Mary S. Campbell

Jan. 24, 1892

An aged lady is enticed to render in<sup>1</sup> called in 1857 and by the company around her they heard that she
had passed one Christmas and began in a field
through Missionary and this made the
Indians that they also brought a load of
carrot along with the intention to eat with
Meek's in order for the visitors hence the
people passed with joy. So, they
arrived there. Isaac E. Pelayo making a
pilgrimage thus any pen of their
black sails on master from stock and to
the remainder was for the store from
them. The animals came through the
ranks of people and they were paid. Where then
company the encounter the people, seeing
what they could particularly a man of
a grey horse man in moon land midst
mother Melch. No intention was
made of telling them. The company
simply passed through one bought some food
visions, then passed on to the greasers
and the young man so that they had
stopper then and intended to stop their coach
men just as they had seen they would for
the return. On every 1857 Campbell
archer 1957. Pleyden going orders
Benjamin Almon, Elver Weldon and
another young man to go to the Mission
and for their move on to the
Mission, according to them. They guard.
Mary S. Campbell

Jan. 24, 1892

Mary S. Campbell, an aged lady of Beaver resided in Cedar City in 1857 and before the company arrived here they heard how they had poisoned the springs and beefs in passing through Millard County, and <that> this made the Indians mad, that they also brought a herd of cattle along that they intended to take to the Meadows and fatten for the soldiers, hence the people expected what to expect. Before they arrived Prest. Isaac C Haight preached to the people about this and on alluding to their stock, said we ‘wanted some stock and th the intimation was to get the stock away from them. The rumors raised the <ire> th ir of people, and they were prepared; when finally company they insulted the people, threatening what they would do, particularly a man on a grey horse was the most loud mouthe mouthed of the lot. No intimation was made at all to kill them. The company simply passed through, and bought some provisions. Then passed on to the meadows, and the report came in that they had stopped there and intended to stop their cattle their, just as they had said they would for the soldiers, One evening Sister Campbell overheard John M. Higbee giving orders to Benjaman Arthur, Elliot Wildon and another young man to go to the Meadows and warn them to move on, as the Meadows belonged to them.1 They started.

1. The dots appearing under the stricken text may be an editorial device (stet), suggesting Jenson wanted to retain this material. However, his intent is unclear to modern readers.
A short time afterward M. Jenson, Frauenkinn, Peleganan, John M. Young, John D. Lee, and
James L. Edwards, with the Indians, went out and joined the
Espléndás before whom the Indians were camped, and held a consultation
with them. After a few minutes the
Indians agreed to return with them and the Indians left for the Meadows.
Moquans saw the Indians return,
so Hettie the missioner, the Indians
start at once. A few days after
their message came every day for
several days, and finally a company was held, so much
they stopped, but they did not tell his wife
and the company consisted of a company
including the Meadows, number about
20 or 25 men. They were gone about a week,
and I was to go back on a Saturday night
leaving the women, children, perhaps 18
number and goods, including mules and
mules, mumps, etc., going to the
killing off and returning on the
following day. Women generally went
off with the mules, and all were
offered to the stockmen.
2) A short time afterward <or about the same time>² she saw Isaac C. Smith [Haight], Klingensmith John M. Higbee, John D. Lee, was passed by the end of her house to the Cottonwoods below where the Indians were camped and held a consultation with them. Soon Same evening the Indians squaws came into the fort and the bucks left for the Meadows; the squaws said the Indians were going to kill the “Mericates.” The Indians started at once. After that an Indian messenger came in every day for several days and called on Isaac C Haight, Finally a council was held, Bro Campbe being in that, but he did not tell his wife, and this council resulted in a company starting for the Meadows, numbering about 20 or 25 men. They were gone several days and returned on a Saturday night bringing in some children (perhaps 18 in number) and goods, including wagons, and camping utensils, including skellets milk pans, churns, etc. goods taking to the tithing office; afterwards sold by auction and bought by the people generally. The proceeds was afterwards, or part of it, brought up to Salt Lake City, and offered to Prest Young,

². Insertion in ink; rest of text in pencil.
And he refused it as being money.

The battle was fought in the park.

And Alexander F. Ingram afterwords

went back. For he declared to Miss M. A. Smith, but rather.

She was told that she must not be at all concerned at being

wounded or killed, etc. and also.

Furthermore, you remember how the killed

woman's clothing and jewelry. One girl

supposed to be nine years old itchers.

Dukes who was shooting a man

in every direction. I came! There to the man

who killed my father. This girl was

afterwards dead. She was only 17 years of age.

So Forney. Nearly all the children remain.

in Maple and Wesley. Dukes has

2 Mrs. Ingram. Jan 2 at least.

and the rest in Miss. Ingram. Afterwards

delivered to Forney. After the message

who leaves men and women anywhere

with the people to keep their mouths closed.

Example: If you see a dead man laying

on the railroad, you must not tell

and go about your business. The people of

"Benedict not aware of the whites being guilty,

and were cautioned to be very silent from

the first. Therefore, Benedict dead and

in suspicion of the white man. Look out

occasionally among other things how the

grievous tied in the rift into any one

woman killed when came out from her end.
but he refused it as blood money,
and the cattle were put in the corall
and afterwards Alexander G. Ingram afterwards
to Salt Lake City to deliver to tithing office, but when Prest
Young found out whose stock it was he ordered it turned
out on the range, would not have them.
wagons and covers, etc, sold also by
auction. Lee’s women wore the killed
woman’s clothing and jewelry. One girl
supposed to be nine years old in the charge,
of [blank] Dukes [Samuel Jewkes] who in meeting a man
in the fort <Cedar or Harmony> exclaimed: There is the man
who killed my father. This girl was
afterwards disappeared (hence only 17 given:
to Forney. Nearly all the children remained
in Cedar and Harmony. Dukes had
2, Mrs. Ingram 1, Lee 2 at least
and the rest in other famil[i]es. Afterwards
delivered to J<acob> Forney. After the massacre
the teachers were sent around enjoining
upon the people to keep their mouths closed
Example: If you see a dead men laying
on your wood pile dead, you must not tell
but go about your business. The people of
Cedar was aware of the white’s being guilty
and hence causioned to be caref silent from
the first. The <reports> reaching Cedar daily about
the progress in the Medows leaked out
occasionally, among other things how the
emigrants were in their rifle pits, and one
woman killed when coming out to milk her cow.
After Harlan had returned to TV and we turned around, we were nearly back in our starting point. We had to start worrying about our water supply, but we knew the worst was over and we were almost done.
4) After Haslem had returned to Cedar, he told in public what Prest Young had told him to spare no horesflesh <change horses> but hurry on and tell Haight to let the emigrants pass and not molest them.

[The text below is part of an index entry for the Historical Record, a project Jenson worked on in the 1880s. In Jenson’s field notes, several of the interviews end with a page that is blank except for a brief index entry from the Historical Record. Because these pages contain no information about the Mountain Meadows Massacre, we have not included them in this issue of BYU Studies. They will appear, however, in the complete Jenson and Morris collections published in Mountain Meadows Massacre Documents.]

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