

GREG KOFFORD BOOKS



THE LIFE AND ADVENTURES OF ELI WIGGILL

**SOUTH AFRICAN 1820 SETTLER,
WESLEYAN MISSIONARY, AND LATTER-DAY SAINT**

Edited by Fred E. Woods, Jay H. Buckley,
and Hunter T. Hallows

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PREFACE

Written in 1883, Eli Wiggill's autobiography encapsulates his family's immigration from Gloucester, England, to South Africa and then to Salt Lake City, Utah Territory. His life epitomizes an inspiring example of the worldwide gathering of the Saints to Zion in the mid-nineteenth century. Eli and his wife, Susannah Bentley Wiggill, joined The Church of Jesus Christ of Latter-day Saints in South Africa while Eli served as a Methodist missionary. Both became stalwart members following their conversion. Eli and Susannah Wiggill's faithful dedication affected the lives of hundreds of South African Saints. His autobiography reveals the details about their immigration from England to South Africa, their conversion to the restored gospel, their missionary labors, their role in congregation formation and leadership, and their efforts to gather to Zion whilst building up and strengthening communities of South African Saints during the 1850s, 1860s, and 1870s.¹

Wiggill's autobiography chronicles Eli and Susannah Wiggill's great faith and their missionary efforts after their conversion to form a community of South African Saints. Studying their lives and writings reveals how early missionaries like Elder William Walker preached basic gospel principles such as faith, repentance, and baptism. Their record chronicles the opposition and persecution missionaries and converts faced, and their lives provide insights into early church organization and the formation of branches. Finally, Wiggill's journal documents how his and Susannah's experiences represent one of the most well-documented accounts of South African Saints answering the call to immigrate to Zion.

On November 5, 1811, Isaac and Elizabeth Grimes Wiggill welcomed son Eli into their family living in Painswick, Gloucestershire, England. Eli became the oldest of eight children eventually born to Isaac and Elizabeth.

1. Eli Wiggill (November 5, 1810–April 13, 1884), also spelled Wiggall and Wiggell, was one of the earliest LDS converts in the Eastern Cape. He eventually served as the branch president in Port Elizabeth. He represents one of the few South African converts to keep an extensive journal, both before and after his conversion to the Church. We thank Nancy and Mike Wiggill for their assistance with finding additional information about Eli Wiggill and his family. This study of Wiggill's life is based upon research from his unpublished, handwritten autobiography: Eli Wiggill, "Autobiography," MSS 9137. For additional biographies see Jay H. Buckley and Joshua Rust, "Eli and Susannah Wiggill: South African Saints," 129–42; Kate B. Carter, "Eli Wiggill," 8:169–212; Michael T. Lowe, *African Eden II: The Lowes of South Africa*; Fred E. Woods, "From South Africa to Salt Lake City: Eli Wiggill, the Latter-day Saints, and the World of Religion," 1–22.

Isaac's profession as a millwright and carpenter served the family well. On January 10, 1820, Isaac, Elizabeth, Eli and his siblings George, Joseph, and Elizabeth decided to leave England and start a new life in South Africa. They embarked from Bristol, joining the Samuel Bradshaw Company of sixty-four emigrants aboard the *Kennersley Castle*, arriving in Cape Town, South Africa, on March 5, 1820, after a four-month voyage from England. These 1820 British Settlers, as they were known, then traveled east through the Indian Ocean to Algoa Bay and the harbor city of Port Elizabeth in the Eastern Cape. They trekked inland and settled in Lemon Valley, which they renamed New Gloucester. Additional siblings born in South Africa include Elijah, Jane, Mary Ann, and Jacob.

Eli apprenticed with his father, an industrious builder who crafted mills, wagons, and plows and did other carpentry work for a living. When his mother Elizabeth died in 1827, she left behind all eight children. As the oldest son, Eli recognized he needed to learn a trade to help care for his family. He chose wagon-making and became a wheelwright, spending about a year away from home. Meanwhile, his father Isaac married Mary Sears.

Twenty-two-year-old Eli continued in his wagon-making and carpentry profession and married nineteen-year-old Susannah Bentley on February 20, 1831, in Grahamstown, Cape Colony, South Africa. They lived in various locales—including Grahamstown, Bathurst, Thaba 'Nchu, Winterberg, Port Retief, Portugals Rivier, Bongolo, Queenstown, and Port Elizabeth [Algoa Bay]—and raised four sons and six daughters: John Wesley, Sarah Ann, Jemima Rosetta, Jeremiah Francis, Sarah Ann Susannah, Margaret Alice, Rosannah Maria, France Amelia, Joseph Elijah, and Abram.

Eli and Susannah moved to Grahamstown where they lived some of the most comfortable and happy years of their lives.² Wiggill was always a professed man of God; soon after moving to Grahamstown, he sold his property and became a Wesleyan Methodist assistant minister to Reverend John Edwards. He traveled to various places along the South African frontier. During his ministry in Umpukani [Umpukane] Station, he taught the gospel in English and learned a smattering of Dutch/Afrikaans. He was released from his mission in 1842 and settled in Queenstown.

At Queenstown, Wiggill met Elder William H. Walker and other Latter-day Saint missionaries, who baptized Eli's brother George and George's wife Mary Ann Wiggill. Eli purchased every available book or pamphlet on LDS doctrine and read them. He related that "on the road home my mind was so full of light and knowlage [knowledge] of the scriptures and it seemed to me that I could see the meaning of every text in the Bible, so when I

2. Wiggill, "Autobiography," 111.

got home my Wife said she thought I had got completely converted to Mormonism.”³ Thereafter he dedicated his leisure time to studying his new library. This awoke the missionary spirit in him so much that he “had a great many arguments with religious people with whom I was surrounded and especially with my Wesleyan Brethren.”⁴ Unfortunately, Wiggill’s zeal towards a peculiar American Christian religion brought harsh criticism, censure, and opprobrium from their acquaintances. Susannah asked Eli to stop investigating further, citing as evidence their friends had already distanced themselves and several potential business clients refused to engage in trade with Wiggill because of his favorable view of Mormonism.

After about a year of unofficial dedication to the Church, Eli, Susannah, and two daughters were baptized and confirmed members of the Church by Elder John Green, who traveled a hundred miles to Winterberg to perform the ordinance on March 1, 1858. Soon thereafter, Eli and Susannah sold their beloved Queenstown property and purchased a nearby farm in Bongolo, where he and his family held Sunday meetings attended by the Talbots and other converts.⁵ Some Methodist friends tried to convince Wiggill of his supposed folly in being baptized. He rebuffed them. In one iconic instance he recorded the words of a confounded Methodist preacher who, in Eli’s words, claimed “there was no use in talking or arguing with me for it seemed to him that I knew the Bible from end to end by heart.”⁶ Eli’s dedication to the Church continued as he, Henry Talbot, and Talbot’s son Henry James Talbot began their proselytizing in Bongolo and Queenstown to help establish the Church.

Eventually, many of the converted Saints decided to gather to Zion and travel to Utah Territory in the United States, a massive undertaking that carried them across the Atlantic Ocean and overland to Salt Lake City. To prepare for the exodus, Henry and Ruth Talbot sold their Bongolo property and moved their family to Port Elizabeth in 1860. Eli and Susannah Wiggill prepared to do the same, although they faced several setbacks when floods inundated their home and farm in Bongolo near Queenstown.⁷

After they sold their property and moved to Port Elizabeth, Latter-day Saint Church leaders called Eli Wiggill as the conference president and Henry Talbot as branch president of the forty Port Elizabeth Saints.⁸ Over the next year they strengthened the Port Elizabeth branch and prepared for their overseas journey. Between 1855 and 1865, at least 270 Saints emigrated to the

3. Wiggill, 366–67.

4. Wiggill, 372.

5. Wiggill, 401.

6. Wiggill, 385.

7. Wiggill, 423.

8. Wiggill, 426.

United States from the Port Elizabeth seaport, the most populous city in the Eastern Cape province. Most of these early converts were of British descent, and many came from the 1820 British Settler groups since the early missionaries did not learn to speak Afrikaans. As the Saints in Port Elizabeth prepared for their oceanic voyage, Wiggill and Talbot went to Algoa Bay to build up the branch there. Then, they entrusted the Algoa Bay branch to Edward Slaughter so they could answer the call to gather to Zion. Susannah Wiggill went on a last-minute quest back to Bongolo to entice their son Jeremiah, who had initially declined to go to America, to rejoin the family before they embarked. She succeeded. The Wiggill-Talbot group of South African Saints departed on the bark *Race Horse*, a fast clipper ship, on February 20, 1861. Of the thirty-seven passengers, twenty-eight possessed the surname of Wiggill or Talbot while the Ellis and Wall families comprised the others.

Seasickness plagued Wiggill during the two-month ocean voyage. Luckily, they all arrived without incident in Boston on April 19, 1861, barely a week after the start of the American Civil War. The Saints stayed there while awaiting the arrival of the *Emigrant*, another ship carrying converts bound for Zion. Nine hundred converts from the two ships joined together and traveled by rail to Chicago and on to St. Joseph, Missouri. There they boarded a steamboat and traveled up the Missouri River to Florence (formerly Winter Quarters; now north Omaha). The company purchased supplies and wagons for the arduous overland journey ahead.

Eli and Susannah paid eighty dollars for their wagon and made it more comfortable by fitting it with ride boxes, carpets, and two covers. They purchased six oxen, two cows, and a calf at Florence. After securing their outfit, they departed with the Homer Duncan Company on June 25, 1861. The company included 264 individuals and forty-seven wagons. Eight of those wagons consisted of the South African Saints. Captain Duncan elected Henry Talbot as the chaplain, which the company sustained.⁹

Captain Duncan made use of Wiggill's skills repairing wagons and wheels, and Wiggill grumbled in his journal about having to guard the cattle during the night. Susannah's persistence in bringing their son Jeremiah helped unite the Wiggill and Talbot families further through intermarriage. Jeremiah Wiggill married Priscilla Talbot and Margaret Wiggill married Thomas Talbot.¹⁰ Throughout the journey, Eli and Henry bought supplies and continued to help converts migrate to Salt Lake City.¹¹ While crossing the Nebraska plains, Henry Talbot reunited with his son John, who had emigrated previ-

9. Wiggill, 466.

10. Wiggill, 465–66.

11. Wiggill, 465.

ously and was returning to South Africa to serve a mission. They passed the familiar Mormon Trail sites of Ash Hollow, Chimney Rock, Independence Rock, Devil's Gate, Fort Bridger, Echo Canyon, the Devil's Slide, and Big and Little Mountains. The entire entourage arrived safely in Salt Lake City via Emigration Canyon on September 13, 1861.¹²

Eli and Susannah Wiggill settled initially in Salt Lake City but eventually moved twenty-five miles north to Kaysville and built a home adjacent Holmes Creek because Susannah claimed that the cold dampness in Salt Lake was bad for her health.¹³ After a few years of living peacefully in Kaysville, fifty-six-year-old Susannah passed away on August 29, 1869. Following her death, Wiggill was set apart as a missionary by George Q. Cannon. Wiggill returned to South Africa where he blessed and named many children and baptized one man by the name of Cook. He preached in the Queenstown area to many diamond prospectors and converts. Having left Salt Lake City on December 12, 1869, Wiggill sailed for Boston from Cape Town on March 12, 1873, a voyage that took six weeks. Wiggill returned home to Salt Lake City on May 26, 1873, and was released, having completed his three-and-a-half-year South African sojourn.

Once back in Utah Territory, Wiggill entered the final stage of his life. His autobiography ends with his return to Salt Lake City; his granddaughter, Susannah (Susie) Margaret Lowe Dodge, helped him complete his account, recording the last ten years of Wiggill's life in six pages. On April 13, 1884, Eli Wiggill passed away in Salt Lake City at the age of seventy-three and was buried next to Susannah in the Kaysville City Cemetery.

Wiggill's autobiography highlights wide-ranging experiences in southern Africa, beginning with his arrival as a ten-year-old boy to the Eastern Cape in 1820 with his parents, siblings, and others among the first group of British settlers to the area. Wiggill vividly describes several decades including several years as a Wesleyan Methodist missionary in Bechuanaland, the emancipation of slavery in the British Cape Colony (1834), and the Xhosa frontier wars. On a personal and religious level, he documents his conversion to The Church of Jesus Christ of Latter-day Saints (1858) and his ecclesiastical service as an LDS Church leader in Port Elizabeth (1860). Following the details of his four decades in South Africa, Wiggill's narrative provides an account of his immigration to Utah (1861) as well as his experiences when he lived in Salt Lake City and Kaysville, Utah, during the 1860s. It further records his 1869 return to South Africa as a missionary "to see his friends" until his return to the United States in 1873.

Wiggill's autobiography provides an authentic voice that deserves to be heard—one that offers a vivid description of life among a mixture of Dutch,

12. Wiggill, 471, 485.

13. Wiggill, 490.

English, and native indigenous African peoples as well as the early beginnings of The Church of Jesus Christ of Latter-day Saints in southern Africa, some two decades after the Church was founded in New York.

The valuable handwritten, four-volume original manuscript of the “Autobiography of Eli Wiggill” is housed at the L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University in Provo, Utah, USA. A copy of this manuscript also resides at the Church History Library, Salt Lake City, Utah, USA, which is the official library for The Church of Jesus Christ of Latter-day Saints.¹⁴ The Church History Library also houses “The History of Eli Wiggill”—a typescript of the autobiography that was compiled by Mearl Kay Bair, a Wiggill descendant.¹⁵ According to Bair, the autobiography was passed down through the Wiggill family, and in his typescript he “made minor corrections, changed some chapter headings and bolded names of people mentioned.” Bair’s work is hosted online at the 1820 British Settlers to South Africa website.¹⁶

Furthermore, in 2008, Vivienne Meston, another Wiggill descendant, completed “The Life and Adventures of Eli Wiggill: An 1820 Settler with Explanations, Commentary and Illustrations.” This unpublished manuscript was later deposited at the Cory Library, Rhodes University, Eastern Cape, South Africa. This work was similar to what Bair had done but with more editorial additions. Both of these works are helpful in gleaning information for research, especially with names but, in both cases, these unpublished works do not follow the Eli Wiggill autobiography with exactness. Neither followed standard academic editorial procedures nor scholarly attribution practices, leaving their manuscripts unclear with precisely what Wiggill wrote and what the well-intended descendants had supplemented, added, or modified.

For this publication of Wiggill’s autobiography, the editors have sought to rectify these shortcomings by providing an exact typescript of Wiggill’s original manuscript and have augmented it with hundreds of additional footnotes to assist and inform the reader regarding flora, fauna, geographical locations, biographical information, historical background, etc. Unless necessary to decipher meaning, the precise grammar and original spelling has been preserved throughout to capture the integrity of the text. Through these efforts we hope to provide greater access to this riveting and important transnational story about crossing borderlands that contains themes as relevant at informing the present as they are at revealing the past.

14. “Eli Wiggill Autobiography,” Church History Catalog.

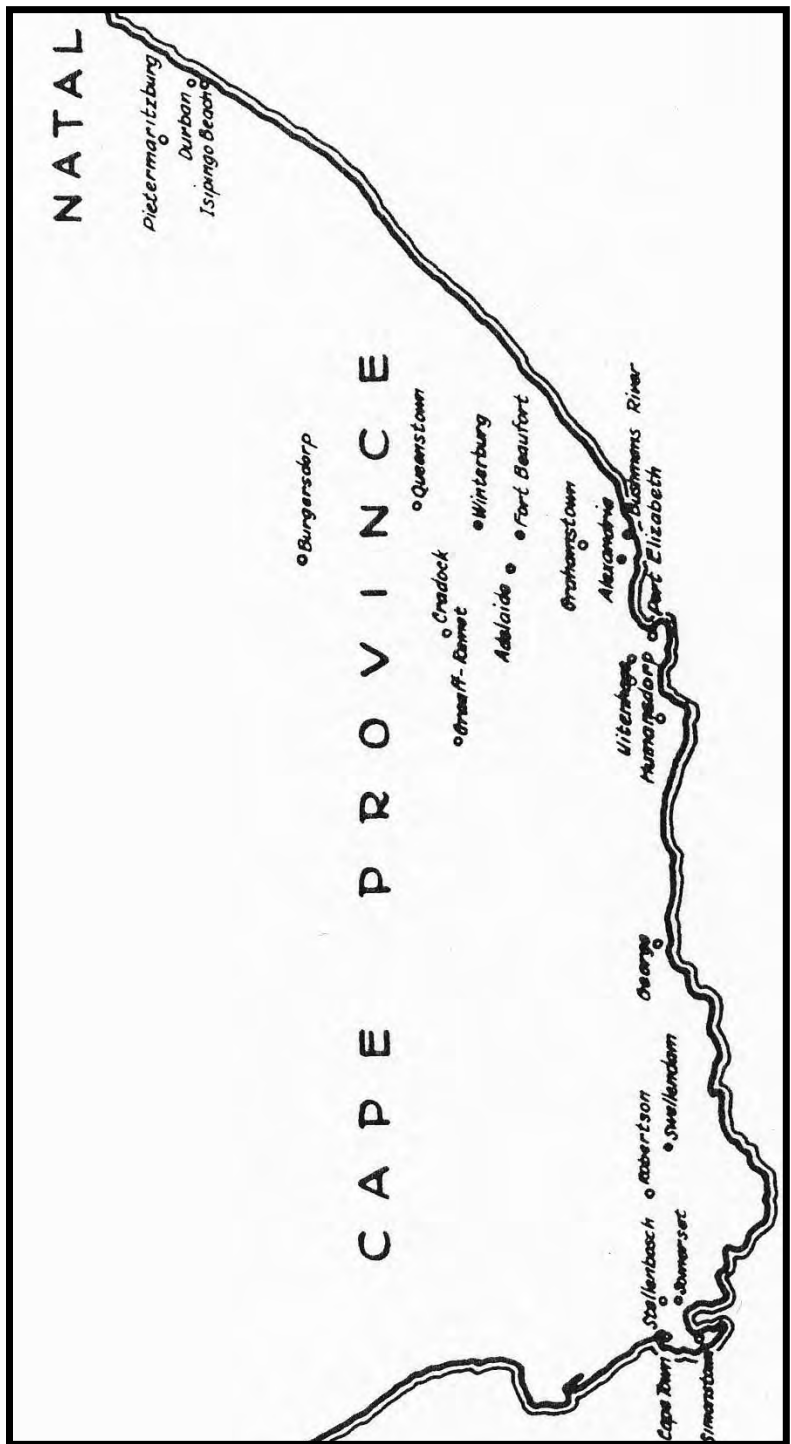
15. “Typescript History of Eli Wiggill,” Church History Catalog.

16. “Eli Wiggill History,” British 1820 Settlers to South Africa.

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LDS Missionary Activity in South Africa, 1853-65.
 Adapted from Farrell R. Monson. Courtesy Jay H. Buckley.

The Life and Adventures of Mr. Eli Wiggill.

I was born in Glostershire [Gloucestershire] England¹ in the year of our lord one thousand eight hundred and eleven,² on the fifth day of November.

Been the eldest Son of Isica [Isaac] and Elizabeth [Elizabeth] Wiggill.³

My Mothers maiden name was Grimes of whom I know but little nor do I know but very little on my Fathers side. My father was a Millwright and Carpenter by traid [trade] and in them days He was considered a first class work man.⁴ And besides myself there were three other child-

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ren George Joseph and my sister Elizabeth [Elizabeth].

I know but very little of England only I remember going to School and learning the first rudiments of Education untill I was about eight years old.⁵ At that time on the 12 day of July being the last day of the session. Mr

1. The Wiggill family lived in Gloucestershire, England, for three centuries, commencing in 1609. Eli and his parents lived in the village of Cranham, an English village located a mile or so east of the road between Stroud and Cheltenham. The Cotswold Way long-distance footpath—now recognized as a National Trail—runs nearby.

2. Eli Wiggill was born in 1810, not 1811. See “Eli Wiggill History,” British 1820 Settlers to South Africa.

3. C. Pama, *British Families in South Africa: Their Surnames and Origins*, 152 asserts that the name Wiggill comes from Wighill, Yorkshire. For the genealogy of Isaac Wiggill and his posterity from 1789–1986, see the seven-page letter from Douwina M. Wiggill to Ms. Sandra Fold, dated October 25, 1986. For a full treatment on the life of the Isaac and Elizabeth Wiggill family, see Theo N. Wiggill, *The Cotswolds to the Cape: Isaac Wiggill, 1820 Settler*. Nancy Wiggill has spent two decades compiling a fourteen-generation Wiggill family tree which covers the past four hundred years. The editors express appreciation for her assistance in networking to find Wiggill descendants and for introducing us to the <http://wiggill-wiggill-wiggle-family.com> website.

4. The conclusion of the Napoleonic Wars in 1815 brought about a serious decline to the weaving industry, as military uniforms were no longer in demand. This had a significant economic impact in the region where the Wiggill family lived and contributed to Isaac, a skilled labourer, wanting to find economic opportunity elsewhere. See Wiggill, *The Cotswolds to the Cape*, 53–54.

5. A small school existed in the St. John Baptist Church, the Pitchcombe churchyard in the neighbourhood where the Isaac Wiggill family lived. It was the only school located in Stroud End during the period of 1815–1820, a tithing in Painswick parish, Gloucestershire, near Stroud. Wiggill, *The Cotswolds to the Cape*, 58.



Eli Wiggill, Salt Lake City, 1861. Courtesy Michael T. Lowe.

[Nicholas] Vansittart,⁶ Chancellor of the Exchequer, made that far famed speech which was the leading cause of the embarkation for the Cape of Good Hope⁷ of more than four thousand Settlers of various descriptions.

Mr. Vansittart is reported to have said: The Cape is suited

[Page 3]

to most of the productions both of temperate and warm climates of the olive and the Mulberry and vine and persons emigrating to this Settlement would soon find themselves comfortable. But my father thought of emigrating to America long before the Africaean emigration was talked of but never made up his mind to untill the emigration to Africa was talked of so strong. It was then he made up his mind to be one of the number of the four thousand souls who left thire native land to find a home in

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South eastern Africa.⁸ It was suggestive of little but waterless wilds, burning suns, the deathwinds of the desert, and the slave trade.

In many minds the distinctions of South, East, and West coasts were little recognised, and their differences—physical, climatic, or social hardly known. But despite the appalling, which is so often associated with the unknown, and despite the gloomy pictures drawn by those who would fain have detained them, there was courage enough in the breasts of those pioners, and of their life compani-

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ons, to brave the dangers, real or imaginary, of a voyage to, and a settlement on, the shores of South Africa, although that was the point remotest of all from the land of their birth,

6. For a biographical sketch of Nicholas Vansittart, see “The Right Hon. Nicholas Vansittart,” 554–56.

7. In 1488 Bartolomeu Dias named the present-day Cape of Good Hope the “stormy cape.” Portugal’s King John II renamed it the Cape of Good Hope “because the doubling of the Cape gave hope of a sea route to India. [Yet] some authorities believe Dias himself bestowed the name. The term is often extended to include the entire Cape Province.” Peter Raper, *Dictionary of Southern African Place Names*, 88.

8. “Eli Wiggill History,” 1. For a copy of Vansittart’s speech and the immediate reaction to it, see William Wilberforce Bird, *State of the Cape of Good Hope, in 1822*, 272–73. The British government devised the plan to have British emigrants depart from their mother country to ease its troubles of “unemployment and social unrest” and strengthen its trading position in Cape Town, South Africa, at the same time. The strategy included supplying funding for the transport of 4,000 British citizens (out of 80,000 applicants) with the limited resources (£50,000) authorised by the British Parliament. Leonard Thompson, *A History of South Africa*, 52–55. Isaac Wiggill was among the five percent of applicants whose pleas were heard and circumstances accepted. Isaac Wiggill, letter, October 24, 1819.



Algoa Bay. Painting by Charles Peers. Courtesy Western Cape Archives.

But the day came at last like all other days for to embark, which was in December one thousand eight hundred and nineteen and arrived at Cape Town in March one thousand eight hundred and twenty and in April anchored in Algo [Algoa] Bay⁹ and safely disembarked on the following morning¹⁰ [Page 6]

9. Algoa Bay is a “large inlet on the Indian Ocean, between Cape Padrone and Cape Recife, on which Port Elizabeth is situated. Named Angra da Roca by Bartolomeu Dias in 1488, it was subsequently renamed *Bahia da Lagoa*, which was corrupted to Algoa Bay.” Raper, *Dictionary of Southern African Place Names*, 27. For a first-person account of the voyage, see Thomas Phillips, *Phillips 1820 Settler: His Letters*.

10. The Bradshaw Party, which included the Wiggills, survived difficult spring storms aboard the *Kenmersley Castle* before they arrived at Algoa Bay on April 29. Rev. William Shaw, who arrived the following month with the Sephton party at Algoa Bay aboard the *Aurora*, provides a helpful picture of the challenging nature of oceanic arrival at the coast during the spring of 1820. On May 16, 1820, Shaw wrote, “Algoa Bay. We find that many ships have arived before us. Some have landed their portions of the settlers, and are gone; others are waiting their turn in the order of disembarkation, and we of course must wait untill they are cleared before we can disembark. There is such a heavy surf on the beach that the landing of the people and the luggage is tedious and dangerous. The Government have however kindly provided surf boats.” *The Journal of William Shaw*, 34.

at its little fishing village. Upon landing, the Settlers were disappointed to find their locations distant full one hundred miles from the port.¹¹

Wagons were, however, provided by the government in sufficient number, at the cost of the immigrants, a debt which was afterwards most considerably remitted, as was the charge also of rations issued for several months; in fact, the British government of that day behaved with the greatest liberality to the young Plantation.¹²

On the 18th of April, the

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first or “Chapman party”¹³ commenced their inland progress in ninety six wagons from Algoa Bay, afterwards named Port Elizabeth [Port Elizabeth], which at that time numbered thirtyfive souls, (including its small garoison [garrison]).

The name of the ship which my father embarked on is Kennersly [Kennersley] Castle¹⁴ and Mr. Bradshaw [Bradshaw] had command of the

11. The 1820 British settlers expressed disappointment and concern with what they saw after landing at Algoa Bay. Henry James Talbot, a convert to The Church of Jesus Christ of Latter-day Saints in the same year as Eli Wiggill (1858), and whose family was also part of the 1820 British settlers Sephton party, wrote of the bleak and dangerous place where they landed: “At that time the country was a wild and a deserted looking place, Algoa Bay is a bad looking place at best of times, nothing but sand and rocks. It was an awful sight to men and women coming from a city like London to such a barren place like Algoa Bay. No home, no house to shelter them from the storms that seacoast is subject to at all seasons of the year. I have seen the southeast wind blow in Algoa Bay. The sea become very ruf, and blows the fome of the sea all over the town. Many ships came ashore at one time. There were eleven ships wrecked in one of these southeast windstorms. Algoa Bay is a very dangerous port for ships.” See “Short Sketch of the Life of Henry James Talbot Sr. in South Africa (An Unfinished Autobiography),” 1. We thank Diana and Russell Lindeman for sharing this document.

12. Not all emigrants approved of the British government’s handling of the Eastern Cape, and some left the region within the next few decades. In 1837, P. Retief, a respected emigrant, gave ten reasons for disaffection that resulted in British citizens leaving the Cape region. These complaints included severe losses that occurred because of the emancipation of slaves, plunder by the local indigenous tribes, and dishonest persons. See George McCall Theal, *History of South Africa Since September 1795: The Cape Colony from 1828 to 1846, Natal from 1824 to 1845 and Proceedings of the Emigrant Farmers from 1836 to 1847*, 266–67. For a general history of the British connection between the Cape and South Africa, see A. Wyatt Tilby, *The English People Overseas, vol. 6, South Africa, 1486–1913*.

13. The “Chapman party” refers to the ship *Chapman*, which embarked on December 3, 1819, with British emigrants onboard belonging to the Bailie and Carlisle parties. M. D. Nash, *The Settler Handbook: A New List of the 1820 Settlers*, 35.

14. The *Kennersley Castle* embarked from Bristol, England, on January 10, 1820, transporting the British emigrants from the parties of Bradshaw, Greathead, Holder,

company, or the party that my father belonged too.¹⁵ Mr. Samuel [Samuel] Bradshaw was the head of that company and the name of the location was [Page 8]

called Lemons [Lemon] Valley before it was settled by the new emigrants, and then it was called New Gloster [Gloucester], after the City that my father came from, The names are as follows; Samuel [Samuel] Bradshaw the head of the party. Richard Bradshaw, Isaca [Isaac] Wiggill, S. [Samuel] Burt [Birt],

Phillips, and Southey. Nash, *The Settler Handbook*, 35. Thomas Phillips, his wife, and their seven children journeyed with the Wiggill family aboard this ship. Among other things, Phillips recounted the challenges at sea, including the spread of measles and whooping cough and performing his “ministerial duties by committing the bodies of the Deceased Children to the deep.” He also described the fierce storms the passengers encountered. After making it through a particularly strong storm, he optimistically noted, “Well done Kennersley Castle, you have behaved nobly, you rode out the tempest and sat like a duck in the water.” Several months into the voyage, Phillips recorded, “Table Mountain is quite visible. . . . I am so often pored over Maps and prints, that the whole scene appears quite familiar to me.” The passengers finally disembarked at Algoa Bay on April 30, 1820. For a complete account of the voyage, see *Phillips, 1820 Settler: His Letters*, 17–46, and especially his diary entries (later sent to his sister Catherine by letter) for the dates of January 11–13, 19; February 2, 8; March 26; April 30, 1820, which note the incidents mentioned above.

15. The Bradshaw Party is listed as “No 45 on the Colonial Department list, led by Samuel Bradshaw, a weaver and freeholder of Cam, near Dursley, Gloucestershire. Bradshaw was recommended by the Cam parish authorities and the Member of Parliament for Gloucester, Robert Bransby Cooper. This party was sponsored by the parish and organized on a joint-stock basis.” Nash, *The Settler Handbook*, 49.

Here is the list of Bradshaw’s party by family and occupation: “BAKER, Thomas 38. Weaver. w [wife] Esther 25 c [children] Elizabeth 13, Hannah 12, Thomas 11, Sarah 10, Ann 8; BENNETT, Samuel 35. Labourer. w [wife] Anne 40. c [children] Ann 5, Thomas (born at sea); BRADSHAW, Samuel 34. Weaver; BRENT, Thomas 36. Weaver and Royal Marines pensioner. w [wife] Grace 27. c [children] Thomas 6, Sarah 3; CARTER, Richard 36. c [children] Thomas 13, John 12; COOK, John 22. Labourer. w [wife] Jane 22. c [children] Harriet 3, Matilda 1; KING, Alfred 10 (in care of his brother Edward King); KING, Edward 18. Labourer; KING, Henry 32. Labourer. w [wife] Sarah 26. c [children] Samuel, 5, Hannah 3; KING, Henry 18. Labourer. w [wife] Mary Ann 18; KING, Joseph 37. Labourer. w [wife] Ann 25 c [children] Joseph 11, Philip 8, Charles 6, Ann 3; KING, Philip, 30. w [wife] Maria 30. c [children] Richard 8, Andrew 5, Elizabeth 3; KING, Sarah 17 (in the care of her brother Edward King); NEWTH, William 40. Labourer and RN pensioner. w [wife] Sarah 30. c [children] William 13, Benjamin 3, Thomas 2; WIGGILL, Isaca 30. Carpenter. w [wife] Elizabeth 29 c [children] Eli 9, George 7, Joseph 3, Elizabeth 1; WILCOCKS, John 25. Labourer (servant to Isaac Wiggill).” See “1820 Settler Party: Bradshaw,” *British 1820 Settlers to South Africa*.



A Voortrekker Wagon. Courtesy Western Cape Archives.

Thomas Brant [Brent], William Nuth [Newth], Joseph King, Henry King, Philip [Philip] King, Samuel Bennet [Samuel Bennett], Thomas Baker, Joshua Davis [Davies], John Giddens [Gittens], with their wives and children.

On the locations,” it was a forlorn-looking plight in which we found ourselves, when

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the Ducth [Dutch]¹⁶ waggoners had emptied us and our luggage on the green-sward [grass-covered ground], and left us sitting on our boxes and bundles “under the open firmament of heaven.”¹⁷

Our roughly kind carriers seemed as they wished us goodbye, to wonder what would become of us There we were in the wilderness; and when they were gone we had no means of following, had we wished to do so.

16. For an overview of the Dutch settlement in South Africa, see “The Dutch Settlement,” South African History Online.

17. Concerning the description of the Dutch wagon caravans bringing the British emigrants inland from Algoa Bay, Rev. Dugmore recalled the emigrants “braced themselves for action. And then began to arrive the strange looking conveyances . . . the light loosely-made wagons . . . the long-horned oxen,—the drivers with their monster whips and strange speech,—the little impish-looking leaders with dark skins and scanty clothing, and with stranger speech than their masters. . . . And so the trains of pilgrims began to wend their way . . . [with] as yet, no temples in the wilderness.” Henry H. Dugmore, *The Reminiscences of an Albany Settler by Rev. Henry Hare Dugmore, Together with his Recollections of the Kaffir War of 1835*, 15–16.



A Native Village in the Eastern Cape. Originally titled "A Kaffer Village."
1804 Aquatint by Samuel Daniell.

We must take root and grow, or die where we stood. But we were standing on our own ground, and it was the first time many could say so.

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This thought roused to action, the tents were pitched the nightfires kindled around them to scare away the wild beasts, and the life of a settler was begun.

Thus was the land over spread by a new race of occupiers; sanguine in their hopes, and eager to develop its capabilities. Tribes of barbarians had dwelt in it But they had gone (driven out by the British tropes¹⁸) one year

18. The series of conflicts historically known as the Frontier Wars date back to 1779 when Xhosas, Boers, Khoikhoi, San, and the British clashed intermittently for nearly a hundred years. The fifth frontier war (1818–19)—the War of Nxele—resulted from an 1817 judgment by the Cape Colony government about stolen cattle and their restitution by the Xhosa. A Xhosa civil war between the Ngqika (royal clan of the Rharhabe Xhosa) and the Gcaleka required the British to provide military assistance to the Ngqika's 1818 request due to a Cape Colony–Ngqika defense alliance treaty. Xhosa prophet-chief Maqana Nxele (or Makana) supposedly promised to turn British bullets into water. Maqana led an army ten thousand strong and attacked Grahamstown, which was defended by 350 troopers, on April 22, 1819. The garrison repulsed the Xhosa attack with the aid of a Khoikhoi force led by Jan Boesak. The battle site is called "Egazini," the Place of Blood, since Maqana lost 1,000 men. He was eventually captured and imprisoned on Robben Island. The British pushed the Xhosa further east

or two before Settlers came, and the new occupants had to dispute the possession of the soil with inhabitants of other kinds (Wild Beasts) such

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as Elephants Tigers and Wolves Jackalls and hyena were the nightly serenade of the new settlers, to which the little ons listened and trembled. By day even, the tigers deep voice sounded for hours together amongst the rocks. And packs of wild dogs roved over the country, The country also abounded with game of various kinds such as Spring boks in thousands bounded playfully. As thire snowy backs shone in the sunlight, while the ostriches ruffled thire plumes, hartebeests and quaggas¹⁹ and other

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antilopes of various kind ranged over the planes of Mount Donkin.²⁰ or as we Boys used to call it the round hill flats.

We “little ones” of those days felt none of the care that weighed on the hearts of our fathers and mothers the wild fruits and flowers so new to us banished both care and fear. And excited by the beautiful flowers and the differant kinds of fruits that myself with many others run head long into dangers both unknown to our parants and ourselves the fruit, were of the

turn to the 15 page²¹

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There is one little item which I forgot to mention and having missed those two pages I thought I would put it in here, My father bowred a Sled to do some work with having none of his own at that time so he got both Sled and Oxen which was six in nomber, and having finished the work for which they were bowred [He borrowed the sled and oxen from an Irishman] Myself and Brother

beyond the Fish River to the Keiskamma River. The British designated the resulting “Ceded Territories” as a buffer zone for loyal Africans’ settlements. Cape authorities established the Albany district in 1820 on the Cape’s side of the Fish River, and that is where the 5,000 Britons settled. Noël Mostert, *Frontiers: The Epic of South Africa’s Creation and the Tragedy of the Xhosa People*, 426–93.

19. “(Equus quagga). Extinct animal, striped like the Zebra on head and neck, plain brown elsewhere, formerly widespread, especially in the Karroo and Orange Free State, and shot by Voortrekkers for their servants’ food. Last Quagga believed to have died in the Orange Free State about 1878.” Eric Rosenthal, *Encyclopedia of Southern Africa*, s.v. “Quagga.”

20. This mount is named after Sir Rufane Shaw Donkin, the acting governor of the Cape.

21. The fruit referred to “the wild fig or secemoor [sycamore] and the myrtal Apple,” mentioned on page 15 of the manuscript. This notation has been left to preserve the original manuscript, but the text simply continues on to page 13.

George was sent to take them home he was leading the Oxen and I was driving and flurshing the great whip has boys will do, Then I thought that I would take the Tow and lead the Oxen, and let my brother ride, But before I could get to the head of the Oxen they became frightened and started to run, and ran over

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me drawing Sled too which cut my leg and layed the bone bare, But it was done so quick that I did not know that I was hurt untill I found my shoe full of blood, the wound was about three inches in length, Then we turned round and went back home again, I could not walk when I found that I was hurt so bad, so my Brother lead the Oxen and I went home on the Sleigh, and was confined to the house for several weeks. which was a great trouble to me for in them days I wanted to be out for we Boys had so much to do what with playing and hunting wild hunny, wild fruits and flowers and many other things so it was a great punishment to me

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wild grapes of a very large kind and black when ripe and will run up and over trees in the forests fifty and an hundred feet high also the wild fig or secemoor [sycamore] and the myrtal Apple, a very nice fruit and a wild plum which grows on a specie of Mahogny²² they are genarly found in clusters on the ends of the young branches and also the Cape gose berry which is a delisious fruit and grows in a pod and many other fruits too numerous

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to mention which us Boys used to rome about to gather never thinking of any danger. and also the gum from the mimosa²³ which we use to eat, in them days we used to call it the Kaffer thorn, of which the Dutch and English settlers used to draw together with oxon and make thare kraals [thorny brush livestock enclosure to help deter predators].

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22. "Several S.A. trees have received this name, although not belonging to the same genus as the real—(*Swietenia Mahagoni*)." Rudolf Marloth, "*The Flora of South Africa*": *Dictionary of the Common Names of Plants with List of Foreign Plants Cultivated in the Open*, 55.

23. Acacia Karoo (sweet thorn), the most common thorn tree of the veld, is a fast growing, drought-resistant Acacia with sparse foliage and dark green leaves. It bears quantities of sweetly scented, golden-yellow, and mimosa-like balls of flowers several times during summer and often grows to the height of twelve meters. Acacia species prosper in Mediterranean climates with cool, wet winters and hot, dry summers like those in the Eastern Cape. They can be cut and interwoven to create a livestock corral. Marloth, "*The Flora of South Africa*," 58.

Chapter II

I will now try to describe the features of the Valley or Lemons Valley as it was called, by being first occupied by Dutch people who left relics of Lemon Trees standing and grapevines were also there and a water ditch was traced which had been used by them for watering their gardens and cornfields. And also the ruins of a house which had been built of mud and destroyed by the Kaffers¹ by fire after driving the inhabitants away as also a tracking floor which had been

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used by the Dutch.

Well when my parents settled in that Valley I was about ten years old and I thought it was the prettiest place I had ever seen for the rising hills and mountains were so beautifully bedecked [bedecked] with all the most beautiful fruits and flowers² and a beautiful Serpentine river runs through the center of the Valley and skirts on its sides with the wild dates figs³ and other beautiful trees and in the distance the rising hills were covered with beautiful grass and evergreens

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such as the Mimosa, and other spreading trees. Well my father and those of the company began to think that they could not live in Tents always. then they drew lots which should have this field and who should have that field

1. "Kaffer" or "Kaffir" represents a racial slur coined by the Dutch (Boer) settlers and mimicked by British settlers to describe African peoples in South Africa during the colonial and national periods. It is now considered a pejorative, derogatory, and offensive term. The origin of the word Kaffir stems from an Arabic word meaning "infidel" and continues to be an offensive racial slur pertaining to indigenous black African peoples. The term has also been specifically associated with the Xhosa Nation in the Eastern Cape. "Kaffir: Racial Slur Used in Africa to Describe Indigenous African People." We have kept Eli's usage of this term to be true to the manuscript, but personally find the term distasteful and offensive. Further, it appears that Eli did not mean for it to be offensive when it was used in his day. For an excellent treatment of the indigenous African people and their relationship with white settlers at the time, see Mostert, *Frontiers: The Epic of South Africa's Creation and the Tragedy of the Xhosa People*. See also J. B. Peires, *The House of Phalo: A History of the Xhosa People in the Days of Their Independence* and John Henderson Soga, *The Ama-Xosa: Life and Customs*.

2. For an excellent treatment of the flora, see David Shearing, *Karoo: South African Wild Flower Guide* 6.

3. "*Ficus capensis*. A large forest-tree. Caulifloral, i.e., the clusters of flowers (and fruit) appear on the old wood or even on the old roots near the trunk." Marloth, "*The Flora of South Africa*," s.v. "Fig, Wild," 28.

and so they contunied untill all was sattisfide, then they begun to build thire houses, some with bushes others with reads and others with wattle and daub, neither of which were wind or water tight.

My father built

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His house upon one of the eigh rigeses, of strong material such as stoute posts from six to eight inches square these posts my father carried on his shoulders from the forests from two to four miles distant, these posts had then to be filed in with wattle which I well remember helping to carry and roofed in with sawed Lumber sawed in an old fashioned sawpit.

And when the house was plastered and finished it looked has well as a nice Brick house would look it was

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two stories high, and in this house my Bro Elijah was born,⁴ After the they got thire houses built it was then that the ground had to be attende to such as gardens made and fields plowed and sowed which was commenced in good earnest for I have seen men with my own eyes digging by moonlight.

And after so much labour and toil to raise wheat just as it began to bloom and look promising it took the rust and was of no use for bread and so it contunied

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for several years, then they sowed Barley and other grain which was uesed for bread.

But vegetables of all kinds grew well such as Pumpkin Corn Beans Peas and vegetables of every discription.

But at this difficult time all, the Settlers still received the government Rashans [rations] which without them we must have suffered,

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4. Elijah Wiggill was born July 10, 1821.

Chapter 36

After a stay of about one week with my frinds at the diamond field, I should have looked around more than I did but the Sun shone down so Hot that it was sufficating and very disagreeable to be from under shade, in fact it was the hottest part of South Africa that I was ever in, I had all along heard from my friends that it was so hot But when I were there I realized it to be so.

A day or two before

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I left the field I went to see the Agent of one of the Stage Companys to engage my passage for Cape Town, which cost me twelve Pounds for my passage and eight for my Luggage which consisted of two very large chests which was to be convayed by another train which would take from three weeks to a month in going eight hundred miles,

So on taking leave of my friends at the New Rush, and on the 12th of January 1873 my Son John and William Lowe my Son in law came to the Agent and also to see that I was comfortably fixed and the Agent told them that he had aloted me the back seat which he thought was the most comfortable

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My Son told me that the agent had told him that there was a Lady passinger was going to Cape Town and that she was going to occupy part of the back seat with me,

So when they had seen me comfortably seated in the Stage, They took their final leave of me by the shake of the hand,

They would have left the field before I did but the Herds man had gone to sleep and let a span of twelve or sixteen Oxen stray away which detained them them three or four days, But that day they had concluded to leave without them, But after I arrived in Cape Town my Son in law wrote to me from Queenstown and told me that he

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had found his Cattle after a fatiguing search on a Dutchmans farm in the Naighborhood of the diamond field.

So when I left Du Toits pan it was on Saturday about noon the stage been pritty well filled with passingers, with the one Lady and a little girl about two years old, The Stage was drawn by eight Horses So after we had started I found it pleasent traviling for the roads was good and the Country all around looked very beautifull, dotted here and there with the Mimosa thorn trees, We traviled on that day and also all night till daylight when we came to the great Orange river which was Sunday morning, and there we had

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had to wait for an hour for the Ferry men had been on a drunken Spree the night before, and could not be aroused and got together which kept us waiting and then they were not sober but how ever we soon got the stage and Horses on to the Pont or Ferry Boat, none of the passengers had occasion to leave their seats while crossing the river, They puled the Ferryboat several hundred yards up the stream some of the men walking on the bank of the towing the ropes while others men on the Boat were steering to keep her a scirtain distance from the Bank or Shore, and when they had towed it as

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far as necessary those on board took their ors and rowed her to the oppoaset side of the stream and we landed all safe the river being several hundred yards wide with steep banks on both sides.

At this crossing there is an English village caled Hope Town [Hopetown],¹ I but as we did not make any stop there I cant say anything about it, it been Sunday we contunied to travil through a beautiful roling grassey country I on eather hand there were beautiful trees between the mimosa and the Camelthorn such has I had never seen they were full of beautifull yellow blossoms such as I have seen on the Mimosa in the lower coun

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try, and the next day we came to a wilder country mostly covered with a shrub caled Karoo, and as we traviled along we could see where the thunder storms had fallen which would be beautiful and green, and perhaps a mile or two ~~everything~~ farther on every shrub and the grass would be dry and parched

and on this line we passed Dutch farmhouses and at one of them we stopt and changed Horses and has we traviled day and night I expect we passed many Houses and farms that I did not see, and sometimes we changed Horses in the night and for the conveyance of the passingers at those places they would have Coffee ready weather

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it was day or night,

I have not forgot how refreshing it was to get a cup of coffee after traviling all day or night or a cup of Tea as it might be with a nice bisket.

The second day from the Orange river we encountered a dreadful thunder storm such as one as comes to sudden in Africa The thunder was fearful and the Lightening played around the Wheels of the Stage, and the rain came

1. Hopetown, named after Major William Hope, auditor general and acting secretary of the Cape, and located "133 km north-east of Britstown and 134 km south-west of Kimberley." It was the location of the first diamond discovery. Raper, *Dictionary of Southern African Place Names*, s.v. "Hopetown," 217–18.

down in Torants so that we had to come to a standstill till the heaviest of it passed away, It filled the rivers and creeks in a few minuts, but we got through them all without any trouble

When this Storm

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overtook us we were within a mile orf two of Beaufort West,² which is cheafely a Dutch village and according to reports it contains 7248 inhabitants, so when we came to this place we found that the Storm had been very heavy the river which run through the village was flooded so that it overrun its banks, we did not stop there but passed on till we came to a place caled the Swart ruins, or black ridges³ which appeared like old ruined walls and in some places they were eight or ten feet high, and in other places so low that the stage could go over them quite easey, They appeared to be from three to four feet thick and about a hundred

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yards between of nice level road,

I should think there was between twenty and thirty of those ridges and they were all just as black as coal and has stright as a line But how far they extended through the country I could not say, My opinion is that they have been forsed up by Earthquake or Volcanic action at a very earley period,

In passing along we traviled through a part of country that was thickly wooded with Mimoso and other trees crossing many creeks or rivelet and now and then a farm house Then the country became more mountainous and good water was very

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scarce through all this track of country and what little there was it was brackish and not pleasant to drink.

The following day after passing Beaufort West, having changed Horses at a Dutch Farm, These horses was kept at farmhouses at about from twenty to thirty miles apart and men or there drivers to take care of them,

2. Beaufort West is a town "573 km from Cape Town, established in 1818 on the farm of Hooyvlakte. Named by Lord Charles Somerset, Governor of the Cape, 1814–1826, after his father, the fifth Duke of Beaufort." Raper, *Dictionary of Southern African Place Names*, s.v. "Beaufort West," 46.

3. Swarruggens (Afrikaans for "black ridges" or hills known as *Zwartruggens*) is "56 km west of Rustenberg and 34 km north-west of Koster. It was founded in 1875 on the farm Brakfontein." Raper, *Dictionary of Southern African Place Names*, s.v. "Swarruggens," 523.

This was done all along the road from the diamond field to Cape Town. We passed a good many farm houses but stopped at none of them only where we changed Horses.

I think we was about half way from the fields to Cape Town when we changed for an unuseful smart and fresh horses for they started off at

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pretty good speed, When we had gone about two miles and the road being very rough and stony and just before getting those fresh horses we took up two extra passengers, and they been large enough to make three or four common people, so when we was going along at pretty good speed all of a sudden the iron axle of the stage broke and let the Wheel of which brought us to a full stop,

But having an extra axle in the Coach we thought or rather the conductor thought that the breach could soon be repaired, so the Conductor and passengers went to work and put the axle in, When done and got on the

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road a mile or two we found that it did not act right for there was too much friction, and the Box began to wear away and became so hot that every few miles we had to stop and throw water on it to keep it from taking fire,

Well we traveled as well as we could for some time in that condition when we met two Mail Carts which was on the way from the Cape to the fields so the Conductor with a little persuasion got them to take what passengers they could to the next station where we changed horses and I happened to be one who was taken the distance was some six

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or seven miles, and the broken Coach was brought along afterwards with the rest of the passengers,

I found that when I arrived at the Station that I knew the place for I was there in the year 1823 when a Boy traveling as the reader will remember with Edward King, and what is more remarkable it was the very place that Mr Kitson [Kidson] took me from this King and home to my parents, I have never seen Edward King from that time,⁴

When at this Station the Conductor had to make arrangements to get the passengers to their destination, which was soon effected the Dutchman who

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happened to be there having a Wagon that answered the purpose so the Conductor went to work and arranged the seats and transferred the Treasure

4. Edward King, born October 11, 1801, in Gloucestershire, England, and died March 30, 1843, in Swellendam, Western Cape, South Africa at age 42. No children were recorded in his death notice. British 1820 Settlers to South Africa.

Box from the Stage to the Wagon, and while all this was going on I had quite a rest,

Having got all things ready and it getting late in the afternoon we started again, and soon entered a Gorge in the Swartberg Mountains or in other words Black Mountain range, a range of mountains which reaches from the Cape district to the Eastern Province, and when you once enter those mountains you keep traveling between mountains for several

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days.

After all the passingers got into the borrowed Wagon we were dreadfully crowded and cramped, We had not room eather to sit stand or lean with any convenience I found it very uncomfortable while in the Stage to sit day and night where there was more room. And this Wagon was without Springs which made it still more uncomfortable, And in changeing from the Stage to the Wagon I lost my back seate and when I spoke to the Conductor about it He answered me very short and said you are not at the diamond field now.

But I expect it was his nature for he was an Irishman named Dunn.

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And what made it worse for me I was jamed in along side of two very disagreeable passingers, who at this part of the journey they was full of Brandy and at every stoping place the would recrute their bottles, which made them disagreeable to all the Company, and sometimes would quarel with the Conductor.

Well we contunied through those mountains the roads being pritty good till we came to a small village situated on the Hex river⁵ jamed in between two very high mountains, Here we halted to change Horses, while staying there I managed to get out of the wagon but when I got on to the ground I was so cramped and stiff that I could

[Page 733 On the road from]

5. "Tributary of the Breede River, rising north-east of De Doorns and flowing south-west between the Hex River Mountains and Kwadousberg to enter the Breede River south of Worcester. Dutch for 'witch river', the name is variously stated to refer to the ghostly atmosphere of the deep ravine through which the river flows, or to a legend of a lover who plummeted to his death while picking a rare disa for Eliza Meiring, who subsequently became deranged and acted like a witch. Other explanations link the name with Afrikaans *hek*, 'gate,' or with *x*'s, referring to the numerous times the road crosses the river. Actually the name appears to be a translation of Khoekhoen *Cobeeb*, referring to a witchdoctor or magician, a powerful and influential figure in Khoekhoen society. The Afrikaans form *Hexrivier* is preferred for official purposes." Raper, *Dictionary of Southern African Place Names*, s.v. "Hex River," 211.

scarcely walk, however I managed to get down to the river side which was a beautiful stream the water was so clear, Well I while they were changing the Horses I took some wine and some other refreshments down to this stream washed my hands and face and eat and drank of what I had which refreshed me very much and I felt better.

In the vicinity of this village there were a few very handsome Mimosa trees and if I remember right they were in full bloom And on the margin of the river there were some very large sycamores Trees But just before we came to this

The Diamond field [Page 734]

village we came down a very long Hill which had been excavated on the side of a high mountain two or three miles long at a great labour and expence I think it is caled Sir Lowry [Lowry's] Pass.⁶ Why I allude to this place it is so beautiful with shubery on both sides of the road, There growed a Cactus from six to C eight feet in hight and fluted all around like that I have seen columns from four to five inchs thick both milkey and prickely and what is so strange abat them they give a small yellow flower all up the angles.

On leaving this village we came on to a more open Country, and seeing romantic looking mountains in the distance

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thrown up in all the most fantastical shapes immagniable and every now and then passing beautiful streams coming out from this mountain range, and between those mountains the flats are covered with a kind of shubery caled Karoo⁷ or heath⁸ and grass in between.

And our next halting place was at a town caled Worcester,⁹ Here we changed horses, and I got a good dinner, and stoped about two hours and in

6. Sir Lowry's Pass is a "mountain pass across the Hottentots Holland Mountains, between Grabouw and Somerset West. At first known as Gantouw, Khoekhoen for 'eland's path,' and then as Hottentots Holland Kloof or *Onderkloof*, it was rebuilt and renamed in 1830 after Sir Galbraith Lowry Cole (1772–1842), Governor of the Cape from 1828 to 1833." Raper, *Dictionary of Southern African Place Names*, s.v. "Sir Lowry's Pass," 501–02.

7. Karoo is "applied to several species of fodder-shrublets, especially the *Pentzia virgata* and *P. globosa*, both much valued." Marloth, "*The Flora of South Africa*," 47.

8. Heath refers to "nearly 500 species of *Erica* in South Africa, many of them with showy flowers." Marloth, "*The Flora of South Africa*," s.v. "HEATHS," 39.

9. "Town in the Breede River Valley, 121 km east-north-east of Cape Town and 52 km north-west of Robertson. . . . Named by Lord Charles Somerset, then Governor of the Cape, after his brother, the Marquis of Worcester." Raper, *Dictionary of Southern African Place Names*, s.v. "Worcester," 594.

the meantime I walked around the Town to stretch my limbs which done me a great deal of good.

Worcester is in the Cape devicion Cape Colony and contains according to re-

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ports 20,000 square miles and contains about 10,000 inhabitants

Well after leaving this village, towards evening of the same day we came to a Station caled Darling Bridge¹⁰ not that it was a over a large river but it appeared to me that it was a Bridge being built over a Swampy boggy place for a railroad Bridge,

Been so named for a Lieut govenor Darling who was Lieut govenor of Grahms Town [Grahamstown], When we arrived at this Station I felt my self compleately worn out and tired and I went to the Hotell and got a Cup of Coffee and somthing to Eat which done me a great deal of good,

And after partakeing of these refreshments

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I thought I would take a walk to stretch my Limbs and have a look at the Bridge already mentioned, and while I was there it began to get dusk and I thought I had better make my way back to the Station before it was quite dark and that I might miss my way and be left,

When I got back to the Station it was then quite dark and the Wagon was ready to start and the Conductor told me He had fixed me a seat in the back of the Wagon and that I had better get in and seated,

I took his advice and I had not been long seated when to my surprize those two men who had been so annoying on the

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road to the Company I found was seated along side of me, and in irons Handcuffed together and has I learnd from the conversation by the passingers that it was for an Assault on the Lady passinger,

We very soon got started on the road, But I little thought what kind of a road or what a night I would have to pass through, soon after we started I found that we were in a terrible mountain pass, which I beleive is caled Bains Pass in Honor of Andrew Geddes Bain,¹¹ the one who Superintended cutting

10. Darling lies "75 km southwest of Cape Town, named after Sir Charles Henry Darling, Lieutenant-Governor of the Cape from 1851–54." Raper, *Dictionary of Southern African Place Names*, s.v. "Darling," 112.

11. "Mountain pass over the Drakenstein range 29 km west-north-west of Worcester, between the Breede River Valley and Wellington. Started in 1849 and opened in September 1853. Named after its builder, Andrew Geddes Bain . . . road

this stupendous mountain Pass caled the Berg river mountains in the Western District connecting Cape Town with the interior and

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the diamond field.

I would very much liked to have seen this Pass in daylight for it must have been a very dangerous road as the Conductor had a Lamp under the Wagon to see to guide the Horses,

Thy also had a Lamp in the Wagon and between the two lights or the reflection of the lights, they threw the most hideous figgers and Shaddows on to the rocks that I ever saw which put me in mind of Devils and the Infurnal regions, it must be a very romantic place if I could have seen it by daylight for I heard water rushing in Chasms ap by the sound it appeared to be an hundred

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or two feet below the level of the road that we were on, and in the turns and cornors the rocks were pilled up like Cordwood out of the way it had been quaried out of this new road it was a hard granit rock,

This pass must be three or four miles long for I thought we would never get to the end of it, It been dark they had to drive very slow I noticed in one or two openings a Cottage where people seemed to be living

I have often heard of the Roman Catholic Purgatory and I thought I was in it and jambed up by those two hand cuffed men I was compleatly forsed off my seat by them and got

[Page 741 On the road]

out of the Wagon and thought that I could walk for I was in such misery that I did not know what to do with myself, I thought that the next Station was near by and I could walk to it but the Conductor told me to get into the Wagon again that I could not walk there that it was too far away, so I had to get into Purggatory again

I think in about half an hour we reached the Station a place caled Wellington in the night which we traviled through that fearful pass.

Comeing into this village we drove up to a house what I supposed to be a magistrate's office but being in the night

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we found no admittance so one of those men in Irons told the driver to drive to another place which he discribed, so the Wagon was drove to the place and halted and found an Officer there so all the company driver and the

engineer, explorer and geologist." Raper, *Dictionary of Southern African Place Names*, s.v. "Bain's Kloof Pass," 40.

Conductor went in to the Office and left me to myself in the Wagon for which I was very glad of for I got a little sleep after being six days and nights confined in the Wagon, and to my surprize when daylight came I seen those two men freed from their handcuffs and asleep on the Porch of the Office, But how the buisness was settled or how they got free I never heard but I expect money baught them free so they never troubled me afterwards

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This village of Wellington is about 80 miles from Cape Town and at that time was one of the Turminous's of the railroad line leading to the great interior of the western division But since I was there I understand that the railway line runs over Bains [Bain's] Pass and to the village of Worcester.

So that same morning we quit that awfull Wagon and went on board of the Cars which was the greatest relief from mysery to ease that I ever experianced in all my life we passed several farmhouses on each side of the road has we went along, Then we passed a beautifull village caled stellenbosch¹² a place known far and wide it was laid out many years ago by the

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Dutch govenor whos name was Van der Stell [van der Stel], and was named for him. And I arrived in Cape Town on the 20th of January 1873 where my friend Mr Ruck met me at the Depot with his Cart and took me home to his House where he resided in the village of Rondebosch. After being on the road eight days and nights in the Wagon and Cars makeing a Journey of eight hundred miles.

Has Mr Ruck and I had been corisponding for over two years of corse I wrote to him to let him know when to meet me at the Depot which he did very punctual almost before I expected, Well I stayed with Mr Ruck and his family about a month or six weeks makeing

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his house my home, and visiting around at differant villages and friends I feel sorry that I did not visit many other places has I had plenty time on my hands such as Simons Bay and the village of Wineberg, But now and then I would take the Cars and go to Cape Town and look around the City and also the Dock Yard where they had a powerful Steam Engine to draw up Ships which wanted repairing, and also one in Simon Bay similar which will draw up full rigned Ships on to the Slip,

12. Stellenbosch, named in 1679 by Simon van der Stel after himself and "the *Wilde Bosch* [wild forest], along the Eerste [first] River Valley, forty-eight kilometers east of Cape Town." Raper, *Dictionary of Southern African Place Names*, s.v. "Stellenbosch," 515.

Well while I stayed there I enjoyed myself for it was just in the time of fruit there were grapes in abundance and Peaches

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apples and all kinds of Tropical fruits, and the Brandy was only one shilling per bottle, and very good Wine for sixpence per bottle

So after staying the time already mentioned I found a Brig being fitted out for Boston, The Captain and Commanders name was Mr John Bynon. [F. Bynam] Commander of the Brig *Piccadilly*.¹³ And the owner was a Mr Muerson [Murison]¹⁴ merchant of Cape Town, This Brig traded regular between Cape Town and Boston she was put on in place of one that was wrecked on the American Coast near Boston.

Having discribed Cape Town and its surroundings in the fore part of this book or History I dont think it necessary

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to go into detailes in this part of the book.

13. F. Bynam is evidenced as the commander of the *Piccadilly*. “Massachusetts, U.S., Arriving Passenger and Crew Lists, 1820–1963 for George Ruck,” on Ancestry.

14. Lloyd’s Register of Shipping shows the *Piccadilly*, owned by A. Murison in 1873–74. *Lloyd’s Register 1873–74*, PIIE, on Internet Archive.

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having payed my passage and also that of George Ruck Son of my friend Mr Ruck. So on the 12th of March 1873, I left Cape Town on Wednesday. There were two other passingers besides myself in the Cabin one a Mr Jones and the other a Miss Thompson going to a place caled St Johns in Canada to visit her Brother who was a Merchant, and from there she was going to England.¹

The Steamer towed the Brig out of the Dock

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into the Table Bay where we dropped Anchor for a few hours while the Captain went ashore to make final arrangements before starting.

So towards evening we sat sail for the Sea and passed close to what is caled Robings Iland [Robben Island] so close that could see the houses, and the next morning we were entirely out sight of land with a midling rough sea.

When the Captain left Table Bay he did know whether he would put in at St Helena but when we were drawing near to it he thought he would to take in more water and some provicions having a pleasent run that far, with the exception of the weather being very warm.

We arrived at the island in the morning part of the day so the Captain and

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his Wife and Miss Thompson and also Mr Jones went ashore but I remained on board the vessel, having or feeling no desire to go ashore.

Mr. Jones visited the Tomb of Napoleon and he said that there was a gard of French Solders around the place, while Napoleon was living his Residence was caled Longwood Old House.

I shant attempt to discribe the island myself as it has already been described by other writers especially by Captain Cook in his voyages around the world

But from the vessel it looked to be a very romantic place I could not see the Town being hiden by a bluf point of the mountain, I could see a few Batterys which was situated on the rocks

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almost over hanging the sea and the surf dashing and breaking up against them. while the Brig lay at anchor there were several Women came on board to

1. The passenger list for the *Brig Piccadilly*, master F. Bynam, notes that Eli Wiggill, age 61; George Ruck, age 21; Jane Thompson, age 40; and Herbert Jones, age 20, sailed on this vessel together. Ruck was listed in steerage and the other three were listed as cabin passengers. "Massachusetts, U.S., Arriving Passenger and Crew Lists, 1820–1963 for George Ruck," on Ancestry.

sell fruit and some curiosities. And in the mean time a beautiful mail Steamer called the Africa stopped at the island on her way from England to Cape Town. so about sunset the steamer left for Cape Town. and we left for Boston.

The weather continued fine and we traveled on at good speed and nothing of much interest transpired only now and then we would see Ships at a distance and sometimes one so near that the Captain would speak to them when we came to the

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Line. when we found it very warm, and in the evening Old Neptune came on board in his strange dress and long beard, and wanted to know of the Captain if he had any subjects on board to be adopted into his Kingdom The Captain told him yes there was two on board who had never crossed the Line Mr Jones and George Ruck, so Neptune told him that he would be on board tomorrow and attend to them speaking in a very rough manner. So the next day he came according to promise and George Ruck had to go through the operation of being shaved while Mr Jones bought himself

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off by buying a bottle of Brandy of the Captain and treated the company the bottle was soon emptied corked up and thrown overboard. This makes the fourth time that I have crossed the Line.

To give the reader an idea of the distance from Capetown to the Line is about twenty one days sail in a packet Ship and I think it is about the same distance from New York to the Line.

To the best of my recollection after leaving the Line we came to what is generally known by seafaring men as the Gulf stream it is a stream which takes its rise in the Gulf of Mexico. Captains of vessels whom I have sailed with say that it is a

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stream which runs across the Ocean towards England. There are two tokens by which it can be known when a vessel is in this stream. First, the water is warmer than the other part of the Ocean the Ship's cook soon finds that out by having to draw so much water for his use, And secondly it is known by masses of weeds floating on the surface of the water which is said to come out of the Gulf of Mexico.

I have heard the sailors say that they seldom get through that stream without having a storm

Well on leaving this stream we came to a very romantic looking island similar to the island of St Helena [St. Helena]

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caled Fonnando De Hermanha [Fernando de Noronha] and belonged to Brazil. We were alongside of this island April the ninth 1873. On leaving this place we had a change of weather which was cold and stormey, and about this time a vessel passed us by the name of George Anderson who left the Cape a few days before we she was so near us that with the glass we could see her name on the stern as she passed, and the Captain wondered at her being so quick on her return and then said he guessed that she had only taken in a Cargo of Brooms.

But we heard afterwards that she had not been to Boston yet, that she was beating out to Sea to escape showls of sand

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which was in that part of the sea. So then we contuined on till we came near to Cape Cod when we were enveloped in a heavy Fog, and had to lay too for two days and nights keeping the fog horn blowing all the time and having no Pilot on board. The sea was strewn with the wreck of a Brig which must have been loaded with Lath as the Lath and her spars were floating alaround us.

Has soon as the fog abated we soon had a Pilot on board which soon took us into Boston or in other words to the Pier or Dock which was on the 11th of May 1873 after about 60 days from Cape Town.

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The same afternoon after coming into the Dock there came up a terable Thunder Storm and rain and wet the sails and everything on deck, and the Captain fearing to have his sails stolen he had them wet as they were folded up and put into my Bunk where I had slept all the voyage so I had to do the best that I could for everything was in confusion as it generaly is on arriving in to port so I had to make my bed on the wet sails. But the next night I done better for I slept in the first mates Berth and all the time while I remained on board.

so after staying a few days in Boston looking around and buying a few things for myself and some things for

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George Ruck² the young man that I brought over and made arraingments for him to go to the State of Main to his Sister I payed his passage and seen him on board the Cars.

And also payed my own passage 65 Dollars to go to Utah from Boston from Boston I went to New York part of the way by Cars and part by Steam Boat arriving in New York on the 16 of May 173.

And leaving the same afternoon on the Cars enrout for Utah on what is called the pan handle Line, and came to Pitsberg where we stayed over

2. A sixty-four-year-old white male named George Ruck lived in Knox Township, Maine, in 1920. The 1920 US Census, Maine, Enumeration District No. 84, Sheet 7A.

Sunday Then on Monday morning we started and continued on the Journey and on or about the 24th of May

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I arrived in Ogdon which was in the night and the Conductor told the passengers they could stay in the Cars till morning for which I was glad to hear for I was a stranger there. So the next morning after leaving the Cars, I met Mr John Taylor and W Woodruff two of the twelve Apostles of the Latter day Saints

And they knowing that I had just come from off a mission told me that I should have come all the way for half Fare but I did not know it at the time I payed my fare in Boston but they seen that I only payed half fare from Ogdon to Salt Lake City which was the 25th of May being away from my home a little over three years.

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So having arrived in the City the next day from Ogden I would liked to have caled at Kaysville when on the way from Ogden, but having my Luggage on board the Cars I thought I had better go right through to attend to that and see my Children afterwards.

So when I arrived in at the Depot I was surprized to see what changes had been made while I was away so I hired a job Wagon to bring my Luggage home to where I lived in the tenth Ward, and all the way I could see large new Stores had been built in places where there was nothing when I left, and such gaudy painted signs over the doors and windows well I hardly knew the place to be the same, and in fact I hardly

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knew my own place when I came to it. But I expect what made it look strang about my home, there had been a large Cottonwood Tree which stood at the corner of the Block which used to be my guide had been cut down, But I soon found the House and had my Luggage unloaded and discharged the man with his wagon

~~This is as far as my this history was written by my~~

This is as far as the history of his life was written by my Grand Father Eli Wiggill in the year 1883. Soon after this he took ill and so the history was never completed. So I take great

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pleasure in writing a short sketch of the last years of his life.³ Soon after his return his wife joined the Josephite or Reorganised Church and did not try to

3. These additional six pages following Wiggill's 760-page autobiography were written by Eli's granddaughter Susannah "Susie" Margaret Lowe Dodge. The daughter of William Lowe and Frances Amelia Wiggill, Susie was a child when she and her parents left for Cape Town in December 1869 with Eli. "The remainder of this book

make him comfortable or happy. So they agreed to separate. He then closed his home and made his home with his son Jerimiah in Kaysville where he was happy, as his son and daughter-in-law were very good and kind in to him. I 1874 He married a very worthy and good woman. a Mrs Hammer. After living a few
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months in Kaysville. they decided to move to the City. on to his own property. which was on 7th East. between 2nd and 3rd South. There they lived in peace and happiness. He attending his garden, and doing odd jobs of Carpentering a during Summer-time. and in the Winter reading, writing or studying. Sometimes his Grand-daughter from Kaysville would stay with them. He was present at the opening and dedication Services of the Assembly Hall.
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They both enjoyed the Old-Folks Day in Liberty Park in the year. His Son Joseph was married to Miss Mary Whitesides of Kaysville in 1880/78. In the Summer of 1881, Joseph was kicked by a horse, which knocked his front teeth out and injured him severely. In 1882, Grand. Pa was taken ill. he recovered somewhat from the first Attack but was never quite well. In November 1883 His Son-in-law William Lowe and family arrived in Utah from South Africa.⁴
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was written by Mrs. Susie Dodge, granddaughter of Eli Wiggill, and the baby whom he mentions as going to Africa with them in 1869–1870.” Wiggill, “Eli Wiggill History 1810–1884,” MS 23753, Church History Library, Salt Lake City, 82. This history was taken from a transcript produced by Leda Dawson McCurdy in 1975, based on the handwritten account of the Eli Wiggill autobiography, edited by Reva Marchant in 2000. It contains useful information but also factual errors, which the editors have corrected in this transcription of the original Wiggill autobiography manuscript.

4. William and his wife Frances Amelia (Eli’s daughter), now wealthy from the diamond rush, returned to Kaysville, Utah, where their son William Francis was born in 1884. The family returned to South Africa, and twin girls Frances and Marjory were born in Queenstown in October 1886. They had three additional male children born in Queenstown: “Cecil in 1886, Reginald in 1891, and Eric in 1894.” Lowe, *African Eden II*, 30. Unfortunately, Lowe adds that although William and Frances Amelia were faithful to their Latter-day Saint beliefs, they “kept their faith from their children . . . because they feared for their lives and could not trust their small children to keep their new faith to themselves. They were regular attenders and ‘kept a pew’ in the Anglican Church in East London, South Africa. . . . The Lowes were very prosperous, owning a beautiful home, a large farm, [and] businesses. . . . Not until the family immigrated in 1908 was the gospel taught openly.” On May 1, 1900, William died, leaving his wife a widow with a large family. It appears her faith brought her back to Utah eight years later. Upon returning, no disclosure was made with regards to the amount of money William had made through diamonds, as Frances Amelia wanted to blend into the Utah culture without any ripples. Lowe, *African Eden II*, 31, 35–36.

He was then ill in bed. but so glad to see them all. After they came he seemed to feel better. At Christmas-time was able to sit up in his chair. On 9th January 1884, being my birthday he presented me with a book and gave me a blessing. He felt he would not live another year. He took to his bed again in March. His wife and many kind friends and neighbours gave him good Care and nursing. but he grew weaker. and passed away on the [Page 765]

13th day of April. being 72 years. deeply regretted by his family and friends. He was a true and faithful Latter-Day Saint and died in hope of a sure Resurrection.⁵ His Casket was of polished ~~€~~ Red Wood made by Thomas James a neighbor, according to the directions he gave a few weeks before his death. At his request his body was brought to Kaysville and laid in the Cemetery beside his wife Susannah. The funeral Services in the Meeting House were largely attended. Several speakers testified

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to his life and Character. Brother Talbot speaking of their friendship, began as boys in the far away land of Sunny South Africa. where they both heard and accepted the Gospel. travelling from there to Utah in the same Company.⁶ At the time of his death he was a High Preist.⁷

5. In a letter written by Eli's wife, Ann Hammer Wiggill, to Henry Talbot, less than a month after Eli passed away on April 13, 1884, Ann explained to Eli's dear friend Henry, "He [Eli] had a longing desire to live and do the work in the Temple, for his dead friends . . . [but] that someone else would have to do that work for him, for he always felt he never would recover." Ann H. Wiggill to Henry Talbot, May 6, 1884, inserted with the autobiography of Eli Wiggill, MS 8344, Church History Library, Salt Lake City. Latter-day Saints do proxy ordinance work in temples for their loved ones who are deceased. This doctrine was taught by the apostle Paul in 1 Corinthians 15:29.

6. According to Henry James Talbot, son of Henry Talbot, his father was told in his patriarchal blessing, "the eye of the lord has been upon you, and with outstretched arm has led you to the [Salt Lake] valley." H. J. Talbot added, "with all our troubles and hardships the lord has truly watched over the Talbot family as every one of us was preserved to come to Zion and be with the saints. The Gospel means more to us than all the land and possessions that we left in South Africa." Talbot, "Short Sketch of the Life of Henry James Talbot," 12.

7. An ecclesiastical office in the Melchizedek Priesthood within The Church of Jesus Christ of Latter-day Saints.

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