi River arriving in St. Louis, Missouri, January 11, 1850. They remained there the rest of the winter, and in the spring they continued on to Council Bluffs, Iowa. James and John rented a farm and put in ten acres of wheat and twenty-five acres of corn. John crossed the plains to Utah in 1850, and James arrived in Salt Lake City in 1851.

Christena did not come to Utah. She stayed in Council Bluffs, Iowa, where she and Donald Maul were married in the fall of 1850. They remained in Council Bluffs until the spring of 1851 when they became some of the few pioneers who ventured into Harrison County, Iowa. The Crawfords in Utah assumed the Maule family continued to live in the Harrison County area residing in such towns as Raglan, Onawa and Mondamin, Iowa. There was a story which said some Maule family members, many years ago, were passing through Salt Lake City. Quincy G. Crawford met them at the railroad station and entertained them at his 304 South 13th East Salt Lake City home. However, as of Homer Stringham, Quince's adopted son, has no recollection of such an incident. Only recently was it discovered that various members of the Maule family moved to the Ogden, Utah area, and resided in that community for more than fifty years. The separation of the two branches of the family may have been more cultural than geographic.

FAMILY GROUP RECORD

=====

HUSBAND James CRAWFORD:

BORN: 4 Dec 1794 PLACE: Loanhead, Lasswade, Midlothianshire, Scotland

CHR.: 21 Dec 1794 PLACE: Loanhead, Midlothian, Scotland

DIED: 1848 PLACE: Carlisle, Cumberland, England

FATHER: James CRAWFORD:

MOTHER: Christina NEILSON OR NELSON:

=====

WIFE Elizabeth BROWN:

BORN: 1796 PLACE: Walston, Lanark, Scotland

DIED: 17 Feb 1844 PLACE: Biggar, Lanark, Scotland

BUR.: PLACE: Biggar Church Yard

FATHER: John BROWN:

MOTHER: Margaret PORTEOUS:

=====

CHILDREN

1. NAME: Margaret CRAWFORD:

BORN: 1 Mar 1825 PLACE: Bigger, Lanarkshire, Scotland

DIED: 30 Jul 1912 PLACE: Panguitch, Garfield, UT

BUR.: 1 Aug 1912 PLACE: Panguitch, Garfield, UT

SPOUSE: James HOUSTON:

MARR: 26 Aug 1845 PLACE: Glasgow, Scotland

2. NAME: James CRAWFORD:

BORN: 8 Feb 1827 PLACE: Dunsyre, Lanarkshire, Scotland

DIED: 31 Jan 1911 PLACE: Manti, Sanpete, UT

BUR.: PLACE: Manti City Cemet, Manti, Sanpete, UT

SPOUSE: Catherine THOMPSON:

MARR: 25 Nov 1851 PLACE: Salt Lake City, Salt Lake, UT

3. NAME: John CRAWFORD:

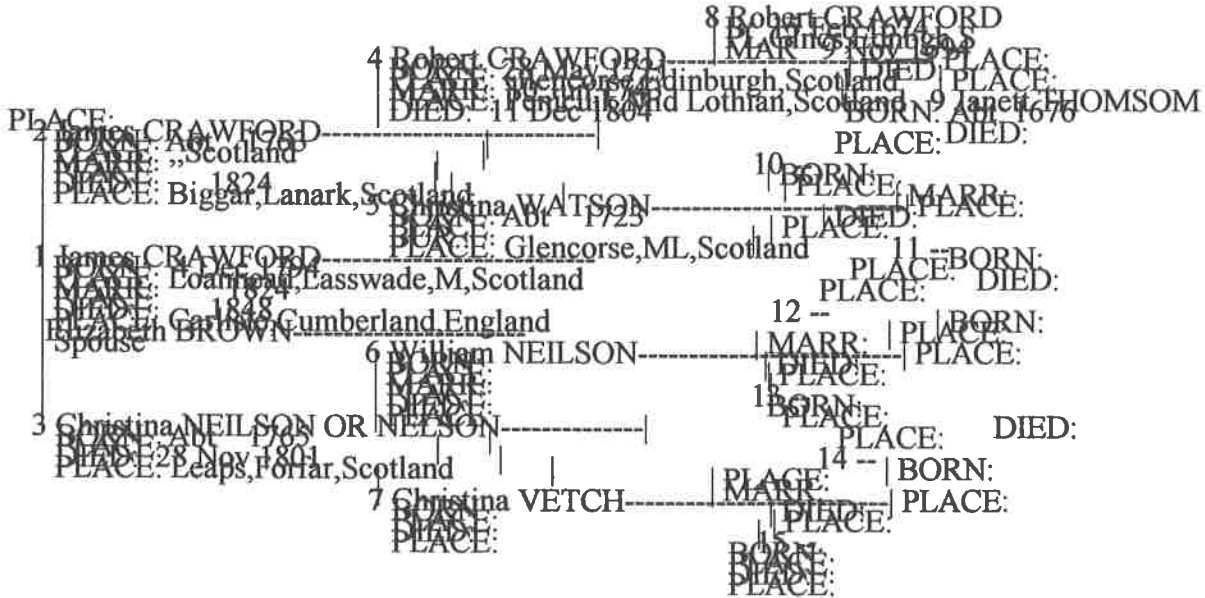
BORN: 30 Sep 1828 PLACE: Wickston, Peebleshire, Scotland
 CHR.: 16 Oct 1828 PLACE: Manor, Peebles, Scotland
 DIED: 3 Sep 1903 PLACE: Manti, Sanpete, UT
 BUR.: 8 Sep 1903 PLACE: Manti, Sanpete, UT
 SPOUSE: Cecelia SHARP:
 MARR: 6 April 1853 PLACE: Salt Lake City, Salt Lake, UT
 SPOUSE: Elizabeth Coolidge SNOW:
 MARR: 2 Feb 1856 PLACE: Salt Lake City, Salt Lake, UT

4. NAME: Christine CRAWFORD:
 BORN: 16 Apr 1831 PLACE: Eddleston-Peeble, Lanark, Scotland
 DIED: 15 Mar 1895 PLACE: ,, Iowa
 SPOUSE: Donald MAULE:
 MARR: 1950 PLACE: Iowa

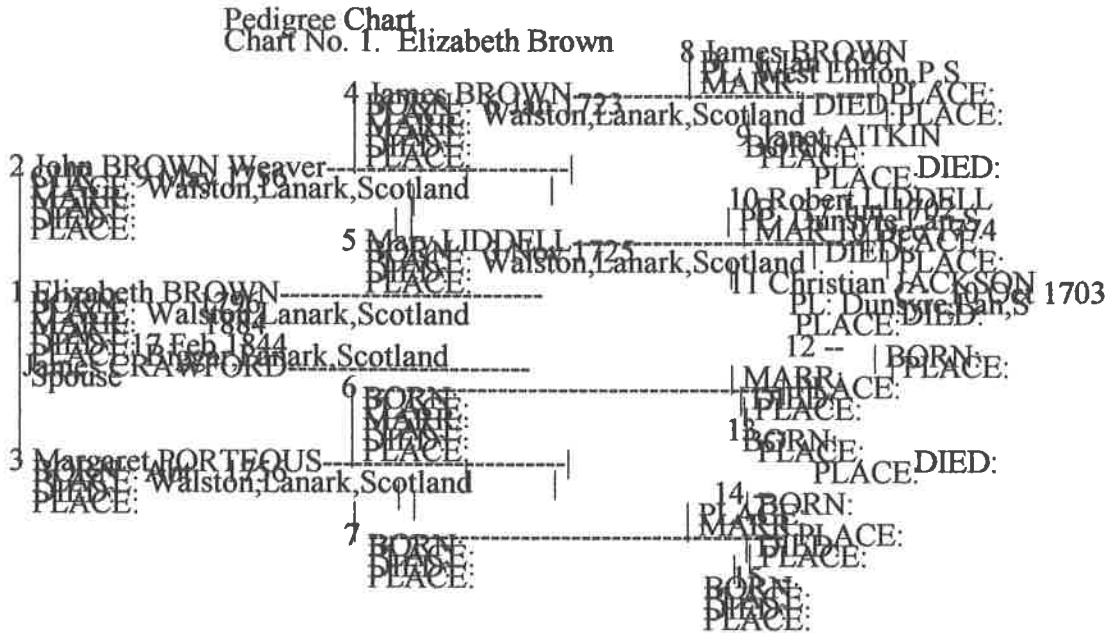
End of group record

In the pedigree charts that follow, some titles and place names have been abbreviated to fit the space available. Thus B: = BORN:; D: = DIED:; MAR = MARR.:; PL or PL: = PLACE:; Glncorse = Glncs; Edinburgh = Ednbgh.

The Crawford and Brown Pedigree Charts
 PEDIGREE CHART
 Chart no. 1. James Crawford



End of Pedigree Chart



End of Pedigree Chart

The only Crawford ancestors not shown on the preceding two pedigree charts are the parents of Robert Crawford, number 8 on the James Crawford chart; the parents of James Brown, number 8 on the Elizabeth Brown chart; the parents of Robert Liddell, number 10 on the Elizabeth Brown chart; and the parents of Christian Jackson, number 11 on the Elizabeth Brown chart. Rather than inserting four pages of mostly blank pedigree charts, we will show these four families in family group record form.

FAMILY GROUP RECORD

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HUSBAND Robert CRAWFORD:

BORN: Abt 1648 PLACE: Glencorse, Edinburgh, Scotland

MARR: Abt 1673 PLACE: Glencorse, Edinburgh, Scotland

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WIFE Helen HADDEN OR HADDON:

BORN: Abt 1652 PLACE: ,, Scotland

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CHILDREN

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1. NAME: Robert CRAWFORD:

BORN: 15 Feb 1674 PLACE: Glencorse, Edinburgh, Scotland

CHR.: 9 Feb 1694 PLACE: Glencorse, Edinburgh, Scotland

SPOUSE: Janett THOMSOM:

MARR: 9 Nov 1694 PLACE:

2. NAME: Alexander CRAWFORD:

CHR.: 4 Jan 1680 PLACE: Glencorse,Edin,Scot

3. NAME: Besie CRAWFORD:
CHR.: 18 Jan 1683 PLACE: Glencorse,Edin,Scot

FAMILY GROUP RECORD

HUSBAND James BROWN:
BORN: Abt 1656 PLACE: West Linton,Peebleshire,Scotland
MARR: 30 Oct 1681 PLACE: West Linton,Pebelshire,Scotland

WIFE Marion SHARP:
BORN: Abt 1660 PLACE: West Linton,Pebelshire,Scotland

CHILDREN

1. NAME: Marion BROWN:
BORN: 8 Oct 1682 PLACE: West Linton,Pebelshire,Scotland

2. NAME: Robert BROWN:
BORN: 7 Dec 1684 PLACE: West Linton,Pebelshire,Scotland

3. NAME: Elizabeth BROWN:
BORN: 12 Apr 1693 PLACE: West Linton,Pebelshire,Scotland

4. NAME: William BROWN:
BORN: 31 May 1696 PLACE: West Linton,Pebelshire,Scotland

5. NAME: James BROWN:
BORN: 1 Jan 1699 PLACE: West Linton,Pebelshire,Scotland
SPOUSE: Janet AITKIN:

FAMILY GROUP RECORD

HUSBAND Robert LIDDELL the first:

WIFE Agnes LIDDELL:

CHILDREN

1. NAME: Robert LIDDELL:
BORN: 17 Jun 1702 PLACE: Dunsyre,Lanark,Scotland
SPOUSE: Christian JACKSON:
MARR: 10 Dec 1724 PLACE:

FAMILY GROUP RECORD

HUSBAND James JACKSON:
BORN: Abt 1667 PLACE: Walston,Lanark,Scotland

WIFE Mary WHYTE:

BORN: Abt 1671 PLACE: Walston, Lanark, Scotland
 =====

CHILDREN
 =====

1. NAME: Janet JACKSON:
 CHR.: 13 Apr 1693 PLACE:

2. NAME: Christian JACKSON:
 CHR.: 10 Oct 1703 PLACE: Dunsyre, Lanark, Scotland
 SPOUSE: Robert LIDDELL:
 MARR: 10 Dec 1724 PLACE:

3. NAME: Helen JACKSON:
 BORN: 11 Jul 1706 PLACE: Walston, Lanark, Scotland
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End of family group records

Research for James (1794) Crawford's ancestors by Faye Crawford Curtis, Evelyn Peacock Huntsman and the Brigham Young University Family History Service, which was done in the 1970's, was primarily based on three sources: First, the religious ordinances performed by three of his children, Margaret Crawford Houston, James (1827) Crawford and John (1828) Crawford, in the Endowment House in 1871, and in the Manti Temple in 1889, for their dead relatives. The Manti Temple records were copied by Faye Curtis from a book in the Manti Temple vault, since the Crawford temple book was supposedly in California at the time. Second, a page from James (1827) Crawford's diary, where he had recorded the burial places in Scotland of some of his ancestors. In 1973 the diary was in the possession of LaRue Walker of Springville. Third, entries in Scottish parish registers in Mid Lothian, Lanarkshire, Peebleshire and Edinburgh, the majority of this work was done by the B.Y.U. Family History Services.

After the death of Leon P. Ralphs in 1973, the administrator of the Leon P. and Surelda Crawford Ralphs estate, Irene Lemon, set up a trust with the Brigham Young University Family History Services to do research on the Ralphs/Crawford and related families. The research project was titled "The Ralphs Estate Project".

Surelda Crawford Ralphs had been very interested in genealogy, and in the early 1930's, with her father, Nathaniel Crawford, as the main source of information, had compiled group sheets for the families of her brothers and sisters, her parents, her Crawford grandparents and great-grandparents. In the 1940's she went to Salt Lake City and found information back to her third great-grandparents on the Crawford line. She did not always record her source of information. She had attended Lowry family reunions where family histories were collected, and had written short histories about her parents. Faye Crawford Curtis was

designated by Irene Lemon to receive the results of the Brigham Young University Family History Services" research on the Crawford lines, and to provide material that Surelda, she and others had collected about the Crawfords. The B.Y.U. Family Research Services, first, began research on the Lowry family. After receiving a letter written March 25, 1976, by B.Y.U. Family History Services, with the following statement in it, Faye decided to resume work on the Crawford line herself.

"Mrs. Lemon has instructed us to use all of the money from the Ralphs Estate on one area. It has been decided to concentrate on the English line. We will not be working on the Crawford/Lowry lines for a while."

At that time, 1976, Faye was not aware of the work that had been accomplished by Stella Axelsen, LaRue Walker, and Mrs. Owen Jensen. She ordered Scottish parish records through the Richfield Genealogical Library, and was elated to find the record of James (1794) Crawford's birth. She shared this news with Evelyn Huntsman of Ferron, Utah. She and Evelyn cooperated in doing further genealogical research on the Crawford lines. Later Faye reported the findings to the B.Y.U. Family History Services, after hearing from them on February 24, 1978.

"We again, at long last, have funds in the Crawford account of the Ralphs Estate. Have you done further research on these lines since the 21st of September, 1975? If so, we would be much interested in your findings."

After receiving the research Faye sent, the B.Y.U. Family History Services analyzed it, made many radial searches, and James Gathercoal, a Scottish specialist, wrote the following report on James (1794) Crawford's ancestors:

"12th of September, 1978. We have completed a search of the records of the various parishes surrounding Glencross, Mid Lothian, for all Crawford and Neilson entries. The purpose of the searches that we made at this time was to find the birth or christening records of children of James Crawford and Christian Neilson, although we were also hopeful to find children born or christened to Robert Crawford and Christian Watson, as well as William Neilson and Christian Vetch. The only children found for James Crawford and Christian Neilson were the ones you had previously found in Glencross and Losswade, and so we were only able to verify entries that you had previously found. We were hopeful, in that Scottish people moved around so much, that christenings of other children to this couple could be found in other areas."

"We were also able to find in this search the birth and christening of Agnes, the daughter of Robert Crawford an indweller (resident) in Katrisike and Christine Watson, his spouse. Agnes was born the 10th of April, and christened the 11th of

April, 1744."

"The pedigree has been proven back to Robert Crawford and Christian Watson, William Neilson or Nelson and Christian Vetch, by Temple work. We plan to search the records of Glencross and its' neighboring parishes in an effort to see if we can not find their birth dates."

"The 10th of January, 1979. We had an agent go to Carlisle to see if she could find a burial record of James Crawford, who should have died in Carlisle in 1848. She checked the records of all four Church Of England parishes in the city, unsuccessfully. She checked the Carlisle parish church graveyard for the burial, and could not find it in the cemetery. She also checked the register of gravestones for St. Mary's, St. Cuthbert's and Holly Trinity, unsuccessfully. She checked the burial records of the Society Of Friends as well, and could not find the record. She also looked into the possibility that a non conforming chapel in the city might have had a record of his burial. However, this also was unsuccessful. We feel that she did a very fair job of looking for the burial record of James Crawford, and all her searches were unsuccessful. She states in her report that the majority of burials that took place in the city of Carlisle took place in the Church Of England's graveyards. If James Crawford died in Carlisle, his body must have been sent back to his home to be buried, because it does not seem to have been buried in a burial place in Carlisle."

"We next began a search of the records of Penicuik, Mid Lothian and its' neighboring parishes for all Crawford, Watson, Neilson and Vetch entries, for the years 1749 to 1700, christenings, marriages, and where they existed, burials. Our purpose in making these searches was to find the christening records of Robert Crawford, Christian Watson, William Neilson and Christian Vetch, as well as the christenings of any of their siblings. This search included the records of the parishes of Edinburgh. The city of Edinburgh is composed of the Parish of Edinburgh itself, the parish of Cannongate, St. Cuthbert, as well as South Leith and North Leith. However, our ten mile radius did not include the parishes of North and South Leith. The parish registers of the various Edinburgh parishes are extremely large, and searches in them are very time consuming. Much of our time was spent in searches of these records. There were eight possibilities found in these searches for Robert Crawford, as follows: 1st, 28 May 1721, in the parish of Glencross, Robert, the son of Robert Crawford and Janet Thompson. 2nd, 14 October, 1716, in the parish of Kirknewton, Robert, the son of Malcolm Crawford. 3rd, 29 July 1719, in the parish of Newton, Robert, the son of Hew Crawford and Helen Mophet. 4th, 29 August, 1705, in the parish of Cannongate, Robert, the son of James Crawford and Agnes

Davidson. 5th, 22 March, 1722, in the parish of Edinburgh, Robert, the son of John Crawford and Bessy Dixon. 6th, 2 March, 1720, in the parish of Edinburgh, Robert, the son of Peter Crawford and Janet Marshall. 7th, 1 July, 1716, in the parish of Edinburgh, Robert, the son of Alexander Crawford and Helen Walker. 8th, 4 June, 1721, in the parish of Newton, Robert, the son of John Crawford and Katherine Thompson."

"Number one is the entry that has evidently been accepted by your family as the ancestral entry, however, as you can see, there are a number of other possibilities in the neighboring parishes. Any one of these Roberts could have come into the parish of Penicuick and married Christina and had the ten children by her in the parish. Unfortunately, we have been unable to find the christening records of nine of the ten children, so we do not have the Scottish naming custom to rely on in determining which of the eight possibilities is the ancestral entry. We feel it would be extremely dangerous to accept entry number one as the ancestral entry for this reason. Entry number four would probably be too old to be an ancestral entry. But of the other seven entries any one of them could be your ancestral entry."

"There were only two possibilities found in our search for the christening of Christina Watson, they are: 1st, 19 June, 1719, in the parish of Edinburgh, Christian, the daughter of James Watson and Janet Galesby. 2nd, 18 July, 1712, in the parish of Edinburgh, Christian, the daughter of John Watson and Isabel Edward. It is quite possible that neither entry is the ancestral entry, in as much as Robert Crawford and Christina Watson named their first daughter Agnes, whose christening entry was found in the parish of Pennycook, as reported to you in our last report. This would indicate that Christina's Mother was Agnes, and neither of the entries found in our search has a mother Agnes. For this reason we feel it is best not to accept either entry as the ancestral one."

"There were many entries found for the christening of William Nelson, they are as follows: 1st, 11 February, 1739, in the parish of Newton, William, the son of James Neilson and Margaret Beanie. 2nd, 20 February, 1737, in the parish of Newton, William, the son of John Neilson and Janet Keatchie. 3rd, 22 August, 1714, in the parish of Newton, William, the son of William Neilson and Isabel Wallace. 4th, 14 April, 1722, in the parish of St. Cuthbert, William, the son of George Neilson and Janet Scott. 5th, 24 April, 1729, in the parish of St. Cuthbert, William, the son of James Neilson and Isabel Reed. 6th, 15 October, 1713, in the parish of St. Cuthbert, William, the son of George Neilson and Janet Seith. 7th, 4 October, 1738, in the parish of Edinburgh, William, the son of Robert Neilson and Margaret Miller. 8th, 8 April, 1731, in the parish of

Edinburgh, William, the son of Adam Neilson and Margaret Patterson. 9th, 18 April, 1710, in the parish of Edinburgh, William, the son of Walter Neilson and Beatrix Douglas. 10th, 16 May, 1736, in the parish of Duddingston, William, the son of George Neilson and Marian Fluker."

"From the information we have on William Neilson and his wife Christian Vetch, it is very difficult to determine their approximate birth dates, in as much as we do not even have a marriage record for them. We would assume that they would have been born about the same time period as Robert Crawford and Christian Watson, that is in the 1720's, so some of these entries may be too late to be ancestral. However, with nothing to go on to determine their parents names, in as much as their children's christenings have not been found, it would be very dangerous to try and determine an ancestral entry without other proof. It is possible that Testament records and Sasine records could help us in identifying William Neilson. We would estimate there is probably a ten percent chance of success in these searches, and in as much as the funds reserved for these searches have been exhausted, we will not be able to do them at this time."

(James 1827 Crawford wrote in his diary that the sisters of his Grandmother Christian Neilson were, "Jean Nealson and Mary Nealson" and were buried in Edinburgh Gray Friars Graveyard, and her brothers were James and John.)

"There was only one entry found for a Christian Vetch. This was 4 August, 1728, in the parish of Edinburgh, Christian, the daughter of William Vetch a writer and Christian Grover. It is quite possible that this entry is an ancestral entry, in as much as it was the only entry found in searches for ten miles around. However, in as much as there were so many children not registered by their parents in this time period, a good example being the families of Robert Crawford and William Neilson, that it would be difficult to say with any certainty that this entry was the ancestral one."

"We do not feel that it would be worthwhile to search further on your Crawford lines, because, in the absence of christening entries for the children in both families the Scottish naming pattern could not be used to determine which entry found would be ancestral. We have spent the balance of the fund in this account for further searches on your Sharp line."

(The Crawford pedigree chart in this anthology has links which are identified as questionable. However, the information on the charts may serve as clues to further research. The family group sheets which accompany the pedigree charts, take in to consideration James' 1827 diary pages and notes written by Surelda Crawford Ralphs.)

Margaret Crawford 1;

from: "Ancestors And Descendants Of James And Margaret Crawford Houston" page 307

"Margaret Crawford Houston was a frail little woman hardly able to cope with the rigors of child bearing and pioneering but she had a very good "business head".

"While Margaret was in her teens she attended a dress-makers training school in Biggar Scotland, where the students were required to maintain a high degree of perfection in the art of pattern making and sewing. She was apprenticed to a Mr. Andrew Black as a female servant sometime during her growing up years. When living at home she helped her Father with chores and other tasks on his croft or farm, including driving a team of horses and taking care of livestock.

Margaret was nineteen years old when her Mother died on February 17, 1844, and she was able to make her Mother's burial clothes. About one-and-a-half years later Margaret became a member of the Church Of Jesus Christ Of Latter-Day Saints, being the last member of her family to do so. She was baptized by James Houston on July 26, 1845. She married James Houston on August 25, of that year, the ceremony being preformed by Peter L. McCue president of the LDS Glasgow mission.

On August 29, they went to Paisley Scotland to visit Margaret Houston Crawford, James's sister, who was married to John Crawford, Margaret Crawford Houston the bride's cousin. Margaret, the bride, stayed in Paisley while her young husband went to Glasgow to a conference where he was released from his mission. The Church members voted to pay for his ship passage to Nauvoo Illinois. James and Margaret set sail from Glasgow to Liverpool on September 3, 1845. After landing on the 4th, they transferred to the ship "Oregon" where they stayed until September 13th. During the ensuing days James met and assisted 125 Scottish LDS converts to make final arrangements for their passage on the boat. He was to preside over them during the voyage to New Orleans.

From: "Ships, Saints And Mariners: A maritime Encyclopedia Of Mormon Migration 1830-1890.
By Conway B. Sonne.

"Steamship Oregon

Ship 649 tons: 140" x 32" x 16"

Built: 1839 at New Castle, Maine.

On 1 september, 1845, the three-masted square-rigger Oregon sailed from Liverpool with about one hundred twenty-five Latter-Day Saints aboard. Little is known of this voyage, except that Captain James Borland commanded the ship, and that she arrived in New Orleans on 28 October--a fifty-seven-day passage. Captain Borland was a prominent mariner who previously skippered the 430-ton ship Wakona of the Dispatch Line, and in 1850 commanded the 943-ton ship Sandusky. In 1869 the 637-ton bark James A. Borland, named either in his or his relative's honor, was launched.

Three of the Oregon's owners resided in New Castle, Maine, which was designated as the vessel's home port. She ran in at least five packet lines: Nesmith and Walsh, New, Regular, Pelican, and Dispatch Lines. Her first registration states she had two decks, but the last in 1855, one deck. She had a square stern, no galleries, and a figurehead. In 1861 the vessel was sold to foreigners, presumably at Liverpool where her registry was surrendered."

The sea was very rough in the Irish Channel, but after that the trip was generally a pleasant one for the people on the 649 ton, clean convenient well ventilated boat. Margaret wrote, while on deck one evening, "I can hardly describe the beauty of this night, the moon nearly at full, a deep sky studded with stars, the reflection of which makes the sea appear like an immense sheet of diamonds. I have seen the mighty deep in its' anger, with our ship nearly on her beam end, and I have seen it as now, under a cloudless sky with scarcely a ripple on its' surface, and I know not which to admire most."

During the voyage rain was caught in barrels to use for washing. The journey took 57 days. After landing and seeing New Orleans Margaret wrote that it was a wonderful city for Negroes, mules, mud and cotton. James and Margaret went on a small steam boat up the Mississippi to Nauvoo. They were annoyed and persecuted by the people from the towns along the river.

They reached their destination the last part of November 1845, to find the church members in the midst of hectic preparation for an exodus west, while working to complete the Nauvoo Temple in order to participate in the ordinances it would make possible for them to have.

James worked on the Temple, and on January 10, 1846, he and Margaret were endowed and then sealed on January 26. After the first child Elizabeth was born on June 1, 1846, they went to Saint Louis Missouri, where James found work in the coal mines. They left Saint Louis on March 18, 1848, to join church members

Page 26

at Winter Quarters, before making the trek across the plains to Utah. They were well equipped with two yoke of oxen, a wagon, some young cattle, farm implements and an eighteen months supply of provisions.

On April 18, 1848, their first son John was born in a wagon box near Saint Joseph Missouri, while they were making their journey to Winter Quarters. On April 16, James was taken ill with chills and fever, so Margaret cared for the cattle. They arrived at Winter Quarters two weeks later, and in one month started for Salt Lake City in the Heber C. Kimball Company, which was one of the largest to cross the plains.

Margaret wrote daily in her diary. She had a positive attitude in spite of hardships. Her descriptions had many details and she included topics which are not always found in diaries. For example she wrote "Heber C. Kimball showed us how to make a new type of campfire. He dug a hole about eight by twelve inches. This was filled with buffalo chips. Other holes were dug near each end of this fire pit, and connected to it by small tunnels. The chips were set ablaze, and covered with metal to create a place for pots and pans. The side holes allowed the fire to breathe and to burn steadily. Much cooking was done with very little fuel."

On July 18, 1848, she wrote, "I rose this day with a thankful heart that our travels are nearly over, but the grandeur of the scenery, to my mind, takes away all fear, and while standing in admiration of the view of the surrounding scenery I heard a whippoorwill and analyzed my feelings as one of joy and gratitude for the protecting care the Lord has taken over me and mine during our long and perilous journey. I pray the Lord will give us strength and understanding to make it to the Valley to be with the Saints in His kingdom.

They arrived in Salt Lake City September 23rd 1848. Margaret wrote, "Indeed there is not language to express the gratitude of a thankful heart to the Almighty for our safe arrival. The provisions the Houstons brought with them helped them and others to survive the severe 1848/49 winter, which they spent in the fort

When spring came they worked together to make adobes for their own home. They had fifteen acres in the big field in the vicinity of the present, (1991) Liberty Park. They were members of the 1st ward, along with several of the friends they had traveled with from Scotland. Peter McCue, who had married them, was their bishop, and James was one of his counselors. Children born in Salt Lake City and their birth dates were: James Junior February 6, 1850; Joseph December 21, 1851; Thomas September 6, 1853; Margaret December 1, 1855; Hyrum September 9, 1860. James and Margaret were present April 6, 1853, when the first corner

stone of the Salt Lake Temple was laid.

In 1857 the people in the Salt Lake Valley were advised to go south because of the approaching Johnston's Army. Margaret went to Salem in Utah County, with Elizabeth age eleven, John age nine and baby Margaret twenty months old. They lived in a dug-out, and another baby daughter, Mary Dempster, was born there, June 6, 1858.

James the husband, James Junior age seven, Joseph age six and Thomas age four stayed in Salt Lake to care for their pigs and to irrigate the garden and farm. This was not an unusual circumstance since several men were selected to stay in the town.

In 1857 a most unusual event occurred in the James Houston family. McPhei describes it in the following paragraphs.

"James Houston served as a counselor under bishop Henry Moon in the 1st ward. An influx of Saints from Scotland came into Salt Lake, and in this group was a young lady, Margaret McNeil from Scotland.

She was born 14 June 1844 at Easthouse, Mid Lothian, Scotland. The same area James Houston labored on his mission in Scotland, and he also presided over the Scotland Saints on board the ship, (Oregon), coming to America. This made it possible for him to get acquainted with her, to visit and talk about her home land.

James took her into his home and her being a minor child, they are not allowed to consummate the marriage until she is seventeen years of age, or she has the right to see and decide for herself. Margaret McNeil helped to take care of the James Sr., and the three boys, James Jr., Joseph and Thomas.

James Houston and Margaret McNeil were married and sealed in the Endowment House on February 26, 1857, by Brigham Young. Witnesses were W. W. Phelps and S. S. Sprague. This marriage was void and annulled 31 December 1858. They were married twenty months.

Margaret Crawford Houston is very sick every time she becomes pregnant, and I guess James thought this young dame could help Margaret in many ways with six children and one on the way. Margaret C. Houston was pregnant when she went to Pond Town, and was confined to bed most of the time.

Margaret and James had a very serious talk about Margaret McNeil. Margaret C. Houston, with her Scottish damper and leadership ability, being small but mighty, said to James in her Scottish brogue: 'James, you decide which Margaret you want in this household. There is going to be only one Margaret. Me or her. If I go, the children go.'"

The above quaint paragraphs, describing a polygamous marriage, require further examination. In the Utah census of 1856, page 338, is listed a McNeil family living in the 11th ward of

Salt Lake City. Margaret is one of the persons listed. Although family relationships are not clear, her Father may have been Elisha McNeil. In other references her Father might have been Archibald McNeil. The International Genealogical Index shows that Margaret McNeil was born 14 June 1841 at Easthouses, Newbattle, Midlothian, Scotland.

International Genealogical Index (TM) - 1988 Edition - Version 2.14

NEILL, Margaret (F)..... B: 14 Jun 1841
B: 16 Jan 1975 SL 6940506 104149
Father: Archd MC NEIL Easthouses, Newbattle, Midlothian, E: 26 Feb 1857 EH
Mother: Scotland
SP: 30 Apr 1975 LA

At the time of the marriage, she was less than four months from her sixteenth birthday, not an unusual age for marriage in those days, and at the time of the annulment she was less than six months from her eighteenth birth day. In 1991 the International Genealogical Index shows the following LDS ordinances for Margaret McNeil: 1. Endowment 26 February 1857, in the endowment House. 2. Baptism 16 January 1975 at Salt Lake City Temple. 3. Sealed to parents 30 April 1975 at Los Angeles Temple. The source information is: Batch 6940506. Source call No. is: film 104149.

The International Genealogical Index shows another marriages for Margaret McNeal and James Houston on February 8, 1857, as follows:

International Genealogical Index (TM) - 1988 Edition - Version 2.14

MCNEIL, Margaret (F)..... M: 8 Feb 1857
SS: 8 Feb 1857 A183374 183374
Spouse: James HAUSTON Salt Lake City, Salt Lake, Utah

Usually, before a polygamous marriage occurred, the permission of the first wife was obtained. It is amazing that Margaret C., even though "small but mighty", was able to have an act of Brigham Young set aside. At the time polygamous marriages were common in Utah. Margaret's brother John had, just the year before, taken a second wife, Elizabeth, the sixteen year old daughter of Gardner Snow. Margaret Houston's successful opposition to the polygamous marriage could be contrasted with the situation of Nancy Dayton, the maternal grandmother of Paul Bailey, as described in Paul Bailey's book, "Polygamy Was Better

Than Monotony."

In 1865 Nancy Dayton was a young woman in American Fork. A young non LDS army officer Joseph Barlow Forbes came to town and was persuaded to stay and teach school. Nancy Dayton did not like the idea of polygamy. When Mr. Forbes ask her to marry him she accepted, assured that she would never have to face the question of polygamy. Nancy became a nurse and her husband joined the LDS church. In her later life she told the denounment of the story as follows, "I didn't know your Grandpa was courting another woman, until one night, after a hard day with a sick patient, I came upon my husband and Janie Gardner sitting on the creek bridge, with their arms about one another. I was so damned furious I pushed the pair of 'em in to the creek."

Despite Nancy's fury, her arm was twisted sufficiently so she agreed to the marriage of Mr. Forbes and Janie Gardner. But Margaret Houston, with her Scottish fury, was much more successful.

The question is forced: What happened to Margaret McNeil? What happened to this 17 year old girl, dealing with adults twice her age, married for two years, then suddenly unmarried? Could there have been children?

At the time, there were other Margaret McNeils in Utah. One, Margaret Reid McNeil was born 14 APR 1846 at Tranent, East Lothian, Scotland. Her Father was Thomas McNeil and her Mother Emily Selkirk. The family lived in Cache County Utah. On 5 MAY 1861, Henry Ballard and Margaret Reid McNeil were married at Logan. She was only three weeks beyond her fifteenth birthday, not unusual for those days. The marriage was sealed in the Endowment House in Salt Lake City on 26 OCT 1861. The Ballards raised a family of eleven children.

The I.G.I. contains the information that another Margaret McNeil married John McCulloch on March 27, 1863, in Salt Lake City. Marion McCulloch, her daughter, was born May 23rd 1860 in Florence Nebraska. On December 20, 1879, Marian married William H. Nelson in Salt Lake City Utah. Marian died December 20, 1927, in Rexberg Idaho, and was buried December 23rd 1927 at Logan Utah. John McCulloch and Margaret McNeil had a second daughter, Margaret McCulloch, born 9 DEC 1870, at Lewiston, Cache County, Utah. Clearly, this is not our Margaret McNeil, as it would have been impossible for her to travel from Florence Nebraska beginning in late May and arriving in Salt Lake City in early July, and so be counted in the 1860 Utah census.

The correct Margaret McNeil Is found on page 135 of the 1860 U.S. census for Utah. The enumeration was done on July 5, 1860, by George L. Smith, Assistant Marshall. She was living in the 1st Ward, household Number 993-33, the household of Edward Cuthbert, age 41, a blacksmith who had been born in Ireland.

There were five children in the house ranging in age from seven to fifteen years. There was no wife listed. Margaret was listed as seventeen and a domestic born in Scotland. Also, Mary Gibbs, age fifty, was listed as a domestic born in Scotland.

But what happened to the correct Margaret McNeil? Remember the 1860 census listed no wife in Edward Cuthbert's home. The ancestral file shows that, at a time uncertain, Margaret McNeil became Edward Cuthbert's second wife.

Edward Cuthbert was born January 16, 1815, he was actually 45 years old at the time of the census, at Temple Corran (Broad Island) parish, Barony of Lower Belfast, Antrim, Ireland. He married Susan McGee July 21, 1843, at Nauvoo Illinois. They had seven children: Edward Jr., 1844, Illinois; William Henry, 1845, Illinois; John Alexander, 1847, Nebraska; Campbell, 1849, Utah; Eliza Jane, 1851, Utah; Susan, 1852, Utah; and Joseph, 1854, Utah. The two older children died.

Susan McGee was born March 18, 1819, at Tobarmore, Kilcron, Aghan, Ireland. She died March 25, 1860, in Salt Lake City, just three-and-a-half months before the census.

Edward Cuthbert and Margaret McNeil Cuthbert had a daughter, Agnes, born April 29, 1866. She died January 21, 1868. Edward Cuthbert died December 21, 1868.

In the 1870 Utah census, only John and Susan Cuthbert are listed. John is married, and has a young son. Susan is living in the household of a widow and working as a domestic. The where-about of Margaret Cuthbert is not known.

Margaret Crawford Houston returned to Salt Lake City in 1860. She taught her children to write old English script, and they attended public school. She raised herbs to be used in cooking and for medicine. She tailored clothes and made a foot covering called a shoe pack, which resembled moccasins but covered the ankles. The packs had sturdy soles, and were stuffed with deer hair or dry leaves to make them warmer.

During the October 1861 conference in Salt Lake City, 361 families were "Called" to serve in the Dixie Mission at Saint George Utah. James and Margaret were called along with several of their friends.

The Houston family located temporarily in tents in the old Saint George Fort. The first summer was one of intense suffering, with hot days, scorching winds, flies and other insects and little food.

Hyrum died on July 13, 1862. James and Margaret's sixth son Brigham was born August 7, 1863, in Saint George.

On New Year's Day 1864, James was exhausted from making molasses. He was struck with severe pains in his head and side. Pneumonia set in and he died January 4, 1864. On July 28, 1864, Brigham also died.

Margaret and her children were grief stricken but worked together to finish an adobe home, raise corn, grain, sugar cane and cotton, and to cradle wheat grown by neighbors. She spun and wove many yards of cloth, designed patterns and sewed for people in the settlement. Her dress making skills proved to be of great value to her. She could fit clothes well, and was an expert in making boys suits.

In 1867/68 the older boys worked on the railroad in northern Utah. After that they had jobs taking care of Church cattle, and they also worked at Pipe Springs. They were paid with cattle, and soon had a small herd of their own.

John had gone to Panguitch during the Indian War, had liked the cooler climate and had decided the area there would be good cattle country.

The spring of 1871, John, James and Joseph went with a small company to resettle Panguitch. The next year, Joseph and James returned to Saint George to move their forty-seven year old Mother, Thomas eighteen, Margaret sixteen and Mary Dempster thirteen with their household belongings to Panguitch.

Margaret and her four sons worked together from 1872 to 1886. They had cooperative herds of range and dairy cattle and Clydsdale horses. Comfortable attractive brick homes were built for each family. They supported each other in civic and Church duties, and provided for the physical and emotional needs of members of the extended family.

In 1889 Margaret went to Manti to see her brothers James and John and their families. While there they did temple work for their ancestors. Her niece Elizabeth Munk of Manti described her as being "of fair complexion, her hair light with a sandy red tinge, her skin clear peach blossom pink. She was petite and spoke with a definite Scottish brogue."

Margaret had a keen sense of money management, a consistent love for her family, a great supply of energy, good judgment and good cheer. She had an alert mind, was an avid reader and could write well. She was self reliant, trusted in the Lord, was courageous and uncomplaining. She seemed to apply in her life one of her favorite quotations, "Dear Lord help me to live this day quietly easily, to lean upon thy great strength trustfully restfully, to wait for the unfolding of thy will patiently serenely to meet others peacefully joyously, to face tomorrow confidently courageously." She died July 30, 1912, at the age of eighty-seven of carcinoma of the bladder and liver, in Panguitch Utah, and was buried there. The four Crawford siblings who had come to America had died in the reverse order of their births.

Margaret Crawford Houston

From: The Deseret News, August 5, 1912, Page 8

Panguitch

Veteran of Nauvoo dies at Panguitch

Panguitch, Aug. 1. Another one of our pioneers to Utah was laid to rest today, Mrs. Margaret Crawford Houston. She was born in Bigger, Ayrshire, Scotland, March 1, 1825; heard the gospel in 1845 as taught by the Latter-Day Saints, and immediately embraced it; married James Houston and emigrated to America the same year, settling in Nauvoo. They were expelled with the rest of the Saints, making their home in Winter Quarters till 1848, when they came to Utah, locating in Salt Lake City. While crossing the plains her eldest son, John, was born. In the spring of 1862 with her husband they were called to settle up the "Dixie" Country and located in St. George. In January 1864, she was left a widow with seven children, and through her untiring efforts they are a credit to her. With her children she came to Panguitch in the spring of 1873 where she has resided until her death.

She was the mother of nine children, seven of whom are living; she has also 61 grandchildren, 44 living, and 66 great-grandchildren, 56 living; She died July 30, 1912, surrounded by all the living family.

Funeral services were held today. The speakers were David Cameron, John N. Henrie, James B. Haywood and M. M. Steele, Ira W. Hatch dedicated the grave.

FAMILY GROUP RECORD

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HUSBAND James HOUSTON:

BORN: 4 Jun 1817 PLACE: Paisley, Renfrewshire, Scotland
DIED: 5 Jan 1864 PLACE: St. George, Washington, UT
BUR.: Jan 1864 PLACE: St. George, Washington, UT
MARR: 26 Aug 1845 PLACE: Glasgow, Scotland

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WIFE Margaret CRAWFORD:

BORN: 1 Mar 1825 PLACE: Bigger, Lanarkshire, Scotland
DIED: 30 Jul 1912 PLACE: Panguitch, Garfield, UT
BUR.: 1 Aug 1912 PLACE: Panguitch, Garfield, UT
FATHER: James CRAWFORD:
MOTHER: Elizabeth BROWN:

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CHILDREN

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1. NAME: Elizabeth HOUSTON:
BORN: 1 Jun 1846 PLACE: Nauvoo, Hancock, IL
CHR.: 1 Aug 1846
DIED: 20 Dec 1932 PLACE: Panguitch, Garfield, UT
BUR.: 23 Dec 1932 PLACE: Panguitch, Garfield, UT
SPOUSE: Albert DELONG
MARR: 3 Jan 1867 PLACE: St. George, Washington, UT

2. NAME: John HOUSTON:
BORN: 14 Apr 1848 PLACE: St. Joseph, Behnn, MO

DIED: 4 Sep 1934

3. NAME: James HOUSTON:
BORN: 6 Feb 1850 PLACE: Salt Lake City, Salt Lake, UT
DIED: 26 Nov 1938 PLACE: Panguitch, Garfield, UT
BUR.: 30 Nov 1938
SPOUSE: Lucy (Edna) Rebecca COOPER:
MARR: 18 Nov 1875 PLACE: Washington, Kane, UT

4. NAME: Joseph HOUSTON:
BORN: 21 Dec 1851 PLACE: Salt Lake City, Salt Lake, UT
DIED: 13 May 1935 PLACE: Panguitch, Garfield, UT
BUR.: 15 May 1935 PLACE: Panguitch, Garfield, UT
SPOUSE: Elizabeth Marcy CLARK:
MARR: 28 Dec 1874 PLACE: Salt Lake City, Salt Lake, UT

5. NAME: Thomas HOUSTON:
BORN: 6 Sep 1853 PLACE: Salt Lake City, Salt Lake, UT
DIED: 8 May 1937 PLACE: Salt Lake City, Salt Lake, UT
BUR.: 11 May 1937 PLACE: Panguitch, Grfld, UT
SPOUSE: Christine Rassminia SCHOW:
MARR: 2 May 1880 PLACE: St. George, Washington, UT

6. NAME: Margaret HOUSTON:
BORN: 1 Dec 1856 PLACE: Salt Lake City, Salt Lake Co., UT
DIED: 20 May 1911 PLACE: Panguitch, Garfield Co., UT
BUR.: May 1911 PLACE: Panguitch, Garfield Co., UT
SPOUSE: Riley GARNER CLARK Jr.:
MARR: 28 Dec 1874 PLACE: Salt Lake City, Salt Lake Co., UT

7. NAME: Mary Dempster HOUSTON:
BORN: 6 Jun 1858 PLACE: Pondtown (Salem), Utah, UT
DIED: 22 Aug 1936 PLACE: Panguitch, Garfield, UT
BUR.: 24 Aug 1936 PLACE: Panguitch, Garfield, UT
SPOUSE: Ira WILDER HATCH:
MARR: 18 Dec 1878 PLACE: St. George, Washington, UT

8. NAME: Hyrum HOUSTON:
BORN: 9 Sep 1860 PLACE: Salt Lake City, S-Lk, UT
DIED: 13 Jul 1862

9. NAME: Brigham HOUSTON:
BORN: 7 Aug 1863 PLACE: St. George, Wash., UT
DIED: 27 Jul 1864

End of group record

James Crawford 2;

From "Pioneers And Prominent Men Of Utah" By Frank Esshom, Western Epics Inc. 1966, Salt Lake City, Utah.

Crawford, James (son of James Crawford and Elizabeth Brown of Scotland). Born Feb. 8, 1827, Lanarkshire, Scotland. Came to Utah Sep. 9, 1851, Abraham Day Company.

Married Catherine Thompson Nov. 25, 1851. (daughter of William Thompson and Catherine Cooper), who was born Dec. 24, 1821. Their children: James b. Aug. 28, 1853, m. Christenia Madson, March 13, 1876; William G. b. Dec. 24, 1854, m. Calista C. Cox, Jan. 29, 1879; Jedediah G. b. March 2, 1857, M. Hannah Ellen Merriam, Oct. 27, 1881; David M. b. March 8, 1859, m. Jemima A. Scott, Jan. 17, 1894; Elizabeth b. June 11, 1863, m. Joseph C. Munk Nov. 14, 1884. Family home Manti Utah since 1866.

Ward teacher at Kaneshville in 1858; counselor to Bishop Bradley 1859-65; counselor to Bishop Jensen of South ward until 1892; Sunday school superintendent. City marshal of Monroe two years, and city councilman and school trustee until 1877. Indian war veteran. Died Jan 30, 1911.

History Sanpete and Emery County.

Crawford, James, Sr., of Manti, is a son of James and Elizabeth Brown) Crawford, born in Lanarkshire Scotland, February 28, 1827. His Father was a weaver and not very well off in this world's goods, so our subject was compelled to earn his bread at a very early age. At the age of 9 he was hired out to herd cattle, and as he grew older he worked on a farm, and also at railroad grading. When a young man he joined the Mormon Church in his native land, and for some time was a traveling elder. In the fall of 1848 he came to the United States and spent his first winter in St. Louis Mo., and then went to Council Bluffs, where he resided until the spring of 1851, when he joined a company of church emigrants under Capt Abraham Day and made the trip across the plains in an ox train to Salt Lake, where he arrived the following September. Soon after his arrival in Salt Lake City he was married November 25, 1851, to Catherine, daughter of William and Catherine (Cooper) Thompson, who was also a native of Scotland. Mr. Crawford lived in Salt Lake City and Kaysville til

1857, when he came to Manti. The following spring he moved to the town of Moroni, and his family were one of the first to settle in the new town. He took up land and engaged in farming til 1865, when he was called to help strengthen the settlements in the Sevier Valley, and he moved to what is now Monroe. He built a house and put in a crop, but the Indians were very troublesome at that time, and he did not harvest it, being compelled to move to Manti, where he has since resided. He lives on the main street a little south of the center of town, and has a nice little farm of 25 acres near town. For many years he was president of the Manti Co-op. Sheep-Herding Institution, is a stock holder in the Co-op store, and also in the Central Utah Wool Company. In church matters, he has always taken an active part, for some years he was superintendent of the Sunday school, and after the organization of the Sanpete Stake he was for many years one of the bishop's counsellors, and while in Moroni was counsellor to Bishop Bradley for several years. To Mr. and Mrs. Crawford were born the following children, all residents of Manti: James, William G., Jedediah G., David and Elizabeth, wife of Joseph Munk. September 13, 1892, Mr. Crawford had the misfortune to loose his beloved wife. Mr. Crawford comes from a good old Scotch family, and is a man of sterling integrity and highly esteemed and respected by the people of Manti.

A History Of Catherine Thompson Crawford

By Elizabeth Crawford Munk (a daughter)

Mother was born in Arbroath Angus Scotland on December 24, 1821. Her mother had four children, two boys and two girls. Her father was a flax dresser, but trade was dull for a number of years, and he was not getting as much pay for his work as he had in years past. The father died when Catherine was eight years old.

Every child was expected to earn his own living after he had passed a certain grade in public school. Catherine had not been in school long enough to pass the grade, but her mother was in need of financial help. So Catherine went to a linen factory and asked if a child of eight could get employment. They took her on not paying her much at first.

Her work was to dust the looms and to put in place all articles that the weavers left laying about. She kept the pitchers filled with fresh water, removed the soiled towels and replaced them with fresh ones. After a time she learned to

operate the looms so that when a worker was absent from his loom, she could substitute.

The first winter was hard. She had quite a distance to go and the hours were long. Her mother would sometimes come to meet her, and carry her a short distance at intervals on her back, to rest the child's tired limbs.

Catherine never attended the public schools after entering the factory. But as she grew older a night school was organized for the factory workers, and she took a grammar course. Also a class in fancy needle work, knitting, embroidery and the like.

Her father was a widower when he married her mother. From this first marriage to Jane Kent were several children, one of whom was married and lived in a town called Montrose, where her husband Mr. Leslie prospered in the bakery business. After Mr. Leslie died Catherine and her sister Mary went to Montrose to visit with Mrs. Leslie.

On one of these visits Mrs Leslie told them of men who called themselves Latter-Day Saints who came there to preach. Mary and Catherine were eager to learn more about this strange doctrine, so they attended the meeting and bought some of the literature. I have heard Catherine say that the first book she read was Spencer's Letters, and she was convinced that the gospel these missionaries taught was the word of God. Her Mother could not understand this new doctrine, and was very bitter toward it. So Catherine packed her box and had it removed to Montrose without her Mother's knowledge, fearing that if she confided her plans for accepting this faith and going to America, she would be prevented.

Catherine, Mrs. Leslie and her three children were baptized and sailed for America in the fall of 1848. They came to St. Louis Missouri, where Catherine found employment as a house maid to earn means where by they could continue their journey to Utah. Here she worked until the spring of 1851, when she drove a team of mules across the planes for John Wilks. Very likely it was the same company in which James Crawford came. They were married that season and lived in the first ward of Salt Lake City until the fall of 1853. They homesteaded some land near Kaysville Davis County where they lived until 1858.

At this time a call was made for volunteers to strengthen Sanpete and Sevier counties. The Crawfords along with numerous others responded to this call. Going first to Manti, they moved to Moroni, where they stayed until 1865. Then they were called to go farther south to a place called South Bend, now Monroe. The place they chose for a town site was quite marshy, and almost the entire colony became sick with typhoid fever. Catherine's life was despaired of. Then the Black Hawk War broke out, so it was deemed advisable to move back to Sanpete. James bought a

house in Manti, and this was their home hence forth.

Catherine always tried to be fair in her religious convictions, never extreme and never fanatical. She was conscientious in her many duties to her family and to society, and always attended sacrament meetings. She was a Relief Society teacher, visiting all the homes in a district once a month. My earliest impression of Mother was her strict honesty. She detested all kinds of sham including false modesty. Her inherent principles against anything false may have been that, I believe, is a Scottish characteristic. In her prayers she always ask God to show her the ways of unerring justice and equity. She never made any outward demonstration of affection.

On February 11, 1870, she had the misfortune to fall and dislocate her hip. The doctor was called in to put the bone in place, but it would slip out again. She was never able to walk without crutches, and could manage them only about the house. In these years of much enforced confinement to a chair she found occupation and comfort in the needle work she had learned at night school in the factory days.

These are a few of the sayings that she was fond of repeating: "Take time by the forelock" "Those who will not hear must feel" "He who goes borrowing goes sorrowing" When anyone said this or that might happen, she would say, in the Scottish dialect, "The heavens might fall and smother us all".

Mother had five children: James, William George, Jedediah Grant, David Mitchell and Elizabeth. I was constantly with her in her last illness, and often heard her say, "Peace be still, and may the Lord help me to prove faithful to the last." She died on September 13, 1894, at the age of seventy-three, and was buried in the Manti Cemetery.

The following is taken from the life history of Jemima Amy Scott Crawford, a daughter-in-law of the above Catherine Thompson Crawford. Jemima writes: "David's Mother had met with an accident, dislocating the hip joint, by a fall on the ice on a winter's day. The joint was never set properly, and the invalid never walked without a crutch. The girl Jemima ran in and out of that home as freely as her own, and the lessons of thrift and industry were intermingled with pleasant afternoons of fancy work and reading. The old head and the young one were often bent over pleasant tasks, and the love was deep between the two."

John Crawford 3;

From "Pioneers And Prominent Men Of Utah

Crawford, John Born in Scotland. Came to Utah. Married Celia Sharp at Salt Lake City. Their Children: Elizabeth, m. John Thompson; John, d. aged 18; James, m. Nettie Moffitt; Celia, m. James Peterson; Nathaniel, m. Evalyn Lowry; William, m. Ella Callaway; Margaret, m. William Peacock; Delpha, d. child; Quince m. Delpha Jolly; Kate, m. William Fail. Family home Manti Utah.

Married Elizabeth Snow (daughter of Gardner Snow of Manti). Their children; Sarah, m. Joseph Tatton; Mary d. infant; Martha, m. William Tatton; Gardner, m. Sophia Christopherson; George, m. Etta Anderson; Ida, m. Thomas Braithwaite; Charles; Nora, m. Thomas Braithwaite; Frank. Family home, Manti.

President of Seventies at Manti, priest and teacher. Road supervisor. Burned lime for Manti Temple. Assisted in protection against Indians at Manti. Called, together with John Lowry, to assist in colonizing Elk Mountain country, where they built a fort for protection against the Indians, who were very troublesome at that time. Mason; carpenter; farmer and stock raiser. Died at Manti.

From history of Sanpete and Emery County
by W. H. Lever
Published 1898, call Number 979.256H673

John Crawford, farmer, of Manti, is one of a family of four and was born in Wickston Peebleshire, Scotland, September 30, 1829. His parents were James and Elizabeth Brown Crawford. His father was a flax weaver, making fancy linen cloth. John spent the early years of his life on a farm till he was 16 years of age, and when 14 joined the Mormon Church. He worked at track-laying on the railroad till the fall of 1849, when he emigrated to the United States, coming across from Liverpool in the sailing vessel Zetlin. The voyage took six weeks and two days and he landed in New Orleans on Christmas Day, 1849. He journeyed up the Mississippi River to St. Louis, where he remained the balance of that winter. In the spring he continued up the river to Kainsville, where himself and brother James rented a farm and put in ten acres of wheat and twenty-five acres of corn. In July Kinkade and Livingston fitted up a train of thirty-five wagons

drawn by ox teams to haul merchandise to Salt Lake and John hired out to them to drive one of the teams of four yoke of oxen. They left old Fort Kearney on the Missouri August 3., A. O. Smoot, late of Provo, being their captain, and arrived in Salt Lake City September 28th. That winter he worked in Mill Creek canyon at the lower sawmill for Barney Adams.

In the spring of 1851 himself and Alex Cowan took a contract of Bishop Hunter and made the adobes for the old Tabernacle in Salt Lake City, which was the first church built in Utah. It was constructed on the ground where the Assembly Hall now stands. In the spring of 1852 himself and brother James rented the farm of Apostle C. C. Rich at Centerville, which they worked for two seasons. When the Walker Indian War broke out in the summer of 1853 he was one of the company of about thirty-five called by Governor Young to go to Manti to strengthen and support the settlement. They were instructed to sell all their possessions so they would have nothing to return to. This company was gathered from the towns near Salt Lake and our subject made captain. They arrive in Manti the latter part of December, 1853, and found the snow eighteen inches deep. They spent the balance of that winter in standing guard and building a fort. In May of 1855 he was called with about fifty others upon a mission to the Elk Mountains to live among the Indians to try and civilize them. September 23rd the settlement was broken up and they were driven out by the Indians, who killed James W. Hunt, William Behunnin and Edward Edwards and wounded A. N. Billings, the president of the mission. The Indians burned all their hay and stole all their cattle. In 1857 he with Harmon T. Christensen, N. Beach and R. Hall received a charter from the city to construct and maintain a toll road up City Creek canyon. This road they constructed about eight miles and the following year they built a sawmill in the canyon with a jig saw. They cut from 2000 to 3000 feet of lumber per day, Mr. Crawford being the sawyer. They owned and operated this mill for nearly ten years. When the Temple was being built he ran a lime kiln five miles west of town, burning all the lime used for the Temple for nearly five years. During all these years his family looked after the farm and carried it on successfully. He has been engaged in the cattle and sheep industry and now has a band of about 1500 head of sheep. He is a stock holder in the new Union Roller Mills, was a member of the City Council for three terms, Justice of the Peace two terms. Mr. Crawford has been prominent in the church, being president of the Forty-eighth quorum of Seventies about thirty years and a ward teacher for many years. He was married April 6, 1853, to Cecelia, daughter of Nathaniel and Cecelia Sharp. Their children are, Elizabeth J., John, Jr., deceased, Cecelia, James B., Nathaniel, William W., Margaret C., Mary E.,

Quincy G., Delphia, deceased, and Catherine.

In February 1856, he married a second wife, Elizabeth, daughter of Gardner and Sarah (Hastings) Snow. Their children are: Sarah M., Mary, deceased, Martha M., Gardner J., George, deceased, Charles C., Ida, deceased, Adelbert D., Nora A., Frank, Grace and Rayfield deceased.

It may truly be said of Mr. Crawford he has made a success of life, having no capital to start with, he had nothing but his individual effort to depend on. By steady hard work and honorable means he has accumulated a fair stock of this world's goods and has always retained the respect and goodwill of his neighbors.

The History Of John Crawford

John Crawford, the third child of James and Elizabeth Brown Crawford, was born September 30, 1828, 1 and baptized October 16, 1828. The Manor Parish register entry in Peebles Scotland states: "James Crawford weaver in the village of Glack and his wife Elizabeth Brown had a son baptized on October 16, 1828, by Reverend Mr. Stalker, Burgher minister in Peebles, and named John". 2 Manor Parish surrounded by green hills is situated by Manor Waters and is four miles southwest of the town of Peebles.

When Faye Crawford Curtis was a young girl in Ferron Utah, her grandfather Nathaniel Crawford had her write in a family history book that his father, John Crawford, was born at Wickston in Peebles Scotland. Later, Fay had a pen pal, Elizabeth Murray of Greencraig Peebleshire. On August 9, 1934, Elizabeth Murray wrote:

"I was up past the home of your ancestor in Wickston the other day. The people in the farm there have made a beautiful garden right down the slope to the main road. The farm stands on a hill. It is lovely just now. The coloring is beautiful, orange marigolds, blue lupine, candy tuft and lots of other old fashioned flowers. I have tried to get a picture of it to send to you, but so far have not been successful. However, as soon as I can see one in the shop I'll send it to you."

The correspondence between Faye Crawford and Elizabeth Murray continued, but was finally interrupted by the commencement of World War II, and was never resumed afterwards.

On the burial record of John Crawford 1828 held in the sexton's office in Manti are typed the words "Birth place: Wixton Scotland." While in Manor Peebleshire, it is probable that the Crawford family lived on an estate named Wickston.

When John was a young child the Crawford family moved

several times, living in Eddleston, Peebleshire and Biggar, Lanarkshire. John probably worked away from home at a young age. The 1841 Biggar, Lanarkshire, Scotland census for the Crawford family only identifies: James Crawford, age 45, weaver; Elizabeth, 45 and Christina, 10." The census states that Elizabeth was born in Lanarkshire, and that James and Christina were not.

After his Mother died in 1844 John probably still worked near home on a farm when he was baptized into the LDS Church in May 1845, at Biggar, as recorded in the Clackmannan LDS record. This record also states that he was "removed" to Perth, Dundee and Arbroath. Since it has been written in the Sanpete and Emery County History that he worked on the railroad laying tracks, he may have been on that job in the above places. Another entry in the Perth LDS Branch record reads: John Crawford, single, born September 30, 1829, at Biggar, Peebles, Scotland, and baptized May 20, 1845, by James Crawford, was removed to Arbroath." Nothing further has been found in the Arbroath Branch record.

When he was twenty-one years of age he sailed for the United States with his older brother, James, and younger sister, Christina, as both parents were deceased. The young emigrants left Liverpool England the 10th of November 1849 on the ship Zetland, and landed in New Orleans Louisiana on December 24. There were 250 LDS Church members aboard, under the direction of S. H. Hawkins. They went up the Mississippi River to Saint Louis where they spent the rest of the winter. They then went to Kaneshville, Iowa in the spring, where James and John rented land and planted ten acres of wheat and twenty-five acres of corn.

Kaneshville had been a Mormon camp and settlement since mid June 1846, when Brigham Young and his company had reached the Missouri River, after leaving Nauvoo in February. It was on the lands of the Pottawatame Indian Tribe, and was situated on the east bank of the Missouri River at the present location of Council Bluffs, Iowa. The camp that was known as Winter Quarters was on the west bank of the Missouri River at the present day Florence Nebraska. Kaneshville was named for Thomas Kane, a "gentile" friend of the Mormons. Some of its landmarks when John was there were a primitive post office, the log tabernacle where Brigham Young had been made president of the Church, and on a bluff a cemetery.

Apostle Orson Hyde managed Church and immigration affairs there. A newspaper, the semi-weekly "Frontier Guardian" published since 1849, printed Brigham Young's letters sent from Salt Lake City, and other news. The third general epistle from Salt Lake dated April 12, 1850, stated that partially due to the gold rush flour cost one dollar per pound in Great Salt Lake City. There was the directive that the Saints crossing the plains should travel on the north side of the Platt River. Emphasis was

placed on the Church members gathering to Utah.

In 1850 the gold rush to California resulted in 4,500 wagons passing through Kaneshville by June 12. 350 wagons bound for Salt Lake City had left that spring with generally good provisions. In 1850 there was a rampant epidemic of cholera which caused so many deaths that the Sioux Indians moved away from the Oregon and Mormon Trails for fear that they might get the disease.

Abraham O. Smoot and Jedediah Grant had established a ferry on the Missouri River twelve miles from Winter Quarters. In the spring of 1850 Mr. Smoot engaged to bring out two trains of merchandise. One for Colonel John Reese and one for Livingston and Kinkade. Jedediah Grant led the first one the latter conducted by himself. These were the earliest of the merchant trains that supplied the Great Salt Lake City market. John was hired to drive a four-yoke team in Abraham O. Smoot's company. The Kinkade Livingston wagon train left old Fort Kearney on the Missouri river August 3, and arrived in Salt Lake city on September 28, 1850.

From a manuscript by Jonathan Bliss held in the Utah Historical Society, the 1849 operation of Livingston and Kinkade is described as follows: "Livingston and Kinkead, the largest mercantile concern in the Deseret territory, had remarkable foresight and courage when they had bought twenty-thousand dollars worth of goods in St. Louis in 1849 and took them to Great Salt Lake City. That year the great Salt Lake city Pioneers were so eager to buy their goods, Livingston later reported, that they 'stampeded' the store, which was housed in John Pack's adobe home in the 17th ward. The house was reported to be one of the largest and most convenient homes available."

"When the goods from the wagon train, described as embarrassingly sparse were sold, twenty-five to thirty clerks were hired to sell 'factory' cloth (In the 1930's, a heavy muslin was still called "factory", a name which may have had its' origin at least eighty years earlier.) sugar, coffee, liquor, calico at twenty-five cents per yard, which were all rationed to customers."

"Livingston and Kinkade made between \$2,000 and \$3,000 a day in coin and gold dust. Most of earnings went into the purchase and freighting of still more goods."

When John Crawford drove a wagon for the company a year later in 1850, his load was no doubt similar to the ones brought in 1849, but there may have been a few additional items.

A detailed description of the A. O. Smoot company's journey across the plains to Great Salt Lake City in 1850 has not been found. However, Orson Hyde made a trip to Salt Lake during the late summer of 1850 and an account by a scribe with him, Joseph E. Johnson states: "Found the feed for animals very scarce and

some numerous carcasses of cattle and horses lie along the roadside on the south side of the Platt. The road to gold is strewn with destruction, wretchedness and woe. Oh the sacrifice of wagons, clothing, firearms, beds, bedding, buffalo skins, trunks, chests and harnesses. There are about five hundred new graves on the south side." 19

There were three especially difficult stretches of trail for the wagon trains to negotiate. First: one hundred and twenty-five miles from upper crossing of the Platte to the Black Hills, then to Laramie, because of the rocks. Second: Fifty miles from the upper crossing of the Platt to Independence Rock on the Sweet Water, because of alkali in the water. Third: A sixty-five mile stretch from South Pass to the Green River, because of the sand and sage. 20

During the journey it is probable that Mr. Smoot shared with John and the other drivers some of his past experiences. He was born February 17, 1815, in Owen County, Kentucky. On his father's side he was of Scotch origin. His family moved to Tennessee when A.O. was thirteen years old, where he lived until he was converted to Mormonism. He had been in Far West, Missouri with the Mormons, and had survived the hardships there. He had gone on a mission to Charleston, South Carolina, had been a member of the high council for the stake organized across the Mississippi river from Nauvoo, and in the Nauvoo exodus had led a company from Winter Quarters to Great Salt Lake City in 1847, the second one to arrive in the valley after the pioneers, David Spencer's being the first.

The Livingston and Kinkade wagon train of 1850 may have been unloaded at State Street Lot. from "The Deseret News" for June 22, 1850, we read,

"The public works are progressing well --- the storehouse on the state street Lot designed for the occupancy of Messrs. Livingston and Kinkade is ready for the timbers." If all went well, the building could have been completed by September 28, the day that John arrived in Salt Lake City. The Bliss manuscript, after describing Temple block activities, described the location of State Street Lot as "another block south down East Temple (later to be called Main Street) was the business district of town. The only permanent business quarters was a one story wooden structure called the Old Constitution Building, located on the east side of the street right next to the Post Office. This pioneer store housed the firm of Livingston Bell and Company. Its' predecessor was Livingston and Kinkade."

Further details concerning the Livingston and Kinkade store were found in Toole's "Salt Lake City History" page 379. "The Old Constitution Building was the first merchant store erected in Utah. It was undoubtedly in the Old Constitution that the

commercial focus of Main Street was best defined in the earliest days. Livingston Kinkade and Company changed to Livingston and Bell. When Mr. Bell became Post Master, the street put on some official dignity. Main Street had been dubbed as Whisky Street, but it grew to be the quarter of princely merchants."

John's arrival in 1850 is not documented by the Utah Immigration card index--1847-1868, some times called "Crossing The Plains index", Salt Lake City Family History Library film number 298,440, possibly because he was in an independent company. The Livingston and Kinkade train led by A. O. Smoot had thirty-five wagons, but none of the other drivers are known. The 1850 Great Salt Lake city census was taken before John reached the valley.

On reaching Salt Lake City John would have found James and Margaret Crawford Houston living there with their three young children, none of whom John had seen. Elizabeth had been born June 1, 1846, in Nauvoo, Illinois; John born April 13, 1848, St Joseph, Missouri; and James born February 6, 1850, in Great Salt Lake City. The details of this happy reunion can only be imagined.

The Houstons had been in Salt Lake Valley two years and five days when John arrived. They were members of the Salt Lake City 1st ward, which was located north of the big field, and consisted of nine square blocks, from sixth to ninth east and sixth to ninth south. The meeting house was located in the middle of the ward, and also served as a school. In the area there were many flowing wells of pure water. There were several other Scottish couples in the ward, including Hugh Moon and Peter McCue. Peter was the bishop in 1851, and James Houston was a counselor.

Where John lived in Salt Lake Valley is not known. He may have visited with the Houstons often, or may have even stayed with them a short time.

It is possible that in 1850 the Houstons were living in a three room adobe house with a loft, although it may not have had a wooden floor by that time. James wrote, "The ground served as a floor until I found time to build a wooden one." For the wooden one, logs were split into slabs called puncheons, which were pushed into the earth with the split sides up, and which were tightly wedged. A puncheon floor was much smoother and warmer than the ground. The favorite gathering place in the Houston home was around the fireplace which had a chinked log chimney lined with clay, and a stone hearth. There was an iron kettle to cook in. A table top was made of several split logs slabs, and benches were made of smaller slabs. Pegs were driven into the walls to hold clothing. A pole stuck into the wall formed the lengthwise rail of the bedstead, with a notched log holding up its' free end. Cross poles held a tick stuffed with dried grass or leaves. A steep ladder built against the side of

the house led to the loft, which provided additional sleeping space.

The winter of 1850/51 John worked for Barney Adams at the lower sawmill in Mill Creek Canyon. This job would have prepared him for the time six years later when he would help develop a sawmill in Manti Canyon. 22

John was ordained a member of the fifth quorum of seventies on April 6, 1851. (book 5 page 103, Family History Library film number 25553) The place of the ordination was not recorded, but other members of the quorum who were ordained the spring of 1851 were all ordained in Great Salt Lake City. John was given a patriarchal blessing May 23, 1852, by John Smith, uncle of Joseph Smith. (Volume 12, page 137, film number 326) A second patriarchal blessing was given to John by Isaac Morley in Manti on february 26, 1854. (volume 14, page 12, film number 260)

During the spring of 1851, Alex Cowan and John, both Scotsmen of about the same age, contracted with bishop Hunter to make adobes for a tabernacle to be built on the southwest corner of Temple Square in Salt Lake City where the Assembly Hall now (1991) stands. The tabernacle was dedicated April 6, 1852. Its' dimensions were sixty-four by one-hundred twenty-six feet. It had short adobe walls topped with a large sloping roof covered with pine shingles. Inside, the ceiling was arched without a pillar, and the auditorium had a seating capacity of two-thousand two-hundred persons. There was an acoustical sound shell in the north end. A bowery, one-hundred and fifty-six by one-hundred and thirty-eight feet was attached to the north side, which could seat 8,000 people. Brush were used for the roof of the bowery to supply shade. 24 A wooden sun-burst symbolized the restoration of the gospel. 25 It was a decorative piece on the south gable of the tabernacle. The carved intriguing face with two large eyes under bushy eyebrows represented the top part of a rising sun peaking over the horizon. Eighteen tapered wooden rays reached out from the face. The face was yellow. White paint was used between the rays which blended into yellow then orange. The tabernacle was used for weekly Sunday meetings and for general conference sessions. From its position on the building the sun-burst peered out over South Temple Street until 1877 when the building was demolished.

Other buildings which were completed by 1852 and which John would have known were, first, a small adobe house built in 1848 for a Church office building, and second, the Council House a 45 by 45 two story building of red sandstone with a large hall and two office rooms occupying each floor, which was finished in December 1850 and was used for many purposes, including housing the University of Deseret and the Territorial Legislature. 26

In the spring of 1852 John and James Crawford built a ditch

fence around the farm of apostle Charles C. Rich at Centerville twelve miles north of Salt Lake City. They rented land from him which they worked for two seasons. 27

On April 6, 1853, John married Cecelia Sharp in Salt Lake City. The Endowment House was not completed until 1855 and a record of their marriage has not been found. Their children have traditionally recorded this date of marriage in family histories.

When the Walker War broke out in the summer of 1853, John was one of the company of thirty-five called by Governor Brigham Young to go to Manti to strengthen and support the settlement. They were instructed to sell all of their possessions so they would have nothing to return to. This company was gathered from the towns near Salt Lake City, and John was made captain. They arrived in Manti in December and found the snow eighteen inches deep. They spent the winter standing guard and building a fort.

John and Cecelia accepted the practice of polygamy, and John married Elizabeth Coolidge Snow of Manti on February 2, 1856. John was sealed to both Cecelia and Elizabeth on February 20, 1856, by Brigham Young in the President's office. John and Cecelia were also sealed by Brigham Young in the Endowment House on February 14, 1857, with W. W. Phelps and N. H. Felt as witnesses.

Archibald Bennett in his book "Gardner Snow Family" wrote of John and Elizabeth's marriage, "Elizabeth Coolidge Snow at age sixteen became a second wife to John Crawford. John was a farmer, and was becoming one of the leaders of the community, an enterprising young Scotsman."

In 1855 John was called by the church to participate in the Elk Mountain Mission. This adventure is covered in a subsequent section of this book.

When John was called on the Elk Mountain Mission he was a member of the fifth Quorum of Seventies, whose members lived in towns in Utah, from Weber County on the north to Iron County on the south. One member lived in the state of Delaware and one in San Bernardino. 59 On August 22, 1855, the Deseret News printed the following notice: "The 5th Quorum of Seventies meets first Saturday of every month at 7:00 o'clock p.m. in the Great Salt Lake 15th ward at William Brown's near the site of the court house. All members who live within a reasonable distance, who do not attend, must expect to be dropped, and others will take their place, who will do their duty. Those who live at a distance can report themselves and send in their genealogy." At that time, John was listed as being on a mission. Indeed he was, the Elk Mountain Mission.

In 1855 the people of Sanpete had a great desire to show their goodwill and unbounded faith in their religion and voluntarily consecrated their property to the church, executing

transfers to the Church. Beginning November 15, 1855, a number of persons in Manti, including John Crawford, his future father-in-law Gardner Snow and future brother-in-law's George and Warren Snow consecrated their property. Did this have an effect on their property, or was it merely symbolic?

The 48th Quorum of Seventies was organized at Manti January 16, 1857, with Daniel Henrie as senior president. 60 Later John was president of the quorum for 30 years, and he was also a ward teacher for many years. He was ordained a high priest on February 19, 1893.

In 1857 John, together with Harmon T. Christensen, N. Beech and Richard Hall received a charter from Manti City to construct and maintain a toll road up City Creek Canyon. The following year a sawmill was built in the canyon, and they would cut about 2,000 to 3,000 board feet of lumber daily.

During the construction of the Temple, John burned the lime to build it. Several lime kilns had been built near Manti using cobble stones. But a better grade of lime could be made from lime rock found in Dodge Canyon four miles west of town. Therefore, William Luke built a kiln there. Walter Stringham and sibs, John Crawford and sons and Gardner Snow also soon built kilns there. Hundreds of ton of lime were hauled by teams from that area.

He was elected a member of the city council in April 1857, and again in April 1859, and was involved in other civic affairs as explained under the topic "Manti life"

In later life, his business for many years was that of farming, sheep and stock raising. He and his sons bought large wagons to freight grain. He developed a sheep herd of about 1,500 animals.

John, Cecelia and Elizabeth's exact ownership of land is not known. The 1848 plan for distribution of farming land in Desert, as Utah Territory was known by, purposed that all farming land in the settlement at first be enclosed in one large field under one common fence. Common pasture lands were also jointly enclosed. Later, each farmer fenced his own piece of land, but pasture lands continued to be used jointly by the members of the community. The earliest land records, Book A in the Courthouse in Manti show the owners name and describe his property. "John Crawford, big field, south half lot, five acres. Lot five block three. first south lot, twenty acres.

Land records of Sanpete County also state: 1. Grantor, John Crawford and wife, Grantee, Joshua Fielding. Date May 30, 1891. Filed May 15, 1892. Warrantee \$200. 84.5 acres. 2. Grantor John Crawford and wife. Grantee Herman J. Christensen. Date; March 5, 1891. Filed December 17, 1891. Warrantee \$200. Book 28 page 253 Manti City. apl370 John Crawford. Book 27 page 313 A

part 3 TWP on block 70 Manti City, Plat A section pl3. 60 north and 6th west.

Carlyle Crawford, a grand son, said that John's farm was north of Manti, on the east side of the highway.

John died on September 4, 1903, nearly seventy-six years old. In the Manti City sexton record the cause of his death is given as a rodent ulcer of the face. A rodent ulcer is defined as a malignant ulcer that progressively destroys soft tissue and bones, especially of the face.

In the Improvement Era, Volume I, 7:71 "Called hence, John Crawford, pioneer, born in Scotland September 23, 1829, died in Manti September 5, 1903. He made adobes for the old Salt Lake Tabernacle."

His obituary was in the Deseret News

JOHN CRAWFORD DEATH

VETERAN OF EARLY DAYS CLOSSES EVENTFUL CAREER

Special correspondence

Manti, Sanpete County, September 4, 1903,

John Crawford one of the old and respected veterans of early Utah days passed away yesterday afternoon after a long illness. Deceased was born in Wickston Peebleshire Scotland September 30, 1829. He was one of a family of four and the son of James and Elizabeth Brown Crawford. When fourteen years of age deceased connected himself with the Church Of Jesus Christ Of Latter-Day Saints. He came to America in the year 1849, arriving in New Orleans on Christmas Day of the same year. He journeyed up the Mississippi River to St. Louis, where he spent the winter. In July of the following year the deceased was employed by Kinkade and Livingston to drive four yoke of oxen and haul merchandise to Salt Lake City. He left Fort Kearney on the Missouri August 3, the late A. O. Smoot of Provo being the captain, and arrived in Salt Lake on the 25th day of September.

In the spring of 1851 he and Alexander Cohen took a contract of Bishop Hunter to make the adobes for the old Salt Lake Tabernacle, the first church built in Utah, and constructed on the grounds where the Assembly Hall now stands.

In 1853 when the Walker Indian War broke out he was called by President Brigham Young to go to this city, his home, with a company of about thirty-five to defend citizens and property.

In May 1855, he was called to fulfill a mission to the Elk Mountains, to live among the Indians for the purpose of civilizing them.

In 1857, he, together with Harmon T. Christensen, N. Beech and Richard Hall received a charter from Manti City to construct and maintain a toll road up City Creek Canyon. The following year a sawmill was built in the canyon, and they would cut about

2,000 to 3,000 feet of lumber daily. During the construction of the temple Mr. Crawford owned a lime kiln near the city, and for several years furnished that article for the construction of that structure. His business for many years has been that of farming, sheep and stock raising. He has held civil and ecclesiastical offices at various times, and has always been counted among the highly respected residents of this city.

The deceased was married to Cecelia Sharp April 6, 1853, with whom he reared eleven children. In the year 1856 he married a second wife who now survives him, the first wife passing away a number of years ago.

One of the sons of the deceased who is well known throughout the state is W. W. Crawford, druggist here. Funeral services will be held Sunday next at 2:00 p.m.

The information given about his life in the obituary was taken from Levers "History Of Sanpete and Emery County". Only two survivors are noted at the end of the article, "a second wife now survives him, the first wife passing away a number of years ago. One of the sons of the deceased who is well known throughout the state is W. W. Crawford, druggist here. Perhaps the correspondent was aware of the numerous survivors, and knew there was not enough space to mention them all.

His funeral was on a Sunday, September 8, 1903, and he was buried in the family plot in the Manti cemetery. He was preceded in death by his wife, Cecelia, in 1892, five sons, John, Enoch, Rafield, George Brown and Daniel; three daughters, Delphia, Mary Elizabeth and Ida Christina. Cecelia Sharp Crawford, John Jr. and Katie Thompson, a granddaughter, are buried in plot A with John, and when Elizabeth Snow Crawford died in 1905 she was buried there also.

John was the father of twenty-five children. His children spoke of him with love and respect. John evidently had high expectations for his children, and supported them in their endeavors and the development of their talents. He was an example for them to follow as an industrious worker, as a good provider, as a stalwart church member and as a participant in a variety of community activities.

Cecelia Sharp (1833)

Cecelia Sharp was the daughter of Nathaniel Sharp and Cecelia Sharp. She was christened in Clackmannan Clackmannanshire Scotland on November 16, 1834, according to the parish register. 28 Several dates for her birth have been found. In writing of her Mother, Elizabeth Crawford Thompson gives the date as September 27, 1832. The same date is found in the LDS Manti membership records. In the 1850 census for Great Salt Lake County the date 1833 is given.

She was the couples oldest daughter, and second child. Her older brother, Nathaniel, was born in February 1832, and died young. Jane her only sister was born April 16, 1837. Two younger brothers were Peter born January 26, 1840, and who died February 17, 1840, and Joseph who was five months old when the 1841 census was taken in Clackmannan. Joseph died May 8, 1842. Joseph had been born after his father, Nathaniel Sharp, died on December 26, 1840, at age thirty-six.

Cecelia's Father and Mother were both born in Clackmannanshire. And both had mothers named Cecelia. Therefor, because of the Scottish naming pattern, there was never any question about what her name would be. Her parents had the same ancestors seven generations back to 1668, resulting in an unbelievably complicated pedigree with many Nathaniel and Cecelia Sharps.

Clackmannanshire, the smallest shire in Scotland, an area of fifty-five square miles, is located on the north bank of the Firth of Forth near its west end. There was a small harbor on the Forth. It was a coal mining area. The Sharps were members of the State Church. On a hill to the west of Clackmannan, the ancient county town, stands a 79 foot high tower estimated to have been built in the 14th or 15th century. Robert Burns in 1787 was knighted in a house which stood beside this tower. The Ochil Hills run east and west through the center of the County, and are graced by sheep, and oats are grown in the valleys. Silver, lead and coal are mined, and sandstone is quarried. There are three rivers, The Forth, Devon and Black Devon. Clackmannan, Allos and Alva, the major towns, have iron foundries, brick and tile kilns, ale breweries, whisky distilleries, and furniture, woolen goods, and yarn, hosiery, paper and glassware manufacturers.

In the 1841 census for Clackmannan there is the following entry, "Cecelia Sharp 35, Nathaniel 9, Cecelia 6, Jane 4, Cecelia 50 and all were born in Clackmannan. The 50 year old Cecelia would most likely be the maternal Grandmother of Cecelia, wife of John Crawford

FAMILY GROUP RECORD

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HUSBAND Nathaniel SHARP:

BORN: Abt 1804 PLACE: Of Clackmannan, Clack, Scot.
 CHR.: 12 Sep 1804 PLACE: Westfield, Clackmannan, Scotland
 DIED: 27 Dec 1840 PLACE: Clackmannan
 MARR: 27 Jun 1830 PLACE: Clackmannan,, Scotland
 FATHER: Nathaniel SHARP:
 MOTHER: Cecelia SHARP:

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WIFE Cecelia SHARP:

BORN: Apr 1812 PLACE: Westfield, Clackmannan, Scotland
 CHR.: 9 Apr 1812 PLACE: Clackmannan, Clackmannan, Scotland
 DIED: 17 Jun 1892 PLACE: Salt Lake City, Salt Lake, UT
 BUR.: 19 Jun 1892 PLACE: Salt Lake City, Salt Lake, UT
 FATHER: Peter SHARP:
 MOTHER: Cecelia SHARP:

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CHILDREN

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1. NAME: Nathaniel SHARP:
 BORN: About 1832 PLACE: Clackmannan, Clack., Scot.
 DIED: After 1841

2. NAME: Cecilia SHARP:
 BORN: 24 Apr 1833 PLACE: Clackmannan, Clackmannan, Scotland
 CHR.: Nov 1834 PLACE: Clackmannan, Clackmannan, Scotland
 DIED: 31 Mar 1892 PLACE: Manti, Sanpete, UT
 BUR.: 3 Apr 1892 PLACE: Manti, Sanpete, UT
 SPOUSE: John CRAWFORD:
 MARR: 6 Apr 1853 PLACE: Salt Lake City, Salt Lake, UT

3. NAME: Peter SHARP:
 BORN: 1834 PLACE: Clackmannan, Clack., Scot.
 DIED: 1839

4. NAME: Jane SHARP:
 BORN: 13 Apr 1836 PLACE: Stirling, Clackmannanshire, Scotland
 DIED: 17 Oct 1922 PLACE: Heber City, Wasatch, UT
 BUR.: 19 Oct 1922 PLACE: Heber City, Wasatch, UT
 SPOUSE: Joseph Stacy MURDOCK:
 MARR: 11 Jun 1854 PLACE: Salt Lake City, Salt Lake, UT

5. NAME: Peter SHARP:
 BORN: 26 Jan 1840 PLACE: Clackmannan, Clackmannan, Scotland
 DIED: 17 Feb 1840

6. NAME: Joseph SHARP:
 BORN: 12 May 1841 PLACE: Clackmannan, Clackmannan, Scotland
 DIED: 8 May 1842

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End of group record

Cecelia, Mother of our subject, married Gibson Condie, December 10, 1844, in Clackmannan. They moved to Lanarkshire soon after their marriage. Twins, Gibson Sharp Condie and Mary,

who both survived were born in Drum Gray Lanarkshire on October 29, 1845. A son Peter was born in 1848 in New Monkland Lanarkshire.

Some members of the Condie and Sharp families were coal miners in Clackmannan. Some of their descendants in Utah believe they left rather comfortable circumstances in Scotland and came to the harsh conditions of Utah, and that they made this sacrifice all for their religion. Others believe, as do I, that they left harsh conditions in Scotland for the chance of having a new start in a new land. James P. Condie wrote of his ancestors in the coal mines of Scotland in the following article. This information was recently provided by President Thomas Monson.

Life of the Early Condies

The first of our Condie family we know anything about was Patrick Condie, born about 1584, of Clackmannan, Clackmannan, Scotland. The Clackmannan Parish Registers begin in the year 1595. He and his wife Margaret Kirk, christened 11 December 1583 in Dunfermline, Fife, Scotland, are identified by the christening entries of their children John and Katherine Condie. The first Condie positively identified as a coal miner (Coalier in Westfield) was George Condie, christened 16 September 1739. Of course, if George Condie was a coalier, it is likely his father, grandfather, etc., right back to Patrick Condie were all coaliers. This was a major source of work for people living in Clackmannan County.

These Condie fathers would have taken their sons, beginning at age six, down into the mines with them, and the boys would have learned the trade of coal hewing, as it was called, from their fathers. The wife and mother would have carried on her back a "bucket" which would hold 100 lbs. of coal. The six-year-old and other daughters would have carried a "bucket" holding as much as 56 lbs. of coal. It was late in the 1700s that a few days of schooling were made available, but few children attended. Parliament in 1606 made all colliers into slaves. Thereafter, people who were found to be unemployed or running afoul of the law were first incarcerated into jail and from there were sent into the mines to work. By the year 1597 the Scots Parliament stated that the children of such parents would be kept into lifelong bondage. Later acts of Parliament took from the colliers even their Easter and Christmas holidays, stating that these were only pagan rites, and that the production of coal was far more important. The law saw to it that the miners worked the full 6 days of the week, and from 10 to 16 hours a day, depending on the conditions down in the mines.

You may recall from your study of history that under Roman

Law the child of an enslaved man was born into slavery. This principle spread throughout Europe and Great Britain, and was common in our Southern States until Abraham Lincoln freed the slaves in 1863. In Scotland the statutory bondage of the collier was not hereditary in law, but became so in practice. This came about in a number of ways, and we'll cite two of the more prominent: (1) a man bound himself, either by taking service in a mine for a year and a day, or (2) by taking "Arles," and this was earnest money, and there are examples of the Arles being not only paid in coin money, but in kind - that is slave labor purchased by slaves. If the miner bound himself to a coal-master by thus taking Arles, he thereby enslaved himself. The custom grew up amongst the Colliers of "arling" their children to the coal-master, not when they were old enough to creep about in the coal heugh, but at their baptism. This arling practice, which was the sale of the future labour of the child in return for the sum of several pounds sterling, was witnessed by the minister and others present at the child's baptism and became a formal and regular custom, with a written record of the responsibility by the coalmaster for his part. He furnished for the parents their housing, food and clothing and so would do likewise for the child, knowing that at age 6 the child would go to work in the mine. Speaking of children being sold into slavery, Lord Henry Cockburn in his often-quoted MEMORIALS remarks: "Wives, daughters and sons went on from generation to generation under this system which was the family doom. I've been quoting and paraphrasing from a book in the Library entitled A History of the Scottish Miners by R. Page Arnot, and I quote: "'Wives and daughters,' these words reveal another feature of Scottish coal-mining which was only found exceptionally elsewhere. The 'wives and daughters' were the coal-bearers who went down to the coal-face, took the coal to the pit-bottom and then in many cases climbed up ladders hundreds of feet to the surface, and did this many times a day (and for 6 days of the week). If a collier had no wife or daughter to do this work, he had to rely on the service of one who was called a 'Fremet Bearer.' The coal-bearers, being wives and daughters in the main, were as a rule not paid anything at all, they were just helping the head of the family, and the job was not complete until the coal had been moved from where the miner was working and brought to the surface and dumped in the bin assigned that certain miner. From the amount of coal placed in the bin, the miner would be paid a small amount. As to Fremet bearers, there were wives and daughters of deceased miners - they would be paid a little something for their work.

The American Revolutionary War ended in 1783. The following year - 1784 the Industrial Revolution began in Great Britain.

Coal mining became all the more important to this fast-expanding economy.

It was under these conditions that George Condie and Jean Miller lived and mined coal at Westfield, Clackmannan. Their only child, Gibson Condie, born 25 December 1774, would share in the beginning of emancipation from this slave status, and working conditions would begin ever so slow to improve. Parliament thought that if slave labor couldn't produce the necessary coal, maybe freedom in a free society with special incentives might attract more labor to the mines. You recall that George was born 16 September 1739, and his son Gibson was born 25 December 1774. In that same year-1774 - a bill was introduced in Parliament by the Lord Advocate of Scotland, Sir Alexander Gilmour, and as passed the bill proposed liberating Colliers, coal-bearers and Saiters (those who mined salt) beginning July 1, 1775. The coal miners would remember this date, so it would be like the 24th of July for the Pioneers or the 4th of July for Americans generally. New entrants into coal mining would be free, but the colliers generally would be set free in stages, working out their emancipation. Parliament feared that debts would not be paid and desertions from mining would be many, were the miners all freed at the same time. The law provided that those under 20 years of age would be set free after 7 years of work or on July 1, 1782. Those between 21 and 35 years would work an additional 10 years and would be free on or about July 1, 1785, and those between 35 and 45 would be free after 7 years of service, provided they agreed to train someone in the art of or mystery of coal-hewing. George and Jean Miller would have been in this last group and could have become free about July 1, 1782 when George was 43 years of age. Practically, this law was slow in affecting the freedom of the miners - they were all caught up in debt. If they had practiced "Arling" then they had to pay back the coal-master before freedom could come to themselves and their children. Loans made them during periods of sickness also had to be settled, and this would all take time. And finally to really clear their names, the miners had to bring a law suit against their masters, showing all indebtedness had been paid. I mention most briefly these circumstances, because George Condie and Jean Miller and their son Gibson and his wife Jean Russell were affected by this period of emancipation. How long it took George and Gibson to settle their accounts we would only speculate. Apparently, they continued mining until retirement.

Thomas Condie, the 6th child of Gibson and Jean Russell, learned coal mining from his father, who was mining at Sauchie. Thomas would have gone into the mine at age 10 years after brief schooling. He married Helen Sharp on the 21st of August 1830. In 1835 he became a groceryman, kept a stable for horses, managed

the Crown Inn, among other things. This move to different employment became significant, because the gospel was first preached in Clackmannan in 1847, and Thomas allowed the missionaries to hold their meetings on the 2nd floor of the Crown Inn, and there Helen Sharp Condie heard the gospel taught and was baptized by Elder John Sharp in 1847.

It would be interesting to know more about the family of Gibson Condie and Jean Russell. They were all born at Westfield, Sauchie or Clackmannan, and no doubt Gibson's sons all learned coal-hewing while they were growing to manhood. The wife Jean Russell and the daughters may well have been coal-bearers, even after emancipation that was the work available.

Clackmannanshire was a lowland County near central Scotland, being about 10 miles in length and 8 miles in extreme breadth. Introduced in that area were some Irishmen who provided cheap labor, coming from the starving areas of Ireland. Women and girls were the first to be replaced by Irish labor. The BROTHERING GROUPS - being miners who got their heads together, read the newspapers and spoke out against some mining practices - were followed by THE COMBINATION - a larger organization which collected money from the miners to pay attorneys to represent them in deliberations of Parliament. These eventually became the MINER'S UNION OF SCOTLAND. Another group early in the 1800s called the CHARTISTS organized for child labor reforms.

It was as late as 1840 that a children's commission was appointed by Parliament. Hearing testimony from a 6-year-old girl, we quote from this commission report: "Been down at coal-carrying six weeks, makes 10 to 14 rakes a day; carries full 56 lbs. of coal in a wooden bucket. "The work is na guid; it is very sair; I work with sister Jesse and mother; dinna ken the time we gang; it is gai dark, we live just by the pit. Never been to school; it is too far away."

Here is another testimony, again the year is 1840, of a 16-year-old girl: "I was first taken below to carry coals when I was 6 years old, and have never been away from the work, except a few evenings in the summer months, when some of us go to Carlops, two miles over the moor, to learn the reading; reads a little, I never was taught to sew, much more shape a dress, yet I stitch up my pit clothes. We often have bad air below; had some a short time since, and lost my brother by it; he sunk down, and I tried to draw him out, but the air stopped my breath, and I was forced to gang." And so as late as 1840 there was child labor, and the rough conditions were only slowly improving in the mines.

Well, this is just a thumbnail outline of a few events in the lives of some great people. Would that we had even those earlier chapters of the Condies and of those yet unknown to us.

The moving experiences of George Condie and of Jean Miller and of their son Gibson Condie and wife Jean Russell to obtain emancipation from abject slavery; the complete break from mining by Thomas Condie and wife Helen Sharp and the decision to become a groceryman and Inn Keeper led eventually to the missionaries using the Inn facilities for their meetings, and Helen Sharp Condie joined the Church, followed soon after by her 3 oldest children in 1848, and then her husband. In 1848 Gibson Condie and Cecilia Sharp were baptized, and others of the family joined the Church. The gospel message was a long time coming to the world and to our family, but in 1847 their mode of life changed, for they had been prepared and did receive its Rays of Living Light. Had they been land Gentry, Dukes, important people, they would have refused the gospel and remained in Scotland to enjoy their wealth. The Condies were poor, humble, hard-working people. These the Lord could use in the establishment of His Kingdom on earth.

I have felt that this story should be told once and appreciate the opportunity to present it. I do hope that from this Reunion we might gain a greater appreciation of our ancestry, the fact that they were prepared and did accept the Gospel, and did immigrate to Utah. Their great sacrifices have made possible the good life which we today enjoy.

Thank you,
James P. Condie

SOURCES OF INFORMATION:

A History of the Scottish Miners by R. Page Arnot
Family Group Records and Research Notes
Gibson Condie Journal, of record in GS #182,342
Clackmannan and Dunfermline Branch Records of the Church,
found in GS #104,150

Gibson Condie was baptized into the Church of Jesus Christ of Latter-Day Saints on May 15, 1848. Cecelia (1834), our subject, was baptized December 18, 1848, by elder David Cook and confirmed by John Russell. John Crawford may have known the Condie/Sharp family in the LDS Lanarck Branch.

Gibson Condie and wife Cecelia left Scotland on January 29, 1849, aboard the ship Zetland with a family of five children Cecelia, Jane, Mary, Gibson Sharp and Peter. The children's names were not listed, however, other records show who they would be. The ocean voyage was difficult because of bad weather and wind. At times the ship drifted around in the ocean. One of the children died and was buried at sea. The child would have been Peter the baby in the family. On Church records, his death date is recorded as 184-? Cecelia and Gibson named a son born in 1855 Peter. It was a custom to name a child after a brother or

sister who had died. They arrived in New Orleans on April 2, 1849.

From: "Ships, Saints And Mariners: A maritime Encyclopedia Of Mormon Migration 1830-1890.

By Conway B. Sonne.

Ship: 1283 tons: 173" x 34" x 25"

Built: 1848 by James Malcolm at St. Mary's Bay, Nova Scotia, Canada.

A "large, new and splendid ship" is the description reported in the Millennial Star. In fact, this British square-rigger was less than a year old when she made her first voyage with Mormon emigrants. On this occasion she sailed from Liverpool on 29, January, 1849 with three hundred and fifty-eight Latter-Day Saints. Elder Orson Spencer, who had been president of the British Mission for two years, was placed in charge of the company. This scholarly missionary later became the first chancellor of the University of Deseret, forerunner of the University of Utah.

The sixty-three-day passage ended at New Orleans on April 2. During the voyage a young man was baptized, four infants died, three were born, and two young women married sailors immediately upon disembarking. "Generally speaking," the account quickly added, "the Saints conducted themselves very well on board, and love and union prevailed among them during the entire voyage." Unfortunately, the sequel was less pleasant, for cholera broke out soon after the Saints left New Orleans resulting in seven deaths.

They went to Saint Louis Missouri where Ellen was born April 27, 1849. Gibson worked in Saint Louis to earn provisions to make the trip to Utah. In 1850 they joined Captains Hunter's company.

During the Condie family's stay in St. Louis, which may have been a year or so, April 1849 to perhaps April 1850, they may have known the three Crawford siblings who arrived there about January 1850. They may have also known Donald Maule who would within the year marry Christina Crawford and settle in Harrison County, Iowa.

Bishop Edward Hunter left Salt Lake City October 19, 1849, with the first company of elders leaving to go on foreign missions. He took \$30,000 in gold to the Missouri River Area as agent of the Perpetual Immigration Fund, to help gather members of the Church and take them to Utah. Bishop Hunter had excellent business qualifications, was humane and self sacrificing and carried his part of the burden in all circumstances. He was directed to go to Kanessville to give information to those whom authorities had already directed to be helped and "such others as

he would deem wise to assist." It was planned that "On account of feed for cattle, Brother Hunter will gather and organize his company as early in the spring as possible in the usual order and will preside over the camp traveling with the same back to Utah."

A letter was published in The Frontier Guardian for Church members on January 23, 1850, asking them to gather in Kaneshville in the spring to either prepare to go to Utah that summer, or to put in crops. They were promised experienced guides to cross the plains with them. Four companies were to leave Kaneshville May 1, and 15, and June 1, and 15.

In 1850 there were many people going west because of the gold rush to California. The trail was described by one writer as being a continuous train of immigrant wagons. That year there were more hardships than usual because of the scarcity of feed causing milk cows to dry up and oxen to die. And there were cholera epidemics. Cholera "followed the immigrants several hundred miles out on the plains and there were numerous deaths."

The companies leaving in May and June were described as being fitted out well with wagons, teams, and provisions.

On July 11, Captain Hunter's company was in advance of the Platt River, and all was well. Cecelia (1834) walked most of the way and drove cows. When the oxen became weak the small children had to walk, and she helped carry them and the baby to rest her Mother. Wood for campfires was very scarce. There was a horse, owned and ridden by a boy who fell off it and broke his leg. Sometimes after that Cecelia rode the horse and drove the cows changing off with other young people.

The Deseret News gave an account of Bishop Hunter and his company arriving in Salt Lake City October 13, 1850, and a company led by Wilford Woodruff arriving on the 14th. "Both of the companies were east of the second mountain on Thursday during a snow storm and passed through considerable snow in coming in. Though they arrived in health and most joyous are the last camps of the Saints welcomed in to the Valley." Two new carding machines, 4,000 head of sheep and 5,000 cattle, horses and mules were brought across the plains in 1850.

After reaching Salt Lake City, Captain Hunter found a place for Cecelia (1834) to work. She took care of herself and also helped her family. The condies lived in a wagon box and shanty until they could build a one room house with a dirt floor and roof. Within five years Gibson had built a five room adobe home at 441 West 5th South, and this home was torn down in May 1952. It was near the original 6th Ward Church which was built in 1852. This information appeared in The Deseret News in May 1952. The Condie family lived in the 6th and 7th Salt Lake City wards. Cecelia lived with Mr. Hooper's family until she was married to John Crawford April 6, 1853.

However, the Gibson Condie family is not listed in the roster of the Edward Hunter Company, perhaps the roster is incomplete. President Thomas Monson has provided another story as to how the Gibson Condie family came to Utah in the form of an unsigned account written in 1937 by a Gibson Condie descendant. There will be more about the John Sharp Independent Company later in the book.(DCC)

WRITTEN IN 1937

"Gibson Condie was born June 14, 1814, a son of Gibson and Jean Russell Condie. The testimony of Elder Gibson opened the understanding of a Scottish gentleman, Gibson Condie, and his good wife Cecelia Sharp Condie. They were God-fearing people, trying in their weak way to serve God as they best understood. The Bible was their guide, and when they compared this new Gospel with the teachings of the Bible, a new light dawned upon them.

The true Church must conform to the pattern of the primitive Church of Christ. It was contrary to the scriptures and reason that there should be various opposing religions in Christendom. Gibson Condie believed the testimony of William Gibson, obeyed, qualified and was admitted into the fold of the Master's flock. The Condies and Sharps were engaged in coal mining, at peace with all the world, surrounded by relatives and friends, and housed in comfortable quarters in a land they loved. The different sects in Christendom had worldly rewards to offer their converts; the Mormons only sacrifice. Zion was to be built in America, and blessed were they who would build it. Gibson Condie and family were converted in their souls. They were called, and regardless of the consequences they must answer that call.

They sold their possessions and prepared for a hazardous journey across the mighty Atlantic Ocean. With five little children, they boarded a sailing vessel, their worldly possessions in a little trunk. Three thousand miles across the waters, eight long weary weeks on a treacherous sea, night and day nothing but water, eight weeks of watching and waiting, poor food, poor water, no help beyond the length and breadth of that small sailing vessel, and in the midst of this soul-trying condition their child, a boy, Nathaniel Sharp, sickened. Brother and Sister Condie loved that child just as much as we love ours, and when his eyes were closed in death, their heart strings were torn asunder, and to add to their grief the law of the sea must be obeyed. Wrapped in a canvas weighed down with iron, the little body was consigned to a watery grave. As they sailed away, only those parents knew the crushing blow dealt to wounded hearts.

Gibson Condie and his good wife possessed that Spirit; they were comforted by the words, "Not my will, but thy will, Father." (Other information indicates the child was named Peter.)

At last, after days that were weeks and weeks that were months, the ship docked at New Orleans, then sailed up the Mississippi River to St. Louis, Missouri (1848). (It was 1849.) Brother Condie's means were now exhausted; 1300 miles separated them from this new Zion, in the heart of the Rocky Mountains. He obtained work in the coal mines of St. Louis, and for two years he daily toiled to support his family and save enough to complete the journey.

During their stay in St. Louis, one of God's chosen daughters was born, Ellen Condie Burt, later a mighty mother in Salt Lake City.

In the spring of 1850, early in the morning, some thirty ox teams under the leadership of Cecelia Sharp Condie's brother, John Sharp, started West. (John Sharp of 1820 was Cecelia Sharp Condie's first cousin.) There were no cities in this 1300 miles of wilderness and but few trading posts. The company must carry all necessities required for this three months' journey, under the slow locomotion of ox teams. John Sharp, leading on his horse, must find suitable camp grounds, water and grass, protection from Indians, but still worse, murderers of women and children. But as God guided the wise men toward Bethlehem, He guided the pioneers through the wilderness to build this New Jerusalem. The journey across the plains required three months, ninety days, and 1300 miles (an average of 14-1/2 miles per day), through thunder and lightning, winds and rain, hills and canyons, rivers and swamps, the only shelter a canvas covering four wheels. Yet Gibson Condie and family trudged on seeking their haven of rest. There must have been an unseen power impelling this man on, to strengthen him and lighten his burden, for human endurance can be broken down by physical torture.

There was, for after each night when the evening meal was over, the cattle fed and the camp protected, thanks were returned to God for His aid, and the Spirit of God rested upon them in mighty power. They were fed the bread of life, and drank a spiritual draught that filled their souls.

Three months passed. A message on the whitened skull of a dead animal in Emigration Canyon, two days more, and the journey's end. Clothed in tatters, faces bronzed by sun and wind, bodies lean and gaunt, they were met and piloted into Salt Lake City, strangers in a strange land. A broken wagon, two gaunt oxen, and a determined spirit to serve God were Gibson Condie's possessions on entering this city in 1850.

He settled in the 6th Ward and built his first home in the earth, a dugout. He was governed in all things by men of God. As

the years passed, Salt Lake City, Utah grew, and Gibson Condie grew with it. His wife bore him a large family, seven sons and daughters, and today, 87 years after he came to this city, his posterity numbers some 400 souls. His son Peter has filled four missions. Four grandsons, one granddaughter, and two great-grandsons have represented him in the mission field. Surely when Gibson Condie looks down upon the results of his life, he will have no regrets, and in the archives of heaven where records are kept, Gibson Condie and Cecelia Sharp Condie will be numbered among God's elect. Gibson Condie died in 1893. He was a man who was clean both on the inside and outside, who neither looked up to the rich nor down on the poor, too brave to lie, too generous to cheat, who won without bragging, lost without squealing, considerate of women and children and old people, who was willing to take his share of this world's goods and let other people have theirs. God bless the memory of Gibson and Cecelia Sharp Condie."

And so there are two stories as to how the Gibson Condie family came to Salt Lake City: with the Edward Hunter Company and with the Sharp Independent Company. The family appears on the 1850 Utah Census, which was actually taken in 1851, albeit with two too many children, so we know they came in 1850. However, they do not appear on the Edward Hunter Company roster, or on the Sharp Independent Company roster. There are only ten names on the Sharp Independent Company roster, the three Sharp brothers, their wives and four children. Obviously, such a small party would not have crossed the plains alone. We may never know who came in this company. We will hear of the Sharp Independent Company later.

Gibson Condie and Thomas Condie, who, we will later learn, came across the ocean together, did not arrive in Salt Lake City together. Gibson and his family arrived in 1850 and Thomas and his family arrived in 1852.

The daughter of Cecelia Sharp (1833), Elizabeth Crawford Thompson, produced a hand written document in 1922 describing the trip as follows:

HISTORY OF CECELIA SHARP CRAWFORD

As per Libbie Thompson

Mrs. Cecelia Sharp Crawford was born in Clackmannan, Scotland, September 27, 1832. (Married John Crawford April 6, 1853. S. L. C. Utah.)

At the age of thirteen years (fall of 1845) she left Scotland with her parents, Cecelia Sharp Condie with a family of seven children, she, the oldest of seven children.

They were on the ocean sixteen weeks, having bad weather and wind, and drifted around as the wind was terrible. They had sickness on the ship and a brother died and was buried at sea.

They arrived in St. Louis late in the fall and had a hard winter and stayed there one year and a half to get food and clothes. They bought oxen and cows and a wagon and things to "recrmt" up with to start to Utah.

My mother worked out in the fields to help keep the family. They left St. Louis in May and arrived in S. L. City in the fall in Capt Hunter's train.

They had many hardships on the Plains, sickness and deaths and trouble with the Indians; she walked most of the way and drove cows and then the oxen got weak and poor and the small children had to walk and then she had to help carry the baby to rest off her mother. And many other things, to gather up wood and chips to make campfires as wood was very scarce on the road. They had one horse in their company and the boy that owned it fell off and broke his leg and then she (Mother) got to ride and drive the cows, in change with others which was a rest.

After they came to Salt Lake City the Captain got a place for my mother to work, so she was so as to help the family, besides keeping herself. They were in need of everything. They lived in a wagon box and shanties for two years before they got a one room house, with dirt roof and floor, but they thanked god for that much. Mother lived in Mr. Hooper's family till she was married to my father, John Crawford, on April 6, 1853 in Salt Lake City. (In the spring of 1852 father, John Crawford, and his bro James rented the farm of Apostle C. C. Rich at Centerville which they worked for two seasons. When the Walker Indian War broke in the summer of 1853, father was one of about thirty-five who was called by Gov. Young to go to Manti to strengthen and support the Settlement.)

So father and mother went and arrived in Manti and lived as was a faithful pioneer there, and had a family of eleven children--six girls five boys and during the time she was raising her family, went out in the field and helped fight grasshoppers, and they saved five acres of wheat which gave them bread stuff for the next year. That was the work of pioneers in those days. She was a faithful woman and in later years she was so as she could help the poor emigrants when they came to Manti and opened her door to them and bid them welcome.

Mother lived in Manti all her life (from December 23, 1853 to the time of her death, March 31, 1892.)

She died a faithful mother and a faithful member of the Church and was true to the end. She died March 31, 1892 in Manti, Utah, and was buried in Manti Cemetery, Sanpete Co. Utah on April 3, 1892.

Elizabeth J. Crawford Thompson,
Sterling, Utah. Dec. 22, 1922.

There are some obvious errors in Aunt Libbie's account, however, we must conclude that perhaps, the three families who came from Clackmannan and spent time in St. Louis came across the plains in three separate companies.

FAMILY GROUP RECORD

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HUSBAND GIBSON CONDIE:

BORN: 14 Jun 1814 PLACE: Sauchie, Clackmannan, Scotland
 CHR.: 18 Jun 1815 PLACE: Sauchie, Clackmannan, Scotland
 DIED: 19 Nov 1892 PLACE: Salt Lake City, S. L., UT
 BUR.: 20 Nov 1892
 MARR: 10 Dec 1844 PLACE: Clackmannan, Clckmn, Sctl.
 FATHER: GIBSON CONDIE:
 MOTHER: Jean RUSSELL:

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WIFE Cecelia SHARP:

BORN: Apr 1812 PLACE: Westfield, Clackmannan, Scotland
 CHR.: 9 Apr 1812 PLACE: Clackmannan, Clackmannan, Scotland
 DIED: 17 Jun 1892 PLACE: Salt Lake City, Salt Lake, UT
 BUR.: 19 Jun 1892 PLACE: Salt Lake City, Salt Lake, UT
 FATHER: Peter SHARP:
 MOTHER: Cecelia SHARP:

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CHILDREN

1. NAME: Mary CONDIE:
 BORN: 29 Oct 1845 PLACE: Drum Gray, New Monkland, Lanark, Scotland
 DIED: 1 Jul 1922 PLACE: Salt Lake City, Salt Lake, UT
 BUR.: 5 Jul 1922 PLACE: Salt Lake City, Salt Lake, UT
 SPOUSE: James Cowan WATSON
 MARR: 6 Aug 1864 PLACE: Salt Lake City, Salt Lake, UT

2. NAME: GIBSON Sharp CONDIE
 BORN: 29 Oct 1845 PLACE: Drum Gray, New Monkland, Lanark, Scotland
 DIED: 9 Feb 1936 PLACE: Springville, Utah, UT
 BUR.: 12 Feb 1936 PLACE: Springville, Utah, UT
 SPOUSE: Elizabeth WHITAKER HATTERSLEY:
 MARR: 8 Nov 1866 PLACE: Salt Lake City, Salt Lake, UT
 SPOUSE: Esther May Palfreyman
 MARR: 15 Jan 1880

3. NAME: Peter CONDIE:
 BORN: Abt 1848 PLACE: Newmonkland, Lanark., Scot.
 DIED: 1849

4. NAME: Ellen CONDIE:
 BORN: 27 Apr 1849 PLACE: St. Louis, S.Lo, MO
 DIED: 30 Aug 1931

SPOUSE: Peter John BURT:

5. NAME: Robert Sharp CONDIE:
BORN: 20 Sep 1851 PLACE: Salt Lake City,S-Lk,UT
DIED: 18 Jun 1918 PLACE: Salt Lake City,S-Lk,UT
BUR.: 20 Jun 1918 PLACE: Salt Lake City,S-Lk,UT
SPOUSE: Harriet Frances POWELL:
MARR: 16 Feb 1873 PLACE: Salt Lake City,S.Lk,UT

6. NAME: Elizabeth Ann CONDIE:
BORN: 8 Jul 1853 PLACE: Salt Lake City,S-Lk,UT
DIED: 9 Oct 1945 PLACE: Nephi,Juab,UT
BUR.: 12 Oct 1945 PLACE: Nephi,Juab,UT
SPOUSE: John Smellie COWAN:
MARR: 15 Jul 1872 PLACE: Salt Lake City,S-Lk,UT

7. NAME: Peter Sharp CONDIE:
BORN: 3 Apr 1855 PLACE: Salt Lake City,S-Lk,UT
DIED: 26 Feb 1939
SPOUSE: (Jennette) Janet WATSON:
MARR: 28 Aug 1876

8. NAME: Thomas Sharp CONDIE:
BORN: 20 Jun 1857 PLACE: Salt Lake City,S-Lk,UT
DIED: 3 Feb 1951 PLACE: Salt Lake City,S-Lk,UT
SPOUSE: Margaret Ellen WATSON:
MARR: 1879

End of group record

The eighth child in the second family of Gibson Sharp Condie, one of the twins, born in Scotland in 1845 was Richard Gibson Palfreyman Condie born in Springville, Utah, on July 5, 1898. He was a B.Y.U. graduate and attended the New England Conservatory of Music. He married Blanche Mendenhall and had five children. From 1937 to 1974 he was associated with the Salt Lake City Tabernacle Choir, the first twenty years as assistant conductor under Spencer Cornwall and the last seventeen years as conductor of the Choir. His regular occupation was professor of music at the University of Utah, where he taught vocal performance.

When Faye Carol Crawford, my sister, was about nineteen years old, she worked one summer in Richard Condie's home. As she recalls, the Tabernacle Choir was on an European tour that summer, and she cared for the Condie children. Grandmother Crawford told her later that Richard Condie was related to the Crawfords, but she was uncertain about the relationship. Faye Carol Crawford and Richard Gibson Palfreyman Condie are first cousins, two generations removed, with common ancestor Cecelia Sharp of 1812. Faye's Grandfather, Nathaniel Crawford and

Richard G. P. Condie were first cousins, (Well, at least half first cousins,) despite their difference in age. Nathaniel's mother, Cecelia Sharp was born in 1833, while Richard's father, Gibson Sharp Condie, half brother to Cecelia, was born in 1845. Nathaniel was born in 1861, when his mother was twenty-eight years old. Richard was born in 1898, when his father was fifty-three years old. Richard Condie died in Salt Lake City on December 22, 1985.

Thomas Sharp Condie and Margaret Ellen Watson had a daughter, Gladys Condie, who married George Spencer Monson. They had a son, Thomas Spencer Monson, who is, in 1994, a member of the Twelve Apostles of the LDS Church, and a member of the ruling First Presidency for the past several years.

Gibson Condie, Reminiscences And Diary

We are going to return to Clackmannan, Scotland, and tell again the story of trip to America on the ship Zetland in the words of one, another Gibson Condie, who made the trip with Gibson Condie and Cecelia Sharp. This is a slightly edited transcript of a document in the LDS Church archives written by Gibson Condie, born 1835 and died 1913, who was a nephew of Gibson Condie of 1814 who was married to Cecelia Sharp of 1812, which describes Clackmannan before the voyage of the Zetland, the description of the voyage to America and their subsequent journey to Utah. As far as I can tell, his Mother, Helen Sharp, and Cecelia Sharp, our great great grandmother, were cousins, both going back to Peter Sharp and Janet McMillan, who were both born in the middle 1740's. These two cousins married brothers, Thomas and Gibson Condie, albeit our Cecelia Sharp (1812) had first been married to Nathaniel Sharp. As far as I know, Thomas and Gibson Condie were the only clackmannan Condies that came to Utah, although there was an Edward Condie who arrived in Utah in 1850. Probably all Utah Condies are descendants of Peter Sharp and Janet McMillan, as are we. The two Condie families, Thomas and Gibson, came to America on the ship Zetland in January 1849, arriving in New Orleans on April 2. As far as I can tell, Gibson had not been previously married. There are many Gibson Condies. I am unaware of the specific significance of the name Gibson.

After reading Gibson Condie's account of the voyage to America and the trip across the plains to Utah, their trip is more vivid in my mind than the trip later on the same ship made

by the three Crawford siblings. He describes events at sea; the drunken first mate, the fire on board, moving a fellow travelers cooking pot from the fire and replacing it with your own, sailing through the Caribbean Islands, seeing and visiting a slave ship. He describes hardships; illnesses, the death of children, the lack of food to buy, the necessity to build their own wagons. In the narrative he mentions Negro slaves, a mentally retarded person, and American Indians. To us, his comments on these subjects would not be P. C. (Politically Correct). However, that was nearly one hundred and fifty years ago. (Don Crawford)

"As far as I can trace back of my ancestors is my great grandfather George Condie. He lived in and around Clackmannan Scotland. I understand that he had three wives, one at a time. The names are: Effie Simpson, Mary Patterson and Mrs. Miller. The first of her name I do not know. Each wife had seven children by him. He lived to a good old age. Next is my grandfather, Gibson Condie, and his wife Jane Russell. They lived in and all around Clackmannan. The children she had are the names Jean, Robert, Thomas, George, Mary, also another Jean Gibson, and John, Mary Ann, and George. The last three named died when they were children. I find Jean Condie married to Francis Patterson, Robert Condie married to Janet Hutton, John Condie married to Jean Russell.

Gibson Condie married to Cecelia Sharp in 1844, my father, Thomas Condie, married to Helen Sharp daughter of Luke Sharp and Janet White August 21, or 22, 1830. On my Mother's side, my great grandfather Peter Sharp, married to Janet McMillan and also Mary Adamson, he having two wives. My grandfather, Luke Sharp, to Janet White, my Grandmother. The names of their children as follows: Peter, William, Margaret and Helen, my Mother. Peter Sharp married to Mary Strang. William Sharp married to Cecelia Sharp. Margaret Sharp married to Thomas Strang. I will commence on Father's side. Father was born in Dunfermline in Fifeshire, Scotland, September 27, 1805. A few years afterward, his Father, Gibson, moved to Clackmannan with the family, and then my Father, Thomas, while young went and worked in the coal mine. Worked in the mines until grown up to young man, and then left that work and went to work running an engine drawing up coal. He worked at that a few years. At that time he went and got married to Helen Sharp, August 21 or 22, 1830. He then left that job and went into business selling provisions, groceries, and had a license to sell liquors of all kinds, and tobacco. He continued that business for a length of time. He changed the house and rented another place owned by Mr. John Gray in Hloa. There were a great

many buildings on the place. Father had charge of them all. Father kept then a few cows and also a number of acres, land cultivated in grain, also pasture for the cows to eat. Father then had a large trade of business. Kept stabling for horses, having a large sign put on the front of the house, a brown and in large gold letters, "Callod Crown Inn". My Mother had children in Clackmannan, Scotland, Janet born August 4, 1831, Jean born 1833, died in two weeks after born, Gibson born March 10, 1835, Helen born July 24, 1837, Margaret born November 19, 1839, Thomas born February 9, 1842, Jean Sharp Condie born 1844 died 1846, Mary born in 1846, all in Clackmannan.

In Clackmannan, it was a mining district (coal). The coal mines generally had monthly pays. Father trusted them until they had their pay from their master. I think in 1847, Elder William Gibson introduced the Gospel of Jesus Christ in this place. There were many converted in the church and were baptized in the church of Jesus Christ of Latter-Day-Saints. A few of the many were John Sharp, the Russells and Hunters and Pattersons. It caused an excitement in the place for a new religion coming in. There was feelings against Mormons. They slandered them of their character and calling them false prophets to come in the last days to deceive the elect. My Mother was the first in the family to embrace Mormonism. John Sharp baptized her in 1847. The branch began to increase in members. Elder John Sharp was appointed to preside over the branch. My Mother was disparaged by her friends and relatives, they had no good word for her, she had been deceived by false prophets. My father was very bitter against Mother joining that wicked sect. Father was a great reader in the Bible. He had a good memory. He could quote passages in the Bible to prove, in his own way, that Mormonism was not from God, but from the devil. John Sharp and other elders would come to Father's house and discuss for hours with him. Father was bitter for months against Mormonism. Mother had no peace. Father would abuse her. She prayed continuously before the Lord to help her endure all the trials and be able to overcome.

Elder William Gibson had a discussion with a Baptist Minister named Scott. It caused many to come to hear for themselves, also, at another time Elder John Sharp had a discussion with two or three diviners or ministers. It lasted two days, or three days. There were hundreds went to hear for themselves. They were surprised that a coal miner, John Sharp, to debate with three learned men from the college. When these ministers came into the meeting with the same feelings that great giant that we read in the Bible about little David. He thought he could kill him, but the Lord was with him. The result was that little David slew him and took the sword from the giant and cut his head off.

would listen very attentively and came regularly to our meetings. The Saints were well pleased with their president brother Spencer, and they greatly respected the Captain, always at his post if they were in danger.

We enjoyed ourselves pretty well on the ship. We would amuse ourselves, all kinds of games, playing checkers, we would set our hook and line by the side of the ship, catch the fish, it was a grand sight to see the beautiful fishes of all kinds. They were very large. There were many a day that I have been amused to see them play around the ship. The sailors set their hook and line hanging by the side of the ship. One day the sailors hauled out a dolphin on deck. It was a large fish, larger than a horse. We were scared to see this monster. The sailors cut it in pieces and gave to the passengers. Some would eat, others did not care about it.

If there were any sickness on board we would see the sharks follow the ship for days. I think we lost two children to death on the voyage. They sewed them up in a sheet and throw them over board. The sharks then are ready to devour. It is a very sad affair to throw the dead over board to be ate by the sharks.

Our health generally was very good. The provisions we had they were a variety, very good, and enough to spare, we lived well. They were all satisfied with the provisions we had. If there was any quarreling on the ship it would be around the galley or fireplace, on account of their pots on the fire. They would remove their pot to one side then would put their's. They would get angry and have hard words one with another. While on ship a man wished to be baptized. On his request it was granted to him.

It was a grand sight to see. Jamaica Island, when we came in sight, the natives in their canoes would come along and bring different kinds of fruit to sell. They would get in our ship. I should think we would be two miles from land. We would then see other islands day after day. The largest of the islands is Cuba. The natives with their canoes would come from out of sea and sell fruit, fishes and nuts, and when we saw the islands, say from two to five miles, we all felt thankful to our Heavenly Father to see once more land at a distance. We had been four weeks when we could not see land, only the great water all around us.

A few days more we come to the Gulf of Mexico's fresh waters. It was a grand sight to see the dividing line between the Atlantic Sea salt and the Gulf fresh water. You would have thought there was a wall built expressly to separate the salt and fresh water. As far as the eye could see you would have thought it was a solid wall.

I consider we were greatly blessed, enjoyed health and strength, having good times on the ship, free from disease. We

were about nine weeks on the ship. While we was in the Gulf we could not go any further. I think we stayed a day waiting for a steamer to tug us up the river to New Orleans. There was another vessel waiting also in the Gulf. That ship came from Africa with a load of slaves, Negroes, to sell. A steamer came along and took both ships. Ships on each side of the steamer. We would go over to the other ship and see the Negroes how they were fed on corn bread, and this was the first that I ever tasted, corn dodgers. They gave us some to eat, I like it very much.

I think from the Gulf, New Orleans is about one hundred miles. We arrived all safe from Liverpool to New Orleans. Arrived New Orleans, April 2, 1849, is over five thousand miles. The surrounding soil around New Orleans down the river is like a paradise. The slaves, Negroes, were sold at this place, commanding a high price at auction, the same as they do selling horses.

Here we left New Orleans by steamer, bidding a-dieu to the faithful ship Zetland, also the Captain and officers, for St. Louis. We continued going up the river occasionally landing at places to get wood cut in cord wood for the engines. It is a beautiful country all the way up the river. Here then we arrived all safe. I think the distance from New Orleans to St. Louis eighteen hundred miles. We arrived at night.

While on the steamer my Father was sleeping or dozing that night. One of the sharpers came along took Father's watch, cut the chain. Father then reported to the Captain. That was all about it. It appears there are a class of men on the steamers who steal and plunder for a living.

The next morning Father thought he would go on shore and take one of our boxes on his shoulders. He walked along one of the planks. It appears the plank sprang up. He then lost his balance and he and the box fell in the river. He sank, and looking he saw some loose ropes hanging down the sides of the steamer. He swam and grasped one of the ropes and climbed himself on deck. We were surprised to see him on deck, all his clothes wet. No one saw him fall in the river. He undressed and put on dry clothes. We were all thankful to our Heavenly Father in preserving Father from being drowned.

That day we all went on shore with our boxes, and I think it was the first part of April we arrived in St. Louis. Here we found some of our old acquaintances from Clackmannan. They came here in 1848, the Sharps, Fifes, Wilsons and others. They advised us to come to Grove Diggins, seven miles from St. Louis. Father and all of us went. It is a coal mining place.

Shortly after Father one day went to St. Louis and bought two cows for eleven dollars. Pork could be bought at one cent per pound, sugar brown twenty pounds for a dollar, good whisky

twenty cents per gallon. Other things were very cheap. Coal miners was making good wages, laboring men the same. The people lived well. It was the custom, if you visit any house, they would bring out a gallon jug of liquor and treat you. We had to follow the custom, the same as they. There were mostly all Mormons here, mixed with English and Scotch, and a few Americans. They were a branch, presided by a Elder John Easton. They had very good meetings. Father and I, we went in the coal mines and we worked a few months. We made good wages.

My sister Janet was married to Joseph Sharp. Brother to John Sharp from Clackmannan, August 28, 1849, married by Elder John Easton. Shortly after we arrived Mother was confined to a son, shortly died in confinement. We named him Robert. Cholera set in Grove Diggins, raging fearful, also in St. Louis. All along the river there were many thousands attacked by the destroyer, hundreds died of that plague. I have seen able bodied men being attacked. They would not live many hours. The Saints were attacked as well as the gentiles. I have seen the fathers and mothers and children only one left to tell the tale. I well remember. They called a prayer meeting at night to implore their Heavenly Father to bless and comfort those who were bereft. Children lost their parents. Mothers lost their husbands, and they were very humble and sorrowful, all alone in the world, no one to attend to their wants and to stay the plague. We did have a good time, the spirit of God rested upon these speakers, the gifts of tongue and interpretation, the spirits of prayer and singing, it was a comfort to the Saints. And that time in St. Louis a fire broke out destroying many blocks. Hundreds of houses, mostly stories in the main heart of the city. You could see the blaze of the fires at night for miles around. It was a fearful sight to look at.

I went to St. Louis the next day and saw the ruins. There were millions of dollars destroyed. That large fire quenched the plague. The cholera abated. My little sister, Mary, took sick and died. She was going on three years old. In that part of the country, fever and ague prevailed. Father was attacked with that disease. It lasted for weeks. Many a time he told his family he would have to die. He suffered fearfully, and he had no hopes for recovering, but the Lord had mercy on him. He gradually recovered again.

One day Father went to St. Louis. There was an auction selling condemned government guns. They were in large boxes, I suppose about fifty in a box. They were barrels, the stocks were not there. Father bought, I think, a couple of boxes. They were rifle barrels or augers. He went to a gun smith, if they would stock them. Arrangements were made, prices was fixed. He was a German. He then stocked the guns. Father then went around

selling them.

Father was anxious to leave that part of the country, being unhealthy. He wanted to go up river to Council Bluffs, Iowa. He then made arrangements to leave. We left about the first of March, 1850. We lived in Grove Diggins about eleven months. We engaged a team to take our luggage and ourselves to St. Louis. We left behind my sister Janet and husband, also my uncle Gibson and family. They were all going to start that spring for Salt Lake City. They were to buy wagons and oxen in St. Louis. There were many of the Saints that year going to Salt Lake City. Brother Nathaniel Felt presided in St. Louis.

Then we made arrangements to go by steamer to St. Joseph. We continued our journey by steamer up the river. My Mother was sick. She had a miscarriage on board. She had to be packed in her bed by four men who took her ashore in St. Joseph, Missouri. We stayed until Mother got better. We were thankful to see Mother getting better. She had a narrow escape of death. Some thought she could not live, her being so low, but the Lord preserved her for a wife purpose. Father and brother Joseph Slinger made arrangements with a man, his first name Henry, he called himself a brother in the church. He had three yoke of cattle and a good wagon. We then continued our journey by land for Council Bluffs.

The road then was very muddy in March. Brother Slinger and wife, having a large family, they were English. Both families had to walk all the way, except the mothers and small children. We had a fearful time in traveling, going through mud holes. The wagon would get fast in the mud. The women would get out of the wagon, if there were any holes in the road. We would pry on the wheels. Sometimes we would unload. The cattle, sometimes, would not pull out the empty wagon. Sometimes the cattle had too much corn, they were foundered, they would not pull, they were bulky. It tried all our patience. Our clothes were in mud. We continued that for days. We did not travel many miles a day in that condition. We were all getting tired of our journey. I would not like to pass through that same ordeal.

We arrived in Kainesville, Council Bluffs, after a tedious journey, very dirty, anxious to change our clothes and to have a good wash, to clean our bodies. We were very thankful again to have another resting. First thing, Father wanted to buy a place. He enquired for places who were selling. All around Council Bluffs, they were mostly all Mormons. They were driven from Missouri and Illinois and came here to have a start, and thus continue to go with the body of the church in the Rocky Mountains. Father then found one who wanted to sell out. His name Enos Curtis, his place on the Mosquito Creek, one and one half miles east from Kainesville. He went and saw for himself. There

Sharp, and family; uncle William Sharp and family. Also my aunt Mary Strang and family, wife of deceased of my uncle Peter Sharp; also my uncle Francis Patterson and his wife Jean Condie and family. Father was in business fourteen years. In the count of that time, he was honorable in all his dealings.

Mother then hired a team to take us all and boxes to the depot about seven miles distant, and then we boarded the train bound for Glasgow, and arrived all safe. There we met Father. We stayed a few days there, met some of the relations. We then went aboard steamer to take us to Liverpool. It was a very rough passage. There were many Hundred on the steamer, no place for us to sleep. Was very cold then. Had to wake up all night. We were very cold and tired. We were very thankful that we all arrived safe once more on land.

It was on Christmas Day, on Sunday to be in Liverpool, England, that I had heard or read about in school. I had no idea then that I would have the privilege of seeing England. The people thought if you went a hundred miles away from home they would be astonished going that distance. There are folks in Scotland that live where they were born and die in the same town. They do not care for traveling, satisfied where they be. I was surprised in Liverpool. Bands of brass instruments would play in the streets on Sunday. It was different in Scotland where I was raised. Any kind of instrument playing on Sunday was forbidden. They were very strict in observing the Sabbath Day, more so than in England. They would not allow someone to go fishing, playing ball, playing marbles. If you was to shave yourself, or blacken your shoes, or if any kind of play what ever, it was strictly forbidden. Under the laws of that land they would be prosecuted and be punished.

When the steamer arrived in Liverpool, when the passengers got on shore or land there were a great many hacks ready for passengers to get in. They would take you to the hotels or to places you wished to go to. Each hotel or boarding house had their cabs ready all the time. We entered one of the cabs. They drove us to the hotel. The proprietor's name O'Brian, Irish. Father made arrangements then to have two rooms, everything furnished. We were very comfortable while living there a few days.

Father thought having nothing to do he would clean his shot gun, being very dirty and rusty. He took it to pieces. He had a cup of vitriol on the table. He then used the vitriol on the gun, and then got through, he then turned aside to put the gun away. No sooner he turned aside my little sister Mary picked up the cup and drank of the contents, which was half full. My parents being aware of it they concluded that my sister Janet and myself should go right away and find some Mormon elders.

We had not then any acquaintances. It was at night. We traveled the streets to find where brother Orson Pratt (he then was president of the British Mission). At last we got to see him. We told him how things was. He said he could not come with us, but there was a committee held that night, showing us the way to go. We then arrived where the Saints had gathered at a house to worship the Lord. We then informed them that we came for by request of Apostle Orson Pratt for two or three of the brethren to go with us. They came along with us then they administered to Mary and rebuked the poison from her system or body, and promised her she would live and recover from that deadly poison. No sooner had their hands off her head than she began to vomit all that deadly poison which was in her body. The skin of her throat and tongue came also shortly. After the occurrence my little sister got poisoned, the land lady O'Brian, a good lady very kind and charitable, when she heard of the circumstances came down very sorrowfully. She advised us to have a priest. She was a Catholic, and said they had great faith when the priest sprinkled the holy water upon the sick. They say that hallowed water came from the River Jordan where our savior was baptized. I find the Catholic, they carry water from the River Jordan. They keep it sacred. When they are sick they then sprinkle it something like the elders when they administer they anoint them with oil. Mother thanked Mrs. O'Brian. Mother had more faith in our church. She had seen the power of God made manifest in restoring the sick, even with her own children while they were living in Clackmannan. We thanked the Lord in restoring little Mary again to be in our circle again. Mrs. O'Brian was surprised to find the little girl get better. She asked Mother how it was. Mother told her how we do it in our church. If any are sick, send for the elders of the church, and they will anoint them with oil.

And shortly after, my uncle Gibson Condie and his wife with her two daughters, Cecelia and Mary, and William Hunter and family and a few more families of Saints from Clackmannan going to America. Apostle Orson Pratt chartered a ship for the Saints, those going to New Orleans, America. Father then went to the office and paid for us to go.

The name of the ship Zetland, a fine ship. The commander Captain Brown. We was delayed three weeks longer than we expected on account of the ship not being ready. We all went on board the Zetland. There were over four hundred Saints composed of English and Scottish. Brother Orson Pratt and a few other elders came on board the vessel and organized us and appointed brother Orson Spencer as our president with his two counselors brother James Ure and brother Mitchell. Brother Pratt then stated to the Saints "If you would follow the direction and advice of those

brethren we have appointed all will be well with you." He also blessed the Saints as he gave them some good counsel, and advised how to be clean and not forget their prayers and live as Saints and respect the ship's officers, all would be well with them. He promised them, the ship would arrive in New Orleans with the Saints all safe. It was a time of rejoicing to the Saints to have Apostle brother Pratt giving us such good counsel and advice filled with the spirit of the Lord, promising us in the name of the Lord that all would be well with us and arrive in safety. Also, the beautiful hymns sung for the occasion. Farewell hymns. And then orders were given to set up ship.

A steamer came along then and pulled us out of the dock into the Irish Channel, with faith send to God, a last look at the native land, while many shed tears parting with their friends and singing their farewell hymns. It was very touching almost to everyone. When we was in the Irish Channel the steamer then returned back again to Liverpool, accompanied by several of the elders.

Our ship was then left to herself. Then the ship began to toss to and fro. The buckets or cans would tip over. I would say we left Liverpool January 29, 1849. The people then began to be sick, began to vomit. They could not sit up or eat anything. They called it sea-sickness. Everyone goes to sea, they generally have that attack. Lasts three days and sometimes longer. A person do not feel like eating. They feel as though they could not last. I was about a week myself before I was able to be around again.

Shortly after we left the dock the first mate got drunk and neglected his duty while we were in the Irish Channel. It was very dangerous, the sea full of rocks, and our ship had a narrow escape from being dashed to pieces. She ran against some rocks. The Captain thought there was something wrong. He then saw for himself the danger of the vessel, and he then took charge and changed the course of the vessel. He then took first mate into custody. He was not permitted to be on deck on day time, only at night. His office was took from him. He was a prisoner all the way to New Orleans. The Lord was over us and preserved us from the jaws of death.

Another circumstance: Our galley, fireplace, got on fire. We were all frightened: Our vessel being on fire and no way to escape, only to jump into the sea and be drowned. We succeeded in checking the flames, having in our favor all. We all felt thankful to our Heavenly Father in preserving us. Two narrow escapes we had.

On Sunday, the Captain gave permission for the Saints to have their meetings on deck, and it was well attended. Good order prevailed. Generally the Captain and most of the crew

So it was with John Sharp. The Lord was with him and gave him his holy spirit to advocate the principles of the gospel, to expound the scriptures which were laid down by our Savior and his Apostles. He spoke boldly and testified that he knew that he embraced the same gospel that was taught anciently, and also knew that Joseph Smith was Prophet of God. He confounding them. So it is with the Elders when they rely on the Lord they will confound them.

Shortly after, Mr. Alexander Dow from Dunfermline came to Father and sold him tinware and Japanware. An old acquaintance of Father, he heard Father was very bitter against Mormonism. He reasoned with him on the principles of the gospel, and said to Father he knew that Mormonism was true. He told Father the vision he had and related to him what he thought. The tears came flowing from his eyes while he was relating. Those that had embraced the gospel and had that knowledge and turned to aside and denied their Lord and master he knew there doomed to be turned over to the buffeting of fate until he paid the penalty. Father was then satisfied that Mr. Dow was in earnest. Father's heart began then to soften towards the Latter-Day-Saints. Then my sisters Janet, Helen, Margaret and myself went and we were baptized. I was baptized by elder Patterson, and confirmed by William Patterson in the fall of 1848.

We went to the meetings they began then to come into the church in their testimony meetings. The spirit of the Lord was poured out powerful among the Saints. The gifts of healing and prophecy the gift of tongues and interpretation and other blessings. Elder John Russell presided the Clackmannan branch. John Sharp presided before and left with other Saints in August 1848 went to America. Father then shortly went and got baptized in Dunfermline by brother Alexander Dow, and confirmed by elder William McMaster who presided in Dunfermline branch. Father then went to emigrate to America with the body of the Church.

Before then Father and Robert Bonner leased a coal mine. They were in partners. Bonner swindled Father about one hundred and fifty pounds. Father then failed in business. He could not pay his bills. He then left Clackmannan. Mother then took charge of the affairs, and settle up the indebtedness, left the account book of parties owing to Father for them to collect over one hundred pounds. Also left the furniture goods in the store to pay the creditors. I assisted Mother to settle satisfactorily to all parties.

We then began to pack up and leave our native land and bid farewell to our friends. The names are my grandfather Gibson Condie, my uncle Robert Condie and his wife, Janet Hutton, and their children. My uncle John Condie and his wife Jane Russell. On Mother's side my uncle Thomas Strang and his wife, Margaret