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“Myself . . . I Consecrate to the God of Heaven”

Twenty Affidavits of Consecration in Nauvoo, June–July 1842

Mitchell K. Schaefer and Sherilyn Farnes

Twenty affidavits, handwritten in the summer of 1842 by Latter-day Saints determined to follow an apostolic invitation to consecrate themselves and their property to The Church of Jesus Christ of Latter-day Saints, invite us to reconsider common perceptions of the law of consecration.¹ Many Latter-day Saints believe what Arrington, Fox, and May described as a “folk memory” concerning the law of consecration. It is the belief that the Lord revealed the “higher” law of consecration to Joseph Smith early in Church history and later revoked it because the Saints could not live it. The Lord then revealed the lower law of tithing to replace the higher law. This way of interpreting and relating to Joseph Smith’s revelations seeks to reconcile the past and the present. Arrington, Fox, and May explained this rationale in Building the City of God: “A people failing to live a higher law would be given a lesser law that presumably might prepare them for an eventual restoration of the more perfect order.”²

It is not completely clear when or why this way of explaining the past emerged, but historians have generally taken it for granted. Though some Mormon leaders taught this interpretation as early as 1854, it apparently does not appear in any of Joseph Smith’s writings or teachings before or

during the Nauvoo era. Twenty consecration affidavits from 1842 published for the first time on the following pages require all to reexamine previous interpretations of the early practice of consecration and the assumptions on which those interpretations have been based. The purpose of this paper is to introduce and facilitate access to these twenty affidavits for further research and interpretation.

Though unique, these affidavits were not the first, nor were they the last, of their kind created for the purpose of consecrating goods, time, or efforts for “the building up of the New Jerusalem.” When converts from Colesville, New York, began to migrate to Kirtland, Ohio, early in 1831, Bishop Edward Partridge was charged with obtaining land on which they could settle. Leman Copley offered the Saints his farm in Thompson, Ohio. On May 20, 1831, Partridge inquired of Joseph Smith on the matter, and Joseph received the revelation that is now section 51 of the Doctrine and Covenants. The revelation addressed Bishop Partridge’s concern and also included the command that “when he shall appoint a man his portion give unto him a writing that shall secure unto him his portion that he shall hold it of the church, until he transgresses & is not counted worthy.” Though later consecration efforts varied, this revelation became the precedent upon which all consecration affidavits and deeds were created in the future. The first of these were made in about 1832 by Bishop Partridge. There are now currently nine known consecration deeds from that period, and the only one dated is that of Joseph Knight Jr., signed on October 12, 1832. Such deeds were likely


7. Joseph Knight Jr. Consecration Deed to Edward Partridge, Independence, Missouri, October 12, 1832, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City. Arrington, Fox, and May place the dating of some of the deeds prior to October 12, 1832, and others thereafter. See Building the City of God, 26–31. Recently, however, I argued in a paper presented at the annual Mormon History Association that such dating is likely inaccurate. Although these deeds were probably created sometime in 1832, placing an exact date of creation for any of them is problematic. See Mitchell Schaefer, “‘That Rich Men Cannot Have Power to Disinherit the Poor’: New Insights concerning the Law of Consecration
printed at the Mormon printing press in Independence, Missouri, under the direction of William W. Phelps, and later the necessary information was filled in by Bishop Partridge at the time of consecration. However, this type of consecration deed (printing a standardized form and then filling in the information at the moment of consecration) was apparently not utilized again until the Saints arrived in Utah and Brigham Young began to oversee the implementation of cooperative economic organizations in the West.

Another form of consecration deed was created by Wilford Woodruff on December 31, 1834. On that day he recorded in his journal, “Believing it to be the duty of the latter day Saints to consecrate and dedicate all their properties with themselves unto God in order to become lawful heirs to the C[e]lestial Kingdom of God It was under such a view of the subject that I consecrated before the Bishop of the Church of the latter day Saints in Clay County Dec 31st 1834.” Woodruff then proceeded to copy the affidavit he had given to Bishop Partridge into his personal journal. This affidavit of consecration by Wilford Woodruff is similar to the twenty affidavits below in the sense that it appears Woodruff himself wrote out the affidavit and then listed the goods he was consecrating along with himself.8

Arrington, Fox, and May point out in Building the City of God that it had been long assumed that no other attempts to implement consecration were made after the Missouri period until the late 1870s. Yet they call their readers’ attention “to the fact that Brigham Young in the 1850s did attempt to secure a general consecration to the church of all property.”9 It is therefore evident that there were many attempts to implement the law of consecration before and after 1842. But no mention was made in their volume of these Illinois affidavits.

The twenty affidavits that follow were created during the summer months of June and July 1842, in or around Nauvoo. Each affidavit is written, as far as is evident, in the hand of the individual(s) who signed the document and thereby consecrated goods. The first affidavit created was that of Daniel Stillwell Thomas on June 1, 1842, in Nauvoo. So it is likely that the law of consecration was taught in Nauvoo before June of 1842. The last two of the affidavits to be created were those of Orville Morgan Allen and Samuel W. Henderson, on July 1, 1842. Though these twenty documents are the only

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9. Arrington, Fox, and May, Building the City of God, 63.
known affidavits to have survived to the present day, it is not unlikely that others were created. These affidavits are compelling evidence that Joseph Smith and other LDS leaders taught the law of consecration in Nauvoo and expected the Saints to live it as best they could.

Several historians have analyzed the records of Joseph's extant teachings and have come to the conclusion that the law of consecration was revoked or rescinded no later than 1838. These affidavits are compelling evidence to the contrary. In the summer months of 1841, Joseph Smith conferred the responsibility of organizing Church finances on the Quorum of the Twelve Apostles after their return from their mission to Great Britain. On December 15, 1841, the same quorum published an article in the Church's periodical, *Times and Seasons*, calling all Saints to consecrate toward the construction of the Nauvoo Temple. “The Temple is to be built by tything [sic] and consecration, and every one is at liberty to consecrate all they find in their hearts so to do; . . . whether it be money or whatever he may be blessed with.”

It seems, therefore, that such instructions from the Apostles accorded with Joseph Smith's desires. Further evidence indicates that he approved of their invitation to the Saints. On June 18, 1842, he addressed the citizens of Nauvoo near the temple site and "prophesied concerning" the merchants of the city and their treatment of the poor. He then "commanded the Twelve to organize the Church more according to the Law of God"—a likely reference to Joseph's February 9, 1831, revelation that included the law of consecration (D&C 42). On June 26, 1842, Brigham Young preached a Sunday sermon "on [the law of] consecration. or union of action in building up the city & providing labor & food for the poor."

The very next day Joseph Smith lectured "at length on the importance of uniting the means of the brethren for the purpose of establishing manufactories of all kinds, furnishing labor for the poor &c." These twenty affidavits were apparently created in response to such calls to consecrate in Nauvoo.

After their creation in 1842, these documents remained in the private possession of descendants of Brigham Young and were turned over to the

11. Young and others, "Baptism for the Dead,” 626.
LDS Church Archives in 1998. The twenty affidavits are now housed in the Church History Library in Salt Lake City. Due to the existence of these documents, assumptions that Joseph Smith did not implement the law of consecration after the Saints relocated to Illinois are brought into question. At the same time, Brigham Young’s implementation of United Orders throughout the western United States becomes clearer as we can now see one of his first interactions with the concept of organizing a Zion community among the Saints and probably his first time leading and organizing such an attempt.

The affidavits that follow are listed in alphabetical order along with known creation dates. Each includes a brief biographical note, when such information was available. In some cases, it has proved difficult to decipher exactly who each person was, and, as a result, little, if any, biographical information is listed. The editorial procedures for these affidavits follow the Joseph Smith Papers Project.15

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They express gratitude to Dr. Steven Harper for assistance with the research and writing of this article and to the Church History Library for generously allowing the publication of these affidavits.

Nanapa June 25 1842
A part of Stephen Abbott's property
1 table 12 chairs 2 stools
3 axes & 2 hoes 1 horse harness 1 two horse wagon 1 saddle 1 hamden 1 arena.
Privy
with iron nail saw tiguare 1 drum saw
2 black saw 4 small chairs 1 lot of coal
(not coal house and lot)

Deeds due against me two hundred
and fifty dollars,
I do hereby declare that I am willing
to submit to the consecration laws
and to the will of God in all things

Stephen Abbott

Nauvoo June 28th 1842
a list of Stephen Abbatts property
1 table 2 Cows 10 sheep 2 shoats
3 axes 2 horses 2 horse harnes 1 two horse
wagon 1 addes 1 hand ax 2 augers Brace and
hith croscut saw Square 1 hand saw
2 back saws several chisels 1 lot of land
½ lot land hansl and lot
Debts due against me two hundred
and fifty dollars
I do hereby declare that I am willing
to submit to the consecration law
and to the wil of God in all things

Stephen Abbott

16. Stephen Joseph Abbott (August 16, 1804–October 19, 1843) was baptized in March 1839 and later ordained an elder and a seventy. After his death, his family migrated west with the Saints and arrived in Utah in October 1849. His second son, Myron, once said of him, “He was a kind husband, and an indulgent father, and was a true Latter Day Saint, ever willing and ready to respond to every call that was made of him by the authority of the church, and was much respected by all who knew him.” See Myron Abbott, “Diary of Myron Abbott: Bunkerville, Nevada, 1880,” 1:2–4, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University; Myron Abbott, “Diary of Myron Abbott,” 2:2, Utah Historical Records Survey, St. George, Utah.
Albern Allen, June 20, 1842

June 20. A.D. 1842

A list of Property
to land three acres

Lot 31 and Block Six the south end of Lot 31
in Kimball's addition ........................................... $350

:: to three cows and one heiffer yearling [yearling] ............... 40

:: to one yoke of two year old S[t]eers & Hogs ...................... 23

:: to crop and Whoop and Due me .................................. 161

:: to Beds and Beadden & Furniture & Cloath[ing] .................. 60

$634

and I am owing to take locks from the Bone 60

[two illegible, erased words] .............................. 574

to Come and ◊◊◊ 5

I am Willing to $579
do the will of the Lord

Albern Allen

17. Albern Allen (May 22, 1802–June 2, 1867) was born in Cornwall, Litchfield County, Connecticut, and was baptized in New York in 1835. After the Saints were forced from the state of Missouri, he relocated to Nauvoo, Illinois, in 1840. He was later ordained an elder and a seventy. After serving with the Mormon Battalion, he made his way to the Salt Lake Valley, where he arrived in the fall of 1847. However, his family did not arrive until a year later. He went on to serve in the Utah Legislature for two terms as a representative from Weber County. He died a faithful member of the Church and left a large family. See Frank Esshom, *Pioneers and Prominent Men of Utah* (Salt Lake City: Western Epics, 1966), 713; Andrew Jenson, *Latter-day Saint Biographical Encyclopedia: A Compilation of Biographical Sketches of Prominent Men and Women in The Church of Jesus Christ of Latter-day Saints*, 4 vols. (Salt Lake City: Andrew Jenson History, 1901–36), 3:580–81.
July the 1st 1847.

List of property belonging to O.M. Allen:

1. One house on the island.
2. Two cows and hay.
3. Two mowers and one plank.
4. A bed on the lot of land which belongs to Church.
5. A clock.
6. A ax, a broom and some plows.
7. A little thing.
8. One axe.
10. Light furnished one rifle gun.

Also debt due me in Debague mine $20.00.

Some little debts due me in Mason county in the way of and some due in the same way of debt to Missouri $25.00 Missouri in debt to one farm and my wife and 4 children poor by trade all at your disposal for the building of the king don. O.M. Allen.
Orville Morgan Allen,\textsuperscript{18} July 1, 1842

July the 1 1842
a list of property Belonging to O M Allen
1 improve on the isleand
5 head of hogs. 4 cows s\textsuperscript{t}rayd
1 improvement on lot lot belong to chirch
1 clock 2 axes 1 han saw and some plans with
some other little thing 2 bead s\textsuperscript{t}eads 3 beds
light by furnshed one rifle gun
One debt d\textsuperscript{e}ue me in debuque mines $228 doallars
Some little debts dew me in nauvoo in the way <traed> of
and some dew in the same way
in debt to missouria $25 missouria in d[e]bt
to me one farme A wife and 4 children
poarly clad All at your disposal for th[e]
b[u]ilding up of th[e] kingdom

O. M. Allen

\textsuperscript{18} Orville Morgan Allen (June 9, 1805–1893) joined the Church in 1838 and was disinherited by his father for doing so. He later served as one of Joseph Smith's bodyguards and was a captain of one of the large companies of immigrants to Utah. After migrating to the West, he eventually settled in Arizona and became the father of fifteen children. See Esshom, Pioneers and Prominent Men of Utah, 714–15.
John S. Canfield, June 29, 1842

Citty of Nauvoo June 29th 1842

Schedule of property
half of one lot with a small log Cabbin
House hold furniture one bed and
Clothing for the same. Wareing apperil
one pair of pantaloons one pair of shooes
one straw hat.
one table and dishes to set the sa<me> for
four persons. two small tin pai<l>s one
s[o]up pan tin flour box two small butter
boxes one lantern one b<a>nd box one
trunk & chest 6 Baskets 3 barrells
one stone churn one stone crock one wash
tub one soap tub 2 tin milk pans
one cradle one small bake pan one small
stew kettle one tin kettle one fire shovel
one flat iron one fri pan ♠♠♠ one iron
one Book of mormon one Bible and testamen<t>
one Book of Covenants 3 hymns Books
melenial [millennial] poems 3 Glass bottles 6 phials
one tunell 5 towels 2 table cloths.
one Calico one Gingham one mull one Silk
dress for my wife Children 2 dreses
each 8 pairs of hose 2 Bonnets
one Crape shawl 2 aprons 2 Capes
and 23 hankerchief 2 Caps 1 pair of
shoo<e>s. Myself Wife and two children
I Consecrat[e] to the God of He[a]ven
and for the Good of his Cause hoping
to keep the faith and endure to the<> end
is the p[r]ayer of your un worthy
servent

John S Canfield

19. John S. Canfield (dates unknown) was a member of the Nauvoo Third Ward and married to Sally Canfield. They had at least two daughters together, Emma and Susanna. It is unknown whether the Canfields moved on to Utah. See Lyman De Platt, Nauvoo: Early Mormon Records Series, Volume 1 (Highland, Utah: L. De Platt, 1980), 52.
[Reverse Side of Affidavit:]

Things forgotten in
the list 3 Chairs 2 axes 2 drawing
k<ni>ive 3 Plains 5 Chissels
$845 cts due from Stephen Markam
$225 cts due to G W Pierce
2 Squares 2 handsaws with all
I possess I freely give to the Lord and
into thy hands for good:

to
President
Young
Nauvoo
**David Clough**, Date Unknown

David Clough’s property improvement on lot no. one in Block no twenty

Eight (28); in Nauvoo $200,00 <Cent>

one forth of lot no (3) in Block no (6) in Wells addition; — and house - 300,00

two Cows - 24, 20

househole furniture - 20, 00

544 00

10 00

Carpenter tools - 554, 00

owe Eighteen Dallars - $536,00

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20. There are variant spellings of his name. His surname appears as Cluff and Claugh in different records. David Clough Sr. (June 20, 1795–December 16, 1881) helped build the Kirtland Temple and was blessed for his work along with many other faithful men on March 7, 1835. He migrated to Illinois and was a member of the Nauvoo First Ward. He and his first wife, Elizabeth (Betsy), had twelve children together. The Clough family later migrated west with the Saints and settled in Arizona. See Minutes, Kirtland, Ohio, March 7–8, 1835, in Minute Book 1, 192–97, Church History Library; De Platt, *Early Mormon Records*, 13; Esshom, *Pioneers and Prominent Men of Utah*, 813.
Samuel W. Henderson, 21 July 1, 1842

Property of Samuel W Henderson
7 Acres of Land 4 miles east of the Temple
2 Cows and calves parte of a set waggon irons
1 Ax. 1 ♦ Spade 1 hoe 1 pare drawen chanes
1 Smawl log Caben 6 Chairs <1 table> 1 bed stid 1 bed and
beding 1 Close basket 2 smawl baskets
Clothing 2 shirts 2 pare pantiloons 1 Casinet
Cote and vest <1 pare boots 1 hat> boy 1 pare pantiloons 2 shirts
Females ≈ my wife 2 Dresses 1 bonnet
1 Shawl ♂♀ girls <H> 1 dress and shirt a piece
1 gun 1 barrel 1 bred tra 1 smawl wooden
bole 2 wooden buckets 2 Churns 4 plates
1 dish 1 bole 4 tins 4 nives 3 forkes 5 spoons
1 pot 1 oven and led [lid] 1 skellet and led [lid] 1 meal
bag 1 voliece 1 razour 1 box and bush
Dues $28
Debts $17
5 Children makeing 7 in family

21. Samuel W. Henderson may have signed the Scroll Petition as part of the Mormon Redress Petitions to the U.S. Congress. It is possible that either he or his son was a member of the Nauvoo Legion. However, very little evidence exists concerning his life, and it is plausible that this affidavit is the only extant record from his life as a member of the LDS faith. See Clark Johnson, ed., The Mormon Redress Petitions: Documents of the 1833–1838 Missouri Conflict (Provo: Brigham Young University Religious Studies Center, 1992), 589; Richard E. Bennett, Susan Easton Black, and Donald Q. Cannon, The Nauvoo Legion in Illinois: A History of the Mormon Militia, 1841–1846 (Norman, Oklahoma: Arthur H. Clark, 2010), 392.
Consecration affidavit of Joseph G. Hovey. Courtesy Church History Library. © Intellectual Reserve, Inc.
Joseph G. Hovey, June 28, 1842

Nauvoo June 28/42

Inventory of Joseph G. Hovey

Residing on Block thirty three belonging to the Church
have not paid but the taxes the House is log rough
12 by 15 the lot fensed three sides

Viz.
One Cow
2 Soats

Household furniture [flourish]
1 Bed and bedding Childs Crib
1 Set of Chairs
1 table and one cubbuard.
2 trunks
1 Dining Set
Cooking Utencils
1 Fire Set
Five Volums of Books
Waring Apparel 1 dress Coat 2 pare pants

Cloth for one oth[er] Coat
1 Ladies clock [cloak] 4 dresses 1 Large and small Shawl
1 fur cape [flourishes]
Children dresses

Family Consisting of Wife and two Children

Joseph G. Hovey

22. Joseph Grafton Hovey (November 17, 1812–May 6, 1868), originally of Massachusetts, converted to Mormonism in 1839 and soon thereafter moved to Nauvoo. He worked as a stonecutter on the Nauvoo and Salt Lake Temples. He trekked to Utah in the vanguard company with Brigham Young and later became the first bishop of Millville, Utah. See Esshom, Pioneers and Prominent Men of Utah, 943; M. R. Hovey, Biography of J. G. Hovey, n.d., 112–14, Perry Special Collections.
Henry Jacobs, June 30, 1842

Nauvoo June 30th   A.D. 1842

Schedule of property I have in possession
one half Acre of land on it a small house
I have also one cow and calf two yearlings
steers one shoat two feather beds and bedding
a wife and a boy 15 years old we are cleanly clad all at the disposal of the Church

N/B I owe fifty Dollars for my lot

Henry Jacobs


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23. Henry Jacobs (July 14, 1788–October 15, 1844), originally of Vermont, converted to Mormonism in 1832 in Jefferson County, New York. He was likely the father of Henry Baily Jacobs, who married Zina Huntington, although Henry B. is not the fifteen-year-old son mentioned in this affidavit: in 1842 Henry Baily Jacobs would have been about twenty-five years old. Otherwise, very little information is known concerning Henry Sr.
Levi North,24 June 27, 1842

Nauvoo I, IIs June the 27th 1842

A list of all the property belonging to Levi North

One fourth of a lot & House at $150,00
One Cow & calf a ----------------- .15,00
Household & Kitchen furniture & clothing .40,00

I have nineteen dollars owing to me &
I owe thirteen dollars to individuals 10 to <the> temple
I have a wife 2 Children

Consecration affidavit of Levi North. Courtesy Church History Library. © Intellectual Reserve, Inc.

24. Levi North (July 17, 1817–February 24, 1894) was a farmer, originally of White County, Illinois. He and his family migrated to Utah in September 1852 with Robert Wimmer. He was a pioneer of Mill Creek, Utah, and served a mission to Nevada. See Esshom, Pioneers and Prominent Men of Utah, 1072–73.
Consecration affidavit of Addison Pratt. Courtesy Church History Library. © Intellectual Reserve, Inc.
Addison Pratt, Date Unknown

An invoice of A. Pratt’s property -

A lot & improvements in Nauvoo bought of Lyman Wight for $250., $150 <paid down> & 100 due, to be paid in work on the Nauvoo House, one hundred & eighty dollars paid to Brigham Young on a lot donated to the building the Temple by Brother Mathews. A half acre lot with a 2 story <block> house & a good framed blacksmith shop &c in the town of Pleasant Garde & Putnum county, Indiana - 160 acres of good land in Clay county, Indiana near the Cumberland road, Personal property in Nauvoo, 1 cow, 5 years old 1 heffr 3 years old, 1 heiffer 2 years old, One extra light stand- farming tools worth about 5 <or 8> dollars, An Order on Joseph Smith calling for $70,85 <cts> to be applied on a town lot in Nauvoo, This order I paid Almon Babit $75:00 for which he warrented to be good for the same, Due from Jacob Johnson <seign> $24,00 to he paid in work on the Temple, Due &

There is an incumberance on the 160 acres of land, the circumstances of which are well known to Bishop G[eorge] Miller, There is 50 cts, due to E Robinson esqr for recording a power of attorney given to Bishop G—Miller to act upon this same, __ I have a wife & 4 children with beds & bedding & wearing apparel sufficient for present use to gether with a scanty supply of kitchen utensils, A particular invoice of these will be given in of these if required, ___

This I submit freely, & volunterily, & think I am willing to to submit to evry order of the Church of Jesus Christ in these last days.

I am Messrs, yours &c. Addison Pratt.

25. Addison Pratt (February 21, 1802–October 14, 1872) was first introduced to Mormonism in 1835 but did not join until June 18, 1838. His family and friends migrated to Missouri in November 1838 and then to Illinois in 1841. He was ordained an elder in 1842 and worked on the Nauvoo Temple. In May 1843, the Quorum of the Twelve Apostles called Pratt on a mission to the Sandwich Islands (now Hawaii), but he served a large portion of his mission on the island of Tubuai in what is now part of French Polynesia, where he learned Tahitian. The Journals of Addison Pratt, ed. S. George Ellsworth (Salt Lake City: University of Utah Press, 1990), 3, 105–19, 521–22.
John Rounolds [Reynolds?],\textsuperscript{26} Date Unknown

John Rounolds
to one Side saddle
too[two] Cows and Calves.
one yong year old Cow
one rifle gunn
one note on Kalip Baldon 65
fifty seven dollars
one grass sythe
I am now wiling to give all
that have to the Lord and
for the Biling up the temple

I am in detd 18 dollars

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\textsuperscript{26} It is possible that this may be John Reynolds; however, the spelling on the document does not fully support that theory. If that is so, John Reynolds was a common name of the time period, and there is far too little information on the document itself to pinpoint exactly who wrote out this affidavit. It is also possible this is the only extant document from this man’s life.
Augustus Stafford, June 29, 1842
Nauvoo Jun 29 1842

To Prest B Young
This Certifies that I Augustus Stafford have furniture household Furnature including all I posess amounting to one hundred & Twenty five Dollars which is at the Dposal of the twelve

27. Augustus Stafford (June 24, 1805–date unknown) possibly served in the Nauvoo Legion as a captain or first lieutenant. However, little information is available to verify who he was exactly or any other biographical information. See Bennett, Black, and Cannon, Nauvoo Legion in Illinois, 376.
Elizabeth Stewart, Date Unknown

Nauvoo  Hancock Co Ill  bedding & clothing $17 32 1
Cow & calf $15 Elizabeth Stewart a widow

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28. Elizabeth Stewart (dates unknown) may possibly have been in the Nauvoo Third Ward. However, it is difficult to find conclusive information concerning her. She may also be a relative of Urban Van Stewart (possibly his mother) since they lived in the same ward in Nauvoo and both provided consecration affidavits to Brigham Young. See De Platt, *Early Mormon Records*, 65.
Urban Van Stewart, June 27, 1842

A list of propertly belonging to Urban Van Stewart
A house and lot $1/3 of an Acre worth $250.00
1 cow & two pigs worth $16.00
bedding & Clothing & house hold furniture $40.00

I have A wife & 1 child this the 27th of June 1842
Urban V Stewart

[Reverse side of Affidavit:]
Brigham Young

Joseph Smith

Consecration affidavit of Urban Van Stewart. Courtesy Church History Library. © Intellectual Reserve, Inc.

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29. Urban Van/Von Stewart (November 9, 1817–December 25, 1899) was a farmer, originally of Overton, Tennessee. He married Lydia Gage Jacobs in 1837 and migrated to Utah in September 1847. He took four other wives in polygamy and was ordained a seventy and a high priest. See Esshom, Pioneers and Prominent Men of Utah, 1188.
Daniel Stillwell Thomas, June 1, 1842

Nauvoo, June 1, 1842

A Schedule of property
one house on church property
three Beads and furniture
one cow and one Sheep four pigs
one table and four chairs
Cooking utensials and cobard ware
one wife and Seven children

Daniel S Thomas

Consecration affidavit of Daniel Stillwell Thomas. Courtesy Church History Library. © Intellectual Reserve, Inc.

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Daniel Stillwell Thomas (March 15, 1803–c. June 27, 1878) was originally of Summer County, Tennessee. He married Martha Pane Jones in 1826 and heard the gospel for the first time from Wilford Woodruff in 1835. His family moved to Missouri in 1837 and then to Illinois in February 1839. By the spring of 1840, he and his family were living in Nauvoo. In 1846, they began the long trek west to Utah and arrived in 1849. See Martha Pane Jones Thomas, “Daniel Stillwell Thomas Family History,” 4–6, Perry Special Collections.
Nelson, Lucinda, and Martha Turner,31 Date Unknown

one feather bed & bedding—1 bed stead
4 chairs 1 chest—1 chichin table—1 pail—
1 tin cand—2 tin pains—1 oven & lid—1 frying
pan—1 teacittle—1 stew cittle—1 griddle
1 smoothing iron—8 plates—4 knives—
4 forks—1 bole—3 tins—pepper box &
salt cup—2 flasks—1 old bible—1 hymn
book—2 axes—1 orger

Nelson
Lucinda
Martha

[Reverse side of Affidavit:]

an 3 dollars
5 dollars

1 iron wedge
1 fraw
5 cords of wood

Turner


31. Little is known concerning Nelson and Lucinda Turner’s family. But it is likely that this is the same Nelson who provided an affidavit to be sent to Elias Higbee in the early months of 1840 to help argue the Saints’ case before the Senate Judicial Committee in Washington, D.C. See Johnson, Mormon Redress Petitions, 549.
Whitford Gill Wilson, Date Unknown

A Schedule of property possessed by Whitfor[d] G. Wilson
First one lot purchased at $500 dollars nothing paid yet
one hewed log house 16 <feet> by 18 one story high
Lot under cultivation_ timber to build a shop 16 by 20
two cows & calves of an average quality
A part of a set of blacksmith tools probably worth 40 dollars
Beding clothing furniture dresser ware &c about 60 dollars worth
Debts due him 40 dollars & fifty cts
Owed by him $5.35 in small debts
Seven children and expect an other soon
Wife & children all dependent on my labo<ur>s.

Whitford G. Wilson


32. Whitford Gill Wilson (June 4, 1799–November 26, 1862) was likely a member of the Nauvoo First Ward. He may have also provided a redress petition for the wrongs committed against him “in consequence of an order of Governor [Lilburn W.] Boggs” on May 14, 1839. See De Platt, Early Mormon Records, 16; Johnson, Mormon Redress Petitions, 382.
Thomas Woolsey, June 27, 1842

Nauvoo IIs June the 27th 1842

A list of property held by Thomas Woolsey

1 House and lot ⅓ of an acor $200,00
1 waggon & team 120,00
1 cow .15,00
2 Hogs – 5,00
House hold & kitchen furniture <=clothing> & . . 50,00
3 Months provishion

I owe 2 $24,50
I have 18 50 owing to me
I have a wife 3 children

Consecration affidavit of Thomas Woolsey. Courtesy Church History Library. © Intellectual Reserve, Inc.

33. Thomas Woolsey (November 3, 1805–January 5, 1897) was originally from Kentucky and converted to Mormonism there in either 1834 or 1838. He was a member of the Mormon Battalion in Company E, but when the Battalion reached Fort Leavenworth, he was assigned to carry needed money to the Saints to help them prepare to cross the plains. He then was part of the Brigham Young Company that migrated to the Salt Lake Valley and arrived there in 1847. He traveled back to Winter Quarters with Brigham Young and returned to Utah in 1852. See Jenson, LDS Biographical Encyclopedia, 4:723–24, 768.
Consecration affidavit of Ahira Young. Courtesy Church History Library. © Intellectual Reserve, Inc.
Ahira Young, June 28, 1842

Nauvoo City June 28 1842
A Shedule of Property Belonging to
Ahira Young one Lot Taken of the
Church Nothing Paid on it one Log House
on the Same one Cow & Calf one Sow
& two Pigs one Bed & Beding one Wife
& four Children one Bedsted two Chests
two Chairs & Several other Articals of
house hould furniture Cloathing Scant

Due to Osman Butler Wife
<one> Two hundred & Seventy 5 Dollars $275.00
All at the Disposal of the Church

Ahira Young

34. Ahira Young (dates unknown) was possibly a member of the Nauvoo Second Ward. However, few documents other than tax forms and census records reveal much about this individual. See Susan Easton Black, comp., “Membership of The Church of Jesus Christ of Latter-day Saints, 1830–1848,” 50 vols. (Provo: Religious Studies Center at Brigham Young University, 1984–88), 48:23; De Platt, Early Mormon Records, 29.
Lewis Zeigler, c. June 26, 1842

Articles
11- Shirts and 2 flannel do 1 Sham
6 pair of Pants
5 - vests -
3 Cloth Coats two Summer Coats & 2 over Coats
6 Pair of Woollen Stockings and 7 pair of Cotten stockings
2 Silk Pocket handkerchiefs & 1 silk neck handkerchief
2 Stocks
2 Pair of Boots and one Pair of Shoes
2 Pocket Bible <s> 1 book of Mormon 1 dictionary – life of Washington
1 fur hat 1 summer hat – 1 Fur Cap 1 Trunk 1 hat Box
1 Postmanteau 1 Pair of Woolen Mittens 1 do of buckskin gloves 1 Summer pair
4 Pair of Cotton drawers & stuff for 1 Pair
1 Umbrella

The above named Articles comprehend all that I am steward
over excepting Comb Penknife &c – I for my part feel willing to lay
what little is Committed to what is my trust at the Apostle feet for
such I firmly believe them to be and am willing to submit to
their distribution of said mentioned property – asking the blessing of my heavenly Father to strengthen their hands abundantly

Lewis Zeigler
Nauvoo 26th 1842

35. This affidavit is clearly that of Lewis Zeigler. Unfortunately, the name Lewis Zeigler does not appear on many, if any, Mormon documents. There was, however, a Levi Zeigler living in Nauvoo. Otherwise, there is hardly any documentation on a Lewis Zeigler. This may be another case where this affidavit is the only record of this man's life. See De Platt, *Early Mormon Records*, 68.