

Jan. 24, 1892

Mary S. Campbell, an aged lady, who
 resided in Goldrake in 1857, and before
 company arrived here they heard that the
 Indians had massacred the miners and
 that there were beds of gold
 through Hellas Comb, and that this made the
 Indians mad, that they also brought a herd of
 cattle along that they intended to take with
 them and sell for the miners, hence the
 name Rev. Israel H. Hopper preacher at the
 fortification this and in addition to their
 stock said we wanted our stock and the
 Indians was to get the stock away
 from them. The miners ran away with the
 people, and if you now suppose when Jonah
 company they insulted the people, thereby
 when they would go, particularly a man on
 a grey horse ran in front and ~~met~~
 mother Whitelot. No intention was
 made or led to kill them. The company
 simply passed through and bought some few
 horses. Then passed on to the miners
 and the report came in that they had
 stopped them and intended to stop them earth
 there just as they had said they would for
 the miners. On every side Campbell
 overheard John M. Hopper giving orders to
Benjamin Arthur, Oliver Weldon and
 another young men to go to the miners
 and ~~have them to move on, as the~~
~~miners intended to them~~ they never

Mary S. Campbell

(1

Jan. 24, 1892

Mary S. Campbell, an aged lady of Beaver resided in Cedar City in 1857 and before the company arrived here they heard how they had poisoned the springs and beefs in passing through Millard County, and <that> this made the Indians mad, that they also brought a herd of cattle along that they intended to take to the Meadows and fatten for the soldiers, hence the people expected what to expect. Before they arrived Prest. Isaac C Haight preached to the people about this and on alluding to their stock, said we 'wanted some stock and th the intimation was to get the stock away from them. The rumors raised the <ire> th ir of people, and they were prepared; when finally company they insulted the people, threatening what they would do, particularly a man on a grey horse was the most loud mouthed of the lot. No intimation was made at all to kill them. The company simply passed through, and bought some provisions. Then passed on to the meadows, and the report came in that they had stopped there and intended to stop their cattle their, just as they had said they would for the soldiers, One evening Sister Campbell overheard John M. Higbee giving orders to Benjaman Arthur, Elliot Wildon and another young man to go to the Meadows and warn them to move on, as the Meadows belonged to them.¹ They started.

1. The dots appearing under the stricken text may be an editorial device (stet), suggesting Jenson wanted to retain this material. However, his intent is unclear to modern readers.

I think him offhand the
 man that to my mind brought about
 John M. Glynn, John D. Lee, ~~was~~
 passed by the end of her house to the
 Indians & told when the Indians
 were camped and held a consultation
 with them. ~~for~~ From evening the
 Indians square camped about
 and the Indians left for the Meadows;
 the Indians saw the Indians were going
 to kill the Mexicans. The Indians
 started at once. After that an In-
 dian messenger came in every day for
 several days and called on John C. Wright.
 Finally a council was held, Bro. Campbell
 being in that, but he did not tell his wife
 and this council resulted in a company
 starting for the Meadows, number about
 20 or 25 men. They were gone several
 days and returned on a Saturday night
 bringing in some children (perhaps 18 in
 number) and goods, including wagons and
 camping utensils, including skillets, milk
 pails, churns, etc. goods taken to the
 killing office, afterwards sold by auction
 and bought by the people generally. The price
 was afterwards, or part of it, brought
 up to Ted York & he was offered a first year,

2)

A short time afterward <or about the same time² she
saw Isaac C. Smith [Haight], Klingensmith
John M. Higbee, John D. Lee, ~~was~~
passed by the end of her house to the
Cottonwoods below where the Indians
were camped and held a consultation
with them. ~~Soon~~ Same evening the
Indians squaws came into the fort
and the bucks left for the Meadows;
the squaws said the Indians were going
to kill the "Mericates." The Indians
started at once. After that an In-
dian messenger came in every day for
several days and called on Isaac C Haight,
Finally a council was held, Bro Campbe
being in that, but he did not tell his wife,
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camping utensils, including skellets milk
pans, churns, etc. goods taking to the
tithing office; afterwards sold by auction
and bought by the people generally. The pros-
ceeds was afterwards, or part of it, brought
up to Salt Lake City, and offered to Prest Young,

2. Insertion in ink; rest of text in pencil.

but he refused it as blood money (3)
 on the cattle, nor put in the corral,
 any slaves Alexander L. Ingram afterwards
 to sell to Col. Bradbury, telling often, but when Col.
 Bradbury would not take it, he would
 give it to the range, under his own charge, or turn
 wagons and covers, etc., sold also by
 Ingram. See's women wore the reddish
 woman's clothing and jewelry. One girl
 supposed to be nine years old in the charge
 of Dukes who in meeting a man
 in ~~Edgar~~^{Edgar} ~~at home~~^{at home}, exclaimed; there goes the man
 who killed my father. This girl was
 afterwards disappeared (she was only 17 years old)
 to Forney. Nearly all the children remained
 in Cedar and Glengary. Dukes had
 2, Mrs. Ingram 1, Lee 2 at least
 and the rest in other families. Afterwards
 delivered to Forney. After the massacre
 the teachers were sent around encouraging
 upon the people to keep their mouths closed.
 Example; If you see a dead man lying
 on your road pile ~~dead~~, you must not tell
 but go about your business. The people of
 Cedar was aware of the whites being guilty
 and hence caused them to be early silent from
 the first. The reports reached Cedar daily about
 the progress in the Alcedos leaked out
 occasionally, among other things how the
 Ingram's wife is the rift fits him on
 winter killed when coming out to milk her cow.

(3)

but he refused it as blood money,
and the cattle were put in the corall
and afterwards Alexander G. Ingram after wards
to Salt Lake City to deliver to tithing office, but when Prest
Young found out whose stock it was he ordered it turned
out on the range, would not have them.
wagons and covers, etc, sold also by
auction. Lee's women wore the killed
woman's clothing and jewelry. One girl
supposed to be nine years old in the charge,
of [blank] Dukes [Samuel Jewkes] who in meeting a man
in ~~the fort~~ <Cedar or Harmony> exclaimed: There is the man
who killed my father. This girl ~~was~~
afterwards disappeared (hence only 17 given:
to Forney. Nearly all the children remained
in Cedar and Harmony. Dukes had
2, Mrs. Ingram 1, Lee 2 at least
and the rest in other famil[i]es. Afterwards
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the teachers were sent around enjoining
upon the people to keep their mouths closed
Example: If you see a dead men laying
on your wood pile ~~dead~~, you must not tell
but go about your business. The people of
Cedar was aware of the white's being guilty
and hence causioned to be ~~caref~~ silent from
the first. The <reports> reaching Cedar daily about
the progress in the Medows leaked out
occasionally, among other things how the
emigrants were in their rifle pits, and one
woman killed when coming out to milk her cow

4) After Haslem has returned to
Cecay he will in public what
her Young has ^{done} ~~done~~ forced him to do
no honest work but hurry on and
let Haslem to let the opponents pass
on and murder them.

etc amish

4)

After Haslem had returned to
Cedar, he told in public what
Prest Young had told him to spare
no horesflesh <change horses> but hurry on and
tell Haight to let the emigrants pass
and not molest them.

[The text below is part of an index entry for the Historical Record, a project Jenson worked on in the 1880s. In Jenson's field notes, several of the interviews end with a page that is blank except for a brief index entry from the Historical Record. Because these pages contain no information about the Mountain Meadows Massacre, we have not included them in this issue of BYU Studies. They will appear, however, in the complete Jenson and Morris collections published in Mountain Meadows Massacre Documents.]

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