

THE MORMON SETTLEMENT AT NASHVILLE, LEE, IOWA: ONE OF THE SATELLITE SETTLEMENTS OF NAUVOO

Maurine Carr Ward

The Missouri expulsion in 1838-39 found most of the Mormon refugees heading for Quincy, Illinois. Israel Barlow and others, however, traveled north from Daviess County and then followed along the southern tier of Iowa until they arrived at the abandoned barracks of Fort Des Moines, now Montrose, Iowa. This area was located in the "Half Breed Tract," 119,000 acres set apart on 4 August 1824 for the mixed-blood natives belonging to the Sacs and Foxes but later sold to the whites for homesteading.¹

One of the first settlers is a man named Isaac Galland, who not only purchased land in Iowa but also bought land across the Mississippi River in Commerce, Illinois. Galland's property, about three miles below present-day Montrose, was procured in 1829. Dr. Galland had brought his family across from Illinois and settled at Ah-wi-pe-tuck, an Indian name meaning "the beginning of the cascades." The village was renamed Nashville.² Later, when mail service was made available, the town became known as Galland, honoring Dr. Galland.

Soon after Galland moved to Nashville, he was followed by other families; and, in the early thirties, a thriving settlement existed. As neighbors joined him, Galland saw the need for education for the children; therefore, in 1830, he built a log school on his property, the first such building in Iowa or, for that matter, west of the Mississippi River. He hired a young man named Berryman Jennings to move from Commerce to Nashville to be the teacher in the log school. Jennings was compensated by being allowed free room and board in Galland's home and by having the use of Dr. Galland's limited medical library to peruse.³

In 1835, the government acquired the claim of a Mr. Tesson, called Tesson Settlement, and established Fort

Des Moines. When Israel Barlow met Galland, the owner of the army barracks, Galland began negotiations to buy not only land in Iowa in the Half Breed Tract but also the land and buildings in Commerce.

The weary Mormons flocked to Commerce where they began the task of draining the swampy land and building their city, shortly thereafter renamed Nauvoo. Soon, other Saints moved into the newly purchased land in Iowa⁴ where the Church had bought the town site of Nashville and 20,000 surrounding acres, 30,000 acres near and including Montrose, and other lands—some 120,000 in all. Individuals also purchased land in Ambrosia, Keokuk, and additional areas in Iowa.

The settlement of Montrose was resurveyed about that time and renamed Zarahemla. The newly plotted streets were designed to line up with the streets of Nauvoo, across the river. Even a temple site was chosen for this sister city of Nauvoo.

Eventually, so many Church members lived in the Iowa branches that a stake was organized, called the Zarahemla Stake, on 5 October 1839. Joseph Smith's uncle, John Smith, was ordained as president of the stake, with Reynolds Cahoon and Lyman Wight as counselors. The high council included Erastus Snow, Elijah Fordham, Asahel Smith, and William Clayton. Alanson Ripley was the bishop. By August of 1841, the stake comprised 683 members in eight branches.

The *History of the Church* details the purchase of the land for Nashville as well as other Church activities in the settlement.⁵ On 24 June 1839, the Church purchased the town of Nashville with the adjoining acreage. A year later, a meeting was held in Nashville on 23 August 1840, at which time Joseph and Hyrum Smith

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and a large assembly of the Saints voted to begin building a city at Nashville; and they began building a place of worship as well.⁶ On 30 August, the Prophet Joseph was again in Nashville where he preached on "Eternal Judgment and the Eternal Duration of Matter."

At one time, the little town of Nashville boasted ninety members. An article appeared in *The Times and Seasons* in September 1840 describing the town to the European Saints and suggesting it would be a good destination for them when they arrived in America.⁷

TO THE SAINTS ABROAD.

Beloved brethren:

As many of you are anxious to settle with the Saints, we thought best to give you a short description of this County, and the inducements it offers to emigrants, this county (Lee county I. T.) is situated between the rivers, Desmoines and Mississippi, and opposite Hancock co. Ill. there is a town called Nashville, laid out on the Rapids of the Mississippi river, 5 miles below Nauvoo, which is in the possession of the Saints; a number of Buildings are already built, and others in progress; It is the only good Steam Boat landing on the Rapids, and during a considerable part of the year the Boats on the upper trade receive their freight and passengers at this place, which is brought from the foot of the Rapids in Lighters.

These Rapids afford facilities for hydraulic purposes to any extent necessary; besides there are numerous creeks in this county on which, Machinery and Manufactories can be supplied with sufficient quantity of water at all seasons of the year: and for richness of soil, health of climate, morality, enterprise, and industry of its inhabitants; this county is not surpassed by any in the great valley of the Mississippi. The prairies here have a deep rich soil, and are bordered with beautiful streams and rivulets, supplied with large quantities of excellent timber, Several hundred of the Saints have settled in this county, and organized themselves into five different branches of the church and all under the superintendence of a President, Bishop and High council. Large tracts of excellent land can

be purchased on very liberal terms in almost all parts of the county: but in Nashville and vicinity, the greatest facilities are now offered: Town lots, as well as farming lands adjacent to the town can be purchased on very liberal terms, also a very large stone building designed as a place of public worship; and a Seminary of learning is in contemplation.

There is a Ferry on the Mississippi at this place and those emigrating to this part of the country, will find it most convenient to cross here: and to this place we invite our brethren and friends, by the unanimous vote of this branch of the church, of Jesus Christ of Latter Day Saints, convened at Nashville this 23d day of August 1840 And that you may be preserved spotless to the coming of the Lord Jesus, is the prayer of your brethren, in the new and everlasting covenant.

On 20 March 1841, Joseph Smith wrote the following about Nashville and the area west of Nauvoo:⁸

About this time I received a revelation, given in the City of Nauvoo, in answer to the following interrogatory—"What is the will of the Lord, concerning the Saints in the Territory of Iowa?" Verily, thus saith the Lord, I say unto you, if those who call themselves by my name, and are essaying to be my Saints, if they will do my will and keep my commandments concerning them; let them gather themselves together, unto the place which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store for a time to come. Let them build up a city unto my name upon the land opposite to the City of Nauvoo, and let the name of Zarahemla be named upon it. And let all those who come from the east, and the west, and the north, and the south, that have desires to dwell therein, take up their inheritances in the same, as well as in the City of Nashville, of in the City of Nauvoo, and in all the stakes which I have appointed, saith the Lord.

One of the early Mormon families who settled in Nashville was that of Asahel Smith, brother to Joseph

Smith Sr., with his wife Betsey and sons Elias and Silas. Other children included Esther, married to Amos Botsford Fuller; Mary Jane, married to George Washington Gee; Julia Priscilla, married to Moses Martin; and Emily, married to Samuel Pierce Hoyt. While in Iowa, Elias married Lucy Brown, Martha married Hiram B. Bennett, and Silas married Elizabeth Orton.

A letter written by Elias to his non-LDS uncle, Jesse Smith, in New York, dated 31 August 1841 from Nashville, gives a description of Nashville.⁹

As to our worldly prosperity we are in comfortable circumstances. Tho nearly all we possess we have acquired since we came here two years ago last June, For when we had got through the destructive administration of Boggs of Missouri we had but little property left. Since we came to this place we have been prospered insomuch that we have everything to make us comfortable that the heart of man could desire. I own one hundred and sixty acres of land here on the Mississippi river on which the village plat of Nashville is situated, and forty acres one and a half miles back for which I have a warrant deed. Of cattle a yoke of oxen three cows and a few young cattle comprises my whole stock. We have not done much farming this summer but shall raise enough for our own consumption. Crops of corn and wheat are good. Tho the summer months have been extremely dry. Wheat is now worth only fifty cents per bushel. Corn 25 cts. Flour \$450. [sic] per Barrel. We have a good market here as it is the first landing for Steam Boats, above the first obstruction to the navigation of the river in low water when Boats receive and discharge their freight at this place. There are frequently five or six Boats lying here at one time. Within a few rods of our door.

Samuel Hoyt and A. B. Fuller live here and both have a hand some property. Amos B. built him a fine two story stone house last season and Samuel is building a framed one this summer which will cost him not much less than one thousand dollars. Moses Martin and Geo. W. Gee my other two brothers-in-law are well off

tho they do not possess an abundance. Gee lost all he was worth in Missouri and Martin fared but little better. George W. is Post Master at Ambrosia seven miles from this place and has held the office of Depty County Surveyor for the last year. Martha and Silas are living at home.

Samuel P. and Emily Smith Hoyt first moved to Nauvoo after they were driven from Missouri, living for one year in part of the home owned by Daniel H. Wells. In the spring of 1840, the Hoyts moved to Nashville. Emily was so ill at the time she could barely sit up, but she wanted to be near her family. Samuel built a small cabin where they lived the first year, then, as mentioned in Elias's letter, Samuel built a larger home. Emily later described her home as having ten well-finished and painted rooms; six good fireplaces; closets, cupboards, and drawers in the walls; an attic over the whole; and a cellar under the house. The house was painted white on the outside and painted and varnished on the inside. Emily's journal describes their life in Nashville:¹⁰

The people where we lived were friendly to the Mormons and those who lived in Iowa had no trouble with any mob while we lived there. So the brethren from Nauvoo, came to our house and vicinity for shelter. Sister Julia P. was in Nauvoo with four children and her husband in England having got a mission there just before the break up as it was called [the exodus from Nauvoo] She was alone her neighbors having fled she could not go without help and carry the little girls who were too young to run away from a furious mob. We heard how she was situated and S. P. [Samuel] started to relieve her if possible. He left home nearly night but got to where she was living time enough to get her into a skiff before daylight was entirely gone. S. P. got to our house with them a little after midnight. And our house was so full I could hardly find a place to lay them down to rest till morning.

The next day, Samuel and Julia went back to Nauvoo for more of her belongings, but most were gone. At this time, Emily wrote that her home housed Daniel H. Wells and his family and friends, a "celebrated doctor," Joseph Blish, who had sent for his wife, Julia, and

her four children, plus seven orphans whom she and Samuel were caring for.

By then, her parents, Church Patriarch Asahel Smith and Betsey, brothers Elias and Silas, plus Martha and Hiram Bennett, had moved to Iowaville; and other family members were in various westward locations. Emily's journal tells of seeing the Nauvoo Temple burn: "We could stand in our front door and see the Temple there standing and when that Temple was burned down the light awoke us both in the dead of the night." Emily also penned her preparations for leaving Nashville in the spring of 1851:

During the winter S.P. had been to Iowaville and made arrangements for Elias to come to Nashville and take us up to Iowaville and also to furnish him with a team to move west. Cattle were cheaper in the Country than on the river. S.P. had money and Br E. had Cattle so they were both accommodated by this arrangement. Br Silas and family Br H.B. Bennett and his family had gone the year previous to the place now known as Florence. and were there waiting for us to come and cross the plains with them. All were making calculations to go to Great Salt Lake in the summer of 1851. The first of March Elias wrote to know when he should come for us and find us ready to start. S.P. returned an answer immediately on the receipt of this letter as we were nearly ready and were anxious to get started. We had packed most of the things which we intended to carry. That is those we had in the house. We were waiting for some things to be shipped from St. Louis and expected to find in Keokuk. They had not arrived. We made some purchases of things in Keokuk and returned home. We wanted to get new table dishes and went down in a skiff on the river so as not to break the dishes. Keokuk was eight miles below Nashville. The Weather was fine when we left home but became cloudy in the afternoon and we started immediately after getting the dishes etc. We had purchased a full tea set of the best china very pretty. Also a breakfast and dinner set of stone china and superior quality, with casters etc. glass ware and candlesticks &C, &C, all of which we put in the skiff and started for home. We got fairly under

way when the rain began to fall rapidly, we were on the well known Mississippi rapids and the wind soon turned partly against us. After we left Keokuk there was no good stopping place on the river till we got near home. So we must proceed rain or no rain. The dishes of course would not dissolve. But we had rice coffee and sugar such articles would not be benefitted by being rained on. The storm impeded our progress and it was dark before we could get near home. However we went on slowly and with difficulty the rain abated and it was lighter after a while. About midnight we got home well drenched with rain. The things were but little the worse for all the rain. I had done all I could to keep them dry. The dishes came to the valley unbroken. They are now in pieces. Dishes books etc, were mostly packed excepting a few reserved with some paper, pens, and ink on which to take down items on the road.

As previously indicated, the Hoyt family lived peacefully among friendly non-Mormons for eleven years. Emily recorded on 23 April 1851 that upon final loading of wagons and gathering of animals, the neighbors came in to say goodbye. "They had been in the habit of coming in nearly every day for sometime not knowing when we could get started. Father who was now gone, mother whom they all knew when alive, and all our folks had left from this very point. Br E was an old friend whom all respected who knew him. In anticipation of this time I had written some poetry."

FAREWELL TO NASHVILLE

Farewell! to Nashville and to Lee
Where I have dwelt for years;
Thy various changes have to me,
Varied with succeeding years.

Here, once I met my kindred near
The day oft spent with joy,
The evening smile, we crowned here
Unmingled with alloy.

My kindred now, are scattered wide
On this revolving sphere;
Unnumbered lengths, now us divide,
I, only, am left here.

Nor yet on earth, in lengthy mile,
Is all the barrier now;
The gate of Death, has opened thrice,
And we have had to bow.

Two fathers and one mother's left,
This world of care and strife;
And gone to reap, among the just
The labors of this life.

My own dear father, once the joy
of Friends who circled round;
Has gone, where saints, will find employ
Till, God the trump shall sound

Near him my mother, by whose side,
In youth, we loved to bow;
She cordials for our wants could find
Till death was on her brow.

Though near, where eastern waters flow
My husbands father dwelt;
I loved him well, and felt the blow
We have no father left.

The Neighbors, whom I left behind
When first I came to Lee
Are this day in their graves confined,
But few are left to me.

Here, Nashville neighbors too, have died
And gone to their long rest
Fathers and mothers side by side,
Have weeping orphans left.

Many, have sold possessions nigh
An other home to find;
O'er prairies wide and mountains high
Among the western wilds.

My neighbors, who are with me here
And those whom once I had;
Have joined with me, in circles near,
Where not one heart was sad.

Here I have ever sought to cheer,
The sick and the distressed,
To check the course of falling tears
And ne'er increase distress.

Here I have borne, with thoughts oppressed
And laid near to my heart;
The babe, from its dead mothers breast,
With whom, 'twas hard to part.

Here too, in Nashville I have tried,
My duty to discharge
To guide, and guard the youthful minds
Of orphans in my charge.

Here I have also, been a mark
For slanders poison's dart;
From those who act not well their part,
In good and useful arts.

I heed no power of art or skill
From those who untruths tell;
Who go about from hill, to hill,
And tattle in the dell.

Here I have drank the mingled cup,
Of sorrow and of joy;
Were I to count, the changes up
'Twould give me long-employ.

And now I leave these scenes awhile
How long I cannot tell;
I'd love to visit every clime
Where mortal man can dwell.

Farewell! to every friend now here
Though Farewell gives me pain;
If I can often from you hear,
I will cheer my heart again.

Farewell! to you my little girls
Whom I have lov'd so well;
Walk up the hill of science girls,
In wisdom to excel.

Farewell! aunt Jane¹¹ to you this time
'Tis due from me to you;
I've shar'd your kindness many times
Shall long remember you.

Farewell to every neighbor near
Whom I shall leave behind;
Where titles bad and lawsuits here
Do sorely, vex your minds.

Please? leave! these naked hills and gulphs
 The [unclear] man hath unclothed;
 And rains which, washed he vales and
 bluffs
 Caused ruins yet untold.

Come follow me across the plains!
 Select your choice of land;
 No foibled titles there to claims,
 There's none from Uncle Sam!

Adieu! that house I've lov'd to keep
 To yonder house so white;
 'Twas attick high and cellar deep
 Ten rooms well filled with light.

Often has every room been filled
 And every hearth shone bright;
 Long! give the comforts, I have shared,
 Let strangers bless your light.

Adieu! yon ever rolling tide
 How long, how deep, how wide!
 From windows near, at evening tide
 I've seen thee gently glide.

When the fair moon o'er Eastern hills,
 Sent forth her clearest light;
 And mirror'd on thy face, was still
 Unnumber'd smaller lights.

Adieu! Steam boats on this river
 At evening, morn, or noon;
 How often have you called in summer?
 For fuel, and for food.

Your! wheels are mostly made of wood,
 And roll by power of steam;
 We leave in carriage covered good,
 'Twill roll by power of team."

Nashville April 17th 1851
 Written in Lee County, Iowa by Emily S. Hoyt

Other autobiographies, journals, and reminiscences make brief mention of Mormons living in Nashville. George W. Taggart and Harriet Atkins Bruce Taggart lived in Nauvoo with their baby, Eliza Ann, who was born 28 January 1844. Harriet died the following month;

and, on 6 July 1845, George married Fanny Parks. George was a member of the Nauvoo Legion. As such, he was called as a guard for the artillery in the first company that left Nauvoo in the February 1846 exodus. Fanny and Eliza Ann were left in the care of John Mills, in the hopes that Fanny could sell their property. Because of the unsafe conditions in Nauvoo, Mills moved his family, as well as Fanny and Eliza Ann, to Nashville.¹²

Fanny later wrote:

I was unable to sell anything, so was left on Brother Mill's hands. When the call came for five hundred of the best men to go into the battalion, my husband was one of them. I was still back there, and it seemed to me to be awfully hard on me. I had no one to look after me or help and not a penny of my own. Brother Mills was very kind to me and did all in his power to make me comfortable. He told me if he was able to bring his own family out, he would bring me also, but he had neither team nor wagon, and no one to help him, as the children were all small. It was very discouraging.

Through the help of Sister Mills's father, Fanny and Eliza Ann were able to leave Nashville and travel to the Bluffs, where George Taggart found them after his service in the Battalion was over.

Another person who lived briefly in Nashville is Chapman Duncan. He joined the Church in Jackson County, Missouri, and then became actively involved in the trials of the Saints in Adam-ondi-Ahman and Far West. On 21 May 1838, Chapman married Rebecca Rose at Log Creek, Missouri. Later, fleeing to escape one of the mobs, he left Rebecca at Log Creek with her parents, traveled to St. Louis, and then crossed the Mississippi and went to Alton, Illinois, where he stayed with friends from his native state of New Hampshire. Rebecca joined him there the following spring. In May 1839, he and Rebecca went to the lower rapids, east of the Mississippi River, where he tried to farm; but his health was poor and the work was hard. Chapman recalled:

In July, Bishop Knight came to me and gave me a chance to go to Iowa at Nashville four miles from Nauvoo. I built a house that season. Did considerable business for the bish-

op. Next summer gave my house and lot to the church worth \$200.00. In May moved to Nauvoo. In August moved to Keosqua. Tarried one winter, moved to Montrose in the fall. Lived there two winters and in the fall my wife died and two children, they being the youngest.¹³

He and his remaining children later moved back into Nauvoo to live.

Wandle Mace is one of the Saints living in Nauvoo in the fall of 1846. His autobiography tells of the conditions in the fall of 1846 before the fighting known as the "Battle of Nauvoo" and mentions going to Nashville for help to get his family ready to leave. Mace says:¹⁴

One of the committee, A. W. Babbitt wishing to please and assist the "New Citizens," (who were moving into Nauvoo) in the coming election called a meeting in the temple for, said he, "I want to talk to the brethren." At this meeting he advised them to stay in Nauvoo until after the election which was close by and "vote with the new citizens." He said "it was a dish of ___ sugar," something else not so nice, but advised them to take it. He expected to gain some political advantage by it. He urged them farther by saying if they went across the river they would starve to death, and to prevent their going he took possession of the ferry boat and got it out of the way so it was impossible for the brethren to cross the river, although they were encamped on the river bank with their wives and children in wagons and tents awaiting their turn to be ferried across.

The farmers on the Iowa side of the river were wanting help to harvest their grain. Elder Hyde was writing, urging the brethren to get over the river while Babbitt sneering, remarked "I [guess] Old Hyde's getting religion." Instead of using his influence to have the people comply with the council of an Apostle he laid every obstacle in the way to prevent them from complying.

I listened to his remarks but I concluded, I for one would not take the "dish" he was

preparing. I found a man living at Nashville a little town on the Iowa side of the river, three or four miles below Montrose; who had a flat boat which was sunk in the river. He said if I could raise it I could have the use of it. I went to work and with the assistance of Brother Curtis E. Bolton and some others of the brethren, we raised and used it, and got our families across the river. Others made good use of this opportunity also. My family consisted of myself, my wife and four children; John, Emily, Jane and George. I had two yoke of oxen and a wagon and what things we could carry in the wagon. I left house and lot, and the furniture in the house unsold. The river was very low at this time and I waded most of the way across guiding the boat to keep it from going too far down stream. Where the water was too deep for me to wade I jumped into the boat until we came to shallow water, when I again got out and waded to guide the boat.

We started from the Nauvoo House and landed a mile and a half below Montrose. I drove my wagon up the river and camped about a quarter of a mile below Montrose. One of the brethren had engaged a job of work for me upon a flat-boat, that was to be fitted up for a boarding house. I had worked upon this job only a few days when some of the brethren came over in a skiff from Nauvoo, after me. The mob was preparing to come against Nauvoo and the committee sent for me to plan some means of defense. I got into the skiff and returned with them.

Nashville was not home to another Latter-day Saint, Luman Shurtliff, but was a blessing to him in another way. Shurtliff moved to Illinois from Missouri in May 1839, settling in Lima. The following April, he relocated his family to Nauvoo. The sketch of his life¹⁵ describes numerous missions he went on for the Church. In the spring of 1841, he again prepared to serve as a missionary. He recalled his desire to serve in this capacity. He also described his meager substance and belongings and the manner in which he was blessed by a member of the Church from Nashville, which enabled him to go on the desired mission:

I was now employed to teach the school which helped me to school my children and at the same time to procure wood and provisions. I had a large school and taught widows and orphans free. The Lord blessed me and I got through the winter very well.

I was preparing to preach the gospel to my relatives and friends in Ohio which I had been trying to do for two years.

On the 6th of April, 1841, with several others, I was called upon to take a mission east. I went home feeling a desire to comply with the requirements but I was short of clothing. My coat was threadbare and my pants patched on the knee and other clothes scarcely suitable to appear among the Saints at home and to go into the congregations of the gentiles with patched clothing, I would have but little influence.

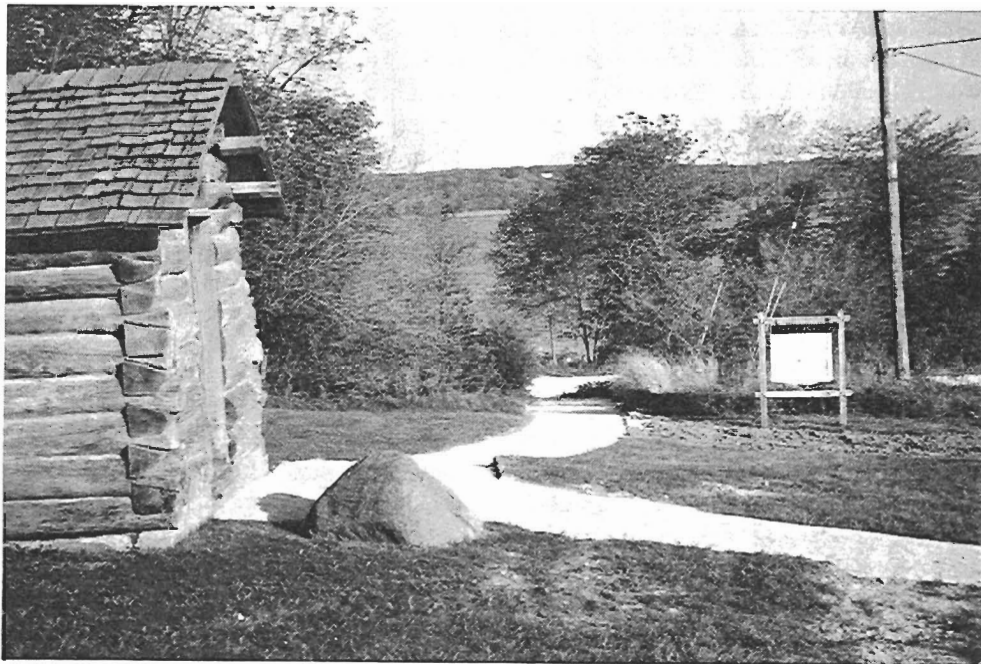
It had been three years since I had an opportunity of laboring for the benefit of my family and have traveled most of the time. I have spent much in moving my family from place to place, and buying a house and lot in Kirtland and farm in Missouri besides assisting many others in building up the kingdom of God. All this I rejoice in and am thankful that I had something to do with. Neither am I sorry I have done as I have in this thing, although I am in low circumstances. While thus engaged in thought, two young brethren from Nashville, Iowa came in to stay with me overnight. In the evening in speaking of my going on a mission, I observed my pants were rather worn but I would do the best I could. One of them, David Sela, said to me, "If you will come over to Nashville and preach to us, I will give you a pair of pants." I told him I knew of no other way to get them and I would go. On the 18th [April 1841] I went, stayed over Sunday, preached twice and on Monday morning bought me cloth for a pair of pants. My wife made them and I was well pleased.

The exodus from Nauvoo also affected the Mormon communities on the west of the river. There, too, the Saints gradually left their homes and began the trek

toward the west. However, the town remained and continued to develop under the non-Mormon settlers. Beginning in 1869, the Des Moines Rapids Canal was constructed. This canal, finished in 1877, extended from Nashville to Keokuk. The canal had three locks—one at Nashville, one a little south of Sandusky, and one at Keokuk. Oldtimers in Galland recall the townspeople gathering on the hillside above the Nashville lock on summer evenings to watch the boats. The canal opened up new vistas to the Iowa settlements. A summer resort was built high on the bluff, about a mile and a half above Nashville. Excursion boats, featuring fine eating, dancing, and lodging, ran on the canal. New sawmills were built to handle the increasing number of logs rafted down from Minnesota and Wisconsin.

Along the river near Nashville was a breeding spot for mussels. Stories have been passed down of clamming for the mussels, along with the necessary equipment and techniques, putting them on a sorting table to size, cleaning out the meat to be used as fish bait, and washing the shells, which were sent to one of several button factories located on the river.

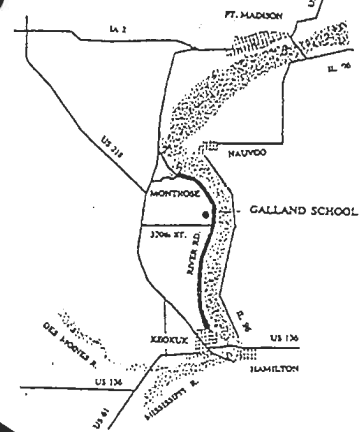
In 1900, Nashville/Galland boasted of two grocery stores, a post office, an ice house, a saloon, a number of boarding houses, and a button factory. Street names on the town plat included Franklin, Washington, Marion, Liberty, Broadway, Wall, Harrison, Union, Jefferson, Main, and Water. When the dam was completed in Keokuk in 1913, Nashville was inundated with water, wiping out the school, church, stores, and most of the houses. Those houses remaining above the water line were renamed Galland, after the first settler, Isaac Galland.





Replica of Galland School

*Map and photographs provided by
Helen Fowler, Montrose, Iowa*



MISSISSIPPI RIVER ROAD



GALLAND SCHOOL LEGEND

	WOODS		SCHOOLHOUSE
	SCRUB		AMPHITHEATER
	FOOT PATH		



Appendix A			
NASHVILLE, IOWA LDS BRANCH RECORDS			
1839-43			
Courtesy of the LDS Historical Department			
Used by permission			
= rebaptized, # baptized, *indicates that individuals are also found in Appendix B.			
1841	Martha Adams=	1843	Curry Furguson
1839	David Bennett, elder*	do	Catharine Furguson
	Joanna Bennett*	1843	Philip W. Furguson#
1840	Laura Bennett#	do	Thomas E. Fuller, elder
1841	Alfred Bell, HP	do	Sally Ann Fuller
	Eli Bill/Bell#	do	Caroline Fuller
1841	Eliza Bell	do	Ovanda Fuller
do [ditto]	William J. Bennett HP	1841/2	James Y Green, elder
do	Elisabeth Bennett		Frances Green
do	Thomas M. Bennett		Ann Green
do	Margaret Bennett		Adelia Green
1842	Mary J Bennett#	1840	Luman Gibbs and Philena Gibbs
do	Hiram B. Bennett, ord Elder 1843#*		moved away without Letters
do	Martha Bennett#	1840	Luster/Leister Gaylord, elder moved to
do	Eleanor Bennett#		Nauvoo
do	Claiborne E. Bell#	do	Polly Gaylord do
do	William M. Bell#	do	John Gaylord, baptised in Nauvoo#
1840	George Bennett, died 1842#	do	Mary J. [Smith] Gee
1843	Allen B. Boren	1841	Lois Hendrix
1841	Thomas Corbit, removed to Nauvoo	do	Elizabeth Hinson
do	Hannah Corbit 1842 do	1840	Emily S. [Smith] Hoyt*
do	Mary Corbit do do	1843	Samuel P. Hoyt#*
1842	Edward Cook	do	Alva Hancock, priest=
do	William R. Cole*	1840	William King
do	Sarepta [Parrish] Cole*	1841	Alexander Kelley
1843	Alva Hancock Priest=		Mary Kelley
1842	Thomas Dutton*		Sophronia Kelley#
1841	John Dehart		Alexander Kelley#
1842	Chilion Daniels, elder		William Kelley
1843	Abraham Day elder		George Kelley
do	Almira Day=	1840	Nathan Lewis, pries, ord Elder 1842
1841/42	Olive Eames#		Rebecca Lewis
1842	Abigail Eames#		Eliza Lewis
1843	Ellis Eames, elder=	1842	Margaret Lane=
1843	Harriett Eames=	1839	Moses Martin, elder
do	Mariette Eames=	do	Julia P. [Smith] Martin*
1839	Amos B. Fuller elder*	1841	Sarah Martin
do	Esther [Smith] Fuller*	do	Esther Martin
	Jesse J. Fuller#*	do	Ruth Martin
1841	Luther Fuller teacher	1839	John Mills
		do	Jane Mills
		do	Sarah E. Mills
		do	Martin Mills
			William Moore
			John McIntyre#
		1843	John A. McIntosh, elder
		do	Nancy A. McIntosh
		do	Nancy J. McIntosh
		do	Cornelius Z. McIntosh

do	Joshua Mecham, elder	1841	Elizabeth Seeley##*
do	Pamela Mecham	1840	Justus W. Seeley*
do	Edward Mecham, elder	do	David Seeley*
do	Irena Mecham	1841	John Sagers, teacher
do	Roxana Mecham	do	Sarah Sagers
do	Ephraim Mecham, elder	1839	Almon W. Sherwood
do	Polly Mecham	1842	Amanda Sherwin
do	Pamela Mecham	1843	Ann Steadwell=
do	Moses Mecham, elder	1840	Amos Tubbs
do	Elvira Mecham	do	Lucinda Tubbs
do	Clinton Mecham	do	Amanda Tubbs
do	Sarah Mecham	1841	Esther Tyler
do	Samuel Mecham	do	James A P. Tyler
do	Polly Mecham	do	Eliza A. Tyler
do	Joseph Mecham sen, elder	do	James L Thompson, elder
do	Phebe Mecham	do	Matilda [Willis] Thompson
do	Samuel M. Mecham	1840	Cyrus H. Wheelock, elder*
do	Jeremiah E. Mecham	do	Olive [Parrish] Wheelock*
1841	Alexander Noble	do	James Whaley, elder
1839	William R. Orten, elder	do	Abigail Whaley
do	Rebecca Orten	do	Allen Whaley##*
do	Elizabeth Orten [Smith]#	do	William W. Willis elder*
do	Squire Orten	do	Margaret Willis*
1841	William Owens#	do	Sophia Wyman, removed to Nauvoo 1842
1843	James Ogle, elder	do	John Wheeler, elder, ord 1842
1841	William Parr, elder, removed to Nauvoo		Martha Wheeler
do	George Peacock	1843	Merrill Wheeler
do	Sarah Peacock		Henry Wheeler
do	Rebecca Parrish		Thomas Wheeler
do	Henry Parrish	1843	Richard Withnell
	William R. Parrish, elder	1843	Mary Willson, colored woman=
1843	Lucena Parrish		
do	Mary Pettit [Seely] ##*		
do	do Richard Pettit		
1843	John Proctor, teacher		
1842	William Rees		
do	Mary Ann Rees		
do	Elizabeth Rees		
do	Jane Rees		
1843	Nicholas Runyan, ord priest		
do	Emily Runyan		
1839	Asahel Smith, elder*		
do	Betsey Smith*		
do	Elias Smith elder*		
do	Silas Smith, ordained elder 1843*		
do	Martha Smith [Bennett]*		
1840	Justus A. Seeley		
do	Mehittabel Seeley		
do	William S. Seeley*		

on one of the back pages:

Joshua Thomas Willis, Hamilton Co. Ill

Docia Willis, do do

Appendix B

MORMONS KNOWN TO HAVE LIVED IN NASHVILLE, IOWA

sources in brackets listed at end of the list

* indicates persons not found in the previous group

Bennett, David: md. Joanna Lovell, 25th Quorum of
Seventies, lived in Nashville. [SQ]

Bennett, Hiram Bell: md. 17 Aug 1845, Nashville,
Lee, Iowa. [SEB; NDM]

Bennett, Martha Smith: md. 17 Aug 1845,

Nashville, Lee, Iowa. [SEB; NDM]

Cole, William Riley Cole, Sr.

Cole, Nancy Syrepta Parrish

Cole, Nathan Owen: b. 3 Jn 1841, Quincy, Adams, Illinois. [SEB]*

Cole, Henry Strong: b. 8 Oct 1842, Nashville, Jackson, Iowa. [SEB]*

Cole, Hyrum Smith: b. 8 Oct 1842, Nashville, Jackson, Iowa. [SEB]*

Cole, Sarah Rebecca: b. 1 Apr 1844, Nashville, Jackson, Iowa. [SEB]*

Duncan, Chapman [CDA]

Duncan, Rebecca Rose [CDA]

Dutton, Thomas: 22nd Quorum of Seventies. Lived in Nashville. [SQ]

Fuller, Amos Botsford [SEB]

Fuller, Esther Victoria Smith [SEB]

Fuller, Jesse Johnson: b. 1 June 1835, Stockholm, St. Lawrence, New York. [SEB]*

Fuller, Mary Adelia: b. Aug 1835, Fredericksburg, Clay, Missouri. [SEB]*

Fuller, Lubern Livonia: b. 9/19 Dec 1840, Nashville, Lee, Iowa. [SEB/PPM]*

Fuller, Sophina Alcesta: b. 5 May 1843, Nashville, Lee, Iowa. [SEB]*

Goff, James [TS, vol. 1, p. 63]*

Goff, Polly [TS, vol. 1, p. 63]*

Goff, Martha Elen: d. 13 Aug 1839, Nashville, Lee, Iowa, aged 7 months and 25 days. [TS, vol. 1, p. 63]*

Goff, Margeret Elizabeth: d. 12 Sep 1839, Nashville, Lee, Iowa, aged 5 years 5 months and 15 days. [TS, vol. 1, p. 63]*

Hoyt, Samuel Pierce Hoyt [ESH]

Hoyt, Emily Smith [ESH]

Martin, Julia Priscilla Smith and four children [ESH]

More, Mathew Jr.: md. 19 Oct 1843, Nashville, Lee, Iowa. 18th Quorum of Seventies. [SEB; NDM;SQ]*

More, Adalaide Martin: md. 19 Oct 1843, Nashville, Lee, Iowa. [SEB; NDM]*

Murphy, Joseph Harris: md. Sarah Ann McIntosh, Nancy Minerva Porch, Jane _____. Farmer in Nashville, Iowa; 9th Quorum of Seventies. [SQ]

Pettit, Ethan [SEB]*

Pettit, Margaret Ellsworth [SEB]*

Pettit, Matilda: b. 4 Apr 1837, Hempstead, Queens, New York. [SEB]*

Pettit, Mary Ann: b. 18 Dec 1839, Long Island, Queens, New York. [SEB]*

Pettit, James E.: b. 25 Jun 1842, Nashville, Lee, Iowa [SEB]*

Pettit, Margaret: b. 1 May 1844, Nashville, Lee, Iowa [SEB]*

Seely, Justus Wellington: b. 1815 to Justus Azel Seely and Mehitable Bennett. 23rd Quorum of Seventies. Lived in Nashville. [LDSBio, vol. 4, p. 463; SEB; SQ]

Seely, Clarissa Jane Wilcox [LDSBio, vol. 4, p. 463; SEB]*

Seely, Orange: b. 20 Feb 1843, Nashville, Lee, Iowa. [LDSBio, vol. 4, p.463; PPM]

Seely, Sarah: b. 10 Apr 1844, Nashville, Lee, Iowa. [SEB]

Seely, Don Carlos : b. 4 Jan 1846/8, Nashville, Lee, Iowa, d. [SEB]

Seely, David Randolph: b. 1819, to Justus Azel Seely and Mehitable Bennett. Md. Mary Pettit. 9th Quorum of Seventies. Lived in Nashville. [SQ]

Seely, William Stewart [SEB]

Seely, Elizabeth DeHart [SEB]

Seely, Emily: b. 2 Nov 1845, Nashville, Lee, Iowa. [SEB]

Smith, Asahel: Brother of Joseph Smith, fourth Patriarch of the Church. [SEB; LDSBio Vol. 1, p. 182; ESH]

Smith, Elizabeth/Betsey Schellenger [SEB; ESH]

Smith, Elias [LDSBio, vol. 1, p. 718.; ESH]

Smith, Lucy Brown [LDSBio, vol. 1, p. 718; ESH]*

Smith, Silas [SEB; ESH]

Smith, Elizabeth Orton [SEB; ESH]

Smith, Silas Marion: b. 17 Apr 1845, Nashville, Lee, Iowa. [SEB]

Taggart, Fanny Parks [OPH]
Taggart, Eliza Ann [OPH]

Thompson, Samuel [SEB]*
Thompson, Mary Anderson [SEB]*
Thompson, Almond Worthy: b. 9 Mar 1839,
Nashville, Lee, Iowa. [SEB]*

Thompson, James Lewis [SEB; PPM]
Thompson, Matilda Delila Willis [SEB]
Thompson, John David: b. 15 Oct 1838, Adam-
Ondi-Ahman, Davies, Missouri. [SEB]*
Thompson, Leah Jane: b. 1 Dec 1840, Nauvoo,
Hancock, Illinois. [SEB]*
Thompson, Lucy Lucretia: b. 24 Dec 1842,
Nashville, Lee, Iowa. [SEB]*
Thompson, John Orson: b. 8 Dec 1844, Nashville,
Lee, Iowa. [SEB; PPM]*

Wells, Daniel H. and family [ESH]*

Whaley, Allen: b. 1825. 9th Quorum of Seventies.
Farmer in Nashville. [SQ]

Wheelock, Cyrus Hibbard: 4th Quorum of
Seventies. Farmer in Nashville. [SEB; SQ]
Wheelock, Olive Parrish [SEB]
Wheelock, Asa Natha: b. 13 Jul 1835 [SEB]*
Wheelock, Britannicus: b. 13 Apr 1837/9 [SEB]*
Wheelock, Henry Alphonzo: b. 28 Nov 1843,
Nashville, Lee, Iowa. [SEB]*

Willis, William Wesley, Sr. [LDSBio, vol. 2, p. 218;
SEB]

Willis, Margaret Jane [LDSBio, vol. 2, p. 218; SEB]
Willis, Ann Cherry: b. 14 Feb 1834, McLeansboro,
Hamilton, Illinois. [SEB]*

Willis, John Henry: b. 22 Apr 1835, McLeansboro,
Hamilton, Illinois. [SEB]*

Willis, Mary Lucretia: b. 18 Mar 1837,
McLeansboro, Hamilton, Illinois. [SEB]*

Willis, Thomas Tillman: b. 27 Apr 1842, Montrose,
Lee, Iowa. [SEB]*

Willis, Josephine: b. 29 Feb 1844, Montrose, Lee,
Iowa. [SEB]*

Willis, William Wesley: b. 14 May 1846, Nashville,
Lee, Iowa. [LDSBio, vol. 2, p. 218; SEB; PPM]*

SOURCES

BYU-S: Backman, Milton V. Jr., ed. in cooperation
with Keith W. Perkins. *Writings of Early Latter-day
Saints and Their Contemporaries, A Data Base
Collection* (Provo: Religious Studies Center, Brigham
Young University, 1996).

CDA: Duncan, Chapman. "Autobiography," type-
script BYU Special Collections.

ESH: Hoyt, Emily Smith "Reminiscences and
Diaries," microfilm copy in the LDS Historical
Department, Archives Division.

LDSBio: Jenson, Andrew. *LDS Biographical
Encyclopedia*. 4 vols. Salt Lake City: Western Epics,
1971

NDM: Cook, Lyndon W., comp. *Nauvoo Deaths and
Marriages 1839-1845*. Orem: Grandin Book, 1994

OPH: Carter, Kate B., comp. *Our Pioneer Heritage*,
20 vols. Salt Lake City: Daughters of Utah Pioneers,
1958-1977.

PPM: Eshom, Frank, comp. *Pioneers and
Prominent Men of Utah*. Salt Lake City: Western Epics,
Inc., 1966.

SEB: Black, Susan Easton, comp. *Membership of
the Church of Jesus Christ of Latter-day Saints, 1830-
1848*, 50 vols. Provo, Utah: Religious Studies Center,
Brigham Young University, 1989.

SQ: Black, Harvey Bischoff, comp. *Seventy
Quorum Membership, 1835-1846: An Annotated Index
of Over 3,500 Seventies Organized into the First Thirty-
Five Quorums of the Seventies in Kirtland, Ohio, and
Nauvoo, Illinois* (Provo: Infobases, Inc., 1996).

TS: *Times and Seasons*, vol. 1, Church of Jesus
Christ of Latter-day Saints.

NOTES

1. Nelson C. Roberts and S. W. Moorhead, eds.
Story of Lee County, Iowa, vol. 1 (Chicago: The S. J.
Clarke Publishing Company, 1914), 55-59, 104-105.

2. I wish to thank Helen Fowler of Montrose, Iowa, for furnishing information on early Nashville/Galland, including newspaper clippings, letters, pictures, reminiscences, and maps. *The Evening Democrat*, Fort Madison, Iowa, 4 October 1940, detailed the history of Galland's first school house and the dedication (and photograph) of the replica.

3. Jennings' detailed description of that first school house, written forty-four years later, made it possible for the residents of Galland to construct a replica of the school in October 1940. Today, the Galland School Historic Site is owned by the Iowa Department of Natural Resources. The newly paved Mississippi River Road and bicycle path have made the site more accessible than in the past. Plans for the spring of 1996 included a fence around the school, a parking lot, portable toilet, and landscaping. Also, new signs were to be installed this year, telling the history of Nashville/Galland. In addition to collecting historical information of Galland, the Natural Resource board also has obtained an original chair that belonged to Dr. Galland and that was used in the school as well as other personal Galland artifacts.

4. For concise information and map on the lands in the Half Breed Tract in Iowa, see Stanley B. Kimball's "Eastern Iowa" in *Historical Atlas of Mormonism*, edited by S. Kent Brown, Donald Q. Cannon, and Richard H. Jackson (Simon & Schuster, Inc., 1994), 58-59.

5. *History of the Church*, 3:378; 4:16, 182.

6. This entry and the following entry were not writ-

ten by the Prophet in his journal history. They were taken from the journal of John Smith and are included in footnotes in the *History of the Church*, 4:182.

7. *Times and Seasons*, vol. 1, no. 11, 173-74.

8. *History of the Church*, 4:311-12.

9. The letter, enclosed in glass, belongs to James Kimball of the LDS Church Historical Department Library. It was given to his father by a member of the Smith family.

10. Emily Smith Hoyt reminiscences and diaries, microfilm copy in the LDS Historical Department, Archives Division.

11. Aunt Jane was a black woman who had been a slave. A white man had bought her and afterwards married her, and they raised a large family.

12. The account of Eliza Ann Taggart Goodridge is found in Kate B. Carter's, *Our Pioneer Heritage*, vol. 15, pp. 294-95. Fanny Parks Taggart's autobiography is located in *Our Pioneer Heritage*, vol. 19, p. 351.

13. Chapman Duncan Autobiography, typescript, BYU-S, pp. 9-10.

14. Wandle Mace Autobiography, as told to his wife, Rebecca E. Howell Mace., BYU-S, pp. 200-201.

15. Luman Andros Shurtliff Autobiography, BYU-S, p. 47.