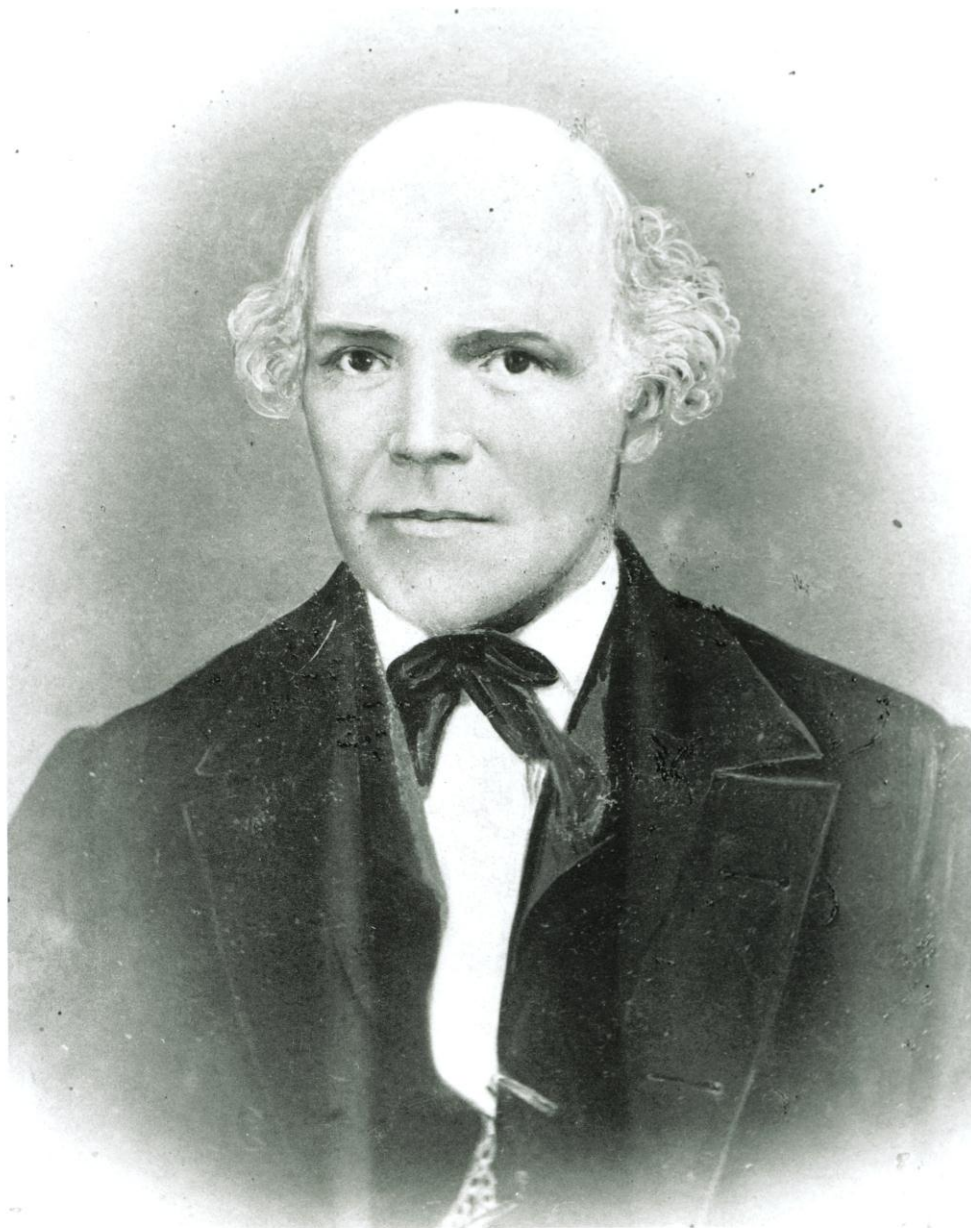


# William Pitt

## The Man and His Music

A History Compiled by His Great Grand-daughter  
Colleen Pitt Preece

William Pitt  
The Man and His Music  
© 2000  
Colleen Pitt Preece



Be honest and true  
In what you do,  
And hold honor high.  
Be sure you're right,  
Then push the fight  
And win or die.

William Pitt's Motto



### **Nauvoo Brass Band Flag**

The Nauvoo Brass Band was organized in January 1842 "under the guidance and direction of Capt. William Pitt, an ingenious musician, a good timist, and an excellent performer upon various instruments that came to hand..."

Photo courtesy of The Daughters of Utah Pioneers Museum.



### **William Pitt's Violin and Flute**

William Pitt was a "left-handed fiddler, flutist, clarinetist and all-around musician..." The wear marks on the violin suggest that it was indeed played left handed.

Photos courtesy of The Daughters of Utah Pioneers Museum.



## Preface and Acknowledgments

I have long been interested in William Hill Pitt, my great grandfather, and the role he played in the movement of the Latter-Day Saints from Nauvoo to Salt Lake City.

The Oral history in the Pitt family is that William kept a detailed diary which was destroyed by one of his sons after his father's death. It seems the son wanted it and Mary Jane, the third wife, (William had three wives, but was not a polygamist; marrying each time after the death of his wife) would not let him have it. One day, so the story goes, while she was away, the son came, emptied his father's drawer of personal belongings, among them the diary, and burned everything.

This account, then, is necessarily drawn from a number of other sources: journals, books, historical accounts, records from the Historical Department of the LDS Church, Daughters of Utah Pioneers, etc.

I acknowledge with the greatest appreciation all those who have been so helpful and patient while I searched for information; especially the people at the LDS Historical Department, and the many family members who, upon learning of this search, have kept a watchful eye for any information that might be of use, and helped with the editing. Thank you.

Throughout the compiling of this history I have grown in love and respect for my ancestors and those many faithful pioneers who have left us with a great and honorable heritage. It is my sincerest hope that it will have the same effect upon my own children, grandchildren, and all the descendants of William Pitt.

# Historical Highlights

## Conversion and Journey to America

1813	16 August	Born to Robert Pitt and Hannah Hill in Dymock, England
1840	13 June	Baptized a member of the Church of Jesus Christ of Latter-day Saints
	14 June	Ordained to the office of Priest
1841	28 April	Married Caroline Smith
	10 May	Sailed from Bristol, England on ship "Harmony"
	31 July	Arrived in Nauvoo, Illinois

## Nauvoo Years

1841	20 December	Received Patriarchal Blessing from Hyrum Smith
1842	11 January	Son, Moroni William, born in Nauvoo
	January	Brass Band Organized
1844	3 February	Son, William Pitt Jr., born in Nauvoo
	14 February	Wife, Caroline, died
	3 March	Baby William died
	October	Ordained into 2nd Quorum of Seventies
	12 December	Married Cornelia Melvina Divine
1845	April	Ordained to Presidency of 2nd Quorum of Seventies
	24 May	Brass Band participated in laying of Capstone of Nauvoo Temple
	23 July	Received a blessing by Patriarch John Smith
	12 September	Daughter, Cornelia Malvina, born in Nauvoo
	17 December	Endowed in Nauvoo Temple
1846	3 January	Sealed to both wives in Nauvoo Temple

## The Trek West

1846	11 February	Crossed Mississippi River to start trek West
	2 March	Band cheered camp on East bank of Des Moines River
	9-17 March	Band played in Keosauqua to earn money for Saints
	19 April	Pleasant Point Encampment: Wm Pitt and John Kay sang about exodus.
	8 October	Son, William Heber, born at Winter Quarters
1847	23 January	Band played at gala for dedication of Council House
	March	Daughter, Cornelia, died and buried at Winter Quarters

- 18 July            Band furnished music for farewell ball at Winter Quarters
- 1849 30 November   Son, Robert Calvin, born in Council Bluffs
- 1850 4 July            Left Kanesville with Edward Hunter Company for Salt Lake
- 13 October       Arrived in Salt Lake Valley

### **Salt Lake Years**

- 1851 30 November   Son, Joseph, born in Salt Lake
- 1852 28 August       Called on mission to Great Britain
- 1855 24 September   Returned from mission
- 1856 25 July          Son, James, born in Salt Lake City
- 1858 16 February    Daughter, Ida Leonora, born in Salt Lake City
- 1860 21 August       Wife, Cornelia, died
- 1861 12 December    Married Mary Jane Dyer
- 1862 12 September   Daughter, Caroline Blanch, born in Salt Lake City
- 1864 8 December     Daughter, Regina May, born in Salt Lake City
- 1866 31 August       Son, William Washington, born in Salt Lake City
- 7 December        Daughter, Regina May, died
- 1868 13 May            Daughter, Mountain Daisy, born in Salt Lake City
- William and Calvin served as teamsters for "Out and Back" wagon train
- 1870 9 March          Son, Harold Mahonri, born in Salt Lake City
- 1872 20 August       Son, Marc Anthony, born in Salt Lake City

### **Funeral Services**

- 1873 21 February    Died in Salt Lake City

Note: In William's Bible, under 3<sup>rd</sup> Wife's children is listed: Mary Henrietta, born 23 November 1858 in Bountiful, Utah. Above her name there is handwriting that seems to say Ashby. This puzzled me until I was checking the Ancestral File where Mary Jane is listed as Mary Jane Collins (Ashby) Dyer. Apparently Mary Jane was married before.

# William Pitt

## The Man and His Music

### Conversion and Journey to America

William Hill Pitt was born 16 August 1813 in Dymock, Gloucestershire, England, grandson of John Pitt and son of Robert Pitt and Hannah Hill, according to an autobiography written for the *Seventies Record 25th Quorum Biographies*, LDS Church archives. Robert died in December 1812, about eight months before William was born. Hannah came to America in 1841 and died that summer, according to the History of Hancock County.

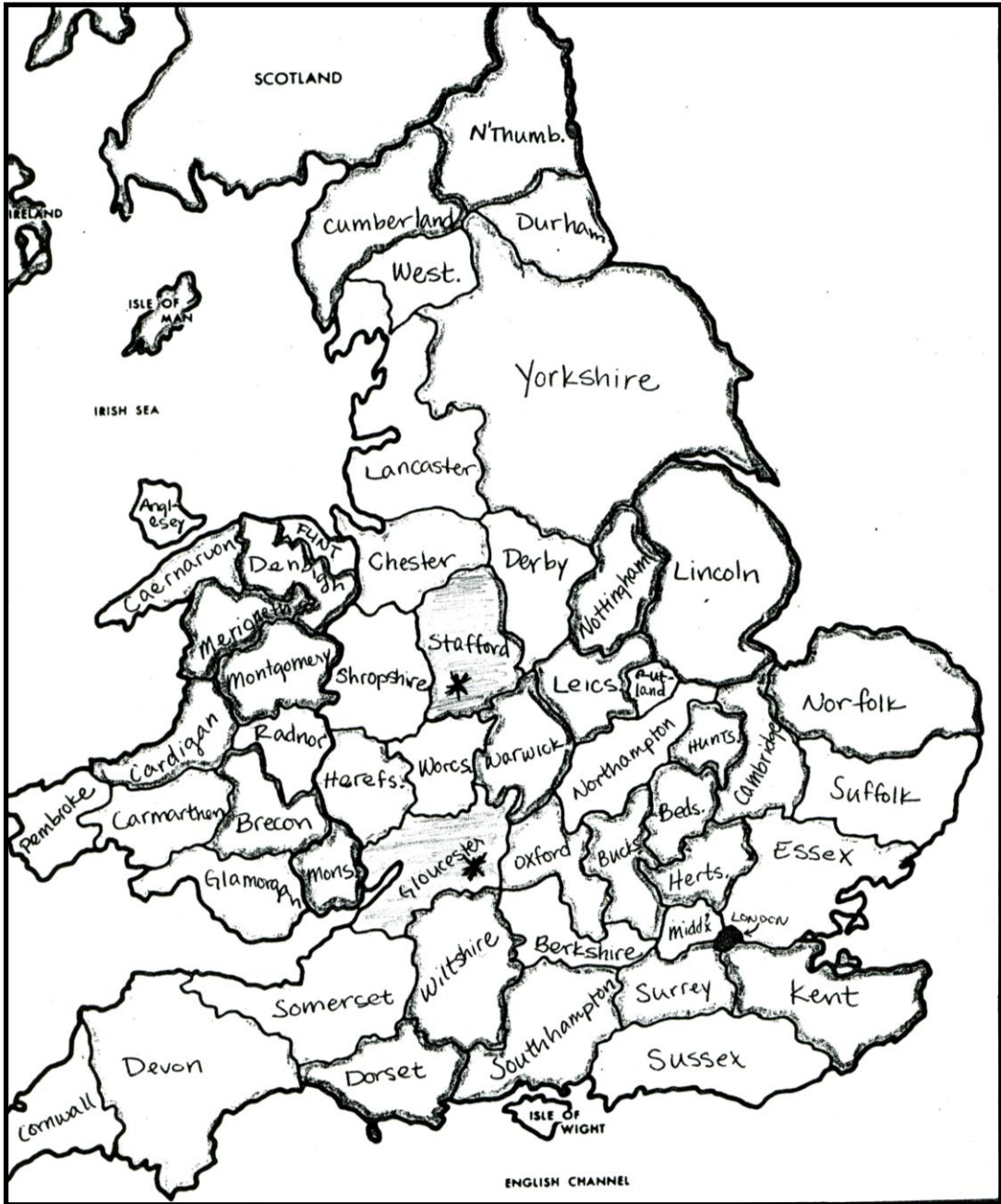
William joined the Church of Jesus Christ of Latter-day Saints 13 June 1840 after hearing Wilford Woodruff preach to the six hundred members of the United Brethren Church, a group who had withdrawn from the Wesleyan Methodists, and were, under the Presidency of Reverend Thomas Kington, seeking for light and truth. William was the choirmaster of this group. He attended the first meeting addressed by Elder Woodruff, which was held at the home of his sister, Hannah, and her husband, Thomas Kington. William Pitt was among the first of the group to be baptized.

His sister, Mary, also joined the LDS Church at that time. In the book, Wilford Woodruff, His Life and Labors, by Mattias F. Cowley, pg. 119-120, Elder Woodruff says:

"The power of God rested upon us and upon the mission in our field of labor in Herefordshire, Worcestershire, and Gloucestershire. The sick were healed, devils were cast out, and the lame made to walk. One case I will mention: Mary Pitt, who died later in Nauvoo, sister of William Pitt, who died years after in Salt Lake City, had not walked upon her feet for eleven years. We carried her into the water, and I baptized her. On the evening of the 18th of May 1840, at Brother Kington's house in Dymock, Elders Brigham Young, Willard Richards, and I laid hands upon her head and confirmed her. Brigham Young being mouth, rebuked her lameness in the name of the Lord, and commanded her to arise and walk. The lameness left her, and she never afterwards used a staff or crutch. She walked through the town of Dymock next day, and created a stir among the people thereby; but the wicked did not feel to give God the glory."

As he spoke at William's funeral, Elder Woodruff related a meeting held at a later date in the Kington home:

"The house had very heavy shutters on the window of the first story. We had those shutters closed, and I rose to preach. The rector came at the head of about fifty men armed with rocks about the size of a man's fist, or larger than that. They surrounded the house, and for about half an hour the house was battered with rocks like a hailstorm, the whole of the windows of the second story being stove in and the glass all broken. I told Brother Pitt that I would go and see these men. He said, 'No, I will go, you will be injured if you go.' He went out into the midst of this mob, of about fifty, I should judge...I do not know the number. He took their names, and the rector was the leader. They stoned Brother Pitt back to the house, but as we finished the meeting they left...I will say from that time until the present he has been a true and faithful servant of God, and of this Church."



**Map of England and Wales**  
(Pre-1974)

CERTIFIED COPY OF AN ENTRY OF MARRIAGE



Given at the GENERAL REGISTER OFFICE, LONDON

Application Number *Y.591...B*

Registration District *West Bromwich* in the County of *Stafford*

*1841*. Marriage solemnized at *by license* in the Parish of *West Bromwich*

No.	When married	Name and Surname	Age	Condition	Rank or Profession	Residence at the time of marriage	Father's name and surname	Rank or profession of father
220	April 28 <sup>th</sup>	William Pitt	Major	Bachelor	Plumber	M <sup>rs</sup> Pleasant	Robert Pitt	Carpenter
		Caroline Smith	Major	Spinster	—	M <sup>rs</sup> Pleasant	Thomas Smith	Taylor

Marrried in the District *Stafford* according to the *Rites and Ceremonies* of the *Church of England*

This marriage was solemnized between us, *William Pitt* in the presence of us, *Thomas Smith* by *us* *Caroline Smith* *Sarah Smith* *William Gordon*

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Marriages in the District above mentioned.

Given at the GENERAL REGISTER OFFICE, LONDON, under the Seal of the said Office, the *25* day of *May* 19 *74*



MB 052996

This certificate is issued in pursuance of section 65 of the Marriage Act 1949. Sub-section (3) of that section provides that any certified copy of an entry purporting to be sealed or stamped with the seal of the General Register Office shall be received as evidence of the marriage to which it relates without any further or other proof of the entry, and no certified copy purporting to have been given in the said Office shall be of any force or effect unless it is sealed or stamped as aforesaid.

CAUTION:—Any person who (1) falsifies any of the particulars on this certificate, or (2) uses a falsified certificate as true knowing it to be false, is liable to prosecution.

William was ordained to the office of Priest 14 June 1840 by Elders Richards and Woodruff. In the History of the Church, Vol.4, Ch.15, 298, is an account of a conference of the Church held in London on the 14th of February, 1841 which lists William Pitt as an Elder in charge of the Church at Ipswich. Again quoting from the Seventies Autobiography:

"Commenced preaching and exhorting as circumstances would allow until September 25th, 1840, When I gave up my business and went to laboring in the vineyard and was soon after ordained an elder under the hands of Elder Kington and Kay. I continued my labors in the ministry under the direction of Elders Kington and Woodruff until May, 1841, when I set sail for Nauvoo at which place I arrived on the 31st of July, 1841."

Daniel H. Wells described William:

"I have been associated with Brother Pitt a good many years...and I have never seen that man when he was not cheerful and full of life, indeed I have thought he had more music in him than any man I have ever known...he was always faithful and cheerful under the most trying circumstances...." (Funeral address.)

On 28 April 1841 William married Caroline Smith at West Bromwich, Stafford, England. She was the daughter of Thomas and Sarah Smith; born 5 April 1815 in Marylebone, Middlesex, England. On 10 May 1841, William and Caroline sailed from Bristol, England on the ship "Harmony". The Utah Immigration Card Index lists William's sister, nephew, James and niece, Ann, on this same ship.

Mary Ann Weston Maughan was also a passenger on this ship and from her journal as recorded in Vol. 2 of Our Pioneer Heritage we learn some details of the voyage. Excerpts from pages 356-363:

"I joined with a company that was getting ready to go to Nauvoo. The company sent a agent to Bristol to charter a vessel. He found a good sailing ship that was going to Quebec for lumber and the Captain would have berths put up in her for our accommodation. Our ship was clean and the berths new. I did not see a flea or bug or anything of the kind on the ship. We had plenty of room by our berths. Our heavy chests were put down in the hold. We could have one trunk by our berth, and the rest were fastened by ropes to the masts down the center on the ship by the sailors, thus making a partition down the middle of our big room; then we hung curtains around our berths, and thus made ourselves as comfortable as we could. We sailed out of Bristol harbour with flag flying. The first night many of our cups, pans, etc. went dancing and chasing each other about the ship. Some of the Brethren got out of their berths to catch the things, but they fell and went rolling and sliding about with the rest.

"Our ship was a good strong sailing vessel called the "Harmony". We had two Captains on board. Captain Johnson was a passenger. Our Captain had his wife and daughter with him. The Captain requested our people to hold service on deck on Sunday afternoon when the weather was fine. They would attend and be very attentive. The Captain and mates were kind to the passengers and crew. The first storm we had, the most of our company was sea sick; but one young man named William Gardiner, Sister Simonds and myself were not sick, so we were able to wait on the rest that were. We used to go up on the deck and cook for them...one day.... we accomplished our task and turned to go down the stairs. The ship gave a lurch and we all fell in a heap on the deck. I was the last to fall so I managed to save my pan of gruel. As I fell I saw a young man fall and slide along the deck to one of the deck doors that was open to let the water run off the deck; his feet and legs were through when his brother caught him and pulled him in. The waves washed over the deck, so they had to put down the hatches, thus shutting us down for the night. Our trunks broke loose and went sliding all over the floor; if they came to the owners, we would try to

catch and fasten them as best we could. When near the banks of Newfoundland, we had a dreadful storm. Our main mast broke off below deck, and the jib boom also broke, and as it came round on deck struck a sailor on his head, nearly killing him. Soon after our mast broke, a young man in our company took off his shoes and went on deck. Going to the forepart of the ship, he raised his right hand to Heaven and in the name of Jesus Christ rebuked the wind and the waves, and prophesied that the storm should abate and the good ship "Harmony" would carry her load of Saints in safety to their destination. And this came true, for all landed safe in Quebec."

## Nauvoo Years

Mary Ann's journal then tells that she spent some time in Kirtland before going on to Nauvoo where she arrived 10 Oct. 1841. In the aforementioned Seventies autobiography, William states that he arrived in Nauvoo 31st of July 1841. Mary Ann tells of meeting the Pitt family on arriving in Nauvoo:

"As we passed Brother Kington's house, they were coming up the lot from burying Sister Kington. She had died with a fever and Brother Kington, W. Pitt, Caroline his wife, and sister Mary, were very sick with the same fever. They had suffered much coming up the lakes in the hot weather. I got my luggage hauled to Brother Browith's, and then went to take care of Bro. and Sister Pitt. Brother Pitt was delirious most of the time, and it was hard work to care for him and keep him in bed. Sister Pitt was very quiet, but both were very sick. I stayed with them day and night, sitting up alone till I was tired out. Mrs. Hill would come and take me home. I would stay one night and go back again. After some time they all recovered. It was thought their sickness was caused by traveling up the lakes in hot weather."

William received a patriarchal blessing from Hyrum Smith 20 December 1841:

"The Patriarchal Blessing of William Pitt. Son of Robert and Anna (Hannah) Pitt born in the village of Dymock, Gloucestershire, England the 16th day of August 1813. Brother Pitt I lay my hands upon your head in the name of Jesus to place a blessing upon you which ye have desired, the blessings of health which you shall obtain until you are made whole beginning from this very hour which shall spring up in your habitations even with the same strength, and vigor, and comfort, and satisfaction pertaining to such things as in your own native country, and prosperity as you have desired, wherein you may be benefited, and obtain a livelihood, sufficiency of food and raiment to make you comfortable and to give to the poor, these are increasing blessings which you have desired until you shall have abundance. They are to be accomplished by the exercise of patience, humility, meekness, lowliness of heart, wherein your heart shall be humbled of your own free will. Then shall ye be exalted. Then shall ye be blest spiritually and temporally, flowing unto you like a river and your righteousness shall be as the waves of the mighty deep. Then whenever you stretch out your hand you will find prosperity. Whenever you lift your foot you will feel the invigorating power of Jehovah. Then you will realize the blessings in... basket and in store in your house, and prosperity, which is in the providence of God, unto whom shall your Priesthood pass down through the ages of time. Even through your posterity by whom your name shall be had in honorable remembrance, and perpetuated until the latest generation and as to your Priesthood you have received and confirm it upon your head and give unto you by promise, a promise of the anointing, and the endowment in the house of the Lord, by which ye shall have power, and influence in all the world and Eternal Life. Which is a seal upon this earth. Which seal is recognized and written, and your name in the Lambs Book of Life as a reward for your pilgrimage having

left your native land and your Fathers house for the gospel's sake and are now a stranger in a strange land, like unto your Fathers Abraham, Isaac and Jacob. Therefore you are blest in the Covenant and shall be numbered with the people of the House of Israel, and of the tribe of Zebulon and this is your inheritance, so also of the residue of your Fathers House. These blessings I seal upon you. Even so. Amen.

Given by Hyrum Smith at Nauvoo Ill. December 20th, 1841.  
James Sloan Clerk

(The Bible dictionary lists Zebulon as a son of Jacob and Leah.)

Another blessing given by John Smith, Patriarch, on 23 July 1845:

"A blessing by John Smith, Patriarch, upon the head of William Pitt, son of Robert and Hannah, born August 16, 1813, Gloucestershire, England.

"Brother William I lay my hand upon thy head in the name of Jesus Christ and place upon thee the blessing of a father...thou art of the house of Jacob and of the family of Joseph, thou shalt be blest with long life, and all your days shall be spent in usefulness for thou art called to preach the gospel; it is left to choice in what part of the vineyard thou wilt labor. Thou shalt be blest in thy labors in all parts of the land where you travel. Thou shalt be able to discern spirits, and none shall be able to deceive thee; Thou shalt be able to win the hearts of the children of men, and bring the ...to a knowledge of the truth; Thou shalt be numbered with the ...of Israel, and shall increase in knowledge of musical instruments, shall be able to handle the harp and all kinds of musical instruments skillfully, this shall be thy employment among the saints through all the generations of Jacob; Thou shalt bless in the family, thy progeny shall be very numerous and shall be esteemed as the excellent of the Earth, thy name shall be had in honorable remembrance forever. Shall enjoy all the riches of Heaven and Earth, and partake of all the beauties and glories of Zion and stand on Mt. Zion with the 144,000, spoken of in the revelation of John, having the fathers name in thy (forehead). This is thy blessing and in as much as you seek diligently to follow the counsel of the servants of the Lord, not a word of it shall fail, for I seal it upon thee in common with thy companion and children forever more, Amen."

A facsimile of the original record of the blessing given to William Pitt by Hyrum Smith is shown on the following pages.

The Patriarchal Blessing of William Pitt. Son of Robert & Anna  
Pitt. Born in the Village of Dymock. Gloucestershire England the  
16<sup>th</sup> day of August 1713.

Brother William I lay my Hands upon your Head in the  
Name of Jesus to place a Blessing upon you which ye have desired, the  
Blessings of health which you shall obtain untill you are made  
whole beginning from this very Hour which shall spring up in  
your Habitations even with the same Strength, & Vigour, & Comfort &  
Satisfaction pertaining to such things as in your <sup>own</sup> Native Country, &  
Prosperity as you have desired, wherein you may be benefited, &  
obtain a livelihood, sufficiency of Food & Raiment to make you  
comfortable & to give to the Poor, these are increasing Blessings, which  
you have desired untill you shall have abundance they are to be  
accomplished by the exercise of Patience, Humility, Meekness  
lowliness of Heart, wherein your Heart shall be humbled of your  
own Free will, then ~~ye~~ shall be exalted, then shall ye <sup>be</sup> blessed.

Spiritually & temporarily. Flowing into you like a River  
 and your Righteousness shall be as the waves of the mighty  
 deep. then whenever you stretch out your hand you will find  
 Prosperity, whenever you lift your foot you will feel the mighty  
 Power of Jehovah, then you will realize the Blessings, in  
 Bath. & in store, in your House, & Prosperity, which is in the  
 Providence of God, unto whom shall your Priesthood pass down  
 through the ages of time, even through your Posterity by whom  
 your Name shall be had in honorable Remembrance, & perpet-  
 uated until the latest Generation & as to your Priesthood, you  
 have received & confirm it upon your Head & give unto you  
 by promise, a promise of the anointing, & the endowment in the house  
 of the Lord, by which ye shall have Power, & influence in all the  
 World & Eternal life, which is a seal upon this Earth, which  
 is a seal is recognized & written, & your Name in the Lamb's Book  
 of life as a reward for your Pilgrimage having left your native  
 Land & your Father's House, for the Gospel's sake & are now a stranger  
 in a strange Land, like unto your Father's Abraham Isaac & Jacob  
 therefore you are best in the covenant & shall be numbered with

Washed, & in Store, in your House, & Prosperity, which is in the  
Providence of Gods, unto whom shall your Priesthood pass down  
through the ages of time, even through your Posterity by whom  
your Name shall be had in honorable Remembrance, & perpet-  
= it ad vintil the latest Generation & as to your Priesthood, you  
have received & confirm it upon your Heads & give unto you  
by promise, a promise of the anointing, & the endowment in the house  
of the Lord, by which ye shall have Power, & influence in all the  
World & Eternal life, which is a seal upon this Earth, which  
is a seal is recognized & written, & your Name in the Lambs Book  
of Life as a reward for your Pilgrimage having left your native  
Land & your Fathers House, for the Gospel's sake & are now a Stranger  
in a strange Land, like unto your Fathers Abraham Isaac & Jacob  
therefore you are blest in the Covenant & shall be numbered with  
the people of the House of Israel, & of the tribe of Judah & this is  
your Inheritance, so also of the residue of your Fathers House,  
these things I seal upon you, Even so. Amen,

Given by Wm Young Smith at Nauvoo Ill. Dec. 7. 20th 1841.

James Hoan Clerk

While not much detail is known of their life in Nauvoo, in Susan Black, Comp. Early LDS Member Records, William is listed as a member of the Nauvoo, Illinois, 3rd Ward. The 1842 Tax Assessors Record, Personal, lists: William Pitt (Kimball Block 3-1). Value of watches: \$20.00; Other Property: \$40.00. Total Personal Property: \$ 60.00.

William recorded in his Bible the birth of their first child: Moroni William on 11 January 1842, in Nauvoo. This same month and same year, January 1842, The Nauvoo Brass Band was organized.

The LDS History Library, Vol. 1 of the Contributor, dated March 1880, under the title, *An Interesting Record*, by Horace G. Whitney, quotes from the old records of the Nauvoo Brass Band, from the hand writings of James Standing, secretary of the band:

"The Brass band of the city of Joseph was first organized in January, 1842, under guidance and teachings of Capt. William Pitt, an ingenious musician, a good timest, and an excellent performer upon various instruments that came to hand; the few that commenced to learn under him were ignorant of the principles of music, and new beginners upon their instruments; it therefore required great patience and exertion in our captain to fit us and bring us forth as a band of music for the Nauvoo Legion."

There seems to be no doubt that grandfather was a well-liked and respected musician as Church History is replete with stories about him and his abilities. An article in the July 1980 Ensign by William E. Purdy, describes William as a

"...left-handed fiddler, flutist, clarinetist, and all-around musician, who had brought with him (from England) a large selection of music arranged for brass instruments. It (the band) played for both social and religious gatherings, gave concerts, played for the arrival and departure of important people, provided background to steamboat excursions on the Mississippi and of course, glittered brilliantly on such patriotic occasions as the mustering of the Nauvoo Legion and the celebrations of the Fourth of July. A sub-group, the Quadrille Band, enlivened parties, dances and picnics. Another community contribution was constructing the Nauvoo Concert Hall, badly needed as a locale for indoor concerts and weekly practices. The band raised the money with concerts, dances, riverboat excursions, and drives. The hall was dedicated in 1843."

Another description of William from the book, Iowa Mormon Trail, by Susan Black and William Hartley, chapter eight:

"William was a patient and well liked tutor; he is always spoken of with the highest esteem in the journals and records of band members. Although it was called a "brass band" after the British tradition of brass bands, which use only brass instruments such as trumpets, cornets, horns, trombones and tubas, accompanied by a side drum and bass drum, the Nauvoo Brass Band was more similar to the town bands prevalent during the eighteenth and early nineteenth centuries, which used any and all instruments and musicians available and, like the Nauvoo ensemble, played at nearly every town function. However, since Joseph originally had in mind a band that could assist in the official martial activities of the Nauvoo Legion in conjunction with the fife and drum corps, and since William Pitt and many of the other convert musicians from England were familiar with the British style of brass band, the band assumed the name Nauvoo Brass Band."

From Nauvoo---Gateway To The West page 27:

"William Pitt, best versed in music, was made band leader. He usually played the clarinet. He brought with him to Nauvoo a vast collection of music arranged for brass instruments and it was principally from this store that the band played. Pitt was talented in arranging orchestrations and also performed on several instruments, excelling on the flute. In 1843

the band added William Clayton, a violinist. John Kay, said to have a magnificent baritone voice, and Susan and Cornelia Devine, vocalists, were other additions."

Family lore has it that Grandfather was a champion violinist and that before leaving England, he played a tie off with a fellow by the name of Ball, for the best violinist. The decision reached both times was that they were "an equal match." His old violin and flute are now housed in the *Museum of the Daughters of Utah Pioneers*, in Salt Lake City, Utah.

William and the band seem to have been busy socially in Nauvoo according to excerpts from journals and histories. From the minutes of An Interesting Record:

"October 26, 1845. The band met this evening at the place appointed, with about all members present, William Weeks, Joseph Herring, an Indian, and another friend, were present upon invitation; we had a good practice and enjoyed ourselves. After we got through, the Indian requested permission to talk to us. He told us of his journey to Washington to claim his land from government, his talk with a sectarian priest, with President Tyler, told of his sympathy for the Mormons. that the Indian would defend them on their journey west, of his hatred for Mormon persecutors and the American government, his determination to have full vengeance upon them. The Indian then called for 'Fisher's Hornpipe' and danced off admirably, to the pleasure and satisfaction of us all."

"November 30. The band met at the residence of Brother B. Young, and played a few tunes; after which some excellent cake and wine were served; Brothers B. Young, H.C. Kimball, S. Hales, Jr., D. Cahoon and others had a short dance, everything passing off quiet and mirthfully; the cake and wine were excellent, the wine being made of pure grape, of Nauvoo manufacture. After playing a few more tunes, the band adjourned.... When we dismissed, Brother B. Young returned his thanks to the band."

All was not merry making, however, further in these minutes of the band Brother Standing records:

"For several meetings...discussions were held regarding the exodus westward, in the coming spring; the record state that the band were united in the determination to do all they could to help the company off, and committees were appointed to procure timbers, felloes, etc., for the manufacture of wagons for the band."

"Having incurred a debt for new instruments purchased in St. Louis, Captain Pitt conceived the idea of a concert to lift the indebtedness; accordingly it was announced that 'a grand concert of vocal and instrumental music would be given in the Nauvoo Concert Hall, on Saturday evening January 17, 1846.' As it may be interesting to know the class of music with which our fathers entertained themselves. I give the following selections from the programme. 1. *Introduction*, Brass Band; 2. Song, Duet; 3. *No. 1, Salisbury*, Quadrille Band; 4. Song, *Satan, spare the Saints*, Trio; 5. Comic Song, *Bogus*, Solo and Chorus; 6. Song, *The Wolf*, Solo; 7. *Finale*, Brass Band." (Note: The whole number of pieces was twenty-four.) The concert appears to have been a decided success; it was given three times, on the last occasion for the benefit of the Temple hands, and each evening drew a crowded house."

Hosea Stout Diary (1845) Vol.2 transcript, BYU pg 20:

"Brother Howard Egan came with a buggy after me to go to a small party at his house to celebrate his wife's birthday. The feast was mostly entertained with music, Bro. William Clayton, Wm. Pitt, Hutchison, Smithie and Kay were the musicians."

Helen Whitney, *Scenes in Nauvoo*,: Woman's Exponent 11 (1882) pg. 90:

"William Cahoon, John Pack, Stephen Hale, and wives, William Pitt, William Clayton, Jacob Hutchinson, James Standing and many more, too numerous to mention, were

members of the choir and most of the brethren belonged to William Pitt's brass band. We enjoyed together many happy seasons, though of short duration."

Happiness came to the family on 3, February 1844 when a second son, William Pitt, Jr. was born in Nauvoo. But tragedy followed quickly. It was a time when the mobs were raging against the saints and both Caroline and the baby were victims. From the book, Our Pioneer Heritage, page 70:

"Just eleven days after the birth of this son, Caroline passed away, leaving two small boys. Caroline died as a result of being taken out of the house into the cold winter by the mob. William was taken quite some way from his home and stripped of his clothing, but managed to make his way back alive. Their, son, William, Jr., died March 3, 1844."

Caroline died 14 February 1844, at the age of 29. William was 31. Caroline and the baby are buried in the Old Nauvoo Burial Ground. 780 East 2300 North Sonora Township. (Information received in Nauvoo...*Inventory of Markers and Graves.*)

From its inception in 1842, the band played at many celebrations in Nauvoo and at many funerals. On the saddest day in early Mormon history, June 28, 1844, the band met the procession as Joseph and Hyrum Smith's bodies were brought from Carthage.

"...the Martyr's bodies...were met on the edge of the prairie...a wagon covered with green boughs, under which the bodies of the martyred brothers, placed together, rested in a rude coffin. Falling into line of procession, the Brass Band immediately preceding the bodies and playing at intervals, the whole procession returned into Nauvoo. No funeral ceremony was held; after being dressed, the bodies were laid in the dining room of the Mansion House, where for a whole day they were viewed by the mourning Saints. The Brass band stood outside the house playing appropriate airs while the people moved in and out of the building." (Iowa Mormon Trail)

Again quoting from his autobiography for the Seventies Record:

"Was ordained into the Quorum of Seventies at the October Conference of 1844 and recognized as a member in the 2nd Quorum, until the April Conference of 1845, when I was chosen to the Presidency of the 25th Quorum and ordained under the hands of President Joseph Young."

On 12 December 1844, William married 18-year-old Cornelia Melvina Divine, a vocalist in the Nauvoo Band. Cornelia was born 24 November 1826, in Philadelphia, Pennsylvania. The marriage was performed by Brigham Young.

On 31 December 1844 William was hired to paint the works of the Nauvoo Temple. (Journal History of the Church, 31 December 1844.) On 24, May 1845, the capstone was laid for the Nauvoo Temple. As director of the Nauvoo Brass Band, William participated in this event, composing *The Capstone March* for the occasion.

From the editorial page of the Church News, week ending 22 February, 1958:

### **NAUVOO TEMPLE CAP STONE LAID TO STRAINS OF BRASS BAND**

William Pitt hummed a little march tune as he dressed in the dark. "This is the day! This is the day!" he said to himself. It was May 24, 1845. He slipped on his uniform coat, picked off a small piece of lint. There must not be even one spot on the uniform today. Quickly he put on his cap, looked at the face in the mirror and saw it smile back. "Yes, sir. This is the day. At long last."

Composer William Pitt, director of the Nauvoo Brass Band, stepped out into the dewy morning air. He joined others hurrying along the streets toward the Temple. It was not yet 6 A.M. The early hour was chosen to avoid the "spying constables...from Carthage, "and already a crowd was gathered at the southeast corner of the temple.

Members of the band were there. So were President Brigham Young and eight members of the Council of the Twelve Apostles, the patriarch, bishops, the high council, and the temple recorder.

At a nod from President Young, William Pitt arranged the members of the band. They played "The Nightingale". When the music was done, William W. Player began spreading mortar on the top stones. It was quiet, a peaceful comfortable spring morning. Birds chirruped and fluttered the nearby trees and in the distance a rooster crowed to the morning sun.

The stone, the great capstone of the Nauvoo Temple, was moved into place. President Young stepped upon the stone and it was fitted into place, precisely, as he tapped it with the beetle, first on one side, then, gently, on the other, until it fitted, perfectly. William Pitt raised his baton and the musicians readied their instruments. "I pronounce this cap stone to be set," declared Brigham Young. It was 22 minutes after 6 A.M. William Pitt signaled the downbeat and the band played, *The Cap Stone March* he had composed especially for this occasion. As the music faded away in the spring morning, President Young of the Council; of the Twelve, spoke: "The last stone is now laid upon the Temple, and I pray the Almighty, in the name of Jesus, to defend us in this place, and sustain us, until the Temple is finished." The congregation gave the Hosanna Shout. Repeated three times.

Prayed Brigham Young quietly: "So let it be, Lord Almighty!" Then, to those present, he said, "This is the seventh day of the week, or the Jewish Sabbath. It is the day on which the Almighty finished his work and rested from his labors; we have finished the walls of the Temple, and we may rest today from our labors."

I was able to copy from the LDS Church Archives, a piece of music by William Pitt titled *In Deseret We're Free*, but have not been able to find a copy of the *Cap Stone March*.

# In Deseret we're Free.

An earthquake seems to shake the globe and distant thunders  
jar the sea And every nation wonders what such mighty  
things can be And the lightning glares on the billowy main and the  
clouds roll up for a hurri-cane. yet the Mormons shout Ho-sanna! yet the  
Mormons shout Ho-sanna! yet the Mormons shout Ho san-na! In Deseret we're free!

April 6, 1852  
Air for 'In Deseret We're Free,' composed by  
Wm. Pitt

Brigham Young

Church Archive copy of Wm. Pitt's composition **In Deseret We're Free**. Inset at right shows Brigham Young's annotation and signature on back of document.

On 12 September 1845, a daughter, Cornelia Malvina (Melvina) was born in Nauvoo. William recorded her birth in his Bible as Cornelia Malvina but recorded her death as Cornelia Melvina. William and Cornelia were endowed in the Nauvoo Temple on 17 December 1845 and sealed on 3 February 1846. At this same time Cornelia was proxy for Caroline as she was endowed and sealed to William. (Nauvoo Temple Endowment Register and Nauvoo Temple Records #79, Book B, Page 6.)

## The Trek West

From An Interesting Record:

February 9, 1846. "By request of Brother B. Young, the band met in the upper room of the Temple; played a few tunes, after which Brother Young arose and said that, as we were about to leave Nauvoo, we had come together, to pass off the evening, and he thought it no harm to have a little recreation in singing, etc., as long as it is done in righteousness. He then called on the Lord to take charge of the meeting; the brethren and sisters then joined in and danced; during the evening they handed round some of our Nauvoo grape, which was excellent. About 3 o'clock they dismissed and all went home." The following extracts from 'The account of the travels of the band from the time they left Nauvoo until they reached their place of destination', appears to be in the handwriting of Wm. Pitt, and is presumably of his authorship. (It is difficult to ascertain from the records...owing to the similarity in penmanship...whether Wm. Pitt or Jas. Standing wrote this account. I have attributed it to the former, as its characters resemble those of Pitt's signature, which appears just above the account.)

"After it was understood that we had to take our exit from Nauvoo to some distant point in the west, we went to work as soon as possible to make wagons, as will be seen by the foregoing history of the band. But as some who were to leave in the first company had no teams of their own, they had the privilege of getting teams and having them replaced by the Trustee-in-Trust.

"Those of the band in the first company numbered fifteen, including Captain Pitt; they commenced crossing the Mississippi River on February 11, 1846, and continued until the 28th, when they encamped about eight miles from Nauvoo, on Sugar Creek."

From entries such as this, our family has long thought that William Pitt traveled with the original pioneer company and arrived in Salt Lake with this first group. I have read several articles saying such. One article listed his name, along with William Clayton and Robert Burton as the three members of the band who came into the valley at that time. My research has shown that William Pitt's name is not found on any roster of the original company; and many records show him remaining back with the other Saints. He did leave Nauvoo and went as far as Sugar Creek with Brigham Young when he first left Nauvoo The first record of his arrival in Salt Lake is with the Edward Hunter company of 1850.

I have read accounts of some of the activities of the band in several journals and books but since the minutes of the band are kept in the aforementioned An Interesting Record, I feel they may closely resemble minutes William Pitt may have kept and so I will continue to copy from it.

**March 1.** "They took their line of march westward from Sugar Creek about four miles, where they encamped for the night. In the evening they played a few tunes, and then retired.

**March 2.** "They proceeded on their journey about eight miles, and encamped for the night near the Des Moines river; they played as usual in the evening, and then met in Brother

Pitt's tent, when they organized into companies of tens, appointing Wm. F. Cahoon and Howard Egan, captains.

**March 3.** "Proceeded on their journey, passing through Farmington, I.T., and camped three miles up the river.

**March 4.** "The band arose early in the morning, and played at the front of Brother B. Young's tent. At 1 o'clock they were informed that they had been requested to go to Farmington to play; there was some demurring until it was found to be Brother B. Young's wish, and then the band set out. Played several times at the Galt house and at the schoolhouse. Brother Kay singing his *Song of the Sea*. The citizens of Farmington treated us like gentlemen; they paid for an excellent supper of which we partook at the Galt House; gave Captain Pitt \$5.00, and escorted us a mile towards home."

**March 5 and 6.** "Crossed the Des Moines River at Bonaparte making in all about eleven miles; waited for some who had fallen behind to come up; played as usual, before retiring."

**March 7.** "Made seven miles before camping; some of the men took a job of making rails, and some went after corn; played, and sang some songs before retiring."

**March 8.** "Proceeded on the journey six miles. Here the citizens of Keosauqua, a town ten miles distant, requested us to give a concert there on the 10th, which we consented to do, after consulting Brother B. Young."

**March 9,10, and 11.** "Brothers Pitt, Kay and Egan went to Keosauqua to make arrangements for the concert. The evening of the 10th the Court House was filled with an appreciative audience; by request we repeated the concert on the 11th; we were invited by the citizens to take a ride on a 'lightboat' and when we were about to land they fired a cannon twice. The band made about \$30, clear of all expenses."

William Clayton, a member of the band wrote in his journal of this event in a little more detail, as quoted in The Iowa Mormon Trail:

"Tuesday, March 10. The weather still continues fine. Spent the morning preparing for the concert and about one p.m. started in company with the Brass Band for Keosauqua. I rode in Elder Kimball's wagon with William Kimball, James Smithies, and William Pitt. The distance from camp to Keosauqua is about ten miles, the camp being at a place called Richardson's Point. We arrived in Keosauqua about three o'clock, and being requested, we went through the town and played some. One of the grocery keepers invited us to play him a tune, which we did. He then invited us in and offered to treat us to anything he had. We each took a little, and then the next grocery keeper sent an invitation for us to play him a tune. We did so, and he also gave us anything he had. A beer keeper next sent word that he did not want us to slight him, and we went and played him a tune and then took some of his cake and beer. We then marched up to the Des Moines Hotel, near the Courthouse, where we had ordered supper; and after eating we went to the Courthouse to prepare for the concert. At seven o'clock the house was crowded, and we commenced, playing and singing till about 9:30. The audience seemed highly pleased and gave loud applause. About the close, one of the citizens got up and said it was the wish of many that we should repeat the concert the following evening, and he took a vote of all who wished us to go again. The vote was unanimous. We made nearly \$25.00 clear of all expenses. We started back for camp soon after ten and arrived about one o'clock, all well and pleased.

They did go back and repeat the concert on the 11th. Brother Clayton recorded that "Pitt had a severe chill all the way" and when they got there it was raining which made it very unpleasant. Though the house was full, they made just \$20.00 that night. The rains continued, and Brother Clayton recorded

it as being very muddy, and that all their bedding and things got wet when they arrived back at camp."

Continuing from An Interesting Record:

**March 12 to 16.** "Rested on account of bad weather and roads; went to work and finished a job of seven hundred rails for thirty bushels of oats."

**March 17.** "Quadrille band went to Keosaqua to hold another concert."

**March 18.** "In the evening took their horses, went around to each camp and played a few tunes before retiring."

**March 19 and 20.** "Made about twenty-nine miles."

**March 21.** "Proceeded on their journey about thirteen miles. In the evening played a few tunes before Brothers Young and Kimball's tents."

**March 22.** "Crossed the Chariton River, making about five miles. The company was here divided into fifties, Brother Haw's company uniting with the band, and George Hales acting as clerk for the fifty. Stopped here until April 1, on account of bad weather."

**April 1.** "Proceeded about seven miles, and came up with P.P. Pratt's company."

**April 3.** "Overtook Bishop Miller's company, after traveling eight miles; remained here till the 8th, on account of bad weather."

**April 8 to 12.** "Made five miles, as it rained constantly, some of the band were unable to get to the camping place until others went back to assist them, taking five yoke of cattle to each team."

**April 13.** "Proceeded on their journey five miles."

**April 14.** "Proceeded about three miles, by doubling teams; played a few tunes for Brothers Young and Kimball before retiring; remained here till the 16th."

**April 16 to 22.** "Made about thirty-three miles in this time; were going to send out and sell certain articles, in order to raise means to go over the mountains, but concluded to go to Grand River first."

**April 23.** "A part of the band proceeded on about six miles, and reached the east fork of the Grand River; the rest of the band did not reach camp until the 26th, their teams having given out; when the camp reached Grand River they went to putting in a crop; Wm. Pitt, Jno McKay, Jacob F. Hutchinson, Edward P. Duzette and James Smithers left camp on the 28th, according to counsel, to give concerts in the adjoining settlements; the rest of the band went to work to make fences and put up houses; this place was named Garden Grove."

A note appended to this account, in different handwriting, states that the band became scattered until 1850, when a few united in Salt Lake City, under the leadership of a California emigrant who joined the Church; he soon after left the Territory, and the band once more came together under Captain Pitt's leadership.

The Iowa Mormon Trail says that when the Saints reached Garden Grove, approximately midway between Nauvoo and Council Bluffs, the band separated. Many went on to Council Bluffs, some stayed in Garden Grove and others returned to Nauvoo.

We do not know for sure which group William was with; however, Brigham Young's History notes that on 20 May William Pitt arrived from Garden Grove.

The main Camp of Israel reached the Missouri River on 14 June 1846 and on 11 September 1846; the Twelve Apostles chose the site for Winter Quarters.

How or when William's family joined him is not known, but recorded in his Bible is the birth of a son, William Heber on 8 October, 1846, in Winter Quarters. Neither do we know of their particular living conditions but in the Ensign dated September 1997, Richard E. Bennett describes the general conditions:

"The quality of homes varied widely from large, sturdy, two-story dwellings...to inadequate cabin shanties without doors, floors or full roofs. Some families lived in snow-covered tents, poorly heated covered wagons, or mere dugouts or caves in nearby bluffs or river banks."

January 23, 1847, the band played at the inaugural gala for the dedication of the Council House in Winter Quarters and on January 27 they provided music for a group of Seventies.

Quoting from The Romance of an Old Playhouse" by George D. Pyper, pages 33 and 34:

"Col. Thomas L. Kane, in one of his addresses on these pioneer days, said: 'The orchestra in service on the occasion of the departure from Winter Quarters astonished one by its numbers and fine drill. The story was told that an eloquent Mormon missionary had converted its members in a body at an English town, a stronghold of the sect, and that they took up their trumpets, drums and hautboys together, and followed him to America.

"It had the strangest effect in the world to listen to their sweet music winding over the uninhabited country. ...It might be when you were hunting a ford over the great Platte, the dreariest of all wild rivers; perplexed among the far reaching sand bars and curlew shallows of its shifting bed---the wind rising would bring you the first faint thought of a melody and you recognized it--perhaps a home-loved theme of Mendelssohn away there in the Indian marches."

William recorded in his bible that his daughter, Cornelia Melvina, died at Winter Quarters in March 1847. When we visited Winter Quarters and read the plaque that is placed in honor of those who died at Winter Quarters, Cornelia Melvina Pitt, 19 months old, is listed as having died 17 April 1847.

On the 18th of July 1847, the Brass Band furnished the music for a farewell ball for the Mormon Battalion.

In 1848, the government officials ordered the Church to vacate the Native American lands west of the Missouri River where Winter Quarters stood. The Saints who could do so headed west, and the rest moved east across the river. Miller's Hollow was renamed Kaneshville, in honor of Thomas L. Kane, an army colonel, who helped the Latter-day Saints. (Ensign, July 1997) Kaneshville was later incorporated and re-named Council Bluffs, by non-LDS people, according to the LDS Historian I spoke with at the History Center.

From the 1997 July Ensign we also learn that Kaneshville developed in to a sizeable Latter-day Saint town and though rustic, boasted of the log tabernacle, stores, shops, a concert hall and a newspaper. Also that they raised wheat, Indian corn, buckwheat, potatoes and other vegetables and that they gathered nuts, plums and berries. Thus, being better 'furnished than we had been since leaving our homes'.

In 1848 the First Presidency declared Kaneshville was to have the double role of a gathering area and an outfitting center and that those who could not outfit themselves for going west this season should stay there and prepare to go the next year. Also that the Saints coming from other places should continue to gather in Pottawattamie County to prepare for their future journey. William and his family remained in Kaneshville.

In January 1848, Church leaders began to gather signatures on a petition to establish a post office and organize a new county, Pottawattamie, in western Iowa. The petition was approved and Pottawattamie County was officially organized 24 September, 1848."(We'll Find The Place by Richard E. Bennett, page 294) William was among the 1,805 male members who signed the petition.

An insight into the character of great-grandfather is a page from the Journal of James Palmer, an old friend from England. Mr. Palmer and his family were in St. Louis, and says that in the last part of June and the first part of July, 1849, he had lost his mother, sister, and brother-in-law to cholera...

"Be it understood that during our terrible time of affliction, sorrow and death, none would help us in our affliction. A carriage was provided to take them to the graves of our loved ones. They were afraid to come and the carriage went unoccupied. A few persons did visit us in our sickness of whom I must mention Miss Caroline Pitt, her Uncle, Capt. William Pitt, and Mrs. Orson Hyde."

We have nothing to indicate why William Pitt and his niece were in St. Louis, but Mr. Palmer goes on to say that he terminated his business affairs and took his family aboard the steamboat, "Mustang" bound for Council Bluffs and that upon his arrival:

"...we pitched our tent and arranged our domestic affairs. As the shades of evening appeared, we were surprised to hear the delightful strains of music break in upon the evening solitude.... I found them to be a portion of the Nauvoo Brass band...their conductor was my friend, Capt. William Pitt...they had come to cheer us up with their music and welcome us to the settlement."

William listed in his Bible the birth of a son, Robert Calvin, on 30 November 1849, in Council Bluffs, Iowa.

From the August 1997 Ensign:

"Willing and even anxious converts didn't necessarily translate into financially able ones. To facilitate the gathering...to Zion, President Young and the Brethren created the Perpetual Emigrating Fund (PEF) in the fall of 1849. Essentially the PEF was a revolving fund. Latter-day Saints with means would donate funds, which were quickly funneled to converts waiting to gather. Then, upon arrival, the gathering converts would work on public work projects, repay their loan in cash, commodities, or labor, and thereby replenish the fund. "

Great-grandfather left Kaneshville with the Edward Hunter party, the first PEF group.

Journal History of the Church, dated 4 July, 1850..

"In October 1849, Edward Hunter left G.S.L. Valley on a special mission for the Perpetual Emigrating Fund Company for the purpose of gathering up poor and worthy saints to be sent to the Valley by means of said fund. Having arrived at Kaneshville, Iowa, about the second week in December....'I notified (those whom I was to assist) to prepare themselves to join me...the coming spring.'

Elder Hunter tells of the great difficulty of obtaining cattle for the return trip because of the great numbers of gold seekers who had begun to arrive, and who had purchased all the choice cattle in the country,

"...which occasioned a heavy rise in the price of cattle and the consequence was I had to delay in my arrangements our emigration to obtain cattle cheaper. Our wagons began to assemble on the Welsh farm, June 25th, 1850, made a start for our journey. Staid a few days at Bethlehem, one and one-half miles from the Ferry, to obtain blacksmith tools, etc.

On the 2nd day most of our teams and wagons crossed the river at the Lower Ferry, and on the 4th, at the 12 mile creek, we organized our company.”

Elder Hunter records some accidents and one death, but on about 16 July says:

"Camp at present time is in excellent health, and some who started sick are fast recovering their health. Sundays we set apart to rest our cattle, do washing, blacksmithing, and have preaching and camp instructions...

Sunday, July 21: Last Sunday we took into consideration the propriety of making two divisions, it answers our purpose. Our cattle improved on the road. Within 10 miles of us lies our 2nd division.

August 22, 1850, 35 miles east of Laramie: We have made this 500 miles with as much speed as I could anticipate. Though we have had to mourn the loss of two of our camp...still we rejoice in the good health and prosperity of the company. We are traveling with our cattle generally in better condition than when we started.

The most I have to lament is the indisposition on the part of some to take care of their cattle and a recklessness regarding camp duties...which makes it doubly laborious on the part of the willing and active.... This evil I am happy to say has arisen from the neglect of but a few. I am still more happy to say I am bringing out some of the best men in whose hands I could trust my life and my all."

The company arrived in Salt Lake 13 October 1850.

## **Salt Lake Years**

From Our Pioneer Heritage page 75:

"At a meeting of the Nauvoo Legion Band held at the house of Robert Burton on the evening of April 9, 1850, Brother William Clayton made the following remarks: 'I have a conscientious notion in organizing this band, which was organized by Joseph Smith under the name of the Nauvoo Band. I have as firm a notion in the organizing of this band as I would have in being baptized. The minute I see any division of this band, that moment I retire, but still do not consider that I leave the Nauvoo Band. My feelings are that we organize as members that stood on the old list.' After all the brethren had expressed their feelings regarding the band, E.P. Duzette was named chief musician of the Legion; William Pitt, captain; and the following as members of the old band: James Smithers, John Kay, David Smith, James Standing, William Clayton, J.F. Hutchingson, Stephen Hales, Ed. E. Ellsworth, Charles Hales, George Hales, Robert Burton, William Cahoon, J. Cahoon, M.H. Peck, Jacob Peart, Charles Smith, Ed Martin and H. K. Whitney. The following new members were voted on: E. Averett, J. Armstrong, J. Anderson, William Glover, and George Wardle. It was moved and carried that J. Anderson be sustained as temporary leader of the band until William Pitt arrived.

"It was also moved and carried that the band adopt a straw hat for the covering of the head, a white dress coat and white pantaloons, a sky blue sash and a white muslin cravat as their uniform, and a committee was appointed to commence negotiations for such a uniform.

"At another meeting held April 12, 1850, a committee was appointed to make some arrangements relative to procuring a band carriage, and by unanimous vote Brigham H. Young was appointed to the office of standard bearer in the place of William H. Kimball, resigned. (D.U.P. Files)"

From The Founding of Utah by Levi Edgar Young, pages 335 through 367:

"In 1850, the Salt Lake Musical and Dramatic Association was formed in Salt Lake City, for the purpose of promoting the drama and encouraging music. The association included the old Nauvoo brass band and the members of the dramatic club. In 1850 there was located on Temple Square the Bowery, where people met for worship on the Sabbath day. The place was a general meetinghouse for civic gatherings as well as for religious meetings, and it became our first theatre. An orchestra under Captain William Pitt was present, and those who took part were William Clayton, Jacob Hutchinson, George Ward, and David Smith, and others.

"Then the Social Hall was built, the first theatre west of the Missouri River. It was a good-sized building for those days, its dimensions being forty by eighty feet. It had an imposing stage with dressing rooms, and the upper part was the main auditorium, while the basement was used for dancing and banquets. The Social Hall became the centre for amusements, and gold-diggers and colonizers on their way to California often found entertainment there.

"During the fifties William Pitt was the leader of the orchestra in the Social Hall. Captain Pitt's orchestra played in the Old Bowery when it became the centre for drama in 1851, and he was partly instrumental in the forming of the Deseret Musical and Dramatic Company, organized in 1850."

From The Romance of an Old Playhouse pages 41, 45 and 154:

"Those who engineered the scheme (of forming the association) were nearly all members of the 'Nauvoo Brass Band' which was organized in Nauvoo by the Prophet Joseph Smith, and was reorganized in Salt Lake in the year 1850. Among those who met in the old band wagon at the Southwest corner of North Temple and First West streets, were Captain William Pitt, William Clayton, John Kay, James Ferguson, Henry Margetts, Hiram B. Clawson, Horace K. Whitney...etc....the Nauvoo Brass Band was directed by Captain William Pitt, who played violin and flute...on November 7, 1850 ...a concert was given to liquidate debts incurred on carriages used to convey band instruments."

"Here is the personnel of the first Salt Lake Theatre orchestra: First violins, Major William Pitt and David Evans; second violins, William Clayton, Stephen Alley and Ebenezer Beesley;"

It goes on to list the other members who played violas, contra-bass, violin-cellos, flutes, clarinets, cornet, French Horns, trombone, and ophicleide. There were twenty men.

Other articles and books I read indicated that no one received pay for his service in the orchestra. On page 50 of this same book:

"The minutes of the association for the first two years are unobtainable, but the records of 1855-56 are preserved. The notes of October 29, 1855, are interesting: 'The Deseret Dramatic Association met at the Social Hall by appointment. Meeting opened with prayer by Brother Wm. Pitt. On motion T.W. Ellerbeck was unanimously elected secretary in place of Brother Asa Calkin who is on a mission...On motion, Brothers Wm. Pitt, William Willis, and Wm. Henry Wilson, were added to the association...after one or two songs by William Willis and the 'Cuckoo' solo by Wm. Pitt on his violin, the meeting was adjourned.'

This, obviously, was after William returned from his mission in 1855.

From the Daughters of Utah Pioneers Historical Division I copied a newspaper article entitled *Leaves From Old Albums* which states, among other things:

" Except for a three years mission to England 1853-56, he lived continuously in this city from the date of his arrival, 1850; and his home and paint shop, at the northeast corner of the intersection of North Temple and First West streets, was built on the site where, the first winter after his arrival, he housed his family in tents with two feet of snow on the ground."

In the History Of Salt Lake City, by Edward W. Tullidge, Part 2, page 671 (Utah Historical Society),

"The Public Works, on Temple Block, were started under the direction of the First Presidency, with Daniel H. Wells, superintendent. Here nearly all the emigrants were employed during the first year of their arrival, or at least so long as they needed such employment...there were established a carpenters' shop, a blacksmith shop, a machine shop, a paint shop, etc. Captain Pitt was foreman of the painters."



William Pitt homes located at North Temple and 100 West in Salt Lake City, Utah. Original adobe home (top) and later home (bottom).

In Early LDS Member Records, Susan Black, Comp.

"Comments: #31; In 1850 William had a household of 5, with real wealth of \$100 and no personal wealth. 2. In 1870 William had a household of 10, with a real wealth of \$6000 and a personal wealth of \$800." As places of residences: " Utah County, Ut, USA 1850. Salt Lake City, Ut. USA; 1870."

(Utah County in 1850 is an error...see following statement)

This listing of William as being in Utah County in 1850 puzzled me so I went to the LDS Church archives and looked at the original Census record for Utah Territory, April 1, 1851(Ms d 2675) and found William Pitt listed in the Great Salt Lake County record. I was told there that the reason it is dated 1851 is because they did not receive the Federal Forms in 1850 and so it was taken in 1851.

A son, Joseph, was born 29 November 1851 in Salt Lake City.

The next bit of information found in The Journal History of the Church, dated 27 April, 1852, page 1, finds William Pitt listed with a group, consisting of 64 men, 3 boys, 11 women and 1 girl, 116 miles from Salt Lake City in Canal Creek, Sanpete County. They write of having organized the camp the night before wherein William Pitt was listed as Captain of Martial Music. The purpose of the trip was not clear to me and I list it only to show that William was actively involved with the affairs of the Church.

On 5 July 1852, the JHC page 1, tells of the celebration of the Fourth of July

"...which took place with much spirit and ceremony.... The dawn of the day was greeted by a federal salute from the artillery, succeeded by sweet strains of music from the bands of Ballo and Pitt."

JHC dated 28 August, 1852, page 5: At the 2:00 p.m. session of the Conference is a list of elders and their appointments to several missions; William Pitt was to go to England.

JHC September 23, 1852, page 1, Elder William Clayton wrote from Black's Fork, 148 miles from G.S.L.City that most all the missionaries selected for this route were now in camp and that on 16 September they had organized the camp. Among the officers listed was William Pitt, trumpeter. His 2 November letter shows that William, along with another brother, was chosen as camp master, to point out the camping grounds.

I have no information about William's mission experiences in England but the JHC dated 2 December 1854, says that President Franklin D. Richards and Counselor Daniel Spencer made releases in the British Mission to take effect January, 1, 1855. Among those listed was the name of William Pitt.

He left Liverpool, England, March 31,1855, aboard the "Juventa". (JHC 31 March, 1855, page 2) and according to the JHC dated 17 May 1855, page 1, arrived in St. Louis on this date. This entry gives some interesting details of the trip:

"On Sunday, April 1st, a council was called, and on motion of Elder Glover, it was resolved that the company should be divided in to 12 wards."

William Pitt was called to preside over one of these wards. Their duties were

"...to see that prayer meetings were held morning and evening in each ward...that the deck of the ship was cleaned each day...that the Saints in each ward get their provisions and water daily, and to attend to the wants of the Saints...their good health, and etc.

"We held meetings twice each Sabbath, when the weather permitted, and administered the sacrament to all saints, who assembled for the purpose on the main deck. If any were sick it was carried to them in their births (*sic*). No discord marred the peace of the Elders; all

were united... The sickness was so little that it is scarcely worth naming. We had no deaths.

"One circumstance, which caused a little excitement, took place on the 15th of April. There were two cooks in the passengers' galley, who were appointed by the Captain. One of them, without provocation, but because he was full of spite and malice, took up some boiling water and threw it around, which scalded Elder Thomas Hunt in the face severely. It also scalded the other cook. Elder H. was led to his birth...the doctor was prompt in his attendance.... the ordinance of the church was administered and our brother in a short time was healed. The offender received from the mate, a sound thrashing, and then was put in irons.

"On the 21st and 22nd we encountered a very severe gale...all sail that could be was reefed, and the rest was cut into shreds; but while our good ship was tossing and rolling upon the mighty deep, peace reigned in the hearts of the Saints, and songs of praise and prayer ascended from them to their heavenly Father. At this stage of our journey a child was born and was named Juventa Tempest.

"...after a splendid passage of thirty-four days, we all landed safe and in good health in Philadelphia, May 6th.....we were kindly received by Elders John Taylor and J.S. Fulmer, and were provided with food and lodgings. On May 8th, we were furnished with a train of cars and started for Pittsburgh, and arrived there on the 10th. At Columbia, through the carelessness of the brakeman, two trains came in collision, shattering to atoms several cars; but through the mercy of God the Saints all escaped from the danger. On the 10th we embarked on board the Steamer Equinox, and arrived in St. Louis in good health on the 17th."

JHC 21 May 1855, page 2.

"On Monday evening the 21st, about 350 souls, of Saints, left this City (St. Louis) on board the *Equinox* bound for Atchison. (Kansas Territory), in charge of Elder Wm. Glover... Elders Wm. Pitt, Chas. Smith, Benj. Brown and several other elders were listed as passengers... these brethren having faithfully executed their duties and honored the trust imposed in them."

JHC 8 August, 1855, page 1.

"The 4th and 1st P.E. Fund companies, Elder Richard Ballantyne, Captain, with probably about 60 wagons, left on the 1st of July. Returning missionaries, the Captain, and Elders W. Pitt, W. Glover, I. Allred, W. Pace, and T. Jeremy."

JHC 24 July, 1855, page 4, an account of the 24th of July celebration,

"We herewith send you a copy of the minutes of the celebration of the 24th of July by the P.E. Fund saints under the presidency of Elder Richard Ballantyne.

"Platte River, July 24, 1855. This day is great day of rejoicing in the valleys of the mountains and we desire that his camp should rejoice and be glad. We shall, therefore, go out a short distance this morning and encamp for today. And in the afternoon hold a festival, and meet in the dance together; and if the brethren who are out hunting bring in a buffalo, we will roast him and enjoy ourselves.. There was then given three cheers for the 24th and three times three for President Brigham Young...the camp moved out in splendid order with flags of nearly all sorts and sizes affixed to poles and fastened to the wagons, while the ladies were busily employed in gathering prairie flowers to adorn the oxen's heads and make wreaths for the brethren... Our wagons being drawn into corral, tents pitched, cattle watered and put into good feed, extra provisions were then served out to the

camp for the evening's enjoyment, which caused the ladies to be busily employed in making confectionary, rice puddings, apple tarts, etc... While the ladies were thus engaged a few of the brethren, under the superintendence of Elder William Pitt, were painting a flag on canvas fourteen feet by six, with the following inscription: On the upper corner was the star representing Deseret, on top was the wide spread eagle with the ribbon motto, 'O God, save Israel.' Underneath the eagle was the beehive with the ribbon motto, 'We'll never give up the ship;' upon the opposite side of the canvas was the star of Deseret with a large beehive and ribbon motto, 'Glory to God and Brigham Young,' which floated majestically in the breeze at the west end of the corral. While the brethren were taking their trunks, boxes, etc., from the wagons to form a table up the centre of the corral of some sixty or seventy yards, which was covered over with white tablecloths. During the time this was going on Elder R. Ballantyne entered the corral, accompanied by Elder William Glover, (who was appointed marshal for the day.) Elder E. Gardiner, Captain of the first ten, Elder William Pitt, captain of the second ten, (with his violin), Elder George Myers, captain of the third ten, and four young ladies, dressed for the occasion, who entered heartily into the dance. At this part of the stage the camp had the appearance of a city of drapers, dressmakers, milliners, etc., for by the bye, the ladies had rummaged their boxes from top to bottom, in order to have their caps, dresses, etc., to see who would be smartest at the ball. Supper being ready, each ten sat down together with their respective captains at their head, who in turn asked the Almighty to bless the food for their respective tens, which he had so liberally furnished them with in the wilderness, which consisted of venison, roast and boiled buffalo, puddings, tarts, tea, coffee, etc. Supper being over, President Ballantyne arose in the spirit and power of his calling and addressed the saints for a short time, pointing out the blessings and glorious privileges of the sons and daughters of Zion.

"Elder William Pitt of the Nauvoo Band was next called upon to deliver an oration.. He said it was with pleasure he arose on the present occasion to address the saints and felt it a great blessing to be thus privileged. This day is kept in commemoration of the pioneers entering the valley of the Great Salt Lake, after enduring all manner of hardships and tribulations. He knew that they were led there by the power of God, as much so as Israel in ancient days, and when he reflected upon what they had gone through, it caused him to rejoice to hear and see the prosperity that now attended them. When the saints were in Nauvoo they did not know the hour their enemies would be upon them, being continually surrounded by mobocrats, apostates and false brethren. He then spoke of a few things, which took place at their expulsion from Nauvoo and showed how the enemies of the church sought its overthrow, but the Lord overruled it for their good. He then gave a detail of the organization of the pioneers to travel to the mountains to seek out a home for the saints. They did not care what they endured, if they could but obtain this; our head men had to live on a little boiled corn; they had no fine flour and bacon as we have, but the Lord blessed and strengthened them; he then gave a description of their journey to the Valley which was very interesting, showing how God overruled all things for good, in establishing a place for the gathering of his people Israel. His remarks were pointed and came home to every heart." Elder George Myers spoke after which it was declared: "Brethren and sisters, we will have no more speaking for the present, but you old men may take your old women and enjoy yourselves in the dance." When the voice of our president was heard, old men and young maids cheered Brother Glover, which was responded to by a hearty laugh from all present. All who felt inclined then joined heartily in the dance to the sweet vibrations of Elder Pitt's violin, accompanied by Elder Henry Clegg's dulcimer. During the evening Elder Glover entertained the company with a song and Dr. George Bell with a comic anecdote. The dancing was kept up until a late hour to the joy of the young and satisfaction of the old. Thus ended the 24th of July on the plains, a day that will not soon

be forgotten by those who were blessed with the privilege of participating in the same. The meeting closed by singing and prayer." Daniel Caveer, secretary.

JHC dated 24 September 1855; page 1.

"The Nauvoo brass band went out this day to meet Capt. Pitt who is returning from his mission to England. They intend to camp with him between the two mountains and come in with him today."

JHC 25, September 1855, quotes from *The Deseret News*:

"On the 25th inst, Captain Richard Ballantyne's company of P.E. Fund Saints---In passing through the streets of our city, all had joyful countenances, and the train presented a beautiful appearance as it wended its way to Union Square, enlivened in its progress with the sweet strains of music by the Nauvoo Brass Band, which went back to the Willow springs to meet this company and their old Captain, Wm. Pitt."

JHC 14 October 1855, from the Bowery, Sunday Oct.14:

"At 10a.m., singing by the Choir, Prayer by Elder Daniel Garn, Singing. Elders William Pitt and Earl, lately returned from a mission to England, gave brief and interesting accounts of some of the incidents in their travels, and were exceedingly rejoiced with the privilege of again enjoying the society of their families and the saints in these peaceful valleys."

On Saturday, February 16, 1856, according to the JHC, William participated in the fifth day of the Seventies Jubilee by participating in a program honoring the occasion that consisted of marches, waltzes, lively airs, and a variety of songs on stringed instruments, bassoon clarinet and accordion.

A big celebration was held for the 4th of July 1856. JHC describes the beginning of the day by firing of a National Salute of 13 guns from the arsenal which opened the day,

"...the hoisting of a huge flag upon the Temple Block, and the bands, under the direction of Major William Pitt, played at the residences of Governor Young, Honorable H.C. Kimball and Lt. General D.H.Wells, after which they mounted and passed through the principal streets of the city; and then marched in the parade."

The JHC dated 24th of July 1856 tells of a celebration in Kaysville on August 1, 1856 in which The Nauvoo Brass Band participated. At the bowery, erected for the occasion, a program was held in which William played the *Cuckoo* on the violin. Toasts were given and the one to Major Pitt; "May he always hit on a tune that will fit" given by Wm. Paine.

On the 25th of July 1856 a son, James, was born in Salt Lake City.

On 26 September 1856, the first Hand-Cart Company arrived in Salt Lake and the

"...Brass bands, under Capt. William Pitt, left the Governor's office at 9:00 a.m. with the view of meeting and escorting them into the city...the procession reached the Public Square about sunset."

JHC 8 June, 1857, tells of a meeting of the Deseret Agricultural and Manufacturing Society wherein was chosen the Awarding Committees for the season; William was appointed, along with others, under Class H Furniture, Cooper's Ware, Brushes, Ropes, Paintings, Cutlery, Hardware, etc. This was for the State Fair to be held on October 4,5,and 6. On this occasion William received second prize in the oil painting competition.

16 February 1858, a daughter, Ida Leanora, was born in Salt Lake City.

JHC 4 April, 1858:

"Sunday,. The weather was pleasant in G.S. L. City. Many families from the Northern Settlements, including their teams and stock, went through the City on their way south. The organ in the Tabernacle had been taken down and Ballow, Jones, Pitt, and other instrumental performers accompany the choir south."

On July 8, 1858, the JHC notes that Wm. Pitt and Robert Campbell

"...whitewashed the office with Paris whiting, also washed the desks and cleaned up the office. Livingston and Kinkade and company, Perry, Gilbert, Gerrish opened their stores today, but only a few people have means to purchase anything."

William and the band participated again in the 4th of July celebration 1859, and the big party that was held at the headwaters of Big Cottonwood Canyon to celebrate the 24th of July 1860. Even though the weather was threatening the party went forth, beginning on 23rd of July and ending on the 25th.

On 21 August 1860, William's wife, Cornelia, died in Salt Lake City.

William married Mary Jane Collins Dyer on the 12, December 1861. In the Ancestral file I found Mary Jane listed as Mary Jane Collins Ashby Dyer. In William's Bible, listed under 3rd Wife's children, is: Mary Henrietta Ashby, born 23 November 1858.

An entry in William's Bible lists the birth of Caroline Blanche on 12, September 1862.

In the JHC dated 2 October, 1862, page 2, Wilford Woodruff described the County Fair with much praise in each class and noted that among the most interesting features of the fair were specimens from President Young's paper mill, the specimens of raw and spun native silk, the boxes of cut nails of superior quality and bundles of hoop iron from the factory of President Daniel Wells. Also noted was that the Brass Bands of Captain William Pitt and Professor C.J. Thomas, and the serenade band attended each day and enlivened the exhibitions.

One wonders whether or not there was any compensation for all these activities and when grandfather had time to earn his living. However, on 30 Sept. JHC, page 12 a list was printed of employees with William Pitt and 10 others named as "painters", and on 15 February, 1869, the minutes of the Utah Legislature show where William was paid \$12.00 for painting shelves in the library on October 3, 1868.

The newspaper article from the DUP, Leaves From Old Albums says:

"He was a painter by trade, and did much of the 'Church work' in that line, also car-painting for the Utah Central Railway after the completion of that road to this city in January of 1870."

On 8 December 1864, another daughter, Regina May, was born in Salt Lake City. 31 August 1866, a son, William Washington, was born in Salt Lake City. 7 December 1866, 2-year-old Regina May died in Salt Lake City.

Ensign, October 1997, *How Shall I Gather* by William G. Hartley:

"By 1860 the Church faced a major turning point with regard to helping the poor to emigrate. President Young, knowing Utah was cash poor but cattle rich, was inspired to create a brilliant new transportation system whereby Utahns sent wagon down to the Missouri River Valley to pick up needy emigrants and bring them back to Utah. President Young asked every bishop to have his ward loan one or more wagon outfits each spring for the round-trip journey in exchange for tithing credits for those lending materials or manpower. Instructions spelled out what kinds of wagons to send and how to equip them and the ox teams."

Names for this operation were "Out-and-Back", "Up-and-Back", "Down-and-Back", and "Church Trains." Local ward bishops were assigned the duty of selecting men to fill these positions.

The Trail of Hope, by William W. Slaughter and Michael Landon, Chapter 6, suggests

“...those chosen were usually unmarried men in their late teens and early twenties. No doubt most of them preferred the adventurous life on the plains to working the farm during the hot, dry months of summer. It also gave these young men a chance to be the first to meet young, unmarried female emigrants.”

My brother, Leon Pitt, says he remembers Dad telling him that his father, Moroni, went on some of these trips. There very well may be record of that but I did not see it, as I was searching under William's name. I did find record that William and Calvin were part of a group under the direction of John Gillespie, in 1868. (Microfilm ms 1588, in the Church Archives).

According to John Gillespie's account book of 1868, President Young requested that each teamster, his wagon, and his oxen were to be listed under the terms 'good, middling, or poor.' In this book he lists: "William Pitt, Teamster, 17th Ward; Good teamster, Poor wagon, Three yoke good oxen." He brought the John Leake family and Mary Smith. Calvin Pitt, (who would have been 21 years old) "Teamster, 17th Ward; Middling good teamster, good wagon, four yoke good oxen."

They left Salt Lake City on 24 August, and returned 15 September 1868; they went to Benton, Wyoming as the railroad had come that far by then. I thought it of interest to note that a year before, in August, 1867, a group had to go as far East as North Platte, Nebraska to reach the West Terminal of the U.P. Railroad.

13 May 1868, a daughter, Mountain Daisy was born in Salt Lake City. 9 March 1870 a son, Harold Mahonri, was born in Salt Lake City. 20 August 1872, a son Marc Anthony, born in Salt Lake City. Except for these births, listed in William's Bible, I have little information on William after he participated with the Church Trains.

A search of early Seventeenth Ward records, (Microfilm LR 8240 2 ) has a few interesting notes: The 17th Ward Meeting House was situated on the south side of 1st North between West Temple and 1st West.

"1856: Owing to the grasshoppers having destroyed much of the crops the previous year provisions were scarce in the 17th Ward in 1856. When help was called for to assist the handcart immigrants into the valley the Saints in the 17th Ward responded willingly and liberally.

"1858: Nearly all the inhabitants of the 17th Ward left their homes and participated in the move to the South, most of them, however, returned the same year.

"1864: When the Church called for teams and provisions to be sent to the Missouri River for the poor Saints who were immigrating to the valley the 17th ward sent both men, teams and provisions.

"1866: Wm. H. Pitt was listed in the 17th ward records as having served in the Indian War under Major Andrew Burt's Co. of Infantry from July 25-Nov.3, 1866"

And in 1900 one Jenetta Pitt, relationship unknown, was listed as Secretary of the Primary in the 17th ward.

## Funeral Services

William died on 21 February 1873. He met his death as he fell from a scaffold while painting. Two wives and three children preceded him in death.

The Latter-day Saints Millennial Star, Vol. 35 (March 25, 1873) printed the following account of William's death from "The Salt Lake Herald":

*"Obituary.*---The many friends in this Territory of Major William Pitt will grieve to learn that he died yesterday morning, (Feb.21st) from injuries received on Tuesday, ( Feb. 18th.) On that day he was painting on the smoke stack of an engine house when he accidentally fell, striking on his head and left arm. On Wednesday he felt that he had received internal injury in the chest, yet on the following evening he appeared to be recovering, but sank yesterday morning, and expired at 8 1/2 a.m. Major Pitt was born at Dymock, Gloucestershire, England, August 16, 1853, and was consequently in his 60th year. He was a genial-hearted man, a good citizen, a warm friend, a devoted husband and a loving father. He had long been associated with the Church of Jesus Christ of Latter-day Saints, was a leading musician in the days of Nauvoo, and few men have done more in this Territory to make melody for the many than did the deceased William Pitt, and his name will long have an abiding place among the old settlers of Utah and their children."

These notes from his funeral services were obtained from family records:

The obsequies of the late Major William Pitt took place yesterday. The ceremonies were solemn and impressive, and the large attendance of people showed the very high and general estimation in which the departed veteran was held.

The remains were escorted from the late residence of the deceased, Seventeenth Ward, to the Fourteenth Ward Assembly Rooms by Captain Croxall's brass band and Captain Beesley's martial band, and the following surviving members of the old Nauvoo Brass Band were the bearers: William F. Cahoon, William Clayton, Martin H. Peck, John Pack, James Standing, Seth Rigby, Edward Martin, R.T. Burton, George Hales, Edward Rushton, Howard Egan, Philip Margetts, R.F.Nelson, and George E. Bourns.

The roads being muddy and the corpse heavy, these bearers received occasional assistance on the way from a number of old citizens, veterans of Nauvoo, who by their presence testified their great respect for their old friend, the deceased. The remains were also accompanied to the Assembly rooms by several hundreds of people. On the way there, Captain Croxall's band struck up the *Dead March in Saul* and Captain Beesley's band afterwards played the *Officer's Funeral Angel's Whisper*, and *Dead March in Saul*.

On the stand, at the Assembly Rooms were: President Daniel H. Wells, Elders Wilford Woodruff, John Taylor, and Joseph F. Smith, and Bishops Edward Hunter, Thomas Taylor and Nathan Davis. Elder Joseph F. Smith offered the opening prayer, and members of the Tabernacle choir, led by Brother George Careless, on the organ, performed the singing exercises.

President Daniel H. Wells, Elders Wilford Woodruff, and John Taylor, and Bishop Nathan Davis, delivered interesting addresses suited to the occasion.

It was estimated that about 1,500 people attended the obsequies, hundreds having to turn away, being unable to gain entrance to the Rooms, and quite a number remained on the outside around the doors of the building during the services.

The closing prayer was offered by Elder J.D.T. McAllister, after which the relatives and the whole of the large assemblage passed around in front and took a last look at the earthly remains of the respected dead, during which time Captain Croxall's band played *Vital Spark*. The coffin was enshrouded by the flag of the Nauvoo Brass Band, which was surmounted by a beautiful wreath of flowers.

After the remains were placed in the hearse, the cortege, which was composed of forty carriages besides several hundred people who marched some distance on foot, started for the cemetery. The entire procession was headed by the brass and martial bands.

At the side of the grave Bishop R.T. Burton, in behalf of the relatives of the deceased and his companions of the Nauvoo Brass Band, returned thanks to all who had attended the services and manifested their good feelings and esteem for the departed veteran.

The character of the deceased as a genial, whole souled, honest and true man is too well known to need any further comment from us more than we have already made.

We believe that all who were acquainted with him will endorse the sentiments in the following beautiful lines which were handed to us this morning.:

Lines suggested on hearing the funeral dirge.

All honor to William Pitt,  
He fought life's battle well;  
He bore the brunt in battle's front,  
And sword in hand he fell.

As a stately tree cut down,  
He falls with a solemn sound;  
And the shock has shaken the forest trees,  
For many a league around.

He spurred no breathless steed  
Against the hill of fame;  
But led the van, as an honest man,  
And left an untarnished name.

His was no sudden charge,  
Urged on by hopes and fears;  
But he nobly fought as a good man ought..  
Fought on for sixty years.

No brazen trumpets rang,  
With martial phrenzy wild;  
But he's nobly gone, with his armor on,  
Battling for wife and child.

No plume bedecked his brow,  
No star gleamed on his breast;  
Yet his heart shone bright in the spirit's flight,  
And he died with lance in rest.

Oh! hush that muffled drum,  
Nor sing that sad refrain,  
New anthems rise in the solemn skies,  
Pealing a grander strain.

G. J. T.



**William Pitt**

Born 16 Aug. 1813 Dymock, Eng.  
 Died 21 Feb. 1875 Salt Lake City, Ut.

Painter, Musician, Composer, Leader of  
 Capt. Pitt's Nauvoo Brass Band

**First wife Caroline Smith**  
 Born 5 Apr. 1815 Marylebone, Eng.  
 Died 14 Feb. 1844 Nauvoo, Ill.

Second wife Cornelia Devine 1826 - 1860  
 Third wife Mary Jane Dyer 1840 - 1927

In Memoriam 1998 by family of James Melvin Pitt

William Pitt gravesite in Salt Lake City Cemetery.  
 Original pink sandstone marker and 1998 memorial.