HISTORY OF RICHARD RUSHTON SR. AND FAMILY

by William Evans Perkes
1977

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Published by the Greenwood Press
2532 El Paseo
Alhambra, Calif. 91803
1977

View of Salt Lake City and River View of St. Louis from Steel Engravings by Frederick Piercy published in 1855 edition of book, "Route from Liverpool to Great Salt Lake Valley" by Franklin D. Richards.
July 19, 1840 when her father was baptized.

Mary Olivia Rushton baptized 26 November 1840. Proof--1. This baptism date noted on 3rd Generation sheet submitted by Grace R. Tracy. I am hoping someone can provide documentary evidence for this baptism so our records will be further substantiated.

Lettice Johnson Rushton baptized July 1840. Proof--1. There is a temple sheet prepared for endowments and sealings which shows she was baptized in July 1840. This work was done at the instance of Edwin Rushton but many dates on the sheet are in error, as proven by his own diary entries. We have proof Lettice was not baptized July 19, 1840 when her husband Richard Rushton Sr. was baptized. It is possible she was baptized in July 1840 but it is also possible that someone in the past has assumed she was baptized the same day as her husband and has perpetuated an error. Does anyone have source material that would help establish the date of her baptism?

Richard Rushton Jr. baptized in 1840. Proof--1. Letter dated 9th of Sept. 1840 from Richard Rushton Jr. to Geo. A. Smith states, in part: "I am sorry I have not wrote (sic) sooner but I have been from home preaching in several parts of the potteries. I have preached three Sabbath days. I was away at Lanvend (sic), baptised one young woman." This quote proves Richard Jr. was a member of the church, held the priesthood and was engaged in missionary work. Does anyone have other diaries or letters that would prove when he was baptized?

Mary Ann Fowell was converted to the gospel before she married Edwin Rushton. She was baptized 20 January 1841 by Elder Richard Rushton. (Original document in my possession.)

It is with a feeling of pride and satisfaction to note that the family were eager and willing to be active members of the Church. Not only did Richard Rushton Jr. accept a mission call shortly after baptism, but Edwin, though only 17, also did missionary work.

Edwin notes in his diary: "I was afterwards called and ordained to the office of a Priest and commenced to preach the gospel and continued to preach until I left England and started for America."

Richard Rushton Jr. reported his missionary responsibilities to Geo. A. Smith by letter while he lived in London and continued to travel throughout Great Britain. Copies of his letter reports were obtained from the Church Historian's Office and portions are included herewith so the Rushton family descendents can appreciate the dedication and testimony of Richard Rushton Jr., his parents, and brothers and sisters after their baptism.

9 Sept 1840

To Geo Albert Smith
London

"I have been from home preaching in several parts of the potteries. I have preached three sabbath days. I was away at Lanvend (sic) Baptised one young woman. I have had the pleasure of meeting with Elder David Weilding when I was in the potteries and of enjoying his company.

A few nights since I opened a meeting in Leek Market Place. Brother Hawthorn from Burslyn (?) preached on the first principles and before we could conclude the people turned three large dogs on us which however did us no harm. Elder Alfred
Cordon returned from West Bromwick last week, came to Leek last Sunday, ordained me an Elder; afterwards preached in Leek market place to a large number who paid great attention to what he said. There is a good excitement in the town and a good deal of persecution. My father and mother, sisters Mary and Fanny all unite in sending their love to you praying God the Eternal Father to bless you and brother Woodruff and Kimball trusting the time is not far distant when we shall all meet again to enjoy each others company in the Lord.

Richard Rushton
25 Sept 1840

Geo. A. Smith
London, Engl

Dear brother we have had many blessings in our church at Leek since last Sunday. Sister Mary Wyck came over from the potteries and at the meeting the gifts of tongues fell upon many of our sisters. Sister Mary and Fanny have the gift of tongues. Sister Plant and her two daughters, Sister Wardle and Sister Harriet Wardle, Sister Alcock and Sister Maryann Patton and Sister Mycock have all got the gift of tongues. These things of course cause great opposition from the sectarians. Our room is crowded every meeting. We baptised four last Wednesday namely brother Edwin and brother Fredricks wife brother Knights wife and brother Hutchinsons wife and the saints are in better spirits and more united now than I have ever seen them before. They all join in love to you and brother Kimball.

Dear brother, you said in your last letter that the oftener I stood up before the people to warn them the greater blessings

I would receive and you have been verified for I receive greater blessings and power every time I get up to speak even so as to astonish myself.

Dear brother I cannot describe the love and gratitude I feel towards you for the great blessings you have been instrumental in the hands of God of bringing upon our family and neighborhood. We can never repay your kindness regards us but God will bless you for your labour.

Dear brother, farewell for the present and may the Peace of God rest upon you for evermore is the fervent prayer of your faithful and affectionate brother in the gospel.

Rich Rushton
Oct 15, 1840

Geo A Smith
London, Engl

- - - I preached at Lanvend (sic) last Sunday and confirmed four that were baptised, two men and two women.

I read your kind letter to the saints which gave them great pleasure and encouragement and I know it will prove a sufficient caution to them as regards the speaking in tongues.

When I think of your labours your persecutions, your trials, your sufferings, your journeyings often in perils of robbers, in perils of your own countrymen, - - - in perils in the city, by the heathen, in the wilderness - - - among false brethren, in weariness and painfulness, in watchings often in hunger and thirst, in fastings often in cold and nakedness - - - it spurs me on to fresh exertion and makes every day more dili-
gent in warning the people and exhorting my brethren to do the same.

And now dear brother I pray God our Eternal Father to bless you and to enable you and me and all our fellow labourers in the Lord to fight the good fight of faith to finish our course in righteousness that henceforth we may each receive a crown of glory which the Lord our God has in store for all the faithful.

Dear brother the Lord bless you and seal these blessings upon you for Christ’s sake is the fervent (prayer) of your affectionate brother in the Lord. Amen. Rich Rushton.

6th November 1840

(Sent to Geo A Smith - London)

Dear brother Smith,

- - - Brother Uxley from Burslem came the last Sunday, but one, to Leek and caused some little dispute in our church by saying that some of the sisters spoke in tongues by the power of the devil and calling them hypocrites. But we have nearly got over these difficulties now thanks to God. - - - I went to Br. Plants last Monday and preached to a crowded house on the first principles and after preaching five came to me to be baptised accordingly. I went and baptised them and confirmed them the same night as three of them were going off to Chesterfield the following morning. Several others are on the point of being baptised.

- - - Sister Eliza Bromley is at our house. She sends her kind love to you and Elder Woodruff. My Father, Mother, sister Mary and Fanny, Brother Fredrick and Edwin all unite with me in their kind love to you and Elder Woodruff and sin-

cerely hope your eyes and teeth are got well. We earnestly pray that God will bless you with all the blessings of health and prosperity in all your labours. All the saints send their kind love to you and Br. Woodruff.

Dear brother your kind advice and instructions is very acceptable to me as I have often needed it since I saw you last. For I feel that when I am strong in myself then I am weak in the Lord and when I am weak in myself then I am strong in the Lord for when I exalt myself then I am sure to be abased but when I humble myself then do I get exalted.

- - - Now dear brother may the blessings of the almighty God rest you from all evil in that wicked city is the Fervent Prayer of your faithful Br in the new and everlasting covenant.


The family had other close association with the apostles, particularly Geo. A. Smith whose diary contains the following notations:

Dec. 9, 1840 Returned to Leek and stayed at Richard Rushtons.

Dec. 12, 1840. Spent part of the day at Rushtons.

Dec. 25, 1840 Richard Rushton represented the Church at Conference at Leek. Branch consisted of 52 members; two Elders; four Priests; one teacher; two deacons.

Feb. 4, 1841 Spent the day at Richard Rushtons.

March 4, 1841 Leek. Richard Rushton made some second motions to ordinations.
March 18, 1841  Brother Jackson refused to sustain Richard Rushton to be Elder over the Branch. Said he (Bro. Jackson) was the oldest and so he should be the one to be ordained Elder and accused Geo A Smith of showing partiality to Richard Rushton. The church suspended him until he gave satisfaction of his conduct.

(Since Richard Rushton Jr and wife Eliza left Liverpool on the 8th of March 1841 for New Orleans, the above notation refers to Richard Rushton Sr.)

Once the family had been baptized and were enjoying the blessings and spirit of their new found religion, more very difficult decisions had to be made. One of the major messages at this time from the Prophet Joseph Smith and the Twelve Apostles was the importance of gathering to Zion. They said, "The work of the gathering spoken of in the scriptures will be necessary to bring about the glories of the last dispensation." (Aug. 1840 address)

We can imagine there were many discussions on this topic by the Rushton family including in-laws and suitors. Should they all emigrate to the United States and join the main body of the Saints, or should some stay and face an uncertain future in England. If they left, could they sell the business or would they have to leave it. What could 61-year-old Richard Rushton Sr. do in a frontier town to make a living. The population in Nauvoo is reported to have been approximately 3000 by January 1st 1841. Could he establish a textile business or would he find it necessary to do something entirely foreign to his training and experience. What about his wife, Lettice, now 57 years old and blind. She had been blind for about five years, at this time, possibly from cataracts on her eyes. What would a blind person do in a strange land, a new home and an unfamiliar city? Where would they live if they went to Nauvoo? Surely there were many mighty prayers directed to our Father in Heaven and the answer was clear – EMIGRATE! With faith in the Lord Jesus Christ, the family made plans to do just that. All would go to Nauvoo, but not all at the same time. Richard Jr. was the first to leave. He was 27 at the time and unmarried, but marriage was certainly part of his plans before leaving. The diary indicates: "Richard Rushton Jr. married to sister Eliza Bromley of Lanc. Eng. on Friday the 5th March 1841. They set off for North America the Monday morning following being the 8 March 1841. Sailed from Liverpool on the Alesto bound for New Orleans on Wednesday the 17 March 1841."

Church emigration records indicate the first Saints to leave England for America left June 6, 1840 from Liverpool. There were only 816 Saints who sailed before the ship Alesto on which 54 Saints, including Richard Rushton, Jr. and his wife, were passengers.

Customs records of ships arriving at New Orleans (G.S. Film 200236) show the ship Alesto, captained by Henry Whitney, arrived May 17, 1841 from Liverpool. The passenger list includes:

Richard Rushton 34 M Farmer
Eliza Rushton 26 F

Richard Jr. and his bride then travelled from New Orleans to Nauvoo where they waited the later arrival of other family members. (Richard's age is incorrect on the customs record. He was actually 27 years old at this time.)
Missouri River and the water became more clear and in the afternoon it became extremely hot and in the evening we had much thunder and lightning, but the scenery was very grand. The rocks on the right hand side of the River were enchantingly beautiful. On Wednesday the 13th of April we passed the handsome Mary Ann City on the left hand side of the River and we passed the beautiful City of Quincy about 10 o'clock this morning and in the evening we came in sight of the City of Nauvoo and we got safe and sound at my son and daughter's by twilight that evening.

Richard Rushton Sr. and his son (Edwin) and daughter (Fanny) arrived in Nauvoo on April 12, 1842.

The arrival of the Rushton's in Nauvoo was recorded by Edith Rushton Christensen, daughter of Edwin Rushton and Sarah R. Rushton (his 2nd wife), as follows:

"Upon landing in Nauvoo father left the others and started up toward the town in search of his brother Richard. When he had gone a little way he met a man on a beautiful, black, spirited horse. The man said, 'Hey, bub, is that a company of Mormons just landed?'

"Father felt rather shy because his elbows were out of his sleeves, his knees out of his trousers, and he was wearing an old, high, silk hat. Finally he answered, 'Yes, sir.'

"Are you a Mormon?' asked the stranger.

"Yes, sir.'

"What do you know about old Joe Smith?'

"I know that Joseph Smith is a Prophet of God.'

"I suppose you are looking for an old man with a long grey beard. What would you think if I told you that I was Joseph Smith.'

"If you, said father, 'are Joseph Smith I know that you are a prophet of God.'

"In a gentle tone the man explained, 'I am Joseph Smith. I came to meet these people dressed as I am and speaking in this manner to see if their faith was strong enough to stand the things they must stand. If not they should turn back right now.'

"Father told the Prophet that he was looking for his brother and was directed by Joseph Smith to the same. As he was walking up the street a woman came out of her house and called to him. When he got close enough to see him she stopped, saying, 'I thought you were my brother-in-law.'

"And I thought you were my sister-in-law.'

"Father told her who he was looking for and the woman, who was Sister John Robinson, sent her little girl, Sarah, to show him the way to his brother's home. The path was thru the woods and father said the girl was so little and frail that he kept asking her if she was sure she knew the way. They came to the right place alright. This little girl later became the 2nd wife of Edwin.'

There was hardly time for a family reunion in Nauvoo before Richard Jr. was called on a mission. He and his companion, Brother Noon, left Nauvoo the 5th of May 1842 for their mission to England. After Richard Rushton Jr. left for his mission, then Richard Sr. went to live at a Brother Wolsey's. He lived there from 20 June 1842 until the 22nd of November
Edwin and his wife Mary Ann were saddened on the 3rd of November 1842 when she gave birth to a stillborn child which they named Norman Joseph as noted in the diary.

Next we find that Edwin records: "another child was born Feb 9th 1843, called her name Pamela." (Since a stillborn child was born in November 1842, it would seem she was pregnant with twins and lost one of them.)

The following spring, Richard Jr. returned from his mission as noted by this entry in Journal History.

"8 March 1843. The ship Yorkshire left Liverpool, England with 83 saints on board, under the direction of Elders Thos. Bullock, and Richard Rushton." (See also British Mission)

Also on board were Lettice Rushton, Frederick Rushton and family, and the family of Thomas and Henrietta Bullock.

Andrew Jensen relates the journey as follows in Church Emigration:

"Richard Rushton was the president of the company on board the Yorkshire, and Thomas Bullock was the secretary. John Needham, George Spilsbury, John Gailey and other Elders were on board the 'Yorkshire.'

"The Yorkshire is a splendid new vessel. The emigrants went on board on the 6th and 7th of March, 1843, and sailed from Liverpool. On the 9th nearly all the passengers were seasick, which lasted for several days, as the winds were very contrary, and several days were spent in the Irish Sea. Once a terrible wave struck the vessel and the water ran down the hatchway. April 4th, they caught the trade wind, going south and they rejoiced at having more favorable winds. After that the people began to hold meetings, which however, were opposed by the non-Mormon passengers on board. At length the heat became oppressive. They passed the West Indies, between Cuba and Jamaica."

History of the Church by Joseph Smith, volume V, p. 379 records the following under date of May 2, 1843:

"About 1 o'clock p.m. the mate of the ship 'Yorkshire' opened the Testament at the 27th chapter of the Acts and asked the passengers how they would like to be shipwrecked like Paul! Elder Thomas Bullock replied instantly: 'It is very likely we shall be shipwrecked; but the hull of this old vessel has got to carry us safe into New Orleans.' The mate was then called away to hoist the fore-top-royal sail."

"Between one and two next morning, when off Cape St. Antonio, Cuba, there was much vivid lightning, when a white squall caught the fore-top-royal sail, which careened the vessel, when the foremast, mainmast, and mizenmast snapped asunder with an awful crash; the whole of the masts above, with the jib and sparker, and sixteen sails and studding poles, were carried overboard with a tremendous splash and surge, when the vessel righted. Day-break, found the deck all in confusion and a complete wreck. During the day, hoisted a sail from the stump of the mainmast to the bow of the vessel, thus leaving nothing but the hull of the vessel to carry the Saints into New Orleans."

How can words describe the turmoil and fear that must have come to all aboard during this violent storm. Surely Lettice who was blind would be panicked and shocked not knowing from one moment to the next if the ship would sink, not being able to help her children or her grandchildren and not being able to see what to do if it should sink. Thomas and Henrietta Bullock
Surely were concerned about their three small children under four years of age. What would they do if the ship had to be abandoned. Then Frederick Rushton and his wife Jane with four young children under nine years of age, how could they keep this little family intact if the ship sank. Records indicate their six-year-old son Henry died on the ship. It may have been that he was killed in some way at this time. (Family tradition indicates he drowned.)

This was truly a time of trial, a time when they needed the protecting hand of the Lord, a time when they needed to be comforted and reassured by the Spirit of the Holy Ghost. Their lives indicate they had the kind of faith that made it possible to know that the Lord would protect them, even as Thomas Bullock had prophesied before the storm struck. Though all must have feared greatly, there was that reassurance deep in their hearts "all would be well".

Andrew Jensen then records:

"As soon as the sails were set, there was a good wind. On May 8th they met the pilot boat and were piloted over the Balize to New Orleans. It was a grand sight along the shores of the Mississippi, but Negro slavery disgusted the British. On the 10th they landed at New Orleans, being nine weeks on the voyage. The heat in New Orleans was intense."

Customs records indicate the following passengers were on the ship Yorkshire when it landed at New Orleans 10 May 1843:

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Gender</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Richard Rushton</td>
<td>28</td>
<td>male</td>
<td>Minister Gospel</td>
</tr>
<tr>
<td>Lettice Rushton</td>
<td>64</td>
<td>female</td>
<td></td>
</tr>
<tr>
<td>Thos Bullock</td>
<td>26</td>
<td>male</td>
<td>Excise Officer</td>
</tr>
<tr>
<td>Henrietta Bullock</td>
<td>26</td>
<td>female</td>
<td></td>
</tr>
<tr>
<td>Thos. Henry Bullock</td>
<td>4</td>
<td>male</td>
<td></td>
</tr>
<tr>
<td>Chas. Richard Bullock</td>
<td>2</td>
<td>male</td>
<td></td>
</tr>
<tr>
<td>Pamela Bullock</td>
<td>8</td>
<td>female</td>
<td></td>
</tr>
<tr>
<td>Frederick Rushton</td>
<td>38</td>
<td>male</td>
<td>Weaver</td>
</tr>
<tr>
<td>Jane Rushton</td>
<td>36</td>
<td>female</td>
<td></td>
</tr>
<tr>
<td>Emma Rushton</td>
<td>9</td>
<td>female</td>
<td></td>
</tr>
<tr>
<td>Henry Rushton</td>
<td>6</td>
<td>male</td>
<td>(Died)</td>
</tr>
<tr>
<td>Edward Rushton</td>
<td>4</td>
<td>male</td>
<td></td>
</tr>
<tr>
<td>Elizabeth Rushton</td>
<td></td>
<td>infant</td>
<td>female</td>
</tr>
</tbody>
</table>

So we have further proof that, when Richard Rushton Jr. returned from his mission to Great Britain, he brought his mother with him. His sister Henrietta Bullock, her husband Thomas, and their children, his brother Frederick, his wife Jane, and their children also accompanied him.

"At New Orleans the Yorkshire passengers took passage up the Mississippi River on board the steamboat, 'Dove,' for Nauvoo, paying $3.50 per adult passenger. They left New Orleans on the 16th of May. Scenery was grand on both sides of the river. They passed Natchez on the 17th, which a short time before had been partly destroyed by a tornado. On the 28th they landed at St. Louis. On the 29th the captain of the 'Dove' put his passengers on board the 'Amaranth,' and on the 31st, about day-break, arrived at Nauvoo."

May 31, 1843, Joseph the Prophet journalized as follows:

"The steamer 'Amaranth' landed at Nauvoo the saints who had left Liverpool in the Yorkshire under the care of Elders Thos. Bullock and Richard Rushton. All well."

It was also in May 1843 that a thrilling event took place that involved Edwin Rushton and Theodore Turley. They were with the Prophet Joseph Smith when he received a revelation that has been called the "White Horse Prophecy". It has been widely circulated as recorded by Edwin though not contained
in the Doctrine and Covenants. Edwin was always firm in his testimony that what he recorded came from the lips of the Prophet Joseph Smith while he was present.

Since this prophecy was not recorded by Joseph Smith or any of his scribes when it was received, it is not considered "Church Doctrine". The date Edwin recorded the prophecy is unknown, but there are indications that it was many years later. Duane S. Crowther in his book, Prophecy, Key to the Future, Bookcraft 1962 has made an interesting comparison of the White Horse Prophecy and other fulfilled or unfulfilled prophecies. It is probably best for Edwin's descendants to let time prove the authenticity of the prophecy rather than teach it as doctrine.

The diary of Richard Rushton indicates the new house he was building was completed by June of 1843 just in time to welcome the newly arrived family members.

There must have been mighty prayers of thanksgiving along with laughter, song, tears of happiness, and sadness, banquets of most delectable food as 21 men, women and children swarmed through the new home presided over by the patriarch of the family, Richard Rushton Sr. and his wife Lettice who had been reunited after a year and a half separation. Each must have recounted all that had transpired since they were last together. Surely Edwin and Mary Ann would probably display their 4-month-old daughter Pamela, but must have recounted with some sadness the stillbirth of a son named Norman Joseph born the 3rd of November 1842. Fanny and her husband George Wardle must have told of the birth 13 July 1842 of their first child, a son Horatio, and all must have proudly watched an active one-year-old trying to walk.

All the conversation was not gay. There was great remorse as Frederick and his wife Jane tearfully related the death of their six-year-old son Henry at sea before reaching New Orleans. Then with pride and thankfulness they must have showed how much their other children had grown since they were last together. Richard's wife Eliza had not even seen Frederick and Jane's newest child, Elizabeth, born 15 October 1841.

The reunion of Richard Jr. with his wife Eliza must have been a heartwarming experience. The separation of almost 13 months left much to tell.

It was obvious not all could live in one house and each started to establish his own home. On June 1, 1843, the day after his arrival, Thomas Bullock bought a piece of property for $60.00 on which to build a home. He built a "good double brick house, two stories high, 25 x 14 feet, with a good well, a good cellar, well fenced, value about $600.00" While the house was being built, his journal indicates he rented in the northwest part of the city in Lot 3 block 121. His house was built on lot 31, Kimball addition. (See map)

George Wardle also built a home for his wife Fanny and their children. The only recorded information we have is that he paid taxes in 1844 on 1/8 acre in the north half of Lot 53 in Kimballs addition. (See map.)

The writer has been unable to find evidence that either Frederick or Richard Jr. built homes in Nauvoo.

George Wardle was a wheelwright by trade, having learned this trade in his father's shop in England. He helped build many of the wagons the pioneers used in crossing the plains.
All were busy building a new life when tragedy struck the family once again. This time we read in the diary, "Richard Rushton Senior died Oct 4th 1843 aged 63 years, City of Nauvoo, North America." Losing the patriarch of the family must have been a blow, but the faith of the family remained strong in spite of the loss of so many loved ones. They knew they must carry on and this they did as is indicated by the following experience showing their love and admiration of the Prophet Joseph Smith and his brother Hyrum. The following excerpt was copied by the writer about 1950 from the Prophet's journal:

"Dec. 25, 1843. Prophet Joseph journalized as follows:
This morning about one o'clock, I was aroused by an English sister, Lettice Rushton, widow of Richard Rushton, Senior, (who ten years ago lost her sight), accompanied by three of her sons, with their wives, and her two daughters, with their husbands and several of her neighbors singing, 'Mortals Awake, With Angels Join,' etc. which caused a thrill of pleasure to run through my soul. All of my family and boarders arose to hear the serenade, and I felt to thank my Heavenly Father for their visit and blessed them in the name of the Lord. They also visited my brother Hyrum, who was awakened from his sleep: he arose and went out of doors. He shook hands with and blessed each one of them in the name of the Lord, and said he thought at first that a cohort of angels had come to visit him, it was such heavenly music to him."

This notation by the Prophet confirms that Frederick, Richard, Jr., Edwin, Henrietta and Fanny and their families were in Nauvoo but a third daughter, Mary Olivia, is not mentioned, further confirming she probably never lived in Nauvoo, but possibly visited the family.

The excitement of Christmas had passed and the New Year of 1844 had commenced. It had been three long, lonely
February 15th Brigham Young arrived and they organized into groups and started westward on March 1st. They travelled about 144 miles from Nauvoo by April 24, 1846 and arrived at Garden Grove, Decatur County, Iowa. Mount Pisgah, 30 miles west of Garden Grove, became a second settlement. The first pioneer company reached Council Bluffs, Iowa on June 14, 1846. They named the settlement Millers Hollow; later it was named Kanesville; and after the LDS pioneers left, it was given its present name of Council Bluffs. In September 1846 more Saints began to locate at Winter Quarters at what is now Florence, Nebraska. There were 15,000 Saints gathered in the Council Bluffs-Winter Quarters area in the fall of 1846.

Keeping the above history in mind, let's see what the Rush- ton family did.

Both Richard Rushton Jr. and Frederick Rushton and their families decided to go to St. Louis rather than to Winter Quarters. Why we do not know except that many Saints went to St. Louis at the same time. Family tradition indicates Frederick and family left Nauvoo probably in February 1846 shortly after receiving their endowments in the temple. We are not certain when Richard Rushton Jr. left. It may have been earlier since there is no record he or his wife received their endowments in the Nauvoo Temple, or they may have travelled together.

Thomas Bullock, George Wardle, Edwin Rushton and their families remained in Nauvoo and were among the last Saints to leave. Thomas Bullock was an accurate and meticulous record keeper. His letters and journals portray a descriptive account of this period in Church history. Many of his records have been reproduced and included in the Millennial Star as well as Our Pioneer Heritage by Kate B. Carter, Volume 8. The avid reader will want to read these accounts.

Letter from Thos Bullock to Elder Franklin Richards published in Millennial Star, Volume X, includes information of importance in this history. It states in part:

"In the month of August 1846 I was taken very sick with fever and ague, followed by my wife and four little children; in this condition we continued until the 16th of September, on which day George Wardle packed up my goods on two wagons, and removed us to his home to be out of all danger from the cannon balls, which were flying about in too thick a manner to be in any way comfortable. He removed us behind his house out of all danger. - - - On the 17th, 2000 men with 500 wagons
4. The price of cacones is $1.50 a pound, and one pound of cacones will produce, one ounce and a half of eggs worth $6.00. And it pays handsomely to produce cacones at $1.50 per pound.

"The raising and selling of eggs is profitable being worth $4.00 an ounce, the demand for eggs for Europe is unlimited."

In spite of this interest in silk, the industry apparently did not get started, or, if it did, it was not particularly successful.

The 1870 Census (G. S. film 553110) for the Sixth Ward shows the following:

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Occupation</th>
<th>Value of Real Estate</th>
<th>Value of Personal Estate</th>
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</thead>
<tbody>
<tr>
<td>Edwin Rushton</td>
<td>42</td>
<td>Farmer</td>
<td>$950</td>
<td>300</td>
</tr>
<tr>
<td>Mary Ann</td>
<td>43</td>
<td>Keeping house</td>
<td></td>
<td></td>
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<tr>
<td>Edwin Jr.</td>
<td>17</td>
<td>Laborer</td>
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<tr>
<td>Maryann A.</td>
<td>15</td>
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<tr>
<td>Henrietta</td>
<td>13</td>
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<tr>
<td>Sarah</td>
<td>33</td>
<td>Born Eng'1.</td>
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<tr>
<td>Elizabeth</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Sarah J.</td>
<td>8</td>
<td></td>
<td></td>
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<tr>
<td>Don C.</td>
<td>6</td>
<td></td>
<td></td>
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<tr>
<td>Cora</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Clara A.</td>
<td>2</td>
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<tr>
<td>Maria</td>
<td>45</td>
<td>Born Eng'1.</td>
<td></td>
<td></td>
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<tr>
<td>Edith (Elizabeth)</td>
<td>1</td>
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</tbody>
</table>

Lida Baker is the daughter of Richard Rushton Jr. and Eliza Bromley. She married a Fred Baker who died. Later she married his brother, Chas. Baker.

From this census, we learn Edwin was now considered a Bridge Builder in addition to being a farmer. We also note Richard Rushton Jr. and his widowed daughter living with Edwin and Mary Ann.

Shortly after Edwin married his wife Maria, laws began to be considered forbidding polygamy. Finally, a law was passed in Congress making plural marriage subject to penitentiary imprisonment. One of the sons of the apostles (though very little like his father) was a U. S. Marshall. Through his efforts, many arrests among his own people were made.
child before moving from Louisiana to Covington, Kenton Co., Kentucky. Her next three children, William E., Edwin, and Lucy Sarah Ellen Gillespie, were born in Kentucky.

Some contact was maintained with other family members in Nauvoo as noted by Edwin's journal entry "Oct. 21, 1842 Paid John Robinson for altering Wm Gillespies gun 1-0-0" This suggests she brought William Gillespie to Nauvoo in 1842 to meet her father and brothers and sisters who were there at that time.

On 20 September 1859, Mary Olivia gave birth to a daughter Leonora Lilly. This birth was in Salt Lake City. She apparently was in Salt Lake for a visit with her sisters and did not remain long. The early childhood of Leonora Lilly is both strange and difficult. It is best related by Mr. James Ure, grandson of Leonora Lilly. He also states that a Mrs. Griffith, a friend of Mary Olivia Gillespie, indicated William Gillespie was drafted into the Confederate Army during the Civil War and died in a prisoner of war camp 25 January 1863 in Alton, Madison County, Illinois.

After his death, Mary Olivia apparently married a Cooke and was living in St. Marys, Chalk Creek, in 1865 when the following letter was written:

----------------------------------
22 Oct 1865

Beloved sister Henrietta
and Madam Bullock

This is the commeration (sic) of my dear daughter Leonora Lilly Gillespies birthday. How thankful for her preservation

and health. I know my daughter Lucy Sarah Ellen Gillespie will thank Almighty God for his goodness to us; also my dear sons if in the land off (sic) the living, even John Ellison Gillespie and also Edwin Rushton Gillespie.

Surely our brothers in St. Louis will have heard of my sons before this time.

This village is called St. Marys Chalk Creek

Mary Olivia Gillespie Rushton Cooke

----------------------------------
It would appear from this letter that her son William E. Gillespie may have died before 1865 since he was not mentioned. She apparently was unaware some of her brothers were no longer living in St. Louis in 1865.

Mary Olivia continued to live in the mid-west and died October 1871 in Chicago, Cook County, Illinois at the age of 51.

RICHARD RUSHTON JR. AND ELIZA BROMLEY

Considerable research has been done to trace the movements of Richard Rushton, Jr. and his wife Eliza after they left Nauvoo and settled in St. Louis.

The 1850 Census of St. Louis shows: P. 346

Ward 4 Residence 220/346

Richard Rushton Age 36 born Eng'l.
Eliza 37 " "
John E. 3 born Missouri
Eliza 1 " "

The 1860 Census of St. Louis, Ward 7, p. 211, shows:
Richard Rushton 46 M Clerk born Eng'l.
Eliza 48 F born "
Eliza B. 11 F born Missouri
Shophia Payton 20 F Milliner born Eng'l.

The 1870 Census of St. Louis, Ward 8, p. 140 shows:
R. Rushton 56 M Collector born Eng'l.
Leida Rushton 20 F Keeps house born Missouri
    Value of Real Estate 0
    Value of Personal Property $500.

The 1880 Census of Salt Lake City shows Richard Rushton Jr. and his daughter Lida Baker living in the Sixth Ward at the home of Edwin Rushton.

The above census records suggest John E., son of Richard and Eliza, probably died as a child. Their daughter Eliza apparently was called "Lydia" as a child and she gradually assumed that name in later years. It would appear Eliza, the wife of Richard Rushton Jr., died between 1860 and 1870. An effort was made to find a death certificate in St. Louis without success.

L. D. S. Church records were searched for St. Louis from 1847 to 1877 and no record of Richard Rushton, Jr. or his family was found. While the records are not complete, they are the best we have to judge the church activity of this family after they left Nauvoo. Could this man who proved to be a most dedicated missionary, who bore a very strong testimony as a missionary, who had personal acquaintance with the Prophet Joseph Smith, George A. Smith, Wilford Woodruff and other early apostles, have become inactive? The records show he and his wife Eliza did not go to the Nauvoo Temple to receive their endowments when other family members went. Did he move to St. Louis before endowments were given and didn't come back, or was it a matter of eligibility or choice? Perhaps other family members can shed more light on their church activity.

There seems little doubt they were good, law abiding residents of St. Louis as evidenced by other information.

Richard Rushton first appears in the 1847 St. Louis City Directory. Occupation not given, residence Vine St., West of Third.

From 1851-1855, he is listed as a clerk with "Sides confectionary".

1859 - clerk 45 Green St.
1860 - laborer 62 N 10th St.
also 1860 Eliz Rushton, Doctress 62 N 10th St
1861-1869 - not listed
1870 - collector - 1816 Morgan St.
1872 - collector - 1502 Walnut
1873 - Sexton - 1410 Chestnut
1875 - Sexton - 1211 Poplar
1877 - Sexton - 3055 Easton Ave.
1878 - Sexton - 2720 Mills
1879 - Collector - 2720 Mills

Since we find Richard Rushton Jr. living in St. Louis in 1879 but living in Salt Lake in 1880, we know quite well when he decided to "move west" and be closer to his brothers and sis-
ers. The record also indicates he was transient both in employment and residence. It is interesting to note Eliza was a "doctress" in 1860.

Sometime after coming to Salt Lake, Richard Rushton established a residence in the Seventh Ward as noted by the following obituary.

Deseret News Feb. 6, 1884

Deaths

Rushton, at Residence opposite Reggel Row, 7th Ward Salt Lake City. Richard Rushton departed this life of paralysis Feb. 4, 1884 age 69 years and 6 months. Funeral services will commence at half past 12 o'clock on Wednesday Feb 6th from residence. St. Louis papers please copy.

He was buried in the "City Cemetery" where a large granite monument was erected apparently by his daughter that states:

"In memory of my beloved Father Richard Rushton died Feb. 4, 1884 aged 69 years 7 months."

FREDERICK RUSHTON AND FAMILY

Frederick Rushton and family are noted in a history prepared by Grace Rushton Squire Tracy. Some information has been extracted from her history in order to clarify that which both of us have found.

Edward Rushton, a son of Frederick states in an autobiography (noted in her history) "Moved to St Louis in Spring of 1847. Remained there three years where mother died with cholera (St. Louis) 5 May 1849."

The Saints began leaving Nauvoo in early 1846 and the last ones to leave, including Edwin Rushton, George Wardle and Thomas Bullock and their families, were driven out by mobs in September 1846. If Frederick and family did not reach St. Louis until the spring of 1847 then there is a one year gap we can't tell where they lived. It seems more likely Frederick and family left Nauvoo in the spring of 1846 and went directly to St. Louis. There seems to be sufficient evidence to prove Frederick and family were not with his brother, Edwin, and his brothers-in-law when they were driven out of Nauvoo in September 1846.

The diary of Edwin Rushton confirms the death date of Frederick's wife, Jane, 5 May 1849. Frederick then began to look for another wife who could be a help meet in caring for his children and provide companionship to both of them. The St. Louis Marriages 1804-1876 (Vol. 1) (Gen. Library) shows that Frederick Rushton and Eliza Langford, took out a license to marry October 28, 1852 but did not use the license until December 24, 1852 when they were married. One child was born to this couple on 31 July 1853 and named Melvina.

They left St. Louis July 1, 1855 in Captain Richard Balantine's company. They arrived in Great Salt Lake City 25 Sept 1855. The marriage was not a happy one and they separated before arriving in Salt Lake City. Later Eliza obtained a divorce from Frederick.

Frederick lived with his daughter Lizzy Moesser upon arrival; later he lived with Edwin and Mary Ann and also with his son Edward and family. He died at his son's home Aug. 1871, age 65.
In some instances conflicting dates have been found. A necessary judgment decision has been made based upon information found to date utilizing the sources noted as follows:

1. Main Archive Family Group Sheets in the Genealogical Society, Salt Lake City, Utah.
2. Partial life story written by Edwin Rushton in 1855.
5. Emigration Card Index.
6. Old original Plat Book in Nauvoo, Illinois, information extracted by Phyllis P. Preece on a visit there a few years ago.
10. Old Temple Record Sheet in possession of Phyllis P. Preece.
11. Xerox copy of old Temple Ordinance Sheet giving dates of ordinance performed in Nauvoo.
12. TIB (Temple Index Bureau) records for members of family.
13. Tombstone in Salt Lake City Cemetery.
15. Original Bishops Transcript (Serial No. 421, 563) in The Genealogical Society, for marriage of Richard and Lettice.
17. Letters to G. A. Smith from Richard Rushton Jr. in England in Church Historians Office, (Call Number Ms d 1793)
18. Letter to Donna Heath from Wm. E. Perkes containing genealogical information about family.
20. Diary of Richard Rushton Sr.
22. Diary of Geo. A. Smith.

**Source Reference Numbers**

Husband: 1, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 14, 15, 16, 17, 19, 20, 22.
Wife: 1, 2, 3, 4, 7, 10, 14, 16, 17, 19, 20.

**Children**

Frederick James: 1, 10, 12, 16, 18, 20, 22.
Horatio: 1, 2, 10, 16, 20.
Leonora: 1, 10, 16, 20.
Pamela: 1, 2, 8, 10, 12, 16, 20.
Richard Jr.: 1, 10, 12, 13, 16, 17, 18, 20.
Emma: 1, 10, 16, 20.
Henrietta: 1, 2, 9, 10, 12, 16, 18, 20.
Mary Olivia: 1, 10, 12, 16, 20.
Fanny: 1, 9, 10, 12, 16, 18, 20.
Edwin: 1, 2, 10, 6, 16, 18, 19, 20, 21, 22.

Information gathered by the Rushton Family Organization researchers listed below.

1. Phyllis P. Preece, 474 East 4th South, Logan, Utah 84321
2. Donna Heath, 1953 South 1600 East, Salt Lake City, Utah 84105
3. Linda Shirls, 169 West 400 North, Salt Lake City, Utah 84103
4. Darrell Rushton, 619 Princeton Drive, Midvale, Utah 84047

And

William E. Perkes, 2317 Carwilke Drive, Alhambra, CA 91803
Elaine Speakman, Box D, Mt. Pleasant, Utah 84647
 SOURCES OF INFORMATION FOR RICHARD RUSHTON SR. AND FAMILY

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