



JOHN ELLISON MAXFIELD

Born: March 21, 1801

Died: February 1, 1875



SARAH ELIZABETH BAKER

Born: May 10, 1811

Died: March 3, 1894

JOHN ELLISON MAXFIELD, grandson of Richard Maxfield and Ann, and son of John Maxfield and Hannah Appleton, was born 21 March 1801, at Youlton, Yorkshire, England, in the Parish of Alne. His middle name Ellison was a name sake of one of his uncles according to information received from Mr. Sunderland, a researcher in England.

About 1818 John, together with his parents and several brothers and sisters, set sail from Hull, Yorkshire, England, bound for Australia, a country which at that time was mostly inhabited by the uncivilized natives. The territory which is now Sydney had a small population of English settlers. The ship they were sailing in was wrecked at sea, and a passing freighter rescued the passengers and brought them to Canada. The Maxfields settled in Prince Edward Island, Canada.

On 26 March 1827, John Ellison Maxfield married Sarah Elizabeth Baker, daughter of Jesse Baker and Sarah Schureman. Elizabeth Baker's ancestors emigrated from England, France, and Holland to the United States and thence to Prince Edward Island, Canada. John Ellison and Elizabeth made their home at Wilmot Valley, Bedeque, Prince Edward Island, and at this place were born to them the following children:

Robert Quorton Maxfield, 29 December 1829

Richard Dunwell Maxfield, 5 May 1831

Elijah Hiatt Maxfield, 5 November 1832

Jesse Maxfield, 29 April 1835

James Appleton Maxfield, 14 January 1837

William Wellener Maxfield, 10 December 1839

John Ellis Maxfield, 15 November 1841

Sarah Elizabeth Maxfield, 18 January 1844

Joseph Smith Maxfield, 12 January 1847

Quincy Benjamin Maxfield, 3 June 1849

The picture of Sarah Schureman (Sarah Elizabeth baker's Mother) was given to us by Aunt Sarah and was given to her by her mother, Sarah Elizabeth Baker Maxfield.



Jesse Bakers Home

The picture of Jesse Baker's home was sent to us by Howard Schureman, Central Bedeque, Prince Edward Island. He also gave us the Schureman genealogy.

About the year 1844 two Mormon Elders from Nova Scotia visited the Prince Edward Island, where they baptized fifteen people. It is believed some of the members of Richard's, John Ellison's, and William's families were among those baptized.

John Ellison and probably other members of the families attended a meeting at which these two Elders spoke. The tradition is that upon his return home John Ellison Maxfield called his family around him and said, "I have just heard what I have been looking for all my life," and expressed a desire to join the church and go to the Salt Lake Valley. Members of the three families, after investigating the Gospel, received a Testimony of the truthfulness of it and joined the Church of Jesus Christ of Latter Day Saints. As thousands of others had done, they were willing to sacrifice everything for their religion, even life itself.

The Maxfields had prospered in Bedeque. John, their father, had been a merchant in England but had engaged in the lumber business in Bedeque. He owned land for miles around which was covered with timber. John Ellison and Elizabeth owned a sawmill, engaged in ship building, owned a six hundred acre farm and also raised thoroughbred horses.

The families had planned to build a ship in which to sail to Chicago (Fort Dearborn at that time) but instead they chartered one and left Prince Edward Island in June, 1850. John and Elizabeth left their six hundred acre farm unsold with instructions to their attorney to sell it and forward the money to them. The money was never received nor did they ever hear from their attorney. The rest of the property was disposed of with the exception of one horse. The morning they were to sail, the horse was brought around to the front of the Inn and John asked for a bid. He got the highest bid from a minister who bought it.

They arrived in Chicago by sailing up the St. Lawrence River as far as they could go then up one of the smaller rivers to the Great Lakes and across Lake Michigan to Chicago. They would have to travel overland from Chicago to Council Bluffs, being ferried across the Mississippi River on their way. They reached Council Bluffs on 9 July 1850, and must have decided to cross the Missouri River and go over to Winter Quarters that same day because Jesse, a fifteen year old son, was drowned in the Missouri River as they were being ferried across on that day, according to records of the old South Cottonwood Ward. Jesse had been sent to get something for his baby brothers who was sick; he slipped and fell off a plank into the swift running water. His body was never recovered. The only thing that was ever found was his hat.

The eighteen months old Benjamin died on 15 July 1850, as recorded in the South Cottonwood Ward records. The bereaved mother, therefore, lost two sons within one week and was forced to leave their bodies in this unknown country, far away from their birthplace and the new land to which the family was traveling. Elizabeth must have felt as did the pioneer mother whose lament is told in “Plains Cradle Song,” by Veneta L. Nielson.

“PLAIN’S CRADLE SONG”

Beloved little sleepers, let
Mother sing your sleep song.
Yet If I leave you there alone,
Cradled underneath a stone,
It is not that I forget.

Not a bird can rise and stir
Dusks fine air with singing whir
But your voices fly to me.
Luminous, again I see
Two small faces through the blur.

Could the wagon’s creaking weight
and the oxen’s heavy gait
Turn about and bring me back
To you, all the pain fraught track
Borne again were previous freight.

I shall carry, as I go
Hurt and aching, plodding slow
Over every rutted mile,
Every little childish smile,
Every laugh, and tear, and know

Now the rain falls, dark with fears.
Do my words reach Heaven’s ears?
Are you listening, and know
That I sing again to you
Not to be afraid, by Dears.

If your palely lidded eyes
Search no more these alien skies
For a gift of quail or grouse
To our needy wagon house:
God is good, and God is wise,

Never, never, as you rest
There upon the earth’s languid breast,
Shall there be a moment I,
Walking on, will let you lie
Unremembered and unblest.

If my groping senses find,
Any pain, unjust, or blind
With bitterness, I weep,
Rest, my little ones asleep;
I remember, God is kind.

Every looming, brooding rock
Crouched before me as I walk
Indian playing; when I sleep
Every dream bears baby talk.

Beloved little sleepers, let
Mother sing your sleep song. Yet
If I leave you there alone,
Cradled underneath a stone,
It is not that I forget.

--Veneta L. Nielsen

They arrived at Winter Quarters three weeks after the last company of Saints had left for the valley and were advised to stay there until spring. In the meantime, they prepared for the rest of their journey by purchasing food, oxen, cows, wagons, and horses. They must have already had some equipment with which they made the journey from Chicago to Council Bluffs.

One month after their arrival in Council Bluffs they were saddened by the death of their uncle and brother, William Maxfield, who left a widow and five small children.

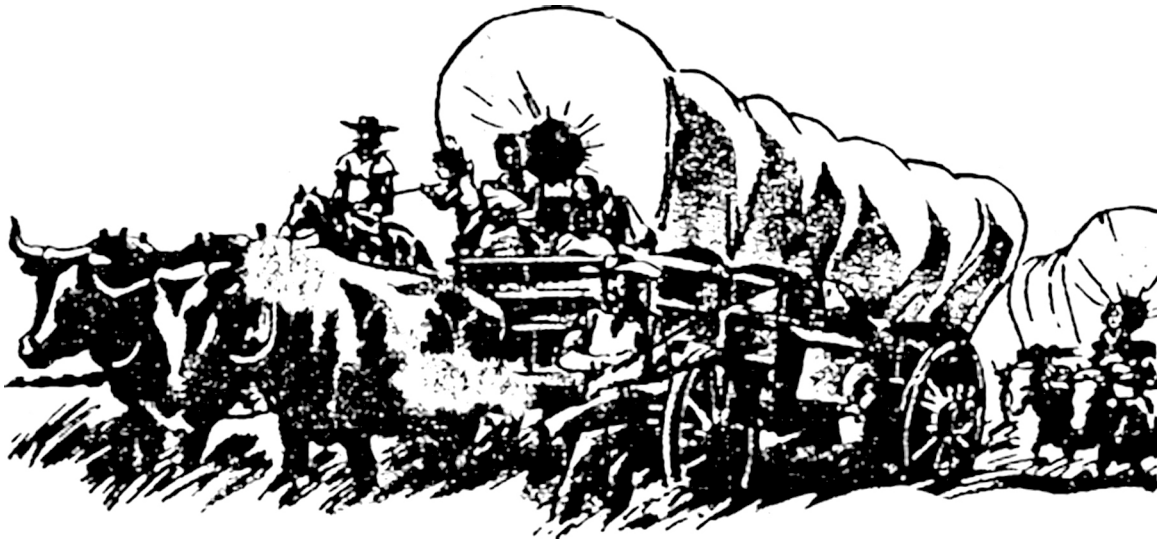
According to family tradition, John and Elizabeth brought with them a can of gold pieces; this they used in outfitting their family for the journey and were able to assist some of the less fortunate Saints. A supply of clothing and materials were also brought with them from Canada. ‘Nellie’ Maxfield Hansen visited her grandmother, Sarah Elizabeth Baker

Maxfield, who showed her exquisite laces, dimities, etc. that she had purchased in Canada to be made into baby clothing, etc.

John Ellison and Sarah Elizabeth Baker Maxfield left Council Bluffs with their eight children and a nephew, John Ellis Maxfield, a 15-year-old son of Richard Maxfield and Eliza J. Parrott, on 1 May 1851, and arrived in the Salt Lake Valley 15 September 1851.

Sarah Ann Pickett Maxfield, widow of William, and her five children remained in Council Bluffs as did Richard and Eliza J. Parrott and the rest of their family.

There was sickness in the family at the time. Probably they intended coming to the valley later on but in October of that same year Richard and his thirteen-year-old son died. Several years later some of Richard's and Eliza J. Parrott's children and their families came to Utah to live. John Ellison, his family, and nephew were part of the Abraham Day Company.



On the journey to Salt Lake at Hams Fork near Sweetwater, Wyoming, -Elizabeth gave birth to her eleventh child whom she christened Henry Adheimer Maxfield.

John Ellison Maxfield's home in the Salt Lake valley was near the Jordan River in what was then known as "Cottonwood." A description of the original, property is found in the County Recorder's Office of Salt Lake County in "Book K of Deeds, Page 952, and is as follows: Lots 1-4-5, North half of Northeast Section 23, 150 plus acres, Township 2 South, Range 1 West." It is now owned by the United States Smelting Refining and Mining Company.



"Travelers Rest," a Pony Express Stop, was located at 6400 South (Lovendahl Road) and 1300 West, near their home and a Pony Express Station was located at 6400 South and State Street. Their son, Elijah Hiatt Maxfield, was a "Pony Express" rider for a number of years.

John Ellison Maxfield, true to his convictions, received his endowments in the Endowment House 6 November 1855, and on that day he and Elizabeth were married for time and eternity by President Brigham Young. John was ordained an Elder by S. L. Sprague, date unknown, and was ordained a High Priest by Reynolds Cahoon on 17 January 1856. He was baptized in Bedeque, Prince Edward Island, by J. S. Kerry, October 1844.

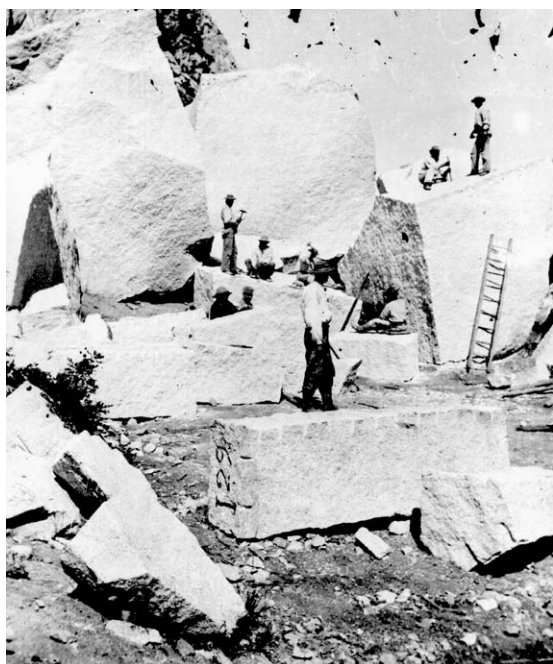
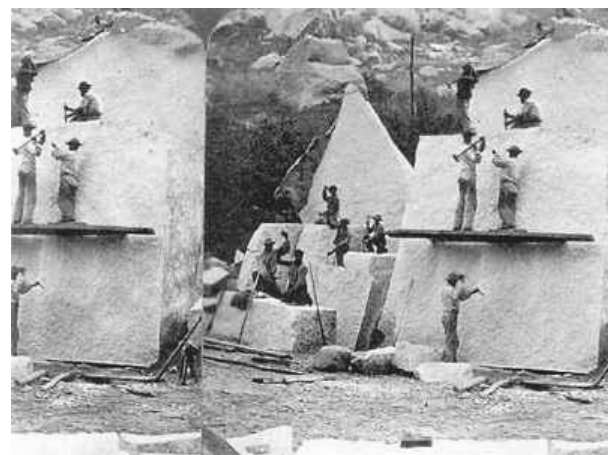
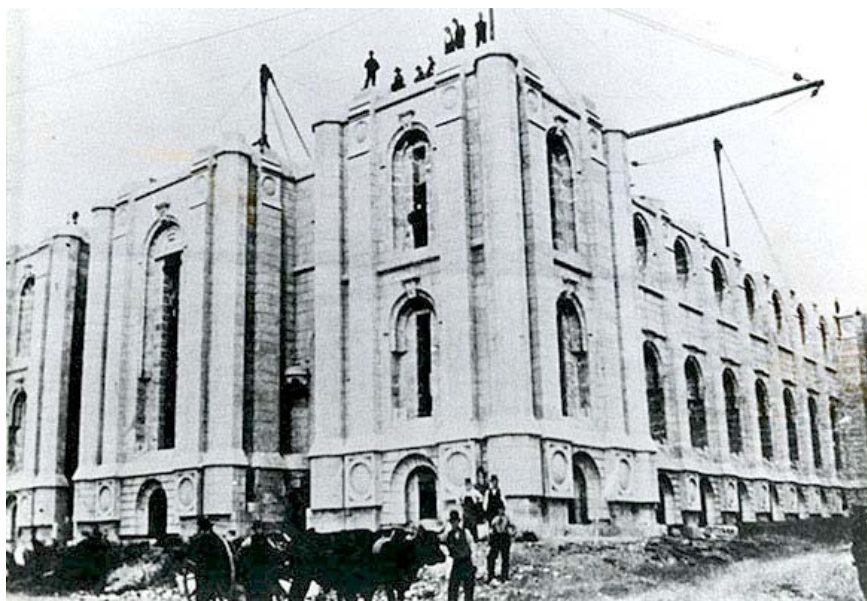
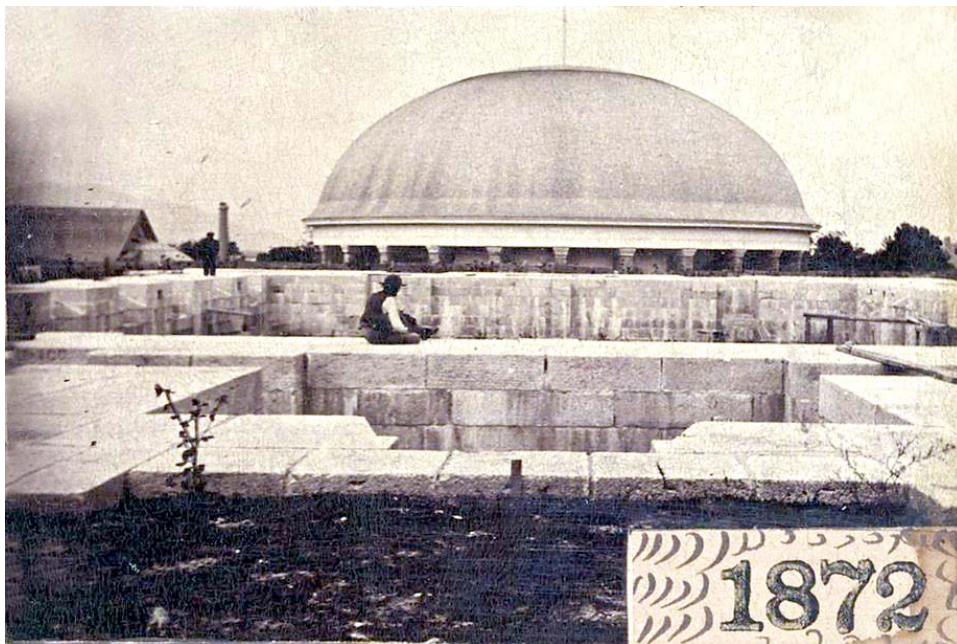
Although he lived some miles distant from the Temple, he labored on that edifice up to the time of his death.



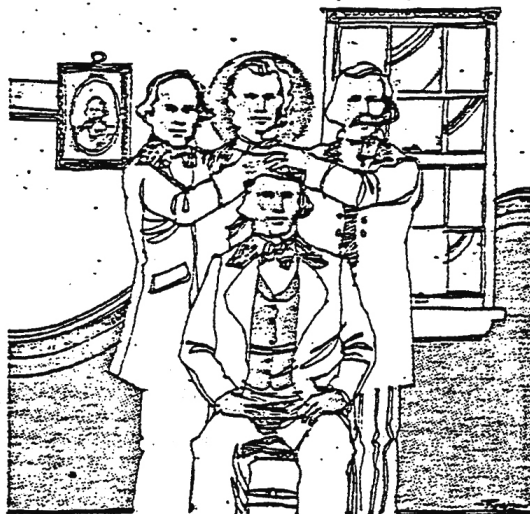
PHOTOGRAPH OF THE FOUNDATION OF THE SALT LAKE
TEMPLE TAKEN ABOUT 1872

He was reserved in disposition and independent by nature, preferring to give assistance rather than to receive it. His grandson Hiatt recalled that "Grandfather," John Ellison Maxfield, was at times and places a kindly, dignified, "English Gentleman." He died 1 February 1875. Elizabeth survived until 3 March 1894.

HIS SACRIFICE, UNDEVIATING SERVICE IN THE CHURCH AND COMMUNITY, DEVOTION AND CONSTANT EFFORT HAD HELPED TO MAKE THE "DESERT BLOSSOM AS THE ROSE," HE WAS, INDEED, TRULY WORTHY OF HIS ILLUSTRIOUS ANCESTORS.



Salt Lake Temple Construction Photos



A CHURCH FOR ALL LANDS

PRINCE EDWARD ISLAND

Three-hour sermon

In 1848, President Brigham Young appointed Apostle Wilford Woodruff to direct the missionary activities of the Church in the Eastern United States and Canada. After accompanying the first group of saints to the Great Basin, Elder Woodruff returned to Winter Quarters and moved his family to Boston, the headquarters for the missionary effort. At this time, the saints were living in small groups which were scattered great distances apart.

On July 31, 1849, Elder Woodruff and Elder Joseph Russell (who was from New Brunswick) arrived at Bedeque Bay on Prince Edward Island. They had made an arduous all-night trip of about 40 miles from the mainland and then had to travel four miles farther by wagon to the home of William Maxfield.

Brother Maxfield and his two brothers, John Ellison and Richard, had joined the Church five years earlier.

In the afternoon, Elder Woodruff met with the saints at the home of John Peter Pickett. There were 22 members of the Church in Bedeque and four more in Charlotte Town several miles away.

On Aug. 1, the members met again. An all-day conference was held at Brother Maxfield's home. During this conference, Brother Maxfield was ordained an elder and sustained as president of the Bedeque Branch. His brother, John, was ordained a priest. Five children were blessed, including John's son, Joseph Smith Maxfield.

Elder Woodruff recorded in his journal that he spoke to the members for three hours, giving them instructions on the organization of the branch and their duties in it.

The next morning, Elder Woodruff and Elder Russell left for the mainland on the mailboat.

The following year, 1850, the three Maxfield families left Prince Edward Island and headed for Utah.

A branch was not organized again on Prince Edward Island until 1969. Now there are two branches, at Summerside and at Charlotte. — Jeffery O. Johnson

(Part of a series produced by the Church Historical Department.)

MAXFIELDS TRAVEL FROM BEDEQUE,
PRINCE EDWARD ISLAND, CANADA
TO THE SALT LAKE VALLEY
(JOHN ELLISON MAXFIELD)

In reading an account of the travels of the Maxfield family on their way to the Salt Lake Valley, we find they had to wait a week at an inn (hotel) for a ship to take them across the harbor. Bedeque is on the south side of the Island, so they probably went across to the north side which is about ten miles from Wilmot Creek Valley where they lived.

No doubt their relatives and friends transported them and their belongings to the inn at Malpeque Bay or harbor where they waited for their ship. The fine horse they had with them must have been one they hated to part with, and someone rode it there. Malpeque Bay, or harbor, opens into the Gulf of St. Lawrence. We know they sailed through the Gulf, then up the St. Lawrence River to the town of Quebec, where they made their first landing. Then we know they came to Chicago through the Great Lakes. The most likely way for them to get to Lake Michigan would be to sail from Quebec up the St. Lawrence River to Montreal, then up one of the smaller rivers to the Great Lakes.

From Chicago they would have to travel overland to Council Bluffs. After spending the winter in Winter Quarters, near Council Bluffs, as they were advised to do, they left the next Spring for Salt Lake Valley.

Richard Maxfield, age 81, describes their journey across the Plains:

"We left our home in June; had to wait one week at a hotel for a ship to take us across the harbor. Our first landing was at Quebec. We arrived at Council Bluffs, Iowa, July 9, 1850, and remained there until the next spring. Our outfit consisted of 9 yoke of oxen and cows, one span of horses and four wagons. We traveled 18 to 20 miles a day. One child being born on the way, Henry Adheimer, at Sweet Water, Wyoming, laying over only two days.

When we crossed the Missouri River my brother Jesse was drowned. He was going down to get something to eat for a sick brother and slipped on a plank. Boats were lowered but he never came in sight. His hat was seen later. The sick brother (Benjamin 1-1/2 years old) died and was buried on the bank of the Missouri River a few days after the brother drowned.

We arrived at Salt Lake September 15 and wintered near Murray. Our captain's name was Abraham Day. Each ten had a captain under him which was essential as each ten took their turn in standing guard against the Indians, gathering in the cattle and other duties required around the camp.

We started out with plenty of provisions, 80 pounds of crackers, soda and sweet, and got lots of wild game on our way."

In another short article he said:

"On way to Utah sold everything but one horse, his favorite horse, and went to a town on St. Lawrence, stayed there a week, sailed up the St. Lawrence River, through Great Lakes to Chicago. We were three weeks too late for last company of emigrants who came to Utah in 1850.

We left a beautiful home, my grandfather (John Maxfield) owning land four miles around, making lumber and rafting it down the river; and also farming; the timber being so thick they made slow progress planting mostly with the hoe. The winters were extremely cold. The snow fell so deep it would cover the houses. It was the custom to take the shovel in the house at night so we could shovel our way out in the morning. The spring weather was lovely and one of the most beautiful places in summer."

Ref: Copied from history kept by Edah Allred. She also Tins a small chest brought across the plains by her grandparents: John Ellison Maxfield and Sarah Elizabeth Baker.

Note: They, no doubt, went to Winter Quarters (now called Florence, Nebraska) and spent the winter there. Winter Quarters is across the river from Council Bluffs. Their son, was drowned in the Missouri River as they were being ferried across the same day they arrived in Council Bluffs. If they had stayed in Council Bluffs, they would not have had to cross the Missouri River.

Sign posted at Winter Quarters (taken from Utah 81):

“Women should not attempt to draw water from the river in buckets. The current is so rapid it requires the strength of a man to procure water with safety. Many lives have been lost in this way which should be sufficient warning to those who still purpose to ascend to the rivers.”

Note: On 4 March 1866, the 72nd quorum of Seventies was organized at Little Cottonwood, Salt Lake County, with Daniel S. Cahoon, Robert Maxfield, Richard Maxfield, Henry W. Brown, Willis Smith, Nathan Tanner, Jr., and William T. Panter as presidents. (Utah Pub. C. Supp. 1). On that same day, five of John Ellison Maxfield's sons and his nephew were ordained seventies in that quorum:

Robert Quorton Maxfield by Daniel S. Cahoon
Richard Dunwell Maxfield by Daniel S. Cahoon
William Wellener Maxfield by Robert Quorton Maxfield
John Ellis Maxfield, Jr. by Richard Dunwell Maxfield
Joseph Smith Maxfield by Daniel S. Cahoon
John Ellis Maxfield, son of Richard and Eliza
J. Parrott Maxfield, by Willis Smith

(Taken from early pioneer files in the library.)

Note: When the Utah census was taken in the spring of 1851, there was a family of Maxfields here. Their names were Avina, George, Gershon, Margaret, and Robert. The call number is Utah 62 page 74. They probably went on to California because no other record is found in the Salt Lake records concerning them. There was also a Maxfield baptized into the Church in Nauvoo.

