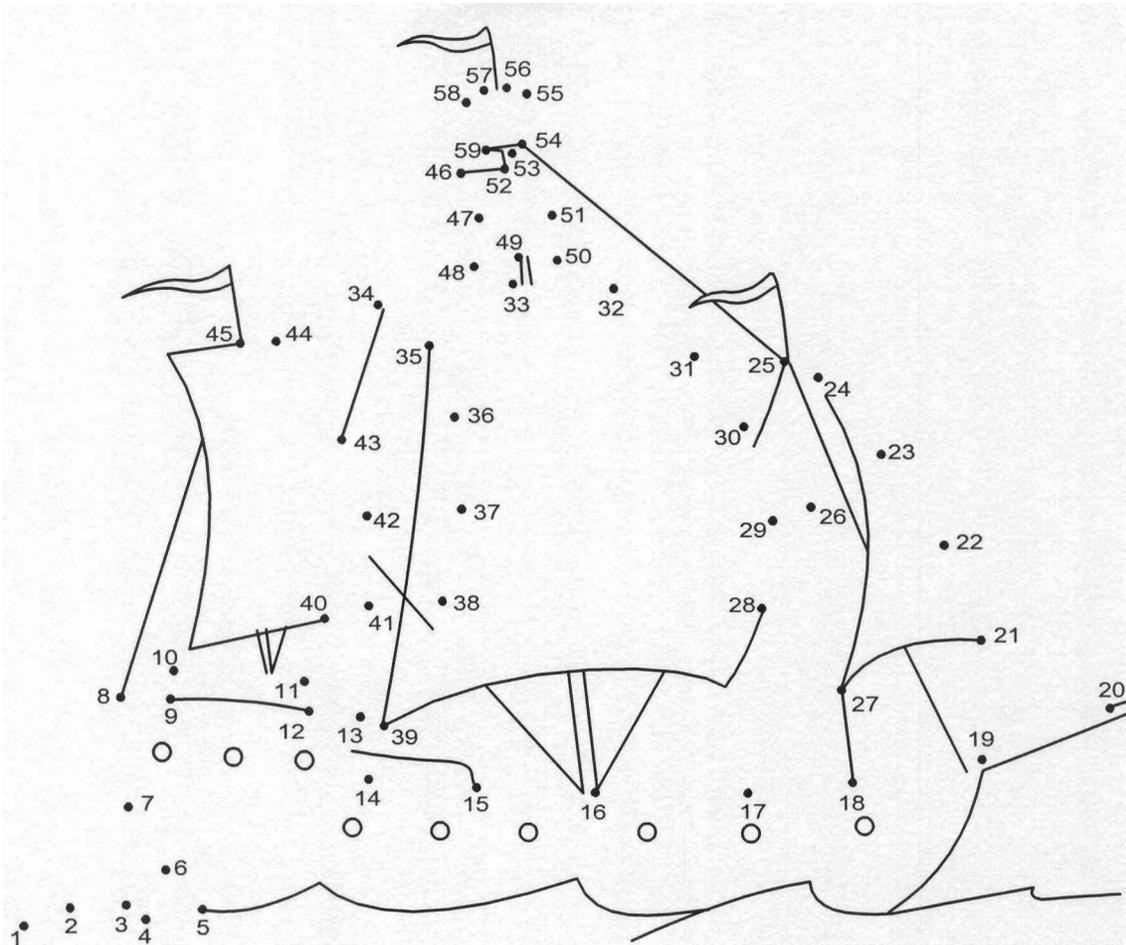


Coloring Book

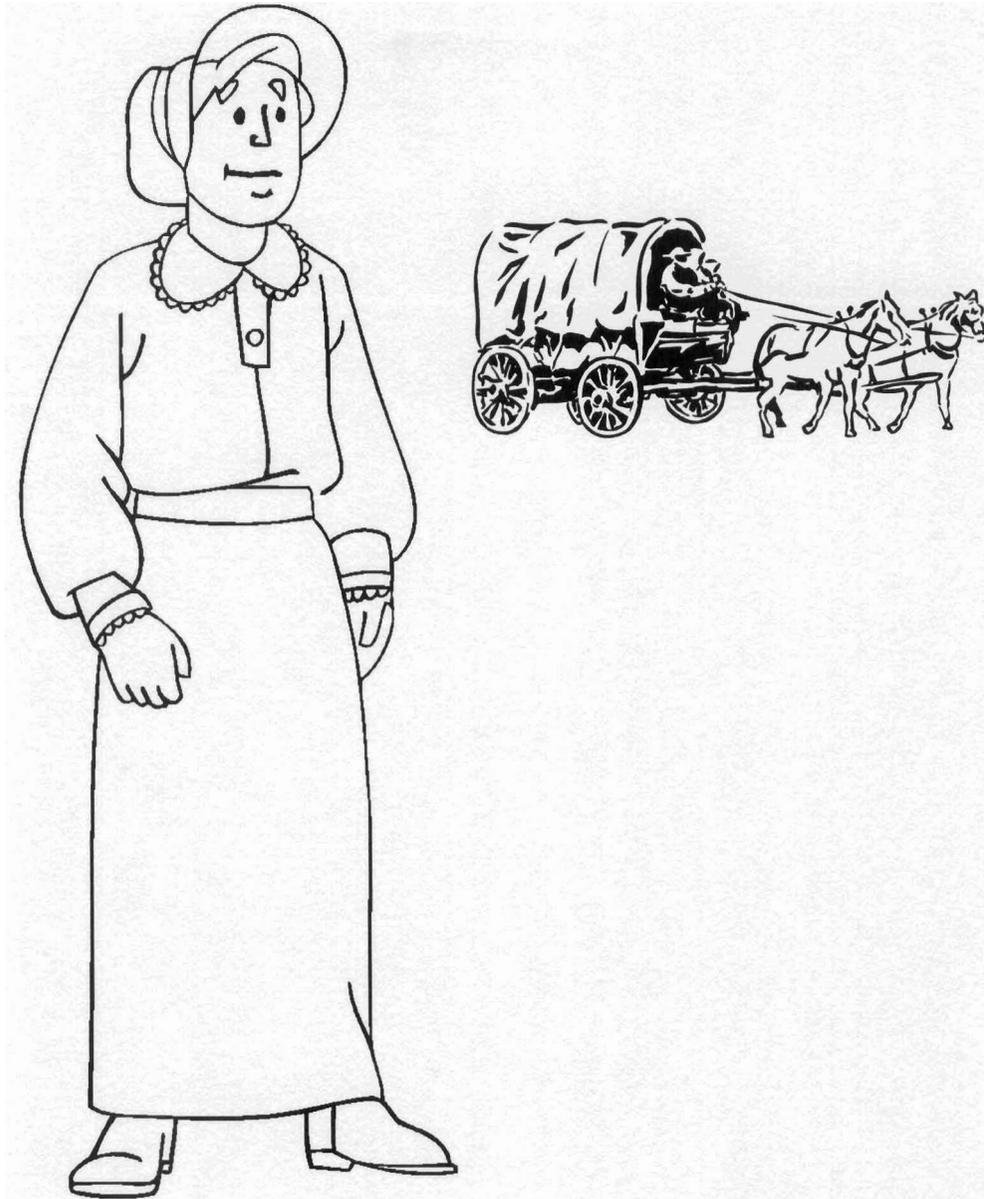
A Story of Mormon Trail Romance

about

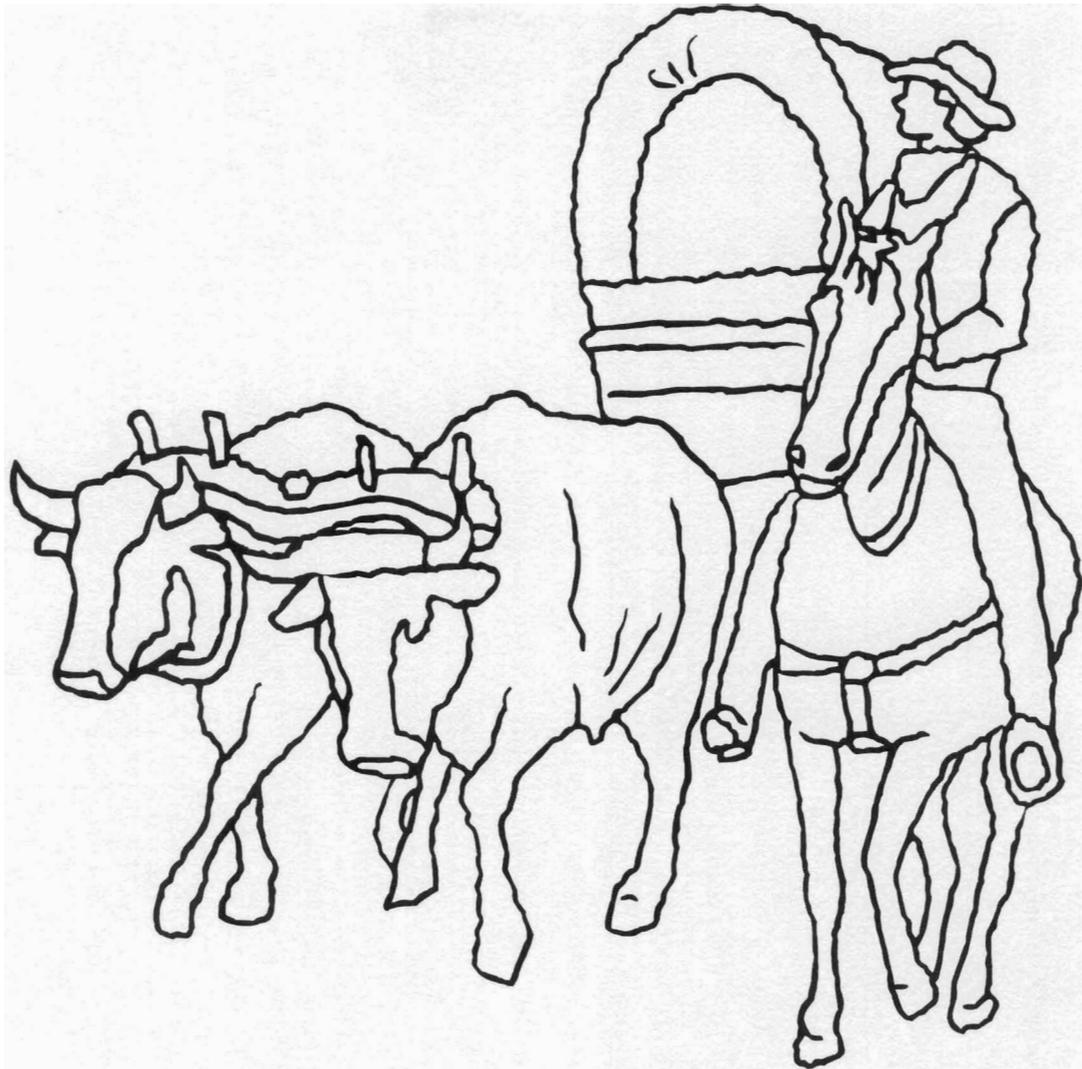
John White (1836)
and
Eliza Brown (1847)



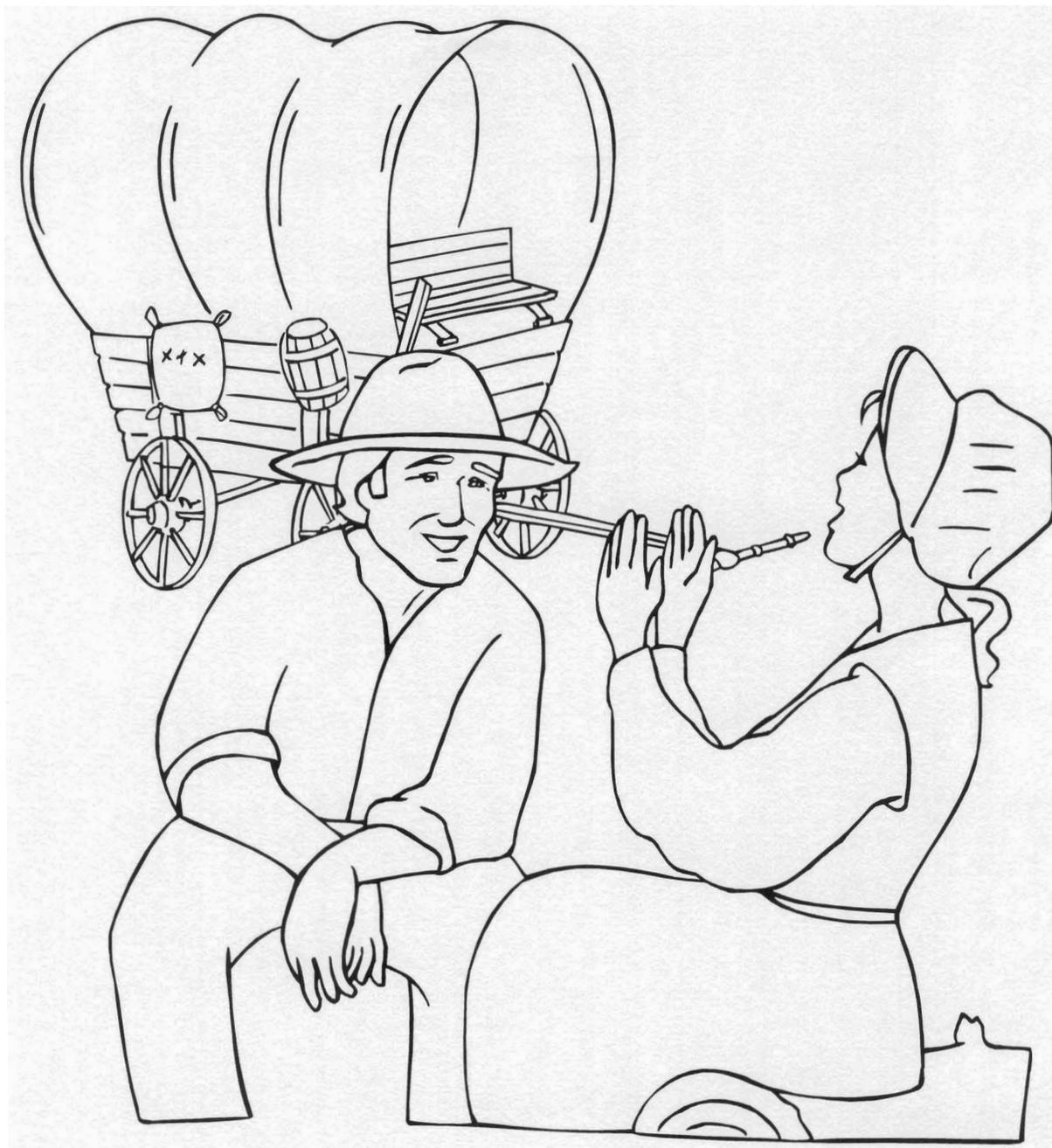
Eliza Brown crossed the ocean from her
old home in England to find a new home
with the Church in Utah.



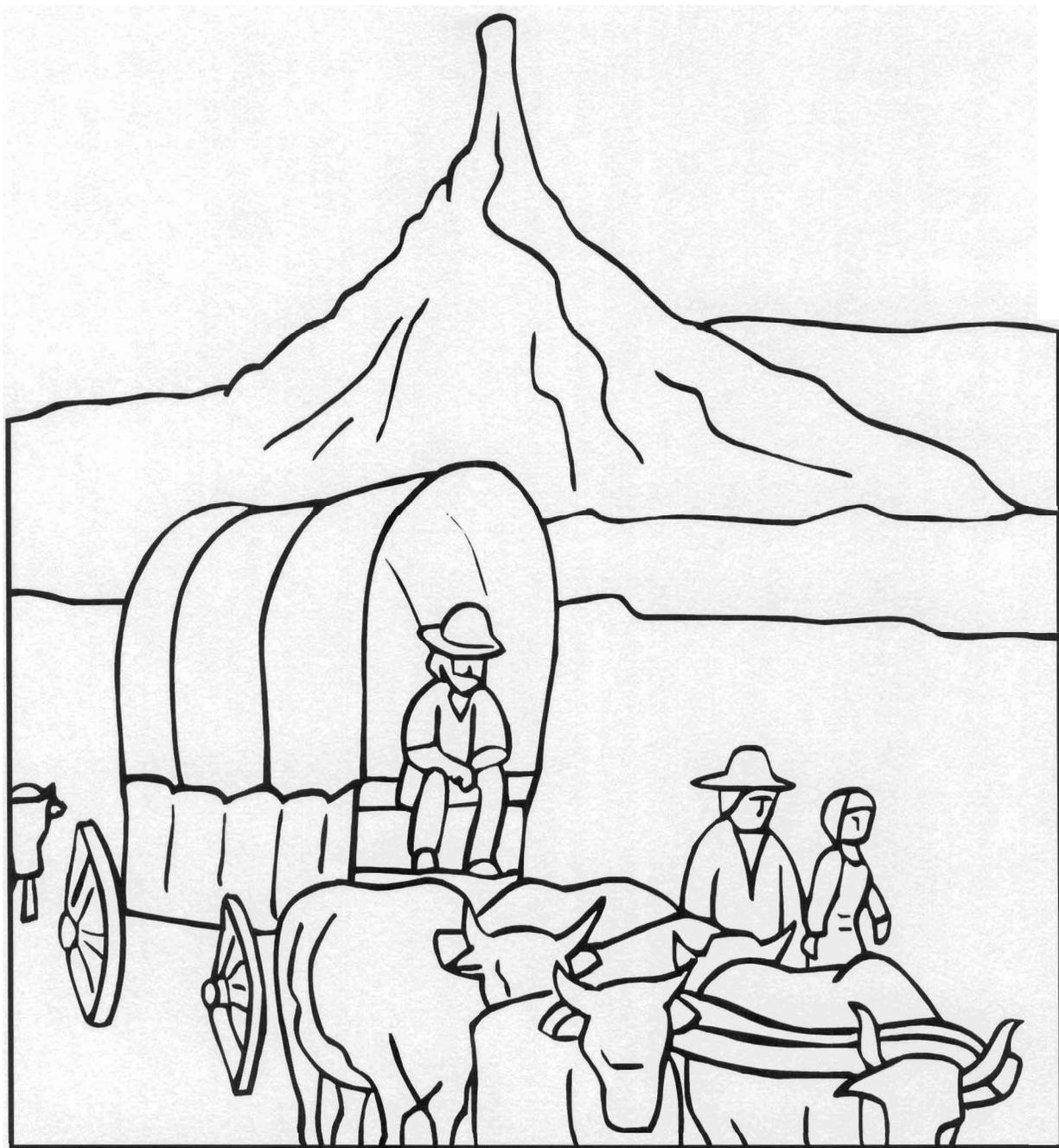
Eliza didn't know anyone
when she saw the Mormon wagon train
in Nebraska



John White traveled from Utah to Nebraska
to get farm machinery and furnishings
for his North Ogden home.



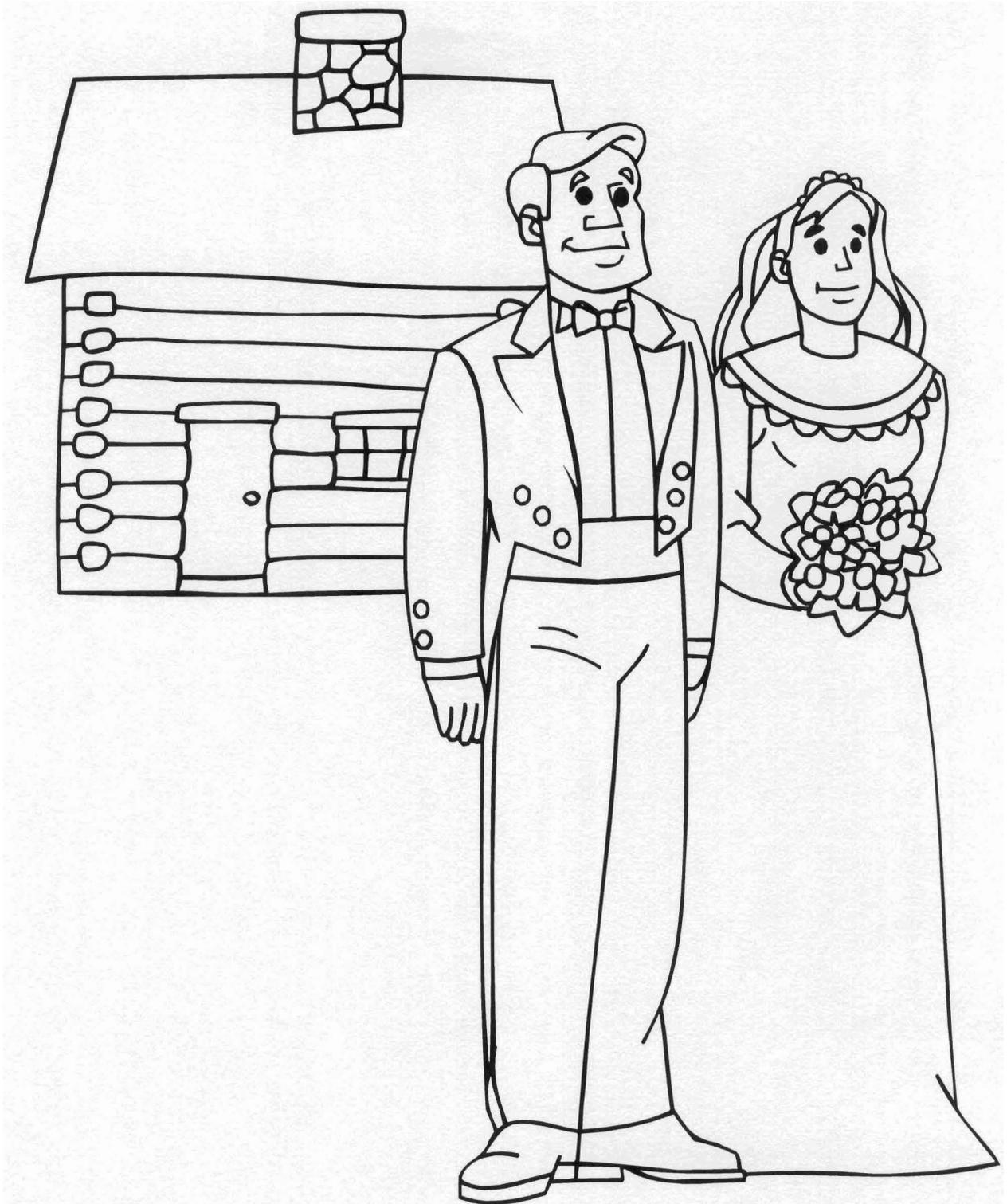
John liked Eliza when he met her.



They enjoyed the scenery
as they traveled together along the Mormon trail



John and Eliza danced with the pioneers
when they stopped for the night along the trail.



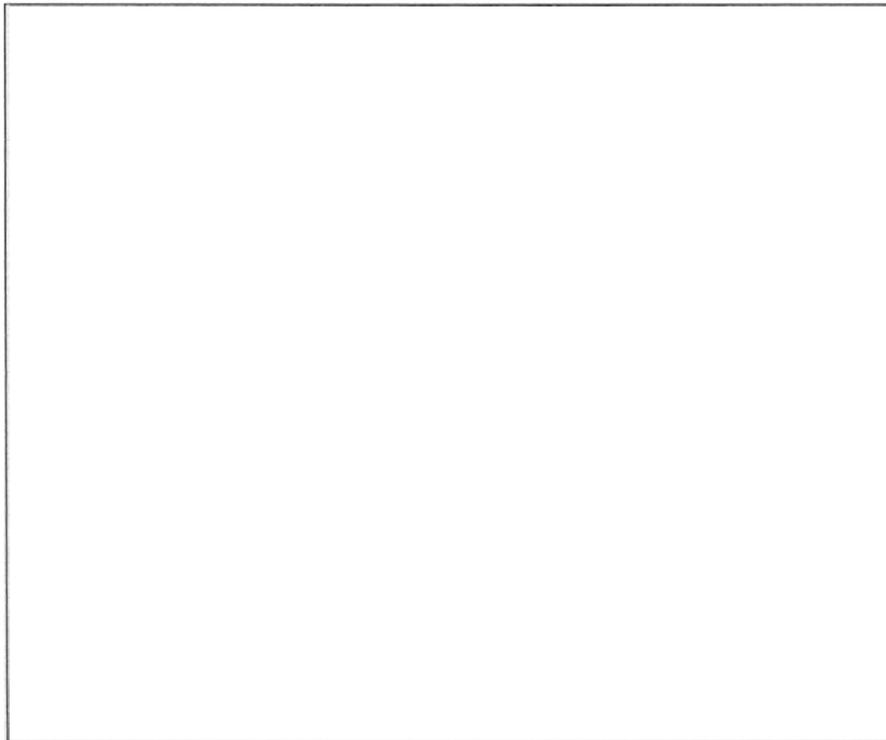
When they got to North Ogden, Utah
they got married.

John and Eliza had 3 children:

- Mary Eliza
- Sarah Jane
- Annie Louise

I am one of their descendants!

Here is my picture:



**Brown and White: A Story of Mormon Trail Romance
(John White [1836] and Eliza Brown [1847])**

by Wanless Southwick, a descendent
August 9, 2002

John White was born in England on June 24, 1836. His mother, Mary Bull (or Handcock?) died when he was just 4 years old. His father, Isaac White, and sister (Jane) moved to a new town. His father married again. When John was 18, he and his family joined the Church of Jesus Christ of Latter-day Saints. Two years later (1856) his whole family emigrated to Utah. They sailed across the Atlantic Ocean in a sailing ship, landing at New Orleans, Louisiana, where they got on a steamboat for travel up the Mississippi and Missouri Rivers. His stepmother (Polly) and his little stepbrother (James) died on the river trip and were buried on the banks of the Missouri River.

When they got to Nebraska, where companies of saints were being organized and outfitted for crossing the plains to Utah, John became very sick with cholera. He recovered enough to accompany his father and sister across the plains to Utah. They arrived in Salt Lake City in the fall of 1856, where they found work, helping to build the city. In the spring of 1858, when John was 21 years old, he and his father moved to North Ogden, Utah where they farmed together and built a double log house on the lower Cold Water stream (about a half-mile west and a mile south of the town).

Eliza Brown was born in England on January 30, 1847. Her father was a farm laborer. Her family was the first to embrace the new Church of Jesus Christ of Latter-day Saints in their community. Her mother died when she was only 3 years old. She was 4 when her father married again. She didn't get much schooling, because she started working in a silk factory when she was just 8 years old. She earned only 10 cents per day, but even at that early time in her life, she paid her tithing regularly. When she was 9 years old (1856) she, together with her sister and a friend, was baptized in a boat canal during the darkness of night. During her baptism the elder, who was baptizing her, lost hold of her and she started floating down the canal! When those present finally rescued her, she was so exhausted, that she nearly lost her life.

She continued to work at the silk factory for a while, attending church regularly. Then she worked as a servant girl for several people. Sometimes she was treated very poorly. At one place she worked hard but only got bread and molasses for pay and became very sick. When she was 14, her stepmother died and she returned home to help her father take care of the little children. She wanted to emigrate to Utah and helped her father as best she could to save up the money they needed for the move. She attended the LDS branch meetings, even though it required traveling 5 miles to get there.

When she was 16 (1863), she, her father and brother George, boarded the ship *Amazon* at London for their voyage to America. While the ship was still in the bay, the novelist Charles Dickens interviewed her and her father. Dickens wrote about the Mormon emigrants and published his observations in the "Uncommercial Traveller." The family arrived in New York, but because of the Civil War, they had to travel with caution. They went up the Hudson River by boat and then took a 10-day trip by rail from Albany, New York to St. Joseph, Missouri. Then

they took a steamboat to Florence, Nebraska where they joined a Mormon “down-and-back wagon train” for the trip to Utah.

It happened that John White, now 27 years old, was part of the “down-and-back” wagon train. He and his father wanted good farming implements and machinery for their farm in North Ogden, so John went back east to purchase it. He also bought household articles, including a stove, dishes, some cloth and sugar, which was quite a luxury at the time. After the saints were established in Utah, Brigham Young organized “down-and-back” wagon trains to promote commerce between Utah and the eastern states, while providing a convenient way to help bring immigrant saints to Utah. Some people noticed that the young men of Utah were often eager to volunteer to make the “down-and-back” trip, because that gave them the chance to be the first to meet young women who were coming to Zion. So it was for John White when met 16 year old Eliza Brown.

John and Eliza greatly enjoyed each other’s company on the trip to Utah. Sometimes she would ride with him in his wagon. She appreciated his hospitality. They strictly observed the proper rules and regulations of their travel. They participated in the wagon train’s nightly amusements that helped break the monotony of the arduous days of travel. They averaged about 25 miles per day. It was a hot, dry season that year so; much of their travel was done right in the dry riverbed of the Platt River. Lots of fish were stranded in little pools or were dead where the pools had dried up. They saw great herds of buffalo in the distance, but didn’t get any buffalo meat on their trip. Their rations were confined to one pound of meat per week and a pound of flour per person per day.

They saw lots of soldiers at Fort Laramie and Fort Bridger. They also saw many Indians. They much enjoyed their trip through the mountains. Eliza found herself falling in love. The scenery was something new and very beautiful to the English convert. They arrived in Salt Lake City on October 4, 1863, where she stayed with a family and met her childhood friend, who had been baptized with her in the boat canal in England. She was thrilled to have a real bed to sleep in and to eat her meals at a table for the first time since leaving England. A few days later she traveled to North Ogden, where on November 18th she married her beloved traveling companion, John White. John built her a beautiful home in North Ogden.

About a year later, their first child, Mary Eliza, was born in North Ogden on November 3, 1864. Her second child, Sarah Jane, was born paralyzed and required constant care until she died as a young woman. Eliza was pregnant with her third child when her husband died suddenly on February 11, 1869 at the age of 33. Eliza was a widow at age 22. About six months after her third child, Annie L., was born, Eliza took out her endowments in the Endowment House and was sealed to her dead husband, John White.

It wasn’t long before she became the plural wife of Thomas B. Brown and bore him seven children. His other wife had seven children when she died; thus giving Eliza significantly increased responsibilities. Eliza was 52 when Thomas died, making her a widow for the second time, with greatly increased cares and anxiety. She raised her large family in honor and respect. Two of her children filled missions. All of them were married in the temple. She was active in

the Relief Society, attended church regularly and did temple work for her dead family members. She herself died on January 28, 1929, two days before her 82nd birthday.

Her first daughter, Mary Eliza White, married Warren Campbell on November 15, 1884. Their first daughter, Mary Louise Campbell, married William Isaac Southwick on January 20, 1904. Their son, Verlon Southwick, married Edith Martha Bush on July 19, 1939. Their first born son, Wanless Southwick, married Jerrie Lynn Ward on December 20, 1963. To them were born eight children: Tracy, David Wanless, William Edward, Christopher Ward, Rebecca, Deborah, John Rueland and Daniel James.

Appendix

From the *Encyclopedia of Mormonism*, Vol.1, BRITISH ISLES, THE CHURCH IN

EMIGRATION. Emigration to the United States to help build the main body of the Church was the recommended pattern for the members during the first century of the Church in the British Isles. The perpetual emigrating fund was established in September 1849 to assist. Those who emigrated with the help of this revolving fund were to pay back the money as they could, so that others might be helped. The fund was formally discontinued in 1887, after thousands had benefited from it. Additional thousands were assisted by friends and relatives who had already emigrated. From 1847 to 1869, more than 32,000 British and Irish converts to the Church left their homelands for a new life in pioneer America. **When the novelist Charles Dickens visited the Amazon** before it set sail from London on June 4, 1863, to see what the Mormon emigrants were like, he noted: "I... had come aboard this Emigrant Ship to see what eight hundred Latter-day Saints were like.... Nobody is in an ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping, and down upon the deck in every corner where it is possible to find a few square feet to kneel, crouch or lie in, people, in every suitable attitude for writing, are writing letters. Now, I have seen emigrants ships before this day in June. And these people are strikingly different from all other people in like circumstances whom I have ever seen, and I wonder aloud, "What would a stranger suppose these emigrants to be!... I should have said they were in their degree, the pick and flower of England" (Dickens, pp. 223-25).

Dickens set down his impressions of Mormon emigrants in one of a series of essays that appeared at intervals between 1860 and 1869 in his weekly magazine, *All the Year Round*. He later published them in the chapter "Bound for the Great Salt Lake" in *The Uncommercial Traveller*. He concluded with: I afterwards learned that a dispatch was sent home by the captain before he struck out into the wide Atlantic, highly extolling the behaviour of these emigrants, and the perfect order and propriety of all their social arrangements.... I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would; to my great astonishment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the Amazon's side, feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed [Dickens, p. 232].

The "Down and Back" Plan

William G. Hartley; BYU Studies Vol. 24, No. 3, pg.345

In 1860 Brigham Young decided to create a new, less expensive method for moving people and freight to Utah. That year, as an experiment, he sent his nephew, Joseph W. Young, with Utah wagons and oxen down to Florence to pick up passengers and freight and bring them back to Utah. Joseph's trip proved that Utah oxen could make the round trip "down and back" without difficulty and that they hauled better on the return trip to Utah than did Missouri oxen unused to trail travel. In June 1860 Brigham told Utah bishops the "down and back" idea "promises to be very beneficial." That August he predicted the plan would be a "good policy" for 1861 emigration. When the year 1861 opened, Brigham called Utah Territory legislators into a meeting at his new schoolhouse and explained the detailed workings of the plan. Then, in February, in order to launch Utah trains by April, he sent a detailed printed circular letter to all LDS bishops.

Three related problems produced this innovation, each caused by Utah's cash-poor situation: the high cash cost of annual immigration, the high cash cost of buying imported necessities from gentile merchandisers, and a surplus of Utah cattle that could not be turned into cash locally. The "down and back" wagon trains, therefore, had three purposes: (1) to bring west poor immigrants at low cost, (2) to bring west goods purchased cheaply in the East, and (3) to move surplus Utah oxen and flour east to Florence to be sold or traded for goods.



Down-and-back wagon train, coming back through Echo Canyon, Utah

[Photo: Charles W. Carter, 1866 LDS Church Archives]