

TITLE PAGE

PIONEER NAME Daniel Duncan McArthur
 BIRTH DATE AND PLACE April 8, 1820 Holland, Erie County, New York
 DEATH DATE AND PLACE June 3, 1908 St George, Washington County, Utah
 FATHER Duncan McArthur
 MOTHER Susan McKeen
 WHO MARRIED AND DATE ① Cordella^{Jane} Mark 14 Jan 1841 ② Mary Frances CALLAWAY 10 Apr 1871
③ Matilda Caroline FULLER 14 Dec 1845
④ Mary Brice HILL 13 Feb 1857 ⑤ Elizabeth BULLOCK 13 Feb 1857
 YEAR ARRIVED IN UTAH 1848 NAME OF COMPANY Daniel D. McArthur Company - he headed the company
 WHO WROTE HISTORY AND DATE Daniel Duncan McArthur June 1, 1901
 WHO SUBMITTED HISTORY AND DATE Fern McArthur Hafen 3/19/98
 ADDRESS 185 East Center Street IVINS UT 84738
 TELEPHONE NO. 673-2921
 CAMP NAME Ivins Anasazi CAMP HISTORIAN Emma Fife
 ADDRESS 235 So. 200 E.
Ivins, UT 84738-5041
 COMPANY NAME Washington HISTORIAN Joan LEWIS
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Toquerville, UT 84774-9999

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Fern McHafen
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Camp Received March 19, 1998
 Date

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HISTORY OF DANIEL DUNCAN MC ARTHUR

Daniel Duncan Mc Arthur, president of the St. George Stake of Zion from 1888 to 1901 is the son of Duncan McArthur and Susan McKeen, and was born April 8, 1820, at Holland, Erie County, New York, where his earliest years were spent. He writes: My parents joined the Church in the spring of 1833, and I, believing the doctrines taught, became a member by baptism in 1838, in Missouri. Early in the year 1836 my father and family moved to Kirtland, Ohio. In the fall of 1838 many of the Saints from Ohio journeyed to Far West, Caldwell county in the so-called Kirtland Camp; we were members of that organization, and located in Adam-ondi-Ahman, Daviess county. Under threat of extermination in ten days, we were forced to leave that place, after which we made our abode for three months at Far West. Thence, leaving Missouri, we went to Quincy, Ill., where we arrived in the spring of 1839.

While my father was absent on a two years' mission, I, together with my younger brothers, took care of the large family.

In 1841 I married Miss Cordella Clark. From Quincy father's family moved to Nauvoo, while I remained in Quincy. Here my wife died. After the death of the Prophet Joseph Smith I went to Nauvoo, where I was ordained a Seventy in 1844. I married Miss Matilda C. Fuller, December 14, 1845. Preparing to leave Nauvoo, I was engaged in wagon building and other occupations. My wife and I were endowed and sealed in the Nauvoo Temple February 1, 1846. In a day or two afterwards we crossed the Mississippi river on the ice and passed to the general camp ground of our people on Sugar Creek. Thence, we traveled to Garden Grove. Here we built houses and fenced five hundred acres of land for the poor, who were unable to go further. Bridge building, road making, etc. were necessary occupations for us on our way to the Missouri river. In the spring of 1846 one of my brothers joined the Mormon Battalion. I remained with my father and family until 1848, when we crossed the plains, arriving in Salt Lake City in the fall of that year. I was called on a mission to Europe in 1852, and succeeded Andrew Ferguson in the presidency of the Dundee conference, in Scotland. Being released early in 1856. I was chosen second counselor to Elder James Ferguson, who presided over the Saints who crossed the Atlantic in the ship "Enoch Train." Reaching Iowa, a hand-cart company was given into my charge. By the blessings of God I landed safely in Salt Lake City October 2nd of said year, with all my passengers. January 4, 1858, I was set apart as the senior president of the 57th quorum of Seventy.

At the general conference held in October 1861, I was called on a mission to settle in "our Dixie." Thus I became one of the first settlers of St. George. In 1862, I was ordained a High Priest and called to act as first counselor to Bishop Robert Gardener. November 15, 1862, I was ordained a Bishop by Apostle Orson Pratt and set apart to preside over the Third Ward, St. George. In 1863 I was appointed to take charge of a train of sixty wagons (ox teams) and teamsters and go to the Missouri River to bring in the poor. May 14, 1864, I was elected a member of the High Council of the St. George Stake of Zion. I served in that capacity until September 15, 1869, when I was called to make another trip to the Missouri river after the poor, but was released by Bishop Edward Hunter, in order that I might attend to the other duties. In 1868 I was again called to go with teams to the frontiers and bring in the poor Saints. I preformed this mission to the satisfaction of the First Presidency. June 4, 1877, I was called on another mission to Great Britain, and labored principally in the Manchester conference. Returning home, I acted as first counselor to Elder Henry W. Naisbitt in leading a company of Saints home to Zion. We arrived in Salt Lake City October 3, 1878. March 20, 1881, I was set apart as second counselor to President John D. T. McAllister, president of the St. George Stake of Zion. September 26, 1888, I was unanimously chosen by the Council of the Apostles to succeed President McAllister in the presidency of the St. George Stake, and to that position I was set apart by Apostle John W. Taylor, December 17, 1888. At various times I have been called to do military and police service-notably during the troublous times of Nauvoo-lawfully defending our liberties and homes against the base and cruel assaults of bigoted citizens, which were headed chiefly by persons who called themselves ministers of the gospel. In Utah, during the Walker, Ute and Navajo raids and wars, I took part, also in the so-called Buchanan war. I served for some time as major under General Daniel H. Wells and was afterwards commissioned colonel of infantry by Governor Durkee. During the anti-polygamy raids I was hunted for six years. The officers succeeded in finding me in April 1890, and in order to save my family from exposure, insult and insolence of court officials, I pleaded guilty to the charge of unlawful cohabitation, and was fined \$321.00, which was promptly paid.

TITLE PAGE

Not done

Daniel Duncan McArthur

D PLACE April 8, 1830 Holland, Erie county, New York

ND PLACE June 3, 1908 St. George, Washington County, Utah

FATHER Duncan McArthur

MOTHER Susan McKeen McArthur

WHO MARRIED AND DATE ① Cordella^{June} Clark 14 Jun 1841 ③ Mary Francis CALLAWAY 10 Apr 1871
② Matilda Caroline FULLER 14 Dec 1845
④ Mary Brice HILL 13 Feb 1857 ⑤ Elizabeth BULLOCK 13 Feb 1857

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Fern M. Hafen

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Having almost totally lost my eyesight, I was honorably released from the presidency of the St. George Stake June 14, 1901, and ordained a Patriarch in the Church. And now in conclusion, I bear this my solemn testimony: God has in these last days spoken from the heavens and organized His Church through the instrumentality of the Prophet Joseph Smith. He has also spoken through his (Joseph's) successors until the present time; and to God and the Lamb be all praise forever. Amen."

He died June 3, 1908 at St. George, Washington County, Utah.



182
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BIOGRAPHY OF DANIEL DUNCAN MCARTHUR
APRIL 8, 1820 to JUNE 3, 1908.

Written by Arthur McArthur, youngest son of Daniel Duncan McArthur.

"I, Daniel Duncan McArthur, son of Duncan McArthur and Susan McKeen, was born April 8, 1820 in the town of Holland, Erie County, New York. My father, Duncan McArthur, was born May 22, 1796 in Thornton, Grafton County, New Hampshire. My mother, Susan McArthur, was born October 10, 1801 in Corinth, Orange County, Vermont, and was married to my father June, 1818 in Erie County, New York.

My grandfather, John McArthur, was born in 1742 at Glenlison, Parish, Fortingal, Scotland and emigrated to America in 1772 and settled in New Hampshire. He took an active part in the revolution of 1776 for the freedom of the American colonies. My grandmother, Margaret Aikin, was born February 10, 1759 in Chester, Buckingham County, New Hampshire and married John McArthur December 24, 1775 in New Hampshire. She was the daughter of James Aikin who was killed in a battle as also was one of his sons, while fighting under the command of Ethan Allen at Ticonderoga. Two of his sons were badly wounded in the same battle. They were all volunteers from the state of New Hampshire.

My grandparents on my mother's side are as follows: her father was Daniel McKeen, born April 13, 1778 in Londonderry, New Hampshire. Her mother was Sarah Libby, born October 14, ~~1852~~ 1782, East Aurora, Erie County, New York and died April 20, 1853. Her mother was Margaret McPherson, born February 20, 1750 in Raymond, New Hampshire.

The ancestors of the McKeen family belonged to the Russer Sect of Scotch Covenanters, who were driven out of their country by the Claver House persecution and were compelled to take refuge north of Ireland, but the change brought little relief as events culminated in the struggle by which the Papists resisted the English Revolution and the McKeens shared in the heroic sacrifice by which the siege of Derry was endured and finally lifted, but when it was over, while the bitterness of war was still fresh, they resolved to leave the land from whose people they were so separated by nationality, language, education and religion.

James McKeen was a leading member of the little colony which embarked in five ships for the New World and landed at Boston, August 4, 1718. After exploring the region about Casco Bay they settled in Nutsfield, New Hampshire and I am of the sixth generation of the McKeens since they left the Old World and landed in the New World-- America.

I first met and talked with President Joseph Smith when I was twelve years old. The first thing that appealed to me, so far as he was concerned, was his love for clean sports. I was cutting timber in the woods when he stopped to talk with me and it was then he gave me the Gospel's message. I knew he was speaking the truth and from then on I remained with the Church. I was baptized when I was eighteen years old at Incianna in the state of Missouri by elder Harrison.

I went with my folks from New York to Kirtland, Ohio, in the summer of 1836 and remained there until 1838 when we left for Missouri in company with five hundred and fifty souls. Although only eighteen years old I was made a captain of a company. Before being driven out of Kirtland we were all rounded up and placed in a stockade. Us young bucks were forced to run the gauntlet, but when I went down the plank, although I was lashed with a blacksnake whip, I threw my hat in the air and yelled "whoopie." The fellow who used the whip said, "Yes, we can whip you, but we can't conquer you." We crossed the river, although it was bitter cold, in the middle of the night and landed in Caldwell County, Missouri, in September, 1838, and were sent from there by President Joseph Smith to help form a settlement in Davis County, called Adam-On-Ai-amon, and we had not been there long before the mob had begun to come upon us and we had no more peace until we were driven out of the state with the whole Church in the spring of 1839.

I received the lesser priesthood and at the same time was selected to act as one of Joseph Smith's body guards soon after we arrived in the state of Illinois.

In the fall of 1845 I was ordained a Seventy and was one of those organized into the tenth quorum of Seventies. I received a certificate on December 25, 1845 to the privileges of the Baptismal Font, having paid up all my tithing in full. About this time I was called to be a policeman which position I held until we were driven out of Nauvoo. On February 6, 1846 me and my wife Matilda C. were sealed in the Nauvoo Temple for time and eternity. Of that union there were six children, but only one grew to maturity. I had been previously married to Cardelia Clark in 1841 and there were two children from that marriage but only one grew to maturity. His name was Andrew and he was born in December, 1841. This boy, although crippled, was a great help in building up the Dixie mission in Utah and in taking my place in the way of taking care of my family when I was away to bring in emigrants and in building the St. George Temple. He brought in the first load of merchandize from San Berdenio (Barnadeno) for the St. George Co-op Store, driving a six mule team. I buried Cardelia before crossing the plains.

From the time the Saints left Nauvoo, after the death or murder of President Joseph, and to which I was a witness, I took a prominent part in the exodus of the saints from Nauvoo. We landed at the Missouri River in the summer of 1846. I accompanied the first companies and helped make roads and bridges and plant farms for the benefit of the saints who were to follow after us. Those who could not get farther than these farms, stopped and raised something to help themselves to live upon as they were all so anxious to continue on their journey to the Rocky Mountains.

Being captain of ~~about~~ company of about five hundred souls, I was left in charge of these saints during the winter of 1846 and 1847 at Winterquarters and in the spring of 1848 I supervised the planting of five hundred acres of wheat for the benefit of those to follow after us. In the spring of 1848 I took my company westward and landed with my family in the Great Salt valley September, 1848. I then built one of the first houses that was erected in Salt Lake City after the city survey.

In the year of 1852, during a special conference, I was called to go to Europe on a mission to preach the Gospel, to be gone from four to seven years. I left my home on the 12th of September in company with a host of other elders and landed in Liverpool, England, the 5th of January 1853, and was sent from Liverpool by president S.W. Richards, who was at that time presiding over the British mission, to Scotland to labor under elder Robert Campbell, the president over the Scottish mission, and landed in the city of Glasgow, January 7th. From there I was sent by president Campbell to the city of Aberdeen in the highlands of Scotland. Here I labored for ten months, mostly by myself, and built up a nice little branch. I was then called by President S.W. Richards to go to the city of Dundee to take the presidency of the Dundee Conference, December 9, 1853. I presided over that conference until I was released to return home to my family in Salt Lake City. While in Dundee I took charge of three companies of Scottish saints from Scotland to Liverpool who had started for the Utah territory. In March, 1856, I was released from my European ~~mission~~ mission to return home and, of course, this was glad news to me, but I could look back on my four years of labor with great satisfaction for I had done the best I ~~could~~ could to win Saints to Christ. In April I turned the presidency of the Dundee mission over to my successor, James Chambers, and bid farewell to the saints whose hearts I had won.

I went to ~~Liverpool~~ Liverpool to assist in getting things ready to start with a shipload of saints who were to leave on a ship named American Union or Enoch Train and when the ship's company was organized of six hundred saints I was chosen to be the second counselor to the president of the company across the ocean and through the United States to the city of Iowa on the east line of Iowa state which is about 1330 miles from Salt Lake City. We landed in May and after landing was called to take charge of a handcart company to start from that city and go through to Salt Lake City. I took ~~hold~~ hold of this work, putting my whole trust in God of heaven. I had two councilors by the names of Truman Leonard and Spicer Grandall. We were chosen and set apart by Daniel Spencer who had charge of the emigration. We got all things ready and left on June 5th, two days after captain Edmond Ellis-

worth left with this company. I was in no hurry to get started as I wanted my handcarts, the timber well dried, in good condition as we had to use green timber. Captain Ellsworth requested that he be permitted to be first to arrive in Salt Lake City with his company and I complied with his request. My outfit was much better equipped to stand the journey than his and we caught up with him at the Platte River. While he went on, after making his necessary repairs, we ~~fixed~~ rested and fixed up our outfits. We passed his company again on the plains, but before we reached Emigration Canyon we waited for him again so that he could take the lead into Salt Lake Valley. We waited three days and then both companies went in together. When word reached Salt Lake that we were at the mouth of Emigration Canyon on the 24th of October, 1856, Brigham Young, Heber C. Kimball and many other prominent citizens came out to meet us. Captain William Pitts with his brass band and a company of Lancers with Colonel H.B. Clawson formed a part of the greeting parade and we were escorted into the valley with flying colors.

We were three months on this hazardous trip as we covered a distance of 1330 miles. All who were old enough to pull carts, did so cheerfully, male and female. Imagine our joy after the hardships and trials of climbing mountains, crossing rivers, plains, etc., to reach the land of Zion. I do not want to give the impression that this was all hardship because it wasn't as we had our good times. At night after the day's journey the handcarts were all formed in a circle and on the inside of this circle a fire was built. Around this fire we gathered, danced and sang songs and thanked our Heavenly Father for our safety during the day. In our company we had two hundred and fifty souls, five wagons, one hundred handcarts, twenty-four oxen and four mules. Most of these emigrants were from Europe and many of them were aged and infirm. Most of them walked the entire distance of more than thirteen hundred miles. Our company came through with every man, woman and child that it started with.

Here I would like to relate some of the humorous incidents of this long trip. We had in our company one young girl, who was the life of the company and who never tired in her efforts to help others and make their load as light as possible. She could always see the humor in everything. I always rode a little brown mule to check up on the company, riding back and forth to make sure that any who needed help got it. This girl always insisted upon riding behind me when we crossed streams and one day when I started to ford a stream, she yelled, "Captain Dan, don't go without me." She ran to the bank of the stream and lifting her long skirts, made a jump for the back of the mule but landed in the middle of the stream. This caused a hearty laugh and the others went across good naturedly.

After arriving in Salt Lake, establishing our camp and having something to eat, President Young came to me and asked if I wanted to go to my home. I told him that was what I would like to do if it was agreeable with him. He said, "go home and God bless you" so I bid good afternoon to my handcart company and went home to my family who were all glad to see me after an absence of more than four years. In a very short time I was called to be a home missionary through the great reformation of 1856 and 1857. In the spring of 1857 I was called to go back to Devil's Gate on the Sweetwater to bring up those of the emigrants of 1856 and who had started out too late and who had been snowbound and who had suffered terrible privations, as the result of hunger, cold and attacks by Indians. I made the trip safely, bringing them all through, arriving in Salt Lake in August.

As is well known by all the saints, the United States government had fitted out one of its best armies to come to Utah and take President Brigham Young and hang him and all other leading brothers and destroy the Church of Jesus Christ forever. In order to stop them President Brigham Young called the Nauvoo Legion to organize themselves and be ready for the work before them. I was chosen to be a Major over a battalion and was ready for duty as soon as possible. We drilled and got ourselves in as good shape as we could. In the fall of 1857 I was ordered to take my battalion and march to Echo Canyon to help stop Colonel Johnson and which I did. We were out in the mountains the most of the winter of 1857 and 1858. After the United States army had stopped, remained in the mountains all winter and come to an understanding with Brigham Young, the army was allowed to come into the valley of Salt Lake.

When this understanding had been reached and Governor Cummings had come to Salt Lake

City and had been installed by the saints, then Colonel Johnson was permitted to come in with his army, but he was not allowed to stop with his force in the city. When these arrangements were made the Mormon boys were called in from the mountains and I had received orders, with other majors, to station our battalions in different parts of the city to see that Johnson and his army passed through the city according to the agreement, and which they did to the letter. Then the majors were given orders to dismiss their companies and we all went in search of our homes for while we were out in the mountains, our folks had all left the city and gone South. In June of 1858 I was ordered by General D.H.Wells to get my battalion together and report myself to G.D.Grant in Salt Lake City to get water and save crops that had been left by the saints. I did this and later was honorably discharged and we were finally all permitted to return to our homes in Salt Lake City and north of it. The war was over and Johnson and his army built themselves quarters in Cedar Valley.

After disbanding my battalion I was called south to help build up Utah County. We built canals, roads, etc., and planted farms. I remained there until the fall of 1861 when I was called to take my family and all my effects and move farther south and as President Young said, "don't leave any calves tied behind." Although we were just harvesting our crops I sold out my entire holdings for a watch and chain and moved to Dixie, arriving in the valley where the city of St. George now stands, in December, 1861. I helped lay off that city and moved on to my town lots in February, 1862.

While still in Utah County, President Young instructed me to get another wife at once. Having been away from Salt Lake for so long, I did not know any unmarried women so I called on a friend by the name of Bullock and asked for his daughter's hand. He said he thought she was too young at that time, being only fourteen years of age, so I continued my search and asked brother Hill for his daughter Mary. In the meantime brother and sister Bullock had reconsidered the proposal and informed me that I could have their daughter Elizabeth so I took both these girls, marrying them the same day in the Salt Lake Endowment House. Returning to Elizabeth's home I left her with her parents where she remained for two years and then came to me as my wife at the age of sixteen. Of the union with Mary Hill, two children were born but one died while still a small child, but the other lived to raise a family of her own. Of the union with Elizabeth Bullock, six children were born, five of them living to reach maturity.

In the spring of 1863 I was called to take a train of fifty wagons and go down the states after poor saints who were being helped by the emigration fund and I made that trip successfully.

My activities and offices in the southern part of the state included being appointed Presiding Bishop of the southern settlements. In 1862 I was made High Priest and appointed first councilor to Robert Gardner, Bishop of St. George. November 15, 1862 I was appointed by Orson Pratt as Bishop of the Third Ward of St. George. May 24th 1864 I was placed in the High Council.

In 1868 I was again called to the Missouri River to bring on more saints. Returning from this trip I continued my duties in St. George until called on my second mission, this time to England. When released from that mission I was appointed first councilor to H.W.Naisbit to bring another company of saints to Zion and arrived in Salt Lake City, October 3, 1878.

On March 20, 1881 I was made Second Councilor to J.D.T. McAllister, president of the St. George Stake. I was appointed to the presidency of this Stake, being set apart by John W. Taylor on September 26, 1888 and served in that capacity until after I lost my eyesight, and was honorably released June 4, 1901. My first councilors were David H. Cannon, a man of about my own age, and a young man named Anthony W. Ivins and I always appreciated their companionship and advice. When brother Ivins was called to Mexico I chose as the man to take his place as one of my councilors, Erastus B. Snow Jr. and this proved a wise choice.

During my settlement and pioneering work I served in the Blackhawk and other Indian uprisings, acting as a Major under General D.H.Wells and a Colonel of Infantry under Governor Durkee. At the time of my release from the St.George Stake of Zion presidency I was ordained a Patriarch.

I spent much of my time and money, and the same was true of my grown sons, in the construction of the St.George Temple and St.George Tabernacle. Also, we donated cash to help construct the Temple in Salt Lake City.

President Young, wishing to hurry the construction of the St.George Temple, requested that I put forth every effort to get the ~~ply~~ building material on the job. I had teams steadily working, but I hired another teamster named Don Robbins and put another outfit on. President Young thanked me for this and told me that I wouldn't lose anything from this as he had a surprise in store for me just as soon as the Temple was finished and it was then, at the dedication of the Temple, that I received the call to go on my second mission to England.

When I built my home in St.George I decided to build something permanent and comfortable so that I could establish my family. I had then three wives, but Mary Hill McArthur died July 16th, 1870. In 1872 I married Mary Francis Calloway and of this union there were six children born. My wives and my family lived in the same home, congenially and happy.

After the government started operations to stamp out polygamy my two youngest children were born and this meant that these children had to be kept under cover as much as possible. After hunting for six years they finally arrested me and I was taken to Beaver for trial. There I was fined \$321.00 but I wasn't given any prison sentence."

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Card.

Daniel Duncan McArthur

Daniel Duncan McArthur was born April the 18th. 1820, Holland, Erie County, New York. He was the son of Duncan McArthur and Susan McKeen. Both of his parents were Scotch but of American nationality his father being born in New York and his mother in Vermont. His parents were common people and farmed in New York all the early part of his life until 1837.

He writes: "In the spring of 1836 my father and mother embraced what is called the Church of Jesus Christ of Latter-day Saints, that is they joined it, which caused them to be a castaway by all their friends and neighbours save the few that joined the profession. My father was ordained an elder and was appointed by the servants of God to take charge of the few Saints who stepped forward in

the midst of opposition and embraced the true gospel of Jesus Christ which was revealed from heaven to Joseph Smith the true prophet of the true and living God."

In 1837 his father's family moved to Kirtland, Ohio. They lived there until they could stand the persecution no longer and moved, in 1838, to Caldwell County, Missouri. While crossing the country to Caldwell County they crossed the Missouri River. On Sept 21, 1838, the morning after they crossed the river he was baptized. While moving they were warned of the trouble they would have in Missouri so some of their party stopped and believed the warning. Out of those who stopped 15 were murdered and buried in a well. While in Missouri he endured the worst of persecution. In 1839 he moved back to Quincy Ill.

with his father's family. Here he cared for his father's family while his father was on a two years mission. In 1841 he married Cordelia Clark. Later his father and family moved to Nauvoo, here his wife died. On Dec. 17, 1845 he married Matilda C. Fuller. Soon afterwards he started west, he crossed the Missouri River on the ice and went to Garden Grove and went to work to prepare a place for the poor who could not go farther.

In 1846 one of his brothers joined the Mormon Battalion. He remained with his father and in 1848 crossed the plains and entered Salt Lake Valley.

After being in Salt Lake for about four years he was called on a mission to Europe in 1852. He succeeded Ferguson as president of the Dundee mission, Scotland. Early in 1856 he was released

and was placed in charge of the Saints who were then crossing the waters. After reaching Iowa he was placed in charge of the first handcart company to cross the plains and arrived in Salt Lake city Oct 2, 1854.

About 1858 he was called to move to Pleasant Grove, he settled one of the best farms there is at present in that place.

Bro. McArthur was the first man to preach polygamy to the world. After he had settled at Pleasant Grove Brother Brigham sent him a message to be at the endowment House within a month with a girl to be sealed to him, that was what he preached and now he had to practice what he preached. So he asked the mother of Elizabeth Bullock for Elizabeth. She was only fourteen and her

mother said she was too young, so he asked for her cousin, Mary Hill, she was seventeen and too young was the answer. Later the two mothers decided to give them both up, arrangements were made, he could have them both but Elizabeth was to live with her mother for three years. Both girls were sealed to him the same day.

In 1861 he was called to Dixie, thus being one of the first pioneers to Dixie. In 1862 he was ordained Bishop over the Third Ward of St. George.

In 1863 he was appointed to take charge of a sixty ox team outfit and go to Missouri for the poor. This mission was filled.

In 1864 he was elected a member of the St. George Stake of Zion.

In 1869 he was appointed presiding Bishop of Southern Utah.

In 1868 he took charge of another company to bring poor to Utah.

When the St. George Temple was ^{sp.} being erected he spent all his time and hired work all was donation. In 1877, the day the Temple was dedicated he was called on another mission to Great Britain as a reward. He was gone 18 months, on his return he acted as first counselor to Naisbitt in bringing a company to Utah.

In 1861 he married Mary F. Calloway she being seventeen years old he being fifty-one.

In 1881 he was set apart as 2nd ^{sp.} counselor to John D. McAllister as president of the stake of Zion, and in 1888 he was chosen as president of the stake of Zion. At different times he was called out to do military work and police service.

During the search for Whitmore and the two boys that were murdered he was the first to stumble over a body. The search was made during a snow storm and men walked side-by-side until the bodies were all found. He was with the company when Roundy was drowned in the Colorado. They were following Indians while crossing the river. Roundy went over the rapids.

During the polygamy raids he was hunted for 6 years. at that time he had three wives living and had to keep them separated. Two of his wives traveled most of the time and he lived with the other. When it was found where his wives were the papers would ridicule him and it made him feel so bad that to save them from

ridicule and shame he had them come home and he took a 6 month tour hiding from the marshals. Most of the time he lived in the Clara Field in a covered wagon which had been backed up in a deep wash, here he wove baskets and worked on his farm. When he came to town it was in the night at that time if a child was asked who he was or who his father was "I don't know" was the answer or was to be the answer. Once while Ed McArthur was in town he was caught and taken to Beaver for trial 1890. He plead guilty and was fined \$21 or 6 month in the pen; he was going to the pen like all the rest but Old man Murdock would not stand for this and paid the fine.

Then he had to dig up the money but he did it soon after he came home.

He had no education, but was able to do all kinds of common work. He built all his own homes and building of all kinds. He was a farmer of the stern type.

He had six wives, four living at once. His fifth wife was Sally Ann Fuller a sister to Miranda Fuller. He married her to get her off the streets, he never did live with her but supported her and her son, she having been married once before.

His six wives bore him twenty-two children, nine of whom now live. He was president of the St George stake until he went blind from the effects of a piece of steel that flew in his eye while firing a yoke.

He died June 3rd 1908.

I think he was an ideal character from all points of view especially religiously. He was among the first to embrace the religion, stood the persecutions, went on two missions, was at the head of four companies coming to Utah and was in the first company to enter Salt Lake Valley. He was a temple hand for two years. He built five homes, supported six wives and answered all the calls of the leaders of the Church. He held every position in the Church except apostleship.

BIOGRAPHY OF DANIEL DUNCAN MCARTHUR
APRIL 8, 1820 to JUNE 3, 1908.

Written by Arthur McArthur, youngest son of Daniel Duncan McArthur.

"I, Daniel Duncan McArthur, son of Duncan McArthur and Susan McKeen, was born April 8, 1820 in the town of Holland, Erie County, New York. My father, Duncan McArthur, was born May 22, 1796 in Thornton, Grafton County, New Hampshire. My mother, Susan McArthur, was born October 10, 1801 in Corinth, Orange County, Vermont, and was married to my father June, 1818 in Erie County, New York.

My grandfather, John McArthur, was born in 1742 at Glenlison, Farian, Fortingal, Scotland and emigrated to America in 1772 and settled in New Hampshire. He took an active part in the revolution of 1776 for the freedom of the American colonies. My grandmother, Margaret Aikin, was born February 10, 1759 in Chester, Buckingham County, New Hampshire and married John McArthur December 24, 1775 in New Hampshire. She was the daughter of James Aikin who was killed in a battle as also was one of his sons, while fighting under the command of Ethan Allen at Ticonderoga. Two of his sons were badly wounded in the same battle. They were all volunteers from the state of New Hampshire.

My grandparents on my mother's side are as follows: her father was Daniel McKeen, born April 13, 1778 in Londonderry, New Hampshire. Her mother was Sarah Libby, born October 14, ~~1782~~ 1782, East Aurora, Erie County, New York and died April 20, 1853. Her mother was Margaret McPherson, born February 20, 1750 in Raymond, New Hampshire.

The ancestors of the McKeen family belonged to the Russer Sect of Scotch Covenanters, who were driven out of their country by the Claver House persecution and were compelled to take refuge north of Ireland, but the change brought little relief as events culminated in the struggle by which the Papists resisted the English Revolution and the McKeens shared in the heroic sacrifice by which the siege of Derry was endured and finally lifted, but when it was over, while the bitterness of war was still fresh, they resolved to leave the land from whose people they were so separated by nationality, language, education and religion.

James McKeen was a leading member of the little colony which embarked in five ships for the New World and landed at Boston, August 4, 1718. After exploring the region about Casco Bay they settled in Nutsfield, New Hampshire and I am of the sixth generation of the McKeens since they left the Old World and landed in the New World-- America.

I first met and talked with President Joseph Smith when I was twelve years old. The first thing that appealed to me, so far as he was concerned, was his love for clean sports. I was cutting timber in the woods when he stopped to talk with me and it was then he gave me the Gospel's message. I knew he was speaking the truth and from then on I remained with the Church. I was baptized when I was eighteen years old at Incianna in the state of Missouri by elder Harrison.

I went with my folks from New York to Kirtland, Ohio, in the summer of 1836 and remained there until 1838 when we left for Missouri in company with five hundred and fifty souls. Although only eighteen years old I was made a captain of a company. Before being driven out of Kirtland we were all rounded up and placed in a stockade. Us young bucks were forced to run the gauntlet, but when I went down the plank, although I was lashed with a blacksnake whip, I threw my hat in the air and yelled "whocpee." The fellow who used the whip said, "Yes, we can whip you, but we can't conquer you." We crossed the river, although it was bitter cold, in the middle of the night and landed in Caldwell County, Missouri, in September, 1838, and were sent from there by President Joseph Smith to help form a settlement in Davis County, called Adam-on-Ai-amon, and we had not been there long before the mob had begun to come upon us and we had no more peace until we were driven out of the state with the whole Church in the spring of 1839.

I received the lesser priesthood and at the same time was selected to act as one of Joseph Smith's body guards soon after we arrived in the state of Illinois.

In the fall of 1845 I was ordained a Seventy and was one of those organized into the tenth quorum of Seventies. I received a certificate on December 25, 1845 to the privileges of the Baptismal Font, having paid up all my tithing in full. About this time I was called to be a policeman which position I held until we were driven out of Nauvoo. On February 6, 1846 me and my wife Matilda C. were sealed in the Nauvoo Temple for time and eternity. Of that union there were six children, but only one grew to maturity. I had been previously married to Cardelia Clark in 1841 and there were two children from that marriage but only one grew to maturity. His name was Andrew and he was born in December, 1841. This boy, although crippled, was a great help in building up the Dixie mission in Utah and in taking my place in the way of taking care of my family when I was away to bring in emigrants and in building the St. George Temple. He brought in the first load of merchandize from San Berdenio (Barnadeno) for the St. George Co-op Store, driving a six mule team. I buried Cardelia before crossing the plains.

From the time the Saints left Nauvoo, after the death or murder of President Joseph, and to which I was a witness, I took a prominent part in the exodus of the saints from Nauvoo. We landed at the Missouri River in the summer of 1846. I accompanied the first companies and helped make roads and bridges and plant farms for the benefit of the saints who were to follow after us. Those who could not get farther than these farms, stopped and raised something to help themselves to live upon as they were all so anxious to continue on their journey to the Rocky Mountains.

Being captain of ~~about~~ company of about five hundred souls, I was left in charge of these saints during the winter of 1846 and 1847 at Winterquarters and in the spring of 1848 I supervised the planting of five hundred acres of wheat for the benefit of those to follow after us. In the spring of 1848 I took my company westward and landed with my family in the Great Salt valley September, 1848. I then built one of the first houses that was erected in Salt Lake City after the city survey.

In the year of 1852, during a special conference, I was called to go to Europe on a mission to preach the Gospel, to be gone from four to seven years. I left my home on the 12th of September in company with a host of other elders and landed in Liverpool, England, the 5th of January 1853, and was sent from Liverpool by president S.W. Richards, who was at that time presiding over the British mission, to Scotland to labor under elder Robert Campbell, the president over the Scottish mission, and landed in the city of Glasgow, January 7th. From there I was sent by president Campbell to the city of Aberdeen in the highlands of Scotland. Here I labored for ten months, mostly by myself, and built up a nice little branch. I was then called by President S.W. Richards to go to the city of Dundee to take the presidency of the Dundee Conference, December 9, 1853. I presided over that conference until I was released to return home to my family in Salt Lake City. While in Dundee I took charge of three companies of Scottish saints from Scotland to Liverpool who had started for the Utah territory. In March, 1856, I was released from my European ~~mission~~ mission to return home and, of course, this was glad news to me, but I could look back on my four years of labor with great satisfaction for I had done the best I ~~could~~ could to win Saints to Christ. In April I turned the presidency of the Dundee mission over to my successor, James Chambers, and bid farewell to the saints whose hearts I had won.

I went to ~~Liverpool~~ Liverpool to assist in getting things ready to start with a shipload of saints who were to leave on a ship named American Union or Ancon Train and when the ship's company was organized of six hundred saints I was chosen to be the second counselor to the president of the company across the ocean and through the United States to the city of Iowa on the east line of Iowa state which is about 1330 miles from Salt Lake City. We landed in May and after landing was called to take charge of a handcart company to start from that city and go through to Salt Lake City. I took ~~hold~~ hold of this work, putting my whole trust in God of Heaven. I had two counselors by the names of Truman Leonard and Spicer Grandall. We were chosen and set apart by Daniel Spencer who had charge of the emigration. We got all things ready and left on June 5th, two days after captain Edmund Ellis-

worth left with this company. I was in no hurry to get started as I wanted my handcarts, the timber well dried, in good condition as we had to use green timber. Captain Ellsworth requested that he be permitted to be first to arrive in Salt Lake City with his company and I complied with his request. My outfit was much better equipped to stand the journey than his and we caught up with him at the Platte River. While he went on, after making his necessary repairs, we fixed rested and fixed up our outfits. We passed his company again on the plains, but before we reached Emigration Canyon we waited for him again so that he could take the lead into Salt Lake Valley. We waited three days and then both companies went in together. When word reached Salt Lake that we were at the mouth of Emigration Canyon on the 24th of October, 1856, Brigham Young, Heber C. Kimball and many other prominent citizens came out to meet us. Captain William Pitts with his brass band and a company of lancers with Colonel H.B. Clawson formed a part of the greeting parade and we were escorted into the valley with flying colors.

We were three months on this hazardous trip as we covered a distance of 1330 miles. All who were old enough to pull carts, did so cheerfully, male and female. Imagine our joy after the hardships and trials of climbing mountains, crossing rivers, plains, etc., to reach the land of Zion. I do not want to give the impression that this was all hardship because it wasn't as we had our good times. At night after the day's journey the handcarts were all formed in a circle and on the inside of this circle a fire was built. Around this fire we gathered, danced and sang songs and thanked our heavenly Father for our safety during the day. In our company we had two hundred and fifty souls, five wagons, one hundred handcarts, twenty-four oxen and four mules. Most of these emigrants were from Europe and many of them were aged and infirm. Most of them walked the entire distance of more than thirteen hundred miles. Our company came through with every man, woman and child that it started with.

Here I would like to relate some of the humorous incidents of this long trip. We had in our company one young girl, who was the life of the company and who never tired in her efforts to help others and make their load as light as possible. She could always see the humor in everything. I always rode a little brown mule to check up on the company, riding back and forth to make sure that any who needed help got it. This girl always insisted upon riding behind me when we crossed streams and one day when I started to ford a stream, she yelled, "Captain Dan, don't go without me." She ran to the bank of the stream and lifting her long skirts, made a jump for the back of the mule but landed in the middle of the stream. This caused a hearty laugh and the others went across good naturedly.

After arriving in Salt Lake, establishing our camp and had something to eat, President Young came to me and asked if I wanted to go to my home. I told him that was what I would like to do if it was agreeable with him. He said, "go home and God bless you" so I bid good afternoon to my handcart company and went home to my family who were all glad to see me after an absence of more than four years. In a very short time I was called to be a home missionary through the great reformation of 1856 and 1857. In the spring of 1857 I was called to go back to Devil's Gate on the Sweetwater to bring up those of the emigrants of 1856 and who had started out too late and who had been snowbound and who had suffered terrible privations, as the result of hunger, cold and attacks by Indians. I made the trip safely, bringing them all through, arriving in Salt Lake in August.

As is well known by all the saints, the United States government had fitted out one of its best armies to come to Utah and take President Brigham Young and hang him and all other leading brothers and destroy the Church of Jesus Christ forever. In order to stop them President Brigham Young called the Nauvoo Legion to organize themselves and be ready for the work before them. I was chosen to be a major over a battalion and was ready for duty as soon as possible. We drilled and got ourselves in as good shape as we could. In the fall of 1857 I was ordered to take my battalion and march to Echo Canyon to help stop Colonel Johnson and which I did. We were out in the mountains the most of the winter of 1857 and 1858. After the United States army had stopped, remained in the mountains all winter and come to an understanding with Brigham Young, the army was allowed to come into the valley of Salt Lake. When this understanding had been reached and Governor Cummings had come to Salt Lake

City and had been installed by the saints, then Colonel Johnson was permitted to come in with his army, but he was not allowed to stop with his force in the city. When these arrangements were made the Mormon boys were called in from the mountains and I had received orders, with other majors, to station our battalions in different parts of the city to see that Johnson and his army passed through the city according to the agreement, and which they did to the letter. Then the majors were given orders to dismiss their companies and we all went in search of our homes for while we were out in the mountains, our folks had all left the city and gone south. In June of 1858 I was ordered by General D.H. Wells to get my battalion together and report myself to G.D. Grant in Salt Lake City to get water and save crops that had been left by the saints. I did this and later was honorably discharged and we were finally all permitted to return to our homes in Salt Lake City and north of it. The war was over and Johnson and his army built themselves quarters in Cedar Valley.

After disbanding my battalion I was called south to help build up Utah County. We built canals, roads, etc., and planted farms. I remained there until the fall of 1861 when I was called to take my family and all my effects and move farther south and as President Young said, "don't leave any calves tied behind." Although we were just harvesting our crops I sold out my entire holdings for a watch and chain and moved to Dixie, arriving in the valley where the city of St. George now stands, in December, 1861. I helped lay off that city and moved on to my town lots in February, 1862.

While still in Utah County, President Young instructed me to get another wife at once. Having been away from Salt Lake for so long, I did not know any unmarried women so I called on a friend by the name of Bullock and asked for his daughter's hand. He said he thought she was too young at that time, being only fourteen years of age, so I continued my search and asked brother Hill for his daughter Mary. In the meantime brother and sister Bullock had reconsidered the proposal and informed me that I could have their daughter Elizabeth so I took both these girls, marrying them the same day in the Salt Lake Endowment House. Returning to Elizabeth's home I left her with her parents where she remained for two years and then came to me as my wife at the age of sixteen. Of the union with Mary Hill, two children were born but one died while still a small child, but the other lived to raise a family of her own. Of the union with Elizabeth Bullock, six children were born, five of them living to reach maturity.

In the spring of 1863 I was called to take a train of fifty wagons and go down the states after poor saints who were being helped by the emigration fund and I made that trip successfully.

My activities and offices in the southern part of the state included being appointed Presiding Bishop of the southern settlements. In 1862 I was made High Priest and appointed first counselor to Robert Gardner, Bishop of St. George. November 15, 1862 I was appointed by Orson Pratt as Bishop of the Third Ward of St. George. May 24th 1864 I was placed in the High Council.

In 1868 I was again called to the Missouri River to bring on more saints. Returning from this trip I continued my duties in St. George until called on my second mission, this time to England. When released from that mission I was appointed first counselor to H.W. Naisbit to bring another company of saints to Zion and arrived in Salt Lake City, October 3, 1878.

On March 20, 1881 I was made Second Counselor to J.D.T. McAllister, president of the St. George Stake. I was appointed to the presidency of this Stake, being set apart by John W. Taylor on September 26, 1888 and served in that capacity until after I lost my eyesight, and was honorably released June 4, 1901. My first counselors were David H. Cannon, a man of about my own age, and a young man named Anthony W. Ivins and I always appreciated their companionship and advice. When brother Ivins was called to Mexico I chose as the man to take his place as one of my counselors, Erastus B. Snow Jr. and this proved a wise choice.

During my settlement and pioneering work I served in the Blackhawk and other Indian uprisings, acting as a Major under General D.H. Wells and a Colonel of Infantry under Governor Durkee. At the time of my release from the St. George Stake of Zion presidency I was ordained a Patriarch.

I spent much of my time and money, and the same was true of my grown sons, in the construction of the St. George Temple and St. George Tabernacle. Also, we donated cash to help construct the Temple in Salt Lake City.

President Young, wishing to hurry the construction of the St. George Temple, requested that I put forth every effort to get the ~~xxx~~ building material on the job. I had teams steadily working, but I hired another teamster named Don Robbins and put another outfit on. President Young thanked me for this and told me that I wouldn't lose anything from this as he had a surprise in store for me just as soon as the Temple was finished and it was then, at the dedication of the Temple, that I received the call to go on my second mission to England.

When I built my home in St. George I decided to build something permanent and comfortable so that I could establish my family. I had then three wives, but Mary Hill McArthur died July 16th, 1870. In 1872 I married Mary Francis Calloway and of this union there were six children born. My wives and my family lived in the same home, congenially and happy.

After the government started operations to stamp out polygamy my two youngest children were born and this meant that these children had to be kept under cover as much as possible. After hunting for six years they finally arrested me and I was taken to Beaver for trial. There I was fined \$321.00 but I wasn't given any prison sentence."



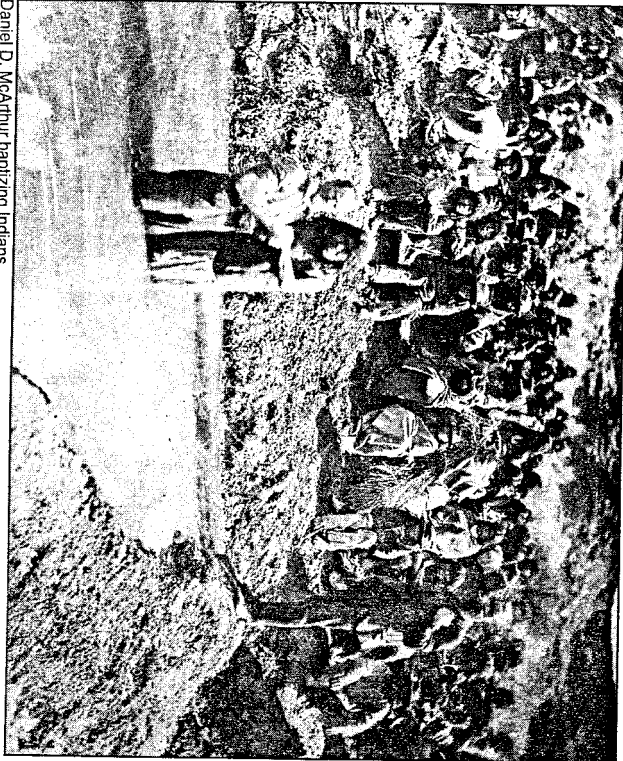
McArthur helped lead Mormon pioneers across ocean to desert

By Tricia Ciaravino
The Spectrum



Pioneer Archives

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- ▶ **Died:** June 3, 1908
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Daniel D. McArthur baptizing Indians.

Daniel Duncan McArthur was a true Mormon pioneer.

He devoted his life to the Church of Jesus Christ of Latter-day Saints. Nothing could tear him from his faith — not persecution, the loss of his religious leader or the hard work it took to carve a home out of the desert.

"He carried his weight of the load," said McArthur's granddaughter Nellie Gubler. "He always did his part and a little more. He was always a lifter, not a leaver. He always worked for the good of others."

McArthur's family joined the LDS Church in New York, then moved to Kirkland, Ohio, when he was 16. The family moved again to Missouri in June of 1838 and McArthur was baptized that September.

Persecution drove the saints west, but McArthur stayed behind to farm 500 acres of wheat that would supply the others on their 1,500-mile trek to Utah, Gubler said.

The mobs were ruthless, she said, leaving Mormon settlers without even enough supplies to move on.

"How angry he used to get," Gubler said. "When the mobs came in, they used to steal everything, then force them (the saints) to leave. But they stole everything, so they were left there to rot."

Mob actions were not limited to pillaging. McArthur and nine of his companions were captured by a mob, held at gunpoint, then forced to run around while the persecutors whipped them.

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let them know how he felt," Gubler said. "When they whipped him, he threw his hat in the air and yelled 'whoopie!' The farmer whipping him said, 'I can whip you, but I can't conquer you.'"

Religious persecutions were so vicious, the life of the first LDS prophet Joseph Smith was in constant danger. McArthur was one of several body guards who protected Smith, but all were released from duty in late June 1844.

Smith had been ordered to appear in Carthage Jail in Carthage, Ill., and it is believed he knew he would not live through the ordeal. The LDS prophet was killed June 27, 1844, by an angry and restless mob.

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McArthur lost more than the prophet while he lived in the Midwest. His first wife, Cordelia Jane Clark, died in childbirth in Quincy, Ill., on June 14, 1844, the couple's third wedding anniversary. She left him with a 1-year-old son, Andrew Bird McArthur, who was sent to live with his grandparents. Although Andrew was crippled, he became a farmer and

freighter who helped his father settle St. George.

McArthur was remarried Dec. 14, 1845, to Matilda Caroline Fuller in Nauvoo, Ill. The marriage was sealed in the Temple in February 1846, and Fuller stood proxy for Clark as well.

Fuller gave birth to six children — one near Devil's Gate on the way to Utah — but only one outlived her. Three of her children died in the same week.

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McArthur took his family to Salt Lake City in 1848, where he lived

until sent on a mission to Scotland in 1852.

The missionaries returned with 534 converts on the ship Enos Train. They reached Boston in April of 1856, then headed west and arrived in Salt Lake City that September, according to "Daniel Duncan McArthur: Mormon Pioneer" compiled by grandson Rudger M. McArthur.

Many church members went to Provo, Utah, and the buildings in Salt Lake City were filled with straw so they could be burned. McArthur had orders to set the city on fire if the troops tried to take action in Salt Lake, according to Rudger McArthur's compilation.

After the ruckus died down, Young told McArthur to find another wife.

"He said, 'Golly, I've been gone quite a while. I don't know anybody. I don't know who to ask,'" Gubler said.

McArthur asked for the 14-year-old Bullock girl, but her parents felt she was too young to marry. He then asked the Hills for their 15-year-old daughter and her parents agreed to the marriage. The Bullocks reconsidered and agreed to let their daughter marry but kept her at home until she was 16.

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McArthur brought one of only five time peaces to the settlement. He had gotten it from Smith in exchange for a beautiful black

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McArthur was made major of the Sixth Battalion Iron Military District, then received commission of Colonel of the Second Regiment Iron Military District of Utah. Many actions taken to protect life and livestock in the Southern Mission were organized and carried out by McArthur, wrote Rudger McArthur. McArthur was also the top individual contributor to the St. George Temple and Tabernacle, he said.

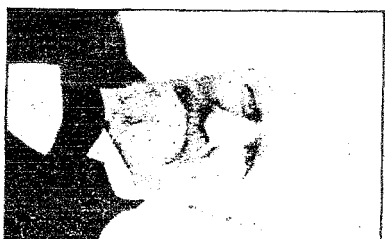
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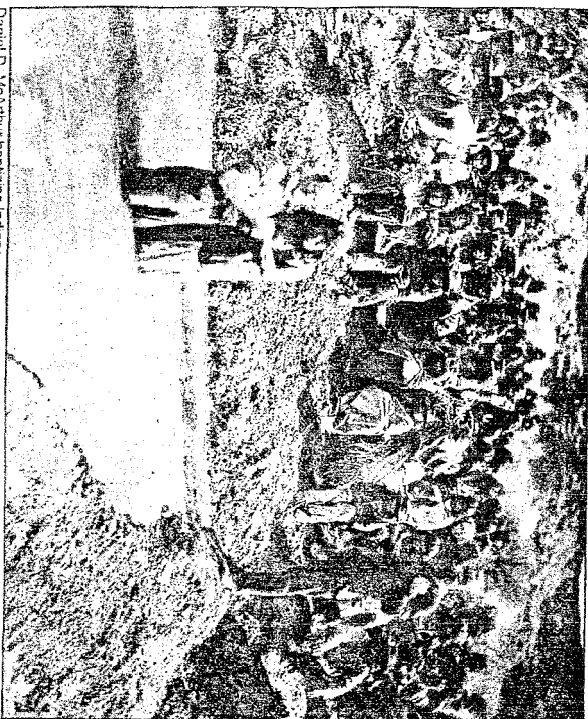
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International Society
Daughters of Utah Pioneers
Pioneer HISTORY Title Page

(Please send a completed Title Page with each HISTORY submitted)

DATE PIONEER ARRIVED Sept 30 Aug 1856 NAME OF COMPANY Enoch Train - Handcart company ^{1st and 2nd}

NAME OF PIONEER Daniel D. McArthur - Edmund Ellsworth
(Complete name including ALL married names of women) leader 1st handcart company Leader 2nd Handcart Company

BIRTH DATE AND PLACE _____

DEATH DATE AND PLACE _____

SPOUSES: (1) _____ (2) _____

(3) _____ (4) _____

PARENTS: (father) _____ (mother) _____

WRITTEN BY Newell R. Walker SUBMITTED BY Ada Marie Cannon

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They Walked 1,300 Miles

BY NEWELL R. WALKER

The treks of most pioneer handcart companies were largely successful, as exemplified by the journey of the first two companies.

When handcart pioneers are mentioned, most minds turn to the tragic story of the Willie and Martin handcart companies of 1856. But they were only two of 10 handcart companies, and the only two devastated by tragedy. Following is the story of the first and second handcart companies—captained by Edmund Lovell Ellsworth and Daniel D. McArthur, respectively—as told from the journal accounts of those who walked the 1,300 miles from Iowa City, Iowa, to the Salt Lake Valley.

"WOULD YOU LIKE TO TRY IT?"

While serving as a missionary in England in the latter part of May 1855, Edmund Ellsworth had a dream. He told Andrew Galloway, president of the Herefordshire Conference, of it. "I dreamed that I was at home and went to . . . President [Brigham Young]'s office. . . . He said, 'Why, Edmund, we have just been talking about you. We are thinking of having a company of the Saints to cross the plains with handcarts next year. We would like you to take charge of the company. Will you do it?' I said, 'If you say, I will.'" Elder Ellsworth asked President Galloway what he thought of the dream, to which President Galloway replied, "Well, I think it is more than a common dream. I would write it in your journal and see what will become of it."¹

Weeks later, Elder Ellsworth received a letter from President Young: "We are very anxious to have a company [gathered] up in England to cross the plains. I do believe that I could bring a company across. . . . Would you like to try it? . . . I pray for you continually—Brigham Young."²





Daniel D. McArthur

After Elder Ellsworth read the letter, he handed his journal to Brother Galloway to compare with the letter. They were very similar.

SIX WEEKS ON THE OCEAN

On 29 October 1855 the First Presidency issued the "Thirteenth General Epistle" regarding immigration to Zion: "The [Perpetual Emigrating] Fund is designed to deliver the honest poor, the pauper, if you please, from the thralldom of ages. . . . Let all the Saints who can, gather up for Zion. . . . Let them come on foot, with handcarts or wheelbarrows. . . . [Thereby] the main expense of the immigration will be avoided, consequently thousands more than heretofore can receive assistance."³

Latter-day Saint elders in England, instead of returning directly home, were informed that they were to aid those who planned to emigrate during the coming season. In March of 1856, Elder Edmund Ellsworth was among those who sailed with 529 Saints aboard the ship *Enoch Train*.

After six weeks on the ocean, the *Enoch Train* docked in Boston on 1 May. The emigrants left by omnibus for the railway station, then took the steamer *Plymouth Rock* to New York City, where Elder John Taylor of the Quorum of the Twelve Apostles boarded the boat and asked God to bless the Saints with a safe journey to the valley. They continued traveling by rail to Rock Island, Illinois, crossed the Mississippi River in a boat, and boarded a train of boxcars. The cars had no seats; the travelers had to sit on their trunks and baggage and had no room to lie down



Edmund Ellsworth

at night. On 12 May they reached Iowa City late at night, where they remained until 9 June.⁴

Once in Iowa City, all the men began making handcarts, many of which were hastily constructed. Josiah Rogerson described the handcarts: "The open handcart was made of Iowa hickory or oak. . . . In length the side pieces and shafts were about six or seven feet. . . . The carts were the usual width of the wide track wagon . . . [and] were often loaded with 400 or 500 pounds of flour, bedding, extra clothing, cooking utensils, and a tent. . . . The covered or family cart was similar in size. . . . It was made stronger, with an iron axle. . . . Two persons were assigned to the pulling of each open cart. . . . In many instances the father had to pull the covered cart alone."⁵

"A COLANDER ON HER APRON STRING"

Mary Ann Jones, a member of the first company, wrote: "We left Iowa City 9 June and traveled to Florence, leaving there 16 July. The handcarts were flimsy and were continually breaking down. . . . We were allotted one tent and four handcarts to twenty persons. Our company [Edmund Ellsworth, captain] consisted of 274 members, the other passengers of the ship were in the second company [Daniel D. McArthur, captain]. We traveled from ten to twenty-eight miles each day. We always reached camp long before the three wagons which were attached to our company. We were allowed 17 pounds of baggage for each person. This included clothing, bedding, and



cooking utensils. Some people who wanted to take more than allowed placed on their bodies more clothing than usual while being checked. Thus some thin people became stout all at once. After weighing in these same people placed their extra items on the carts. After a few days all members were checked again, unannounced. One old sister carried . . . a colander on her apron string all the way to the Salt Lake Valley. . . . The Lord was with us and guided us by His spirit, for although tired and footsore, we could sing the songs of Zion as we traveled."⁶

FOUR DEATHS IN ONE FAMILY

The McArthur company was only a few days behind the Ellsworth company. Among those in the McArthur company was the Hans Heinrich Elliker family of Zurich, Switzerland, consisting of the parents and seven children ages 5 to 26. While camped at Florence, Nebraska, two of the daughters died of cholera and were buried there. Once on the trail, the father became ill and the mother and three sons took turns pulling him in the poorly constructed handcart.

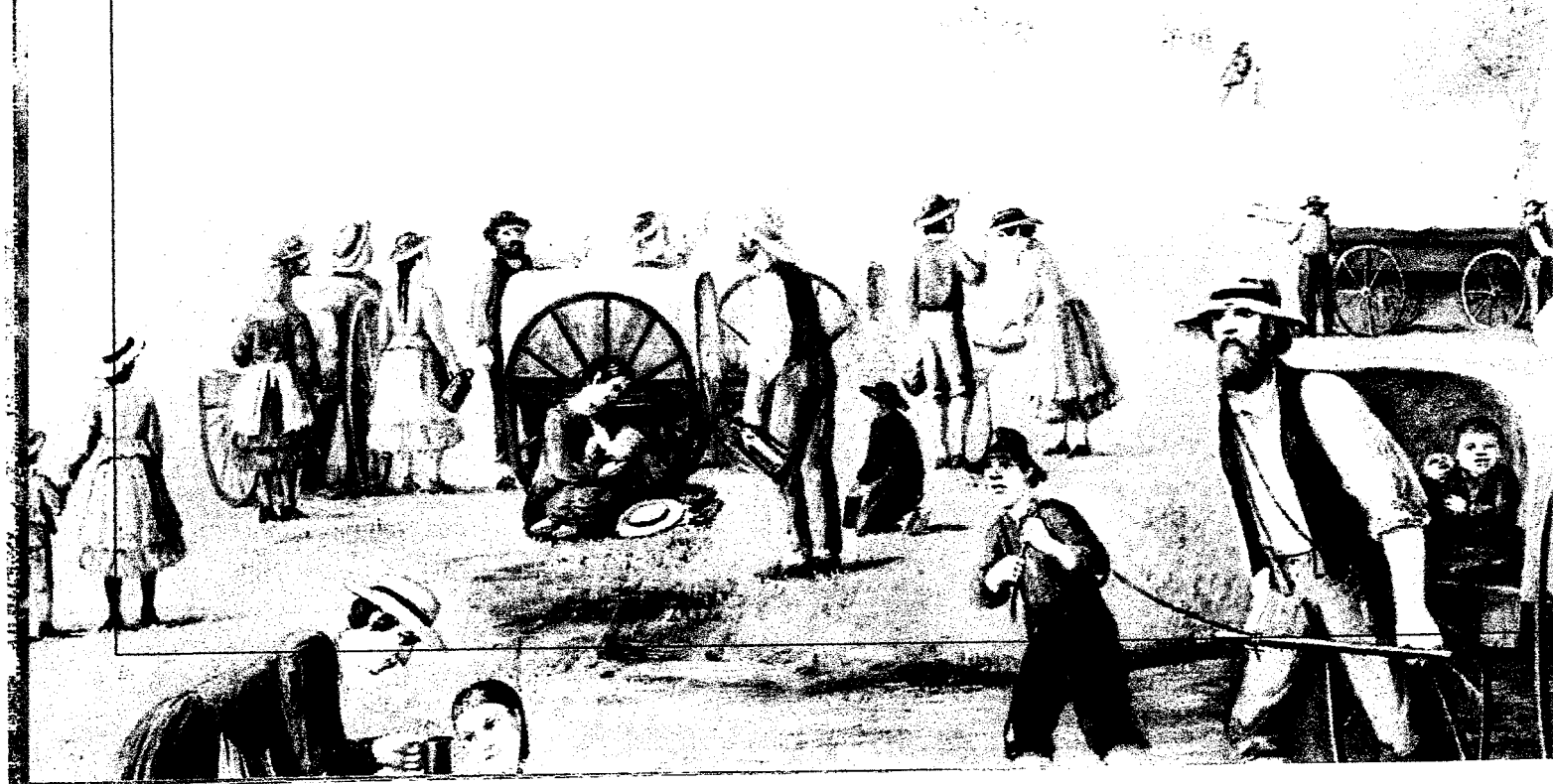
One day as they crossed a small stream, the 21-year-old son, Konrad, asked if he could stop and rest awhile, saying he would catch up with them. "As they looked back they saw him wetting his white handkerchief in the stream. That was the last they saw of him." Though others went back and searched for him, no trace was ever found and the company had to move on. Adding to the heartache of this family, the father died a few days later and was "laid to rest on the plains with only a pile of stones to mark the hallowed spot."⁷

WALKING SIDE BY SIDE

Mary Bathgate and Isabella Park, both over 60, traveled together in the McArthur company and insisted

on walking. On 16 August, Sister Bathgate was bitten on the leg by a large rattlesnake. She said "that there was power in the Priesthood, and she knew it." By the time Daniel McArthur and others arrived, she had tied "her garter around her leg above the wound to stop the circulation of the blood," but was still "quite sick." Brother McArthur wrote, "We took a pocket knife and cut the wound larger, squeezed out all the bad blood we could, . . . then took and anointed her leg and head, and laid our hands on her in the name of Jesus and felt to rebuke the influence of the poison, and she felt full of faith." She finally consented to ride in the wagon.

Later that day, just as the wagons were ready to start up after a rest stop, Isabella Park "ran in before the wagon" to see her friend Mary Bathgate. Brother McArthur wrote of the event: "The driver, not seeing her, hallooed at his team and they being quick to mind, Sister Park could not get out of the way, and the fore wheel struck her and threw her down and passed over both her hips. Brother Leonard grabbed hold of her to pull her out of the way before the hind wheel could catch her. He only got her out part way, and the hind wheels passed over her ankles. We all thought that she would be mashed to pieces, but to the joy of us all, there was not a bone broken, although the wagon had something like two tons' burden on it, a load for 4 yoke of oxen. We went right to work and applied the same medicine to her that we did to the sister who was bitten by the rattlesnake, and although quite sore for a few days, Sister Park got better, so that she was on the tramp before we got into this valley, and Sister Bathgate was right by her side, to cheer her up. . . . I know that nothing but the power of God saved the two sisters, and they traveled together, they rode together, and suffered together."⁸



"A VERY REMARKABLE THING"

Mary Ann Jones wrote: "Some stomachs may reject a supper cooked with water taken from a buffalo wallow and on a fire of buffalo chips, but to us the food was good. . . . A very remarkable thing happened while we were at the Platte River. One of the oxen, used to pull the wagons, died. Brother Ellsworth asked the brethren what could be done. Should we place a cow in the team? One brother said: 'Look, Brother Ellsworth, at that steer on the hill.'

"The animal worked as well as the others. When we were within two days of Salt Lake City we met some wagons sent with provisions and to help us the remainder of the way. The next morning, when gathering animals, that steer was gone. After hunting for him for several hours Brother Ellsworth said, 'The Lord loaned him to us as long as we needed him.'"⁹



Parley P. Pratt

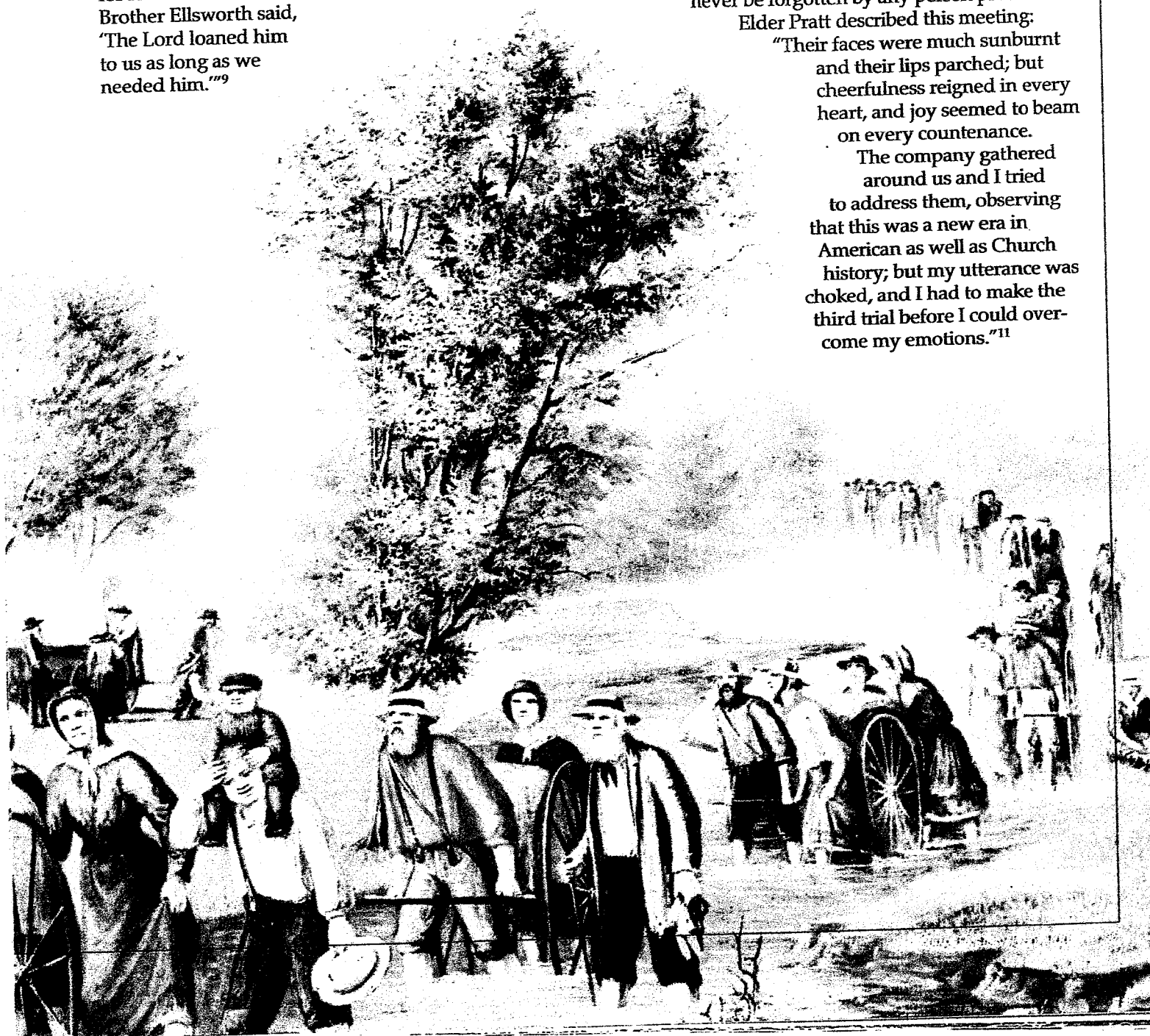
"SHOUTS OF GLADNESS"

On 18 September, while the handcarts of the Ellsworth company were traveling up the hill west of Green River, they were surprised to suddenly come upon 17 missionaries bound for Britain and other locations. Thomas Bullock, one of the missionaries, wrote: "As the two companies approached each other, the camp of missionaries formed in line, and gave three loud Hosannahs with the waving of hats, which was heartily led by Elder [Parley] P. Pratt [of the Quorum of the Twelve Apostles], responded to by loud greeting from the Saints of the handcart train, who unitedly made the hills and valley resound with shouts of gladness; the memory of this scene will never be forgotten by any person present."¹⁰

Elder Pratt described this meeting:

"Their faces were much sunburnt and their lips parched; but cheerfulness reigned in every heart, and joy seemed to beam on every countenance.

The company gathered around us and I tried to address them, observing that this was a new era in American as well as Church history; but my utterance was choked, and I had to make the third trial before I could overcome my emotions."¹¹



"SPEECHES CAN WAIT"

Both of the companies were together as they neared Salt Lake City. When they were about eight miles from the city, they were met by President Young, his counselors, the Nauvoo Brass Band, and many others. Sarah Sabin Hatch, who was present, wrote, "President Young rose to make a speech, but when he saw how hungry the little ones were, he said, 'Come, let's serve the food; speeches can wait.'"¹²

Mary Powell wrote of the gathering: "They arrived in wagons drawn by oxen and mules. They hauled melons. President Young told us to eat moderately of the melons, to eat the pink and not to eat the green. Father said he was quite sensible."¹³

Of the 274 people who embarked upon the journey in the Ellsworth company, 13 persons died. Of the 221 people in the McArthur company, 7 died.¹⁴ The 20 deaths resulted from consumption, diarrhea, and whooping cough, except for the death of Henry Walker, age 58, in the Ellsworth company, who was killed by lightning, and 21-year-old Konrad Elliker, in the McArthur company, who disappeared and was not seen again.

Mary Ann Jones described their arrival: "It was a day never to be forgotten. We had reached our goal, traveling on foot all of the way. . . . We had left comfortable homes, fathers, mothers, brothers, sisters, and friends all for our testimony of the gospel of the Lord Jesus Christ and for the privilege of hearing a prophet's voice and to live with the Saints of God. I have never regretted the trip."¹⁵

"COUNT THE STEPS"

Two days after arriving in the Salt Lake Valley, the Saints held a meeting in the old Bower. Mary Powell wrote, "My little sister Annie, age four, had been promised a big piece of bread and butter when she reached the valley. [She had walked all the way by the side of Captain Ellsworth, and he put her on his shoulders when they came into the valley.] Just as we were lined up to hear a few words from Brother Brigham, a lady held up a piece of bread and Annie ran toward her. 'That's my piece of bread and butter!' she cried joyously. At the sight of this, President Young wept. 'God bless the child!'"¹⁶

President Young went on to say that he had always had faith that men, women, and children could cross the plains on foot and draw handcarts and now his faith was based on actual knowledge. He stated, "My reasoning has been like this: Take small children. . . . and if their steps were counted and measured, those that they take in the course of one day, you would find that they had taken enough to have traveled from 10 to 20 miles. Count the steps that a woman takes when she is doing her work, . . . steps enough to have traveled from 15 to 20 miles a day. . . . So with men. . . . Many people have believed that they could not walk much of a distance if they had to walk right along in a road, but this is not so. . . ."

"I wanted to tell one secret. While those brethren and sisters were faltering, and did not know whether to stop or go along, there was faith in this valley that bound them to that journey. . . . That is the secret of the movement."

Captain Ellsworth spoke next, reflecting on their journey: "Had the making of our handcarts been directed by the wisdom of our President here. . . . much



labor on the plains might have been avoided. . . . Our handcarts were of a poor description, but they had to be experimented upon, and the experiment made this season has been at our expense. . . .

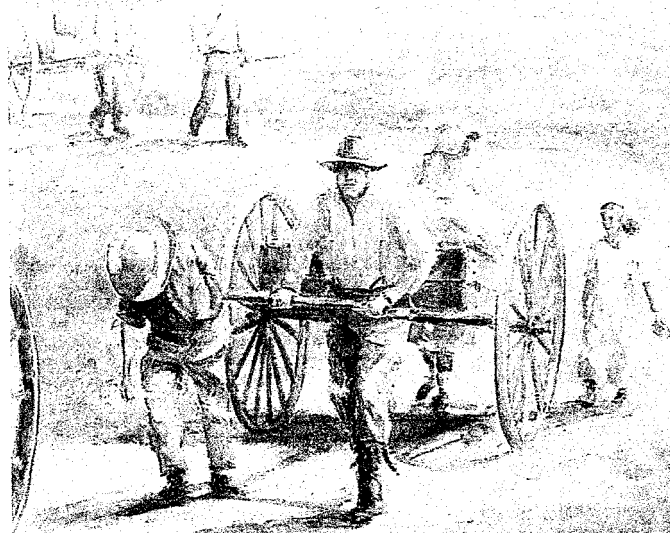
"Consequently I have had to labor with the people incessantly to keep faith in them, to keep them away from the wagons, by showing them there was honor attached to pulling handcarts into the valley, by saying, I have walked 1,300 miles, old and decrepit as I am, with these crooked legs of mine, and there is honor in that."¹⁷

"GAVE A PASSING SALUTE"

Elder Wilford Woodruff of the Quorum of the Twelve Apostles wrote a letter to the editor of *The Mormon* on 30 September 1856, which in part said: "Elders Ellsworth and McArthur have earned honor and glory to themselves in the leading of those companies. . . . Brother Ellsworth went through the city covered with dust at the head of his brave company, drawing a handcart under the close scrutiny of the thousands who crowded the streets with weeping eyes to gaze upon the scene; as he passed by his own lovely home and saw his [family] standing in his door, he made no halt, only gave a passing salute, continuing with his company until he reached the public square and saw them all comfortably encamped and fed. . . . [President] Young has declared from the beginning that it was a practical, safe operation; his sayings in this, as in all other cases, have proven true. . . . Never has a company been so highly honored, . . . since Israel has arrived in these mountains, as the pioneer handcart companies."¹⁸ □

Newell R. Walker is a member of the Idaho Falls 31st Ward, Idaho Falls Idaho Central Stake.

Gospel topics: obedience, pioneers, sacrifice



NOTES

1. Letter from Andrew Galloway to the editor of the *Deseret News*, published 10 June 1897, written 7 June 1897 at St. Charles, Idaho. In all quotations in this article, spelling, punctuation, and capitalization have been modernized.

2. Brigham Young to Edmund Lovell Ellsworth, 29 Sept. 1855, Brigham Young Papers in Historical Department Archives, The Church of Jesus Christ of Latter-day Saints.

3. LeRoy R. Hafen and Ann W. Hafen, *Handcarts to Zion* (1992), 34–35.

4. Robert O. Day, Research Facts Sheets—*The Enoch Train: Gathering to Zion* (1994), 8–20. Located in the Family History Department Library. According to the *Journal History of the Church*, 22 Mar. 1856, there were 411 adults, 98 children, and 20 infants aboard the *Enoch Train*.

5. *Handcarts to Zion*, 53–55.

6. *Our Ellsworth Ancestors: A Brief Record of the First Handcart Company*, comp. German E. Ellsworth and Mary Smith Ellsworth (1962), 110–11; see also *Handcarts to Zion*, 59. Daniel Spencer wrote President Brigham Young on 19 June 1856 that the two handcart companies "comprised 100 handcarts, 5 wagons, 12 oxen, 4 mules, and 25 tents."

7. *Treasures of Pioneer History*, comp. Kate B. Carter, 6 vols. (1952–57), 5:245.

8. *Journal History of The Church of Jesus Christ of Latter-day Saints*, Historical Department Archives, 26 Sept. 1856, 5–6.

9. *Our Ellsworth Ancestors*, 111.

10. *Handcarts to Zion*, 75–76.

11. *Autobiography of Parley Parker Pratt* (1950), 435.

12. *An Enduring Legacy*, 12 vols. (1979–89), 10:137.

13. "Autobiography of Mary Powell Sabin," Research Facts Sheets—*The Enoch Train: Gathering to Zion*, 32–33.

14. *Handcarts to Zion*, 193.

15. *Our Ellsworth Ancestors*, 112.

16. "Autobiography of Mary Powell Sabin," Research Facts Sheets—*The Enoch Train: Gathering to Zion*, 32–33.

17. *Deseret News*, 8 Oct. 1856, 242–44.

18. *Journal History*, 30 Sept. 1856.

THE HAND CART SONG

Ye Saints that dwell on Europe's shores,
Prepare yourselves with many more
To leave behind your native land
For sure God's Judgments are at hand.
Prepare to cross the stormy main
Before you do the valley gain
And with the faithful make a start
To cross the plains with your hand cart.

Chorus:

Some must push and some must pull
As we go marching up the hill,
As merrily on the way we go
Until we reach the valley, oh.¹

The first and second companies of emigrants by handcarts "arrived in camp on the 17th of July, in fine health and spirits. Singing as they came along, Elder J. D. T. McAllister's noted handcart song," wrote J. H. Latey from Florence, Nebraska Territory, "one would not think that they had come from Iowa City, a long and rough journey of from 275 to 300 miles, except by their dust-stained garments and sunburned faces. My heart is gladdened as I write this, for methinks I see in their merry countenances and buoyant steps and the strains of the handcart song seems ringing in my ears like sweet music heard at eventide or in a dream."² □

NOTES

1. "Words composed by J. D. T. McAllister, who was at the Iowa City outfitting point helping the first emigrants prepare for their handcart trek" (Hafen and Hafen, *Handcarts to Zion*, 272).

2. *Journal History*, 14 Aug. 1856.