

The *Tyrian* and Its Mormon Passengers

Paul B. Pixton

Among the early companies of LDS emigrants from Britain was one that embarked from Liverpool aboard the ship *Tyrian* in mid-September 1841. Unlike many of the later groups whose membership is known to us from Church emigration records or from port-of-entry records,¹ the passenger list of the *Tyrian* can be but partially reconstructed from personal accounts by the emigrants themselves. The intent of this brief study is to examine those accounts and other records in an effort to provide as complete a list as possible, at the same time establishing the details of their voyage and travels from the docks of Liverpool to Nauvoo on the banks of the mighty Mississippi.

On 15 April 1841, eight members of the Twelve Apostles issued an epistle from Manchester, announcing intentions for organizing an emigration company and appointing Amos Fielding as the Church agent. His task was to superintend the fitting out of the companies from Liverpool and to protect them from being victimized while waiting in port to sail. Elder Fielding brought both experience and good judgment to this assignment.² In September 1841, the *Millennial Star* ran the following announcement:

Emigrants—Mr. Amos Fielding has chartered the ship “Tyrean,” Capt. Jackson, master, to sail for New Orleans on the 20th September from the Prince’s Dock, Liverpool. She will have two hundred and four passengers. She is a large, new, con-

PAUL B. PIXTON received a BA and an MA in history from the University of Utah (1965, 1967) and a PhD in history from the University of Iowa (1972). He is a professor in the Department of History at Brigham Young University. Since joining the BYU faculty in 1974, he has served as chairman of the Department of History, associate dean of Honors and General Education, and associate dean of the College of Family, Home, and Social Science.

venient ship, and well calculated for comfort, speed, and safety. Passengers should be all on board by the 18th Sept. N.B.—

By the present plan of emigration entered by the Saints, from £1.10s to £2 will be saved on each passenger in the price of the passage and provisions to New Orleans, and some more saved in going up the river from New Orleans to Nauvoo. The Saints and others who wish to avail themselves of this advantage should apply to A. Fielding, No. 1 Grenville-street, Liverpool, or to P. P. Pratt, Star Office, Manchester, some weeks beforehand, or at least ten days before the time of sailing of each vessel. If needed, another vessel will be chartered in the forepart of October. We are now ready to receive names and money for the same. Pratt and Fielding, Agents.³

It was estimated that by chartering an entire ship, the company could save almost \$600.⁴

The *Tyrian*, built by Samuel Dyer at Portland, Maine, in 1841, was listed at 511 tons, measuring 129' x 30' x 15', with three masts and two decks. It carried a crew of nineteen under the captaincy of D. Jackson. It was the eleventh ship to sail from England with Mormon emigrants aboard.⁵ News of this chartered vessel spread among the Saints, and many of them began to make preparations for their departure.

Some general details about the group are contained in a letter written by Elder Parley P. Pratt under the date of 12 September 1841:

[I]n a few hours I shall be in the Hall with some five hundred saints and friends, many of whom will never see it again; for on next week Monday, the ship Tyrean will sail from Liverpool for New Orleans with 204 passengers bound for Nauvoo. Near one half of these are from Manchester and vicinity, and are our old friends here; but their places are fast filling up with new converts: thus you see our mission is of a nature calculated to subject us to important changes, and scenes continually varying. . . .

Dear brethren, we feel extremely anxious to do something for the temple, but at present the money is all swallowed up in emigration; a few of those who come over in the Tyrean will have a little money, and perhaps they will do some little for the temple; but it will take what they have to provide them a home; indeed many of them will land without a shilling. The distress is such in this country that the saints will go to Zion whether they carry any thing with them or not. They had rather be slaves in America than to starve in this country. I cannot keep them back, — go they will, and go they must, or perish: many respectable people are seeking a passage with us, who are not saints, as yet.

I have obtained a few dollars for the temple, from two or three individuals, and am in hopes to add something to it, before the sailing of the “Tyrean.”⁶

While non-specific as to individual emigrants, these details give a fairly good picture of the economic circumstances of the majority of the departing

Saints.

Among those “who are not saints, as yet,” as noted by Pratt, was a twenty-two-year-old Mancunian, or native of Manchester, named Robert Pixton whose firsthand account allows us to get some sense of the motivation and expectations of the larger group: “About this time I learned that Joseph Bateman family were going to America and I made up my mind to go with them. I spoke to my wife about it and she was willing I should go and leave her behind until I could send for her as we had not sufficient means for both to go. This was quite a trial for us but I felt satisfied that it would be for the best.”⁷

Robert Pixton’s familiarity with the Batemans dated back to at least the early 1830s when both families had resided in Crookell Street in the Salford area of Manchester. When Robert’s own mother died about 1836, his father gave up housekeeping and went to live with a daughter. Robert, in turn, took up lodging with the Batemans. Having established a solid relationship with them, he followed their lead in leaving his ancestral home for the challenges and opportunities of America.

Much has been written about conditions in Manchester at this time, and Robert Pixton’s decision to emigrate was undoubtedly prompted by the message of Mormonism.⁸ To an earlier inquiry about their beliefs, Joseph Bateman had told Robert that Mormons believed “in a temporal and spiritual salvation.” Clearly, the temporal salvation of his family was uppermost in Robert’s mind, as he and his wife decided that he should go to America and send for the rest of his family as soon as he had the means to do so. Recalling his final days in England from the perspective of about 1869, Robert wrote:

I accordingly sent my passage money to Liverpool by J. Bateman and about the 20th of Sept. 1841 I put my box on board the Packet at New Bailey Bridge in charge of J. Bateman. I walked to Gudyers Mill on the river about 3 miles, my wife accompanying me part of the way. This was a sad parting but I was reconciled to go. The packet came along and I went aboard, and went to Runcorn, and from there took steam boat for Liverpool. Got on board the ship *Terrian* on the 21st of Sep. 1841 and next day, the 22nd, set sail. Mr. J. Bateman’s family consisted of his wife,



Joseph Bateman.
*Photograph courtesy of International
Daughters of Utah Pioneers.*

Margaret and son, James and wife. Her name before marriage was Hannah Wilson; & children William, Mary and Margaret. We had a pleasant voyage of about 7 weeks crossing the ocean to New Orleans.⁹



Robert Pixton.

Photograph courtesy of Sheri E. Slaughter.



Elizabeth Cooper Pixton.

Photograph courtesy of Sheri E. Slaughter.

Robert's wife, Elizabeth Cooper Pixton, who was eight months pregnant at the time, remembered these events slightly differently in 1900, and she gives us a rather poignant picture of the one who remained behind:

On the 8th day of February 1840, my first baby, Charlotte, was born, and we got along very nicely until my husband got the American fever. He felt disposed to go to Canada, but being acquainted with Brother Bateman, he finally went with the Latter-day Saints, and sailed away on the 21st of September 1841. This was a sore trial for me and I lost my second baby, named George, a week after my husband left. I now took a situation as a wet nurse in a good family. I received seven dollars a week wages and a very comfortable home. I stayed there until October 21, 1843, when I left my native land to join my husband.¹⁰

Obviously, there were mixed emotions for both Robert and Elizabeth Pixton on this occasion—the excitement of setting out into the unknown with expectations that had been fueled by the sermons of the Mormon missionaries and fanned by the hope that America would deliver on its promise to the poor and downtrodden of other lands; there was at the same time the

wondering of how long it would be until this small family could be reunited. Two days after Robert's departure (on 23 September), Elizabeth gave birth to a son who died shortly thereafter. We can wonder whether the stress associated with Robert's departure induced premature labor, resulting in a weak infant. Robert must have been agonizingly torn between the need to be with his wife and the necessity of leaving when the ship was scheduled.

Another non-Mormon member of the *Tyrian* company was Richard Bentley, a twenty-one-year-old bachelor who was born at Great Aycliffe in County Durham. He too accompanied some Church members—in this case his sister, Margaret Bentley Sanders, and her husband, John. Bentley's account parallels that of Robert Pixton, giving some important details of the last-minute scurrying about that must have been experienced by many others as well:

I had been in Leeds a few months when I received a letter from my brother-in-law, John Sanders, stating that he and my sister were going to America, and if I would go with them he would pay all my expenses, and urged me very strongly to accompany them. The ship was to sail on the 21 of September, 1841

I laid the matter before my brothers, and they were very much in favor of the proposition. . . . I wrote to my brother-in-law accepting his proposition and saying that I would arrive in Liverpool in time to sail on the 21st.

I straightway began to make preparations to leave my native land, and in due time packed my clothes chest, a large . . . chest with a drawer under it (I have it now), and shipped it by freight train, directing it to the ship *Tyream* in dock at Liverpool. This was a week before I started by passenger train.

The ship was advertised to sail at 1:00 p.m. on the 21st of September 1841. I arrived at Liverpool at 9:00 a.m. and made my way to the ship. I found my folks on board, and glad to see me. When I inquired for my luggage I was told that it had not come on board. This gave me a terrible fright as it was but a short time before the ship would start out. I immediately started for the railroad station.

When I got there it was a few minutes past 12:00 a.m. I ran all around the yard but could find no one in the office or yard to give me any information about my luggage. I began to search among the freight and lifting up a canvas cover near a door that lead to the street, found my chest. I had no time to consider what to do, but made up my mind to take it and go.

By doing so I knew I ran a desperate risk of being arrested. I passed through the door and looked around for the yard man but he was not in sight. A drayman was passing just then, so I called him and told him I wanted to take that chest to the dock.

He said all right, so we put it in his dray and started. I told him to drive as fast as possible as I wanted to go aboard a ship that was just starting out. He said he would get her at the gate of the dock. He was as good as his word. The ship was just going through the gate for bridge. We got the luggage aboard and I jumped on after it. It was with a thankful heart that I found myself safe in the ship.

I felt quite relieved when we were fairly out in the river, as I felt myself in danger of being arrested for taking freight out of a yard without it being delivered to me, but I always acknowledged the hand of the Lord in it. I suppose the yard man had

gone to get his beer and did not see me.

The ship lay at anchor in the River Mersey until next morning, when the pilot came aboard and we started our voyage across the broad Atlantic.

We were six weeks on the passage, the former part of which was rough and stormy.

One dark night we were run into by another large ship and came near to having a bad accident. I acknowledged the Lord in our safety.

Elder Joseph Fielding was president of the company of Saints on board the ship. He was a kind, good man and treated me kindly.

He called on me to assist in giving out the daily rations to the Saints, in fact, a few of them knew that I did not belong to the church. There were a number of young folks on board, and when we got fairly out to sea and the storms had abated, we began to enjoy ourselves and had a pleasant time. I told the folks that it was the happiest time many of them would see for a long time to come.

Among the passengers were Mrs. Mary Ann Price and her sister, Emma, with whom I became intimately acquainted.

Taking it all in all we had a very pleasant passage and landed safely in New Orleans about the first of November 1841.¹¹

John Sanders, who served as an assistant to Fielding, was born about 1804 at Great Aycliffe, Durham. He married Margaret Bentley, a sister to Richard Bentley, on 24 May 1826 at Alston, Cumberland. Although the exact date of their baptism into the LDS Church is uncertain, it is obvious that it occurred before the fall of 1841 and that Sanders had gained considerable experience in Church leadership before the voyage.

Mrs. Mary Ann Price, whose acquaintance Richard Bentley made while on board the *Tyrian*, was the widow of William Price, who had died at Lea, Herefordshire, on 10 January 1840. Current family records do not give the original dates of baptism for William and Mary Ann, but their daughter Elizabeth was baptized into the LDS Church on 10 December 1840. Her siblings, Deborah Ann and William Jr., were baptized on 31 January 1841 and in March 1841 respectively.¹² Again, it is possible that the parents remained unbaptized and that Mary Ann merely accompanied her member children when they emigrated. Mrs. Price's sister, Hannah, who was fifty-three years old in 1841, appears to have been an unmarried woman.¹³

In reality, however, it must have been the Price daughters who were of greatest interest to Richard Bentley: Mary Ann (26), Deborah Ann (25), Elizabeth (20), Emma (17), and Lavinia (9). Richard Bentley married Elizabeth Price at Nauvoo on 9 September 1843, and Mary Ann became the plural wife of Mormon Apostle Orson Hyde.¹⁴ Mary Ann Price Sr. died at Hyde Park, Pottawattamie County, Iowa, during the Mormon exodus westward from Illinois, having first received her endowment in the Nauvoo Temple on 27 January 1846.

Reference to the *Tyrian* also allows us to include perhaps thirteen more individuals among the passengers, all members of the John and Janet Ballantyne family. Writing in 1944, Rachel M. Ballantyne recalled the following family tradition:

My grandfather and grandmother, John and Janet [Turnbull] Ballantyne lived at Jedbaugh, Roxburyshire [Roxburghshire], Scotland. They were the parents of nine children, Ellen, Jessie, Janet, Margaret, Thomas, Andrew, James, William and Robert, the last named being my father [who] was born Oct 12 – 1828, and the youngest of the family. . . . The Ballantyne family joined the Latter Day Saint church in Scotland and they with a lot of other Saints decided to come to Nauvoo, Illinois. They held a sale of house hold goods in the spring of 1841 and moved to the western part of Scotland and they all got work during the summer. In the

fall the colony of Saints put their money together and chartered a sailing vessel for America, leaving Liverpool, England on the *Tierien* [sic] Sept 10 – 1841.¹⁵



Mary Ann Price Hyde.
Photograph courtesy of
LDS Church Archives.

John Ballantyne, son of Thomas and Jeaneatte Inglis Ballantyne, was born 17 July 1784 in Roxburghshire; his wife, Janet Turnbull, was the daughter of Andrew and Helen Douglas Turnbull, born in May 1785. They were thus both about fifty-seven years of age when they emigrated from Scotland. Family records show the couple had eleven children.¹⁶

Interestingly, the account by Rachel Ballentyne omits the only family member who continued on to Utah with the main body of Saints. The rest of her family became part of the Lyman Wight faction who settled first in Wisconsin and later in Texas.¹⁷ This oversight may have been the mere result of orally transmitted information, however, since both the date of departure and that of the arrival found in the above account are also incorrect.

A dockside perspective of this departure is provided by Elder Parley P. Pratt, the presiding authority of the Church in England at the time and the editor of the *Millennial Star*:

In the month of Sept., 1841, brother Amos Fielding and myself chartered a large new ship called the "Tyrean," Captain Jackson, master, for New Orleans. On which we sent two hundred and seven passengers of our Society bound for Nauvoo.

Our chartered ship, the "Tyrean," sailed with two hundred and seven passengers on the morning of the 21st of September. On going out of the dock the previous day, many hundreds crowded around to witness a shipload of the sons and daughters of Zion depart from their native shore for the promised land. They moved slowly out into the river, singing:

"Lovely native land, farewell!
Glad I leave thee—glad I leave thee—
Far in distant lands to dwell."

Next morning they weighed anchor about ten o'clock, and hoisted the sail before a fair wind; moving away under the flag of liberty—the American Stars and Stripes.

The emigrants were all on deck, and in good spirits; and as our little boat came off with three hearty cheers, they were singing their favorite hymn:

"How Firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word."

The last lines we heard, as their voices were lost in the distance, were as follows:

"When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow."

Hats and handkerchiefs were still waiving in view as a last token of farewell. Soon all was a dim speck upon the ocean; a few moments more and they vanished from view in the wide expanse and lost in the distance. May God speed them onward in their course, and land them safely in their destined port.¹⁸

Although both Richard Bentley and Robert Pixton recalled that the voyage from Liverpool to New Orleans was a pleasant one, the memories of William John Hill, who made the crossing as a three-year-old child, present quite a different view:

Mother was among the early converts to join the Church of Jesus Christ of Latter-day Saints and while in England she kept the Elders at her home. Among them were Brigham Young and Heber C. Kimball. Her brother Samuel Yarwood, his wife, daughter Mary, son-in-law George White, and little son of the daughter Mary, with mother and myself left England with a company of Saints about six weeks after the death of my father. The company was quite large and on account of a big storm we were held in the Irish Channel three weeks. Finally the storm cleared and we began our voyage to America. We were three weeks crossing the Atlantic Ocean in New Orleans.¹⁹

Mary Yarwood Hill was the widow of James Hill who had died at Birkenhead, Cheshire, on 21 February 1841. Family records do not indicate that he accepted baptism into the LDS Church during his lifetime, and the baptismal dates for both Mary Yarwood Hill and her son William John (4 December 1853 and 1 April 1854, respectively) seem too late. According to John, his mother entertained Mormon leaders in her home before her departure for America, an activity that strongly suggests she may have already

been a member of good standing.

Mary Yarwood's brother, Samuel, was christened 24 August 1794 at Great Peover, Cheshire; about 1819, he married Nancy Whiche. Their daughter, Mary, born about 1820, must have married about 1839 or 1840, and she then became a mother herself. Her husband, George White, has not been more closely identified.²⁰ Like the Batemans, the Yarwoods and Whites represented three generations of Church members who had set out on their way to Nauvoo together. In this, they were typical of many emigrant families who had saved the necessary money for all to escape the dangers of "Babylon."

By far the most comprehensive account of the voyage of the *Tyrian* (and the most contemporaneous as well) is provided by Elder Joseph Fielding, who had been appointed to preside over the company of emigrants by Parley P. Pratt. Under the date of 1 October 1841, he recorded the following:

Oct. 1, 1841. In the Ship *Tyrian* on the Atlantic Ocean.

Since my last Date [5 August] I have had no time or no Disposition to sit down and write. I spent some Days in Preston preparing for this journey. On Sunday, the 12[th] I preached in the Eve on the Subject of Zion, and took my leave of the Church there. . . .

On Thursday, the 16th, we took leave [of] our Friends, in hope to see them again in Zion, and slept on Board the same Night. The next Day got our Luggage on Board. Spent the Sunday with the Saints. Felt a little tempted to think they did not show me the respect they ought, but I strove against it. Elder P. P. Pratt preached in the Morning on the Subject of Zion, etc. His Discourse was full of Light, as also all his talk is. I think some of the Church there are rather too high. Most of the Saints who are now in the Ship attended in the Morning at the Music Hall. We called on our old friend, Mr. Amill, who took me and my Family down to the Ship in a Coach. The Ship was dark, there being no Light allowed on the Dock, but I felt glad to find myself on the Way to Zion. Before lying us down, I called upon the Lord, and many responded. Amen.

Monday, 20 [September] We left the Dock and anchored in the River, accompanied by Elder Pratt and Wife and Elder A. Fielding who remained with us through the Night, settling up their Accounts with the Saints who mostly made Presents to Elders Pratt and Fielding of [£]2 0[s.] 6[d.] each, and this chiefly they have sent by me for the Building of the Temple in Nauvoo.

On Tuesday Morning our beloved Brethren took their Leave of us, while the Company sung several Farewell Hymns, and about 10 A.M. we set Sail with a fine Wind, and in a few Hours lost Sight of our old native Land. I being appointed to superintend the Company, with Elder John Sanders to assist me, called a Council and chose several of the Brethren to unite with us in the Management of the Company, but the Departure of Elder Pratt broke up our Meeting, and before we could again get together some began to be sick, and this increased for several Days as the Wind blew strong. In short, the Sickness grew severe and heavy. The Captain was kind to us, and sent his Men to empty our vessels, etc., and to see that our Boxes were fast, but on Sunday, the Weather became so fine that we met on Deck in the Morning, and we took the Sacrament. I would have had the Brethren speak, but they left me to do it, and I spoke as I was led, to suit the Occasion, and in the Eve

we had Prayer in different Parts of the Ship, and we felt that we had done as was pleasing to the Lord.

The next day [27th] the Wind began to blow till it became a Storm, and at Night the Hatches were put down. Only one was open, and on Tuesday Morn the Sea broke over and came into the Steerage. The Ship rolled to and fro very much, and the [people] went from Side to Side on our Floor. This alarmed some of the Saints. Some thought it was all up with us. One Brother ran on Deck, thinking the Ship was going to [be] wrecked, and thought he would get into the Long Boat. Our situation appeared gloomy, but in fact there was no Danger, yet I kneeled upon my Berth and prayed that the Lord would be merciful to us and preserve us, and cause the Wind to abate, and my Prayer was in some Measure answered.

When we rose in the Morning there was nothing seriously wrong. The Water which had rolled to and fro in the Ship had found its way out, I suppose into the Hold, through the Scuttle Hole. Some of our Boxes and Tins etc. had broke loose and were rolling about. My Shoes and other things were lost, but I found them under the Berth. The Wind blew hard all the next Day, properly [called] a Storm, but on Wednesday, we had become pretty steady, and in the Eve I called the Company together as well I could, and spoke to them for 3/4 of an Hour on the importance of making proper use of their time, for I saw that some of them were vain a trifling. I told them that they would wish they had made better use of their [time] etc. I also saw some were selfish and covetous. I told them that this was no celestial Spirit, and they must strive to get rid of it. I also exhorted them to be careful of their Food, as we knew not how long we might be on the Water.

The Captain and the Mates have been very kind and Friendly. They often came down to see how we got on and to see that our Boxes, etc, were fast, and would send down the Sailors to empty our Poes, etc., when we were too sick to help ourselves. In fact, they have so far treated us with great Kindness, and we have had Peace in our Company.

In a few Days after we sailed, a Number was increased by Sis. Littlewood giving Birth to a fine Daughter about three o'clock on Friday Morning, the 24th. She and her child are doing well.²¹

The Sister Littlewood of whom Fielding writes was Sarah Elizabeth (Muir) Littlewood, wife of Martin Littlewood. Martin, a carpenter by trade, was born 28 January 1817 at Upper Mill, Saddleworth, Yorkshire, England, and his wife was from Ashley Bridge, Bolton, Lancashire, near Manchester. They were married 16 August 1835 [1839?] at Manchester and were baptized into The Church of Jesus Christ of Latter-day Saints on 9 February 1840.²² There is no irrefutable record of children born during the first six years of their marriage, though the *International Genealogical Index* lists a Mary (born about 1836) and a John (born about 1838); and if either of these survived infancy, they would have accompanied their parents on the voyage to America. Littlewood family records show that Elizabeth Tyrane Littlewood was born 24 September 1841 aboard the ship *Tyrene* on the Atlantic Ocean.²³

Martin Littlewood appears as a member of the Church in Nauvoo records, and while living there, his wife gave birth to their second child,

Joseph Martin, on 10 March 1845. As the main body of the Church moved westward, however, the Littlewoods were among those Saints who sought employment in St. Louis, hoping thereby to accumulate sufficient means to rejoin the others. The exact time of that reunion is uncertain; but in 1858, Martin once again was a passenger on a ship bound for America, the *Underwriter*,²⁴ indicating that he had accepted a mission call a couple of years previous to that, thus placing their relocation to Utah somewhere before 1855. Elizabeth Tyrane Littlewood survived the voyage, grew to adulthood, and died in 1930 at Virginia, Bannock County, Idaho.

Their number increased by the addition of this tiny Littlewood infant, and the company aboard the *Tyrian* sailed on. Even the elements seem to have conspired to make things as difficult as possible for the new member of the group, however. William John Hill spoke of a major storm that trapped the ship in the Irish Channel for some three weeks. Joseph Fielding's account expands on this:

We have had some Calm, which was a comfort to us in our Sickness. On Sunday, the 3rd of October, the Weather was too rough to be on Deck, and we met in two separate Places of the Ship. Bro Sanders led one and I led the other and spoke on the Subject of Zion and the Gathering, and [in the] Afternoon we took the Sacrament, carrying it round to the Saints at their Berths. The Evening was wet, and we could not enjoy any Meeting particularly, but we had Prayer and Singing.

6 Today the Wind is blowing about as it did on Sunday Eve, and has been ever since taking us from 7 to 9 Knots for Hours about our right Course. Monday Night was very wet, and the Water came in upon our Beds, but we got them dry again by taking them on Deck. We have seen and spoke [to] several ships since we came out. One was near running Foul of us, but we have had no Accident as yet. The Lord has been kind to [us] and there has been so little Discord that it is not worth recording, only 2 or 3 Words about the Fire or the Cooking. Many are relieved from their Sickness, etc. by Faith and Prayers, and administering of Oil in the Name of the Lord.

Saturday, Oct. 9. Since my last [report] we have generally had good Sailing in one Course. The Sails have scarcely been changed as to their Course since last Sunday till yesterday when the yards were squared. We have often sailed 9, 10, or 11 [k]nots per Hour, but since the Wind came aft we have not gone so fast. We have not had anything to trouble us in particular. We have had some few who are sick, but not dangerously. We also have had a few who are only Saints in Name, and 2 or 3 who would quarrel if any one would quarrel with them, but the general desire is to maintain peace.

10 S[unday] This was a fine Day. The Morning was rather too hot, but as the Sun got round to the Head of the Ship, the Sails shaded us from the Sun. We met on the Deck at 1/2 past 10 to worship God. Elder Sanders spoke a While, and Elder Mitchell.²⁵

The further identity of the Elder Mitchell, who joined John Sanders in addressing the gatherings of the Saints aboard the *Tyrian*, is not clear from the context of Fielding's account. It would appear, however, that this was

William Cooke Mitchell who, with his wife, Eliza Ridsdale Mitchell, their daughter, Eliza Josephine, and their son, William Cooke Mitchell Jr., sailed with the *Tyrian* Saints. Eliza Josephine had turned eleven years of age the day before the sailing, and young William was born in Liverpool on 13 April 1835. The parents had both been baptized on 10 February 1840 (presumably at Liverpool), and the two children were baptized on 5 May 1843 at Nauvoo. The Mitchells crossed the Mississippi on 11 May 1846 and arrived at Council Bluffs, Iowa, 1 July of that same year. The rigors of the exodus undoubtedly took their toll on Eliza Ridsdale Mitchell, who died 11 January 1847 at Winter Quarters, Nebraska. Shortly thereafter, William Sr. was called on a mission to Great Britain, and young William went with him, arriving at Liverpool on 11 April 1847. The arrangements made for the care of Eliza Josephine are unknown.²⁶

Other experiences of the journey from Liverpool to New Orleans were reported by Joseph Fielding to Parley P. Pratt in January 1842:

I, with my little family, left Liverpool on the 20th of September, in company with a little over 200, mostly Saints. We started with a fine wind, taking leave of our beloved brother Pratt, who with his wife and brother A. Fielding, stayed in the ship the last night we spent there, and were soon out of sight of our native land. Brother Sanders was appointed to assist me in the oversight of our company. As the wind was rather strong we soon became affected with sea sickness: this is very unpleasant and sometimes painful, and requires patience both for ourselves and with each other; but it does not continue long.

We had in our company some who had not the spirit, and would have quarreled often, but others would not quarrel with them, so that we were, perhaps, as peaceful a company as ever crossed the ocean. We had preaching and sacrament every Sunday. We reached New Orleans in forty-eight days from Liverpool. The weather was at one time very hot, about as hot as the hottest you ever felt in England, but the Lord was kind to us and gave us strength for our journey. I preached many times by the light of the moon while sailing in the trade winds, and we enjoyed ourselves very much. My object was to speak on the subject of the gathering, chiefly for I saw that this was not well understood by some of the Saints: one or two were rather hurt by my plain way of telling them what tribulations they might expect (I could almost give the names of some, knowing they will send home an evil report); such as a brother B. from Macclesfield. I wish in my heart that none such would ever leave their homes; it is a pity for them to do so, both for themselves and others, yet there is one scripture to be thus fulfilled—the net must gather of every sort, yet I would not wish to gather such.²⁷

Although Fielding tries to mask the identity of the Brother B. from Macclesfield, it is quite certain that this was Thomas Brotherton of St. Georges Road, Manchester, who was probably baptized in the fall of 1840. A baptismal date is lacking in the Manchester Branch records, but those same documents show that John Brotherton of Halliwell Street, Manchester, was baptized on 13 September 1840 and that apparently Theophilus Brotherton

of Halliwell Street was baptized on 27 September 1840 and was soon thereafter ordained to the office of elder.

The records of the Oldham Road Formerly Swan Street Wesleyan Church, Manchester, offer us some help in reconstructing this family as well. Beginning with the baptism of Edward Brotherton, son of Thomas and Sarah, on 8 January 1815, there is a listing of the christening of five children.²⁸ Based on this record, it seems that the Brothertons had strong non-conformist tendencies even before their contact with the Mormons.

Manchester Branch records indicate that Elizabeth Brotherton, daughter of Thomas and Sarah Brotherton, born 27 March 1817 at Manchester, was baptized 27 September 1840; she resided in St. Georges Road. A marginal notation states that she emigrated. She received a patriarchal blessing at Nauvoo on 28 May 1843 under the hands of Hyrum Smith. Four weeks later, on 24 June 1843, she became the plural wife of the Mormon Apostle Parley P. Pratt.²⁹ Her brother, Joseph, was baptized 11 October 1840 and also resided in St. Georges Road; at some early date, he was ordained to the office of elder. A marginal note states that he emigrated. On 11 June 1843, he received a patriarchal blessing at the hands of Hyrum Smith.³⁰

Although there is no actual date given for their baptism, two other members of the Brotherton family, also residing in St. Georges Road, Manchester, appear on Manchester Branch records—Sarah, wife of Thomas (noted as having emigrated) and Martha (also noted as having emigrated). The latter was quite clearly the daughter of Thomas and Sarah born in 1824. She lived in the Nauvoo Third Ward and received a patriarchal blessing while there.³¹

That the Brotherton family was reasonably large can be surmised from the fact that among the passengers who embarked on the ship *Hanover* the following March were William (a warehouseman) and Ann Brotherton, both age thirty and presumably husband and wife, a John Brotherton (a clerk), age twenty-two, and an infant named John Brotherton as well.³² The age of this John corresponds well with the son born to Thomas and Sarah Brotherton in 1820. He may have been a widower, however, since his wife did not travel with their infant child.

There are no indications that any of the Brothertons, with the exception of Elizabeth Brotherton Pratt, made the trek west with the main body of Saints. She bore a son, Abish Pratt, in 1851 in Iron County, Utah. She died at Salt Lake City on 9 May 1897. Other Brothertons do not appear in the 1850 census for either Iowa or Illinois and do not appear among the early membership records of the Reorganized Church of Jesus Christ of Latter Day Saints (now Community of Christ). This then raises the possibility that the Brothertons returned to England within a few years of their arrival at Nauvoo.

According to the *Louisiana Courier*, the *Tyrian* arrived at New Orleans on 9 November, after a voyage of forty-nine days.³³ Already in the December 1841 issue of the *Millennial Star*, a notice of the arrival was published: "Notices: Arrival of the Ship Tyrian at New Orleans. It will be recollected that the above-named ship sailed from Liverpool on the 21st Sept. With 204 passengers of the Saints on board. It will be a great satisfaction to their friends in this country to learn that among the many shipwrecks which have occurred of late, she has arrived safe, as we learn from the Liverpool Mail of the 9th inst. We shall expect letters soon.—Ed."

The journey from New Orleans to Nauvoo by the members of the *Tyrian* company was described in varying degrees of detail by William John Hill, Richard Bentley, Robert Pixton, and Joseph Fielding. Hill's memory was dominated by the tragic aftermath of the trip: "From New Orleans we took a boat up the Mississippi and landed at Nauvoo. Not long after our arrival a fever broke out among the Saints and of those to take it were my uncle Samuel and his family. All of them died and were buried at Montrose, Iowa."³⁴

Robert Pixton's account is likewise brief, providing details specific to his own situation:

From [New Orleans] we took steamer to St. Louis, then to Warsaw, . . . from Nauvoo, this was about the middle of Nov. 41. We stayed here about 2 weeks when Mr. Thomas Bateman came from Augusta, Iowa with a wagon for his brother and family to go to Nauvoo. I went along with them. We got in about dark and staid at a tanner on Parley Street.

After staying a day or two, Thomas Bateman, James & Thomas Charlsworth and myself started to Augusta. We went down the Mississippi. Got off a skiff to cross the River. When we got on the other side the ice was very bad and we had to work very hard to land. The next day we walked to Augusta about 20 miles. I stayed with Thomas Bateman all winter cutting wood. I cut my big toe very bad.³⁵

From the context of this account, it may be inferred that James and Thomas Charlsworth had been part of the immigrant party who had arrived at Nauvoo from Liverpool via the *Tyrian* and the boat on the Mississippi River. Like Robert Pixton, Thomas Charlesworth was from Lancashire, having been born 6 February 1823 at Chorley, a suburb of Manchester.

Family records indicate that he was baptized into the Church in December 1841, suggesting that he too had come to America prior to becoming an official member.³⁶ Thomas married Alice Barrow (Barrows) 4 June 1845 at Nauvoo and was endowed with her 9 January 1846. They made the trek westward and settled with the Saints in the Great Basin. They became parents to twelve children, the last ten of whom were born in Fillmore, Millard County, Utah. Thomas died 10 February 1909 in Kanosh, Millard County.³⁷

Although James would appear to be his brother, no such name appears

on the family group record in the *Ancestral File*. Thomas is shown with several siblings, but it is not known whether any of them—or their parents for that matter—became Latter-day Saints.³⁸ The present gap in the sequence of children between Ann (born 19 November 1809 at Hemsworth, near Wakefield, Yorkshire) and Joseph (christened 9 August 1822 at Chorley, Lancashire) allows ample space for another sibling named James. Since his name does not appear in the Manchester Branch records, it is reasonable to conclude that he too was unbaptized at the time of his emigration.

Alice Barrows, who married Thomas Charlsworth at Nauvoo in 1845, was born in Bolton, Lancashire, 11 November 1828, the sixth child of Joseph and Maria Beswick Barrows. Family records show that Joseph was baptized into the LDS Church in May 1840, as was his daughter Hannah (b. 1825). Alice herself was baptized at some undetermined point in 1841. The baptismal date given for Maria Barrows is 9 January 1846, and she and her husband were both endowed in the Nauvoo Temple three weeks later (31 January 1846).³⁹ Although the emigration date for several Barrows family members is not known, the records of the ship *Hope*, which sailed in early 1842, contain the names of John Barrows and Ann Barrows.⁴⁰ John (b. 1819) is clearly the oldest son of Joseph and Maria Barrows, and Ann is presumably identical with the above-mentioned Hannah. It is thus plausible that Joseph and Maria Barrows, together with perhaps five of their seven living children (including Alice), were passengers on the *Tyrian* and that the other two children rejoined the family the following spring in Nauvoo. Such a conjecture would allow Alice Barrows to become acquainted with Thomas Charlesworth while aboard the emigrant ship. As they grew older in Nauvoo, their relationship developed into courtship and eventually marriage. A further suggestion of the close ties between the Charlsworth and Barrows families is the fact that both settled in the Kanosh area in Millard County, Utah.

Richard Bentley, who was baptized into the Church at or near Nauvoo on 1 February 1842, remembered the following after arriving at New Orleans:

Next day we took the steamer for Nauvoo. At Warsaw, 18 miles below Nauvoo, we were met by Apostle Willard Richards, who read to us an epistle from the Prophet Joseph Smith, counseling the Saints to disembark at Warsaw and commence to build a city which was laid out a distance below. The company landed from the boat in a heavy snowstorm, and took shelter in an empty building that had been used for a hotel and held meeting that evening. Brother Willard Richards spoke in regard to the design in building the city, and showed a plan of the same. The price of lots was from one to five thousand dollars. Next morning the ground was covered with snow about a foot deep. There was one small log cabin on the ground occupied by Brother Decker, who was called mayor. The brethren concluded that they wanted no lots and began to make arrangements to move on to Nauvoo. John Sanders,

my brother-in-law, left us, and started on foot for Nauvoo. On the third day a team arrived to take us to the City of the Saints. Brother Sanders had rented a log cabin on the river bank.⁴¹

According to the “Manuscript History of the British Mission,” the intention had been to locate the newly arrived immigrants from the *Tyrian* on the site of Warren, Illinois, but the established settlers of that area were opposed to the idea. This seems to conflict with Bentley’s account, which indicates that the newcomers were urged to settle at Warsaw. In any event, it was finally decided to have them proceed on to Nauvoo itself, which many of them did about mid-December 1841.⁴² Others, like Robert Pixton, however, appear to have spent the winter across the river in Iowa.

Joseph Fielding set forth other details of the trip from New Orleans in his letter to Parley P. Pratt and the Saints in England:

At New Orleans some few divided from us, not liking the boat in which the rest were going, but the end of this only caused the rest of us to rejoice, as they saw how it went in such cases. . . . At St. Louis we found a number of Saints, at least who have a name among the Saints, some of those prove a trial for those who call there. They tell you many evil tales; I wish they would stop all those who are like themselves. The faithful need not be troubled at them; let them talk and all they can get, they seem afraid to suffer affliction with the people of God, and so go to Missouri, where there are none, thinking also to get a little more money. At New Orleans we paid three or four shillings a family for permits, but this [can] be avoided by getting blank permits and filling them up; it would then cost twenty cents.

The sickness so common there in summer, had just subsided. Several hundreds had died in the sickly season, but as soon as any frost comes the sickness ceases. It is common there to see trees loaded with oranges which are very cheap. . . . We took one of the best steam boats (the “General Pratt”) and for 11s. English each, and luggage, sailed to St. Louis, 800 or 1000 miles. This country is seldom much above the river. There are many slave settlements; these often reminded us of the factory lords in England, in their mansions surrounded with cottages occupied by the poor oppressed labourer: it is much the same with the slaves and their master, but the slaves pay no rent. We saw also, many fields of cotton and many sugar cane. One of our boat’s crew was shot, while getting some cane, by the owner, while the boat was taking in wood, but it did not prove fatal. A girl of our company, eleven years of age, while playing, fell overboard and could not be saved: this was the only death we had.

. . . . At St. Louis, the Saints (so called) durst not say that they are Mormons for fear of the people. From this place to Warsaw we paid one dollar (four shillings), where we landed in nine weeks from Liverpool. We got into houses and stayed there till some of the twelve came from Nauvoo to give us council; this was about twenty miles, and as the river was low, we travelled over land, most of which is prairie.⁴³

Further specifics relating to the voyage and the tasks of settling in were offered in the February 1842 issue of the *Millennial Star*, undoubtedly for the benefit of those British Saints making their own preparations for the

impending season of emigration:

Manchester, Feb. 10th, 1842. Emigration Movements

The work of emigration is moving with increased rapidity. The *Tremont* sailed on the 12th of January with 143 passengers, mostly of our society. The *Hope* sailed on the 5th inst., with 270 passengers, mostly members, the *John Cummins* is chartered for us, and is to sail on the 20th of February. Immediate application should be made by those who wish a passage. Passage costs from £3.15s to £4., including provisions. Passengers find their own bedding and cooking utensils, and all the luggage goes free. On arriving in New Orleans, a passage can be obtained up the Mississippi River, fifteen hundred miles by steamer, for fifteen shillings, and freight free, as we have learned by letter from Elder Joseph Fielding, who sailed with two hundred passengers in the *Tyrian*, last Sept. From Nauvoo, letters have been received from several of the Saints, who emigrated from Manchester in Sept. last. All agree in giving a favorable account of both temporal and spiritual affairs of the society there.

Elder John McIlwrick speaks highly of Joseph Smith and the leaders in general, as men of God, and men of feeling, hospitality, and charity.⁴⁴

This reference to John McIlwrick as one of the company aboard the *Tyrian* ties him to the family of Thomas and Sarah Brotherton. Manchester Branch records show a John McIlrick residing in St. Georges Road; as such, he was clearly a neighbor of some members of the Brotherton family, and this suggests that he perhaps learned of the Church through them. His wife, Mary, was baptized 27 September 1840,⁴⁵ and John himself was baptized 16 May 1841, just a few months before they emigrated. He appears at Nauvoo as a member of the Third Ward.⁴⁶

In December 1841, Thomas Brotherton wrote a letter from Warsaw, Illinois, which was published in the *Millennial Star* as follows:

Dear Edward,

I feel truly thankful that I can now sit down and write in good health, after all our toils, and that we are in excellent health and spirits, and our prospects are good. We are 20 miles from Nauvoo. We arrived here on the 25th of Nov. amidst falling snow. The company was met here by the Elders from Nauvoo to inform the party that Nauvoo was thronging with people, and that this is a prosperous, healthful place, and is intended for one stake of the church. I instantly took a house on a rising ground, within 20 yards of the Mississippi; but great numbers of people are gone to Nauvoo. John and Mary went off there yesterday. I have not been there yet, but intend to go and visit soon, whether I stop there or not, and I am not much troubled about it.

Provisions are very cheap here,—good beef, 1 1/2d., pork, 1 1/4d.; new butter 6d.; Flour 19s per barrel; Indian Corn, 1s. per bushel. As it is winter fowls are dear, about 6d. each; rabbits 3d. each, for them that will not go to shoot them. I have a ham in salt 10lbs. For 1s.3d; rent and labour are high.

I think of visiting Nauvoo next week to see the place and friends. Give our love to all friends, and tell them that after all we have suffered in losses, sea sickness, and toils, by land and sea, if I had it to do again, I should be more willing to do it than when I left Manchester.⁴⁷

The editor of the *Star* refers to Brotherton as a man “who is well known here in Manchester as a man of intelligence, sound judgement, and integrity, being an old resident of this place.” Although this most favorable report back to the Saints in England may have had a beneficial impact on those waiting to emigrate, for our purposes it provides other clues as to the identities of *Tyrian* passengers. It seems reasonable to conclude that the “John and Mary” of Brotherton’s letter were the same individuals as the John and Mary McIlrick of St. Georges Road, Manchester, thus all but clinching the identification of John McIlwrick as Thomas Brotherton’s son-in-law.

Brotherton’s letter was apparently written to his eldest son, Edward (b. 1815), who had evidently remained behind in England. There is no indication of whether he was a member of the Church or whether he was married with a family at this time. His age (36) would seem to indicate that, however.

Other aspects of the river trip from New Orleans to Nauvoo are found in the journal of Joseph Fielding, which he resumed some two years after arriving at his destination. He rationalized his neglect of the record by the need to provide for his family and the hardships under which he and others labored on the American frontier:

I landed in New Orleans early in November, 1841, at the head of about 200 Saints, having had Peace and a good Passage, but at this Place I had a Fall from a Bridge, or Wharf, near 10 Feet and hurt my Knee very much. I had just been to charter a Steam Boat, and was returning to the Ship. . . .

We reached St. Louis in eight Days. Here we saw some poor, faithless Saints something like Spiders Webs set to catch flies. They came to us with fain [vain?] Words as our best Friends, but their Council was that of Enemies, but did not prevail to stay at any of our Company except two. Most of them had been to Nauvoo, but had not Faith enough to live there.

We took a Boat to Warsaw, the Water being too low to admit the Boat further. On our Way there, on Sunday, at Bro. G. Millar’s Request, I again spoke to the People. Till we landed there the Weather was fine, but while we waited, the Coming of the 12, the Weather broke, and the Winter set in with a Snow Storm, so that in 2 or 3 Days we came to Nauvoo in a Sleigh.⁴⁸

The identity of the Brother G. Millar is unclear. It seems reasonable to equate him with George Miller, who was ordained a bishop in Nauvoo in 1840 and who spoke of the need to care for poor English immigrants.⁴⁹ From the context of Fielding’s report, it is improbable that Miller was actually a member of the immigrant company; rather, he appears to have come from Nauvoo to welcome the new arrivals and, as a Church leader, to have called upon Fielding to speak.

According to Parley P. Pratt, there were 207 passengers on the *Tyrian*, a mere handful of whom have been identified. Added to those noted above,

there was yet another family that has been included in the *Mormon Immigration Index*—that of Thomas Harding Boscow. Though born at Liverpool on 27 November 1819, he married Anna Frances Bonnyman from the Isle of Man on 17 June 1840 at her village church in Bradden. Their daughter, Frances Alice (Fanny), was christened at St. George's Church, Douglas, Isle of Man, on 1 April 1841.⁵⁰ At about this same time, Thomas and Anna Boscow appear to have accepted the restored gospel and to have resolved to emigrate with the Saints in September 1841.

The following February (1842), the ship *Hope* left Liverpool, bound for New Orleans, carrying Thomas, Ann, and Frances Boscow; and in March of that same year, the ship *Hanover* carried seven additional members of the Boscow family from Liverpool to New Orleans, including Alice (40), George, farmer (17), John, farmer (16), Joseph (10), Elizabeth (7), Peter (3), and Alexander (2). These latter were all members of Thomas Harding Boscow's family, including his widowed mother and six of her eleven youngest children. The oldest daughter in the family—Katherine Boscow Atkinson—appears to have emigrated at a different time.⁵¹ The Boscows settled at Warsaw, Hancock County, Illinois, but appear not to have joined the main body of Saints for the exodus west. Thomas Boscow died at Warsaw in 1902; his wife died in 1900. Of their nine children, none appear among the Saints in the Great Basin, although two eventually made their way to California.⁵²

With the inclusion of the Thomas and Anna Frances Bonnyman Boscow family and their daughter, the list of passengers aboard the *Tyrian* rises to sixty-one, approximately 25 percent of the total. Obviously, a search engine that could sort through the millions of names included in the *Ancestral File* of the LDS Church would be of immeasurable help in locating further members of this immigrant company. Failing that, we can only hope that individual families will make the connections and give us the opportunity to revise our database.⁵³

The composition of the *Tyrian* was probably representative of other emigrant groups. Leaving England for a variety of temporal and spiritual reasons, they shared the hardships of the voyage to New Orleans and the river trip up the Mississippi. For most of those identified in this study, the arrival at Nauvoo was but the beginning of their participation in the events involving the main body of the Saints as they took on the challenges of settling lands beyond the Rocky Mountains. But, for John Sanders and Emma Price, Nauvoo became the final resting place of their mortal remains, as they died there before the Mormon exodus of early 1846. For Mary Ann Price Sr., the trials of the exodus finished off what Nauvoo had failed to destroy. She was left behind in a shallow grave at Winter Quarters. For a few, at least, Nauvoo

marked the end of their association with the Church, as the exodus took their erstwhile friends and fellow travelers beyond the banks of the Missouri.

Appendix

Tyrian Passengers

1. John Ballantyne (agricultural worker of Jedbaugh, Roxburghshire, Scotland)
2. Janet Turnbull Ballantyne, his wife
3. Helen Ballantyne, their daughter
4. Thomas Ballantyne, their son
5. Jesse Ballantyne, their daughter
6. Andrew Ballantyne, their son
7. Jane V. Ballantyne, their daughter
8. Margaret Ballantyne, their daughter
9. William Ballantyne, their son
10. James Ballantyne, their son
11. Robert Thomas Ballantyne, their son
12. Mary Ballantyne, their daughter
13. Sarah Ballantyne (?), their daughter

14. Joseph Bateman (brick maker of Salford)
15. Margaret Bateman, his wife
16. James Bateman, son of Joseph and Margaret
17. Hannah Wilson Bateman, wife of James
18. William Bateman, son of Joseph and Margaret
19. Mary Bateman, daughter of Joseph and Margaret

21. Richard Bentley

22. Thomas Harding Boscow (of Douglas, Isle of Man)
23. Anna Frances Bonnyman Boscow, his wife
24. Frances Alice (Fanny) Boscow, their daughter (age five months)

25. Thomas Brotherton (of Macclesfield)
26. Sarah Brotherton, his wife
27. Elizabeth Brotherton, daughter of Thomas and Sarah
28. Joseph Brotherton, son of Thomas and Sarah
29. Martha Brotherton, possible daughter of Thomas

30. Theophilus Brotherton

31. James Charlsworth
32. Thomas Charlsworth

33. Joseph Fielding, the presiding elder of the group⁵⁴

34. Girl, eleven years old (fell overboard on the Mississippi)

-
35. Mary Yarwood Hill (widow of James Hill)
 36. William John Hill, age three years

 37. Martin Littlewood
 38. Sarah Elizabeth (Muir) Littlewood (gave birth to a baby girl enroute)
 39. Elizabeth Tyrane Littlewood⁵⁵

 40. John McIlrick (or McKildrick)
 41. Mary McIlrick, daughter of Thomas and Sarah Brotherton

 42. William Cooke Mitchell (of Liverpool)
 43. Eliza Ridsdale Mitchell (d. 1847), his wife
 44. Eliza Josephine Mitchell (b. 1830), their daughter
 45. William Cooke Mitchell Jr. (b. 1835), their son

 46. Robert Pixton (of Salford, Manchester)

 47. Mrs. Mary Ann Price
 48. Elizabeth Price, daughter of William and Mary Ann Price
 49. Mary Ann Price, another daughter
 50. William Price Jr., son of William and Mary Ann
 51. Charles Price, a son
 52. Lavinia Price, a daughter
 53. Emma Price, a daughter
 54. Hannah, sister to Mrs. Mary Ann Price

 55. John Sanders (assistant to Joseph Fielding); brother-in-law to Richard Bentley
 56. Margaret Bentley Saunders, his wife

 57. George White
 58. Mary Yarwood White, his wife
 59. (son) White (b. ca. 1840)

 60. Samuel Yarwood, brother of Mary Yarwood Hill
 61. Nancy Whiche Yarwood, his wife; they are the parents of Mary Yarwood White

Notes

1. For example, see the New Orleans port record for the bark *Champion*, which arrived 7 December 1843, carrying ninety- one Latter-day Saints. Manifest #413, film #200.152/413, Family History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

2. Sheri Eardley Slaughter, *Robert Pixton Family History* (Salt Lake City: privately printed, 1997), 8. On the general issue of religious emigration from England, see Wilbur S. Shepperson, "The Place of the Mormons in the Religious Emigration of British, 1840–1860," *Utah Historical Quarterly* 20, no. 3 (1952): 213–16.

3. *Millennial Star* 2, no. 5 (September 1841): 80.

4. See *Tyrian* notes in *Mormon Immigration Index CD* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2000); and *Millennial Star* 2, no. 6 (October 1841): 94; also Slaughter, *Robert Pixton Family History*, 8.

5. Conway B. Sonne, *Saints on the Seas: A Maritime History of Mormon Migration*

1830–1890 (Salt Lake City: University of Utah Press, 1983), 49, 148; and Conway B. Sonne, *Ships, Saints, and Mariners: A Maritime Encyclopedia of Mormon Migration 1830–1890* (Salt Lake City: University of Utah Press, 1987), 190. Though several spellings of the name appear, Sonne indicates that *Tyrian* is the correct one.

6. "Letter from Parley P. Pratt," *Times and Seasons* 3, no. 4 (15 December 1841): 624–25.

7. Robert Pixton, Autobiography, 19, LDS Church Archives, Family and Church History Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. A poorly transcribed and augmented version of this original is found in *Our Pioneer Heritage*, Kate B. Carter, ed., 20 vols. (Salt Lake City: Daughters of Utah Pioneers, 1977), 20:54–58; and in *Chronicles of Courage*, 8 vols. (Salt Lake City: 1990), 1:234–48. Orson F. Whitney, *History of Utah*, 4 vols. (Salt Lake City: George Q. Cannon and Sons, 1892–1904), 4:216, states incorrectly that Robert Pixton took passage on the ship *Tapscot*. He compounds his error by suggesting, "Becoming acquainted with some of them [i.e., Mormons aboard the ship], he resolved to go to Nauvoo, where in the year 1842 he was baptized by Elder Thomas Bateman, and cast in his lot with the Mormon people." In fact, Pixton had known Church members for several years and had booked passage on a vessel chartered by the Church. S. A. Kenner, *Utah As It Is* (Salt Lake City: Deseret News, 1904), 539, also repeats numerous errors relative to Pixton's departure from England and subsequent settlement in Nauvoo.

8. For conditions in Manchester about 1841, see James B. Allen and Thomas G. Alexander, eds., *Manchester Mormons: The Journal of William Clayton, 1840 to 1842* (Salt Lake City: Peregrine Smith, 1974), 1–30.

9. Pixton, Autobiography, 19.

10. "Autobiography of Elizabeth Cooper Pixton," in Slaughter, *Robert Pixton Family History*, 18.

11. Richard Bentley, Autobiography, 3–5, LDS Church Archives. An edited version is found in *Our Pioneer Heritage* 19 (1976): 176–77. Bentley died 24 March 1906 at St. George, Utah.

12. *Ancestral File* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints), 1F97-WG; 1F97-XM (hereafter cited as AFN).

13. AFN, KWYG-54.

14. AFN, 3BS3-21; 1F98-L2. Also sealed to Orson Hyde was Mary Ann's deceased sister, Emma, who died 24 March 1842 at Nauvoo.

15. Rachel M. Ballantyne, "A History of the Ballantyne Family," handwritten history dated 4 December 1944 at Charter Oak, Iowa. A copy of the history was given to this writer in September 1987 by Paul F. Smart of the Family History Library, Salt Lake City. The family is not included in the *Mormon Immigration Index CD*.

16. The children included Helen (Ellen), b. 10 May 1809; Thomas, b. 12 December 1810, d. 1842 at Lacross, Wisconsin; Jessie (Jeaneatte), b. 13 September 1813, d. 14 November 1887 at Bandera, Texas; Andrew, b. 13 September 1813, d. 28 November 1878; Mary, b. 17 August 1817 at Selkorsshire, Scotland, d. 28 November 1878 in Salt Lake City, Utah; Margaret, b. 21 August 1819, d. 31 August 1884, at Morehead, Monona County, Iowa; Jane V., b. 11 July 1822, d. 25 March 1859; William, about 182[3/4]; died in Iowa; James, b. 26 October 1826, d. 1895 in Iowa; Robert Thomas Ballantyne, b. 12 October 1828, d. 19 February 1911 at Charter Oak, Iowa; Sarah, b. 1842 at Lacross, Wisconsin, d.? The birth of Sarah purported to have been in 1842 conflicts with Rachel Ballantyne's declaration that her father was the youngest child of John and Janet Ballantyne. If Sarah *did* in fact exist, she was either the child of Thomas who died in 1842 at Lacross, Wisconsin, or a child of John and Janet born before 1828. See AFN, 1W19-S7S.

17. See AFN: BVPJ-H3. Mary Ballantyne appears as the daughter of John and Janet in the *International Genealogical Index* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints) as well (hereafter cited as IGI). See also Susan Easton Black, comp., *Membership of The Church of Jesus Christ of Latter-day Saints, 1830–1848*, 50 vols. (Provo: Religious Studies Center, Department of Church History and Doctrine, Brigham Young University, 1989), 3:420–21 (hereafter cited as Black, *Membership*).

18. Parley P. Pratt, *Autobiography of Parley Parker Pratt* (Salt Lake City: Deseret Book, 1972), 350.

19. William John Hill, *Autobiography*, 1, Utah State Historical Society, Salt Lake City, Utah. See also *Mormon Immigration Index CD*.

20. AFN, 4DXP-DS; CNGF-00; PJLV-WW.

21. Joseph Fielding, *Diary*, book 1, 79–86, LDS Church Archives, copy in L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.

22. Black, *Membership*, 28:298–300.

23. See AFN, 1HL7-KS; 1N1T-KV.

24. See “Underwriter” in *Mormon Immigration Index CD*.

25. Fielding, *Diary*, 84–86.

26. Andrew Jenson, *LDS Biographical Encyclopedia*, 4 vols. (Salt Lake City: Andrew Jenson History Company, 1901), 3:458–59; Carter, *Our Pioneer Heritage* 18 (1975), 112; Black, *Membership*, 31:258, 288, 291–92; and AFN, 178R-MR.

27. *Millennial Star* 3, no. 4 (August 1842): 76–77.

28. The children were Elizabeth Brotherton, 5 May 1816, b. 27 March 181(6)7; Mary Brotherton, 1 March 1818; John Brotherton, 5 March 1820; Joseph Brotherton, 7 April 1822; b. 27 February 1822; and Martha Brotherton, 4 July 1824. See IGI.

29. AFN, 176T-2W; 84ZJ-0Q. Elizabeth’s parents are listed here as Thomas and Sarah, although no information is provided for them. See also Black, *Membership*, 6:847.

30. Manchester Branch Records, No. 99, LDS Church Archives; and Black, *Membership*, 6:849.

31. Manchester Branch Records, No. 125, without date of baptism or reference to spouse or parents; Black, *Membership*, 6:849, again without reference to her parents.

32. See “Hanover” in *Mormon Immigration Index CD*. This is presumably the John G. Brotherton who appears in the Manchester Branch Records, No. 92.

33. As cited in Sonne, *Ships, Saints, and Mariners*, 190.

34. Hill, *Autobiography*, 1.

35. Pixton, *Autobiography*, 19–20. Pixton joined the Mormon Battalion in 1846, marched to San Diego and Los Angeles, and wintered in 1847–48 at Sutter’s Mill near Coloma, California. He was present when gold was discovered there. He returned to Salt Lake City in September 1848 where he was reunited with his wife and daughter. He served a mission to England from 1862–65 and died at Salt Lake City, November 1881.

36. AFN, 1GD2-CD.

37. Black, *Membership*, 9:333; AFN, 1GD2-CD; 1GD2-DK. The 1850 U.S. Census for Utah shows Thomas and Alice Charlworth, ages 36 and 30 respectively, and both born in England, residing at Fillmore, Millard County. See 1850 U.S. Federal Census, Utah, 108. Their ages appear to have been purely arbitrary, however, since Thomas would have been but seventeen years of age in 1841 when he appears working together with Robert Pixton. The age of their oldest child in 1860 (12) corresponds well with the recorded marriage date of 1845 in Nauvoo.

38. See AFN, 1GD2-CD.

39. AFN, 3592-LQ; 3592-MW.

40. See “Hope” in *Mormon Immigration Index CD*.

41. Bentley, Autobiography, in Carter, *Our Pioneer Heritage*, 19:177.
42. "Manuscript History of the British Mission, 21 September 1841," LDS Church Archives.
43. *Millennial Star* 3, no. 4 (August 1842): 76–80.
44. *Millennial Star* 2, no. 10 (February 1842):155–56.
45. Manchester Branch Records, No. 1015, where it is indicated that she "emigrated." Black indicates that Mary McIlrick attended the Manchester England Conference. Black, *Membership*, 30:238.
46. Manchester Branch Records, No. 1024. It is presumably this same John McKildrick who baptized Sarah Cook Mycock in Manchester on 9 May 1841. She was confirmed that same day by Parley P. Pratt. See also Black, *Membership*, 30:239; and Lyman De Platt, *Early Mormon Records Series: Nauvoo 1839–1846* (Highland, Utah: L. De Platt, 1980).
47. *Millennial Star* 2, no. 10 (February 1842): 155–56 (italics added).
48. Joseph Fielding, Journal, December 1843, bk. 5, 1.
49. See Davis Bitton, *Guide to Mormon Diaries and Autobiographies* (Provo, Utah: Brigham Young University Press, 1977), 240, No. 1695.
50. AFN, RBMP-GQ; RBMP-HW.
51. AFN, RBMP-9V; RBN4-S7.
52. AFN, RBMP-GQ; RBMP-HW. See also "Tyrian" in *Mormon Immigrant Index CD*. The 1850 U.S. Census for Hancock County, Illinois, shows Alice Boscow with seven children, Thomas and Hannah Boscow and three children, and Robert and Mary Boscow with one child. See 1850 U.S. Federal Census, Hancock, County, Illinois, 368, 370. In 1860, there were six Boscow households enumerated in the federal census. See 1860 U.S. Federal Census, Hancock, County, Illinois, 599, 600, 637, 663, 666.
53. On 29 January 1842, Elder G. Walker wrote a letter from Manchester to Brigham Young, Heber C. Kimball, and Willard Richards in which he acknowledged having received news of the safe arrival of the *Tyrian* via the letter of Thomas Brotherton noted above. After exchanging greetings with Church leaders and their families, Walker then added the following: "Please to [sic] present my kind regards to . . . the brethren whom I enjoyed sweet converse with in England. Especially present our kind regards to Brother Brotherton, and his family; to Brothers and Sisters McIlrick, and Barlow, Willis, Batemans, Wilsons, and all the saints; Brothers Clark, Turley, Clayton, &c." "Letter from G. Walker," *Times and Seasons* 3, no. 14 (16 May 1842): 788. From the context of the letter it seems clear that most of the individuals named were part of the Manchester body of Saints, many of whom had just recently emigrated; and as shown, the Brothertons, McIlricks, and Batemans were passengers on the *Tyrian*. We cannot be so certain with respect to the others, however. According to the *Mormon Immigration Index CD*, the earliest known Barlows sailed from England in 1849 aboard the *James Pennell*; while the earliest known Willis (Edward) sailed on 12 March 1842 on the *Hanover*. Several Wilsons preceded the *Tyrian* in both 1840 and 1841. Theodore Turley emigrated in 1840 and sailed on the *North America*. Members of the Hiram Clarke family sailed in 1841 aboard the *Sheffield*. We can thus only suggest at this point the possibility that some Manchester Saints named Willis and/or Barlow were among the passengers on the *Tyrian*.
54. Amos Fielding, whose name appears in the *Mormon Immigration Index* as being aboard the *Tyrian*, was, in fact, the president of the company that sailed the following year aboard the *Hanover*.
55. Elizabeth was born aboard ship on 23 September 1841 and was given the middle name of the ship (although with a deviation in spelling). Black incorrectly identifies the birth as taking place on the ship *Tyreen*. See Black, *Membership*, 28:300.