

Faith in Every Footstep

Lesson 34

*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual,
Published by The Church of Jesus Christ of Latter-day Saints, Lesson 34, pp 202-207.*

Purpose: To help class members understand how the pioneers' journey to the Salt Lake Valley parallels our journey back to our Heavenly Father and to help class members appreciate the sacrifices made by the pioneers.

Preparation:

- Doctrine and Covenants 136.
- Our Heritage, pages 71-77.
- Prepare to summarize the following sections in Our Heritage:
 - "Winter Quarters" (pages 71-72).
 - "The Brooklyn Saints" (pages 74-75).
 - "The Gathering Continues" (pages 75-76).
- Pictures: Mary Fielding and Joseph F. Smith Crossing the Plains (62608; Gospel Art Picture Kit 412) and Pioneers Arrive by Ship in San Francisco Bay (Gospel Art Picture Kit 421).

Attention Activity: Write Promised Land on the chalkboard. Explain that many times in the scriptures the Lord has led groups of people from where they were living to a "promised land." The scriptures often refer to such a place as a choice land, a land of peace, or a land of inheritance (1 Nephi 2:20; D&C 45:66; 103:11).

•Can you name any groups from the scriptures who were led on a journey to a promised land? (The Jaredites, the family of Lehi, the Children of Israel in the Old Testament, and Brigham Young and the pioneers.)

Our mortal life is like a journey to the "promised land" of the celestial kingdom. Speaking of the pioneers who laid the foundations of this dispensation, **Elder M. Russell Ballard** of the Quorum of the Twelve said:

"Their journeys parallel our own. There are lessons for us in every footstep they took—lessons of love, courage, commitment, devotion, endurance, and, most of all, faith" (in Conference Report, Apr. 1997, 81; or Ensign, May 1997, 59).

This lesson discusses one of the greatest journeys in history—the trek of the pioneers to the Salt Lake Valley. During the lesson, invite class members to compare the pioneers' journey to their own journey toward eternal life.

1. The Lord instructed the Saints regarding their physical preparations for their journey.

Summarize the account of the Saints in Winter Quarters from Our Heritage, pages 71-72.

•The Saints in Winter Quarters suffered much from sickness and other hardships, yet they continued working and making preparations for their journey. In what ways were they and others blessed for their continued determination? (Their preparations made their journey easier and helped those who would come after them.) How have you been blessed by persevering in a time of hardship? How can persevering in a time of difficulty help those who come after us?

At Winter Quarters in January 1847, President Brigham Young received a revelation concerning the Saints' westward journey. This revelation is recorded in D&C 136.

•What instructions did the Lord give the Saints regarding preparations for their journey?

a. D&C 136:2. (Make a "covenant and promise to keep all the commandments and statutes of the Lord.") Why was this instruction so important for the Saints? How can we apply this instruction to our journey?

b. D&C 136:3. (Organize companies under the direction of the Quorum of the Twelve, with a president and two counselors and with captains of hundreds, fifties, and tens.) How is this organization similar to the way wards and stakes are organized?

c. D&C 136:5. ("Let each company provide themselves with all ... they can.") Why is it important that we strive to be self-reliant?

d. D&C 136:6. ("Prepare for those who are to tarry [remain behind].") What preparations did the Saints make for those who would remain behind? (See D&C 136:7, 9.) How can this instruction apply to us?

e. D&C 136:8. (Care for "the poor, the widows, [and] the fatherless.")

How can we fulfill these responsibilities today?

f. D&C 136:10. ("Let every man use all his influence and property to remove this people to ... a stake of Zion.") How can this instruction apply to us?

2. The Lord instructed the Saints regarding their conduct.

D&C 136:17-33. In addition to giving instructions on physical preparations, the Lord gave the Saints directions regarding spiritual matters and their conduct toward each other.

•What instructions did the Lord give the Saints about how they should conduct themselves?

a. D&C 136:19. ("If any man shall seek to build up himself, and seeketh not my counsel, he shall have no power.") Why would humility be important to the Saints on their journey? How do people sometimes seek to build themselves up? How can we more fully seek the Lord's glory rather than our own?

b. D&C 136:21. ("Keep yourselves from evil to take the name of the Lord in vain." See also Exodus 20:7.) Why is it important that we treat the Lord's name with reverence?

c. D&C 136:23-24. ("Cease to contend one with another; cease to speak evil one of another... Let your words tend to edifying one another.") How do contentions and evil speaking hinder us as a people? How can we overcome contentions with each other? What can we do to edify each other?

d. D&C 136:25-26. (Return borrowed or lost items.)

e. D&C 136:27. ("Be diligent in preserving what thou hast.") What do you think it means to be a "wise steward"? How can our stewardship over physical possessions affect our spiritual well-being?

In D&C 136:28, the Lord gives instruction on appropriate recreation. Speaking on this subject, **Elder David O. McKay** taught:

"On the plains, after a day's march, the wagons were drawn up in a circle, a man with the violin would take his place by the campfire and there on the prairie the

sturdy Pioneers would join hands in a dance, opening it by prayer, and participate in amusement that fostered the spirit of the gospel.... President Brigham Young ... once said, in substance: 'The atmosphere of the dance should be such that if any elder be called from the party to go to administer to a sick person, he could leave with the same spirit that he would go from his elders' quorum meeting'" (in Conference Report, Apr. 1920, 117).

•How can we apply this counsel?

•What did the Lord instruct the Saints to do to learn wisdom? (See D&C 136:32-33.) In what ways have you found these instructions to be true in your life?

3. Under the direction of President Brigham Young, the Saints journeyed to the Salt Lake Valley.

Refer to map on page 6 in this pamphlet. Two years before the **Prophet Joseph Smith** died, he prophesied that *"the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains," and that some of them would "live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains"* (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [1976], 255). In fulfillment of this prophecy, some 70,000 Church members from all over the world made the trek to Utah between 1847 and 1869.

Display the pictures of Mary Fielding and Joseph F. Smith and of the Saints arriving in San Francisco. There are many stories of faith and courage as the Saints journeyed to Utah.

Ask the assigned class members to summarize the following sections from Our Heritage: "The Brooklyn Saints" (pages 74-75), "The Gathering Continues" (pages 75-76), and "This Is the Right Place" (pages 76-77). As time permits, you may want to tell other inspiring pioneer stories (see the first additional teaching idea for an example). You could also invite class members to tell pioneer stories that are inspiring to them. These pioneer stories could also be from other periods in the history of the Church and from other countries where the Church is established.

•How do you feel when you consider the legacy of faith and sacrifice that the pioneers and other Saints have given us? Who are the pioneers of the Church in your area? How can we pass on this same kind of legacy to those who will follow us?

•What lessons can we learn from the pioneer trek to help us on our journey back

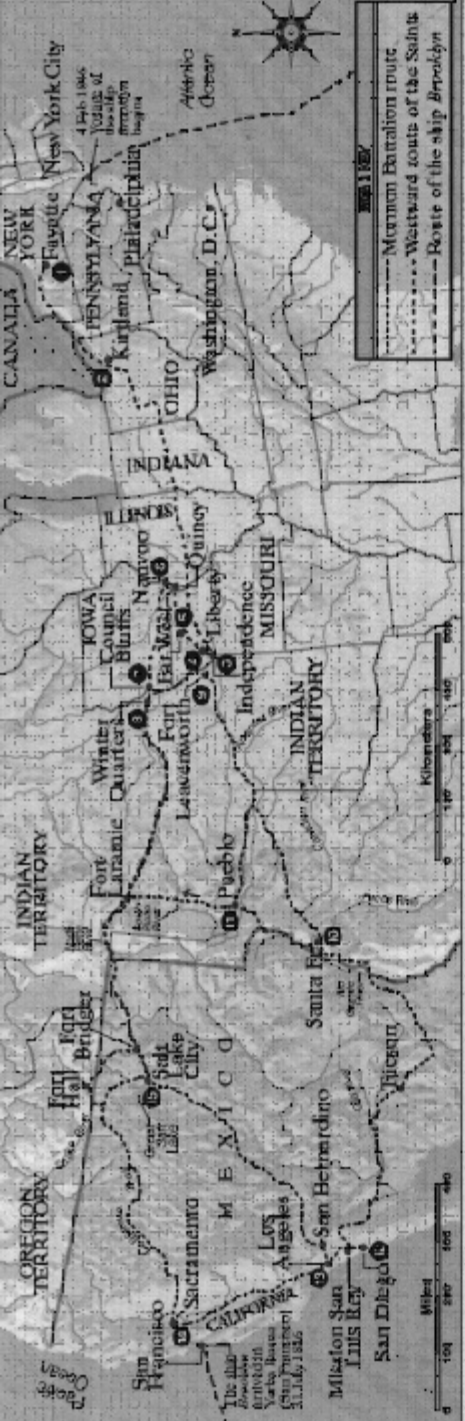
to God's presence? **Elder M. Russell Ballard:** *"Life isn't always easy. At some point in our journey we may feel much as the pioneers did as they crossed Iowa-up to our knees in mud, forced to bury some of our dreams along the way. We all face rocky ridges, with the wind in our face and winter coming on too soon. Sometimes it seems as though there is no end to the dust that stings our eyes and clouds our vision. Sharp edges of despair and discouragement jut out of the terrain to slow our passage. ... Occasionally we reach the top of one summit in life, as the pioneers did, only to see more mountain peaks ahead, higher and more challenging than the one we have just traversed. Tapping unseen reservoirs of faith and endurance, we, as did our forebears, inch ever forward toward that day when our voices can join with those of all pioneers who have endured in faith, singing, 'All is well! All is well!'"* (in Conference Report, Apr. 1997, 82; or Ensign, May 1997, 61).

Conclusion: Emphasize that in many ways our journey toward eternal life is similar to the journey of the pioneers across America. The pioneers crossed the plains at profound personal sacrifice and often under severe hardship. Demonstrating great faith, courage, and endurance, they set an example for us to follow.

This is our day in the history of the kingdom of God on the earth. The pioneers laid the foundation, but it is now up to us to complete the work. As **President James E. Faust** testified, *"Faith in every future footstep will fulfill prophetic vision concerning the glorious destiny of this Church"* (in Conference Report, Oct. 1997, 58; or Ensign, Nov. 1997, 42).

Elder M. Russell Ballard said: *"We are the inheritors of a tremendous heritage. Now it is our privilege and responsibility to be part of the Restoration's continuing drama, and there are great and heroic stories of faith to be written in our day. It will require every bit of our strength, wisdom, and energy to overcome the obstacles that will confront us. But even that will not be enough. We will learn, as did our pioneer ancestors, that it is only in faith-real faith, whole-souled, tested and tried-that we will find safety and confidence as we walk our own perilous pathways through life"* (in Conference Report, Apr. 1997, 83; or Ensign, May 1997, 61).

Many of the ways in which the pioneers were counseled in D&C 136 to prepare for their journey apply to our journey also. Encourage class members to show their gratitude for the pioneers by continuing their legacy of faith.



1. Fayette. The Prophet Joseph Smith left Fayette for Kirtland, Ohio, in January 1831. The three New York branches followed in April and May 1831 under the Lord's command to gather (see D&C 37-38).
2. Kirtland. The headquarters of the Church from early February 1831 to 12 January 1838, when the Prophet moved to Far West, Missouri.
3. Independence. The Lord identified Independence as the center place of Zion in July 1831 (see D&C 57:2-3). Mobs forced the Saints from here in November 1833.
4. Liberty. The Saints from Jackson County gathered in this area from 1833 until 1836, when they were required to leave.
5. Far West. A refuge was established here for the Saints from 1836 to 1838. It was the headquarters of the Church for part of 1838.
6. Nauvoo. The headquarters of the Church from 1839 to 1846. About two years after the martyrdom of the Prophet and his brother Hyrum, the Saints moved west.
7. Council Bluffs (Kanesville). The pioneers arrived here in June 1846. Members of the Mormon Battalion departed on 21 July 1846 under Lieutenant Colonel James Allen.
8. Winter Quarters. The headquarters settlement for the Saints en route to the Salt Lake Valley (1846-48). The vanguard company under the direction of President Brigham Young departed in April 1847.
9. Fort Leavenworth. The Mormon Battalion was outfitted here before starting the march west in August 1846.
10. Santa Fe. Lieutenant Colonel Philip Cooke commanded the Mormon Battalion as it marched from here on 19 October 1846.
11. Pueblo. Three sick detachments from the Mormon Battalion were ordered to recuperate in Pueblo, where they spent the winter of 1846-47 with Saints from Mississippi. These parties entered the Salt Lake Valley in July 1847.
12. San Diego. The Mormon Battalion finished its 2,000-mile march here on 29 January 1847.
13. Los Angeles. The Mormon Battalion was discharged here on 16 July 1847.
14. Sacramento. Some discharged battalion members worked here and at Sutter's Mill farther east on the American River, where they helped discover gold.
15. Salt Lake City. President Brigham Young arrived in the Salt Lake Valley on 24 July 1847.

Additional Teaching Ideas:

1. Sacrifices made by the pioneers

In addition to prophesying that many of the Saints would live to become a great people in the Rocky Mountains, Joseph Smith foretold of their suffering. He said that some would "be put to death by our persecutors or lose their lives in consequence of exposure or disease" (Teachings of the Prophet Joseph Smith, 255).

Share the following account related by **Elder Thomas S. Monson** while serving in the Quorum of the Twelve: *"Mormon pioneers by the hundreds suffered and died from disease, exposure, or starvation. There were some who, lacking wagons and teams, literally walked the 1,300 miles across the plains and through the mountains, pushing and pulling handcarts. In these groups, one in six perished.*

"For many the journey didn't begin at Nauvoo, Kirtland, Far West, or New York, but rather in distant England, Scotland, Scandinavia, and Germany.... Between the safety of home and the promise of Zion stood the angry and treacherous waters of the mighty Atlantic. Who can recount the fear that gripped the human heart during those perilous crossings? Prompted by the silent whisperings of the Spirit, sustained by a simple, yet abiding faith, they trusted in their God and set sail on their journey... .

"On board one of those overcrowded and creaking vessels [ships] of yesteryear were my great grandparents, their tiny family, and a few meager possessions. The waves were so high, the voyage so long, the quarters so cramped. Tiny Mary [their daughter] had always been frail, but now, with the passage of each day, her anxious mother knew the little one was becoming especially weak. She had taken seriously ill.... Day after day worried parents peered for land, but there was no land. Now Mary could not stand.... The end drew near. Little Mary peacefully passed beyond this veil of tears.

"As the family and friends gathered on the open deck, the ship's captain directed the service, and that precious, ever-so-small body, placed tenderly in a tear-stained canvas, was committed to the angry sea. Strong father, in emotion-choked tones, comforted grieving mother, repeating, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. We'll see our Mary again!'" (in Conference Report, Apr. 1967, 55-56; or Improvement Era, June 1967, 55).

2. "Faith in Every Footstep" video presentation

"Faith in Every Footstep," a 16-minute segment.

Our Heritage, A Brief History of The Church of Jesus Christ of Latter-day Saints, Published by The Church of Jesus Christ of Latter-day Saints, Chapter 6, Faith in Every Footstep, pp 71-77.

[71] Winter Quarters

It took the Saints 131 days to travel the 310 miles from Nauvoo to the settlements in western Iowa where they would pass the winter of 1846-47 and prepare for their trek to the Rocky Mountains. This experience taught them many things about travel that would help them more quickly cross the 1,000 miles of the great American plains, which was done the following year in about 111 days.

A number of settlements of Saints stretched along both sides of the Missouri River. The largest settlement, Winter Quarters, was on the west side, in Nebraska. It quickly became home to approximately 3,500 Church members, who lived in houses of logs and in dugouts of willows and dirt. As many as 2,500 Saints also lived in and around what was called Kanesville on the Iowa side of the Missouri River. Life in these settlements was almost as challenging as it had been on the trail. In the summer they suffered from malarial fever. When winter came and fresh food was no longer [72] available, they suffered from cholera epidemics, scurvy, toothaches, night blindness, and severe diarrhea. Hundreds of people died.

Yet life went on. The women spent their days cleaning, ironing, washing, quilting, writing letters, preparing their few provisions for meals, and caring for their families, according to Mary Richards, whose husband, Samuel, was on a mission in Scotland. She cheerfully recorded the comings and goings of the Saints at Winter Quarters, including such activities as theological discussions, dances, Church meetings, parties, and frontier revivals.

The men worked together and met often to discuss travel plans and the future site for the settlement of the Saints. They regularly cooperated in rounding up the herds that foraged on the prairie at the outskirts of the camp. They worked in the fields, guarded the perimeters of the settlement, constructed and operated a flour mill, and readied wagons for travel, often suffering from exhaustion and illness. Some of their work was an unselfish labor of love as they prepared fields and planted crops to be harvested by the Saints who would follow them.

Brigham Young's son John called Winter Quarters "the Valley Forge of Mormondom." He lived near the burial grounds there and witnessed the "small mournful-looking trains that so often passed our door." He recalled "how poor and same-like" his family's diet of corn bread, salt bacon, and a little milk seemed. He said mush and bacon became so nauseating that eating was like taking medicine and he had difficulty swallowing.⁴ Only the faith and dedication of the Saints

carried them through this trying time.

Mormon Battalion

While the Saints were in Iowa, United States army recruiters asked Church leaders to provide a contingent of men to serve in the Mexican War, which had begun in May 1846. The men, who came to be called the Mormon Battalion, were to march across the [73] southern part of the nation to California and would receive pay, clothing, and rations. Brigham Young encouraged men to participate as a way to raise money to gather the poor from Nauvoo and to aid individual soldiers' families. Cooperating with the government in this endeavor would also show the loyalty of Church members to their country and give them a justifiable reason to camp temporarily on public and Indian lands. Eventually, 541 men accepted their leaders' counsel and joined the battalion. They were accompanied by 33 women and 42 children.

The ordeal of going to war was compounded for battalion members by the sorrow of leaving their wives and children alone at a difficult time. William Hyde reflected:

"The thoughts of leaving my family at this critical time are indescribable. They were far from the land of their nativity, situated upon a lonely prairie with no dwelling but a wagon, the scorching sun beating upon them, with the prospect of the cold winds of December finding them in the same bleak, dreary place.

"My family consisted of a wife and two small children, who were left in company with an aged father and mother and a brother. The most of the Battalion left families.... When we were to meet with them again, God only knew. Nevertheless, we did not feel to murmur."⁵

The battalion marched 2,030 miles southwest to California, suffering from lack of food and water, insufficient rest and medical care, and the rapid pace of the march. They served as occupation troops in San Diego, San Luis Rey, and Los Angeles. At the end of their year's enlistment, they were discharged and allowed to rejoin their families. Their efforts and loyalty to the United States government gained the respect of those who led them.

After their discharge, many of the battalion members remained in California to work for a season. A number of them found their way north to the American River and were employed at John Sutter's sawmill when gold was discovered there in 1848, precipitating the famous California Gold Rush. But the Latter-day Saint brethren did not stay in California to capitalize on this opportunity [74] for fortune. Their hearts were with their brothers and sisters struggling westward across the

American plains to the Rocky Mountains. One of their number, James S. Brown, explained:

"I have never seen that rich spot of earth since; nor do I regret it, for there always has been a higher object before me than gold. ... Some may think we were blind to our own interests; but after more than forty years we look back without regrets, although we did see fortunes in the land, and had many inducements to stay. People said, 'Here is gold on the bedrock, gold on the hills, gold in the rills, gold everywhere,. .. and soon you can make an independent fortune.' We could realize all that. Still duty called, our honor was at stake, we had covenanted with each other, there was a principle involved; for with us it was God and His kingdom first. We had friends and relatives in the wilderness, yea, in an untried, desert land, and who knew their condition? We did not. So it was duty before pleasure, before wealth, and with this prompting we rolled out."⁶ These brethren knew clearly that the kingdom of God was of far greater worth than any material things of this world and chose their course accordingly.

The Brooklyn Saints

While most Saints moved to the Rocky Mountains by traveling overland from Nauvoo, a group of Saints from the eastern United States traveled a sea route. On 4 February 1846, 70 men, 68 women, and 100 children boarded the ship Brooklyn and sailed from New York harbor on a 17,000-mile journey to the coast of California. During their voyage two children were born, named Atlantic and Pacific, and 12 people died.

The six-month trip was very difficult. The passengers were closely crowded in the heat of the tropics, and they had only bad food and water. After rounding Cape Horn, they stopped on the island of Juan Fernandez to rest for five days. Caroline Augusta Perkins recalled that "the sight of and tread upon terra firma once more was such a relief from the ship life, that we gratefully realized and enjoyed it." They bathed and washed their clothing in [75] the fresh water, gathered fruit and potatoes, caught fish and eels, and rambled about the island exploring a "Robinson Crusoe cave."⁷

On 31 July 1846, after a voyage marked by severe storms, dwindling food, and long days of sailing, they arrived at San Francisco. Some stayed and established a colony called New Hope, while others traveled east over the mountains to join with the Saints in the Great Basin.

The Gathering Continues

From all parts of America and from many nations, by many kinds of conveyances,

on horseback or on foot, faithful converts left their homes and birthplaces to join with the Saints and begin the long journey to the Rocky Mountains.

In January 1847, President Brigham Young issued the inspired "Word and Will of the Lord concerning the Camp of Israel" (D&C 136:1), which became the constitution governing the pioneers' westward movement. Companies were organized and charged to care for the widows and fatherless in their midst. Relations with other people were to be free from evil, covetousness, and contention. The people were to be happy and show their gratitude in music, prayer, and dance. Through President Young, the Lord told the Saints, "Go thy way and do as I have told you, and fear not thine enemies" (D&C 136:17).

As the first pioneer company prepared to leave Winter Quarters, Parley P Pratt returned from his mission to England and reported that John Taylor was following with a gift from the English Saints. The next day Brother Taylor arrived with tithing money sent by these members to aid the travelers, an evidence of their love and faith. He also brought scientific instruments that proved invaluable in charting the pioneers' journey and helping them learn about their surroundings. On 15 April 1847 the first company, led by Brigham Young, moved out. Over the next two decades, approximately 62,000 Saints would follow them across the prairies in wagons and handcarts to gather to Zion.

Wonderful sights as well as hardships awaited these travelers on their journey. Joseph Moenor recalled having "a hard time" in getting to the Salt Lake Valley. But he saw things he had never before seen—great herds of buffalo and big cedar trees on the hills.⁸ Others remembered seeing vast expanses of sunflowers in bloom.

The Saints also had faith-promoting experiences that lightened the physical demands on their bodies. After a long day of travel and a meal cooked over open fires, men and women gathered in groups to discuss the day's activities. They talked about gospel principles, sang songs, danced, and prayed together.

Death frequently visited the Saints as they slowly made their way west. On 23 June 1850 the Crandall family numbered fifteen. By the week's end seven had died of the dreaded plague of cholera. In the next few days five more family members died. Then on 30 June Sister Crandall died in childbirth along with her newborn baby.

Although the Saints suffered much on their journey to the Salt Lake Valley, a spirit of unity, cooperation, and optimism prevailed. Bound together by their faith and commitment to the Lord, they found joy in the midst of their trials.

This Is the Right Place

On 21 July 1847, Orson Pratt and Erastus Snow of the first pioneer company preceded the emigrants into the Salt Lake Valley. They saw grass so deep that a person could wade through it, promising land for farming, and several creeks that wandered through the valley. Three days later, President Brigham Young, who was ill with mountain fever, was driven in his carriage to the mouth of a canyon that opened onto the valley. As President Young looked over the scene, he gave his prophetic benediction to their travels: "It is enough. This is the right place."

As the Saints who followed emerged from the mountains, they, too, gazed at their promised land! This valley with its salty lake gleaming in the western sun was the object of vision and [77] prophecy, the land of which they and thousands after them dreamed. This was their land of refuge, where they would become a mighty people in the midst of the Rocky Mountains.

Several years later, a convert from England, Jean Rio Griffiths Baker, recorded her feelings as she viewed Salt Lake City for the first time. "The city ... is laid out in squares or blocks as they call them here; each containing ten acres and divided into eight lots, each lot having one house. I stood and looked, I can hardly analyze my feelings, but I think my prevailing ones were joy and gratitude for the protecting care had over me and mine during our long and perilous journey."⁹

FOOTNOTES:

4. Russell R. Rich, *Ensign to the Nations* (1972), 92.

5. *Readings in LDS Church History: From Original Manuscripts*, ed. William E. Barrett and Alma P. Burton, 3 Vols (1965), 2:221.

6. James S. Brown, *Giant of the Lord: Life of a Pioneer* (1960), 120.

7. Caroline Augusta Perkins, quoted in "the Ship Brooklyn Saints," *Our Pioneer Heritage* (1960), 506.

8. Utah Semi-Centennial Commission, *The Book of the Pioneers* (1897), 2 Vols., 2:54; in LDS Church Archives.

9. "Jean Rio Griffiths Baker Diary," 29 Sept. 1851; in LDS Church Archives

CHAPTER TWENTY-FIVE THE TREK ACROSS IOWA

Time Line

Date	Significant Event
4 Feb. 1846	Saints began crossing Mississippi River
1 Mar 1846	Camp of Israel left Sugar Creek
26 Mar. 1846	Reorganization of Camp of Israel at Chariton River
15 Apr 1846	Song 'All Is Well' composed at Locust Creek
24 Apr. 1846	Garden Grove founded 16 May 1846 Mount Pisgah founded
14 June 1846	Original Pioneer Company reached Missouri River
1-20 July 1846	Mormon Battalion recruited
Sept. 1846	Winter Quarters established
Sept. 1846	Battle of Nauvoo and evacuation of poor Saints

WHEN THE SAINTS crossed the Mississippi River into Iowa, they began a new quest for a home where they could build the kingdom of God without oppression. The way to this new refuge was not easy; it exacted toil, sacrifice, and death, and the first leg of the journey-the trek across Iowa territory-proved to be the hardest. The main "Camp of Israel" took 131 days to cover the 300 miles they traveled across Iowa. The Pioneer Company a year later took only 111 days to cover 1,050 miles from Winter Quarters to the Great Salt Lake Valley. Inadequate preparation, lack of knowledgeable guides, delays, miserable weather, and difficult terrain made the Iowa journey one of the most trying in the Church's history. Nevertheless, these hardy folk knew no such word as fail. The Iowa journey simply hardened their resolve and provided valuable experience for the future.

THE TREK BEGAN IN SORROW

The first wagons rolled out of Nauvoo to the ferry on 4 February 1846. Once across the Mississippi they broke a nine-mile trail to Sugar Creek, set up camp, and awaited the arrival of Brigham Young. During February over three thousand people crossed the river under the direction of Hosea Stout, captain of the Nauvoo police, and gathered at Sugar Creek.

Leaving Nauvoo was an act of faith for the Saints. They departed without knowing exactly where they were going or when they would arrive at a place to settle. They only knew that they were on the verge of being driven out of Illinois by their

enemies and that their leaders had received revelation to locate a refuge somewhere in the Rocky Mountains.

Although springlike weather facilitated an early departure from Nauvoo, severe weather arose soon thereafter, which both hampered and blessed the already harried exodus. On 14 February it snowed and on 19 February a northwest wind brought eight inches of snow, a very cold night, and "much suffering in the camp, for there were many who had no tents or any comfortable place to lodge: many tents were blown down, some of them were unfinished and had no ends."¹ After Brigham Young had left Nauvoo and crossed the river to the Iowa side, the mud became so deep his teams had to be yoked double to pull the wagons up the hill to Sugar Creek camp.² A week later the temperatures plummeted and the Mississippi froze over, hastening the abandonment of Nauvoo by allowing numerous Saints to cross on the ice. Because of the extreme cold, however, many people, including Brigham Young and Willard Richards, fell ill at Sugar Creek. Also several women gave birth in the cold, makeshift camp; they and their new babies suffered most from exposure to the cold, wind, and snow.

Lack of food also plagued the departing Saints. Wishing to be with their leaders, many of them had failed to follow the counsel to be prepared before leaving. Brigham Young, Heber C. Kimball, and a few others had begun the journey from Nauvoo with a year's supply of provisions, but most others left with hardly any food. Their unpreparedness caused some, who had brought provisions and were willing to share, to deplete their supply within a few weeks. President Young had the overwhelming responsibility of being a father to all. One journal entry manifests his discouragement: "Unless this people are more united in spirit and cease to pray against Counsel, It will bring me down to my grave. I am reduced in flesh so that my coat that would scarcely meet around me last Winter now laps over twelve inches. It is with much ado that I can keep from lying down and sleeping to wait the resurrection."³

In spite of the harsh conditions, there was some merriment in camp. Almost every night William Pitt's brass band played the popular grand marches, quick-steps, and gallops of the time. Around the campfires the people danced to fiddle music and sang favorite songs as well as new ones that they composed for the occasion. One such was "The Upper California":

*The Upper California-Oh that's the land for me!
It lies between the mountains and the great Pacific sea;
The Saints can be supported there,
And taste the sweets of liberty.
In Upper California-Oh that's the land for me!⁴*

Upper California referred to a largely undefined area administered by Mexico comprising most of the present states of Utah, Colorado, Nevada, and California.

Brigham Young noted that the Saints "were patient, and endured all their privations without murmuring." A month later he added, "I did not think there had ever been a body of people since the days of Enoch, placed under the same unpleasant circumstances that this people have been, where there was so little grumbling, and I was satisfied that the Lord was pleased with the majority of the Camp of Israel."⁵

THE CAMP OF ISRAEL MOVES WEST

The Saints did not begin leaving the encampment at Sugar Creek until 1 March 1846. The last week to ten days were largely dominated by discussion of travel plans and organization of the line of march. From the start the main body of Saints was known as the "Camp of Israel," with Brigham Young as its president. As with ancient Israel, there were companies and captains of hundreds, fifties, and tens. In the next two years more Old Testament parallels were made, as illustrated by terms such as, Zion being in the tops of the mountains, chosen people, exodus, Mount Pisgah, Jordan River, Dead Sea, making the desert blossom as a rose, and a modern Moses in the person of Brigham Young.

Part of the Saints' delay in leaving resulted from concern for the best route across Iowa. Eastern Iowa had been open to settlement since the Black Hawk Indian War of 1830-32, but beyond a hundred miles west of the Mississippi River the population was sparse, the roads few and bad. Furthermore there were numerous rivers and streams to traverse. The camp also faced the decision of where to cross the Missouri River. The Saints wanted to avoid crossings in the state of Missouri where there was still anti-Mormon sentiment.

When the Saints renewed their march, they planned to reach the Missouri by mid-April, plant small acreages along the way for those following, establish a portion of the camp somewhere west of the Missouri as a farm or way station for future travelers, and dispatch a swift company to the mountains with seeds to plant a spring crop. A Pioneer Company headed by Stephen Markham was sent ahead to scout the best routes, find trading settlements, build bridges, and make other preparations.

Three fundamental problems, however, inhibited the progress of the Saints across Iowa. The first was the lack of adequate food supplies. Each company had two commissary agents assigned to contact settlers and negotiate for food and provender. Because of the lack of provisions in general, many men found work in eastern Iowa towns to pay for needed supplies. William Pitt's brass band presented formal concerts in many Iowa communities to raise more funds. With large

numbers of men on the job instead of in the wagons, progress was painfully slow. This explains why most of the camp tarried almost three weeks at Richardson's Point, only fifty-six miles from Nauvoo. Brigham Young was only halfway across Iowa when, because of his generosity, his family's own provisions were depleted. The other Apostles were in the same situation.⁶ On 24 March, Hosea Stout reported that half of his men were out of provisions. And the problem grew worse before they arrived at the Missouri River.

The second problem was the disorganization of the camp, which was spread for miles across eastern Iowa. Several riders were kept busy just carrying dispatches between the leaders of the separated companies. Driven to exasperation by the disorder and by the adventurous, independent, and competitive spirit of Bishop George Miller and others, Brigham Young saw the necessity of establishing firmer control over the camp. He demanded stricter obedience and cooperation and dispatched a letter of rebuke to those who were far ahead of the rest of the camp, telling them to return for a council.

Parley P. Pratt, who was with Miller, was severely reproofed along with the others. What followed demonstrated that the Spirit was prompting Brigham Young. Parley P. Pratt said, "For Bishop Miller, who was a leading and active member of our camp, has since left us and gone his own way, having refused to be led by the counsels of the Presidency; and removed to Texas. And here I would observe that, although my own motives were pure, so far as I could know my own heart, yet I thank God for this timely chastisement; I profited by it, and it caused me to be more watchful and careful ever after."⁷

On 26 March on the banks of the Chariton River, Brigham Young and Heber C. Kimball regrouped the camp into three companies of one hundred families each. Although travel thereafter was more orderly, improved organization could not overcome the third and perhaps most challenging problem of all-wet spring weather. Sudden melting snows, almost constant rain, swollen creeks, interminable mud, and violent wind retarded progress. Brigham Young's comment late in March, that they had passed through only one mud hole that day "which was about six miles in length," illustrates the effects of spring thaws and rains that left the roads and campsites a bog.⁸ Diaries and journals show that it rained or snowed for at least eleven days in March, beginning on the tenth. The weather continued to deteriorate in April, and it rained or snowed half of the month, including every day of the last week. So many wagons mired in the mud that travel was reduced to less than half a mile per day.

They had a particularly bad day on 6 April. Hosea Stout said it "was of all mornings the most dismal dark and rainy after such a fine day as yesterday was. . . This day capped the climax of all days for traveling. The road was the worst that

I had yet witnessed up hill and down through sloughs on spouty oak ridges and deep marshes, raining hard, the creek rising. The horses would sometimes sink to their bellies on the ridges, teams stall going down hill. We worked and toiled more than half the day and had at last to leave some of our wagons and double teams before we could get through." That evening after most in the camp had retired, the wind began to blow. Hosea had not secured his tent with stay ropes and "had to get out of my bed and hold it a long time in the wind and rain which beat upon me until I was wet thoroughly nor could I leave to secure it because it would blow down." He stood there until some of the brethren came to his assistance.⁹

Eliza R. Snow recorded that the wind was a "perfect gale attended with a heavy shower of rain-and several of our habitations were leveled and the roofs of our wagons barely escaped the wreck of elements."¹⁰ The weary travelers awoke the next morning to a little snow, a slight freeze, and a rising creek. With clothes and bedding often drenched and with the cold temperatures, frequent illnesses and occasional deaths further hindered travel.

By 15 April the camp found itself on Locust Creek near the present-day Iowa-Missouri state line. William Clayton, frustrated with the slow progress of the camp and the burdens of caring for a large family, gratefully received news that his plural wife, Diantha, left behind for care and safety in Nauvoo, had given birth to a healthy boy. He thereupon composed a new song of praise to the Lord entitled "All Is Well" (today called "Come, Come, Ye Saints"), which became an anthem for many Mormon pioneers who subsequently crossed the plains to the Great Basin.

*Come, come, ye Saints, no toil nor labor fear;
But with joy wend your way.
Though hard to you this journey may appear,
Grace shall be as your day. '
Tis better far for us to strive
Our useless cares from us to drive;
Do this, and joy your hearts will swell
All is well! All is well!*

*We'll find the place which God for us prepared,
Far away in the West,
Where none shall come to hurt or make afraid;
There the Saints will be blessed.
We'll make the air with music ring,
Shout praises to our God and King;
Above the rest these words we'll tell
All is well! All is well!*¹¹

As rain continued to pour into the swollen Locust Creek, Church leaders began to revise their plans. The agonizing delays, the sufferings of the travelers, the weakened condition of their draft animals, the unaffordable high prices for feed grain, the disrepair of the wagons and equipment, their rapidly depleting food supplies, and no prospects for better weather all contributed to a reevaluation of the Saints' course. The dream of reaching the Rocky Mountains later that season was fading.

ESTABLISHMENT OF WAY STATIONS AND MOVING ON TO THE MISSOURI

At Locust Creek the Brethren prayerfully forged a new plan to establish farms or way stations along the route west. By 24 April the pioneers reached a place they named Garden Grove, sixty miles northwest of Locust Creek and about halfway across Iowa. Within three weeks they had broken 715 acres of tough prairie sod, built cabins, and established a small community. A high council was called to regulate both Church and civic affairs, and two hundred people were assigned to improve this first way station.

Garden Grove did not have enough timber to accommodate all the companies soon to arrive from Nauvoo, so the brethren sent scouts to explore the region. Parley P. Pratt located some grassy hills crowned with beautiful groves twenty-five miles northwest of Garden Grove. He was overjoyed. Referring to the mountain Moses saw the promised land from, Parley cried out, "This is Mount Pisgah."¹²

A few days later Brigham Young arrived and immediately organized a second way station at Mount Pisgah. Another high council was appointed, and several thousand acres were cooperatively enclosed, planted, and farmed. One of the new leaders, Ezra T. Benson (great-grandfather of the thirteenth President of the Church), declared, "This was the first place where I felt willing in my heart to stay at, since I left Nauvoo."¹³ Soon Mount Pisgah outstripped Garden Grove in size and significance. Both, however, were important pioneer way stations from 1846 to 1852.

During the first of June 1846 an advance company, including members of the Twelve, left Mount Pisgah and headed for the Missouri River. Although they were two months behind the original schedule, the Brethren still hoped that an express company would be able to make it to the Rocky Mountains by fall. It took only fourteen days to cover the final one hundred miles to the Council Bluffs area on the Missouri River, partly because they enjoyed the unfamiliar luxury of dry trails and abundant grass. Temporary headquarters were established at Mosquito Creek on Pottawattomie Indian land. They found that their first task was to prepare landings and a boat to ferry the emigrant wagons across the Missouri. This was

accomplished in just two weeks.

Nevertheless, two issues remained unresolved. Where would the Saints winter on the Missouri, since they were still on Indian lands? And was there still time for some of the Apostles and others to press on to the West before the onset of winter storms? The latter issue was decided after consultations with Captain James Allen of the United States army, who arrived on 1 July to raise a battalion of Mormon soldiers. With the loss of so many men to the battalion, the westward migration was delayed for a season.

CALL OF THE MORMON BATTALION

In 1845 the United States annexed Texas, thereby angering Mexico, which still claimed much of Texas territory. Mexican troops and United States dragoons had a skirmish on 24 April 1846, but Congress did not declare war until 12 May 1846. American expansionists were excited about the war because it offered an opportunity to acquire territory extending to the Pacific Ocean. President James K. Polk, himself an expansionist, included in his war aims the acquisition of New Mexico and Upper California. The U.S. army of the West was charged with conquering this vast territory.¹⁵

The war with Mexico came precisely when the Latter-day Saints were petitioning in Washington, D.C., for assistance in their move west. Before leaving Nauvoo, Brigham Young called Elder Jesse C. Little to preside over the Church in the East and to go to the nation's capital with a request for help. Elder Little was assisted by his friend, twenty-four-year-old Thomas L. Kane, son of John Kane, a prominent federal judge and political associate of President Polk. Thomas had worked with his father as a law clerk and was therefore well-known in Washington, D.C. Together Little and Kane negotiated with officials for government contracts to build blockhouses and forts along the Oregon Trail, but the war with Mexico provided a better opportunity for the Saints and the government to help each other.¹⁶

With Kane's urging, Elder Little suggested in a letter to President Polk that although the Saints were loyal Americans, the government's refusal to assist them could "compel us to be foreigners."¹⁷ Polk did not want the Saints to join the British interests in the Oregon territory nor to antagonize the Missouri volunteers in the army of the West, so, following conversations with Elder Little, he authorized the recruiting of five hundred Mormon volunteers after they reached California. This way he could retain the loyalty of the Saints without antagonizing any anti-Mormons. But when Secretary of War William Marcy wrote to Colonel Stephen W. Kearny at Fort Leavenworth, Polk had apparently changed his mind because Kearny was authorized to immediately enlist a Mormon battalion. In late June,

Kearny sent Captain James Allen to Mormon encampments in southern Iowa to recruit the volunteers.

Captain Allen went first to the new Mormon settlement of Mount Pisgah. There he encountered stiff opposition to the plan. Elder Wilford Woodruff, en route to join his fellow Apostles at the Missouri River, was suspicious. He recorded, "I had some reasons to believe them to be spies and that the President had no hand in it. We however treated them with civility and directed them on to Council Bluffs to lay the case before the President."¹⁸

Messengers dispatched by Elder Woodruff warned Brigham Young of Captain Allen's mission two days before he arrived in Council Bluffs. Before greeting him, Brigham Young, Heber C. Kimball, and Willard Richards hurriedly met in Orson Pratt's tent, where they "decided it was best to meet Captain Allen in the morning and raise the men wanted."¹⁹ President Young realized that Allen's request was probably the result of Elder Little's negotiations. The Brethren also recognized that the request for Mormon men provided an opportunity to earn desperately needed capital for the exodus and provided a rationale for establishing temporary settlements on Indian lands. During negotiations Captain Allen assured the Church that they could remain on Indian lands during the winter.

After Allen recruited the men at Council Bluffs, President Young spoke to the Saints and tried to clear their minds of prejudice against the federal government. He said, "Suppose we were admitted into the Union as a State and the government did not call on us, we would feel ourselves neglected. Let the Mormons be the first men to set their feet on the soil of California.... This is the first offer we have ever had from the government to benefit us."²⁰ On 3 July, Brigham Young, Heber C. Kimball, and Willard Richards went east to recruit more men. Before they arrived in Mount Pisgah, every Latter-day Saint had opposed the venture, but after their several recruiting speeches, many able-bodied men signed up.

Recruiting continued until 20 July, the day before the battalion's departure to Fort Leavenworth. Within three weeks five companies of one I hundred men were organized. Both Thomas L. Kane and Jesse C. Little had arrived at the Missouri River and assured the Saints that there was no adverse plot behind the government's request. Church leaders promised that the families of the volunteers would be carefully provided for. Brigham . Young selected the officers over each company and counseled them to be fathers to the rest of the men. He also counseled the volunteers to be faithful soldiers, keep the commandments, and abide by the counsel of their leaders. He promised that if they conducted themselves properly, they would not have to fight. A farewell ball was held in honor of the battalion on a cleared square along the Missouri River on the evening of Saturday, 18 July. At noon on Tuesday, 21 July, they began their historic march.

ESTABLISHING WINTER QUARTERS

With the battalion gone, energies were directed toward finding a suitable winter way station. Even prior to the call of the battalion, Brigham Young had concluded that most Saints would settle at Grand Island on the Platte River. It was the longest fresh water river island in America, with rich soil and abundant timber. One drawback, however, was the existence of unfriendly Pawnee Indians in the area. The arrival in camp of Thomas L Kane and Wilford Woodruff in mid-July modified the Grand Island plan. Kane suggested that the federal Office of Indian Affairs would interfere less , with Mormon settlements on the Missouri than at locations further west.

Elder Woodruff came with sad news that Reuben Hedlock, temporary presiding authority of the Church in England, was channeling money originally earmarked for emigration purposes into schemes for his own enrichment. Furthermore, apostate James J. Strang had deployed Martin Harris to England to work with Latter-day Saint congregations. Unless something was done immediately, the Church stood to lose a great deal in the British Isles. Elder Woodruff also reported on the condition of the Saints in Nauvoo who were too poor to leave for the West. By late July 1846 the Brethren concluded that a main encampment would be established on the west bank of the Missouri River and other camps scattered throughout western Iowa. Also, Orson Hyde, Parley P. Pratt, and John Taylor were dispatched to England to solve the problems of the Church there.

In August, explorers located a temporary site, known as Cutler's Park, three miles west of the river. But after negotiations with both Otoe and Omaha Indian tribal leaders, Church leaders decided to establish the camp closer to the river itself. A good area near a proposed ferry site was selected in early September and surveying was begun. By the end of the month a town of 820 lots had been laid out and some lots spoken for. Winter Quarters, as the Brethren called the community, came into being.

RESCUING THE NAUVOO "POOR SAINTS"

Over two thousand Saints left Nauvoo by mid-March 1846, and additional hundreds left in both April and May. But many still remained in the city. Before leaving, President Young had appointed three men-Joseph L. Heywood, John S. Fullmer, and Almon W. Babbitt-to act as legal trustees to sell Church and private properties, pay the most pressing debts and obligations, and provide for the safe departure of those unavoidably left behind. He also assigned Orson Hyde to supervise the completion and dedication of the Nauvoo Temple.

Temple workmen completed their assignment by the end of April, and the sacred

edifice was prepared for dedication. Wilford Woodruff arrived from his mission to Great Britain in time for the ceremonies. On 30 April, at a private dedication, Joseph Young offered the dedicatory prayer. Orson Hyde, Wilford Woodruff, and about twenty others dressed in their temple robes dedicated the house of the Lord.

Wilford Woodruff recorded, "Notwithstanding the many false prophesies of Sidney Rigdon and others that the roof should not go on nor the house be finished and the threats of the mob that we should not dedicate it, yet we have done both."²¹

The next day, 1 May 1846, Orson Hyde offered the prayer at the public dedication. Elders Hyde and Woodruff then left for Iowa to join the rest of the Twelve.

When opponents of the Church realized that not all the Saints were going to leave Nauvoo by summer, persecution began anew. Men and women harvesting grain were attacked and some were severely beaten. This type of harassment lasted all summer and into the fall of 1846.

Meanwhile the Quorum of the Twelve Apostles decided to sell the Nauvoo Temple to raise funds for outfitting the remaining Nauvoo Saints. All attempts to sell the edifice failed. By mid-August less than fifteen hundred Saints remained in Nauvoo, some of them new converts from the East who had arrived too late to join the earlier companies. Most of them had exhausted their savings just to reach Nauvoo and now looked to Church leaders as their only hope to proceed West.

By the second week in September the anti-Mormons were determined to drive the Saints out of Nauvoo. Approximately eight hundred men equipped with six cannons prepared to lay siege to the city. The Saints and some new citizens, numbering only about 150 fighting men, prepared to defend the city. The Battle of Nauvoo began on 10 September, with sporadic firing. During the following two days there were minor skirmishes. On 13 September an antiMormon column advanced in an attempt to rout the defenders. A spirited counterattack led by Daniel H. Wells saved the day, but there were casualties on both sides. The battle continued the next day, which was the Sabbath.

On 16 September, the "Quincy committee," which had helped keep the peace in previous months, interceded once again. The Saints were forced to surrender unconditionally in order to save their lives and gain a chance of escaping across the river. Only five men and their families were allowed to stay in Nauvoo to dispose of property. Those who could quickly crossed the river without provisions or additional clothing. Finally, the mob entered the city, looted homes, and desecrated the temple. Some Saints who were not able to escape fast enough were beaten or thrown into the river by the mob.

Refugee camps of five to six hundred dispossessed men, women, and children, including those who had been left as too sick to travel, were scattered along two miles of riverbank above Montrose, Iowa. Most people had only blankets or bowers made of brush for shelter and little more than boiled or parched corn to eat. Some died. Bishop Newel K. Whitney purchased some flour and distributed it among the poor camps. The Church trustees went to river towns, including St. Louis, pleading for money and supplies for the refugees, but because of religious prejudices they only raised one hundred dollars.

On 9 October, when food was in especially short supply, several large flocks of quail flew into camp and landed on the ground and even on tables. Many of them were caught, cooked, and eaten by the hungry Saints. To the faithful it was a sign of God's mercy to modern Israel as a similar incident had been to ancient Israel (see Exodus 16:13).

Even before they realized the terrible plight of the Nauvoo Saints, Church leaders in Iowa had sent a rescue mission, and when word of the Battle of Nauvoo reached Winter Quarters, a second mission was mobilized. Brigham Young declared:

"Let the fire of the covenant which you made in the House of the Lord, burn in your hearts, like flame unquenchable, till you, by yourselves or delegates ... [can] rise up with his team and go straightway, and bring a load of the poor from Nauvoo....

". . . This is a day of action and not of argument."²² Rescue teams arrived in time to save the Saints from starvation and winter exposure. The poor Saints were dispersed throughout various camps in western Iowa. A handful made it all the way to Winter Quarters.

ISRAEL IN THE WILDERNESS

Throughout the fall of 1846, the nearly twelve thousand Latter-day Saints in various parts of the Midwest prepared for winter the best ways they could. The headquarters of the Church was at Winter Quarters in Indian territory, where almost four thousand Saints resided by the end of the year. Another twenty-five hundred were camped on Pottawattomie Indian lands on the east side of the Missouri River. An estimated seven hundred people were at Mount Pisgah, six hundred at Garden Grove, at least a thousand were spread throughout other parts of Iowa, and five hundred were in the Mormon Battalion on their way to California. Many Saints gathered for the winter in Mississippi River towns; the Mormon population in St. Louis swelled to fifteen hundred.²³ Never had the Church's membership been so scattered and so poorly housed. The phrase "Zion in the wilderness" aptly depicts the Church's difficult situation during the winter of 1846-47.

Even in these conditions, the presiding Brethren tried to provide adequate church and civil government for the Saints. High councils were organized in the main camps to superintend ecclesiastical and municipal affairs. At Winter Quarters this council was called the "municipal high council." In early October, Brigham Young divided Winter Quarters into thirteen wards, but he soon increased the number to twenty-two to facilitate the care of the members of the Church. In November the high council voted that even smaller wards be created and "that every laboring man be tithed each tenth day to be applied for the benefit of the poor, or pay an equivalent to his Bishop."²⁴ Although under this arrangement bishops cared primarily for the temporal needs of the people, it was another step in the development toward the ward organization that exists in the Church today.

To enhance their economic well-being, many wintering Saints traded with settlements in northern Missouri and in Iowa for hogs, grain, vegetables, and emigrant supplies. Some young men sought employment to earn money to pay for these goods. The Saints were expected to pool their resources for the good of all.²⁵

Sickness and death stalked the camps of the Saints. The hasty, wintry exodus from Nauvoo earlier in the year, the exhausting trek across Iowa, the endless spring storms, insufficient provisions, inadequate and improvised shelter, the forced exodus of the poor from Nauvoo, and unhealthy riverbank environments all took their toll. During the summer many travelers suffered from the exposure-related diseases of malaria, pneumonia, and tuberculosis. Lack of fresh vegetables brought on a plague of scurvy, which the Saints called "black canker." Serious sickness was no respecter of persons or position, and many of the leaders, including Brigham Young and Willard Richards, became seriously ill. Wilford Woodruff wrote, "I have never seen the Latter Day Saints in any situation where they seemed to be passing through greater tribulations or wearing out faster than at the present time."²⁷ Over seven hundred people died in the camps by the end of the first winter.²⁸

But all was not sorrow, especially in Winter Quarters. Life there could still be generally pleasant, rewarding, and meaningful. Church meetings were held twice a week, and the sermons from the leaders raised the morale of the entire settlement. Many family meetings were held as well. After much of the hard labor of establishing the community was complete, Brigham Young encouraged the wards to celebrate with feasts and dancing. Women often came together in neighborhood groups to gather food, quilt, braid straw, comb each other's hair, knit, wash clothes, and read letters.

Throughout the winter of 1846-47, additional preparations were made for continuing the westward exodus. Though the Church and its members had suffered almost beyond measure during the previous year, the Saints still harbored fond

hopes for the future. Much was learned in 1846 that would pay tremendous dividends in the future.

ENDNOTES

1. Willard Richards, in History of the Church, 7:593.

2. See Juanita Brooks, ed., On the Mormon Frontier: The Diary of Hosea Stout, 1844 1861 (Salt Lake City: University of Utah Press, 1964), p. 123.

3. Elden J. Watson, Manuscript History of Brigham Young, 1846-1847 (Salt Lake City: Elden Jay Watson, 1971), pp. 150-51.

4. Thomas E. Cheney, ed., Mormon Songs from the Rocky Mountains, reprint ed. (Salt Lake City: University of Utah Press, 1981), p. 68.

5. Watson, Manuscript History of Brigham Young, pp. 44,131.

6. See "History of the Church," Juvenile Instructor, 1 Oct. 1882, p. 293.

7. Parley P. Pratt, ed., Autobiography of Parley P. Pratt, Classics in Mormon Literature series (Salt Lake City: Deseret Book Co., 1985), p. 307.

8. Watson, Manuscript History of Brigham Young, p. 106.

9. Brooks, On the Mormon Frontier, p. 149; spelling and punctuation standardized.

10. Eliza R. Snow, "Pioneer Diary of Eliza R. Snow," Improvement Era, Apr. 1943, p. 208; spelling standardized.

11. "Come, Come, Ye Saints," Hymns, no. 30.

12. Pratt, Autobiography of Parley P. Pratt, p. 308.

13. Journal History of The Church of Jesus Christ of Latter-day Saints, 16 July 1846, Historical Department, Salt Lake City, p. 21.

14. John R. Young, Memoirs of John R. Young, Utah Pioneer, 1847 (Salt Lake City: Deseret News, 1920), p. 19.

15. This paragraph is derived from James B. Allen and Glen M. Leonard, The Story of the Latter-day Saints (Salt Lake City: Deseret Book Co., 1976), pp. 225-26.

16. See Allen and Leonard, Story of the Latter-day Saints, p. 227.

17. In Watson, Manuscript History of Brigham Young, p. 217; see also B. H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, Century One, 6 vols. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1930), 3:72.

18. Wilford Woodruff journals, 26 June 1846, LDS Historical Department, Salt Lake City; punctuation and capitalization standardized.

19. Watson, Manuscript History of Brigham Young, p. 202.

20. Watson, Manuscript History of Brigham Young, p. 205.

21. Wilford Woodruff journals, 30 Apr. 1846; spelling, punctuation, and capitalization standardized.

22. Journal History of the Church, 28 Sept. 1846, pp. 5-6.

23. See Richard Edmond Bennett, "Mormons at the Missouri: A History of the Latter-day Saints at Winter Quarters and at Kanesville, 1846-52-A Study in American Overland Trail Migration," Ph.D. diss., Wayne State University, 1984, pp. 173-75.

24. Watson, Manuscript History of Brigham Young, p. 464.

25. Derived from Allen and Leonard, Story of the Latter-day Saints, p. 236.

26. In Hubert Howe Bancroft, History of Utah (Salt Lake City: Bookcraft, 1964), p. 246.

27. Wilford Woodruff journals, 17-21 Nov. 1846.

28. Bennett, "Mormons at the Missouri," pp. 280-92.

CHAPTER TWENTY-SIX
PIONEERS TO THE WEST

<i>Time Line</i>	
Date	Significant Event
4 Feb. 1846	Saints began voyage on the Brooklyn
21 July 1846	March of Mormon Battalion commenced
31 July 1846	Brooklyn arrived in San Francisco Bay
Aug. 1846	Mississippi Saints arrived in Pueblo, Colorado
Sept.-Nov. 1846	Three detachments of Mormon Battalion went to Pueblo, Colorado, because of illness
Winter 1846-47	Preparations proceeded at Winter Quarters to outfit the Pioneer Company to the West
14 Jan. 1847	The word and will of the Lord concerning the trek was revealed to Brigham Young
15 Apr 1847	The Pioneer Company began its trek west
24 July 1847	Brigham Young arrived in Salt Lake valley
27 Dec. 1847	New First Presidency sustained by Church in Kanesville, Iowa

WHILE THE LATTER-DAY SAINTS in Winter Quarters and in the wilderness of Iowa waited out the winter of 1846-47 and planned for the momentous trek the

following spring, three other groups of Saints were already on the move to the West: the Mormon Battalion, members from the eastern United States who sailed on the ship Brooklyn, and a small party known as the Mississippi Saints.

THE MARCH OF THE MORMON BATTALION

Captain James Allen of the United States army was promoted to Lieutenant Colonel after enlisting five companies of Mormon men. Under his direction 541 soldiers, 35 women (20 of whom were designated as laundresses), and 42 children began their march to Fort Leavenworth on 21 July 1846. Before they left, the officers, all of whom had been selected by Church leaders, met privately with members of the Twelve. The Brethren promised them that their lives would be spared if they were faithful. Sergeant William Hyde reported that they were charged "to remember their prayers, to see that the name of the Deity was revered, and that virtue and cleanliness were strictly observed. [The troops were instructed] to treat all men with kindness ... and never take life when it could be avoided."¹

Nevertheless the departure of the Mormon Battalion worried many. Sergeant William Hyde, who left a wife and two small children with aged relatives, said, "When we were to meet with them again, God only knew. Nevertheless, we did not feel to murmur."² Drusilla Hendricks, whose husband had been wounded in the Battle of Crooked River in Missouri, would not let her oldest son, William, join until the voice of the Spirit convinced her otherwise. On the morning the battalion left, she was still heartsick and could not go with her husband to see her son off. Instead she went to milk the cows and pray for William's safety. She wrote, "Then the voice ... answered me saying, It shall be done unto you as it was unto Abraham when he offered Isaac on the altar. I don't know whether I milked or not for I felt the Lord had spoken to me."³

The new soldiers marched two hundred miles down the east side of the Missouri River, then crossed over to Fort Leavenworth, arriving on 1 August 1846. There they were outfitted with supplies, guns, and forty-two dollars per man as clothing money for the year. The paymaster at the fort was surprised when every man was able to sign his name on the payroll. Only a third of the volunteers he had previously paid could write. A portion of the money was collected by Parley P. Pratt and others sent by the Church. This was used to support the battalion members' families in Iowa and in unorganized territory, to assist in evacuating the poor from Nauvoo, and to help Parley P. Pratt, John Taylor, and Orson Hyde on their mission to England.

General Stephen W. Kearny's regiment had already embarked in June toward Santa Fe to conquer New Mexico for the United States. The Mormon Battalion was to follow him and aid his operations if necessary. For two weeks the battalion

remained at Fort Leavenworth. The weather was very hot, and many men suffered, particularly with fevers. Their commanding officer, Colonel Allen, became severely ill and was not able to leave with them when they took up their march. Captain Jefferson Hunt, the ranking Mormon officer, took temporary command of the battalion. About two weeks after leaving the Missouri River, the men learned that Colonel Allen had died. This saddened them because they had grown to admire this benevolent officer.

The Mormon officers felt that Captain Hunt should continue as their leader and requested by letter that President Polk appoint him to the position. But First Lieutenant A. J. Smith of the regular army was already en route to assume command. "The appointment of Smith, even before his character was known, caused a greater gloom throughout the command than the death of Colonel Allen had," wrote battalion historian, Daniel Tyler.⁴

Lieutenant Smith set a rapid pace for Santa Fe, hoping to overtake General Kearny before the latter left for California. This wore heavily on the soldiers, and more especially on the wives and children who were allowed to travel with the battalion. With the relentless push, the men had little rest, and often the weary fell behind, trudging into camp hours after the others. Worse than the fast travel were the ministrations of the military doctor, George B. Sanderson of Missouri. He seemed to dislike the Mormons and forced the men to swallow calomel and arsenic for their ills from the same rusty spoon. The men referred to him as "mineral quack" and "Doctor Death." William L. McIntire, a good botanic physician, had been appointed assistant surgeon to the battalion but was unable to administer to his afflicted friends in any way unless ordered to by Dr. Sanderson, the battalion surgeon.

On 16 September at the last crossing of the Arkansas River (in presentday Kansas), Smith sent Captain Nelson Higgins and ten men to convey most of the soldiers' families up the river to the Mexican village of Pueblo (in present-day Colorado) for the winter. The men strongly protested this "division" of the battalion because they had been promised that their families could accompany the army to California. The decision proved to be wise, however, in light of the difficult trek that lay ahead. A month later at Santa Fe, a detachment of sick men and all but five of the remaining women were sent under the direction of Captain James Brown to join the earlier group at Pueblo. There the battalion members met John Brown and his company of Mississippi Saints who were wintering in Pueblo.

On 9 October 1846 the weary soldiers dragged themselves into Santa Fe, the provincial capital of New Mexico, which had some six thousand inhabitants. General Kearny had already left for California, leaving the city under the command of Colonel Alexander Doniphan, a friend of the Saints from the Missouri days.

Doniphan ordered a one hundred gun salute in honor of the arrival of the Mormon Battalion. In Santa Fe, Lieutenant Smith relinquished command to Lieutenant Colonel Philip St. George Cooke, whom the men came to respect as a fair but firm leader. The new commander had orders to blaze a wagon trail from Santa Fe to California. Veering south along the Rio Grande, the soldiers sometimes followed Spanish or Mexican trails but generally cut new roads. Once again the march took its toll in sickness; on 10 November a third detachment of fiftyfive worn and weakened men turned back toward Pueblo .⁶

Not only did lack of water and food plague the remaining 350 members of the battalion, but the sandy trails were a constant challenge. The soldiers were either pulling long ropes to help the teams get through the deep sand, or they were walking double file in front of the wagons to make firm trails for the wheels. After they turned northwest toward Tucson they encountered a herd of wild bulls. These were bulls abandoned by Spanish and Mexican ranchers. The bulls stampeded the line of march, sending the soldiers rushing for safety. The "battle" lasted only a few minutes, but ten to fifteen animals were killed, two of the battalion's mules were gored to death, and three soldiers were wounded. The event was immortalized as the Battle of the Bulls, and was the only fight during the battalion's long journey.

The battalion passed without incident through Tucson, where a small Mexican garrison was stationed. They then rejoined Kearny's route along the Gila River. Beyond the Colorado River lay over a hundred miles of trackless desert, where water was obtained only by digging deep wells.⁷ There the battalion encountered the heaviest sands, the hottest days, and the coldest nights. Weakened animals were butchered for food and all parts were eaten, including the hide, which was boiled until it was tender enough to eat. By this time many of the men were nearly barefoot, and some of them wrapped rawhide and old clothing around their feet to protect them from the hot sands. Beyond the desert they transported wagons through the narrow mountain passes of the coastal range with ropes and pulleys. Finally on 29 January 1847 they reached Mission San Diego at the end of their 2,030mile march and reported to General Kearny. Kearny was named governor of California by President Polk in February.

Since California was already in the hands of the United States, the battalion men served as occupation troops with garrison duty in San Diego, San Luis Rey, and Los Angeles. ⁸ While in southern California, the Saints gained the respect of the local citizens. Those in San Diego built a courthouse and houses, burned brick, and dug wells, thus contributing significantly to the building of the community. On 16 July, at the end of their year's enlistment, the battalion members were discharged, although eightyone men chose to reenlist for an additional six months.

Most of the discharged men left for northern California, intending to travel east to

join the Saints in the Salt Lake Valley. They were met by Captain James Brown, pioneer, founder of Ogden, and counselor in Ogden's stake presidency for many years. He conveyed a message from Brigham Young asking those without families to stay in California to work during the winter of 1847-48. Most of them did. Many spent the winter at Sutter's Fort on the Sacramento River and assisted in the discovery of gold in January 1848 that began the California gold rush. The following summer they honorably completed their contracts with Sutter, abandoned the gold fields, and joined their families in Salt Lake City or at the Missouri River.

THE BROOKLYN SAINTS

The Mormon Battalion was not the first group of Saints to reach the West. That honor belongs to a company of Saints who sailed out of New York harbor aboard the ship Brooklyn on 4 February 1846, coincidentally the same day the first Saints left Nauvoo. In August 1845 Church leaders had decided that a way station on the California coast would be needed for immigrating Saints from the South Pacific or England who came around the tip of South America. Apparently Brigham Young envisioned the young, energetic Samuel Brannan as a Church agent in the San Francisco bay region. The publisher of the Prophet, the Church newspaper in New York, he was appointed in September 1845 to charter a ship and direct the company.

During the last three months of 1845, Samuel Brannan and Orson Pratt visited various branches in the East and recruited seventy men, sixty-eight women, and one hundred children to sail for the West about the middle of January. They were chiefly farmers and mechanics who carried with them all the tools necessary to build a new colony on the west coast. They also took a large quantity of school books and the printing press on which the Prophet had been printed. In December, Brannan chartered a ship at seventy-five dollars per adult, including provisions, and half fare for children. Known as the Brooklyn Saints, they left for California expecting to help choose and establish the final destination for the Church.

The voyage of the Brooklyn was relatively pleasant except for two severe storms-one encountered in the Atlantic and the other in the Pacific Ocean. Twenty-one specific rules governed the conduct of the Saints during their journey. Reveille was at six o'clock, and the Saints were not permitted to leave their staterooms "without being completely dressed (i e) without their coats, &c." The rooms were to be cleaned by seven and to be inspected and aired daily. Breakfast was at eight-thirty (children first) and dinner from three to five o'clock, with a "cold lunch" served at eight in the evening. Provisions were made for attending to the sick and for cooking for the group, and Sabbath morning services were held at which "all that are able must attend, shaved, and washed clean, so as to appear in a manner becoming the solemn, and holy occasion."¹⁰ Rounding Cape Horn, the ship stopped

at Juan Fernandez, the island made famous by Daniel Defoe's Robinson Crusoe. They also spent ten days in the Sandwich Islands (now the Hawaiian Islands). There were two births during the voyage, and the children were named Atlantic and Pacific, after the oceans where they first saw life. Ten of the passengers died on the voyage.¹¹

When the Brooklyn arrived at San Francisco Bay on 31 July 1846, Brannan, who had hoped to be the first American to fly the United States flag in California, was disappointed to see it atop the Mexican customhouse. Some of the company sought work along the coast, but others founded a colony further inland, which they called New Hope. Brannan dreamed that New Hope would become the center for the Saints in the West. By January 1847 he was publishing the California Star, the second English newspaper in California. Most of the Brooklyn Saints were unaware the Church was settling in the Great Basin and willingly followed Brannan's direction.

In April 1847, Samuel Brannan headed east to meet the body of the Church and offer to guide them to California. He met Brigham Young and the Pioneer Company in June at the Green River (in present-day Wyoming). Thomas S. Williams and Samuel Brannan were sent to guide the members of the battalion and also members of the Mississippi Company into the Salt Lake Valley. These two groups had wintered at Pueblo and were at the time en route toward Salt Lake City. After spending a few days in the Salt Lake Valley with Brigham Young and the Saints, Brannan returned to California with Captain James Brown of the Mormon Battalion to conduct Church business. Disenchanted with Brigham Young's decision not to establish Church headquarters on the coast, Brannan soon apostatized. Some of the Brooklyn Saints followed him. Brannan publicized the California gold rush and became the region's first millionaire, but eventually lost his fortune through unwise investments and died a pauper.

THE PUEBLO SAINTS

As we have seen,¹² during the winter of 1846-47 about 275 Latter-day Saints formed a substantial community at Pueblo, hundreds of miles west of the main body of the Saints at the Missouri River. This group consisted of the three sick detachments from the Mormon Battalion and approximately sixty "Mississippi Saints" who had come to Pueblo in August.

These southern members of the Church were accompanied by John Brown, who had moved from Mississippi to Nauvoo in 1845. He was appointed by Brigham Young in January 1846 to return to his fellow Saints in the South and urge them to join in the westward migration. Brown and William Crosby led forty-three people 640 miles to Independence, Missouri, where they were joined by fourteen others.

They continued west along the Oregon Trail expecting to find the main body of the Saints led by Brigham Young. In July, however, when they reached Chimney Rock in western Nebraska, there were still no Saints. Trappers returning from California told them there were no Mormons ahead of them. Unaware that Brigham Young had decided to establish Winter Quarters on the Missouri, they decided to move to Fort Laramie. There they met John Richard, a trapper who invited them to winter near his trading post at Pueblo. Word finally reached them in Pueblo that Brigham Young had stopped at Winter Quarters.

Life was somewhat settled in Pueblo. In addition to hunting for venison, the Mississippi Saints planted turnips, pumpkins, beans, and melons and worked for fur trappers who paid them with corn. With the incoming battalion men, they built a school which doubled as a church. The battalion kept up regular military drills, and dances were frequent. Seven babies were born during the winter, but there were also nine deaths.

In the spring, Brigham Young wrote to the Pueblo Saints and told them of the plans of the main Pioneer Company to go to the Great Basin in the vicinity of the Great Salt Lake. An advance party from Pueblo went north to Fort Laramie where they met Brigham Young and the pioneers. President Young then dispatched Elder Amasa Lyman and others to guide the rest of the Pueblo Saints to the Salt Lake Valley, where they arrived just five days after the Pioneer Company.

WINTER QUARTERS: A STAGING GROUND FOR THE PIONEER COMPANY

The winter of 1846-47 saw the Mormon Battalion en route across a trackless desert-the Brooklyn Saints on the sea and then arriving at San Francisco Bay, and the Pueblo Saints waiting out the winter. Meanwhile, Winter Quarters, Nebraska, was bustling with activity in preparation for a Pioneer Company to make the trek west to the Rocky Mountains.

During the fall of 1846 plans were laid for the westward trek. It was decided that a relatively small party should make the initial crossing of the plains to blaze a trail for the larger companies to follow. But even this smaller undertaking required extensive preparation. Wagons were built and outfitted, horses and oxen sturdy enough to withstand the rigorous thousand-mile trip were procured, foodstuffs and other supplies were gathered, and sustenance and protection were arranged for those who remained behind.¹³

Equally important was the need for more information about the largely uncharted regions of the West. Besides conferring in November and December with local traders and trappers, such as Peter Sarpy, about the trail west of Winter Quarters,

council leaders consulted with four men who had recently been in the Rocky Mountain region. Father Pierre Jean DeSmet, a Catholic priest and missionary among the Indians of the Oregon country, arrived in camp en route to St. Louis after five years in the mountains. He was one of the few white men who had visited the Great Salt Lake. Taking advantage of this good fortune, the Brethren questioned him carefully. Five days later two American Fur Company traders gave detailed accounts of the regions west of the Rockies and drew a map of the best areas to settle. Later, Logan Fontenelle, an interpreter for the Omaha Indians, described in detail the westward trail and the best locations for settlement in the mountains.

George Miller, a headstrong leader, argued with Brigham Young over prospective travel and settlement plans. Miller did not agree that the Twelve Apostles held supreme authority in the Church, therefore, he took a small group of Saints to live among the Ponca Indians on the Niobrara River in northern Nebraska. President Young, realizing that dissension in Church leadership was dangerous, sought the will of the Lord on how to deal with Miller and his followers. On 11 January 1847 he related a dream he had the night before where he discussed with Joseph Smith the best method of organizing the companies. Three days later he presented to the Church "the Word and Will of the Lord concerning the Camp of Israel in their journeyings to the West" (D&C 136:1).

Accepted by the assembled priesthood quorums as a revelation to the Church, this document became a constitution governing the westward migration. It said that the trek was "under the direction of the Twelve Apostles" (v. 3) and required the Saints to enter into a "covenant and promise to keep all the commandments and statutes of the Lord our God" (v. 2). It contained much practical direction about preparing for the pioneer journey and caring for the poor, widows, orphans, and Mormon Battalion families. Each man was to "use all his influence and property to remove this people to the place where the Lord shall locate a stake of Zion" (v. 10). The Saints were also to cease contending with each other and were directed to eliminate other vices that were among them.¹⁴

Delegations went to each encampment to read the revelation and to announce the names of men Brigham Young desired to go in the Pioneer Company and in the companies to follow during the first year. Throughout the spring Church leaders held many meetings with various emigrating companies, providing information relative to their tentative location, the construction of boats for fording rivers, methods of pioneer travel, planting seeds, and irrigation.

The original idea was to handpick 144 men for the Pioneer Company twelve for each of the twelve tribes of Israel-but as it turned out the original group consisted of 143 men (including three slaves of southern members), three women (wives of

Brigham Young, Heber C. Kimball, and Lorenzo Dow Young), and two children. Collectively they had a variety of pioneering talents and skills. They included mechanics, teamsters, hunters, frontiersmen, carpenters, sailors, soldiers, accountants, bricklayers, blacksmiths, wagon makers, lumbermen, joiners, dairymen, stockmen, millers, and engineers.¹⁵ Eight of the party were Apostles, and several had been with Zion's Camp. The company's equipment included a boat, a cannon, seventy wagons and carriages, ninety-three horses, fifty-two mules, sixty-six oxen, nineteen cows, seventeen dogs, and some chickens.¹⁶

On 16 May 1847, midway between Council Bluffs and Fort Laramie, the famous "odometer" was installed to relieve the camp historian, William Clayton, from the tedium of counting the revolutions of a wagon wheel to calculate the distances traveled. It could tally ten miles before starting over.

On the return trip to Winter Quarters a new odometer that could count up to one thousand miles was built, and William Clayton successfully measured the complete distance from the Salt Lake Valley to Winter Quarters.

JOURNEY OF THE PIONEER COMPANY

Some of the vanguard company left Winter Quarters on 5 April 1847, but because of delays caused by general conference and the arrival of Parley P. Pratt and John Taylor from England, little progress was made during the first several days. The arrival of the two Apostles was a blessing because they brought money contributed by the English Saints and scientific instruments for calculating latitude, elevation, temperature, and barometric pressure. Orson Hyde, who had accompanied the two to England, arrived during the middle of May. Since these three were not yet outfitted, they remained in Winter Quarters. Elders Pratt and Taylor traveled with other companies later in the season, and Elder Hyde superintended the Saints who remained at the Missouri River.

Finally on 16 April the camp began its one thousand-mile trek. After two days on the trail, Brigham Young organized the camp in military fashion in case they encountered hostile Indians. William Clayton, the official camp historian, recorded accurate mileage for later emigrants. For the first few days this meticulous record keeper counted the monotonous revolutions of the wagon wheel to calculate the daily mileage. He soon proposed using a mechanical odometer for the job. Scientific-minded Orson Pratt designed the device, and Appleton Harmon, an experienced woodworker, constructed it.¹⁷

Wherever possible the pioneers followed existing roads and trails. They did very little trailblazing between Winter Quarters and the Salt Lake Valley. Across Nebraska the Oregon Trail ran along the south side of the Platte River. The first

part of the Mormon Trail paralleled the Oregon Trail to Fort Laramie, Wyoming, but was on the north side of the river because the pioneers hoped to find better grazing and to avoid conflict with immigrants on their way to Oregon. The next section of the trail crossed Wyoming from Fort Laramie to Fort Bridger. Forbidding bluffs on the north side of the Platte forced the Saints to cross over at Fort Laramie and follow the Oregon Trail for 397 miles. At Fort Bridger the Oregon Trail turned north to the Pacific Coast, and the final segment of the Mormon Trail picked up the year-old track of the Reed-Donner party through the Rockies into the Salt Lake Valley.

On 26 May the company passed Chimney Rock—a principal landmark in Wyoming—which was considered the halfway mark by emigrating Saints. It was near Chimney Rock that Brigham Young and Heber C. Kimball expressed concern over the lightmindedness and profanity of some camp members who were holding mock trials and elections, gambling, and playing cards. Late one evening the two senior Apostles, moved by the Spirit, discussed calling the camp to repentance. The next day Brigham Young spoke to the men plainly.

William Clayton recalled Brigham saying, "Give me the man of prayers, give me the man of faith, give me the man of meditation, a sober-minded man, and I would far rather go amongst the savages with six or eight such men than to trust myself with the whole of this camp with the spirit they now possess.... Do we suppose that we are going to look out a home for the Saints, a resting place, a place of peace where they can build up the kingdom and bid the nations welcome, with a low, mean, dirty, trifling, covetous, wicked spirit dwelling in our bosoms? It is vain!" He concluded with a call to repentance: "If they [the brethren] will not enter into a covenant to put away their iniquity and turn to the Lord and serve Him and acknowledge and honor His name, I want them to take their wagons and retreat back, for I shall go no farther under such a state of things. If we don't repent and quit our wickedness we will have more hinderances than we have had, and worse storms to encounter."¹⁸

The following day, Sunday, Brigham Young convened a special meeting of the leaders. They went out on the bluffs, clothed themselves in their temple robes, and held a prayer circle. William Clayton said they "offered up prayer to God for ourselves, this camp and all pertaining to it, the brethren in the army, our families and all the Saints."¹⁹ Thereafter a more saintly atmosphere prevailed in the camp.

At Fort Laramie the pioneers halted for repairs, Brigham Young celebrated his forty-sixth birthday, and the camp was joined by some of the Pueblo Saints. At the last crossing of the Platte (in present-day Casper, Wyoming), the pioneers used their boat, the Revenue Cutter, to ferry their goods and belongings across. They built rafts to ferry their wagons. Several Oregonbound people paid \$1.50 per

wagon to be ferried across as well. Recognizing an opportunity to earn needed funds, Brigham Young left nine men behind to continue the lucrative ferry. The rest pushed on through South Pass, rafted across the Green River, and arrived at Fort Bridger early in July.

The pioneers encountered a number of mountain men as they traveled west, such as Moses Harris, Jim Bridger, and Miles Goodyear. Harris and Bridger were not optimistic about planting crops in the Salt Lake Valley. Goodyear was the most enthusiastic about agricultural success and encouraged the Saints to settle in Weber Valley, where he lived.

Beyond Fort Bridger travel through the mountain passes became more difficult. By the time they reached the Salt Lake Valley, the company was separated into three groups. Brigham Young, ill from mountain fever, lagged behind the main group. After 13 July, a third division, under the direction of Orson Pratt, moved ahead to chart the route and prepare a wagon road through what became known as Emigration Canyon. On 21 July, Orson Pratt and Erastus Snow caught the first glimpse of the Salt Lake Valley and shouted for joy at the sight. After a twelve-mile circuit into the valley, the two men returned to camp.²⁰

The advance company of pioneers entered the Salt Lake Valley on 22 July 1847 and immediately set up a crude irrigation system to flood the land and prepare for planting. On 24 July, Brigham Young and the rear company arrived at the mouth of Emigration Canyon. Wilford Woodruff drove President Young in his carriage. They looked to the future as they gazed over the valley. Wilford Woodruff wrote, "Thoughts of pleasing meditations ran in rapid succession through our minds while we contemplated that not many years that the House of GOD would stand upon the top of the mountains while the valleys would be converted into orchard, vineyard, gardens and fields by the inhabitants of Zion and the standard be unfurled for the nations to gather there to." Brigham Young said he was satisfied with the appearance of the valley as a "resting place for the Saints and was amply repaid for his journey."²¹

On a later occasion, Wilford Woodruff explained that when they came out of the canyon he turned the carriage so that President Young could see the whole valley. "While gazing upon the scene before us, he was enwrapped in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains. When the vision had passed, he said, 'It is enough. This is the right place. Drive on.'"²²

ESTABLISHING A SETTLEMENT IN THE VALLEY

Sunday, 25 July was a day of worship and thanksgiving. Members of the Twelve spoke at morning and afternoon meetings on the importance of industry and upright behavior.²³ For the first few days in the valley, there was some exploring to the north and south to determine the best place to settle. By 28 July, Brigham Young's decision about the location of a city was firm. Between two forks of City Creek, he designated the lot where the temple would stand. The city would be laid out evenly and perfectly square from that point.

The first weeks were filled with activity. Within a week, a survey of the area had begun and men not engaged in farming were making adobes for a temporary fort, as protection from Indians and wild animals.²⁴ The Mississippi Saints and some of the "battalion boys" who arrived in the valley in October built a bowery for public meetings on the temple block. The first child born in the valley was Elizabeth Steel, who was born to a Mormon Battalion family on 9 August. Two days later the Saints mourned the death of the son of a Mississippi couple, three-year old Milton Threlkill who had wandered from camp and drowned in City Creek.

Exploration of the surrounding country was also undertaken. Brigham Young and the Twelve climbed a mount-like promontory to the north where they prophesied of Zion and which they named Ensign Peak after the prophecy of Isaiah which reads: "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel" (Isaiah 11:12). Expeditions were sent to investigate adjacent valleys. The Saints also discovered the enjoyment of bathing in the Great Salt Lake to the west and in some warm sulphur springs north of the city.

Brigham Young, the Twelve, and most of the original Pioneer Company spent only thirty-three days in the valley in 1847. On 16 August they commenced their return to Winter Quarters to prepare their families to come to the valley the next year. En route they met with 1,553 Saints who were already on their way to the Salt Lake Valley. More familiar with the terrain this time, and with fewer wagons and light loads, men and teams found the traveling considerably faster.²⁵ Their major excitement consisted of losing many valuable horses to the Indians and seeing Brigham Young and Heber C. Kimball chased by a grizzly bear.

Meanwhile the arriving Saints settled in at the "Old Fort," now the site of Pioneer Park in Salt Lake City, and prepared for winter. Before leaving the valley, Brigham Young designated John Smith, who he knew was in a later company, to preside over the newly created Salt Lake Stake. After he arrived in September, President Smith selected Charles C. Rich and John Young as counselors and organized a high council. This organization, like the high council established in Winter Quarters a

year earlier, acted as both spiritual and civic leaders of the community. It was the only government in Utah until January 1849.

REORGANIZATION OF THE FIRST PRESIDENCY

Brigham Young and his company arrived in Winter Quarters just before sunset on 31 October 1847, rejoicing to be with their families again. While en route Brigham Young discussed the possibilities of reorganizing the First Presidency of the Church with members of the Quorum of the Twelve Apostles. Although he emphasized that the Spirit was prompting him, not all of the Brethren were immediately in favor. In the absence of a precedent for such action they were uncertain if it was appropriate to reorganize the First Presidency at that time.

During the three years the Quorum of the Twelve Apostles presided over the Church, a great deal of significant work was accomplished. They completed and dedicated the Nauvoo Temple, administered the temple endowment to a host of faithful Saints, evacuated Nauvoo, expanded missionary work and Church administration in Great Britain, organized the Mormon Battalion, founded several settlements in Iowa, presided over the settling of Winter Quarters, and blazed the way to a new home in the West. Nearly all of these tasks were revealed to Joseph Smith prior to his death, and the Twelve completed them in a wonderful manner. Next was the question of whether the Twelve was to remain the presiding quorum of the Church or whether there should be another First Presidency; and this question needed to be resolved.

After arriving at Winter Quarters, Brigham Young continued to meet and discuss the matter with his colleagues. On 30 November he raised "the subject of appointing three of the Twelve as the Presidency of the Church," suggesting that such a course would liberate the remainder so they could "go to the nations of the earth to preach the gospel."²⁶ This was consistent with previous revelations which identified this as the Twelve's chief calling (see D&C 107:23; 112:1, 16, 19, 28).

While the pioneers journeyed westward in 1847, a more permanent and larger settlement was built in Iowa and named Kanessville in honor of Thomas L. Kane, who had befriended the Saints. The west side of the Missouri River was abandoned for health reasons and because the Saints had promised they would leave Indian land with all improvements after two years. By the time the pioneers returned, most of the Saints had already moved or were moving to Kanessville or other Iowa settlements that Orson Hyde presided over. On 5 December 1847, President Young convened another meeting of the Quorum of the Twelve Apostles in Hyde's home in Kanessville. He said the subject of the First Presidency had been weighing heavily upon his mind and that the Spirit of the Lord had been stirring him on this matter. He asked the nine members of the Quorum present (Parley P. Pratt and John

Taylor were in the Salt Lake Valley, and Lyman Wight was in Texas) to freely express their views on the subject, beginning with the oldest.²⁷

Following the discussion, Orson Hyde moved that Brigham Young be sustained as President of The Church of Jesus Christ of Latter-day Saints, that he nominate his two counselors, and that they form the new First Presidency. The motion was seconded by Wilford Woodruff and carried unanimously. President Young then nominated Heber C. Kimball and Willard Richards as his counselors. They were also unanimously approved.

Three weeks later the Brethren held a general conference in a commodious log tabernacle that had been rushed to completion in Kaneshville. During the joyful sessions of 24-26 December, suspense grew that a new First Presidency was about to be announced. On Monday, 27 December 1847, one thousand members crowded into the tabernacle and heard Brigham Young explain the need for a full organization of the Church, including a First Presidency, the Quorum of the Twelve Apostles, the Seventies, and the Patriarch to the Church. Then Orson Pratt presented Brigham Young as the new President, and the Saints readily sustained him. President Young then presented his counselors who were likewise sustained. Finally "Uncle" John Smith, president of the new Salt Lake Stake, was sustained as the new Patriarch to the Church. Each of these officers was again sustained in the Salt Lake Valley in October 1848.²⁸

As important as the first arrival of Latter-day Saints in the Salt Lake Valley was, no event in 1847 was more significant than the smooth transference of leadership from the Quorum of the Twelve Apostles to a new First Presidency, thus setting the precedent for future transitions up to the present day.

ENDNOTES

1. In Daniel Tyler, *A Concise History of the Mormon Battalion in the Mexican War, 1846-1847*, reprinted, 1881 (Glorieta, N. Mex.: Rio Grande Press, 1964), pp. 128-29.
2. In Tyler, *A Concise History*, p. 128.
3. Marguerite H. Allen, comp., *Henry Hendricks Genealogy* (Salt Lake City: Hendricks Family Organization, 1963), pp. 26-27.
4. Tyler, *A Concise History*, p. 144.
5. A. R. Mortensen, ed., "The Command and Staff of the Mormon Battalion in the Mexican War," in *Utah Historical Quarterly*, Oct. 1952, p. 343.
6. The previous two paragraphs are derived from James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints* (Salt Lake City: Deseret Book Co., 1976), p. 231.

7. Derived from Allen and Leonard, *Story of the Latter-day Saints*, p. 232.
8. Derived from Allen and Leonard, *Story of the Latter-day Saints*, p. 232.
9. Henry Bigler's journal entry; spelling standardized.
10. "Rules and Regulations," *Times and Seasons*, 15 Feb. 1846, pp. 1127-28.
11. Previous three paragraphs derived from Allen and Leonard, *Story of the Latter-day Saints*, p. 238-39.
12. Section derived from Allen and Leonard, *Story of the Latter-day Saints*, pp. 233-34.
13. Derived from Leonard J. Arrington, *Brigham Young: American Moses* (New York: Alfred A. Knopf, 1985), p. 130.
14. Derived from Allen and Leonard, *Story of the Latter-day Saints*, p. 237.
15. See B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints, Century One*, 6 vols. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1930), 3:181.
16. See James Amasa Little, "Biography of Lorenzo Dow Young," *Utah Historical Quarterly*, 1946, p. 80.
17. Previous two paragraphs derived from Allen and Leonard, *Story of the Latter-day Saints*, pp. 242-44.
18. William Clayton, *William Clayton's Journal* (Salt Lake City: Deseret News, 1921), pp. 191, 194, 197; spelling standardized.
19. Clayton, *William Clayton's Journal*, pp. 202-3.
20. Previous three paragraphs derived from Allen and Leonard, *Story of the Latter-day Saints*, pp. 244-46.
21. Wilford Woodruff Journals, 24 July 1847, LDS Historical Department, Salt Lake City; spelling and capitalization standardized.
22. In "Pioneers' Day," *Deseret Evening News*, 26 July 1880, p. 2.
23. Derived from Arrington, *Brigham Young: American Moses*, p. 146.
24. Derived from Arrington, *Brigham Young: American Moses*, p. 146.
25. Derived from Arrington, *Brigham Young: American Moses*, p. 147.
26. Wilford Woodruff Journals, 30 Nov. 1847; capitalization standardized.
27. See Wilford Woodruff Journals, 5 Dec. 1847.
28. See *History of the Church*, 7:623-24.