

BIOGRAPHY OF DANIEL DUNCAN MCARTHUR, APRIL 8, 1820
TO JUNE 3RD, 1908.

“I, Daniel Duncan McArthur, son of Duncan McArthur and Susan McKeen, was born April 8, 1820 in the town of Holland, Erie County, New York. My father, Duncan McArthur, was born May 22, 1796 in Thornton, Grafton County, New Hampshire. My Mother, Susan McArthur, was born October 10, 1801, in Corinth, Orange County, Vermont and was married to my father June, 1818, in Erie County, New York.

My grandfather, John McArthur, was born in 1742 at Glenlison, Parish, Fortingal, Scotland and emigrated to America in 1772 and settled in New Hampshire. He took an active part in the revolution of 1776 for the freedom of the American colonies.

My grandmother, Margret Aikin, was born February 10, 1759 in Chester, Buckingham County, New Hampshire and married John McArthur December 24, 1775 in New Hampshire. She was the daughter of James Aikin who was killed in a battle, as also was one of his sons, while fighting under the command of Ethan Allen at Ticondaroga. Two of his sons were badly wounded in the same battle. They were all volunteers from the state of New Hampshire.

My grandparents on my mother’s side are as follows: her father was Daniel McKeen, Born April 13, 1778 in Londonderry, New Hampshire. Her mother was Sarah Libby, born October 14, 1782, East Aurora, Erie County, New York, and Died April 20, 1853. Her mother was Margaret McPherson, born February 20, 1750 in Raymond, New Hampshire.

The ancestors of the Mckeen family belonged to the Russeer Sect of Scotch Covenanters, who were driven by the Claver House persecution and were compelled to take refuge North of Ireland, but eh change brought little relief as events culminated in the struggle by which the Papists resisted the English Revolution and the McKeens shared in the heroic sacrifice by which the siege of Darry was endured and finally lifted, but when it was over, while the bitterness of was was still fresh, they resolved to leave the land from whose people they were so separated by nationality, language, education and religeon.

James McKeen was a leading member of the litle conony(colony) which embarked in five ships for the new world and landed at Boston, August 4, 1718. After exploring the region about Casco Bay they settled in Nutsfield, New Hampshire and I am of the sixth generation of the McKeens since they left the old world and landed in the new world – America.

I first met and talked with President Joseph Smith when I was twelve years old. The first thing that appealed to me, so far as Joseph Smith was concerned, was his love for clean sports. I was cutting timber in the woods when he stopped to talk with me and it was then that he gave me the Gospel’s message. I knew he was speaking the truth and from then on I remained with the Church. I was baptised when I was eighteen years old at Lucianna in the state of Missouri by elder Harrison.

I went with my folks from New York to Kirtland, Ohio in the summer of 1836 and remained there until 1838 when we left for Missouri in company with five hundred and fifty souls. Although only eighteen years old I was made a captain of a company. Before being driven out of Kirtland we were all rounded up and placed in a stockade. Us young bucks were forced to run the gauntlet, but when I went down the plank although I was lashed with a blacksnake whip, I threw my hat in the air and hollered "whoopee." The fellow who used the whip said "yes, we can whip you, but we can't conquer you." We crossed the river, although it was bitter cold, in the middle of the night and landed in Caldwell County, Missouri in September, 1838 and were sent from there by President Joseph Smith to help form a settlement in Davis County called Adam on Di Amon, and we had not been there long before the mob had began to come upon us and we had no more peace until we were driven out of the state with the whole Church in the spring of 1839. I received the lesser priesthood and at the same time was selected to act as one of Joseph Smith's body guards soon after we arrived in the state of Illinois. In the fall of 1845 I was ordained a Seventy and was one of those organized into the tenth quorum of seventies. I received a certificate on December 25th, 1845 to the privilege of the Baptismal Font having paid up all my tithing in full. About this time I was called to be a policeman which position I held until we were driven out of Nauvoo. On February 6, 1846 me and my wife Matilda C. were sealed in the Nauvoo Temple for time and eternity. Of that union there were six children, but only one grew to maturity. I had been previously married to Cardelia Clark in 1841, and two children of that marriage, but only one, Andrew, who was born 1841, December 1841, December 23, grew to maturity. This boy, although crippled, was a great help in building up the Dixie mission and in taking my place in the way of taking care of my family when I was away to bring emigrants and in building the St. George Temple. He brought in the first load of merchandise from San Berdenido for the St. George Co-op Store, driving a six mule team. I buried Cardelia before crossing the plains.

From the time the Saints left Nauvoo, after the death or murder of President Joseph Smith, and to which I was a witness, I took a prominent part in the exodus of the Saints from Nauvoo. We landed at the Missouri River in the summer of 1846. I accompanied the first companies and helped to make roads and bridges and plant farms for the benefit of the saints who were to follow after us. Those who could not get farther than these farms stopped and raised something to help themselves to live upon as they were all so anxious to continue on their journey to the Rocky Mountains.

Being captain of a company of about five hundred souls I was left in charge of these saints during the winter of 1846 and 1847 at Winterquarters and in the spring of 1848 I supervised the planting of 500 acres of wheat for the benefit of those to follow after us. In the spring of 1848 I took my company westward, journeying in president B. Young's company and landed with my family in the Great Salt Lake valley September, 1848. I then built one of the first houses that was erected in Salt Lake City after the city survey.

In the year of 1852, during a special conference I was called to go to Europe on a mission to preach the Gospel, to be gone from four to seven years. I left my home on the 12th of September in company with a host of other elders and landed in Liverpool, England, the 5th of January 1853 and was sent from Liverpool by president S.W. Richards, who was at that time presiding over the British mission, to Scotland to labor under elder Robert Campbell, the

president over the Scottish mission and landed in the city of Glasgow, January 7th. From there I was sent by president Campbell to the city of Aberdeen in the highlands of Scotland. Here I labored for ten months, mostly by myself and built up a nice little branch. I was then called by president S.W. Richards to go to the city of Dundee to take the presidency of the Dundee conference, December 9, 1853. I presided over that conference until I was released to return home to my family in Salt Lake City. While in Dundee I took charge of three companies of Scottish saints from Scotland to Liverpool who had started for the Utah territory. In March, 1856, I was released from my European mission to return home and, of course, this was gladness to me, but I could look back on my four years of labor with great satisfaction for I had done the best I could to win souls to Christ. In April I turned the presidency of the Dundee mission over to my successor James Chambers, and bid farewell to the saints whose hearts I had won.

I went to Liverpool to assist in getting things ready to start with a shipload of saints who were to leave on a ship named American Union or Enoch Train and when the ship's company was organized of six hundred saints I was chosen to be the second councilor to the president of the company across the ocean and through the United States to the city of Iowa on the east line of Iowa state which is about 1330 miles from Salt Lake City. We landed in May and after landing I was called to take charge of a handcart company to start from that city and go through to Salt Lake City. I took hold of this work, putting my whole trust in God of Heaven. I had two councilors by the names of Truman Leonard and Spicer Grandall. We were chosen and set apart by Daniel Spencer who had charge of the emigration. We got all things ready and left on June 5th, two days after captain Edmond Elisworth left with his company. I was in no hurry to get started as I wanted my handcarts, the timber well dried and in good condition as we had to use green timber. Captain Elisworth requested that he be permitted to be the first to arrive in Salt Lake with his company and I complied with his request. My outfit was much better equipped to stand the journey than his and we caught up with him at the Platte river. When he went on, after making his necessary repairs, we rested and fixed up our outfits. We passed his company again on the plains, but before we reached Emigration Canyon, and he had lost a number of his company while there had been no deaths in my company, I waited for him to come on and take the lead into the valley. We waited for three days and then both companies went in together. When word reached Salt Lake that we were at the mouth of Emigration Canyon on the 24th of October, 1856 Brigham Young, Heer C. Kimball and many other prominent citizens came out to meet us. Captain William Pitte with his brass band and a company of Lancers with Colonel H. B. Clawson formed a part of the greeting parade and we were escorted into the valley with flying colors. We were three months on this hazardous trip as we covered a distance of 1330 miles. All who were old enough to pull carts, did so cheerfully, male and female. Imagine our joy after the hardships and trials of climbing mountains, crossing rivers, plains, etc., to reach the land of Zion. I do not want to give the impression that this was all hardship, because it wasn't, because we had our good times. At night after the days journey the handcarts were all formed in a circle and on the inside of this circle a fire was built. Around this fire we gathered, danced and sang songs and thanked our Heavenly Father for our safety during the day. In our company we had nearly ~~five hundred souls~~ two hundred fifty souls, five wagons, One hundred handcarts, twenty-four oxen, four mules and twenty-five ----- . Most of these emigrants were from Europe and many of them were aged and infirm. Most of them through with every man, woman, and child they started out with. Here I would like to relate some of the humorous incidents of this long trip. We had in our company one young girl who was the life of the company and who never tired in

her efforts to help others and make their load as light as possible. She could always see the humor in everything. I always rode a little brown mule to check up on the company, riding back and forth to make sure that any who needed help got it. This girl always insisted upon riding behind me when we crossed streams and one day when I started to ford a stream, she yelled "capatain Dan, don't go without me." She ran to the bank ~~pulled up her long skirts and jumped to~~ lifting her long skirts and made a jump for the back of the mule and landed in the middle of the stream. This caused a hearty laugh and the others went across good naturedly.

After arriving in Salt Lake, establishing our camp and had something to eat, President Young came to me and asked if I wanted to go to my home. I told him that was what I would like to do if it was agreeable with him. He said "go home and God bless you so bid good afternoon to my handcart company and went home to my family who were all glad to see me after an absence of more than four years. In a very short time I was called to be a home missionery through the great reformation of 1856 and 1857. In the spring of 1857 I was called to go back to Devils Gate on the Sweetwater to bring up those of the emigrants of 1856 who had started out too late and who had been snowbound and who had suffered terrible privations, as the result of hunger, cold and attacks by indians. I made the trip safely, bringing them all through, arriving in Salt Lake City in August.

As is all well known by all the saints the United States government had fitted out one of its best armies to come to Utah and take President Brigham Young and hang him and all other leading brethern and destroy the Church of Jesus Christ forever. In order to stop them President Brigham Young called on the Nauvoo Legion to organize themselves and be ready for the work before them. I was chosen to be a major over a batalion of infrantremen which position I took cheerfully and organized my batalion and was ready for duty as soon as possible. We drilled and got ourselves in Echo canyon to help stop ---- Colonel Johnson ad which I did and we were out in the mountains the most of the winter of 1857 and 1858. After the United States army had stopped, remained in the mountains all winter and come to an understanding with Brigham Young the army was allowed by President Brigham Young to come into the valley of Salt Lake. When this understanding had been reached and Governor Cummings had come into Salt Lake City and had been installed by the saints, then Colonel Johnson was permitted to come in with his army, but he was not allowed to stop with his force in the city. When these arrangements were made the Mormon boys were called in from the mountains and I had received orders, with other majors, to station our batalions in different parts of the city to see that Johnson and his army passed through the city according to the agreement, and which they did to the letter. Then the majors were given orders to dismiss their companies, and we all went in search of our homes, for while we were out in the mountains our folks had all left the city and gone South and in June the 7th, 1858 I was ordered by General D. H. Wells to get my batalion together and report myself to G.D. Grant in Salt Lake City to get water and save the crops that had been left by the saints. I did this and later was honorably discharged and we were finally all permitted to return to our homes in Salt Lake City and north of it and the war was over and Johnson and his army built themselves quarters in Cedar Valley.

~~In the fall of 1861 I was~~ After disbanding my batalion I was called South to help build up Utah County. We built canals, roads, etc., and planted farms. I remained there until the fall of 1861 whe I was called to take my family and all my effects and move South, and as President

Young said “don’t leave any calves tied behind.” Although we were just harvesting our crops I sold out my entire holdings for a watch and chain and moved to Dixie, arriving ~~there in~~ December-1861 in the valley where the city of St. George now stands in December, 1861. I helped lay off that city and moved on to my town lots I February, 1862.

While still in Utah County, President Young instructed me to get another wife at once. Having been away from Salt Lake for so long, I did not know many unmarried women so I called on a friend by the name of Bullock and asked for his daughter’s hand. He said he thought she was too young at that time, being only fourteen years of age, so I continued my search and asked brother Hill for his daughter Mary. In the meantime brother and sister Bullock had reconsidered the proposal and informed me that I could have their daughter so I took both these girls, marrying them the same day in the Salt Lake endowment House. Returning to Elizebeth’s home I left her with her parents where she remained for two years and then came to me as my wife at the age of sixteen. Of the union with Mary Hill, two children was born but one died while still a small child, but the other lived to raise a family of her own. Of the union with Elizebeth Bullock six children was born, five of them living to reach maturity.

In the spring of 1863 I was called to take a train of fifty wagons and go down the states after poor saints who were being helped by the emigration fund and I made that trip successfully.

~~Later I married Mary Francis Calloway and to this union six children were born five of them living to reach maturity.~~

I was appointed Presiding Bishop of the settlements in the Southern part of Utah ~~and the Western Part of Nevada. I also served as the Bishop the~~

In 1862 I was made High Priest and appointed first councilor to Robert Gardner Bishop of St. George. November 15, 1862 I was appointed by Orson Pratt as Bishop of the 3rd Ward in St. George. May 14, 1864 I was placed in the High Council. In 1868 I was again called to the Missouri River to bring on more saints. Returning from this trip I continued my duties in St. George until called on my second mission, this time to England. When released from that mission I was appointed first councilor to H. W. Naisbit to bring a company of saints to Zion and arrived in Salt Lake City, October 3, 1878. On March 20, 1881 I was made 2nd councilor to J.T.D. McAllister, president of the St. George stake. I was appointed to the presidency of this stake, being set apart by , John W. Taylor on September 26, 1888 and served in that capacity until after I lost my eyesight, and was honorably released June 4, 1901. Councilors David H. Cannon, a man about my own age and a young man named Anthony W. Ivins.

During my settlement and pioneering work I served in the Blackhawk and other indian uprisings, acting as a major under General D. H. Wells and a colonel of infantry under Governor Hurkee.??

At the time of my release from the St. George Stake presidency, I was ordained a Patriarch.

I spent much of my time and money, this being true of my grown boys, in the construction of the St. George Temple and St. George Tabernacle. Also, we donated cash to help construct the Temple in Salt Lake City.

President Young, wishing to hurry the construction of the St. George Temple, requested that I put forth every effort to get the building material on the job. I had teams steadily working, but I hired another man named Don Robbins and put on another outfit. President Young told me that i wouldn't lose anything from this as he had a surprise for me when the Temple was finished and it was then, at the dedication of the temple, that I received the call to go on my second mission to England.

When I built my home in St. George I decided to build something permanent and comfortable so that I could establish myself and family. I had then three ~~wives, later burying Mary Hill~~ wives, but Mary Hill McArthur died July 16th, 1870. In 1872 I married Mary Francis Calloway and of this union there were six children born. My wives and my family all lived in the same home, congenially and happy. ~~When the Manifesto~~ After the government started operations to stamp out pologamy, my two youngest children were born, ~~Federal Officers~~ this meant that these children had to be kept under cover as much as possible. After hunting for six years they finally arrested me and was taken to Beaver City for trial. There I was fined \$321.00, but wasn't given any prison sentence.

Daniel Duncan McArthur died on June 3, 1908. He was the father of 20 children.