John BENBOW *FILE*-2100

Event	Date(s)	Place	Description
Born	1 Apr 1800	Grendon Warren, Herefordshire, England	
Christened			
Died	12 May 1874	South Cottonwood, Salt Lake, Utah, USA	
Buried		Murray, Salt Lake, Utah, USA	
Baptized	Jul 1840		
Endowed	17 Dec 1845	NAUVO	
SealPar			

Nickname: AKA: Married Name:
Sex: M ID: AFN:
Last Changed: 19 Dec 2007

Parents

MRIN	Father	Mother
1199	Thomas BENBOW *FGR*-22608	Ann JONES *FGR*-22609

Marriages

MRIN	Spouse	Marriage Date/Place		Sealed Date/Place
1197	Jane HOLMES *FILE*-2101	16 Oct 1826	St.Nicholas, Worcshire, England	26 Jan 1846 NAUVO
15313	Agnes TAYLOR *FILE*-16691	1846		
1198	Rosetta WRIGHT *SEB*-22607	3 Dec 1851	Salt Lake City, Salt Lake, U, USA	
15315	Charlotte SPENCER *FGR*-43722			
15316	Mary DART *FGR*-43723			

Notes

Family Group Records by Nauvoo Land and Records

PROPERTY:
Kimball 1st: Block 79 Lot 1
Hyrum Smith: Block 2 Lot 1 NW corner
T6 R8 Sec 5 tenant
T6 R8 Sec 11 W/2 NW/4 80 acres
T4 R7 Sec 8 E/2 SE/4
T7 R8 Sec 15 NW/4 SW/4 80 acres
T7 R7 Se 17 W/2 NW/4
T6 R8 Sec 34 SE
1842 Personal Property Tax Record, Hancock County, 1 page

NAUVOO RECORDS:
Nauvoo Temple Endowment Register, p 23
High Priests of Nauvoo & SLC, LDS Archives, p10
Members, LDS, 1830-1848, by Susan Easton Black, Vol 4, pp.670-672
Early Mormon Records,1842 Census, Lyman DePlatt, Vol 1, p 58

HISTORIES:

Notes (Continued)

Time and Season, Vol.2, Date: 11 March 1841, No. 9, p.327-331
Our Pioneer Heritage, DUP, 1963, Vol 10, p 226; Vol 20, pp 70, 162

BIOGRAPHIES:
Ten Men of Nauvoo, by Faye V. Bell, 1986, 13pages

OTHER SOURCES:
Desendants of Abel Smart, 1998, 2 page
Nauvoo Data Bank, 2 pages
Internet research:
Familysearch: Ancestral File, 1 page

Family Group Record- 1199

Husband Thomas BENBOW *FGR*-22608

			LDS ordinance dates	Temple
Born	19 Nov 1752	Place Grendon Bishop, Herefordshire, England	Baptized	
Died	1805	Place	Endowed	
			SealPar	
Married	25 Oct 1781	Place	SealSp	
Husband's father				
Husband's mother				

Wife Ann JONES *FGR*-22609

			LDS ordinance dates	Temple
Born	Abt 1756	Place Bromyard, D Hereford, England	Baptized	
			Endowed	
			SealPar	
Wife's father				
Wife's mother				

Children List each child in order of birth.

				LDS ordinance dates	Temple
1	M	**Thomas BENBOW *MAP-ONLY*-5366**			
	Born	Jan 1874	Place , Grendon Bishop, Herefordshire, England	Baptized	
				Endowed	
				SealPar	
	Spouse	Mary JONES *FGR*-5367			MRIN: 1203
	Married		Place	SealSp	
2	M	**John BENBOW *FILE*-2100**			
	Born	1 Apr 1800	Place Grendon Warren, Herefordshire, England	Baptized Jul 1840	
	Died	12 May 1874	Place South Cottonwood, Salt Lake, Utah, USA	Endowed 17 Dec 1845	NAUVO
	Buried		Place Murray, Salt Lake, Utah, USA	SealPar	
	Spouse	Jane HOLMES *FILE*-2101			MRIN: 1197
	Married	16 Oct 1826	Place St.Nicholas, Worcshire, England	SealSp 26 Jan 1846	NAUVO
	Spouse	Agnes TAYLOR *FILE*-16691			MRIN: 15313
	Married	1846	Place	SealSp	
	Spouse	Rosetta WRIGHT *SEB*-22607			MRIN: 1198
	Married	3 Dec 1851	Place Salt Lake City, Salt Lake, Utah, USA	SealSp	
	Spouse	Charlotte SPENCER *FGR*-43722			MRIN: 15315
	Married		Place	SealSp	
	Spouse	Mary DART *FGR*-43723			MRIN: 15316
	Married		Place	SealSp	
3	M	**William BENBOW *FILE*-22610**			
	Born	11 Feb 1802	Place , Hereford, Herefordshire, England	Baptized	
	Died	19 Dec 1886	Place Mount Pleasant, Henry, Iowa, USA	Endowed	
	Buried	Dec 1886	Place Fort Madison City Cemetery, Fort Madison, Lee, Iowa, USA	SealPar	
	Spouse	Ann BAGLEY *FGR*-8250			MRIN: 8876
	Married		Place	SealSp	

Family Group Record- 1197

Husband	John BENBOW *FILE*-2100				
				LDS ordinance dates	Temple
Born	1 Apr 1800	Place	Grendon Warren, Herefordshire, England	Baptized Jul 1840	
Died	12 May 1874	Place	South Cottonwood, Salt Lake, Utah, USA	Endowed 17 Dec 1845	NAUVO
Buried		Place	Murray, Salt Lake, Utah, USA	SealPar	
Married	16 Oct 1826	Place	St.Nicholas, Worcshire, England	SealSp 26 Jan 1846	NAUVO
Other Spouse	Agnes TAYLOR *FILE*-16691				MRIN: 15313
Married	1846	Place		SealSp	
Other Spouse	Rosetta WRIGHT *SEB*-22607				MRIN: 1198
Married	3 Dec 1851	Place	Salt Lake City, Salt Lake, Utah, USA	SealSp	
Other Spouse	Charlotte SPENCER *FGR*-43722				MRIN: 15315
Married		Place		SealSp	
Other Spouse	Mary DART *FGR*-43723				MRIN: 15316
Married		Place		SealSp	
Husband's father	Thomas BENBOW *FGR*-22608				MRIN: 1199
Husband's mother	Ann JONES *FGR*-22609				

Wife	Jane HOLMES *FILE*-2101				
				LDS ordinance dates	Temple
Born	12 Jan 1792	Place	, Ashperton, Herefordshire, England	Baptized	
Died	28 Nov 1846	Place	Winter Quarters, Douglas, Nebraska, USA	Endowed 17 Dec 1845	NAUVO
				SealPar	
Wife's father					
Wife's mother					

Family Group Record- 15313

Husband	John BENBOW *FILE*-2100				
				LDS ordinance dates	Temple
Born	1 Apr 1800	Place	Grendon Warren, Herefordshire, England	Baptized Jul 1840	
Died	12 May 1874	Place	South Cottonwood, Salt Lake, Utah, USA	Endowed 17 Dec 1845	NAUVO
Buried		Place	Murray, Salt Lake, Utah, USA	SealPar	
				SealSp	
Married	1846	Place			
Other Spouse	Jane HOLMES *FILE*-2101				MRIN: 1197
Married	16 Oct 1826	Place	St.Nicholas, Worcshire, England	SealSp 26 Jan 1846	NAUVO
Other Spouse	Rosetta WRIGHT *SEB*-22607				MRIN: 1198
Married	3 Dec 1851	Place	Salt Lake City, Salt Lake, Utah, USA	SealSp	
Other Spouse	Charlotte SPENCER *FGR*-43722				MRIN: 15315
Married		Place		SealSp	
Other Spouse	Mary DART *FGR*-43723				MRIN: 15316
Married		Place		SealSp	
Husband's father	Thomas BENBOW *FGR*-22608				MRIN: 1199
Husband's mother	Ann JONES *FGR*-22609				

Wife	Agnes TAYLOR *FILE*-16691				
				LDS ordinance dates	Temple
Born	2 Oct 1821	Place	Hale, Beetham, Westmorland, England	Baptized	
Died	12 Dec 1911	Place	Salt Lake City, Salt Lake, Utah, USA	Endowed 12 Jan 1846	NAUVO
				SealPar	
Other Spouse	Abraham E. L. HOAGLAND *FILE*-21987				MRIN: 6917
Married	1847	Place		SealSp	
Other Spouse	John RICH *H-MARR*-31824				MRIN: 6918
Married	24 Nov 1838	Place	, Hancock, Illinois USA	SealSp	
Other Spouse	William SCHWARTZ *FGR*-43721				MRIN: 15314
Married		Place		SealSp	
Wife's father	James TAYLOR *FILE*-23989				MRIN: 9227
Wife's mother	Agnes TAYLOR *FILE*-26787				

Family Group Record- 1198

Husband	John BENBOW *FILE*-2100			
Born	1 Apr 1800	Place Grendon Warren, Herefordshire, England	LDS ordinance dates	Temple
Died	12 May 1874	Place South Cottonwood, Salt Lake, Utah, USA	Baptized Jul 1840	
Buried		Place Murray, Salt Lake, Utah, USA	Endowed 17 Dec 1845	NAUVO
			SealPar	
Married	3 Dec 1851	Place Salt Lake City, Salt Lake, Utah, USA	SealSp	
Other Spouse	Jane HOLMES *FILE*-2101			MRIN: 1197
Married	16 Oct 1826	Place St.Nicholas, Worcshire, England	SealSp 26 Jan 1846	NAUVO
Other Spouse	Agnes TAYLOR *FILE*-16691			MRIN: 15313
Married	1846	Place	SealSp	
Other Spouse	Charlotte SPENCER *FGR*-43722			MRIN: 15315
Married		Place	SealSp	
Other Spouse	Mary DART *FGR*-43723			MRIN: 15316
Married		Place	SealSp	
Husband's father	Thomas BENBOW *FGR*-22608			MRIN: 1199
Husband's mother	Ann JONES *FGR*-22609			

Wife	Rosetta WRIGHT *SEB*-22607			
Born	1 Sep 1819	Place Hartford, Hartford, Connecticut, USA	LDS ordinance dates	Temple
Died	17 Mar 1894	Place	Baptized 8 Sep 1844	
Buried		Place Murray, Salt Lake, Utah, USA	Endowed	
			SealPar	
Other Spouse	Thaddeus KING *FGR*-13301			MRIN: 5667
Married	1 Jan 1838	Place	SealSp	
Other Spouse	William PEACOCK *FGR*-25198			MRIN: 8875
Married	1847	Place	SealSp	
Wife's father	Consider WRIGHT *FGR*-36978			MRIN: 11787
Wife's mother	Phoebe DART *FGR*-36979			

Family Group Record- 15315

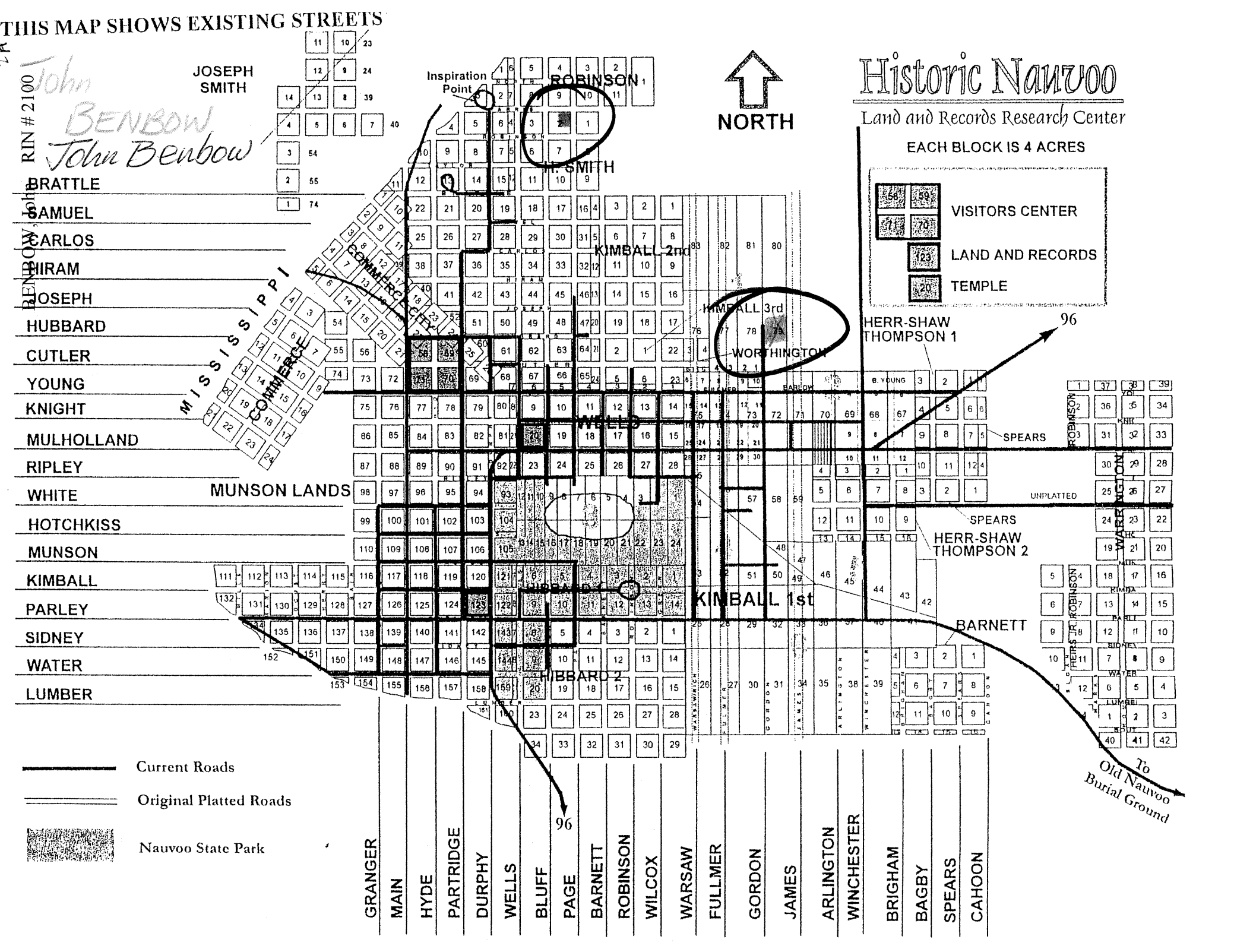
Husband	John BENBOW *FILE*-2100			
			LDS ordinance dates	Temple
Born	1 Apr 1800	Place Grendon Warren, Herefordshire, England	Baptized Jul 1840	
Died	12 May 1874	Place South Cottonwood, Salt Lake, Utah, USA	Endowed 17 Dec 1845	NAUVO
Buried		Place Murray, Salt Lake, Utah, USA	SealPar	
			SealSp	
Married		Place		
Other Spouse	Jane HOLMES *FILE*-2101			MRIN: 1197
Married	16 Oct 1826	Place St.Nicholas, Worcshire, England	SealSp 26 Jan 1846	NAUVO
Other Spouse	Agnes TAYLOR *FILE*-16691			MRIN: 15313
Married	1846	Place	SealSp	
Other Spouse	Rosetta WRIGHT *SEB*-22607			MRIN: 1198
Married	3 Dec 1851	Place Salt Lake City, Salt Lake, Utah, USA	SealSp	
Other Spouse	Mary DART *FGR*-43723			MRIN: 15316
Married		Place	SealSp	
Husband's father	Thomas BENBOW *FGR*-22608			MRIN: 1199
Husband's mother	Ann JONES *FGR*-22609			

Wife	Charlotte SPENCER *FGR*-43722		
		LDS ordinance dates	Temple
		Baptized	
		Endowed	
		SealPar	
Wife's father			
Wife's mother			

Family Group Record- 15316

Husband	John BENBOW *FILE*-2100			
			LDS ordinance dates	Temple
Born	1 Apr 1800	Place Grendon Warren, Herefordshire, England	Baptized Jul 1840	
Died	12 May 1874	Place South Cottonwood, Salt Lake, Utah, USA	Endowed 17 Dec 1845	NAUVO
Buried		Place Murray, Salt Lake, Utah, USA	SealPar	
			SealSp	
Married		Place		MRIN: 1197
Other Spouse	Jane HOLMES *FILE*-2101		SealSp 26 Jan 1846	NAUVO
Married	16 Oct 1826	Place St.Nicholas, Worcshire, England		MRIN: 15313
Other Spouse	Agnes TAYLOR *FILE*-16691		SealSp	
Married	1846	Place		MRIN: 1198
Other Spouse	Rosetta WRIGHT *SEB*-22607		SealSp	
Married	3 Dec 1851	Place Salt Lake City, Salt Lake, Utah, USA		MRIN: 15315
Other Spouse	Charlotte SPENCER *FGR*-43722		SealSp	
Married		Place		MRIN: 1199
Husband's father	Thomas BENBOW *FGR*-22608			
Husband's mother	Ann JONES *FGR*-22609			

Wife	Mary DART *FGR*-43723			
			LDS ordinance dates	Temple
			Baptized	
			Endowed	
			SealPar	
Wife's father				
Wife's mother				


THIS MAP SHOWS EXISTING STREETS
RIN # 2100
BENBOW, John
John Benbow
John Benbow
JOSEPH SMITH
BRATTLE
SAMUEL
CARLOS
HIRAM
JOSEPH
HUBBARD
CUTLER
YOUNG
KNIGHT
MULHOLLAND
RIPLEY
WHITE
HOTCHKISS
MUNSON
KIMBALL
PARLEY
SIDNEY
WATER
LUMBER
Inspiration Point
ROBINSON
H. SMITH
NORTH
Historic Nauvoo
Land and Records Research Center
EACH BLOCK IS 4 ACRES
VISITORS CENTER
LAND AND RECORDS
TEMPLE
KIMBALL 2nd
KIMBALL 3rd
WORTHINGTON
COMMERCE CITY
MISSISSIPPI
COMMERCE
WELLS
MUNSON LANDS
HERR-SHAW THOMPSON 1
HERR-SHAW THOMPSON 2
SPEARS
UNPLATTED
B. YOUNG
KIMBALL 1st
HIBBARD 1
HIBBARD 2
BARNETT
96
To Old Nauvoo Burial Ground
Current Roads
Original Platted Roads
Nauvoo State Park
GRANGER
MAIN
HYDE
PARTRIDGE
DURPHY
WELLS
BLUFF
PAGE
BARNETT
ROBINSON
WILCOX
WARSAW
FULLMER
GORDON
JAMES
ARLINGTON
WINCHESTER
BRIGHAM
BAGBY
SPEARS
CAHOON

John Benbow
X = Tenant

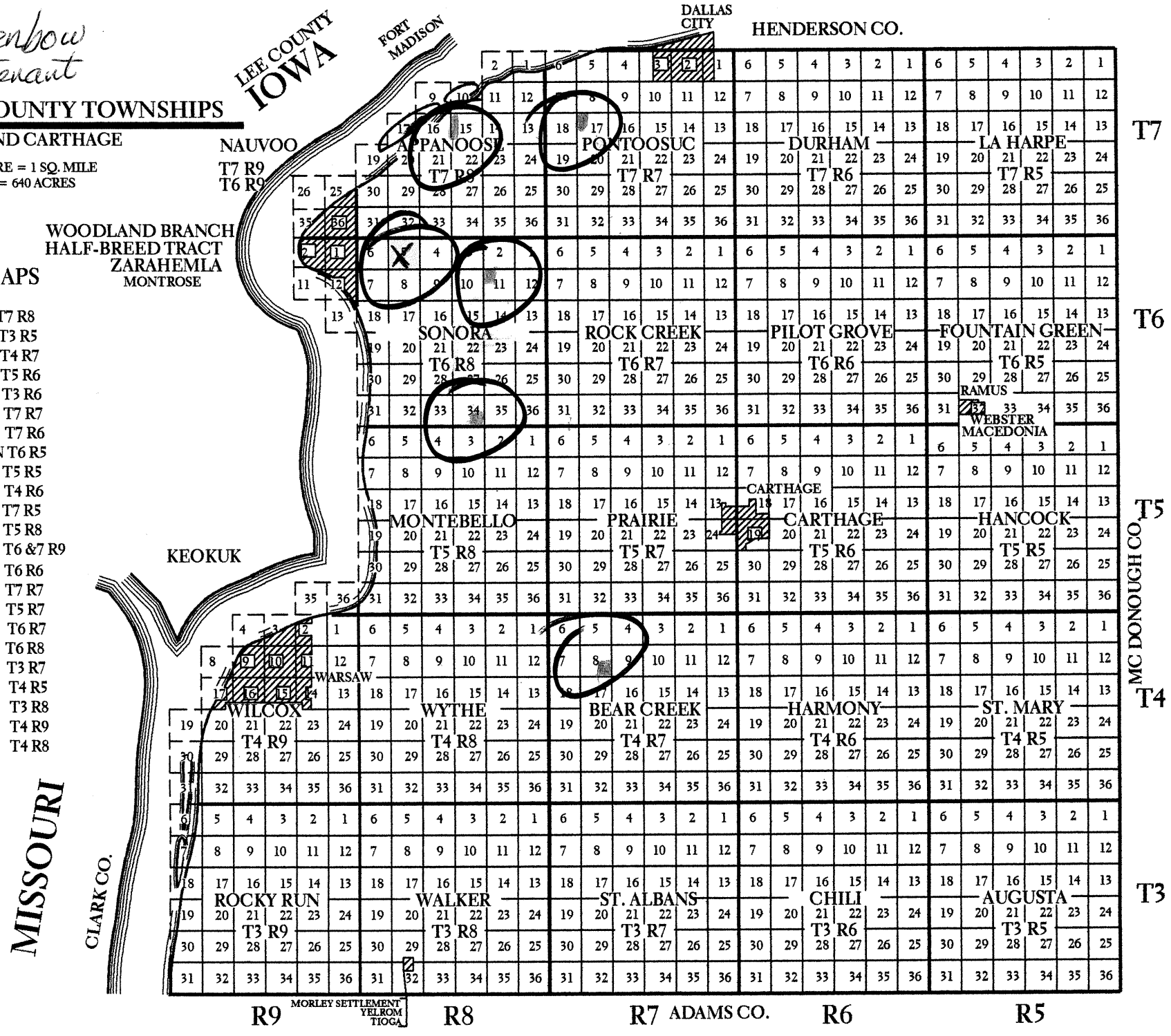
HANCOCK COUNTY TOWNSHIPS

NAUVOO AND CARTHAGE

EACH SQUARE = 1 SQ. MILE
EACH MILE = 640 ACRES

TOWNSHIP MAPS

APPANOOSE	T7 R8
AUGUSTA	T3 R5
BEAR CREEK	T4 R7
CARTHAGE	T5 R6
CHILI	T3 R6
DALLAS CITY	T7 R7
DURHAM	T7 R6
FOUNTAIL GREEN	T6 R5
HANCOCK	T5 R5
HARMONY	T4 R6
LA HARPE	T7 R5
MONTEBELLO	T5 R8
NAUVOO	T6 &7 R9
PILOT GROVE	T6 R6
PONTOOSUC	T7 R7
PRAIRIE	T5 R7
ROCK CREEK	T6 R7
SONORA	T6 R8
ST. ALBANS	T3 R7
ST. MARYS	T4 R5
WALKER	T3 R8
WILCOX	T4 R9
WYTHE	T4 R8



1842 personal property Tax Record Hancock County

1842 Tax Assessors Record, Personal
Property, Hancock County, Pg. 208

John Eagle
- Value of Cattle: $30
- Value of Horses: $115
- Value of Wagons: $50
- Value of Clocks: $5
- Other Property: $50
- Total Personal Property, Hancock County, 1842 Tax Record: $250

Thomas Jenkins
- Value of Cattle: $55
- Value of Horses: $120
- Value of Wagons: $50
- Value of Clocks: $5
- Value of Watches: $10
- Other Property: $150
- Total Personal Property, Hancock County, 1842 Tax Record: $390

Israel Calkins
- Value of Cattle: $20
- Value of Horses: $80
- Other Property: $60
- Total Personal Property, Hancock County, 1842 Tax Record: $160

John Chase
- Value of Cattle: $10
- Value of Horses: $40
- Other Property: $100
- Total Personal Property, Hancock County, 1842 Tax Record: $150

Charles Barnum [Nauvoo Block 60]
- Value of Cattle: $15
- Value of Horses: $50
- Value of Wagons: $50
- Value of Clocks: $5
- Other Property: $20
- Total Personal Property, Hancock County, 1842 Tax Record: $140

* John Benbow [Kimball Block 79]
- Value of Cattle: $150
- Value of Horses: $55
- Value of Wagons: $80
- Value of Watches: $40
- Other Property: $100
- Total Personal Property, Hancock County, 1842 Tax Record: $425

William Barlove [tenant]
- Value of Cattle: $135
- Value of Horses: $35
- Value of Wagons: $20
- Value of Watches: $10

BENBOW, John RIN # 2100

NAUVOO TEMPLE ENDOWMENT REGISTER

(Chronological Listing)

December 17, 1845

Second Company (continued)

Name	Priesthood or sex	Birth Data				Temple Ordinance Dates		Comments and Additional Informat
		Date	Town	County	State	Washing and Anointing	Endowment	
1. Moss, William	h.p.	27 Sep 1796	Barton	Lancashire	England	17 Dec 1845	17 Dec 1845	
2. Moss, Elizabeth	f	30 Jan 1803	St. Johnsbury	Caledonia	Vermont	17 Dec 1845	17 Dec 1845	Elizabeth Cottom in slg record
*3. Benbow, John	h.p.	1 Apr 1800	Grendon/ /Warren	Herefordshire	England	17 Dec 1845	17 Dec 1845	
4. Benbow, Jane	f	12 Jan 1792	Ashburton	Herefordshire	England	17 Dec 1845	17 Dec 1845	Jane Holmes in slg record
5. Abbott, Lewis	h.p.	18 Dec 1795	Wayland	Middlesex	Massachusetts	17 Dec 1845	17 Dec 1845	
6. Abbott, Ann	f	19 Jun 1799	Octon	Middlesex	Massachusetts	17 Dec 1845	17 Dec 1845	Ann March or Marsh in slg
7. Patten, Charles W.	h.p.	4 Nov 1811	Newport	Herkimer	New York	17 Dec 1845	17 Dec 1845	Chas. Wetherby Patten in slg
8. Patten, Peggy	f	11 Dec 1812	Willingburg		Kentucky	17 Dec 1845	17 Dec 1845	Pegg Campbell in slg record
9. Rogers, Noble	sev.	10 Aug 1799	Bethlehem	Rethfield	Connecticut[1]	17 Dec 1845	17 Dec 1845	
10. Rogers, Mary	f	23 Feb 1811	Mohawk	Herkimer	New York[1]	17 Dec 1845	17 Dec 1845	Mary Bates in TIB record
Third Company								
11. Pitt, William	sev.	16 Aug 1813	Dymock	Gloucs.	England	17 Dec 1845	17 Dec 1845	
12. Pitt, Cornelia M.	f	25 Dec 1824[2]	Philadelphia	Philadelphia	Pennsylvania	17 Dec 1845	17 Dec 1845	Cornelia Melvina Divine i
13. Whitehead, James	h.p.	12 Apr 1813	Fulwood	Lancashire	England	17 Dec 1845	17 Dec 1845	
14. Whitehead, Jane	f	20 Jan 1811	Salwick	Lancashire	England	17 Dec 1845	17 Dec 1845	Jane Marshall in slg record

w.a: washing and anointing; slg: sealing; apos: apostle; h.p.: high priest; sev: seventy; eld: elder; f; female; m: male 1: TIB (unverified) 2: slg record gives birth date as 22 Dec 1826.

Beecroft, Joseph
Ordained High Priest: 25 Feb 1870 by E. D. Wooley, Bishop Hunter
Enrolled in H. P. Quorum, SLC: 26 Feb 1870
Source: High Priest Qrm Rec, orgnzd 23 Apr 1848, SLC, Utah, LDS Arc.

Behunin, Isaac
Ordained High Priest: 19 Jan 1845 in Nauvoo
Received into High Priest Quorum: 19 Jan 1845
Source: High Priest Rec, Qrm orgnzd at Nauvoo, 1840, LDS Arc.

Bell, Alfred
Ordained High Priest: 8 Oct 1844 in Nauvoo
Received into High Priest Quorum: 8 Oct 1844
Source: High Priest Rec, Qrm orgnzd at Nauvoo, 1840, LDS Arc.
Birth: 16 Aug 1794 [1796]; Roan County, North Carolina
Parents: William and Sarah
Ordained High Priest: in Nauvoo by George Miller
Source: High Priest Qrm Rec, orgnzd 23 Apr 1848, SLC, Utah, LDS Arc.

Bell, Joseph
Ordained High Priest: 27 May 1870 E. D. Wooley, L. W. Richards
Enrolled in H. P. Quorum, SLC: 27 May 1870
Source: High Priest Qrm Rec, orgnzd 23 Apr 1848, SLC, Utah, LDS Arc.

Bell, Nathaniel
Birth: Feb 1803; Churchtown, Ireland
Parents: Edward and Margarett Doff
Ordained High Priest: 1 Jun 1856
Enrolled in H. P. Quorum, SLC: 6 Oct 1856
Source: High Priest Qrm Rec, orgnzd 23 Apr 1848, SLC, Utah, LDS Arc.

Bell, William
Ordained High Priest: Dec 1869 by D. Fullmer, E. D. Wooley
Enrolled in H. P. Quorum, SLC: Dec 1869
Source: High Priest Qrm Rec, orgnzd 23 Apr 1848, SLC, Utah, LDS Arc.

Benbow, John
Received into High Priest Quorum: 25 Feb 1844
Source: High Priest Rec, Qrm orgnzd at Nauvoo, 1840, LDS Arc.
Birth: 1 Apr 1800; Herefordshire, England
Parents: Thomas and Ann Jones
Ordained High Priest: by Hyrum Smith
Enrolled in H. P. Quorum, SLC: 29 Mar 1854
Source: High Priest Qrm Rec, orgnzd 23 Apr 1848, SLC, Utah, LDS Arc.

Benjamin, Nahum
Source: High Priest Rec, Qrm orgnzd at Nauvoo, 1840, LDS Arc.

Bennett, William J.
Date Received License: 17 Jun 1845
Source: High Priest Rec, Nauvoo, LDS Arc, pg. 2.

|s0 **Benbow, John** Male # Print Date: 10-4-88
Reference: Nauvoo Temple Endowment Register 1845-46
Book of Patriarchal Blessings Index (Pat Bless)
Volume: 4 Page: 226
Nauvoo: Early Mormon...Series, 1839-1846. Platt, Lyman. 1980
History Of The Church. Smith, Joseph
Volume: 4 Page: 15, 138, 139, 131, 188, 150
Volume: 5 Page: 12
Volume: 7 Page: 474
Utah Federal Census 1851
Nauvoo Federal Census 1842
Illinois, Nauvoo, Property Transactions; 1842
Family Group Sheet-Self
Nauvoo Social History Project. Smith, James
International Genealogical Index
Joseph Smith and the Restoration by Ivan J. Barrett

|s1 **Birth-Data**
Birth-Date: 04/01/1800
Reference: Family Group Sheet-Self
Nauvoo Temple Endowment Register 1845-46

Birth-Place: Grendon Warren, Herefordshire, ENG
Reference: Family Group Sheet-Self
Nauvoo Temple Endowment Register 1845-46

|s2 **Parents-Data**
Father's-Name: Benbow, Thomas
Reference: Family Group Sheet-Self

Mother's-Name: Jones, Ann
Reference: Family Group Sheet-Self

|s3 **Marriage-Number: 1**
Spouse's-Name: Holmes, Jane
Reference: Family Group Sheet-Self
Nauvoo Temple Endowment Register 1845-46

|s3 **Marriage-Number: 2**
Spouse's-Name: Taylor, Agnes
Reference: Family Group Sheet-Self

|s3 **Marriage-Number: 3**
Spouse's-Name: Wright, Rosetta
Reference: Family Group Sheet-Self

Marriage-Date: 12/03/1851
Reference: Family Group Sheet-Self

Marriage-Place: Salt Lake City, Salt Lake, UT, USA
Reference: Family Group Sheet-Self

Family-Reference for Children: Family Group Sheet-Self

Child-Number: 1
Benbow, Isabella Markham
Date: 10/28/1852
Place: South Cottonwood, Salt Lake, UT, USA

Child-Number: 2
Benbow, John
Date: 1859
Place: South Cottonwood, Salt Lake, UT, USA

Child-Number: 3
Benbow, Son (twin)
Place: South Cottonwood, Salt Lake, UT, USA

Child-Number: 4
Benbow, Daughter (twin)
Place: South Cottonwood, Salt Lake, UT, USA

|s3 **Marriage-Number: 4**
Spouse's-Name: Holmes, Elizabeth
Reference: Family Group Sheet-Self

|s3 **Marriage-Number: 5**
Spouse's-Name: Spencer, Charlotte
Reference: Family Group Sheet-Self

|s3 **Marriage-Number: 6**
Spouse's-Name: Dart, Mary
Reference: Family Group Sheet-Self

|s6 **Death-Data**
Death-Date: 05/12/1874
Reference: Family Group Sheet-Self

Death-Place: South Cottonwood, Salt Lake, UT, USA
Reference: Family Group Sheet-Self

Burial-Data
Burial-Place: Murray, Salt Lake, UT, USA
Reference: Family Group Sheet-Self

|s11 **Vocation Data**
Farmer; Herefordshire, ENG
Reference: History of the Church. Smith, Joseph

|s7 **Church-Ordinance-Data:**
Baptism
Date: 07/00/1840
Place: Herefordshire, ENG
Officiator: Woodruff, Wilford

Reference: History Of The Church. Smith, Joseph

Baptism
Date: 03/06/1840
Reference: Family Group Sheet-Self

Elder
Reference: History Of The Church. Smith, Joseph

High Priest
Date: 02/02/1842
Place: Nauvoo, Hancock, Illinois, USA
Officiator: Smith, Hyrum
Reference: Nauvoo Temple Endowment Register 1845-46
History of the Church. Smith, Joseph

Patriarchal-Blessing
Date: 02/02/1842
Reference: Book of Patriarchal Blessings Index (Pat Bless)

|s8 Temple-Ordinance-Data:
Endowment
Temple: Nauvoo, Hancock County, Illinois
Date: 12/17/1845
Reference: Nauvoo Temple Endowment Register 1845-46
Family Group Sheet-Self

Sealing to Spouse
Temple: Endowment House in Salt Lake City
Date: 09/18/1856
Reference: Family Group Sheet-Self

|s12 Comments: # 1
1. Witnesses to John's and Rosetta's sealing were John Taylor and John D. Lee.
John and Rosetta had seven other children born dead or died soon after birth.
Reference: Family Group Sheet-Self

2. John was on a committee to sell houses, farms and lots in Nauvoo - 1845.
Joseph Smith dined with John on May 18, 1842.
John was clerk of Stanley Hill, Castle Froome, Herefordshire, England - June 21, 1840.
John was given change of church at Froomes Hill - June 21, 1840.
John aids financially with 250 pounds for the publication of 1st hymnal in England and Book of Mormon.
Reference: History Of The Church. Smith, Joseph

3. John was a member of the Nauvoo 3rd Ward.
Reference: Nauvoo: Early Mormon...Series, 1839-1846. Platt, Lyman. 1980

4. John was a member of the United Brethren.
Wilford Woodruff stayed at John's home.
Reference: Joseph Smith and the Restoration by Ivan J. Barrett

Vol. 2 Early Mormon Record

SURNAME	GIVEN NAME	REF	ORGIN	PAGE
THOMPSON	EDWARD W.	LDS	3RD WARD	028
HOYLE	WILLIAM	LDS	3RD WARD	028
HOYLE	SARAH	LDS	3RD WARD	028
HOYLE	LUCINDA E.	LDS	3RD WARD	028
HOYLE	LOUISA J.	LDS	3RD WARD	028
HOYLE	MALINDA A	LDS	3RD WARD	028
HOYLE	HIRAM S.	LDS	3RD WARD	028
PHIPPEN	ISAAC	LDS	3RD WARD	028
PHIPPEN	ADDAH	LDS	3RD WARD	028
PHIPPEN	JOSEPH F.	LDS	3RD WARD	028
PHIPPEN	ESTHER P.	LDS	3RD WARD	028
PHIPPEN	JAMES W.	LDS	3RD WARD	028
PHIPPEN	ISAAC C.	LDS	3RD WARD	028
PHIPPEN	ASA S.	LDS	3RD WARD	028
PHIPPEN	SYLVESTER	LDS	3RD WARD	028
BRACE	TRUMAN	LDS	3RD WARD	028
BRACE	JEMIMA	LDS	3RD WARD	028
HUNTSMAN	ELIZABETH	LDS	3RD WARD	028
HUNTSMAN	PETER	LDS	3RD WARD	028
HUNTSMAN	JOSIER	LDS	3RD WARD	028
HUNTSMAN	ALFORD	LDS	3RD WARD	029
HUNTSMAN	LEVI	LDS	3RD WARD	029
HUNTSMAN	CAROLINA	LDS	3RD WARD	029
HUNTSMAN	MARGARET	LDS	3RD WARD	029
BURGESS	WILLIAM	LDS	3RD WARD	029
BURGESS	VIRLATEY	LDS	3RD WARD	029
BENNET	HANNAH	LDS	3RD WARD	029
BURGESS	HANNAH	LDS	3RD WARD	029
BURGESS	FREDERICK	LDS	3RD WARD	029
BURGESS	PHILLIP	LDS	3RD WARD	029
BURGESS	MELANKON	LDS	3RD WARD	029
BURGESS	VIRLATEY	LDS	3RD WARD	029
HILL	JAMES	LDS	3RD WARD	029
HILL	MARY	LDS	3RD WARD	029
HILL	MARY ANN	LDS	3RD WARD	029
HILL	JOHN	LDS	3RD WARD	029
HOMES	ROBERT	LDS	3RD WARD	029
HOMES	ELIZABETH	LDS	3RD WARD	029
OKEY	EDWARD	LDS	3RD WARD	029
OKEY	ELIZA	LDS	3RD WARD	029
* BENBOW	JOHN	LDS	3RD WARD	029
BENBOW	JANE	LDS	3RD WARD	029
BENBOW	THOMAS	LDS	3RD WARD	029
BENBOW	ELLEN	LDS	3RD WARD	029
HOMES	SARAH	LDS	3RD WARD	029
HOMES	MARYAN	LDS	3RD WARD	029
BENBOW	WILLIAM	LDS	3RD WARD	029
BENBOW	ANNE	LDS	3RD WARD	029

sion from Kirtland Ohio, and she was found at Far West, Mo. suffering the disgraceful insults of a Missouri mob, and there being like many others, deprived of her husband and also her property, under Gov. Boggs' (hell born) exterminating order, and Gen. Clark's administration: alone, with her four daughters and a little son, she was compelled to make her pasport, a distance of 200 miles in the month of January, 1839, by waggon, lodging in the same by night. The deprivations and sufferings of that journey, laid the foundation of that fatal disease (the inflamatory rheumatism,) which after suffering the severest pains for the of space two years and more it terminated her natural life, and the least that can be said of this saint; she was a constant affectionate, and faithful companion, a mother—a watchful follower of Christ—inflexable in every duty, and finally was perfected in suffering and died a martyr to the religion of our Lord Jesus Christ, and I believe will have a part in the first resurrection.

Believe me, dear brother,
your very affectionate friend
and brother in the Lord,
JOHN P. GREENE.

LIST OF AGENTS
FOR THE
TIMES & SEASONS.

ILLINOIS.

City of Springfield, I. H. Bishop.
City of Quincy, S. B. Stoddard.
Victoria, Knox co. John Gaylord.
Mt. Pulaski, Logan co. Jabez Capps.
Pleasant Vale, Pike co. Wm. Draper, jr.
Pittsfield, Pike co. Harlow Redfield.

PENNSYLVANIA.

City of Philadelphia, Joseph H. Newton.
" " Erastus Snow,
Centerville, Crawford co. Stephen Post.

NEW YORK.

City of New York, George J. Adams.
City of Albany, Albert Brown.
West Leyden, Lewis co. J. L. Robinson.

MASSACHUSETTS.

Georgetown, Essex co. Nathaniel Holmes.

NEW HAMPSHIRE.

Gilsum, Chilon Mack. P. M.
Lisbon, Grafton co. Zadock Parker.

TENNESSEE

Whitleyville, Jackson co. T. K. Witcher.

KENTUCKY.

Centre Point, Monroe co. Wm. Dixon.

OHIO.

Kirtland, Lake co. Almon Babbit.
Dayton, W. W. Phelps.
Wap. Milton, Dr. Harvey Tate.
Andover, Ashtabula co. James M. Adams.
Livonia Wayne co. Mich. Rufus Beach.

INDIANA.

Pleasant Garden, Dr. Knight.

LOUISANA.

City of New Orleans. E. G. Terrill.

ENGLAND.

City of Manchester, P. P. Pratt.
City of Preston, J. P. Fielding
City of London. H. C. Kimball.
" " W. Woodruff.
" " G. A. Smith.

ISLE OF MAN.

Douglass, John Taylor.

SCOTLAND.

City of Edinburgh, Orson Pratt.

TRAVELING AGENTS.

John E. Page.	Orson Hyde,
Daniel Tyler,	Wm. O. Clark,
Z Coultrin.	John Cairn,
Lorenzo Barnes,	Joseph Ball,
Benj. Winchester.	Samuel Parker,
Daniel Shearer,	Robert P. Crawford,
Henry Lumereaux,	James Standing,
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Charles Thompson,	Ben. Johnson,
A. L. Lamereaux,	Simon Bennett,
Samuel Bent,	G. W. Harris.
Amasa Lyman,	David Evens
Daniel S Thomas,	Jesse Turpin.

LAW NOTICE.

SAMPSON and PERKINS, Attorneys and Counsellors at Law, Carthage, Hancock county, Ill.

December 1, 1840.—15-tf.

Horse Bills,
HAND-BILLS, CIRCULARS,
ETC. ETC. ETC.
EXECUTED WITH NEATNESS AND DISPATCH AT THE
OFFICE OF THE
TIMES AND SEASONS,
Water street one square west of Messrs. Law's Store. Feb. 15. 1841.

The Times and Seasons,

Is printed and published about the first and fifteenth of every month on the corner of Water and Bain Streets,

NAUVOO, HANCOCK COUNTY, ILLINOIS, BY

D. C. Smith,

EDITOR AND PROPRIETOR.

TERMS.—TWO DOLLARS per annum, payable in all cases in advance. Any person procuring **five new** subscribers, and forwarding us 10 dollars current money, shall receive **one** volume gratis. Letters on business must be addressed to the Editor and POST PAID.

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 9.] CITY OF NAUVOO, ILLINOIS, MARCH 1, 1841. [Whole No. 21.

THEOLOGICAL.

[ORIGINAL.]

ELDER WOODRUFF'S LETTER
[Concluded.]

During my stay in the Potteries, there were 40 added to the church by baptism and many new doors opening; and in the midst of the prosperity of the work, as I arose to speak before a large congregation in Honly, on the 1st day of March, the Lord manifested unto me that it would be the last time I should warn that people for many days, and as I arose and informed the people it would be the last time they would hear my voice for many days, they marveled, for they expected, as well as myself, when I entered the house, that I should spend months in there midst; but the ways and thoughts of God are not like our ways and thoughts in every respect. On the day following Elder Turley returned from Birmingham, we counciled together thinking it best for me to go to Birminham and try to open doors and establish the work in that city, and leave the Potteries in the hands of Elder Turley; but beleiving it to be my privilege and duty to know the will of the Lord upon the subject, therefore, I asked my Heavenly Father in the name of Jesus Christ to teach me his will in this thing, and as I asked, the Lord gave, and showed me that it was his will that I should go immediately to the south of England. I conversed with brother William Benbow upon this subject, who had lived in Herefordshire and had friends still residing there, and much wished me to visit that region of country, and generously proffered to accompany me to his brother's house and pay my fare, which I readily accepted; and on the 4th of March we left the Potteries and traveled 80 miles together, and in the evening arrived at the house of Mr. John Benbow, at Frooms Hill, Castle Froom, Herefordshire. I would here remark, that as you have already published a letter from me, giving a brief sketch of some of my labor there, and we have also published in the Millenial Star, something of a history of the same, which, perhaps you may have obtained before this, that I shall speak of some things which occured during this mission which has not appeared in my other communications.

Mr. John Benbow kindly entertained me for the night, during which time I spent several hours in laying before him an account of the origin, rise, and progress of the Church of Jesus Christ, of Latter Day Saints, and like good old Cornelias the Spirit of God was upon him, and he received my testimony with all his heart, and opened his doors for preaching, and on the evening following. (the 5th of March,) for the first time I preached the fulness of the gospel to a small congregation in that place, who manifested much interest in what they heard, and desired to inquire further into these things; on the evening following I met a still larger number at Mr. Benbows and preached unto them the first principles of the gospel, viz: faith in Christ, repentance and baptism for the remission of sins, and the gift of the holy ghost by the laying on of hands, after which I administered the ordinance of baptism unto six persons including Mr. and Mrs. Benbow, four of the six were preachers of an order called the United Brethren. On inquiry I found that the United Brethren were a people who had formely belonged to the body of the Primitive Methodist, but had seperated themselves from that body and choosen the name of United Brethren, they had from forty to fifty preachers, and about the same number of established places of preaching, including one or two chappels licensed according to law.—Mr. Thomas Kington was the superintendent of the Church of United Brethren, whose members numbered about 400 in all, divided into small branches, and scattered over an extent of country from 20 to 30 miles. This people universally felt willing to hear a matter before they condemned it, they opened their doors for me to

Vol. 2 p. 327

preach, and searched the scriptures daily to see if the things which I taught were true, and on finding that the word and spirit agreed and bore record of the truth of the fulness of the everlasting gospel, they embraced it with all their hearts, which has brought great joy to many souls in that region.

On Saturday the 7th, I spent the day in prepareing a pool for baptizing, for I saw their was much to be done. On Sunday the 8th, I preached at Bro. Benbows before a large congregation, and baptized seven, four were preachers, I confirmed 13 and broke bread unto them: the power of God was with me and we had an interesting time. On the 9th I preached at Standly Hill and baptized 7, two were preachers. On the 10th, I preached again at Br. Benbows, and baptized twelve, three were preachers; next morning Br. William Benbow parted with us and returned home, after having the happy privilege of seeing his brother John Benbow, and all his household, consisting of ten persons, two of whom were his own mother and son, baptized into the new and everlasting covenant, making 32 persons, 13 of whom were Methodist preachers of the United Brethren, which were baptized during the first five days, after my arrival in Herefordshire; and the report of these things flew through all parts of the country like electricity, and the whole country was stired up to inquire into these matters. The church Minister of Frooms Hill, or Bishop Froom, called upon the constable of that Parish to take me up, but he called upon the wrong man, for as soon as he saw me he received my testimony and I babtized him: next one of the church *Clerks* attended one of my meetings to see what I was doing, and likewise he received my testimony, and when meeting was closed he said he would soon be baptized: thus mightily grew the word of God and prevailed. The church Ministers in that region held a council, I was informed, to see what measures they could adopt to stop the work; but I was licensed to preach in any part of the English government, and the law tolerated all Protestant religion, and the Old and New Testament supported our principles in every sense of the word, therefore there was no steps taken against it except to warn the people not to hear. I would here say, Herefordshire as well as the surrounding country is a farming country altogether, and I can say as pleasent and healthy as any part of England I have visited. Hereford, Glocester, and Worcester are large towns being the capitol of those *Shires*, yet the country being given to farming, it is not so densly populated as many other parts of England, yet the report of a work like the fulness of the gospel would spread far more rapid in such a country than in a dense city, which was the case in Herefordshire and all the surrounding country; in fine I never had seen such a work before, and the like had not been known in the last days, it was not the work of man but the work of God, the power of God was among the people, and his spirit was like a rushing mighty wind in our midst from time to time, untill multitudes were stired up to inquire into these things. If any one asks why these things are so, I answer because the Lord is about to make a short work in England, and not only in England, but upon the face of the whole earth, for the wickedness of the earth is great, and the cry of the widow, the orphan, and the poor, and oppressed, are entering into the ears of the Lord of Sabaoth, who is about to call down his indignation upon the heads of the Gentile world. But to return to my subject, I would say that I continued daily to preach and to baptize. On the 15th, (Sunday) I preached at Brother Benbows and confirmed 22; and in the evening I preached to about 800, notwithstanding it was entirely a country place, 10 offered themselves for baptism, but had to go home without receiving the ordiance that night, in consequence of the excitement and crowd of the throng. I sent for Mr. Thomas Kington, the superintendent of the United Brethren, as I wished an interview with him, which I was agreeably favored with on the 17th: Mr. Kington, as an humble man of God, heard my sayings and testimony with candor, we parted with good feelings and he made it a subject of prayer, and he returned to me again on the 21st in company with Mrs. Kington, and I baptized them both, and all their household straightway; and the enquiry and excitement continued to increase far and near. On the 24th, a preacher called upon me to inquire into these things, I spoke unto him the word of God, he received my testimony and requested baptism at my hands; just as I got ready to go to the pool, three preachers rode up to the house in a charriot or vehicle, they had never heard a word from my mouth, only had heard the sound thereof, and had now come more than twenty miles to see me and inquire into these things for themselves. I invited them into a room; notwithstanding they were strangers I stood up before them and boldly preached unto them Jesus Christ, and testified unto them of the Book of Mormon, and the Bible, and the great work of God in these last days, and the power of God rested upon us, and we all bowed down and prayed and gave glory to God: we then rose up and the chariot stood still until we all went down into the water at the same hour, and I baptized all four of them, (being preachers.) I laid my hands upon them that they might receive the Holy Ghost, and they went their way rejoicing. I then walked three miles to another pool and baptized five others the same day. On Sunday the 22th, I preached three times at Frooms Hill, baptized thirteen, confirmed thirty five, broke bread unto eighty saints, had the Spirit of God and a good time, and felt that I needed strength of body and mind, much of the grace of God, and humility. I arose next morning and baptized five preachers and four members, making nine in all. I then immediately walked to the town of Ledbury, distance six miles; it was the first time I had visited this town: I had not been in town an hour before many flocked around me to see me and give me the hand of fellowship, though strangers unto me. The Baptist minister opened his chappel for me to preach in, and he went into the pulpit with me and opened the meeting by reading the 35 chap. of Isaiah and praying mightily for me; I then arose and preached to a large and attentive audience and when I closed thirteen offered themselves for baptism, notwithstanding it was the first meeting we had held in the town, which made twenty two persons during the day, 9 of of whom where preachers, however, I did not baptize the last 13 named until the next morning.—These preachers of whom I speak, were mostly United Brethren, who, on hearing the report of these things assembled together at the place of my meeting for the purpose of investigating our doctrine and to recieve it if true. By this time doors were open upon every hand, many more than I could possibly fill; and I frequently was called upon to go to pools three or four times in a day to baptize those who received my testimony and believed the gospel.

On the 2nd of April, I visited Leigh, Gloucestershire, and preached twice and baptized 9. On the 3d I preached for the first time in the Gadfield Elm Chapel, Worcestershire, to a large congregation, when I closed 11 offered themselves for baptism whom I baptized next morning. I would here remark that in all my labors in this part of the vineyard, first and last, there has not been the first person to arise and oppose me before the public at any of my meetings, although there has been instances where persons have come for that purpose, but yet there has been rabbles, or mobs of the baser sort, who have attended my meetings from time to time, and in some instances disturbed the public. While in the midst of my labors I received a letter from Elder Taylor at Liverpool, informing me that five of the Twelve had just arrived from N. Y. viz: Elders B. Young, H. C. Kimball, P. P. and O. Pratt. and G. A. Smith, and also Elder Hadlock, and they wished me to meet them in council at Preston. I received this letter on the evening of the 9th, as I was going to fill an appointment in a place which I had not before visited, called Howcross, when I arrived at the place, I found a vast assembly of people, the house, yard, and street was thronged, and among the number a mob was collected, determined to break up the meeting; however, I arose and preached the gospel unto the people, many of whom could hear notwithstanding their was much confusion created by the mob, and when I closed a number wished to be baptized, and I told these who made the request, that notwithstanding the desperation of the mob if they had faith enough to be baptized, I had faith enough to administer the ordinance un-

Vol 2 p. 328-329

to them; and we repaired to the pool, which was surrounded by the mob armed with stones, I walked into the water with my mind stayed on God and baptized five persons while they were pelting my body with stones, one of which hit me on the head and came very near knocking me down, however I received no lasting injury. I complied with the request of my brethren, and left this field of labor for a season to meet with my brethren the Twelve at Preston. When I left Herefordshire, I had labored one month and five days, had baptized more than forty preachers, and about 120 members, making 160 in all, and more than 30 established places of preaching, licensed according to law, which opened a wide field for the spread of the work in that country. I was absent from this field of labor ten days, during which time I sat in conference and council with the Twelve, and church in general, on the 14th, 15th, and 16th of April, it being the first council and general conference we had ever held in a foreign nation, at which time their was 1671 saints, 34 elders, 52 priests, 38 teachers, and 8 deacons represented. After attending this conference, I continued my labors in Herefordshire and surrounding country in company with Elders Young and Richards; Elder Young labored with us about one month, during which time many were baptized, confirmed, and numbers ordained to preach the gospel; and while the saints were much edified and their hearts made glad with the teachings and instruction of Elder Young, I also obtained much benefit myself by enjoying his society, siting under his instructions and sharing in his councils. Elder Richards continued his labors with me about two months and the Lord constantly blessed our labors, and before we left to attend the Manchester conference which was held in July, we organized the churches and formed them into two conferences called the Bran Green, and Gadfield Elm conference in Worcestershire, and the Frooms Hill conference in Herefordshire.—These two conferences consisted of 33 churches, 534 members, 75 officers, viz: 10 elders 52 priests, and 13 teachers: and these all embraced the work in this field of labor, in less than four months after they first heard of it.

I received much benefit from the council which Elder Richards gave, in the organizing of the churches in that region, and it was manifest that he had passed through an important school of experience during the three years of his travels in England. The minutes of these conferences are published in the 7th No. of the Millennial Star. We left that field of labor again for a season, to attend the general conference at Manchester on the 6th of July, at which time we heard 71 churches and conferences represented, containing 2513 members, 56 elders, 126 priests, 61 teachers, 13 deacons, making an increase since April 15th, of 840 members, including 22 elders, 74 priets, 23 teachers, and 5 deacons.—From this conference we designed to go forth and open other new places, and while numbers of our brethren went into new places in different parts of Europe, Elders Kimball, G. A. Smith, and myself concluded to visit London, and we took our departure from Manchester for that purpose: we spent about a month on the way, visiting the churches in Herefordshire and other places on our route, we baptized and confirmed about 125 during this time, and arrived in London on the 18th of Aug. we shall forward you an account of our mission and ministry in that city in a communication hereafter. I will just remark however, that we spent 23 days together in that city, which was as profitable a school to me as any I have met with in my travels. I left Elders Kimball and Smith in London and returned to Herefordshire, to attend two conferences in that region, and again meet my brethren at the general conference in Manchester. I attended the Bran Green, and Gadfield Elm conference in Worcestershire on the 14th of Sept. Also the Frooms Hill conference, in Herefordshire on the 21st Sept., and heard 70 churches represented containing 1007 members, and 113 officers, viz: 19 elders, 78 priests, 15 teachers, and 1 deacon, all of whom have embraced the fulness of the everlasting gospel in less than seven months in that part of the vineyard or field which I opened, commencing on the 5th day of last March at Bro. John Benbows at Frooms Hill, Herefordshire; and I would here say, that never at any time hath the work been as prosperous as at the present day in that region, and was it not for continuing this communication to great a length, I could speak of many circumstances that would be interesting to your readers. Notwithstanding the church ministers are alarmed in that region and using every exertion against the work, for numbers of the church clerks and musicians and many members have been baptized, and the Lord is truly making a short work in that region, and in some instances the spirit of mob is manifest.

On the 16th Sept. I met at the house of Elder Kington in Dymock, near Ledbury for the purpose of holding a prayer meeting, and as the saints began to assemble, the beat of pails, kettles, pans, and sticks were heard through the streets, and soon a mob of 50 or a 100 assembled and parraded rank and file before the house where we were met, we closed our window shutters and doors in the room where we were, and I opened meeting by singing and prayer, and as soon as I commenced, they armed themselves with stones, brick-bats, eggs, and every thing they could lay their hands upon, and began to throw them upon the house like a shower of hail for nearly an hour, they dashed in the windows, scatered stones, brick and glass through the rooms, broke the tile on the roof, and continued to commit such depridations until I closed the meeting, and we considered it wisdom to make a begining to try what virtue there was in english laws, which are very strict against such proceedings. We considered this our duty in order to leave the people without excuse, therefore I proposed to accompany some of my brethren into the midst of the mob that we might see who they were, that there might be sufficent testimony against them; but my brethren would not permit me in consequence of the shower of stones, however some of the brethren went themselves and took the names of the leaders and returned into the house amid a shower of stones and brick-bats, though without injury; the saints soon went home, the mob dispersed, we cleared the house of stones, brick-bats, and glass, and lay down and had a good night's rest.—'Their has about 40 emigrated to America from Herefordshire, mostly thro.' the generosity of Elder John Benbow, who has used every exertion to assist in building up the kingdom of God; my prayer is that the blessing of God may rest upon him and his household, and those that accompanied him from this land, and all saints.

I left Herefordshire on the 26th of Sept. for Manchester; and again met with Elders Kimball, and Smith at Staffordshire Potterics, we held several meetings with the saints there and baptized 14 and returned to Manchester and held a general conference on the 6th of Oct. & heard 26 churches and conferences represented containing 3616 members, and 402 officers, viz: 81 elders 211 priests 84 teachers, and 26 deacons, making an increase since 6th July of 1349 saints.

I am expecting to return to London to spend the winter in that city in company with Elders Kimball, Smith and others if the Lord will: I shall visit the churces in Herefordshire on my return. You will hear from me from time to time, and we shall endeavor to give you an account of things and matters with us as time passes along. I never was more sensible than at the present time that what we do we have got to do quickly, for soon night cometh when no man can work, and we shall be under the necesity of entering into our closetts and shuting the door that we may be hid while the indignation of the Lord passeth by, may the Lord prepare his saints for this, and every other event which awaiteth this generation.

W. WOODRUFF.

FRIENDLY CAUTION—*Mormonism!*—From the Manx Liberal, (a paper published in the City of Douglass, Isle of Manx,) of Oct. 31st, 1840.

TO THE EDITOR OF THE MANX LIBERAL—

Sir,

I feel rather surprised and chagrined that that modern delusion, *viz:* "Mormonism," should have made such rapid strides in this town, hitherto considered exempt from the many systems of irreligious creeds which abound in England, America, and elsewhere. I had thought that the powerful and argumentative addresses of the dissenting ministers would have checked such a gross piece of imposition in its infancy, and thus prevented the great mass of our towns people from becoming the dupes of designing knaves, "and being led away by every wind

Vol 2 Pg 330-331

Vol 10

arrange his affairs and prepare himself to preach the gospel in Great Britain, with his associates, the Twelve, the following year. With great promptness he set about preparing the Saints on Fox Islands to gather to Missouri. About one hundred people had embraced the gospel, chiefly through his labors, upon the islands. About fifty of these now prepared to gather with him to Missouri. Brother *Nathaniel Thomas* sold his property and had considerable money. To assist his brethren and sisters, Brother Thomas loaned them about $2,000, which was placed in the hands of Elder Woodruff for their benefit. With this he purchased ten new wagons, ten sets of harness and twenty horses. After making these preparations, he preceded the emigrating Saints to Scarborough, Maine, to prepare his own family for the journey. The company was counseled by President Woodruff to start by September 1st, but they failed to do so, and did not leave until the early part of October. In consequence of this late start the journey proved a very hard one.

October 13, 1838, while crossing the Green Mountains, Elder Woodruff was taken very sick. A little later, his wife was stricken and came nigh to the gates of death. Both, however, were restored to health by the power of the Almighty. Respecting this new expeience of migration, Elder Woodruff wrote the following:

In the afternoon of October 9th, we took leave of Father Carter and family in Scarborough and started upon our journey of two thousand miles at this late season of the year, taking my wife with a suckling babe at her breast with me to lead a company of fifty-three souls for their journey from Maine to Illinois to spend nearly three months in traveling in wagons through rain, mud, snow, and frost.

Upon arriving in Rochester, Illinois, December 19, 1838, he learned of the persecutions and unsettled condition of affairs in Missouri and concluded to stop in that place the rest of the winter. In the spring of 1839 he removed his family to Quincy, Illinois, and from this point accompanied the Twelve to Far West, where he was ordained with Elder *George A. Smith* to the Apostleship April 26, 1839, on the Temple site, by *Brigham Young*, assisted by other members of the Twelve. After returning from Missouri, he moved his family to Montrose, Iowa, where he was severely attacked with chills and fever. While still sick he started August 8, 1839, on his mission to England, leaving his wife also sick, and like all the families of the Twelve, in destitute circumstances, so far as temporal necessities were concerned. To New York he traveled in private conveyance, by stage, on foot and as best he could. In company with Elders John Taylor and Theodore Turley he arrived in Liverpool, England, January 11, 1840, having been five months on the journey. He was assigned to labor in the Staffordshire Potteries, where he was successful. The following March the spirit of the Lord prompted him to go south. He had plenty to do where he was, but he heard the voice of the spirit and obeyed. He went to Worcestershire where he met Mr. John

Benbow, a wealthy farmer, who told him that in that vicinity there were about six hundred people, including forty-five ministers, who had dissolved themselves from the Wesleyan Methodists for the purpose of independent research after truth. They owned several houses of worship, and styled themselves "The United Brethren."

Elder Woodruff commenced at once to lay before these people the truth as God had revealed it to the Prophet Joseph Smith, bearing witness as an Apostle of the Lord to the ministry of angels, and the complete restoration of the ancient gospel in these last days. The ministry of Elder Woodruff was not attended with the eloquence of speech, nor the well skilled argument which attended the labors of some men, but there was an earnestness in his talk and movement, and an honest straightforward, God-like simplicity in his plain statement of truth, accompanied by the influence of the Holy Spirit, which carried early conviction to the hearts of all who were honestly seeking after truth. Through eight months' labor, chiefly by Elder Woodruff in Herefordshire, Worcestershire, and Gloucestershire, eighteen hundred people were brought into the Church. This included the six hundred United Brethren, all but one. Two large conferences were organized. In August 1840 he accompanied Elders Heber C. Kimball and George A. Smith to London, where they introduced the gospel under very difficult circumstances. The first convert in London was baptized August 31, 1840. Elder Woodruff remained in London but a short time when he returned to Herefordshire and Staffordshire, strengthening the Saints. From thence he attended conference in Manchester, and labored most of the following winter in London, visiting also several other parts of the country. After a very prosperous mission, he returned to America, arriving in New York May 20, 1841. Again he met his wife at Scarborough, Maine, after two years' absence. A month later they returned to Nauvoo, where they were heartily welcomed home by the Prophet Joseph Smith. Brother Woodruff became a member of the city council of Nauvoo, and served the interests of that city with energy and efficiency. In February 1842 he became the business manager of the *Times and Seasons*.

In July of the same year he went on a mission to the Eastern States for the purpose of collecting funds to further the building of the Temple and Nauvoo House. He returned to Nauvoo November 4th, where he spent the winter and much of the ensuing year, receiving his endowments in the Nauvoo Temple under the direction of the Prophet Joseph Smith. He built a brick dwelling for himself and family on a lot given him by the Prophet Joseph. In the spring of 1844, he was called on another mission to the Eastern States. When about to take passage on a steamer from Portland, Maine, to Fox Islands, he learned of the martyrdom of Joseph and Hyrum Smith. He immediately went to Boston and met in council with the Twelve, and with them returned to Nauvoo, where he arrived August 6, 1844, and took part with his brethren of the Twelve in presiding over the

Vol. 20

tinue to grow into a musical, artistic people of the first rank. This is because they have incorporated the fruits of genius from all lands, making all that is good their own.

EARLY BANDS AND LEADERS

William Pitt's Brass Band. In April 1847, the start for the Rocky Mountains was made from Winter Quarters. For this historical pilgrimage President Young had enlisted a company of men destined to play an active part in Utah's musical heritage. This organization was Captain William Pitt's Brass Band, a band that had cheered the people in Nauvoo. It served in a marvelous way on the journey across the Plains, and astonished everyone with the evidence of a wonderful training and musicianship.

William Pitt was born August 16, 1813, in the town of Dymock, Gloucestershire, England. He was the son of Robert and Hannah Hill Pitt. His father died before William's birth; his mother died shortly afterward.

William first heard the Latter-day Saint missionaries preach in England in March 1840. With other members of the United Brethren Church, of which he was the choirmaster, he listened to the teachings of these missionaries. This body of United Brethren was seeking for light and truth, but had gone as far as they could and were continually calling upon the Lord to open the way before them and send them light and knowledge that they might know the true way to be saved. Wilford Woodruff writes in his journal concerning this, as follows:

"I retired to my bed with joy after offering my prayers and thanksgiving to God, and slept sweetly until the rising of the sun. I arose on the morning of the 5th, took breakfast, and told Mr. Benbow I would like to commence my Master's business by preaching the gospel to the people. He had a large hall in his mansion which was licensed for preaching, and he sent word through the neighborhood that an American missionary would preach at his house that evening. As the time drew nigh many of the neighbors came in, and I preached my first gospel sermon in the house. I also preached on the following evening at the same place and baptized six persons, including Mr. John Benbow and his wife and four preachers of the United Brethren. I spent most of the following day in clearing out a pool of water and preparing it for baptizing in, as I saw many to be baptized there. I afterwards baptized six hundred in the pool of water."

William Pitt was one of those six hundred to be baptized. About a year after his conversion to The Church of Jesus Christ of Latter-day Saints, he married Caroline Smith on April 28, 1841. She was the daughter of Thomas and Sarah Smith. Shortly after their marriage they left their native England to come to America and join the Saints.

In Nauvoo, Illinois, on January 11, 1842, their first child, Moroni, was born. Their second son, William, Jr., was also born in Nauvoo on February 3, 1844. Just eleven days after the birth of this son, Caroline passed away, leaving two small boys. Caroline died as a result of being taken out of the house into the cold weather by the mob. William was taken quite some way from his home and stripped of his clothing, but managed to make his way back alive. Their son, William, Jr., died March 3, 1844.

On December 12, 1844, William married Cornelia Melvina Divine in Nauvoo. Six children were born to them. One son, William Heber, was born while the pioneers were camped at Winter Quarters.

President Brigham Young had given word that the time had come for temple work in the Nauvoo Temple to cease. However, it was on the eventful day of February 3, 1846, that William Pitt had his wives sealed to him. In President Young's history, under date of Tuesday, February 3, is the following:

"Notwithstanding that I have announced that we would not attend to the administration of the ordinances, the House of the Lord was thronged all day, the anxiety being so great to receive, as if the brethren would have to stay here and continue the endowments until our way was hedged up, and our enemies intercept us. But I informed the brethren that this was not wise, and that we should build more temples and have further opportunities to receive the blessings of the Lord, as soon as the Saints were prepared to receive them. In this temple we have been abundantly rewarded, if we receive no more. I also informed the brethren that I was going to get my wagons started, and be off. I walked some distance from the Temple, supposing the crowd would disperse, but on returning I found the House filled to overflowing. Looking upon the multitude, and knowing their anxiety, as they were thirsting and hungering for the word, we continued at work diligently in the House of the Lord. Two hundred and ninety-five persons received the ordinances."

Although he had three wives in his lifetime, William Pitt did not practice polygamy. Each time he married was after the death of the former wife. His third wife, whom he married December 12, 1861, was Mary Jane Dyer, the daughter of William and Mary Collins Dyer. To this union were also born six children.

While in Nauvoo, Pitt had organized a splendid band and was with the Mormon pioneers when they crossed the ice of the Mississippi in the cold days of February 1846. During the march of the pioneers his band cheered the pilgrims, and while in Winter Quarters, Pitt's band gladdened the people's hearts through the long and dreary winter. After encampment was made and the toils of the day were over, the snow would be scraped away, a huge fire (or several of them) kindled within

Vol 20

and grass could be obtained on either side of it and the enemies could not approach without being seen long before coming to the high ground. In 1853, when teamsters commenced to haul granite rock from Little Cottonwood Canyon to the Salt Lake Temple, they made it a halfway camping ground.

The south end of the tract was selected as the site on which the South Cottonwood Ward erected their meetinghouse in 1856, under Bishop Andrew Cahoon, and Counselors George W. Gibson and William Carruth. On June 6 Joseph Sharp Rawlins became bishop, with William Boyce and Richard Maxfield as counselors. Shortly thereafter they planned a cemetery on the high land tract, using the north one-fourth of the tract on the west side of Vine Street. The men were called out on a certain day to clear off the sagebrush, level the ground, and fence it. Each man was given a receipt for a burial lot one rod square for three dollars, paid in labor or cash.

The first grave dug was for the burial of John Benbow, who died May 12, 1874. Charles Wilkins was the first sexton.

In 1872 the United States started to issue patents for the lands, under the custom that the man owning the largest acreage in any one hundred and sixty acres would apply for and receive the patent for it. He in turn was under legal and moral obligations to issue deeds to any and all who owned smaller acreage within the boundaries of his patent.

William Wooton received the patent for the land on the east side of Vine Street and north of 56th South Street and also for the east half the land on the west side of Vine Street. He willingly deeded the land that had been recognized as belonging to the ward to the bishop. William McMillan received the patent for the land that contained the west half of the bench land on the west side of Vine Street, that had been recognized as belonging to the ward. He had become inactive in the Church and refused to deed the land to the bishop, but offered to deed it to the South Cottonwood Relief Society. The offer was accepted and the Relief Society received the deed.

Chauncey Webb received the patent for the land that contained the two acres south of 56th South and on the east side of Vine Street on which the ward house had been erected sixteen years before. He was paid two hundred dollars for the deed to the two acres.

Sexton Charles Wilkins died in 1900 and Henry V. Ballard became sexton. In the spring of 1904 beautification of the cemetery began under Bishop William B. Erekson, his counselors, Christian C. Steffensen and Michael Mauss, and the priesthood of the Ward. Artesian wells were driven and the water piped along the alleys. A booklet of rules and regulations governing the cemetery was printed and delivered to each lot owner as far

as they could be found, and a request made to them to cooperate by having their lots planted to lawn. It was provided that the sexton would water and care for the lots for three dollars per season.

Following the improvements, Decoration Day 1904, agitators talked in groups in the cemetery, claiming they owned their lots and could drive their own wells and water their lots and so were opposed to paying the sexton for caring for them. A few days later twenty lot owners tore the locked cemetery gates off the hinges, and drove an artesian well on one of their lots.

The bishop entered suit in the court against that group using the water, and the court rendered a decision that "all lot owners of cemetery lots held only the right to bury their dead on the lots, but in all respects were subject to the rules and regulations of the cemetery authorities." The well was connected to the cemetery water system and those who drove it were paid by the ward for the cost of the pipe and drilling.

The lawsuit was far-reaching in its effect on all cemeteries owned by wards, because it showed the necessity of unifying the type of receipts or deeds given for the lots, and making it clear on the deeds that the lot owners could use the lot only for the purpose of burying their dead, and that uniform regulations should be printed and given to each lot purchaser for his guidance. The Church attorney, therefore, got out books of deed forms on which were printed general regulations and sent them to every ward cemetery in the Church.

Through the years it was found that the majority of lot owners lived in Murray City limits. Some lot owners could not be located. It was thought some of them were living in European countries. The beautification depended upon the willingness of the owners to pay for planting lawns and for the yearly upkeep and watering. One lot would be cared for and some around it left to grow to weeds. The ward had no authority to levy and collect a tax for the care of the entire cemetery. Murray City had such authority, and therefore it seemed advisable to transfer the title of the cemetery to Murray City so that the entire cemetery could be beautified and made a credit to the community it served.

About 1913 negotiations were started, under Bishop William B. Erekson's administration, with the Murray City officers to that end, and carried on for years. The sale was consummated in August 1917 between Bishop Jesse H. Wheeler, his counselors, John D. Erekson and Wm. David Tanner, and the city of Murray. Murray City purchased the entire tract on the west side of Vine Street of 28 acres and 86/100, as recorded in the recorder's office at the City and County Building for the sum of approximately $3,150. It comprised the north part where burial lots had been

TEN MEN OF NAUVOO

by

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TABLE OF CONTENTS

Preface

Introduction

John Benbow----------

Philo Dibble----------

Joseph Egbert----------

King Follett----------

Elijah Fordham----------

Isaac C. Haight----------

Edward Partridge----------

Charles Price----------

Charles C. Rich----------

Perrigrine Sessions----------

JOHN BENBOW

Hereford, England rolls wide and free, lincoln green. It is a farming area where the salmon leap in the River Wye not too many miles distant. Old church spires pierce the grey-white skies and crooked, narrow streets end at a stone building. Here it was that John Benbow was born on April 1, 1800 at Grendon Court to Thomas and Ann Jones Benbow. He was born into the Church of England and here in a respectable family circle young John began to exercise his free agency in enterprising ways. His wife Jane Holmes, daughter of Francis and Hannah, was born January 12, 1792 in Ashburton, Hereford, England. John and Jane, who already owned land, soon had 300 acres on Frome Hill and had joined the United Brethren, a sect broken away from the Wesleyan Methodists.

Froome Hill - Castle Fromme

In the spring of 1840, a company of men and women numbering about 600 were living in the agricultural community of Ledbury in Herefordshire. These were the United Brethren. These souls were continually searching for knowledge and calling upon the Lord to open a way before them. They believed that teachers, priests, elders, pastors and evangelists were necessary, but at this time, they also believed it was unnecessary to belong to a 'sect' of believers. Yet they sought the omnipotent influence of the Holy Ghost.

On March 4, 1840, Wilford Woodruff (also seeking the influence of the Holy Ghost and abiding by that same all-

pervading power) took a coach to Dudley, England then walked a number of miles to John Benbow's Hill Farm (home), located at Castle Froome(post office) Ledbury District, Herefordshire. According to Isabella Benbow Erekson, Wilford was accompanied by John Benbow's brother William.

In this good farming country in South England, John Benbow had earnestly cultivated his acreage, and his home is described by Elder Woodruff as a mansion. He and his wife Jane were childless. "He and his wife received me with glad hearts and thanksgiving," the missionary records. In this commentary, the warm hospitality of the Benbows exemplifies good cheer. That first night the Benbows and the Apostle talked until 2:00 a.m.

The wealthy and enterprising Benbow permitted him to spend the evening. As members of the United Brethren, the Benbows received Elder Woodruff's testimony and opened the Benbow mansion for a meeting on Thursday, March 5, 1840. The mansion was constructed in such a way that there was a large hall. This hall was already licensed for preaching. The awe-inspiring hand of the Lord in sending Wilford Woodruff to Ledbury is plainly visible. The door was not only opened but the energetic farmer went about the neighborhood inviting people to hear the American missionary. At this meeting, Wilford Woodruff taught the fulness of the gospel. March 6 he preached the first principles of the gospel and baptized six persons, among them John and Jane Benbow (H.C. v. 4, p. 151). The baptismal record (GS Film 889,347) shows John Benbow, teacher. The record from Elder Woodruff's journal also shows March 7, 1840, John William Benbow

was baptized, followed by Anne Benbow, Sarah Benbow and Hellen Benbow. A pool of water on the Benbow farm was the baptismal font for six hundred converts.

John Benbow, called to serve Him and recognizing the source of all his blessings, was ready and willing to accept the truth as testified by the Holy Spirit. On May 20, the brethren of the church, newly organized in Herefordshire, met on the heights of Herefordshire Beacons. They called this meeting the Beacon Conference. From it and because of John Benbow's generosity, money was obtained for printing three thousand hymn books. James L. Kimball, a Church Historian, indicated in the 15 March 1980, Church News series that this was three thousand pounds sterling and equal to $15,000. Elder Brigham Young was dispatched immediately to Manchester to arrange for the printing. (H.C. Vol. 4, 131). The prophet Joseph Smith records that in September 1840 "Elder John Benbow, who had previously furnished two hundred and fifty pounds toward printing the hymnbook, the Book of Mormon, etc., relinquished all claim to said money, except such assistance as his friends, who might wish to emigrate to America the next season, might need, leaving the remainder to the disposal of Brigham Young, Willard Richards, Wilford Woodruff, who borrowed said moneys (sic) for the benefit of the Church of Jesus Christ of Latter Day Saints, forever, also the avails of the Garfield Elm Chapel, when sold." Two months after baptism, he had cheerfully donated 250 pounds, British sterling, for the building up of Zion. An entry in the journal of Wilford Woodruff states, "Brother John Benbow furnished us with 300 pounds to

print the first edition of the Book of Mormon that was published in England." Moreover, the Garfield Elm Chapel represented another sum of money.

From this it appears that Elder Benbow rightfully had control of the income from the sale of the Chapel at Gadfield Elm, a former meeting place of the United Brethren. Apparently Elder Benbow had been generous with his previous affiliations as well and perhaps owned the chapel building and lot.

Conference held at Stanley Hill, Castle Froome, Herefordshire, England one month later, June 21, 1840 indicates Elder Benbow is clerk of the conference with Elder Thomas Kingston as President (Kingston was a former United Brethren minister). Also, during the course of the meeting, he was placed in charge of the church at Froome's Hill which was moved by Elder Richards and seconded by Elder Kingston and carried unanimously. A conference was scheduled for July 3, 7:30 p.m., at Froome Hill. A schedule of monthly conferences was begun with the first to be held 17 July, 1840, at Stanley Hill, 7:30 p.m., John Benbow to be clerk of the conference and Kingston, President. The conference was closed by singing, The Spirit of God. (V. 4, p. 138, 139).

Trip to America - Elder Benbow voluntarily paid passage and sustenance for forty-two of his fellow countrymen from England to Nauvoo, Illinois, Church headquarters in 1841.✓ Further, he

✓ This data was given by Isabella Benbow Erekson through her son William Erekson. She is the only child of John Benbow.

furnished tea and sugar for their needs in the days prior to the Word of Wisdom. Amost Fielding and Parley P. Pratt were agents for several vessels carrying emigrant saints and sailing from Liverpool in early 1841; however, the only ship sailing in the spring (as Isabella Benbow Erekson attests as the Benbows sailing time) was the ship Hanover with two hundred passengers aboard. Wilford Woodruff seems to verify this in his journal entry of November 25, 1841 stating that about two hundred saints arrived in Warsaw in the middle of a heavy snow storm. Shortly thereafter he mentions some of those whom he loves and cherishes for their integrity, among them the English converts Kington, Benbow, Ockey and Pitt. The ship Hanover sailed from Liverpool and landed in New York. Since Elder Benbow paid ship passage for forty-two saints and furnished them with their quota of sugar and tea (2-1/2 pounds of sugar for each and 2 ounces of tea for each) for the sea voyage, he was providing in essence over 100 pounds of sugar and over five pounds of tea, as well. John Benbow arrived a much poorer man in things of the world and a richer man in things of the spirit.

The following are journal entries and part of the compiled History of the Church:

January 26, 1842 - Joseph, the prophet, "I rode out to borrow money to refund for money borrowed of John Benbow, as outfit for Dr. Galland in his agency," The Church is in a prosperous condition and the Saints are exerting themselves to build the temple." The prophet notes in his journal immediately after this record that this day twenty-three vessels wrecked in different

parts of British coast. One wonders if the prophet mentions this as signs of the Latter Days or as a contrast to the ships of Saints that made it safely during the year.

The next mention of John Benbow in Wilford Woodruff's journal is also January 1842 and mentions what appears to be the same trip. However, the Apostle gives a more descriptive account. He indicates the Benbows live on the prairie about 6 miles from Nauvoo. In the book, Wilford Woodruff, His Life and Labors by Matthias Cowley, praise is extended to Elder Benbow for his liberality in the missionary work of the Apostle and goes on to laud him for being as liberal when he joined the saints in Nauvoo. "Besides his regular offerings, he loaned money to the prophet to meet pressing obligations of himself and the Church," (p. 158, 159)

According to Church records, the British saint, John Benbow received his ordination as a High Priest under the hand of Hyrum Smith, February 4, 1846 at Nauvoo. (G.S. Library, SLC, 289.3016 M552n)

In order to preserve the impression of the visiting authority to the prairie farm of Elder Benbow, it is necessary to quote the Apostle's words directly:

> "This was the first time I had visited him since my return home. I passed the time there very pleasantly. His farm looked almost like a Garden of Eden. I have never seen more work done in one year on a prairie farm than was done on his. He had surrounded and crossed it with heavy ditches, and had planted thorn hedges. His

dwelling, barns, sheds, garden, yards and orchards were all beautifully arranged. THe farm resembled very much the farms of old England.

"the place was a pleasant retreat for a summer's ride from Nauvoo. The little neighborhood consisted of five families from England. All were united except for one family that had denied the faith."

Elder Benbow's farm is mentioned a few times as it was located outside Nauvoo city boundaries on Sugar Creek (Sections 13,14, and 15) not far from Grand Prairie, Illinois.

That day, John Benbow received $200.00 from President Smith endorsed by himself on a Joseph Smith note.

Wednesday, May 17, 1842 - Joseph, Willard Richards, and Clark Leal ride horseback to John Benbow's and searched out the NE 1/4 Sec. 15, 6N8W and contracted refusal of same at $3.00 per acre. The party dined at John Benbows.

Monday, May 30, 1842 - Wilford Woodruff journalizes about baptism for the dead under the hands of George Albert Smith and adds, "I also baptized brother John Benbow for six of his dead kindred and his wife for six of her dead friends." (W. W. p. 351).

Friday, June 3, 1842 - Joseph, the prophet, rode out in the city of Nauvoo but in the afternoon he rode to John Benbow's on horseback, accompanied by his wife Emma and others

October 11, 1843 - Hyrum and Joseph Smith, William Law and their ladies drove to John Benbows in the afternoon. A note here is not undue. Inasmuch, as they had ridden to Benbow's in the afternoon and dined there before, it is likely that when the

ladies went along, they dined at Benbows. Again, the generosity of the Benbow's is apparent.

Benbow pays $7,500 bail for the Prophet Joseph Smith

"On yet another occasion, Joseph Smith had been arrested and bail set at $7,500, in hopes the PRophet could not meet the requirement. To the chagrin of the anti-Mormon leaders, their plans went awry. Elder John Benbow again unselfishly dipped into his own personal funds and pledged the full amount, thereby obtaining the Prophet's release--at least for a time." (Profiles from the Past, Devoted Englishman, by James Kimball, Church News 1980).

June 25, 1844 - John Benbow is one of the $500.00 sureties for the next term of circuit court Hancock County, Illinois.

The Benbows and the Woodruffs were close friends--so close, in fact, that when Elder Woodruff was called to preside over the British mission in August of 1844, he left his four-year old son, Wilford in the charge of his "old time friend, John Benbow." (p. 227, Wilford Woodruff, Matthias Cowley, 19

October 8, 1845 - Conference is held in Nauvoo with the deceased prophet's mother, Lucy Mack Smith, speaking. During this conference a committee was formed to sell farms, houses, lots, etc., in Nauvoo. Winston Farr, Edward Hunter, Rufus Beach, Almon Babbit, Joseph Heywood, John Benbow and Daniel Russell were appointed to this committee. Again, John Benbow has been placed in charge of selling property and accounting for proceeds.

As Church History amply testifies, the Saints left Nauvoo

and John Benbow's trials in 1846 but, of course

July 17, 1846 - Council Bluffs, Iowa - Men chosen to serve as bishops included John Benbow. The bishop's job was also to keep correct accounting of all monies and or property received by them and an accounting of how it was disposed of. The same day a concert is planned for Captain Allen and troops of the Mormon Battalion at 1 p.m. The history of the Saints has revealed hardship, dedication and good cheer.

October 21, 1846 - Winter Quarters - John Benbow and wife, Joseph Fielding and Sister Hyrum (Mary Fielding) Smith arrive in camp. Sister Benbow was very sick. The journal records that Brigham Young, Willard Richards and Heber C. Kimball gave Dr. Sprague $55.00 to buy medicine in St. Louis. There are many ill Saints and everything possible is being done. Mary Fielding Smith and Joseph Fielding have been sheltered and transported by the Benbow's.

Wednesday, November 18, 1846 - Winter Quarters. A cool, but mild dry wind from the northwest; Brother Burgess started for Nauvoo with John Benbow's nephew. The Mormon Battalion marched eighteen miles and camped at Minbres. John Benbow's nephew has been part of the Benbow's family and has no doubt shared in their hospitality many times over as others had shared.

November 27, 1846 (Friday) - A south wind blew, mild day. Wilford Woodruff recorded, "This forenoon sister Jane, wife of John Benbow, formerly of Frommes (sic) Hill, Herefordshire, England, breathed her last and fell asleep, and now rests form her labors and her works will follow her. She administered to my

wants and the wants of my brethren the twelve in a foreign land and did much good for which she shall not lose her reward." Sunday, November 29, 1846 - Sister Benbow buried. Brother Benbow unable through sickness to follow her to the grave.

In late June of 1847, Elder Benbow was still making his way west with the Camp of Israel and received a special letter from Apostle Woodruff written at Greenriver, Wyoming and carried to Benbow by river pilots.

To summarize the life of this Nauvoo Saint, a brief chronological entry is necessary: From the Sugar Creek plot, this unusual man of God traveled the usual route to Winter Quarters in Iowa with the Camp of Israel and on with the Brigham Young train to Salt Lake City and finally to South Cottonwoood where he lived out his days.

His first home in Slat Lake City was a dugout about one hundred yards south of South Cottonwood meetinghouse. His second home in Utah was a log house buiilt in 1851 (still standing in 1924). That year the faithful widower married the widow, Rosetta Wright Peacock. Mrs. Peacock had a three-year old daughter Mary and in 1852 the Benbows only child Isabella was born.

During his Salt Lake years he helped build three meetinghouses. If that were not enough to build God's kingdom, six times he sent a team and hired men across the plains 1,000 miles to bring in Mormon emigrants. He died May 12, 1874, at South Cottonwood in Salt Lake.

The pure love of chirst which edifies and ennobles, was the strongest trait in John Benbow. From the beginning, he did not

withhold and he endured to the end. How quickly he took to gospel principles and how he nurtured them with charity's sweet, sustenance until like the story of the olive vineyard, he was fruitful and multiplied. As for parenting, his own son he did not, but he fathered in essence the youthful apostles (and those who would become prophets) from America with great magnaminity. John Benbow--father of nations like unto Abraham and a benefactor to all.

THE TOP OF THE PAPER FROM WHICH I AM COPYING HAS BEEN TORN OFF AND LOST

Benbow families were residents of Staffordshire and Bagley families near Debdale, Herefordshire, and the son John played about the ruins of Dudley Castle and cherished memories throughout his active life of fifty-nine years.

William Cole, an English Barrister, migrated to America in 1840, settled and entered on government land in the Territory of Wisconsin near Raymond, Racine County and improved his land with dwellings and other necessary buildings for the occupancy of his large family of six boys and five girls and his mother. He assisted in organizing the Civil, Educational and Religious pioneer community and being familiar with the ritual of the Church of England, naturally felt the needs of religious forms of worship. To be helpful in the providing therefor he formulated and published by G. Vale in New York "The Philisophical Prayer Book" in 1855 under the anonymous Llbmoilewic which was copyrighted and entered in the Congressional Library of Washington, D. C. Two of his sone, William and Charles, were caught in the rush for California gold seekers to the great distress of the family and referred to in the original prepublication copyrighted manuscript of "Visions of America" by the grandson, John Lincoln Benbow, entered in the Congressional Library of Washington, D. C, and the adventurous attempt of the daughter, Sarah and husband, are related in the Volume "The Will to Be Free," in order to induce the brothers to return to their parental home in Wisconsin and ease the anxiety of the distressed father and mother.

(Part of the next paragraph was torn off and lost)

William Benbow and his wife, Ann Bagley, migrated to America following the adventurous voyage of their nine year old son, John, accompanied his uncle John Benbow, who migrated the preceding Illinois Territory, Hancock County, landing on the last day 1839, at Nauvoo, from a flat boat launched on the Rock River down into the Mississippi. William Benbow and wife, with their daughters, Louise, Ann and Marion, landed in New York, traveled Hudson River through the Erie Canal to Buffalo, thence over the Lakes to Chicago, and then down the Illinois River to La Salle, where trecked across the unbroken prairie in a spring wagon drawn by a team of horses to the home of the brother, John Benbow, there joining with their son, John. William Benbow entered three-fourths of a section of Prairie land in Hancock County, in the vicinity and west of the present village of Powelton, and improved the unbroken land with a cabin and cave circled for fire protection from prairie fires with plowed back furroughs of the prairie broken soil and sod around a corral for the stock, fenced with the rails, cut, split and hauled from the government forest land south of Carthage, the present County Seat, and drawn over the snow covered prairie on sleds by ox teams in trails packed down by the repeated trips to the woodlands. The son, John, started at day break with his oxen teams and long sleigh to be followed later by the father with the faster traveling horse team and sleigh. The loads of poles cut were brought home in the same order at the closing hours of the day to be repeated daily until the corral was completed and the stock restrained from straying or lost in the stampede by fright or forey of outriders over the unsettled country side. Here the son, Edmund, was born, the youngest of the family, and entered upon the pioneer life in the great Mississippi River Valley in the Westward Ho! march of civilization and settlement of the American Continent. Some of the adventures in the pioneer home life are related in the Volume, "The Will to Be Free."

This information was supplied by John Lincoln Benbow, author of the abovementioned book.

SARAH MARIA COLE BENBOW (John William)

The name which forms the title of this article is well worthy of a place in the present volume as the representative of a family widely known in connection with the more important interests of Lee County--a family which in its history exemplifies in the most admirable manner the triumph of those qualities of interprise, sound judgment and unwavering integrity which have caused men of English race to win supremacy in all departments of the world's activity.

Mrs. Sarah Maria Benbow was born on the 12th. day of August, 1835 in London, England, the seventh child of William Cole and Sarah Cole. The father was born in London also, the only son of Richard and Sarah Jordon Cole. Richard Cole was a designer of patterns and embosser and manufacturer of silks and accumulated a considerable fortune. His son received a liberal education at Edinburg and Oxford Universities and afterwards studied law at Lincoln's Inn where he was admitted as a barrister at law. He was married to Sarah Gosling and having imbibed the spirit of freedom and being a firm believer in republican institutions he decided to emigrate to America with his wife, seven children and his parents and started on the long journey.

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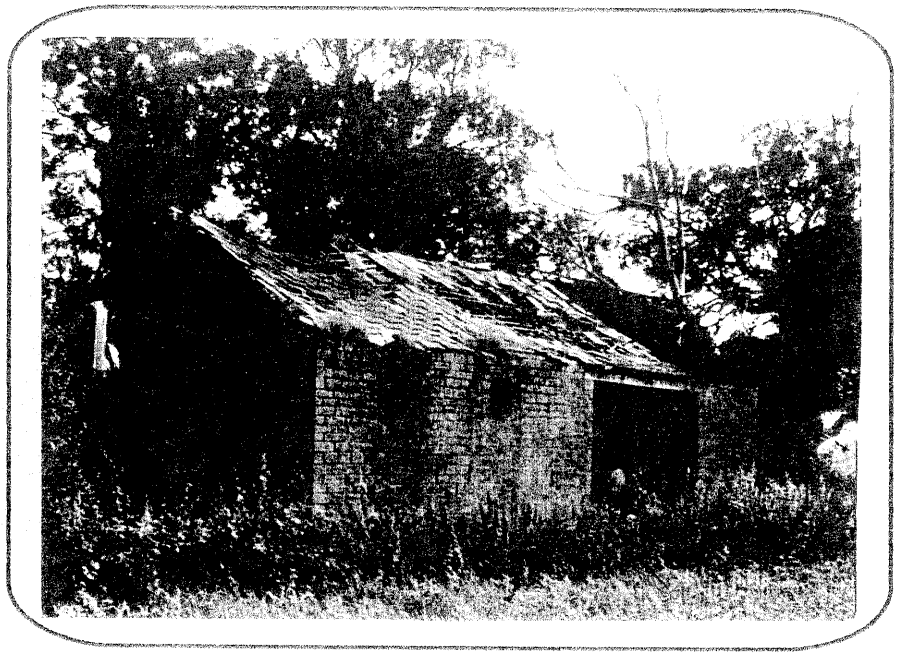
The voyage across the ocean took over four weeks during which voyage his father died and was buried at sea. They landed at New York City and from there journeyed westward by the slow Erie Canal boats to Buffalo, thence by lake to Racine in the Territory of Wisconsin arriving there on the 14th. day of November, 1842. The next spring they moved to Yorkville Township, Racine County and settled upon a government tract of unimproved prairie land entered by Mr. Cole from the government and there established their new home on the border of civilization, a great change for a family born and raised in the city of London. The children being young, quickly adapted themselves to their new surroundings.

It was here that Sarah Cole at the age of seven years commenced to attend school. Fortunately such advantages as the school offered were supplemented by parental instruction and discipline in a refined home and under the guidance of liberally educated parents.

Under these influences she grew to womanhood and on the 24th. day of April, 1854 was united in marriage to John William Benbow, a native of England, born in Herefordshire, the eldest son of William Benbow and Ann Bagley Benbow, who resided at Dudley Castle. At the age of nine years the parents with their family emigrated to America, crossing the Atlantic Ocean which voyage took over five weeks, landing at New York City in the Autumn of 1841 where they immediately took up their westward journey by way of the Erie Canal and Great Lakes at that time the most convenient mode of travel to the Great Mississippi Valley and finally settled in Yorkville Township, Racine County, Territory of Wisconsin. It was here also John attended school and began to experience the frontier life of a new and undeveloped country and with these surroundings he developed a strong character and vigorous constitution and it was here that he first met Sarah Cole.

After their marriage they too followed the waive of emigration westward and finally settled on a farm in Lee County, Iowa. And afterwards they moved to the city of Fort Madison, Iowa, where Mr. Benbow engaged in business as a dealer in grain and seeds and carried on this business up to the time of his death which occurred on the 29th. day of March, 1890, resulting from an injury sustained from being run over by a railway train while walking along the railway track from his place of business to the Depot. He was an energetic, aggressive and honest man, commanding the respect and confidence of those who knew him.

The pond on John Benbow farm where baptisms were done.
Many of the United Brethren were baptized here.
(Photo by Rex C. Reeve)



Gadfield Elm Chapel - Owned by the United Brethren with title vested in John Benbow. He gave title to Wilford Woodruff.
Parents and Grandparents of SARAH SOPHIA GITTINS were members of the congregation of the United Brethren.
(Turned into a garage, now vacant - 1979)
(Photo by Rex C. Reeve)

Descendants of Abel Smaty 1998 John Benbow Farm

Nauvoo Data Bank

History of the Church, Vol.4, Ch.7, p.139

Moved by Elder Richards, and seconded by Elder Kington, that Elder Thomas Clark have charge of the churches at Dunsclose, Old Starridge, Ashfield, and Crowcut; that Elder Samuel Jones have charge of the churches at Keys-end Street, Wind Point, Colwell, Pale House, and Malvern Hill; that Elder Philip Green have charge of the churches at Shucknall Hill, Lugwardine, and Marden; that Elder John Cheese have charge of the churches at Stokes Lane, Woferwood Common, and Bishop Froome; that Elder Charles Price have charge of the churches at Ledbury, Moor-end Cross, and Ridgway Cross; that Elder James Hill have charge of the churches at Hope Rough and Stanley Hill; that Elder John Benbow have charge of the church at Froome's Hill. Carried unanimously.

History of the Church, Vol.4, Ch.10, p.188

Elder John Benbow, who had previously furnished two hundred and fifty pounds towards printing the hymn book, Book of Mormon, etc., relinquished all claim to said money, except such assistance as his friends, who might wish to emigrate to America the next season, might need, leaving the remainder to the disposal of Brigham Young, Willard Richards, and Wilford Woodruff, who borrowed said moneys for the benefit of the Church of Jesus Christ of Latter-day Saints, forever, also the avails of the Gadfield Elm Chapel, when sold.

History of the Church, Vol.5, Ch.21, p.405

Elder Young said he wanted the funds in Liverpool to pay the passage of those who were expected to be sent for by Brother John Benbow and his wife, on account of moneys lent by him to commence the printing of the Book of Mormon, Millennial Star, Hymn Book, etc., and to send the worthy poor to this country, and let Brother Hedlock use what is necessary &or his own convenience; and voted unanimously that the foregoing be carried into execution.

History of the Church, Vol.6, Ch.30, p.568

5 p. m.--Court acknowledged the admission and ordered recognizance, whereupon Joseph Smith, Hyrum Smith, John Taylor, William M. Phelps, John P. Greene, Stephen C. Perry, Dimick B. Huntington, Jonathan Dunham, Stephen Markham, Jonathan H. Holmes, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, David Harvey Redfield, and Levi Richards gave bonds, with John S. Fullmer, Edward Hunter, Dan Jones, John Benbow, and other unexceptionable sureties, in the sum of $500 for each of the defendants, total $7,500, for their appearance at the next term of the Circuit Court for Hancock county.

Nauvoo Data Bank

Nauvoo Data Bank

Heart Throbs of the West, Kate B. Carter, Vol.3, p.74

In 1840, more extensive missionary work went forward in England, as most of the Twelve Apostles were then in England, as well as others who had been called to the ministry. (They met with success on every hand, in spite of difficulties, and were able to baptize many into the fold of Christ. Their sincere efforts were far-reaching, as evidenced by the following experience of Wilford Woodruff: At one time he was directed by the Lord to go to the home of John Benbow, at Ledbury, Herefordshire. Mr. Benbow, a wealthy farmer, and his good wife, Jane Benbow, welcomed Wilford Woodruff and opened their large home to him to hold meetings. During his eight month's stay in this vicinity, he baptized a total of eighteen hundred persons. Among his converts to the truth were John Benbow and his wife, Jane. John Benbow advanced approximately two hundred and fifty pounds towards printing the first British edition of the Book of Mormon and Hymn Book. Before emigrating to America, he left of his wealth certain properties to be sold and the funds used towards an emigration fund for the poor. John Benbow was captain of fifty in the 1848 company of Brigham Young. Jane Benbow died due to exposure and was buried at Winter Quarters, 1846-7. John Benbow later married Rosetta Wright Peacock, of South Cottonwood, Salt Lake County, Utah. He sent his team and hired man six times across the plains, 1,000 miles, to haul "Mormon" emigrants to Utah. He died in Provo, Utah, in full faith.)

Individual Record

FamilySearch™ Ancestral File v4.19

Search Results

John BENBOW (AFN: 1BK3-XP)

Pedigree
Family

Sex: M

Event(s):

Birth: 1 Apr 1800
Grenden Warren, Hrfrds, Engl

Christening: 3 Apr 1800
Grenden Bishop, Hrfrds, Engl

Death: 12 May 1874
South Cottonwood, Salt Lake, Utah, U S A

Burial:
City Cemetary, Murray, Salt Lake, Utah

Parents:

Family

Father: Th omas BENBOW (AFN: 1BK4-8D)
Mother: Ann JONES (AFN: 1BK4-9K)

Marriage(s):

Spouse: Jane HOMES (HOLMES) (AFN: B832-30) Family
Marriage: 16 Oct 1826
St. Nicholas, Worcs, England

Spouse: Rosetta WRIGHT (AFN: 1BK3-ZV) Family
Marriage: 3 Sep 1851
Salt Lake City, S-Lk, Ut

Spouse: Agnes TAYLOR (AFN: B832-45) Family
Marriage:

Spouse: Elizabeth HOLMES (AFN: B832-5B) Family
Marriage:

Spouse: Charlotte SPENCER (AFN: B832-6H) Family
Marriage:

Spouse: Mary DART (AFN: B832-7N) Family
Marriage:

Submitter(s):

Details

About Ancestral File:

Ancestral File is a collection of genealogical information taken from Pedigree Charts and Family Group Records submitted to the Family History Department since 1978. The information has not been verified against any official records. Since the information in Ancestral File is contributed, it is the responsibility of those who use the file to verify its accuracy.

Please Note:

Names and address of submitters to Ancestral File and those who have a research interest are provided to help in