

Joshua Crosby and Hannah Corning (Cann) Crosby



A Family History

by Shelley Dawson Davies

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shelleydd@verizon.net

www.DaviesDawsonHistory.weebly.com

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Chapter 1

Nova Scotia Roots

Joshua and Hannah



This early map of Nova Scotia shows Cape Cod directly across from Nova Scotia's shores.

There was a lot at stake in the conflict between France and Britain over the New World and its riches in the mid-1700s, when each powerful government was eager to control the American continent. The French had a firm grip on Acadia, a colony including what became known as Nova Scotia after the English finally won its claim on the peninsula in 1755, forcing the French settlers to leave land they had farmed for generations. Britain bolstered her dominion in the region by offering the vacated land to her own colonists rent-free for up to ten years, an offer particularly attractive to families in the Cape Cod area of Massachusetts. Among the earliest settlers migrating across the Gulf of Maine to Yarmouth, Nova Scotia, were the Corning, Cann and Crosby families, wealthy New Englanders already skilled in fishing and shipping and ready to take advantage of this new opportunity.

Joshua Crosby¹ and Hannah Corning Cann,² both of whom were born and raised in Yarmouth, were each connected to these three families through several generations of intertwining marriages. Joshua's

mother, Emma (Mattingly) Crosby,³ and Hannah's mother, Thankful (Corning) Cann⁴ were cousins⁵ who not only lived near each other in the coastal town, but kept their wide and complex family relationships alive through frequent letters and visits, especially when their men were away on the lengthy sea voyages that were the foundation of their fortunes.

Joshua's father Lemuel Crosby⁶ not only owned the twelve-ton schooner, *Polly*, but was joint owner of a thirty-ton schooner, *Betsey*, with his brothers Knowles⁷ and James.⁸ Although the Crosby brothers all cultivated productive farms,⁹ they were first and foremost seafaring men¹⁰ who transported dried and pickled fish, lumber and shingles to Europe, South America and the Caribbean, returning with rum, sugar, spices, tea, molasses, citrus fruit, china, textiles and raw cotton.¹¹

Already well-established in Yarmouth when the Crosby brothers arrived in 1772, were members of the extended Corning families. Hannah Cann's great-grandfather David Corning¹² "had large possessions both in lands and stock. His dairy consisted of forty milch cows" on an "estate named Misreium."¹³ His son Ebenezer Corning¹⁴ married Abigail Batchelder,¹⁵ a well-educated young woman who was also from a family "rich in this worlds goods."¹⁶ Abigail "was the most ladylike woman that I was ever acquainted with, a pattern for her sex," recalled her granddaughter Thankful Amelia Bancroft.¹⁷ "Her education did not consist solely in books, but in every branch of learning. Her parlor was a school room from the beautiful needle work and embroidery. She would descend to the kitchen with an easy grace of manner that she would strike all beholders with admiration."¹⁸ It was in this refined atmosphere that Abigail's daughter Thankful Corning¹⁹ was taught social graces and feminine skills before her marriage to John Cann in 1757.

John Cann,²⁰ originally from Salem, Massachusetts,²¹ made a home for his family in Overton on the west side of Yarmouth Harbor where he managed a considerable farm, his own wharf and seven sailing vessels,²² including six schooners²³ and a brig.²⁴ John later acquired a woodland property forty miles north of Yarmouth in Weymouth, by which he made a profit selling to the local ship building industry.²⁵ John inherited wealth from his father, also a prosperous sea captain, who "had rich and noble relations in and about Boston," according to his daughter Thankful Amelia Bancroft.²⁶ John and Thankful Cann provided an upper class upbringing for their six sons and six daughters, the oldest who was Hannah Corning Cann.

Loyalites

The Cornings migrated to Nova Scotia just as tensions were building between the American Colonies and the British Empire. They were among the many former New Englanders who tried to remain neutral in the conflict, as they not only had friends and family on both sides of the bay, but desired to continue trading with their former home ports of Beverly and Salem, Massachusetts. During the American Revolution most of the Cornings remained loyal to their roots, according to Hannah's sister Thankful Amelia (Cann) Bancroft (1800-1863). "First our ancestors were Americans, and John Bull never converted me. Let me look back, I was a child, I sat on my father's [John Cann] knee, I heard him tell my mother [Thankful (Corning)] of his native land [Beverly, Massachusetts], the longings of his heart to return to his country. My mother was wedded to her birthplace."

Thankful (Corning) Cann was also born in Beverly, Massachusetts, but had moved to Yarmouth with her family before her second birthday. Thankful's father Ebenezer also remained loyal to America during the Revolution, according Thankful Amelia, who "heard him speak praises of his country and countrymen and my grandmother [Abigail (Batchelder) Corning] corroborated all he said." Letter from Thankful Amelia (Cann) Bancroft to Jesse Wentworth Crosby, 5 February, 1851. Samuel Wallace Crosby, Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God (Boulder, Utah: self-published, 1977) page 30.



Thankful Amelia (Cann) Bancroft in a photograph taken around 1850.



A fishing village along Nova Scotia's southern coast.

Up in Flames

Joshua Crosby and Hannah Cann were a good match, even though Joshua had little opportunity for formal education.²⁷ Living in a coastal community taught him how to handle every type of sailing craft and his navigational skills were naturally acquired by working alongside his father. His expert seamanship served him and his family well, allowing Joshua to purchase a comfortable home for Hannah in time for their 1807 marriage.

The Crosbys lived quiet, contented lives at the edge of Yarmouth proper where Hannah gave birth to three daughters and two sons over the next thirteen years. She and Joshua would have lived happily in Yarmouth for the remainder of their lives, if not for the Great Fire of 1820, a disaster so terrible it destroyed everything for miles around. It all started in early September after a piece of land had been cleared and the debris burned. Although the initial fire was safely put out, an underground layer of peat continued to smolder for days. By the 10th a southerly breeze created a fire that may have been controllable if the wind hadn't increased to near hurricane force, fanning devastating flames which consumed everything in their path. "We found the whole shore in flames," recalled local resident John Wetmore. "We ran our best, men, women and children flying before the tempest, the mill, barn and house with twenty acres of land in a blaze, trees falling in all directions...[people] cried, 'Which way shall we fly?' Answer, 'To the lake.' Some reached it, other were cut off...husbands and wives were parted by the fire and smoke and did not meet again until the next day."²⁸

The following morning residents found little more than ashes. The fire had destroyed the homes, barns, crops, stock and farming implements of thirty-four families, leaving one hundred and fifty people “turned out destitute and in want,”²⁹ many of them left with only the clothes on their backs. “It was a melancholy scene to see fences swept away, fields of grain, potatoes and turnips all burnt up, great numbers of cattle sheep and hogs lying dead by or near the road side,” said John Wetmore, who noted some of the survivors “set out for Yarmouth on their stocking feet...Where they will go or what [they] will do this winter I know not; [they have] nothing to eat or wear.”³⁰

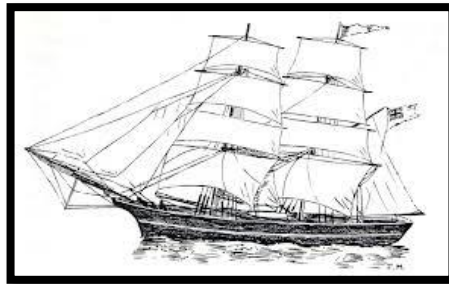
Joshua was equally concerned with how he would provide for his wife and children that winter, even with help from the family and generous relief supplies sent in from all over eastern Canada. Hannah was only one month away from giving birth to her sixth child, and with five other children under the age of twelve to care for, their situation was critical. Immediate food and shelter were readily provided by family and friends, but even after the settlement was rebuilt, the Crosbys decided to try their luck somewhere else.³¹



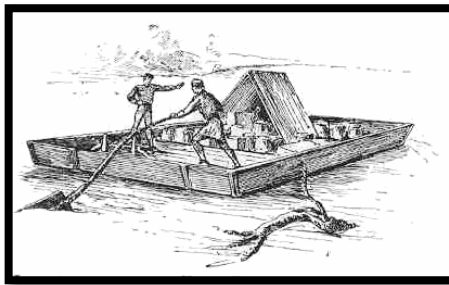
Yarmouth Harbor at low tide.

Ship Shapes

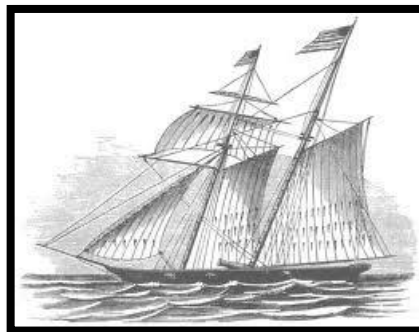
Many types of water craft plied the waves in the eighteenth and nineteenth centuries, including the following, all used by the seafaring Crosby family:



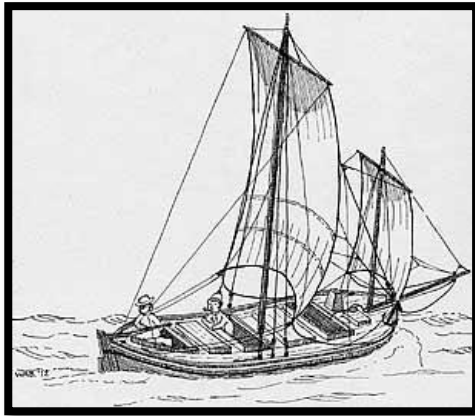
Brig: a sailing vessel with two square-rigged masts. Fast and maneuverable, used for both warships and merchant vessels.



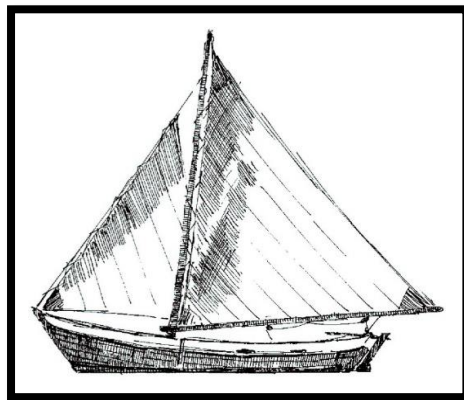
Flatboat: a flat-bottomed boat with square ends used to transport freight and passengers on inland waters.



Schooner: a sailing ship with two or more masts, the foremast shorter than the main mast.



Shallop: a light sailboat with one or two sails that is small enough to row. Used for coastal fishing in shallow waters.



Sloop: a sailboat with a single mast and a fore-and-aft rig.

ENDNOTES

- ¹ Joshua Crosby (1783-1874), #KWJ1-4CS, www.familysearch.org where verification of all vital dates can be found. Also see family group sheets at www.DaviesDawsonHistory.weebly.com
- ² Hannah Corning (Cann) Crosby (1784-1839), #KWJ1-4C9, www.familysearch.org
- ³ Emma (Mattingly) Crosby (1762-1822), #LJJP-7XS, www.familysearch.org
- ⁴ Thankful (Corning) Cann (1765-1859), #LCRX-SQF, www.familysearch.org
- ⁵ Joshua's maternal grandmother Emma (Mattingly) Crosby (1762-1822), #LJJP-7XS, and Hannah's maternal grandfather Ebenezer Corning (1732-1790), #LCYS-V7G, were sister and brother; www.familysearch.org
- ⁶ Lemuel Crosby (1757-1831), #MS9H-T6H, www.familysearch.org
- ⁷ Knowles Crosby (1746-), #LH15-VVG, www.familysearch.org
- ⁸ James Crosby (1759-1844), #LZJR-KS4, www.familysearch.org See: Samuel Wallace Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God* (Boulder, Utah: self-published, 1977) page 23. Also see: J. Murray Lawson, *Record of the Shipping of Yarmouth, N.S.: Containing a List of Vessels Owned in the County of Yarmouth Since Its Settlement in 1761*, (Nova Scotia, 1876), page 20-21.
- ⁹ Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God*, page 17. Also see: George S. Brown, *Yarmouth, Nova Scotia: Genealogies: Transcribed from the Yarmouth Herald* (Genealogical Publishing Company, 1993).
- ¹⁰ Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God*, page 23. Also see: J. Murray Lawson, *Record of the Shipping of Yarmouth, N.S.: Containing a List of Vessels Owned in the County of Yarmouth Since Its Settlement in 1761*, (Nova Scotia, 1876), page 20-21.
- ¹¹ "A Brief History of the Yarmouth Area," <https://www.district.yarmouth.ns.ca/index.php/municipal/heritage/-area-history> See also: George S. Brown, *Yarmouth, Nova Scotia: A Sequel to Campbell's History* (Boston: Rand Avery Company, 1888), page 198-199.
- ¹² David Corning (1705-1752), #LZLY-RR1, www.familysearch.org
- ¹³ Letter from Thankful Amelia (Cann) Bancroft to Jesse Wentworth Crosby, 5 February, 1851. Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God*, page 30.
- ¹⁴ Ebenezer Corning (1732-1790), #LCYS-V7G, www.familysearch.org
- ¹⁵ Abigail (Batchelder) Corning (1734-1803), #LZLY-R2T, www.familysearch.org
- ¹⁶ Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God*, page 30.
- ¹⁷ Thankful Amelia (Cann) Bancroft (1800-1863), #LCLY-5N8, www.familysearch.org
- ¹⁸ Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God*, page 30.
- ¹⁹ Thankful (Corning) Cann (1765-1859), #LCRX-SQF, www.familysearch.org
- ²⁰ John Cann (1762-1824), #MJQ4-TJJ, www.familysearch.org
- ²¹ John's father, John Cann (1692-1767), #LZL7-5T8, died when he was only six years old. His mother, Elizabeth (Ellenwood) Cann (1739-1803), #LVH8-VLR, remarried several years later and departed in April, 1771, for Nova Scotia with her new husband, Captain Thomas A. Flint (1730-1892), #LH51-WMN, and her daughters, ten-year old Sarah, #24R6-8F5, and nine-year old Jeannie, #29DN-XRB, leaving John and his younger brother Hugh, #LZ33-RM8, with their grandparents (probably Salem residents John Cann and Jane (English) Cann) until they were old enough to support themselves. John and Hugh joined their mother in Nova Scotia in eleven years later in 1782. The brothers briefly returned to Salem to finalize the sale of the family home to a relative, Philip English, namesake of the Salem shipmaster and merchant accused of witchcraft and jailed along with his wife in the early 1690s. See: George B. Cann, *West Nova Ships and Their Men: The Cann Boats* (C. Branches: Ontario, 2002), excerpt attached to John Cann (1734), at www.ancestry.com While there were no accusations of

witchcraft in Nova Scotia, the former residents of Puritan Massachusetts brought traces of their ancestors' superstitions with them. Barrington resident James S. Smith recalled "the custom among the older folks when he was a boy of conversing about ghosts and witches until he would be half frightened to death." Years later, Reverend Winthrop Sargent gave examples of locals attributing their problems to witches, but admitted that "if they had been free from the use of rum probably many things laid to the witches might not have happened. Edwin Crowell, *A History of Barrington Township and Vicinity, Shelburne County, Nova Scotia, 1604-1870*, page 280. <https://archive.org/details/historyofbarring00crowuoft>

²² "No one should publish a list of names of men foremost in developing the shipping industry of Yarmouth and omit those of Cann." George S. Brown, *Yarmouth, Nova Scotia: A Sequel to Campbell's History* (Boston: Rand Avery Company, 1888), page 62.

²³ The captain of John Cann's first sailing vessel, the *Elsey*, was David Corning, likely a close relation to his wife, Thankful (Corning). Information attached to John Cann (1734), no source or documentation, at www.ancestry.com See also: Lawson, *Record of the Shipping of Yarmouth, N.S.: Containing a List of Vessels Owned in the County of Yarmouth Since Its Settlement in 1761*, page 21.

²⁴ Brown, *Yarmouth, Nova Scotia: A Sequel to Campbell's History*, page 210. Also see: Lawson, *Record of the Shipping of Yarmouth, N.S.: Containing a List of Vessels Owned in the County of Yarmouth Since Its Settlement in 1761*, page 21-22, 24, 27-28, 31-31.

²⁵ Information attached to John Cann (1734), no source or documentation, at www.ancestry.com

²⁶ Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God*, page 30.

²⁷ *Ibid*, page 33.

²⁸ Letter by John Wetmore to one of his sons, "Bear River's Great Fire of 1820," http://yarmouthhistory.ca/yarmouthhistory/LocalHistory/Entries/2011/3/15_John_Wetmore._1_7551848.html

²⁹ John Roy Campbell, *The History of Yarmouth* (J&A McMillan, 1876), page 146-147. <https://archive.org/details/ahistorycountyy00goog>

³⁰ Letter by John Wetmore to one of his sons, "Bear River's Great Fire of 1820," http://yarmouthhistory.ca/yarmouthhistory/LocalHistory/Entries/2011/3/15_John_Wetmore._1_7551848.html

³¹ While the reason the Crosbys left Nova Scotia isn't certain, "it is believed that this move was because of the great fire of 1820, which had destroyed everything owned by many families in and around Maitland, north of Yarmouth, NS where some of the Crosbys had settled." See: Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God*, page 26.

Chapter 2

Good News

The Gospel is Declared



Along the shores of Lake Erie near Portland, New York.

What motivated a seaman like Joshua to abandon his home and extended family remains unknown, but his reasons were probably based on economics as well as the devastating fire. There was excited talk about new opportunities opening up with the daring construction of New York's Erie Canal, promising to link shipping traffic between the Great Lakes and New York City, and with inexpensive land available along the frontier near Lake Erie the timing seemed right. Joshua disposed of his holdings in Nova Scotia and broke the news to Hannah.

Portland, New York, was one thousand miles away from Yarmouth, half of the distance traversable only by rough, rutted roads which were often little more than improved Indian trails. The wagon Joshua purchased after sailing to Boston³² provided a bumpy ride that made walking preferable for anyone who could keep up, but even the oldest children, fourteen-year old Hannah³³ and her twelve-year old sister Elizabeth,³⁴ weren't able to make strides that long. They joined the younger children in wagon's rear where their mother did her best to pad the jolts with blankets for John,³⁵ ten, Obed,³⁶ seven, Frances,³⁷ five, and little Jesse,³⁸ only two years old.

Several months of life on the road finally ended in late autumn, 1822, when the Crosby's wagon rolled to a stop on a wooded lot one mile in from Lake Erie's shore.³⁹ There was much work to be done in clearing and preparing the land for crops, but in between field duties, Joshua teamed up with his neighbor Simon Burton to build a flatboat in the barn.⁴⁰ Floating loads of local products downriver to New Orleans could be a lucrative business, but also a dangerous one. Many flatboats met with snags or became trapped in swirling eddies, but with a sharp lookout for trouble, Joshua and Simon were confident they could profit from their new venture.

The men loaded up with local products⁴¹ and trucked their craft eleven miles to Chautauqua Lake where their journey began. It often took two or three months to float all the way to New Orleans, but that was the easiest part of the trip. Once the cargo had been sold and the flatboat broken up for lumber, Joshua and Simon began their perilous trek back north. Most of the journey was made on foot, with constant glances over their shoulders, wary of any number of thieves and highway robbers eager to relieve them of their profits. The returns gained from the venture may not have been worth the trouble, as there is no mention of either man repeating the experiment.

The Straight and Narrow

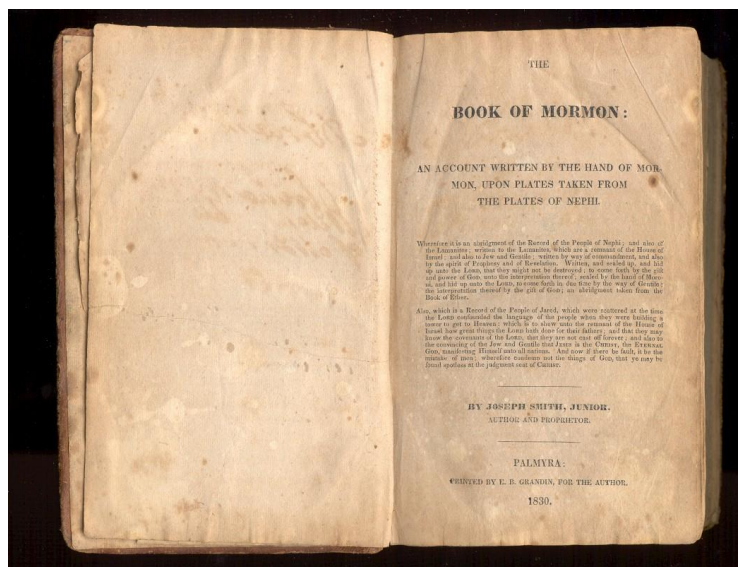
Joshua worked hard to support his family, turning his hand to "various trades as fancy dictated,"⁴² including carpentry and fishing when he wasn't farming.⁴³ As hard as he worked, life on the frontier was demanding and required the entire family's efforts to survive. The children became "accustomed to the toils and hardships of a new country," according to Jesse.⁴⁴ He and his brothers and sisters grew up with little formal schooling, learning to read at home from Hannah, who taught her children from the family Bible. "I was taught especially by my mother, whose tender care was always over me, for good, from the earliest period of my recollection to practice virtue and lead an upright and honest life; to speak the truth and deal justly with all men" said Jesse, who described his parents as having "a religious turn of mind."⁴⁵

The Crosby's neighbors were also religious, and bound together by their faith and the rigors of living in a remote country, the Benjamin Brown and Henry Mumford families became well-acquainted.⁴⁶ Members from each family often attended meetings held by travelling ministers as they passed through Chautauqua County, including gatherings held by men from a new church claiming God had once again opened the heavens with revelations, restoring his original

church through the Prophet Joseph Smith. Benjamin Brown was convinced their message was true and was baptized a member of the Church of Jesus Christ of Latter-day Saints at a conference held seven miles south of Portland in May, 1835.

Benjamin immediately began preaching the restored gospel to everybody around him,⁴⁷ eventually converting everyone in his own family and most of the Mumford and Crosby families, as well. Hannah's daughters Elizabeth and Hanna Mumford were the first Crosbys to be baptized on 17 June, 1838, followed by Hannah and Jesse a week later on 24 June, and Obed on the 22 June. Frances was baptized on 16 December, "a very severe, cold and stormy day and showed some fortitude on her part," according to Lorenzo Brown. John was baptized on 15 February, 1839.⁴⁸ Meetings were held at the Brown home where "the Holy Ghost was poured out inasmuch that many were healed of their infirmities, and prophesied, some saw visions, others spoke in different languages by the gift and power of God as on the day of Pentecost," said Jesse.⁴⁹

Despite such spiritual outpourings, Joshua Crosby remained unconvinced by the testimonies of his family and friends, as did most of the people in Chautauqua County, who were quick to ridicule anyone associated with the "Mormon" church. "I need not, nor can I, describe the peculiar grief and mortification which was thus drawn upon the head of our family, being as it were isolated and friendless, deserted by many that had been considered friends and subject frequently not only to contempt and scorn, but to insult mingled with abuse," said Benjamin's son Lorenzo.⁵⁰

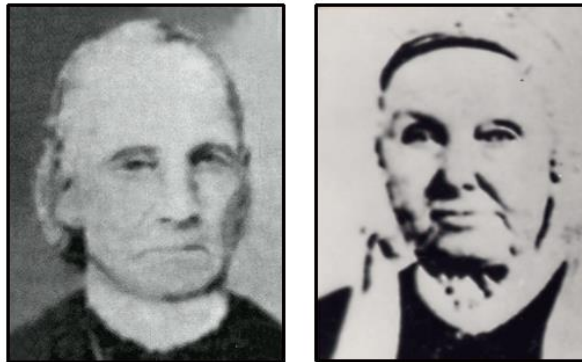


An early edition of The Book of Mormon.

A Miraculous Healing

No matter how much scorn was heaped upon them, the Crosby, Brown and Mumford families remained loyal to the Lord's cause and were determined to join the main body of the church then located in western Missouri. Their preparations went all winter as they acquired wagons and teams, stocked food and prepared their land for sale. As their departure date approached in the spring of 1839, Jesse, John and their friend Edward Mumford were cutting timber in a nearby forest when Jesse was struck by a falling branch with such force it "crush[ed] him to the earth," said Benjamin Brown. "The violence of the blow broke in a portion of his skull, forming a hollow about as large as the palm of a man's hand. His neck and shoulders were much injured. Altogether, a more deplorable object I never saw in my life."⁵¹

Joshua sent for a doctor, "who pronounced Jesse's case desperate, unless, on removing the broken part of the skull, it should be found that the skin of the brain was still entire, when, by using a silver plate over the exposed portion, a chance might still exist of his life," according to Benjamin. "The doctor proceeded to cut into Jesse's head for that purpose, but was stopped by his mother, who strongly objected to this experiment, and sent for me to administer to him. I was eight miles off and at the time of my arrival he had not spoken, nor scarcely indicated any signs of life. Going into the room where he lay, I found it filled with the neighbors, who were mostly enemies of the church. Sneers and jeers of 'Here comes the Mormon, we'll soon see whether he can heal now.' saluted my ears on all sides. From a sign which I had received while on my way, I knew Jesse would recover...I cleared the house of all but Jesse's relatives and administered to him in the name of the Lord. Jesse then recovered sufficiently to speak, after which he fell into a peaceful sleep and before morning was altogether better."⁵²



Joshua and Hannah Crosby

Gathering with the Saints

Even his son's miraculous healing failed to soften Joshua's heart, and he joined with the neighbors in discouraging his family from moving over a thousand miles away to church headquarters. "Before leaving, our neighbors called often and remonstrated with us for taking, as they thought, such a random journey," recalled Jesse. "One said, 'Have you read the news? Why the Missourians and the Mormons are at war, they are killing and destroying, and will you persist in going and running into danger and death?'"⁵³ Persecutions against the church had forced the Saints from their stronghold in Kirtland, Ohio, forcing them to abandon the temple they had worked so diligently to build, and now thousands were being driven from their new settlements in Missouri, but nothing could keep the new converts from joining with their fellow Saints. Hannah and her six children refused Joshua's appeals to remain in Portland, agreeing to leave with the Browns and Mumfords in mid-April, 1839.⁵⁴

The company of fifteen travelers made their way westward, "meeting reports constantly that the Mormons were driven, broken up, and destroyed, and that if we persisted in going to the seat of war, we should meet with the same fate," said Jesse, "but nothing could daunt our courage. Our course was onward."⁵⁵ Several weeks of travel brought them to Kirtland, Ohio, which stood almost deserted after the departure of the Saints. They were most impressed by the temple, "a fine stone building with these words neatly engraved in front: 'HOUSE OF THE LORD,'" said Jesse. "It was now unoccupied, together with most of the private dwellings of the town. We entered the temple and beheld the fixtures, the curtains, the seats, etc., with astonishment, being so different from anything we had before seen and being, as we believed, built by revelation and commandment of God. Our hearts were filled with gratitude to God, that we were thus highly favored to live in the day when the voice of the Lord was again heard out of the heavens, and with bosoms burning with the intelligence of God, we still prosecuted our journey westward in order to join the presidency and main body of the Church with whom the oracles of God had been entrusted."⁵⁶

As they neared the Mississippi River after three weeks of travel, the Crosbys, Browns and Mumfords met a party of missionaries on their way east. The entire church was now moving toward Commerce, Illinois, a small town Joseph Smith had designated the new headquarters. The Prophet had recently purchased large tracts of land in the area, inviting all of the faithful to join him there in building a community where they could worship God as they pleased. The Portland company accordingly redirected their course, arriving in what would soon be known as Nauvoo on 6 June.⁵⁷

Journey's End

Much to their surprise, instead of “meeting the Saints in comfortable circumstances as we had expected to find them in Missouri, they were overcome with hardships and fatigue,” said Jesse.⁵⁸ Many families were living in tents and wagons, surrounded by a disease infested swamp. Jesse Crosby, determined to provide for his family members under these circumstances, “walked about the place. The sight was beautiful, though uncultivated and for the most part, covered with timber, brush and grapevines. I procured a lot and commenced to build a house for myself, mother and sister, who had journeyed with me, a short distance back from the Mississippi and near the residence of Joseph Smith.”⁵⁹

The entire month of June was spent clearing land, fencing property, building homes and planting crops. “The brush and encumbrances soon melted away before the persevering hand of industry and houses sprung into being on every hand,” said Jesse, but it wasn’t long before the Saint’s high spirits were dampened by disease as malaria spread so rapidly through the community “there weren’t enough well people to care for all of them,” Frances recalled.⁶⁰ Scores of people were taken sick with “ague,” shaking with chills and burning with fever for days or weeks before they either recovered or died.

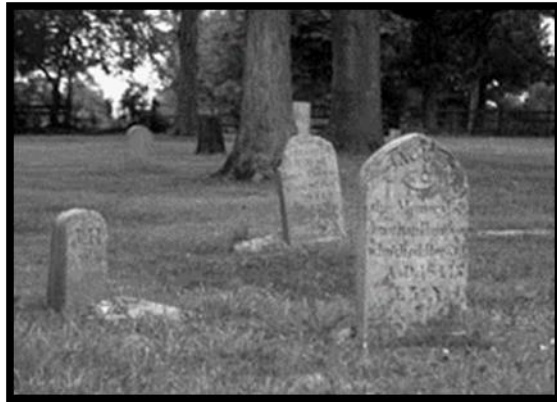
Among those who fell ill around the end of June were fifty-five year old Hannah and her friend Zina Huntington.⁶¹ Just before both women were stricken with malaria, Hannah predicted their deaths. Zina’s son Oliver recalled how Hannah “walked across the room taking my mother by the hand, said to her, ‘Here is my heart and here is my hand to meet you in that heavenly land where we shall part no more. That is right, to you Mother Huntington.’ At the time it looked so strange, but how true was the saying.”⁶²

Hannah succumbed to malaria at sunset on 8 July, 1839, the first Latter-day Saint to die in Nauvoo. Zina Huntington died at sunrise the next morning. Hannah’s children were devastated by their mother’s loss. Now after having left behind their home and father, the Crosbys were forced to carry on without their beloved mother. “Oh, the sad, bitter and earnest realities of those days of anguish. How was it possible for humanity to attain strength to endure them?” said Frances.⁶³ The family and friends of both women gathered for Nauvoo’s first funeral sermon, preached from the back of wagon by Sidney Rigdon.⁶⁴ Hannah and Zina were buried side-by-side in a small plot in the Durphy Street cemetery.

Dust to Dust

Hannah Crosby and Zina Huntington were laid to rest in Nauvoo's original cemetery on Durphy Street, where the earliest inhabitants of Commerce were buried, as well as most of the Saints who died soon after the city was renamed Nauvoo.

These graves were relocated to a new cemetery on higher ground north of Mulholland Street in 1849, two years after the Saints had moved west to Salt Lake City. Many graves were and remain unmarked. While a sexton's list of burials exists for the new location, it does not include the names of those who were reinterred from the old cemetery. (Letter from James L. Kimball, Jr., to Melvin S. Crosby, 10 July, 1985. This letter contained an enclosure of Xeroxed pages from an unsourced book pertaining to the Old Nauvoo Cemetery. Copy held by Shelley Dawson Davies.)



The Old Nauvoo Burial Grounds, where the remains of Nauvoo's earliest residents were reinterred.

Directed by Hannah's Hand

Frances Crosby Brown was called to work in the St. George temple in 1877 by Brigham Young. "During this time," she wrote, "I received all the blessing pertaining to the everlasting covenant and have done the entire work for my dead so far as I have found them. I have traced my father's and mother's families back four generations to the time of their first emigration from England and have been mainly instrumental in the baptisms and endowments for more than six hundred of my relatives. I have had no particular manifestations by dream or visions, but as I have been seriously and earnestly engaged in this work, there has been an influence working with me and urging me forward in a way that I have been able to learn of my ancestry in a most marvelous manner and in such a way that I am forced to believe that the key is my mother." Frances Crosby Brown, "Frances Crosby Brown," undated typescript. Copy held by Shelley Dawson Davies.



The St. George Temple soon after its completion.

ENDNOTES

- ³² H. G. Taylor, *Historical Sketches of the Town of Portland, Comprising also the Pioneer History of Chautauqua County, with Biographical Sketches of the Early Settlers* (W. McKinstry & Son: New York, 1873) page 406.
- ³³ Hannah Cann (Crosby) Mumford (1808-1883), #LZLB-R16, www.familysearch.org
- ³⁴ Elizabeth Ellenwood (Crosby) Terrill Williams (1810-1891), #KTZL-32H, www.familysearch.org
- ³⁵ John Knowles Crosby (1812-1898), #KWVS-MC8, www.familysearch.org
- ³⁶ Obed Crosby (1815-1839), #2W9B-FKW, www.familysearch.org
- ³⁷ Frances (Crosby) Brown (1817-1895), #KWJH-HS7, www.familysearch.org
- ³⁸ Jesse Wentworth Crosby (1820-1893), #KWVN-H34, www.familysearch.org
- ³⁹ Joshua was one of the original landowners in Portland, Chautauqua County, Township 5, Lot 14. Letter from Elizabeth L. Crocker to Cleo H. Page, 30 January, 1965. Mrs. Crocker was the Pomfret Town Historian. Held by Shelley Dawson Davies. Also filing on land in Portland that year were John Corning and William Corning, likely relatives, who came from Nova Scotia. See: Taylor, *Historical Sketches of the Town of Portland, Comprising also the Pioneer History of Chautauqua County, with Biographical Sketches of the Early Settlers*, page 396. Also see: John P. Downs, "History of Portland, New York," extracted from *History of Chautauqua County, New York, and Its People* (American Historical Society, 1921), <http://history.rays-place.com/ny/chau-portland.htm>. There were other Crosby families in the area, but they were apparently from different lines. See: Taylor, *Historical Sketches of the Town of Portland, Comprising also the Pioneer History of Chautauqua County, with Biographical Sketches of the Early Settlers*, page 406. Also see: *Biographical Sketches of the Early Settlers* (W. McKinstry & Son: New York, 1873) page 313.
- ⁴⁰ Georgia Drew Merrill, editor, *History of Chautauqua County, New York* (Boston: W. A. Fergusson and Company, 1894), page 556.
- ⁴¹ Joshua's cargo likely included wine and preserved fruits as Portland was well-known for its grapes, apples and pears. Taylor, *Historical Sketches of the Town of Portland, Comprising also the Pioneer History of Chautauqua County, with Biographical Sketches of the Early Settlers*, page 208.
- ⁴² *Ibid.*, page 406.
- ⁴³ Joshua was noted for his "genius in his way, and was original in his designs." See: Taylor, *Historical Sketches of the Town of Portland, Comprising also the Pioneer History of Chautauqua County, with Biographical Sketches of the Early Settlers*, page 406. In addition to farming and fishing, Joshua may also have cut and sold timber used in the construction of the Erie Canal. See: Samuel Wallace Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God* (Boulder, Utah: self-published, 1977) page 26.
- ⁴⁴ Jesse W. Crosby, "The History and Journal of Jesse W. Crosby, 1820-1869," <http://www.boap.org/LDS/Early-Saints/JWCrosby.html>
- ⁴⁵ *Ibid.*
- ⁴⁶ Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God*, page 26.
- ⁴⁷ Lorenzo Brown, "Diary of Lorenzo Brown (1823-1846)," <http://www.boap.org/LDS/Early-Saints/LBrown.html>
- ⁴⁸ *Ibid.*
- ⁴⁹ Jesse W. Crosby, "The History and Journal of Jesse W. Crosby, 1820-1869," <http://www.boap.org/LDS/Early-Saints/JWCrosby.html>
- ⁵⁰ Brown, "Diary of Lorenzo Brown (1823-1846)."
- ⁵¹ Benjamin Brown, *Testimonies for the Truth: Manifestations of the Power of God, Miraculous and Providential* (Liverpool: S.W. Richards, 1853), page 13-14. <https://archive.org/details/testimoniesfortr00brow>

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- ⁵² Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God*, page 35.
- ⁵³ Crosby, "The History and Journal of Jesse W. Crosby, 1820-1869."
- ⁵⁴ Brown, "Diary of Lorenzo Brown (1823-1846)."
- ⁵⁵ Crosby, "The History and Journal of Jesse W. Crosby, 1820-1869."
- ⁵⁶ *Ibid.*
- ⁵⁷ Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God*, page 26.
- ⁵⁸ Crosby, "The History and Journal of Jesse W. Crosby, 1820-1869."
- ⁵⁹ *Ibid.*
- ⁶⁰ Frances Crosby Brown, "Frances Crosby Brown," undated typescript. Copy held by Shelley Dawson Davies.
- ⁶¹ Zina's daughter Zina Diantha Huntington Jacobs became well-known in the church. She was sealed to both Joseph Smith and Brigham Young and later served as the third president of the Relief Society.
- ⁶² Mary Brown Firmage Woodward, "Zina Huntington," typescript. Copy held by Shelley Dawson Davies.
- ⁶³ Brown, "Frances Crosby Brown," undated typescript.
- ⁶⁴ *Ibid.*

Chapter 3

Family Frictions

Joshua and Melinda



*Joshua's farm was located near Brockton,
close to Lake Erie's shores.*

Joshua was stunned by his family's decision to abandon him and the good home he had provided for them.⁶⁵ After thirty-two years of loyalty and diligent work, he was left alone, wondering how the preaching of missionaries from a strange new religion had led away his wife and children. Joshua not felt lonely and deserted, but needed help running the farm. He remarried several years after Hannah and the children left, choosing Melinda Lewis,⁶⁶ a widow twenty-three years his junior.⁶⁷

The Crosby farmhouse was once again a lively place with Melinda's six children:⁶⁸ Fidelia,⁶⁹ fifteen; James,⁷⁰ eleven; Laura Ann,⁷¹ eight; Nancy,⁷² six; and three-year old twin girls Helen⁷³ and Harriet.⁷⁴ Melinda added two more daughters to the family: Emma,⁷⁵ born in March, 1845, and Ella,⁷⁶ born in March, 1849.⁷⁷

The Crosby household faced the usual challenges of stepfamilies, complicated by Joshua's difficult and eccentric personality.⁷⁸ Fidelia left home to marry at the early age of sixteen, before her mother's union to Joshua was even a year old.⁷⁹ James, Nancy and Helen were all living elsewhere by 1850.⁸⁰ Seventeen-year old James had probably left to seek his own way in the world,⁸¹ and twelve-year old Nancy could have been "put out" to work with a nearby family, but why eight-year old twin Helen was not living at home is more difficult to understand.⁸²

A Visit to the West

Joshua and Melinda were surprised to receive a visit from Jesse in 1852, who was travelling through upstate New York on one of his many missions. Jesse had stopped by his father's farm on several previous mission trips, but this visit was different. While he was still unsuccessful in converting his father or his new wife, Jesse did persuade Joshua to visit his children and grandchildren in Utah. Joshua agreed to accompany Jesse west on his return home the next spring, but when Jesse stopped by the Crosby farm in April, 1853, Joshua had already left.⁸³ Jesse hurried on, catching up to his father at the staging point of Keokuk, Iowa.

Joshua joined Jesse and the seventy-nine converts he was leading to Utah in the William Atkinson Company, which pulled out of Keokuk on 18 May, 1853.⁸⁴ Joshua was by now seventy years old, and although he was fit from farm work, walking over a thousand miles across the plains was not easy for a man of his age. He was by far the oldest member of the company, but Joshua's participation in the journey was made even more remarkable by his willingness to make such a trek for the sake of a temporary visit.

The William Atkinson Company entered the Salt Lake Valley on 10 September 1853, after three months on the trail. Jesse wasted no time in taking his father to the Mumford home in Salt Lake City where Hannah and her family gladly welcomed the pair for a reunion dinner.⁸⁵ It had been almost fifteen years since Joshua had seen Hannah, Elizabeth, John and Frances.⁸⁶ His children were now married with families of their own, and with all of them living Salt Lake City, Joshua spent the winter of 1853-1854 getting to know his seventeen grandchildren.

Joshua learned much about the Mormons during his sojourn in Utah, but remained stubbornly unconverted. After bidding farewell to his family in the spring of 1854,⁸⁷ he joined an eastward wagon train, walking in reverse the same thousand miles of prairie he had crossed less than a year before. Joshua travelled the remaining seven hundred miles back to Portland by water and rail, arriving at his farm by autumn.



The countryside near Apple River, Illinois.

Melinda Goes Her Way

Joshua's return home was marred by the tensions which had existed for some time in his marriage. Melinda had been left alone for over a year to manage the farm and children while Joshua was out west, and now that her husband was back, she not only had to endure his stern and unmovable personality, but his constant talk about the Mormons and his family out west. The difficulties in the Crosby home continued to escalate until Melinda left Joshua around 1857,⁸⁸ taking her daughters Harriet, Emma and Ella to live in Apple River, Illinois, a small community at the edge of Wisconsin's border, where James had taken a position as district school teacher.⁸⁹ Joshua, now seventy-six years old, found himself once again left without a wife or children.⁹⁰

Five years after Melinda's departure, she returned to Portland to sign papers deeding what remained of the Crosby property to a pair of local residents.⁹¹ Her relationship with Joshua was so strained she and her former husband appeared separately to finalize the sale,⁹² after which Melinda promptly returned to Apple River.

Three months later James was swept into the army with the Civil War in September, 1862.⁹³ Melinda remained with her daughter-in-law, Harriet,⁹⁴ helping care for her two-year old grandchild, Arthur.⁹⁵ Even after James' return from the war in the summer of 1865,⁹⁶ Melinda stayed on with James and Harriet, lending a hand with the household and grandchildren as they were added to the family.⁹⁷ Hattie married in 1861, settling with her husband nearby in Warren, Illinois. Ella eventually moved in with Hattie and her family;⁹⁸ Emma remained with her mother in the Lewis household until her own marriage in 1875.

Melinda's position with James and his wife remained secure. She remained with James and Harriet until her death at the age of seventy-seven on 20 October, 1883. She was buried in Townsend Cemetery in Stockton, Illinois.⁹⁹



Melinda's grave in the Townsend, Illinois, cemetery.

ENDNOTES

- ⁶⁵ A 1966 records search commissioned by Cleo H. Page found no evidence of divorce between Joshua Crosby and his first wife, Hannah. Letter from Elizabeth Crocker, Fredonia, New York, to Cleo H. Page, Bountiful, Utah, 6 September, 1966. Held by Shelley Dawson Davies.
- ⁶⁶ Melinda Haven (Sawyer) Lewis Crosby (1806-1883), #LCWJ-RW6, www.familysearch.org
- ⁶⁷ Joshua and Melinda were married in 1844. Minnie A. Lewis Pool, *Odell Genealogy, United States and Canada (1635-1935): Ten Generations in America in a Direct Line* (Monroe, Wisconsin: 1935), page 110—111, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE87753
- ⁶⁸ Melinda gave birth to nine children. Two daughters and one son died as small children: Chloe (1826-1827), #KCZW-BV3; Harriet Alvira (18827-1829), #K4GJ-4VG; and Chester Wilson (1831-1834), #K48D-BFZ, www.familysearch.org
- ⁶⁹ Fidelia (Lewis) Burton (1829-1892), #KCNZ-J2V, www.familysearch.org
- ⁷⁰ James Sawyer Lewis (1833-1905), #K67D-WRV, www.familysearch.org
- ⁷¹ Laura Ann (Lewis) York (1836-1876), #KCRV-8L9, www.familysearch.org
- ⁷² Nancy Maria (Lewis) Stanfield (1838-1860), #K6MY-CSQ, www.familysearch.org
- ⁷³ Helen Belmira (Lewis) Lyons (1841-1921), #KCV1-KCV, www.familysearch.org
- ⁷⁴ Harriet “Hattie” Alvira (Lewis) Townsend (1841-1929), #KLXP-VKZ, www.familysearch.org
- ⁷⁵ Emma Alice Crosby (1845-1929), #LHTH-G79, www.familysearch.org
- ⁷⁶ Ella Josephine Crosby (1850-1935), #LHTH-G7V, www.familysearch.org
- ⁷⁷ Melinda’s daughters by Joshua are identified as children from her second marriage: James Lewis household, 1860 U. S. Census, Jo Daviess County, Illinois, population schedule, Courtland; Page: 694; Image: 378; Family History Library Film #803189.
- ⁷⁸ H. G. Taylor, *Historical Sketches of the Town of Portland, Comprising also the Pioneer History of Chautauqua County, with Biographical Sketches of the Early Settlers*, page 406.
- ⁷⁹ Fidelia remained nearby in Chautauqua County until her death in 1892.
- ⁸⁰ Joshua Crosby household, 1850 U. S. Census, Portland, Chautauqua County, New York, population schedule, Portland; Page: 167A, Image 338; Enumeration date 16 August 1850; Roll: M432_485.
- ⁸¹ James may have been attending school, as he later became a teacher. He left Chautauqua County for Apple River, Illinois, in 1855. Pool, *Odell Genealogy, United States and Canada (1635-1935): Ten Generations in America in a Direct Line*, page 113.
- ⁸² Nancy married in 1858 and lived nearby with her family. Helen married around the age of twenty-four in 1866 and lived in Portland. She and her family had moved to Kansas by 1880.
- ⁸³ Jeffery E. Crosby, “Traveling in the Ministry: The Life of Jesse Wentworth Crosby,” page 49. http://www.angelfire.com/ut/jcrosby/history/jesse/Jesse_Crosby_Bio.pdf
- ⁸⁴ Passenger list, William Atkinson Company, Keokuk, Iowa, to Salt Lake City, Utah, 18 May-10 September, 1853, <https://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=56>
- ⁸⁵ Jeffery E. Crosby, “Joshua Crosby: Historical Essay,” <http://www.angelfire.com/ut/jcrosby/history/joshua1.html>
- ⁸⁶ The only member of the family not present was Obed, who died soon after his mother in 1839.
- ⁸⁷ Crosby, “Joshua Crosby: Historical Essay.”
- ⁸⁸ Joshua and Melinda sold twenty-five acres of their farm for \$1,000 dollars on 16 September, 1857. This land was part of Lot #22 T5 R13. Chautauqua County, Deed book 99, page 140. Letter from Elizabeth L. Crocker, Fredonia, New York, to Cleo H. Page, Bountiful, Utah, 4 April, 1966. Mrs. Crocker was the Pomfret Town Historian. Held by Shelley Dawson Davies.

The Crosby farm was listed as twenty-five acres of improved land worth \$1,000 dollars, along with a dozen cattle and three pigs, worth \$100 dollars, in the 1850 U.S. census. Joshua Crosby, 1850 U. S. Census, Agriculture schedule, Portland, Chautauqua, New York; Archive Collection Number: A1; Roll: 1; Page: 231; Line: 8. www.ancestry.com

⁸⁹ Pool, *Odell Genealogy, United States and Canada (1635-1935): Ten Generations in America in a Direct Line*, page 110—111.

⁹⁰ Joshua Crosby household, 1860 U. S. Census, Place: Portland, Chautauqua, New York, population schedule, Portland Township, Page 230, Image 230, Roll: M653_732; FJL film 803732, www.ancestry.com

⁹¹ Chautauqua County, Deed Book 97, page 227. An indenture made 22 May, 1862, by Joshua Crosby and Melinda Crosby, his wife, selling land in Portland, Lot 16, T5 R13 “8 23/100 acres of land, more or less,” for \$215 dollars, on 22 May, 1862. Letter from Elizabeth L. Crocker to Cleo H. Page, 4 April, 1966.

⁹² “On the 11th day of June, 1862, appeared Melinda Crosby, on private examination apart from her husband, acknowledged the same fully and without any fear or compulsion of her husband.” Chautauqua County, Deed Book 97, page 227. Letter from Elizabeth L. Crocker to Cleo H. Page, 4 April, 1966.

⁹³ James served in the 96th Regiment, Illinois Infantry, Company E. He signed on as a corporal, reaching the rank of sergeant. James Lewis military record (sergeant, Company E, 96th Regiment, Illinois Infantry), National Park Service, *U.S. Civil War Soldiers, 1861-1865*, Film #M539 Roll 53. www.ancestry.com Also see <http://www.itd.nps.gov/cwss>

⁹⁴ Harriet Almira (Stebbins) Lewis (1840-1932), #KCTM-9B6, www.familysearch.org

⁹⁵ Arthur James Lewis (1860-1879), #K4BQ-1V2, www.familysearch.org

⁹⁶ James Lewis military record, National Park Service, *U.S. Civil War Soldiers, 1861-1865*, Film #M539 Roll 53.

⁹⁷ Minnie (1867), Harry (1870), Ernest (1873) and Inez (1875). James Lewis household, 1880 U.S. Census, Jo Daviess County, Illinois, population schedule, Rush Township, Page 379D, Enumeration District 061, Image 0140, Roll: 217; FHL film 1254217, www.ancestry.com

⁹⁸ It appears that Ella remained single.

⁹⁹ Find a Grave #75079197: Melinda H. Lewis Crosby, d. 20 Oct 1883. Buried Townsend Cemetery, Stockton, Jo Daviess County, Illinois. www.findagrave.com

Chapter 4

Zion at Last

Final Crossing



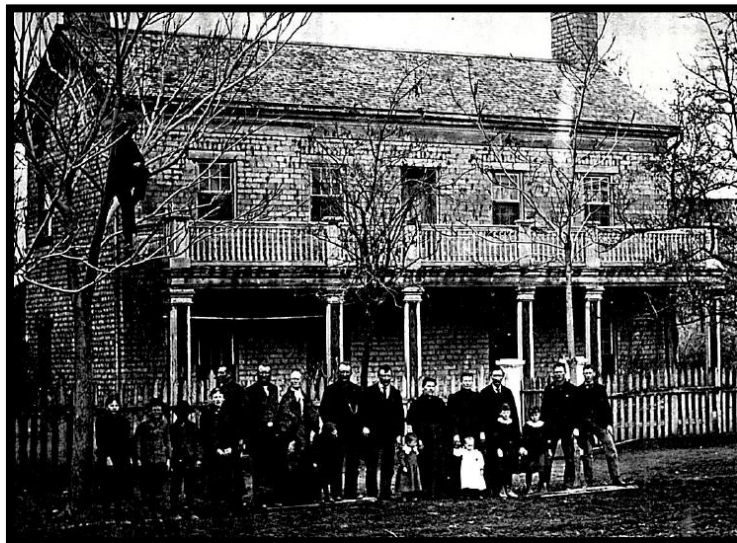
Joshua Crosby in 1864, the year he was finally baptized into the church.

Joshua carried on alone for five years before deciding to sell out and join his children in Utah. By then he had defended the Mormons against their Chautauqua County detractors for so long he began to sympathize with the Saints and eventually converted himself to their doctrines.¹⁰⁰ He once again prepared to travel almost two thousand miles from Portland to Salt Lake City, this time at the age of eighty.

Joshua arrived at Florence, Nebraska, during the summer of 1863, where it wasn't hard locating a Mormon wagon train headed west. He approached a group of immigrants organizing in the Daniel D. McArthur Company, scheduled to head out the 6th of August.¹⁰¹ "Do you know anyone out in Utah named Crosby?" Joshua asked one of the men, who replied "Yes, there is a Crosby boy down there shoeing

his break blocks.” By chance, the McArthur Company was a “Dixie Train,” organized and led by teamsters from southern Utah, where Jesse had since settled. His sixteen-year old George¹⁰² couldn’t have been more surprised when an elderly man walked up to him, asking who his father was. “Jesse W. Crosby,” answered George. ‘Then I am your grandfather and I have come to see if you wouldn’t take me out to Utah, so I can see my children,’” replied Joshua.¹⁰³

By the time the Daniel D. McArthur wagon train reached Salt Lake City in early October, 1863, the autumn leaves had begun to fade and there was a chill in air. Joshua made plans to spend the winter alternating visits with Hannah and Edward Mumford¹⁰⁴ in the city, and John and Mary Jane,¹⁰⁵ who had since relocated twelve miles north in the farming community Bountiful. During the summer of 1864, Joshua travelled south to Pine Valley, thirty miles north of St. George, where he spent some time with Frances and Lorenzo Brown. He eventually accepted Jesse and Hannah’s¹⁰⁶ invitation to live with them in St. George that winter.¹⁰⁷



The family of Jesse Wentworth Crosby in front of Jesse’s St. George home around 1896.

There was plenty of room for Joshua in Jesse's big red rock house. Jesse had recently added a large two story section to the front of the house, allowing Hannah to rent out rooms to paying guests as they travelled through town.¹⁰⁸ Joshua was comfortable living his last years in St. George, watching as the temple was being built nearby. Having received his endowments at Salt Lake City in 1866,¹⁰⁹ he looked forward to attending this new temple upon its completion.

Joshua continued to visit Frances and Lorenzo in Pine Valley from time to time. Lorenzo noted Joshua was "hearty to eat, but feeble in his legs & cannot get around much"¹¹⁰ on his final visit to the Brown household in May, 1872. A month later, on 22 June, 1874, Joshua's legendary strength finally gave out. He died at the age of ninety-one and was buried in the St. George Cemetery.¹¹¹



ENDNOTES

¹⁰⁰ Samuel Wallace Crosby, *Jesse Wentworth Crosby: Mormon Preacher, Pioneer, Man of God* (Boulder, Utah: self-published, 1977) page 27.

¹⁰¹ There is no record of Joshua's second trip across the plains. The list of five-hundred known members of the Daniel D. McArthur Company of 1863 does not include either Joshua or George Crosby. See: Passenger list, Daniel D. McArthur Company, Florence, Nebraska, to Salt Lake City, Utah, 6 August-3 October, 1863,

<https://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=196>

¹⁰² George Henry Crosby (1846-1916), #KW8S-HS9, www.familysearch.org

¹⁰³ Jeffery E. Crosby in his work "Traveling in the Ministry: The Life of Jesse Wentworth Crosby," page 64-67,

http://www.angelfire.com/ut/jcrosby/history/jesse/Jesse_Crosby_Bio.pdf, cites a history written by George H. Crosby's son, George Junior, as the source for Joshua's multiple trips across the Mormon Trail. George Junior claimed Joshua made yet another trip back to Portland, New York, in 1865, then journeyed west to Utah for the third time in 1866, meeting up with grandson George H. Crosby, who was travelling in the Daniel Thompson wagon train from Wyoming, Nebraska, to Salt Lake City, Utah, 25 July-29 September, 1866. Joshua, who had cut his ties and sold his New York property in 1862, mostly likely made his second and final trip west in 1863, not in 1866.

¹⁰⁴ Edward Thompson Mumford (1808-1886), #K24Y-GW7, www.familysearch.org

¹⁰⁵ Mary Jane (Johnson) Crosby (1816-1889), #KWVS-MCZ, www.familysearch.org

¹⁰⁶ Hannah Elida (Baldwin) Crosby (1820-1907), #L6JQ-49D, www.familysearch.org

¹⁰⁷ Crosby, "Traveling in the Ministry: The Life of Jesse Wentworth Crosby," page 65.

¹⁰⁸ The Jesse W. Crosby home was located at 95 West 100 South in St. George. Washington County Historical Society, "Jesse W. Crosby Home, St. George, Utah,"

<http://wchsutah.org/homes/jesse-crosby-home.php>

¹⁰⁹ Joshua was baptized into the church in October, 1864, at the age of eighty-one. He received his endowments two years in the Salt Lake City endowment house. "Joshua Crosby-Hanna Corning Cann family group sheet," supplied 1979 by Cleo (Hales) Page. This sheet offers only a generic list of materials consulted.

¹¹⁰ Crosby, "Traveling in the Ministry: The Life of Jesse Wentworth Crosby," page 67.

¹¹¹ Joshua Crosby is buried in the St. George City Cemetery, Lot A-D-45-2. Memorial #26600827, www.findagrave.com

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Illinois. Jo Daviess County. 1870 U. S. census, population schedule .Image 10, Roll M593_234; FHL film #545733. www.ancestry.com

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