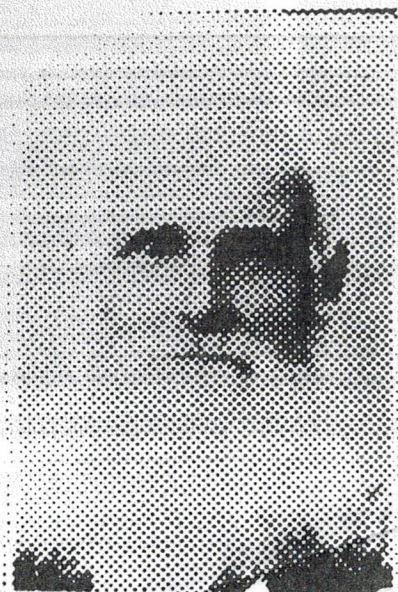




Caleb Baldwin
1791 - 1847

Nancy Kingsbury
1798 - 1887

Caleb & Nancy Baldwin

For 250 years their progenitors had searched
for purpose.



ILLINOIS

1996

Stand Ye in Holy Places!



IOWA

Story of Caleb and Nancy Baldwin

Chapter Five

The Illinois Period

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EXECUTIVE OFFICE
STATE OF MISSOURI
JEFFERSON CITY

CHRISTOPHER S. BOND
GOVERNOR

EXECUTIVE ORDER

WHEREAS, on October 27, 1838, the Governor of the State of Missouri, Lilburn W. Boggs, issued an order calling for the extermination or expulsion of Mormons from the State of Missouri; and

WHEREAS, Governor Boggs' order clearly contravened the rights to life, liberty, property and religious freedom as guaranteed by the Constitution of the United States, as well as the Constitution of the State of Missouri; and

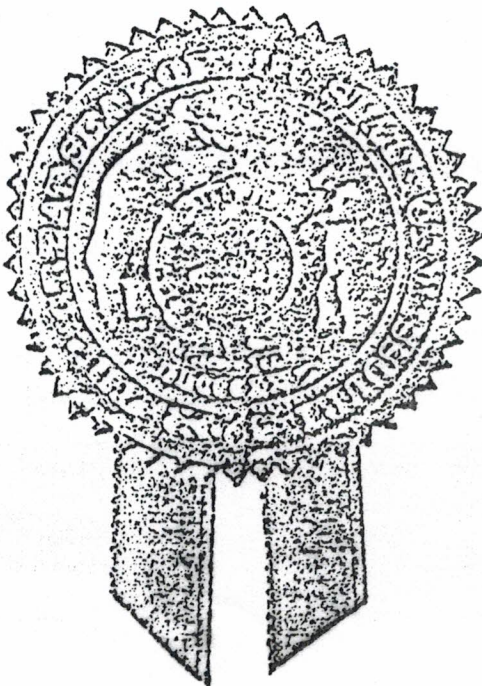
WHEREAS, in this Bicentennial year as we reflect on our nation's heritage, the exercise of religious freedom is without question one of the basic tenets of our free democratic republic;

NOW, THEREFORE, I, CHRISTOPHER S. BOND, Governor of the State of Missouri, by virtue of the authority vested in me by the Constitution and the laws of the State of Missouri, do hereby order as follows:

Expressing on behalf of all Missourians our deep regret for the injustice and undue suffering which was caused by this 1838 order, I hereby rescind Executive Order Number 44 dated October 27, 1838, issued by Governor Lilburn W. Boggs.

IN WITNESS WHEREOF:

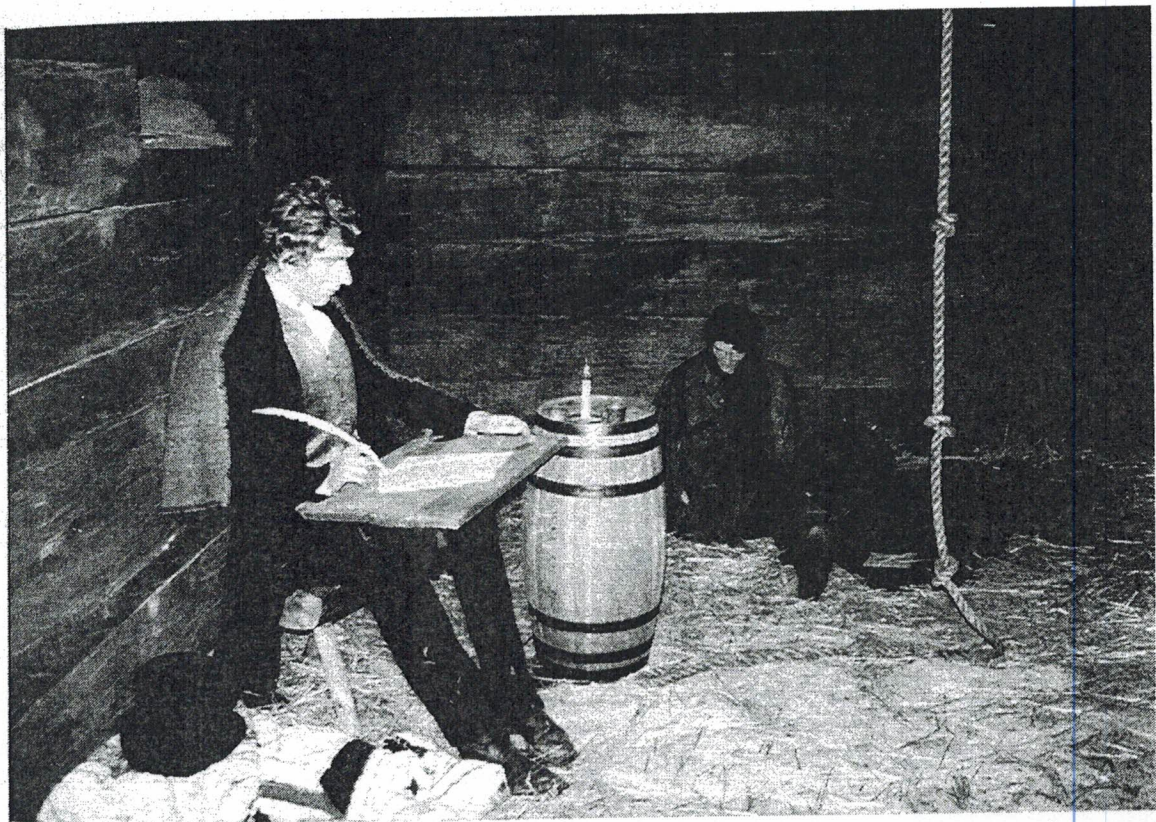
I have hereunto set my hand and caused to be affixed the great seal of the State of Missouri in the City of Jefferson on this 25th day of June, 1976.



Christopher S. Bond
GOVERNOR

ATTEST

James A. [Signature]
SECRETARY OF STATE



Life size diorama of Liberty Jail dungeon, the lower floor, depicting Joseph Smith with Caleb Baldwin sitting on the floor.

Our Trail of Tears!

harm shall befall us, and we shall be better treated than we have ever been since we have been prisoners."²³

Caleb saw the fulfillment of this pronouncement. When the prisoners arrived at their destination some of the towns people wanted blood, but Joseph calmed this very boisterous unruly crowd with just a few

words. It is quite obvious that his brother Hyrum recognized a great difference between *Joseph the Man* and *Joseph, the Lord's mouth piece—a prophet and seer.*

Joseph and his party were imprisoned for the next four and one-half months under inhuman conditions without ever being tried or convicted. But what made matters worst,

STATE OF MISSOURI,
LIBERTY, CLAY Co., March 15, 1839

To the honorable Judge Tompkins, or either of the Judges of the Supreme Court of Missouri.

Your Petitioner **Caleb Baldwin**, begs leave to represent to your honor, that sometime in the month of Nov. he was taken prisoner in Far West by Gen. Clark, and march to Richmond under a strong guard without any charges being preferred against him, and brought before the honorable Austin A. King, and underwent a partial examination ex parte in its nature, under the high hand of oppression, and was not allowed the privilege of being examined before the Court then setting, neither had he the privilege of introducing any testimony before said Court.

Your petitioner would further state, that the said Austin A. King while acting in his official capacity as a committing magistrate, did tell your petitioner that there was no law for him your petitioner, and that he could not stay in the state. Yet your petitioner was held by a strong guard by the said Austin A. King, and after a long examination the said King committed your petitioner to the Jail of Clay County, together with others of your petitioners, where he has been restrained of his liberty near four months, for the crime of treason against the State, without the least shadow of testimony against him to that amount, or any testimony that was sufficient to have held a man in confinement a single moment. And your petitioner can show before your Honor that he has never committed treason against the State of Missouri, nor any other crime, but has always held himself in readiness to submit to every shadow of law. And now Sir, these are charges too heavy to be borne with submission. And the family of your petitioner has been driven out of the State since his confinement, without any means for their support. And now Sir, in the name of the great God I adjure you, to grant me the State writ of Habeas Corpus, directed to some proper officer, and bring your petitioner before your Honor that he may be discharged according to law. And your petitioner as in duty bound will every pray.

CALEB BALDWIN

STATE OF MISSOURI,

Liberty, Clay Co.,

March 15th, 1839

Personally came before me Caleb Baldwin, and made oath that the foregoing matters and facts contained in the above are true, to the best of his knowledge.

CALEB BALDWIN

March 15th 1839

Sworn to before me Abraham Shafer, a Justice of the Peace within and for Clay County in the State of Missouri, this 15th day of March 1839.

ABRAHAM SHAFER, J.P.²⁷

Caleb's Petition to the court seeking relief after having been imprisoned for four and one-half months.

Our Trail of Tears!

STATE OF MISSOURI,
Ray County.

To the keeper of the Jail of Clay County, greetings.

Whereas Joseph Smith Jr., Hiram Smith, Lyman Wight, Alexander McRae and Caleb Baldwin, as also Sidney Rigdon, have been brought before me, Austin A. King, Judge of the Fifth Judicial Circuit in the State of Missouri, and charged with the offence of treason against the State of Missouri, and the said defendants on their examination before me being held to answer further to said charge, the said Joseph Smith Jun., Hiram Smith, Lyman Wight, Alexander McRae and Caleb Baldwin, to answer in the County of Daviess, and the said Sidney Rigdon, to answer further in the County of Caldwell for said charge of treason, and there being no Jail in said Counties, these are, therefore, to command that you receive the said Joseph Smith Jun., Hiram Smith, Lyman Wight, Alexander McRae, Caleb Baldwin and Sidney Rigdon, into your custody in the Jail of said County of Clay, there to remain until they be delivered therefrom by due course of law. Given under my hand and seal the 29th day of November, 1838.

AUSTIN A. KING,

STATE OF MISSOURI,
County of Clay.

I, Samuel Hadly, Sheriff of Clay County, do hereby certify that the above is a true copy of the mittimus to me directed in the cases therein named.

SAMUEL HANDLY, Jailer,
By SAMUEL TILLERY, Dep'y Jailer,
Clay County, Missouri.

A facsimile of the: Mittimus sent by Judge King with Joseph Smith Jr. and others, to the Keeper of Liberty Jail, in Clay County, Missouri

spoke a few words of comfort, telling her to try to live for my sake and the children's ... She promised to try to live. I then embraced and kissed the little babes and departed.

"As I returned from my house towards the troops in the square, I halted with the guard at the door of Hyrum Smith, and heard the sobs and groans of his wife, at his parting words. She was then near confinement; and needed more than ever the comfort and consolation of a

husband's presence. As we returned to the wagon we saw S. Rigdon taking leave of his wife and daughters, who stood at a little distance, in tears of anguish indescribable."

[We can only imagine what difficulties and anguish Caleb and Nancy had to endure. The older children had married but this still left Nancy at 40 years old with seven children under 15, the youngest was just one year old.]

We Extend to You Our Season of Promise

Brother Rolf and as they jumped off from the bluff, the snake bit him, the others having jumped over him farther. He said that in two minutes after he was bitten, his tongue began to prick and feel numb. When he got to camp his tongue and hands pricked and felt numb as a person feels their feet sometimes when they are said to be asleep. The brethren immediately applied some tobacco juice and leaves, also turpentine, and bound tobacco on his leg which was considerably swollen. We laid hands on him and Luke Johnson administered a dose of lobelia in number six after he had taken a strong drink of alcohol and water. The lobelia soon vomitted him powerfully. He complains much of sickness at his stomach and dimness in his eyes. He appears to be in much pain."³¹

Caleb died nine months after arriving in Salt Lake City. He met his maker on Monday, 11 June 1849;³² he was the 13th person buried in the Salt Lake City Cemetery. Family members have since marked their grave site with

a nice head stone. The grave site is very near President Wilford Woodruff's grave. The grave is in the South-West section of the cemetery. Nancy died in 1883.

§ § § § § §



We Extend to You Our Season of Promise

times but all this did not seem to impede his progress. O. P. Rockwell said he had heard it said that a buffalo could not be hurt with a ball shot at his head. Having a fair chance with this one, he determined to satisfy himself, ... came right in front within about a rod of him and discharged his rifle pistol which struck the center of his head, but with no other effect than to make it smoke a little, some dust fly and the raving animal shake savagely." They finally killed the animal, and Brother Clayton wrote "On examination I found the mark where Porter shot at his head. The ball made a small hole, barely

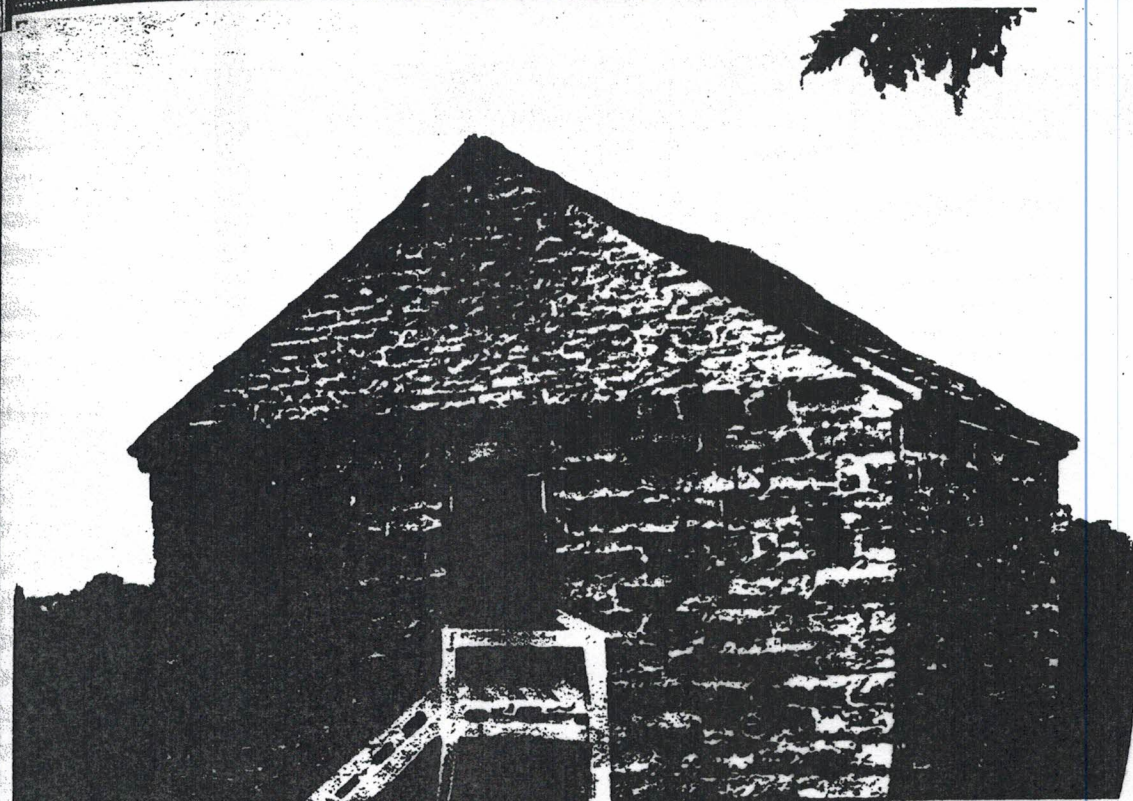
cutting through the outer surface or grain of the hide which was near an inch thick. The hair near the top of the head is about a foot long."³⁰

Many risks and social problems were encounter by the pioneers while crossing the plains. Indians, injuries caused by the difficulties confronted each day, and dangerous snakes all created exciting times. Again Brother Clayton describes an instance that occurred on his journey:

"About eleven o'clock Nathaniel Fairbanks came into camp having been bitten in the leg by a rattlesnake. He went on the bluffs with Aaron Farr and



The Nauvoo Period



Another View of the Liberty Jail, sometimes called the Prison Temple

in *New Testament* times, the power of the priesthood was used to bless the lives of many Saints who were miraculously healed and made well.

Caleb was one the men who's system could not withstand the ravages of the terrible chills and fever brought on by malaria. The fever and Ague (pronounced Agoos) were chronic and ultimately were major contributors to his death. After Liberty Jail and the malaria attacks, he was never able to

fully recover his health. He was never again the man he was in 1838, his spirit was strong but the physical body was worn out. He had paid an appalling personal price to support his Prophet and faith. He had entered Missouri as an energetic 'Fire Brand.' He left a fugitive from justice and a spiritual giant but physically debilitated.

Like Joseph and the other prisoners, he came out of Missouri a very different man than the one who was consigned to the



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Story of Caleb and Nancy Baldwin

Chapter Five

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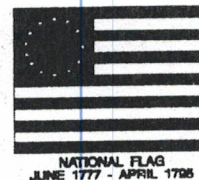
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Caleb & Nancy's Conversion



1996

Story of Caleb and Nancy Baldwin

Chapter Two

"Our Caleb"

Caleb Baldwin. He reported that he was born in 1791 in Nobletown, (Orange County) New York¹ -- this section of the state of New York was included in the histories of Hillsdale, Columbia County, New York written in 1883.²

Kathryn S. Gilbert, a descendent of Caleb, reports that Caleb joined the US Navy and served as an ensign under Captain Charles Parker in the War of 1812.³ After being discharged, he moved to Ohio where he met Nancy Kingsbury, who was born in Cleveland in 1798.

Nancy and Caleb were married 1814 by Horace Perry, Cleveland Justice of the Peace. They made their home in northern Ohio for the next 18-19 years, during which time they were first converted to the Campbellites and then to the "Church of Jesus Christ." They were the parents of 13 children. Actually Caleb and his younger brother Rune married sisters, Rune married Calista Kingsbury. James Kingsbury, the father of Nancy and Calista was a prominent Judge in Cleveland. In historical accounts of this double wedding, it was said to be the social event of the period.

Familiarity with Early Church Leaders and Events

Caleb and his family personally knew many of the early church leaders. It must be remembered that the total membership in the church when the Baldwins and the other Campbellites were converted was only a few hundred people. The church was only seven months old.

One event that occurred in October, 1831 must have been truly awe inspiring to Caleb. A Conference of the Priesthood in Ohio was called. Perhaps for the first and only time, all Eleven of the Witnesses of the Gold Plates from which the *Book of Mormon* was translated were present at the same meeting. With uplifted hands, they all bore solemn testimony to the truth of this book of scripture, as also did the Prophet Joseph.⁴

The written testimonies of the Three Witnesses is absolutely magnificent:

"... presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, 'David, blessed is the Lord, and he that keeps His

CALEB'S ROOTS

His father (*Philemon*) is noted as a man of shrewd and pointed wit, eager for fun and joviality. He was a miller and farmer who was one of the first settlers of Pen Yan. It is reported that he proposed the name for the community. He thought "Pang Yang" an appropriate compromise between Pennsylvanians and Yankees. It was adopted as Pen Yan in 1822. It is reported he killed twenty five bears one winter on the Lake Cayuga near his home."⁸

The story is also supported by material found in a book called *History of Yates County, N. Y.* This source states that Philemon:

"...was a man of shrewd and pointed wit, and greatly addicted to jokes and sarcasms... was regarded as a man of more than average intelligence, and remarkable for quick perception and keen repartee."⁹

The townspeople could not agree on an appropriate name for their frontier settlement. Those from Pennsylvania wanted their type name, while the people from New England desired a different type title for their town. At the conclusion of a "barn raising" after "the liquor flowed and the discussion warmed," it was reported that Mr. Baldwin climbed up the frame of the structure to the plate and there addressed the people. The dispute was finally settled, he suggested an appropriate compromise—Pany Yang. Pany was meant as a nickname for Pennsylvanians and Yang was short for Yankees, after adjusting for a slight poetic twist.

There is an abundance of evidence that there were numerous Baldwin families living in New England at this time, probably all related. By the time Philemon was born, the immigrants had been rapidly multiplying in this country for 120 years. The first census taken in Connecticut was in 1790. There were 177 families or households listed under the surname Baldwin. (See Appendix 3.)

To What Church Did Our Forefathers Belong

We sometimes wonder what faith our progenitors followed before being converted to Mormonism. Based on the material just discussed it is probable that after following the Church of England -- Episcopalian, they were converted to Calvinism/Puritanism beliefs. Once in this country they modified their beliefs somewhat along the lines of the Anabaptist in doctrine and probably as members of the Congregationalist church which was very strong in the counties of New Haven, and Fairfield, Connecticut. Several generations later, in the 1830s, Caleb has moved into the Ohios, and at least in Caleb's case, his allegiance was drawn to Sidney Rigdon's persuasion of following the "Campbellites," sometimes called 'The Disciples,' founded by Alexander Campbell and his followers as an offshoot of the Baptist association. It was here that he and Nancy first heard Oliver Cowdery and Parley P. Pratt expound the "Golden Bible" and the amazing story of the "*New Testament* Church of Jesus Christ" restored to the earth just six months earlier.

CALEB'S ROOTS

early Latter-Day Saint converts came from a relatively small section of the country, it makes one wonder if perhaps their forefathers also might have known one another 150 years earlier.

Some of the progenitors of Caleb were no doubt interesting personalities. Generally speaking we know very little about them except for family stories and a few facts that we are able to uncover. The following brief chronology offers some interesting things about them.

Nathaniel Baldwin was born in Cholesbury, Buckinghamshire, England, in about 1610. He married Abigail Camp, and their first child was born in Milford, New Haven, Connecticut, in 1644. From this time, they lived their entire adult life in Connecticut. Their last child was named Samuel.

Samuel Baldwin (Sr.) was born in Fairfield, Fairfield County, Connecticut, a fine little Protestant town in 1655. He and his wife lived and raised their children in Guilford, New Haven, Connecticut. Our lines follow through his fifth child also named Samuel.

As explained in Appendix Two, we have previously been following a pedigree that led back to John Baldwin, our corrected line leads to Nathaniel. Actually, Nathaniel Baldwin and John Baldwin were contemporaries in Connecticut. Their children marry one another, perhaps that has added to the previous confusion. Nathaniel's son, Samuel Baldwin Sr., married Abigail Baldwin the daughter of John. This

intermarriage between two lines of Baldwins likely causes confusion in the genealogical search.

Samuel Baldwin (Jr.) was born in 1689, married Lydia Sperry, and they raised all their children in Branford, New Haven, Connecticut. All these towns were small communities, where life centered around the Congregationalist Church. All the communities were very near the coast where most people made their living by farming and fishing or in small industry, such as tanning leather and harvesting the abundant lumber supply.

Caleb Baldwin was born 27 Feb. 1723-24 in Branford, New Haven, Connecticut. All their children were born in Danbury, Fairfield, Connecticut, a town about 30 miles inland. This Caleb married **Martha Brown** in 1745. We come through their fourth child, Philemon.⁶ (See Appendix three)

Philemon Baldwin was born in 1760 in Danbury, Fairfield, Connecticut.⁷ He and Esther, his wife were blessed with 10 children, our Caleb was their sixth child. Philemon's children were born in various towns in New York.

The Church Historian's office provided a copy of a Research Paper that contains the following regarding the parents of a Caleb Baldwin:

"His parents were Philemon and Esther Baldwin. His father had been born in Claremont, New Hampshire.

CALEB'S ROOTS

and participation in theatrical performance were penal offenses.

...While they disapproved of getting drunk, they enjoyed good liquor; they believed that persons guilty of extramarital sexual relations should be punished. ... (its) emphasis on constant self-examination and self-discipline. Since man by nature was wholly sinful, he must never allow himself to be spontaneous, and since God alone was worthy of love, he must not feel too much affection for another human being. Puritanism taught "... hard work and thrift ... the man who devoted himself wholeheartedly to his business or profession was doing the will of God and that in most instances material success was a sign of divine favor."⁵

During this time, in Connecticut, the entire community life centered around the church. They lived a life not unlike a theocracy. The schools, government, industry, and family life were all based on Christian principles as interpreted by the community's church. If you lived in the town or community, you must conform, you followed

the rules or were punished--if you do not like it, leave. Misbehavior in word or action led to confinement in the 'Stocks.' This was not a period of religious freedom as we know it in the 20th Century. The Puritans wanted religious freedom but that only meant freedom to worship in a way not required by the dominant church of England. Once relocated in American, religious freedom meant, do as we do in our community or leave!

This then is the culture that the Baldwin clan actively chose to affiliate with. Knowing these things helps us understand the value system of New England in the Sixteen and Seventeen hundreds. Caleb and his forefathers already accepted some of the tenets taught by the Latter-Day Saints.



Sidney Rigdon

Joseph Smith's paternal lines go back to Massachusetts, to people who migrated from England in 1638. Parley P. Pratt's ancestors arrived in Connecticut in 1639. Sidney Rigdon and Frederick G. Williams' people also came from New England. We also know that Nathaniel Baldwin's family came early because their first child was born in Milford, New Haven, Connecticut in 1644.

These people all came from similar English stock. Incidentally Caleb's wife Nancy Kingsbury's lineage also extends back to the early settlers of Massachusetts. So many



Caleb Clark Baldwin



Jesse Baldwin



**Charles Thadeous
Baldwin**