

MTA 1997 Official Guide  
**The Mormon Pioneer Trail**



by Stanley B. Kimball

## **Cover Illustration: “Come, Hear a Prophet’s Voice” by Glen Edwards**

A scene of President Brigham Young with the Camp of Israel, the advance exploratory company of pioneers of 1847 who trekked to the Valley of the Great Salt Lake. Here, “Brother Brigham” contemplates the written words of Church doctrine and gathers guidance.

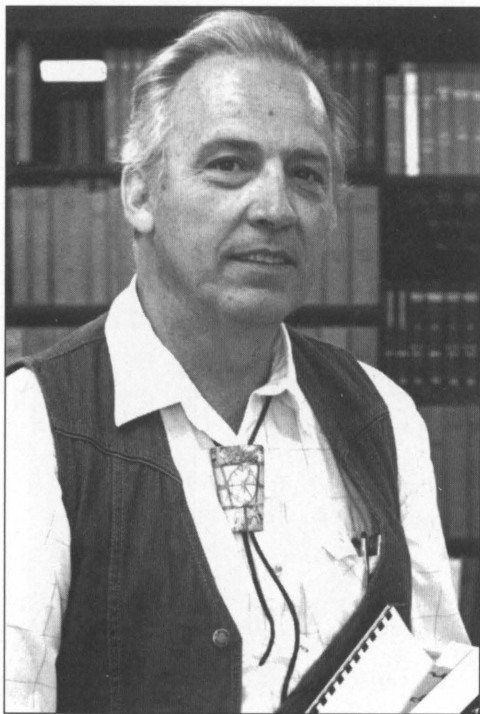
Cover artwork used with permission of the artist.

### **The Artist**

Glen Edwards is a Professor of Illustration at Utah State University. He holds bachelors and masters degrees in Fine Arts from Utah State University, and studied illustration at the Art Center College in Los Angeles. The recipient of numerous awards and honors for his paintings and illustrations, in 1988 Professor Edwards was featured in *Southwest Art Magazine* and received an Award of Merit from *US Art Magazine* in the “1992 Arts in the Park Competition.” Originally from Preston, Idaho, he and his wife Barbara have one son, Charlie.

### **Dedication**

The Trail Guide is dedicated to the thousands who followed the pioneer trail west to the Valley of the Great Salt Lake and their Zion in the wilderness – and to those laid to rest along the way.



Stanley B. Kimball

## About the Author

Professor Stanley B. Kimball holds a Ph.D. in Eastern European History from Columbia University. He has been at Southern Illinois University at Edwardsville since 1959 and has been traveling the Mormon Trail since 1964. Past President of the Mormon History Association, he is the Historian of the Mormon Trails Association and a trails advisor to the National Park Service offices in Salt Lake City and Santa Fe.

The author of numerous papers, books and articles on Mormon and Western American History, Professor Kimball received the “Best Book Award” from the Mormon History Association in 1981 for the biography of his ancestor, Heber C. Kimball. He has also served as a Trail Guide for *National Geographic*, the *Deseret News* and Sons of Utah Pioneers. Having appeared in three documentary films about the Mormon Trail, Professor Kimball’s most recent contribution will be aired in 1997 on PBS in “A Trail of Hope.”

A native of Farmington, Utah, and a veteran of World War II, Professor Kimball is married to Violet Tew. They have four children. Professor Kimball observes, “I always had a habit of studying local Mormon history wherever I went.”

After moving to Illinois, he began visiting Nauvoo and Carthage, 150 miles north of his home in Edwardsville. “This led to following the Mormon Trail west from Nauvoo and thus it all began more than 30 years ago.”

## Acknowledgment

The Trail Guide is provided for modern-day travelers who are making their own rediscovery of the Mormon Pioneer Trail and the wagon trains and handcart companies that journeyed along it.

The idea of putting the guide together arose in conversations with Mike Duwe, at that time the National Park Service's Mormon Pioneer Trail Coordinator, and with Stanley B. Kimball. Stan's expertise and research talents are unsurpassed when it comes to the Mormon Pioneer Trail.

Planning, reviewing, proofing and the financing program were rendered by the members of the Trail Guide Committee. In addition to the project director, the committee members include Ronald W. Andersen, Paul Badger, Gar Elison, Jane J. Evert, Dr. Joseph L. Hatch, M. Dell Madsen, Paul Madsen and Richard H. Nebeker.

The fund development program was organized by committee treasurer Gar Elison. Significant financial support was given by the National Park Service, the Utah Crossroads Chapter of the Oregon-California Trails Association, the Salt Lake City Chapter of Sons of Utah Pioneers, the Mormon Trails Association, Intermountain Realty and by individuals.

The proofing and reviewing of the guide was assisted by committee members Ronald W. Andersen, Gar Elison and especially, M. Dell Madsen. Also providing review were Jere Krakow, Superintendent of the National Park Service Long Distance Trails Office, and Kay Threlkeld, Interpretive Planner in the same office. Prefatory material was edited by writer and editor Will Bagley of Salt Lake City and Warren Hatch of Oxford, England.

With the approach of the Trail's sesquicentennial, new trail site markers have been placed. Supplying information on these and other matters were: Karla Gunzenhauser and Bob Brown of the Iowa Mormon Trails Association, Gail Holmes of the Nebraska Mormon Trails Association, Jude Carino of the Wyoming Bureau of Land Management, John Knudson of Utah Division of Parks and Recreation, and the Long Distance Trails Office of the National Park Service in Salt Lake City.

Garn Hatch





## Part One

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# Introduction

C.C.A. Christensen – *The Nauvoo Temple*

America is in the midst of a great western trails renaissance. Our historic trails are now becoming better known, more fully appreciated, more carefully preserved, and more clearly marked. In an effort to preserve the country's historic and recreational resources, Congress enacted the National Trails System Act in 1968. Trails have been added to the system over the years, and there are now 20 national historic and scenic trails, including the Mormon Pioneer National Historic Trail.

The Mormons from the 1840s through the 1860s were very much a part of the great westward surge. This began in the 1820s when fur trappers started exploring the West, searching out mountain passes and vital water sources, and continued through the westering activities of traders, missionaries, and land-hungry settlers, to the completion of the transcontinental railroad in 1869. The Mormons were part of the idea and the realization of the doctrine of Manifest Destiny and the Great Reconnaissance of the West.

Interest in the Mormon Trail has never been greater than it is today. An increasing number of county, state, and



Gary Kapp – *Sunflowers and Buffalo Chips*

federal road signs are being installed to point out historic sites and markers along the trail. This renewal of interest is also evident in the increasing availability of brochures, guides, and printed materials, as well as in the growing number of markers, parks, schools, businesses, museums, exhibits, events, and tourist attractions that pertain to and celebrate the Mormon Trail.

The growing fascination with the Mormon Trail is well deserved. As our national trail heritage gives way to development and urban sprawl, there seems to be a direct relationship between the rapidity with which we destroy this legacy and our desire to write and read about it—even to go in search of it, to experience the power of place and the spirit of locale.

The officially designated Mormon Pioneer National Historic Trail is confined to the route of the Pioneer Party which started February 4, 1846, in Nauvoo, Illinois, and ended 1,300 miles later in present Salt Lake City, Utah, on July 24, 1847. However, the trail was used extensively by some 70,000 Mormons and many other westering people until the completion of the transcontinental railroad in 1869.

This basic trail guide has been prepared for the general traveler who would like to conveniently visit the main historic sites along the pioneer route of 1846-47 in ordinary passenger cars. To that end, this guide provides information regarding the significance of 76 historic sites scattered along the trail and instructions on how to visit them. Sites generally excluded are those which are; particularly difficult to find, located on private land, of minimal importance, four wheel-drive-recommended, not on all-weather roads, or require special maps. An exhaustive guide would detail several hundred known sites and markers, including more than 125 camp sites. Such a definitive guide, however, is clearly beyond the scope of this basic guide and the need of the general traveler.

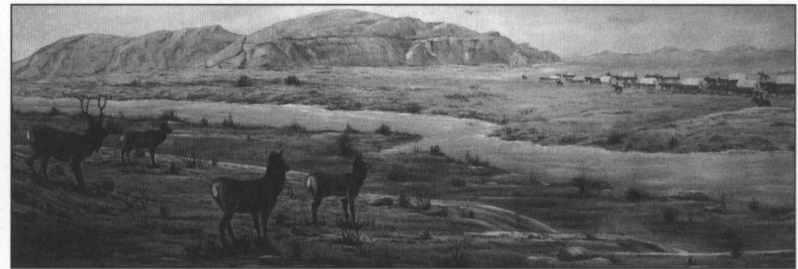
*Since new markers, exhibits, and roadside pullouts are continually being added along the trail, travelers are advised to watch for and visit them. When visiting a site on private land you must obtain the land owner's permission before entering.* Since the Mormon Pioneer National Historic Trail is identical with parts of the Oregon, California, and Pony Express trails, travelers should also watch for these related markers en route.

The guide is organized by state—Iowa, Nebraska, Wyoming, and Utah—and proceeds east to west. (One site in Illinois is mentioned.) Every effort has been made to enable the traveler to find the historic sites with the use of ordinary state road maps and the Mormon Pioneer National Historic Trail folder, published by the National Park Service. Occasionally, when such maps do not suffice, insert maps will be provided, or the traveler will be advised to “follow marked roads.” At times the traveler will be well advised to “ask locally for directions.”

The 1,300-mile-long trek must be divided into two parts—the approximately 265-mile-long section across Iowa in 1846 and the 1,032-mile-long segment across Nebraska and Wyoming and into Utah in 1847. The Iowa portion of the trail was used relatively little, mainly by the Mormons fleeing Illinois in 1846 and by other Mormons “jumping off” from Keokuk, Iowa, in 1853. Part of it was also used in 1856-57 by seven companies of Mormon handcarters from Iowa City, who intersected the 1846 Mormon Pioneer Trail near present Lewis, in Cass County, Iowa.

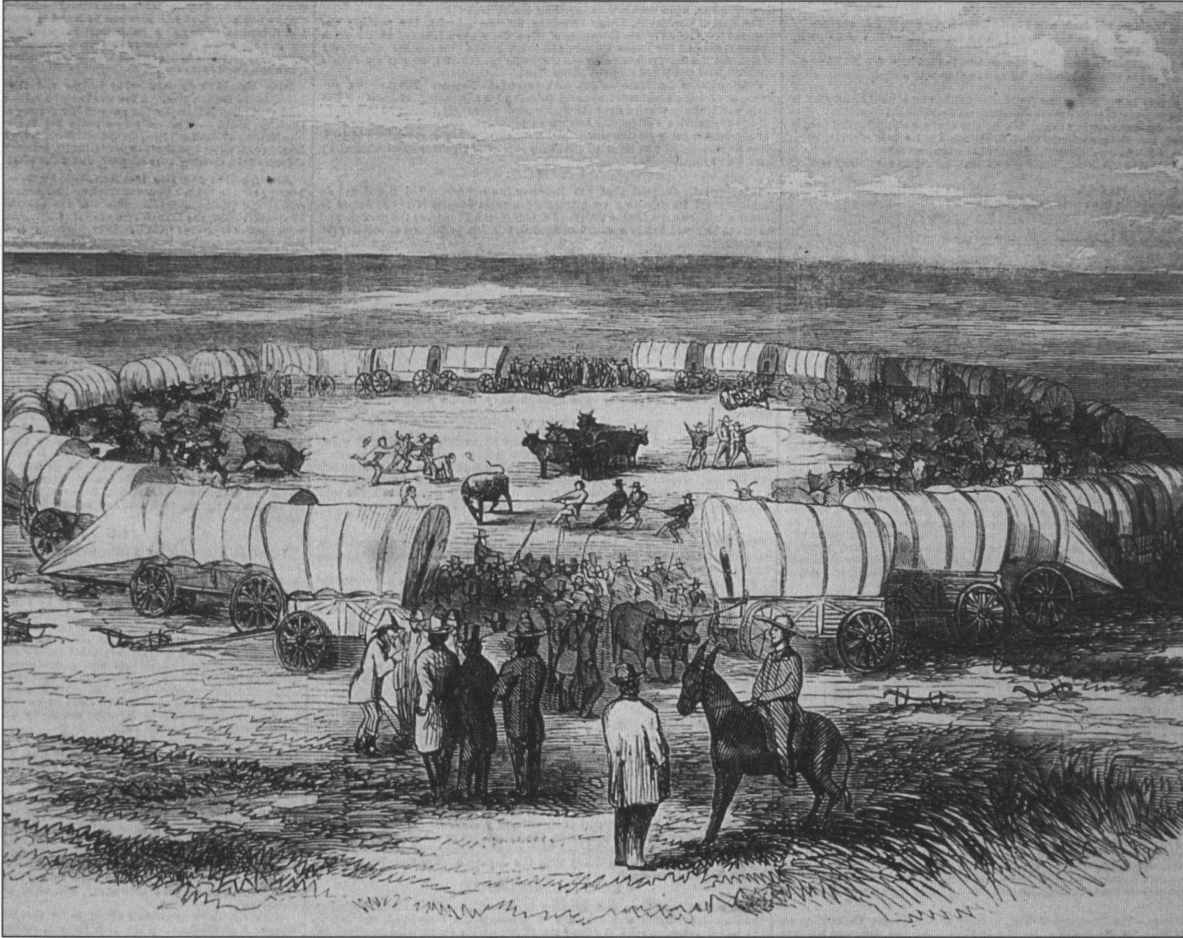
Many people have contributed much to making this brief guide as accurate and up to date as possible. (Travelers are advised, however, that road numbers and names are changed occasionally with little or no advance notification.)

I wish to thank friends in the Iowa Mormon Trails Association, the Nebraska Mormon Trails Association, the Mormon Trails Association, the Bureau of Land Management, the Oregon-California Trails Association, the Utah Division of Parks and Recreation, and the National Park Service. Special thanks must go to Garn Hatch of the Mormon Trails Association and to Kay Threlkeld and Jere Krakow of the National Park Service Long Distance Trails Office.



Barna Meeker – *Independence Rock*

**Part Two**  
**Overview of  
the Trail**



Unknown Artist – *Circling of Wagons*



## ACROSS IOWA IN 1846

**T**he Pioneers of 1846 generally followed primitive territorial roads across the monotonous, undifferentiated, rolling central lowlands of Iowa as far as Bloomfield, Davis County. Beyond this point, the trail followed little used Indian and trading trails along ridges from one water source to another until it arrived at an Indian agent's settlement on the Missouri River at present Council Bluffs. The trail always remained within 50 miles of the present Missouri state line. There is very little of the old trail left in Iowa. Time and the plow have erased almost all trail remnants.

On February 4, 1846, the first wagons of the vanguard pulled out of Nauvoo, Illinois, and crossed the Mississippi River on ferries near the present Exodus to Greatness marker in Nauvoo. After crossing the Mississippi, the Pioneers traveled west some 7 miles to a staging ground at Sugar Creek, Lee County, Iowa, to await the arrival of Mormon leader Brigham Young and other church leaders, who joined them February 15.

By March 1 the first group of Mormons were ready to vacate their staging ground. No accurate record was kept of how many wagons and people were assembled at Sugar Creek on that memorable day, but 500 wagons and 3,000 people is probably close.

What from the start was known as the Camp of Israel began to lumber out from Sugar Creek about noon to the "gee-haws" of teamsters and the yells of herdsmen and children. Thereafter, Old Testament parallels to a Zion, a Chosen People, an Exodus, a Mount Pisgah, a Jordan River, a Dead Sea, to being "in the tops of the mountains," and to making the desert blossom like the rose were noted, devised, cherished, and handed down to succeeding generations of Mormons.

A few trail journals give a romantic cast to the exodus across Iowa, that "Mormon Mesopotamia" between the Mississippi and the Missouri Rivers. However, as most other trail accounts make clear, the worst part of the entire journey from Nauvoo to the Valley of the Great Salt Lake was the beginning. Often, when roads did exist, they were most

primitive. Although the Mormons made some improvements along the roads and trails they followed across Iowa, they did little, if any, trailblazing.

Along the Iowa trail the basic skills of emigrating and colonizing were practiced, and semipermanent camps were established. This part of the westward march influenced Mormon history long afterward.

As the camp moved west, some changes and improvements in organization became necessary. Only the fundamental arrangement of the trek had been effected at Nauvoo and Sugar Creek.

On March 22 on the Chariton River, near present Sedan, Appanoose County, the emigrants were regrouped into three companies, each with a hundred families. Each company was then subdivided into groups of fifties and then tens, each company led by a captain. The Pioneers remained here March 22-31.

Thereafter, the line of march continued somewhat to the southwest until the companies found themselves on Locust Creek. It was here on April 15 that William Clayton, the

Camp Clerk, wrote the words of the now-famous hymn "Come, Come, Ye Saints," often called, with some justification, the "Mormon Marseillaise" or the "Hymn Heard Around the World."

From Locust Creek, the camp bore to the northwest. By April 24 the Pioneers had reached a place which they named Garden Grove. It was located about halfway across Iowa, 145 miles west of Nauvoo and 120 miles east of Council Bluffs. Here, on the east bank of the Weldon Fork of the Grand River, they established the first of several semipermanent camps between Nauvoo and the Missouri River. A town by the name of Garden Grove is now located near this old campsite, and the local school district is named the Mormon Trail District.

Six days and about 35 miles later they established another semipermanent camp and resting place. This site, on the middle fork (Twelve-Mile Creek) of the Grand River and on Pottawattamie Indian land, was named Mount Pisgah after the biblical Pisgah (Deuteronomy 3:27) where Moses viewed the Promised Land.



C.C.A. Christensen – *Winter Quarters*

Late on June 2 the camp moved on toward Council Bluffs, some 90 miles to the west, leaving behind enough people to improve and maintain Mount Pisgah for the benefit of future Mormon emigrants going west. On June 14 the camp reached the Council Bluffs area on the Missouri River, and the first portion of the march was nearly over. The vanguard had taken 130 days, over 4 months, to cross some 265 miles of southern Iowa, averaging only about 2 miles per day. Here on both sides of the Missouri River, especially in present Nebraska at Winter Quarters, the Mormons spent the winter of 1846-47.

### **ACROSS NEBRASKA, WYOMING, AND UTAH IN 1847**

**I**n early January, 1847, the Pioneer Company began in earnest to get ready to start for the Rocky Mountains that spring. The traditional time, the “window,” to head west from the Missouri River was sometime between April 15 and May 30.

Contrary to myth and popular belief, this 1847 trek of approximately 1,032 miles and 111 days—made by 143 men, 3

women, and 2 children—was not one long and unending “trail of tears” or a trial by fire. It was actually a great adventure.

The 1847 pioneer trek from “civilization to sundown” took a few days to get properly under way, as in 1846 when the Camp of Israel left Nauvoo. Heber C. Kimball moved three wagons out 4 miles on April 5. Subsequently other Pioneers followed. After they crossed the Elkhorn River, they converged several days later at their staging ground on the north bank of the Platte River near present Fremont, Nebraska. From there the Mormon Pioneers followed the Platte to near present Columbus, where they traveled westward along the Loup Fork of the Platte.

On April 24 they crossed the Loup near present Fullerton and went due south about 16 miles to again pick up the Platte. On May 1, just west of what is today Kearney, Nebraska, the Pioneers first sighted a herd of bison, a fact recorded in many journals.

On May 10, west of the confluence of the North and South Platte Rivers, several Pioneers made an instrument and attached it to a wagon wheel to measure miles traveled—the famous odometer.

West of Ash Hollow, a famous camping site on the Oregon Trail, the Mormons entered the broken lands of the lower North Platte River, and the terrain became increasingly more interesting and varied. In mid-May they crossed a short section of Nebraska's Sand Hills, where ruts may still be found.

On May 22 the Pioneers made camp near the most impressive topographic site along the Mormon Trail so far, a place the Mormons called Ancient Bluff Ruins, which consists of three separate and magnificently eroded formations. The place name remains to this day.

On May 26 they passed Chimney Rock—a principal milestone which, though only 452 miles from Winter Quarters, came to be considered sort of a halfway mark.

On Friday, May 28, they passed the future site of the famous Rebecca Winters grave and soon were opposite the massive formations of clay and sandstone called Scotts Bluff. The following day was Saturday, and Young convened a special meeting just east of today's Wyoming state line near present Henry, Nebraska. They went out on the bluffs and prayed for guidance.

That same day they spotted the pyramidal bulk of Laramie Peak looming regally above the "Black Hills," today's Laramie Mountains, the first western mountains seen by Platte Valley travelers. A day later they passed out of present Nebraska and came upon a wagon track which led them to Fort Laramie, 30 miles farther west.

While at Fort Laramie they rested their animals and themselves and prepared to pick up the Oregon Trail, the longest wagon road in history, the Main Street of the Old West, stretching over 2,000 miles from Independence, Missouri, to the Columbia River.

On Saturday, June 5, the Pioneers left Fort Laramie for the continental divide at South Pass and for Fort Bridger, which was 397 miles west. The Pioneers would be on the Oregon Trail for a little over a month.

On their first day out from Fort Laramie, they came to what is now called Mexican Hill, so steep, a story went, that if a tin cup fell out of a wagon it would land in front of the oxen. Two miles west of Mexican Hill is Register Cliff, and beyond that are probably the most dramatic trail ruts in



the world—4 to 5 feet deep in solid rock—near present Guernsey, Wyoming.

On Sunday, June 13, while at their fording site on the North Platte River, frequently referred to as “Last Crossing,” they established a ferry, both for the Saints who would follow and as a money-making venture.

When the Pioneers left Last Crossing on June 19, they quit the North Platte for good. From the Elkhorn River to Last Crossing they had followed its generally gentle valley for more than 600 miles. The easy part of the trek was over, as the next 50 miles would prove. The stretch from Last Crossing through Emigrant Gap, by Avenue of Rocks, Willow Springs, up Prospect Hill, and to the Sweetwater River near Independence Rock was especially difficult. It was a “Hell’s Reach” of few and bad campsites, bad water, little grass, one steep hill, swamps, and stretches of alkali flats. But the Pioneers endured and lived to enjoy refreshing drafts of the Sweetwater River, which all Oregonians and Mormons followed for 93 miles to South Pass.

Like most travelers before and after them, the Pioneers stopped to climb the huge turtle-shaped Independence Rock,

and some carved or painted their initials or names into and on it. Four and a half miles west was the equally famous Devil’s Gate, another popular resting place on the trail. It is a 1,500-foot-long, 370-foot-deep gap in a rocky spur through which flows the Sweetwater River.

West of Devil’s Gate came Martin’s Cove, the Split Rock Ruts, Three Crossings, the Ice Springs, the future site of the Willie Handcart Party grave, and South Pass.

On June 27 they crossed the flat, almost imperceptible, 7,750-foot-high continental divide at South Pass, the “Cumberland Gap” of the far west. At Pacific Springs, immediately west of South Pass, the Pioneers refreshed themselves and their animals. These famous springs, so named because their waters flowed to the Pacific Ocean, were the recognized beginning of the sprawling and ill-defined Oregon Territory.

By July 3 they were at the Green River, where they established another ferry. From there they passed Church Butte and, on the afternoon of July 7, finally arrived at Fort Bridger. This poorly built, ramshackle, log establishment on

the Black's Fork of the Green River was put up in 1842 to service emigrants on the Oregon Trail.

The Pioneers tarried at this rather shabby fort just long enough to do some trading and repair their wagons. At 8 a.m. on Friday, July 9, the Pioneers quit the Oregon Trail, which there turned northwest, and began the last leg of their journey. The Mormons followed the Hastings Cutoff, a barely visible track through the Wasatch Range of the Rocky Mountains made by the Donner-Reed party of 1846. Even with the trailblazing done by that group, it took the Pioneers 14 days to traverse the 116 miles between Fort Bridger and the Salt Lake Valley.

Beyond Fort Bridger they entered a 90-mile-long natural highway, a chain of defiles which meandered through the forbidding Wasatch Range, before arriving in the Valley of the Great Salt Lake.

By noon on July 12, they reached the Needles, about a half mile east of the present Wyoming-Utah border. Here Young was suddenly stricken with tick or mountain fever. He remained ill for nearly 2 weeks, but finally, via the Hog's

Back, Little Emigration Canyon, Big Mountain, Little Mountain, and Emigration Canyon, entered the valley on July 24, the traditional pivot in Mormon history—everything is related to and from this date.

The event is commemorated today by the large granite "This Is the Place" monument at the mouth of Emigration Canyon, which honors the Pioneers and pre-Mormon explorers and trappers. Atop a huge shaft, thrusting up from the center of the base, stand larger-than-life-sized figures of Brigham Young, Heber C. Kimball, and Wilford Woodruff, serenely and eternally contemplating their work.

As the Pioneers crossed the 7,400-foot-high Big Mountain pass they entered the Salt Lake Valley of the Great Basin, their new homeland. The Great Basin is a vast and forbidding area of over 200,000 square miles, lying generally between the crests of the Sierra Nevada and the Wasatch Mountains.

The traveler may now go beyond this brief introduction and enjoy the power of place and spirit of locale by visiting the following 76 historic sites along the Mormon Pioneer National Historic Trail in Illinois, Iowa, Nebraska, Wyoming, and Utah.



**Part Three**  
**Historic Sites  
and Markers  
Along the  
Mormon Trail**

Frederick Piercy – *Chimney Rock*

**Note: Maps are not drawn to scale.**

## **ILLINOIS**

### **1. The Exodus to Greatness Historic Site/Marker:**

This is the only historic trail site in Illinois. Travelers, however, should first visit the Nauvoo Restoration Inc. Visitors Center on Main Street.

Travelers should then drive to the foot of Parley Street, which is the approximate site where the Mormons crossed the Mississippi River into Iowa.

## **IOWA**

**2. Old Fort Des Moines Historic Site/Markers:** From Nauvoo, travelers must cross the Mississippi River into Iowa via either Fort Madison or Keokuk, Iowa, and proceed to Montrose, directly opposite Nauvoo. Here on the banks of the Mississippi River, in present River Front Park, at the eastern end of Main Street, is where the Mormon Trail of 1846 properly begins. This small park is the site of the first Fort Des Moines (1834-37) and is marked by a bronze plaque

set into a boulder at the south end of the park. After the 1838-39 expulsion from Missouri, some Mormons, including Brigham Young, temporarily lived in this abandoned old fort. The Iowa Mormon Trails Association has placed a wayside exhibit panel in this park.

A second panel, commemorating the miracle of the quails, is located north of Montrose in Linger Longer Park, off US 61 on the Mississippi River Road.

**3. Sugar Creek Historic Site:** Six miles west of Montrose, along Sugar Creek, on County Road J72 (watch for a bridge over this otherwise unmarked creek) is the site of the staging ground where in February 1846 the Mormons organized themselves for their trek across Iowa. There is no marker here.

**4. Des Moines River Ford Historic Site/Markers:** From Sugar Creek, proceed via Argyle, Donnellson, and Farmington to Bonaparte. (You may have to ask directions locally.) On March 5, 1846, the Pioneers forded the Des Moines River at Bonaparte, Iowa. This crossing is commemorated by a sign and an Iowa Mormon Trails Association wayside exhibit in the city park on the Bonaparte side of the bridge, over the river on County Road J40.





There is another wayside exhibit at the courthouse in nearby Keosauqua commemorating concerts that Pitt's Brass Band played there in 1846.

**5. Davis County Wayside Exhibits:** Two new wayside exhibits have been developed along the Mormon Trail in Davis County. The first panel is located on the grounds of the Davis County Historical Complex in Bloomfield. A fully restored log cabin, which was built by the Mormon Pioneers as they made their way west, has been moved to this complex.

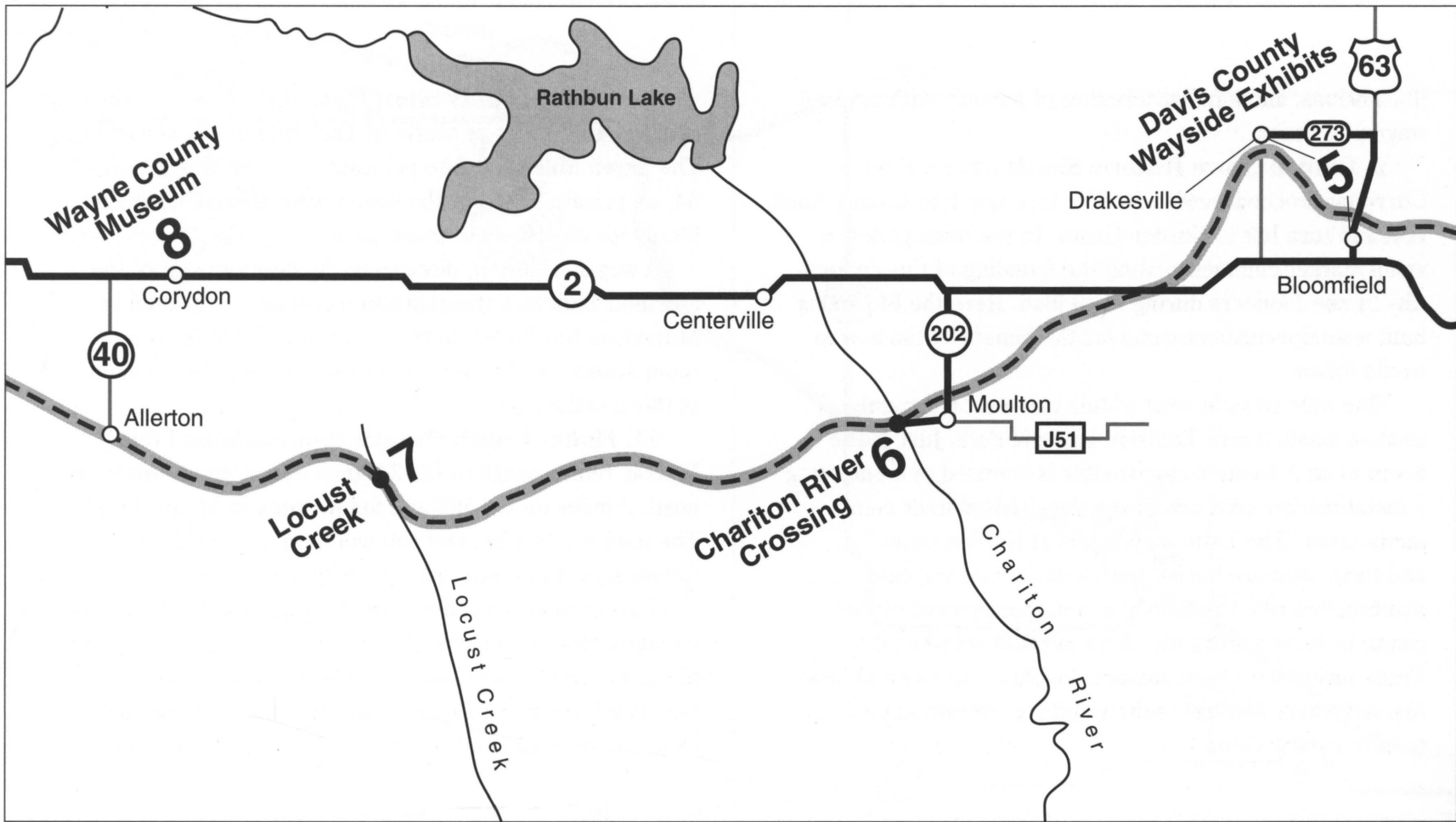
The second panel marks the division of the northern and southern routes of the Mormon Trail and is located in a small park in downtown Drakesville on IA 273.

**6. Chariton River Crossing/Marker:** A wayside exhibit has been erected overlooking the Chariton River Crossing. However, the site is remote and difficult to find. Ask locally for directions or try the following: From Drakesville go south to IA 2, proceed west to IA 202, and turn south 3 miles to Moulton. Turn right on County Road J51. Go 4 miles to the Sedan Bottoms. Go 1 more mile and turn left at the first T-junction. Then take another left.

**7. Locust Creek Historic Campsite/Markers:** Here, on April 15, 1846, William Clayton wrote the words to the most famous of all Mormon hymns, "Come, Come, Ye Saints." A marker commemorating this event was erected here in July 1990 and is located at the entrance to the Tharp Cemetery. At the time the hymn was written, the Pioneer camp was located along the ridge immediately west of the Tharp Cemetery. This ridge divides two branches of Locust Creek. A wayside exhibit was recently erected at this location.

This site, one of the most important in Iowa, is not easy to find. Proceed west via IA 2 to Corydon, Wayne County. Here travelers should first visit the exhibit dedicated to this event in the Wayne County Pioneer Trails Museum on IA 2 (See site 8). Then ask locally for directions some 15 miles to the Tharp Cemetery.

**8. Wayne County Pioneer Trails Museum:** A wayside exhibit discussing women's roles in the Mormon migration is located at the Wayne County Pioneer Trails Museum in Corydon. This fine museum also contains the impressive "Come, Come Ye Saints" exhibit, including maps, photos,



illustrations, and a full size replica of a family with covered wagon and oxen.

**9. Garden Grove Historic Site/Markers:** From Corydon, proceed west to IA 204, turn north to County Road J20, and turn left to Garden Grove. In the town park is a small marker commemorating the founding of this community by the Pioneers during April 1846. Here the Mormons built a semipermanent camp for the benefit of those who would follow.

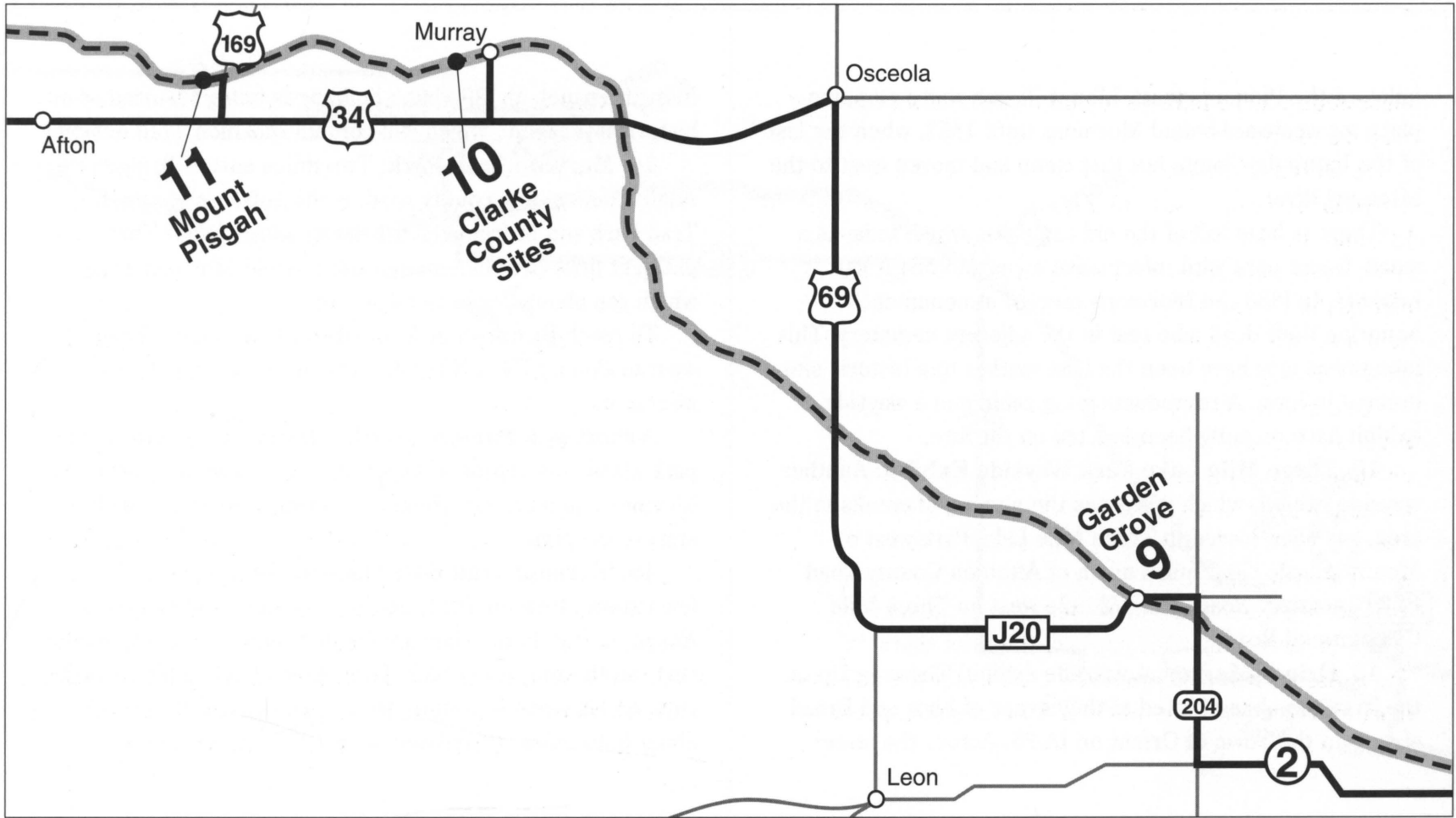
One mile straight west of this marker, on a county road, is small, 3-acre Trailside Historic Park. Just to the north of an A-frame picnic shelter is a fenced plot enclosing a metal marker on a sandstone slab. This marker commemorates “The Latter-day Saints at Garden Grove” and those who are buried in that park. Two wayside exhibits describe the founding and development of the camp. In recent times members of the Iowa Mormon Trails Association have studied the old camp site and have marked where Mormon cabins and a graveyard appear to have been located.

**10. Clarke County Sites:** From 1994-1996 local students mapped 4 1/2 miles of Mormon Trail ruts in Clarke County. The Seven Mile Campsite is located west of Murray, off US 34, on private land, but the owner welcomes visitors. Ask locally for directions to these sites

A wayside exhibit, discussing the development of the Mormon Trail as a transportation corridor, is located in Murray on 5th Street, between Grant and Maple. A one-room school and Mormon Trail exhibits can also be seen at this location.

**11. Mount Pisgah Historic Site/Markers:** From Murray return south to US 34, turn west about 6 miles, go north 2 miles on US 169 and follow signs to Mount Pisgah. The road twists a bit, and you will have to pass through a farmer’s yard to reach the cemetery—*drive slowly*.

The original community was located on the slope and flatlands east of this spot. The cemetery extended down the hill to the west, north, and south beyond the railroad tracks. Like Garden Grove, Mount Pisgah was a semipermanent camp on the trail, for the benefit of the Mormons who



followed the Pioneers west. Mount Pisgah was a stopping place for westward-bound Mormons until 1852, when the last of the Latter-day Saints left that camp and moved west to the Missouri River.

There is little left of the old campsite, which today is a small, 9-acre park with informative signs and historical markers. In 1888 the Mormons erected a monument honoring their dead who rest in the adjacent cemetery. This monument may have been the first marker to a historic site erected in Iowa. A reproduction log cabin and a wayside exhibit have recently been erected on the site.

**12. Three Mile Lake Park Wayside Exhibit:** Another wayside exhibit, which discusses the naming of creeks in the area, has been placed in Three Mile Lake Park west of Mount Pisgah. Go 3 miles north of Afton on County Road P53 (Creamery Road) and 1/2 mile west on Three Mile Campground Road.

**13. Orient/Marker:** A wayside exhibit “Growing Up on the Trail” has been placed at the corner of First and Broad streets in the Town of Orient on IA 25. Across the street

from the panel, an 1894 bank building is being restored as a historical museum, which will contain Mormon Trail exhibits.

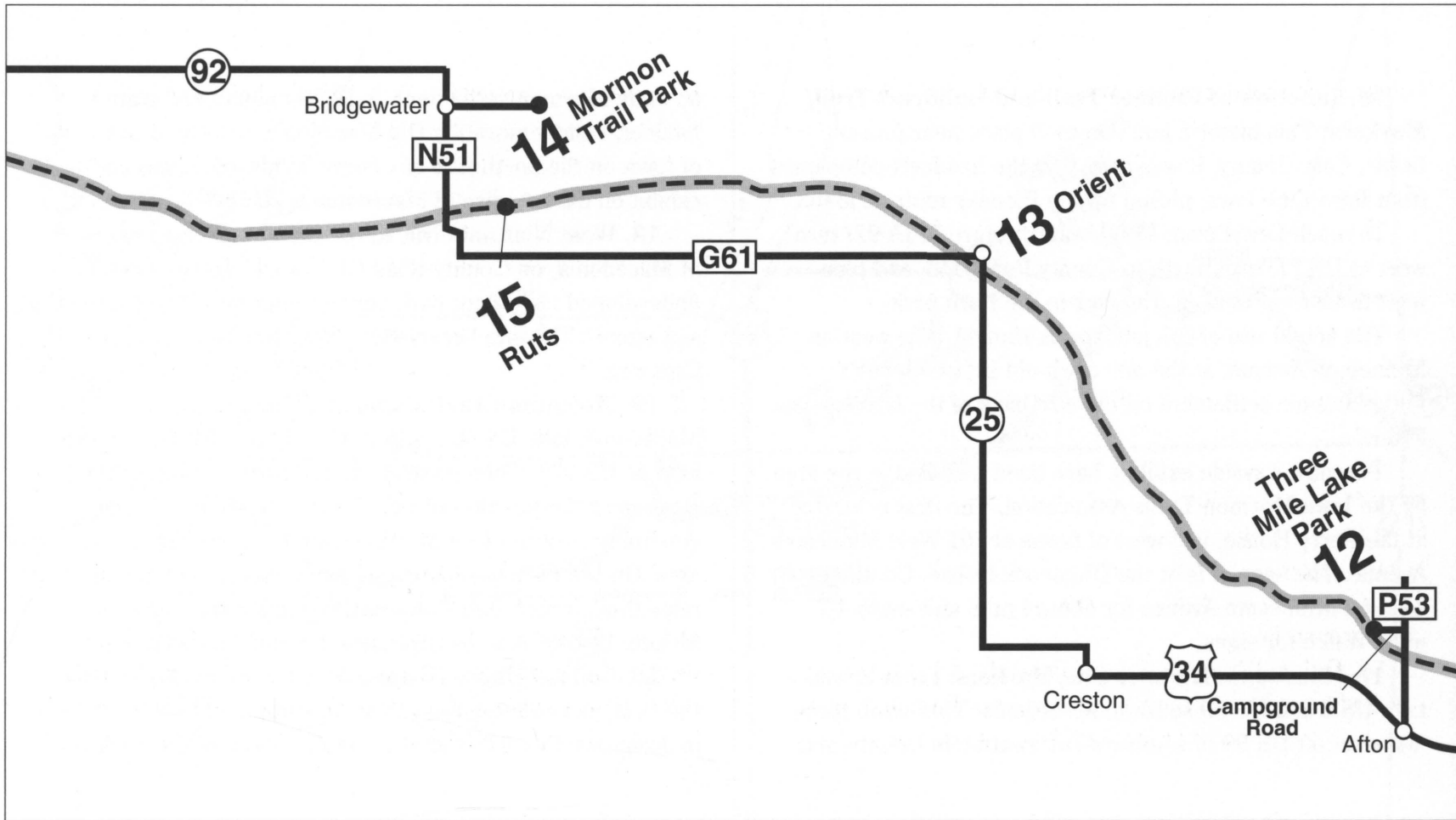
**14. Mormon Trail Park:** Two miles east of Bridgewater, Adair County, on a county road, is the 160-acre Mormon Trail Park and Morman [sic] Lake. (Follow signs.) This pleasant little park commemorates the old Mormon Trail, which ran about 1 mile to the south.

To reach Bridgewater from Orient take County Road G61 west to County Road N51 and turn north. Ask locally for directions.

A short walk through a section of restored prairie in this park allows the visitor to experience the Iowa prairies as the Mormon Pioneers saw them. A wayside exhibit sits at the start of the trail.

**15. Mormon Trail Ruts Historic Site:** Some of the very few extant Mormon Trail ruts in Iowa are found near this Mormon Trail Park. They are located north of County Road G61, on the property of Mr. Jacob Pote. The deeply eroded ruts, on his private pasture ground, run east and west for about 0.25 miles. *Permission to visit the ruts must be obtained.*





### **16. Junction of Pioneer Trail and Handcart Trail/**

**Markers:** This historic junction took place near present Lewis, Cass County. It was here that the handcart companies from Iowa City, Iowa, picked up the Pioneer route of 1846.

To reach Lewis from Bridgewater, return to IA 92, turn west to US 71, turn north to County Road G43, and turn west to Lewis. There is a marker in the town park.

The actual site of the junction is about 1 mile west on Minnesota Avenue, at the site of an old Indian Town—a Pottawattamie settlement on the east bank of the Nishnabotna River.

Two new wayside exhibits have been installed in the area by the Iowa Mormon Trails Association. The first is located at the Ferry House, just west of Lewis at 701 West Minnesota Avenue. The second is at the Hitchcock House. Continue west on Minnesota Avenue for about 1 mile and south 1/2 mile. Watch for signs.

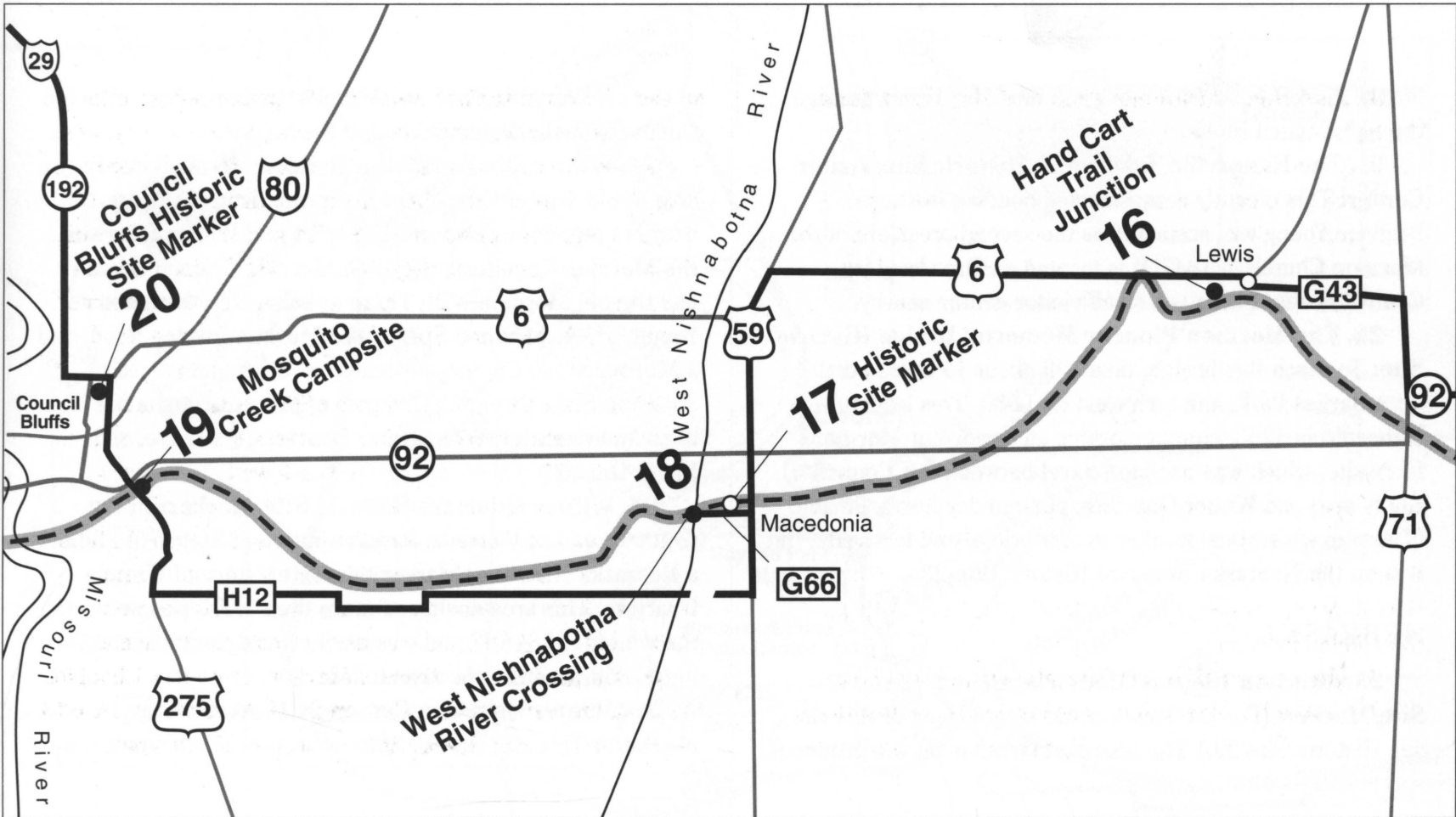
**17. Macedonia Historic Site/Markers:** From Lewis, take US 6 and US 59 south to Macedonia. This small town, just west off US 59 in southern Pottawattamie County, was

an early Mormon settlement. A 10,000 pound red granite boulder, commemorating Old Macedonia, is located just west of town on the north side of County Road G66. A wayside exhibit on the founding of Macedonia is nearby.

**18. West Nishnabotna River Crossing:** One mile west of Macedonia, on County Road G66, is Old Towne Park, an undeveloped eight acre park near a temporary 1850 Mormon settlement. The site became known as the Mormon Trail Crossing.

**19. Mosquito Creek Campsite/Markers:** From Macedonia, take US 59 south to County Road H12, and turn west to US 275. Then go north to the Iowa School for the Deaf, near the junction of US 275 and IA 92. This is the general area of the first Mormon camp in the Council Bluffs area. On the campus are several markers. One commemorates the Mormon Battalion, which served in the war with Mexico, 1846-48. A second discusses the Grand Encampment.

**20. Council Bluffs Historic Marker:** From the School for the Deaf, proceed to Bayliss Park on South Main Street (IA 192) in downtown Council Bluffs. At the north end of this park is a



bronze marker commemorating the Mormon Trail's passage through Council Bluffs.

**21. The Kaneshville Tabernacle Historic Site/Visitor Center:** This recently reconstructed building is where Brigham Young was sustained as the second president of the Mormon Church in 1847. It is located on Broadway in Council Bluffs. There is a small visitor center nearby.

**22. The Mormon Pioneer Memorial Bridge Historic Site:** To reach this bridge, take I-29 about 10 miles north from Bayliss Park, and turn west on I-680. This bridge, dedicated in 1953, commemorates an important Mormon ferry site, which was used for travel between the Council Bluffs area and Winter Quarters, present-day north Omaha. (There is a historical marker to this bridge and ferry site, but it is on the Nebraska side. See Historic Site 23.)

## NEBRASKA

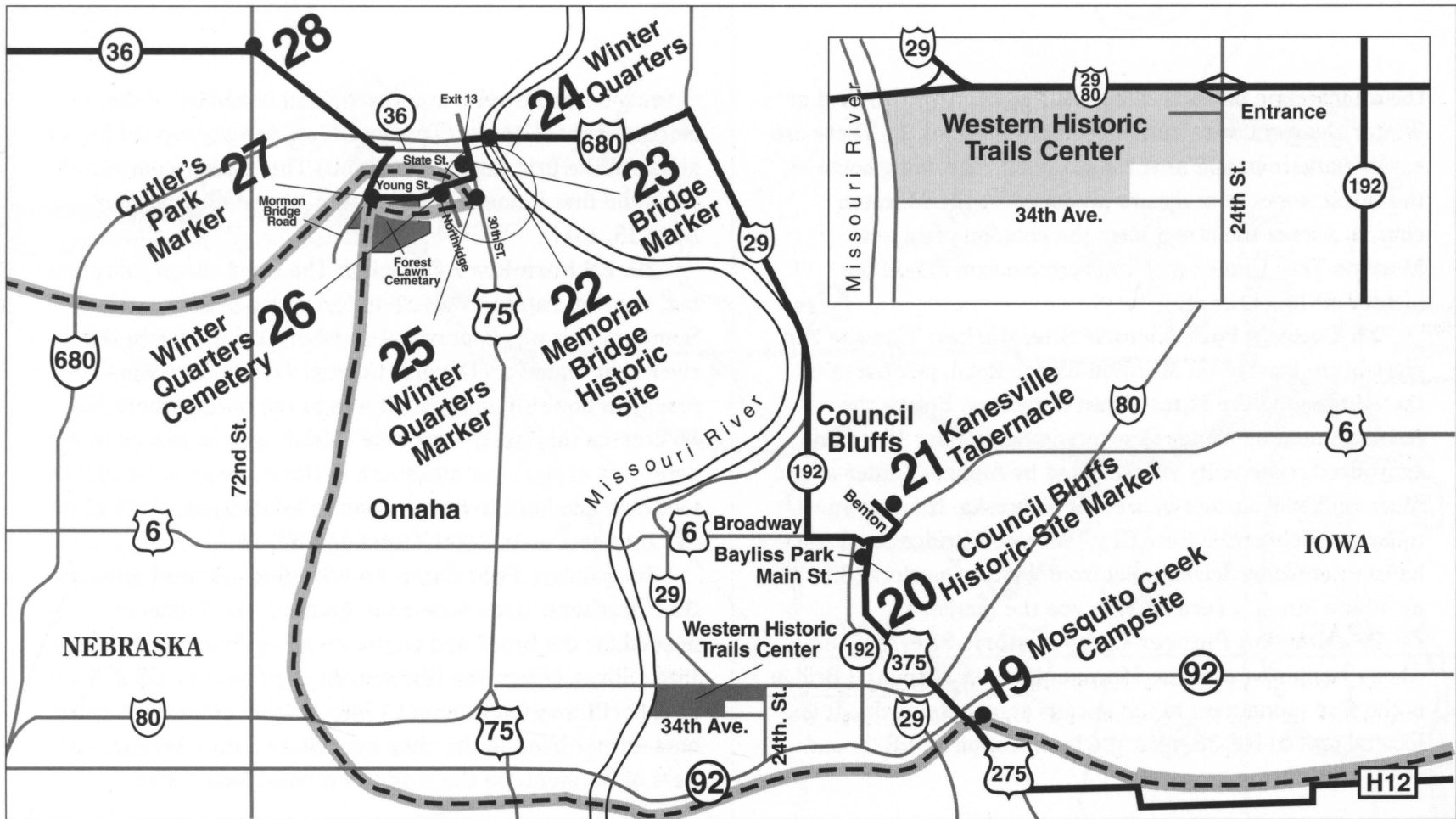
**23. Mormon Pioneer Memorial Bridge Historic Site/Marker:** (For the location and significance of this site, see Historic Site 22.) The historic marker is on the grounds

of the old Florence Bank at 8502 North 30th Street, in north Omaha near the Nebraska end of the bridge.

**24. Winter Quarters Area Historic Sites:** Today in the area of old Winter Quarters are several historic sites and markers that commemorate Cutler's Park, Winter Quarters, the Mormon Cemetery, the 1846 Mormon Council House, and the old Mormon Mill. There are also streets named Young Street, Mormon Street, and Mormon Bridge Road, and a Mormon Trail Center, all located in the general area of 30th and State Streets. (This part of present Omaha has been known variously as Winter Quarters, Florence, and North Omaha.)

**25. Winter Quarters Historic Site/Marker:** In the southern end of Florence Park, at 30th and State Streets, is a Nebraska Historical Marker telling the story of Winter Quarters. This area sheltered more than 3,000 people during the winter of 1846-47 and was used by emigrating Mormons until 1852, when it was abandoned.

**26. Winter Quarters Cemetery Historic Site/Markers:** This site is in old Florence, now north Omaha, at



the intersection of State and Northridge. Many who died at Winter Quarters were buried here during 1846-52. There are seven markers in and near the cemetery, including some of the finest works of sculpture produced by the Mormon church. Across the street from the cemetery is a new Mormon Trail Center with interpretive exhibits on the history of the entire trail.

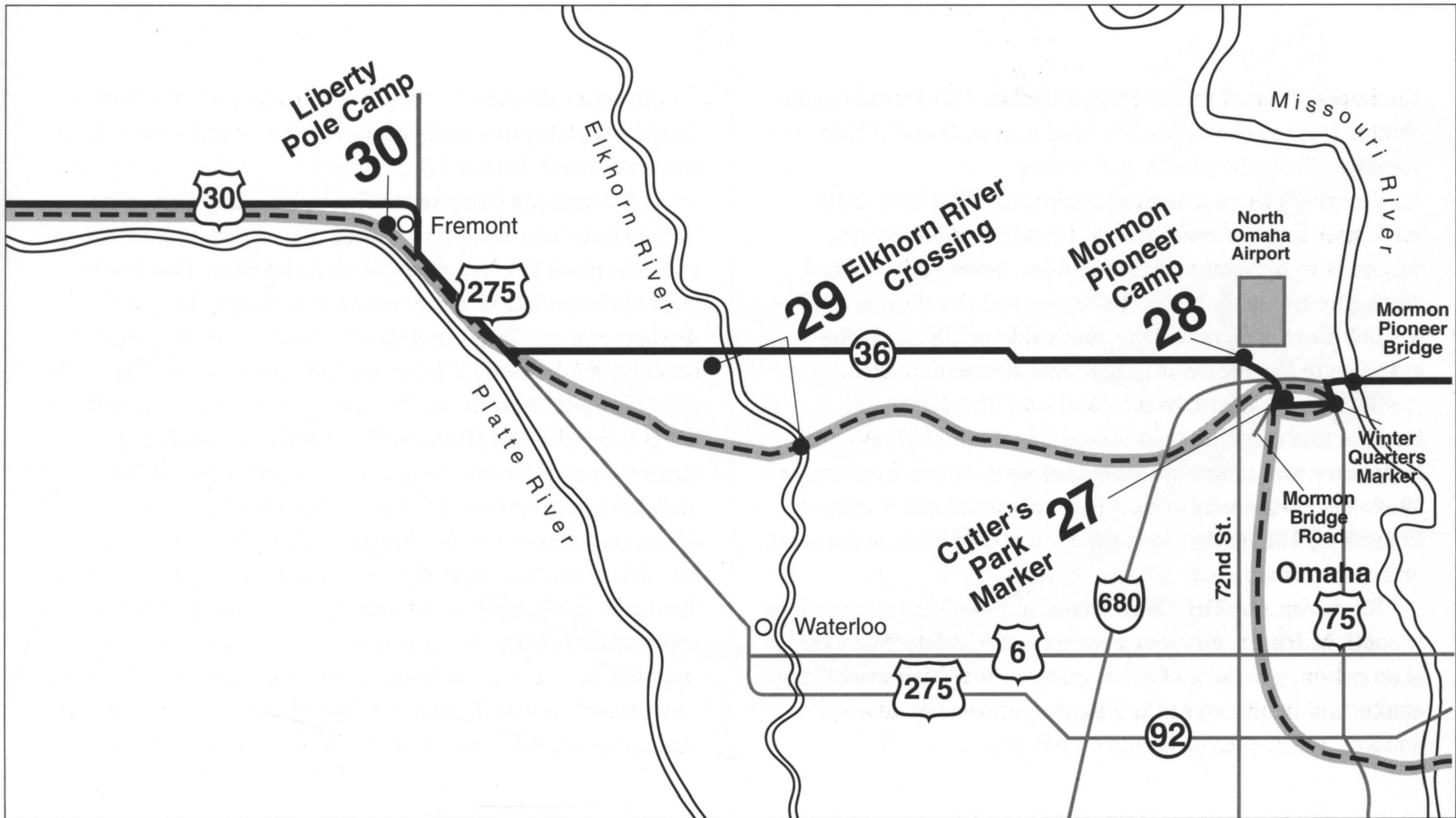
**27. Cutler's Park Historic Site/Marker:** This site and marker are located on Mormon Bridge Road, just north of the entrance to the Forest Lawn Cemetery. Before the establishment of Winter Quarters in September 1846, this short-lived community was selected by Alpheus Cutler as the Mormon headquarters in present Nebraska. It is known today as "Nebraska's First City." Mormon Bridge Road can be intersected by driving west from Winter Quarters (Site 26) on Young Street. (Turn right to see the marker.)

**28. Mormon Pioneer Camp Historic Site/Marker:** About 4 miles west of the Mormon Pioneer Memorial Bridge is the first monument to the exodus across Nebraska. It is located on Old NE 36, near the intersection of NE 36 and

Seventy-second Street, at the southern boundary of the North Omaha Airport. (Turn north on Seventy-second Street and take the first turn to the right.) The marker commemorates the first Pioneer camp west of Winter Quarters on April 15, 1847.

**29. Elkhorn River Crossing:** The exact site of this crossing, the first natural obstacle in Nebraska, is not certain. Some claim it was approximately where US 6 crosses this river near Waterloo, Douglas County. The most recent research, however, suggests it was to the north, where NE 36 crosses this river. A wayside exhibit is to be placed in a park west of the river and south of the highway. A small, one foot high and hard to find, marker is located just south of the "T" intersection of 240th street and NE 36.

**30. Liberty Pole Camp and Staging Ground Historic Site/Markers:** Once across the Elkhorn, the Pioneers headed for the broad and gentle valley, or flood plain, of the Platte River. (From the Elkhorn River go west to US 275 and turn north towards Fremont.) This staging ground is located on a former bend in the river near State Lakes Avenue, just west of Fremont, on the road to Fremont Lakes State





Recreation Area. A reconstructed Liberty Pole, made from a trimmed cottonwood tree, has been erected here. A new marker will also be placed at this site.

There are three others in the vicinity. The first is 100 yards east of the intersection of US 275 and NE 36; the second is in Barnard Park in Fremont, between Irving and Clarkson Streets on Military Avenue; and the third is 4 miles west of Barnard Park, on the south side of US 30, at the entrance to the Fremont Lakes State Recreation Area.

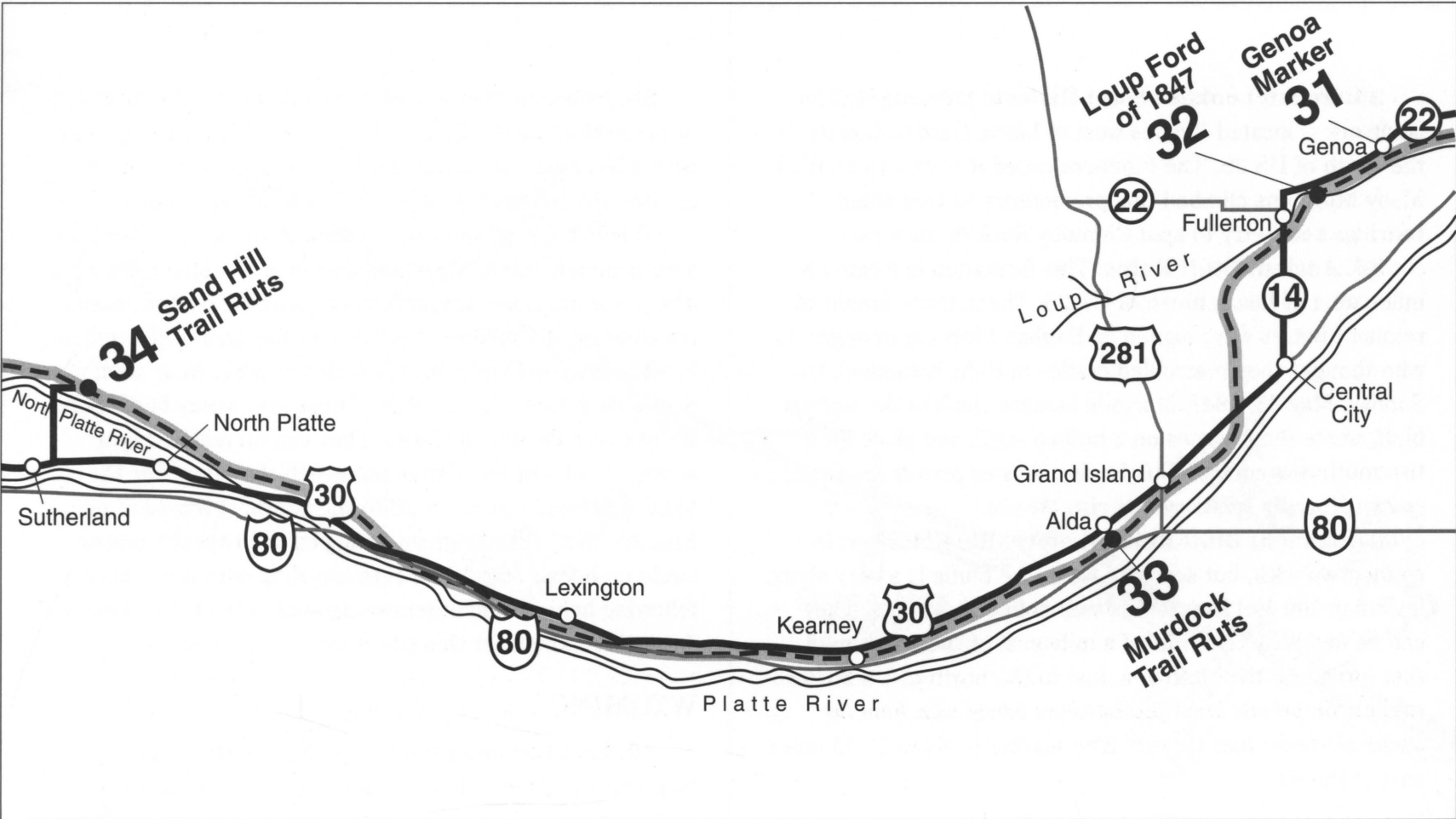
**31. Genoa Historic Site/Marker:** The Mormons founded this community in Nance County in 1857, as a temporary way station on their trail west. It was used until 1859. The community is on NE 22, about 20 miles west of Columbus. The marker is in the Genoa City Park, at the west end of the community.

**32. Loup Ford of 1847 Historic Site:** This pioneer ford is south of NE 22, about 4 miles east of Fullerton. The ford is on private ground and is not marked. However, a wayside exhibit will be placed at the Pawnee village site, approximately 7 miles west of Genoa on NE 22.

En route the traveler might wish to stop at the Mormon Island State Wayside Area located at the Grand Island exit off the west bound lane of I-80.

**33. Murdock Site/Ruts:** The Hall County Historical Society owns this small 2 acre piece of land with pristine wagon ruts and plans to erect a wayside exhibit here. The site is west of Grand Island and is not easy to locate. I recommend driving west on US 30 to Alda and taking a section line (county) road exactly 2 miles south to another section line road. The site is on the north-west corner of that intersection.

**34. Sand Hills Historic Trail Ruts:** These ruts are located west of North Platte and 3 1/2 miles north of US 30 at Sutherland, Lincoln County, immediately to the northeast of the Sutherland Bridge over the North Platte River. They are among the few, as well as some of the best, Mormon Trail ruts in Nebraska. *The ruts are on private land and one must secure permission to visit them.* Current research suggests that it was just west of here that the famous “odometer” was developed and tested, while others claim it was on land now occupied by the North Platte Airport.



**35. Indian Lookout Point Historic Landmark:** This landmark is located 2 miles west of Lisco, Garden County, to the north of US 26. The Pioneers called it Frog's Head Bluff. Many Mormons climbed this promontory to take their bearings and to try to spot Chimney Rock to the west.

**36. Ancient Bluff Ruins:** This formation is located 8 miles west of Lisco, north of US 26. These three erosional remnant buttes were named by English Mormon immigrants who thought they resembled castles in their homeland. On Sunday, May 23, 1847, Mormon leaders climbed the highest bluff, wrote their names on a buffalo skull, and placed it at the southwest corner. *This landmark is on private land and one must secure permission to visit the site.*

**37. Ancient Bluff Ruins Historic Ruts/Marker:** In connection with, but separate from, the bluffs is a very short, less than 100 feet long, set of well defined trail ruts. They can be found three-tenths of a mile east of the ranch road that leads into the bluff area, just to the north of US 26. *The ruts are on private land; please secure permission from the owner before visiting the ruts.* The marker is about 1 1/2 miles east of the site.

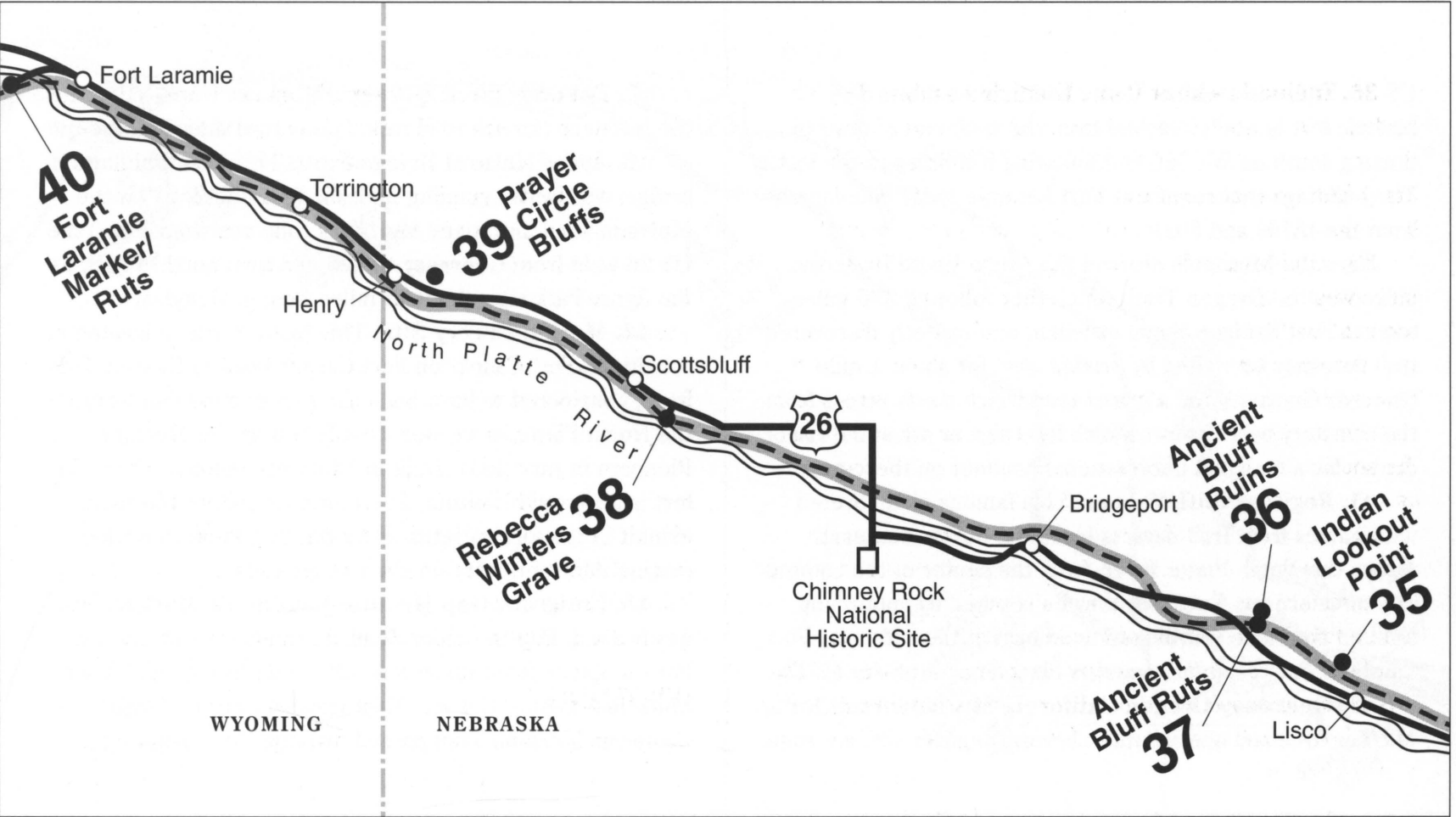
**38. Rebecca Winters Grave/Marker:** Three miles east of Scottsbluff, Scotts Bluff County, along US 26, is a pullout with a Nebraska historical marker where the Belt Line Road crosses the Burlington Northern Santa Fe Railroad.

This famous grave is one of the few known graves of the approximately 6,000 Mormons who died crossing the plains. The grave has been moved from its original location, about one-quarter of a mile west of here, to the area of the pullout.

**39. Prayer Circle Bluffs Historic Site:** Near Henry, Scotts Bluff County, on US 26. These low, sandy bluffs are about one mile east of Henry. They can be reached by a service road, but the visit is not worth the effort, for the bluffs are visible from US 26 to the south. It was here on May 30, 1847, that Brigham Young called a special prayer circle on behalf of the Pioneers traveling with him, those following behind, and others remaining in Winter Quarters. A wayside exhibit for this site is under consideration.

## WYOMING

**40. Fort Laramie/Marker/Ruts:** Before visiting the fort, one should stop in the community of Fort Laramie on



US 26. There is a visitor center and marker there. The historic fort is easily reached from the west end of town by turning south on WY 160 and following it 3 miles to the fort. The buildings that remain at Fort Laramie today date largely from the 1870s and 80s.

Here the Mormons crossed the North Platte River and picked up the Oregon Trail, which they followed 396 miles west to Fort Bridger. Some excellent and recently discovered trail ruts may be visited by driving west for about 1 mile (towards Guernsey) on a gravel road which starts across from the cemetery near the fort. Watch for a sign or ask at the visitor center for a map and informational handout on these ruts.

**41. Register Cliff/Marker:** This famous site, covered with names from trail days, is located 2 miles southeast, across the North Platte River, from the center of the community of Guernsey. Guernsey may be reached by continuing west on the same gravel road used to visit the ruts near Fort Laramie. *In bad weather travelers are advised to go via US 26.*

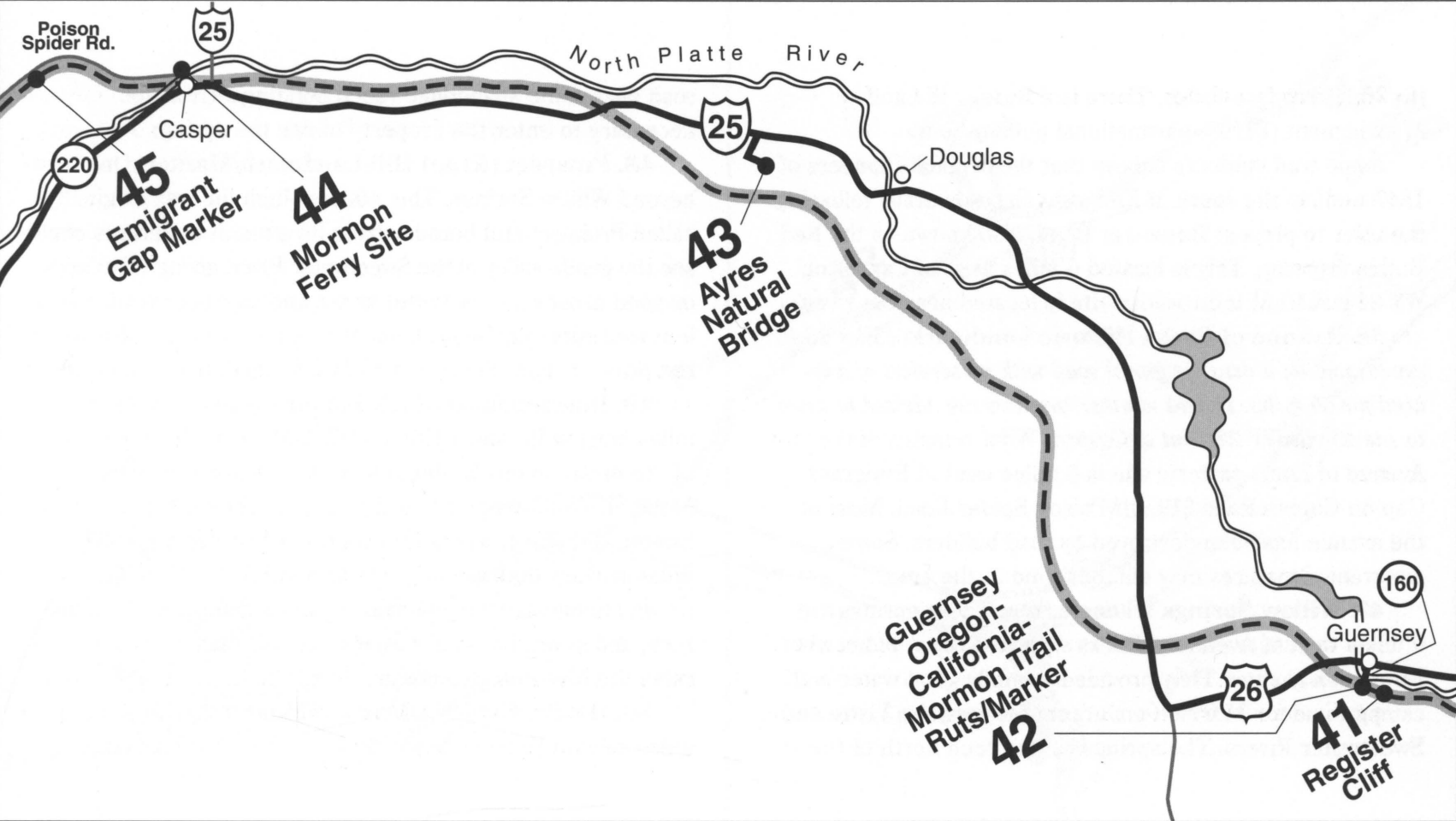
**42. Guernsey Oregon-California-Mormon Trail Ruts/Marker:** One and one-half miles beyond Register Cliff are some

of the most dramatic ruts of any trail in the world—cut four to five feet deep through solid rock. Follow road signs to these ruts.

**43. Ayres Natural Bridge Park:** This beautiful natural bridge, with water running under it, is not directly on the Mormon Trail, but many Mormons rode over to see it. Take US 26 west from Guernsey to I-25 and turn north. Watch for the Ayres Park sign about 10 miles west of Douglas.

**44. Mormon Ferry Site:** This historic site is located at rebuilt old Fort Caspar on Fort Caspar Road in Casper. This ferry, considered to have been the first commercial ferry on the North Platte River, was established by the Mormon Pioneers in June 1847. Built in 1858, the reconstructed old fort is also worth visiting. There is an excellent Mormon exhibit in the fort museum and a full sized replica of the original Mormon ferry on the fort grounds.

**45. Emigrant Gap Historic Landmark/Marker:** This gap is along Poison Spider Road, 10 miles west of Casper. Poison Spider Road turns west off US 26 in the small town of Mills, just west of Casper. Most travelers on the Oregon-California-Mormon Trail passed through this shallow gap in



the Emigrant Gap Ridge. There is a Bureau of Land Management (BLM) informational pullout here.

Some trail students believe that the original Pioneers of 1847 went to the south of Emigrant Gap, generally following the river to present Bessemer Bend, also known as the Red Buttes crossing. This is located 6 miles west of Casper on WY 220. A BLM interpretive site is located near the river.

**46. Avenue of Rocks Historic Landmark:** (*Sites 46-48 are located on a desolate gravel road with no services of any kind for 35 miles. In bad weather travelers are advised to drive to site 49 via WY 220 out of Casper.*) What remains of the Avenue of Rocks historic site is 6 miles west of Emigrant Gap on County Road 319, off Poison Spider Road. Most of the avenue has been destroyed by road builders. Some emigrant signatures may still be found in the area.

**47. Willow Springs Historic Site:** These springs are 9 miles west of Avenue of Rocks *on private land; please ask permission to enter.* They provided the only good water and campground for Mormon emigrants between the Platte and Sweetwater Rivers. The springs can be seen north of the

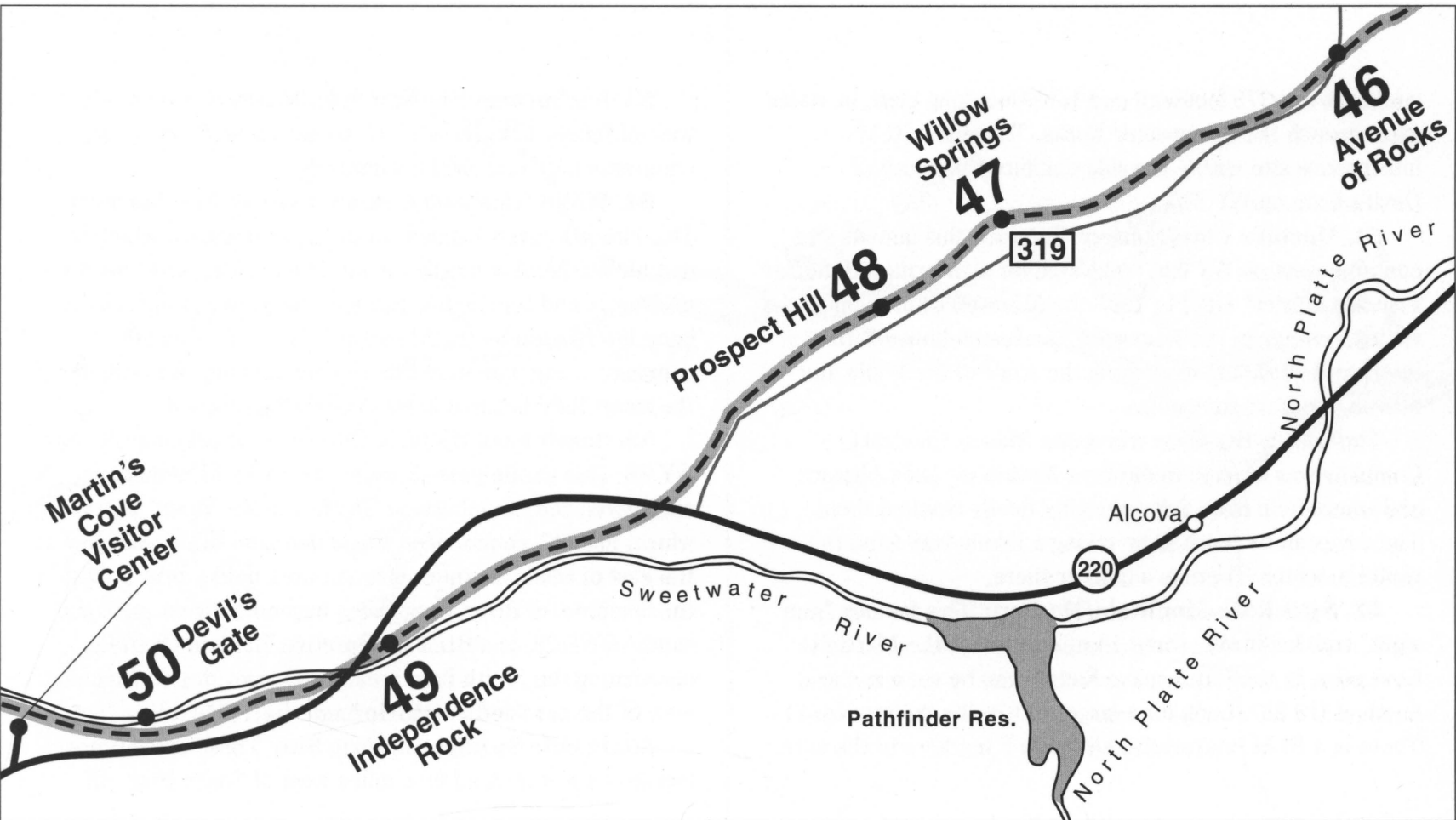
road near some abandoned ranch buildings. (It is not necessary to enter the property to see the springs.)

**48. Prospect (Ryan) Hill Landmark/Marker:** One mile beyond Willow Springs. This 400-foot-high hill was originally called Prospect Hill because from its summit emigrants could see the gentle valley of the Sweetwater River, giving them hope, or good prospects, for better water and an easier road. Excellent trail ruts may be seen about a quarter mile northwest of the present road. There is a BLM informational pullout here.

**49. Independence Rock/Visitor Center:** Twenty-two miles beyond Prospect Hill, on WY 220. Near this rock, one of the most famous landmarks on the Oregon-California-Mormon Trail, emigrants picked up the gentle, beneficent Sweetwater River, which they followed west for about 93 miles to the Continental Divide at South Pass. Here are informational signs, many names carved and painted on the rock, and several bronze plaques, one of which commemorates the Mormon passage.

**50. Devil's Gate Historic Landmark/Markers:** Six miles west of Independence Rock, on WY 220. This famous





landmark is a 370-foot-high and 1,500-foot-long cleft, or water gap, through the Sweetwater Rocks. There is a BLM interpretive site with 7 wayside exhibits just south of Devil's Gate on WY 220.

**51. Martin's Cove/Marker:** To reach this famous site continue west on WY 220 and watch for a "Mormon Handcart Visitor's Center" sign. In 1997 the Mormon Church opened a visitor's center in the renovated Sun Ranch house with interpretive exhibits explaining the story of the Willie and Martin handcart companies.

The cove is the place where the Martin Handcart Company was snowed in during a November 1856 blizzard and where help from Salt Lake City finally reached them. The cove can be reached by taking a hiking trail from the visitor's center. There is a marker there.

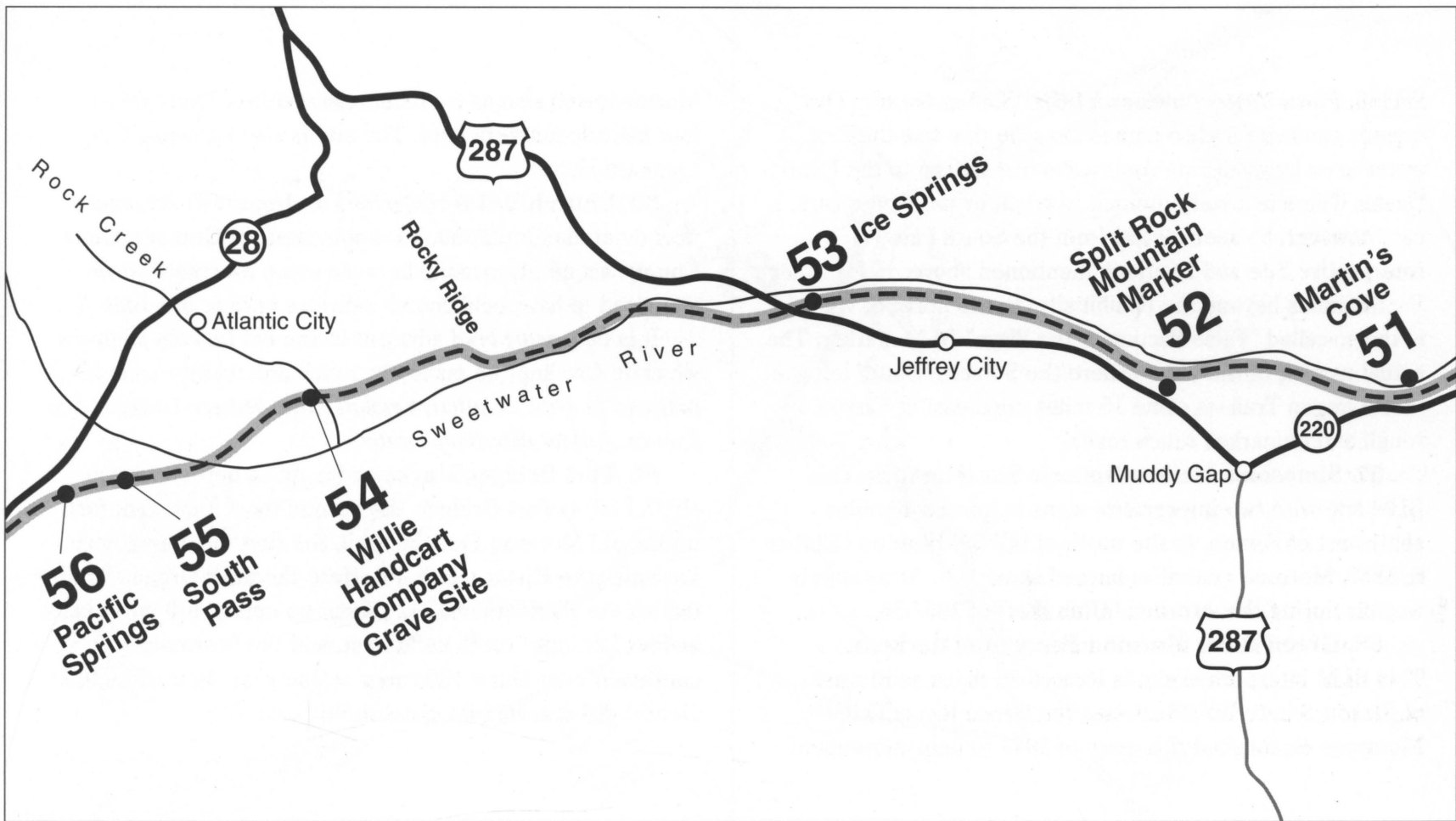
**52. Split Rock Mountain/Markers:** This famous "gun sight" trail landmark, some 15 miles west of the Martin's Cove area, in the Rattlesnake Range, can be seen to the north of US 287. Look for a large cleft in the mountains. There is a BLM interpretive site with 5 markers in the area.

**53. Ice Springs Historic Area/Marker:** Nine miles west of Jeffrey City, on US 287. Under these famous springs emigrants found ice in the summer.

**54. Willie Handcart Company Grave Site/Marker:** This site is located 7 miles south of Atlantic City, which is just off WY 28. Ask locally for the gravel road out of town to the south, and then follow signs to the gravesite, which has been interpreted by the Mormon Church. This handcart company, a companion of the Martin company, was caught in the same 1856 blizzard before they were rescued.

**55. South Pass Historic Site:** West of Atlantic City, on WY 28. This gentle pass through the Rocky Mountains is considered the "Cumberland Gap of the Far West," beyond which, in 1847, commenced the fabled land of Oregon. Just to the east of this pass there is a rest area near a bridge over the Sweetwater River. Four miles beyond the rest area, just south of WY 28, is a BLM Interpretive Site and Overlook concerning the South Pass area, which provides an excellent view of the pass and Pacific Springs.

**56. Pacific Springs Historic Site:** These springs are located *on private land* four miles west of South Pass, off



WY 28. *Please secure permission before visiting the site.* This famous campsite was so named because this was the first water seen by westering Americans that flowed to the Pacific Ocean. The site is very difficult to reach by passenger cars. It can, however, be seen clearly from the South Pass Interpretive Site and Overlook mentioned above.

Six miles beyond the exhibit site, to the north of WY 28, is the so-called “False Parting of the Ways” BLM marker. The actual parting of the ways—where the Sublette Cutoff left the main Oregon Trail—is some 15 miles northeast of Farson on rough and unmarked ranch roads.

**57. Simpson’s Hollow Historic Site/Markers:** This BLM site with two interpretive signs is located 10 miles southwest of Farson, to the north of WY 28. Here on October 6, 1857, Mormon guerrillas burned some U.S. Army supply wagons during the so-called “Utah War” of 1857-58.

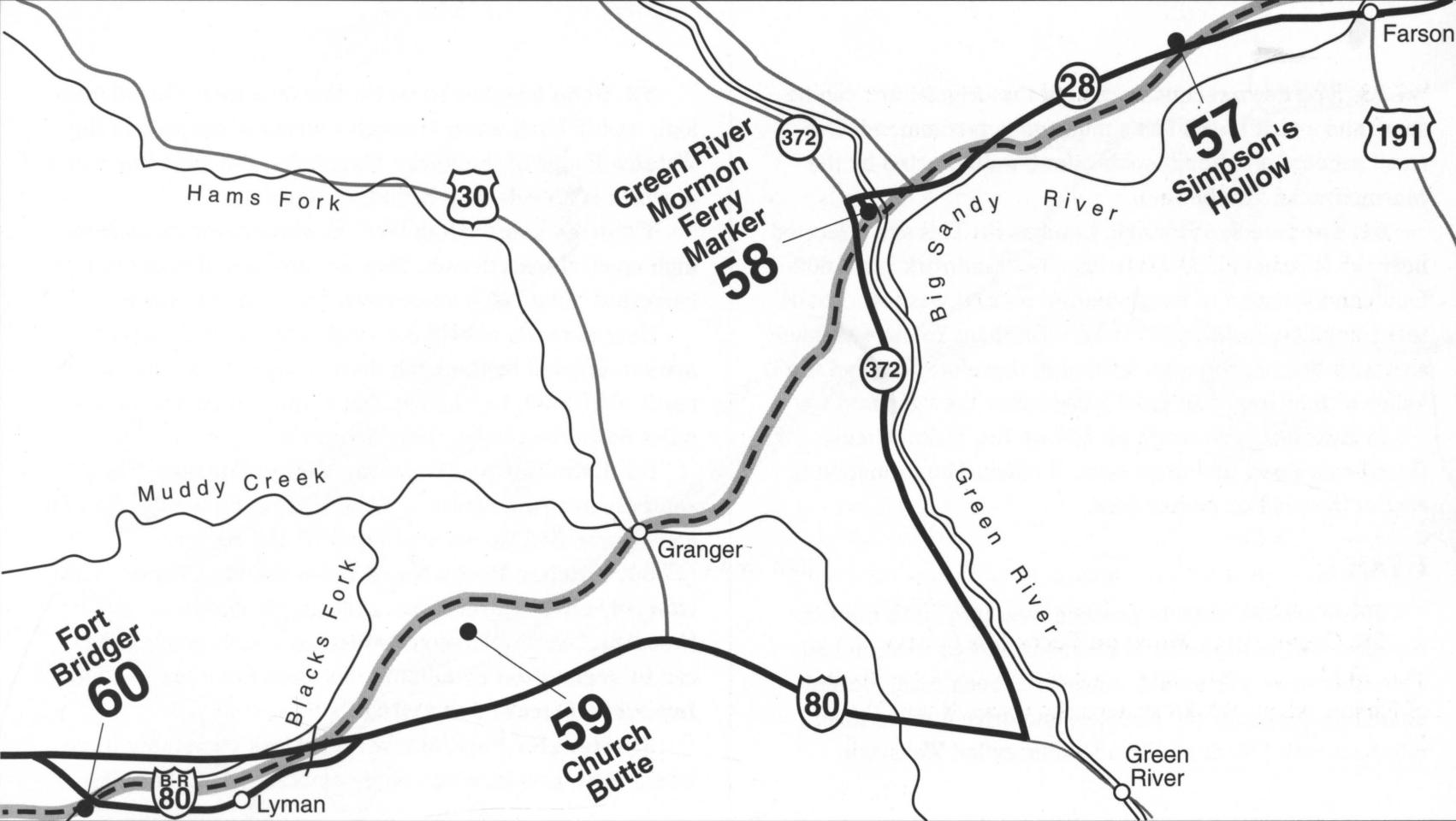
**58. Green River Mormon Ferry Site/Markers:** This BLM interpretive site is located 28 miles southwest of Farson, where WY 28 crosses the Green River. The Mormons established this ferry in 1847 to help subsequent

Mormons and also as a commercial venture. There are four historic markers here. The site is also known as the Lombard Ferry.

**59. Church Butte Historic Landmark:** This magnificently eroded butte, 10 miles southwest of Granger, Uinta County, acquired its name because some Mormons were supposed to have held church services here at one time.

It is on *private land* adjacent to the old Lincoln Highway, which is now kept up mainly by ranch and oil interests. *Be prepared to drive 27 utterly desolate miles between Granger and Lyman. Ask for directions locally.*

**60. Fort Bridger/Markers:** Six miles beyond Lyman (BUS I-80) is Fort Bridger, the second most important fort on the old Mormon Pioneer Trail, the first one being Fort Laramie (see Historic Site 40). Here the main Oregon Trail (which the Pioneers of 1847 picked up nearly 400 miles back at Fort Laramie) turns northwest, and the Mormons continued west about 100 miles on the year-old track of the Donner-Reed party into present Salt Lake City.



A scaled down reconstruction of the original fort can be seen, and a visit to the fort's museum is recommended. A small section of a rebuilt cobblestone wall, erected by the Mormons, can also be seen.

**61. The Needles Historic Landmark:** This site is located near the Wyoming-Utah state line. The landmark is a 7,600-foot-high formation of conglomerate rock. It was just east of this formation, in July 1847, where Brigham Young was taken sick with tick or mountain fever and, therefore, entered the Valley of the Great Salt Lake 2 days after the vanguard.

In Evanston, exit south off I-80 on the Yellow Creek/Overthrust Road, and drive some 8 miles. The formation is east of the road on *private land*.

## UTAH

There are two ways to proceed west into Utah from the Needles. One is to return to Evanston and go west on I-80. The other is to take an old, unmarked ranch road, located immediately west of the Needles, and drive 4 miles to an intersect with I-80 at a railroad siding called Wahsatch.

**62. Echo Canyon Historic Site/Marker:** The 70-mile-long trail in Utah winds through a string of canyons in the Wasatch Range of the Rocky Mountains, the most important of which is 25-mile-long Echo Canyon.

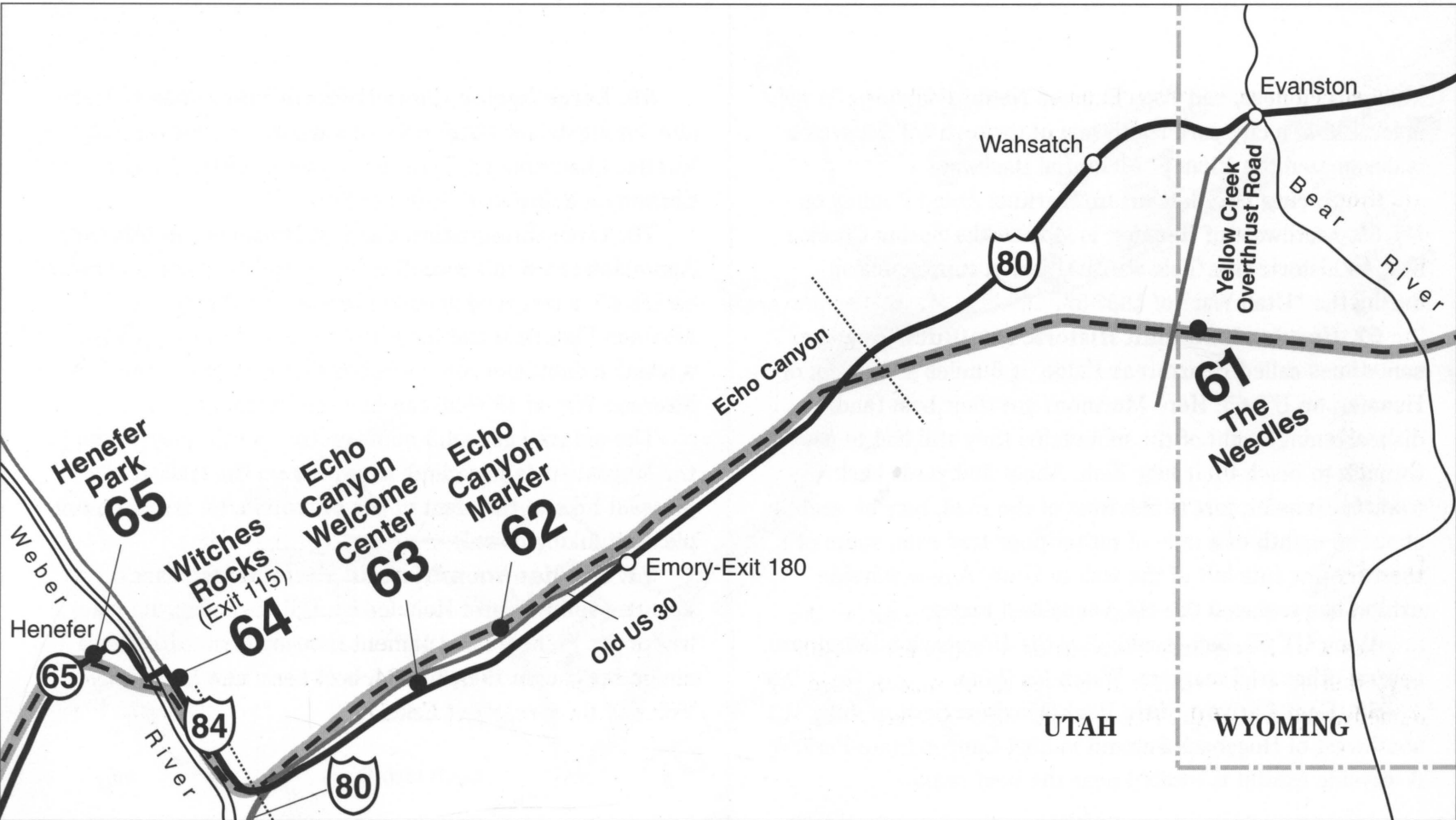
There are some "Utah War" breastworks from 1857-58 high up on the north wall. They are positioned at the canyon's narrowest point, 20.4 miles down I-80 from Wahsatch.

Near here, on old US 30, is what is left of an old wooden marker, erected by the Utah State Road Commission. To reach old US 30, exit I-80 at Exit #180, signed Emory, 13 miles down the canyon from Wahsatch.

**63. Echo Canyon Welcome Center/Marker:** This center is near the mouth of Echo Canyon on westbound I-80 and interpretive panels are located at the center.

**64. Witches Rocks Natural Formation:** These strangely eroded formations, geologically known as "hoodoos," were often commented on by emigrants. They can be seen to the east of I-84, between Echo and Henefer.  
*Important: Leave I-84 at Exit 115!*

**65. Henefer Park/Markers:** A kiosk containing three interpretive panels, which commemorate the California,



Mormon Pioneer, and Pony Express National Historic Trails, is located in a city park southwest of town on UT 65, which is designated the Pioneer Memorial Backway.

**66. Spring Creek Station/Marker:** About 3 miles up UT 65, southwest of Henefer, is located the Spring Creek Station historic site. This was a Mormon supply station during the “Utah War” of 1857-58.

**67. Hogsback Summit Historic Site/Ruts:** This site, sometimes called Heartbreak Ridge, is 6 miles southwest of Henefer, on UT 65. Here Mormons got their best (and disheartening) sight of the mountains they still had to pass through to reach their new Zion. About 100 yards back towards Henefer, just to the west of the road, may be seen about an eighth of a mile of rather poor trail ruts, some of the very few ruts left of the trail in Utah. A new wayside exhibit has replaced the old, vandalized marker.

Along UT 65, before and after the Hogsback Summit, are several other trail markers. Watch for them.

**68. East Canyon State Park/Marker:** Several miles southwest of Hogsback Summit is East Canyon State Park. A wayside exhibit is located near the boat ramp.

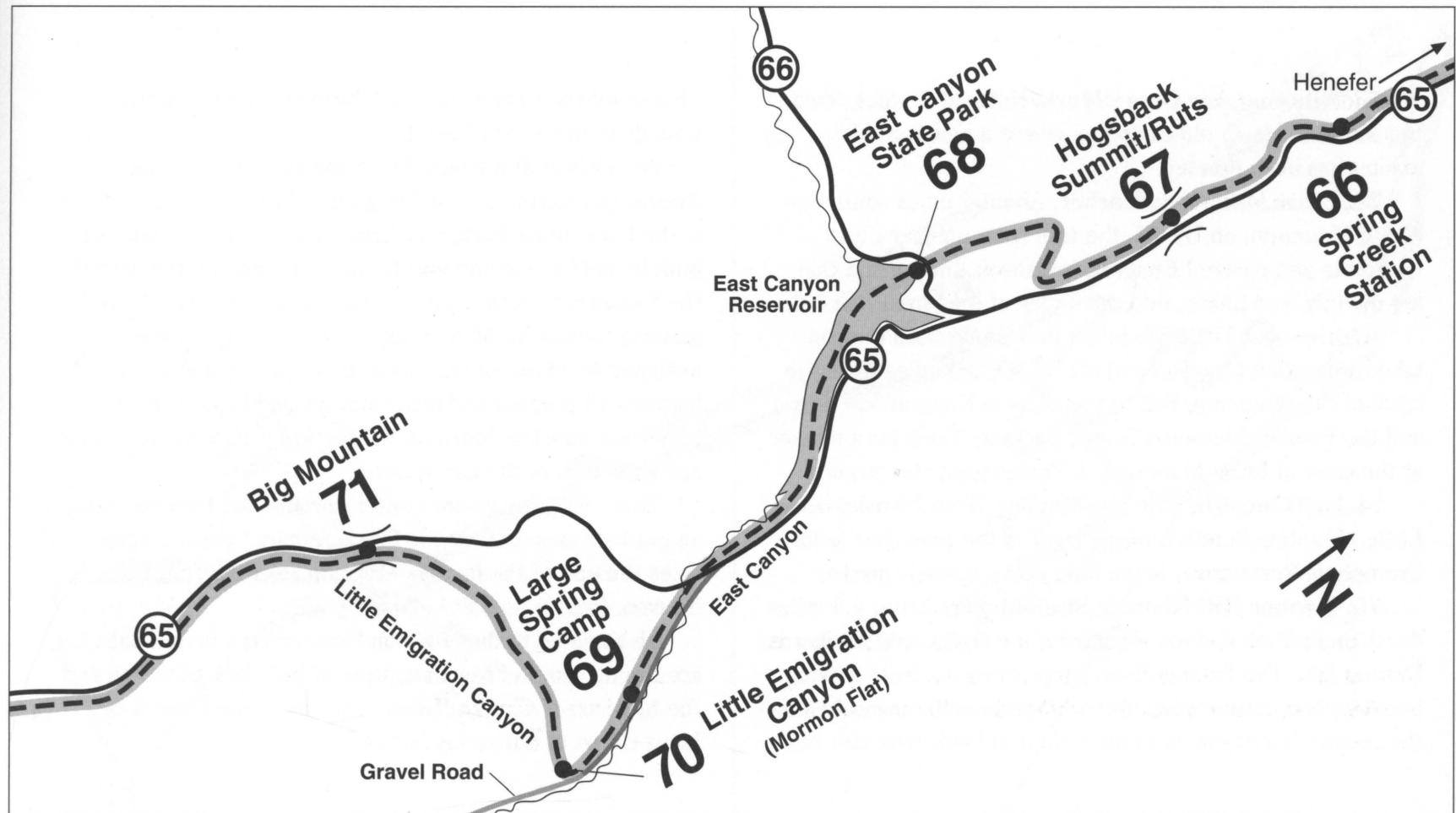
**69. Large Spring Camp Historic Site/Marker:** This site, an important campsite on the Mormon Pioneer Trail, is located a half mile north of the mouth of Little Emigration Canyon on a dirt road (See site 70).

**70. Little Emigration Canyon Historic Site/Marker:** Approximately 8 miles southwest of the Hogsback Summit, on UT 65, a dirt road goes left (south) for 3 miles to Mormon Flat, near the mouth of Little Emigration Canyon. A wayside exhibit and some stone breastworks from the Mormon War of 1857-58 can be seen here.

The old trail goes 4.3 miles up this gentle canyon and is the longest sustained climb anywhere on the trail. It is a pleasant hike to the crest of Big Mountain. (It is even more pleasant hiking down!)

**71. Big Mountain Historic Site/Marker:** This site is 19 miles southwest of Henefer, on UT 65, and is the place where the Pioneers of 1847 and thousands of subsequent emigrants caught their first view of their new home—the Valley of the Great Salt Lake.





**72. Quaking Asp Grove/Marker:** About 2 miles down Big Mountain is an old camp site where a new wayside exhibit has been erected.

**73. Little Mountain/Marker:** About 7 miles southwest of Big Mountain, on UT 65, the trail went up over Little Mountain and entered Emigration Canyon, the canyon that led directly, and finally, into the Valley of the Great Salt Lake.

To drive over Little Mountain into Emigration Canyon, take Emigration Canyon Road off UT 65, 5.9 miles from the crest of Big Mountain. Follow the signs to Emigration Canyon and the Pioneer Memorial Scenic Backway. Look for a marker at the crest of Little Mountain, 1.5 miles from the turnoff.

**74. Last Camp Historic Site/Marker:** About 2.6 miles below Little Mountain Summit, to the right of the road (just before Cromptons Restaurant) is the Last Camp historic marker.

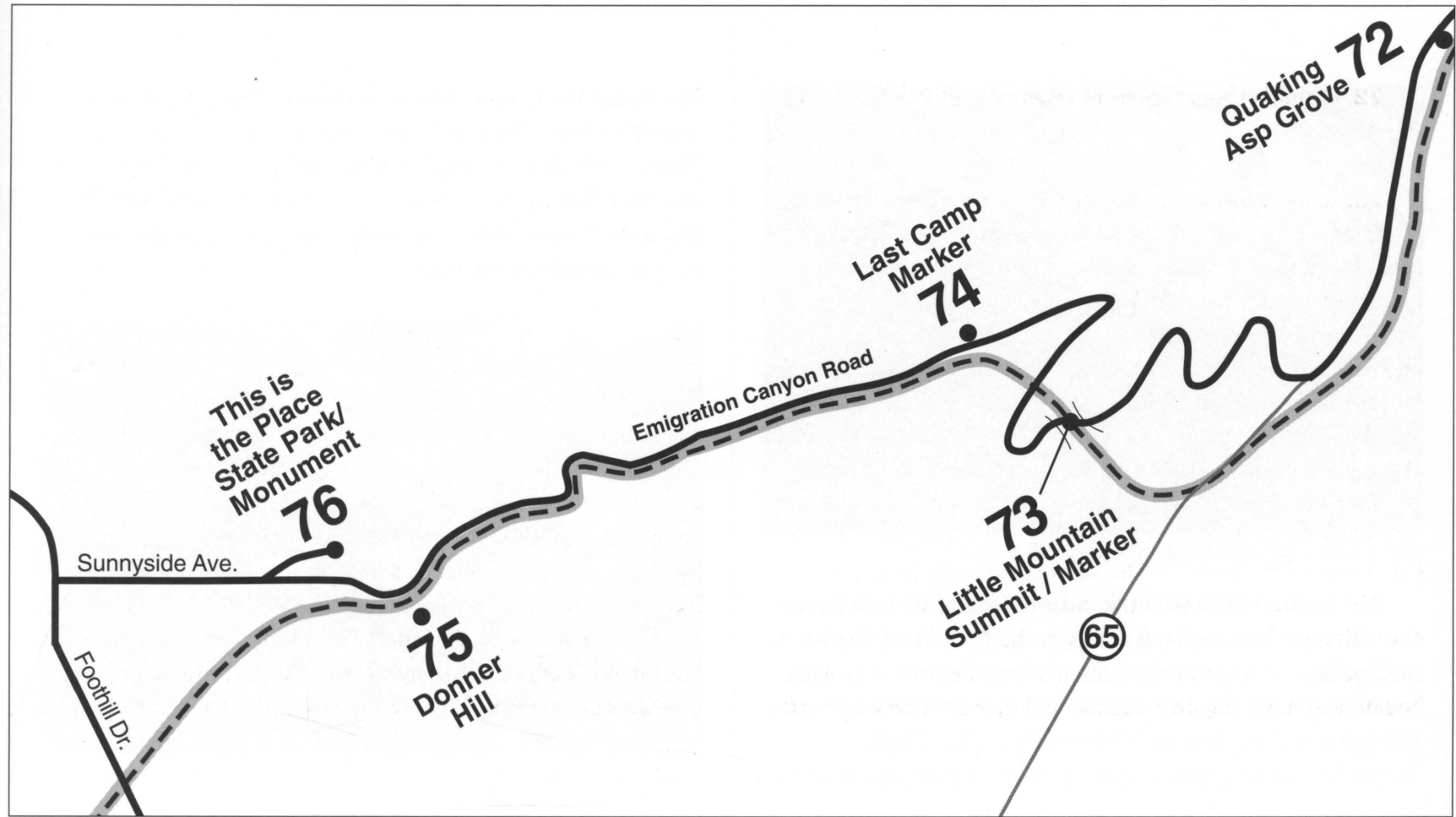
**75. Donner Hill Historic Site/Marker:** About 4.5 miles down Emigration Canyon Road from the Last Camp marker is Donner Hill. The Donner-Reed party, worn out from moving boulders and cutting down dense undergrowth, unwisely left the canyon floor here and forced their animals over this hill.

This jaded their oxen and contributed to their eventual tragedy in the Sierra Nevadas.

**76. This is the Place Monument:** On Sunnyside Avenue (a continuation of Emigration Canyon Road), in This is the Place State Park, Salt Lake City. The monument was built in 1947 to commemorate the centennial of the arrival of the Pioneers into the Valley of the Great Salt Lake. This massive memorial, 60 feet high and 84 feet wide, was designed by Mahroni M. Young, Brigham's grandson. It features 15 plaques and many statues and bas-reliefs, which honor not only the Mormon Pioneers, but American Indians, and explorers of the Great Basin.

There is also a visitor center and the Old Deseret Village, an outdoor museum, in this 500-acre park, which commemorates the end of the famous Mormon Pioneer Trail from Nauvoo, Illinois, to Salt Lake City, Utah.

Also related to the Mormon Pioneer Trail in Salt Lake City are the museum of the Daughters of the Utah Pioneers and the Museum of Church History and Art of the Church of Jesus Christ of Latter-day Saints.





Lynn Fausett – *Descent down Big Mountain*

For further information travelers are advised to refer to the Mormon Pioneer Trail brochure in the back of this publication, or write to the National Park Service, P.O. Box 45155, Salt Lake City, UT 84145-0155, and the Bureau of Land Management, P.O. Box 887, Casper, Wyoming 82602. Travelers may also wish to consult two trail guides prepared

by this author, *Historic Sites and Markers Along the Mormon and Other Great Western Trails*. Urbana: University of Illinois Press, 1988, and *Historic Resource Study: Mormon Pioneer National Historic Trail*. National Park Service, 1991. Trail literature is also available at visitor centers, museums, and tourist attractions along the trail.



Valoy Eaton – *Entering the Valley*

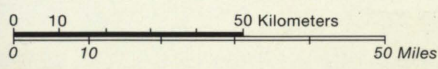
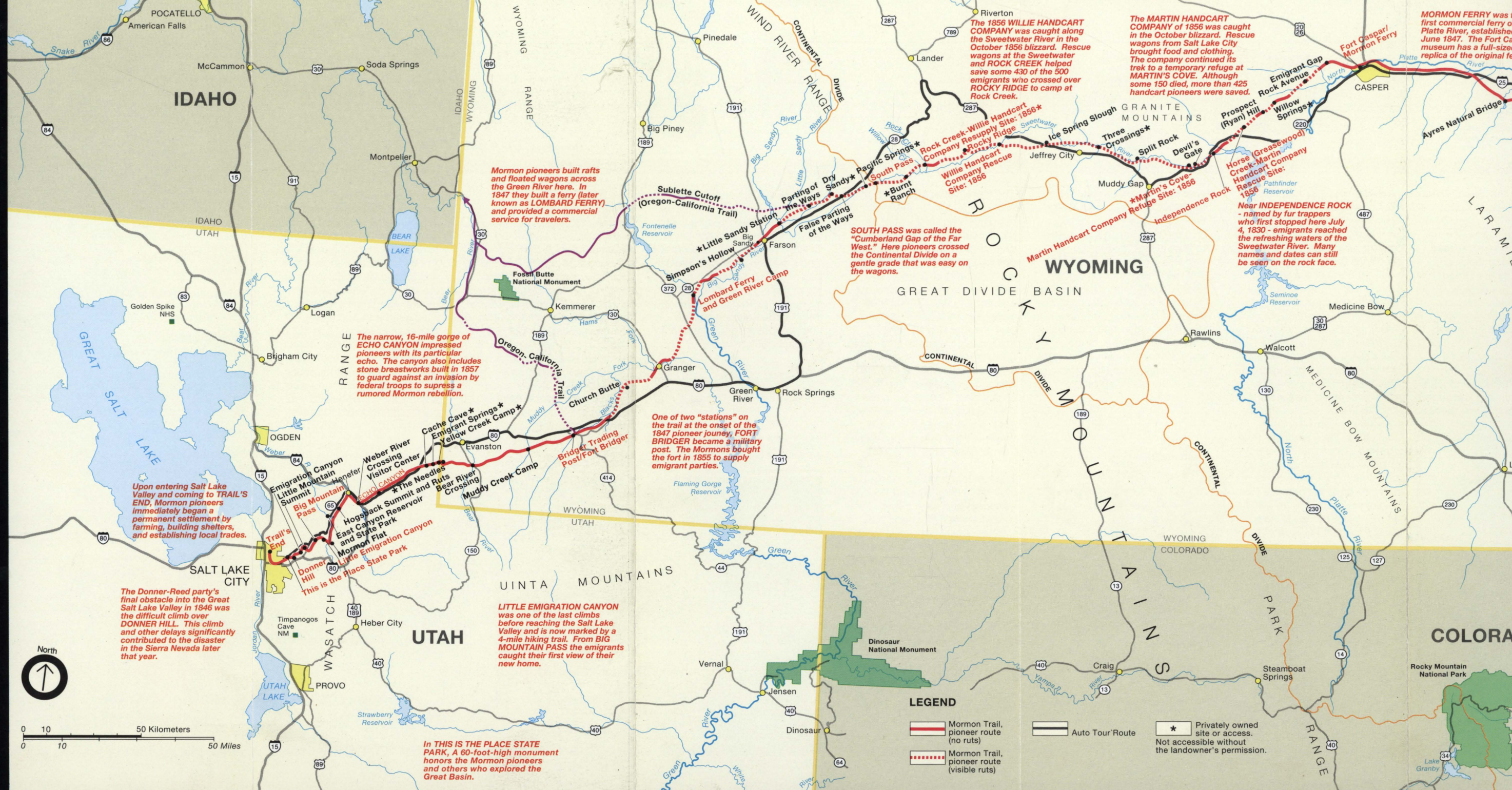


# Mormon Pioneer Trail

National Historic Trail  
Illinois to Utah

National Park Service  
U.S. Department of the Interior

Bureau of Land Management  
U.S. Department of the Interior



The Donner-Reed party's final obstacle into the Great Salt Lake Valley in 1846 was the difficult climb over **DONNER HILL**. This climb and other delays significantly contributed to the disaster in the Sierra Nevada later that year.

Upon entering Salt Lake Valley and coming to **TRAIL'S END**, Mormon pioneers immediately began a permanent settlement by farming, building shelters, and establishing local trades.

This is the **PLACE STATE PARK**. A 60-foot-high monument honors the Mormon pioneers and others who explored the Great Basin.

**LITTLE EMIGRATION CANYON** was one of the last climbs before reaching the Salt Lake Valley and is now marked by a 4-mile hiking trail. From **BIG MOUNTAIN PASS** the emigrants caught their first view of their new home.

The narrow, 16-mile gorge of **ECHO CANYON** impressed pioneers with its particular echo. The canyon also includes stone breastworks built in 1857 to guard against an invasion by federal troops to suppress a rumored Mormon rebellion.

Mormon pioneers built rafts and floated wagons across the Green River here. In 1847 they built a ferry (later known as **LOMBARD FERRY**) and provided a commercial service for travelers.

One of two "stations" on the trail at the onset of the 1847 pioneer journey, **FORT BRIDGER** became a military post. The Mormons bought the fort in 1855 to supply emigrant parties.

**SOUTH PASS** was called the "Cumberland Gap of the Far West." Here pioneers crossed the Continental Divide on a gentle grade that was easy on the wagons.

### LEGEND

- Mormon Trail, pioneer route (no ruts)
- Mormon Trail, pioneer route (visible ruts)
- Auto Tour Route
- Privately owned site or access. Not accessible without the landowner's permission.

POCATELLO  
American Falls

IDAHO

IDAHO  
UTAH

GREAT SALT LAKE

SALT LAKE CITY

UTAH LAKE

PROVO

OGDEN

Brigham City

Logan

Montpelier

Soda Springs

McCammon

UTAH

UINTA MOUNTAINS

WASATCH

Heber City

Granger

Kemmerer

Fossil Butte National Monument

Big Piney

Pinedale

Riverton

UTAH

WYOMING

WYOMING

Evanston

Green River

Rock Springs

Farson

Dry Sandy

Jeffrey City

Lander

WYOMING

WYOMING

WYOMING

Green River

Rock Springs

Farson

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Jeffrey City

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WYOMING

Green River

Rock Springs

Farson

Dry Sandy

Jeffrey City

Lander

Riverton

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The 1856 **WILLIE HANDCARD COMPANY** was caught along the Sweetwater River in the October 1856 blizzard. Rescue wagons at the Sweetwater and **ROCK CREEK** helped save some 430 of the 500 emigrants who crossed over **ROCKY RIDGE** to camp at Rock Creek.

The **MARTIN HANDCARD COMPANY** of 1856 was caught in the October blizzard. Rescue wagons from Salt Lake City brought food and clothing. The company continued its trek to a temporary refuge at **MARTIN'S COVE**. Although some 150 died, more than 425 handcart pioneers were saved.

**Horse (Greasewood) Creek-Martin Handcart Company Rescue Site: 1856**

**Rock Creek-Willie Handcart Company Resupply Site: 1856\***  
**Rocky Ridge**  
**Willie Handcart Company Rescue Site: 1856**

Near **INDEPENDENCE ROCK** - named by fur trappers who first stopped here July 4, 1830 - emigrants reached the refreshing waters of the Sweetwater River. Many names and dates can still be seen on the rock face.

**MORMON FERRY** was the first commercial ferry on Platte River, established June 1847. The Fort Caspar museum has a full-size replica of the original ferry.

WYOMING

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Green River

Rock Springs

Farson

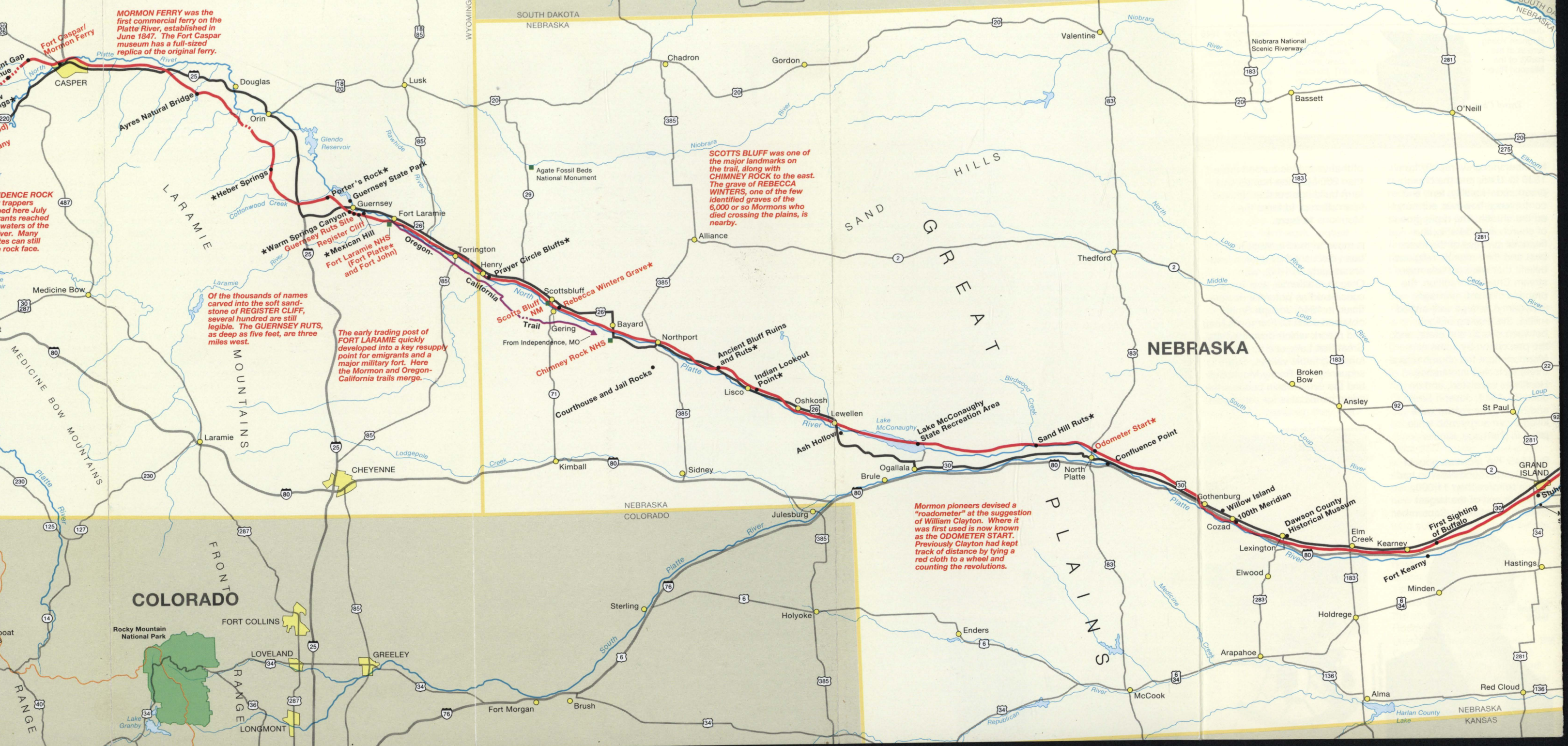
Dry Sandy

Jeffrey City

Lander

Riverton





**MORMON FERRY** was the first commercial ferry on the Platte River, established in June 1847. The Fort Caspar museum has a full-sized replica of the original ferry.

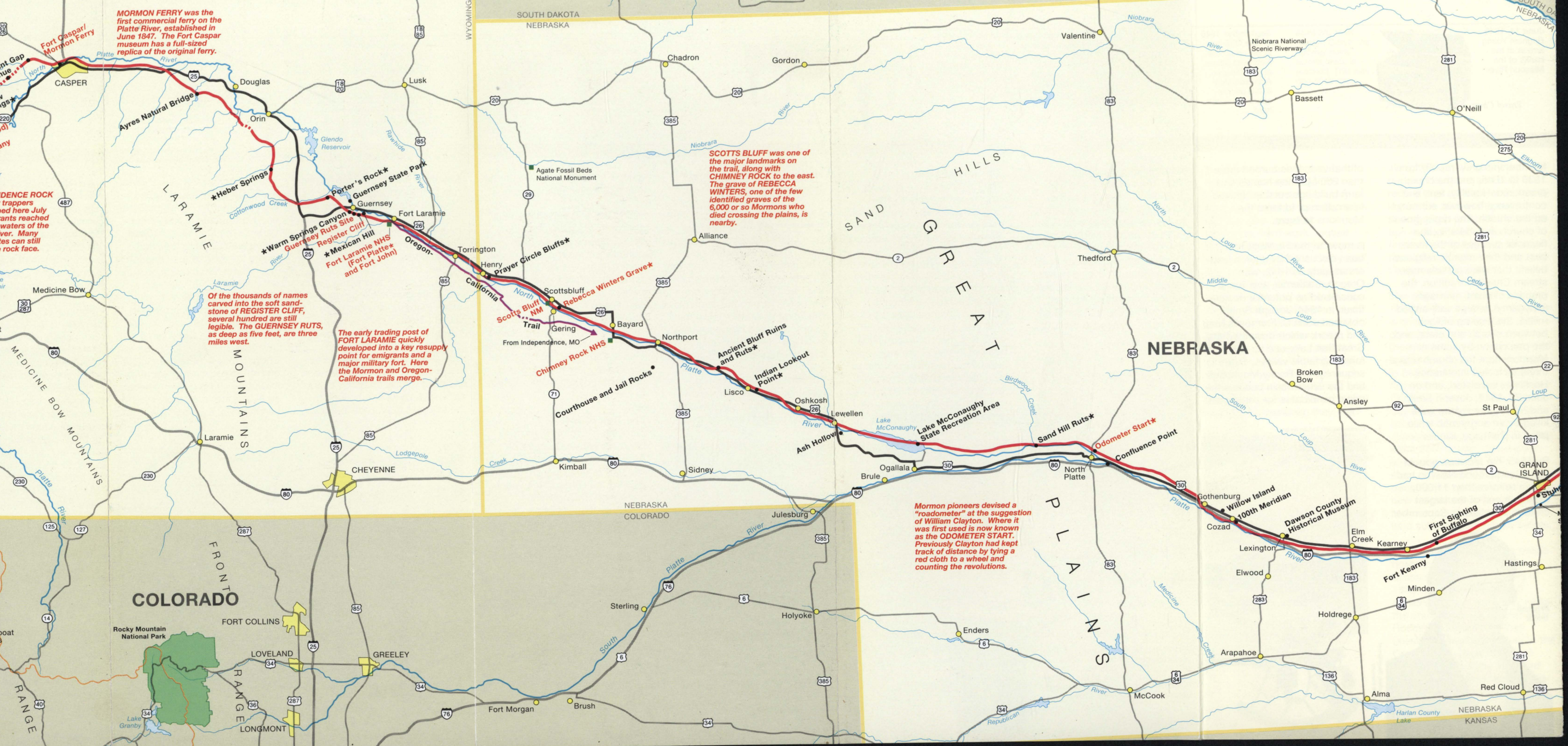
**CHIMNEY ROCK** trappers used here July 1847. Many trappers reached here July 1847. Many trappers reached here July 1847. Many trappers reached here July 1847.

Of the thousands of names carved into the soft sandstone of REGISTER CLIFF, several hundred are still legible. The GUERNSEY RUTS, as deep as five feet, are three miles west.

The early trading post of FORT LARAMIE quickly developed into a key resupply point for emigrants and a major military fort. Here the Mormon and Oregon-California trails merge.

SCOTTS BLUFF was one of the major landmarks on the trail, along with CHIMNEY ROCK to the east. The grave of REBECCA WINTERS, one of the few identified graves of the 6,000 or so Mormons who died crossing the plains, is nearby.

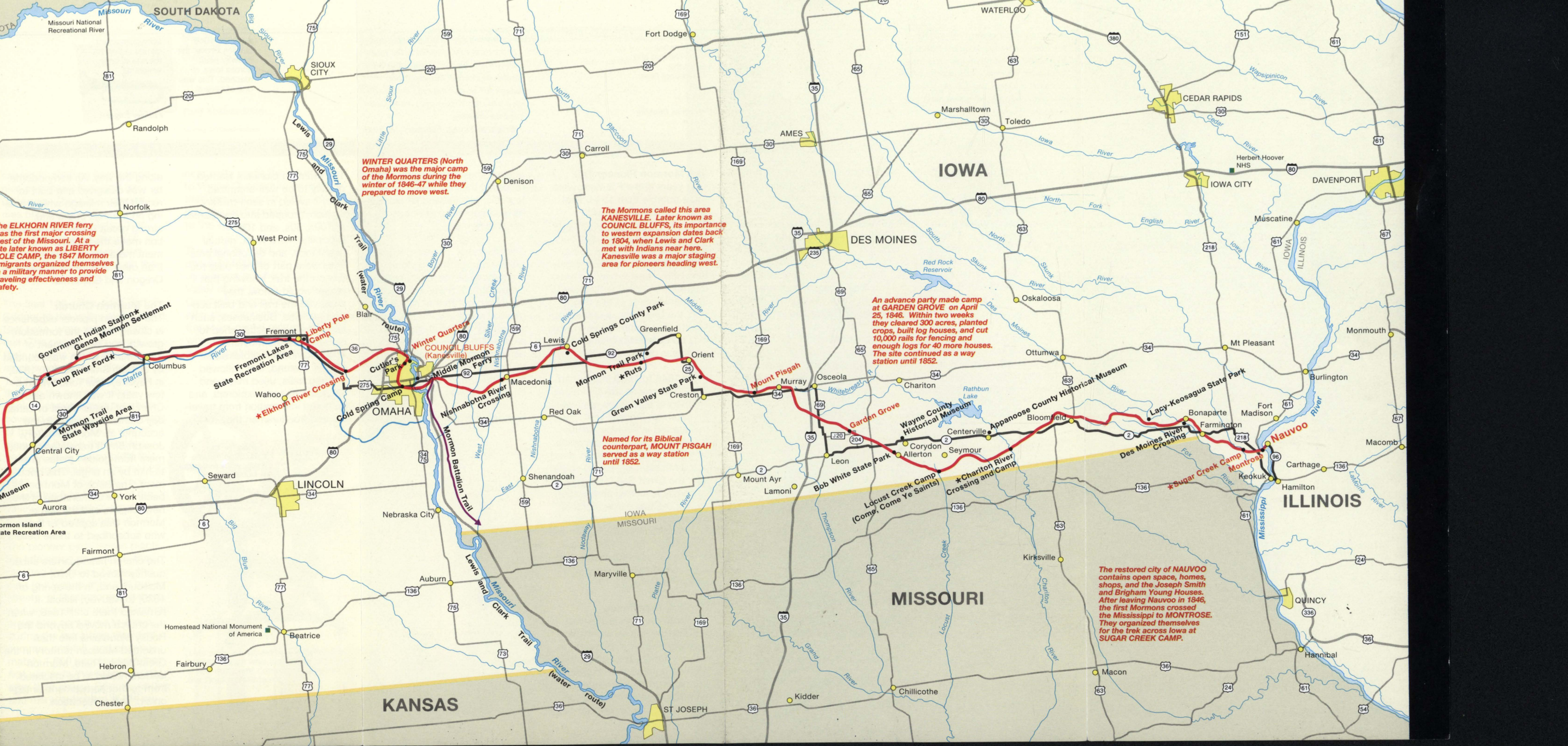
Mormon pioneers devised a "roadometer" at the suggestion of William Clayton. Where it was first used is now known as the ODOMETER START. Previously Clayton had kept track of distance by tying a red cloth to a wheel and counting the revolutions.











The **ELKHORN RIVER** ferry was the first major crossing east of the Missouri. At a site later known as **LIBERTY POLE CAMP**, the 1847 Mormon migrants organized themselves in a military manner to provide traveling effectiveness and safety.

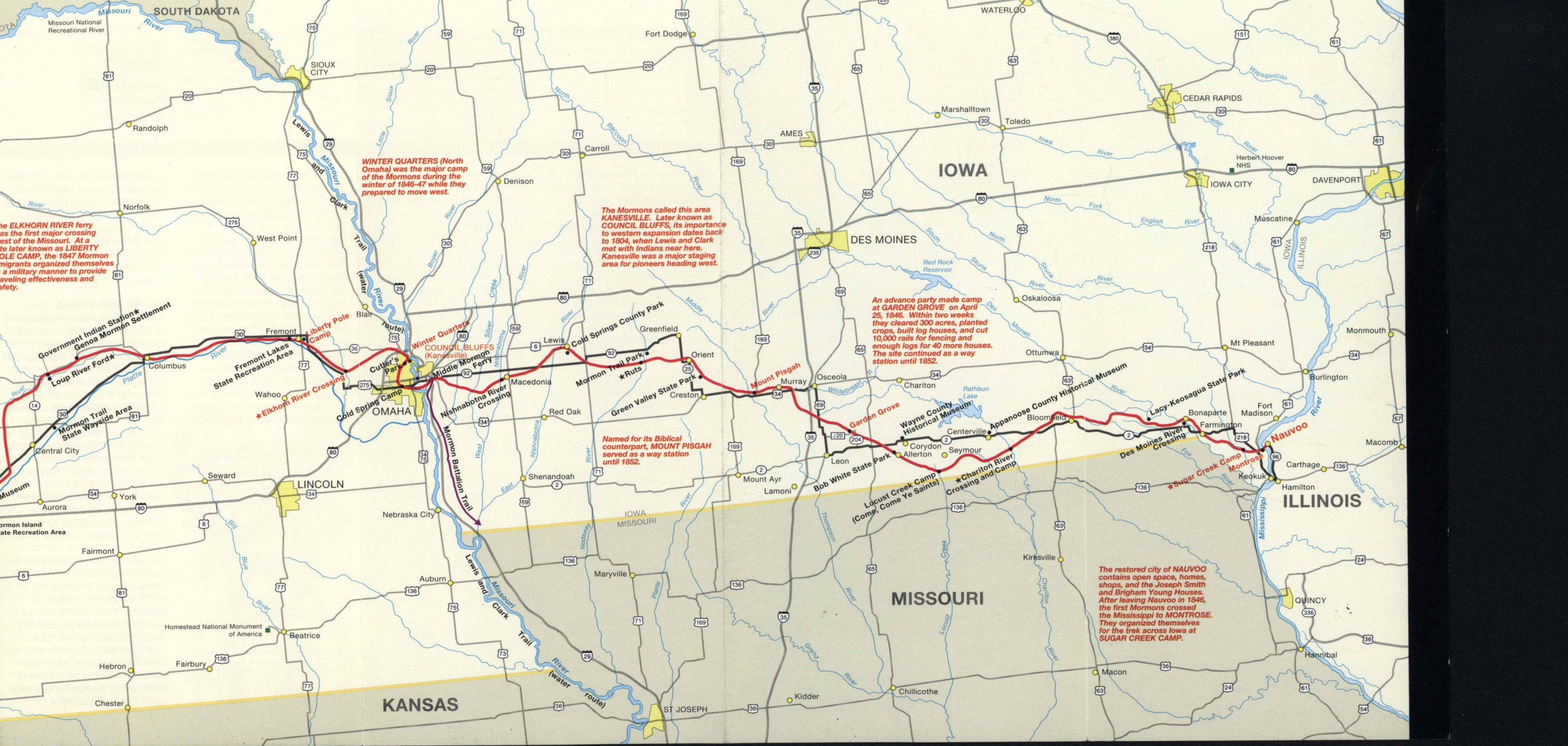
**WINTER QUARTERS** (North Omaha) was the major camp of the Mormons during the winter of 1846-47 while they prepared to move west.

The Mormons called this area **KANESVILLE**. Later known as **COUNCIL BLUFFS**, its importance to western expansion dates back to 1804, when Lewis and Clark met with Indians near here. **Kanesville** was a major staging area for pioneers heading west.

An advance party made camp at **GARDEN GROVE** on April 25, 1846. Within two weeks they cleared 300 acres, planted crops, built log houses, and cut 10,000 rails for fencing and enough logs for 40 more houses. The site continued as a way station until 1852.

Named for its Biblical counterpart, **MOUNT PISGAH** served as a way station until 1852.

The restored city of **NAUVOO** contains open space, homes, shops, and the Joseph Smith and Brigham Young Houses. After leaving Nauvoo in 1846, the first Mormons crossed the Mississippi to **MONTROSE**. They organized themselves for the trek across Iowa at **SUGAR CREEK CAMP**.



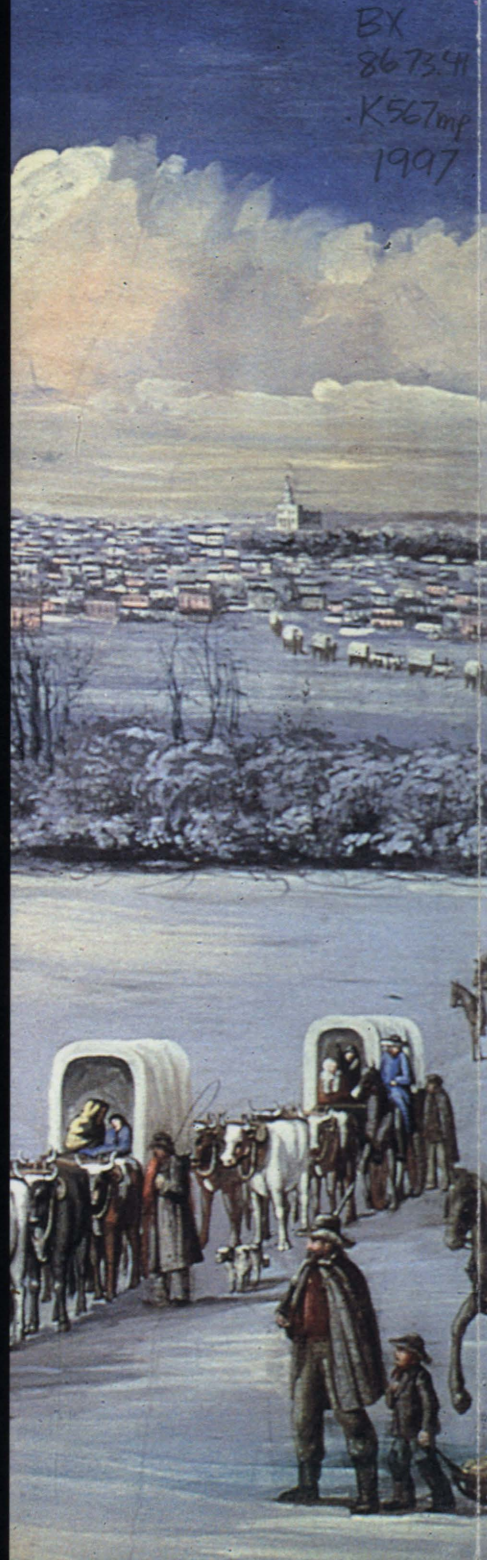


# Mormon Pioneer Trail

National Historic Trail  
Illinois to Utah

National Park Service  
U.S. Department of the Interior

Bureau of Land Management  
U.S. Department of the Interior



Important dates in the 1846-47 journey from Nauvoo to Utah are noted across the top of this folder. The quotations are taken from contemporary diaries and letters and describe those years. All the objects shown here made the journey across the trail.



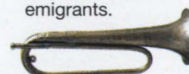
**February 4, 1846**  
First wagons leave Nauvoo and cross the Mississippi River.

*Mormon Blessing Gown*

*The great severity of the weather, and . . . the difficulty of crossing the river during many days of running ice, all combined to delay our departure, though for several days the bridge of ice across the Mississippi greatly facilitated the crossing. . .*

*Brigham Young, February 28, 1846*

**April 24, 1846**  
Garden Grove, the halfway point across Iowa, is reached. This was one of several



*Pioneer Bugle*

## The Search for a Home

## The Route West

To the sounds of snapping harness and creaking wagon wheels the pioneers in the vanguard of westward expansion moved out across the North American continent. Between 1840 and 1870, more than 500,000 emigrants went west along the Great Platte River Road from departure points along the Missouri River. This corridor had been used for thousands of years by American Indians and in the mid-19th century became the transportation route for successive waves of European trappers, missionaries, soldiers, teamsters, stage coach drivers, Pony Express riders, and overland emigrants bound

for opportunity in the Oregon Territory, the Great Basin, and the California gold fields.

The trunk of the corridor generally followed the Platte and North Platte rivers for more than 600 miles, then paralleled the Sweetwater River before crossing the Continental Divide at South Pass. Beyond South Pass the route divided several times, each branch pioneered by emigrants seeking a better way to various destinations. The route's importance declined with the completion of the transcontinental railroad in 1869 but continued to receive limited use into the early 1900s.



Joseph Smith's (left) 1820 vision led to the organization of the Mormon Church. From 1839 to 1846 they lived and prospered in Nauvoo, Ill., (above).

Cover: Courtesy Brigham Young University Museum of Art

## An Exodus

**The Mormon Pioneer Trail**  
Few years in the Far West were more notable than 1846. That year saw a war start with Mexico, the Donner-Reed party embark on their infamous journey into a frozen world of indescribable horror, and the beginning of the best organized mass migration in American history. The participants of this migration, the Mormons, would establish thriving communities in what was considered by many to be a worthless desert.

From 1846 to 1869, more than 70,000 Mormons traveled along an integral part of the road west, the Mormon Pioneer Trail. The trail started in Nauvoo, Illinois, traveled across Iowa, connected with the Great Platte River Road at the Missouri River, and ended near the Great Salt Lake in Utah. Generally following pre-existing routes, the trail carried tens of thousands of Mormon emigrants to a new home and refuge in the Great Basin. From their labors arose the State of Deseret, later to become Utah Territory, and finally the State of Utah.

### The Trail Experience

The Mormon pioneers shared similar experiences with others traveling west: the drudgery of walking hundreds of miles, suffocating dust, violent thunderstorms, mud, temperature extremes, bad water, poor for-

age, sickness, and death. They recorded their experiences in journals, diaries, and letters that have become a part of our national heritage.

The Mormons, however, were a unique part of this migration. Their move to the Valley of the Great Salt Lake was not entirely voluntary; but to maintain a religious and cultural identity it was necessary to find an isolated area where they could permanently settle and practice their religion in peace. This was a movement of an entire people, an entire religion, and an entire culture driven by religious fervor and determination.

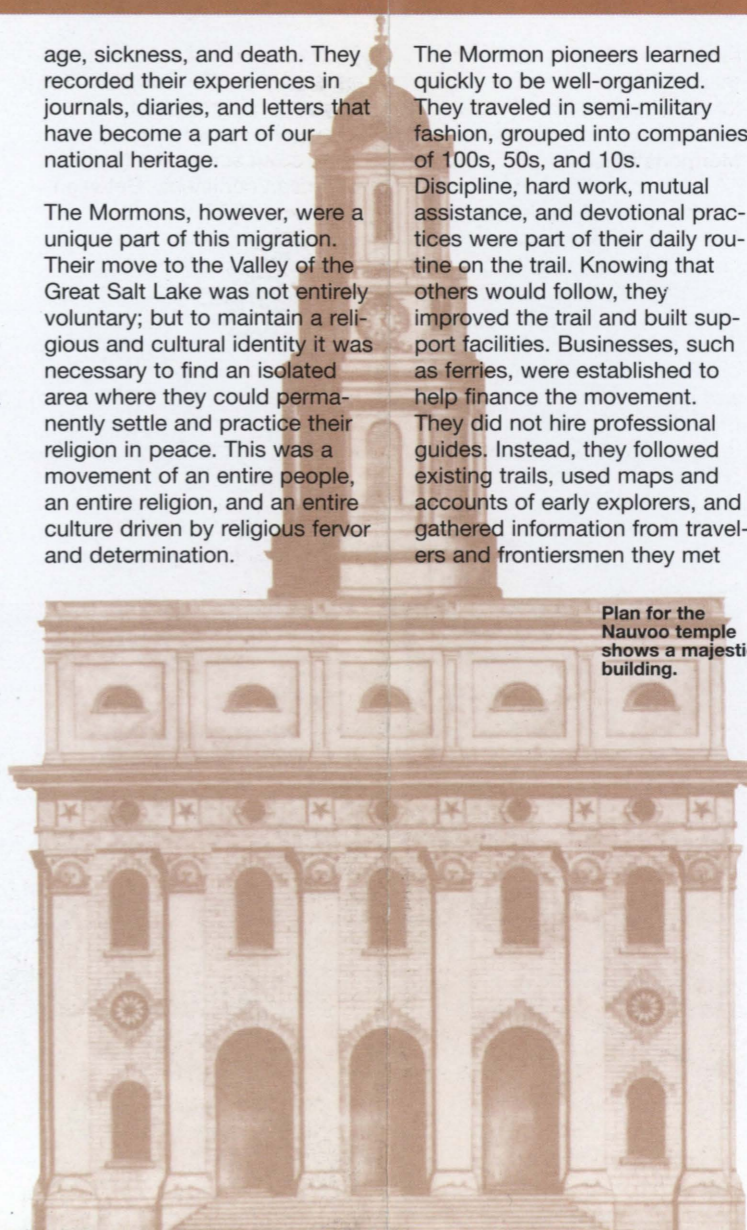
The Mormon pioneers learned quickly to be well-organized. They traveled in semi-military fashion, grouped into companies of 100s, 50s, and 10s. Discipline, hard work, mutual assistance, and devotional practices were part of their daily routine on the trail. Knowing that others would follow, they improved the trail and built support facilities. Businesses, such as ferries, were established to help finance the movement. They did not hire professional guides. Instead, they followed existing trails, used maps and accounts of early explorers, and gathered information from travelers and frontiersmen they met

along the way. An early odometer was designed and built to record their mileage while traveling on the trail. In the end, strong group unity and organization made the Mormon movement more orderly and efficient than other emigrants traveling to Oregon and California.

### The Mormon Church

The Mormon pioneer experience is closely tied to the formation, growth, and development of their church, which was founded by Joseph Smith, April 6, 1830, in Fayette, New York. Within a few years it was known as the Church of Jesus Christ of Latter-day Saints. According to the accounts of Mormon history, Joseph Smith translated a document from golden plates given to him by an angel. This document, The Book of Mormon, became the cornerstone of the new religion, and the name Mormon was applied to those who subscribed to these beliefs.

The church headquarters subsequently moved to Ohio, Missouri, and, in the spring of 1839, to Nauvoo, Illinois. It remained there until 1846, when the church moved beyond the Rocky Mountains into then unsettled Mexican territory in the Great Basin. There, Mormon leaders hoped to be insulated from further harassment, antagonism, and persecution.



Plan for the Nauvoo temple shows a majestic building.

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**June 14, 1846**  
Brigham Young arrives at the banks of the Missouri River.



Travel Chest

**September 1846**  
Winter Quarters is set up on the Nebraska shore of the Missouri. Approximately 4,000 people spent the winter here.

**November 1846**  
Father Pierre de Smet, a Jesuit missionary, visits with the Mormons in

Winter Quarters and provides information about the Great Basin area.



This piano crossed the plains on the Mormon Trail.

**April 5, 1847**  
The first group, led by Brigham Young, leaves Winter Quarters.

*I walked some this afternoon in company with Orson Pratte and suggested to him the idea of fixing a set of wooden cog wheels to the hub of a wagon wheel, in such order as to tell the exact number of miles we travel each day.*

**William Clayton, April 19, 1847**



Appleton Milo Harmon's Pioneer Journal  
Courtesy LDS Church Archives

**or a Home**

An early odome- and built to leage while travel- In the end, unity and organiza- Mormon move- ily and efficient grants traveling to California.

**Church**

Pioneer experience to the formation, development of which was founded with, April 6, 1830, w York. Within a as known as the us Christ of Latter- cording to the Mormon history, translated a docu- den plates given angel. This docu- k of Mormon, cornerstone of the nd the name applied to those d to these beliefs.

adquarters subse- to Ohio, in the spring of oo, Illinois. It e until 1846, when ved beyond the ins into then can territory in the here, Mormon to be insulated rassment, antag- scution.



Brigham Young

Courtesy Daughters of Utah Pioneers

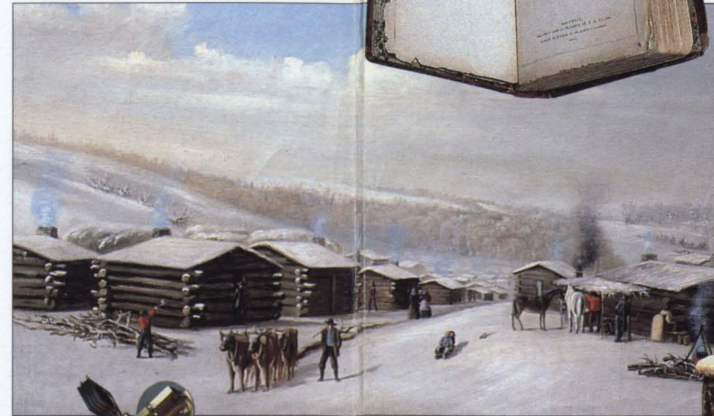
Membership grew rapidly from 1830 to 1845, and the church prospered. Hostility, fear, and controversy, however, surrounded the church. The rapid growth of church membership, the financial success of the members and their church, religious beliefs that were outside mainstream Christian tradition, the practice of plural marriage (polygamy), a large well-armed militia, the blurring of lines between church and state, and the perception by some non-Mormons that the church was a threat all fueled intolerance. Hostilities escalated, and on June 27, 1844, Joseph Smith and his brother Hyrum were killed by an angry mob while jailed in Carthage, Illinois.

By 1845, the Mormon population in and around Nauvoo had grown to more than 11,000, making it one of the largest cities in the state. In September

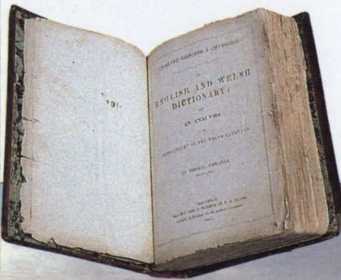
of that year, foes burned more than 200 Mormon homes and farm buildings outside Nauvoo in an attempt to force the Mormons to leave.

A move to the Far West had been discussed by church leaders as early as 1842, with Oregon, California, and Texas considered as potential destinations. In 1844, Joseph Smith obtained John C. Fremont's map and report, which described the Great Salt Lake and its surrounding fertile valleys. Subsequently, the Rocky Mountains and the Great Basin became the prime candidates for settlement.

Courtesy Jeanette Taggart Holmes



The Welsh-English dictionary (top) accompanied its owners across an ocean and three-quarters of a continent. The harshness of the weather in Winter Quarters comes through clearly in the painting above.



**The Trek of 1846**

The departure from Nauvoo began on February 4, 1846, under the leadership of Brigham Young, who succeeded Joseph Smith as leader of the Mormon Church. After crossing the Mississippi River, the journey across Iowa followed primitive territorial roads and Indian trails. The initial party reached the Missouri River on June 14 of that year, having taken more than four months to complete the trip. Some of the emigrants established a settlement called Kaneshville on the Iowa side of the river. Others moved across the river into the area of present-day (north) Omaha,

Courtesy Daughters of Utah Pioneers



Orson Pratt's sextant (far left) and an axle grease bucket were needed on the journey west. The painting shows the crossing of the Platte River in 1847.



**Heading West**

**Establishing the Trail:  
The Treks of 1846 and 1847**

The initial movement of the Mormons from Nauvoo, Illinois, to the Valley of the Great Salt Lake occurred in two segments: one in 1846 and one in 1847. The first segment, across Iowa to the Missouri River, covered around 265 miles. The second segment, from the Missouri River to the Valley of the Great Salt Lake, covered about 1,032 miles.

**Crossing the Plains**

Nebraska, building a camp called Winter Quarters.

The Mormons left Nauvoo earlier than planned because of the revocation of their city charter, growing rumors of U.S. government intervention, and fears that federal troops would march on the city. This early departure exposed them to the elements in the worst of winter. Heavy rains later turned the rolling plains of southern Iowa into a quagmire of axle-deep mud. Furthermore, few people carried adequate provisions for the trip. The weather, general unpreparedness, and lack of experience in moving such a large group of

**The Trek of 1847**

people, all contributed to the difficulties they endured. Along this first part of the trail, the Mormons developed skills for moving en masse. They established several semi-permanent camps, including Garden Grove and Mount Pisgah, where they planted crops and built facilities to assist those who followed. It was during this leg of the journey that Brigham Young first organized them into companies of 100s, 50s, and 10s. The lessons learned crossing Iowa were used by future companies of Mormons.



Mormons were better organized, had better provisions, and began the trek when trail conditions were optimal. The lead pioneer party left with 148 people (143 men, 3 women, and 2 young boys), 72 wagons, 93 horses, 66 oxen, 52 mules, 19 cows, 17 dogs, and some chickens. This hand-picked group was organized into two large divisions and further split into companies of 50 and 10. This organizational structure was based on Brigham Young's plan for migrating west. The plan also included details on camp behavior and devotional practices to be followed during the journey.



Scandinavian pioneers pulled their handcarts 1,300 miles across the plains to the Valley of the Great Salt Lake.





Appleton Milo Harmon's Pioneer Journal  
Courtesy LDS Church Archives



Patty Sessions Diary  
Courtesy LDS Church Archives

May 26, 1847  
Emigrants pass  
Chimney Rock.

*In advance of us, at a great distance  
can be seen the outlines of mountains,  
loftier than any we have yet seen...  
their summits... covered with snow.*  
Horace Whitney, June 23, 1847

June 27, 1847  
Mormons cross  
South Pass, the  
Continental Divide.



*...and beholding in a moment such an  
extensive scenery open before us, we  
could not refrain from a shout of joy  
which almost involuntarily escaped  
from our lips the moment this grand  
and lovely scenery was within our  
view.*

Orson Pratt, July 21, 1847

July 24, 1847  
Brigham Young  
arrives in the  
Valley of the Great  
Salt Lake.

trail across the Great Plains  
versed hundreds of miles  
ng the north side of the Platte  
North Platte rivers. At Fort  
mie the Mormons crossed  
e south side of the river,  
ere they joined the Oregon  
l. About 100 miles later, they  
the North Platte River at  
sent day Casper, Wyoming.  
y then followed the Sweet-  
er River for almost 100 miles  
crossed the Continental  
ide at South Pass. At Fort  
dger, they left the Oregon Trail  
l struck out on their own fol-  
ing a route first recommend-  
by California promoter  
sford Hastings and pio-

neered in 1846 by four compa-  
nies of emigrants bound for  
California. These four compa-  
nies blazed two different routes  
into the Salt Lake Valley. The  
Mormons followed the faint,  
year-old track of the ill-fated  
Donner-Reed party through the  
Wasatch Mountains.

The final 116 miles, from Fort  
Bridger to the Valley of the Great  
Salt Lake, were the most diffi-  
cult. The people were weary,  
their wagons worn, and live-  
stock weakened by almost  
1,000 miles of walking. Travel  
through the narrow, willow-  
choked canyons and over tree-  
covered slopes and rocky ridges  
of the Wasatch Range was so  
slow that it took the pioneer  
party 14 days to complete this  
part of their journey. On July 22,  
1847, when Thomas Bullock  
caught his first full view of the  
valley he shouted "hurra, hurra,  
hurra, there's my home at last."

The pioneer party began plant-  
ing late crops as soon as they  
reached the valley. During the  
next few weeks, they laid out  
streets, built temporary shelters,  
and prepared for winter. Mormon  
emigrants continued to arrive  
during the remaining weeks of  
summer and fall, and approxi-  
mately 1,650 people spent their  
first winter in the valley. Shortly  
after their arrival, Brigham Young  
and many members of the pio-

neer party made the return trip  
to Winter Quarters to be with  
their families and to help orga-  
nize the next spring's migration  
to the valley.

The next 20 years would see  
about 70,000 Mormons traveling  
by wagons and handcarts to the  
Valley of the Great Salt Lake.  
Overland wagon travel declined  
after the completion of the  
transcontinental railroad in 1869,  
when emigrants could travel  
across the plains by rail.



This spinning wheel was a necessary  
tool for those who wanted to create  
a self-sufficient community beyond  
the Rocky Mountains.

### The Ones Who Walked

**The Handcarts: 1856 to 1860**  
A unique feature of the Mormon  
migration was their use of hand-  
carts. Handcarts, two-wheeled  
carts that were pulled by emi-  
grants, instead of draft animals,  
were sometimes used as an  
alternate means of transporta-  
tion from 1856 to 1860. They  
were seen as a faster, easier,  
and cheaper way to bring  
European converts to Salt Lake  
City. Almost 3,000 Mormons,  
with 653 carts and 50 supply  
wagons, traveling in 10 different  
companies, made the trip over  
the trail to Salt Lake City. While  
not the first to use handcarts,  
they were the only group to use  
them extensively.

The handcarts were modeled  
after carts used by street  
sweepers and were made  
almost entirely of wood. They  
were generally 6 to 7 feet long,  
wide enough to span a narrow  
wagon track, and could be alter-  
nately pushed or pulled. The  
small boxes affixed to the carts  
were 3 to 4 feet long and 8 in-  
ches high. They could carry about  
500 pounds, most of this weight  
consisting of trail provisions and  
a few personal possessions.

All but two of the handcart com-  
panies completed the journey  
with few problems. The fourth  
and fifth companies, known as  
the Martin and Willie companies,  
left Winter Quarters in August

1856. This was very late to  
begin the trip across the plains.  
They encountered severe winter  
weather west of present-day  
Casper, Wyoming, and hundreds  
died from exposure and famine  
before rescue parties could  
reach them. While these illu-  
strations were a rarity, they illus-  
trate that the departure date  
from the trailhead was crucial to  
a successful journey.

An emigrant train descends from  
the top of Big Mountain and enters  
the Valley of the Great Salt Lake.

Courtesy Utah Division of Parks and Recreation



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Printed on recycled paper

### The Mormon Pioneer Trail

**The Trail Today**  
Congress established the  
Mormon Pioneer National  
Historic Trail as part of the  
National Trails System on  
November 10, 1978. This his-  
toric trail commemorates the  
1846-47 journey of the Mormon  
people from Nauvoo, Illinois, to  
the Valley of the Great Salt Lake.  
The designated corridor is  
almost 1,300 miles long and is  
managed as a cooperative effort  
among private landowners, trail  
associations, state and local  
agencies, the National Park  
Service, the Bureau of Land  
Management, and the U.S.

Forest Service. Land ownership  
along the trail is comprised of  
822 miles (64 percent) on private  
land, 264 miles (20 percent)  
under federal management, and  
214 miles (16 percent) in state  
and local ownership. Much of  
the trail is no longer visible,  
though some trail segments and  
sites can be visited. Long  
stretches of the trail can still be  
seen in Wyoming. The map on  
the reverse side of this folder  
shows both the historic route  
and site locations. If you want to  
visit sites on private land you  
must obtain the landowner's  
permission.

### Exploring the Mormon Pioneer Trail

For further information on the  
history of the trail, locating sites,  
or traveling segments of the  
trail, you may contact:

For information about specific  
states, you may contact:

Bureau of Land Management  
Historic Trails Office  
1701 East E St.  
Casper, WY 82601

Historical Department  
Church of Jesus Christ of  
Latter-day Saints  
50 E. North Temple  
Salt Lake City, UT 84150

Illinois Bureau of Tourism  
P.O. Box 7905  
Mount Prospect, IL 60056

Iowa Department of  
Economic Development  
Iowa Division of Tourism  
200 East Grand Avenue  
Des Moines, IA 50309

Missouri Division of Tourism  
P.O. Box 1055  
Jefferson City, MO 65102

National Park Service  
Long Distance Trails Office  
324 S. State St. Suite 250  
P.O. Box 45155  
Salt Lake City, UT 84145-  
0155

Nebraska Department of  
Economic Development  
Travel and Tourism Division  
P.O. Box 94666  
Lincoln, NE 68509

Utah Division of Parks  
and Recreation  
1636 West North Temple  
Salt Lake City, UT 84116

Utah State Historical Society  
300 Rio Grande  
Salt Lake City, UT 84101

Wyoming Division of Tourism  
I-25 at College Drive  
Cheyenne, WY 82002

Swedish pioneers pulled  
handcarts 1,300 miles  
across the plains to the Valley of  
the Great Salt Lake.

All images used in this folder are provided cour-  
tesy of the Museum of Church History and Art,  
Salt Lake City, Utah, unless noted.

This image courtesy Springville Museum of Art.

