

1838



Kalamazoo County, Michigan (Wikipedia)

Phineas W. Cook came to Kalamazoo County in Michigan in October of 1837 at age 18 and began looking for a job immediately.

PWC Journal: *In the spring of 38 I hired to a man by the name of Henry Howland for \$15.00 pr month(.) he afterwards became my father in law(.) Just before the time was up I asked him for his daughter Ann Eliza(.) after obtaining his consent for her we agreed to be married in the coarse of 2 years(.) I lived with him 3 months(.)*

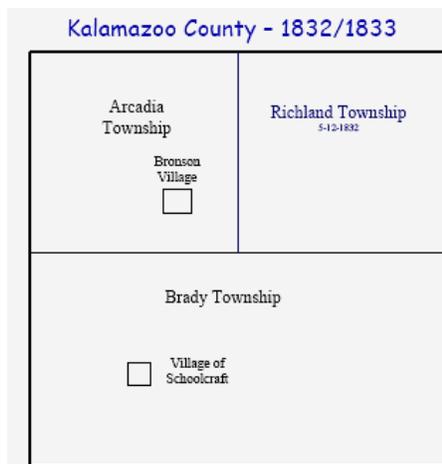
March-May, 1838

Ann Eliza Howland's family

Henry Howland came from a Quaker family, descendants of early Pilgrims who immigrated to Plymouth,

Massachusetts.¹ The Howlands moved to Half Moon and Stillwater, New York, shortly after the Revolutionary War, and Henry was born at Stillwater 22 October 1789.² A millwright, He brought his family to Kalamazoo County, Michigan in 1834 and built a sawmill and gristmill with his brother at the town of Ross. In 1850 he left Ross for the California gold rush, and made his fortune raising cattle in San Joaquin County. He and his wife Phebe (Baker) died at Stockton, California.

Ann Eliza was a twin, born June 18, 1823 at Stillwater, the fourth of seven Howland children. When Phineas met her in 1838 she was not yet fifteen years old. Her father insisted she wait to get married, but when her twin sister also became engaged, he allowed the marriages to take place January 1, 1840 when the girls were 16 ½.

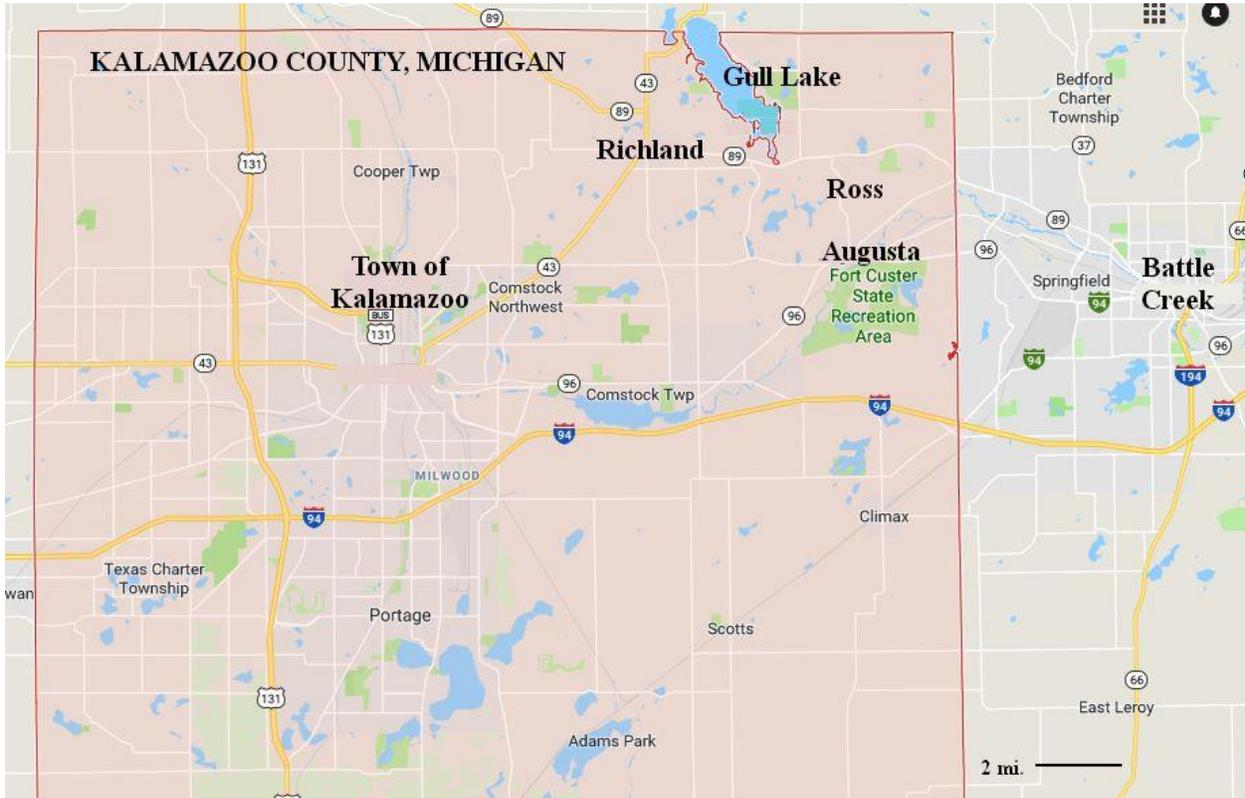


In 1833 Richland Twp. included Ross and all points east to Calhoun County. (migenweb.org)

¹ The first Henry Howland, 5th g-grandfather of the present Henry, appeared first in Plymouth records in the year 1624, in the allotment of cattle. He was on the tax list of 1632 and recorded as able to bear arms beginning in 1636. *Representative Men and Old Families of Rhode Island. Genealogical Records and Historical Sketches of Prominent and Representative Citizens and of Many of the Old Families*, Volume I, 1908, p. 244-245.)

² Our only record of Henry's birth is on his gravestone, 22 Oct. 1789. On 21 May 1871 when he died he was listed as being 81 years old, which would be consistent with a birthdate of 1789. (<http://www.findagrave.com/cgi-bin/fg.cgi?page=mr&MRid=47330477>> Record added: Apr 06, 2011, Find A Grave Memorial# 67973209)

June-July 1838



PWC Journal: *The day that my time was out and the last hour as I was hewing a stick of timber I struck the corner of a broad axe into the side of my knee which laid me up for 6 weeks(.) during this time I boarded at Salmons and paid him in work after I got well(.) he moved over into Barry Co leaving father in possession of the farm and no one to keep house so I volunteered my service to be housekeeper for him (father) till mother and the girls came which we looked for soon(.) accordingly I continued in this employment for 6 weeks.*

The Cook Family Farm

As Phineas healed from his accident with the axe he lived first with his sister Eliza and husband Salmon Hall, who had come from Connecticut with Phineas Senior. Salmon's name was on the deed for land in Richland which Phineas Sr. later took over and on which Phineas Sr. paid taxes. Salmon and Eliza moved to Barry County in the early summer of 1838, so Phineas Jr. moved in with his father and worked for him to be ready for Irene and the girls to come.

When Phineas Sr. came to Michigan in 1836 he had just been through the experience of selling all his property in Goshen and having to leave the family farm. Plagued with debts left by his father and brother, he apparently decided to pay off everything he owed and leave forever. Probably to protect Phineas' last few dollars, Salmon Hall, his son-in-law is the one who purchased the land in Richland Section 2, probably with the little money Phineas was able to

keep from unscrupulous false creditors. Salmon also bought 200 acres in Barry County in 1836 and 1837. Phineas W. recorded Hall moved to Barry County with the understanding his father-in-law would take over both the land and the tax payments for the land, which he did. Then Salmon purchased an additional 280 acres in Hope and Rutland Townships in Barry County.³

Phineas and Salmon were part of a larger migration of families from New England who needed land and had heard about Michigan. In fact, when Salmon purchased his father-in-law's land in 1836, it had been a banner year for land sales in Kalamazoo County.

“The Michigan Pioneer Reports state that, ‘The records of the public land sales at the office in Kalamazoo for the year 1836 show that there were nearly two millions of money received at one dollar and twenty-five cents an acre. For one single day there was received eighty-seven thousand dollars in exchange for the fertile land of Michigan.’”⁴

Phineas W.'s youngest brother Darius came with their mother and sisters. Darius had been in Michigan the year before, although the circumstances are not known because he did not come with his brothers Daniel and Phineas Jr. However, he is on the record as buying 160 acres in two separate transactions in Barry County in March and June of 1837, which is before Daniel and Phineas Jr. arrived in October.⁵ Apparently he went back to Connecticut and brought his mother and sisters.



**Sash windows are made of one or more panels, or sashes, that form a frame to hold panes of glass.
(Wikipedia)**

PWC Journal: *In this way I labored with untiring dilligance hoping to obtain a permanent home for my fathers family until mother and Darius and Mary Ann and Harriet came at last on the 12th day of July 1838(.*)

Phineas W. later recorded that in spite of sickness, he finished building his father's house, including sash windows. Since it would have been a log or frame house, it was certainly hard work even to find the materials. Phineas W. never lost his desire to provide for his parents and help them have a better house. As one of the younger sons, he felt a great sense of responsibility to help his parents.

³ *First Land Owners of Barry County Michigan*, Comp. E. Gray Williams and Ethel W. Williams, 1965, FHL book 977.4167 R2w, pp. 26, 31, 33, 34, 36, 37.

⁴ *Kalamazoo County, MI, Genealogy and Local History, County History*, p. 3, “Land Sales in Kalamazoo, Michigan,”
<http://www.migenweb.org/kalamazoo/history/history3.htm#HARDSHIPS%20OF%20EARLY%20SETTLERS>

⁵ "First Land Owners of Barry County, Michigan," compiled by E. Gray Williams and Ethel W. Williams, (FHL 977.416 R2w, p. 19, 32.) He bought land March and June, a total of 160 acres.

August, 1838 to Winter, 1838-39

In spite of his effort to help his parents, Phineas was determined to spend time with Ann Eliza Howland at her home in Ross, so he spent all day Sunday with her family and came home Monday morning to begin his week's work.

PWC Journal: *(Father) found fault with me for going off on Sunday and not getting home till Monday morning(.) yet I did my visiting in the day time and went to meeting with her in the evening and staid all night and went home in the morning(.) as it was 3-1/2 miles and through the thick woods all the way I did not think it safe as the country was new and wolves ware plenty and of a savage kind and not unfrequently they would chase men and they would climb trees to get out of the way(.)*

Wolves on Gull Prairie

Indians were living in Michigan before the government treaty which relocated them west of the Mississippi River. They left wolves alone, which meant the animals were plentiful on the prairie land and woods. Phineas W. wasn't the only one who wrote of encounters with wolves. Their fierce presence in Michigan was a threat to the settlers' lives and also their cattle, who were often attacked. Jesse Turner wrote that he walked to a mill one night and was followed the whole distance through the trees by a pack of wolves.

Another night he was walking from Otsego to his sawmill and the wolves became so frightening he found a club, backed into a hollow tree, and waited for them to come. Soon he could see their eyes shining in the half-light, and he began assailing them with his club. He continued walking and later wrote, "when the wolves got too near I would charge on em and thrash the trees with my shillalah."

Another time Turner said, "(One night) I was very anxious to get to my home on Toland prairie. Twas all woods, and the wolves were howling a good deal. There was a little light snow, and when I was near what is now Howlandsburg the howling stopped all of a sudden and I heard something pat, pat in the snow. I looked back, and right behind me was a terrible big wolf; behind was another..."⁶

Ross Township

The Township of Ross is in the northeast corner of Kalamazoo County. It is bordered to the North by Barry Township in Barry County and to the South by Charleston Township. The city of Battle Creek in Calhoun County is adjacent to the southeast. It is bordered on the West by Richland Township. The village of Augusta is in the Township of Ross. Phineas recorded that his house in Richland was 3 ½ miles from Henry Howland's house in Ross.

⁶ "Reminiscences of Kalamazoo, 1832-1833," by Jesse Turner, (<http://www.migenweb.org/kalamazoo/jesseturner.htm#wolves>)

The area around Ross was settled in the early 1830's near the end of Gull Lake, which extends north into Barry County. Several members of the Howland family of Saratoga County, New York were among the earliest settlers.

PWC Journal: *"I went home and went to bed and I layed in agony all night but made no*

Kalamazoo County - 1838/1839

Alamo Township 3-6-1838	Cooper Township	Richland Township	Ross Township 3-21-1839 Village of Augusta
Oakhtemo Township 3-22-1839	Kalamazoo Township Kalamazoo Village	Comstock Township Village of Galeburg	Charleston Township 3-6-1838
Texas Township 3-6-1838	Portage Township 3-23-1838	Pavilion Township	Climax Township
Prairie Ronde Township	Village of Schoonsnest	Brady Township	

noise, in the morning they called me to breakfast but I could not get up, and it was soon discovered that I was sick so that the 3rd day I was helpless(.) thus I continued for 9 days helpless and senseless(.) the neighbors came in(;) all thought that I was about to leave them(.) My legs became cold and lifeless to my body 3 times(.) all hope was lost(.) at last they sent for the priest who came and sit down by me and asked me if I was ready to die(.)

"This was the 2nd time that I had my right mind and this was on the ninth day. When all was still again in the room thare appeared someone in the room(.) he stood some distance from me at the oposite side of the room. He asked me in a still small voice if I would like to serve the Lord. I told him I would(.) he asked me again if I would serve him if I knew the right way. I told him I would, and then he disappeared and I soon

By 1839 Ross Twp. had been recognized as separate from Richland. (migenweb.org)

began to get better

"The 9th day my senses came to me and with them came the most excruciating pain which lasted about an hour When the Doctor came and gave me a little blue pill which I have since thought was opium(.)

"This was in the year 1838 the 11th day of August that I was first taken with the fever(.) the ague lasted me all winter ownly a week or two at a time, during which time I made sash windows and finished of the most of the house during the winter and spring and made some splint baskets."

Fever and Ague (Ag'-yoo)

Fever and Ague (Ag-yoo') from a malarial infection was a recurring problem for these people, and they never considered themselves completely safe from its consequences. Malaria has been one of the most staggering problems of early settlement of America, as well as in everyday life throughout much of the world. In the early 1600's it was discovered that the bark of a certain tree overcame the symptoms of chills and fever and kept the disease under control.

After the discovery, cinchona tree bark was circulated throughout the world as quinine.⁷ Apparently the doctor at this little prairie town had some kind of pills and was willing to give them to the people in most danger, in this case severe pain.

Phineas stated it was opium. Although opium is not generally listed for the treatment of Malaria, he also recorded taking opium pills three years later in Marshall. Usually quinine was used for ague and fever. It's a credit to his doctor that there was any medicine at all out on the Michigan frontier. In 1886 William E. Upjohn opened the Upjohn Pill and Granule Company of Kalamazoo, Michigan, and marketed quinine pills. Since Phineas Jr. mentioned a Dr. Upjohn in October, 1842, perhaps the Upjohn family already had connections to get medicines.⁸

We have little comprehension of the suffering endured by early pioneers. A Congregational minister who moved from Vermont to Kalamazoo County named George N. Smith (1807-1881) was appalled when he first came to Michigan's Gull Prairie. He wrote: "Bilious fever, typhoid fever, and fever and ague of a kind and intensity which shook the hardiest, were raging in every family."⁹

1839

PWC Journal: "*sloly I soon got so that I could drive a team and I went several times to battle creek and Marshall with timber and shingles(.) in the fall I went to making churns in company with Colonel Barnes his father on Gull Prarie(.) he found the lumber and the iron work and boarded me and had half(.) I made 19 churns and done considerable other work(.) This was in 1839.*"

Colonel Barnes of Richland

The Barnes family from Medina, Ohio were the earliest settlers of Richland. By 1838 when Phineas W. needed a job, Barnes had already set up a business.

"In May of 1830, the families of Col. Isaac Barnes and David Dillie arrived on the eastern edge of Gull Prairie from Medina, Ohio, and held claim to being the first settlers on the prairie. The new township was named Richland, reflecting the fertile soil of Gull Prairie.

⁷ Jane Achan, Quinine, an old anti-malarial drug in a modern world: role in the treatment of malaria <https://malariajournal.biomedcentral.com/articles/10.1186/1475-2875-10-144>

⁸ George Griffenhagen and Mary Bogard, "History of Drug Containers and their labels," *Catalogue of Druggists and Perfumers*, p. 86.
https://books.google.com/books?id=N4N9bsxc2LYC&pg=PA86&lpg=PA86&dq=Blue+quinine+pills&source=bl&ots=9iTKmUglOp&sig=KVrtLaVWFK6YcP35zHZkPq9a_UY&hl=en&sa=X&ved=2ahUKEwj8t4fGqf3cAhWrzIMKHZTBCrUQ6AEwEnoECAAQAQ#v=onepage&q=Blue%20quinine%20pills&f=false

⁹ *Kalamazoo County, MI, Genealogy and Local History, County History*, p. 3, "Missionaries," <http://www.migenweb.org/kalamazoo/history/history3.htm#HARDSHIPS%20OF%20EARLY%20SETTLERS>

“A hotel was built on the northeast corner in 1833, and two years later, a store opened on the southwest corner. Soon other businesses were established and in 1837, a church was built along the village square. The four corners became known as Gull Corners or Richland Center.

“In 1870, the stagecoach line still carried mail and passengers to Gull Corners and northward every afternoon except Sunday. The population of Richland Township had grown to 1,381 people, and it was still living up to its name as the leading agricultural township in the county.”¹⁰

“As is often the case with the founding of a new community, early Richland was influenced by the strong personality of one of its earliest pioneers. Colonel Isaac Barnes was the leader of an Ohio based organization called the Kalamazoo Emigration Society. Unlike many of the pioneer settlement societies of this period, Barnes's group of volunteers was not linked by familial or religious ties. In the case of Richland and Gull Prairie, the desire to settle on and own such obviously profitable land surpassed the more common occurrence of a single large family or church sponsored settlement. The Society's group of eighteen teams set out for Gull Prairie in the spring of 1830. Led by Barnes, these first settlers quickly set to work plowing the rich soil and building log homes from the plentiful oak trees that surrounded the open land. Their enthusiasm to own this land was demonstrated a year later when, on 18 June 1831, the first day that land in Gull Prairie went up for sale, all the available land was sold for \$1.25 an acre.”¹¹

1840

Marriage to Ann Eliza Howland

PWC Journal: *“By this time I was tolerable smart and father wanted me to come home again and help him on the farm(.) I told him that if I did it would not be long before he would want me to leave again, but he assured me to the contrary so I concluded to do it(.) about this time father was taken sick with the ague which laid him up for some time and all the work fell on me and it made it vary hard for me for I was not vary healthy(.)”*

“the 1st day of January 1840 I was married(.) by this time all had agreed to the match and all went to the wedding and had a good time. Our fathers and mothers were both present(.) they stayed till 2 o'clock in the morning and ate and drank and made themselves quite merry.”

¹⁰ Ed Schaadt , “Creating the Village of Richland,” <http://www.villageofrichland.org/historyoverview.asp>

¹¹ Isaac Barnes and the Kalamazoo Emigration Society, <http://www.kpl.gov/local-history/towns/richland.aspx>

The wedding took place January 1, 1840 at the home of Henry and Phebe Howland, parents of Ann Eliza. At that time it was known as Howlandsburg, but later Ross Township.¹² On the same day her twin sister Ann Maria was married to Washington Heath.

After her marriage Ann Maria was the first school teacher in the little school building in 1840 at Howlandsburg.¹³ She and Washington moved a few miles east to Grand Rapids where six children were born before Ann Maria died August 19, 1858. Washington continued in Grand Rapids and died there July 23, 1888.



Ann Maria Howland Heath

Religion in Michigan: The Methodists

PWC Journal: About a week or 10 days after our wedding a meeting commenced at Gull Corners under the direction of the Methodist and Congregationalists which lasted 6 weeks night and day and in remembrance of my covenant to serve the Lord if I could find the right way, I attended vary steady hoping to get religion(.)

Although Methodism was John Wesley's effort to bring the Anglican Church more in line with truths of the gospel of Christ, the two churches eventually separated. Methodist preachers came to America to spread the gospel, originally as part of the Congregational Church. However, the separation occurred and the American Methodist Church was officially recognized in 1784. Francis Asbury came from England in 1771 and led the Methodists in America for 70 years as the American Church evolved. The organization of the church included a Bishop at the head and ministers were called. Ministers were not educated and trained by the church or at a seminary, but rather called by the spirit in a personal spiritual experience. They truly were given to a selfless desire to lead others to heaven.

The Methodist circuit rider became an American institution. A preacher was called by the spirit and accepted by the church leaders to teach the gospel according to his study of scripture, his spiritual impulses and his own experiences. These were the main subjects of his sermons as he was assigned to a new circuit every year and given a list of towns and cities in which he would organize a meeting and preach the gospel. He earned a small stipend, but it was widely recognized as not adequate to support a family. Circuit riders made great personal sacrifices to do the work of the Lord, sleeping on floors and in all sorts of bug-infested places, and eating whatever anyone was willing to share. They were a major factor in the religious awakening in the United States.

Itinerant preachers were focused on staying pure and holy. They had a strict regimen of prayer, scripture reading, and fasting in order to stay spiritually pure. They sometimes

¹² (*Marriages, Kalamazoo County, Michigan, 1831-1852*, Vol. 1, p. 19 compiled by Mrs. J. P. Everett for NSDAR, F.H.L. Film No. 0984140, Kalamazoo County Marriage Records, 1831-1852, p.66, #271.)

¹³ Samuel W. Durant , *History of Kalamazoo County, Michigan*, Everts and Abbott, Philidelphia, 1880, p. 490, FHL book 977.417 H2d.

experienced spiritual awakenings and promptings, and were anxious to please God and help others. Their travels on a horse or on foot for many miles through rain, heat, snow and ice created great hardships. They fell victim to diseases around them, but they considered themselves well rewarded when even one soul was saved.

Having evolved from the Anglican Church (Congregational Church in America), of which John and Charles Wesley were priests, the Methodists became the most popular Church in America from 1766 to 1844. Their departure from the Calvinistic doctrine of predestination and their belief that every person had an equal right to go to heaven fit perfectly with the American ideals of freedom and equality.

Camp Meetings became an effective tool in the Nineteenth Century. A minister would advertise and sometimes hundreds, even a thousand people would come for spiritual and social reasons. He would pray and lead them in singing, and then give a sermon from his scriptures and from his own personal experiences, often in a loud voice intended to carry his message far and wide. The doctrine of Calvinism was disparaged as he taught that salvation was available to everyone and that all mankind could benefit from God's grace and forgiveness. "Conversion was the root of every circuit minister's message of salvation." They encouraged Bible study, prayer, family worship.¹⁴ These Methodist ministers were a major influence in the United States in the late Eighteenth and Nineteenth Centuries.

April, 1841 to Spring, 1842

PWC Journal: In the month of April I again went to work for Wells on a barn for Zephemah Barns in Barry County(.) We next went to thorn Apple and built a barn for George Bradley and also one for Win Thorn and put on a roof for Philip Leonard(.) he afterward became my brother in law(.) while we ware at work for him he told me he wanted a wife and I told him I had a sister that wanted a husband and if he was a good man he might have her and if he would come to Gull Prarie I would make him acquainted with her (his sister Mary Ann).

(After the marriage) "she moved with him to Thornapple(.) this hapned in the month of August(.) she wanted me to move thare with her(.) after geting the consent of father I concluded to go so in the month of September I went with Ann Eliza and Charlott(.) I built a small house on his land(.) after I got it done I came back to Gull Prarie and worked for Deacon Woodruff and bought a stove and went back and staid through the winter..."

Philip Leonard of Yankee Springs, Barry County

Philip Leonard and his brother Henry moved to Barry County in 1835. Philip worked at Hill's sawmill and several other places before settling permanently. He bought a house converted into a hotel at the side of a busy road. In 1843 he bought 80 acres in Section 2, an area known as

¹⁴ University of Richmond UR Scholarship Repository, Master's Theses, Student Research, August 1977, William A. Powell Jr., "Methodist circuit-riders in America, 1766-1844," <https://scholarship.richmond.edu/cgi/viewcontent.cgi?referer=https://search.yahoo.com/&httpsredir=1&article=1836&context=masters-theses>

Yankee Springs.¹⁵ In 1848 he was town clerk and in 1856 town supervisor. His hotel was always busy with travelers from Battle Creek to Grand Rapids.¹⁶

Philip Leonard and Mary Ann Cook had the same problem: They were in a new isolated location and all their old connections had been severed, making marriage a difficult prospect. When Philip learned from Phineas W. he had a 25-year old sister, he went directly to Richland to meet her. Phineas W. reported that beginning in April, 1841 he built three barns before working on Leonard's roof, which means he probably met Philip Leonard in May or June of that year. Since Leonard and Mary Ann were married August 25, obviously Philip didn't waste much time getting over to Richland to meet her. And she didn't waste time making up her mind to marry.

Mary Ann was pleased to have her brother Phineas W. live nearby, and he built a house on Philip's property where he and Ann Eliza lived almost a year before selling the house and moving to get another job. Mary Ann lived to have five children, but unfortunately, when the oldest was seven years old, she died. She was brought back home and buried in Prairie Home Cemetery, Richland, at the age of 38. Her father is buried next to her. Philip remarried and continued living in Yankee Springs, but by 1880 it was called Middleville. He ran the hotel for 40 years before he died February 8, 1885 at Middleville.¹⁷

Spring 1842-Spring 1843

PWC Journal: in the spring of 1842 I moved back to Howlands Mills and worked for Edward K Howland a half brother of my father in law for which he paid me \$1:50 pr day. I sold the house which I built to Leonard and hired one of E K (Howland) for \$20 a year(.) we lived thar one year(.)

PWC Journal: In the month of October(,) 5th day in 1843 (1842) we had a son born(.)¹⁸ we called him Daniel Webster(.) he was a sickly child(.) his navel got to bleeding and caused him to have fitts or spasms, which continued two days until we got Doctor Upjohn(.) he gave him something that stopt his fitts but he was always sick after(.) he lived 23 months and eight days.

¹⁵ Township 4-N; Range 10-W, Section 23 at Ionia Land Office. Accession #M12570-241, Doc #1292. (Ancestry.com, U.S. General Land Office Records, 1796-1907 [database on-line]. Provo, UT, USA. US Bureau of Land Management, General Land Office Records. Automated Records Project; Federal Land Patents, State Volumes. <http://www.glorerecords.blm.gov/>. Springfield, Virginia: Bureau of Land Management, Eastern States, 2007.) land patent of 80 acres, part of the Michigan-Toledo Strip in Barry County, Michigan, Township.

¹⁶ Portraits and Biographies of Barry County Michigan, FHL film 1000079, item 3, pp. 487-491.

¹⁷ Philip Leonard's death date was recorded by Phineas Wolcott Cook, (Logan Temple Endowments for the Dead, Vol. B, p. 254, #8980, FHL 177,956).

¹⁸ Phineas W. recorded it one year off. We know this child was actually born at Ross October 5, 1842 from other records. (Garden City Ward Records: "Daniel W. Cook... b. 5 Oct 1842, Ross, Kal. MI, died 14 Sept. 1844, Garden City Ward Record of Members 1889-1894, Manuscript, Original record book Church History Library, LR 3095 7, p. 32.) Phineas W. made another handwritten record of his children, (Church History Library MS 6974, p. 1.)

Howlandburg

The area later known as Ross Township became the home of the Howland family when brothers Edward and Henry Howland and their cousin Powell Howland moved from Stillwater in Saratoga, New York in 1834. Edward located next to Pond Lily Lake on Section 32 and came to be known as the founder of the settlement when he and his half-brother Henry built the first grist mill and sawmill and the first homes in the area.¹⁹ Because of their business energy, in the early days Ross was known as Howlandburg. It was also the home of Ann Eliza's parents, Henry and Phebe Howland.

PWC Journal: *I lived in (Edward K. Howland's) house about one year(.) it was the year that the Prophet Miller prophesied the end of the world(.) about the middle of October there was a vary singular appearance in the air(.) it was a cloudy foggy day and the objects such as trees lookd red as though the shadow of fire was in the air(.) many thought the day of Judgement had surely come but soon it passd off and all was natural again. I did not believe Millerism(.) consequently I was not afraid(.) many went crazy and many died with fear or it caused their death.* (PWC Journal states this as October, 1843. However, the following discussion about the prophet William Miller shows it was more likely October 1844. Since Phineas wrote this journal ten years later, his memory could have been a little off.)

The Prophet Miller

“William Miller, born February 15, 1782 at Pittsfield, Massachusetts, was an American Baptist preacher who is credited with beginning the mid-19th-century North American religious movement known as the Millerites. After his proclamation of the Second Coming did not occur as expected in the 1840s, new heirs of his message emerged, including the Advent Christians (1860), the Seventh-day Adventists (1863) and other Adventist movements.



William Miller (Wikipedia)

“Basing his calculations principally on Daniel 8:14: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed’, Miller assumed that the *cleansing of the sanctuary* represented the Earth's purification by fire at Christ's Second Coming. Then, using the interpretive principle of the ‘day-year principle,” Miller (and others) interpreted a *day in prophecy* to read not as a 24-hour period, but rather as a calendar year. Further, Miller became convinced that the 2,300 day period started in 457 BC with the decree to rebuild Jerusalem by Artaxerxes I of Persia. Simple calculation then revealed that this period would end in 1843. Miller records, "I was thus brought... to the solemn conclusion, that in about twenty-five years from that

¹⁹ Everts and Abbott, *History of Kalamazoo County, Michigan*, Philadelphia, 1880, pp. 501- 502, 486)

time 1818 all the affairs of our present state would be wound up.²⁰

“Although Miller was convinced of his calculations by 1818, he continued to study privately until 1823 to ensure the correctness of his interpretation. In September 1822, Miller formally stated his conclusions in a twenty-point document, including article 15: ‘I believe that the second coming of Jesus Christ is near, even at the door, even within twenty-one years,—on or before 1843.’²¹ Miller did not, however, begin his public lecturing until the first Sunday in August 1831 in the town of Dresden.

“In 1832 Miller submitted a series of sixteen articles to the *Vermont Telegraph*, a Baptist newspaper. The *Telegraph* published the first of these on May 15, and Miller writes of the public's response: ‘I began to be flooded with letters of inquiry respecting my views; and visitors flocked to converse with me on the subject.’²² In 1834, unable to personally comply with many of the urgent requests for information and the invitations to travel and preach that he received, Miller published a synopsis of his teachings in a 64-page tract with the lengthy title: *Evidence from Scripture and History of the Second Coming of Christ, about the Year 1844: Exhibited in a Course of Lectures*.

“(He publicized first that Christ would come ‘sometime between March 21, 1843, and March 21, 1844,’ later recalculating and publishing the date of October 22, 1844.) After the failure of Miller's expectations, the October date became known as the Millerites' Great Disappointment. To his death in December 20, 1849 Miller never gave up his belief in the Second Coming of Christ. Estimates of Miller's followers—the Millerites—vary between 50,000, and 500,000. Miller's legacy includes the Advent Christian Church with 61,000 members, and the Seventh-day Adventist Church with over 19 million members. Both these denominations have a direct connection with the Millerites and the Great Disappointment of 1844.”²³

²⁰ Miller, William (1845). *Wm. Miller's Apology and Defence*. Boston, MS: Joshua V. Himes, pp. 11-12. Reprinted in https://en.wikipedia.org/wiki/William_Miller_%28preacher%29.

²¹ Bliss, Sylvester (1853). *Memoirs of William Miller*. Boston: Joshua V. Himes. 2014 edition: ISBN 978-1614550242, p. 79. Reprinted in https://en.wikipedia.org/wiki/William_Miller_%28preacher%29.

²² Miller, William (1845). *Wm. Miller's Apology and Defence*. Boston, MS: Joshua V. Himes., p. 24. Reprinted in https://en.wikipedia.org/wiki/William_Miller_%28preacher%29

²³ https://en.wikipedia.org/wiki/William_Miller_%28preacher%29

May, 1843 to April, 1844

PWC Journal: *“in the spring of 1843 in the month of May I moved to Marshall in Calhoun Co to work for Harvy Sherman... I hired a house of Charles Camron a scottsman(.) I werked around from one place to another during the summer...(.) in July Ann Eliza was taken vary sick vomiting and purging(.) she was in that condition about 3 days... A man by the name of Lewis Whitney was also one of our neighbors(.) his wife was taken with the same sickness(.) they had no house to live in but lived in with a man by the name of John Potry (.)*

“Whitney was taken sick with a fever and his wife was taken sick also and they ware vary poor(.) they ware both sick nigh to death(.) we took her and took care of her till she got well which was about 3 weeks(.) we ware nearly worn out being up night and day which we thought at that time was a deed of charity but our reward was of quite a different sort as will be seen before I get through with this story(.)”



Living at Ross, Phineas had about 10-12 miles to travel, passing through Battle Creek, to get to Marshall, now part of the metropolitan area of Battle Creek. (Google Maps)

Trying always to find a permanent location where he could establish himself, Phineas recorded that at Marshall he worked for Harvey Sherman, then for David Moor and John Robinson, and while he waited for Moor and Robinson to provide building materials, he built a house for John Potry. Later he worked for Joel Clemmens and Benjamin Wright. At the end of Summer, both Ann Eliza and Phineas suffered with severe illness, rendering them both incapable of working for a time, a not-uncommon problem for these early settlers. Their neighbors the Whitneys had nowhere to live and were also sick, so the Cooks took them in, not realizing these people had every intention of taking advantage as long as possible.

When Moor and Robinson refused to pay Phineas either for his work or for his investment in building materials on their project, the Cooks decided this was not their hoped-for permanent home, and they began to make plans to return to be near family again. In April of 1844, after almost a year in Calhoun County, Phineas took his wife and children to stay at her father's house and he returned to collect wages and money owed him. However, it became obvious the employer, the Whitneys and his landlord were all united to cheat him, boasting he would have to hire a lawyer to collect from them. He returned with his father-in-law, but even Henry Howland gave up hope of ever regaining what Phineas had lost through his year in Calhoun County. Phineas said "it stands thare at this day and I expect that it will be swept away with the refuge of lies at the day of final settlement of all things."

Summer, 1844

PWC Journal: *I worked for father in law the summer most of the time(,) some of the time at home and some of the time at Kalamazoo(.) I helped him build a barn(.) the 14th day of September Daniel W. died(.) we burried him at or a little east of Howlands Mills in Henry Shermans field(.) his wife is cousin to my wife.*

"In the month of July when I was in Kalamzoo at work on Whitcombs Mill the news came in on the Waybill by the mail coach that Joe Smith was killd by a mob in Carthage Illinois(.) the news had quite an effect on the people and every one had something to say about the matter(.) some said he was an imposter and it was a good thing for the world and some one thing and some another(.) at this time considerable was said about the doctrine of the Mormons but nobody seemd to say anything good about it...

Whitcomb's Mill in Kalamazoo

In 1835, the first bridge was constructed across the Kalamazoo River at the present Michigan Avenue, near Harrison Street in Kalamazoo. Two men built a gristmill there, which was used for several years. In 1836 and 1837 Elias Whitcomb and his brother Leveret Whitcomb bought out the mill and took over operation. In 1838 their brother Luke came to town and purchased the distillery across the river from the gristmill. Luke soon had his distillery making and selling whiskey, salt-cured pork and bacon.

"Whitcomb operated the distillery in its original location until July 1841 when a sudden fire consumed the building, taking with it "a few barrels of pork and 1,000 gallons of whiskey" (*Gazette*). After the fire, the Whitcombs hired a

local carpenter named Martin Turner to put up a new distillery building next to the flour mill on the east side of the river, and to build a new sawmill on the same property just north of it. Turner had originally been contracted by George Gale to build a sawmill ten miles south in Galesburg, but when that building project fell through, Turner sold the wood to Luke Whitcomb instead and floated it down the river to Kalamazoo.”²⁴

Finished in 1844, Whitcomb’s Sawmill is most often associated with the distillery adjacent to it.²⁵ Phineas W. Cook was hired to help build the sawmill, putting him in Kalamazoo when the prophet Joseph Smith was killed in June of 1844.

Stagecoach Waybill

Each stagecoach carried a waybill, usually a plain list of passengers and baggage. It was also stage line advertisements posted in towns and villages,²⁶ and in this case, a few lines of news. With no other way of getting information from the rest of the country, it became an important early news communication.

“about this time I hurd that Eliza my oldest sister had become a Mormon(.) she had belonged to them a year or so This caused me to think that she had turned fool or crazy, I did not know which(.) This fall father was quite unwell again and he came after me to go home and help him get in his crops and get wood and make preperations for winter so I went after his oxen and waggon to move up with Ann Eliza and my things, and Eliza was thare and she began to talk to me about Mormonism...”

Fall-Winter, 1844

In his handwritten family record, Phineas W. wrote that in September, 1844 his son Daniel Webster died: *“Daniel Webster Cook died and was buried in the town of Ross County of Kalamazoo state of Michigan the 14th day of September, 1844.”*²⁷

PWC Journal: *“Then I left with the team after my family and came up to fathers the next day(.) we got the fall work done(.) we went to logging the peace that we had chopt in the winter of 1840(.) we let a job of splitting rails enough to fence it in(.) We hauled off all the wood we could(.) the rest we piled in heaps and burned it(.) we had contracted with Wm Dailey to brake it up in the spring which took five yoke of oxen(.) he had \$2. 50 an acre it come to \$50. he completed it in June folowing.”*

²⁴ Clarence L. Miller Local History Room, Distilleries of Early Kalamazoo, 1836-1884, <http://www.kpl.gov/local-history/business/distilleries.aspx>

²⁵ James M. Thomas, *Kalamazoo County Directory: With a History of the County From Its Earliest Settlement. 1869-1870*, p. 107.

²⁶ Stagecoach Terms and Slang, <https://www.legendsofamerica.com/we-stagecoachterms/>

²⁷ Phineas Wolcott Cook Family Record, Church History Library Ms. 6974.

Here we get an insight into 20 acres of the land Phineas Sr. purchased in 1836 with Salmon Hall. Gull Prairie was known for its rich prairie land and its beautiful oak forest land. Apparently Phineas Sr. had enough of the forest land that in 1840 Phineas Jr. had to clear the land by chopping down the trees. They then hired someone to split wood and made a fence. In 1844 they completed the work of clearing and burning the wood. Then the next spring they hired William Dailey to plow it. Using five yoke of oxen, Bailey did what the Cooks had not the resources to do. It shows the difficulty in establishing a farm even in the rich soil of Kalamazoo County.

The Church of Jesus Christ of Latter-day Saints

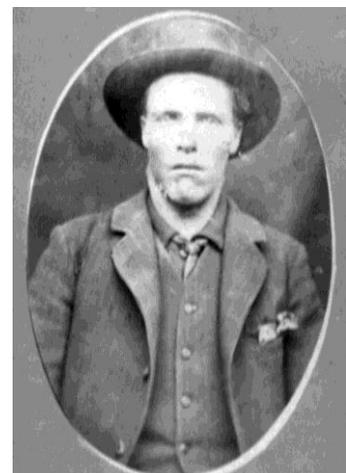
Phineas exposed some of the rumors he had heard about the Church of Jesus Christ of Latter-day Saints when his sister Eliza Hall revealed that she had been baptized: *“I ownly laughed at her and told her to quit her talking and send one of her preachers and that would be the end of controvercy... I should be glad to have a chance to thrash them and make them haul in their long horns.”*

So much controversy surrounded the early church, even people isolated on the Michigan prairie had heard about it. As is usually the case, inflammatory stories—including their supposed evil beliefs and the one about Mormons having long horns—had circulated, even though true facts about the doctrine and unjust persecution of the saints had not been heard.

PWC Journal: *“In December (1844) the news came that there would be a Mormon meeting in the school house across the road, and I was invited to attend(.) my answer was I do not wish to hear any more sectarianism for I had had enough of them, and I had rather hear the devil and I thought that would be something new...at last I concluded to go for arguments sake so the forth lecture I made preperations to attend.”*

Determined to expose falsehood, Phineas went to the meeting. The room must have been filled with neighbors and he apparently had been very vocal in his protests because they depended on him to counter any false claims made by the missionaries. He reported that Elder Edward M. Webb opened the meeting with singing and prayer. Phineas later said David Savage preached the first two sermons he heard, which convinced him the church was the true church of Jesus Christ and that Joseph Smith was a prophet called of God.

They were the only two sermons Phineas heard from the missionaries, who were called home because of trouble after the death of the Prophet. Left to his own devices, he began to study the literature brought to him by his sister Eliza and to read The Book of Mormon, carefully keeping it away from his parents who were initially converted but later denied the faith.



David Leonard Savage about the time he converted the Cooks (ShaunaKayWhite)

Elder David Leonard Savage

David Leonard Savage, son of Roger Savage and Phoebe Stevens was born in Johnston, Leeds, Upper Canada July 25, 1811.

In February 1834 he married Theodotia Finch and their first child Polly Amanda was born August 23, 1836. Two months later Theodotia died.

In 1841 David moved to Knox, Illinois and lived for a time with his brother Jehiu, by whom he was baptized into the Church of Jesus Christ of Latter-day Saints. He went on a short mission, and when he returned he met Mary Abigail White. They were married October 14, 1841. He and Mary moved to LaHarpe, 25 miles from Nauvoo in January 1842 and bought a farm. However, David had little time to work the land because he went on a mission to Michigan the summer of 1842 and again the next spring.

Taking his wife with him on the second mission, they went together to Michigan, and were there until the fall of 1845 when missionaries were called home to prepare for the exodus from Nauvoo.²⁸

He is the missionary who preached to and converted Phineas W. and Ann Eliza Cook, the father of Phineas W's second wife Amanda Polly, and a life-long friend.

Edward M. Webb

Edward Milo Webb was born on August 17, 1815 while his parents James and Hannah (Griswold) Webb and his siblings lived in Hanover, Chautauqua, New York. Sometime around 1835 they heard the Gospel of Jesus Christ preached. His parents were baptized and named their last son and eleventh of twelve children Sydney Rigdon Webb in 1836. The family all migrated to Nauvoo when the church went there.

In 1845 Edward was called on a mission to Kalamazoo County, Michigan. He was there at Comstock at a conference when Phineas and Ann Eliza Cook presented themselves for baptism, and he performed the ordinance for them. Phineas was bonded forever to Edward after that, and traveled for a time with him in Iowa on



Edward Milo Webb



Restored Webb Brothers Blacksmith Shop in Nauvoo, Illinois

his way to meet the saints at Winter Quarters. While Edward was preaching the gospel in Michigan, the Webbs were setting up the Webb Blacksmith Shop, the Carriage and Wainwright Shop (building and repair of wagons) and the Webb Farrier Shop (shoeing horses) at Nauvoo where Edward worked when he was called home from Michigan to help prepare the saints for their exodus from Nauvoo the next spring.

Edward married Caroline Amelia Owens at Hanover, but almost immediately left to be with the church. Their first two

²⁸ History of David Leonard Savage as told by his wife Mary; copied by her daughter Lucy Savage Lundquist, p. 1.

children were born at Quincy, Illinois and their third in Nauvoo. When the saints went to Winter Quarters, the Webb brothers were there for a time, but later left to work at Lindon, Clay, Missouri. Edward's brother Chauncey also became friends with Phineas W. Cook and invited him to go with them to Missouri, but Phineas felt obligated by his promise to Brigham Young to stay in Winter Quarters.

For that reason, most of the Webb family did not come to Salt Lake City until 1852. They spent four years in Missouri and then came to Pottawattamie to travel to Utah with that group. Edward and Caroline had two wagons, but Edward did not live to finish the journey. Soon after leaving the Missouri River he was struck with cholera, and died. He is buried on the plains of Nebraska. Caroline and his nine-year old son Marcellus drove the wagons.

Phineas became good friends with the Webb brothers, partly because they had so much in common. Unfortunately he had several encounters later which were not so pleasant, and was partly responsible for having Chauncey Webb excommunicated while he lived in Goshen.²⁹

Elder Crandell Dunn



Crandell Dunn participated in the baptism of Phineas W. and Ann Eliza (Deena Lynn Sutton)

Born August 11, 1817 at Phelps, Wayne, New York, Crandell Dunn was the son of James and Sally Dunn. In 1825 the family moved to the Territory of Michigan 23 miles west of Detroit at Livonia in Wayne County. For the next fifteen years they cleared the wilderness to make a farm. On December 25, 1838 he married Mary Ann Cahoon. In his own history he stated "I began in the world to accumulate some property and had good success for about 2 years when I heard the gospel preach(ed) by El. Orson Pratt who was on his way to England."

He began to study the Bible and went to lectures and debates by other churches, but everything he heard convinced him the Church of Jesus Christ of Latter-day Saints was true. He was baptized July 6, 1840 in the town of Superior. In June of 1841 his family and his father's family moved to LaHarpe, Illinois where he was called to bring the news of the gathering to the scattered members in Indiana and Michigan.³⁰

²⁹ Julia Stevens Warner, "Warner Writings," 1994, FHL book 929.273 W242wjs, p. 15-16.

³⁰ "The Life and History of Crandell Dunn, son of James and Sally Dunn", in his own words, p. 1-2.

Fall, Winter, 1845

Phineas and Ann Eliza were baptized in the Kalamazoo River September 7, 1845 at a conference at Comstock, about ten miles south of Richland. Edward M. Webb and Crandall Dunn performed the baptisms. From that time on Phineas recorded his efforts to study about the church and defend it against his parents, who had turned against it, and convinced many who came to stay at their house that their son had been deceived.



The Kalamazoo River in which the Cooks were baptized, September, 1845. (migenweb.org)

PWC Journal: *“during the winter of 1845 I was finishing off a house which was an addition to the main house until the month of December when an Elder by the name of Edward Wilard was sent to me to tell me the time had come for all the Saints to gather for the church was going to move to Vancovers Island or someplace in the far west(.) it was not known yet whare, but we ware required to do as Abraham did to go to a land that should yet be shown to us.”*

Vancouver Island in British Columbia as a possible location for Zion

“In the November 1, 1845, issue of the *Times and Seasons* President Brigham Young published a letter inviting the Saints throughout the world to gather to Nauvoo in preparation for the westward migration to an as yet undesignated spot. A postscript to the letter adds: “There are said to be many good locations for settlement on the Pacific, especially Vancouver’s Island near the mouth of the Columbia.” Rumors were widespread in Illinois that year that the persecuted Mormons “had chosen Vancouver Island as their future home, the metropolis to be situated at Nootka.”

“The Saints in England liked the idea of an American Zion under the British flag, and the November 28, 1846, issue of the *Millennial Star* carried a petition to Queen Victoria and the members of the British Parliament for a grant of land and financial assistance to transport 20,000 British settlers to ‘Vancouver’s Island.’ But the petition was apparently never directly acted upon, and in January 1849 a royal charter turned Vancouver Island over to the Hudson Bay Company, thus determining that any colonization on the island would be under the auspices of that company.”³¹

³¹ Herbert Howe Bancroft, *History of Utah*, San Francisco, 1889, p. 238, reprinted in Robert J. McCue, “The Saints on Vancouver’s Island,” *The Ensign*, April 1976.

This subject was discussed in a letter on 31 December 1847 from Richard Grant to Sir George Simpson, governor-in-chief of Rupert's Land and of all the territories in British Columbia. The letter shows the church had already made an effort to gain access to Vancouver Island:

“Two of their elders, leading characters, Messrs [Parley P.] Pratt and [John] Taylor (the latter an Englishman), both visited England last year to make application to the British Government regarding the settling of Vancouver's Island. So far as they gave me to understand (rather a private matter) their mission met with encouragement from such as were spoken to on the subject, and it is supposed settlers will come out.”³²



40-50 miles wide and 250 miles long, Vancouver Island was once considered as the possible location for Zion on the American Continent

Spring, 1846

PWC Journal: *“In a few days I went down to fatherinlaws to see him about some timber for a wagon(.) he said that if I would make him one he would give me lumber for one for myself and board me while I was making them both, & I went at it. I made his in part but he mad up his mind that he should not want it and tole me to go on with mine and finish it as soon as I could(.) I had a few notes which I had worked for before (to pay for it).”*

“...in all I raised enough to buy my iron for my waggon and paid a blacksmith the stove for doing the iron work for me and had money left. While I was making my waggon Ann Eliza was spinning wool and was at work with Eliza making a piece of cloth cotton and wool. Mother scolded so much that she could not stand it and she moved into a room in the house whare father Orr lived (with Eliza) for he had moved away and Hall had moved in.”

³² Richard Grant to Sir George Simpson, governor-in-chief of Rupert's Land and of all the territories in British Columbia, 31 December 1847, in "Sir George Simpson Correspondence Inward, D5," reel 3M79, D5/20, F. 713-715, HBCA/PAM. Reprinted in Richard Bennett and Arran Jewsbury, “The Lion and the Emperor: The Mormons, The Hudsons Bay Company, and Vancouver Island, 1846-1858.” <http://ojs.library.ubc.ca/index.php/bcstudies/article/viewFile/1547/1590>.

In spite of Phineas W.'s desire to help his parents through their old age, he made plans to gather with the saints. His obedience, however, did not make things easier. His parents took from him many of the things, including food, which he needed to make the journey. Salmon changed his mind about leaving and withdrew his offer to provide Phineas W. with oxen for his wagon. By a small miracle an uncle came with oxen to give Phineas W. for a wedding present, and he knew he would have to leave, whatever the challenges.

On May 4, 1846 Phineas and Ann Eliza said goodbye to his parents and his sister Eliza. Salmon walked with them as far as Gull Corners, which was two miles. Phineas and Ann Eliza had planned for such a long time to travel with Salmon and Eliza, it was a difficult parting. Salmon eventually left the church and became so hardened and bitter against it Eliza divorced him and came to Utah without him before 1880.

But on that day in May of 1846 Phineas W. was hard pressed to leave everything behind, including his loved ones. It was all he could do just to keep putting one foot in front of the other, but his faith was strong enough to keep walking in spite of his sorrow. His last day in Richland, Michigan ended with the miracle of darkness of mind being cast away and replaced by the light of the Spirit as he continued doing what he knew was right.

PWC Journal: *“here my spirits seemed to possess a double load and it seemed all that I could bear(,) but I roused myself(.) as If by the power of magic(,) as I turned from him with a smile saying God bless you Salmon and all that you have from this time forth and for ever(,) as these words fell from my lips I felt the power of God resting upon me and I knew that they would be fulfilled. Here again the dark clouds of despair broke away and the light of the spirit dawned gently on my mind and as we proceeded on our journey I grew lighter and lighter until I felt as cheerful as in former times.”*



The original wagon built by Phineas W. Cook in which his family traveled to Winter Quarters. It is now in the D.U.P. Museum in Salt Lake City as the wagon borrowed by Brigham Young to enter to valley.