HANCOCK COUNTY • DOCUMENT AND FAMILY HISTORIES

Before the Wagons Rolled

The Webb Family, the Spencer Brothers, and the Rigby Property Dispute in Nauvoo

Chauncey G. Webb v. Edward Rigby and Barnard Rigby
Pardon Webb's affidavit of service • 11–16 May 1843

Highlights

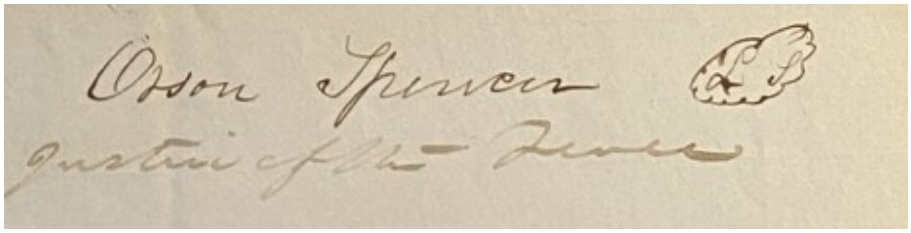
A brother's legal errand. Chauncey was the plaintiff; Pardon served the papers and swore to his actions before Orson Spencer. [1]

From Lancashire to Nauvoo. The Sheffield carried Edward, Susannah, Bernard, and Ann Rigby from Liverpool to New Orleans in 1841. [42–46]

The mothers re-enter the story. Susanna Rigby and Hannah Webb appear in the 1842 Relief Society minutes, independently of their husbands and sons. [10, 11, 12]

A defendant who gave. In January 1842 Edward Rigby donated a cow valued at $10, reporting that it represented half his property. His generosity and his later litigation belong in the same history. [49]

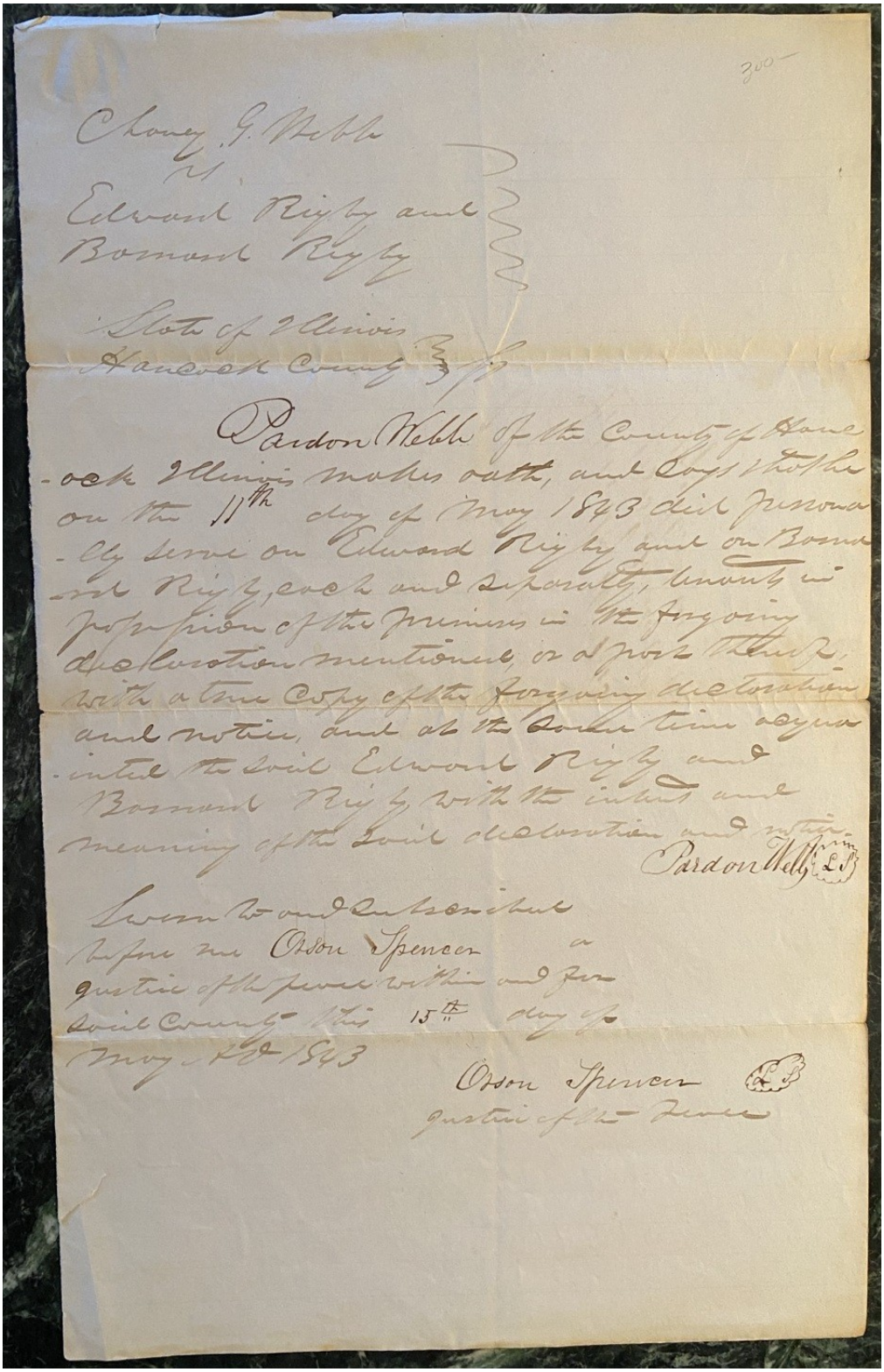
Lives beyond the lawsuit. Chauncey and Pardon Webb, their parents and brothers, and Daniel and Orson Spencer follow different roads from the same city.



Orson Spencer's signature, enlarged from the original. No handwriting has been redrawn. [1]

Prepared for David Larsen • Completed illustrated reading edition
An original document, the families behind it, and the city they were building.

The original affidavit



Chancy G. Webb
vs
Edward Rigby and
Bozwell Rigby

State of Illinois
Hancock County } ss

Pardon Webb of the County of Hancock Illinois makes oath, and says that he on the 11th day of May 1843 did personally serve on Edward Rigby and on Bozwell Rigby, each and separately, known in person of the persons in the foregoing declaration mentioned, a true copy of the foregoing declaration and notice, and at the same time acquainted the said Edward Rigby and Bozwell Rigby with the intent and meaning of the said declaration and notice.

Pardon Webb [L.S.]

Sworn to and subscribed before me Orson Spencer a justice of the peace within and for said County this 15th day of May A.D. 1843

Orson Spencer [L.S.]
justice of the Peace

Figure 1. Front of the original, IMG_3671.jpeg. Only surrounding background has been cropped. The text, folds, stains, signatures, and paper edges are retained. [1]

The docket on the reverse

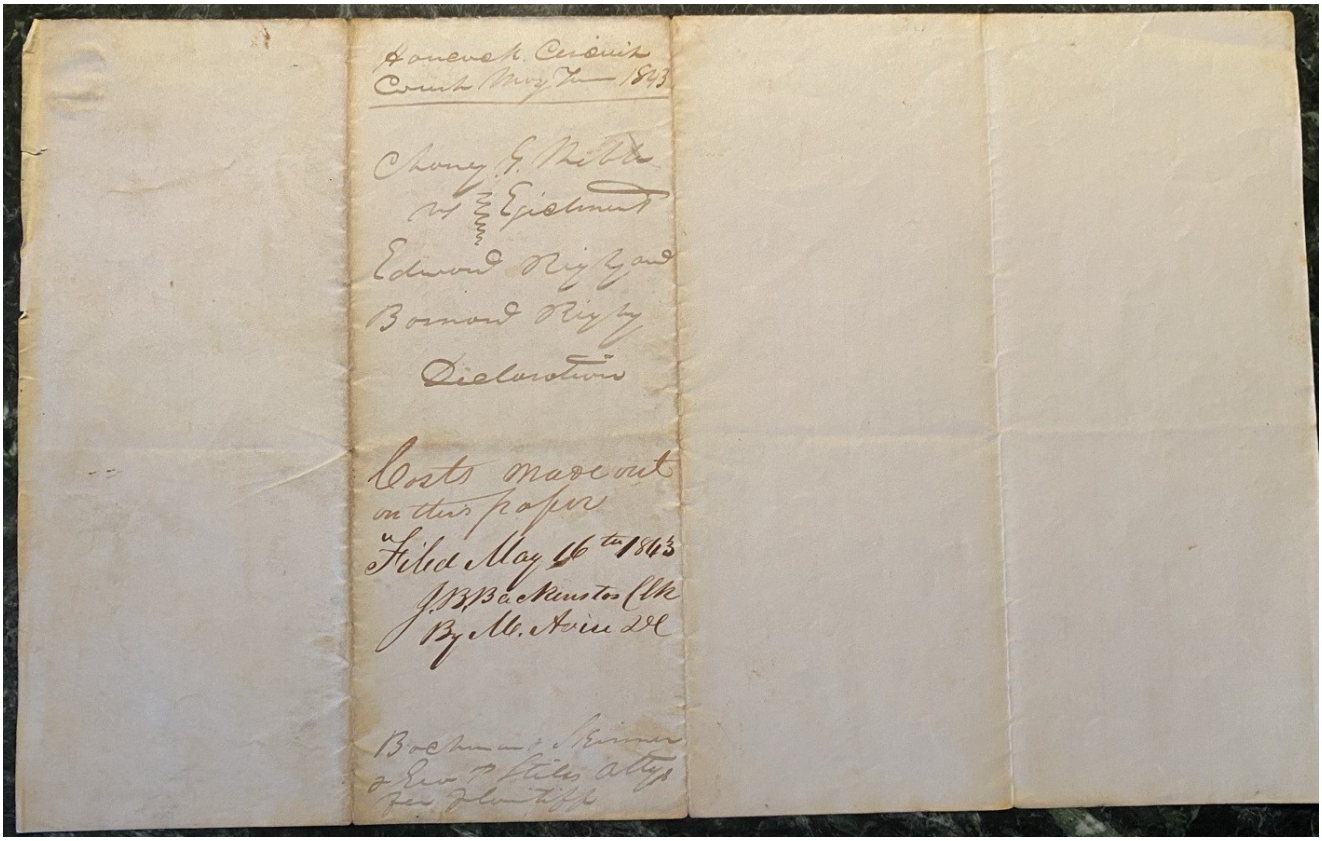


Figure 2. Reverse, IMG_3672.jpeg, rotated for reading. The docket identifies the court, action, filing date, and clerk's endorsement. [1]

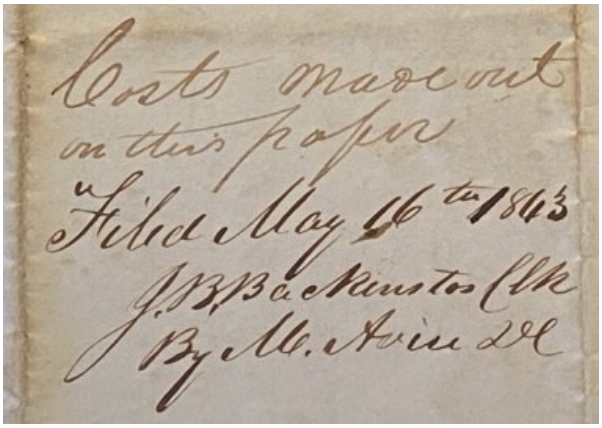


Figure 3. Filing endorsement, enlarged. The full-side views preserve its documentary context. [1]

Reading transcription

The following transcription joins the manuscript's line divisions and normalizes spacing and superscripts. Uncertain readings are bracketed. Flourishes and drawn seals are described rather than reproduced. It is a reading transcript, not a typographic facsimile. [1]

Front

Chauncy G. Webb
vs
Edward Rigby and
Barnard Rigby

State of Illinois
Hancock County [ss.]

Pardon Webb of the County of Hancock Illinois makes oath and says that he on the 11th day of May 1843 did personally serve on Edward Rigby and on Barnard Rigby, each and separately, tenants in possession of the premises in the foregoing declaration mentioned, or a part thereof, with a true copy of the foregoing declaration and notice, and at the same time acquainted the said Edward Rigby and Barnard Rigby with the intent and meaning of the said declaration and notice.

Pardon Webb [L.S.]

Sworn to and subscribed before me Orson Spencer a justice of the peace within and for said County this 15th day of May A.D. 1843.

Orson Spencer
justice of the peace [L.S.]

Reverse

Hancock Circuit
Court May Term 1843

Chauncy G. Webb
vs [Ejectment]
Edward Rigby and
Barnard Rigby
Declaration

Costs made out
[in] this paper
Filed May 16th 1843
J. B. Backenstos Clk
By M. Avise D.C.

[Bachman & Browning?]
& Geo. [P.?] Stiles Attys
for plaintiff

The final attorney endorsement is faint and its names/initial require further collation. The reverse is labeled "Declaration," but the substantive declaration and its property description are not visible on the two photographed sides. The circled or bracketed L.S. marks are seal notations, not additional parties.

A brother’s errand

On 15 May 1843, twenty-four-year-old Pardon Webb swore before Orson Spencer that he had delivered legal papers to Edward and Barnard Rigby. He had approached the men separately four days earlier, handed each a copy of the declaration and notice, and explained what the papers meant. His older brother Chauncey wanted possession of land the Rigbys occupied. The following day, the affidavit was filed in the Hancock Circuit Court. [1, 25]

The familiar Webb name appears twice on the sheet, but the brothers were doing different things. Chauncey was the plaintiff—the man bringing the suit. Pardon was the person who had served the papers. Spencer, a former Baptist minister who had become a Nauvoo alderman and justice of the peace, certified Pardon’s oath. He was not deciding ownership on this occasion. [1, 33]

It is a small piece of business in a city busy with much larger ambitions. Yet the names lead into several households, two routes of immigration, and a family trade that would eventually help people leave the place they were then trying to build. Before the Webbs became part of the familiar story of westbound wagons, they were craftsmen and householders making their own claims on Nauvoo. [16, 19, 25, 42]

Ground already occupied

The Rigbys’ connection with the property began before Chauncey bought it. An assessment compiled in 1841 and early 1842 associates Edward and a man entered as “Barner” Rigby with portions of Lot 38, Block 6, in Kimball’s Addition. Edward’s entry concerns three-tenths of an acre in the northern half. The assessment is not a deed, but it places the men on the ground before the sale that brought Chauncey into the dispute. [3]

On 29 December 1842, Ethan Kimball conveyed the north half of that lot to Chauncey for a stated consideration of $500. Ethan acted through his attorney, Hiram Kimball. Chauncey now held a deed on which to base his claim; obtaining possession was another matter. The deed does not identify the purchase as the site of a blacksmith shop. [2]

The Rigbys’ own explanation has not survived among the papers examined. They may have believed they held an earlier right, but we do not have their statement of that right. What we can see is a collision between an existing occupation and a later purchase, rather than a story in which the defendants suddenly appear on an otherwise empty lot. [2, 3]

A trial after midnight

The disagreement had apparently already reached Joseph Smith. His journal records a “Webb & Rigby” possession hearing on 30 March 1843, with Joseph assisting George W. Harris. The Joseph Smith Papers editors connect the abbreviated names with Chauncey and, probably, Edward and Barnard. A jury heard the matter. During the proceedings, attorney Onias Skinner insulted a witness and was fined ten dollars. The trial did not end until one o’clock the following morning. [4]

The long hearing gives the dispute a scale the surviving affidavit cannot convey by itself. A portion of a town lot had occupied a jury, lawyers, and two public officers well into the night. The journal preserves the courtroom rebuke and the late hour, but not the verdict or the testimony that kept everyone there. [4]

By May the matter was in the county circuit court as an ejectment action—a suit to recover possession of land. Pardon’s affidavit supplied proof that both occupants had received notice. Its phrase “tenants in possession” described their place in the proceeding; it does not establish that they rented from Chauncey. The important work of the paper was to show that each man had been served. [1]

A judgment—and another three years later

On 16 October 1843, the circuit court entered a default judgment after the defendants failed to appear. Chauncey was awarded possession of the north half of Lot 38, Block 6, together with costs. The court authorized a writ to put him in possession. [5]

Then, on 23 May 1846, another entry in the same named dispute recorded the withdrawal of a defendant's plea and again awarded Chauncey possession. The missing proceedings between the two judgments leave a real gap. We cannot yet explain why the court made both orders or say when the sheriff actually delivered the property. [6]

What is clear is the passage of time. The first purchase belonged to a period when families were establishing themselves in Nauvoo. The second judgment came in the year of the exodus. The legal struggle over a place in the city outlasted much of the confidence that had brought people there. [2, 5, 6, 16]

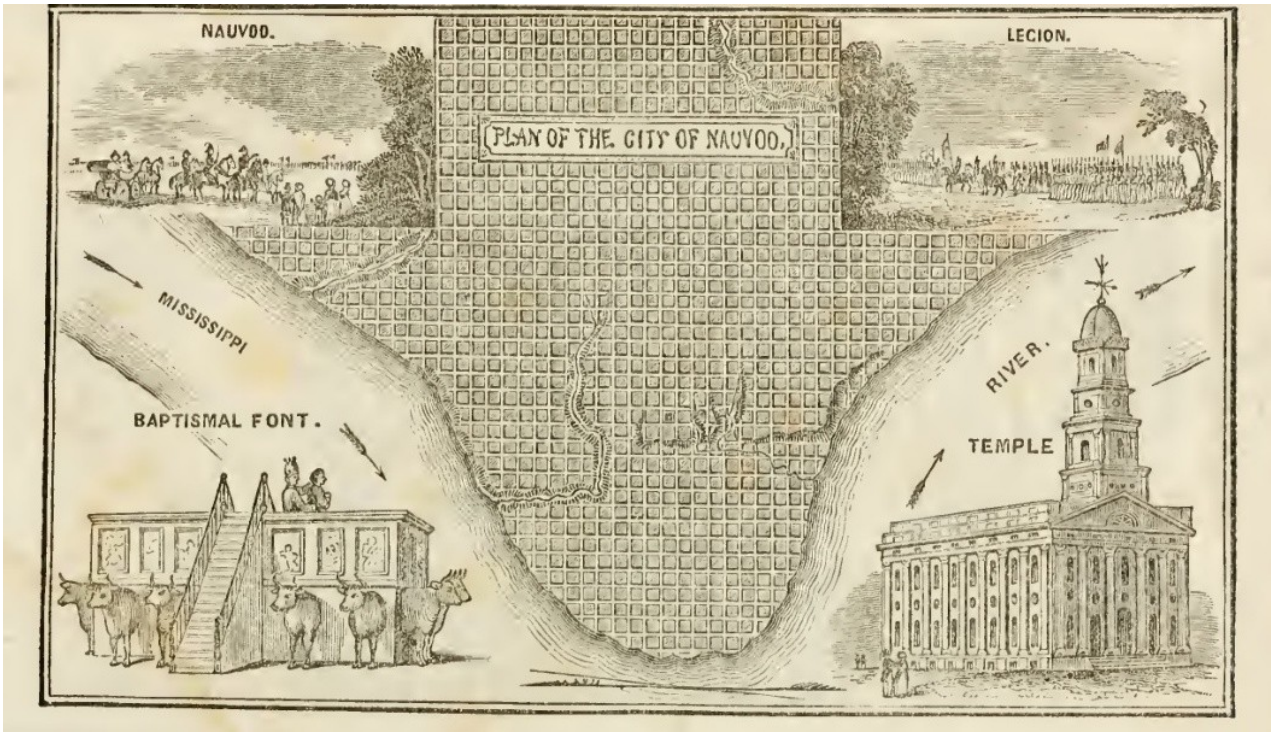


Figure 4. Plan of the City of Nauvoo, published in John C. Bennett's The History of the Saints (1842). The surrounding vignettes show the city, Legion, a temple design, and the baptismal font. The temple is a projected design, not a completed building in 1842. University of Illinois digitized copy. [65]

From Lancashire to Nauvoo

The names in the lawsuit lead with considerable confidence to a father and son: Edward Rigby, born in 1789, and Barnet or Barnett Rigby, born in 1815. The connection rests on more than their surname. Edward's compiled family history identifies the same distinctive holding found in the assessment: three-tenths of an acre in the north half of Lot 38, Block 6. The court's "Barnard" and the passenger list's "Bernard" belong alongside the other spellings in this family's records. [3, 7, 8, 44]

Edward came from Ulnes Walton in the Leyland area of Lancashire. Family records identify Susanna Hartley as his wife and place their marriage at Croston on 26 February 1811. When Pardon served Edward in 1843, he was dealing with a man in his early fifties, not another young craftsman of his own generation. [7]

The ship that brought them

On 7 February 1841, the Sheffield sailed from Liverpool for New Orleans. Its passenger records include Edward, aged fifty-one, a farmer from Ulnes Walton; Susannah, forty-nine, from Leyland; Bernard, twenty-five, a laborer; and Ann, twenty-four, whose occupation was recorded as weaver. The ship reached New Orleans on 30 March. [42–46]

These few particulars recover something of the family's life before Nauvoo: farming, laboring, and weaving in Lancashire, followed by the decision to cross an ocean. The voyage index contains twelve Rigby entries, including three Edwards of very different ages. Other entries name John, Seth, Elizabeth, George, Ralph, and William. More than one household and generation traveled under the family name. [42–46]

Hiram Clark led the emigrant company. In his published account he described arranging passage up the Mississippi to St. Louis and onward toward Nauvoo aboard the Goddess of Liberty. Alexander Neibaur, another passenger, kept a journal of the journey. His entries describe storms, illness, births and deaths at sea, and the change from sailing ship to river steamer. He named the Moravian on the first inland leg. [47, 48]

Clark placed his company's arrival at Nauvoo at about eleven o'clock on the evening of 18 April 1841. People were waiting to welcome the travelers. Some emigrants had stopped in St. Louis, and neither account names every Rigby on the later river stages. The family's own records nevertheless place them in Nauvoo soon afterward. The journey gives their Illinois story a documented approach from Lancashire through Liverpool, New Orleans, and the Mississippi corridor. [3, 10, 47–49]

Their exact entry into the church remains less clear. Traveling in a largely Latter-day Saint company, followed by their religious participation in Nauvoo, strongly suggests conversion in England before departure. Clark called the passengers mostly church members, however, not exclusively so. No first-baptism entry naming Edward's or Barnet's officiant has yet been located. Nor has evidence emerged placing them in Kirtland or among the Saints expelled from Missouri in 1838. Passing through St. Louis in 1841 was a different experience. [7, 42, 47, 52]

A cow worth half his property

Edward's contribution to Nauvoo appears in an unexpectedly personal entry. On 15 January 1842, the Book of the Law of the Lord credited him with a cow valued at ten dollars, adding the words "as he says 1/2 his property." [49]

The recorder preserved Edward's estimate, not an independent inventory of his possessions. Even so, the phrase gives the gift a human weight. A man recently arrived from England represented what he was giving as half of what he owned. The ledger recorded contributions associated with the temple and Nauvoo House; it does not assign this particular cow exclusively to either building. [49]

That is the same Edward who later faced Chauncey in a possession dispute. His contribution does not establish the merits of his legal claim. It does prevent the court caption from becoming his whole identity. He could give to the community's great undertaking and still disagree with another member over a piece of ground. [3, 49]



Figure 5. Walter Rane, Nauvoo 1842, Consecrated Labor, oil on canvas, 2020. A modern painting of the early building effort, not a contemporary view of May 1843 or a depiction of the Rigbys. Historic Nauvoo, Temple City exhibit. [57]

Susanna entered the city's records in her own name. On 27 May 1842 she was among the women received into the Female Relief Society of Nauvoo. Edward, Barnet, and Seth also signed a petition asking the city council to make highway taxes reflect the property a person possessed. The council rejected it on 14 May. These were people seeking a place in the city's institutions and a voice in its ordinary affairs. [10, 39]

At the polls and on the Legion's books

Barnet, John, and Seth Rigby appear in the poll record for the municipal election of 6 February 1843. Later that year, Barnet and John were listed under Captain William R. Parker's company in a Nauvoo Legion delinquency assessment. The latter record concerned missed military attendance; it supplies neither their reasons for being absent nor a record of combat service. [50, 51]

The two appearances give substance to the setting of the lawsuit. Nauvoo in 1843 meant elections and military obligations as well as a rising temple. The Rigbys participated in this public world while pursuing their own household interests. Shared religious hopes did not remove the need to vote, pay taxes, earn a living, or settle disputes. [39, 49–51]



Figure 6. Joseph Smith in Nauvoo Legion uniform, engraved by Oliver Pelton after Sutcliffe Maudsley and published in 1842. The facsimile signature is part of the printed plate. Bennett, The History of the Saints, plate between pp. 56–57; Google scan via Internet Archive. [65]

Worship and the road beyond Illinois

Religious records carry the family beyond membership inferred from a passenger list. Edward's compiled entry cites Nauvoo high-priest and temple records. A published endowment index lists Edward and Susanna on 23 December 1845, and Barnet and Ann on 2 February 1846. The dates come from the published index rather than an independent examination here of the original register. They provide strong evidence that the people identified with the dispute remained participants in the church's Nauvoo life. [7–9, 52]

Barnard also acquired another parcel in March 1844: land in Lot 33, Block 6, conveyed by Charles W. and Mary Ann Hubbard for $65. This was separate from the disputed Lot 38. Even while the earlier case remained unresolved in the surviving record, he was still conducting property business in the city. [40]

The family did not complete the journey west together. Edward's compiled record places his death on 21 October 1846 in the Council Bluffs region. Barnett reached Utah in 1848, although his company is unidentified, and lived until March 1871. The older farmer who crossed the Atlantic did not live to share his son's Utah years. [7, 8]

Susanna survived Edward and reached Salt Lake City, where she died on 1 February 1859. Ann Weaver Rigby, Barnett's wife, also reached Utah; her family record places her in his household in the 1850 census. She died in Salt Lake City in February 1853. [67, 68] For the women as well as the men, the journey beyond Nauvoo brought settlement and further loss. The family that had crossed the Atlantic together did not share a single ending.

James and Hannah Webb

A trade learned at home

The Webb workshop began, in an important sense, before the family reached Nauvoo. James taught his sons the craft. The five brothers remembered for the Illinois shop—Chauncey, Edwin, Edward, Pardon, and James Wesley—carried skills acquired within a household into the work of a growing city. Their occupations were a family inheritance as well as a means of earning a living. [16]

James's beginnings lay in Connecticut. Compiled family records place his birth at Colchester in 1777, name an earlier wife, Betsy Favill, and record his marriage to Hannah Griswold in 1810. Hannah was born in 1790. The sons' records lead to Hanover in Chautauqua County, New York, where the family lived before its better-known Ohio and Illinois years. Some records call the father James Henry Webb. [11, 13–15, 25]

James and Hannah's conversion became part of the family's remembered story. Their granddaughter Ann Eliza later described them as enthusiastic converts who brought their household toward Kirtland in 1834. She was writing long afterward and had not witnessed those events, but her account preserves the importance the parents held in the family's explanation of its religious beginnings. [53]

The five workshop brothers were part of a larger family that also included daughters, younger sons, and children who died young. The full family register contains conflicting entries, especially around James's earlier marriage. What emerges securely is the household's combination of faith, movement, and a practical trade passed from one generation to another. [13–16]

Hannah in the grove

On 4 August 1842, Hannah's name was entered among the women received into the Relief Society at a meeting in the grove. Emma Smith spoke about unity and the danger of making enemies of one another. Susanna Rigby had joined the same organization earlier that year. Their separate admissions place the mothers in an overlapping religious community, although no record establishes a friendship between them. [10, 12]

Hannah also participated in baptisms for the dead. Like the work her sons performed, her own religious commitments had a place in the life of the city. The court caption contains neither mother's name, but the larger story would be incomplete without the women whose households it brought into opposition. [10–12]

Both parents died in 1845: James in March and Hannah in October, according to the family and editorial records. They did not accompany the sons who migrated in 1848. The skills James had taught would remain useful far beyond Illinois, but neither parent lived to see those later journeys. [11, 13, 19, 25]

Chauncey Griswold Webb

A place to call his own

By the time Chauncey purchased the Rigby-occupied property, he had already tried to establish a household in more than one place. Born in Hanover in 1811 or 1812, he belonged to a family in which a young man could learn a trade at home. Wheelwrighting and wagon-making offered practical work wherever farms, settlements, and travelers needed transport. They did not guarantee either security or ready money. [16, 19, 21, 53]

Ann Eliza's later account placed her father's first exposure to Mormon preaching in 1833 and the family move to Kirtland in 1834. She portrayed James and Hannah as more enthusiastic than their son, who, in her telling, initially followed his parents more readily than his own religious feelings. It is a daughter's inherited account, published in 1876 after her bitter public break with Brigham Young. Her account of his motives belongs beside, rather than in place of, the record of what he subsequently did. [53]

In Kirtland, Chauncey's working life and marriage came together. He married Eliza Jane Churchill during this period; the indexed date is 16 September 1834, although another year appears in family compilations. Ann Eliza described a wagon manufactory, a modest home, and financial losses associated with the Kirtland Safety Society. Her family recollections convey a household trying to build a livelihood while sharing in the fortunes of a new religious community. [19, 20, 53]

Eliza Jane, the children, and the move to Illinois

Their son Edward Milo was born in Daviess County, Missouri, on 15 April 1838, according to his later biographical sketch. That account follows the family through Quincy in 1839 and then to Nauvoo. Chauncey's path into Illinois was consequently different from the Rigbys' Atlantic and Mississippi journey two years later. [21, 42]

For Chauncey and Eliza Jane, Nauvoo offered another place to settle and work. The $500 purchase in December 1842 belongs within that effort. It gave him a claim expressed in a deed, but the earlier Rigby assessment entries reveal the difficulty that could lie between a purchase on paper and possession on the ground. His brother's service of notice and the court judgments show him persisting in that claim. [1–6]

The surviving records do not tell us why he chose that particular parcel or how he intended to use it. They show enough to make the transaction matter: this was a man with a wife, children, a trade, and a history of moving, trying to secure an interest in the city. The Rigbys' reasons for remaining are missing, so neither household can be given the last word merely by imagining what its members must have felt. [1–3, 21]

Meanwhile, the family kept growing. Ann Eliza was born in Nauvoo in 1844. The daughter whose recollections would later shape public views of the Webbs began life in the community her father was still trying to make his home. [24]

The temple and the means to leave

Chauncey and Eliza Jane appear together in the published endowment index on 16 December 1845. Hannah had died that autumn; preparations for departure were gathering urgency. Religious observance and the practical question of how to move a household occupied the same season of their lives. [11, 16, 18]

The later biography of their son Edward says that limited means led Chauncey back to Missouri to earn an outfit for the journey west. A man could know how to build wagons and still need money, animals, and supplies before his own family could travel. The account is retrospective, but it preserves a difficulty easily lost in a smooth summary of pioneer movement. [21]

In 1848 the migration record places Chauncey in Brigham Young's company with Eliza Jane and their children Chauncey Gilbert, Edward Milo, and Ann Eliza. The journey was a household undertaking, with children sharing the demands of travel alongside the adults. [19, 20]

Another branch of the family had begun in 1846, when Chauncey married Elizabeth Lydia Taft. Born in Michigan in 1827 to Seth Taft and Harriet Ogden, she had joined the church in 1844 and migrated in 1848. Her marriage to Chauncey produced eleven children, according to the Church Historian's Press biography. [54]

Elizabeth's later work gave her a public life of her own. She served as a counselor to Mary Isabella Horne in the Retrenchment Association and worked in the Salt Lake Temple. Her religious commitments endured through the years in which Ann Eliza became a prominent critic of plural marriage. The women belonged to different branches of the same family, but their lives and convictions cannot be collapsed into one family position. [24, 54]

Coming home—and turning back

Chauncey's British missionary service began in December 1852 and continued into 1856. That autumn he returned across the plains with George D. Grant's fast-moving company, reaching the Salt Lake

Valley early in October. John Jaques, writing from his own memory of the migration, later named C. G. Webb among the returning missionaries who had passed the emigrants in September. [19, 22]

After reaching home, Chauncey went back out with the rescue party. Daniel W. Jones's account names him among the men organized under Grant to assist the late emigrants. Jones described the cold, hunger, and desperate conditions the rescuers encountered. His account records the work of a party; it does not assign every incident to Chauncey. [23]

The sequence is striking without embellishment. Chauncey had crossed the plains with his family, crossed them again on his return from missionary service, and then turned back toward people still in danger. The returning missionary and the rescuer were the same man, but these were separate journeys undertaken for different purposes. [19, 22, 23]

The workshop reputation is one part of that life. His recorded willingness to go out again gives it another dimension. The man who had once pursued possession of a Nauvoo lot was now among those helping emigrants reach a place they had not yet seen. [2, 23]

A long life, and a divided family history

Further missionary service took Chauncey to Hawaii beginning in 1857. His later years also brought the family into a very public controversy. Ann Eliza married Brigham Young as a plural wife in 1868, subsequently sought separation, lectured against plural marriage, and published her account. Her words preserve family memories, but they speak from her own experience and purposes. [19, 24]

Her father's story continued well beyond both Nauvoo and the controversy. He died in Salt Lake City on 7 April 1903. Elizabeth Lydia survived until February 1909. Between the early Kirtland household and those final years lay marriages, many children, business difficulties, migrations, missions, and rescue work. Chauncey's life is larger than either a favorable family tradition or an adversarial memoir can contain alone. [19, 54]

The 1843 affidavit catches him near the beginning of that long course. He was not yet a remembered pioneer or the father of a famous dissenter. He was a working man trying to obtain possession of property he had bought—and asking his younger brother to help him do it. [1, 2]

Pardon Knapp Webb

The young man whose oath survived

Pardon's name is the one signed beneath the statement of service. Born in Hanover on 26 December 1818, he was twenty-four when he appeared before Spencer. His indexed baptism took place on 27 March 1834, when he was fifteen. James and Hannah's younger son had grown from a boy in a converting household into a man entrusted with a step in his brother's lawsuit. [1, 25]

The affidavit gives a rare, exact view of him before the western years. He said that he served two men separately on 11 May 1843 and explained the papers to them. Four days later he swore to those actions. Whether he received payment or often undertook such errands is unknown, but the task itself is unusually well documented. [1]

Another room in Nauvoo

A few months earlier, on 31 January 1843, Pardon attended the Nauvoo Masonic Lodge. His name appears among the members present, with Joseph Smith also listed and Hyrum Smith presiding. The meeting opened on the third degree. This places the young craftsman within another organized part of the city's life. [27]

The lodge brought men with different occupations into the same institution. Pardon's attendance gives his biography a social setting beyond the family shop: a place where craftsmen, officeholders, and

church leaders could meet. It does not establish his degree dates or membership in the separate church body known as the Quorum of the Anointed. [27]

Nauvoo's building ambitions were visible here, too. Masonic meetings had used the upper room of the Red Brick Store. The familiar Cultural Hall belonged to the next stage: construction began in summer 1843, and dedication followed on 5 April 1844. At the time of Pardon's May affidavit, that completed hall still lay in the future. [63, 64]

Michigan and a marriage

Pardon's missionary record places him in Michigan during a period extending from before July 1843 to after June 1845 and identifies him as a seventy. It was an assignment that took his religious work beyond the city where he had served the Rigbys. The broad dates do not require an uninterrupted absence from Nauvoo. [25]

On 7 January 1844, he married Clarissa Jane Lee. The family profile places the marriage at Kalamazoo, in the region of his missionary work. His brother Edward also reported preaching there. The brothers thus shared a Michigan connection, although the records do not tell how Pardon and Clarissa met or whether Edward had any part in bringing them together. [25, 26, 59]

Marriage made the next moves the history of a young household. The published temple index lists Pardon and Clarissa Jane on 6 February 1846. Two years later the migration record places them in Brigham Young's company with Adelaide Elizabeth and Adolphus Demont—their young daughter and infant son. [18, 25]

The general history of the Webb shop remembers the brothers helping outfit the departing Saints. Pardon's own movements during every part of the 1846 crisis are less clear. His temple entry and later company record mark points in the journey, but they do not place him at a particular battle or identify a final wagon repaired before he left. [16, 18, 25]

Clarissa's household in Utah

The crossing did not end the work of establishing a family. Later records name children including Clarissa Amelia, Helen, Mary Alice, James Henry, and Zella, as well as children who died young. Pardon's departures and assignments took place alongside Clarissa's continuing experience of pregnancy, child-rearing, and loss. [26, 56]

One pair of dates makes the overlap especially clear. Pardon Knapp Webb Jr. was recorded as born at Payson on 22 December 1856. By then his father's missionary chronology places him at Salmon River. The records do not describe the birth or the household arrangements during that absence. They do show that religious service and family responsibility were occurring at the same time, not in conveniently separate chapters. The child died at Payson on 5 July 1863. [25, 56]

Away at Salmon River

Pardon left home for the Salmon River Mission on 15 June 1856 and reached the field on 11 July. His residence was then Payson, and he belonged to the Thirty-fourth Quorum of Seventy. The assignment kept him away until the spring of 1858: he left the field on 28 March and arrived home on 11 April. [25]

Those dates describe a substantial absence, stretching from one summer through the next winter and beyond. The mission lay in a western setting very different from Lancashire, Kirtland, or Nauvoo. Its history included conflict involving Indigenous people, but a place on the mission roster does not establish Pardon's part in every encounter. His individual experiences remain less fully recorded here than the dates of his service. [25, 28]

What those dates do make visible is the scale of his commitment and the demands placed on the household left behind. A life summarized only as "missionary and pioneer" would miss the long interval between leaving Payson and returning to it. [25, 56]

Margaret and the Arizona years

On 22 March 1862, Pardon married Margaret Kay. She was fifteen and he was forty-three. Margaret had crossed to Utah as a child in 1854 with her mother and siblings; her arrival belonged to a later migration than Pardon's. Her marriage brought another family's journey into the Webb household. She lived until 1925. [25, 55]

Eventually Pardon lived at Lehi in Arizona Territory. His later relocation is not documented as closely as the 1848 crossing or the Salmon River assignment. The consulted records agree on 29 July as the day and month of his death but differ between 1892 and 1893. [25, 26]

By the end of his life, Pardon had been a New York boy, a young Nauvoo craftsman, a Michigan missionary and husband, a migrating father, a Payson resident serving in the interior Northwest, and an Arizona settler. His surviving oath belongs to just one day in that much longer life. [1, 25, 26]

Yet that day gives him a directness that later summaries often lack. He is not being praised by a descendant or remembered as one of a group of brothers. He names the people he approached, states what he did, and signs his own account. It is the young Pardon, before most of the journeys that would come to define him. [1]

The other Webb brothers

Edwin Densmore Webb

Edwin's life took a different course from those of Chauncey and Pardon. He reached Kirtland before December 1835, married Eliza Ann McWethy that month, became a seventy, and held stock in the Kirtland Safety Society. Later movements took him through Illinois and Wisconsin before his return to Nauvoo in 1843. Historic Nauvoo credits him with opening the shop that summer. [15, 16]

He went to Wisconsin again and reached Utah in 1853. The Joseph Smith Papers traces him to Fillmore by 1860, Sacramento by 1870, and California voting records after 1902. This is not a single, permanent move from Nauvoo to an Ogden workshop, and it conflicts with a death in 1894 attached to one family-tree entry. Edwin's migrations continued long after the Nauvoo partnership. [13, 15]

Edward Milo Webb

Edward Milo, born in 1815, was the brothers' contemporary—not Chauncey's son of the same name, born in 1838. The older Edward combined a craft with preaching and writing. His published biographical sketch dates his baptism to 26 August 1834, places him at the Kirtland Temple dedication, and records his marriage to Caroline Amelia Owens in December 1839. [58, 59]

In his account of Michigan missionary work, Edward reported baptizing twenty-four people and organizing the Kalamazoo branch. That experience gives another dimension to the blacksmith's life and connects him geographically with Pardon's later work and marriage. Edward's death is indexed to 31 July 1852 on the Platte River. Unlike Chauncey, he did not live to old age in the West. [58, 59]

James Wesley Webb

James Wesley, born in Hanover in 1822, was the youngest of the five workshop brothers. Family records associate him with Belinda Jane Cole in 1845 and later with Ann Clarinda Seraphine Bassett. The published endowment index lists him on 7 February 1846, at the close of the Nauvoo temple season. [16, 18, 60]

Later records connect him with southern Utah, including an 1860 census lead under Wesley Webb. Conflicting details prevent a firm final itinerary, but his place among the working brothers and in the late Nauvoo religious community is clear. His shorter surviving outline is a reminder that members of the same family can leave very different amounts of recoverable evidence. [60]

Daniel Spencer

The older brother who converted first

Daniel and Orson Spencer grew up in the same Massachusetts family, but they came to Nauvoo with different experience and followed different paths west. Daniel, the older brother, was born on 20 July 1794 at West Stockbridge to Daniel Spencer and Chloe Wilson. He developed a mercantile career that included Savannah, Georgia, before returning to Massachusetts. [29]

His family life began well before conversion. He married Sophronia Eliza Pomeroy in January 1823 and later Sarah Lester Van Schoonover in June 1834. When James Burnham baptized him on 3 March 1840, Daniel was an established adult with commercial and household responsibilities. The following year he baptized his younger brother Orson, a Baptist minister. [29, 30]

The brothers' conversion was therefore not a single family event. Daniel entered first and became the immediate personal link through which Orson joined. Both moved to Nauvoo in 1841, bringing abilities the new city could use. [29, 33]

Governing after Joseph Smith

Daniel served on the city council while also accepting missionary assignments. His journeys included Canada, the eastern states, and work connected with the Cherokee country. At the April 1843 conference he received a Canadian assignment; Orson's call at the same conference was to New Haven, Connecticut. [29, 30, 34]

After the murders of Joseph and Hyrum Smith, Daniel became interim mayor in August 1844. He was the Spencer who actually occupied the immediate post-Joseph-Smith mayoralty. His administration belonged to the troubled final months of the city charter, rather than an ordinary transfer of office in an untroubled town. [29, 38]

He was ordained a high priest on 6 October 1844. Early the following year he traveled with Amasa Lyman to contact James Emmett's emigrating group, and on 18 March 1845 he entered the Council of Fifty. The published temple index places his endowment on 13 December 1845. Religious responsibility, civic crisis, and preparations for migration were drawing together in his life. [29–31]

A long Utah presidency

At Winter Quarters, Daniel served as a bishop. He crossed to the Salt Lake Valley in 1847 in the Daniel Spencer/Perrigrine Sessions company, earlier than the Webbs' 1848 migration and Orson's arrival in 1849. He became president of the Salt Lake Stake in 1849 and held that position until his death, with others acting during his absences. He also served in the territorial legislature. [29, 30, 41]

Utah remained his base, but church assignments continued to take him away. His British field service ran from December 1852 to May 1855; the overland return followed in 1856. At Iowa City he was involved in outfitting the emigrants, a responsibility that links his later career to the preparations surrounding that year's handcart migration. The evidence examined here does not settle his individual responsibility for its consequential decisions. [30, 32]

Daniel died in Salt Lake City on 8 December 1868. Commerce, conversion, missionary travel, the Nauvoo mayoralty, migration leadership, and nearly two decades as stake president had filled the years since his Massachusetts beginnings. His was a different life from that of the brother whose signature appears on Pardon's affidavit, though the two remained part of the same larger story. [29, 30, 41]

Orson Spencer

From a Baptist pulpit to Nauvoo

The man before whom Pardon took his oath had begun adult life far from an Illinois courtroom. Orson Spencer was born at West Stockbridge in 1802. His education took him through Lenox, Union College at Schenectady, teaching in Georgia, and theological study at Hamilton, New York. He became a Baptist minister, serving in Massachusetts and Connecticut. [33, 35]

He married Catherine Curtis in April 1830. By the time Daniel baptized him in May 1841—the church database specifies 1 May—Orson had a family, a profession, and years of experience speaking and teaching. Conversion redirected an established life. He moved to Nauvoo that year, and the city soon drew on the abilities he brought. [33, 34]

He became an alderman and a professor at the University of Nauvoo in 1841. Those appointments brought education and civic work into the same daily life. The small act preserved on Pardon's paper fits that setting: Spencer received an oath as a justice of the peace, one of the practical duties performed by a man whose name is more often associated with larger institutions. [1, 33]

An officer in a changing city

Orson received a call to New Haven at the April 1843 conference. Yet on 15 May he was still in Hancock County, administering Pardon's oath. The paper marks a point between an assignment and its fulfillment, when the missionary-to-be remained engaged in local business. [1, 34]

His responsibilities deepened in 1844. He entered the Council of Fifty on 19 March and was ordained a high priest by George Miller on 6 October. After Daniel's interim mayoralty, Orson was elected mayor in 1845—but by then repeal of the charter had disrupted the government under which the office existed. The Joseph Smith Papers describes him as elected but never serving under that charter, while some continued meeting records still use the title. He was later elected a trustee of the smaller town organization. [33, 38]

The change was more than a different title on a page. Orson had joined a city confident enough to appoint professors and plan great buildings. Within a few years its mayor had been murdered and its charter removed. He remained involved as local institutions were reorganized. [29, 33, 38]

Catherine and the children

The published endowment index places Orson and Catherine in the Nauvoo Temple on 11 December 1845. Their departure followed in the next year. In Iowa, in March 1846, Catherine died. The loss changed the family's future and the meaning of the overseas assignment that soon took Orson from his children. [31, 35]

His daughter Aurelia Spencer Rogers later wrote about the family in Life Sketches of Orson Spencer and Others. Her recollections belong to the children's side of a life often summarized through the father's offices and travels. The experience of losing a mother and then being separated from a missionary father belongs alongside the record of his public service. [35]

The household continued through other marriages. Orson married Eliza Ann Dibble in 1846, Martha Knight in Britain in 1847, and additional wives in Utah. Catherine's death did not leave the later family unchanged or Orson permanently alone. It remained a household shaped by marriage, children, distance, and repeated departure. [34]

Britain and the plains

Orson reached Britain in 1847 and presided over the mission from February of that year until August 1848. He remained in the field until January 1849. He worked with the Millennial Star and developed the

religious writing for which he became known, putting his earlier training in ministry and public argument to use in a new faith. [34, 35]

In 1849 he traveled toward the Salt Lake Valley. A letter written by Reuben Miller at Green River on 9 September places him at the head of a traveling community: Orson was president of a camp organized under Samuel Gully, with divisions led by William Miller and William Hyde. The letter counted 124 wagons, including some bound for California, and acknowledged deaths along the way. [36]

This was more than a line in a list of arrivals. The company contained households with different destinations and leaders carrying distinct responsibilities. Orson's educational and religious authority now operated within a moving settlement of wagons, people, animals, and possessions. [36]

A university, a closed door, and a final absence

In Utah he became chancellor of the University of Deseret and served in the territorial legislature. His educational role connected the western years to Union College, teaching, ministry, and the University of Nauvoo. His life had changed churches and crossed continents without leaving behind the work of instruction. [33, 35]

Then came an assignment that ended in frustration. In 1853 Orson and Jacob Houtz attempted missionary work in Prussia. His report describes official scrutiny and the order requiring them to leave. A man who had exercised local authority in Nauvoo now found his religious activity restricted by officials abroad. [35]

More travel followed. He undertook another mission in the United States in 1854 and in 1855 was asked to take responsibility for the St. Louis Luminary. Illness intervened before he assumed the editorial duties. His last missionary journeys included the Cherokee country; he died in St. Louis on 15 October 1855. [33–35]

Orson did not live to the old age reached by Chauncey, nor did he die in the Utah community whose institutions he had helped establish. The final absence ended far from home. Looking back to the affidavit, the signature belongs to a man not yet forty-two, already combining a convert's commitments with a teacher's learning and a magistrate's duties. Much of the achievement—and much of the loss—still lay ahead. [1, 33–35]

From possession to departure

For a time, the Webb shop answered the ordinary needs of a growing city. Then its work became bound up with preparations to leave. In 1845 and 1846, wagon parts, wheels, tools, and repairs acquired a new urgency. The brothers worked within a wider effort to provide transportation for departing households. Skills learned from James had become part of the means by which a community could move. [16]

The change gives Chauncey's property case its larger setting. In December 1842 he bought land. In May 1843 Pardon served the occupants with papers. In May 1846 the court again awarded possession, while the Saints' departures were changing the city around the disputed ground. The judgment and the exodus belong to the same year, although the missing records do not reveal where every participant then stood. [1, 2, 6, 16]

The religious records keep the story from becoming a simple division between believers and outsiders. The published temple index names people on both sides of the dispute: Edward and Susanna Rigby, Barnet and Ann, Chauncey and Eliza Jane Webb, and Pardon and Clarissa Jane. Their shared faith did not settle possession of the lot, and the court record does not tell us whether personal reconciliation ever followed. [9, 18]

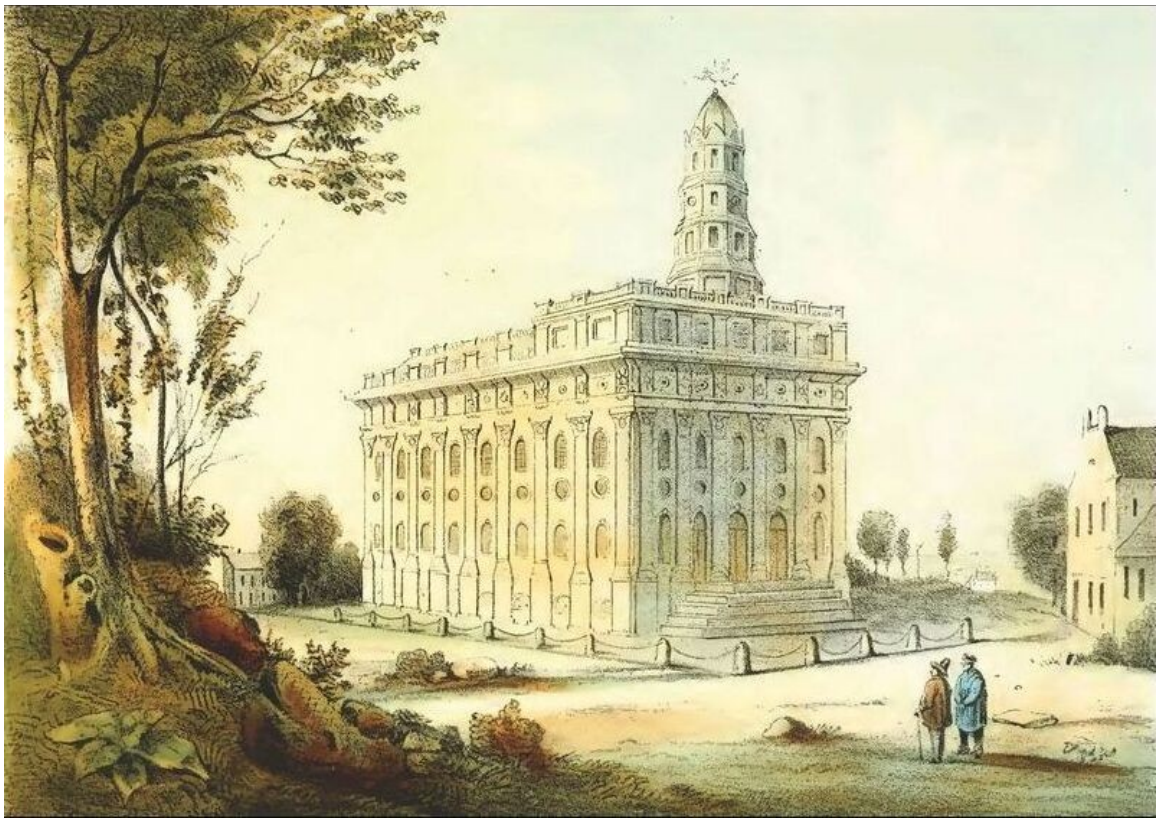


Figure 7. Henry Lewis, The Mormon Temple, color lithograph published in the 1850s. This later image shows the completed building, in contrast to the unfinished undertaking of 1843. University of Pittsburgh digitized volume via Internet Archive. [66]

James and Hannah died before the westward crossing. Edward Rigby died in the Missouri River region. Barnett reached Utah, as did Chauncey and Pardon; Edwin's later life led onward to California. Daniel Spencer became a long-serving Utah leader, while Orson's last mission ended in St. Louis. The people once connected by a single Nauvoo document did not share a single ending. [7, 8, 11, 13, 15, 19, 25, 29, 33]

The paper remains. Its folds once made a compact packet for a court file. Its language concerned notice, an oath, a filing date, and a claim to possession. Read alongside the other records, it preserves something broader: an English immigrant who gave a cow, brothers trained in a family trade, mothers participating in a religious society, and a minister signing as a public officer. [1, 10–12, 16, 33, 49]

They were trying to make a life in Nauvoo. Before the wagons rolled, that effort included faith and work, generosity and loss—and disagreement over who had a right to stay on a piece of its ground.

A note on the evidence

The original affidavit establishes the parties' legal roles, Pardon's asserted service on 11 May 1843, his oath before Orson Spencer on 15 May, and the filing on 16 May. The connected deed, assessment, and judgments supply the parcel and the case's longer course. The missing declaration and defense, the steps between the two judgments, and the sheriff's execution return leave the reasons for the dispute and the date of physical possession unresolved. [1–6]

The identification of Edward and Barnet/Barnett Rigby rests on matching property, family, migration, and religious records. Their 1841 voyage is documented in a compiled passenger index. First baptism dates and officiants remain unverified. The temple dates cited here come from a published index; the original entries have not been independently checked for this edition. No earlier membership in the Quorum of the Anointed is inferred from Masonic attendance or later temple participation. [7–9, 18, 27, 31, 42–48, 52]

Several family dates differ between sources: Chauncey's birth year and first marriage year; Pardon's death year; Barnett's birth day, marriage year, and death day; and parts of James Wesley's later chronology. Edwin's later California evidence conflicts with one family-tree death date. Edward Milo's temple date appears as 5 January 1846 in the name index and 21 January in Psalms of Nauvoo. James and Hannah's wider household and burial entries also contain conflicts. These differences are recorded in the relevant notes rather than silently reconciled. [11, 13–15, 18, 19, 25, 26, 58–60]

Orson's university and civic appointments are distinct from the Nauvoo House revelation, which does not name him. Daniel's interim mayoralty and Orson's later election are also separate. The biographies use family reminiscences with attribution: Ann Eliza Young was not an eyewitness to her parents' early lives, and the 1878 and 1890 rescue narratives were written well after the events. [22–24, 29, 33, 35, 37, 38, 53]

The original photographs are preserved near the front. The additional illustrations are reproduced from image files already held in earlier Larsen project reports, with the originating publication or repository credited in the captions. Dates distinguish an 1842 print, a modern painting of early Nauvoo, and a later view of the completed temple. No historical image or handwriting has been generated or redrawn. [1, 57, 65, 66]

Source notes and record links

Numbered references in the story lead to these notes. Repository profiles, original records, published indexes, and later recollections are identified separately. External links open the source or its catalog record. The linked collection is broader than the illustrations reproduced in this edition.

1. Original affidavit and docket, Chauncey G. Webb v. Edward Rigby and Barnard Rigby, May 1843. Photographs supplied by David Larsen: IMG_3671.jpeg (front) and IMG_3672.jpeg (reverse). The images are reproduced in this report; the reading transcript is based on the photographs, not their automated captions.

2. Deed, Ethan Kimball to Chauncey Webb, 29 December 1842. Hancock County deed record L, p. 470; recorded 20 October 1843. Joseph Smith Papers facsimile examined. North half of Lot 38, Block 6, Kimball's Addition; stated consideration $500. Record and facsimile

3. List of Property in the City of Nauvoo, 1841, pp. 72–73. Assessment compiled through early 1842, Joseph Smith Papers. Barnard/Barner and Edward Rigby entries concern Lot 38, Block 6. An assessment is not proof of title. Assessment page

4. Joseph Smith Papers, "Joseph Smith as a Judge," Webb v. E. Rigby and B. Rigby discussion and cited journal. Editorial identification of the 30–31 March 1843 "Webb & Rigby" hearing is qualified. Joseph Smith assisted George W. Harris; Skinner was fined; the verdict is unknown. The journal gives one o'clock as the ending hour. Discussion and linked original journal

5. Docket Entry, Judgment, 16 October 1843, Webb v. E. Rigby and B. Rigby–B. Hancock Circuit Court record D, p. 11. Joseph Smith Papers image examined; default judgment for possession and costs. No execution return has been identified. Judgment facsimile

6. Docket Entry, Judgment, 23 May 1846, Webb v. E. Rigby and B. Rigby–B. Hancock Circuit Court record D; catalog reference p. 451, photographed page numbered 449. Image examined. Withdrawal of plea and possession judgment; the intervening procedural history remains incomplete. Judgment facsimile

7. Early Latter-day Saints Database, Edward Rigby and Barnet Rigby entries. Compiled land, family, and religious-record references. Edward: I25584; Barnet: I25572. Edward's entry explicitly matches Block 6, Lot 38, 3/10 acre in the north half; cites the temple register p. 53, high-priest record p. 117, and membership/baptism records. The Barnet page's linked Ann Weaver entry appears mismerged and is not adopted. Edward's land and family entry · Barnet's compiled entry

8. Barnett Rigby, Church History Biographical Database; FamilySearch public profile KWJ1-P41. Church database: 1848 pioneer, company unknown. FamilySearch supplies the Edward–Susanna parentage and Ann Weaver household. Birth day, marriage year, and death day differ between compilations; the religious index is cited separately. Church migration record · Public family profile

9. Published Nauvoo Temple Endowment Name Index, R surnames. Edward and Susanna Rigby: 23 December 1845; Barnet and Ann Rigby: 2 February 1846. Published transcription/index examined; original register entries not yet independently collated for this project. Rigby index entries

10. Nauvoo Female Relief Society minutes, 27 May 1842. The First Fifty Years of Relief Society, Church Historian's Press, document 1.2.11. Susanna Rigby is among the women received. Contemporary minutes in an editorial transcript. Minutes and name list

11. Hannah Griswold Webb, Church Historian's Press biographical entry. Editorial biography gives 6 June 1790–16 October 1845; cites Nauvoo baptisms for the dead and family evidence. Burial attribution differs from a public family-tree profile. Editorial biography

12. Nauvoo Female Relief Society minutes, 4 August 1842. The First Fifty Years of Relief Society, Church Historian's Press, document 1.2.16. Hannah Webb was received at the meeting. Emma Smith's unity remarks are not evidence that she was discussing the later lawsuit. Minutes and name list

13. James Webb (1777–1845), FamilySearch public profile KWJ1-P2V. Compiled genealogy used as a research lead for early marriages, household, and death. Child assignments and several linked dates are inconsistent; not treated as a certified complete family register. Public family profile

14. Hannah Griswold (1790–1845), FamilySearch public profile KWJ1-P2J. Compiled genealogy. Burial and some child-date claims require comparison with original records and the Church Historian's Press entry. Public family profile

15. Edwin Densmore Webb, Joseph Smith Papers biography. Editorial biography citing marriage, church, census, land, newspaper, and California voting records. It traces Edwin from New York/Kirtland through Wisconsin and Nauvoo to Utah and California, with evidence after 1902. Biography and source citations

16. Historic Nauvoo, "Webb Blacksmith Shop." Official historic-site account naming the five brothers and their father's training, dating Edwin's shop opening to summer 1843, and describing wagon-part production and exodus preparations. General statements about the brothers do not fix each individual's departure date. Historic-site account

17. Kenneth Mays, “Picturing history: Webb Blacksmith Shop, Nauvoo, Illinois,” Deseret News, 15 June 2016. Identifies the present shop as a reconstruction and provides photographs. Its 1841 business reference differs from the current historic-site opening date; these may refer to different stages, but that reconciliation is not assumed. Article and candidate shop photographs

18. Published Nauvoo Temple Endowment Name Index, W surnames. Chancy G. and Eliza J. Webb, 16 December 1845; Edward M., 5 January 1846; Pardon and Clarissa Jane, 6 February; James Wesley, 7 February. Original register collation remains pending. Webb index entries

19. Chauncey Griswold Webb, Church History Biographical Database. Family, migration, and missionary chronology. The page header gives birth in 1812 while the URL uses 1811; the indexed marriage date differs from other compilations. The 1845 baptism entry is not used here as proof of first conversion. Biography, company records, and portrait link

20. Eliza Jane Churchill Webb, Church History Biographical Database. Spouse profile and 1848 household grouping; a distinct reference for the wife and children rather than merely the husband’s itinerary. Eliza Jane’s profile

21. Biographical Record of Salt Lake City and Vicinity (Chicago, 1902), Edward Webb sketch, pp. 507–508. Retrospective biography of Chauncey’s son Edward, born in 1838—not the older Edward Milo Webb. Supplies household moves through Missouri, Quincy, and Nauvoo, and the account of earning an outfit. Relevant full-text passage examined; no complete review of all biographies in the volume is claimed. Digitized volume · Searchable full text

22. John Jaques, “Some Reminiscences,” Salt Lake Daily Herald, 8 December 1878, excerpt. Participant’s retrospective account, transcribed in the Church History Biographical Database; names C. G. Webb with the returning missionaries in September 1856. Published recollection, transcript

23. Daniel W. Jones, Forty Years among the Indians (Salt Lake City, 1890), pp. 62–75, excerpt. Participant’s retrospective account, transcribed in the Church History Biographical Database; names Chauncey Webb in the 1856 rescue party. Party experiences are not assigned to Webb individually without specific evidence. Rescue account, transcript

24. Ann Eliza Webb, Church Historian’s Press biographical entry. Editorial biography documenting parentage, marriage to Brigham Young in 1868, later separation proceedings, lectures, and writing. Her own accounts require attribution and comparison, not automatic adoption as the views of all Webbs. Editorial biography

25. Pardon Knapp Webb, Church History Biographical Database. Birth, baptism, Michigan and Salmon River missionary assignments, 1844 marriage, 1848 traveling household, and Arizona death locality. The death year 1892 conflicts with the FamilySearch public profile’s 1893. Biography and underlying record references

26. Pardon Knapp Webb, FamilySearch public profile KWJW-4M9. Compiled family profile; used here to document the conflicting death year and as a lead for further household research, not to resolve the disagreement without an original source. Public family profile

27. Nauvoo Lodge minutes, 31 January 1843, p. 168. Joseph Smith Papers transcript and manuscript image examined. Pardon Webb appears in the members-present list. The record does not give his initiation or degree dates. Minutes and facsimile

28. Salmon River Mission, Church History Biographical Database institutional entry. Institutional chronology and links to mission records. Pardon’s own service dates are taken from his individual profile. No particular conflict or encounter is attributed to him merely from inclusion on the mission roster. Mission record

29. Daniel Spencer, Joseph Smith Papers biography. Editorial chronology of parentage, early commerce and marriages, baptism, missions, Nauvoo offices, Council of Fifty admission, migration, and Utah service. Biography and source citations

30. Daniel Spencer, Jr., Church History Biographical Database. Mission and company chronology. British field dates (1852–1855) are distinguished from the 1856 overland return. The entry is for Orson’s brother, not their father of the same name. Mission and migration records

31. Published Nauvoo Temple Endowment Name Index, S surnames. Orson and Catherine C. Spencer: 11 December 1845; Daniel Spencer: 13 December 1845. Published index evidence, not independently collated original registers. Spencer index entries

32. The Willie Handcart Company, chapter 3, “Iowa City, Iowa, to Florence, Nebraska Territory,” BYU Studies online edition. Accessible indexed excerpt identifies Daniel Spencer’s Iowa City outfitting role. The full chapter and agent correspondence were not successfully retrieved in this research pass; no detailed allocation of responsibility for the tragedy is made here. Published chapter

33. Orson Spencer, Joseph Smith Papers biography. Editorial chronology: education, ministry, conversion, municipal and university roles, Council of Fifty, high-priest ordination, mayoral election qualification, migration, and death. The birth-date variation is retained. Biography and source citations

34. Orson Spencer, Church History Biographical Database. Baptism date; New Haven mission call; British presidency distinct from longer field service; plural marriages; overland leadership and later missions. Its editorial-assignment entry is read with the research account’s clarification that he died before assuming the Luminary editorship. Mission, family, and migration chronology

35. “Orson Spencer and the Prussia Mission,” in Saints Abroad, Religious Studies Center, Brigham Young University. Scholarly introduction and edition of Spencer’s 1853 mission account. Includes family separation, British service, education, Prussian expulsion, and final illness; points to Aurelia Spencer Rogers’s 1898 Life Sketches, which has not yet been fully collated for this project. Study and original mission report

36. Reuben Miller to Brigham Young and others, 9 September 1849. Contemporary letter from Green River, transcribed by the Church History Biographical Database. Identifies Orson as camp president, describes organization and wagon count, and acknowledges deaths en route. Letter transcript

37. Doctrine and Covenants 124, revelation dated 19 January 1841. The text does not name Orson Spencer. Its directions concerning the Nauvoo House are distinct from state legislation and municipal appointments. Revelation text

38. “Nauvoo City Officers, 1841–1844,” Joseph Smith Papers. Editorial office tables and notes distinguish Daniel’s interim mayoralty and discuss later attendance records listing Orson. The legal consequences of charter repeal and continued local meeting titles require care. Office chronology and notes

39. Petition from Thomas Grover and Others, 2 May 1842. Joseph Smith Papers. Edward, Seth, and Barnet Rigby appear among signers asking for property-related highway taxation; the docket records rejection on 14 May. Petition and signatures

40. Nauvoo Registry of Deeds, Book B, 1843–1846, p. 325 and continuation. March 1844 Hubbard–Barnard Rigby conveyance involving Lot 33, Block 6, a different parcel from the disputed Lot 38. Deed record page

41. Salt Lake Stake, MormonPlaces, Brigham Young University. Institutional chronology gives Daniel Spencer’s presidency, 1849–1868, with acting leadership during his missionary absence. Stake leadership chronology

42. Sheffield voyage, 7 February–30 March 1841, Saints by Sea, Brigham Young University. Passenger index and voyage metadata; Liverpool to New Orleans under Hiram Clark. Search the Rigby cluster, including differently aged Edwards. Company totals differ between index and Clark’s report, so no total is used to identify the household. Voyage and passenger index

43. Edward Rigby, Sheffield passenger entry 68175. Age fifty-one, farmer, Ulnes Walton, England. This is the older defendant’s migration match, not the younger Edward or the infant of the same surname. Edward’s passenger entry

44. Bernard Rigby, Sheffield passenger entry 68177. Age twenty-five, laborer, Ulnes Walton. The editorial FamilySearch link KWJ1-P41 matches the Barnett family profile used in note 8. Bernard’s passenger entry

45. Ann Rigby, Sheffield passenger entry 68178. Age twenty-four, weaver, Ulnes Walton; linked person KWJ1-P4B. Ann’s passenger entry

46. Susannah Rigby, Sheffield passenger entry 68176. Age forty-nine; Leyland origin. Spelling differs from Susanna in Nauvoo records. Susannah’s passenger entry

47. Hiram Clark, voyage account, Millennial Star 4, no. 10 (February 1844), p. 147. Participant’s published account, transcribed by Saints by Sea. New Orleans–St. Louis–Nauvoo route and company arrival on 18 April 1841; not a separate Rigby household journal. Clark’s account

48. Alexander Neibaur journal, Sheffield voyage and river journey, 1841. Participant’s dated entries, transcribed by Saints by Sea; includes the Moravian steamer. The narrative uses company conditions, not unrecorded individual Rigby experiences. Neibaur’s journal transcript

49. Book of the Law of the Lord, Book A, p. 54, 15 January 1842. Joseph Smith Papers manuscript and transcription. Edward Rigby’s cow, $10, with his reported estimate of half his property. This volume includes donations for the temple and Nauvoo House; the entry is not separately earmarked. Ledger page and facsimile

50. City Election Poll Record, 6 February 1843, p. 10. Joseph Smith Papers. The image shows Barnet, John, and Seth Rigby. Candidate headings and all tally columns require further collation before this page is used to specify their individual votes. Poll record and facsimile

51. List of Delinquents from Third Regiment, Second Cohort, 7 October 1843. Joseph Smith Papers image and transcript; Barnet and John Rigby in Captain William R. Parker’s company. Militia nonattendance assessment, not proof of combat service or criminal desertion. Legion record and facsimile

52. Early Latter-day Saints Database, Barnet Rigby, I134524. Alternative compiled entry pointing to Nauvoo temple register p. 256, Seventy records, Black membership vol. 36, and an 1842 census. Those underlying records are research targets, not newly examined originals. Alternative Barnet entry

53. Ann Eliza Young, Wife No. 19 (Hartford, 1876), chapter 1. Transcription on Wikisource. Retrospective daughter’s account of parents/grandparents, conversion, Kirtland work, and financial losses; she was born in 1844. The book’s polemical setting and attributed judgments are retained. Chapter 1

54. Elizabeth Lydia Taft Webb, Church Historian’s Press biography. Editorial entry citing marriage, family, women’s organization, temple service, and death records. Establishes her independent institutional work; it does not represent all Webb women’s views. Elizabeth’s biography

55. Margaret Kay, Church History Biographical Database. Birth 14 October 1846, childhood migration in 1854, marriage to Pardon on 22 March 1862, and death in 1925. Ages at marriage are calculated from those dates. Margaret's individual record

56. Pardon Knapp Webb Jr., FamilySearch public profile KWVP-NMM. Compiled family record: Payson birth 22 December 1856 and death 5 July 1863. Comparison with the father's mission dates is an inference from the chronologies; original vital entries not independently collated. Son's family profile

57. Historic Nauvoo, "Temple City." Repository presentation identifies Walter Rane's Nauvoo 1842, Consecrated Labor as a 2020 oil painting. The image is reproduced in this edition from the copy already embedded in the Larsen Charles Ivins report. The page also reproduces William Weeks's early and revised temple elevations. Temple City source and imagery

58. Edward Milo Webb, Church History Biographical Database. Older brother born 17 August 1815; death indexed to 31 July 1852 on the Platte River. Not Chauncey's son born in 1838. Edward's record

59. Hal R. Boyd and Susan Easton Black, eds., Psalms of Nauvoo, "Poet Biographies," Edward Milo Webb. Editorial sketch citing his journal: baptism, Kirtland, marriage, and Michigan preaching. Its 21 January 1846 endowment date conflicts with the earlier index attribution and is not silently substituted. Edward's biographical sketch

60. James Wesley Webb, FamilySearch public profile LKVY-NH1. Compiled family and census leads. Dates and locations are internally uneven, including the heading versus death narrative; no precise final itinerary is inferred. James Wesley's profile

61. Joseph Smith Papers, "Illustrations." Reference for the surviving office sign and Hills–Childs map, completed in April 1844. Neither is reproduced here. The distinct 1842 plan actually illustrated in this edition is cited in note 65. Repository illustrations

62. Brigham Young University Museum of Art, "C. C. A. Christensen Highlights." Identifies Joseph Mustering the Nauvoo Legion, ca. 1878, tempera on muslin. Consulted as a possible visual source, not reproduced in this edition. Museum collection presentation

63. Church History Museum, "Gathering to Nauvoo," Red Brick Store section. Institutional interpretation identifies the upstairs hall's municipal, educational, Masonic, and religious uses. The store's later photographic and reconstruction history is distinct from its nineteenth-century uses. Red Brick Store setting

64. Historic Nauvoo, "Cultural Hall." Building committee February 1843; construction began that summer; dedication 5 April 1844. The completed hall is not used as a May 1843 setting. Hall chronology and photographs

65. John C. Bennett, The History of the Saints; or, An Exposé of Joe Smith and Mormonism (Boston: Leland & Whiting, 1842). The plan is from the University of Illinois copy, third edition, scan p. 202. The Joseph Smith plate by Oliver Pelton after Sutcliffe Maudsley is from the alternate Google scan, between printed pp. 56–57 (scan p. 68). Image files were recovered from the previously illustrated Larsen Bennett report. University of Illinois volume · Alternate digitized copy

66. Henry Lewis, The Mormon Temple, color lithograph in Das illustrirte Mississippithal (Düsseldorf, issued in the 1850s; completed volume cataloged 1857). University of Pittsburgh scan via Internet Archive. Image file recovered from the Larsen William and Wilson Law illustrated report. This is a later published view, not a record of the temple's appearance in 1843. Digitized volume

67. Maurine Carr Ward, "'This Institution Is a Good One': The Female Relief Society of Nauvoo, 17 March 1842 to 16 March 1844," Mormon Historical Studies 3, no. 2 (Fall 2002), p. 175. The compiled entry "RIGBY, Susanna" identifies her as Susanna Hartley, wife of Edward Rigby, and gives her death as 1 February 1859 in Salt Lake City. Her crossing year and company have not been established here. Susanna's biographical entry

68. Ann Weaver Rigby, FamilySearch public profile KWJ1-P4B. Compiled family record cites Ann in Barnet Rigby's household in the 1850 U.S. census and a Salt Lake County death record. It places her death in Salt Lake City in February 1853, but gives 18 February in its summary and 19 February in a story excerpt; the narrative uses month and year. The original census and death images were not independently collated for this addition. Ann's family record