

8 Aug 2003

Page 1

Event	Date(s)	Place	Description
Born	13 Mar 1829	, Hampton Massachussetts	
Christened			
Died	18 Nov 1896	Fairview, Sanpete, Utah	
Buried		Fairview, Sanpete Utah	
Baptized	1842		
Endowed	1880		
SealPar			
Nickname:	AKA:	Married Name:	
Sex: M	ID:	AFN:	
Last Changed: 8 Aug 2003			

## Parents

MRIN	Father	Mother
8601	James SANDERSON *FILE*-28571	Mary Jane SPARKS *FILE*-26485

## Marriages

MRIN	Spouse	Marriage Date/Place	Sealed Date/Place
9168	Rebecca ANN SANDERS-13211	7 Mar 1849 Missouri	

## Notes

## NAUVOO RECORDS

70' s Record, p 654

Members, LDS, 1830-1848, by Susan Easton Black, Vol # 38, pp 207-213

## HISTORY/HISTORIES:

Mormon Battalion, 4 pages

"Writings" diskette code: SANDH29A.PN3 "Autobiography of Henry Wix (Weeks) SANDERSON

Typescript, HNL&amp;R. p. 4.

Letter &amp; Article

New Era Article - Oct 1989, pp 44-47

Pioneer Women of Faith and Fortitude, p 269 (Spouse)

FATHER: James SANDERSON

MOTHER: Mary Jane SPARKS

SPOUSE: # 2 Jane COLE

Early Civil Data: In Kirtland, Missouri

Early Church Data: Ordained Seventy in Kirtland OH 24 Jan 1837

Sources: Susan Black, Early LDS Members Rec 38:149; Index, Nauvoo Land and Record Files 531

SANDERS [(COPIED TANDERS)], MOSES MARTIN

Birth: GA 1803

Death: UT 1878

Parents: Sanders, David

Allred, Mary \_\_\_\_\_

Fausett), Amanda Armstrong (12)

Ordination: 1839

Quorum: Q3; Presidency of Q26

Early Civil Data: Nauvoo Ward 3

Early Church Data: Baptized 1835

Endowed Nauvoo Temple 1/20/46

Post-Nauvoo Civil Data: Farmer

Washington County UT

Sources: Susan Black, Early LDS Members Rec 38:191; Index, Nauvoo Land and Record Files 531;  
Index, 70s Bk B Sel, pg. 89; 70s Rec, Qrm 26

SANDERSON, HENRY WEEKS WICKS

Birth: MA 1829

Death: UT 1896

Parents: Sanderson, James

Sparks, Mary Jane

Wives (Number of Children): Sanders, Rebecca Ann (15)

Cole, Sarah Jane (14)

Ordination: POST 1846?

Early Civil Data: On Nauvoo records with parents

Early Church Data: Baptized 1842

Mormon Battalion

Post-Nauvoo Civil Data: Farmer

Teacher

Justice of Peace

Mount Pleasant UT

Post-Nauvoo Church Data: Missionary

Sources: Susan Black, Early LDS Members Rec 38:207; Index, Nauvoo Land and Record Files 531

SANDFORD [SANFORD], CYRUS

Birth: VT 1813

Death: UT 1900

Parents: Sandford, Ira

Vandenburg, Margaret

Wives (Number of Children): Stockwell, Sylvia Elmina (9)

Pixley, Olive

Clark, Happylyona Sophrona

Coon, Mary

Quorum: Q27

Early Civil Data: Hancock Co, Lee County IA

Early Church Data: Baptized 1840

Endowed Nauvoo Temple 2/6/46

Mission IL

Sanderson, Henry Weeks Male # Print-Date: 7-28-87  
Reference: Family Group Sheet-Self  
Members of the Mormon Battalion. Easton, Susan W.  
Roster of Mormon Battalion  
Guide to Mormon Diaries & Autobiographies. Bitton, Davis  
Journal of Henry Weeks Sanderson  
Family Group Sheet-Father  
Mormon Manuscripts to 1846. Andrus, Hyrum. 1977  
Mormons and Their Neighbors. Wiggins, Marvin  
Utah Federal Census; Year: 1851, 1870  
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913  
Page: 45  
Treasures of Pioneer History. Carter, Kate. 1953  
Volume: 4 Page: 515  
Nauvoo Social History Project. Smith, James  
Temple Index Bureau  
Journals in BYU Library. Campbell, Eugene  
Union Ward Records  
Fairview Ward Records

Name-Variant: Sanderson, Henry Wicks  
Reference: Temple Index Bureau

#### Birth-Data

Birth-Date: March 13, 1829  
Reference: Family Group Sheet-Self  
Members of the Mormon Battalion. Easton, Susan W.  
Temple Index Bureau

Birth-Place: Hampden County, MA, USA  
Reference: Family Group Sheet-Self  
Members of the Mormon Battalion. Easton, Susan W.  
Temple Index Bureau

#### Parents-Data

Father's-Name: Sanderson, James  
Reference: Family Group Sheet-Self  
Members of the Mormon Battalion. Easton, Susan W.  
Temple Index Bureau

Mother's-Name: Sparks, Mary Jane  
Reference: Family Group Sheet-Self  
Members of the Mormon Battalion. Easton, Susan W.  
Temple Index Bureau

#### Marriage-Number: 1

Spouse's-Name: Sanders, Rebecca Ann  
Reference: Family Group Sheet-Self  
Members of the Mormon Battalion. Easton, Susan W.  
Temple Index Bureau  
Guide to Mormon Diaries & Autobiographies. Bitton, Davis

Marriage-Date: March 7, 1849

Reference: Family Group Sheet-Self

Members of the Mormon Battalion. Easton, Susan W.  
Temple Index Bureau

Marriage-Place: Missouri, USA

Reference: Family Group Sheet-Self

Family-Reference for Children: Family Group Sheet-Self

Children's-Data:

Child-Number: 1

Sanderson, James

Birth-Date: May 6, 1851

Birth-Place: Union Fort, Salt Lake, UT, USA

Child-Number: 2

Sanderson, Mary Jane

Birth-Date: January 10, 1853

Birth-Place: Union Fort, Salt Lake, UT, USA

Child-Number: 3

Sanderson, Amanda

Birth-Date: October 21, 1854

Birth-Place: Union Fort, Salt Lake, UT, USA

Child-Number: 4

Sanderson, Julia

Birth-Date: September 26, 1856

Birth-Place: Fort Supply, UT, USA

Child-Number: 5

Sanderson, Rebecca Ann

Birth-Date: January 5, 1858

Birth-Place: Union Fort, Salt Lake, UT, USA

Child-Number: 6

Sanderson, Henry Weeks

Birth-Date: April 18, 1859

Birth-Place: Fillmore, Millard, UT, USA

Child-Number: 7

Sanderson, William Henry

Birth-Date: January 11, 1861

Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 8

Sanderson, Martha Melissa

Birth-Date: October 7, 1862

Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 9

Sanderson, Maria Louisa  
Birth-Date: August 10, 1864  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 10  
Sanderson, John Martin  
Birth-Date: July 5, 1866  
Birth-Place: Mt. Pleasant, Sanpete, UT, USA

Child-Number: 11  
Sanderson, Ada Adella  
Birth-Date: March 23, 1868  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 12  
Sanderson, Emily Etta  
Birth-Date: May 20, 1870  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 13  
Sanderson, Lucinda  
Birth-Date: August 19, 1872  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 14  
Sanderson, Joseph Alma  
Birth-Date: July 23, 1875  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 15  
Sanderson, Davis Sparks  
Birth-Date: June 1, 1878  
Birth-Place: Fairview, Sanpete, UT, USA

Marriage-Number: 2

Spouse's-Name: Cole, Sarah Jane

Reference: Family Group Sheet-Self  
Guide to Mormon Diaries & Autobiographies. Bitton, Davis  
Temple Index Bureau

Marriage-Date: February 6, 1861

Reference: Family Group Sheet-Self  
Temple Index Bureau  
Guide to Mormon Diaries & Autobiographies. Bitton, Davis

Marriage-Place: Moroni, Sanpete, UT, USA

Reference: Family Group Sheet-Self

Family-Reference for Children: Family Group Sheet-Self

Children's-Data:

Child-Number: 1

Sanderson, Henry Weeks  
Birth-Date: April 13, 1862  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 2  
Sanderson, Owen Moroni  
Birth-Date: November 23, 1863  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 3  
Sanderson, Leva Alberta  
Birth-Date: October 28, 1865  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 4  
Sanderson, Lucy Jane  
Birth-Date: March 13, 1867  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 5  
Sanderson, Laura Content  
Birth-Date: March 7, 1869  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 6  
Sanderson, Huldah Charlotte  
Birth-Date: August 29, 1871  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 7  
Sanderson, Sidney Sylvester  
Birth-Date: August 5, 1873  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 8  
Sanderson, Amos Wilton  
Birth-Date: June 8, 1875  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 9  
Sanderson, Alice Alsina  
Birth-Date: May 13, 1877  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 10  
Sanderson, Francis Estella  
Birth-Date: December 24, 1879  
Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 11  
Sanderson, Lois Almeda  
Birth-Date: September 6, 1881

Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 12

Sanderson, Maud Sophia

Birth-Date: June 19, 1883

Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 13

Sanderson, Harriet Eva

Birth-Date: August 2, 1885

Birth-Place: Fairview, Sanpete, UT, USA

Child-Number: 14

Sanderson, Sarah Chestina

Birth-Date: October 24, 1887

Birth-Place: Fairview, Sanpete, UT, USA

Death-Data:

Death-Date: November 18, 1896

Reference: Family Group Sheet-Self

Members of the Mormon Battalion. Easton, Susan W.  
Temple Index Bureau

Death-Place: Fairview, Sanpete, UT, USA

Reference: Family Group Sheet-Self

Members of the Mormon Battalion. Easton, Susan W.

Burial-Date: November 21, 1896

Reference: Family Group Sheet-Self

Burial-Place: Fairview, Sanpete, UT, USA

Reference: Family Group Sheet-Self

Church-Ordinance-Data:

Baptism

Baptism-Date/Place: 1842

Reference: Journals in BYU Library. Campbell, Eugene

Baptism

Baptism-Date/Place: March 31, 1844

Reference: Family Group Sheet-Self

Temple Index Bureau

Seventy

Reference: Guide to Mormon Diaries & Autobiographies  
Bitton, Davis

Temple-Ordinance-Data:

Baptism

Date: March 31, 1964

Reference: Family Group Sheet-Self

## Endowment

Temple: Endowment House, Salt Lake City, UT, USA

Date: July 16, 1857

Reference: Family Group Sheet-Self  
Temple Index Bureau

## Endowment

Date: September 16, 1880

Reference: Family Group Sheet-Self

## Sealing-to-Parents

Temple: Manti, Sanpete, UT, USA

Date: October 29, 1949

Reference: Family Group Sheet-Father  
Temple Index Bureau

## Sealing-to-Spouse 1

Temple: Endowment House, Salt Lake City, UT, USA

Date: July 16, 1857

Reference: Family Group Sheet-Self  
Temple Index Bureau

## Sealing-to-Spouse 2

Date: February 7, 1861

Reference: Temple Index Bureau

## Residency-Data:

Salt Lake County, UT, USA; 1850

Bothwell, Sanpete, UT, USA; 1870

Reference: Utah Federal Census; Year: 1851, 1870

## Vocation-Data:

Laborer, 1850

Farmer, 1870

Reference: Utah Federal Census; Year: 1851, 1870  
Family Group Sheet-Self

## Shoemaker

Teacher

Justice of the Peace

Major in Militia

Reference: Guide to Mormon Diaries & Autobiographies. Bitton, J.

## Comments: #1

1. In 1850 Henry had a household of three, and a real wealth of \$150.
2. In 1870 he had a household of 12, a real wealth of \$300, and a personal wealth of \$200.

Reference: Utah Federal Census; Year: 1851, 1870

## Comments: #2

1. Henry was a private in Company "D" of the Mormon Battalion.
- Reference: Members of the Mormon Battalion. Easton, Susan W.



## Roster of Mormon Battalion

|s14

## Comments: #3

1. Taken from Henry Weeks Sanderson's Autobiography--Moved to Connecticut, 1834. Contacted by Mormon missionaries. Left for Nauvoo. To St. Louis, 1845. Father died. Back to Nauvoo. Mother remarried. At this point author begins sketch a second time with his birth, 1829. Memories of Nauvoo. Enlisted in Mormon Battalion, 1846. With Pueblo Company. Joined pioneers. Indian experiences. Ferryman in Missouri, 1848. Married Rebecca Ann Sanders. To Utah, 1850. Food shortage. Lived at Union Fort. Farmer and cattle trader. Moved to Green River, Wyoming, 1853. Unsuccessful farmer at Ft. Supply, 1854-55. Handcart companies, 1856. Reformation. Justice of Peace, 1855-1856. Utah War caused family to return to Salt Lake City. Mormon scout. Moved to Fillmore, 1858. Moved to Mt. Pleasant, 1859. Clerk of seventies quorum. Supervised lesser priesthood. Married Sarah J. Cole, 1861. Black Hawk War. Missionary.

Reference: Guide to Mormon Diaries & Autobiographies. Bitton, Davis  
Journal of Henry Weeks Sanderson

Black, Porter, Johnson, Bloxham, BYU, Biographies, Mormon Battalion

Henry Weeks Sanderson, Sr. (1829-1896)

MILITARY SERVICE: Private, Company D

Enlisted: 16 July 1846, Council Bluffs, Iowa

Territory (age 17)

Captain James Brown's Detachment: Pueblo (Santa Fe), 17 October 1846

Discharged: 16 July 1847

Survivor's Pension: 23 March 1887, Fairview, Sanpete, Utah

Widow's Pension: Rebecca Ann Sanders Sanderson, 22 December 1896, Fairview, Sanpete, Utah

Nauvoo Legion

Black Hawk Indian War

Lieutenant, Utah War

Private, Sanpete Militia

Major, Utah Territorial Militia

BIRTH: 13 March 1829, Blanford, Hampden, Massachusetts

Son of James Sanderson and Mary Jane Sparks

FIRST MARRIAGE: Rebecca Ann Sanders, 7 March 1850 (1849), Pigeon Grove, Pottawattamie,

Iowa

Daughter of Moses Martin Sanders and Amanda Armstrong Fausett

Birth: 5 March 1833, Montgomery County, Iowa

Children:

James Sanderson, 6 May 1851, West Jordan, Salt Lake, Utah

Mary Jane Sanderson, 10 January 1853, West Jordan, Salt Lake, Utah

Amanda Sanderson, 21 October 1854, Union Fort, Salt Lake, Utah

Julia Sanderson, 26 September 1856, Fort Supply, Green River, Sweetwater, Wyoming

Rebecca Ann Sanderson, 15 January 1858, Union Fort, Salt Lake, Utah

Henry Weeks Sanderson, Jr., 18 April 1859, Fillmore, Millard, Utah

William Henry Sanderson, 11 January 1861, Fairview, Sanpete, Utah

Martha Melissa Sanderson, 7 October 1862, Fairview, Sanpete, Utah

Maria Louisa Sanderson, 10 August 1864, Fairview, Sanpete, Utah

John Martin Sanderson, 5 July 1866, Mount Pleasant, Sanpete, Utah

Ada Adella Sanderson, 23 March 1868, Fairview, Sanpete, Utah

Emily Etta Sanderson, 20 May 1870, Fairview, Sanpete, Utah

Lucinda Sanderson, 19 August 1872, Fairview, Sanpete, Utah

Joseph Alma Sanderson, 23 July 1875, Fairview, Sanpete, Utah

David Sparks Sanderson, 1 June 1878, Fairview, Sanpete, Utah

Death: 6 October 1907, Fairview, Sanpete, Utah

Burial: 9 October 1907, Fairview Pioneer Cemetery, Fairview, Sanpete, Utah

SECOND MARRIAGE: Sarah Jane Cole, 6 February 1861, Moroni, Sanpete, Utah (plural wife)

Daughter of Owen Cole and Hulda Judd

Birth: 9 June 1844, Honeycreek, Hancock, Illinois

Children: Henry Weeks Sanderson, Jr., 13 April 1862, Fairview, Sanpete, Utah

Owen Moroni Sanderson, 23 November 1863, Fairview, Sanpete, Utah

Leva Alberta Sanderson, 28 October 1865, Fairview, Sanpete, Utah

Lucy Jane Sanderson, 13 March 1867, Fairview, Sanpete, Utah

Laura Content Sanderson, 7 March 1869, Fairview, Sanpete, Utah

Huldah Charlotte Sanderson, 29 August 1871, Fairview, Sanpete, Utah

Sidney Sylvester Sanderson, 5 August 1873, Fairview, Sanpete, Utah

Amos Wilton Sanderson, 8 June 1875, Fairview, Sanpete, Utah

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Alice Alsina Sanderson, 13 May 1877, Fairview, Sanpete, Utah  
Francis Estella Sanderson, 24 December 1879, Fairview, Sanpete, Utah  
Lois Almeda Sanderson, 6 September 1881, Fairview, Sanpete, Utah  
Maud Sophia Sanderson, 19 June 1883, Fairview, Sanpete, Utah  
Harriet Eva Sanderson, 2 August 1885, Fairview, Sanpete, Utah  
Sarah Chestina Sanderson, 24 October 1887, Fairview, Sanpete, Utah  
Death: 13 February 1932, Fairview, Sanpete, Utah  
Burial: Fairview Pioneer Cemetery, Fairview, Sanpete, Utah  
DEATH: 18 November 1896, Fairview, Sanpete, Utah (age 67)  
BURIAL: 21 November 1896, Fairview Pioneer Cemetery, Fairview, Sanpete, Utah

In 1834 Henry's family removed to New Caanan, Litchfield, Connecticut, where he began searching for a religious faith: I noticed that it seemed an easy matter for some of the really mean boys of the place to get religion. Since I could perceive no change in their conduct, I finally came to the conclusion that those boys acted the hypocrite, or there was something wrong in that religion. Since that time, I have thought it possible that it was destined that I should not attach myself to any creed or religious body until embracing the true one. (Henry Weeks Sanderson Journal)

His family was baptized into The Church of Jesus Christ of Latter-day Saints in 1842. They soon prepared to journey to Nauvoo, Hancock, Illinois, to be with the Saints. On the journey Henry recalled defending himself as he "could not stroll through a town or city during our emigration, without the boys getting into crowds and calling me a Mormon" (Henry Weeks Sanderson Journal). Economic reverses forced the family to settle in Pittsburgh, Alleghany, Pennsylvania, for the winter of 1842. There Henry and his father obtained work in a shoe shop making shoes and balls of shoe wax. Soon they had the necessary means to continue their travels to Nauvoo, where they arrived in the summer of 1843 (Henry Weeks Sanderson History). There young Henry associated with the Prophet Joseph Smith. He wrote, "I had been to his house frequently and played with his boys and he would occasionally join us. I had been in games of ball where the Prophet was one of the players. I was on the street near his house when he left it the last time alive" (Henry Weeks Sanderson Journal).

By 1844 he and his father were unable to acquire suitable employment in Nauvoo, so they migrated to St. Louis, St. Louis, Missouri, where they worked in a shoe shop "with three Mormon brothers that were running a little custom shop of their own" ("Henry Weeks Sanderson History"). After his father's death in St. Louis, Henry tried to support his family, but soon returned with his mother and his youngest sister to Nauvoo. In Nauvoo he worked as a shoemaker, joined the Nauvoo Legion, and upon the exodus became a chore boy for Jonathan C. Wright ("Henry Weeks Sanderson History").

In Council Bluffs, Iowa Territory, Henry and his step-brother, Richard Twigg Sanders, enlisted in the Mormon Battalion. Henry wrote of his enlistment: "I was 17 years of age on the 13th day of March 1846 and enlisted on the 16th of July with fear that I would not pass muster on account of my age, as it was understood that 18 was the required age" (Henry Weeks Sanderson Journal). At the time of his enlistment he was 5'7", having a light complexion, sandy hair, and blue eyes (Pension File). He marched with the battalion from Council Bluffs to Santa Fe. He recalled camping near a corn field: I remember that one time, we made our camp close by a large corn field. The proprietor came to the Colonel . . . and requested that Colonel to keep the boys out of the corn. The Colonel circulated that such a request had been made. Soon after fires had been kindled, I happened to be to the Colonel's camp. Roasting ears were plentiful around his fire. (Henry Weeks Sanderson Journal)

On 30 August 1846 Henry became ill with malaria and was treated with calomel by Dr. Sanderson.

. . . [the doctor] had me taken morning and evening to his tent and administered medicine with his own hand, but not a bit of it got into my stomach, as I would hold it in my mouth until I was taken out the tent, then spit it out. (Henry Weeks Sanderson Journal)

After his bout with malaria, he was assigned to be a night guard during a harsh storm, which he later claimed was the source of "affection of liver, piles, and general debility" (Pension File).

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At Santa Fe he was detached with the sick to Fort Pueblo. At Pueblo he was assigned to be a teamster to obtain provisions at Bent's Fort, a distance of ninety miles. After wintering at Pueblo he migrated to the Salt Lake Valley, arriving on 29 July 1847.

After a mere two weeks in the valley, Henry was asked to drive an ox team to Council Bluffs for Heber C. Kimball ("Richard Twiggs Sanders," San Diego Visitors Center). He complied and left the valley on 16 August 1847 for the Missouri River region (Carter, Heart Throbs, 8:415).

Upon reaching Winter Quarters, Nebraska Territory, he found his mother and step-father located at Brigham's Farm. Henry labored that winter for John D. Lee. He recalled: "We had frequent quarrels and we took a dislike each to the other" (Henry Weeks Sanderson Journal). Lee often set him at the foot of the table, where he knew much of the food would be eaten before it reached him. On one occasion Henry was told to eat from a dirty plate. Instead, he turned the plate upside down and ate off the bottom.

As his hatred for Lee grew, he left Winter Quarters and found employment as a ferry steersman near Fort Kearny, then as a railmaker in Missouri. In Missouri he sold his land warrant for "one yoke-broke cattle, one yoke large unbroke steers and wagon, very good, but not new" (Henry Weeks Sanderson History). He gave the cattle and wagon to his stepfather, "and it was understood that he should take part of the family and start this spring for the valley. He had no team of his own. He was either to send the outfit back or sell them and send the money back" (Henry Weeks Sanderson History). Henry spent another season on the ferry.

He married his step-sister, Rebecca Ann Sanders. He had difficulty obtaining a marriage license, since he was six days short of being twenty-one years old. He told the town clerk, "the woman that I was about to marry was a few days over 18, and I was a few days short of 21, could he not add the few days that she was over to my account and call me 21?" The clerk agreed and they were married by Jared Porter (Pension File). Henry and Rebecca migrated to Utah, arriving in 1850 with the Warren Foote company. En route to the valley, he was often selected to hunt buffalo even though he suffered from illness.

The disease seemed to be in the air, and there were some nights that I would go to bed sick and could hardly avoid vomiting, and as that was the way cholera commenced I would exercise all the will power I could command, say nothing to my wife for fear of frightening her.

Had a tea kettle filled with tar at our heads, would fumigate with that to counteract the stench in the air, and when my wife got to sleep would get up and walk around with the guard until my sickness would pass off. ("Henry Weeks Sanderson History")

Upon arriving in the valley, they lived at his step-father's home on the Jordan River, twelve miles south of Salt Lake City, until they built a dugout. By 1850 they had only accumulated a real wealth of \$150 and thus lived "very poorly through the winter of 1850, being two weeks at a time without bread, only food being potatoes, of which I had never been fond" (Utah Federal Census, 1850; Henry Weeks Sanderson Journal).

In 1852 Henry was ordained a seventy and became a member of the Twenty-sixth Quorum of the Seventy in Salt Lake City. In 1854 he removed with his family to Green River, Wyoming, where he taught school, farmed, and studied the Shoshone language (Henry Weeks Sanderson History). From 1855 to 1856 he served as a justice of the peace and assisted handcart companies migrating to Utah before moving his family to Salt Lake City. There he received his endowment on 16 July 1857 in the Endowment House before removing to Fillmore, Millard County (TIB).

In 1858 he settled in Mount Pleasant, Sanpete County, where he served as a policeman, a member of the choir, and a clerk of the local seventies quorum. When the lesser priesthood was organized, Henry was appointed the presiding officer (Henry Weeks Sanderson History). Henry continued to teach school, became the treasurer of an agricultural society, and was appointed postmaster, a position he held "for ten years at a personal loss the most, if not all, the time" ("Henry Weeks Sanderson History").

By 1870 he had accumulated a real wealth of \$300 and a personal wealth of \$200 (Utah Federal Census, 1870). By July 1872 Henry suffered from a liver complaint, piles, and rheumatism (Pension File). Nevertheless, he was able to serve as mayor of Fairview, Sanpete County, from 1881 to 1882 (Life

Sketch, Henry Sanderson). By March 1883, Henry was considered by a medical examiner to be "3/4 disabled from manual labor" (Pension File). At this time he owned two houses and acreage in Fairview valued at \$1,400 (Pension File). On 4 March 1889 Henry was sentenced by Judge Judd of the First District Court of Provo to the Utah Penitentiary for unlawful cohabitation. He served eighty-five days imprisonment and paid a \$100 fine. In the penitentiary he wrote his personal history (Henry Weeks Sanderson History).

From 1892 to 1894 Henry received \$100 per year from the Church for his services as a tithing clerk. By January 1893 he suffered from a "stomach tumor and general weakness." In 1894 he resigned as tithing clerk due to feebleness (Pension File).

AUTOBIOGRPAHY OF HENRY WIX [WEEKS] SANDERSON (1829-1896)<sup>1</sup>  
Gathered by Mary Sanderson LeRoy

[Written in] January, 1953; gathered by Mary Lucinda Sanderson LeRoy of Mapleton, Utah.

From: History of Henry Wix [Weeks] Sanderson, Pioneer 1850.

He [Henry Wix Sanderson] commences his autobiography with a short account of Grandfather Sylvanus Sanderson followed by that of his father, James Sanderson, who was the first convert in his family to the restored Church of the Church of Jesus Christ of Latter-day Saints.

I [Henry Sanderson] have been informed by my father, James Sanderson, that Grandfather Sylvanus came directly from Scotland to America. It was probably near the middle of the 17th century. I have never heard it said what may have induced him to immigrate.

He was said to be a large portly man, stern in his ways. I have heard my father relate that when he was a boy, he had upon one occasion climbed up into a tree to the topmost branches and was in a perilous position. My grandfather [Sylvanus Sanderson] happened along and observed his whereabouts and spoke very mildly, saying, "James, come down, I want you." He obeyed and received chastisement. My father thought that if he had spoken in his usual manner when displeased, that he likely would not have reached the ground safely.

Grandfather [Sylvanus Sanderson] settled in Massachusetts. He was a single man when he came to America. He married Charlotte Cooley and they raised a good-sized family. I have the names obtained from my mother. They possibly are not in order of their ages. These names follow: David, Calvin, Jonathan, Samuel, and James. I think that my father, James, was not the youngest, but one of the younger ones. The females are Charlotta, Julia, [and] Sally. Julia married a man whose name was Hall. Other than that, I do not know their married names.

My grandfather [Sylvanus Sanderson] was a soldier in the Revolutionary War and was taken prisoner by the French and Indians. They started toward Canada with him and, after a time, seemed to have relaxed their vigilance of him and he managed to escape. He traveled days through uninhabited wilderness with nothing to subsist upon but roots and bark and mostly berries and such. When he reached a company of fellow citizens, he was so famished that he had lost all desire for food so that the first morsels had to be forced upon him. This brought about a return of appetite until he became ravenous in his craving for food until they were forced to ration his food to prevent the opposite danger.

My grandfather [Sylvanus Sanderson] lived until 1920. About nine years prior to my birth, some of these uncles emigrated to Texas and settled near Galveston. William was married and had three children. I have had no correspondence with them since my parents moved to Connecticut. This I know, however, my relatives are quite numerous in the state of Massachusetts and Connecticut.

My grandfather on my mother's side was David Sparks. His wife's maiden name was Mercy Thayer. David Sparks was a sailor. He was at sea most of the time on long voyages so that we heard of real adventures when he came in from his adventures.

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<sup>1</sup>Autobiography of Henry Wix [Weeks] Sanderson, gathered by Mary Lucinda Sanderson LeRoy, typescript, Family and Land and Records Office, LDS Visitors Center, Nauvoo, Illinois. Grammar has been standardized.

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I well remember when my father [James Sanderson] was on his trip to Texas. It was considered at a time that the state was filling up with criminal parties fleeing from justice, so it had acquired a bad name. Our largest boy in school during school had insulted me by calling me "Tex-ass." It was no sooner out of his mouth than I gave him a severe blow in the face. His nose started the blood to flow. As punishment I was kept one hour after school.

After my father's return from Texas, I was instructed in the manner of closing shoes or sewing up the uppers which was all done by hand.

My parents, as I mentioned in the account on my father's life, were strict Methodists. During my school days there was a revival of that sect in town, at which time they would congregate together some of their most rampant preachers and exhort with such spirit and energy as to wake up the slothful and draw in new converts.

#### JAMES SANDERSON

My father, James Sanderson, was born in Chester, Hampden County, Massachusetts, on the 30th of June, 1804. He grew to be five feet eight inches in height. He was square built and wiry and active. He excelled in feats of activity. He was ingenious in reading and studying. He acquired a knowledge in mechanics so that during his life he labored at various trades.

When I was four years old he was in charge of a toll gate and was half owner of a sawmill. He and his partner took turns in sawing and stocking the mill with logs. They would change every two weeks and, while logging, my father had a large log run over him on a steep hill. Some of his ribs were broken. My mother [Mary Jane Sparks] took over the toll gate while he was recuperating. She also sold cakes and bear [beer] to the travelers. These were among some of my earliest recollections.

Father had worked as a farmer, also a weaver in a factory. He was a tanner and had taught school in several villages. He practiced medicine with considerable success. The way this came about was through a man, Samuel Thompson, who originated a botanical medicine which met with such overwhelming success in the school of medicine to replace a mineral medicine. He seemed to be very gifted in the profession. He wrote a book and also made out certificates or diplomas and sold rights to practice after studying his course. This book cost twenty-five dollars. My father purchased one and was well pleased with the formulas, and firmly believed our Heavenly Father had abundantly prepared roots and herbs sufficient to cure all ills that the human family are heir too. Doctor Thompson was opposed and persecuted by certain classes and ill treated and maligned by some in various ways. The roots that were introduced as medicine was severely denounced are [have] now become common in practice for the very use he prescribed and are used by the physicians of our present day. This shows the inconsistency of people generally in regards to what is termed inventions or new ideas and the principle and practice. He has been the same whether these new ideas were of worth or otherwise.

My father had lived in Springfield, Russell, North Hampden, and Blanford [Massachusetts] where I was born. About the year 1834 he moved his family, consisting of my mother [Mary Jane Sparks], my sisters, Maria, Louisa and myself. I [Henry Sanderson] was then about five years of age when we moved to New Canaan, Connecticut. Here he settled down to crimping boots for a large manufacturing establishment, the labor of making boots upon a form, crimping block it was called, which entailed the rubbing of the leather by hand and something [smoothing] it carefully to ease out all the wrinkles. Father invented a machine which with one stroke of the lever could perform the same amount of labor that was formerly done in one to three hours, according to the pliability of the leather. While in New Canaan, we resided in rented homes for four or five years until he had saved enough to purchase a lot with a house on it. This one had an old house on it, but we lived there until we could build a new one in my father's spare time, for my father could save greatly by doing his own building so that all that was necessary was the purchase of the materials. It was with satisfaction that he did this, so that when it was completed we were out of debt.

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Right after he moved his family into the new house he received letters from his nephews, William and Samuel Sanderson, who lived in Texas. They spoke in such flattering terms of their country and wished to have him move out there. He decided to pay them a visit to see what it was like. Soon after his return home, my Uncle Quartus Sparks who was teaching school on Long Island had heard of the gospel and embraced the same. He had been ordained to the priesthood and could not rest until my father's family had heard the glad tidings. He therefore took the first opportunity, which was upon a vacation of his school, to pay us a visit. He was earnest and energetic in proclaiming the gospel as taught by the Latter-day Saints. He found my parents very conscientious Methodists. My father was a class leader then, and he also presided at prayer meetings. Both my parents were earnest executives at those meetings. My mother was exceeding fluent, both in speech and prayer.

My parents heard Uncle Quartus Sparks' story with astonishment. Whatever they had read or heard of Mormons had been such fables so far from the truth that they had hardly given it a second thought. When my uncle announced himself a Mormon, my parents felt it coming pretty close to home. My father did not despair, but was firm in his conviction that he would dispel the errors that he supposed my uncle espoused. Both were very conversant in the scriptures and confident in himself. The war of words commenced and was continued day and night for a season which I, though but twelve years, distinctly remember my father yielded gracefully inch by inch, as it were, until he became fully convinced. He then assisted my uncle in obtaining opportunities to preach, which he did in New Canaan and in Norwalk, a town five miles distant. When his vacation was up he returned home.

Soon after the school year was up, he went traveling and preaching the gospel. He was a fluent speaker. He again visited our home in January, 1842. My parents were then baptized into the Church of Jesus Christ of Latter-day Saints. Father put the finishing touches on the new home and in a short time sold out and started for Nauvoo in company with a few others from New Canaan and a still larger company from Norwalk.

Not long after he started, he loaned some of his money to certain ones of the company who claimed to be out of means to go on expecting to obtain money at certain places en route. Father was disappointed in these people, consequently, when we arrived at Pittsburgh, Pennsylvania, he had nothing on which to continue his journey and the money, at the time all loaned, so far as I am aware has never been repaid. When we arrived at Pittsburgh in the fall of 1842 he rented a house and obtained work from a shoe shop. His work was cutting out uppers for boots and shoes, crimping the boot fronts, and I worked at closing the shoe uppers. My father also went into manufacturing a shoe wax which excelled anything they were accustomed to. On Saturday's I was sent to all the shoe shops in the city with balls of wax. We soon had a monopoly of the city's shoe wax needs.

In 1843 we arrived at the original destination of our trip, Nauvoo. It was summertime. The place was new and the residents generally very poor. My father found it hard to find employment, consequently, we lived very poorly. We ate cornmeal bread. I remember my first meal of it. It actually seemed like I was swallowing sand, and we frequently had but little to go with it. My father made a meal of it by slicing the bread and sprinkling salt on it; we swallowed it cheerfully.

When we arrived, the temple wall was up two feet above the ground. My father made it a practice to labor for the temple every tenth day. Sometimes he worked in the quarry and sometimes at the temple ground. He did whatever he was asked to do there. I usually went with him.

My folks lived the greater part of the time in a story-and-a-half log house one block north of the Prophet Joseph's Smith home. Sidney Rigdon's place was the one residence between the Prophet's and ours. My father worked at anything he could get. He shucked corn on the Prophet's farm. During the winter of 1843, my father built three fly shuttle looms, which were a novelty here, and they were very glad to get them, for they were such an improvement upon the hand shuttle.

21st of April, 1844, my father was ordained a seventy by James Young with John D. Lee recording it here in [the] city of Nauvoo. Soon after his ordination he was appointed to cross the river into Iowa and hold a



meeting every other Sunday. The congregations were principally Gentiles. He was diligent in the performance of his duty and [I] remember that there was strict attention given him as he spoke. He took great delight in this assignment.

I recollect that my father was a good bass drummer and played for serenade and holiday occasions. Sometimes he was sent for to play with the group to serenade the steamship riverboats as they came up the river.

When the Prophet Joseph was murdered on the 27th of June, 1844, my father was quite overcome both with the news and what may result from it. He finally concluded that the Church would continue with the Twelve Apostles as the leaders, but while matters were in such unsettled conditions, he took me and we started for Saint Louis where we found employment. I got into a shoe shop with three Mormon brethren who were running a custom made shoe shop. I worked at shoe closings. My father found employment in a larger establishment where some twenty-five men were employed. George Ditts was the owner of the store. My father was in the sales room; when he was not busy with the customers he was busy cutting out the uppers for the factory upstairs. When he felt fairly settled in his work, he moved his family down in the spring of 1845. Before they arrived, Mr. Ditts had purchased a farm on the American bottoms across the river three miles from the city. The river water was high in the spring of 1844 and flooded this bottom land. Mr. Ditts insisted on my father taking charge of the farm for 1845. It had a good house on it. We had good success in plowing and putting the seed in, but as the heat of the summer came on, it became sickly.

My family, one by one, were taken ill. My father doctored them and with his perseverance was enabled to save their lives. As soon as we had started to mend, he was stricken with the intermittent fever. He became so ill that we were forced to return to Saint Louis to obtain any medical or other aid. He continued to fail until the 13th of September, 1845, [when] he died at the age of 41 years. It was considered unlawful to carry a deceased by steamboat, so it was with some difficulty we persuaded them to transport my father back to Nauvoo for burial. He was buried without any ceremony in the Nauvoo City Cemetery. William Huntington, the sexton, and one other Church member whose name I cannot remember and myself were all that was present.

Our family was bereft of a kind and good provider who would make any sacrifice of his own comfort for the comfort of his family. My mother [Mary Jane] was blessed with the ability to keep the family together. I obtained labor and assisted to the extent of my ability in support of the family. Bishop George Miller took charge of our affairs.

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My mother [Mary Jane Sparks Sanderson] rented a log house owned by Moses M. Sanders, and then finally married him. The ceremony was performed in the Nauvoo Temple. She continued with him until he died in Saint George, Utah. Then she married John L. Smith, a brother of George A. Smith. My sister, Maria, married George W. Catlin. He was a restless fellow and seemed to be always on the move. With the exception of this sister, my father's family was devoted always to the principles and support they have to the Church.



*From the desk of*  
DON H. FEXER

MR. & MRS DON H. FEXER  
325 BRAE BURN DR.  
EUGENE, OR. 97405-2034



October 2, 1994

Elder Arthur W. Elrey:

I am 76 years old and a member of the Church although somewhat inactive at this time. My grandparents on both sides were Pioneers. My mother's father wrote a journal in a blank book (in pen and ink) which is now on display at the Daughters of the Pioneers museum in Salt Lake City, where I was born and raised, left on my mission in 1938, and married my dear wife in the SL Temple.

My mother, Sarah Cestina Sanderson Fehser, (I legally changed the spelling back to what it originally was, according to geneological records) had the original journal until 1944 when the library at BYU learned of it and begged my mother to give it to them to make typewritten copies, one, of which, I have.

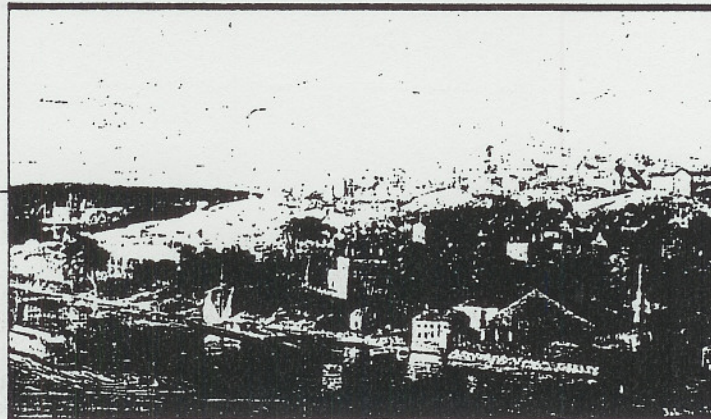
I feel like this journal (containing 135 pages) would make a very important contibutio to your Center. Granpas name was Henry Weeks Sanderson. He was also a member of the Mormon Battalion and my mother, who was the youngest of his 29 children was honored in So, Cal. as being the last surviving child of a member of the M.B. in the late 1960's. I may be the last surviving grandson. I Visited Nauvoo in 1963 before your center was there. I found the empty lot where the Snderson's house had once stood. Grandpa made the trek to Utah twice. Once when he left the Battalion at Snnta Fe NM because of illness and managed to catch up with the original pioneer group. After a short time in Salt Lake, he was sent back to Illinois to drive Heber C. Kimball's wagon to Utah. Why don't you contact the BYU library in Provo and seeif you can get a copy

*See Xerox Copies enclosed.*

*Don H. Fexer*

# NAUVOO TEENAGER

Henry Sanderson 1843



**T** by William G. Hartley

hirteen-year-old Henry Sanderson, on his way from Connecticut to Nauvoo, was not sure if he was riding a railroad train or a boat on wheels.

This was September of 1842, and Pennsylvania's forests were becoming dotted with the reds and golds of autumn. To cross the Allegheny Mountains, Henry boarded a train with his parents and two younger sisters. It had a steam engine like a normal train, but the passenger cars were boats on train wheels. Near the mountain summit, trainmen unhooked the engine and snapped a cable to the cars. A motor at the top wound the cable and pulled the train cars up. At the summit men released the cars and let them coast down the other side of the mountains for miles without any engine at all. Then, for Henry's final train-boat adventure, trainmen removed the wheels and put the boat-cars into a canal. Horses on a tow path beside the canal pulled Henry's boat-car to Pittsburgh, Pennsylvania.

Henry knew his stay in Pittsburgh would be short, only for one winter. His parents, James and Mary Jane Sanderson, had converted to Mormonism a few months before the train trip and had decided to move to Nauvoo. Henry felt glad to move because boys in his neighborhood in Norwalk, Connecticut, had made fun of him after his

parents became Mormons. At Pittsburgh, Henry helped his father do shoemaker's work, a skill Henry had learned from him.

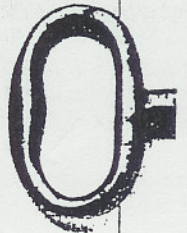
Late the next spring, the

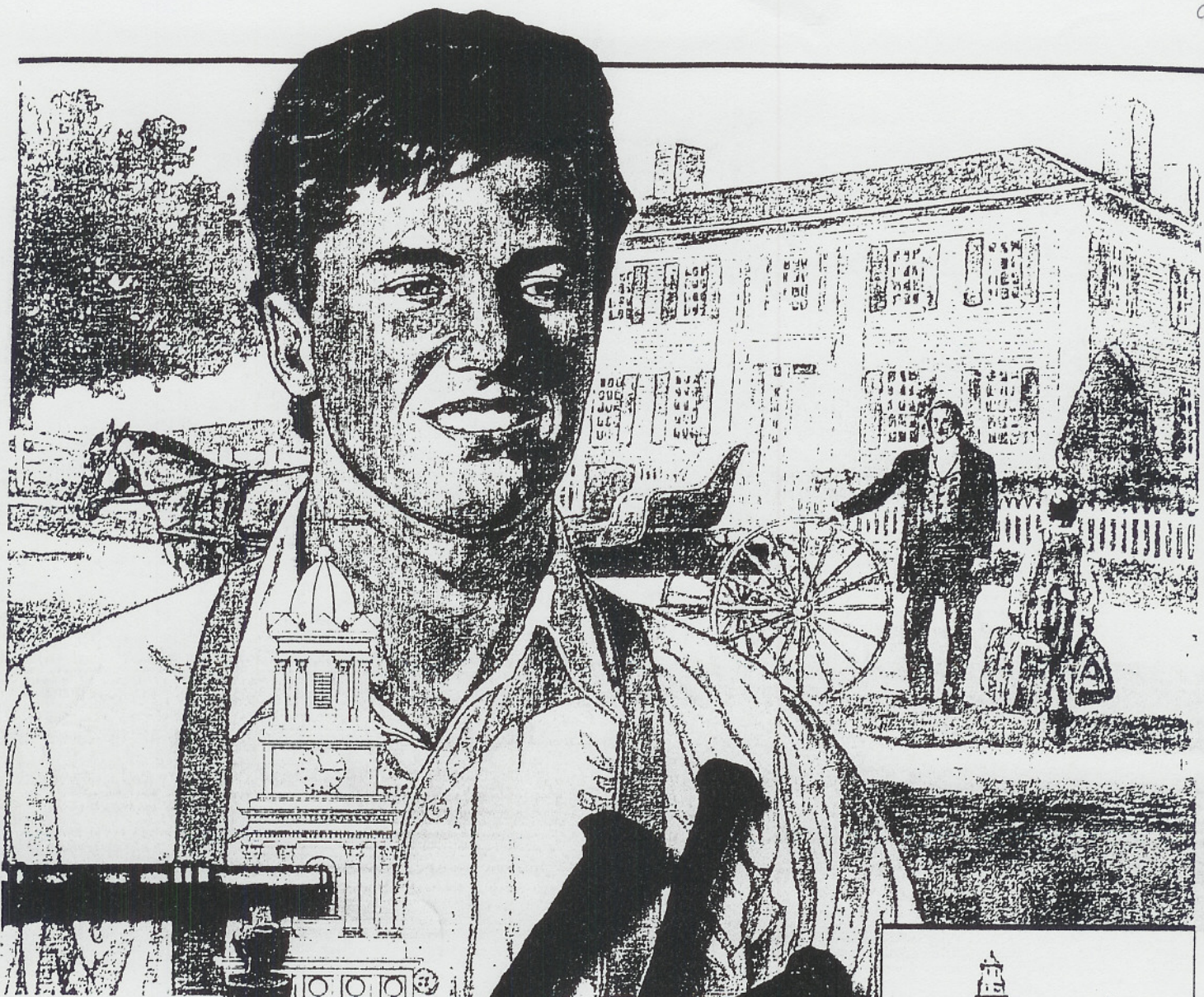
Sandersons boarded a steamboat and churned down the Ohio River and up the Mississippi River. They reached Nauvoo in the summer of 1843 when Henry was 14 and Nauvoo was barely four years old. Henry found young Nauvoo filled with new buildings, most of them small and of wood, with taller brick houses here and there. Encircling the city on the west was the broad, crescent-shaped Mississippi River.

He hiked up the bluffs to visit the temple construction project. He walked around the two-foot high walls which workmen were building skyward. He inspected the red brick store, whose upper floor was the headquarters for the Church. On Main Street he found a brick post office and the Merry weather store.

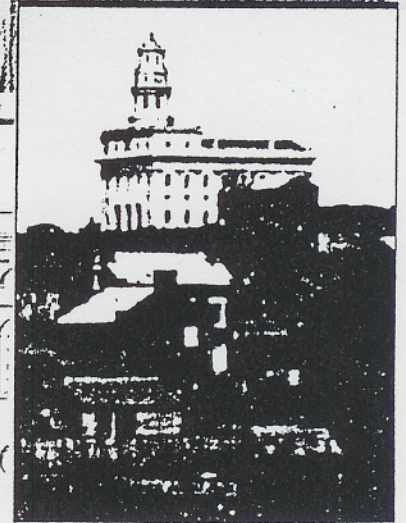
The Sandersons became neighbors of Joseph Smith on Main Street, two blocks from the river. Henry's parents moved into a story-and-a-half log cabin next to Sidney Rigdon's home, which stood between them and the Smiths' new residence, the Mansion House. Henry saw workmen put the final touches on the Mansion House, which the Smiths opened that September as a hotel.

Henry played with the Prophet's boys. The oldest





*There was no T. V. or fast food in Nauvoo in the 1840s, but life for a teenager could be interesting and fun. Henry Sanderson managed to help build a temple and become close to the Prophet Joseph Smith and his sons.*



was Joseph Smith, III, three years younger than Henry. Henry became best friends with Sidney Rigdon's boys, Algernon and John W., who were near his age.

In Nauvoo, men and boys donated labor tithing by working every tenth day on building projects. "My father and myself went regularly every tenth day to labor on the temple," Henry said, "sometimes at the quarry and other times on the Temple grounds."

Henry, who knew and liked the Prophet, "had been in his house frequently and played with his boys and he would occasionally join us. I had been in games of ball where the Prophet was one of the players."

Henry, 15, was outside his house when Joseph Smith left for Carthage "the last time alive." Henry saw Joseph shake hands and exchange canes with a stranger. Then Joseph rode away. Henry first heard the tragic news from Carthage Jail "when a runner went past our house shouting that the prophet was killed."

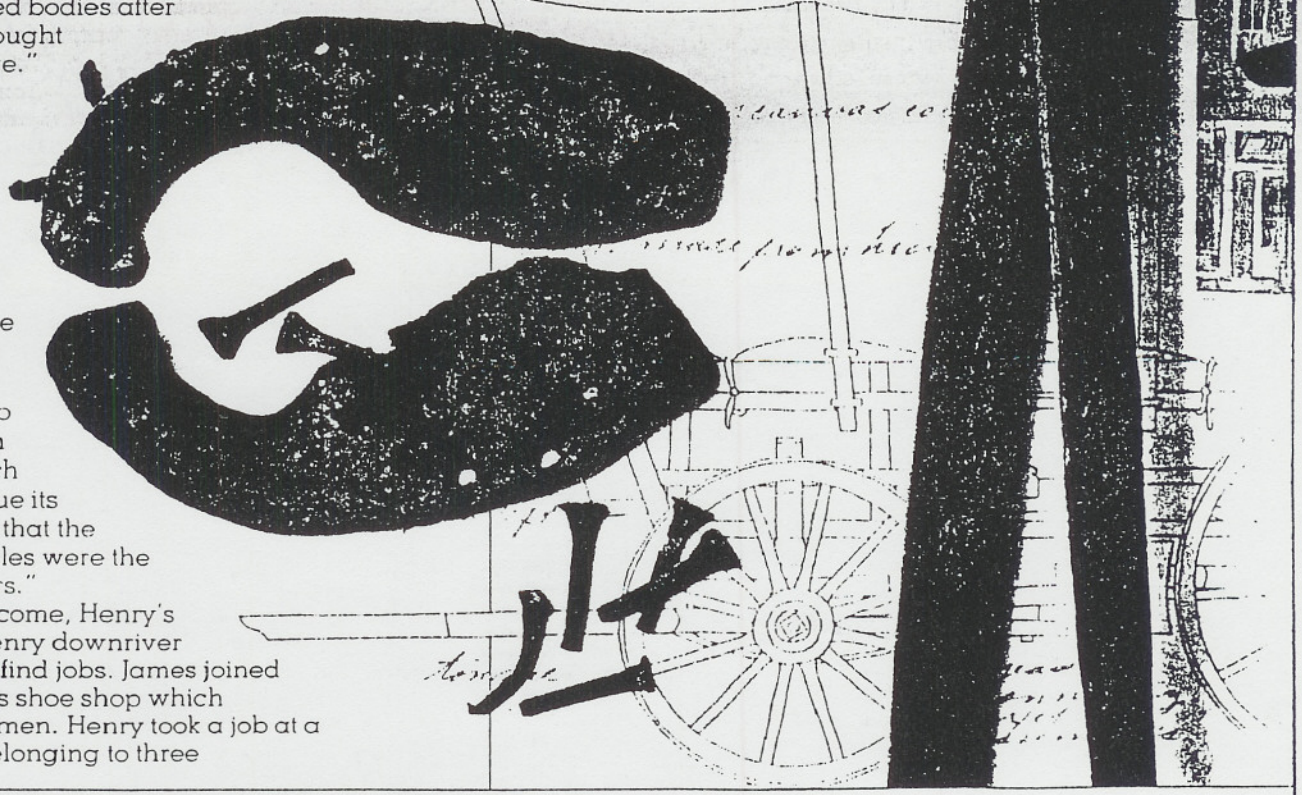
A day or two later Henry and crowds of others visited the Mansion House, where "I saw their murdered bodies after they were brought from Carthage."

The murders were "a sad blow to my father," Henry said, "and for a time he was at a loss to know what the results would be, but he finally settled to the conviction that the church would continue its progress and that the Twelve Apostles were the proper leaders."

Needing income, Henry's father took Henry downriver to St. Louis to find jobs. James joined George Betts's shoe shop which employed 25 men. Henry took a job at a small shop belonging to three

Mormon shoemakers. His mother and sisters joined them in the spring.

Henry's good friends from Nauvoo, Algernon and John Rigdon, visited him in St. Louis. Their father, who had been Joseph Smith's counselor, had decided to leave the Church and was moving back to Pittsburgh. "In the last conversation that I had with them as they were saying goodbye," Henry said, "the boys declared that they would return to the church. Knowing they were sincere I expected for some years to hear from them, but was disappointed." (John rejoined in 1904 just before he died.)



Mr. Betts sent Henry's father to work on a farm which the Mississippi River had covered the year before. The Sandersons moved there and lived in a "very good log house." They plowed and planted, and the farm prospered. But with summer heat, river sickness (probably malaria) struck the family. Henry's father suffered the most and died on September 16, 1845, at age 41.

Henry, now 16, returned with his mother and younger sister, Mary Jane, 4, to Nauvoo. An older

sister, Maria, stayed behind to work for the Bettses.

Henry, weak himself from the summer sickness, returned to St. Louis for his sister. He earned his passage downriver and back on riverboats. On the trip down he was an assistant fireman, carrying firewood and loading and unloading freight.

On the boat trip back to Nauvoo, Henry was third cook and "had the cabin dishes to wash, they being brought down to me by the cabin boys." He liked the job because he could eat the leftover food, which was better than he usually ate. Some plates of food came to him "untouched," so instead of dumping the food overboard as ordered, he let other cabin boys eat it.

Henry, big for his age, joined the Nauvoo Legion. He "enrolled in a Captain Black's Company" when unfriendly neighbors began harrassing the Mormons in and around Nauvoo. Officers gave this teenager "something of a gun" and he "sometimes was scouting all night and took delight therein, even at times when the mob was expected every hour."

Early in 1846, when Henry was 17, the Saints had to leave Nauvoo. For the wagon trek across Iowa, Jonathan C. Wright hired Henry to be a chore boy and drive an ox team. Henry liked this job, except for Brother Wright's restriction that Henry walk his horses but never run or race them.

While Henry was camped with the Wrights at Council Bluffs, Iowa, a United States army recruiter arrived. "I had told my comrades that he would not get a man," Henry said. But President Brigham Young called a meeting in a brush-covered bowery and asked that 500 men enlist for the Mexican War. Henry felt impressed to answer the call, so he joined the army. Mr. Wright, upset at losing his hired hand, "was wrathful and said that I could not go." But Henry went. He was not yet 18 as required by the government, "but as I had nearly got my growth in height I passed without difficulty." Besides, nobody asked him his age.

The next summer, when he was 18, he entered the Great Salt Lake Valley just behind the 1847 pioneers. Wanting to rejoin his family, he returned east with Brigham Young's company late that same year to the Winter Quarters area.

Henry and his family came west three years later, in 1850, and became Utah pioneers. He married and lived at Union Fort, Fillmore, and Fairview, Utah. During his adult years he was a farmer, teacher, and shoemaker.



*Henry learned the trade of shoemaking, which helped him support his family. He also supported his country by heeding Brigham Young's call to join the Mormon Battalion.*

This story is taken from "The History of Henry Sanderson Weeks," which he wrote in the 1880s, filed at the LDS Church Historical Department, Salt Lake City, Utah.