

“A Biography of Jonathan Campbell (1812-1886)”

by

Margaret S. Loosle - Meridian, Idaho

Jonathan Campbell was born January 12, 1812, in Ridgebury, Bradford County, Pennsylvania.¹ His parents were Jonathan Campbell and Phoebe Button and he was the youngest of twelve children. The area where he was born was described by some as a wilderness and consisted of hills and ravines some rising to five hundred feet and heavily wooded with red-oak, chestnut, and white and yellow pine. The township was well watered by Bentley Creek and its tributaries.



Bentley Creek in Ridgebury Township

Jonathan’s grandfather, Joel, and his father had moved into this area in 1805 or 1806 with several members of their family from Orange County, New York. They settled along Bentley Creek about one mile from the New York State line and began to clear the land for farming as well as using the timber for their homes.²

Little to nothing is known about Jonathan’s growing up years. We can only surmise that he did not attend school because as an adult he could not read or write.³ This was probably due to the fact that schools were some distance from their farm and they may not have had the money to pay the taxes necessary to send their children to school. Jonathan appears on the list of poor children in the 1817 (1816) tax lists of Wells Township.⁴ Since the family did not leave written accounts, one must depend on the writings of others to determine the living conditions at the time.

Their houses were made of logs and roofed with bark or shakes. They grew corn and were able to make their own maple syrup from the surrounding trees. The woods were abundant with venison, bear, turkey, pigeons, and grouse and there was plenty of trout in the streams.² In 1816, however, there was a killing frost every month of the year and was known as the year without a summer. The next winter brought a severe scarcity of food. Although conditions were generally harsh in this area, most of the residents made out quite well and some even accumulated quite a bit of wealth over time.⁵



The Wooded Hills of Ridgebury Township



Wellsburg Baptist Church

Jonathan married Charity Fuller in September of 1833 in Ridgebury. The Fuller's were also pioneers of the area and would have been close neighbors. Charity's parents were Abiel Fuller and Rachael Campbell. Abiel was active in the First Baptist Church in Wellsburg, New York, and Rachael is also included in the minutes of that Church. Some of the Campbell families are also mentioned but there is no indication that Jonathan ever attended this church.⁶ This couple could have been married in this Church but there are no records to support this. Charity would have been seventeen and Jonathan twenty-one when they were married.

After they were married, they moved to Catlin, Chemung County, New York. Other Campbell families were living in Catlin so they had support in this area. Their first child was born in July of 1834 and they named him Abial. Abial died in August of that same year.⁷ By January of 1835 they were back in Ridgebury where their second child was born. This birth was followed by Nephi, born 28 April 1838, Emma born in Aug of 1839 and Alma born November 28, 1842. According to the North Ogden Ward records, Alma was born in Hornby but, if so, it would have meant that the family was moving around rather frequently. The fact that in the tax lists Jonathan is only listed three years in South Creek Township and was not taxed on any property except a horse and two cows leads one to believe that he may have worked with other family members on their farms and did move around where he could find work.

Just when Jonathan and Charity were first in contact with the Mormons is unknown but it was probably before they returned to Ridgebury. Family tradition claims that he was baptized by his brother Benajiah. In any case, it is likely that they joined with others of the family and worshiped in the south west portion of South Creek Township around which is still known to this day as Mormon Hill and Mormon Lake. Almost all of the family slowly left this area in Pennsylvania and joined the Saints in Kirkland, Ohio, and later Nauvoo, Illinois.



In 1842/43 Jonathan, Charity, and their family left the beautiful hills of Pennsylvania, their home since birth, to gather with the Saints in Nauvoo. They were renting a property close to the river in the city of Nauvoo in 1844.⁸ Jonathan is listed in the Seventies records as residing in the City of Joseph on January 28, 1847 and on December 25 (may have been another year) paid \$5.00 for shares in the Seventies Hall.⁹ A sixth child, William was born in February of 1844 and died the next year in September of 1845. It

seems that they spent the more part of two years in Nauvoo leaving with the majority of the Saints and traveled as far a Mt. Pisgah with other Campbell family members.

Seventies Hall in Nauvoo



Family tradition claims that Jonathan was a member of the Nauvoo Legion. He was most certainly a member of the 31st Quorum of the Seventy that was organized in Nauvoo October of 1845. Again family tradition says that he helped build the Temple and was there to see the appointment of Brigham Young to take Joseph's place as Prophet Seer and Revelator of the Church. It certainly is likely that he did take part in some of

the important events of the time and he did leave the city among some of the earliest groups of exiles.

When the call came to form a battalion of men to fight in the Mexican War in May of 1846, Jonathan and his family were either at Mt. Pisgah, Iowa, or at Winter Quarters, Nebraska. Jonathan was in the last company to form, Company E, and was mustered in with the rest of the company in July of 1846.



The march of the Mormon Battalion is well documented but Jonathan is not mentioned in any of the books that were written at the time. His daughter-in-law, Jemima, wrote a short account that he recounted to her. Spelling has been corrected and punctuation and capitalization has been added for clarity.

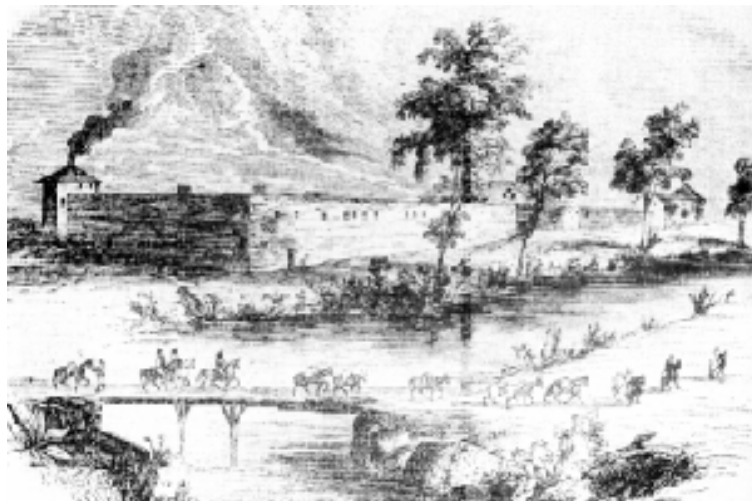
“At Mount Pisgah, not far from Council Bluffs, a Mr. J. Allen of U. S. Army came to the camp of the Saints with papers asking for and wanting four or five companies of Mormon men between the ages of 18 to 45. The men of that age were scattered but Brigham said, “We will furnish them.” He raised the five hundred and some of the women went with their men.”

“The heat of that summer was very hot and rations began to get scarce and the water very brackish. Many took Malaria as they had not had enough food (during the) long walk thru the plains of Iowa in bad weather. So many sick (that) the Dr. (we) had gave them Calomel and arsenic. We crossed the Kansas River. Some families were sent to Pueblo. We were then put in two companies at Red River. The first part of October Captain St. George Cooke took command.”

“Rations got so scarce that when the mules got so poor they couldn’t go they were killed for food and even the rawhide was made into soup for the soldiers. Water was so scarce on the desert that some times for days and days had none to drink and their lips swelled and their tongues were so swollen. They (many) were weak (and) could hardly travel at all. Their feet were almost bare and their bodies too. Some of them were badly plagued to be so naked.”

“On the San Pedro River we saw some wild cattle and the bulls came right in to camp. Some of the mules were gored by the bulls. Some wagons overturned. We hurriedly loaded our guns and when the bulls left we found fifty or sixty dead on the ground. One of the bulls leaving took Colonel Cooks cap on his horn. We had a little fun over that but went to work on the dead bulls. For now we would have plenty of meat.”

“We then went thru a Mexican town without any one being molested. Then as we went on we came to a settlement where the Indians were tilling the ground. On January 27, we passed San Luis Ray and two days later arrived at the San Diego Mission. (We) had traveled now over two thousand miles hungry, footsore, and weary but now we camped a few miles below San Diego waiting for the enemy. We done all kind of hard work while stationed in California as the enemy never came to meet us. (We) dug wells made houses from brick (that) we had made. On July 16, 1847, we mustered out of service by Captain Smith. The time of our enlistment was expired and the prophecy of Brigham had been fulfilled that if we kept our bodies clean and free from sin we would not have to be called on to fight. We then wanted to come to Utah to our families. (We) met at Sutter’s Fort and formed a Company to come another route arriving in the Salt Lake Valley October 20, 1847.”¹⁰



Sutter's Fort

Other published accounts taken from diaries and journals support this information. One such account tells a little more about how they came home. It seems that after discharge in Los Angeles some of the men re-enlisted. The rest of the men formed into hundreds, fifties, and tens, under the leadership of Levi Hancock. There were 223 in this group. They traveled through California’s central valleys, past Sutter’s Fort, into the Sierra Nevada. When they were near Donner Summit, they met James Brown who had a

letter from Church authorities telling the men about the destitute situation in the Salt Lake Valley and recommended that they return to California and work a season.

About half of the men turned back to California and half continued on to Salt Lake. There were about 112 in each group and Jonathan was in the group that came on, arriving in the Salt Lake Valley late September-early October 1847. This is recorded in Church History as the Levi W. Hancock/Jefferson Hunt/James Pace/Andrew Lytle Company (1847)¹¹ One might suspect that Jonathan may have gotten word that his wife and baby had died and that his other three children were left motherless and on their own. This may have influenced his decision to come on home when others stayed in California. Jonathan would have been thirty-five years old when he returned from his service in the Army.

Jonathan did suffer an injury while a member of the Mormon Battalion. The following document explains the situation:

Utah Territory
Great Salt Lake County



The flag of the Mormon Battalion

Be it remembered that on this eighth day of October, AD 1853, personally appeared before me W. L. Appleby the undersigned clerk of the Supreme Court of the United States for the Territory of Utah, Jonathan Campbell, aged 43 years, a resident of Weber County in Utah Territory who first being duly sworn according to law declares upon his oath that he is the identical Jonathan Campbell who was a Private in Company E of the Mormon Battalion commanded by Col. Cook in the late war with Mexico. That he enlisted on the 16th day of July, AD 1846 at Council Bluffs, Iowa for the term of twelve months in the company commanded by Captain Davis in the Mormon Battalion commanded by Col. Cook and was mustered into the service and was marched from thence to California and continued in actual service in the said war with Mexico for the term of twelve months and was mustered out of service at Los Angeles, California on the 16th day of July AD 1847.

That while on the road from Council Bluffs to Los Angeles during the time of his said service and while in the line of duty as a said soldier in the United States driving stock belonging to the Army he put his ankle bone out of joint by stepping over a rolling stone while running after the said stock for the purpose of herding them thereby causing a lameness which has prostrated his bodily health and continued through the remainder of his service and aside from his desire to keep up with his company and return home the route they had designed he was unable and unfit for duty at any time and he is not now able to perform military or any service that demands the use of his limb or ankle above a moderate movement, that he is a farmer and that from the effects of his lameness caused as stated, he is not able to support himself, that he has a wife and six children and that he

expects to remain thus afflicted during the remainder of his life. That his last surgeon was Sanderson who was attached to the battalion.

That he makes this declaration to obtain from the United States a pension for life under the provisions of the act of Congress passed May 13, 1846 and all other acts of Congress passed upon the subject as he is wholly dependent upon country for a support.¹²

his
Jonathan X Campbell
mark

In spite of the claims in this document, Jonathan seemed to adjust to his injury and was active until just about a year before he died in his seventies. There is no mention in the histories that were written of him that he had any disability.

To digress, we need to explore what happened to Charity and the children after Jonathan left Council Bluffs. First of all, in November of 1846 their son, Alma, died. In January, Charity gave birth to a girl she named Charity A. Campbell but both the mother and baby died. These two are named on the monument in the cemetery at Winter Quarters. This left three children without parents to take care of them. Emma was taken in by the Philip Klingensmith family but the two boys seemed to fend for themselves. Records are absent as to their situation except for a mention on a petition to the government to create a post office at Kanesville in 1849.



Kanesville Tabernacle

Sometime in 1849, Jonathan married Mrs. Lucinda Shipman Callahan. Lucinda had been married to Thomas Callahan who also marched with The Battalion. However, when they were mustered out, about fifty of the soldiers re-enlisted and stayed in the San Diego area. Thomas was among that number. The family tradition of her family says that she thought that Thomas was dead or that he did not intend to return at all so she asked Brigham Young for permission to marry Jonathan. Actually, Thomas eventually returned to Utah after working twelve years in California. He remarried and died a faithful member of the Church. In any case, Lucinda was a well respected midwife and had traveled to The Valley with the Willard Richards Company of 1848, among some of the first companies to travel to the Utah Territory.¹³

In October of 1849, Emma Campbell, daughter of Charity and Jonathan, arrived in Salt Lake City with the Philip Klingensmith family in the Howard Egan Company. After hearing that Abial and Nephi, their other remaining children, had been left homeless, Jonathan immediately started for Kanesville to bring his sons to Utah.

After arriving in Kanesville, he started organizing the Campbell families still in Burlington, Iowa, and scattered around the settlements near Council Bluffs. In the Spring of 1850, several Campbell families attached themselves to the Stephen Markham Company. It is not known if Jonathan was a captain in this group but it is likely since he had plenty of experience on the trail. The group reached Salt Lake the 1st of October.



Lucinda Shipman Campbell

Jonathan found that Lucinda had given birth in March to a girl she named Lucinda Phoebe. Lucinda was already the mother of four children and only twenty six years old when she married Jonathan. One of the children had died in Nauvoo and one she had left in the care of her parents who traveled to Utah in a later company. Eventually, Jonathan and Lucinda had eight children. Three died as infants, one at two years old, and one at thirteen.

In the early fall of 1850, Jonathan, along with Samuel Campbell, a cousin, and John Riddle determined to settle in Ogden Hole (North Ogden). After only a few weeks, there was some trouble with the Indians in the area and they had to retreat into Farr's Fort in Ogden for the winter. In the spring, they returned and begin building a fort that took in a three by five block area. *A History of North Ogden* explains that to protect themselves they settled in the Fort area but, as the Indian threat diminished, the settlers spread out, staked out their farm claims and built log cabins and homes, scattered widely throughout the valley. The rock walls of the fort really never were finished.¹⁴

Jonathan built their first home from adobe bricks consisting of two rooms and a loft. A resident of No. Ogden reports that the adobe houses were built with walls two feet wide and that the bricks were fired and not sun baked.¹⁵ According to a plat of early settlers, Jonathan had two homes within the block between what is now 2600 & 2550

north and 500 & 550 east. His farm property was just south of there and was bordered on what is now Washington Ave on the west. This homestead was about a mile long and one-quarter mile wide which would be 160 acres. Some say that he held land all the way north to the Union Cemetery but sold off the property that fell within the town site.

Several Campbell families were early settlers in this area. Those included Jonathan's older brother, John and his two sons Jared and Grant. Also at least three cousins settled in North Ogden. Family tradition holds that Jonathan promoted the area to his family. Some of the family moved on to other settlements but Jonathan stayed, planted fruit trees, built homes, and was certainly a force in the development of the town as they built a church, a school, and businesses. He was appointed by the Weber County Court on April 12, 1852, as "Supervisor" of the Ogden Hole settlement. The early town government was a pure democracy and the society was self-sustaining and independent.

In 1856, the settlers started building a canal to keep the water from running off into the river and going to waste. Jonathan, Solomon, Jared, Isaiah, and Grant Campbell were all part of the effort to dig the canal. The North Ogden Canal ran through a corner of Jonathan's property and is still in use today by the farmers of the area.

Jonathan was ordained a High Priest 2 Feb 1853 by J. Young, and C. Dalton.¹⁶ What event, if any, precipitated this ordination is not known. The North Ogden Branch was formed in December of 1852 but what, if any, responsibilities Jonathan held in the Church is not recorded.

Polygamy was practiced by several of the families in North Ogden. On October 13, 1860, Jonathan married his niece, Phebe Ann Campbell. They were 48 and 40 years old, respectively. Phebe had been married to her cousin, Isaiah Campbell, for about nineteen years but did not have any children. They were divorced when Phebe became dissatisfied as Isaiah took another wife and began to have children with his new wife. Lucinda, in turn, apparently did not find Jonathan's marriage to Phebe Ann satisfactory because she divorced Jonathan in 1864. Lucinda received an amount of land, goods, cattle, and a house in the settlement.¹⁷ Some years later they were remarried but, according to family tradition, they never lived together again and Lucinda spent most of the rest of her years living with her children. She died in Lewisville, Idaho, in 1906 at the home of her son, Jonathan (III).

In spite of their advancing years, Phebe and Jonathan had two boys. Sadly the older was killed in an accident with a horse when only four years old.

It seems that Jonathan turned his original adobe house into a barn and built another one on the same block. His original acreage was reduced slowly by giving pieces to his children and even some to others for businesses. His daughter-in-law wrote, "Jonathan was a full tithe payer and paid his fast offering every fast day. (He) was a very honest man in his dealings with his neighbors and would rather over pay than under pay. His



Jonathan, Phebe Ann and Nephi Lorin

tithes and offerings were paid from produce from his farm. (He) was blessed with plenty and always asked the Lord to bless his crops and land that they may yield enough for him and family and spare if anyone was in need of help. He was called to administer to the sick and many (were) healed through his faith.”

“He loved to dance and went to dances till the last year of his life. (He) was the first to have a light wagon or buggy in North Ogden. He farmed his own land most every year till past seventy two then his health failed and he had to just do the best he could to get the work done. (He) done good to every one who knew him and was

honest in his dealings.” Another family account claimed that he always prayed over his fields by raising both hands high above his head and was never known to have a crop failure.

Jonathan was the father of seventeen children. Only ten reached adulthood. He helped raise two of Lucinda’s children and often had grandchildren and other relatives in his home. He was sealed to perhaps four other women besides Charity, Lucinda, and Phebe Ann, however, it is difficult to be sure. Family tradition claims that he never lived with any of these women but they were either already deceased or he was just assigned to take care of them. He has a large posterity living today.

Jonathan Campbell died at the age of seventy five years and eight months on the 24th of November 1886. He left his remaining property to Phebe Ann and her son, Nephi Lorin. His life was summarized in his obituary in the Deseret News ending with “He died as he had lived—a faithful, true Latter-Day Saint.”

Notes:

¹ North Ogden Ward Records, film #925,625

² *History of Bradford County, Pennsylvania, 1770-1879* by David Craft.

³ 1850 United States Federal Population Census

⁴ Tax Lists of Wells Township, Bradford County, Pennsylvania, Note: Ridgebury twp was not actually formed until 1819.

⁵ *History & Geography of Bradford County* by Clement F. Heverly, 1923

⁶ Records of The First Baptist Church of Wellsburg, New York, 1789-1833

⁷ Bible record of Phebe Ann Campbell in possession of Margaret S. Loosle

⁸ Historic Nauvoo Land and Records Research Center

⁹ General Record of Seventies, #24,739, 31st Quorum of Seventy pg 134. Note: Jonathan was not actually living in Nauvoo in 1847 but this record does place him in the city at some time.

¹⁰ Unpublished manuscripts of Jemimia G. Campbell, daughter-in-law. copies in possession of Margaret S. Loosle

¹¹ Ricketts, Norma Baldwin, *The Mormon Battalion: U.S. Army of the West. 1846-1848*, [1996], 20-28.

¹² Pension File of the Mexican War

¹³ Unpublished papers of Lovell Killpack, descendent of Lucinda Shipman

¹⁴ *A History of North Ogden: Beginnings to 1985* Compiled and edited by Floyd J. Woodfield

¹⁵ Interview with Karma Shaw, long time resident of No Ogden and great-grand daughter of Jonathan Campbell. June 2008.

¹⁶ High Priest Quorum Records, LDS Church Archives

¹⁷ Petition of Lucinda Campbell for Bill of Divorce, June 18, 1864, before Judge A. F. Farr, copy in possession of Margaret S. Loosle