



WHITMER FAMILY

HUNTSMAN FAMILY



INTRODUCTION TO THE HUNTSMAN FAMILY



This is a short section on the Huntsman family. Sarah Jane Huntsman married Samuel Lewis, son of Tarlton Lewis. I don't have a lot on the Huntsman's but I do know they suffered persecutions in Nauvoo and came to Salt Lake City.

The first section chronicles the persecutions of James William Huntsman, Sarah Jane's father during a mobbing in Nauvoo.

The second section is on the life of Sarah Jane Huntsman Lewis provided again, by Cousin Laura. It tells of how Sarah's family was forced out of Nauvoo, and how she and her father came to Salt Lake City to pave the way for the rest of the family to follow. It tells some background on her mother, Hannah Davis. Her obituary and patriarchal blessing are also found here.

JAMES WILLIAM HUNTSMAN

October 8, 1806 - February 26, 1867, Nauvoo Persecutions

By Laura Lewis McBride



The Nauvoo independent, March 5, 1846, Nauvoo, Illinois. This clipping herein, is a precious bit of history to the descendants of James William Huntsman.

OLD PAPER REVEALS EARLY NAUVOO HISTORY

by Mrs. Ida Blum

A lot of history was made in Nauvoo during 1846; the Latter Day Saints were leaving as quickly as preparations could be made which left farmers short of help during the old harvest cradle and hand-binding days. The July 10th 1846 issue of the Hancock Eagle stated farmers were desperately in need of help to harvest their small grain. The editor also announced a call by the "Regulators" to hold a convention in Nauvoo. The editor commented it was an attempt to set up an anti-Mormon political party.

The next issue reported violence had broken out as soon as the previous issue had been read. The July 17th issue stated Amos Davis had sent a party of eight men to large farms east of Nauvoo that he had purchased from the Mormons. The "Regulators" appeared under the leadership of Jim Logan and

Capt. McAuly and had ordered the men back to town under threats of violence. Davis urged the eight men to return to the farm and ignore the ruffians. They did so, although the "Regulators" were stationed at the Mound.

The eight men worked all that day and the next day until 9 p.m. The paper failed to give the names of the eight men. It is a coincidence that the Delbert Hardmans brought a journal along to Nauvoo that had been written by Mr. Hardman's grandfather. The journal supplied the missing link in the chain of events. The eight men included in this episode were John and Archibald N. Hill, Caleb W. Lyon, James W. Huntsman, Gardiner Curtis, John Richards, Elisha Malbert and Joseph W.D. Phelps.

The journal stated the men were working at the farm when a large group of persons dressing in women's clothing passed by. The harvesters became curious as to why so many men would be out so early in this neighborhood. "Richards ...of their boots!" In a short time about 80 calling themselves "Regulators" returned with Capt. McAuly and Jim Logan. This time they wore men's garb; some were on horseback. Twelve of the mob marched to the north side, 50 to

60 to the west side and a small company to the east, thus hemming them in. They were armed with rifles, pistols, muskets, bayonets and swords. Huntsman, waving a white handkerchief, went to meet them.

The eight men were ordered to give up their six guns and four pistols and were marched to the Rice home where the leader called "Halt!"

A group of the mobsters were sent to the nearby woods and when they returned each carried from one to five hickory gads. Richards and Mallory were marched to a fence one half mile away, ordered to kneel in a ditch, bare their backs and kneel over a rail at the rear of a dike. Each was given twenty lashes with both hands. That part of the mob then returned to the Rice farm and Lyons and Phelps were taken to the same place and given the same treatment by a fresh executioner. When they returned Archibald and John Hill, Huntsman and Curtis were placed in a carriage drawn by two horses and driven to the same place put on their knees with their breasts on the bank and the large hickory gads wielded across their backs. John Hill, the last one received twenty-one lashes.

The mobsters then broke four of the harvesters guns on a tree stump, kept the two guns and pistols.

The eight bleeding men were ordered into their conveyance and headed for Nauvoo. Joseph Agney yelled loudly: "G-D you, leave for the Holy City and don't look back!" After they left, they heard the report of a gun and bullet whizzed past them. A special edition of the paper came out the next day: "It becomes our painful duty to record a fresh outbreak in the city, the result of a demonstration made by a band of outlaws under the command of Capt. McAuly and Jim Logan. The heart sickens at the repeated outrages upon persons and property.

From then on the mob began to enter Nauvoo. A battle was fought and three Mormons were . . . visions -- evacuated the city.

The journal states the Omaha Tribe of Indians welcomed the Mormons and so did the Sioux on the west side of the river and gave them a written permission to stay two years all subject to the Great Father (President of the U.S.) They also agreed not to take their horses, cattle or sheep or any property. This was signed at Council Bluffs, August 31, 1846. It was signed by Big Elk, Standing Elk and Little Chief, each with "X" his cross.

HANNAH DAVIS HUNTSMAN



Hannah Davis was married to James William Huntsman. They were married December 28, 1831 in Pigeon, Michigan. They became members of the Church of Jesus Christ of Latter-day Saints in 1838. With the rest of the Saints, they passed through the persecutions and sufferings imposed upon them by the enemies of the church. They were attacked by mobs, forced to leave their home in the wintertime, attacked time and time again. In poverty they assisted in building the city of Nauvoo and the temple. They were living in Nauvoo at the time of the martyrdom of the Prophet and Patriarch, Joseph and Hyrum Smith.

Hannah left Council Bluffs in June 1852. She had seven small children. With the help of her eldest son, 14 years old, and one or two of his sisters, she managed to hitch up one yoke of oxen and three yoke of cows, all unbroken and crossed the plains to the mountains, meeting her husband at Bridger, who with their eldest daughter, Sarah Jane, who had come to Utah in 1851.

The family arrived in Salt Lake City, the 11th of September. They settled at Lake Point in Tooele county, where they made their home for some years,

sharing the hard times and fighting the grasshoppers and crickets of the early days of Utah leaving their homes several times on account of Indian troubles.

In 1856 she and her husband helped build a town in Beaver Creek, which is now the county seat of Beaver county but they returned in a few years to Tooele.

In 1865 her husband, James, and the family were called to settle Dixie, or southern Utah, arriving there the same fall, they settled in Clover Valley. Having to leave this place on account of Indian troubles, they were called by Apostle Erastus Snow to settle on Shoal Creek or Hebron where her husband died 14 February 1867. Hanna died 14 August 1902 in Hebron, Washington, Utah.

Hannah and James had a great posterity: 11 children, 77 grandchildren, 163 great-grandchildren, 8 great-great grandchildren for a total of 259.

SARAH JANE HUNTSMAN LEWIS

April 5, 1834 - March 20 1917

Life History



Sarah Jane Huntsman was the second child in the family of eleven children, her oldest sister died in infancy. Sarah's father, James William Huntsman, was born October 1806 in Belmont County, Ohio. His wife, Hannah Davis, was born 8 February 1816. This couple were married 28 December 1831 in Michigan. They lived in Indiana but traveled over the state line to be married because marriage licenses were free in the other state. Hannah was born in Wayne County, Ohio.

James W. Huntsman was baptized into The Church of Jesus Christ of Latter-day Saints in 1837. Don't know her date of baptism but they both joined the church and went through a lot of persecutions the Saints had to bear.

This family finally moved to the beautiful city of Nauvoo where they built a good comfortable home, planted fruit trees and garden and felt quite secure and happy. But there came a time when trouble was brewing, strange men were seen here and there. Threats were being made against the Mormons and one morning while Grandfather Huntsman was out milking his cow, a couple of men walked up and began talking to him telling him what they were doing. Grandpa trembled and they finally told him he could make a choice. Join the mob and stay in his house or

refuse. He told them he never would join any mob and give up his Church. It was then they told him he could fix up an old worn out cart he had thrown away and take an old blind mare and was welcome to take all he could haul away from his home, and be away from there within 24 hours.

Well, wasn't that something? After he had bought and paid for the home, paid his taxes and was a United States citizen. Living in a free nation, free to all men but Mormons. They gave Grandpa about 20 hard stripes and left. Grandpa got in the house, where Grandmother got hot water and bathed Grandpa's wounds and put him to rest.

But 24 hours wasn't much time to get ready to be on the go again so they had to hurry. A small cart wouldn't hold much food, clothes and bedding for a family to live on but they knew they had to hurry as these mobocrats were the law in their beautiful city, and they meant business. Grandma had many pretty pieces of artwork and precious things she had to leave behind for someone else to enjoy.

The cart packed to its capacity, and after breakfast, the old blind mare so faithful, was hitched to the cart. She had to be led with the children walking behind where they were going they didn't know but they were on

their way. The Huntsmans joined many other families in the same plight and suffered with the rest. They crossed the Mississippi River camped on the plains where much suffering was endured.

It is said that Sarah Jane Huntsman worked in a Post Office and a store on the banks of the river just out of the town on the riverfront. She couldn't have been more than 13 years-old but Grandma was doing a woman's work at home then, so she could have managed a job like that I am sure. She was smart and quick at figures so this may be true but we have no proof. The family was left on the plains while Sarah and her father drove to Utah where he worked for Ezra Taft Benson, Sr. He was a wheelwright, made wagons, then he went back and brought his family to Utah, and Sarah worked for several families in Salt Lake before she married Samuel.

Origin of Hannah Davis Family:

It was in the spring of 1831 that two brothers, John and Jacob Stayner, with their families left their homes in Ohio and started for this prairie wonderland after hearing so much about the country as it was told them by some travelers. It was a long hard journey, John with his ox team in the lead was the first to drive into a clearing unhitch his animals and go to work. He landed there at 10 o'clock in the morning and by noon, the little girls had dinner ready and John soon had his plow out of the wagon. He fixed and plowed quite a patch of the rich mellow soil before he was called to dinner. Mrs. Stayner with the aid of a grub hoe dug up soil and with seed they had brought with them, and "Planted the first garden in Steuban County, Indiana." John was the first white man to set foot there.

These families lived under shelter of wagon covers until all their crops were in then built a log cabin. It's a long story so we will just hit the high places. This log cabin was used for many important public affairs as well as political doings, the first election was held in

the Stayner front yard in 1832. A hat was used for a ballot box, 9 votes were cast. All for Andrew Jackson for President. Hannah was a school teacher at the age of 16. It was there she met and married Grandfather Huntsman. The account of them is there. Teachers in those days were paid in kind, not much money in circulation.

In the state history book of Indiana, Steuban County, we find Hannah Davis' family history.

FUNERAL SERVICES

Thatcher, Arizona, March 20, 1917. Funeral services for Sarah Jane Lewis were held March 20. Her clothes caught fire and she was burned so badly that she died in a half-hour afterwards. She was standing with her back to the fire, in front of the fireplace. The coals must have rolled down close to her skirts and before she knew it, a blaze ran up her back. She was old and inactive, and was very heavy. She must have weighed 250 pounds and almost helpless. Her screams attracted Uncle Winfred Moody, who lived just down the lot. He ran, but was too late to save her. She had to be buried soon.

She and her daughter lived there together, but Aunt Keturah was away at the time. It was a terrible experience and it was a blessing she could go so soon. Funeral services were held in the Thatcher church, Tuesday at 3 o'clock, with Bishop Franklin in charge. Appropriate selections were rendered by the choir and President and Sister Payne sang a song. Speakers included Andrew Kimball.

Sarah Jane Lewis was born in Steuben County, Indiana, April 5, 1834. Her parents had two children when they joined the church, Sarah Jane and Joseph. They moved to Nauvoo in 1840 when Sarah Jane was about six years-old, and was in Nauvoo when the Prophet was killed. She remembered him quite well all her life. She came to Salt Lake with her father in

1851. She worked out a lot while there. She lived with Hyrum Kimball while in Nauvoo. She moved south as far as Parowan and worked for Tarlton Lewis. Later, she married his son, Samuel Lewis. They had four children while there, moved to Minersville, where six children were born, then moved to Panguitch where two more children were born, making twelve children in all. In 1881 the family moved to Gila Valley, settling in Pima, Arizona. They later moved to Thatcher where she lived the rest of her life. Sarah Jane was a Relief Society teacher. She was so heavy she couldn't walk much so she contented herself by reading. She had good eyesight and she read night and day. She was familiar with many prominent writers of her day, and well versed with the scriptures and the Gospel. Nine children, six daughters and three sons survive her besides many grandchildren. Sarah Jane was endowed July 21, 1852, and Samuel Lewis in October 13, 1852.

I used to stay with Grandma Lewis (I'm her granddaughter, Laura Lewis McBride) and go to school at the L.D.S. Academy. It was fun to stay with her. She used to tell me the most wonderful stories and read to me. She had lots of fig trees by her house and the fruit was delicious. She also had currants and cherries. They grew just as they pleased, as Grandma couldn't go care for things outdoors. My grandparents

separated years ago. They were never divorced but they each went their own way. Grandma had the property and Grandpa just lived here and there, never had a home of his own after they separated. He lived with one daughter and then another. He was a great man to walk. He would get up before daylight and walk for miles. He was slim and tall. I never did know why they separated. Grandpa once owned the ground where the Thatcher Church house now stands. I wish I had asked him more questions when I was with him. He always seemed so sad. Once when I said I was hungry he said I didn't know what hunger was. He boiled the tops of his boots, drank the soup, he almost starved to death. Said we should be grateful to have a crust of bread to eat. He almost choked to death also. He would strain water through a cloth to get the bugs out so they could drink it. He was only a kid when he went into the service.

I don't know if Grandpa could sing. He used to stay with us and on moonlit nights sit out in the yard and sing, "rup-I-tup-tup", over and over again, and bounce my little sister on his knee. Grandma could sing a little. Maybe they both sang when they were young. I hope they are happy now, and have patched up their differences.

HUNTSMAN ANNALS

Foreword



It may be said: "Let the dead past bury the dead; the future is all that counts." How glib! How insensitive and shortsighted is such a point of view. Such people carelessly sacrifice their greatest heritage. The leaves of the annals of the past are being lost, as succeeding generations, especially the present, strew them, while the present fades into the past. Thoughtful sons have an awareness that the present and the future were first charted by those who have gone before. As Whittier wrote: "Whose axe the wall of forest broke, and let the sunshine through?" Let us add: "Who rode in to test the rivers flow and point where the ford must go?" The goal of this narrative is to garner leaves from the annals of the past ere the storm winds of the present destroy them beyond recall.

Now we realize that a complete family story may reveal shady characters, even scapegallowses, but they are by far in the minority. Such characters are more than offset by finer folks of sterling quality and true nobility. If and when the former are observed, they are ignored or passed up, remembering that we are not to judge.

The desire to write of things historical, especially of family and kin, came to yours truly at such an early age; could it be that I was born that way? Frequently, accompanying mother on wagon and team journeys (just the two of us, as I learned

to harness horses), she had an attentive listener to her true stories and accounts of our people and pioneering, as well as other history.

The eagerness engendered thus, stayed dormant; but after years the urge to write returned quite some time before second childhood settled down to stay. In 1931 I became involved with research in collaboration with a historian of a chapter of "The Sons of American Revolution". We, having common ancestors, patriots Andrew Ralston and the Waltemyers. More thorough research on this line produced more detail of war record than other lines of forebears in the following narrative.

History was being made 200 years ago when our ancestors lifted their shooting irons to deliver themselves and their posterity from tyrannical oppressors and dictators, so that a new regime, under God, and a sovereign people could be established, based upon justice, liberty, and equality for all.

Again, 136 years ago, history was being made when James William Huntsman and wife, Hannah Davis, yoked their oxen, and with courageous confidence, crossed sparsely settled, uncharted terrain over three states in 1834, to join a maligned and persecuted society, the Mormons.

The focal point of this narrative, or the fine-grained

trunk of our family tree, is this Utah pioneer couple; our parents, James William and Hannah Davis Huntsman.

Insofar as true facts are known, this story delineates the lives of the family and kindred who have long since finished their fight and fully earned our highest regard and respect. Our heritage descends to us from patriots whose deeds in battle demanded endurance and physical and moral courage to stand up and

fight for rights of honor and human dignity. The less spectacular discharge of commonplace duties and responsibilities are also of equal importance in denoting character of real worth. In observing the character of our antecedents we should be equally proud of, and thankful for, our background of heritage they have bequeathed to us.

THE HUNTSMAN ANNALS

Ancestry and Background of James William Huntsman



Due to the abrupt and shocking departure of Father James William Huntsman, we were left with very scanty knowledge of all his forebears. The strains, stress and hustling incident to pioneering on Shoal Creek (detailed later) left no time for calm, meditative discussion; and worse, no teaching of the three “R’s” to the younger sons, who grew to manhood not able to sign their names to a contract.

All through the period of Territorial Utah days, hard and constant manual labor with little or no relaxation was necessary to sustain their lives and that of their dependents. However, there were brief times of reminiscing about people, places and stories revelatory of characters and their doings now so far away; of kinsfolk and loved ones left so far back on the trail. Doubtless these conversations would occur along the rocky, bone-shattering way of the lumbering wagon, or while squatting around the campfire at supertime. At any event, Hannah gleaned much; but not so much as she probably would have done had she known in advance that this dreadful separation was so close at hand.

Some of these things were told and retold. Some were written down rather promiscuously by one or two of the boys after they learned to write.

Regardless of its significance, all of this material we are obliged to relegate to tradition. The value of traditional reports is determined by the conscientious

veracity of those who hand it down. Then when corroborative data does come, we can be fairly sure of its accuracy. Documented reports on the subject put the stamp of fact on undeniably.

One of our traditions states that our first American Huntsman ancestor immigrated from England in the early settlement of our country. Here James Huntsman lived to be 104 year of age. In order to distinguish this father from his son James and the great number of other Jameses, we will put “Sr.” attached to his name all through his narrative.

If we think of Plymouth Rock in connection with this “early settlement” statement, this tradition is misleading. Research begun in 1964 tells us this James Huntsman was born in 1740. He probably landed here no earlier than 1750. This immigrant, James Sr., is described as extra large of bone and muscle, of 250 pounds; not English fat, but hard meat and sinew. A pioneer ranch girl would say, “He is of good leather”. The cowpoke would allow he’d make “a damn good herd bull”.

The earliest record we now have of James Huntsman, Sr., is tax records showing taxation of two horses and three cows in the year 1782. This was in Northumberland County, Middleton Township, Pennsylvania. Again on the tax for 1783—two horses, only one cow. Did the tax cost him two cows? At the same date one William Huntsman is likewise

taxed for personal property.

The 1790 census of the United States showing heads of families lists James Huntsman, Sr., a resident of Buffalo Township, Northumberland County, Pennsylvania, with two sons over 16 and two girls, also two sons under 16. Along with James Sr. were other Huntsmans as follows: John, William, another James and Jonathan. These resided near by and each have some children listed. We believe these are brothers and cousins of James Sr. who probably shipped out together. These Bible names, Peter, James and John, are found in Virginia about the same date—and probably lead back to a common ancestry, Jacob, Matthew and Michael also. It would not be too startling to find Huntsman not even remotely related by blood.

James William Huntsman was born October 8th 1806 in Belmont county Ohio. Hannah Davis his wife was born February 9th 1816 in Jefferson county Ohio and was married December 28th 1831 in White Pigeon Michigan and was Father and Mother of Eleven Children their names is as follows. Eliza Ann was born October 26th 1832 in Stuben county, Indiana. Sarah Jane was born April 5th 1834 in Stuben county, Indiana. Mary was born November 1th 1836 in Lee county, Iowa. Joseph Smith was born December 29th 1838 in Caldwell county Missouri. Hyrum Ralston was born February 25th 1843 in Nauvoo Hancock county Illinois. Maria was born February 20 1841 in Nauvoo, Hancock county, Illinois. James Daniel was born May 11th 1845 in Nauvoo Hancock county Illinois. Orson Welcome was born March 31th 1849 in Pottawatomie county Iowa. David Orin was born July 24th 1851 in Pottawatomie county Iowa. Louisa Margret was born April 1th 1854 in Lake Point, Tooele county, Utah. Aaron Davis was born January 8th 1856 in Lake Point, Tooele county, Utah.

Origin

While tradition says we are English, and probably correctly to a degree, we are really German. Or in other words, anciently we originated from the heart of the primeval woods of Germany. Found is a sizable group of Huntsmans of no visible kin to us in Canada. This group has kept records and history that say they came directly from Germany, stating also that the Huntsmans of the United States, England and Scotland migrated to these places from that German home base. They too maintain the tradition that the name signifies and came into being from the fact that the bearers were masters of the chase, were dog men and horsemen. Similarly, our own tradition claims our English forebears guided the hunting expeditions, handling and mastering the king's horses and stable boys. Could it be that heredity transmitted the seeming innate capacity to love and have a natural capacity to master horses that some modern Huntsmans are so outstanding in? However, there are many other people like that.

As to our origin; we do have a more sure source of information that gives a bright light to those who can and will see it; revelation direct to James William Huntsman in the form of a Patriarchal Blessing in which he is told that he is of German extraction. But find this and read it; a copy is included herein. Now if any skeptic wants to frown or question this foregoing statement or the blessing, it would be profitable for such to read "Human Destiny" by the scientist-biologist Dr. Pierre Lacomt du Nou'y. In his remarkable book he says, "Two different paths may eventually lead to the comprehension of man. The first is revelation. This is the direct road; but is closed to most men and is independent of rational thought. This writer conjectures that probably our English Huntsmans were a part of the Angles, Saxons or Jutes who came in swinging a broad axe and flaying the little weak aborigines of the 4th and 5th centuries, or all who opposed their taking these British Isles. This is offered only as an explanation.

A peculiar coincidence is that a number of the different branches of our ancestors settled so closely or in the same area when they came into America. Then after migration of great distances to the West, their descendants met and united their blood lines. From Scotland, Germany, England and Ireland they came and landed on Penn's land. Was there design and destiny behind this? The reader may notice this as he reads this through.

To our best knowledge, with some subsequent evidence, this immigrant married Deborah Massey in 1770, assuming great grandfather Jesse Huntsman was their first born in 1772 as we have it.

A tentative family tree has been worked out by other people which may or may not be correct (documented). For lack of positive accuracy, listed below are the names. There are no dates other than Jesse's 1772, and number 8, Jonathan, born March 8, 1792. The record is well known and includes Polly, John, William, James Jr., Mary, Andrew, Jonathan, then Mom's little Deborah, supposedly born in 1794. Also, all sons never stopped begetting until each had a daughter "Deborah."

From some scanty knowledge and sketchy intimations we are here fixing the date of departure of the Huntsmans and others from Northumberland County, Pennsylvania, about 1794, even though their land holding sales would be deferred. One reason for this statement is the fact that Jesse and Catherine Call's first five children were born in Washington County, Pennsylvania, and they passed over at the ford crossing to Belmont in 1805, or prior to. There is also other historic evidence.

And now we return to the Pennsylvania land records. But first it is well to take cognizance of the historic fact that just at this time literally thousands of overcrowded people of the worn-out Atlantic seaboard [pla] were eager to get into this Northwest Territory which the U. S. Congress had created on July 13, 1787. Great numbers of these naturally agrarian folks had nothing

but the hard labor in the coal and iron industry to sustain themselves. So from the eastern bank of the upper Ohio River they soon crowded the Indians across toward the West. The great bulk of the people were there temporarily, awaiting the creation of the 17th state, Ohio, which occurred in 1803.

Back now to Northumberland County sales records. From Book L of land deeds, page 217; "On the 18th day of April, 1800, James Sr. and wife Deborah Massey of Buffalo Township, Northumberland County, sold to David Myer that 152-acre tract of St. Michaels for 427 pounds."

Record on page 217: "On May 8, 1802, under contract, one John Wise acquired land from James Huntsman Jr. in Buffalo Township." This significant statement is added: "James Jr. is of Washington County, Pennsylvania, and has no wife." This shows conclusively that Huntsmans left the east before selling out.

Now definitely the Calls were very numerous here. Surely some came, as probably Massey and the Wirick (this name spelled many ways). It is easy to imagine quite a caravan moving together. These Weyricks, out of which James Jr. snared his first female chattel, were probably there also.

In the light of our scanty facts to point the way, we assume that the Jesse Huntsman family started in Washington County with the birth of Nancy - 1796. Sarah was born in 1798, Elizabeth—September 25, 1800, Lydia—October 19, 1802, Jesse Jr.—October, 1804. After the river crossing, James William came October 8, 1806, with Margaret and Deborah following at Belmont County, Ohio.

Very little is known about anyone other than Jesse Huntsman's family crossing into Belmont County, Ohio. Tax records state that in 1810 James Huntsman was taxed. This could have been James Sr. or James Jr. or James, the III. So this means very little to us

directly. Still, in the 1820-1830 census, both of our James' were in Richland County, Ohio.

Though we have no record of it, we believe that Catherine Call Huntsman died in Belmont County. Our tradition tells us that Jesse was expert with rifle and other shooting irons (not inferring that he shot Catherine), chased white-tailed deer—even procured much small game in the buckeye brush at moonlight with a little dog to tree game such as squirrels. We believe they farmed on squatter claims, as most did, without purchasing land from the Government. Now there had been encouragement to new settlers by or coming from the Virginia Commonwealth.

We now return to the departure from Northumberland County, Pennsylvania, of our James Huntsman, Sr., Deborah Massey Huntsman and their family (1794 or 1795).

At any rate, James Sr. and family were among the first settlers of Richland County, Ohio. It was early in 1816 that he and a few others arrived and settled Perry Township in Sections 21, 22 and 10. It was here that he and some of his family remained to move no farther. However, the county history credits a great hunter, John Ogle, in what is now Morrow County, Perry Township, as being the first to erect a cabin; this in 1811. He and a family named Blair axed their first path from the place called Mount Vernon, Ohio. Then a Benjamin Heart family was there in 1812. The War of 1812 hindered or set back several first comers to Perry, some having made entry before the war.

And now 1825. All country east of the Mississippi River was opened for settlement in 1825. At this time, a great surge of migration from the far east was crowding the western frontier. This was brought on partly by a panic created through political and industrial conditions.

The mostly grassy prairie in the northeast of Indiana—wide open for new homes. The greater

number of younger Huntsmans and in-laws departed from Richland County. Jesse Huntsman, Jr., and his father-in-law and family, two Huntsman daughters of the elder Jesse now married to Stayner brothers made us of their opportunity. At least William and probably John, sons of James Sr., his two daughters, and some of his brothers or their families moved in about 1828 and 1829

With these three older children Father Jesse, taking James William and Elizabeth Huntsman (now near 50) trekked along. When the 1830 census was taken, these and the above Huntsman names did not appear in Ohio records. Now we have some Indiana historical reports that Father Jesse was there, two of which list him along with Jacob and John Stayner as of Steuben County residents who participated in the War of 1812 with England.

While we know by his own report that James William Huntsman was in Michigan cutting timber and sawing it into lumber, we assume historically that he had gone there with his father and possibly three unmarried daughters. Then we have this older Elizabeth, who may have been on the lookout for a man, though we know she had never before seen or heard of Daniel D. Davis before meeting him on this prairie around Lima, Indiana. We have no way of knowing how long Father Jesse remained here with daughters Nancy and Sarah and Jesse Jr., but surely he stayed until Elizabeth had vamped old D. D. D., the widower of a year, now married in 1831. At any rate, Jesse left these five at least, and maybe Lydia, who married Adam Bower in Ohio. Probably he returned to his father, James Sr., now 90, back in Richland County, Ohio. We know that Father Jesse never saw and probably never heard again of these older children. We can easily account for this fact if we remember that there were no mails nor communications between Jackson prairie and Richland or other points in Ohio.

Father Jesse had not learned of Mormonism or]

known of his father's having joined the Church and of his activity in it, much concern over his well-being would have been avoided, and the descendants could have rested easy. Also, there would have been no need of vicarious Temple ordinances that all over-zealous descendants have been doing since the erection of the St. George Temple.

We have no statement of date when Father Jesse returned to Perry, and we suppose his wife Cornelia may well have been with him on this trip (see probate of Jesse Huntsman estate). From some Church records we assume that he was at home in the fall of 1832 or before. On the 7th of June, 1966, the writer obtained (by an assistant) the following account out of the Genealogical Library in Salt Lake City. This is the account of his death taken from "The Genealogical Historical Magazine" published at the time. It relates: "Jesse Huntsman, baptized 1833, died September 26, 1836, at Perry, Richland County, Ohio. Elder Jesse Huntsman died after a brief illness of 18 days. He had been a member of the Church a little over three years. Went to Zion (Kirtland) and was ordained one of the First Presidents of Seventies in 1835.

Although he had not done much preaching abroad, his example as a member was such that his loss was deeply deplored by all those who knew him, more especially by the Church over which he presided. From the Church Historian's Office of "Journal of History" of the Church: "On the 3rd of January, 1837, Wilford Woodruff and Milton Holms were confirmed members of the first Seventy, to fill the vacancies of Jesse Huntsman (deceased) and Jesse Harmon (apostacy)." An earlier record, "Journal History of the Church" states: "Jesse Huntsman and Royal Barney were set apart as Seventies before March 8, 1835."

And now we come to a probate record of the settlement of his estate in Richland County, Ohio. From the Richland County, Ohio: "Cornilla Huntsman widow of Jesse Huntsman dec'd relinquished her right of

administration granted letters of administration to Jacob Wirick on the estate of Jesse Huntsman October 13, 1836. Same day Jacob Wirick signed bond for \$2,000."

The foregoing is important to us providing this is correct relative to his widow, showing that Mother Catherine Call predeceased Jesse quite some time in death, and he was caught by this Cornilla (someone).

Now we left James William Huntsman who was born in Belmont County, Ohio, October 8, 1806, very much by himself (as for folks) in the southeast corner of Michigan making lumber. It was probably about 25 miles over the prairie to Jackson Township where lived his sisters Nancy and Sarah with their husbands Jacob and John Stayner, whom he went to visit, how many times it is not known. Here he met the perhaps lonely girl of about 15. She had no mother now, and her father with her baby brother of about seven, were about 15 miles west breaking new sod. Daniel Ralston Davis may have been there also. Her equally lonesome father had succumbed to the forlorn spinster, Elizabeth Huntsman, about 30. This was an older sister of this big Huntsman fellow whom she had just met. You guessed it—the union bug bit the four of them and James William Huntsman loaded his catch on—was it oxcart, or did he think he was Lochinvar and swing the cute little chattel behind the cantle of the old saddle? Whichever (you guess again), it was January 28, 1831, when they crossed the dry grass plain to White Pigeon, Michigan, to get hitched all right and proper. So Hannah Davis Huntsman has recorded in her own hand (to be continued in Part 3 of this series.)

Forebears and Girlhood of Hannah Davis Huntsman

A family five-generation pedigree probably never crossed the mind of this girl when she married. Who does think of such at teen-age? The number of individuals she would find from whom she came

would startle her.

The most distant ancestor of Hannah Davis found to date comes from the line of her mother, Margaret Ralston Davis. German-born Ludwig Waltimyer (1700-1783) was a man with two sons; David Waltimyer born in 1730, and George Waltimyer born in 1736. These sons' mother died and was buried in the Atlantic Ocean. This comes from the traditions of the David Waltimyer family. We have no other record of this mother. It would appear that mothers were of little consequence in these families, being relegated to subordination. A very similar tradition was found among many descendants of the larger family of the second son, George. Of George Waltimyer later.

These traditions are corroborative of the book "Rupe's Thirty Thousand Names of Immigrants to America." This book reports that Ludwig Waltimyer, with his sons David and George, disembarked at Baltimore, November 2, 1752, from the good ship Phoenix, late of Germany via Rotterdam. Also named were many other Waltimyrs (probably kin). Soon Waltimyrs established a home base in Huntington Township at York Springs, York County, Pennsylvania. Here they built a large gray stone house. (This was still standing in 1942.) Like many Europeans, these people were farmers and also builders. Subsequently, farms were also acquired at Hopewell and Shrewsbury Townships near the Maryland line. Ludwig remained wifeless only the first year in America. In Pennsylvania marriage licenses were not required, sold or recorded in county office until 1838, court records being silent. Fortunately for us, however, these ancestors were in religion Lutheran. It would seem they were good record-keepers.

Very soon Waltimyrs affiliated themselves with the Trinity Lutheran Church of Lancaster German Society. The following information is here for us; to these we turn. Volume 3, page 215, tells us that a third son of Ludwig Waltimyer was born and named Phillip,

April 1, 1754, to his wife Juliana Dorteia Waltimyer. From this we can fix the date of this marriage as 1753.

David Waltimyer, our ancestor, married (1764) Eve Elizabeth. From the old Lutheran family Bible we can fix the date of Eve's birth as 1730. Their first child, Sophia, was born May 7, 1766. She subsequently became the only one to carry forward the blood streams of David and Eve Waltimyer. The second child, a son, received the name of his grandfather, Ludwig, and was born in 1768. He remained a bachelor with no issue. There was another daughter, Mary, with no definite data other than that of the United States census taken shortly after the decease of David on May 20, 1790, and stating that Eve Waltimyer was resident of Huntington Township with a female child of 16 and an unmarried male older. This was at the great stone house in York or at York Springs. This bachelor, Ludwig II, died March 10, 1838. Then we find an account in the courthouse at Gettysburg, Adams County (Adams County was taken off the west side of York County in 1800), that Mary had married Carson C. Moore (lawyer) who petitioned this court for letters of estate 1850 of her brother [] only living relative. Well, these Moores had no issue and we drop them.

Our ancestor, David, was a private in Captain Wiley's Company, 5th Battalion, York County Militia (Pennsylvania Archives, 6th Series, Volume 2, Page 639). After the evacuation of Philadelphia in 1778, General Anthony Wayne marched his soldiers from York to Yorktown, Virginia, with Washington only some weeks before the surrender of Cornwallis. Similar records are available of the services of George, Phillip and several other Waltimyer relatives; that is not our story, however. We who are descendants should take pride in the services of our overage Waltimyer ancestors in their fight for liberty.

Can we of today match this record when the occasion arises, which may be sooner than we think? When

David Waltmyer was discharged from service at Little York, he was unaware of a more outstanding patriot of Scotch descent at York who was destined to become his son-in-law and produce a fusion of two different blood streams and break the long line pure German stock. This was Hannah's Scotch Grandfather Andrew Ralston whose colorful but somewhat tragic story follows now.

Andrew Ralston was born somewhere in Scotland, February 25, 1753. The questions: Where was he born? What ship did he come in? Exactly where and when did they land? Where did the family settle or try to settle? How many were there and what were their names?— remain shrouded in mystery. Lack of answers to these questions is probably due to the shock experienced by Andrew when, at the tender age of 9, he suffered the tragedy of seeing the burning of his family's new cabin, saw the massacre of the parents and children, except for one brother and himself. These two boys had escaped by hiding, only to come back later and see the scalped, dead family near the ashes of their new cabin. Immediately after this event, the two Ralston boys were separated, never to meet again in mortality. These tragic experiences and the hard work he had to undergo (farmed out to two different farmers) may have caused Andrew to forget much that he did know. And if he subsequently told anything to his children, they have left no other record in writing or tradition to lead us to research.

Among these new settlers was James Ralston with his large family; he is believed to be the one first Ralston in Pennsylvania, if not America. When the scalpings began, Benjamin Franklin was sent with 500 men to their aid. He built forts and block houses from the Susquehanna to the Delaware Rivers. One is still standing on James Ralston's farm in the west of Northampton County near the Lehigh River, which is known as "Ralston's Fort".

Can it be that our ancestral family was massacred in or near this Irish settlement? The prominent

historian of Lehigh County, Asa K. McHany, states that this James Ralston family was one of the finest in our country. Also, that our patriot, Andrew Ralston, he is sure, came out of this Scotch-Irish community. After much of the aforementioned tomahawking and scalping (or, in 1763, "Pontiac's conspiracy") spread the bloody work all over the province, war raged until his decisive defeat at Bushy Run. This had spread into the Northwest Territory or north of the Ohio River.

Well, will it not be fair to charge the coming of this bloody massacring to the unwarranted cupidity of Thomas Penn and his greedy followers? These facts are presented here for two purposes: first, to give the reader the true historical setting into which this boy Andrew Ralston came, escaped the tomahawking himself, but came back to a home in ashes and the scalped bodies of his parents and whatever brothers and sisters that were captured. Secondly, to advance the plausible theory as to the connections of Andrew's family and the before-mentioned James Ralston family.

During this period, it was a usual thing for the Scotch dwelling in the lowlands of Scotland proper to move to those confiscated 500,000 acres of Ireland. A supplement to this narrative will show that the origin of the Ralstons was in these lowlands. Among those enlisted for a campaign in 1758 in the above-mentioned conflict of French-Indian war, from oversea is the name of Hugh Ralston (Ralston), age 27, born in Argyle, Scotland, enlisted April 26, 1738. It has been suggested that this could have been Andrew's father, who may have remained here sending for the family; a possibility only.

Hugh, Andrew and John are often found residents of those lowlands of Scotland where the name originated. An Andrew Ralston was an early resident in Virginia. Of Joseph Ralston and Ralstons of Scotland. The place of our ancestor Andrew Ralston's enlistment into the Continental Army is quite

indicative of the near locality of his would-have-been home in America had it not been for the already related massacre.

Andrew Ralston went to Sunbury, county seat of Northumberland County (a little west of Lehigh River), to enlist April 13, 1776, with Captain Casper Weitzell's Company of Cornell. His first engagement was in the battle of Long Island, August 27, 1776, where he with 15 others of Long Island was taken prisoner. In the summer of 1777 hard fighting ensued, and our Andrew followed the fate of the Continental Army through Germantown, receiving a head wound at the battle of Brandywine. With the British holding the advantage and fighting hard to get to and occupy Philadelphia, with Washington's depleted army (backed by people becoming discouraged) Our half-clothed army had to settle for dugout huts at Valley Forge.

It was hard to take but for such hardened and toughened men as Andrew Ralston. And then came Baron von Steuben, the great German General, who taught this army the modern arts of war: drilled and made those farmer-patriots into an army. Our Scotch ancestor, now taught to fight, came out from Valley Forge a sergeant.

The records of the war department show that Andrew Ralston was in service as late as November 2, 1783, as follows: "Sergeant Andrew Ralston of Lieutenant Colonel Henry Miller's Company, Pennsylvania Regiment"; records show that he received several certificates of different numbers and various amounts. Another record shows a gratuity for services to the end of the war. Another line is headed: "Return of the Penn," a line entitling him to donation lands, reported by the late comptroller general. This shows the correctness of our family traditions that this ancestor patriot stayed in the fight continuously to the end of the war. Also, that he was not one of those Pennsylvanians who balked or struck because of the failures to get their pay regularly. Many did that at a crucial period. Great numbers of citizens and soldiers quit and swore allegiance to the crown after our defeats and Howe's occupancy of Philadelphia. They did not know George Washington and the few such as Andrew Ralston.

