

# DOMINICUS CARTER

## LATTER-DAY PIONEER

By Barton L. Carter

Dedicated to – and in memory of – his great-grandson, John Deloy Carter, who was always proud of his Carter heritage.



The question was once asked of me. “Why should I be concerned with the lives of ancestors beyond my memory or out of my experience?” Why, indeed, should anyone concern himself with those long dead?

Said Helaman to his sons, Nephi and Lehi:

“Behold, my sons, . . . I have given unto you the names of our first parents who came out of the land of Jerusalem; and this I have done that when you remember your names ye may remember them; and when ye remember them ye may remember their works; and when ye remember their works ye may know how that it is said, and also written, that they were good.

“Therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them.”

*Book of Mormon, Helaman 5:6-7*

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Dominicus Carter, our great progenitor, was one of the tens of thousands who a hundred and fifty years ago came

to these valleys to claim the Zion that nobody else wanted. We have but few of his words and thoughts but his works stand as testimony of his great faith and unfailing zeal for the establishment of Zion and the Kingdom of God. He was the friend of the prophets of the restoration. He withstood the hardships and trials the Latter-day Saints had to endure at Kirtland, Ohio, Far West, Missouri and Nauvoo, Illinois. And he was among the vanguard of the Saints whose hopes and aspirations were directed westward.

## **NAUVOO, ILLINOIS, 1846**

On January 13, 1846, Dominicus Carter joined hands with his wife, Mary Durfee Carter, across the altar in the temple at Nauvoo, Hancock County, Illinois.<sup>1</sup> Seated at the head of the altar and officiating was Brigham Young, President of the Quorum of Twelve Apostles, and presiding authority in the Church of Jesus Christ of Latter-day Saints since the deaths of Joseph and Hyrum Smith at Carthage, Illinois in June of 1844.

Seated next to President Young and acting as witnesses were John D. Lee and Stephen Markham. The occasion was the sealing of Dominicus Carter to his first wife, Lydia, deceased, for time and eternity with Mary acting as proxy.

On the 23rd of October 1838 at a place nine miles from Far West, Missouri, twenty-nine year old Lydia Smith Carter slipped quietly from this life leaving five small children and a grieving husband. The cause was illness due to exposure after, “. . . a group of men with blackened faces ordered her from her home before midnight saying they were burning the house. She fled into the near by woods, spending the night in the cold rain with her five children.”<sup>2</sup>

Now in the security of the sacred Nauvoo Temple their marriage which terminated at her death was solemnized beyond the bounds of time. This done, Mary was sealed to Dominicus for herself.

This then was a crowning moment in the life of Dominicus Carter and prologue for all that was to come. That he was desirous and worthy to enter the sacred temple speaks volumes about the man especially considering the circumstances surrounding the event.

Nauvoo was in turmoil. The vanguard migration of the Saints from Nauvoo across the Mississippi River into Iowa in the dead of winter was less than a month away. Those of the Saints who could were flocking to the temple to join in temple ordinances. All Nauvoo was facing west and that meant abandoning their homes again.

## **SCARBOROUGH, MAINE 1806**

Dominicus Carter was born on the 21st of June 1806, the son of John Carter and Hannah Knight Libby. The place of his birth was Scarborough, Cumberland County, Maine; the time was half past six o'clock on a Saturday evening.<sup>3</sup> Dominicus was the third generation born in the coastal settlement of Scarborough. His father, John

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<sup>1</sup> From copy of original Nauvoo Temple record.

<sup>2</sup> Eldon V. Carter, “SIDNEY RIGDON CARTER (1834-1912) A BRIEF HISTORY OF HIS LIFE AND A GLIMPSE OF HIS ERA.”

<sup>3</sup> Arthur D. Coleman, “CARTER PIONEERS OF UTAH,” Published by J. Grant Stevenson, Provo, Utah, 1966. (Available at LDS Church Family History Museum), p. 87.

Carter, and grandfather, Richard Carter, had both been born there. His mother, Hannah Knight Libby, and four generations of Libbys before her had been reared there and in surrounding settlements.

The Carter genealogy runs deep in this town through the Carters, McKennys, Libbys, Reynolds and one Charles Pine. Richard Carter was the son of Benjamin and Sarah Reynolds Carter. Sarah was the granddaughter of Charles Pine. We get a glimpse of the early pioneering spirit of Dominicus Carter's progenitors in the life of Charles Pine.

“Charles Pine was one of the noted men of the second settlement. It is hardly open to question that he was the Pine who is mentioned as one of the defenders of the fort on Prout's Neck in August, 1703. The defense of this fort by eight men is one of the notable events and is mentioned in Parkman's history of *A Half Century of Conflict*.”<sup>4</sup>

“The residence of Charles Pine on Pine Point is marked on the map in Southgate's history. Pine and Richard Hunniwell are named as noted Indian fighters in many persistent traditions. . . He was a noted hunter and the hero of daring adventures.”<sup>5</sup>

“Charles Pine, a carpenter, was one of the seven men who came to Scarborough in 1702 and helped build the fort at Prout's Neck. He was the owner of the sloop that brought these few men to town. Around his name have clung traditions of mystery and romance. Charles Pine was believed to have belonged to a wealthy English family which he left for a hunter's life in the wilderness of Maine. It was said that every year remittances came to him from his English relations, enabling him to accumulate much property. His wife, Grace, came from Salem shortly after he arrived at the Neck. As soon as it was safe they left the protection of the fort and moved to the place across the bay from the Neck where the waters of the Scarborough River and the Atlantic Ocean formed a sandy point. Here he made his home for some years, and from him it took its present name of Pine Point.”

“They had five children: Charles, George, Isaac, Mary and Grace. . . Grace married John Reynolds, or Runnels, and they had eight children. From her have descended the Scarborough Carters, a branch of the Merrills and of the Thurstons and most of the Moulton families of Scarborough. Her daughters Sarah, who married Benjamin Carter, and Grace, who married Daniel Moulton, received the greater part of their grandfather's lands”<sup>6</sup>

We do not know the state of Benjamin Carter's finances at the time, but we may be sure that Pine's bequest insured prosperity. From Pine's will dated October 17, 1752 and witnessed by Robert McKenny, whom we suppose to be another of Dominicus' ancestors:

“Item. I give to my Grand Daughter Sarah Carter wife of Benjamin Carter all the Residue and remainder part of my real Estate Viz<sup>1</sup> House Lands and Whether in the Township of Scarbor<sup>o</sup> or wherever else where to her the Said Sarah her Heirs and Assigns forever to be by her possessed immediate after the Decease of my Said Wife. I do hereby appoint and ordain my well beloved

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<sup>4</sup>Augustus F. Moulton, *Grandfather Tales of Scarborough*, (Augusta ME: Katahdin Publishing Company, 1925), pp. 101-105.

<sup>5</sup> Ibid., p.

<sup>6</sup>Dorothy Shaw Libbey, *Scarborough Becomes A Town*, (The Bond Wheelwright Company, 1955), pp. 29-30.

Son in Law Benjamin Carter to be the sole Executor of this my last Will and Testament.”<sup>7</sup>

A brief account of the ancestors and descendants of Benjamin Carter beginning with the earliest Carter ancestor in America and ending with his grandson, John Carter, appears as an endnote due to its length.<sup>i</sup> The material is drawn from “Carter Pioneers of Provo, Utah” by Arthur D. Coleman. We are indebted to Mr. Coleman for much of the information in this writing.

“Before he was thirty years old there is little record of Dominicus Carter's life and activity. He undoubtedly received the secular and religious education and training usual to the Northern New England area in which he grew to maturity during the early years of the nineteenth century.

## **NEWRY, MAINE, 1810**

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<sup>7</sup>Ibid., p.

“Six brothers and four sisters joined his parents’ family which moved from Scarborough to Newry, Maine about 1810 when he was four years old. Oxford County his new home area adjoined Cumberland on the north and was about 30 miles distant.”<sup>8</sup>

In actuality the distance from Scarborough to Newry is nearly seventy miles as the crow flies, approximately a two hour drive along two-lane country roads. Those who visit Newry may wonder what drew the Carter family to this obscure place, situated as it is in as mountainous an area as the State of Maine can produce. Apparently there is much snow in the winter. The area is heavily wooded, hilly with little flat land. The town of Newry, situated along Maine Highway 26 which branches off US Highway 2 six miles north of Bethel at what is called “Newry Corner,” is typical of New England towns or perhaps more properly “townships.” It is a collection of farms or dwellings with Newry on the south and North Newry at the northern extremity. Approximately ten miles further north, Route 26 crosses the Appalachian Trail at the summit called “Grafton Notch.” The Newry town hall is located along this highway which parallels the Bear River flowing down from the Notch. It is in fact, a somewhat narrow valley.<sup>9</sup>

Adjacent to the town hall is a burying ground typical in New England. This writer with his wife visited the place in the fall of 1996. There are many graves with Smith surnames. Not knowing what to expect on our first visit, we were surprised and pleased to find the graves of Jonathan and Lydia Brown Smith, parents of Lydia Smith Carter, Dominicus’ first wife.

At least one author has claimed that Lydia Smith moved to Newry from New Hampshire but in fact, both she, her father and mother were born in or around Newry. Lydia’s Grandfather, Ithiel Smith, namesake of both his father and grandfather was one of the first settlers there.



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<sup>8</sup> Coleman, Op. Cit., p. 88.

<sup>9</sup> George J. Varney, *The Gazetteer of Maine*, Boston, 1886, pp. 389-390:

“Newry lies in the western part of Oxford County, just north of Androscoggin River. It is bounded on the south by Bethel, east by Hanover and Rumford, north by Andover, northwest by Grafton and west by Riley. The town is compound in its figure, but is bounded by straight lines. Its area is 26000 acres. Bear River crosses the midst of the town from north-west to south-east, entering the Androscoggin River where, by a northward bend, it touches the south line of Newry. Near the line on the west side of Bear River, rises Mount Will to a height of 1,588 feet. Along the western base of this mountain flows Sunday River, coming from Riley at the west, and then turning southward. West of this river, and near the southern line of the town is Barker’s Mountain, 2551 feet high. North-west of this is Black Mountain, with another considerable peak south of it. On the western border near the north is Stow Mountain; north-east of this is Sunday River White Cap; south-east of White Cap is Bald Mountain; and on the opposite side of Bear River, in the northern corner of the town, is Great Lodge Hill. In the eastern part of the town is Puzzle Mountain. Except where divided by rivers, all these mountains, except the last, join at their bases. Granite ledges are numerous. Along the two rivers are excellent intervals, and the hill slopes afford good pasturage. Hay is the largest crop. There is much forest, in which flourish the trees common to the State. Both the principal streams have falls suitable for small mills; and on Bear River, near North Newry post-office are a saw and grist-mill. Near the mouth of Bear River, on the Androscoggin, is a steam saw-mill; but it is situated on the south side of the line in the north-western angle of Hanover. The settlements are along the streams. The stage-line between Bethel Hill and Lake Umbagog runs along the eastern bank of Bear River. The nearest railroad station is that of the Grand Trunk Railroad at Bethel village, near the center of that town.”

“The first settlements were made here in 1781, by Benjamin Barker and his two brothers, from Methuen, Mass., and Ithiel Smith, of Cape Elizabeth, Me. These families were plundered by the Canada Indians in 1782, and removed to other parts until the establishment of peace. The first sale of the township proved abortive, and it reverted to the State. In 1794, John J. Holmes of New Jersey purchased it, taking the deed in his sister Bostwick’s name, wherefore it for awhile bore her name (Bostwick Plantation). It was also included under the general name of Sudbury-Canada, applied to several towns about here. It was incorporated June 15, 1805, receiving the name of Newry in deference to some of the settlers, who had emigrated from Newry, in Ireland.”<sup>10</sup>

After being driven from the town in 1781, the “families took refuge in Bethel, where they appear in the 1790 census of that place. . .In 1800 census [Ithiel] and thirteen other heads-of-families appear in Newry where he settled at the Mouth of the Bear River on Lot No. 1, east of the Bear River.”<sup>11</sup>

Again, one wonders why these families had left the relative security of the seacoast for this undeveloped and hazardous location. Inland migration may have resulted naturally as the population increased in coastal areas. However, Mr. Danny Smith to whom we are indebted for much information about the Smith family of New Hampshire suggests another motive:

“Earlier in my research I had speculated that [Ithiel] soon removed from Cape Elizabeth to Limington within an historical pattern of individuals moved into the interior of Maine at this time to avoid service in the Revolution.”<sup>12</sup>

Subsequent to his move to Limington, Ithiel Smith removed his family to Newry in 1781 as explained above, the year of the defeat of Cornwallis by the Continental Army and the French at Yorktown. However, he had not done so in order to avoid military service since, “he is probably identical to the Ithiel Smith found in Volume XIV of *Massachusetts Soldiers and Sailors of the Revolutionary War*: ‘Ithiel Smith, drummer, Capt. David Strout’s Company, enlisted 19 July 1775, service to 21 Dec. 1775 (five months twenty-five days). Company stationed on seacoast at Cape Elizabeth and Scarborough. . .’”<sup>13</sup>

Mr. Smith adds an observation about Ithiel’s service:

“The rather unusual incident in the above entry of a man who was about thirty-four years old to have been mustered in as a drummer when such an office usually devolved upon young men under the age of eighteen is difficult to explain. On the other hand, there could not have been another Ithiel Smith at Cape Elizabeth at that time, given the odds against the occurrence of an almost unique name.”<sup>14</sup>

This Smith line has been traced continuously to the first American progenitor, Robert Smith who was born in

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<sup>10</sup>Ibid., p. 390.

<sup>11</sup>Danny D. Smith, *Preliminary Account of the Descendants of Robert Smith (1611-1706) of Exeter and Hampton, N.H. Through the Fifth Generation: with some lines continued until recent times*, (Gardiner ME: D. Smith, 1980), p. 303.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid.

<sup>14</sup>Ibid.

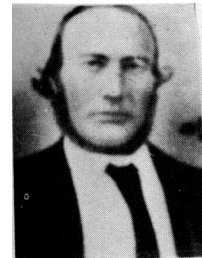
England and died in Hampton, New Hampshire in 1706. He was a contemporary of another Robert Smith of Boxford, Massachusetts, the ancestor of the Prophet Joseph Smith and seventeen years older.

Lydia Carter's grandfather, Ithiel, and his immediate family were religious people. "By occupation, Ithiel was a tailor. Ithiel's neighbors and associates in Brentwood [New Hampshire] probably caused him to convert to a peculiar brand of the Quaker Faith, known as the Light Company of Friends. Other members of the Smith family as well as Beans, Cliffords, and Dudleys, all connected in a closed circle of kinship, were especially prone to such religious tenets. In 1759 he appears on a roster of Quakers who would serve and actively bear arms during the Seven Years' War. Because many Quakers who would not bear arms, caused the entire local meeting of Quakers to pay a special tax in support of the war. Ithiel later petitioned for a rebate in taxes because he had borne arms as well as paid the tax. The rebate was granted."<sup>15</sup>

In 1805, Lydia's father, Jonathan and Ithiel Smith, Jr., assumed to be his half-brother, along with several other families in the Bethel-Newry neighborhood are named as incorporated into a religious society by the name of "The First Baptist Society in Bethel" by an act of the Commonwealth of Massachusetts.<sup>16</sup>

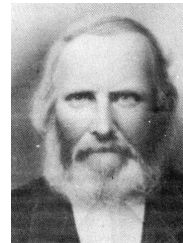
Dominicus' younger sister, Hannah, was born at Scarborough in June of 1809 and his brother, William F., was born at Newry in May of 1811. Some time in that two-year interval, John Carter removed his family to Newry.

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William F.

Given that location and what has been stated previously, we may safely assume that John Carter farmed for a living. Three of his sons, Dominicus, William and John, were blacksmiths having probably learned it from him. Newry was a small community and we may be sure that the family mingled with the Smiths, Beans and others who were practicing the Christian religion as Quakers or Baptists. One author has stated that the Carter family belonged to the Methodist Church.<sup>17</sup>



John H

Years passed and in 1828, Dominicus married Lydia Smith. Their first four children were born, Arlytia, a daughter, in 1829, and Lucinda in 1831 and sons, Barrett in 1833 and Sidney in August, 1834.

"Of the nine children (of John and Hannah Carter), Dominicus, Hannah, who had married Aaron York, William F., John, Eliza Ann, and Richard, were all baptized, most of them in June 1834. Two daughters (Almira and Mary Jane) and one son (Phillip) never became members."<sup>18</sup>



Eliza Ann

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<sup>15</sup>Ibid., p 302.

<sup>16</sup>Ibid., p. 307.

<sup>17</sup>Archibald F. Bennett, "Hannah Knight Libby Carter," This account is from Daughters of Utah Pioneer history library. It was originally read in Yalecrest Camp, October, 1941 by his wife Ella M. Bennett, second great-granddaughter.

<sup>18</sup>Ibid.



Some of the records show that Dominicus Carter was baptized into the Church of Jesus Christ of Latter-day Saints June 30, 1832. While that may be true, the following account of his sister, Eliza Ann, causes some question:

“I first embraced Mormonism in 1834 in the town of Newry, Oxford County, State of Maine. The first Mormon elders I ever heard preach were John F. Boynton and Daniel Bean. They came to my father's house, and my mother lay very sick. The doctors had given her up. The elders told her they were preaching a new doctrine and they told her that she could be healed if she could have faith, that they would hold hands on her. They did lay hands on her and said, ‘In the name of the Lord Jesus be thou made whole.’ And she was made whole and arose and called for her clothes and said I must go to the water. She walked one-half mile and was baptized in the river called Bear River, and confirmed. And there was a large branch raised up in that place.”<sup>19</sup>

The impact of her healing and conversion upon Hannah's children was profound as they followed her into the waters of baptism that year. Dominicus wrote simply: “I obeyed the gospel by the preaching of John F. Boynton.”<sup>20</sup> Hannah's husband, John Carter, was also impressed. He said, “that beats doctor bills,” but sadly he never joined the Church.

This miraculous conversion must have had an impact upon the neighbors as well since there was “a large branch” raised up. The number of Saints grew for the two years following until a conference was conducted under the direction of Brigham Young when he, “. . .attended a conference in company with elder Lyman E. Johnson, there we baptized two; the Spirit of the Lord attended our conference; at our public preachings we had large and very attentive congregations.”<sup>21</sup>

Seventeen branches and over three hundred people were represented. Minutes of the conference held 12-14 August 1836 at Newry were recorded in the September 1836 issue of the *Messenger and Advocate*:

“A conference of elders and members of the church of Latter Day Saints was held in Newry, Oxford Co. Me. on the 12th, 13th, 14th, of August last, agreeable to previous notice by letters missive to the different branches of the church represented.

“Elders, Brigham Young & Lyman E. Johnson (two of the twelve) were present, Elder Johnson made some preliminary remarks, previous to the beginning of the conference; Elder Brigham Young was called to the chair and Daniel Bean was duly elected clerk. Meeting was then opened by singing. The throne of grace was addressed by elder Young. The elders present were then called on to express their faith and manner of touching the principles of the gospel, which was done to the satisfaction of the council. The priests and the deacons were then called upon each in their respective order, to give a relation of their faith and manner of teaching. There were six elders, five priests and one deacon present. The Book of Doctrine and covenants was received and acknowledged unanimously. The council then made appropriate remarks and adjourned one hour.

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<sup>19</sup>Ibid.

<sup>20</sup> “Record of Dominicus Carter & Family”, Provo City, Utah, February 25, 1905, handwritten manuscript in files of Daughters of the Utah Pioneer museum, Salt Lake City, Utah.

<sup>21</sup> Brigham Young, *Messenger and Advocate*, Nov 1836, p.408



“Council convened at 1 o'clock according to adjournment, Elder Johnson opened by prayer.

“Official members then proceeded to give a relation of such particulars concerning the branches they respectively represented as seemed agreeable to the mind of the Spirit.

“Elder Bean represented 3 branches, (viz.) one of 26 members, Errol branch 17, and Newry branch 29, making 72. . .”<sup>22</sup>

This Daniel Bean is most likely the same who with John F. Boynton baptized the Carter family two years earlier. He was also likely a relative of Lydia Carter whose grandmother was Anna Bean, a descendent of John Bean (or MacBayne) of Exeter, New Hampshire.

In addition to the Carter family, others were touched by the message of the gospel at this period of time.

“Mary Ann Frost Stearns Pratt, (wife of Parley P. Pratt) was born in Bethel, Maine, January 14, 1809, to Aaron Frost and Susan Gray. She became the wife of Nathan Stearns and under date of April 6, 1833, a daughter was born to this union. She was named Mary Ann for her mother. Nathan Stearns died August 25, 1833, leaving his young wife and the child who was not quite five months of age.”<sup>23</sup>

No mention was made in the minutes above nor in Brigham Young's comments that anyone of the brethren other than himself and Elder Johnson were present at the conference in Newry. Even so, according to Mary Ann Stearns Winters, the daughter of Mary Ann Pratt others of the Twelve were present:

“I was born in Bethel, Oxford Co., state of Maine, April 6, 1833, a daughter of Nathan and Mary Ann Frost Stearns. My father died August 25, 1833 when I was not quite five months old.  
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<sup>22</sup> *Messenger and Advocate*, Oliver Cowdery ed. Sept. 1836, pp.381-382.

<sup>23</sup> Kate B. Carter, *Our Pioneer Heritage*, Vol. 17, p.211.

“In August, 1836, Apostle Brigham Young with five others of his quorum came down through Vermont and New Hampshire, and held conference in my native town, Bethel. Many were baptized at that time, and most of them moved to Kirtland. My mother and grandmother Frost were baptized by Apostle David W. Patten. . .”<sup>24</sup>

It was about this time that Dominicus was ordained a Priest also by David W. Patten at Bethel, Maine.<sup>25</sup>

There are several other biographies at hand of persons born in the Bethel/Newry neighborhood who converted to the Restored Gospel at this period. David and Patty Sessions whose son, Perrigrine Sessions settled “Sessions” which became Bountiful, Utah were two of these.<sup>26</sup> Another, Lucy M. Smith, daughter of Josiah Smith of Newry, Lydia Carter’s uncle, was born in 1817 and joined the Church in 1837, four years after her father. She became the wife of President George A. Smith.<sup>27</sup> Josiah Smith apparently remained in the east after many migrated to Kirtland in 1836 inasmuch as in 1855 he was appointed president of the Newry Branch by Elder Enoch Tripp, himself a native of Bethel, Maine.<sup>28</sup>

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<sup>24</sup> Treasures of Pioneer History, Vol. 1, p.469.

<sup>25</sup> “Record of Dominicus Carter & Family”, Op. Cit., “I was ordained a priest by David W. Patten in the town of Bethel, State of Maine.”

<sup>26</sup> Kate B. Carter, *Our Pioneer Heritage*, Vol. 6, p.426:

“Patty Bartlett Sessions was born in Bethel, Maine, February 4, 1795. She was married to David Sessions at the age of seventeen, and it was at this time that she commenced the practice of midwifery. Twenty-two years later, she joined the Church of Jesus Christ of Latter-day Saints. In 1836, she and her husband, who had been baptized a Mormon, left their home in Maine to join the gathering of the Church in Ohio. From there they moved to Missouri where they lost all they possessed when the Saints were driven from that state in 1838. Leaving the farm in the middle of winter, they stayed at one place along the road for fourteen days with nothing to eat but parched corn. Upon their arrival in Nauvoo, Illinois they made a comfortable home.

“Patty was the mother of three children, David, Sylvia and Perrigrine. When she was fifty-two years of age she and her husband left Winter Quarters for the trek westward, arriving in Salt Lake City in 1847. Their first home was on the present site of the Union Pacific Railroad Station. Perrigrine and his family went north of the Old Fort in Salt Lake City where they founded the city of Bountiful, then called Sessions Settlement. .

“It is recorded that “Mothers Sessions” delivered 3,977 babies, one of the largest number of births attended by any woman in Utah Territory. Her son Perrigrine had seven wives and fifty-five children; David was the father of ten children, and Sylvia, four living children. Patty traveled to Bountiful when she was living in Salt Lake City to take care of the mothers of most of her grandchildren and some of her great grandchildren.”

<sup>27</sup> Lucy Smith, *Recollections*, J1 27 (1892), p.470:

[Sister Lucy M. Smith, widow of the late President George A. Smith, of Salt Lake City, gives the following account of her first meeting with the Prophet, and also some of her recollections of him:]

“I was born February 9th, 1817, at Bethel, Oxford County, Maine, and I was baptized August 12th, 1837. I first met the Prophet Joseph Smith on a steamboat, when I landed at the ferry in Nauvoo. The first words he said to our company were: “I guess you are all Latter-day Saints here, by the singing I heard when the boat landed.” He then shook hands with each one in the company, and then took his sister, Lucy Millican’s seven months’ old boy in his arms and sat down and wept for joy, as his sister was thought to be in a decline when she left home the year before with her husband. She was indeed the picture of health when she returned, which gave the Prophet double joy on meeting her with her son. . .”

<sup>28</sup> Orson F. Whitney, *History of Utah*, Vol. 4, pp.489-491:

“Enoch [Bartlett Tripp] was born at Bethel, Oxford county, Maine, May 29, 1823. . .

“Mr. Tripp. . . was much prejudiced against the Saints, thinking they were mostly thieves and murderers, but being introduced into their society and to some of their leading men, and noting their prayerfulness and purity of life, he concluded that the evil reports concerning them were not true. His record relates how he read the Church works, became converted, and was baptized by Heber C. Kimball, the Apostle, February 1, 1846. The next evening he was ordained a Seventy in the Nauvoo Temple, it being the last night that ordinances were performed in that sacred house. . .

“September, 1854 found him on his way to Texas, to fulfill a mission. He had as traveling companions across the plains John Taylor the Apostle. . .and others. At the Missouri river they parted company. Elder Tripp, after transacting business at Wapello, Iowa, visited his aged

To say the least, the converts from these small settlements have made a substantial contribution to the Church throughout the world when one considers the numbers of missionaries and leaders drawn from these families over the years. Not the least of these was Dominicus Carter himself.

Perhaps as a result of the conference held at Newry in August, many of the Newry and Bethel Saints emigrated to Kirtland in the fall of 1836.

“As was usual in those days, the spirit of gathering rested upon the converts, and agreeable to the counsel given, all who would do so gathered to the body of the Church then located at Kirtland, Ohio. My mother prepared to take the journey with the little company that was going with the returning elders. These were John Carter and his sister, Eliza, of Newry, Maine: Alpha Woodman and Phoebe Carter from Scarboro, Maine; and others that I do not call to mind at this time. Eliza Carter became the wife of James C. Snow<sup>29</sup>, and Phoebe Carter, was the wife of Apostle Wilford Woodruff. . .”<sup>30</sup>

It strikes us as interesting that we find Phoebe Carter traveling with the John Carter family from Newry to Kirtland at this time. We have been unable to make a connection between her father, Ezra Carter of Scarborough, Maine and John Carter’s family, also of Scarborough, though one may exist from an earlier period. It is nonetheless interesting that Dominicus Carter and Wilford Woodruff were friends or at least traveling companions if not cousins by marriage.<sup>31</sup>

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parents in Maine, prior to proceeding to Texas. . . Subsequently [he] changed his mission from Texas to Maine, where he began laboring in January, 1855. There being a few Latter-day Saints in Bethel and Newry, he gathered them into a branch under the presidency of Josiah Smith, a relative by marriage (father-in-law) of George A. Smith, the Church Historian.”

<sup>29</sup> N. La Verl Christensen, *Provo's Two Tabernacles - and the People Who Built Them*, The Provo Utah East Stake, 1983, p.21:

“James C. Snow was born January 11, 1817, in Chesterfield, New Hampshire. He was baptized October 19, 1833. He received his patriarchal blessing in Kirtland Temple under the hands of Joseph Smith, Sr., . . . [He] left Nauvoo for Salt Lake Valley in 1846; remained at Council Bluffs until 1852; and arrived in Salt Lake City October 9, 1852. He moved to Provo later in the fall. A member of the Utah Legislature in 1856; U.S. deputy marshal; elected Utah County surveyor in 1858 and re-elected in 1860. He moved to Southern Utah in 1868, and died at Pettyville, April 30, 1884.”

<sup>30</sup> Treasures of Pioneer History — Vol. 1, p.469.

<sup>31</sup> Kate B. Carter, Heart Throbs of the West, Vol.3, p.339, Excerpts From "Leaves From My Journal" by Wilford Woodruff.

“In 1848, after my return to Winter Quarters from our pioneer journey, I was appointed by the Presidency of the Church to take my family and go to Boston, to gather up the remnant of the Saints and lead them to the valleys of the mountains. While on my way east I put my carriage into the yard of one of the brethren in Indiana, and Brother Orson Hyde set his wagon by the side of mine, and not more than two feet from it.

“Dominicus Carter, of Provo, and my wife and four children were with me. My wife, one child and I went to bed in the carriage, the rest sleeping in the house.

“I had been in bed but a short time, when a voice said to me, ‘Get up, and move your carriage.’ It was not thunder, lightning nor an earthquake, but the still, small voice of the Spirit of God—the Holy Ghost. I told my wife I must get up and move my carriage. She asked, “What for?” I told her I did not know, only the Spirit told me to do it. I got up and moved my carriage several rods, and set it by the side of the house. As I was returning to bed, the same Spirit said to me, “Go and move your mules away from that oak tree,” which was about one hundred yards north of our carriage. I moved them to a young hickory grove and tied them up. I then went to bed.

“In thirty minutes a whirlwind caught the tree to which my mules had been fastened, broke it off near the ground and carried it one hundred yards, sweeping away two fences in its course, and laid it prostrate through that yard where my carriage stood, and the top limbs hit my carriage as it was. In the morning I measured the trunk of the tree which fell where my carriage had stood, and I found it to be five feet in circumference. It came within a foot of Brother Hyde’s wagon, but did not touch it. Thus, by obeying the revelation of the Spirit of God to me, I saved my life, the lives of my wife and child, as well as my animals. “In the morning, I went on my way rejoicing.”

## KIRTLAND, OHIO, 1836

“In 1836 the Carters left Newry, Maine, traveling by wagon to Kirtland, Ohio. The company consisted of John and Hannah Carter, grandparents, Dominicus and Lydia Carter, Sidney's mother and father and several aunts and uncles with their families.

“When they left Newry, Maine, Sidney was two years old, his brother Barrett was three, a sister Lucinda McKenney was five, and Arletta was seven. . .

“It was a journey of about six or seven hundred miles according to the way they traveled.” <sup>32</sup>

Having left after the conference at Newry in August, we must suppose they were en route to Kirtland for at least two months. That would have made their arrival sometime in late October or November, hardly a good time to get settled. Nevertheless, they must have found adequate lodgings for the coming winter.

There is no doubt that the Carter family anticipated with joy the prospect of joining with the Saints. Had their arrival been earlier in the year, they would have witnessed the temple at Kirtland shrouded with glory even as the Saints were moved upon by the Holy Ghost and heavenly visitations in a marvelous manner. It was the period of “Pentecost” when that sacred edifice was dedicated to the Lord and accepted of Him, when the Savior himself appeared and several of the ancient prophets restored keys essential to the reestablishment of Zion and the gathering of Israel.

Unfortunately clouds of gloom were gathering in the wake of their arrival in Kirtland. About that time, Joseph Smith and other Church leaders were pursuing the idea of establishing a bank in order to facilitate the rapidly growing Latter-day Saint population in obtaining loans and providing paper currency as a medium of exchange and a safe depository for money.

“In November 1836, Orson Hyde went to the capital of Ohio with a petition to the legislature requesting that they approve the proposal to incorporate the bank. At the same time, Oliver Cowdery went to Philadelphia to purchase plates for printing currency.” <sup>33</sup>

Unfortunately Orson Hyde was not successful in obtaining a charter from the legislature. “The brethren were disappointed, but they decided to create a private joint-stock company to be called the Kirtland Safety Society Anti-Banking Company.” With Joseph Smith as treasurer and Sidney Rigdon as secretary, “the Kirtland Safety Society opened for business on 2 January 1837.” <sup>34</sup>

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<sup>32</sup> Eldon Carter, Op. Cit.

<sup>33</sup> *Church History in the Fulness of Times*, The Church of Jesus Christ of Latter-day Saints, 1989, p. 171.

<sup>34</sup> Ibid.

“Serious problems soon arose to undermine the success of the bank. A lot of the other banks refused to accept the Safety Society's notes as legal tender, and the anti-Mormon newspapers branded the currency as worthless. Furthermore, the society's capital was primarily in the form of land; it did not possess much specie (hard currency, such as gold and silver) for satisfying any large demands for redemption of its paper currency. Enemies of the Church obtained enough notes to initiate a run on the bank, forcing the society to suspend payment in specie to its customers a few weeks after the first notes were issued. Lack of a charter also hindered the company's credibility. As a result, Joseph Smith and Sidney Rigdon were charged with violating the banking statutes of Ohio and brought to trial.



“In the spring of 1837 the Saints' economic problems were compounded by a panic (later known as the Panic of 1837) that spread west from New York into other parts of the nation. By May there was a general suspension of payment in specie by all banks in Ohio. Money was scarce during the panic, and many creditors were unable to extend credit or had to postpone due dates. Joseph Smith did all he could to persuade investors to invest more funds to sustain the bank, but he finally turned its operation over to others. This failed to solve the problem, however, because of inept management and rumors that some of them were embezzling the society's funds.

“A growing spirit of speculation in Kirtland also added to the Church's economic problems.”<sup>35</sup>

Amid these worsening economic circumstances, ill will and disaffection naturally grew. Since the Prophet was a central figure in the bank, he was also the most likely target of blame for the misfortunes of investors and depositors. In the best of times, he would hardly have come off unscathed, but this time, “many Saints spoke against the Prophet and accused him of being responsible for all of their problems.”<sup>36</sup>

Many of the Saints apostatized during this period. “Eliza R. Snow observed that, following the temple dedication in 1836, a number of members of the Church felt that ‘prosperity was dawning upon them . . . , and many who had been humble and faithful . . . were getting haughty in their spirits, and lifted up in the pride of their hearts. As the Saints drank in the love and spirit of the world, the Spirit of the Lord withdrew from their hearts, and they were filled with pride and hatred toward those who maintained their integrity.’”<sup>37</sup>

And so it went until finally, “in August 1837, while Joseph Smith and most of the Quorum of the Twelve were away on missions, Warren Parrish, a former scribe for the Prophet and an officer of the Kirtland Safety Society, and John Boynton, a member of the Twelve, led a group armed with pistols and bowie knives in an attempted takeover of the temple. In panic and terror, several people jumped out of the temple windows. The police

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<sup>35</sup> Ibid., p. 172.

<sup>36</sup> Ibid, p. 173

<sup>37</sup> Ibid.

managed to quell the disturbance and eject the men. When the Prophet returned, these men were disfellowshipped for their actions. . .”<sup>38</sup>

Was the Carter family and the other Newry and Scarborough Saints witness to the apostasy of John Boynton, the man who had brought the everlasting Gospel to them years before? We suppose so, and with a great deal of sadness.” Between November 1837 and June 1838, possibly two or three hundred Kirtland Saints withdrew from the Church, representing from 10 to 15 percent of the membership there.’ The ‘great apostasy’ also carried over somewhat to Missouri. In a nine month period, the Three Witnesses, a member of the First Presidency (Frederick G. Williams), four members of the Twelve Apostles [including John F. Boynton], and several members of the First Quorum of the Seventy left the Church. Because he continued to boldly defend the Prophet, Brigham Young was threatened and forced to flee on horseback to Missouri.”<sup>39</sup>

In January 1838, the Prophet Joseph Smith was himself spirited out of Kirtland in a box and with Sidney Rigdon fled on horseback. They were followed for 200 miles by the mob. He was later joined by Emma and their children. Together they made the arduous trip to Missouri and arrived ahead of Sidney Rigdon.

We are not told where Dominicus Carter and his family, father and mother and brothers and sisters were situated during these troubling months. In any case, Dominicus was in good standing and seeking the will of the Lord when on 19 December 1836 at Kirtland, Ohio he received a patriarchal blessing under the hands of Joseph Smith, Senior, the Prophet’s father<sup>40</sup> and according to his own record was ordained an Elder (no date) by “Father Beman.”<sup>41</sup> The next year, his name appeared as an elder licensed as a minister of the Gospel.<sup>42</sup>

Given this unstable and dangerous situation, the lives of the faithful were at risk. This we know. Rather than repudiate him, Dominicus and his family chose to follow their prophet leader and so were numbered in the greatest migration of the Saints to that time, the “Kirtland Camp.”

## KIRTLAND, OHIO, 1838

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<sup>38</sup> Ibid., pp. 176-177.

<sup>39</sup> Ibid., p. 177.

<sup>40</sup> Coleman, Op. Cit., p. 89:

"Patriarchal Blessing given under the hand of Joseph Smith Senior on the head of Dominicus Carter, son of John and Hannah Carter, born June 21, 1806, town of Scarborough, County of Cumberland, State of Maine.

"Brother in the name of Jesus Christ I lay my hands upon thy head and by the holy priesthood, I bless thee in righteousness. Thou standest as an orphan to me, because thou hast no father to bless thee in righteousness. I bless thee with the blessings of a father. Thou shalt go to many nations. Thou art called and shalt be qualified for my work. Thou shalt be one of the Seventies even to be the Lords anointed. No hand that is raised against thee shall prosper, for the Lord has said that he would preserve his anointed. Thou art of the blood of Ephraim and shall understand many languages. Study to show thyself approved of God. Study the revelation and remember that God has enjoined upon you a great work. You shall have power over winds and waves, You shall be cast upon a desert island. You will feel yourself forsaken and deprived of all things. But the Angels of God shall administer unto you and feed you and when you are on the ocean and your life in danger, you shall have power to calm the waves and shall go and preach to a barbarious people, and they shall seek thy life. Thou shall have power to translate thyself and call down fire from heaven as did Elijah of old, and you shall win many souls from among that people. God will speak to you and send his angels to administer unto you. You shall be blessed with the seed of Joseph. You shall, have riches and prosperity. You shall have an inheritance in Zion in the due time of the Lord. You shall have power over unclean spirits and sickness. You shall be one of the Hundred and Forty Thousand and sing that song which none but that number can sing. You shall live to see the winding up scene of this generation and a multiplicity of blessings which my tongue cannot utter nor express, so therefore I seal you up to eternal life. Even So. Amen."

<sup>41</sup> "Record of Dominicus Carter & Family," Op. Cit., "I was ordained an elder by Father Beman in Kirtland, Ohio."

<sup>42</sup> *Messenger and Advocate* (Jun 1837), Warren Cowdery ed, p.528

“Early in March the seventies began planning ways to help the poorest Saints move to Missouri. One of the presidents of the quorum, James Foster, had a vision of an orderly company of about five hundred Saints traveling to Missouri and camping by the way. Directed by vision and prophecy, the seventies drew up a constitution, formed a camp of those willing to abide by it, and designated leaders to preside over companies.”<sup>43</sup>

Of the Saints who signed the constitution<sup>44</sup>, Dominicus Carter signed for six in his family, John Carter, his father, for two and Aaron York, husband of his sister, Hannah, for four. William F. Carter, Dominicus’ brother and his family and Eliza Ann, his sister who had in January of 1838 married James C. Snow, had left Kirtland earlier in the year and were not represented.

“The trek was delayed for several weeks as the Saints struggled to settle their debts, sell their property, and purchase wagons, teams, and equipment. They finally left Kirtland on 6 July 1838 with over five hundred Saints, 27 tents, 59 wagons, 97 horses, 22 oxen, 69 cows, and 1 bull. Benjamin Johnson wrote, ‘All means for defraying expenses were put together, and so all were to fare alike, and did so long as they remained in camp together,’ Even so the travelers had to pause occasionally to earn money for supplies and equipment.

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<sup>43</sup> *Church History in the Fulness of Times*, Op. Cit., pp. 178-179.

<sup>44</sup> *History of the Church*, Vol.3, Ch.9, p.90.

“The council of the Seventies met this day in the attic story of the Lord's House and took into consideration the propriety and necessity of the body of the Seventies going up to the land of Zion in a company together the present season, and adopted the following rules and laws, for the organization and government of the camp:

“First--That the Presidents of the Seventies, seven in number, shall be the Councilors [i. e. leaders] of the camp; and that there shall be one man appointed as treasurer, who shall by the advice of the Councilors manage the financial concerns during the journey, and keep a just and accurate account of all monies received and expended for the use of the camp.

Second--That there shall be one man appointed to preside over each tent, to take charge of it; and that from the time of their appointment the tent-men shall make all necessary arrangements for the providing of teams and tents for the journey; and they shall receive counsel and advice from the Councilors; and furthermore, shall see that cleanliness and decency are observed in all cases, the commandments kept, and the Word of Wisdom heeded, that is, no tobacco, tea, coffee, snuff or ardent spirits of any kind are to be taken internally.

“Third--That every man shall be the head of his own family, and shall see that they are brought into subjection according to the order of the camp.

“Fourth--That all those who shall subscribe to the resolutions, rules and regulations, shall make every exertion, and use all lawful means to provide for themselves and their families, and for the use and benefit of the camp to which they belong; and also to hand over to the Seven Councilors all monies appropriated for that purpose on or before the day the camp shall start.

“Fifth--That the money shall be retained in the hands of the Councilors, being divided proportionately among them for safety and to be paid over to the Treasurer as circumstances may require.

“Sixth--That any faithful brethren wishing to journey with us can do so by subscribing to, and observing these rules and regulations.

“Seventh--That every individual shall at the end of the journey-- when a settlement is to be made, or as soon thereafter as their circumstances will admit--pay their proportional part of the expenses of the journey. By expenses it is understood all that is necessarily paid out for the use of a team, wagon or cow, if they safely arrive at the place where the camp shall finally break up.

“Eighth--That these rules and laws shall be strictly observed, and every person who shall behave disorderly and not conform to them shall be disfellowshipped by the camp and left by the wayside.

“Ninth--That this shall be the law of the camp in journeying from this place up to the land of Zion, and that it may be added unto or amended as circumstances may require by the voice of those who shall subscribe unto it.”



“The Kirtland Camp was also dogged by persecution along the trail. Many people were suspicious of the bedraggled travelers who passed through towns and cities. ‘As we passed along the road in the morning, molesting no one, some of the company were saluted in modern style by having eggs thrown at them by some ruffians.’ Ridicule was sometimes combined with threats of violence. In Missouri the citizens of one community placed ‘artillery’, in the street to prevent the camp from passing through. They were only allowed to proceed when one of the seventies soothed the citizens’ anxious feelings, and even then several of the camp’s leaders were jailed overnight. Many forces contributed to the suffering in the Kirtland Camp.”<sup>45</sup>

A journal account of The Kirtland Camp kept daily by Judge Elias Smith mentions Dominicus Carter’s aid to the three brethren [Josiah, Butterfield Jonathan Dunham and Jonathan H. Hale], jailed on the 16th of July for their part in the Kirtland Safety Society, “Dominicus Carter went back from our camp and staid with them till they were liberated. We were all glad and thanked the Lord for their deliverance out of the hands of our enemies.”<sup>46</sup> The day after the release, “Wednesday, July 18.--The Council met in the morning and called together the overseers of tents and gave them some instructions concerning their duty in presiding over their tents, and Dominicus Carter was appointed commissary of the camp, and Aaron M. York [his brother-in-law] chosen overseer of tent No. 3, third division, in his place. . .”<sup>47</sup>

"Accidents and illness constantly afflicted the pioneers. Some persons were crushed under wagon wheels; others succumbed to disease. . . They perspired by day and slept on cold and sometimes damp terrain by night. They forded streams, climbed up and down inclines, and followed rutted roads and trails, continually weakened by fatigue, a meager and changing diet, and polluted drinking water."<sup>48</sup>

Dominicus and Lydia were, thus, saddened when on Saturday, August 11, while encamped in Green County, Ohio, the camp having obtained some relief from the heat by one or two showers of rain, “in the fore part of the night Sarah Emily, daughter of Dominicus Carter, aged about two years and three months, died, being the fourth one the destroyer took from our midst.”<sup>49</sup> The next day her funeral was held between morning and afternoon sessions of Sabbath worship.

“In the midst of their suffering and afflictions, they turned to their Heavenly Father for help. Throughout the journey, elders administered to the sick and the injured; and diarists reported that through the power of the priesthood, many of the afflicted were instantly healed.”<sup>50</sup>

Meanwhile Eliza Ann Carter Snow, had left Kirtland with her husband, James C. Snow and brother, William F. Carter and family earlier in the spring. She described the trials of the journey to Far West as follows:

"It was cold weather and we suffered much with the cold, but we traveled until we came to Terre Haute, Indiana, and one of our oxen died, leaving us with one ox, so we were obliged to stop.

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<sup>45</sup> *Church History in the Fulness of Times*, Op. Cit., p. 179.

<sup>46</sup> *History of the Church*, Vol.3, Ch.9, p.109.

<sup>47</sup> Ibid.

<sup>48</sup> *Church History in the Fulness of Times*, Op. Cit.

<sup>49</sup> *History of the Church*, Vol.3, Ch.10, p.125.

<sup>50</sup> *Church History in the Fulness of Times*, Op. Cit.

We had no money, no house to go in and we got the privilege of going into a horse stable and I cleaned it out and was glad to get into a place out of the storms.

“After stopping in Indiana a few weeks Hyrum Smith's company came along, and he being acquainted with me said to me, 'If you will ride in my baggage wagon I will take you along and you can drive the team and the men can walk.' I said I will do so. We traveled until we came to Jacksonville, Illinois; there one of Hyrum Smith's horses died and he had to leave us.

“There was a branch of the church nearby, but he did not leave us penniless amongst strangers, without home or friends, but he called for the President of the branch and told him to let Brother Snow preside over the branch as a missionary and to feed and clothe us until the Kirtland Camp company came along in the fall, and he did so. The President's name was Merrick, the brother that was killed at the Haun's Mill Massacre in Missouri.

“While we were there in the branch I looked out, and behold! There came my brother William with the one ox that we left behind. He had made a harness and tackled him up and the one ox carried his wife and three children to Missouri, and when I saw him I rejoiced to see him have so much faith, but the Gentiles made all manner of fun of him. They said, 'there goes a d--Mormon with one ox.' but he got there just the same; and Father Joseph Smith said it should be in the annals of his history. “Serious problems soon arose to undermine the success of the bank. A lot of the other banks refused to accept the Safety Society's notes as legal tender, and the anti-Mormon newspapers branded the currency as worthless. Furthermore, the society's capital was primarily in the form of land; it did not possess much specie (hard currency, such as gold and silver) for satisfying any large demands for redemption of its paper currency. Enemies of the Church obtained enough notes to initiate a run on the bank, forcing the society to suspend payment in specie to its customers a few weeks after the first notes were issued. Lack of a charter also hindered the company's credibility. As a result, Joseph Smith and Sidney Rigdon were charged with violating the banking statutes of Ohio and brought to trial.

“After that the Kirtland camp came along and we went to Missouri with them.”<sup>51</sup>

“When the camp arrived at the Mississippi River in September, they were informed that war had broken out in western Missouri between the Mormons and their enemies, that all Mormons would soon be driven from the state, and that if they continued their journey, they would be attacked and would suffer a similar fate. Several members of the camp refused to enter Missouri as a result of these threats. But most of them pressed on, finally joining the Prophet in Far West, Missouri, on 2 October 1838.”<sup>52</sup>

Another account states that “someone suggested that members of the camp turn back and not run into certain danger, but this proposal was unanimously rejected.”<sup>53</sup> In reading the journal of the trek, this last seems to be the most correct.

The last journal entry : “We encamped on the public square round the foundation of the Temple. Traveled this

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<sup>51</sup> Archibald F. Bennett, Op. Cit.

<sup>52</sup> *Church History in the Fulness of Times*, Op. Cit.

<sup>53</sup> Archibald F. Bennett, Op. Cit.

day ten miles. Whole distance from Kirtland, eight hundred and seventy miles.”<sup>54</sup> The majority of the camp proceeded under the direction of the Prophet to Adam-ondi-Ahman where they were greeted. “Brethren, your long and tedious journey is now ended; you are now on the public square of Adam-ondi-Ahman. This is the place where Adam blessed his posterity. . .”<sup>55</sup>

## **FAR WEST MISSOURI, October 1838**

The camp may have had an inkling that they had successfully escaped from the cauldron of contention in Kirtland only to be entrapped in the maelstrom of unfolding events in and around Far West. Unfortunately this was to prove especially true in the case of Dominicus Carter when only twenty-one days later, October 23, 1838, his young wife, Lydia, mother of his small children was dead.

Stories differ in details. The place was located five miles or nine miles from Far West. Whatever the distance, all agree that Lydia was driven from her home into a night of inclement fall weather by the Missouri mob “a group of men with blackened faces. . .saying they were burning the house. She fled into the near by woods, spending the night in the cold rain with her five children.”<sup>56</sup> And she died.

Thus ended the life of this noble lady placed in harm's way by no fault of her own. She had with her husband, Dominicus Carter, in their home state of Maine, embraced the Gospel as preached by the Prophet Joseph Smith and his associates of the Church of Jesus Christ of Latter-day Saints. Now it was ended amid storm and strife. Her husband was left to grieve her loss and the children, ages nine years to eight months, went to live with relatives.

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<sup>54</sup> *History of the Church*, Vol.3, Ch.10, p.147.

<sup>55</sup> *Ibid.*, p.148.

<sup>56</sup> Eldon Carter, *Op. Cit.*

At this time, Sidney, the second boy was only four years old. His grandson, John Deloy Carter, described his situation as follows: “Now Sidney Rigdon Carter was the fourth child of this family. And he was left--the other members of the family were a little older--he was left with his mother's death. We understand from our father [Robert Vanevery Carter] talking—he wasn't treated well by these other people. He was a lonesome little boy or just a real young lad . . . He wasn't well cared for. And his father, Dominicus, took him with him a lot because of the fact that he wasn't taken too good care of.”<sup>57</sup>

Eliza Ann Carter Snow describes her arrival in Far West.

“We went into an old log house that we could poke a cat out between the logs and there my first child was born; it was the 30th of October in the year 1838. Sarah Jane who became the wife of Marshall Kinsman and afterwards wife of President Joseph Young. It was cold and snowed every day and the mob came into Far West the very day of her birth, and we were much excited. I could not keep the midwife long enough to dress my child, Sister Diantha Billings was her name, well known among our people. The mob was blowing horns and firing guns all night long. We were without bread or anything to make bread of, but by the help of the Lord we were preserved by the brethren giving up their arms and promising to leave Far West.”<sup>58</sup>

The causes of the conflict between the Saints and other citizens of Daviess, Caldwell and Carroll Counties in Missouri and the events leading up to the third week in October are better explained elsewhere. Let it be said only that the month the Carter family arrived in Far West was to be the time of crisis before the expulsion of the Saints from Missouri to Illinois.

The events of those days proceeded in rapid succession. Lydia Carter passed away on October 23. At dawn two days later the Battle of Crooked River involving the Mormon Militia under command of Apostle David W. Patten and Charles C. Rich and the Missouri Militia under Captain Samuel Bogart took place twenty miles from Far West. Despite the fact that the Missourians had the advantage of concealment and, therefore, an element of surprise, the Mormons were successful in driving them across the river. They then looked after their wounded and one brother, Gideon Carter (no relation) who was killed. Among the wounded was Elder Patten who later passed away.

“Exaggerated accounts of the battle soon reached Governor Boggs in Jefferson City. One rumor was that Bogart's entire force was massacred or imprisoned and that the Mormons intended to sack and burn Richmond. These reports provided Boggs with the excuse he needed to order an all-out war against the Saints.”<sup>59</sup>

Boggs audaciously responded October 26 with orders to General Clark stating, “The Mormons must be treated as enemies and must be exterminated or driven from the state.”<sup>60</sup>

“Others among the mob, and even officers of lesser dignity, had hinted at such a thing, but it remained for Lilburn W. Boggs, governor of the state of Missouri, without provocation or due

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<sup>57</sup> John Deloy Carter, Taped interview.

<sup>58</sup> Archibald F. Bennett, Op. Cit.

<sup>59</sup> *Church History in the Fulness of Times*, Op. Cit., p. 200.

<sup>60</sup> Joseph Fielding Smith, *Essentials in Church History*, Deseret News Press, 1950, p. 231.

investigation, to issue by authority of the great office which he held, to the militia of that commonwealth, an order to exterminate or drive from Missouri twelve thousand defenseless citizens who had done no wrong. And the execution of this shameful and wicked order was to be carried out in the dead of winter, which would bring to pass exposure and death of delicate women and innocent children, against whom there could have been no charge.”<sup>61</sup>

October 30, 1838 at a place on Shoal Creek called Haun’s Mill, Boggs’ orders were carried out in full when the mob, contrary to peace overtures of the Saints, mercilessly killed seventeen men and boys in a vicious manner. Sadly, these Saints had not responded to counsel from Joseph Smith previously to gather with the body of the Saints in Far West but they innocently suffered the martyr’s death. The final scenes in Missouri were acted out at Far West when by November 1 leading brethren including Joseph Smith had been taken prisoner and the inhabitants were ordered to stay in the city, “and the starving Saints were forced to live on parched corn. On 6 November [General John B. Clark] addressed the suffering citizens and indicated that he would not force them out of the state in the depths of winter. . .”<sup>62</sup>

“Another contingent of militia surrounded the Saints who had fled to Adam-ondi-Ahman for safety. After a three-day board of inquiry, all Mormons were ordered out of Daviess County, but permission was granted for them to go to Far West until spring.”<sup>63</sup>

All of this injustice was heaped upon the Saints by those sworn with an oath to uphold the constitution of the State of Missouri, modeled after our own divine national charter. It must have been with a sense of supreme sadness that the Prophet wrote during this period.

“ . . . The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. . .

“We, brethren, are deprived of the protection of its glorious principles, by the cruelty of the cruel . . .”<sup>64</sup>

It is with no satisfaction that we state that the United States, Missouri, and ultimately Illinois were weighed in the balance and found wanting and that the divine displeasure and offended justice were in part meted out on the battle fields of the Civil War as the Prophet had previously revealed (D&C 87 & 101). For though the Saints had fallen under the chastening hand of a wise Father, their offenders could not and would not be spared just retribution.

Unfortunately this eventuality was of no comfort to the Missouri Saints whether or not they were under divine censure. The best and the worst among them were called to suffer their crosses of discipleship and all who endured, I suppose, were better for the experience.

Amid the chaos at large, Dominicus added another milestone in his advancement in the Church and Kingdom

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<sup>61</sup> Ibid.

<sup>62</sup> *Church History in the Fulness of Times*, Op. Cit., p. 206.

<sup>63</sup> Ibid.

<sup>64</sup> *Teachings of the Prophet Joseph Smith, 1838-39*, p.147.

when, as he wrote, “I was ordained to the 3rd Quorum of Seventies [by] Joseph Young, Josiah Butterfield, Henry Harriman, at Far West Mo. in the fall of 1838.”<sup>65</sup> About the same time, he married Sophronia Babcock, a young lady sixteen years of age.<sup>66</sup>

In the early spring of 1839, Dominicus Carter and his family took to the trails again with the body of the Church. His sister, Eliza Ann, continues.

“We left for Illinois in the month of February of the following year (1839). There were three families to one wagon and one span of old horses, we took turns in walking. There was Brother Winslow Farr and his wife, Gardener Snow and wife and James Snow and wife. We traveled all day and at night lay down at a camp fire as we had no tent.”<sup>67</sup>

Had they been less committed, they could have been enjoying even then the safety of their ancestral home in Maine and the good will of neighbors. But no! Sleeping on the wet ground with no tent for the sake of the Gospel of Christ was preferable to all of that. They went forward and not back. God bless the memory of their fidelity!

## NAUVOO, ILLINOIS, 1839-1846

We have no record how the rest of the family fared on the trail. Dominicus described his movements as follows:

“Moved back to Illinois the same fall or winter (1838/39). Stopped in Springfield, moved to Lima, Illinois, and from thence to Nauvoo.”<sup>68</sup>

“In February 1839, the saints were driven from Missouri. The leader of one group was Isaac Morley, He found a suitable spot for settlement near Lima, Illinois, where four walls of a log cabin had been set up. He moved into it while it had neither roof, floor, nor windows. Other families joined him [including the Carters], and soon a prosperous community had arisen know as Morley's Settlement. It was also called Yelrone.”



“In the space of five years fertile farms had been developed and the community was a veritable hive of industry.”<sup>69</sup>

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<sup>65</sup> Record of Dominicus Carter & Family, Op. Cit.

<sup>66</sup> Coleman, Op. Cit., p. 90.

<sup>67</sup> Archibald F. Bennett, Op. Cit.

<sup>68</sup> Record of Dominicus Carter & Family, Op. Cit.

<sup>69</sup> Archibald F. Bennett, Op. Cit.

“Dominicus Carter married again [his third wife, second of two living] on the 28 of March 1839 Sylvia A. Mecham. This and his subsequent plural marriages indicate he was among the first of the group of Mormons to whom President Joseph Smith, Junior privately made known the revelation sanctioning plural marriage. It seems likely that President Smith had received the revelation by 1835 but had been charged not to publicize the doctrine of Celestial Marriage until a later date.”<sup>70</sup>



Sylvia A Mecham

On April 14, 1839, Dominicus baptized James Pace, later a member of the Mormon Battalion, born June 15, 1811, at Murfreesboro, Rutherford Co., Tennessee. There is no indication that this was in connection with a full-time mission.<sup>71</sup>

“The Early Church Information File cards indicate Dominicus was ordained a High Priest by Isaac Morley in May 1841 at Lima in Hancock County, Illinois. Apparently he lived for several years near Nauvoo, Illinois.”<sup>72</sup>



Mary Durfee

“Dominicus Carter married his fourth wife Mary Durfee on 2 January 1844. A few months later he accepted the call to go on a mission.”<sup>73</sup>

Dominicus was called on several missions during his stay in Illinois. The first call chronologically was made at a special conference of elders held Monday, April 10, 1843 at 10:00 a. m.

“... There were present of the quorum of the Twelve, Brigham Young, president; Heber C. Kimball, William Smith, Orson Hyde, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards.

“The object of the conference was to ordain elders and send them forth into the vineyard to build up churches; and the following appointments were made, with united voices by the conference, agreeable to requests which were made by individuals who were acquainted with the several places which they represented.”<sup>74</sup>

Third on the list of elders was Dominicus Carter, assigned to Lockport, Indiana. He kept a journal of his travels but unfortunately neglected to inform us of the month and year or of the results of his efforts:

“I started [from Lima] on a mission to Lockport Indiana; stayed in Nauvoo three days the 21, 22, 23rd, started from Nauvoo to Prymos, Stayed at Brother Daniel Drake Tahasps on the 25th. Travelled to Ellisville, Fulton Co., Illinois, 35 miles, stayed with a man by the name of Daniel

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<sup>70</sup> Coleman, Op. Cit., p. 90.

<sup>71</sup> Andrew Jenson, *LDS Biographical Encyclopedia*, Vol. 4, p.759.

<sup>72</sup> Coleman, Op. Cit., p. 90, Also in his own words, “I was ordained a high priest by Isaac Morley in Lima, Illinois.”

<sup>73</sup> Ibid., p. 91.

<sup>74</sup> *History of the Church*, Vol.5, Ch.18, p.347.



Woods, from Maine. Travelled to Utica, 30 miles from Ellisville. I tried all through to stay at Utica, but they would not keep me - a Mormon, but I found a man by the name of Franklin Dolson that could keep me, He cooked my supper and treated me like a gentleman. On Wednesday, I started from Utica to Perm 15 miles and stayed at Bro. William Throp. Thursday, I travelled to Mackinaw, stayed at Bro. Julies - Friday travelled to Bloomington 20 miles and preached in the evening, at early candle light.

“I stayed with Doctor Isaac Baken and preached Saturday evening, but few attended. Sunday the 20th I started from Bloomington and travelled 25 miles to Mt Pleasant, and stayed with James Homes. May the 1st on Monday, I travelled from Mt Pleasant to Albonnan, 30 miles - stayed with Marcus Snow. Wednesday travelled through Danville and West Lebanon, 30 miles, and stayed with a man by the name of David Etnise. I found in Williamsport a man by the name of William Hopkins, formerly of Springfield. I was acquainted with Bro Mariam, and preached in Williamsport on the 4th and 5th of May, In the evening, in the court house. I preached again in the court house on Sunday the 9th of May. Robert A Chandler post master of Williamsport, and G. C. McDonald gave me most two dollars in money for Stephen Conover to keep me at a Tavern in Williamsport,

“Monday, on the 5th, I travelled to West Point, 16 miles, stayed with William A, Campbell, a gentleman of West Point, Wednesday the 10th, I travelled to Lafayette, 10 miles, thence to Americus, 12 miles, thence to Lockport, 19 miles. I preached in Edson settlement, and in the evening, on the 12th of May. On the 17th, travelled to Jackson branch, 9 miles, and preached on Sunday the 15th, to the brethren and sisters. Sunday 22nd, I travelled to Rock Creek. On Sunday and Monday, I travelled 22 miles to the branch at Milcat, with Bro Earl, then 12 miles to Sugar Creek branch on the last day of May. I travelled 17 miles and stayed with Bro. Elisha Creggun. June 1st, I rode on horseback 11 miles to Lebanon in the county of Boone, and preached or presided in the courthouse, and returned back the same day. Saturday the 3rd of June I preached to Bro. Creggens. Travelled from Bro. Creggens to Bro. Chapers, and back, 50 miles to Bro Craggens on the 14th of June. I travelled 14 miles to James Hamiltons in Marion County. Thursday 15th, I travelled by Indianapolis to Jamson County, in the town of Franklin the county seat.

“On Friday the 16th Bro. Hamiltons came to the town of Franklin, we stayed with Bro. Foster, the tavern keeper, and he was very kind to us and charged nothing. May the Lord bless him for his kindness. On Saturday the 19th, we travelled 9 miles and stayed with Mr. Carson in Shelby Co. While there, we went to the Methodist meeting. On Sunday the 15th, we travelled 19 miles into the town of Sinthyorn, and preached in the school house. After preaching, we travelled two miles, and stayed with James Stallard. He treated us very kind indeed. Thursday the 21st, we travelled 5 miles, and stayed with Jushia Selby till the next day. Bro. Martin, preached to his neighborhood and to his brother, by the name of Hasty Selby. We stayed with him all night and was treated very kind indeed. On the 23rd, we travelled 2 miles to Miblccong and I preached in the meeting house and stayed with a friend.[End]<sup>75</sup>

During the Nauvoo period, it is apparent that Dominicus was called to three missions and kept a brief (!) record of each. The first of these was just cited and was probably accomplished in 1843. Some writers have combined

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<sup>75</sup>Coleman, Op. Cit., pp. 91-93.

other journal fragments with it but they cover different periods of time as we see in the following

“May 17, 1844 I started from my home on a Mission; stayed in Quincy the first night with Middleton Barrett, slept with John Fosnit. May 18th started from Quincy 12 minutes before seven in the evening for Saint Louis, Found on the boat Hyrum Negman, Richard Griffith from Pennsylvania, Albert Brown and William Brothers from Missouri - Lorenzo T. Butler from Alabama. The boat we took from Quincy to St. Louis was the "Die Vernon" Travelled 150 miles from Quincy to St Louis, Landed at St. Louis at dark on the 19th. On the 20th we started about twelve o'clock on our journey on the boat called Fulton, bound from Pittsburg at day light. On the 21st we came into the Ohio river 150 miles from St. Louis.

“The mouth of the Tenesse river is 53 miles from the Mississippi. We travelled on the Ohio to Madison - Traveled to Bro. Shaws 72 miles. We got there Sunday the 27th about noon.” [End]  
<sup>76</sup>

This mission of May 1844 resulted from an announcement in April of that year over the signature of Brigham, President of the Twelve as follows:

“We also publish the names of the Elders who are appointed to the several states, together with their appointments.” <sup>77</sup>

The specific purpose of this mission was to, “. . . preach the truth in righteousness, and present before the people ‘General Smith’s views of the power and policy of the General Government’ and seek diligently to get up electors who will go for him for the presidency. All the elders will be faithful in preaching the gospel in its simplicity, and beauty, in all meekness, humility, long suffering and prayerfulness. . .” <sup>78</sup>

Dominicus Carter and James C. Snow were assigned to the state of Vermont. <sup>79</sup> However, for unknown reasons they both labored in the Midwest. The following excerpt from a biography of Elder Snow, sheds light on Dominicus’ sketchy record.

“May 17, 1844, [James C. Snow] left his home in Illinois to go on a special mission, on which he was instructed also to electioneer for Joseph Smith, who was a candidate for the presidency of the United States. A response to this call required a great sacrifice on Elder Snow’s part as his family, consisting of a wife and four children, were in poor circumstances; they had not even flour in the house at the time, but his wife told him to go and do his duty, and God would provide; and so he did. Elder Snow arrived at Maddison, Ind., June 24, 1844, after walking 52 miles. At that place he was joined by Dominicus Carter; and the two Elders started out together without purse or scrip, and God blessed them. On the 27th of June, the very day on which Joseph and Hyrum Smith were martyred, Elder Snow was preaching at Milroy, Rush county, Ind. After the martyrdom the Elders went forth to comfort the Saints in the freshness of their grief over their martyred Prophets. Bro. Snow, together with other missionaries, was called

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<sup>76</sup> Ibid., p. 91.

<sup>77</sup> *History of the Church*, Vol.6, Ch.16, p. 335.

<sup>78</sup> *Times and Seasons*, Vol.5, p.506.

<sup>79</sup> *History of the Church*, Vol.6, Ch.16, p. 336.

home shortly after the martyrdom, and he was present at the meeting when the mantle of Joseph fell upon Brigham Young [Thursday, August 8, 1844]—an event of which he often testified afterwards.”<sup>80</sup>

Not knowing differently, we suppose that Dominicus Carter’s situation was similar and that this journey had as great effect upon his family and wives as upon the Snow family. As we shall see, these two, Elders Carter and Snow, became as close as any two brothers. They were closely associated in Church callings for much of their lives.

During their travels, they participated in a conference in Alguina, Fayette County, Iowa under the presidency of Elder Amasa Lyman on June 1-2, 1844. Dominicus Carter was listed as a Seventy and James C. Snow as an High Priest and clerk, keeping the minutes.<sup>81</sup>

Although it is possible that Dominicus returned home with Bro. Snow, it appears that he remained in Indiana until late in the month of August 1844.

“Conrad Kleinman. . . was born April 19, 1815 in Bergweiler, Laudau, a Province in Bavaria near the French border. When he was sixteen years of age he emigrated to America settling in Rush county, Indiana. It was here he first heard the gospel as preached by Mormon missionaries, and on August 26, 1844 was baptized a member of the Church by Dominicus Carter.”<sup>82</sup>

During this Nauvoo period, he was a member of the Nauvoo Legion Band.<sup>83</sup> His love of music and his efforts to promote music among the Saints exceeded far and away his inclinations to writing. Or so it seems.

Dominicus began (and ended) the account of his third mission as follows:

“February the 10th, 1845, I started for Ohio, in company with Edmund Whiting, Lorenzo Snow, Thomas Rigton and Lorenzo Young. Stayed in Quincy, with Brother Joseph Pyne, Tuesday 17 - I got into Saint Louis in the evening of the 17th, had breakfast with Henry T. Conner.” [End]<sup>84</sup>

In January 1845, he was called with a number of prominent brethren “. . . to collect donations and tithings for the Temple in the city of Nauvoo, and for other purposes. . .”<sup>85</sup> Therefore, on the twenty-fifth of that month, he

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<sup>80</sup> Andrew Jenson, *LDS Biographical Encyclopedia*, Vol. 1, p.794.

<sup>81</sup> *History of the Church*, Vol.7, Ch.11, p.135.

<sup>82</sup> *Our Pioneer Heritage*, Vol. 2, p.602.

<sup>83</sup> *Times and Seasons*, Vol.5, pp. 581-2.

<sup>84</sup> Coleman, Op. Cit., p. 93.

<sup>85</sup> *Times and Seasons*, Vol.6, p.780-781:

“TO WHOM IT MAY CONCERN.

“This may certify that . . .Dominicus Carter, [etc.] . . .have been appointed by the proper authorities of the Church of Jesus Christ of Latter-Day Saints, agents, to collect donations and tithings for the Temple in the city of Nauvoo, and for other purposes; and have complied with all necessary requirements by entering into bonds to our entire satisfaction. We hope they will be received as such by all people wherever they may travel.

“We hope also that the brethren will have confidence in them, inasmuch as we hold ourselves responsible to credit on the Book of the Law of the Lord, for all donations put into their hands, to the names of the donors, on their tithing.

“Inasmuch as this is a very good opportunity, and inasmuch as we feel very anxious that all should double their exertions in order to finish the building of the Temple the next season, that the saints may receive their endowment; we hope the saints universally will embrace the

executed a bond for \$2000.00 with Winslow Farr and William Snow as “securities” in behalf of Newel K. Whitney and George Miller as Trustees for the Church of Jesus Christ of Latter-day Saints. The full text of the bond appears below.<sup>86</sup> His specific area of responsibility was Ohio.

So far as we know, there is no further record of this mission. To be sure, this was another, weightier trust he was willing to assume. And his actions following and the covenants he later made in the House of the Lord will certainly certify to our satisfaction that, again, this mission was successfully completed.

As had been the case in Ohio and Missouri, Carters were participants in the events as they unfolded: the establishment of Nauvoo and surrounding settlements, the growth and influence of the Church, the controversies in which Joseph Smith was immersed, the apostasy of leading brethren, the mob action and finally the martyrdom of Joseph and Hyrum Smith at Carthage.

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opportunity, and donate liberally, that they may the more speedily receive their reward, for great things depend on our finishing the building of the Temple with speed.

“In trading for farms, or exchanging for farms here, we would caution the brethren against doing any business with any other persons than our regularly authorised agents, as all kinds of fraud has been practised upon the brethren abroad by swindlers professing to be Latter -Day Saints, as great friends to the saints, and to be acting for the church. By taking this course the brethren will be sure that their business will be done correct, and they will be saved from those many impositions which are daily being practiced upon the unwary.

“We have the honor to be your humble servants and brethren in the faith of Christ,

“N. K. WHITNEY, GEO. MILLER, Trustees in trust for the Church of Jesus Christ of Latter-Day Saints.”

<sup>86</sup> Microfilm copy of the original handwritten, BYU, Harold B. Lee Library special collections

“Know all men by these presents that Dominicus Carter as principal and Winslow Farr and W<sup>m</sup> Snow as securities, all of the city of Nauvoo, Hancock County and state of Illinois, are held and firmly bound unto Newel K. Whitney and George Miller as Trustees for the church of Jesus Christ of Latter day Saints of the city of Nauvoo and County and State aforesaid, in the penal sum of two thousand Dollars lawful money of the United States of America to which payment well and truly to be made, we each and severally bind ourselves, our heirs, executors, administrators and assigns firmly by these presents, sealed with our seals and dated at the city of Nauvoo this twenty-fifth day of January A. D. One thousand eight hundred and forty five.

“Now the condition of this obligation is such that the above bounden Dominicus Carter hath this day been appointed an agent for the church of Jesus Christ of Latter day Saints to collect funds for the building of the Temple in the Said city of Nauvoo or for other purposes as donations or tithing agreeable to the rules and regulations of Said church, in all places where he may travel especially in the State of Ohio.

“Now if the Said Dominicus Carter shall within three months after date or whenever called upon or requested by the Said Trustees, make true and correct returns of all monies, properties, or effects collected by him, or put into his hands for the building of the Temple, or for other purposes pertaining to Said church together with all such monies, properties or effects and pay over the same in full to the said Trustees, and otherwise do and perform all other duties pertaining to said agency in a prompt, upright and proper manner to the Satisfaction of the constituted Authorities of the said church of Jesus Christ of Latter day Saints, Then this bond and everything herein contained shall cease and be void otherwise to be in full force and virtue.

“In Testimony whereof we have hereunto set our hands and affixed our Seals the date above written.

“Signed, sealed and delivered in presence of	(Signed) Dominicus Carter	Seal
“Charles Snow	(Signed) Winslow Farr	Seal
“Lydia Snow	(Signed) W <sup>m</sup> Snow	Seal

“On June 15, 1844 a mob of two thousand men headed by the bitter anti-Mormon Col. Levi Williams, came upon the Saints at Morley's Settlement and ordered them to make a choice of one of three alternatives. First they were to take up arms, join the mob and go with them to Nauvoo and help them to arrest the Prophet Joseph Smith and 17 other leaders. They must abandon their homes and go to Nauvoo, or third, give up their arms and remain neutral. They were given until eight o'clock to decide and told that if they did not join the mob they would "smell thunder."<sup>87</sup>

“These brave and devoted Church members did not join the mob nor remain neutral, so they were compelled to leave their homes and flee to Nauvoo for safety. The Prophet heard their story and sent messengers to report this outrage to Governor Ford. Before any action was taken, however, the martyrdom of the Prophet and Hyrum occurred on June 27 at Carthage jail.

“In the months that followed the situation became more peaceful and the group returned to their homes in Morley's Settlement, and peace reigned until September 10, 1845 when another mob bent on destruction came upon the settlement and for eight days and nights fired upon the settlers, burned between 70 and 80 homes, all their stacks of grain, shops, and other buildings. The inhabitants were forced out into the cold night during a drenching rain, and the aged, sick, and little ones suffered intensely, and many deaths occurred.

“Edmond Durfee, one of the leaders of the community was shot by the mob.

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<sup>87</sup> Archibald F. Bennett, Op. Cit.

A number of the brethren of Morley's Settlement appeared before Justice of the Peace Aaron Johnson and swore to the facts of the attempted drafting of themselves into the mob. The following is a sample:

History of the Church, Vol.6, Ch.25, p.510.

“STATE OF ILLINOIS, HANCOCK COUNTY, CITY OF NAUVOO, June 20th, 1844.

“Personally appeared before me, Aaron Johnson, an acting justice of the peace in and for said county, Isaac Morley, Gardner Snow, John Edmiston and Edmund Durfee, all of Hancock county aforesaid; and being first duly sworn, depose and say that on Saturday, the 15th day of June, 1844, at Morley Settlement in said county, certain persons--to wit., George Baker, farmer, John Banks, Esq., Luther Perry, constable, Joseph Barber, farmer; and another person whose name we do not know, called upon your deponent, Isaac Morley, when John Banks said they waited on him to make three propositions--namely, first, that we were to take up arms, join with, and go along with them to Nauvoo to arrest one Joseph Smith and others, about seventeen in number, living in Nauvoo; second, to remove our effects to Nauvoo; or third, to give up our arms to them and remain neutral. And said Isaac Morley was required to notify all the brethren in the neighborhood, and report to the said committee, which of these propositions we accepted, by 8 o'clock on Monday morning following; and that one of the above resolutions was to be complied with within that time.

“On the same day said Joseph Barber and Luther Perry went to where your deponent, Edmund Durfee, was at work in a field in the same neighborhood, and said they had come to notify him that said Durfee must comply with one of the above propositions; if not that said Durfee would smell thunder.

“And all your deponents further depose and say that they have been compelled to leave their homes and flee to Nauvoo for protection. "For we were afraid to stay there on account of the mobs threatening to utterly exterminate us," according to a Warsaw Signal extra of June, 14th, 1844, if we stayed at home; and further your deponents say not.

“ISAAC MORLEY, GARDNER SNOW, JOHN EDMISTON, EDMUND DURFEE.”

“Brigham Young and the leaders advised them to abandon their homes and possessions to the mob, but to save as many of their families as they could and come to Nauvoo. Teams were sent from Nauvoo to assist in bringing them in.” <sup>88</sup>

## NAUVOO, ILLINOIS, 1845-1846

The body of the Church was now quartered in Nauvoo awaiting developments as they anticipated evacuation to the Rocky Mountains, the destination invisioned by the Prophet Joseph Smith. Their original intent was for a spring departure in 1846.

The Temple stood incomplete but by December 2nd, President Brigham Young recorded: “I spent the day in the Temple making preparations for the endowments.” <sup>89</sup> This continued until the 10th when he noted, “Four-twenty-five p. m., Elder Heber C. Kimball and I commenced administering the ordinances of endowment.” <sup>90</sup>

Thus began a round-the-clock effort to perform temple ordinances for all worthy Saints who desired it. They did not know when or if they would have another opportunity. The effort progressed with such intensity that President Young recorded for January 12:

“Monday, 12.----One hundred and forty-three persons received their endowments in the Temple. I officiated at the altar. Such has been the anxiety manifested by the saints to receive the ordinances [of the Temple], and such the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more than four hours sleep, upon an average, per day, and going home but once a week.

“Elder Heber C. Kimball and the others of the Twelve Apostles were in constant attendance but in consequence of close application some of them had to leave the Temple to rest and recruit their health.” <sup>91</sup>

The number of ordinances performed January 13, the day Dominicus Carter was sealed to Lydia and Mary, is not recorded but preparations for the trek west went forward.

“Tuesday, 13.----A council was held in the Temple.

“The captains of fifties and tens made reports of the number in their respective companies, who were prepared to start west immediately, should the persecutions of our enemies compel us to do so: one hundred and forty horses and seventy wagons were reported ready for immediate service.” <sup>92</sup>

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<sup>88</sup> Ibid.

<sup>89</sup> *History of the Church*, Vol.7, Ch.37, p.538.

<sup>90</sup> Ibid., p. 542.

<sup>91</sup> Ibid., p.567.

<sup>92</sup> Ibid.

“By January's end, LDS leaders heard of disturbing threats about attacks on Nauvoo, arrests of the Twelve, destruction of the Nauvoo Temple, stealing of wagons "to prevent us from moving west," Illinois governor Thomas Ford's sending troops into Nauvoo to enforce arrest warrants, and other designs to prosecute and persecute the Mormons. Taking all of these threats seriously, the Twelve decided to leave quickly—partly for their own well-being and partly to remove themselves as a target that might bring attacks and result in harm to other Latter-day Saints. So departures started early, in February 1846 instead of springtime.”<sup>93</sup>

Still the temple work continued.

“On 4 February Nauvoo resident Charles Shumway ferried across the Mississippi River, starting the winter exodus. For three weeks, while temperatures plummeted, wagons ferried across, often dodging ice chunks, and then scores crossed on solid ice after Charles C. Rich walked across the Mississippi on 25 February.”<sup>94</sup>

Brigham Young:

“Wednesday, [February] 4,----I continued loading up my wagons, preparatory to starting west. .  
..

“Friday, 6.----Five hundred and twelve persons received the first ordinances of endowment in the Temple.

“Bishop George Miller and family crossed the Mississippi river. They had six wagons.

“Saturday, 7.----According to G. A. Smith's Journal upwards of six hundred received the ordinances [i. e. of the Temple] : One hundred and twenty-six of which were reported in the Seventies Record.

“Sunday, 8.----I met with the Council of the Twelve in the southeast corner room of the attic of the Temple. We knelt around the altar, and dedicated the building to the Most High. We asked his blessing upon our intended move to the west; also asked him to enable us some day to finish the Temple, and dedicate it to him, and we would leave it in his hands to do as he pleased; and to preserve the building as a monument to Joseph Smith. We asked the Lord to accept the labors of his servants in this land. We then left the Temple.”<sup>95</sup>

Soon after this, the roof of the Temple caught fire but was soon extinguished. Meetings of the leaders continued there for only a few more days.

The following anecdote is from Dominicus' great-grandson, John Deloy Carter.

“A few years ago we went back on a tour and stopped in Nauvoo. They had some sheets to sell.

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<sup>93</sup> William G. Hartley, *The Pioneer Trek-Nauvoo to Winter Quarters*, *Ensign*, June 1997, p. 32.

<sup>94</sup> *Ibid.*, p. 34.

<sup>95</sup> *History of the Church*, Vol.7, Ch.38, p.580.



And it was a notice that came from the post office just before the evacuation of Nauvoo. The postmaster sent word that the people that still had mail there should come and pick it up. They published the names, and on these names that were published was the name of Dominicus Carter.”<sup>96</sup>

Hannah Knight Libby Carter, Dominicus’ mother, had cast her lot with the Saints nearly twelve years previously in the waters of the Bear River in Newry, Maine. Somehow she had managed to keep her family together through all the troubles in Ohio, Missouri and Illinois. Now, however, her non-member children and husband refused to go further. John elected to stay at Morley Settlement and there he died. Hannah came west with Dominicus and was buried in the Provo City Cemetery. “Before leaving Nauvoo she was sealed for time and eternity to Isaac Morley.”<sup>97</sup>

Let us be kind in our judgment of those who stayed in Illinois. John Carter was at that time nearly sixty-four years old. Though he was not of the faith, his love for his wife and family had steeled him to endure the same hardships as they. He must have been at the end of patience and just plain tired and wanting to settle down. He had worked all his life for that. Sadly without the passion of belief, he chose rest and repose rather than his wife and her religion, his other children and the rigors of another trail. If he had gone ahead, the others in the family might ultimately have followed.

## NAUVOO AND WESTWARD, 1846

The story of the evacuation of the Church from Illinois is very much a repeat of conditions existing in both Kirtland and Missouri, made more tragic only because the numbers involved were so much greater.<sup>98</sup> It continued throughout the spring and summer of 1846 until September when the poorest of the Saints were driven across the Mississippi River into refugee camps, rescued and moved west by their brethren before the end of October.

Previously the Saints had fled from one state within the United States to another and received assistance from their new neighbors. This time, however, they were taking leave of the nation itself, literally at gun-point and only hoping to find peace and solitude outside its borders.

The annals of the Church are full of tales of the westward migration of the Mormon Pioneers, made more real to us today by the sesquicentennial trek from Winter Quarters to Salt Lake City in the summer of 1997. Suffice it to say, it was difficult, even in the best of circumstances. The faith and endurance of those who succeeded in making the journey was tried, often to the extremity.

“[Hannah Carter and the remaining children] traveled westward with the body of the Saints as

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<sup>96</sup> John Deloy Carter, Op. Cit. This notice appeared in the Nauvoo Neighbor, Vol. 3, No. 23, Wednesday, October 29, 1845: “Remaining in the Post Office at Nauvoo, Hancock County, Illinois, Sept. 30th, 1845, which if not taken out on or before the 31th December next, will be sent to the Post Office Department as dead letters.”

<sup>97</sup> Bennett, Op. Cit.

<sup>98</sup> Hartley, Op. Cit., pp. 31-2.

“At its peak, Nauvoo had close to 12,000 people. Another 2,000 to 3,000 lived nearby in Illinois and Iowa. A few hundred new arrivals came by the time of the exoduses, so a reasonable estimate is that 15,000 to 16,000 Saints in Iowa and Illinois were eligible to join the migration.”

far as Council Bluffs. When the call for the Mormon Battalion came, Richard Carter, [Hannah Carter's] youngest son, enrolled and was mustered into service July 16, 1846 at Council Bluffs. He served as a private in company B of the Mormon Battalion commanded by Captain Higgins. On November 19, 1846 he died in service on the march to California, and was buried by his comrades at Puerbelo, four miles south of Socow, New Mexico on the Rio Grande, leaving a wife and two children. On April 13, 1852 at Council Bluffs, Iowa, his wife died of smallpox, and the children were brought across the plains by their aunt, Eliza Ann Carter Snow.<sup>99</sup>

It is said that Dominicus Carter would have been one of the first company of 1847 pioneers, but being an expert blacksmith he was requested by the leaders to remain at Council Bluffs and help prepare the emigrant trains for the long journey.<sup>100</sup>

Dominicus' granddaughter, Hannah Clark Pike, wrote that he "was called into service, preparing timber for making wagons. The timber was cut and brought into the city, green. Hub spokes and felloe timber was boiled in salt water and other parts kiln dried. Teams and men were sent to all parts of the country to purchase iron. My grandfather worked night and day getting the wagons, oxen and horses ready for the departure westward."<sup>101</sup>

Dominicus remained in this service until the spring of 1851 when he crossed the plains with his family and in company with his mother. They arrived in Salt Lake City June 20, 1851. Their feelings at the time may best be expressed in the words of their old neighbor, Patty Sessions: "Got into the valley. It is a beautiful place. My heart flows with gratitude to God that we have got home all safe. Lost nothing. Have been blessed with life and health. I rejoice all the time."<sup>102</sup>

## PROVO, UTAH, 1851

Can we imagine the feelings of these pioneers? Imagine Brigham Young and the Saints at their first glimpse of the Salt Lake Valley, barren except for willows and other growth along the stream beds and miles upon miles of sagebrush. Not a sign of human habitation would have been seen in the summer of 1847. "This is the Place!" Yes sir! Now the work begins again.

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<sup>99</sup> Bennett, Op. Cit., also the following:

*Treasures of Pioneer History*, Vol.4, pp.456-7.

"When the call came for the Mormon Battalion, Richard was enrolled in Company "B" under the command of Capt. Jesse D. Hunter. The men were so weakened from their long march without proper food, clothing or shelter that many became ill along the route. The following was taken from Jenson's History of the Church: "Elijah Freeman and Richard Carter, members of the Mormon Battalion, Lt. Willis' detachment, died and were buried by their comrades four miles south of Sorroco on the Rio Grande."

"Richard Carter had his 26th birthday August 8th and died November 18, 1846. His wife, Hannah, married again after Richard's death, a Mr. Ensiow of Council Bluffs, Iowa and a son, Frank, was born to them. In later years he took the name of Frank Carter. Hannah died at Council Bluffs of Black Smallpox leaving Mary, Sam and Frank to be brought across the plains by Richard's sister, Eliza Ann Carter Snow, wife of James C. Snow, and they were reared by them and other relatives. When Mary was eleven years old she went to work for her father's sister, Hannah Carter York, wife of Aaron M. York, Sr, and when still a young girl became the wife of Mr. York. Both Sam and Frank married and had families. Sam spent his entire life on Provo Bench. Frank spent some years there, then moved to Herriman, Utah, where he passed away."

<sup>100</sup> Bennett, Op. Cit.

<sup>101</sup> Hannah Clark Pike, *History of Dominicus Carter, Pioneer of 1851*, Wilshire Camp, DUP, Los Angeles, California, copy on file DUP Historical Library, Salt Lake City, Utah.

<sup>102</sup> Donna Toland Smart, ed. *Mormon Midwife: The 1846-1888 Diaries of Patty Bartlett Sessions*, (Logan, UT: Utah State University Press, 1997), p. 99.

Dominicus Carter would four years later have seen signs of life in the thriving settlement of Great Salt Lake City. I am sure he would have entertained feelings of relief and gratitude at having “made it.” But at the same time, he couldn’t have missed the overwhelming sense of what had to be done. Like all the other Saints, he knew how to work sufficiently to carve out an existence from this unforgiving desert land.

Grateful? Yes, I think so. The Saints must have been grateful to be free from the oppression of enemies that they might have and enjoy the fruits of their industry unmolested. For some years, the native inhabitants, natural predators, sickness and the climate were to be their only adversaries. This was a combination they could live with and prosper. And they did with a large measure of heavenly grace.

“Dominicus married his fifth wife at Provo on 9 October 1851, her name was Polly Miner and she was a niece of his fourth wife.” <sup>103</sup> His granddaughter made the date of his removal from Salt Lake City to Provo October 30 after the wedding was to have taken place. <sup>104</sup> Given the earlier date, we suspect that he was more-or-less established in Provo and would have arrived there somewhat before the fore part of October.

“He was a highly respected and public spirited citizen. His ability and leadership won him early recognition and he served in many responsible positions of trust, in both civic and ecclesiastical capacities.” <sup>105</sup>

Had there been such a thing then, Dominicus Carter’s name would have been high on the list of who’s who in Utah County. Many men might have slipped into a comfortable obscurity after the rigors of migration. However, he was engaged in secular and especially ecclesiastical responsibilities in addition to his private affairs.

Foremost in his private concerns was the welfare of his family, his wives and children. We will not attempt to follow Dominicus Carter’s extensive progeny. This arduous task has already been admirably completed long ago. <sup>106</sup>

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<sup>103</sup> Coleman, Op. Cit., p. 93.

<sup>104</sup> Hannah Clark Pike, Op. Cit.

<sup>105</sup> Ibid.

<sup>106</sup> Coleman, Op. Cit., pp. 93-96.

#### DOMINICUS CARTER'S EIGHT MARRIAGES

Name of Wife	Date of Marriage	No. of Children
1, Lydia Smith	21 May 1828	6
2. Sophronia Babcock	abt Nov 1838	1
3. Sylvia Ameretta Mecham	28 March 1839	5
4. Mary Durfee	1 January 1844	11 (or 13)
5. Polly Miner	9 Oct 1851	9
6. Elizabeth Brown	20 June 1852	8
7. Caroline Maria Hubbard	27 Oct 1854	2
8. Francis "Fannie" Nash	6 Jan, 1857	8

CI Dominicus Carter on 21 May 1828 married first Lydia Smith born 12 January 1809 at Newry, Maine and died 23 October 1838 at a point nine miles from Far West, Missouri. Her parents were Jonathan (or Josiah) Smith and Lydia Brown (or Meserve). They were the parents of

CII Arlytia Long Carter born 18 May 1829 died 1854

C12 Lucinda McKenney Carter b 14 Jan 1831 d 26 Jan 1904

C13 Barrett Carter born 10 January 1833

C14 Sidney Rigdon Carter born 30 August 1834

C15 Sarah Emily Carter b 11 May 1836 d 11 August 1838

C16 Lydia Ann Carter b 20 Feb 1838 d 8 Dec 1854

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C1 Dominicus Carter about November 1838 married second Sophronia Babcock born 14 July 1822 died 26 August 1847 at Council Bluffs, Iowa, Child:

C1-48- Baby Carter born 26 Aug 1847 died same day

C1 Dominicus Carter on 28 March 1839 married third Sylvia Ameretta Mecham born 28 July 1820 daughter of Stephen Mecham and Dolly \_\_\_\_\_. The card index file of Early Church Information at the Salt Lake Archives shows Sylvia Amaretta Mecham Carter was born in Hopkinson Township, St. Lawrence County, New York and blessed at Nauvoo, Illinois in 17 Sept. 1843 by Hyrum Smith. They were the parents of:

C1-49- Nellie Carter born 26 May 1865

C1-50- Harriett Carter born 27 Nov 1855

C17 Erastus Carter born 25 Jan 1843

C 19 Isaac Morley Carter born 2 June 1845

C1-39- Amelia Carter born 18 Dec 1867

C1 Dominicus Carter on 2 January 1844 married fourth Mary Durfee born 21 March 1830 at Amboy, Oswego County, New York died 6 December 1885 at Provo, Utah. She was the daughter of Edmund Durfee and Magdalena ("Delany") Pickle. She was blessed at Provo, Utah on 30 Jan 1853 by Isaac Morley. They were the parents of eleven children:

C18 Mary Jane Carter b 4 June 1852 d 1 Nov 1938

C1-10- George Dominicus Carter b 15 June 1852 died 15 Dec 1922

C1-12- Edmond Durfee Carter b 2 Mar 1854 d 28 Mar 1915.

C1-16- James C. Carter b 27 Mar 1856 d 15 Nov 1921

C1-20- Ezra Carter born 22 Jan 1859 died 22 Jan 1859

C1-21- Heber Kimball Carter b 22 Jan 1859 d 14 Aug 1926

C1-25- Warren Carter born 8 May 1860 died 10 Jan 1922

C1-29- Phoebe Carter born 26 May 1862 died 1 Sep 1930

C1-36- Charles Carter born 17 Feb 1867 died in 18? ?

C1-42- Marion Carter born 6 Feb 1870 died in 18?

C1-45- Mary Ann Carter born about 1873 d 16 May 1879?

I recently observed another family group sheet which claims 13 children for Dominicus and Mary Durfee Carter. The two additional children are listed as Wilford W. Carter and Villate K. Carter.

C1 Dominicus Carter on 9 October 1851 married fifth Polly Miner born 5 May 1832 at Ruggles, Huron County, Ohio, died at Provo, Utah 25 March 1896 daughter of Albert Miner and Tamma Durfee. She was blessed by Isaac Morley 30 January 1853 at Provo.

A Memorial written by Polly Miner Carter on March 27, 1887 states "I was his fifth wife and lived peaceable in one house at Provo with three of his other wives for eleven years and enjoyed myself first rate. My husband (Dominicus Carter) farmed and raised lots of grain; worked at his trade of blacksmithing; paid his tithing; and helped build up the Kingdom of our God on this earth; (Dominicus Carter) joined the Church of Jesus Christ of Latter-day Saints and was baptized on June 30, 1834, moved to Kirtland, Creariger Co., State of Ohio; in the fall of 1837 moved to Far West, Missouri, in the fall of 1838 moved back to Illinois; the next winter stopped in Springfield moved to Lima, Illinois, from thence Nauvoo, and from Nauvoo to these valleys through all its persecutions and hardships and privations and come to these valleys in 1851."

They were the parents of:

C1-11- Frances M. Carter born 17 May 1853

C1-14- Harriett M. Carter born 27 Nov 1855

C1-18- Polly Ann Carter born 28 Dec 1857

C1-24- Albert Miner Carter born 10 Feb 1860

C1-26- Tamma M. Carter born 25 May 1862

C1-28- Fanny E. Carter born in 1863

C1-34- Alma Miner Carter b 20 Dec 1865 d \_\_\_\_ Jan 1940

C1-39- Seth Carter born 10 Jan 1867 died before 1896

C1-43- Joseph William Carter b 6 July 1870 d 16 Aug 1941

C1 Dominicus Carter on 20 June 1852 at Provo, Utah married sixth Elizabeth Brown born 19 June 1833 at Wyandot Co. Ohio died 9 September 1914 at Provo, Utah daughter of Abram Brown and Mariah Curtis. She was blessed at Provo, Utah on 30 January 1853 by Isaac Morley. They are the parents of:

C1-13- Enos E. Carter born 28 March 1854

C1-15- Mariah Carter born 27 February 1856

C1-22- Ezra Carter born 23 Jan 1859

C1-26- Hannah L. Carter b 29 Jan 1861 d 9 Jan 1938

C1-31- John F. Carter b 2 Oct 1863 d 17 Mar 1953

C1-33- Ilas Carter born 10 Sep 1865 died 5 May 1881

C1-37- Ann Carter born 28 Feb 1867 died 16 May 1867

C1-41- Ruth F. Carter born 10 Mar 1869

C1 Dominicus Carter on 27 October 1854 married seventh Caroline Hubbard born 22 March 1831 daughter of Elisha Hubbard and Eliza Nickerson. They were the parents of:

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C1-17- Willard Richard Carter b 27 Mar 1856 d 2 Dec 1942

C1-19- Clara Melissa Carter b 23 Oct 1858 d 13 Oct 1948

C1 Dominicus Carter on 6 January 1857 married eighth Frances "Fannie" Nash born 4 October 1837 at Kilford, Surrey, England, daughter of George Nash and Elizabeth Fetiman. They were parents of:

C1-23- Franklin Carter born 20 September 1859

C1-27- Fannie Carter born 27 September 1861

C1-30- Nellie Ann Carter born 26 May 1863

C1-32- Louisa Carter born 6 April 1865

C1-38- Alfred Carter b 12 June 1867 d 19 Nov 1867

C1-40- Samuel Carter born 25 November 1868

C1-44- Parley Pratt Carter born 29 March 1873

C1-47- Arthur Carter born 6 April 1875

Little is written about his domestic affairs. However, his wife, Polly Miner Carter, made the following comments:

“I was his fifth wife and lived peaceable in one house at Provo with three of his other wives for eleven years and enjoyed myself first rate. My husband (Dominicus Carter) farmed and raised lots of grain; worked at his trade of blacksmithing; paid his tithing; and helped build up the Kingdom of our God on this earth. . .” <sup>107</sup>

## BUSINESS INTERESTS

As mentioned, Dominicus carried on the blacksmithing trade as his brothers did.

“For years he ran a blacksmith shop in Provo. I remember as a girl, seeing him put the oxen in an old wood frame to shoe them.” <sup>108</sup>

Relative to his blacksmith business, Dominicus made the following comments in a letter to his brother Phillip on March 5, 1867.

“I have quit smithing and gone to farming, my eyes are so weak. I have a large shop rented. Blacksmithing is a very good business here. Brother John works at the business about half the time.” <sup>109</sup>

“John Carter arrived in Provo, October 3, 1850, and here he continued his trade. In a short time he was called by President Brigham Young to help settle Nephi. He continued to practice his trade until 1854 or 1855, when he returned to Provo where he built a blacksmith shop of logs between Third and Fourth North on Fifth West. He repaired all kinds of farm tools, made plows, harrows, picks, grub hoes and crow bars. The pioneers used chains when hauling wood from the canyons and also to bind the large logs on wagons. These he made and repaired. He, also, made many household items such as flat irons, and stands, fire shovels, pokers, fire dogs and hooks for the fireplace. In his spare time he made ice skates for the young people from old files which the children brought to him for that purpose.” <sup>110</sup>

We do not intend to ignore the other blacksmithing Carter brother insofar as the trade is concerned.

"The importance of the village smithy in the building of the West can only be realized by remembering that farming and transportation was done with the help of horses and oxen. The blacksmith was indispensable in keeping them well shod. In fact, the blacksmith might well be termed one of the most important men in early Utah, for his aid was sought in nearly every industry where machinery was used. Generally speaking, the blacksmith shop was a small

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<sup>107</sup> Ibid. P. 95.

<sup>108</sup> Hannah Clark Pike, Op. Cit.

<sup>109</sup> Bennett, Op. Cit.

<sup>110</sup> *Treasures of Pioneer History*, Vol.3, pp. 420-1.

building made of slabs of rough lumber, and inside was a work bench, a forge with bellows, an anvil, tongs, hammers, a rasp for smoothing horses hooves, pincers, horseshoe nails, etc. Many of the tools were homemade, the only iron available at first being that which was on the wagons that had carried the pioneers across the Plains. The bellows were made of leather.

"Authentic blacksmith tools have been assembled in one room [at the Pioneer Memorial Museum in Salt Lake City] which is dedicated to the pioneer blacksmith. Many of them belonged to William F. Carter, pioneer of 1850, and his son, John E., such as the old forge, bellows, anvils, grindstone, tool stand, pincers, rasps, leather apron; in fact, nearly every tool used in the trade. Representing the many items made in the shop or brought in to be repaired are scythes, grain cradles, ox yokes, ox shoes, branding irons, axes, shoe lasts, ploughs to be sharpened and pointed, wagon wheels—one used by Lot Smith, wooden rakes, shovels and mill irons. There is a plough which Mr. Carter made out of a wagon wheel that rolled the 1,000 miles across the Plains to bring him to Utah. . . ." <sup>111</sup>

One wonders how Dominicus found time from blacksmithing but family tradition has it that he ran a “hostelry.”

“He and his older sons also ran a hostelry. I remember seeing the stages drive in. They would run out and change the horses. Sometimes the stage would hurry away and at other times, they would remain and go in my grandfather’s large home and eat. He always lived in Provo, owning a great deal of property. His homes, blacksmith shop and hostelry were between 1st and 2nd North, 5th West and from 4th West to 5th West, 1st North, Provo. <sup>112</sup>

“Dominicus Carter, one of the earliest pioneers, built a two-story adobe house as a family residence. There were two large rooms upstairs, and the same on the first floor, with a long room on the north and a porch on the west. This room was used as a dining room and was connected to the kitchen on the east. The wooden stairway on the outside of the house led to the rooms above. Seeing the need for entertaining travelers, Dominicus opened his home to them. He also built a large barn north of his home to house the Overland stagecoaches, and care for two or three span of horses. Thus the Lion House, as it was called, was the first hotel in Provo. It was located on the corner of First North and Fifth West, (which was Main Street then). It was operated for many years by Dominicus and his wife, Mary, and was greatly appreciated by travelers. <sup>113</sup>

No date is mentioned but being the “first” hotel, the Lion House must have been started early as a natural extension of a large family. We have no specific record which son or sons were involved. When it came to handling and caring for animals, we can be sure that everyone available was involved. This seems to be the way of large families: put children to work at a young age and feed them well. It certainly was so in the Carter family where this writer was raised.

There were other ventures in the early settlement of Provo requiring the talents of Dominicus Carter. One would conclude from the depth and breadth of his activities that he was an organizer and leader of men and a master of applied science as they knew it at the time:

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<sup>111</sup> *An Enduring Legacy*, Volume One, pp. 47, 49.

<sup>112</sup> Hannah Clark Pike, Op. Cit.

<sup>113</sup> *Our Pioneer Heritage*, Vol. 16, pp.148-9.



“The use of Provo River water for power purposes may be noted in the legislative act that created the Provo Canal and Irrigation Company in 1853. Orson Hyde, George A. Smith and George W. Armstrong were the leading organizers. The company was allocated one-half of the stream for operating machinery and irrigation purposes if it did not usurp water needed below the point of diversion and more may be diverted if necessary under similar conditions and without added legislation.

“Plans for the use of water for power were then under way four days following this act of the Legislative Assembly, the Provo Manufacturing Company was organized. Associated with the above-named men in the Canal Company were Edson Whipple, Evan M. Green, Dominicus Carter, Edson Berney and David Canfield.” <sup>114</sup>

## **CIVIC RESPONSIBILITIES**

His leadership skills were tried as he was appointed to community leadership.

“In keeping with the charter granted to Provo by the Legislative Assembly a city council came into existence on April 28, 1851. An early record states, ‘The City Council met at the school house in Fort Utah at four o’clock p.m.’ The council at once established the rules that were to govern its procedures.

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<sup>114</sup>John Clifton Moffitt, *The Story of Provo, Utah*, Provo, Utah, 1975, p. 79.

“Ellis Eames was selected as Provo’s first mayor. Three of the elected aldermen and ten of the councilors were present at the original city officers meeting.” <sup>115</sup> Two of the original ten councilors named were George A. Smith and William Pace.

That early in the year 1851, Dominicus Carter was still on the pioneer trail. However, he later became a councilor replacing William Pace who moved to Salt Lake City.

It became the responsibility of these men to draft ordinances necessary for the benefit of the community at large. One ordinance in particular provided that “every able bodied male citizen over the age of 18 years . . . shall work one day on the public road when called on by the supervisor. . .” <sup>116</sup> Other ordinances provided for the handling of cut timber and the building of fences.

The next year, Dominicus Carter was appointed with administrative powers as selectman to Utah County probate judge, Preston Thomas:

“The Probate Judge of each county was given unusual powers. He had jurisdiction not only in probate matters but in civil and criminal cases as well. The County Court was to consist of a Judge and three Selectmen, and was given general charge of the affairs of the county. In February, 1852 the Legislature selected Probate Judges of the respective counties, Preston Thomas being chosen for Utah County.

“The first session of the reorganized Utah County Court was held April 19. According to the record, ‘Court met, pursuant to previous notice, in Provo City in the surveyor's office. Present, Hon. Preston Thomas and Lucius N. Scovil, who had been appointed clerk, also Dominicus Carter, Alfred Bell and James McLellan, who had been appointed Selectmen.’” <sup>117</sup>

According to his granddaughter, “On February 13, 1855, the County Court appointed him with two others, a committee to locate a county road, running north from Provo to Pleasant Grove.” <sup>118</sup>

Music was always high on Dominicus Carter’s list of favorite activities. We already mentioned that he was a member of the Nauvoo Legion Band. As a matter of fact, he was responsible indirectly for the formation of the first Choir in Provo.

“At a Latter-day Saint religious service held in Provo in 1851, Dominicus Carter, one of the presiding officers, had some difficulty in starting a hymn. Suddenly William J. Strong, an English convert who had recently arrived in the settlement, announced a hymn and began to sing. Several other converts who were seated with him, joined in the singing. So successful were they that the "English brethren and sisters" were asked to sing another hymn. This little incident led to the selection of William J. Strong as Provo's first official chorister, and to the organization of the first choir.” <sup>119</sup>

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<sup>115</sup> Ibid, p.266.

<sup>116</sup> Ibid.

<sup>117</sup> *Treasures of Pioneer History*, Vol.3, p.361.

<sup>118</sup> Hannah Clark Pike, Op. Cit.

<sup>119</sup> *Our Pioneer Heritage*, Vol. 15, p.516.

“On July 6, 1857, a martial band was organized during those pioneer days and furnished music for the early militia. He was the moving spirit of the organization and was their leader for 20 years. He was also a good singer and took an active part in leading the singing in Provo in the early days.”<sup>120</sup>

## ECCLESIASTICAL RESPONSIBILITIES

From the time of his leaving Maine in 1836 to his arrival in Utah in 1851, Dominicus Carter was tried by adversity. His faith and loyalty to his leaders and to his God became second nature to him. Therefore, he donned the robes of leadership within the Kingdom as naturally as he clothed himself each day of his life.

“On July 17, 1852, at a special conference held in Provo, my grandfather, Dominicus Carter, was chosen by George A. Smith to act as his first counselor in the Presidency of Utah Stake.”<sup>121</sup>

Some have said that this presidency over the “Utah Stake” headed by George A. Smith was the first in Provo. In actuality it was preceded more than a year earlier by the presidency of Isaac Higbee called when, “. . . President Brigham Young presided over the formation of the stake on March 19, 1851 at a meeting in the schoolhouse within the second fort. . . Heber C. Kimball, Parley P. Pratt and others joined President Young in the delegation of church authorities which came to Fort Utah to form the stake organization.”<sup>122</sup>

At the time of organization in March 1851, it was referred to as the Provo Stake. The appellation of Utah Stake apparently did not appear until some years later.

“On July 17-18, 1852, the stake presidency was reorganized and bishops were chosen for the four original wards to be established in Provo. This took place at a conference “in the bowery” at Provo with Brigham Young presiding. ‘Nominated and sustained’ as the stake presidency were:

Apostle George A. Smith, president

Isaac Higbee, first counselor

Dominicus Carter, second counselor.”<sup>123</sup>

George A. Smith served as president with Dominicus Carter as counselor for nearly two years when he was called in 1854 to replace Willard Richards, who had passed away, as Church historian and recorder. During that two-year period President Smith had been the driving force in an effort to erect a meeting house on the public square at Fifth West and Center Street in Provo, the location of the present Pioneer Park<sup>124</sup>

In August of 1852, the site was dedicated and later some of the materials assembled for the building designed by Truman O. Angell. Unfortunately, the effort was abandoned because local brethren thought the structure resembled too closely a “Presbyterian meeting house, and because there was not, as they supposed, material in the country to erect and finish such a house . . . In 1853 the work could not be prosecuted in consequence of an Indian

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<sup>120</sup> Hannah Clark Pike, Op. Cit.

<sup>121</sup> Ibid.

<sup>122</sup> N. La Verl Christensen, Op. Cit., pp. 17-18.

<sup>123</sup> Ibid., pp. 19-20.

<sup>124</sup> Ibid., p. 52.

war . . . .”<sup>125</sup>

The matter rested until a new site was chosen for construction of what was the original building, the “Old Tabernacle” as it has come to be called.

The parting of President Smith created a vacancy in leadership soon filled again by Isaac Higbee who served this second time for less than one year.

“At a conference in Salt Lake City, April 6, 1855, it was voted to release President Higbee and appoint James C. Snow to fill the office as the stake's fourth president. But it was not until July 15 that the reorganization actually was effected. This was done at a conference in Provo attended by Brigham Young and other leading officials of the Church. The new presidency was as follows:

“James C. Snow, president.

“Dominicus Carter, first counselor.

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<sup>125</sup> Ibid., pp. 54-55.

“James N. Jones, second counselor.”<sup>126</sup>

The author of the work just cited stated that James C. Snow and Dominicus Carter, “had been close friends ever since 1844, when they served together . . . electioneering for the Prophet Joseph Smith. . .”<sup>127</sup> Let us hasten to add that they were brothers-in-law and had been closely associated since before the marriage of James’ and Dominicus’ sister, Eliza Ann in 1838. Where then they had had to bear persecution, now they served together in the peaceable pursuits of the Kingdom.

During their tenure together in 1856, “ground on the north part of the present Tabernacle Block was dedicated as site for the Provo Meeting House and work was commenced.”<sup>128</sup>

In 1858 James C. Snow was released and Dominicus was installed as “acting” president of Utah Stake until 1860. All the while the Old Tabernacle was under construction and finally dedicated in 1861 when the stake was led by Dominicus’ successor, William Miller.

While the Saints had chosen to flee Illinois in 1846, “because they had to,” little did they suppose that troubles would follow them to their mountain home. It was during the years of the presidency of James C. Snow and Dominicus Carter that the “Utah War” and the march of Johnston’s Army into the territory took place. It is a story worth repeating but we shall refer the reader to the annals of the State of Utah and Church history.

In a few words, the decision was made to evacuate Salt Lake City and put it to the torch if the army decided to occupy the city.

"I have told you that if there is any man or woman that is not willing to destroy anything and everything of their property that would be of use to the enemy if left, I wanted them to go out of the territory and I say so today, for when the time comes to burn and lay waste our improvements, if any man undertake to shield his, he will be sheared down 'for judgment will be laid to the line and righteousness to the plummet.' Now the faint hearted can go in peace; but should that time come, they must not interfere. Before I will suffer what I have in times gone by, there shall not be one building, nor one foot of lumber, nor a stick, nor a tree, nor a particle of grass and hay that will burn, left in the reach of our enemies. I am sworn, if driven to the extremity, to utterly lay waste to this land, in the name of Israel's God, and our enemies shall find it as barren as when we came here." —Brigham Young<sup>129</sup>

With this determination on the part of their leaders at a special conference “held in the Tabernacle on the 21st of March it was unanimously agreed to abandon their cities to the enemies and move south leaving only enough men to set fire, if need be, to their homes and farms if the army should come in.”<sup>130</sup>

Early in May of 1858, the migration began, many of the Saints fled as far as Provo where they resided as refugees for a period of time:

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<sup>126</sup> Ibid., pp.20-21.

<sup>127</sup> Ibid., p. 60.

<sup>128</sup> Ibid., p. 55.

<sup>129</sup> *Our Pioneer Heritage*, Vol. 1, pp. 86-87.

<sup>130</sup> Ibid., pp. 87-88.

"Squatted through the town of Provo and for miles along its northern and western borders, were families from the north in every conceivable quality, form and material for habitation. Many lived in the wagon beds of their heavy covered wagons so frequently used in this country by merely taking them off the wheels and placing them on the ground. A cook stove placed in the open air, prepared the food for the family. A few families had canvas tents; more lived in tents built like Indian tepees but thatched with straw; others lived in cellars dug in the ground or side of the hill, covered with brush and earth. Some families had erected log or board shanties. All the temporary buildings of the Pioneers were very open and much exposed to the weather. Within these crude cabins, tents and sheds, the women were busily engaged in carrying on all the duties pertaining to cooking, sewing, mending, washing and so many other things conducive to the welfare and contentment of their loved ones! At this critical time the outcome of their future security and happiness seemed to hang in the balance." <sup>131</sup>

How familiar this scene must have been to Dominicus and others of the permanent residents of Provo.

"That Brigham Young planned on making Provo the new headquarters of the Church may be noted by the fact that he purchased a 'house and two lots' from J. C. Snow." <sup>132</sup>

Fortunately for all concerned, excepting the destruction of considerable army stores at the hands of Lot Smith and others, little was lost and the Utah War ended in compromise. Johnston's Army marched through the city without stopping and on to Cedar Valley to be quartered at what became Camp Floyd, forty miles away.

"The Mormon leaders, with the body of the Church, were at Provo on the evening of the 4th of July; General Johnston and his army were at Camp Floyd. It was on that evening that Governor Cumming informed his predecessor that he should issue a proclamation to the Mormons for their return to their homes. "Do as YOU please, Governor Cumming," replied Brigham Young, with a quiet smile. "Tomorrow I shall get upon the tongue of my wagon and tell the people that I am going home and THEY can do as THEY please." On the morning of the 5th of July, Brigham announced to the people that he was going to start for Salt Lake City; they were at liberty to follow him to their various settlements, as they pleased. In a few hours nearly all were on their homeward march." <sup>133</sup>

"Thus ended Provo's short reign as the headquarters of the Church." <sup>134</sup>

## **HIS GREATEST ACCOMPLISHMENT. . .**

Not to spite his accomplishments which were many and varied, those mentioned above being only the few recorded, Dominicus Carter's greatest and longest lasting achievement was in the bearing and nurturing of his children and the befriending and cherishing of his wives. It was during the early Provo period that he married the last of them.

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<sup>131</sup> Ibid. pp. 88-89.

<sup>132</sup> Moffit, Op. Cit., p.

<sup>133</sup> N. La Verl Christensen, Op. Cit. P. 60.

<sup>134</sup> Ibid.

“ . . . His sixth wife married on 20 June 1852 was Elizabeth Brown. His seventh wife was Caroline Hubbard married on 27 October 1854 and his eighth wife was Frances Nash married on 6 January 1857. He became the father of fifty or more children as reported by the several family group sheets currently maintained by his descendants.” <sup>135</sup>



Elizabeth Brown



Frances Nash

It is too much to suppose that with these many wives and children, Dominicus Carter would not have had some difficulties and disagreements. That should be comforting to those of us who may struggle with fewer children and only one husband or wife. The story is told as follows in the journal of William Marsden:

“Baptized for the last Time on the 15 day of March 1857 in Provo City in the new Font, by Dominicus Carter, first Councillor to President James C. Snow and confirmed the same Evening under the hands of President J. C. Snow & Dominicus Carter. The Day above written I was just Forty three years of age, it being My Birth Day. The Same day I was called upon to lay hand on one of Dominicus Carters Wives, Caroline. I found hardness existing between her & her husband and some others of his wives. I refused to lay on hands untill all Difficulty was Settled. I laid on hands on her the Same Evening all Difficultys being Settled She got well.” <sup>136</sup>

Dominicus' later years were spent in peace in his Provo home, at least for a while:

“During the 1860 decade as prosperity and economic success brightened the living conditions of the Provo, Utah pioneers Dominicus was able to provide a separate house for each of his five wives (two of the eight had died and one had separated herself from him and married a man that she would not have to share with anyone). It was arranged that Dominicus would spend 24 hours alternately with each wife.

“His plan was to count the time he left one house in the morning to go to his blacksmith shop to work until that same time the next morning. The story is told, possibly with tongue in cheek, but nevertheless with a certain amount of seriousness that he was subject to forgetfulness and would sometimes spend two successive nights with the same wife or even worse (!) he might skip a house on occasion.

“To prevent future unfair charges of this nature, or possible lapses of memory. Dominicus constructed an iron ring at his blacksmith shop. Some say it was only an old horseshoe that he hurriedly hammered together at the open end, The ring was two or three inches in diameter and slipped nicely over the front door knob of each house.

“Dominicus then took the ring off the door knob of the house he had slept in when on his way to

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<sup>135</sup> Coleman, Op. Cit., p. 93.

<sup>136</sup> *Heart Throbs of the West*, Kate B. Carter, Vol.12, p.152.



work each morning and placed it on the door of the house he would return to that night. This ingenious scheme should have ended the matter but sad to relate pranksters or irate women or troublemakers or someone occasionally surreptitiously changed the ring during the day--not always leaving it on one of his five houses but sometimes placing it on a neighbor's door. An embarrassing annoyance to all concerned.

“This was soon of little consequence as more serious trouble came to the Pioneer Carter families when Federal Marshalls came to town during the early 1880 decade to enforce the Edmunds Anti-Polygamy Act. Even though Dominicus was now past seventy years of age he was told he must choose one wife and one house. This law defined polygamy as a felony punishable by jail sentence.

“While younger men hid out in the canyons, in old cellars, in cleverly built secret chambers and took to the underground, Dominicus stood his ground and refused to alter his conviction and belief in the divine sanction of plural marriage. A religious heritage of some forty years of his adult life. He refused to take the required monogamic oath and was accordingly incarcerated in the State Penitentiary for several months despite his advanced age, Dominicus considered the imprisonment an honorable distinction--a badge of martyrdom if you please. I think he would want it mentioned in his biography, however several people have suggested that no mention of it be made. Possibly his life was shortened by the privations and suffering endured by such inhuman treatment.” <sup>137</sup>

The cycle was complete. In the early years, Dominicus had suffered exile with the Saints and now imprisonment for the sake of his faith and his family. Well was it written of him: “He died as he had always lived, a true Latter-day Saint.” <sup>138</sup>

“While on his death bed, he called his family around him and gave them many sacred charges for their guidance through life. He bore a strong testimony to the divine mission of the Prophet Joseph Smith and advised his posterity to abide in his faith.

“At the time of his death, four of his wives were at his bedside, Mary Durphy [Carter], Polly Miner [Carter], Elizabeth Brown [Carter] and Frances Nash [Carter]. He had 46 children, 17 of whom preceeded him [in death], 87 grandchildren and 41 great-grandchildren. <sup>139</sup>

“He died in Provo, February 2, 1884. His funeral was held in the old Tabernacle.” <sup>140</sup>

## HIS LEGACY

To the last days of his life, Dominicus sought after the welfare of his brothers and sisters as recorded in one of his few writings, a letter dated March 5, 1867 to his brother Phillip, living on the site of Morley's

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<sup>137</sup> Coleman, Op. Cit., pp. 100-101.

<sup>138</sup> Hannah Clark Pike, Op. Cit.

<sup>139</sup> The number of Dominicus' children was revised somewhat in the Coleman writings as noted above.

<sup>140</sup> Ibid.

## Settlement in Illinois:

"Mother is still alive but very feeble. I don't think she can live long. She is getting old rising eighty. If you should want to see her before she should die you better come this spring and not wait til the railroad is finished. Mother wants me to say to you that she does not expect to live long on this earth and she wants you to prepare to meet her in the world to come. She says the path she has pursued for the last 30 years is the only path by which you can enjoy her society in the world to come and be accepted of the Lord.

"Myself, John, Hannah, and Eliza Ann live in Provo City. William and Aaron live 25 miles from here at a place called Santaquin. Aaron did live in the cotton county but has moved back. It was too hot a country for him. Aaron's health is very poor, he afflicted with rheumatism . . . .

"Now Phillip, the world is in a bad situation and they don't know what the matter is. Therefore, I will honestly wish to give a little advice to my blood kin, whether kindly received or not, to come out of Babylon or confusion and come with us from the crash of the nations."

"Yours Respectfully,  
"Dominicus Carter"<sup>141</sup>

This heart-felt plea to his brother to "come out of Babylon" should sound a warning to all of his posterity to rid ourselves of the stains of the world and gather into the stakes of Zion, to make sacred temple covenants and to keep them.

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<sup>141</sup> Bennett, Op. Cit.

One wonders what might have been the musings of Dominicus Carter concerning his posterity. For those of us who have lived long enough to see their children grow and grandchildren begin to appear and for others to see even the third generation after them, we may imagine the hope he felt for his progeny. Dominicus had many, fifty or more, sons and daughters. From his perspective of a lifetime of active endeavor for the cause of Zion and the Church of God, after many trials and afflictions, he could only have hoped that we would be as Moroni said, “. . . more wise than [I] have been.” <sup>142</sup>

In gratitude for all that our great forebear has done as here so inadequately recorded, we shall end as we began with the question: Why should I concern myself with the life’s work of my long-dead ancestor? Dr. David Hackett Fischer adds insight in writing of his New England ancestors from whence our own Dominicus Carter descended:

“Like the old Puritans who had preceded them, these new Puritans [of 1775] were driven by an exalted sense of mission and high moral purpose in the world. They also believed that they were doing God’s work in the world, and that no earthly force could overcome them. In the language of the first Puritans, they were both believers and seekers—absolutely certain of the rightness of their cause, and always searching restlessly for ways to serve it better. In that endless quest, the memory of distant ancestors who lay sleeping in the grave was a source of guidance and inspiration to them.

“At the same time, they also thought of their posterity. These men were deeply conscious of their own mortality—more than we are apt to be today. They looked ahead to the time when they too would be lying beneath the broken slates of New England’s burying grounds, and asked themselves if their acts would be worthy of generations yet unborn.” <sup>143</sup>

Shall we not look to our ancestors, to Dominicus Carter, for that example of high-mindedness and singleness of purpose as a guide in the perilous world of the Twentieth Century and beyond? He and all the fathers of the past, paid the price and made our lives possible. It is, after all, not their vices we desire to emulate but their strengths, their virtues, and their incomparable faith in God.

If we would not be “traitors to our sires,” we must rouse ourselves, treasure in our minds this magnificent legacy and preserve it unblemished for our children, our grandchildren and generations unborn. <sup>144</sup> Our quest and the quest of our descendants must be that degree of faith and righteousness which made possible their fleeing from religious and civil oppression, the crossing of lands and waters to this place of refuge, their Zion.

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<sup>142</sup> *Book of Mormon*, Mormon 9:31.

<sup>143</sup> David Hackett Fischer, *Paul Revere’s Ride*, Oxford University Press, 1994, p. 175.

<sup>144</sup> James Russell Lowell, *The Present Crisis, One Hundred and One Famous Poems*, (New York, Barnes & Noble, 1993), p. 35.

## ENDNOTES

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i. Coleman, Op. Cit., pp. 81-86.

### EARLY ANCESTORS IN NEW ENGLAND

The early progenitors of the Carter Pioneers of Utah were Englishmen. The third great grandfather of Dominicus, William Furlsbury, Phillip, John "H", Richard, Hannah, Almira, Eliza Ann and Mary Jane was apparently born in England during the last decade of the sixteenth century.

This Carter ancestor was named Richard, and the early colonial records in Maine and other New England areas spell his name variously CATER, CATOR, CATTER, and as we now do CARTER. He apparently emigrated to America early in the seventeenth century.

He was, it seems, married by the 1620 decade and, since his daughter's name was Elizabeth, we may conclude that his first wife's name was also Elizabeth \_\_\_\_\_. Young Elizabeth Carter by 1639 or 40 had married John Bickford and their son John Bickford Jr. was born about 1640-41. (He paid property tax at Dover, N. H. by 1662 indicating he was then at least 21 years old.

Old records at Newington, New Hampshire indicate Richard Carter was an early settler at Pine Point near Bloody Point of that general land area. He also lived at Pascataway or Dover as it was later called. When, on 24 June 1648, he sold some land to Mathew Giles he placed his mark upon the conveyance as he, apparently, was unable to write or sign his name.

On 8 December 1649 he paid taxes on property at Dover, New Hampshire. In 1652 he acquired 40 acres of land at Welchman's Cove. In 1655 he took the oath of fidelity. On 14 July 1657 he purchased 34 acres of land at Bloody Point from James Rawlins.

On the 28th of February 1664 the town of Dover, New Hampshire granted "...unto Richard Catter thirty-five Akker s of Upland.. to him and his heiers. . .by the Marsh on the Northwest side of Nickehill Branes lott. . .the freshett at pine poynte. . .laid out and Bounded. . ."

Richard Carter sought a second wife after apparently many years of being a widower. On 16 August 1672 he entered into a marriage contract with Mary Ricord a spinster of Portsmouth. They agreed that should Richard depart this life before Mary she should have as her dowry all of Richard's estate--35 acres where his house stood and seven acres of meadow land on the Marsh.

They also spoke of his thirty acres of upland in the Great Bay and the fact that he had sequestered and given out of his estate the forty acres at Welchman's Cove to his grandson John Bickford Jr. when he became of age (some 10 years prior). If there should be issue then one-half of the estate should go to their child or children. (This document is or was on record at the Rockingham County Courthouse Vol. 3 page 54.)

Richard and Mary, despite their mature years, did have issue--three children all born at Bloody Point, New Hampshire. Richard Carter Junior born about 1673 died about 1702 the second great grandparent of the Utah Pioneers; Edward Carter born about 1675 died 1732 married Sarah Cotton by 1708; Mary Carter born about 1678 died about 1748 married in 1704 Edward Sheafe of Charlestown, Mass.

The town of Dover, N. H. maintained for many years as part of its records the petition of 'Rich. Cater' dated 30 June 1674 that he might be freed from the requirement "of Common Trayning being an infirme man." The request was granted. The last record of his paying taxes was on 23 July 1677.

Apparently Richard Carter Sr. died about 1678. The 1680 record refers to "Widow Catter" as on the tax list. The 1682 record shows the details of a difference of opinion about property in the Dover area. One Ephriam Trickey had torn down the fence which a neighbor Mary Cater claimed was on her land.

Richard Carter Jr. 1673-1722 was christened in the North Church at Portsmouth, New Hampshire on 23 April 1693 'not having been baptized in infancy.' On 11 April 1694 the town of Dover by a committee of free holders "...granted unto Richard Carter his heires and assignes for Evere twenty Acors of Land as an addition to his fathers plantation." In 1693 Richard witnessed a will of record; and in 1697 he was present at a coroner's inquest at Kittery, N.H.

Richard Carter, yeoman, and Margaret \_\_\_\_\_ his wife (married about 1693) on 15 August 1698 conveyed to Col. Thomas Packer land in the Great Bay at the mouth of the Pascataqua River, "about thirty acres of upland adjoining the marsh.' On 8 December 1701 the town of Dover "layed out to Richard Cater twenty acres of land." (Dover town records Vol. 3 page 72. )

Richard and Margaret were the parents of four children born at or near Newington, New Hampshire. (1) Elizabeth Carter born about 1694 married by 1716 William Wittum. (2) John Carter born about 1696 married by 1721 Hannah Bickford. (3) Richard Carter born 1698 died 1753 about 1719 married Sarah Peavey, the ancestor of the Utah Carter Pioneers. (4) Mary Carter born about 1700 married by 1724 to Samuel Meloon.

After Margaret's death Richard Carter married second Elizabeth \_\_\_\_\_. They had no children as far as can be ascertained Richard Carter and his brother Edward were serving as soldiers in 1712 with Captain Davis' New Hampshire Indian scouting party. Richard Carter died about

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1722.

Richard Carter III 1698-1753 married at Newington, N.H. on Feb. 12, 1718 Sarah Peavey. The old records read "...& further more Sarah ye wife of ye sd. Richard Carter doth to these presents Surrender & yield up all her Right of Dowery & power of thirds. ..." In 1723 Richard and Sarah were living on a farm at Greenland. About 1732 they moved to Scarborough, Maine, where Richard served as a constable, and where Richard was buried 25 May 1753 and Sarah 15 July 1763.

Richard and Sarah Peavey Carter were the parents of nine children: (1) Mary Carter born about 1719 and married by 1738 to George Pine son of Charles and Grace Balster Pine of Scarborough, Maine; (2) Deborah Carter born about 1721; (3) Sarah Carter born about 1723 married by 1744 to Joseph Holmes; (4) Hepzibah Carter born about 1724 married by 1744 to Nathaniel Finlayson; (5) Elizabeth Carter born about 1726 at Greenland, N. H. probably died in childhood; (6) Hannah Carter born about 1728 married by 1751 to William Shute; (7) Benjamin Carter born about 1731 died 1792 married by 1752 to Sarah Runnals (or Reynolds)--This is the ancestor of the Utah Carter Pioneers; (8) Ebenezer Carter was christened 24 Aug 1735 at Scarborough, Maine; and (9) Anne Carter christened 30 Aug 1738.

Benjamin Carter 1731-1792 as the oldest male issue of his parents is responsible at twenty-six years of age for the following transaction recorded at Scarborough, Maine town records in Vol. 36 page 40, "...for fifty-three pounds sells Joseph Holmes, Scarborough, husbandman, house and 111 acres of ground where my mother now dwells, being the estate of my late father. ...dated 17 October 1757," He signed as "Benja. Catear" and described the land as "...all my shair, intrest Right of Inheritance in and unto. ...situate on the South West Side of Broad Twin Roade so called in Scarborough aforesaid. ..."

Benjamin Carter was also sole executor of his grandfather-in-law's estate--his wife inherited the Charles Pine home. The maternal ancestor was described as 'a reckless daring young fellow...who in 1703 in company with only 8 other persons held off a band of 500 Indians with their daring and deadly marksmanship. and ever after that, "...the Indians beheld him in superstitious terror." He returned to England to claim a legacy and disappeared.

Benjamin and Sarah Reynolds Carter lived at Scarborough Maine and were the parents of seven children:

1. a child born 7 Feb 1753 died same day
2. Richard Carter b 6 May 1755 d 6 April 1828
3. a child born 30 October 1756 died same day
4. Benjamin Carter Jr. born about 1758
5. Sarah Carter born about 1762 died 5 Dec 1842
6. Thomas Carter born about 1764
7. Mehitabel Carter born about 1770

Benjamin Carter Jr. married on 23 June 1779 Grace Cummings. Sarah Carter married on 28 Nov 1782 Abner McKenney. Mehitabel Carter married on 23 May 1795 Jonathon Richards.

Richard Carter and Jane McKenney, both of Scarborough, Maine, were married 27 May 1778. Richard's tombstone reads 1755-1828. Jane McKenney was born 20 Dec 1760 the daughter of Robert McKenney and Jane Holmes. Their children were:

Richard Carter born 15 July 1780 died 7 Feb 1860  
John Carter born 19 May 1782 died 13 Aug 1852  
a child born about 1784 died on day of birth  
Charles Pine Carter born abt 1786 died 1 Oct 1786  
Rufus Carter born 12 Aug 1788 died 3 Nov 1834  
Hannah Carter born 23 April 1791  
Eliza Carter born 7 Aug 1793 died 8 June 1852  
Dominicus Carter born about 1796

Richard Carter married Sarah Holmes. They lived at Tioga, Illinois. Rufus Carter married on 28 Nov 1821 Olive Harmon Waterhouse and Lucretia Holmes. He was the father of seven children. Eliza Carter by 1837 married George Libby. Dominicus Carter, born 1796, was apparently the namesake of his nephew born 1806 - who later came to Utah.

John Carter 1782-1852, son of Richard and Jane McKenney Carter, married on 2 March 1805 at Scarborough, Cumberton [Cumberland] County, Maine, Hannah Knight Libby born 9 October 1786 at Newry [Scarborough-B. C.], Maine, died October 1867 at Provo, Utah, daughter of Zebulon Libby and Lydia Andrews. They were the parents of the eleven children honored in the chapters of this compilation; most of whom pioneered in Utah during the early decades of its history.

John and Hannah lived at Scarborough until about 1810 when they moved to nearby Newry in Oxford County, Maine where two of their children died and were buried 1815 and 1827. During the 1830 decade they joined the westward migration as did their progeny. Hancock County, Illinois records have a land deed dated 1842 from Jacob Dooley to John and Hannah K. L. Carter.

Adjoining property is described as belonging to John Carter Jr. In 1846 some four years later John Carter Sr. sold this tract to William Carter. John Carter Sr. did not leave Illinois as many of his family did when the Latter-day Saints vacated Nauvoo before the mobs assault. He remained there until his death on 13 August 1852.

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His will dated 9 August 1852 (just four days before death at age 70) mentions Almira, Phillip and Mary Jane also a grandson John Dooley. But no remembrance is made of Dominicus, William Furlsbury, John "H", Eliza Ann, Hannah, Richard's children, or his widow. Hannah Knight Libby Carter was living in Utah Territory at that time.

John Carter's will was filed by the executrix Mary J. Carter Dooley in Adams County, Illinois 19 August 1852. John Carter was buried in the Fletcher Cemetery at Lima in Rocky Run Township, Hancock County, Illinois.

Hannah Knight Libby Carter crossed the plains to Utah where she lived to reach the age of 81 years. Her grave in the Provo City Cemetery has a marker bearing the likeness of a covered wagon and the inscription, 'Faithful in the Day of Trial.'

'C' John Carter (born 19 May 1782 died 13 Aug 1852) married on 2 March 1805 Hannah Knight Libby (born 9 October 1786 died November 1868 daughter of Zebulon Libby and Lydia Andrews. John and Hannah were the parents of:

- C1 Dominicus Carter born 21 June 1806 died 2 Feb 1884
- C2 Almira Carter born 3 Jan 1808 died 18 Mar 1894
- C3 Hannah Carter born 28 June 1809 died 18 Sept 1894
- C4 William Furlsbury Carter b 1 May 1811 d 11 Oct 1888
- C5 Phillip Libby Carter b 17 Jan 1813 d 27 July 1876
- C6 John Harrison Carter b 13 Jan 1815 d 11 Apr 181
- C7 John "H" Carter born 6 Oct 1816 died 21 Apr 1896
- C8 Eliza Ann Carter born 28 Sept 1818 died 9 Mar 1897
- C9 Richard Carter born 8 Aug 1820 died 28 Nov 1846
- C-10- Mary Jane Carter b 13 Mar 1823 d 9 Mar 1911
- C-II- Rufus Carter born 9 Oct 1825 died 9 Oct 1827