

Pioneers: Crandall family

We are here tonight to tell you about the Crandall pioneers. I am going to start at the very beginning with the first Crandall that came to the American Continent, and hopefully in the next 25 minutes, we can get them all the way across the plains to Utah, where they settled. Now we have a whole lot of questions but in researching for this presentation, we found some answers, but also some more questions.

John Crandall was born in England around 1609 and came to America through Boston in 1634.

John had joined with the Baptists and became an Elder in that church. He was thereafter known by nearly everyone as “Elder John”.

“John was a devout believer in complete religious freedom in his new land. This brought upon him a great amount of persecution, for Bostonians at the time interpreted religious freedom as meaning everyone was free to be a Puritan.”¹

John was good friends with Roger Williams and went with him to Rhode Island in 1635 as one of the founders of Providence. After a short time there, he moved to Newport, where he lived for several years.

One of my source documents states that there is “substantial evidence” that John went with Roger Williams and others to England when they obtained the charter from King Charles II, which secured the Colony of Rhode Island as a free state. My other source says that is a family legend and there is no evidence at all for it. Just one of our questions; it is now up to us to research for ourselves.

About 1661, John purchased land from Chief Soso of Narragansett of the Misquamicutt Tribe, of the land from which Westerly, R. I. was formed. Then about 1663, he settled there and most of his family lived there for many years. Some of them are still there. The home that he built in the 1665 still stands, along with some additions, and is still occupied by a Crandall. The property remained in the Crandall name continuously until July 9, 1991. Mrs. Arlene Crandall (the current occupant) was in a feud with the town over rights of way through the property, so she deeded it back to the Narragansett Indian Tribe so it may remain in its natural state. I thought that was great. I’m thinking, “Go, Arlene!”

“A pristine environment deserves better than to be tampered with by the hands of man. There are natural plants in the swamps that are on the endangered species list. There may be some there that may grow nowhere else.”²

The deed specifies that the Crandall’s and their heirs have lifelong rights to occupy the family homestead.

Beyond that, we don’t know much for several generations. I will just run through the “begats” of our direct line quickly.

Elder John Crandall and Mary Opp

Joseph Crandall and Deborah Burdick

John Crandall and Mary

John Crandall and Mary Crandall (granddaughter of Elder John through his 2nd marriage)

Nathan Crandall and Bethsheba Pierce

Pardon Crandall and Susannah Wells

David Crandall and Margaret McBride

We will pick up the trail here. Pardon Crandall was the first of our ancestors to leave Rhode Island. About 1783, he married Susannah Wells but it is not known exactly where. The 1790 NY census shows him in Easton, then the 1800 census shows him in Hebron and the 1810 census shows him in Caldwell. He seems to have moved around some.

Dad is going to begin with David and tell you about him and his family.

Records are unclear, but show that David was most likely born in Washington County, New York, in 1792, where he learned the trade of shoemaker. He probably followed this trade throughout his life.

Margaret McBride's family had moved from Saratoga county where she had been born 1 June, 1795 in Chester, Warren, NY (two adjoining counties 30 – 50 miles north of Albany) where she and David met and married around 1810 or 1811.

Their first two children were born in Thurman, Warren, NY.

1. Mariah 9 Oct 1812
2. Daniel Mead 30 June 1814

After Daniel was born, David and Margaret, along with Margaret's parents, Rev. Daniel and Abigail Mead McBride, moved from Thurman across the state to York, Genesee Co. (between Buffalo and Rochester, and 30 miles west of Palmyra). This is home to them for a number of years.

Four more children are born at York, Genesee Co.

3. Eliza 10 June 1816
4. Myron Nathan 17 Aug. 1818
5. Julia Ann 1820
6. Spicer Wells 31 Dec. 1822

In the year following Spicer's birth, his grandfather, Margaret's father, passed away at LeRoy, Genesee Co. (1 Sept. 1823) and Margaret's mother Abigail and that portion of her family still living at home, moved in with David and Margaret.

As we track these people, we next hear of their existence in the 1825 census which tells of them in Villanova, Chautauqua Co, NY, at the far western tip of the state.

Here we add five more children to the Crandall household.

7. Emaline 27 June 1824
8. Laura 25 Jan. 1828
9. Martin Pardon 5 Apr. 1830
10. Lucian Delancy 23 June 1832
11. Nelson David 5 May 1833

However, life is not without it's sorrows, as Julia Ann, just 9 years old, died in 1829.

About this time, three Elders from the Church of Jesus Christ of Latter-day Saints traveled through the Villanova area and were welcomed into the Crandall home. Accordingly, on June 13, 1833, David, Margaret and their two oldest daughters were baptized, along with three of the McBride children. Abigail and daughter Rosannah were baptized several days later all by Amasa M. Lyman and William F. Cahoon.

Shortly thereafter, the Crandall and McBride farms in Villanova were sold and all journeyed to Kirtland by stagecoach and boat, a distance of 135 miles to establish homes with the body of the saints. Official records tell that both Mariah and grandmother Abigail received patriarchal blessings in Kirtland in Oct. 1835.

Again we have little to go by as far as a written record goes. We assume that these recent converts enjoyed the association with the Saints and probably were involved in the building of the Kirtland Temple. However, one record I was using in preparation of this presentation indicated that it was likely they were present at the dedication of the temple. I don't think so, as the dedication took place 27 March 1836. But on the 15th day of Jan. of that year

12. Margaret Ann 15 Jan, 1836

became the sixth daughter, the twelfth and last child to be born to David and Margaret and she was born at York, Pike Co. Missouri!

Now when we think of the Saints in Missouri, we generally think of Jackson Co., on the western edge of the state. However, Pike County borders the Mississippi River on the east side of the state, just below Hannibal. This raises some questions. Were they traveling from Kirtland to Jackson Co. in January? Did they have a home there, or were they just passing through? Did they ever get to Jackson Co.?

The source for much of the information included in this presentation comes from a short history of "David Crandall and Margaret McBride Crandall", compiled by Marilyn J. Crandall, "a 3rd great granddaughter". Marilyn tells of a list of Mormons who lived in Missouri between 1831 and 1841. Only David and his son Daniel are included in that list. She questions how many of the family came to Missouri and how long they stayed. It isn't clear to me whether this list is for the state of Missouri or for the saints in Jackson Co. area.

More questions. Marilyn states that Daniel did not stay long in Missouri, as he left on a mission from Kirtland in April 1837, the next spring. She bases this on a letter Daniel wrote a month later, in June of 1837 from Genessee Co, NY, stating the particulars of their travels and success since they left Kirtland.

I don't feel that just because he wrote of their experiences since he left Kirtland that it means that they haven't come from Missouri. That they told of all their experience up until that time and this is just a continuance of their story. Moreover, as for who else was in Missouri, Sharon will tell you about Mariah. And wasn't Margaret there for the birth of her daughter? Daniel died in 1839 following his mission, but we have no record of the date, the location, or the cause of his death.

Due to Gov. Boggs' extermination order, most of the saints left Missouri during 1839. And our trail is picked up again in the 1840 census for Adams Co. Illinois. The town of Quincy is located in Adams County and many found refuge in that hospitable community. The majority of the members of the Church moved some 50 miles up the river to Nauvoo that same year. However, a number of them, including David and Margaret, chose to stay in Quincy where a stake was organized in 1840. But as more and more decided to go to Nauvoo, the stake was dissolved, leaving just a branch of some 77 members by 1842. Branch records tell us that David, and Margaret, their children, Spicer, Emaline, Lancy, Mary Ann, (should have been Margaret Ann) and Eliza Deal were listed as members

That leaves some more questions. But enough of that! Back to what we do know.

David's first child, Mariah married a Roswell Crandell, probably in MO in 1837. Spelled with an "ell", it would be interesting to see if (how) he was distantly related. Their married life was short-lived as a cholera epidemic went through the area and took the life of Roswell on 27 Apr 1841, Mariah on 28 Feb 1842 and, according to one undocumented source, a son Milan.

Eliza and Myron Nathan were married while the family was in Quincy, Myron to Tryphena Bisbee on 28 Jan 1841 and Eliza to John Wesley Deal on 28 Oct 1842. Myron and Tryphena had traveled to nearby Nauvoo to be married by Hyrum Smith.

When David and Margaret took their family to LaHarpe, IL, Myron N. and Tryphena went with them, along with their oldest child, Julia Ann. They had another child there, Hyrum Oscar.

Eliza and John remained in Quincy where 3 children were born to them. Daniel Edgar, Mary Ellen, and John Wesley.

Spicer was the next to be married to Sarah Susannah Gill on 15 Oct 1843. A child, Josephine, was born to them but sadly, Sarah died soon thereafter on 5 Jan 1847. On 30 Sep 1849, Spicer was married to Irinda Spafford.

The last child of David's to be married before crossing the plains was Emeline. She married Richard Bird on 24 Mar 1845 in LaHarpe, IL. He was a stonecutter and had done some of the finish work on the Nauvoo Temple.

David's wife and mother of his 12 children, died on 24 Aug 1845. The cause is unknown. Sometime between then and 18 Sept 1850 (when the census for Hancock, IL was taken), he married Mrs. Jerusha Smith, from Connecticut. As members of the LDS Church, they would have been subject to all of the problems that the Saints were facing there. David, Jerusha and Margaret Ann stayed in LaHarpe while all of the rest of his living children, with their spouses and children traveled across Iowa and settled in Kaneshville in 1846. It is not known why those three stayed behind. There is no record that Jerusha was a member of the Church and that may have had something to do with it. Also, Margaret Ann was listed in the remarks of the census as being "idiotic". She may have had Down's Syndrome or something similar and that may have been part of the reason. Margaret Ann died in LaHarpe at the age of 17.

I originally became interested in learning about my family some 30 years ago when I learned about the monument to Newell Knight at Niobrara. Bro. Frank Mares was a member in Sioux City when I first moved there. He had joined the church in Niobrara and had taken an interest in this monument. He had purchased the land on which it stood and an easement to it. He now wanted to interest the Church in Salt Lake City in taking over ownership and the upkeep of the site. I was asked to take a photograph that could be sent to Salt Lake with his request. While setting up to make the shot, my daughter, Ann, was reading the inscription of the back of the monument and said, "Dad, there's a Crandall buried here!" I have been these 30 years trying to learn how this monument ties in with the story of my ancestors.

As you have learned by listening this evening, the Crandall's do not have a great heritage of writing down the details of everyday life. Therefore we are left to draw upon official documents and the writings of those who were with them.

The story of the saints at Niobrara was given to us two months ago by Sis Tibbetts. Therefore, just a brief account in review.

The earliest groups leaving to cross Iowa left Sugar Creek on March 1st 1846. They had previously determined to set up farming communities at various points along the way, where the entire company would stop and establish a large farm. A few would be called to stay and oversee the farm, enlisting the help of the following groups to care for the crops until at last it could be harvested and carried on west. Aaron Johnson was called to be a counselor to Elder Samuel Bent at the settlement at Garden Grove. Tie a string around that name (Aaron Johnson); we will come back to him later... So here's what I have been able to learn and deduce, (meaning guess).

When the earliest groups of saints left Nauvoo, The wagon trains were organized into several companies of 50 with a captain at the head. One of the earliest groups included a captain of 50 by the name of Bishop George Miller. Bishop Miller had already come to the attention of Brigham Young for his belief that the Saints should be going to Texas, not to the West. At a reorganizational meeting on March 27th, Bp. Miller, along with all the captains of 50 were released, and made presidents of their divisions. Others were called to fill these positions. According to "*History of Brigham Young*" dated the day before this meeting, Pres. Young had stated, "Bp. Miller seeks to go ahead and separate himself from his brethren, but he cannot prosper in so doing, he will yet run against a snag and call upon me and the camp for help." In the notes to this chapter in the Comprehensive History of the Church, B. H. Roberts notes that after this meeting, "These restless spirits were better controlled."

After arriving at the Missouri on June 14th, various groups who had volunteered to go ahead that year and 'make a dash' for the mountains made preparations to continue. Bishop Miller, with a number of men detailed to assist him, constructed a ferryboat to cross the river. Within a few days, and likely before the end of June, he crossed the river and began the trip. A group selected by Brigham Young, and captained by Anson Call followed within days. The two companies joined up shortly, and traveled under the direction of Bp. Miller.

An entry in the "*Journal History*" dated Aug. 1, 1846 instructs Bp. Miller to have the main part of his company to stop at the Pawnee village, with a company of 20 – 30 wagons going on to Ft. Laramie, and the balance to Grand Island to winter. However, after the leaving of the Mormon Battalion, Brigham Young sent word to them countermanding the previous order to go to Ft. Laramie. They should instead, set up camp at Grand Island 'where his stock could be wintered and communication be maintained with the principle camp'.

I had thought that they were at Grand Island until Sis. Tibbetts told us that they were really near Columbus. This made more sense to me, as Bro. Mares had always said they could not find enough wood to build shelter for the winter, and we have driven by Grand Island enough to know that there is no shortage of trees there.

While they were debating where to go and what to do, some Ponca Indians came to them and offered to have them stay on their lands, only a 'few suns' ride. These Indians had been taken from their lands and put on reservations in Oklahoma. They did not like Oklahoma and were on their way back to their tribal lands.

After a two-week ride, they 'stopped on a plateau above the Niobrara River where they built a fort of log cabins among their new found friends, the Indians.' They dug a canal of about ½ mile in length and nearly 20 feet deep, then built and operated a mill, even chiseling out the burrs. The weather here was harsh, as it was in Winter Quarters that year and a substantial number of saints passed away before spring. Among those was Newel Knight, for whom the monument was erected by his descendants, as well as others, remembered on the monument. Those being, Mr. Cavel, Mrs. Cavel, Lucy Brunson, Ann Boyce, Mrs. Rufus Tack, Mrs. Spicer Crandall, Mrs. Newell Drake, Mrs. Dame, Gardurout Noble, and Benjamin F. Mayer. I can now tell you that Mrs. Spicer Crandall was Sarah Susannah Gill Crandall, and that she died Jan. 5, 1847.

Since Spicer Crandall was one of eight children of David and Margaret that would be going west, and knowing that the family had arrived in Utah together, I wondered if the whole family was there. Also, in everything I remembered from my Church History readings, I did not remember reading anything about anyone leaving Winter Quarters ahead of Brigham Young. Was George Miller a skallywag, leading a group of saints west without the authority to do so? Was he that Miller that apostatized from the Church? What is the story?

I still have more questions than answers. I know now that Martin was with the group as a teamster for one family, but no other Crandalls are found on any list that I have seen. This includes Spicer and his wife.

I have seen two sets of figures of the number of saints that wintered here. The Comprehensive History of the Church says that Bp. Miller's party included 62 wagons. Another set of figures said that there were over 400 persons there that year. I found this while reading in the Library in Salt Lake, but I can't find where I read it in any of my notes. I think it is possible that some of the saints Bro. Holmes has said spread throughout the area may have gone up to Niobrara. It seems to me that it would have taken a pretty large force to build that fort and at the same time to dig that canal. A sample of Brigham Young's handwriting used to be on the wall of the Union Pacific Museum here in Omaha, before it moved across the river. It said simply, "Tell the Crandall boys not to go north. B. Young", I don't know what that means, either.

The thought that all the family was not at Niobrara emerges as we find that Myron N. reportedly dug the first dugout in Kanessville. Several dugouts were built before the winter snows, therefore, he probably was not at Niobrara. But I still don't know who might have spent the winter of '46 - '47 on the plains of Northern Nebraska.

High Councils had been selected to function as ecclesiastical as well as municipal councils at Winter Quarters, Pisgah, Garden Grove, Kanessville and Council Point. And even though the twelve were not really pleased with Bp. Miller, a High Council was selected 'At Bp. Miller's camp at Running Water River,' with George Miller as leader.

As Sis. Tibbetts told us, Bp Miller was removed from his position of leadership in March, and the saints were all instructed to go down to Winter Quarters and prepare for the trip to the Rocky Mountains. Bp. Miller objected, claiming the right to lead the camp himself, "by virtue of a special appointment from the Prophet Joseph Smith". The High Council opposed his claim, stating that the Quorum of the Twelve were the proper authorities in the Church.

A few days later, Apr. 2nd, he came out in open opposition to Brigham Young, declaring the church should move to the southern part of Texas.

His views were not accepted and he left the body of the Church to join with Lyman Wight, who had already gone there in 1845.

Coming back to the family in Kanessville, Myron Nathan was fairly successful while there. He had a 6-acre farm, a span of horses, two yoke of oxen, two cows and enough provisions to last two years. We can assume that the rest of the family was similarly supplied.

On 9 Jun 1850, 22 Crandall's left Kanessville with the Aaron Johnson Company. After having been in Kanessville for some time, and having heard reports of what was to come, they were well prepared. Myron N.'s concern for his family is apparent in some of the modifications made to his wagon. He made a rocking chair for his pregnant wife and strung up a hammock between the bows of the wagon for his disabled daughter, Julia Ann (8) who had met with an accident that left her hip permanently disabled. I cannot find any stories or reports of them while crossing the Plains except that they came across with fewer hardships than many of the Saints. They did meet with a cholera outbreak in late June that took several of their company, including Spicer's wife, Irinda Spafford and his only child, Josephine.

In February 1849, the Utes attacked the fort on the Provo River (present day Provo). A Mr. William Miller held an official position in the battalion that went to relieve them. Presently, he scouted down the valley and found a beautiful place at Hobbles Creek and planned to come with some friends and build a community. When he returned to Salt Lake City, he told his plans to Brigham Young, who agreed to the arrangement. It was set that as soon as Aaron Johnson and his company came into the valley, they would be assigned to settle at Hobbles Creek. As I read this, I wondered if word ever got to the Johnson Company or if it was a surprise to them when they got there. In June 1850, while the Johnson Company was on the Plains, Mr. Miller took his wife, Phoebe,

to the prospective site and showed it to her. She was delighted with the beauty and the rest of the summer, they prepared for the move.

“When Aaron Johnson came into Salt Lake Valley on the 2nd (should be 12th) day of September 1850, with his train of 135 wagons, he was met by Mr. Miller, who informed him that his home was already selected for him and that arrangements had been consummated for them to go to Utah Valley and form a settlement.”³

I wonder what kind of attitude that was met with? Tiredness that they still had farther to go or relief that they did not have to scout out a place. After a few days, Brigham Young went to Emigration Square, where the company was corralled and cut out the first eight wagons and assigned them to go down the valley and build a fort to be merged into a town as soon as possible. The eight wagons were those of: Aaron Johnson, Myron N. Crandall, John W. Deal, Amos S. Warren and brothers (or brother and Martin P. Crandall), and Richard Bird (Richard Bird and John Deal were married to Crandall's, thus, 3 (or 4, depending on which source you read) of the wagons had Crandall's on them). They left and on the 18th of September 1850, they arrived on the site of present day Springville, Utah.

By the time winter fell, this fort had been built. Notice the stanchions on the corners and the fact that there are no windows on the outside. It had been carefully thought out and built. Two months after arriving in the valley, on 21 Nov. 1850, Myron N.'s 4th child, Franklin Austin, was the first child born in Springville. Spicer Crandall, having lost his wife on the Plains, was the first marriage in Springville.

I am so glad I agreed to help with this presentation. My dad has always had a great love of Springville and now I know why. We certainly have a heritage there that we can be proud of and I think I have been bitten by the Genealogy bug!

Dad, would you finish it up for us please?

In the last few minutes of our presentation, I would like to talk about another family that came through Council Bluffs, but did not stop for long. John and Mary Ann Webster were the parents of my grandfather.

Let's begin by saying that John Webster was a true Scotsman, born in Midtown, a small hamlet in the Parish of Lochlee, Forfarshire, Scotland Oct. 17, 1830. He was an accomplished musician and a skilled blacksmith. He immigrated to America in Sept. of 1855, landing at Montreal, Canada. He immediately traveled to Genesee, Wisconsin to join an old friend and fellow blacksmith.

William Wright was living in Pointon, Lincolnshire, England with his wife, Charlotte Rouse, their five sons and three daughters when the missionaries knocked on their door. They accepted baptism July 27, 1845, and were active in church affairs, William serving as Branch President for the Pointon Branch. After his release, they began preparations to immigrate to America. Funds were too sparse for the whole family to travel together, and it was decided that father and 18-year-old daughter, Mary Ann, should go first. They left England on the ship, 'Columbia' 16 November 1856. After a rough voyage of 45 days, they landed at New York on New Years Day, 1957. Both of them found employment, William at a cemetery, and Mary Ann as a seamstress in a cloak and mantilla shop.

A letter and train fare arrived from a half-sister of Mary Ann's mother, with an invitation to join she and her husband at North Prairie, Wisconsin. So after just a few weeks in New York, they headed for the frontier country of Wisconsin.

The marriage between John Webster and Mary Ann Wright took place the next summer, July 15, 1858. He, not a member of the church, and she, was planning to go to Utah some day. An agreement was made that they would someday go, and the timing was to be left up to her. Father was invited to live with the couple.

By the spring of 1860, sufficient funds had been accumulated to provide for passage for the rest of Mary Ann's family to come to America. They also move in with John and Mary Ann.

After two years, in the summer of 1862, Mary Ann's parents, John and Charlotte Wright left with their remaining three sons to go to Florence and on to Utah. Two other sons had already preceded them.

By the spring of 1867, five children had been born into the family of John and Mary Ann, but young Helen had not survived. Mary Ann's health began to be impaired and John had developed a severe form of asthma. Often while sitting up in bed in frigid temperatures, drops of perspiration would form on his forehead as he tried to catch his breath. The doctor recommended a move to a warmer climate. Mary Ann lost no time in suggesting the westward move and preparations were soon made for the trek.

John, being a blacksmith, knew how to select a good wagon for the trip, and how to prepare it for the journey. He selected a three and one-half inch Schettler wagon and fitted it out for camping. He purchased two yoke of oxen of the Devon breed. Buck and Bright were the wheelers, Jack and Jim the leaders.

Having received word from the "valley" that all kinds of personal and household goods were scarce, she decided to fill every corner with some useful article. She made cookies and crackers for the children to eat as they traveled. The most valuable treasures were placed in a large box that John had constructed, a well-made box that he had coated with zinc. These treasures included the best clothes, shawls, furs, table linens, John's flute and accordion. John then soldered the box, making it moisture and dust proof. They were now ready to head west.

On June 15th, 1867, the journey began. Father, mother, Belle, Mary Ann, Will and Francis, with George Wright as teamster, the cow and the Scotch Collie dog made up the mini-caravan. Four hundred miles later, they arrived at Florence in good shape and eager to join up with the next party of saints going on to Utah. However, upon their arrival, they learned that there would be no general emigration to Utah that year. They could either wait until a wagon train was formed, or----- They chose to go it alone.

Apparently the most tragic event of the trip took place as they were crossing the Platte River. The oxen were forced to swim while their teamster guided the oxen by holding on to old Bright's horns. The water came bubbling up through the wagon box and everything was in an uproar. Mother cried out, "O John, we're going over!!" Father answered, "Quiet mother, you do the silent praying. We'll do the guiding and with the help of the oxen we'll come out all right." The oxen finally dragged the dripping wagon out of the river and everyone gave a huge sigh of relief, followed shortly thereafter by a mournful cry, "Oh mother, all our cookies are soaked!"

They traveled on to Ft. Kearney, Nebraska. The Government post there would not allow them to travel on, due to hostilities with the Indians. However, according to the autobiography of young Will, they never saw any Indians.

So for the second time on their journey, they were stopped by seemingly insurmountable obstacles. Once more it was decision time. Now it was two more years before the golden spike would be driven at Promontory Point in Utah, but the railroad was completed past Ft. Kearney. So for \$500, (1867 money), they loaded the wagon on the train, and all got on board to ride to the end of the line. One hundred eighty-five miles later, it was the end of the line, Julesburg, Colorado.

Now what! Well, John was going to Utah, and nothing was going to stop him! Waiting here for two or three days, a wagon train of dry goods for George Dunford's store in Salt Lake passed. They joined in with this caravan for the remainder of the trek.

Success!! Grandfather Wright and Uncle Charley had come to the summit of Parley's Canyon to escort the weary travelers into the valley. It was the 27th day of September 1867. Three months and twelve days, and fourteen hundred miles, had passed since they left North Prairie, Wisconsin.

After spending the first winter in a rented home at Second East and South Temple, John purchased a building lot in what is now Taylorsville for the sum of \$3.25. He first built a log home there, but later he used some of the material from that home to build a larger one.

As I look at this home, now slightly enlarged but still the same structure, I am continually amazed at how much John Webster was able to do with what he had been given. I look at the pillars and wonder, "How did he do that?"

But like we said at the beginning. We're here to tell you more about what we don't know, than what we do know.

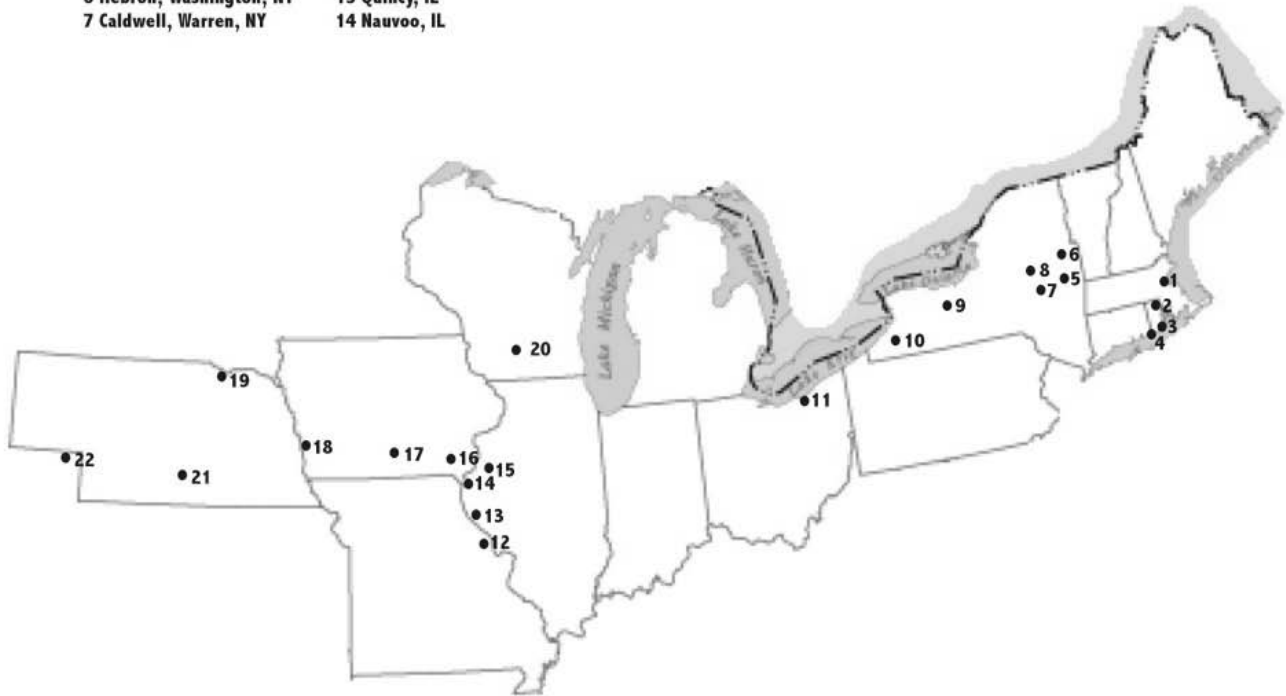
Thank you.

- 1 Boston, MA
- 2 Providence, RI
- 3 Newport, RI
- 4 Westerly, RI
- 5 Easton, Washington, NY
- 6 Hebron, Washington, NY
- 7 Caldwell, Warren, NY

- 8 Thurman, Warren, NY
- 9 York, Genesee, NY
- 10 Villanova, Chautauqua, NY
- 11 Kirtland, OH
- 12 York, Pike, MO
- 13 Quincy, IL
- 14 Nauvoo, IL

- 15 LaHarpe, IL
- 16 Sugar Creek, IA
- 17 Garden Grove, IA
- 18 Kanesville, IA
- 19 Niobrara, NE

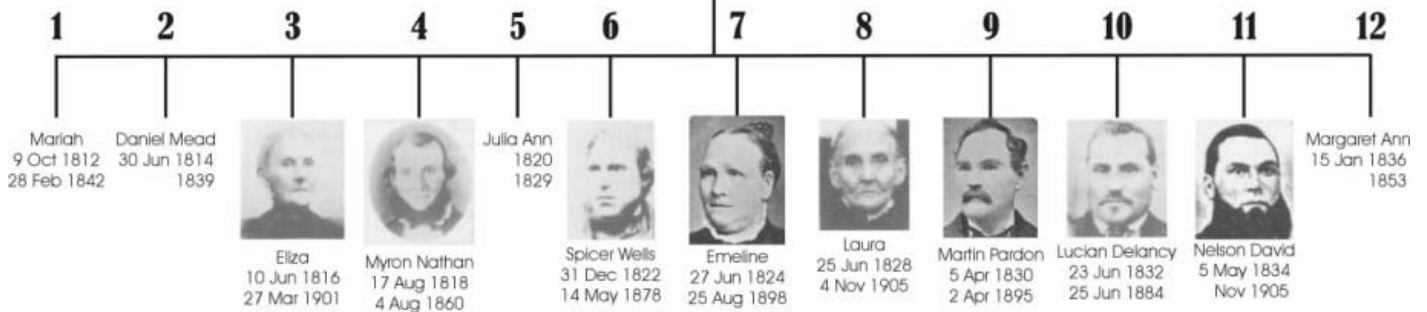
- 20 North Prairie, WI
- 21 Kearney, NE
- 22 Julesburg, CO

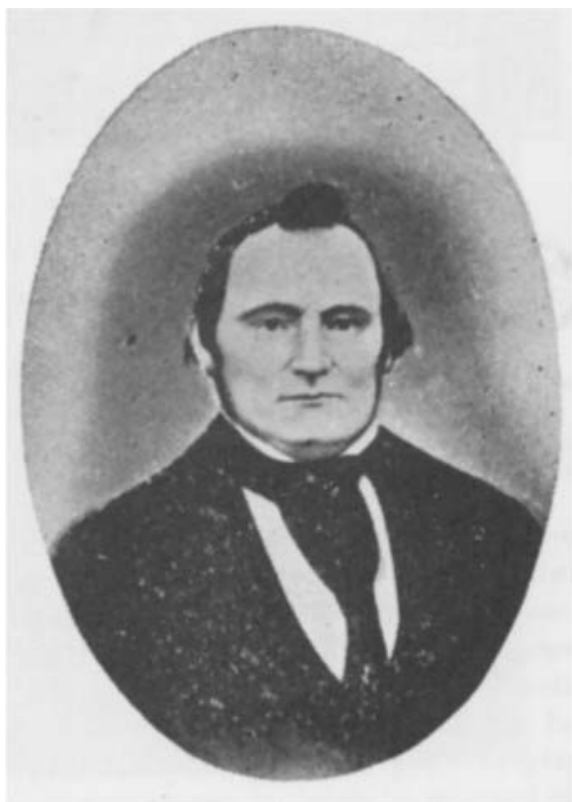


David Crandall
1789-3 Mar 1861



Margaret McBride
1 Jun 1794-Aug 1845

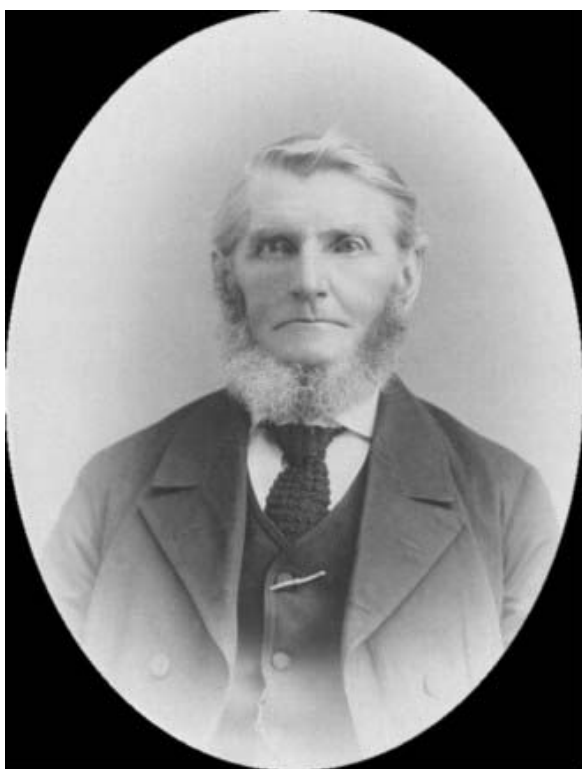




William Miller



Aaron Johnson



John Webster



Mary Ann Wright Webster