

Our Nauvoo Ancestors



The Campbells, the Shupes, the Creagers, the Muirs, and the Thatchers; all drawn to Nauvoo, Illinois because of their Mormon faith.

A Family History Coloring Book

Our Nauvoo Ancestors – A Family History Coloring Book

Purpose:

This family history coloring book was produced for the posterity of Wanless and Jerrie Southwick, to be read and enjoyed at their annual family reunion in 2015. The goal is to remember our Mormon pioneer heritage. This coloring book is also a history of the Church of Jesus Christ of Latter-day Saints, as experienced by our ancestors. The **Campbells, Shupes and Creagers** are Wanless's ancestors. The **Muirs and Thatchers** are Jerrie's ancestors.

These Mormon pioneers are also ancestors to many thousands of our distant relatives. We post this coloring book online with hope that they also may enjoy learning about their Mormon pioneer legacy.

Acknowledgements:

We thank the many people who have contributed to our knowledge of these Mormon pioneers. Consultation with Alona S. Perkes, Tonya Rogers, Holly Hansen, Bob Goodwin, and Neal Southwick was especially helpful.

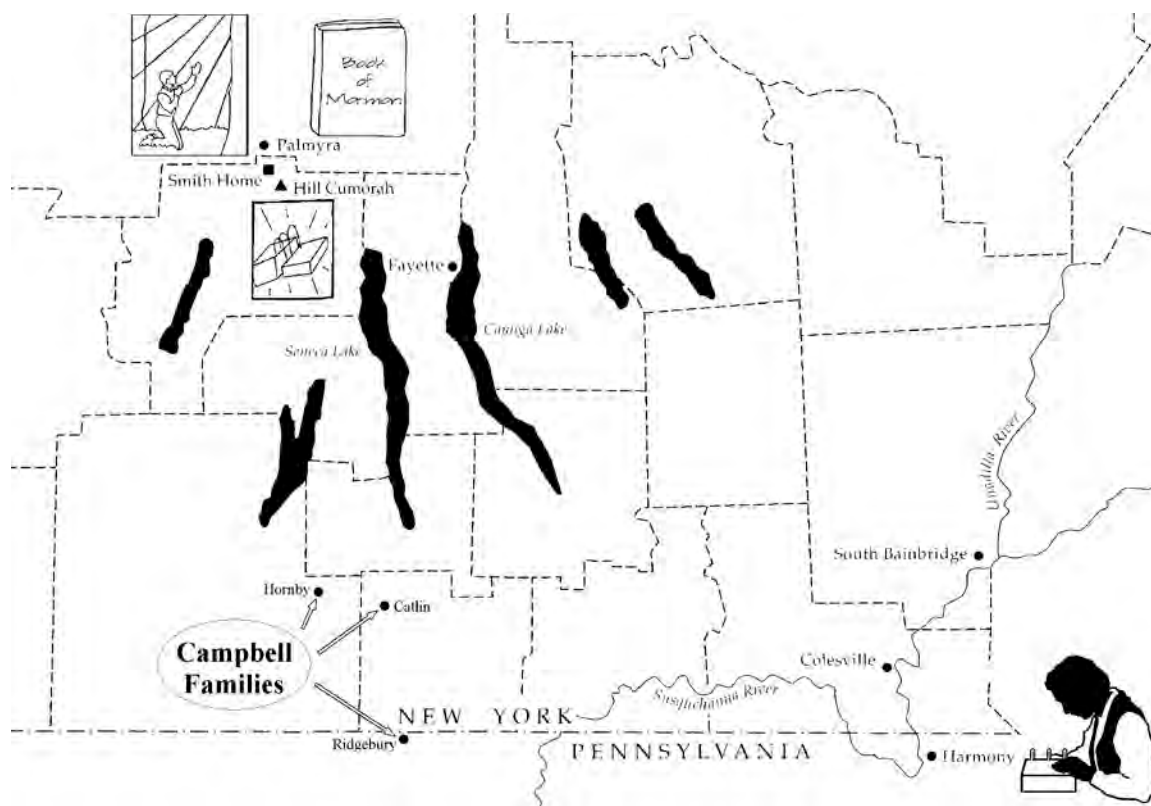
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(Version 35)

1830 The Church of Jesus Christ of Latter-day Saints was organized on April 6, 1830 in **Fayette, New York**, USA. The large Campbell family lived nearby.



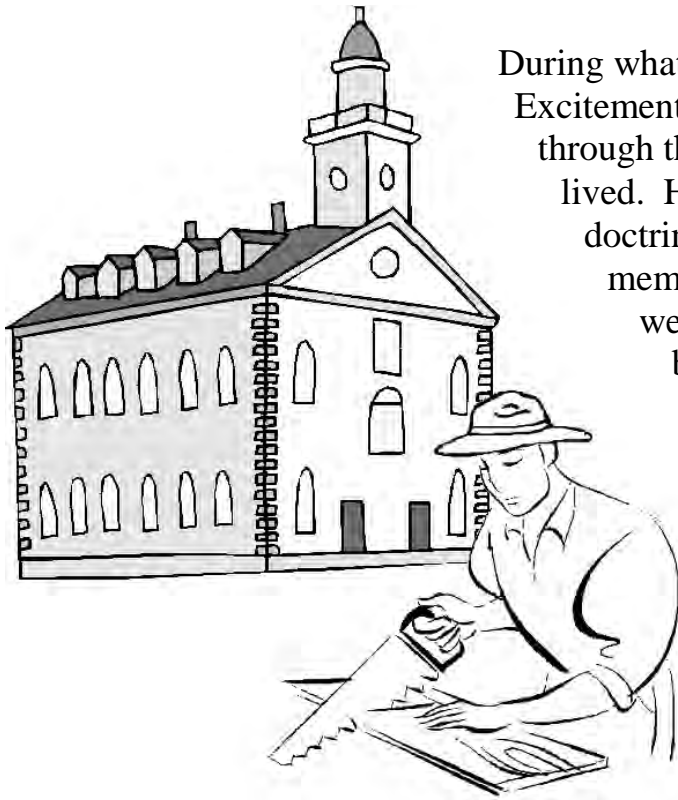
1831 The Campbells heard about **Joseph Smith**, and how he was visited by God the Father and His Son, Jesus Christ, in a vision and was called to be a modern prophet. They learned about ancient scripture, written on golden plates, which Joseph translated into the *Book of Mormon*. The members of that new church were nicknamed “Mormons.”

1832 Although the new Church’s headquarters moved to **Kirtland, Ohio**, the Campbells met and listened to Mormon members and missionaries who came through their area. The Campbells were simple, faithful folk. They mostly couldn’t read or write. They tended their farms and raised their children.

They experienced miracles, such as when a missionary, named **Brigham Young**, healed one of their sick children. As they each became converted, they joined the Church with a baptismal covenant, thus becoming “Mormons.”



1835



During what was known locally as the “Mormon Excitement,” Joseph Smith himself came through the Catlin area¹ where the Campbells lived. He likely taught them about the doctrine of gathering, which encouraged members to gather together. Members were needed in Kirtland, Ohio to help build a sacred temple to the Lord.

By 1836, the family patriarch, **Jonathan Campbell, Sr.** and his wife **Phoebe** decided to move to Kirtland. Their sons **Benoni** and **William** also moved with their families. They helped complete construction of the Kirtland Temple.

1836

When the Kirtland temple was finished, the Campbell families went to worship services in it.

Joel Campbell's daughter, **Lovina**, remembered hearing the prophet Joseph Smith preach in the temple

She received a testimony of Joseph Smith and the *Book of Mormon*, which stayed with her all her life.



1836

About this time in 1836, the **Hezekiah and Alena Thatcher** family arrived in the village of **Springfield, Sangamon County, Illinois**. They had four living children when they arrived; Joseph Wykoff (7), Catharine Mary (5), Mary Ellen (3), and John Bethewel (2). They came from West Virginia via the Ohio, looking to improve their economic situation. They were unaware of the Mormons yet.



Hezekiah leased land to farm. When the political decision was made to move the Illinois state capitol to Springfield, Hezekiah found work quarrying stone to build the new State House. An accident in the quarry severely crushed one of his hands.

In process of time he met some of the state's politicians, including Abraham Lincoln and Stephen A Douglas.



1837

United States banks got caught up in the “financial panic of 1837.” The Mormons in **Kirtland, Ohio** had tried to setup a bank. By 1838, bad economic and political conditions in Kirtland turned into intense persecution of the Mormons. Joseph

1838

Smith and other Church leaders fled to Mormon settlements in **Missouri**. Most Mormons in Kirtland moved away, leaving their beloved temple behind. Some went to Missouri. The **Campbells** also left Kirtland, many of them moving to nearby Medina County in Ohio where **Joel Campbell** had a farm.



Missouri turned out to be a bloody experience for the saints (as the Mormons called themselves).

Tensions were so great in Missouri that armed militias attacked Mormon settlements.

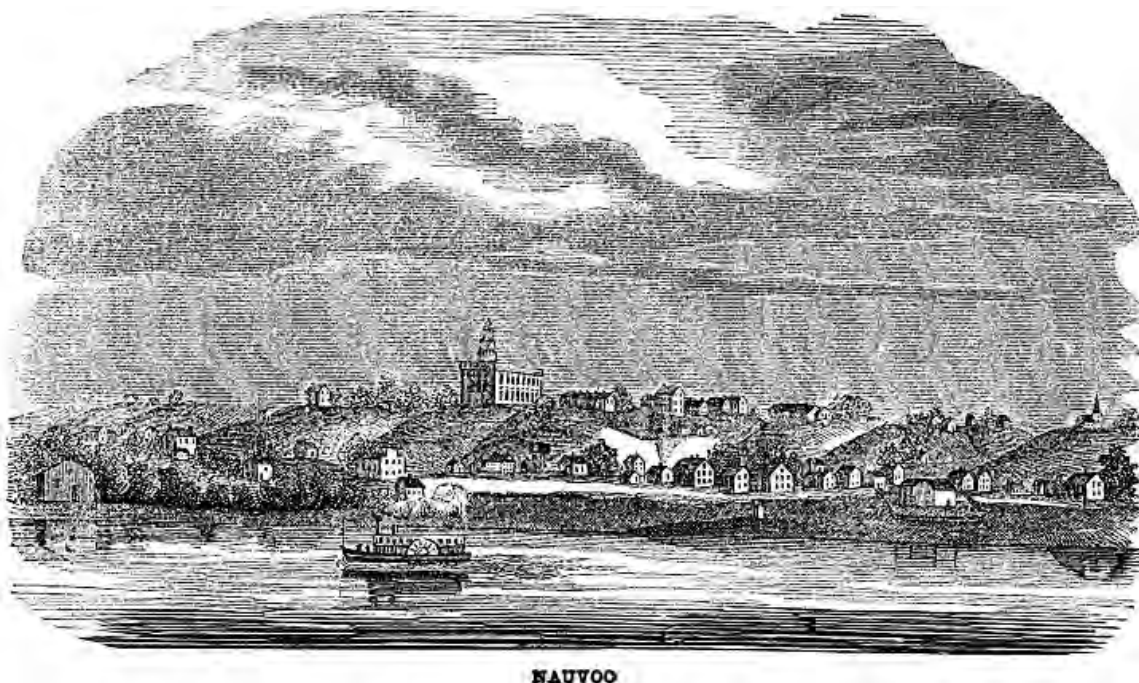
1838 **Joseph Smith** was jailed and the Latter-day Saints were driven out of Missouri, under the authority of an “extermination order” issued by the state’s governor, Lilburn W. Boggs. **Brigham Young** organized the 1839 exodus of Mormon refugees from Missouri to more charitable communities in Illinois.



Joseph Smith was allowed to escape from Liberty jail in Missouri and quickly joined the saints in Illinois.

1839

It was urgent that a new settling place be found for the thousands of displaced Mormon families. The Church chose to buy a little town called Commerce on a bend of the Mississippi River in **Hancock County, Illinois**. The town’s developers had failed to attract settlers and only a few frame houses had been built. The land was swampy with lots of mosquitoes and malaria. But Joseph Smith prophetically envisioned a beautiful city and renamed the place “**Nauvoo**.”



1839 With that vision in mind, the saints gathered to Commerce, began draining the swamp, building homes, and making the vision of Nauvoo into reality.

Despite the need for manpower in 1839 to build Nauvoo, only 3 days after the first property was purchased in Commerce,² the prophet Joseph Smith confirmed an earlier revelation³ to send the **twelve Apostles** and their missionary companions to **Europe**⁴. Within a month more missionaries were called, including Jedediah M. Grant, who was sent to **Virginia and North Carolina**.⁵

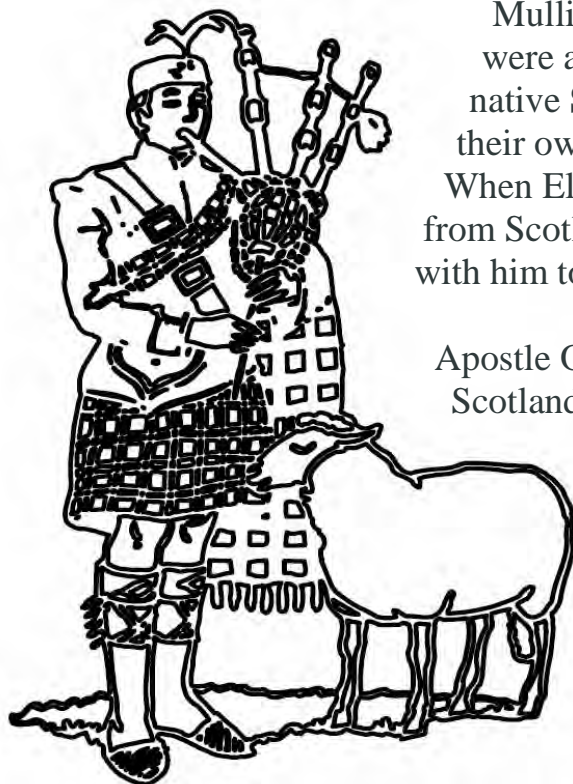


Elder Grant promptly made his headquarters at Burk's Garden, Tazewell County, Virginia⁶, which was very near where the Shupe family lived in **Wythe County**. Elder Grant's reputation as a quick thinking preacher drew much attention, including that of **Sarah Shupe**, who joined the Church by baptism in 1839. Her joy in the gospel influenced the rest of her family. In 1841, her husband, **Peter Shupe**, was baptized by Elder Grant.⁷ Her children, family, friends and neighbors, including the **Creagers**, also joined the Church. Her son in law, George M. Tibbs, became a Church leader in their part of Virginia.

1841

When the **twelve Apostles** and their companions arrived in **Great Britain**, Samuel Mulliner and his companion Alexander Wright, were assigned to begin missionary work in their native **Scotland**.⁸ They began by teaching some of their own Scottish relatives on December 22, 1839. When Elder Wright finally sailed home to America from Scotland in 1842, he took seventeen relatives with him to gather with the Saints at Nauvoo.

1842



Apostle Orson Pratt supervised missionary work in Scotland. Hundreds joined the church. Among the Scottish converts was, a young 19-year-old named **William Smith Muir** from Bannockburn, Sterlingshire.

He worked at a weaving factory, where his job was to put the long warp threads (yarn) on the looms. The factory wove Scottish tartans⁹ from dyed wools.

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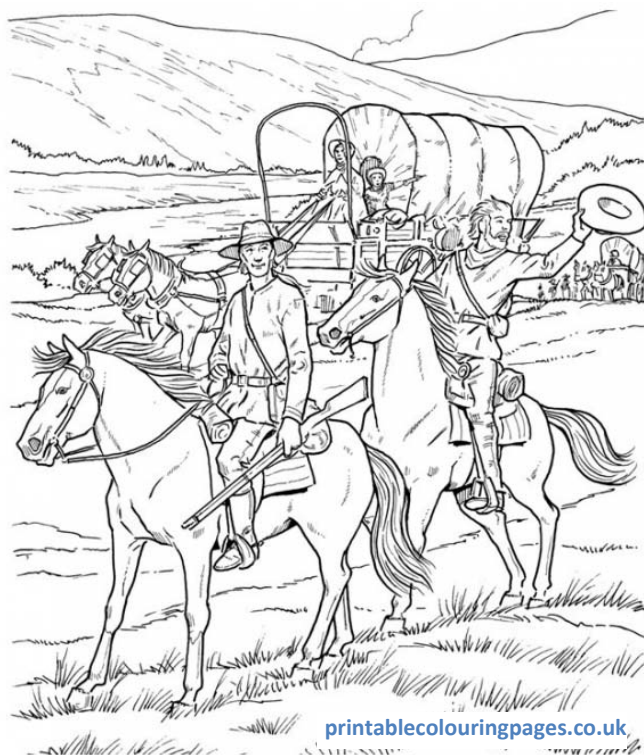
1842 The **Shupe** and **Creager** families of **Wythe County, Virginia**, belonged to a small branch of the Church called the “Little Nauvoo Branch,” which had 31 members, one priest, one teacher, and one deacon in September of 1842.^{10, 11}

They learned that the Prophet, Joseph Smith, had sent a letter calling all Latter-day Saints to gather to Nauvoo, Illinois. They prepared to go, including getting letters from their branch clerk, George M. Tibbs, certifying that they were members.

1843 In September 1843 they left Wythe County for Nauvoo, Illinois.

Peter Shupe “took his family consisting of 13 children and he had as worldly possessions, \$6.00 in money and a team of 5 horses.”¹²

His son, **Andrew Jackson Shupe** said, “The company was composed of several families, there was: Peter Shupe family, Michael Creagers family and John Shupes families and my family.”¹³ These families probably made up over 70% of the Little Nauvoo Branch! The migrating families could have been:



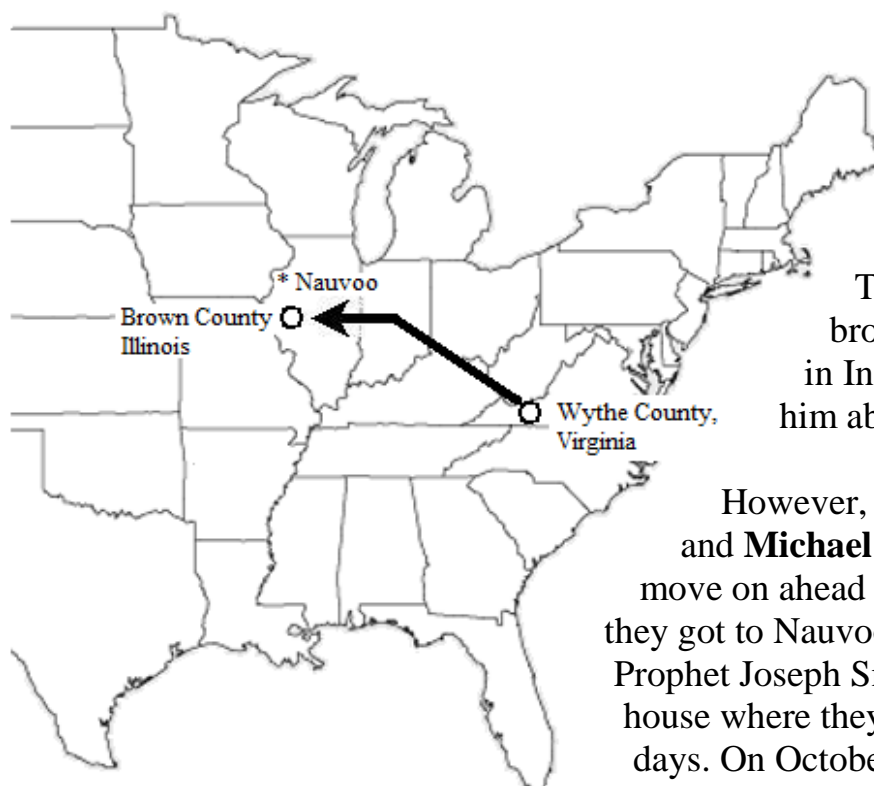
Peter Shupe (51) and his wife Sarah Wright (50) and children: Thirsa (22), James Wright (20), William Kendrick (19), Elizabeth [twin] (17), Isaac B. [twin] (17), George Eldridge (15), Peter Riley (13), Susannah (11), Benjamin Franklin (6), and Nancy Malinda (5). Catharine, who had married George M. Tibbs, died in 1840.

Peter’s son **John Witstein Shupe** (24) and his wife Martha Ann Thomas (18) and their daughter Elizabeth Jane (2).

Peter’s son **Andrew Jackson Shupe** (28) and his wife Mary Elizabeth Creager (23) and their children: Dorthula Catherine (5), John Wetstein (3), Rosanna Minerva (1). Mary Elizabeth’s uncle, **Isaac Creager** (53?), traveled with them.

Michael Creager (53) [Mary Elizabeth’s widowed father], his son, Michael Creager (26) and wife Barbara Spangler (26), and his daughter Catherine Creager (24).

1843 The **Shupes and Creagers** traveled about 200 miles into Kentucky where Peter Shupe borrowed \$100 from **Grandmother Creager**.¹⁴ Then they traveled into



Indiana and camped on the west side of New Albany, where they got a job of making 1,000 rails, for which they received \$1,000 and some provisions. They also found Sarah's brother, **William Wright**, in Indiana and stayed with him about two weeks.

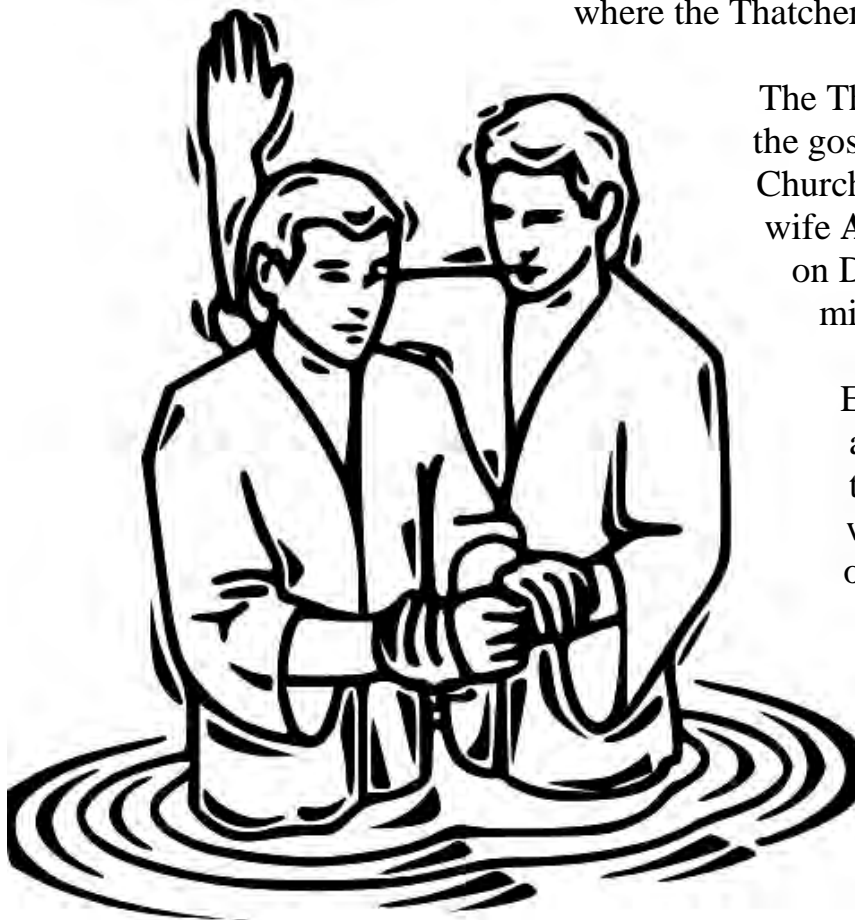
However, **Andrew Jackson Shupe** and **Michael Creager (Jr.)** decided to move on ahead to Nauvoo. As soon as they got to Nauvoo, they went to see the Prophet Joseph Smith, who arranged for a house where they could stay for a few days. On October 28, 1843 they presented their letters, certifying Church

membership, to the Church clerk in Nauvoo¹⁵ and were recorded as coming to the **City of Nauvoo**. Andrew Jackson also received his Elder's License on that day.¹⁶

After their stay in Indiana, **Peter and Sarah Shupe's** family moved on to a stopping place about 16 miles west of Springfield, Illinois. Here they got work harvesting corn. They unloaded their wagons and for three days they gathered corn. They took provisions as pay for their work. Then they loaded up their wagons again and made their way to **Rushville, Schuyler County, Illinois** (see [Map 1](#)), arriving on November 9, 1843, where they rented a place to live through the winter.

Andrew Jackson found a house in Nauvoo to live in during the winter. In January, his father, **Peter Shupe**, visited him and convinced him they could live better out in the country than in the city, so on January 23, 1844, Andrew Jackson moved his family southeast to join his father's family in **Brown County** (near Rushville), while his father-in-law, **Michael Creager**, moved to the mouth of Camp Creek, about 16 miles northeast of Nauvoo¹⁷ (see [Map 1](#)). In Brown County, the Shupes farmed and setup a blacksmith shop, which was their main occupation (see [Map 1](#)).

1843 In 1843 the **Thatcher family** met Mormon missionaries. Frederick W. Cox was a counselor in the Stake Presidency in the Mormon settlement called Lima, but he was also called to serve as a missionary. Lima was about half way between Nauvoo and Quincy, but over a hundred miles away from **Springfield, Illinois** where the Thatchers lived.



The Thatcher family embraced the gospel and joined the Church.¹⁸ **Hezekiah** (34) and his wife **Alena** (34) were baptized on December 19, 1843 in the middle of the winter.

Elder Cox did the baptisms and recorded in his diary that “in order to reach the water, ice to the thickness of a foot had to be cut away.” He also said, the ordinance “was witnessed by a considerable number of people who were much affected, many of them shedding tears.”

1843 In Scotland, **William S. Muir** (21) noticed a pretty girl who started coming to church in 1843. Her name was **Jane Robb** (21). She had also joined the Church. She was a servant girl, but the family she worked for wouldn’t let her out at night to see William, so she would sneak out after the family went to sleep. One night, William came as usual and waited in the barn for Jane to come see him. Unfortunately, that night she went straight to sleep, and William got locked in the barn until she let him out the next morning.¹⁹



1844 William and Jane decided to marry and gather with the saints in Nauvoo. They were married on January 1, 1844. About 6 weeks later they were part of the 81 Mormons who sailed for America on the ship Swanton.²⁰ The crossing of the Atlantic took 54 days. When they arrived at **New Orleans**, they boarded a steamboat²¹ and traveled up the Mississippi River for 12 days to get to **Nauvoo**.



They arrived about midnight on April 18, 1844. Joseph Smith wrote in his journal that about 80 saints arrived in Nauvoo.²² William and Jane were among them.

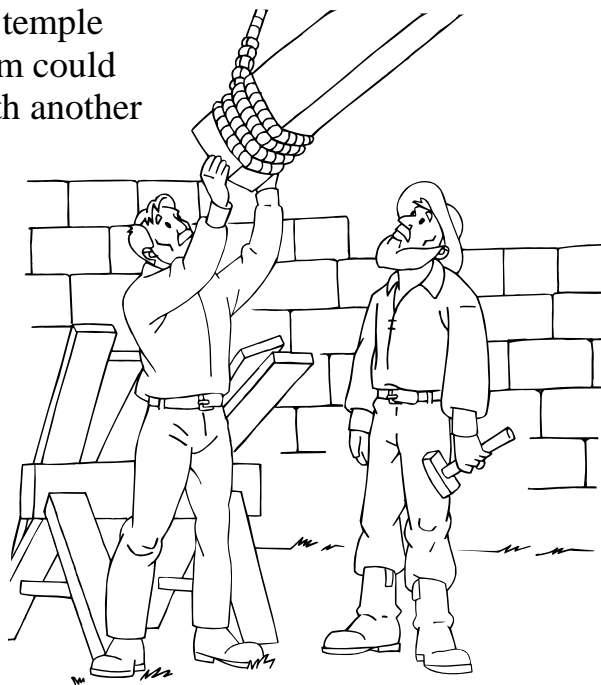
Sometime in May, they found a place to live²³ just 10 blocks north of the Nauvoo Temple²⁴ (see [Map 2](#)) Even though the temple was only partly finished, the basement area, where the baptismal font was located, had been dedicated and used for proxy baptisms for the dead beginning in November 1841.

In Scotland, William and Jane had learned about proxy baptisms for the salvation of the dead. Now that they were in Nauvoo, they could do

something for their beloved family members who were dead. So, on May 14, 1844 they went to the temple baptistery together and were baptized for 13 deceased relatives, including grandparents, great grandparents, uncles, aunts, and cousins.²⁵

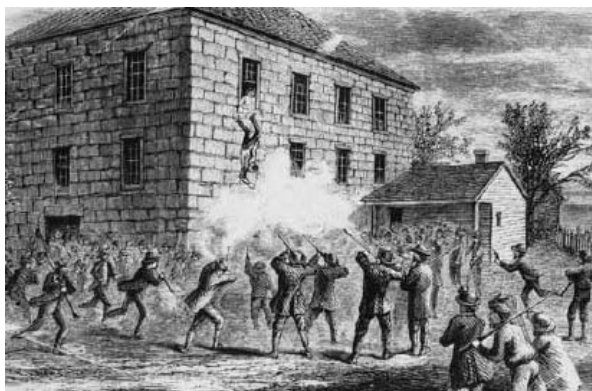
1844 **William Smith Muir** probably found work using his weaving skills.²⁶ It was men that did the weaving²⁷ in those years and he had the experience needed to put the long warp threads on a loom. Nauvoo was a place where the people usually made locally whatever they used, although factory cloth was in the stores and getting cheaper.²⁸ William would have worked on building the Nauvoo Temple, because men donated every 10th day in labor on temple construction.²⁹ It is possible that William could have worked on the temple together with another of our Nauvoo family members, Jonathan Campbell, Jr.

1844 In early 1844, Jonathan Campbell, Sr.'s son, **Jonathan Campbell, Jr.**, was the first of the Campbell family to respond to the Church's call for all Mormons to come to Nauvoo. Jonathan Junior moved into Nauvoo with his wife **Charity** and their four children, Aboil [or Abial] (7), Nephi (5), Emma Lucinda (3) and Alma (new born).³⁰



Jonathan Campbell rented property and had a small cabin on the southern edge of Nauvoo,³¹ not far from Joseph Smith's homestead and the Red Brick Store (see [Map 2](#)). The property they leased was near where the Stone Arch Bridge was later built. They farmed and had a garden. He worked for local people and also helped build the Nauvoo Temple.

1844 During this same spring of 1844, newly baptized **Hezekiah Thatcher** moved his family³² to Macedonia, Hancock County, Illinois (previously called Ramus – see [Map 1](#)). It was about 20 miles east of Nauvoo. In April 1844, his family is mentioned in the Macedonia Branch records.³³ There he became a member of the Macedonia militia company and went to Nauvoo to help guard that city during the anti-Mormon unrest in Hancock County. He was guarding Nauvoo on June 27, 1844 when **Joseph Smith and his brother Hyrum** were martyred at Carthage (the Hancock County seat).

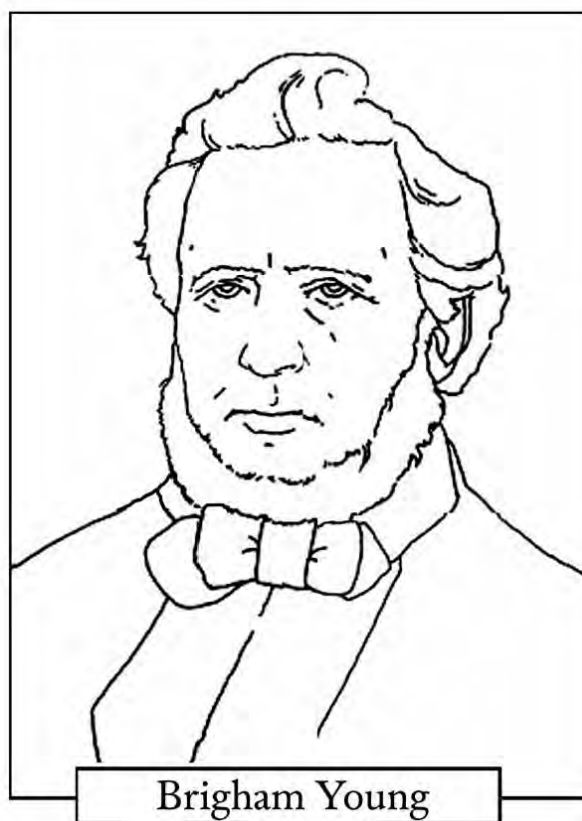


1844 When **Jonathan Campbell** heard about the martyrdom, he frantically headed for Carthage. **Hezekiah Thatcher** saw the bodies of Joseph and Hyrum as they were brought back to Nauvoo. They and the **Muirs** grieved with the rest of the saints as they worried about what would happen to the Church now that their Prophet and Church President was gone. They pondered what to do next for their families and the Church.

Brigham Young became the new leader of the Church at a special conference of the Church on August 8, 1844. Our ancestors (the Muirs, the Thatchers, the Campbells, and maybe the Shupes and Creagers) were likely there to sustain him. There was hope that peace could return to Nauvoo, but tension were still high.

Instead of succumbing to wrath and retaliation, the saints intensified their efforts to finish the **temple**. They were determined to receive the promised blessings of temple ordinances that could only be performed in the sacred House of the Lord. Work on the temple progressed “with astounding rapidity, a great portion of the population being employed upon it.”³⁴ Undoubtedly our Nauvoo ancestors

were actively engaged in helping finish the temple. They probably were also part of the guards who kept watch around the temple, both day and night.



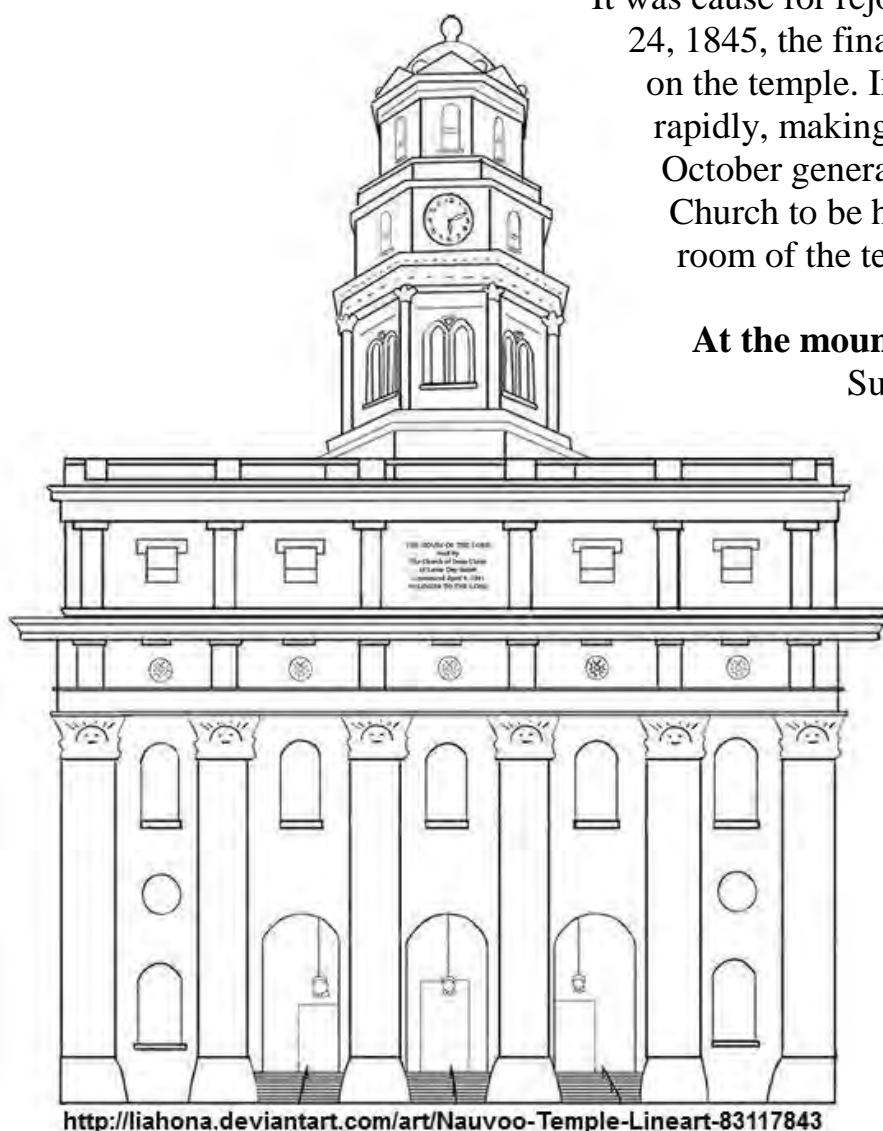
Hezekiah Thatcher decided to move his family closer to Nauvoo. This time he bought farm land near “the mound,” which was a prominent landmark along a road about 6 miles east of Nauvoo (see [Map 2](#)). Other Mormon families lived in the area and together they formed the Mound Branch of the Church.

Hezekiah built a substantial house in the northeast corner of Section 25. It was the first house that the Thatchers had ever owned. The family consisted of Hezekiah (37), his wife Alena Kitchen (38), and their living children, Joseph Wykoff (15), Catharine Mary (13), John Bethewel (10), Aaron Dunham (8), Harriet Ann (6), George Washington (4), Moses (2), and new born Hyrum Smith.

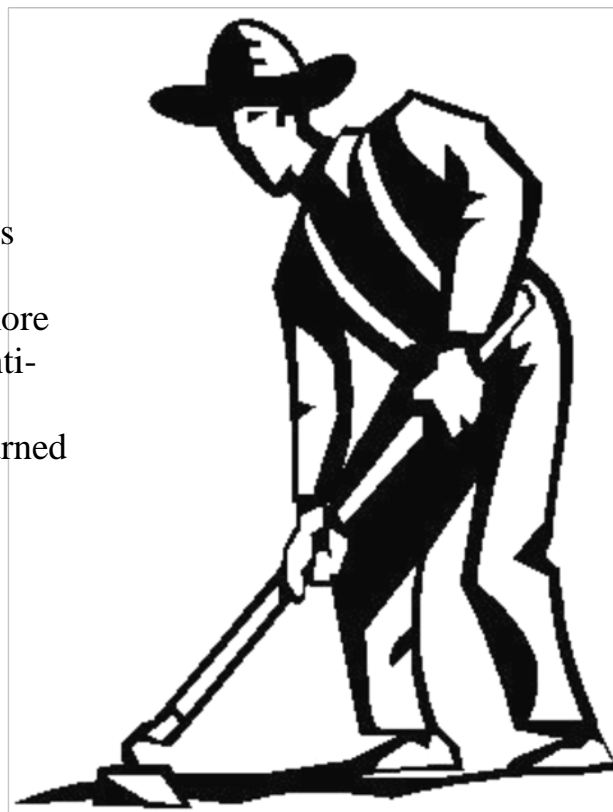
1845 In the years 1844 and 1845, our Nauvoo families had births and deaths. **Jonathan and Charity Campbell** had a baby boy in February 1844. They named him William. **The Cragers** had a son named Joseph S. in May 1844, but he died a month later of measles.^{35, 36} **William and Jane Muir** had their first child, a daughter named Elizabeth Jane in October 1844. In Brown County, southeast of Nauvoo, **Andrew Jackson and Mary Elizabeth Shupe** had a baby boy in April 1845. They named him Brigham Hendrick. **Jonathan and Charity Campbell** lost their 17 month old son, William, in September 1845 and then in November 1845 their little 3-year-old boy Alma died. Uncle Isaac Crigger (Creager) also died in September 1844 from “ague [malaria] and fever.”³⁷

It was cause for rejoicing when, on May 24, 1845, the final capstone was placed on the temple. Interior work proceeded rapidly, making it possible for the October general conference of the Church to be held in the assembly room of the temple.

At the mound, near Nauvoo, Sunday, July 27, 1845, was a big day at the Mound Branch. Records show that priesthood blessings and baptisms were performed for almost 30 young members of the branch, including **Hezekiah and Alena’s** children; Harriet Ann, George Washington, Moses, and Hyrum Smith, who were blessed and Aaron Dunham who was baptized.



1845 The saints in and around Nauvoo continued to farm their crops, but trouble was brewing. The enemies of the Church were not satisfied with just killing Joseph and Hyrum Smith. They wanted Mormons out of the state. When they saw that the Church was not going to disappear and more Mormons were coming to Nauvoo, the anti-Mormon mobsters became more vicious. Between September 9th and 12th, mobs burned 175 outlying Mormon homes in Hancock County. The displaced people fled into Nauvoo for shelter.

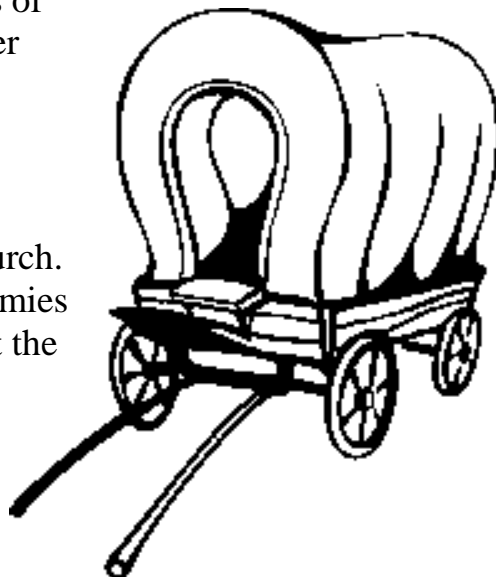


All during the summer of 1845 **Hezekiah Thatcher** was away defending the temple and his fellow Mormons' homes. His wife, **Alena Thatcher**, and their children had to care for their farm, its crops, and defend their own new home by themselves. **Alena** often stood guard over her house while her husband was away. When a mob threatened to burn them out, she heroically told them she would not go until the family got ready.³⁸



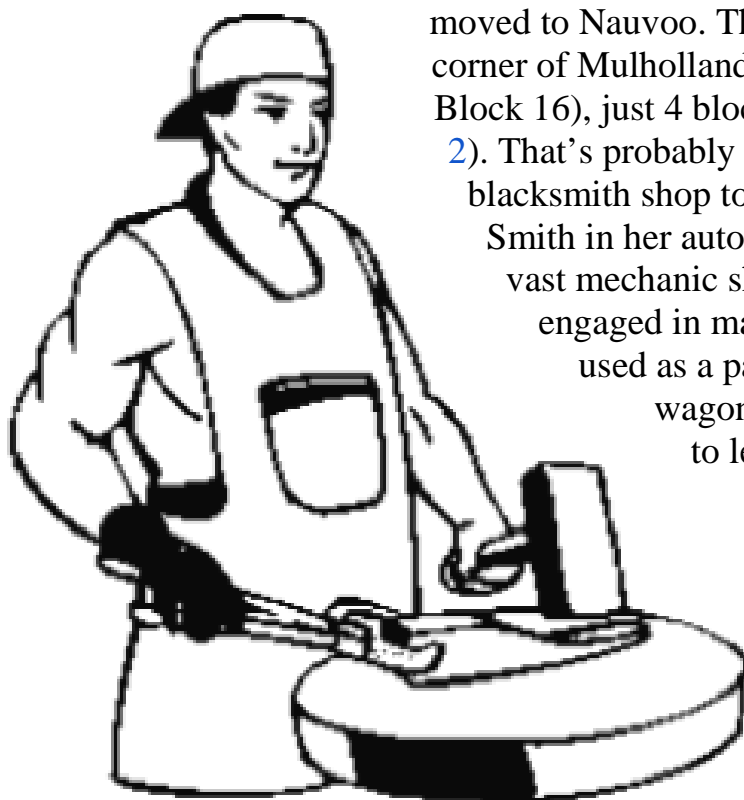
1845 During the October 1845 General Conference of the Church, which was held in the assembly room of the partially completed temple, the “Church authorities made it clear to members living in and around Nauvoo that when spring came they would desert their homes and head for the Rocky Mountains. The people had six months to obtain wagons and ox teams, load up months of food and supplies, pay and collect debts, recover their health and sell or trade homes, farms, and businesses.”³⁹

Brigham Young called all saints to gather into Nauvoo and prepare to move west with the Church. They needed to get beyond the reach of the enemies of the Church. Word spread quickly throughout the Church membership and thousands responded, including the Shupes and Campbells.



Peter Shupe and his sons gathered up their families and equipment in Brown County and

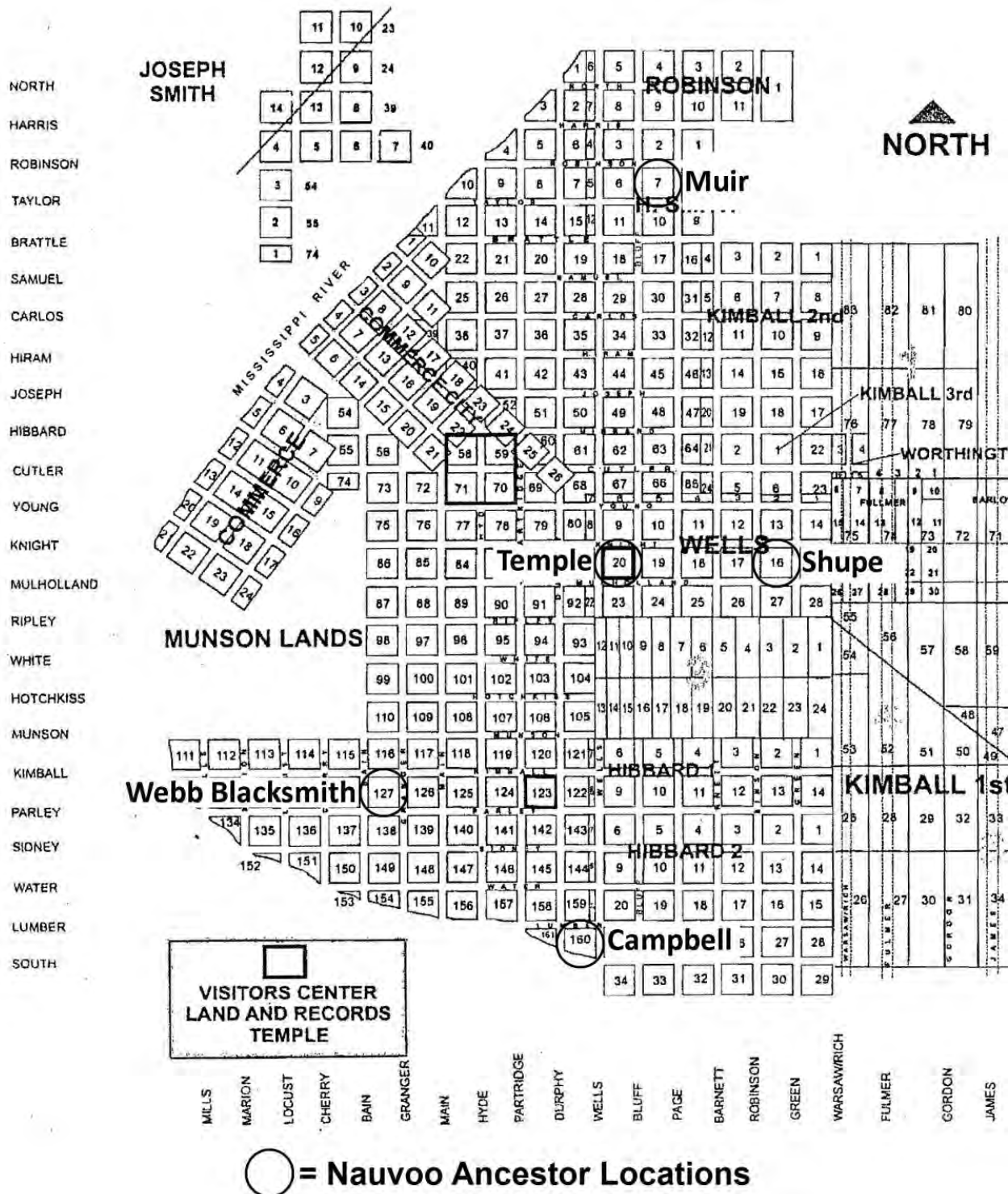
moved to Nauvoo. They found a place to live on the corner of Mulholland and Robinson streets (Lot 3, Block 16), just 4 blocks east of the temple (see [Map 2](#)). That’s probably where they set up their blacksmith shop too. As described by Bathsheba Smith in her autobiography, Nauvoo became “one vast mechanic shop, as nearly every family was engaged in making wagons. Our parlor was used as a paint shop in which to paint wagons. All were making preparations to leave the ensuing winter.”⁴⁰



“Blacksmiths, carpenters, and wheelwrights were on call night and day. Every available space from the shop to the parlor was used to assemble boxes, covers, wheels, and harnesses. Nearly 1,500

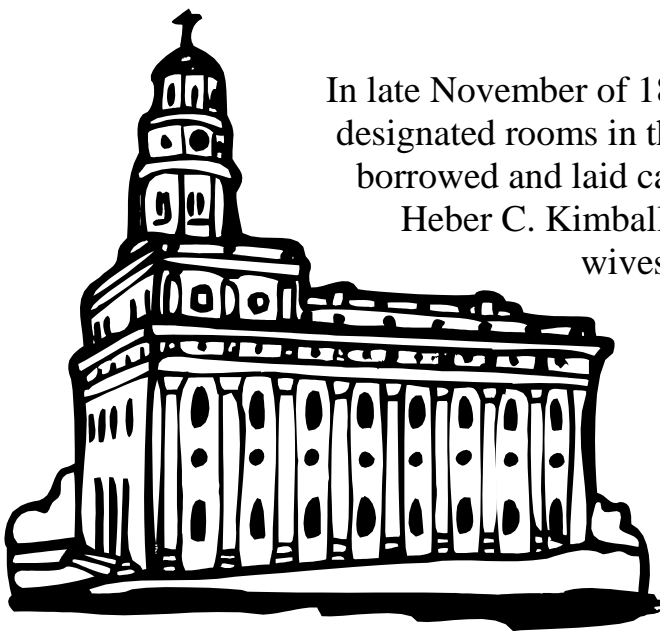
wagons were under construction for the westward trek by Thanksgiving 1845, and hundreds more were planned.”⁴¹

1845 Our ancestor **William Smith Muir** certainly would have needed a wagon for the migration. He was a factory worker in Scotland and a city dweller in Nauvoo. It is very possible that he used the **Shupe brothers'** help to build his wagon. The Shupe's place was much closer to the Muir home than was the Webb Brothers' Blacksmith Shop down by the Mississippi on Parley Street. There were at least six blacksmith shops and seven wagon & carriage shops in Nauvoo.⁴²



1845 Although specific confirmation has not been found, it is likely that **Jonathan Campbell, Sr.** (75) lived with or near his son **Jonathan, Jr.** on the south side of Nauvoo, near the Mississippi River. More of his family began arriving during the fall and winter of 1845/1846. First to come was his son **John Campbell's** (48) family from northern Pennsylvania.⁴³ John was a widower, but he apparently brought his daughter Abigail Campbell (26) and her baby daughter Melissa; his daughter Phebe Ann Campbell (25) with her husband [and cousin] Isaiah Campbell (25); his son John Clark Campbell (21); his son Jared Campbell (19) with wife Polly Tice (20) and their son Jerome (2).

John's younger son, **Grant Campbell** (16), also arrived in Nauvoo about this same time, but came separately. Grant's mother had died when he was only three years old. His older sister, Phebe Ann, raised him until he was about 14 when he decided to strike out on his own. He ended up in logging camps in the forests of Minnesota. He became a proficient frontier carpenter, skilled at making log homes. It was there that he came across a pamphlet used by Mormon missionaries. He read it several times and decided to go see the Mormons in Nauvoo, where he discovered others of his Campbell family.⁴⁴



In late November of 1845, workmen plastered and painted designated rooms in the Nauvoo Temple's attic floor. They borrowed and laid carpeting. Apostles Brigham Young and Heber C. Kimball hung curtains that were made by their wives. The special temple rooms were

dedicated on November 30, and 10 days later the Latter-day Saints began coming to those rooms to receive their temple endowments.⁴⁵

From December 1845 to February 1846 about 5,600 Saints were endowed.

William S. Muir and his wife **Jane Robb** were endowed on December 25,

1845 and then on January 17, 1846 they were sealed together. **John Witstein Shupe** and his wife **Martha Ann Thomas** were endowed on February 6, 1846.⁴⁶

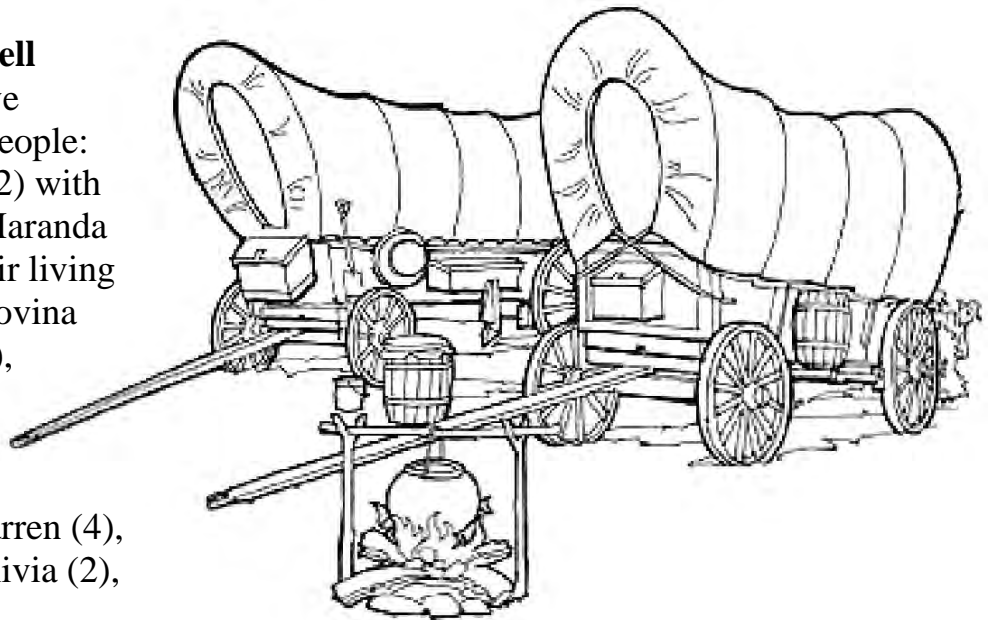
1846



Like other Mormons in Nauvoo, **Hezekiah Thatcher** had a hard time selling his 100 acre farm and newly built house. He had paid \$12 per acre for the farm property, but only got \$250, a span of horses, and an old wagon for all he had. Similarly, **Joel Campbell** had a hard time selling his property in Medina County, Ohio. In fact, he didn't learn that the sale had gone through until after he arrived in Nauvoo.

Joel Campbell and his brother **Benoni Campbell** made the decision to move west to the Rocky Mountains with Brigham Young. They settled up their affairs in Medina County, Ohio, loaded their wagons and families, and traveled west to Nauvoo, arriving in January of 1846. They probably made their brief stay in Nauvoo at **Jonathan Campbell's** place on the south side of Nauvoo, near the Mississippi River.

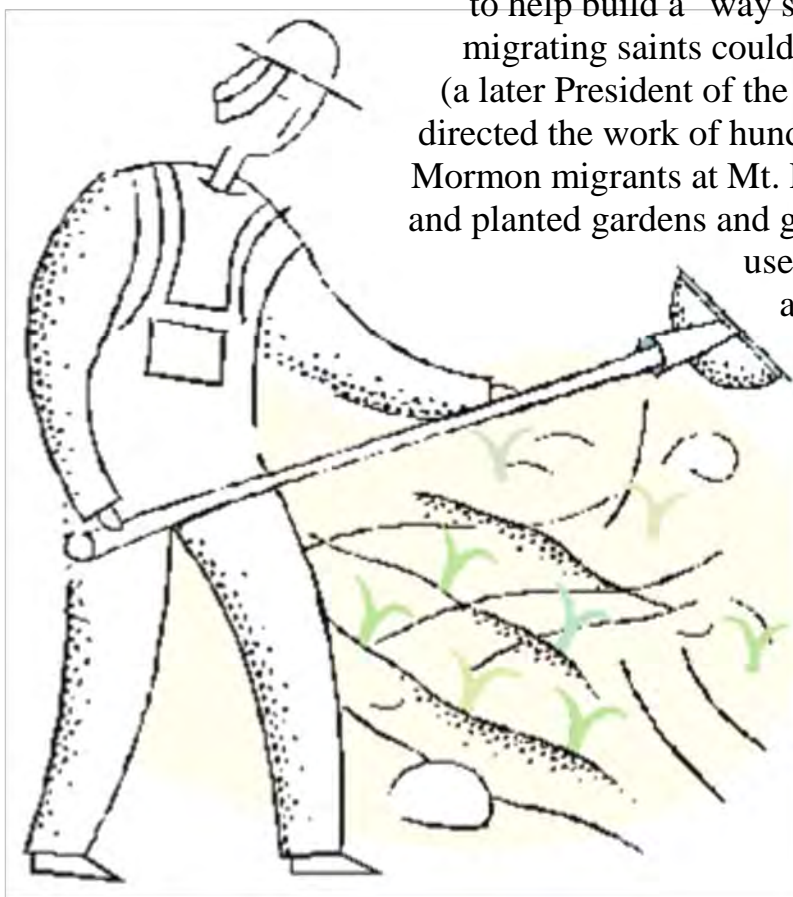
The **Joel Campbell** family would have arrived with 10 People: Joel Campbell (42) with his wife Mercy Maranda Hill (39), and their living children: Mary Lovina (18), Jerusha (15), Rosetta May (14), David William (9), Charlotte (7), Warren (4), and the twins Bolivia (2), and Vallerie (2).



The **Benoni Campbell** family would have arrived with 11 people: Benoni Campbell (46) and his wife Mary Leonard (44), and their unmarried, living children, Solomon Leonard (21), Samuel Joseph (19), John Leonard (18), Deborah Jane (16), Hulda Henrietta (11), Joseph Hyrum (9), Harriet Malissa (7), Elisha Leonard (5), and Heber Kimball (1). Their two married children (Elisabeth and Mathew) stayed behind in Medina County, Ohio.

1846 The Church leaders' well-organized master plan to move the whole church west began to fall apart when rumor and threats forced a change in plans. They worried that their enemies planned to block their escape in the spring. By January 24, 1846, Brigham Young decided to take an early advanced company of young men and a few families to travel west to find a good location to put in crops. Anyone who wanted to go was welcome to join that first group.⁴⁷ On February 4, 1846 the first wagons were ferried across the Mississippi, assembling at a camp along Sugar Creek on the Iowa side of the river.

The **Joel and Benoni Campbell** families were already in travel mode, so they became part of that first group of Saints to head west across Iowa with Brigham Young. **Jonathan Campbell** was also one of the first to leave with his family. He took time to help build up the Sugar Creek campsite where so many of the Saints stayed after crossing the Mississippi River.⁴⁸ About the middle of May 1846 the migrating Mormons, including the three Campbell families, got to a place they named **Mt. Pisgah**. The Campbells were assigned to stay there



to help build a “way station” settlement, where migrating saints could stop if needed. **Lorenzo Snow** (a later President of the Church) stayed with them and directed the work of hundreds and then thousands of Mormon migrants at Mt. Pisgah. They built small cabins and planted gardens and grains on about 1,500 acres for use by Saints who were coming along after them. Conditions were grim and a sweeping sickness visited the settlement. During the first six months at Mt. Pisgah, over 300 died, including **Joel Campbell**. In 1888, a ten-foot tall monument was erected in memory of Mormons who died and were buried at Mt. Pisgah. Joel Campbell's name is carved into the stone on the monument's south side.⁴⁹

1846 Later in the spring, **William S. Muir family** joined with a few other Saints who were ready to head west and departed Nauvoo. They found themselves crossing Iowa with hundreds of other covered wagons, stretched out as far as the eye could see. When the large group of **Shupe families** had packed up their blacksmithing tools and gotten ready, they also crossed the Mississippi and headed west across Iowa. The Muirs and the Shupes arrived at the Council Bluffs and Winter Quarters camps, where the Saints prepared to spend the winter.



<http://www.edupics.com/coloring-page-wagon-115714.html>

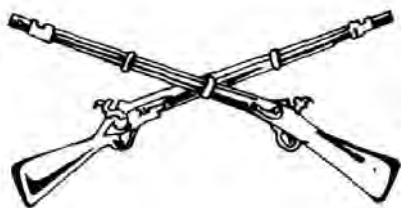
Early in the spring of 1846, the large **Thatcher family** left their new-built home at The Mound. They traveled northwest about three miles to their 180 acre farm, which was on the bluff east of the Mississippi River. There they crossed the Mississippi into Iowa at Fort Madison, which was just across the river from their farm. They headed west on their own across Iowa and finally joined up with the main body of migrating Saints near Mt. Pisgah. They continued on to Council Bluffs. The Thatcher family was among the first to cross the Missouri River into Nebraska and build a log house at Winter Quarters.

We are not sure what happened to **the Creagers** who came to Nauvoo. The oldest men, Michael Sr. and Isaac, died the same year that the Prophet Joseph Smith was martyred. What happened to the Michael Creager Jr. family is not yet known. Perhaps, after the deaths of his father, his uncle, and his baby boy in 1844, they could have taken his sister Catherine and gone back to Virginia. Our unverified records show Catherine getting married to Samuel L. Howard in Wythe County, Virginia, but the newlyweds made their home in Schuyler County, Illinois about 70 miles southeast of Nauvoo. Their children were born there beginning in 1847 and they stayed there the rest of their lives. We have no record of any of our Creager family going west with the Saints, except for **Mary Elizabeth Creager**, the wife of Andrew Jackson Shupe.

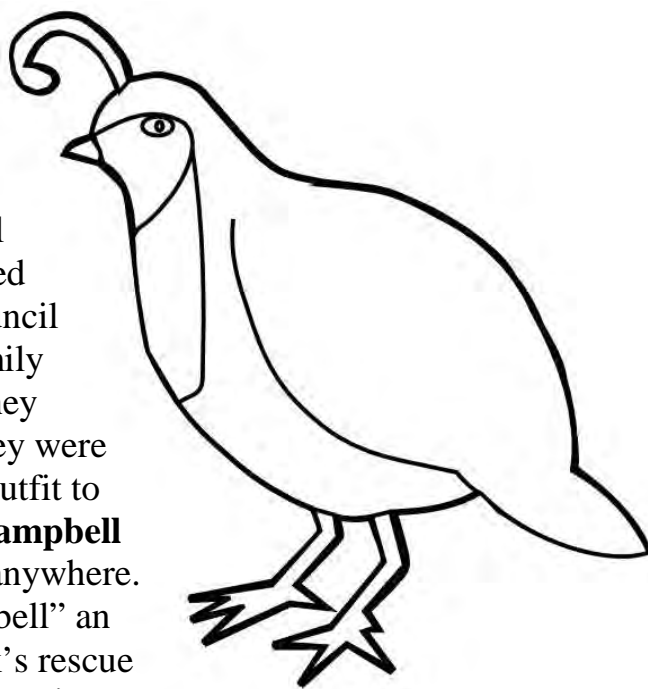
Many Mormons in Nauvoo did not have the means to acquire equipment and provisions to join the westward migration. We believe that **Jonathan Campbell Sr.** (76), the aged patriarch of the Campbell clan, was among these poor saints. The **John Campbell** family was also unprepared to leave Nauvoo. They were

1846 probably staying at the abandoned home of his brother, Jonathan Jr., near the river on the south side of Nauvoo. Another brother, **William Campbell**, and family joined them in April, after the first Campbell families had left with Brigham Young. He stayed there in Nauvoo for about 6 weeks to give his pregnant wife time to give birth and recover before crossing the Mississippi and heading west.⁵⁰

Even though most of the Mormons had left Nauvoo, the anti-Mormon sentiment was not satisfied. Enemies of the Church assembled over a thousand men, including support wagons for their baggage, to attack Nauvoo and drive out the remaining Mormons. About 300 Mormons organized to defend themselves in Nauvoo. The September 10 – 16, 1846 conflict became known as “The Battle of Nauvoo.”⁵¹ Two of **John Campbell’s sons, John Clark (22) and Jared (20)**, participated in the defense of the city. John Clark was slightly wounded in the gunfire. It was an unequal battle and after several combat deaths, the Mormons surrendered. The last of the Mormons in Nauvoo were forced across the Mississippi River at gunpoint, without regard for their ability to survive.



John Campbell’s family mixed with other Mormon refugees in makeshift camps about two miles north of Montrose, Iowa, along the west bank of the Mississippi River. The refugees were on the verge of starvation when the “**Miracle of the Quail**” happened. Exhausted flocks of migrating quail dropped into camp. The refugees were able to catch quail by hand, kill and cook them for a much appreciated meal.⁵² Being unable go west to Council Bluffs, **John Campbell** took his family upriver to Burlington, Iowa where they stayed and worked for years until they were able to make enough money for an outfit to travel west.⁵³ The aged **Jonathan Campbell Sr.** was too poor and too sick to go anywhere. He could have been the “Bro. Campbell” an invalid who rode in Thomas Bullock’s rescue wagon on the trip west from Nauvoo. It is possible that he only made it as far as Mt. Pisgah before being forced to stay behind. According to some family records, he died at Mt. Pisgah in 1849.⁵⁴



1846 The Mormon Battalion: The Mormons' 1846 trek west toward the Rocky Mountains was not only interrupted by the necessity of staying in Winter Quarters until spring, but the United States Army arrived and recruited some 500 Mormon men to help fight the War with Mexico. Our Nauvoo ancestors were among those who enlisted in the army. In July, the Mormon Battalion was organized into five companies. **William Smith Muir** (24) joined Company A. He rose in leadership to the rank of First Sergeant. **Andrew Jackson Shupe** (31) was a Private in Company C. His brother **James Wright Shupe** (23) was also a Private in Company C, who drove the commissary wagon. James's wife **Sarah** (23) rode in the wagon with him and served as a laundress for the Company. **Jonathan Campbell, Jr.** (34) and his 19 year old nephew, **Samuel Joseph Campbell** (Benoni's son), may have been among the few who got to Council Bluffs from Mt. Pisgah on the last day before the Mormon Battalion left, as they both were recruited as Privates into Company E, the last company formed.^{55, 56}

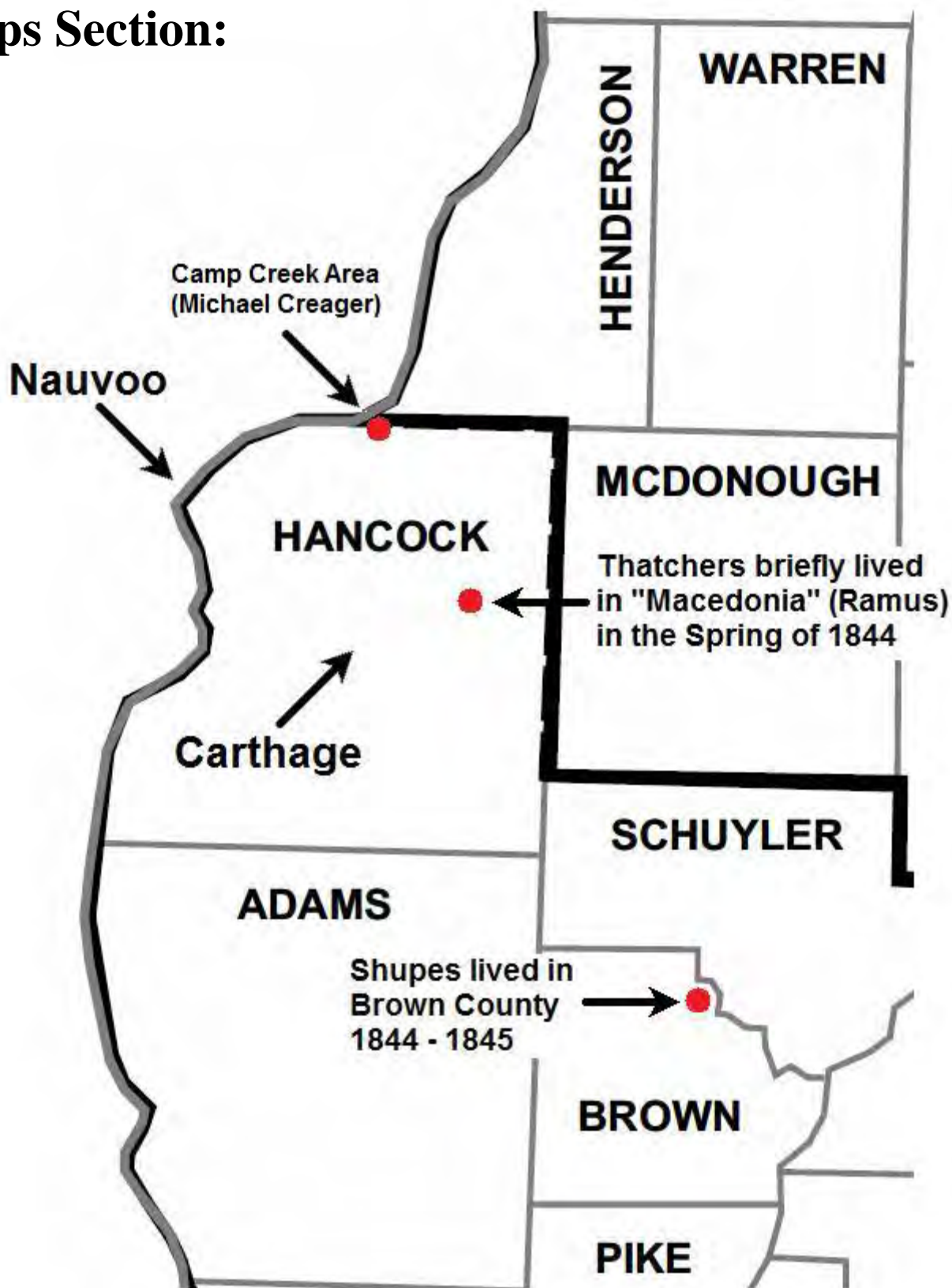


Wives and family members waved goodbye to the departing soldiers and then joined with the rest of the Mormons in a struggle to survive the winter. Sickness and deprivation took its toll and many did not make it through the winter or to the Rocky Mountains. It took several more years, but eventually most of our Nauvoo ancestors were able to settle in Zion, protected by the Rocky Mountains of Utah.

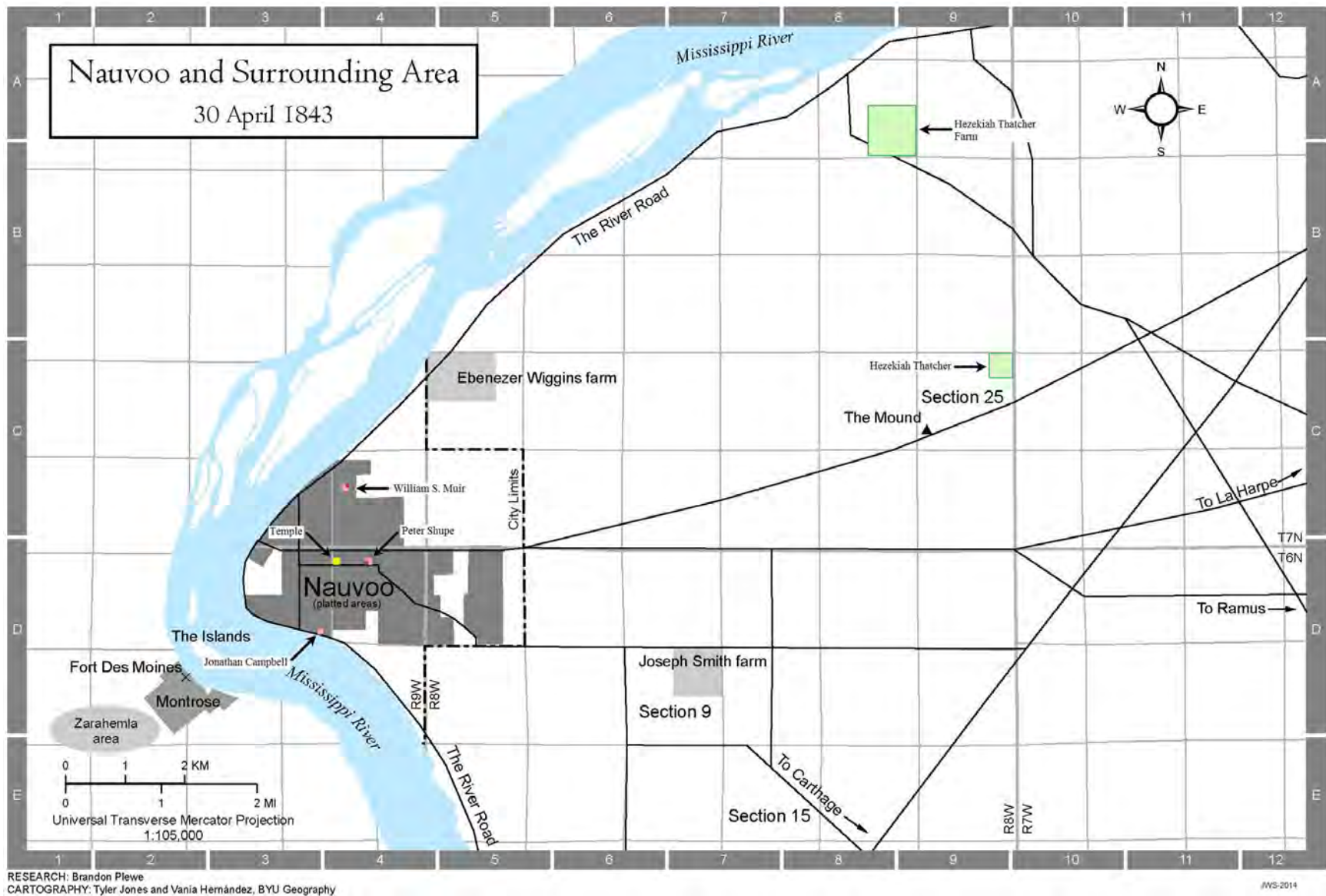
Epilogue: Our **Campbells** gradually gathered in North Ogden, Utah, where they played a major role in founding that town. The **Muirs** settled in the West Bountiful, Utah area, where William married four more wives, including our ancestor, **Mary Ann Berry**.⁵⁷ He became a successful farmer and business man, influential in the community. The **Shupes** settled in Ogden, Utah, where they set up their blacksmithing business. Under contract, they built thousands of wheel borrows that were used by laborers to construct the transcontinental railroad. The **Thatchers** were among the first to arrive in Utah in 1847, but didn't find a suitable place to settle. In 1849 they decided to go to California during the "Gold Rush." They returned to Utah 8 years later with gold and fine horses to play a key role in settling Logan, Utah.

The descendents of these Nauvoo Mormons intermingled and married. We now are among those who can claim them as our ancestors. We can honor them for the way they demonstrated their **faith** in the Church of Jesus Christ of Latter-day Saints. Their sacrifices and good **works** gave us our Mormon legacy.⁵⁸

Maps Section:



Map 1. Counties surrounding Nauvoo, showing ancestor residence areas.



Map 2. Residence Areas of Nauvoo Ancestors in 1846

References:

- ¹ Bob Goodwin - "Campbell Family's Mormon Experience"
- ² History of the Church, Period 1 Joseph Smith, Vol. III, page 342.
- ³ D&C 118:4
- ⁴ History of the Church, Period 1 Joseph Smith, Vol. III, page 345 & 347.
- ⁵ <http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=ldshistorical&id=I6053>
- ⁶ <http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=ldshistorical&id=I6053>
- ⁷ Holly Hansen-A.J. Shupe 1815-1877 & M.E. Creager 1820-1900
- ⁸ <https://www.lds.org/ensign/1987/02/gospel-seeds-in-scottish-soil?lang=eng>
- ⁹ Tartans are plaid fabrics with unique patterns and colors, which are used to make kilts. A kilt is knee-length skirt of pleated tartan cloth, sometimes worn by Scottish men on formal occasions.
- ¹⁰ Lyman D. Platt. 1990-1991: *Early Branches of The Church of Jesus Christ of Latter-day Saints, 1830-1850*. The Nauvoo Journal 2 (1990):115-134; 3 (1991):5-21; 40-52; 71-88; 101-123.
- ¹¹ Dolores Montgomery Hunter. 1989. *John Whitstein Shupe*. Self-published paper. 9 pages. (on page 2 she quotes the January 2, 1843 *Times & Seasons* page 63 report about the Little Nauvoo Branch statistics.)
- ¹² Holly T. Hansen. 1995. *Andrew Jackson Shupe 1815-1877 and Mary Elizabeth Creager 1820-1900*. Self-published. 92 pages. (on page 8 she quotes William Kendrick Shupe's story of the Shupe family's journey from Virginia to the Nauvoo area.)
- ¹³ Alona S. Perkes. 2013. *Andrew Jackson Shupe & Mary Elizabeth Creager Shupe (Version – 2013)*. Self-published. 28 pages. (on page 2 she quotes Andrew Jackson's journal telling the story of the journey from Wythe County, Virginia to Nauvoo, Illinois.)
- ¹⁴ Probably Barbara Lambert (1772-1846), the wife of Jacob Krieger (1771-1847), the parents of Mary Elizabeth Creager Shupe's father, Michael Creager (1790-1844). The Creagers were property owners and thus probably more wealthy than the Shupes, who married into their family.
- ¹⁵ Daily log of persons entering Nauvoo as recorded by Willard Richards, beginning 31 July 1843 and ending 22 January 1846.
- ¹⁶ Holly Hansen. A.J. Shupe 1815-1877 & M.E. Creager 1820-1900 (quoting Nauvoo Church Records, FHL Film # 518,219)
- ¹⁷ Alona S. Perkes. 2013. *Andrew Jackson Shupe & Mary Elizabeth Creager Shupe (Version – 2013)*. Self-published. 28 pages. (on page 3 she quotes page 20 of Andrew Jackson's journal, where he said, "my father-in-law moved to the mouth of Camp Creek, about 16 miles from Nauvoo.")
- ¹⁸ Preston W. Parkinson. 1967. *The Utah Wolley Family*. Deseret News Press. 1114 p. (see page 266)
- ¹⁹ <http://www.familytreerings.org/2011/01/happy-189th-birthday-jane-stewart-robb.html>
- ²⁰ Under Captain Davenport, the *Swanton* sailed from Liverpool on February 11, 1844 with 81 Saints, bound for Nauvoo, via New Orleans
- ²¹ The *Hugh Patrick* steamboat docked at Nauvoo about midnight on April 18, 1844.
- ²² History of the Church, Vol. VI, page 341
- ²³ Rowena Miller. *Study of Property Ownership in Nauvoo*. (Land & Records)
- ²⁴ Nauvoo Land and Records Research Center, Nauvoo, Illinois.
- ²⁵ Nauvoo Baptismal Records of the Dead, Book D45
- ²⁶ Robert Bruce Flanders. 1965. *Nauvoo: Kingdom on the Mississippi*. University of Illinois Press. 367 p. (discussion about weaving enterprises in Nauvoo on page 147)
- ²⁷ <http://knudsensgmission.blogspot.com/2013/02/family-living-center-weaving.html>
- ²⁸ George W. Givens and Sylvia Givens. 2010. *500 Little-Known Facts About Nauvoo*. Cedar Fort, Inc. (page 31 discusses weaving and stores that sold textiles by the yard in Nauvoo.)
- ²⁹ Church of Jesus Christ of Latter-day Saints. 1996. *OUR HERITAGE: A Brief History of the Church of Jesus Christ of Latter-day Saints*. 152 pages (page 59 discusses construction of the Nauvoo Temple.)
- ³⁰ Jonathan Campbell obituary - November 24, 1886, North Ogden
- ³¹ Bob Goodwin - "Campbell Family's Mormon Experience"
- ³² <http://www.rootsweb.ancestry.com/~utcache/history/thatcher/index.htm>
- ³³ Lyman D. Platt. Early Branches of the Church. page 26-27 (Nauvoo Land & Records)
- ³⁴ "Mormon News." *Davenport Gazette* 4, no. 4 (September 19, 1844):2 (not seen).

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- ³⁵ The Nauvoo Neighbor, June 26, 1844. "Deaths". Page 3, Column 4. Parents of one month old Joseph S. Creger who died of measles are not mentioned, but it is possible that they could have been Michael and Barbara Creager. If so, they would have lived in Nauvoo for a while after arriving in 1843.
- ³⁶ Fred E. Woods: Cemetery Record of William D. Huntington, Nauvoo Sexton. Page 146. Found at <http://mormonhistoricsites.org/wp-content/uploads/2013/05/MHS3.1Spring2002Woods.pdf>
- ³⁷ Fred E. Woods: Cemetery Record of William D. Huntington, Nauvoo Sexton. Page 149. Found at <http://mormonhistoricsites.org/wp-content/uploads/2013/05/MHS3.1Spring2002Woods.pdf>
- ³⁸ Edward W. Tullidge. 1889. *Tullidge's Histories, (volume II)*. The Press of the Juvenile Instructor, Salt Lake City, Utah. 979 Pages. (Hezekiah Thatcher history on pages 25 – 34.)
- ³⁹ Rawson, G., Lyman, D., Bush, B., Hartley, W.G. 2012. *History of the Saints*. Covenant Communications, American Fork, Utah. 282 p. Page 8.
- ⁴⁰ Rawson, G., Lyman, D., Bush, B., Hartley, W.G. 2012. *History of the Saints*. Covenant Communications, American Fork, Utah. 282 p. Page 9.
- ⁴¹ Rawson, G., Lyman, D., Bush, B., Hartley, W.G. 2012. *History of the Saints*. Covenant Communications, American Fork, Utah. 282 p. Page 9.
- ⁴² List of businesses in Nauvoo, Illinois 1839 – 1846 compiled from *Nauvoo American Heritage* by Ida Blum, and *Western Migration of the Mormons* – by Miller. Available at the Nauvoo Land and Records Office in Nauvoo.
- ⁴³ Margaret Loosle. *History of John Campbell*. FamilySearch-FamilyTree. Stories; John Campbell LZRS-H1Y
- ⁴⁴ Margaret Loosle. *Biography of Grant Campbell*. FamilySearch-FamilyTree. Stories; Grant Campbell KW6D-X1Z
- ⁴⁵ Rawson, G., Lyman, D., Bush, B., Hartley, W.G. 2012. *History of the Saints*. Covenant Communications, American Fork, Utah. 282 p. Page 10.
- ⁴⁶ Nauvoo Temple Endowment Register
- ⁴⁷ Rawson, G., Lyman, D., Bush, B., Hartley, W.G. 2012. *History of the Saints*. Covenant Communications, American Fork, Utah. 282 p. Page 19.
- ⁴⁸ Margaret Loosle short history of Jonathan Campbell Jr. on the Samuel Campbell Website.
- ⁴⁹ Andrew Jenson (Assistant Church Historian). *Mount Pisgah*. The Utah Genealogical and Historical Magazine, October 1916. pp. 157 – 175.
- ⁵⁰ Bob Goodwin - "Campbell Family's Mormon Experience"
- ⁵¹ John S. Fulmer. *The Battle of Nauvoo: A condensed History of the Expulsion of the Saints from Nauvoo*. 14 pages.
- ⁵² Rawson, G., Lyman, D., Bush, B., Hartley, W.G. 2012. *History of the Saints*. Covenant Communications, American Fork, Utah. 282 p. Page 28.
- ⁵³ Bob Goodwin - "Campbell Family's Mormon Experience"
- ⁵⁴ Bob Goodwin - "Campbell Family's Mormon Experience"
- ⁵⁵ Bob Goodwin - "Campbell Family's Mormon Experience"
- ⁵⁶ "Mormon Battalion Monument" by Edward J. Fraughton, Presidio Park, San Diego, California.
- ⁵⁷ When Mary Ann Berry was only 18 years old, she joined the Church in Sussex, England. Two years later, she left her family and immigrated to Salt Lake City. She traveled the Mormon pioneer trail with the Jacob Gates Company, arriving in September 1853. Polygamy was practiced in the Church then. Shortly after her arrival in Utah, Brigham Young asked William Smith Muir's wife, Jane, if she would consent to William marrying a 2nd wife. Jane gave her consent. William married the newly arrived Mary Ann Berry in October 1853. Jane loved Mary Ann. They shared family work and duties. When Mary Ann died in 1874, Jane took care of Mary Ann's youngest children.
- ⁵⁸ New Testament | James 2:14 – 26