

Peter Huntsman and Catherine (Steltz) Huntsman



A Family History

by Shelley Dawson Davies

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Chapter 1

Frontier Family

Brave New Worlds



A view in early Northumberland County, Pennsylvania.

Peter Huntsman¹ was a true frontiersman, one of the bold pioneers who lived on the edge of America's frontier as it expanded westward in the early days of the new nation. He was born in Pennsylvania's Buffalo Valley in 1794, one hundred and sixty miles and a world away from the nation's capital of Philadelphia, where President George Washington had presided over the Constitutional Convention only seven years earlier. His father and mother, James² and Maria Huntsman,³ had joined their parents and extended families in pushing back the wilderness of Northumberland County only a year before Peter was born, working tracts of land not far from the Susquehanna River, on a farm surrounded by vast forests of pine and oaks.⁴

Progress came quickly to the valley over the next few years as the rustic log grist mill was replaced by a handsome three story stone building in 1802, and every year the village welcomed more new settlers until residents could not only enjoy a drink at one of the nearby taverns, but have a horse shod and saddled, leather tanned and wood planks cut to replace log cabins with frame buildings.⁵

As prosperous as life was becoming in Buffalo, news of virgin lands opening up for settlement along the Ohio River persuaded the Huntsmans to push two hundred miles westward to Somerset County when Peter was nine years old,⁶ then father west into Ohio a few years later. By the time Peter was in his late teens,⁷ almost the entire family was living in Richland County, including his uncles, aunts, cousins and grandparents on both sides. James Huntsman made quick work of putting up a log cabin in the town of Perry, and by the 4th of July, 1816, Maria insisted they move in, even though the cabin was still missing floors, doors and chinking.⁸

At the time, Perry was little more than a collection of similar rough cabins in the middle of nowhere. The dense forests surrounding the settlers was full of so many howling wolves that sleep was difficult at first. It was a twenty-five mile trip south to Mt. Vernon for “breadstuffs” and sixty miles along a muddy trail to Zanesville for salt and leather.⁹ Frontier families quickly learned to rely on each other for everything and ties between the pioneers, already close, became even more entwined with marriages. Peter became brother-in-law to his first cousin when his sister Deborah¹⁰ married Peter Weirick,¹¹ son of John Weirick,¹² their mother’s brother, who settled his family on a nearby stream.¹³

Mary E. Simons, granddaughter of Peter and Deborah Weirick, passed down a story illustrating not only the dangers these early settlers faced, but how they relied on each other to conquer them. Mrs. Simons recalled her grandfather was a passionate hunter who often provided meat for the family table by teaming up with the Huntsman brothers for the hunt. On one occasion, Weirick and Peter’s brother John¹⁴ became separated while chasing a large buck Weirick had severely wounded. Approaching the animal to finish the job with his knife, Weirick discovered he had forgotten the weapon. “Peter could only defend himself by striking the deer on the head with heavy blows with the muzzle of his gun, until blood flowed free from the animal’s nose,” according to Mrs. Simmons. “The animal’s fury increased until closing they both fell on the snow covered earth, then stained with the blood of man and beast. Strength and courage were fast giving way, when with mighty effort Peter caught the animal’s neck and threw him on his side; but unfortunately with the deer’s legs toward Peter, giving the deer the decided advantage which he was not slow in using. In this position he kicked and lashed Peter from head to

foot. To use his own words, ‘I was bruised from the crown of my head to the soles of my feet.’ Realizing that the struggle would be brief with such odds against him, Peter, with almost superhuman effort, threw the deer on its other side with his legs away from Peter, and seizing his neck with one limb across his body he thought to destroy the sight of the deer with his flint, which he usually carried in his shot pouch; but alas, no flint was there. He next searched for a pen or piece of spice wood, to accomplish the work, but the splinter was of no use to him. Despair was about to seize him when he heard the report of his comrade’s rifle, and his call brought John to the rescue. They dispatched their plucky antagonist by cutting his throat.”¹⁵



The York County Bridge on Codorus Creek, Pennsylvania.

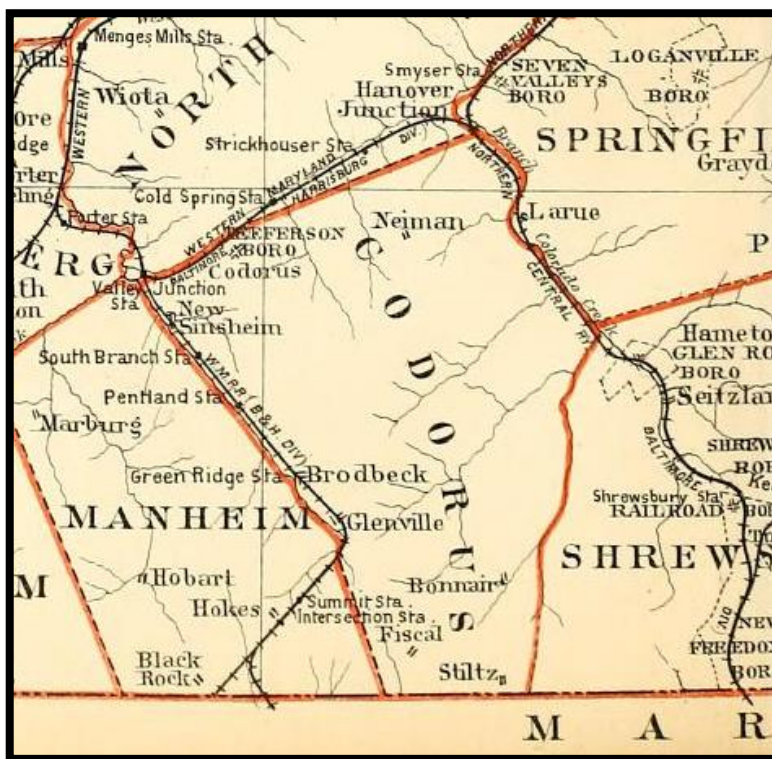
Catherine

Among the early residents of Perry were the Steltz family,¹⁶ fellow pioneers from Pennsylvania looking for opportunities of their own along the frontier. Peter took particular notice of pretty Catherine Steltz,¹⁷ whose father Phillip¹⁸ was among the first men claiming land patents in Perry after the War of 1812.¹⁹

Catherine had enjoyed a comfortable childhood in Codorus Township, just north of the Maryland border, where her family lived quietly on a prosperous farm. Her grandfather, Phillip Senior,²⁰ was a respected Baltimore landholder whose tavern and seventy-three acre plantation in Codorus gave the Steltz family some importance in York County. It was Grandfather Steltz who donated land for the new Union Lutheran and Reformed Church where Catherine was baptized,

a two story log structure built so close to the state lines that parishioners entered through the front door from Pennsylvania and left through the back door into Maryland.²¹

Catherine's life in Codorus ended with the death of her grandfather in 1811. Although Phillip Sr. left property and assets to his other children, to his namesake he bequeathed "only five pounds as I consider he has enough already."²² Phillip Jr. was one of thousands of men willing to trade "enough" of civilized farming for the adventure of taming land of his own, staking his claim on property in Perry around the same time as the Huntsmans arrived.²³



An old map of York County, Pennsylvania, shows the Stiltz area in Codorus Township near Maryland's border.

Cupid's Capers

"Cupid's Capers Among the Pioneers of Richland County," *The Ohio Liberal*, 12 December, 1883.

"Among the achieves at the court house is an old volume, the faded writing a musty appearance of which, give evidence that many years have passed since it was first called to use. At the time of its manufacture, printing presses and book binderies were comparatively unknown, and this old book shows nothing of typographical art for on its pages appear no printed letter. Its leaves are of thick, unruled paper, clumsily yet strongly bound. This volume, though unattractive in appearance, has great historic value, and among the record of the county, few if any, are more valuable or contain more interesting information.

"The first entry on its pages is as follows: 'I do hereby certify that on the 26th of October, 1813, I joined in the matrimony of Andrew Coffinberry and Polly McClure, both of Richland County, Ohio. Certified by me, October, 27th, 1813. James Scott, V.D.M.'

"The above is the first marriage solemnized in this country of which there is any record, and during the same year but one other marriage took place. In those days it seems that Justices of the Peace were more numerous than ministers of the gospel and the majority of the marriage ceremonies are certified by Justices.

"Believing that a list of the residents of Richland county who embarked on the matrimonial ship long years ago, will prove interesting to our readers, and especially so to the older citizens of the country, we commence this week the publication of the early marriages in the county, beginning with the first on record, and shall continue the same so long as the record proves of interest.

1816, February 21 Jacob Juse and Matilda Huse

1816, August 5 Peter Weirick and Deborah Huntsman

1816, December 24 George Davidson and Elizabeth Huse

1819, June 10 Jacob Stoner and Lucy Huntsman

1820, July 13 Peter Huntsman and Catharine Stiltz

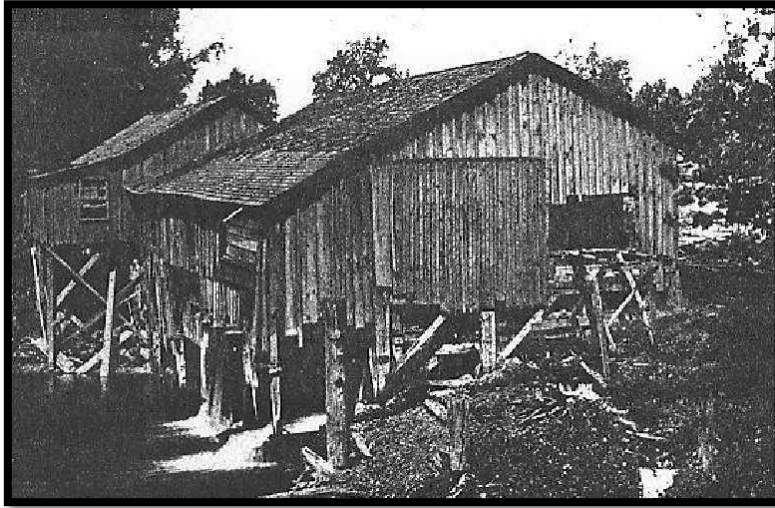
ENDNOTES

- ¹ Peter Huntsman (1798-1853), #L41H-421, www.familysearch.org where verification of all vital dates can be found. Also see family group sheets at www.DaviesDawsonHistory.weebly.com
- ² James Huntsman (1770-1823), ##LZ8B-PP5, www.familysearch.org
- ³ Maria Catherina (Weirick) Huntsman (1775-1824), #L41H-4JK, www.familysearch.org
- ⁴ John Blair Lynn, *Annals of Buffalo Valley, Pennsylvania (1755-1855)*, page 247-250, 300. <http://www.usgwarchives.net/pa/union/lynntoc.htm> See also: Elaine Justesen, *Huntsman Heritage* (self-published, 1991), page 10-11, <http://huntsmanfamilyhistory.org>
- ⁵ Lynn, *Annals of Buffalo Valley, Pennsylvania (1755-1855)*, page 250, 300-301, 333. <http://www.usgwarchives.net/pa/union/lynntoc.htm>
- ⁶ Elaine Justesen, *Huntsman Heritage* (self published, 1991), page 12-14, <http://huntsmanfamilyhistory.org> Online at <http://huntsmanfamilyhistory.org>
- ⁷ A.A. Graham, *History of Richland County, Ohio: Its Past and Present* (Mansfield, Ohio: A.A. Graham & Company, 1880), page 547-548. <https://archive.org/stream/historyofrichlan00grah/page/n559/mode/2up>
- ⁸ William Henry Perrin and J.H. Battle, *History of Morrow County and Ohio* (Chicago, Illinois: O.L. Baskin and Company, 1880), page 811. <http://catalog.hathitrust.org/Record/008652369>
- ⁹ *Ibid.*
- ¹⁰ Deborah (Huntsman) Weirick (1795-1879), #L414-421, www.familysearch.org
- ¹¹ Peter Weirick (1794-1882), #LQ5D-N3N, www.familysearch.org
- ¹² John Weirick (1774-), #L4C7-XL5, www.familysearch.org
- ¹³ Perrin and Battle, *History of Morrow County and Ohio*, page 826-827.
- ¹⁴ John Huntsman (1800-1849) #M3FK-HVF, www.familysearch.org
- ¹⁵ Perrin and Battle, *History of Morrow County and Ohio*, page 826-827.
- ¹⁶ Graham, *History of Richland County, Ohio: Its Past and Present*, page 547-548.
- ¹⁷ Catherine (Steltz) Huntsman (1800-1885), #2671-Z6K, www.familysearch.org
- ¹⁸ Phillip Steltz (1763-1846), LWYD-C2C, www.familysearch.org
- ¹⁹ Graham, *History of Richland County, Ohio: Its Past and Present*, page 547-548.
- ²⁰ Phillip Steltz (1733-1811), L83C-JNK, www.familysearch.org
- ²¹ http://bethlehemsteltz.org/our_heritage
- ²² <http://freepages.genealogy.rootsweb.ancestry.com/~lsfeist/PSteltz/d8142.htm#P8140> Phillip Sr.'s decision to leave his son only five pounds may have been for the same reason Phillip Jr. chose not to leave property to five of his own children. "It is my will that John Stiltz, Jacob Stiltz, Levi Stiltz, William Stiltz and Cata (Catharina) Huntsman being my children shall receive no part of my property after my death as I consider that they have received of my in money and property an amount equal to the amount that either of my children named in the fourth part of this my will, will receive after my death," he stated in his 1846 will. "Phillips Steltz, Jr. (1763)," <http://freepages.genealogy.rootsweb.ancestry.com/~lsfeist/PSteltz/d8140.htm#P9417>
- ²³ "Phillips Steltz, Jr. (1763)," <http://freepages.genealogy.rootsweb.ancestry.com/~lsfeist/PSteltz/d8140.htm#P9417>

Chapter 2

Forging Ahead

At Civilization's Edge



John Huntsman's mill in Elkhart, Indiana.

The newlyweds remained close to their families. With the help of his father and brothers, Peter built his own cabin in the woods for his new wife and the children who soon arrived.²⁴ Catherine's first three babies were sons: William,²⁵ born two years after his parents' marriage, was followed by Alfred²⁶ in 1824, and James,²⁷ who arrived in 1826, not long before the Huntsmans decided to move westward again.

Reports of fertile new lands opening up in Indiana were intriguing. The prairies of Elkhart County²⁸ were attracting a number of settlers willing to carve out new lives from the wilderness, something the Huntsmans were especially skilled at. Many of the family decided to relocate to Elkhart with their wives and children, including Peter's brothers Jesse²⁹ and John, as well as several aunts and uncles. Peter and Catherine were anxious to join in the adventure, packing their children and everything they owned into wagons and heading west, leaving their hard-won Ohio farm behind.

The road to Indiana trailed through wilderness so raw it was occasionally necessary for the men to ax their way through dense undergrowth and double up their ox teams to pull the heavy wagons through open marsh and swamps,³⁰ but they finally pulled out of the forests after weeks of laborious travel in mid-May, 1831. The Elkhart prairie stretched before them, its vast sea of grass dotted with wildflowers and a variety of small fruits.³¹ Uncles John³² and Jacob Stayner,³³ and cousin James W. Huntsman,³⁴ stopped right there, becoming the second group of settlers to file for land in what eventually was named Jackson Township. After a brief stay, Peter and Catherine pushed onward to Lake County, some eighty miles west, where Catherine gave birth to her first daughter, Mary Ann,³⁵ in late November of that year. They didn't stay in one place very long. Peter and Catherine soon returned to Elkhart,³⁶ settling in not far from where Peter's brother John had built his grist mill, at the confluence of the St. Joseph River and Christiana Creek.³⁷ Catherine gave birth here to another son, Cyrus,³⁸ 1832.³⁹ Two years later, Peter purchased eight acres in Steuben County, Indiana;⁴⁰ a son, Levi,⁴¹ was born there in 1835.⁴²

The Huntsmans flourished on the prairie, where life was difficult, but also abundant. While neighbors were few and distant, there was plenty of game in the woods and the surrounding lakes were silver with fish. Whatever was not produced at home could be had in trade with pelts provided by trapping in the forest.⁴³ Peter made occasional journeys to neighboring settlements to trade for supplies, making his way along roads that were little more than widened Indian trails. Along with sporadic mail couriers, itinerant Methodist and Baptist preachers travelled the primitive roads, providing isolated communities with spiritual nourishment.

The Gospel Comes Forth

Not long after Peter and Catherine broke ground on their new farm, preachers from a new religion passed through the county, bringing news of a Joseph Smith, a latter-day prophet who not only spoke with God, but had by the power of His priesthood translated an ancient text, a second witness of Jesus Christ. The good news travelled like spiritual wildfire through the Huntsman family, and as they read the *Book of Mormon*, almost everyone accepted baptism into the newly organized church. All of Peter's brothers and sisters, with the exception of his oldest brother Jonathan,⁴⁴ became Saints, as the people called themselves, anxious to mingle with other believers and the Prophet himself.

Peter's brother James⁴⁵ and his wife Mary⁴⁶ sold their land in nearby Lagrange County in September, 1834, returning to Perry, Ohio,⁴⁷ twenty miles outside of Kirtland, Ohio, where the Saints were building a temple to the Lord. Uncle Jesse⁴⁸ joined up with Zion's Camp that same year, an expedition of Latter-day Saints led by Joseph Smith himself from Kirtland to Clay County, Missouri, to regain land taken from the Saints by old settlers hostile to the church.⁴⁹ Both Uncle Jesse and James were among a number of faithful men who were licensed to preach the gospel on missions in March, 1837.⁵⁰ The congregation in Perry was a strong one, instructing members of "their privileges and duties" and encouraging "much love to God and man" in a conference where "many were greatly encouraged to strive for the crown."⁵¹

In addition to "striving for the crown," members everywhere were encouraged to join church leaders in building up the New Zion being established at Far West, Missouri. Peter and Catherine remained in Lagrange County, meeting with Indiana believers while they readied themselves to join the Saints gathering in Missouri.



The Kirtland temple, dedicated 27 March, 1836.

ENDNOTES

- ²⁴ Peter Huntsman household, 1820 U.S. census, Perry, Richland County, Ohio, page 184, image 241; NARA Roll M33-92, www.ancestry.com
- ²⁵ William Huntsman (1822-1902), #KLY8-PY6, www.familysearch.org
- ²⁶ Alfred Huntsman (1824-1896), #KLBZ-FYB, www.familysearch.org
- ²⁷ James Huntsman (1826-1889), #KXZ8-BL8, www.familysearch.org
- ²⁸ When first organized in 1830, Elkhart County comprised today's Lake, Porter, Laporte, Lagrange, Stueben counties. *History of Indiana* (Chicago, Illinois: Charles C. Chapman and Company, 1881), page 369.
- ²⁹ Jesse Huntsman (1810-1838), #LZGQ-J2T, www.familysearch.org
- ³⁰ From an account written by Milton Stayner, nephew of Jacob and Nancy Stayner. Elaine Justesen, *Huntsman Heritage* (self-published, 1991), page 35-36, <http://huntsmanfamilyhistory.org>
- ³¹ Wilden Snyder, "Historical Goshen: The Early Period," History of Elkhart, Indiana, <http://elkhartcogensoc.org/>
- ³² John Stayner (1796-1870), #LZDB-5G5, married to Sarah (Huntsman) Stayner (1797-1873), #LZK9-XS6, www.familysearch.org
- ³³ Jacob Stayner (1787-1843), #LHGG-M2C, married to Nancy (Huntsman) Stayner (1795-1843), #MMCV-ZZ6, www.familysearch.org
- ³⁴ James William Huntsman (1806-1867), #KWVM-SN9, son of Jesse Huntsman (1772-1836), #LKWM-ZFJ, and Catherine (Call) Huntsman, (1773-1830), #L8PF-BGR, www.familysearch.org
- ³⁵ Mary Ann (Huntsman) Green (1830-1907), #KWJ6-FQ7, www.familysearch.org
- ³⁶ Peter Huntsman household, 1830 U.S. census, Elkhart County, Indiana; Series: M19; Roll: 26; Page: 428; Family History Library Film: 0007715, www.ancestry.com The 1830 census was taken for twelve months beginning June, 1830.
- ³⁷ "History of John Huntsman, Pioneer of the U.S. Midwest, Early Convert to Mormonism, Miller and Farmer," <http://huntsmanfamilyhistory.org> Also see: Elaine Justesen, *Huntsman Heritage* (self-published, 1991), page 29-30. Online at <http://huntsmanfamilyhistory.org>
- ³⁸ Cyrus Huntsman (1831-1921), #KGB8-CS6, www.familysearch.org
- ³⁹ Peter Huntsman household, 1850 U.S. census, Pottawattamie county, Iowa, district 21, Roll: M432_188; Page: 116A; Image: 237, www.ancestry.com
- ⁴⁰ Peter Huntsman land patent certificate, #1685, 5 August, 1834, U.S. General Land Office Records 1796-1907, www.ancestry.com Brothers James Huntsman (1801-1871) and Jesse Huntsman (1810-1838) also entered land patents on the same date.
- ⁴¹ Levi Huntsman (1835-1869), #L6CQ-8DQ, www.familysearch.org
- ⁴² Peter Huntsman household, 1850 U.S. census, Pottawattamie county, Iowa, district 21, Roll: M432_188; Page: 116A; Image: 237, www.ancestry.com
- ⁴³ *Illustrated Historical Atlas of the State of Indiana* (Chicago, Illinois: Baskin, Forster & company, 1876), page 289.
- ⁴⁴ Johnathan Huntsman (1792-1860), #L6Z9-RNW, www.familysearch.org
- ⁴⁵ James W. Huntsman (1801-1871), #KWJ5-7TW, www.familysearch.org
- ⁴⁶ Mary (Johnston) Huntsman (1801-1895), #KWJ5-7T7, www.familysearch.org
- ⁴⁷ "Life of James Huntsman, Jr. and His Son Isaiah Huntsman, Sr.," <http://www.huntsman-gifford.com/history/huntsman/huntsman.htm>
- ⁴⁸ Jesse Huntsman (1780-1836), #LKWM, ZFJ, www.familysearch.org
- ⁴⁹ Elaine Justesen, *Huntsman Heritage* (self published, 1991), <http://huntsmanfamilyhistory.org>
- ⁵⁰ Richard D. McClellan and Maurine Carr Ward, "Licensing Minister of the Gospel in Kirtland, Ohio," *Mormon Historical Studies*, Fall, 2004, page 108,

http://mormonhistoricsites.org/wp-content/uploads/2013/04/MHS_FALL-2004_07-Ohio-Ministers.pdf

⁵¹ “Life of James Huntsman, Jr. and His Son Isaiah Huntsman, Sr.,” <http://www.huntsman-gifford.com/history/huntsman/huntsman.htm>

Chapter 3

Growing Conflicts

Midwest Persecutions



A boy fishes in the distance along Shoal Creek in this early photography by George Edward Anderson.

Hopes were high among the Saints in 1836. Even though they had been driven from their communities in Jackson County, Missouri, new gathering spots had been authorized in Caldwell County, created that year expressly for Mormon settlement. By early 1837, church members were streaming into Caldwell and nearby Daviess Counties from all over the country, eager to join Joseph Smith and other church leaders near Far West, where the building of the City of Zion and another temple were planned.

The Huntsmans gathered to Zion as a family group, happy to be surrounded by people committed to living their faith. They followed Jacob Myers, a wealthy miller from the Perry, Ohio, church, who led a train of over fifty wagons to a small village twelve miles from Far West, where Jacob Haun had established a mill along Shoal Creek in 1835. They were soon joined by a number of other Saints from Ohio and Indiana, and by October, 1838, there were approximately one hundred Mormon families living near Haun's Mill.

The area around Shoal Creek was beautiful and lush, the forests filled with game and a variety of wild fruits. “There were fish in the streams and bees in the forest with all kinds of nuts in the woods. This was truly a paradise on earth,” according to an early settler,⁵² a seemingly perfect place for the Huntsmans to build their future. Peter’s brother James purchased unimproved land two miles north east of the mill⁵³ where he set about constructing a log cabin and preparing the soil for planting. His sister Elizabeth,⁵⁴ along with her husband Jacob Potts,⁵⁵ took ownership of eighty acres several miles due east of the mill,⁵⁶ putting in twenty acres of crops, including four acres of corn and eight acres of wheat.⁵⁷ Brother-in-law Levi Steltz⁵⁸ “had entered forty acres of land in the same neighborhood.”⁵⁹ Brothers John,⁶⁰ Jacob⁶¹ and his wife Catherine⁶² Huntsman,⁶³ and Peter and Catherine settled in the area near their family and friends.⁶⁴

Haun’s Mill soon grew into a tight community where neighbors were not only friends, but brothers and sister in Christ, sharing each other’s joys and burdens. Unfortunately, although the spirit was strong at Haun’s Mill, there was a rising tide of hostility among old settlers who were felt increasingly threatened by the Saints’ religion, politics and their ever increasing numbers. At first, Missourians thought restricting the Saint’s settlement to Caldwell County was a satisfactory solution to “the Mormon problem.” Not only did they consider the soil in the area “fit only for Mormons and Indians,” but the old settlers “wished to rid themselves of the presence of the despised sect, whose members were clannish and exclusive, as well as unpleasantly peculiar.”⁶⁵

Most Cruel Deed

In an effort to stem the tide of these “peculiar people,” a mob of one hundred Missourians blocked the Mormon vote at an election in Gallatin, Daviess County, in August, 1838, leading to a brawl that caused Governor Lilburn W. Boggs to bring in the state militia in order to keep the peace. When one of the militia officers kidnapped and held three Mormons at his camp on Crooked River, a company of Saints was dispatched to rescue them, resulting in a fierce battle on 25 October. Exaggerated accounts of the battle soon reached Governor Boggs, who responded with an order to treat Mormons as enemies who “must be exterminated or driven from the state, if necessary, for the public good.”⁶⁶ The order was not only an expression of popular opinion, it was just the excuse a number of the Saint’s enemies were looking for.



Women and children under fire at Haun's Mill.

A group of soldiers from nearby Livingston County had been harassing Mormons in the Haun's Mill area since the middle of October, driving away their livestock, threatening to burn down the mill, and confiscating weapons from wagon trains passing through on their way to Far West.⁶⁷ The situation was serious enough for Jacob Haun to confer with Joseph Smith about the safety of his village. The Prophet advised Haun to move everyone to Far West where there would be safety in numbers, but in the end, Haun felt the settlers could defend themselves if trouble came their way. According to resident David Lewis, Haun misrepresented the Prophet's instructions, encouraging them to remain in the settlement and protect the mill.⁶⁸

On 28 October, one of the last groups of Kirtland Saints to leave Ohio rolled into Haun's Mill, led by Joseph Young, who allowed the travelers a few days of rest before continuing on to Far West.⁶⁹ Members of the wagon train pitched their tents near the mill, where they spent the next two days mingling with the residents and sharing their mounting concern over threats to the settlement, even after a party of non-Mormons agreed to a peace settlement. Some residents in outlying areas gathered to the mill for protection on 29 October. What few guns the Mormons had were stockpiled in the blacksmith shop, where it was agreed the men would take cover in case of an attack.

The afternoon of Tuesday, 30 October was “very pleasant, the sun shone clear; all was tranquil,” according to Joseph Young, who watched from a cabin door as children played along the banks of Shoal Creek.⁷⁰ A number of men were in the vicinity, some tasked with guarding the mill, others attending to their chores or waiting for their grist, among them Jacob Potts, Levi Steltz, three of the Huntsmen men,⁷¹ and handful of their former Ohio neighbors.

Around four o’clock the quite of the settlement was broken by more than two hundred armed men on horseback “advance[ing] through the scattering trees...direct[ing] their course towards the mills with all possible speed,” recalled Joseph Young. Women and children scattered for safety in the nearby woods, while thirty-two men and three boys ran for cover in the blacksmith shop, among them Jacob Potts. Cries for peace were met with the discharge of rifles as the mob advanced on the shop, surrounding it on three sides and firing through the unchinked spaces between the logs at point-blank range. Among the nineteen men who tried to escape the carnage by running into the woods was Jacob Potts, who was hit twice in his right leg, but managed to crawl through the underbrush to David Lewis’ house where he borrowed a horse and rode home.⁷²

The Missourians found eight dead, four wounded and three boys hiding inside the shop. While an uninjured man was taken prisoner and later released, the rest were shot on the spot, even ten-year old Sadius Smith, who pleaded for his life. A militiaman put a gun to the boy’s head and shot him, saying “Nits will make lice, and if he had lived he would have become a Mormon.” Outside the shop, elderly Thomas McBride was shot with his own gun as he tried to surrender, after which he was mutilated with a corn knife and left on the stream bank. Not satisfied with murder, the mob “proceeded to rob the houses, wagons and tents of bedding and clothing, drove off horses and wagons, leaving widows and orphans destitute of the necessities of life and even stripped the clothing from the bodies of the slain,” said Joseph Young.⁷³

Those fortunate enough to escape through the forest huddled in the bushes all night, fearful of the mob’s return. “Such a dreadful night we spent! Men, women and children lying there and there. Such mourning for their dear ones! Everything was in an uproar. Words cannot describe the awful scene,” said Olive Eames.⁷⁴ As morning dawned, family members searched for the loved ones, finding seventeen dead and thirteen wounded, many of them former Richland County church members.⁷⁵

Taking no chances, the surviving men hid themselves for weeks while mobbers roamed the settlement, killing hogs, robbing bee stands and hen houses. John Hammer, whose father Austin Hammer was killed, recalled “those prowling fiends who like demons of hell had murdered the innocent and robbed them of their raiment, were still lurking around watching for new victims. Especially all the male members of the neighborhood had to keep concealed. The moment the mob got sight of them, they were shot at. The women were not quite so closely hunted and they, by being extremely cautious, managed to convey water and food to their husbands, sons and brothers, to keep them from famishing. Myself and a cousin had to sleep in shocks of corn or in the brush for two or three weeks, not daring to enter the house, and we were kept from starving by the food which our mothers and sisters managed to convey to us. The nights were cold and frosty, which added seriously to our affliction.”⁷⁹

After reports of the Haun’s Mill attack reached Far West, the impossibility of defending against legalized attacks became all too clear. Joseph Smith and other leaders surrendered and were imprisoned, leaving Brigham Young to relocate over twelve thousand Saints across the Mississippi River into Illinois. The Haun’s Mill Saints were warned periodically throughout the winter to leave in the spring, but the greater part of them departed for temporary refuge in Illinois by February, including the Huntsmans. Most left with very little in the way of goods and supplies, having been forced to either sell what remained of their property at low rates⁸⁰ or walk away entirely uncompensated.

Call for Compensation

Soon after their expulsion from Missouri in 1839, a number of Saints sought redress from the federal government for their sufferings. Among those who signed petitions and certified their losses were the Huntsmans. Peter’s claim totaled \$700.00, with \$500.00 for the loss of his property and lands. This early petition was one of several attempts to seek justice from the government, but the petitions were never satisfied. Also filing claims were Jacob Huntsman, \$725.00; James Huntsman, \$1250.00; James W. Huntsman, \$100.00; John Huntsman, \$200.00; Lydia Huntsman, \$140.00. Catherine Huntsman also signed the Scroll Petition in November, 1843. See: Clark Johnson, editor, Mormon Redress Petitions: Documents of the 1833-1838 Missouri Conflict (Salt Lake City, Utah: Bookcraft, Inc., 1992), page 243-245, 568.



Jacob Hawn's Missouri Mill

Historians have always assumed Jacob Haun, whose mill was at the center of the infamous Haun's Mill Massacre, was a Mormon like everyone else in the settlement on Shoal Creek, but thanks to recent research by BYU professor Alexander L. Baugh, new information about Haun has been uncovered. Jacob, whose name is correctly spelled Hawn, had already built at least one mill before settling on Shoal Creek in late 1835, the first resident in the area before the county was designated for Mormon settlement. Instead of selling out like most non-Mormons, Hawn remained at his mill, living in peace with the LDS people as they moved in. As tensions grew and hostile Missourians drove Mormons from their homes in neighboring communities, Hawn travelled to nearby Far West seeking advice from Joseph Smith whether the settlers should remain near the mill. The Prophet counseled Hawn to move the families to the protection of Far West at once, but Hawn disagreed, telling his neighbors Joseph had advised staying to defend the mill. Several years after the massacre, Joseph Smith stated, "None had ever been killed who abode by my counsel. At Haun's Mill the brethren went contrary to my counsel; if they had not, their lives would have been spared." It appears that Hawn, who saw Joseph's counsel not as prophetic advice but merely an opinion, was reluctant to abandon his property. In the end, Hawn left not long after the Mormons were forced out in February, 1839. See: Alexander L. Baugh, "Jacob Hawn and the Hawn's Mill Massacre: Missouri Millwright and Oregon Pioneer," Mormon Historical Studies, <http://mormonhistoricsites.org/wp-content/uploads/2013/03/Jacob-Hawn-and-the-Hawn%E2%80%99s-Mill-Massacre-Missouri-Millwright-and-Oregon-Pioneer.pdf>



A period engraving depicts the Saints leaving Nauvoo in 1846.

Nauvoo

The Huntsmans moved across Missouri's frozen landscape toward Illinois, where they hoped to find refuge from the persecutions which seem to follow the Saints wherever they went. For the time being, Illinois welcomed the refugees, especially the residents of Quincy, who provided food, shelter and emotional support over several months, until Joseph Smith was able to secure land for permanent settlement. By May, 1839, the Prophet had taken up residence in what he declared would be the new church headquarters, a small river town known as Commerce. The Huntsmans remained in Quincy long enough to formally certify a bill of damages against state of Missouri before moving on to make their new homes.⁸¹

Peter and Catherine accepted Joseph Smith's call to migrate to Commerce, pitching their tents alongside thousands of other Saints who were willing to drain swamps, clear land and build new homes in the new city the Prophet had renamed Nauvoo. Peter and his teenaged sons worked hard, building a cabin for the family and planting a large kitchen garden nearby. All was ready when Catherine gave birth to little Margaret⁸² in late October and the family settled in for the winter.

Although it was difficult bringing the new city to life, work progressed rapidly and soon Nauvoo was a booming town rivaled only by Chicago. Peter's fortunes improved and by 1842 he had assets totaling \$275.00, which included a wagon, horses, cattle and even a clock.⁸³ The family was happy in their home only a few blocks north east of the temple, and participated in many of the social and

religious activities available. Catherine was accepted as a member of the Female Relief Society of Nauvoo, two months after it was organized in Joseph's red brick store.⁸⁴ Among the objectives of the group was to aid those in need, and to that end Catherine reported the suffering of her brother-in-law, Levi Steltz and his family, who were living on the outskirts of the city along La Harpe road.⁸⁵ Levi, already a widower,⁸⁶ died not long afterwards. What became of his family is unknown.

Nauvoo continued to grow at a brisk pace, thanks to the large number of English converts streaming into the city over the next few years. Such a concentration of fervent believers threatened old settlers in the area, who eventually combined forces to drive the Mormons out of Illinois. Vicious attacks in the press targeted not just the church in general, but the Prophet himself. Former member William Law printed a scathing article in the *Nauvoo Expositor*, a newspaper considered such a "public nuisance" the city council, with Joseph at its head, ordered the press destroyed in June, 1844. Outrage over the *Expositor's* destruction ultimately led to Joseph Smith's arrest later that month. It was while the Prophet and several other church leaders were being held at Carthage jail awaiting trial that Joseph and his brother Hyrum were murdered by a mob on 27 June, 1844.

Despite the Prophet's death, the church continued to prosper, and Nauvoo along with it. Brigham Young urged the Saints to gather together in the city and surrounding towns, hoping to create "a stronghold of industry and wealth"⁸⁷ which would protect them from hostile forces, but it was not to be. Attacks in the press escalated into personal assaults, beginning with outlying communities where the Saints were most vulnerable. James Huntsman and his companions were severely whipped by a mob while harvesting wheat in July, 1846,⁸⁸ followed by many more incidents. It became all too obvious the Saints would never be allowed to live in peace as long as they remained in Illinois, and plans were made to evacuate the entire population.

ENDNOTES

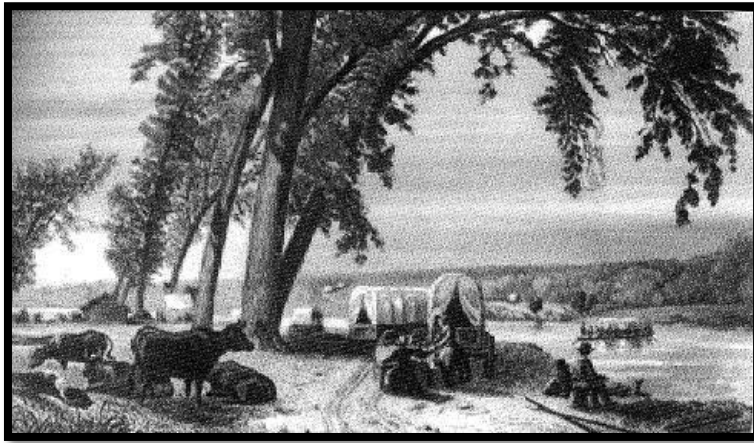
- ⁵² Beth Shumway Moore, *Bones in the Well: The Haun's Mills Massacre, 1838* (Norman, Oklahoma: University of Oklahoma Press, 2006), page 165.
- ⁵³ Land plat, Fairview Township, Caldwell County, Missouri; photograph of original record attached to James Huntsman, www.ancestry.com
- ⁵⁴ Catherine Elizabeth (Huntsman) Potts (1812-1891), #LZP5-DHQ, www.familysearch.org
- ⁵⁵ Jacob Harrison Potts (1813-1890), #LH52-VBY, www.familysearch.org
- ⁵⁶ Land plat, Fairview Township, Caldwell County, Missouri; photograph of original record attached to Jacob Potts, www.ancestry.com
- ⁵⁷ Statement of Jacob H. Potts, Beth Shumway Moore, *Bones in the Well: The Haun's Mills Massacre, 1838* (Norman, Oklahoma: University of Oklahoma Press, 2006), page 167.
- ⁵⁸ Levi Steltz (1805-1843), #KHB1-VBM. Levi's wife, Nancy Margaret (Huntsman) Steltz, died in 1836, #9VRL-XXZ, www.familysearch.org
- ⁵⁹ Statement of Levi Stiltz, Beth Shumway Moore, *Bones in the Well: The Haun's Mills Massacre, 1838* (Norman, Oklahoma: University of Oklahoma Press, 2006), page 169.
- ⁶⁰ Listed for Missouri redress petition, Harvey B. Black, "Early Members of the Reorganized Church of Jesus Christ of Latter Day Saints," www.ancestry.com
- ⁶¹ Jacob Huntsman (1807-1898), #LZ24-5BH, www.familysearch.org
- ⁶² Catherine (Weirick) Huntsman (1817-1898), #LM1H-9CM, www.familysearch.org
- ⁶³ Jacob Huntsman entry, LDS Historical database, <http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=ldshistorical&id=I79130> Redress petition: file:///C:/Users/Shelley_2/Downloads/4678-4749-1-PB.txt.pdf
- ⁶⁴ Peter's land may not have been registered by October, 1938. Other relatives included Jacob Weirick and William Weirick, whose exact relationship remains undetermined.
- ⁶⁵ *History of Caldwell and Livingston Counties, Missouri* (Higginson Book Company, 1886), page 116-18.
- ⁶⁶ The Church of Jesus Christ of Latter-day Saints, *Church History in the Fullness of Times* (Salt Lake City, Utah: Church Educational System, 1989), page 201.
- ⁶⁷ Thomas M. Spencer, *The Missouri Mormon Experience* (Columbia, Missouri: University of Missouri Press, 2010), page 102.
- ⁶⁸ Alexander L. Baugh, "Joseph Young's Affidavit of the Massacre at Haun's Mill," *BYU Studies*, Vol. 39, no. 1 (1999), page 197. Also see statement of David Lewis, Beth Shumway Moore, *Bones in the Well: The Haun's Mills Massacre, 1838* (Norman, Oklahoma: University of Oklahoma Press, 2006), page 150.
- ⁶⁹ Among this train were members of the Joshua Mecham family, connected to our line through Warren Percival Mecham (1875-1944), #KWC7-9K9, www.familysearch.org
- ⁷⁰ Statement of Joseph Young, Beth Shumway Moore, *Bones in the Well: The Haun's Mill Massacre, 1838* (Norman, Oklahoma: The University of Oklahoma Press, 2006), page 51.
- ⁷¹ "Mr. G. [Gabriel] Huntsman of Fillmore City, Utah, says that although three of the Huntsmans, his ancestors, were at the mill the day of the massacre, none of them were hurt," according to *History of Caldwell and Livingston Counties, Missouri* (Higginson Book Company, 1886), page 159. Which three Huntsman men were at the mill that day has been lost to history.
- ⁷² Statement of David Lewis, Beth Shumway Moore, *Bones in the Well: The Haun's Mills Massacre, 1838* (Norman, Oklahoma: University of Oklahoma Press, 2006), page 154.
- ⁷³ Statement of Joseph Young, Beth Shumway Moore, *Bones in the Well: The Haun's Mill Massacre, 1838* (Norman, Oklahoma: The University of Oklahoma Press, 2006), page 55.
- ⁷⁴ Beth Shumway Moore, *Bones in the Well: The Haun's Mills Massacre, 1838* (Norman, Oklahoma: University of Oklahoma Press, 2006), page 139.

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- ⁷⁵ “R Also among the Ohio dead and wounded were Elias Benner, John Byers, Simon Cox, Jacob Foutz, Josiah Fuller, Austin Hammer, Isaac Leany, Benjamin Lewis, Thomas McBride, Tarlton Lewis, and brothers George Myers, Jacob Myers.ichland Co. LDS Book, Myers Migration to Missouri,” no other information, attached to Peter Huntsman, www.ancestry.com Also see members of the Perry church, “Life of James Huntsman, Jr. and His Son Isaiah Huntsman, Sr.,” <http://www.huntsman-gifford.com/history/huntsman/huntsman.htm>
- ⁷⁶ Beth Shumway Moore, *Bones in the Well: The Haun’s Mills Massacre, 1838* (Norman, Oklahoma: University of Oklahoma Press, 2006), page 156.
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- ⁷⁸ Beth Shumway Moore, *Bones in the Well: The Haun’s Mills Massacre, 1838* (Norman, Oklahoma: University of Oklahoma Press, 2006), page 147.
- ⁷⁹ Beth Shumway Moore, *Bones in the Well: The Haun’s Mills Massacre, 1838* (Norman, Oklahoma: University of Oklahoma Press, 2006), page 98-99.
- ⁸⁰ Jacob Potts affirmed he was forced to dispose of his property “at a low rate and leave the state.” Statement of Jacob H. Potts, Beth Shumway Moore, *Bones in the Well: The Haun’s Mills Massacre, 1838* (Norman, Oklahoma: University of Oklahoma Press, 2006), page 167.
- ⁸¹ Clark Johnson, editor, *Mormon Redress Petitions: Documents of the 1833-1838 Missouri Conflict* (Salt Lake City, Utah: Bookcraft, Inc., 1992), page 243-245, 568.
- ⁸² Margaret (Huntsman) Eaton (1839-1907).
- ⁸³ Nauvoo, Illinois Tax Index, 1842, as referenced in Peter Huntsman File 23285, Nauvoo Lands and Records Database, Nauvoo, Illinois, 15 November, 2014.
- ⁸⁴ *Nauvoo Relief Society Minute Book*, 14 July, 1842, page 56.
<http://josephsmithpapers.org/paperSummary/nauvoo-relief-society-minute-book#!/paperSummary/nauvoo-relief-society-minute-book&p=73>
- ⁸⁵ *Nauvoo Relief Society Minute Book*, 14 July, 1842, page 117.
<http://josephsmithpapers.org/paperSummary/nauvoo-relief-society-minute-book#!/paperSummary/nauvoo-relief-society-minute-book&p=73>
- ⁸⁶ Levi’s wife, Nancy (Huntsman) Steltz, died in 1836. The identity of the couple’s children is unknown.
- ⁸⁷ Janath R. Cannon, *Nauvoo Panorama* (Nauvoo Restoration, Inc., 1991) Page 41.
- ⁸⁸ Stella H. Day, “Huntsman’s Back East,” www.huntsman-gifford.com/history/backeast/backeast.htm

Chapter 4

Iowa

Farming the Prairie



The Huntsmans were among the thousands of Saints who gathered in and around Council Bluffs in the late 1840s.

Evacuating more than twelve-thousand Saints from Nauvoo was a monumental task accomplished in stages. With Brigham Young and other church leaders stationed at the temporary camp at Winter Quarters, Nebraska, a number of other settlements were formed at various locations surrounding the main camp. As their wagons rolled out of Nauvoo toward Winter Quarters in 1846, the Huntsman families became scattered across Iowa. James was the first to arrive at Winter Quarters, where he was ordained a bishop “to care for some of the families who marched with Mormon Battalion.”⁸⁹ John stopped at Mount Pisgah, one of the temporary way stations along the trail, where he left his family to rest while he earned extra cash. Unfortunately, while he was working somewhere along the Mississippi River in 1847, he was fatally stabbed by an Indian.⁹⁰ Peter, Catherine and their children farmed briefly in Wapello County, Iowa, eighty-five miles east of Nauvoo,⁹¹ joining the rest of the Saints after the main settlement was moved across the Missouri River to Council Bluffs, Iowa, in 1847.⁹²

Thousands of Saints were crowding into the greater Council Bluffs area, creating the need for many smaller surrounding settlements, something Peter was particularly interested in. Never one who enjoyed the confines of civilization, Peter set out in 1849 to find virgin land where he and his family could spread out and farm. He found the perfect spot on a section of heavily forested land near Indian Creek, not far from where a grist mill had been built that very summer.⁹³

Peter, Catherine and their seven children became the second family to settle at Indian Creek,⁹⁴ where there were “very few whites and a great many Indians.”⁹⁵ Mary Ann and her new husband Thomas Green⁹⁶ built their own cabin nearby on a knoll overlooking the valley. They were soon joined by Peter’s brothers James and Jacob, who settled in next to each other with their own families.⁹⁷

The population of Indian Creek and the surrounding towns in Mills County boomed during the next few years as non-Mormon pioneers moved in and claimed land of their own,⁹⁸ and with the increase of “gentile” settlers came an upswing in tensions between the two groups. “Strenuous efforts” were made to undermine the Mormons’ influence in the area, including denying them basic civil rights such as voting and sitting on juries.⁹⁹ Such treatment served to encourage many Saints to follow Brigham Young’s call to leave for Utah as soon as possible, and by 1851, almost the entire Mormon population of Indian Creek had departed,¹⁰⁰ including James and his family.¹⁰¹



An old Mills County map showing the location of the Indian Creek settlement, which later became part of Emerson, Iowa.

Settled In

Despite the fact that LDS settlements in Iowa were considered temporary from the very beginning, some members had begun to put down roots, including the Peter and Jacob Huntsman families, who remained on their farms after the general Mormon exodus. While they may have planned to continue on to Utah at some point, they may have also been less willing to give up on their improved lands. Peter and Catherine were by this time nearing retirement age, and with their children and grandchildren farming nearby, it could have been more difficult than they originally thought to abandon their comfortable situation.

Community tensions were eased somewhat with the Saints' general departure, but disagreement among the remaining Huntsman families became an issue during the winter of 1853. Peter and one his nephews were working in a field one frosty February day when they fell into a quarrel over a pig.¹⁰² The argument became so heated the younger man struck Peter with his heavy iron hoe, hard enough to kill him. Peter fell to the earth, where one of his family members later discovered him in a pool of blood. The nephew disappeared and was never heard from by the family again.¹⁰³ Peter was buried not far from where he died, the first grave in what later became the North Grove cemetery.



Peter's was the first grave in the North Grove Cemetery of Indian Creek.



The only known photo of Catherine Huntsman.

Catherine Carries On

Catherine was devastated by the murder of her husband. At the age of fifty-six, she was unable to manage the farm by herself, and turned to her sons for help. William and his wife Almira¹⁰⁴ arranged for Catherine to live independently in her own home after her youngest daughter, Margaret, was married in 1857, tending to her needs as required over the years.¹⁰⁵

Although faith was still important in everyday life, organized religion played a lesser role with fewer Mormons in the area, and the only formal meetings were those held by other protestant churches. The Huntsmans were not the only Saints isolated from the main body of the church. There were a number of LDS families who had remained in Council Bluffs and the surrounding settlements who, for one reason or another, were unable or unwilling to make the final push to Salt Lake City.¹⁰⁶

By 1853, there was also an emerging movement among disenchanted and former members to reorganize the church with Joseph Smith's son at the head. A provisional council of seven apostles, chosen by committee, printed and distributed several thousand pamphlets outlining what they considered to be false doctrines which had overtaken the church, most importantly polygamy. Even before Joseph Smith III accepted leadership of the Reorganized Church of Jesus Christ of Latter Day Saints in 1860, believers were slowly gathering support among Mormons in the Midwest. Missionaries from Salt Lake City were not only called to preach the gospel to non-members in the late 1850s, but to encourage the Iowa Saints' return to

Utah. It was with such a commission that Catherine's nephew, Gabriel Huntsman,¹⁰⁷ arrived in Mills County in June, 1857.

Gabriel was warmly received by "Aunt Caty," who gave him some socks before he spent several days visiting his cousins. Gabriel helped William and Alfred with farm work while discussing gospel topics and encouraging everyone to emigrate. "I got his family in the notion of going to the Valley," he wrote in his journal after spending the night with Alfred.¹⁰⁸ In the end, William and Alfred's families remained in Iowa, but Gabriel did have some influence with several of his other cousins. Levi immigrated to Utah in 1861,¹⁰⁹ followed two years later by Mary Ann and Thomas Green, who left for Utah with their children around 1863.¹¹⁰ Gabriel had less luck when he returned on a second mission in 1872. Even though he "bore a faithful testimony to my friends present which seemed to astonish them,"¹¹¹ the Huntsmans were already set in their ways. Cousins William and Alfred eventually joined the RLDS church¹¹² as did uncles Jacob Potts¹¹³ and Jacob Huntsman.¹¹⁴ Catherine, who never lost her faith in God, seems to have remained uncommitted to any other church membership.

Catherine, known as "Grandma Huntsman" to almost everyone in Mills County, spent the remainder of her days surrounded by numerous great-grandchildren. She continued to live in her own log cabin, even when she became restricted by "infirmities of age," until her final illness in the late summer of 1885. She did not expect to recover when she took to her bed at the age of eighty-eight, telling her "confidential friend that she would not live long and gave her full instructions in regard to her funeral." According to her wishes, Catherine's services were conducted in the Presbyterian Church by preachers from local Baptist and Untied Brethren congregations.¹¹⁵ She was laid to rest in the Emerson Cemetery under a towering column of stone to mark her grave.



***Left: Peter's marker in the North Grove Cemetery.
Right: Catherine's grave in nearby Emerson Cemetery.***

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⁸⁹ Elaine Justesen, *Huntsman Heritage* (self-published, 1991), page 49-50,

<http://huntzmanfamilyhistory.org>

⁹⁰ *Ibid*, page 44. Also see: Joy S. Viehweg, "John Hunstman: Life Chronology," John Huntsman (M3FK-HVF) www.familysearch.org

⁹¹ Peter Huntsman household, Wapello County, Iowa, 1847 Iowa Tax Lists, www.ancestry.com Peter may have already been established in Wapello County before Nauvoo's evacuation.

⁹² According to the obituary of Peter's son William, the family settled in Council Bluffs in 1847, where they lived for two years. www.findagrave.com

⁹³ *The History of Mills County, Iowa* (Des Moines State Historical Society, 1881), page 519.

⁹⁴ Peter settled on Section 27 in Indian Creek Township. *The History of Mills County, Iowa*, page 519.

⁹⁵ William Huntsman's obituary, www.findagrave.com

⁹⁶ Thomas Green (1826-1910), #KWJ6-FQQ, www.familysearch.org Mary Ann and Thomas were married in Council Bluffs, 1 February, 1847.

⁹⁷ Peter Huntsman household, 1850 U.S. census, Pottawattamie County, Iowa, page 116A Roll M432-88, image 237. www.ancestry.com.

⁹⁸ The Winter Quarters Project, Settlements in Mills County, Iowa, <http://winterquarters.byu.edu/Settlements/MillsCounty.aspx>

⁹⁹ *The History of Mills County, Iowa*, page 521.

¹⁰⁰ D.H. Solomon, "The History of Mills County," (1876), page 20, <http://iagenweb.org/mills/history/MCHS-3.htm>

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- ¹⁰¹ The James Huntsman family travelled in the Harry Walton/Garden Grove Company, Kanesville, Iowa, to Salt Lake City, Utah, 17 May-24 September, 1851.
<http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=313>
- ¹⁰² Peter Huntsman entry, Nauvoo Lands and Records Database, Nauvoo, Illinois, 15 November, 2014. Source quoted is research by Mildred Moore Huntsman, who noted that “tradition has it that [Peter] was in an argument over a pig with a Huntsman relative and was killed with a hoe. I have never been able to verify the facts.”
- ¹⁰³ “Killed a Man to Start It,” *Mills County Tribune*, 11 October, 1915,
<http://iagenweb.org/mills/cemeteries/NorGrovl.htm>
- ¹⁰⁴ Almira (Wirick) Huntsman (1831-1880), #LH71-NDR, www.familysearch.org
- ¹⁰⁵ Catherine (Steltz) Huntsman, obituary, www.findagrave.com Also see: 1856 Iowa census, Mills County, Montgomery Township,
<http://iagenweb.org/census/textdisplay.php?file=/census/mills/1856/mi56mont.txt>
- ¹⁰⁶ The Mormons who remained in Mills County were thought of as “excellent and exemplary citizens.” *The History of Mills County, Iowa*, page 521.
- ¹⁰⁷ Gabriel Huntsman (1830-1907), #KWVH-RWH, was the son of James Huntsman (1801) and Mary (Johnston) Huntsman, www.familysearch.org
- ¹⁰⁸ Justesen, *Huntsman Heritage*, page 116.
- ¹⁰⁹ Homer Duncan Company, Florence, Nebraska, to Salt Lake City, Utah, 25 June, 1861-13 September, 1861,
<http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=43>
- ¹¹⁰ Elaine Justesen in her book *Huntsman Heritage*, claims Gabriel met Thomas and Mary Ann Green immigrating to Utah in 1857, citing Gabriel’s journal entry of 15 July, 1857, where he writes of travelling with “Bro. Little’s Company. Thomas Green was in this company. I talked a few minutes with him, then passed on...” Thomas and Mary Ann Green were still living in Indian Creek in 1860, according to the U.S. census of that year. They immigrated in an unknown company sometime between the birth of their daughter Susanna, born in Iowa in 1862, and the birth of their son James in Utah, in 1865. See Justesen, *Huntsman Heritage*, page 65-66. Also see: Thomas Green household, 1860 U.S. census, Mills county, Iowa, township of Indian Creek, Roll: M653_336; Page: 119; Image: 121; Family History Library Film: 803336, www.ancestry.com
- ¹¹¹ Justesen, *Huntsman Heritage*, page 36-37.
- ¹¹² William Green obituary, <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=41498052> Also see: 1895 Iowa census, Mills county, township of Indian Creek, <http://files.usgwarchives.net/ia/mills/census/1895/mi95indc.txt>
- ¹¹³ Jacob Potts “said he was a Josephite,” according to Gabriel. Justesen, *Huntsman Heritage*, page 36-37.
- ¹¹⁴ Harvey B. Black, “Early Members of the Reorganized Church of Jesus Christ of Latter Day Saints,” www.ancestry.com
- ¹¹⁵ Catherine (Steltz) Huntsman, obituary. Online at <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=55149628>

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