

Mary S. Campbell, Jan. 24, 1892
 an apt lady, who
 resided in Cedar City in 1857 and her
 company arrived when they heard that they
 had possession of the meadows and began to pass
 through Mullard's country, and that this made the
 Indians mad, that they also brought a herd of
 cattle along that they intended to take with
 Meadows and fatten for the soldiers, hence the
 people began to expect. Before they
 arrived here, Isaac & Clayton preaching the
 gospel, and thus and on alluding to their
 stock, said we wanted your stock and the
 intention was to get the stock away
 from them. The rumors ran through the
 people, and they were prepared. When finally
 company they entered the people, the chief
 who they would do, particularly a man on
 a grey horse was the most hard headed
 member of the lot. No intimation was
 made or told to all them. The company
 simply passed through and bought some
 horses. Then passed on to the meadows
 and the report came in that they had
 stopped there and intended to stop there
 there, just as they had said they would for
 the meadows. One evening John Campbell
 overheard 19th St. Heber going orders to
 Benjamin Archer, Elliot Weldon and
 another young man to go to the Meadows
 and burn them to move on, as the
 Indians intended to them. They started.

Mary S. Campbell

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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 ~~mouth~~ the 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 ~~Benjamin 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.

2 I shall learn afterwards the
 saw Isaac & Ymuth Klumpp with
 John M. Hyatt, John D. Lee, ~~was~~
 passed by the end of her again to the
 Government's belief when the Indians
 were camped and held a consultation
 with them. ~~Then~~ On an evening the
 Indians squaws came onto the fort
 and the Indians left for the Meadows;
 the squaws saw the Indians were going
 to kill the "Mescaleros". The Indians
 started at once. After that an In-
 dian messenger came in every day for
 several days and called on Isaac & Hyatt.
 Finally a council was held, Bro Campbell
 being in that, but he did not tell his wife
 and the council resulted in a company
 starting for the Meadows, numbering 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 skeletons, milk
 pans, churns, etc. goods taken to the
 killing office. afterwards sold by auction
 and bought by the people generally. The pro-
 ceeds was afterwards, or part of it, brought
 up to Red Lake City and offered to Gov. Jewell.

2)

A short time afterward <or about the same time>² 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 Indian 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, and this council resulted in a company starting for the Meadows, numbering 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 skellets milk pans, churns, etc. goods taking to the tithing office; afterwards sold by auction and bought by the people generally. The proceeds 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)
 and the cattle were put in the corral
 and afterwards Alessandro Ingram afterwards
 to fall sick & lay in bed for a long time but when Brad
 came out when stock it was his order to turn
 rations and covers, etc, sold also by
 auction. Gee's women wore the killed
 woman's clothing and jewelry. One girl
 supposed to be nine years old in the charge
 of Dukes who in meeting a man
 in ~~Bedar~~ ^{Bedar} exclaimed: there go the man
 who killed my father. This girl was
 afterwards disappeared (here only 17 years
 to Forney. Nearly all the children remaining
 in Cedar are fleeing. Dukes has
 2 Mrs. Ingram 1. Gee 2 at least
 and the rest in other families. Afterwards
 delivered to Forney. After the massacre
 Mrs. Leach's men sent around an ominous
 upon the people to keep their mouths closed.
 Example: If you see a dead man lying
 or you find a dead, you must not tell
 but go about your business. The people of
 Cedar was aware of the whites being guilty
 and hence caused to be very silent from
 the first. The reports reached Cedar daily about
 the progress in the West was 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

(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
 delivered to J<acob> Forney. After the massacre
 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 cautioned to be ~~caref~~ silent from
 the first. The <reports> reaching Cedar daily about
 the progress in the Meadows 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 Haslam had returned to
 Exeter. He told the public what
 Ben Young had told him to say
 No ^{cheap houses} houses but hurry on our
 his flight to let the pilgrims pass
 and not molest them.

Shawnee 493

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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