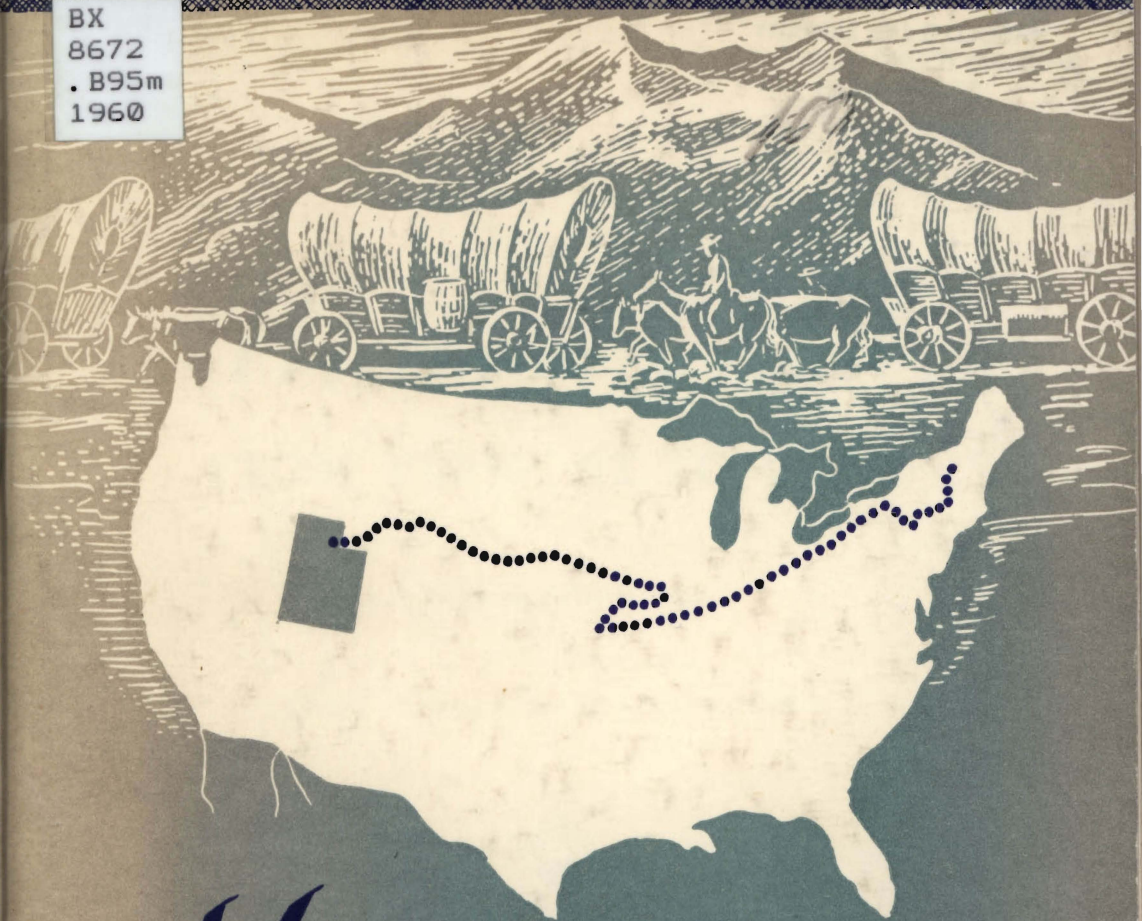


BX
8672
. B95m
1960



Mormon Trail

FROM VERMONT TO UTAH

Alma P. Burton

Mormon Trail

FROM VERMONT TO UTAH

A Guide to Historic Places
of the
Church of Jesus Christ of Latter-day Saints



by

ALMA P. BURTON



Published by
The Deseret Book Co.
44 East South Temple
Salt Lake City, Utah
1960

Copyright by
Alma P. Burton
1960

Revised Edition, April 1960
(Fifth Printing)

Printed by the Deseret News Press

[[PRINTED
IN U.S.A.]]

FOREWORD

It is a noble and interesting task to prepare a guide for those who wish to visit the points of interest in the early history of the Church.

Alma P. Burton, student and teacher of L.D.S. Church history has been over the routes covered in this booklet. He knows what you as a layman or student sightseer will be looking for when you cover these points by car or bus, and has faithfully recorded helpful information for you.

We do not venerate or worship the historical buildings and landmarks described herein. However, we feel that your visit to them with the help of this guide will permit you to measure the progress of the Church, note the changes that have taken place over the years, and give you a new appreciation of the great onward march of the Church of Jesus Christ of Latter-day Saints.

Harold Glen Clark

ACKNOWLEDGMENTS

The writer acknowledges his appreciation to President Joseph Fielding Smith, President of the Quorum of the Twelve Apostles and Historian of the Church for his encouragement to this work; to Elder A. William Lund, Assistant Historian of the Church, for his constant help and for reading the manuscript; to Elder Wilford Wood, the Radio and Publicity Committee, the Historian's Office of the Church of Jesus Christ of Latter-day Saints, and William E. Hartman for many of the photos appearing in this booklet; and to the Extension Division of Brigham Young University for making the initial publication of this work possible.

Grateful acknowledgment is also made to my wife, Clea, for her constant assistance in the preparation of each edition of this publication.

Alma P. Burton

SECOND EDITION

This booklet was prepared with the express purpose of presenting to the members of the Church of Jesus Christ of Latter-day Saints a guide to the historic places of the Church, from Vermont to Utah. The writer recognized the need for such a guide during the summer of 1951 while conducting the first annual Brigham Young University L. D. S. Church History tour.

In 1952 the information in the guide was checked by the author as he conducted the second annual Brigham Young University L. D. S. Church History tour. Certain additions and revisions have been made in this edition. Some of these changes were made as a result of helpful criticisms from those who had used the guide and other changes were believed to be necessary by the writer. Acknowledgment is made to all who have assisted by making helpful suggestions.

A. P. B.

THIRD EDITION

(FIFTH PRINTING)

The third edition of this publication includes additional information, and photos of the John the Baptist Monument, Register Cliff, some of the old "ruts" along the Mormon and Oregon Trail, and a marker at Haun's Mill.

Parts of the narrative of the previous editions have been changed and better photos of some of the historical points of interest have been included.

May an increase in faith and testimony of the mission of the Church of Jesus Christ of Latter-day Saints come to all who read and use this brochure in visiting the places of historical interest in the Church.

A. P. B.

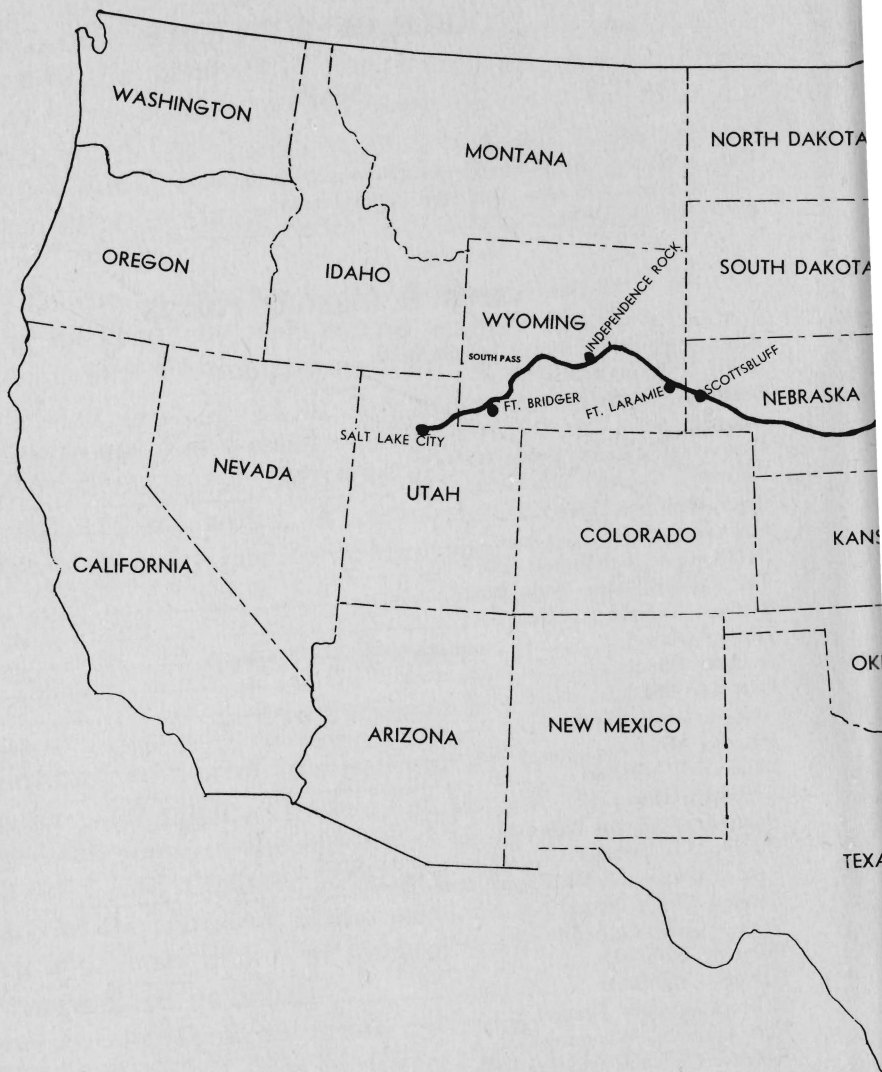
TABLE OF CONTENTS

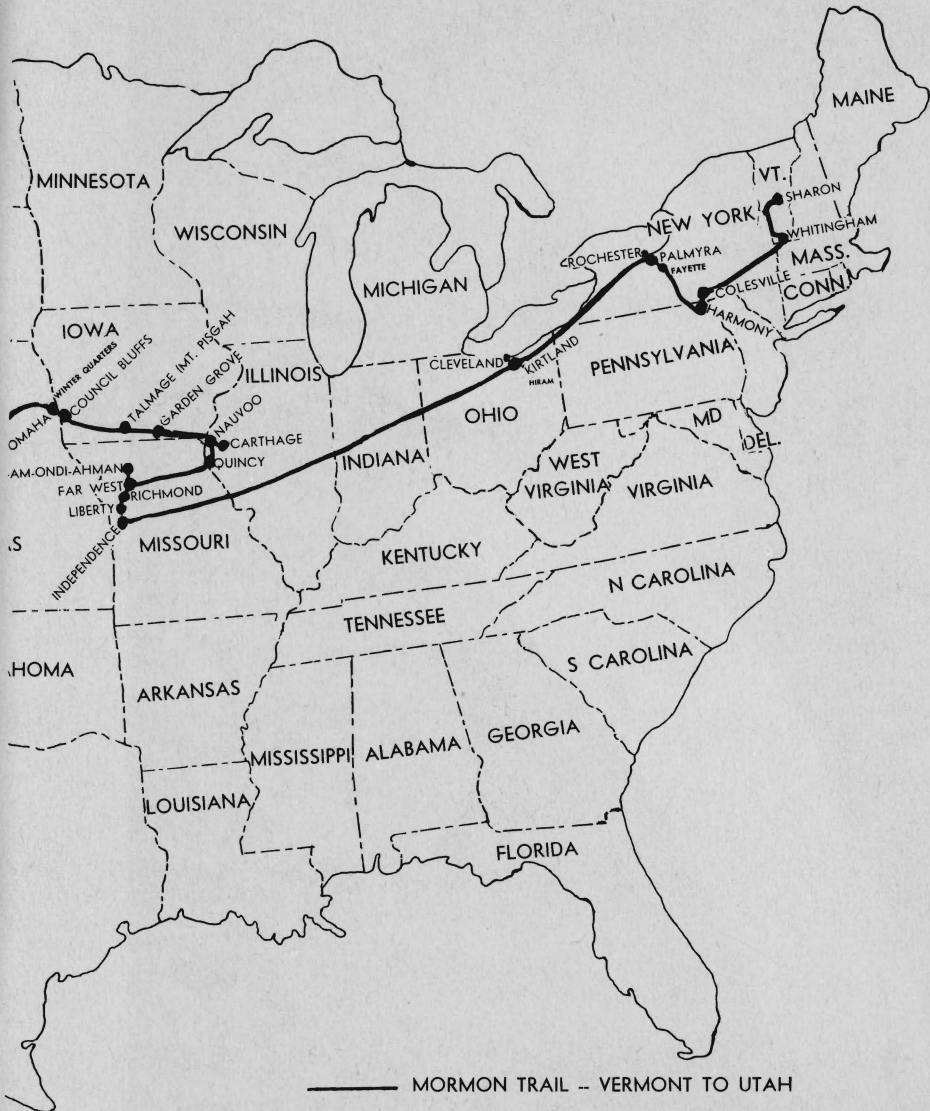
MAPS

Mormon Trail	6-7
Church History in Eastern United States	19
Church History in New York and Pennsylvania	23
City of Nauvoo	42, 47

CHURCH HISTORY POINTS

Birthplace of the Prophet Joseph Smith	9
Brigham Young's Birthplace	14
South Bainbridge, New York	17
Colesville Township, New York	18
Susquehanna River, Pennsylvania	20
Harmony, Pennsylvania	22
Peter Whitmer Farm	26
Hill Cumorah	28
Smith Home and Sacred Grove	31
The Palmyra, New York, Area	34
Kirtland Temple	37
Hiram, Ohio	39
Nauvoo, Illinois	41
Carthage Jail	52
Independence, Missouri	57
Liberty, Missouri	60
Richmond, Missouri	64
Far West, Missouri	67
Adam-ondi-Ahman, Missouri	68
Haun's Mill, Missouri	70
Garden Grove and Mt. Pisgah, Iowa	72
Council Bluffs, Iowa	75
Winter Quarters, Nebraska	76
Fremont, Nebraska	79
Nature's Signposts	80
Rebecca Winters' Grave	82
Fort Laramie, Wyoming	84
Register Cliff and Old Trail Ruts	85
Fort Casper, Wyoming, and the Old Mormon Ferry	88
Independence Rock, Devil's Gate, Martin's and Willie's Markers, South Pass, Wyoming	90
Fort Bridger, Wyoming	93
This Is the Place Monument	94
Salt Lake City, Utah	97
References	99
Notes	100-103





————— MORMON TRAIL - VERMONT TO UTAH

- - - - - STATE BOUNDARIES

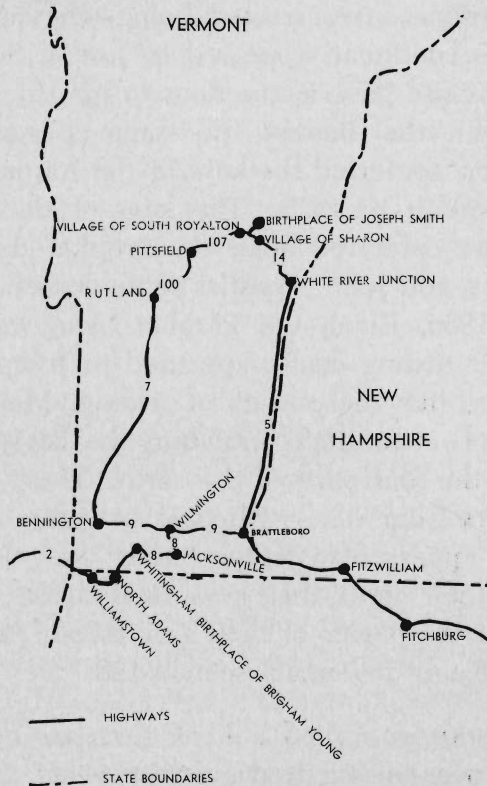


Joseph Smith the Prophet

BIRTHPLACE OF THE PROPHET JOSEPH SMITH

In the wooded hills of Vermont stands an impressive granite monument having a solid shaft which reaches thirty-eight and one-half feet into the sky. This monument was erected in honor of Joseph Smith, Jr., the Prophet, Seer, and Revelator of God in this the Dispensation of the Fulness of Times. Each foot of the granite shaft represents one year of the Prophet's life.

Joseph Smith was born December 23, 1805 in the old Solomon Mack home in the Township of Sharon, Windsor County, Vermont. Lucy Mack Smith, the Prophet's mother, was in the home of her parents at the time of his birth.



Location of birthplaces of Joseph Smith and Brigham Young.

Joseph Smith moved with his parents from Vermont to New York, and subsequently he lived in the states of Pennsylvania, Ohio, Missouri, and Illinois. At the age of thirty-eight and one-half years he was shot to death by a mob in Carthage Jail, Illinois, on June 27, 1844.

The first fourteen years of the Prophet's life were as the normal life of any American youth in the early part of the Nineteenth Century. Then began a series of incidents that entirely changed his future.

Joseph Smith was visited by our Heavenly Father and his Son, Jesus Christ, in the Sacred Grove in the Spring of 1820. The Angel Moroni, a resurrected being who had previously lived upon this continent, appeared to Joseph Smith in 1823, and visited him and gave instructions to him for several years thereafter. John the Baptist, the same person who baptized the Savior, conferred the keys of the Aaronic Priesthood upon Joseph Smith in 1829. The keys of the Melchizedek Priesthood were conferred upon the Prophet that same year by Peter, James, and John, Apostles of the Savior in his earthly ministry. In 1836, Elijah the Prophet, who was taken into heaven without tasting death, appeared to Joseph Smith and committed unto him the powers of sealing; Moses, the great leader of Israel, committed unto him the keys of gathering of Israel from the four parts of the earth. These heavenly beings and others from ". . . Michael or Adam down to the present time," appeared to Joseph Smith ". . . declaring their dispensations, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood," as is recorded in the Doctrine and Covenants, section 128.

Joseph Smith published a book that has been accepted as scripture for over one hundred and thirty years. Only the Bible is more widely distributed in the Christian world today. He produced a second book of scripture containing revelations for

the establishment of the Church of Jesus Christ upon the earth and to guide its future destiny. He translated and published the writings of Abraham of old, and left a recorded history of the Church from its beginning in 1830 to the time of his death in 1844.

He introduced and developed a religious philosophy that is unexcelled for completeness and cohesion. In an organizing age he established the most perfect organization known in the world today, the Church of Jesus Christ of Latter-day Saints. When the Church was organized in 1830, there were only six members. Today the membership is approximately one and one-half million.

The Joseph Smith Monument was erected in 1905 and was dedicated on the one-hundredth anniversary of the birth of the Prophet. In the base of the monument were placed the standard works of the Church, coins of the United States, portraits of the Presidents of the Church of Jesus Christ of Latter-day Saints, and of two Presidents of the United States, Church and local publications, and other materials relative to the monument and its erection. Erecting the monument at the birthplace of the Prophet Joseph Smith was an exceedingly difficult task.

Consider the fact that the complete monument weighing almost 100 tons was placed there in the year 1905. The parts of this monument were hauled several miles on heavy wagons drawn by teams, and when as many as 22 horses could not move one part, planks were put under the wheels, and a block and tackle used to move it. One day's work consisted in moving the lower base of the monument 1960 feet, and thirteen days were necessary in moving this part of the monument a distance of about six miles. Elder Junius F. Wells related an incident during the progress of this work in which it was evident that the assistance of the Lord was manifested:

The day before we had to cross Mr. Button's mud hole, it rained. There was an empty hay press tried to go through it,

and the wheels went out of sight. It took four horses to get it out. Next, it commenced to snow, but the thermometer dropped in three and a half hours 35 degrees, and the north wind blew the storm down to the sea. We had arranged to have nine inches thickness of plank at that mud hole, if necessary, to get over. As it happened, we only needed three, for when the wagon went over it the next morning the ground was frozen so hard that it split the planks into kindling wood, and the weather has not been so cold since. I called that Providence.¹

It was only with the continued support of the people of the vicinity and through the determination of Elder Junius F. Wells to fulfil his assignment from the First Presidency that the erection of the monument on this spot was realized. So difficult was the undertaking that at one time Elder Wells considered suggesting to the Authorities of the Church that this monument be shipped to Salt Lake City and placed on Temple Square and that something smaller be placed at this spot in Vermont.

The property upon which the monument stands is owned by the Church of Jesus Christ of Latter-day Saints.

The following information is inscribed upon the monument:

SACRED TO THE MEMORY OF JOSEPH SMITH, THE
PROPHET. BORN HERE 23rd DECEMBER, 1805, MAR-
TYRED, CARTHAGE, ILLINOIS, 27th JUNE, 1844.

On the opposite side is found:

TESTIMONY OF JOSEPH SMITH. In the spring of the year of our Lord, 1820, The Father and The Son appeared to him in glorious vision, called him by name and instructed him.

Thereafter heavenly angels visited him and revealed the principles of the Gospel, restored the authority of the Holy Priesthood, and the organization of the Church of Jesus Christ in its fulness and perfection.

The engraved plates of the Book of Mormon were given him by the angel Moroni. These he translated by the gift and power of God.

He organized the Church of Jesus Christ of Latter-day Saints on the sixth day of April, 1830, with six members.

He devoted his life to the establishment of this Church, and sealed his testimony with his blood.

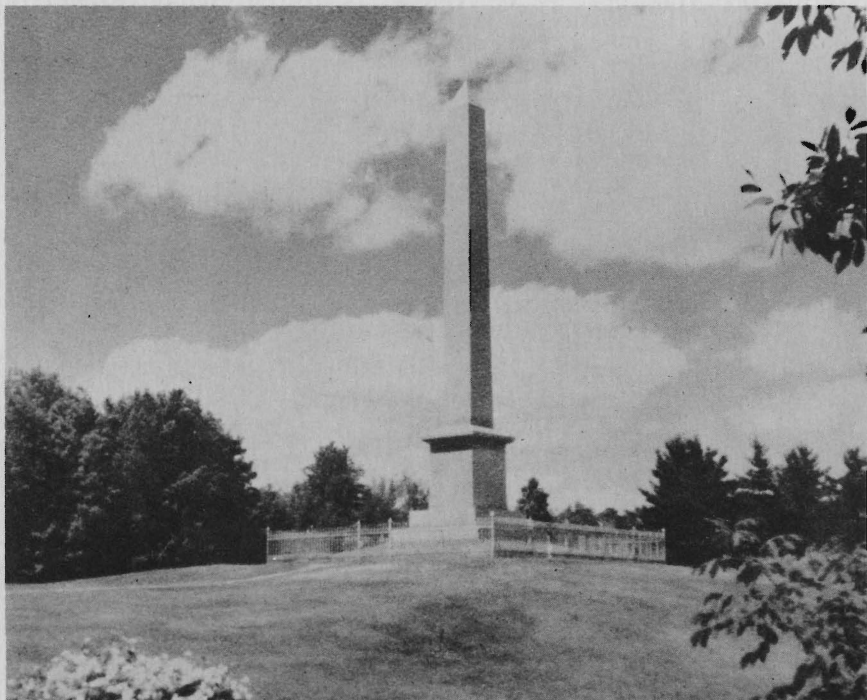
In his ministry he was constantly supported by his brother Hyrum Smith, who suffered martyrdom with him.

Over a million converts to this testimony have been made throughout the world; and this monument has been erected in his honor, to commemorate the one hundredth anniversary of his birth, by members of the Church he organized.

They love and revere him as a Prophet of God, and call his name blessed forever and ever, Amen.

The quotation from the Bible which led Joseph Smith to seek the Lord in prayer and which resulted in the glorious First Vision is also recorded upon the monument.

If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.²



Joseph Smith Monument

Resting on the molded cap and projecting into the air 38½ feet is a solid shaft of granite weighing 39 tons. The height of the shaft is representative of the 38½ years the Prophet lived on earth.

DIRECTIONS: See maps on page 9. The birthplace of Joseph Smith may be reached from either north or south by following state highway No. 14, which highway runs between White River Junction and South Royalton, Vermont. About one-half mile south of the village of South Royalton or about four and one-half miles north of the village of Sharon signs indicate a road which leads from highway No. 14 to the Joseph Smith Monument and Cottage. The distance to the birthplace after leaving the highway is approximately two miles.

BRIGHAM YOUNG'S BIRTHPLACE

A monument was erected at the birthplace of Brigham Young on May 28, 1950, under the direction of President George Albert Smith. The inscription on the monument reads:

BRIGHAM YOUNG

Church Leader—Colonizer—Statesman

Born in the town of Whitingham, Vermont, June 1, 1801. Leader of Mormon Pioneers from Nauvoo, Illinois to the Rocky Mountains arriving in the valley, July 24, 1847. Became second President of the Church of Jesus Christ of Latter-day Saints serving from December 27, 1847 until his death at Salt Lake City, Utah, August 29, 1877. His statue occupies a place in Statuary Hall, National Capitol, Washington, D. C.

This monument erected by descendants of Brigham Young in co-operation with the Church of Jesus Christ of Latter-day Saints.

Brigham Young was only two years of age when his family left Whitingham and moved to New York State. In the fall of 1831 five traveling elders from the branch of the Church in Pennsylvania came to Mendon, New York, on a proselyting mission, and Brigham Young heard for the first time the mes-



*Brigham Young Monument,
Whitingham, Vermont.*

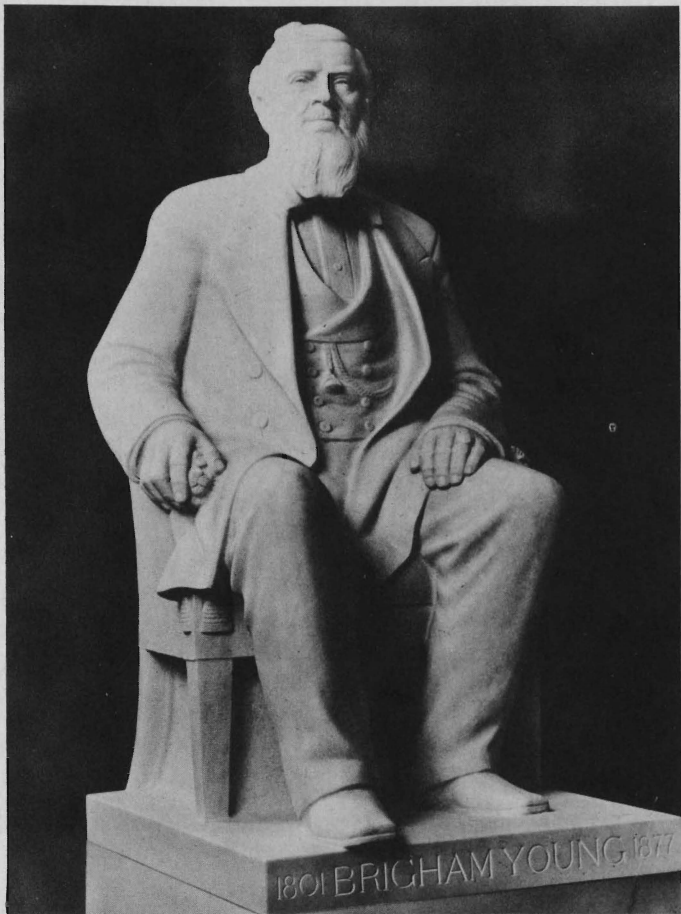
sage of the restored gospel. After considerable investigation he was baptized into and confirmed a member of the Church at Mendon on April 14, 1832. He was also ordained an elder in the Melchizedek Priesthood on the same day.

Brigham Young desired to see Joseph Smith, who had at this time moved to Kirtland, Ohio, and so in company with his brother, Joseph Young, and Heber C. Kimball, he made the journey. He has said of this meeting with the Prophet:

Here my joy was full at the privilege of shaking the hand of the Prophet of God and I received the sure testimony, by the

spirit of prophecy, that he was all that any man could believe him to be, as a true prophet.³

Brigham Young became a member of the first Quorum of the Twelve Apostles in this dispensation and at the time of the martyrdom of Joseph Smith he stood as the President of the Quorum of the Twelve. Joseph Smith trusted in him implicitly and was never once disappointed in the confidence which he placed in Brigham Young. Following the martyrdom of Joseph and Hyrum Smith, the Quorum of the Twelve became the



*Brigham Young Statue,
United States Capitol Building*

governing body of the Church with President Young at their head. Three years later the First Presidency was organized again, and Brigham Young became the second President of the Church of Jesus Christ of Latter-day Saints.

DIRECTIONS: See map on page 9. The birthplace of Brigham Young is in southern Vermont. State highway No. 9 connecting Brattleboro and Bennington is followed to Wilmington. From there follow highway No. 8 south to Jacksonville and then west to Whitingham Village. To get to the Brigham Young Monument go to the recreational area called Town Hill near Whitingham Village. As you approach the summit of Town Hill you will be able to see the monument on your right.

SOUTH BAINBRIDGE (Afton)

The South Bainbridge of Joseph Smith's time is what is known today as Afton, New York. It was here that the marriage of Joseph Smith and Emma Hale took place.

Joseph had met Emma while he was boarding in Harmony at the home of her father, Isaac Hale.

Joseph wrote concerning this marriage:

On the 18th of January 1827, we were married while I was yet employed in the service of Mr. Staal. Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Staal's and went to my father's and farmed with him that season.⁴

South Bainbridge is also the scene of the first court trial of Joseph. Soon after the organization of the Church, Joseph was visiting with his friend, Joseph Knight in Colesville. While he was there he held several public meetings and was successful in making a number of converts to the Church. Extreme bitterness was manifested by those who opposed the new doctrine he

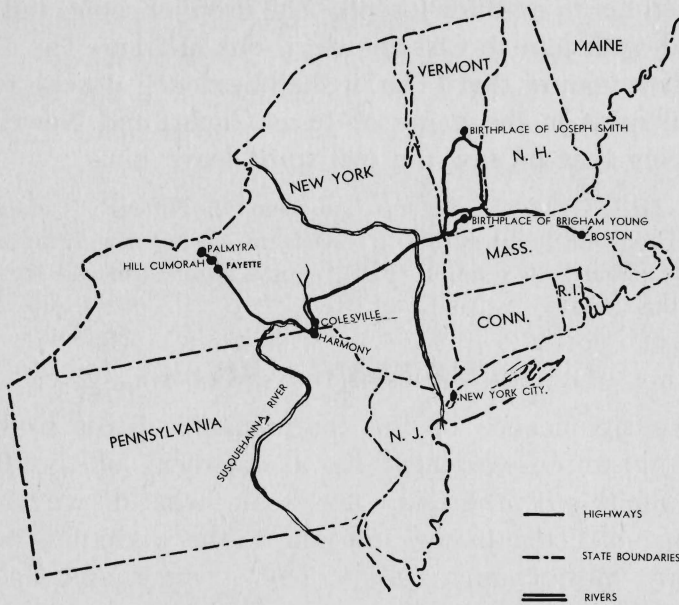
was teaching, and Joseph was arrested on the charge of "being a disorderly person—setting the country in an uproar by preaching the Book of Mormon."⁵ The constable had agreed with the mob that formed to drive Joseph a short distance from the scene of the arrest and then turn him over to them. When he learned the true nature of the Prophet's character, however, he was determined to protect him; and when he came to this group of men, or mobsters, assembled along the road, he brought his horse to full speed and drove on past them, taking the Prophet into South Bainbridge where he lodged him for the night. The next day a trial was held and after hearing the testimony of many witnesses, a verdict was given of "not guilty."

DIRECTIONS: See map on page 23. Approaching Afton, New York from Whitingham, Vermont, follow highway No. 2 via North Adams, Massachusetts, and Troy, New York to Schenectady, New York. From Schenectady follow highway No. 7 southwest toward Binghamton. Look for Oneonta, New York along this highway. Afton is about 35 miles west of Oneonta.

COLESVILLE TOWNSHIP (Nineveh)

Nineveh, New York, is just five miles south of Afton (South Bainbridge). The homes of Joseph Knight, Sr., and Newel Knight were in this area which is referred to in Church history as Colesville, Broome County, New York. The important events associated with Colesville are more particularly concerned with the family of Joseph Knight, Sr., and the Colesville Branch which was the first branch organized in the Church.

Joseph Knight, Sr., and his family were true friends of the Prophet. While Joseph worked on the translation of the Book of Mormon, he recorded that Mr. Knight brought wagon loads of provisions to him and Oliver Cowdery in order that they would not be detained in their important task. Joseph Knight and his family were the nucleus around which the Church was



Church history points in eastern United States. Birthplaces of Joseph Smith and Brigham Young; Colesville, Harmony, Fayette, Hill Cumorah, and Palmyra

established in Colesville, and the branch which was organized here later moved in a body from New York to Ohio and then to Missouri when these places were designated as the places of location of the Saints by the Prophet.

Colesville was the scene of the first arrest of the Prophet and following his acquittal at a trial held at South Bainbridge, he was arrested again by the sheriff of Broome County and returned to Colesville for his second court trial held on the day following his first trial at South Bainbridge.

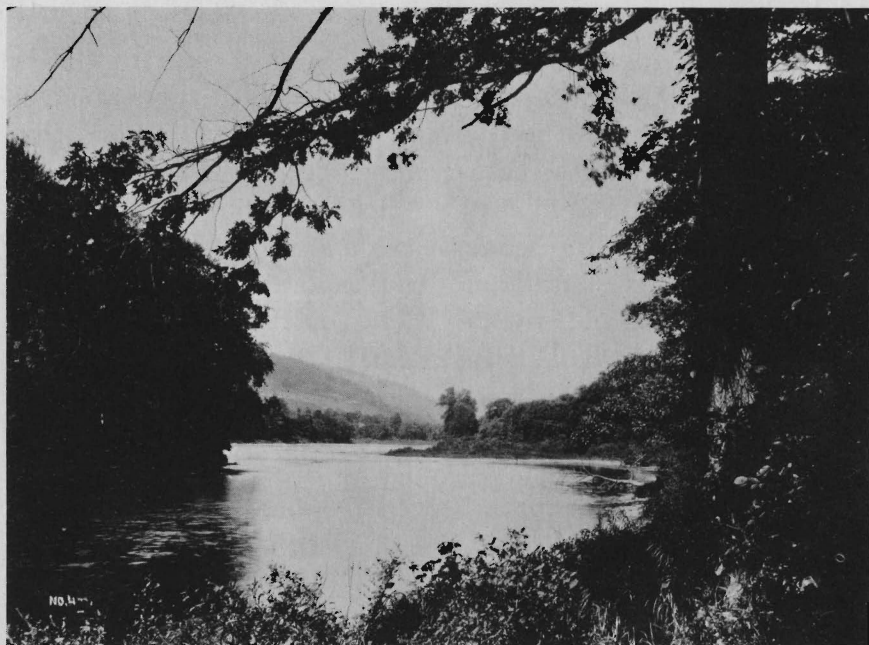
Colesville was also the scene of the first miracle of the Church. Newel Knight had been very much interested in the gospel and in conversation with the Prophet had promised him that he would offer prayer in one of their meetings. When the time came, his courage failed him. He determined to go into the woods by himself and offer a vocal prayer, but when he attempted to pray, his lips were sealed. He returned to his home,

and his wife was greatly alarmed at his physical appearance. He asked her to send for Joseph. The Prophet came, and Newel pleaded with him to cast the devil out of him. The Prophet said, "If you know that I can, it shall be done." Joseph rebuked the evil spirit in the name of Jesus Christ, and Newel spoke out saying that he saw the evil spirit leave him.

DIRECTIONS: See map on page 23. Nineveh is reached by following highway No. 7 west from Afton for a distance of approximately five miles. The Joseph Knight farm was located in this area.

SUSQUEHANNA RIVER

The significance of the Susquehanna River in L. D. S. Church history is revealed by a statement of the Prophet Joseph Smith when he said, "And again, what do we hear? . . . The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, Pennsylvania, and Colesville,



The Susquehanna River

Broome county, New York, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times.”⁶ This event, the restoration of the Melchizedek Priesthood, happened not later than June of 1829 and in a revelation given in August of 1830, further mention is made of it when we read: “. . . for the hour



Representation of the baptism of Oliver Cowdery and Joseph Smith

cometh that I will drink of the fruit of the vine with you on the earth, . . . And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them.”⁷ Oliver Cowdery who was with the Prophet at the time of this great event has left on record: “I was also present with Joseph when the higher or Melchizedek Priesthood was conferred by holy angels from on high. This Priesthood we then conferred on each other, by the will and commandment of God.”⁸

The exact place and date of the restoration of the Melchizedek Priesthood is not known, but the quotations given above present uncontradictable evidence of the events.

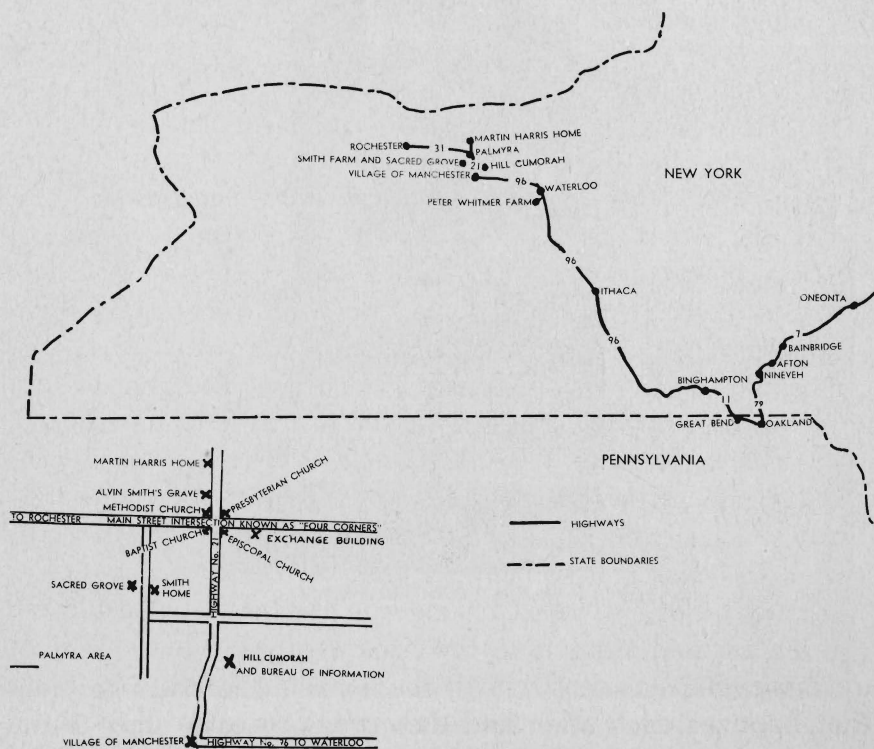
DIRECTIONS: See maps on pages 19 and 23. We do not know the exact location of the restoration of the Melchizedek Priesthood. However, the Prophet indicated that this priesthood was restored between "Harmony, Susquehanna County, Pennsylvania, and Colesville, Broome County, New York, on the Susquehanna River." This historical area is reached by following New York highway No. 7 from Nineveh to Harpursville, and then by following New York highway No. 79 through W. Windsor to the New York-Pennsylvania state boundary line. Highway No. 79 of New York becomes highway 92 of Pennsylvania. The point at which the two states join is the place of restoration as far as we have any knowledge. Continue on highway No. 92 to reach Oakland.

HARMONY TOWNSHIP (Oakland)

Following their marriage, Joseph and Emma Smith remained in the town of Manchester at the home of his father until that fall at which time persecution became so intense and bitter they were forced to seek refuge at some other locality. In the meantime Emma's parents had become reconciled to her marriage to the Prophet and had written and invited them to come and live at their home in Harmony. Because of these persecutions, Joseph and Emma accepted the invitation and returned to that place. Later the Prophet purchased a small farm from Mr. Hale and he and Emma moved into their first home. It was in this home that much of the work of translation of the Book of Mormon was done. Martin Harris, who was helping with the translation, had persuaded the Prophet to let him take 116 pages of the translated manuscript to his home in Palmyra to show his wife and others. While he was gone Emma gave birth to their first child, a son, who lived but a short while. Emma remained seriously ill for several days. As soon as she had improved, Joseph hurriedly went to Palmyra to learn why Martin Harris had not returned.

Martin informed the Prophet that he had lost the writings. These two sorrows weighed heavily upon the Prophet for many months and it was not until the seventh of April of the following year (1829) that he again resumed his work on the translation.

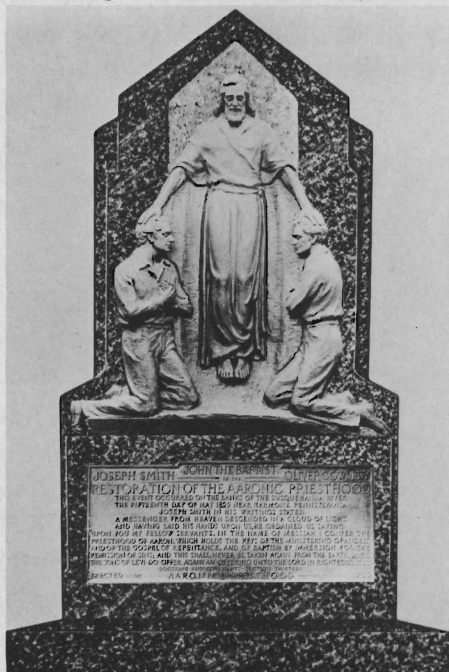
Oliver Cowdery, who taught school in the town of Manchester, had boarded at the home of Joseph Smith, Sr., during the winter of 1828-9. In the spring of the year he and Samuel, brother of the Prophet, went to Harmony to visit Joseph and Emma. Oliver was convinced of the truthfulness of the work Joseph was doing and two days after his arrival at Joseph's home, he became an amanuensis to the Prophet and continued in this capacity until the Book of Mormon was translated and made ready for publication.



Church history points of interest in New York and Pennsylvania with an enlarged map of the Palmyra, New York area.

When Oliver and Joseph were at work translating in May, 1829, they came upon certain references pertaining to the subject of baptism. They inquired of the Lord respecting this subject and “a messenger from heaven descended in a cloud of light and having laid his hands upon us he ordained us, saying”:

Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.⁹



John the Baptist Monument

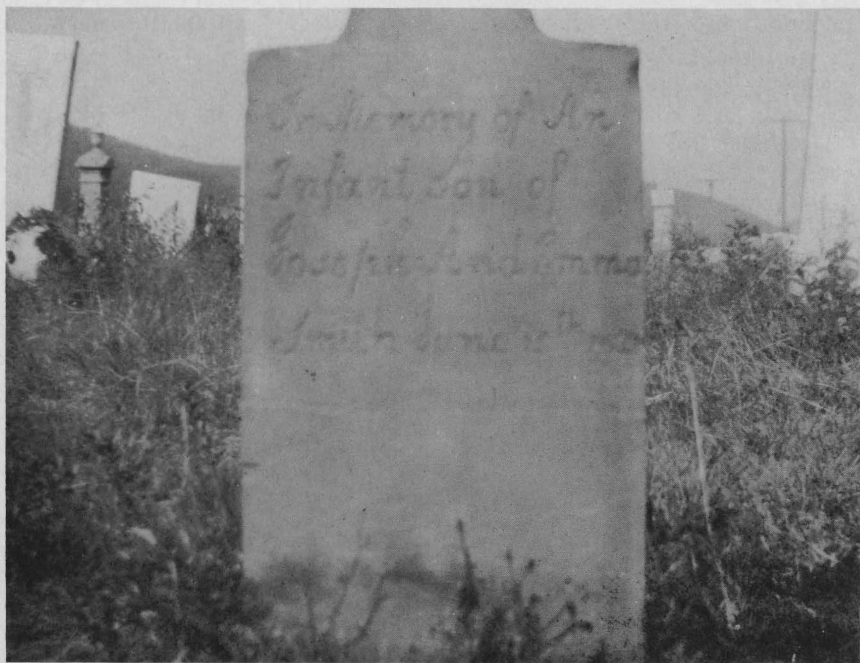
This sacred ordination took place on the banks of the Susquehanna River near the site of the home of the Prophet. Here they baptized each other and then ordained each other to the Aaronic Priesthood, “for so we were commanded” wrote the Prophet. “The messenger who visited us upon this occasion,

and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which Priesthood he said would in due time be conferred on us, and that I should be called the first Elder of the Church, and he, (Oliver) the second. It was on the 15th day of May, 1829, that we were ordained under the hand of this messenger and baptized.”

Just east of the site of the home of Joseph and Emma (on Highway 70) toward Oakland on the right hand side of the road is the McKune Cemetery in which are buried Isaac Hale, his wife, and the infant son of Joseph and Emma.

The inscription on the monument of the Smith child reads:

In Memory of an Infant Son of Joseph and Emma Smith.



Infant son's marker

The inscription on Isaac Hale's grave reads:

Isaac Hale, died Jan. 11, 1839 AE 75 years 10 mo. 10 d's.

The body of Isaac Hale the hunter like the cover of an old book its contents torn out and stripped of its lettering and gilding here lies food for worms yet the work itself shall not be lost for it will as he believed appear once more in a new and more beautiful edition corrected and amended.

The inscription on Elizabeth's grave reads:

Elizabeth, wife of Isaac Hale died Feb. 16, 1842 Aged 75 years 2 mos. 28 ds.

DIRECTIONS: See map on page 23. Traveling west about two or three miles from Oakland, Pennsylvania on highway No. 70 watch for a cemetery on the left side of the road. An historical marker stands west of the cemetery (see photo on this page). This cemetery is known as the McKune Cemetery. The graves of Isaac and Elizabeth Hale, Emma Smith's parents, and an infant son of Joseph and Emma Smith are in this cemetery. The site of the old home of the Prophet Joseph Smith is a few rods west of the cemetery between the road and the railroad tracks. The Susquehanna monument is also located in this area.



McKune Cemetery, near Oakland, Pennsylvania

PETER WHITMER FARM

The Peter Whitmer, Sr., family became identified with the history of the Church through the acquaintance of their son, David, with Oliver Cowdery. Oliver had been teaching school in the town of Manchester and had boarded at the home of

Joseph Smith's parents. While living with them, he had learned of the work in which the Prophet was engaged and desired to know more about it. On his way to the home of the Prophet in northern Pennsylvania he stopped at the Whitmer home. He told them what he had heard concerning Joseph Smith, and before he left he promised the Whitmers he would let them know his firsthand impressions of this man and the claims he made. About two months later Oliver, who had been convinced of the truthfulness of the work of the Prophet, wrote asking the Whitmers, if he and Joseph might come there to live and continue the work of translation. The Whitmers were sympathetic to the cause and sent David, their son, to Harmony in a two-horse wagon to bring Joseph, Emma, and Oliver to their home.

As the work of translation was nearing completion, Joseph and Oliver learned from the record, (Ether 5:2-3) that the plates were to be shown to three witnesses who should assist in bringing forth the work. Martin Harris, who had recently come to Fayette to inquire how the work was progressing, as well as



Oliver Cowdery and David Whitmer asked Joseph Smith to inquire of the Lord and learn if they might have this privilege. Their request was granted and soon after, the four men retired to a section of wooded country near the Whitmer home where the Angel Moroni showed them the Gold Plates and the other sacred items mentioned in the revelation.

The Church of Jesus Christ of Latter-day Saints was organized April 6, 1830, in the old Peter Whitmer, Sr. home, long since torn down.

DIRECTIONS: See maps on pages 19, 23. The Peter Whitmer farm is approximately 100 miles from the McKune Cemetery and is located south of Waterloo, New York, a short distance west of highway No. 96. A sign near Waterloo indicates where to turn off highway No. 96.

HILL CUMORAH

The Hill Cumorah situated in western New York is significant to many people in many lands. Here the ancient records from which the Book of Mormon was translated were hidden in the earth until the time when God in his wisdom should design that they should come forth.

The incidents leading up to the knowledge of the hill, and what it contained, took place on the Smith farm in the town of Manchester. Joseph was first visited by the Angel Moroni in the old Smith home in the evening of September 21, 1823. Three successive visits were made by the angel during the night. On the morning of the 22nd when he went into the field to assist his father with the work, his strength failed him. His father told him to go to the house; as he did, he was again visited by the Angel Moroni. On each occasion Moroni told young Joseph the same things, and this time commanded him to go and tell his father about the vision and commandments which he had received. His father told him the events were of God, to go and do as he had been commanded by the messenger. He then left the field and went to the place where the messenger had told him the plates were deposited. He attempted to take the

plates from the box in which they were deposited in the Hill Cumorah, but was forbidden at that time and was commanded by Moroni to meet him there each year for four years. On September 22, 1827, the Angel Moroni delivered the plates into the hands of the Prophet with the charge that:

I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.¹⁰



Hill Cumorah and Monument to Angel Moroni

At the top of the monument which now stands on the Hill Cumorah is a figure representing the Angel Moroni. In his left hand he holds some metal shaped like a book which represents the sacred record which he committed to Joseph Smith, and his right hand is lifted upward towards heaven.

At the base of the monument are four panels depicting the witnesses of the plates. On the west side the Angel Moroni is shown delivering the plates to Joseph Smith after they had been removed from their hiding place in the earth. On the south



Photo of a painting of Hill Cumorah, as it was in Joseph Smith's time, and the Prophet carrying the plates

panel is depicted the three special witnesses and Joseph Smith being shown the plates by the Angel Moroni. Joseph Smith was permitted to show the plates to eight additional witnesses. The east panel illustrates the scene of that event. Inscribed on the north panel is a quotation from the writings of Moroni directed to any who shall read the book:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.¹¹

Originally, the hill was almost bare with only one lone tree on the western slope. In recent years considerable landscaping has been done on the hill.

DIRECTIONS: See maps on pages 19 and 23. See especially the enlarged map on page 23. Continue from Waterloo

on highway No. 96 to Manchester, a distance of 21 miles. Follow highway No. 21 north from Manchester toward Palmyra for a distance of about three miles. Notice a sign and a bureau of information building at the foot of the highest hill in the area indicating the place of the Hill Cumorah.



Monument to Angel Moroni on Hill Cumorah

SMITH HOME AND SACRED GROVE

When the Smiths first moved to the New York area they settled in the village of Palmyra. Later they purchased some land south of the village in the town of Manchester and began clearing and improving it that they might have a farm.

They erected a two-room log structure which was used as their first home. However, Joseph's brother, Alvin, at the time of his death (1823), was building the present home for his parents, that they might have a comfortable place in which to live. At the rear of the home one can still see a part of the old stone fence which divided the present house from the field.



The Smith Home in New York

Joseph has informed us that while living in the old home a revival was started among the people of Manchester. He has also written that his "mind at times was greatly excited" and in the midst of this war of words and tumult of opinions, I often said to myself: "What is to be done?" Finally, he concluded to follow the admonition given in the Bible, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This passage had great appeal to him for he says:



The Sacred Grove

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did. . . . In accordance with this, my determination to ask of God, I retired to the woods to make this attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered

around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him!¹²

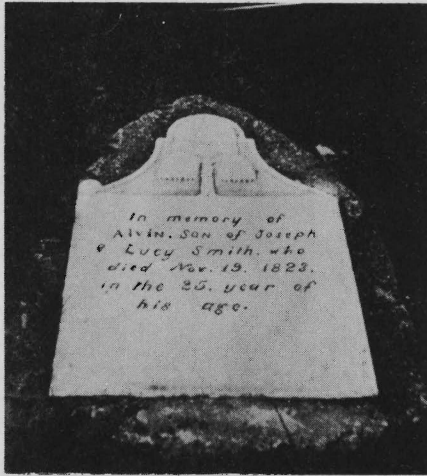
The Sacred Grove in which the above incident took place in the Spring of 1820 was, at that time, the old wood lot, an area in which the natural growth of trees was left to meet the fuel and lumber needs of the family. It remains today much as it did at the time Joseph Smith was visited by our Heavenly Father and his Son, Jesus Christ.

DIRECTIONS: See the enlarged map of this area on page 23. Continue north on New York highway No. 21 from the Hill Cumorah for a distance of one and one-fourth miles, then turn west (left) at the intersection. Travel one mile west then turn north (right) and travel one mile to the Smith home. The Sacred Grove is one-fourth mile west of the home.

THE PALMYRA, NEW YORK AREA

Palmyra, a small village in western New York with a population of about 3,000, is located on highway 31, just 23 miles southeast of Rochester. On the main street in Palmyra is an intersection known as “four corners” where there are churches of different denominations on each corner of the street, typifying even today the different conflicting creeds existing at the time of Joseph Smith’s First Vision.

Just one-half block north of the corner on which the Methodist Church is located is a small cemetery in which Alvin Smith, eldest brother of Joseph the Prophet, is buried. His grave is near the entrance of the cemetery, not far from the



*Marker over Alvin Smith's grave
Palmyra, New York*

southern boundary line and is identified by a stone marker lying flat on the ground with the following inscription:

In memory of Alvin, son of Joseph and Lucy Smith, who died November 19, 1823, in the 25th year of his age.

Alvin was born in Tunbridge, Vermont, the first child of the Smith family. Financial difficulties had forced the family to leave the New England area, and they located in this section of New York. Joseph's mother wrote concerning Alvin, "he manifested great zeal and anxiety in regard to the Record that had been shown to Joseph." However, he did not live until the time the Prophet was to receive the plates from which the Book of Mormon was translated. Alvin is also spoken of as "a youth of singular goodness and disposition — kind and amiable."¹³

The Martin Harris house and farm are located north of Palmyra, New York.



The Martin Harris home, near Palmyra, New York

Martin Harris, a close friend of the Prophet, mortgaged some of his land to pay for the printing of the Book of Mormon. He secured \$3,000 for the mortgage which was used to publish 5,000 copies of the Book of Mormon.

On the main street in Palmyra is located the building in which the Book of Mormon was printed. This building was formerly called the old Exchange Building. It was here that E. B. Grandin had his printing office, and the first edition of the Book of Mormon was printed on his hand press and released to the public in March of 1830.

DIRECTIONS: See maps on page 23, especially the enlarged map. Leaving the Smith Home and Sacred Grove follow Stafford Street to Palmyra Main Street. Turn right and travel three blocks to the "Four Corners" intersection. From "Four Corners" the old Exchange Building is one and one-third blocks east on the south side of the street; Alvin Smith's grave is



The Old Exchange Building where Book of Mormon was published, Palmyra, New York. Department store now occupies what was Grandin's Printing Shop

one-half block north on the west side of the street, the grave is in the south end of the cemetery. The Martin Harris farm and home are one and one-half miles north of the cemetery on the west side of the street and can be identified by a sign on the premises.

KIRTLAND TEMPLE

The temple, built of stone, stands on a hill, a little to the west of the Chagrin River. The building is about 80 feet long and 60 feet wide; the walls are 50 feet high. On the front of the building is inscribed "House of the Lord."

At each end of the building on the interior on both the first and second floor are pulpits. The Melchizedek Priesthood pulpits are in the west and the Aaronic Priesthood pulpits in the east end. The benches in the pews are movable so that they can face either way. The original light was by candles hanging from hooks which are still in the ceiling. There are also holes in the ceiling which provided a place to hang cur-

tains throughout the building. The decorative woodwork throughout the building was carved by hand. Some of the glass in the windows of the building is original; these panes were imported from England.



The Kirtland Temple, Kirtland, Ohio

The construction of the Kirtland Temple was one of the most difficult building projects ever undertaken by the Mormon people. It required great sacrifice both in money and labor on the part of the Saints. However, great blessings resulted from their unselfish efforts.

On April 3, 1836, one week after the dedication of the

temple, Joseph Smith and Oliver Cowdery retired to the Melchizedek pulpits behind the curtain where they engaged in prayer and were favored with the appearance of four heavenly beings, the Lord and Savior Jesus Christ; Moses, the great prophet and leader of Israel in former times; Elijah the prophet who was taken into heaven without tasting death; and Elias.¹⁴

The temple was also the scene of many other spiritual and faith-promoting events during the residence of the Saints in Kirtland. It was used regularly each Thursday for fast and testimony meetings and on Sunday for regular Sabbath worship services.

The temple is presently owned and operated by the Reorganized Church, a faction claiming to be the true successor of the original Church of Jesus Christ of Latter-day Saints.

DIRECTIONS: See map on page 46. Kirtland is approximately twenty-five miles east of Cleveland, Ohio. It can be reached by taking highway No. 20 from Cleveland to Mentor then turning south on highway No. 615; or by following highway No. 20 southwest from Buffalo, New York, to Mentor, Ohio, then turning south on highway No. 615 for about four miles.

HIRAM, OHIO

The John Johnson residence at Hiram, Ohio, is the home in which the Prophet was living at the time the seventy-sixth section of the Doctrine and Covenants was received. The Prophet has written, "It appeared self-evident . . . that if God rewarded every one according to the deeds done in the body the term 'Heaven' as intended for the Saints' eternal home, must include more kingdoms than one. Accordingly, on the 16th of February, 1832, while translating St. John's Gospel, myself and Elder Rigdon saw the following vision": The vision of glories follows.

"Nothing could be more pleasing to the Saints upon the order of the Kingdom of the Lord, than the light which burst upon



Photo of John Johnson home

the world through the foregoing vision. . . . The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, . . . the rewards for faithfulness, and the punishments for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: *'It came from God.'*"

The mob activity in which Joseph Smith and Sidney Rigdon were tarred and feathered also took place while the Smiths were living at the Johnson home.

DIRECTIONS: To reach Hiram, Ohio, leave the Kirtland Temple on highway No. 615 and travel southeast to Chardon a distance of about seven or eight miles. Follow highway No. 44 south for a distance of 19 miles until it intersects highway No. 82, an east-west highway running between Aurora and

Hiram. Hiram is four miles east of the intersection of highways 82 and 44.

NAUVOO, ILLINOIS

Joseph Smith wrote in his journal at the time of the purchase of the area in which Nauvoo is located:



*First Home of Joseph Smith in Nauvoo, Illinois
The Old Homestead*

When I made the purchase of White and Galland, there were one stone house, three frame houses, and two block houses, which constituted the whole city of Commerce. Between Commerce and Mr. Davidson Hibbard's, there was one frame house and three log houses, including the one that I live in, and these were all the houses in this vicinity, and the place was literally a wilderness. The land was mostly covered with trees and bushes, and much of it so wet that it was with the utmost difficulty a footman could get through, and totally impossible for teams. Commerce was so unhealthful, very few could live there; but believing that it might become a healthful place by the blessing of heaven to the Saints, and no more eligible place presenting itself, I considered it wisdom to make an attempt to build up a city.¹⁵

The log house in which Joseph Smith first lived in Nauvoo is now known as the "Old Homestead." It was the first Indian trading post in Illinois. The Prophet remained there with his family until the Mansion House was completed.



The Mansion House, Nauvoo, Illinois

The Mansion House was built to accommodate visitors and also to serve as the residence of the Prophet. The family of Joseph Smith was living in the Mansion House at the time of the martyrdom of the Prophet, though the building had proved too small and the Nauvoo House had been ordered to be built. It had been revealed to the Prophet that a larger residence should be built, and the revelation also stated that the house was to be for the boarding of strangers who came from afar "that the weary traveler may find health and safety while he shall contemplate the word of the Lord. . . . And let the name of that house be called Nauvoo House; and let it be a delightful habitation for man, and a resting place for the



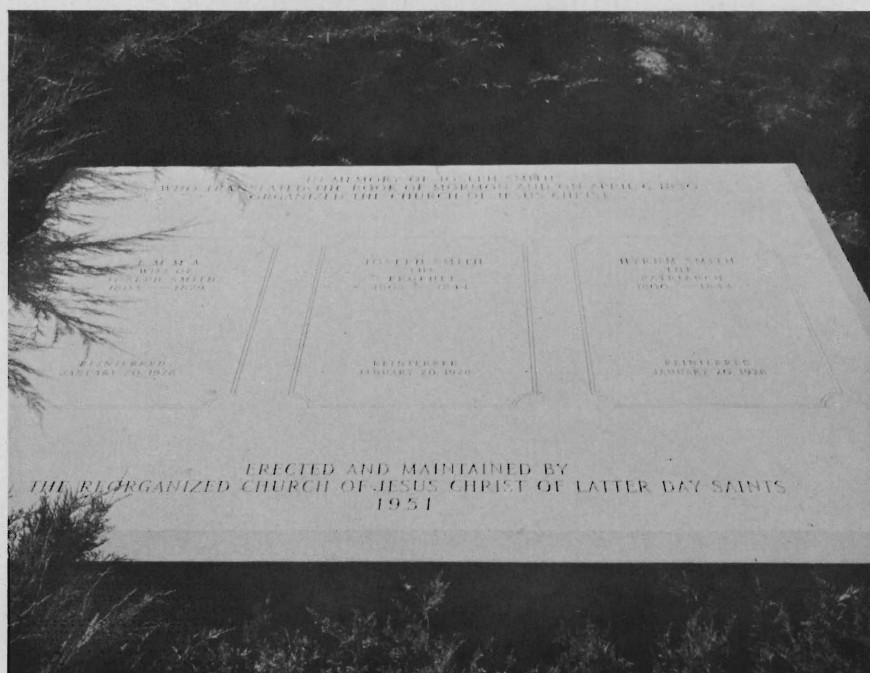
The Nauvoo House, Nauvoo, Illinois

weary traveler, that he may contemplate the glory of Zion, and the glory of this, the cornerstone thereof. . . .”¹⁶

These three buildings, the Old Homestead, the Mansion House, and the Nauvoo House, are presently owned by the Reorganized Church and are located near the intersection of Main and Water streets near the bank of the Mississippi River. Also in this same vicinity are the graves of Emma, Joseph, and Hyrum Smith. The inscriptions on the graves read as follows:

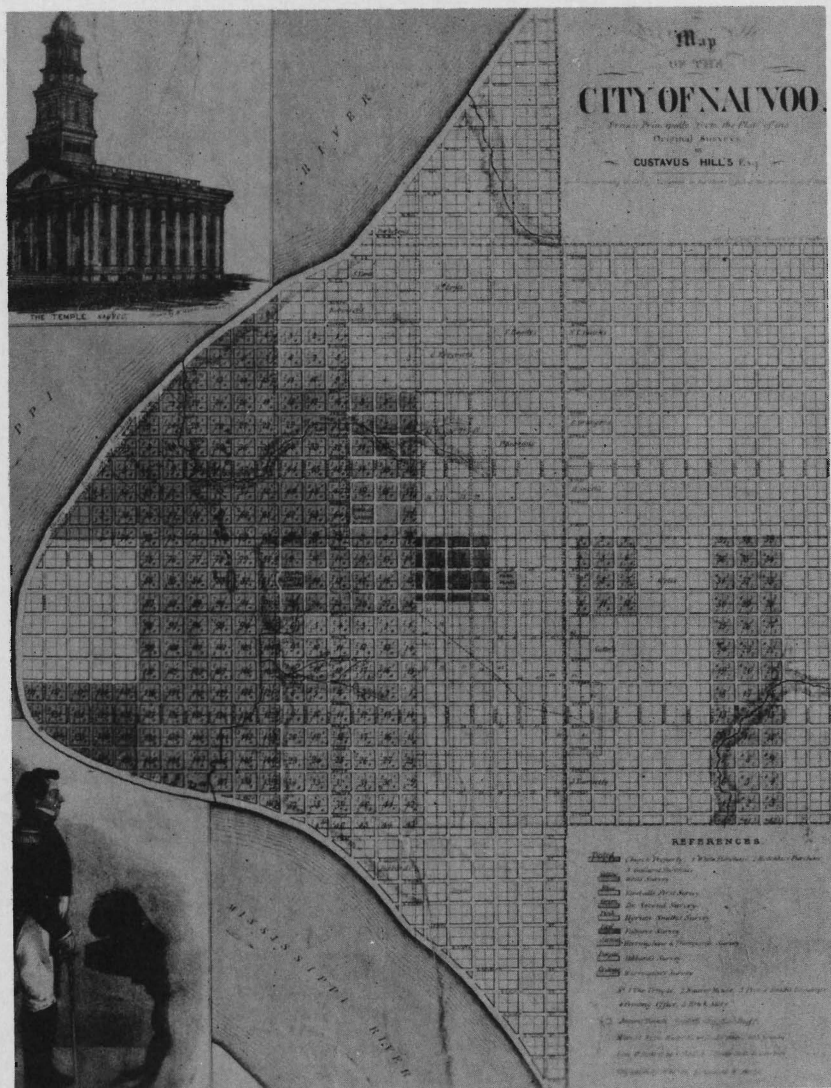
Emma	Joseph	Hyrum
Wife of	Smith	Smith
Joseph	The	The
Smith	Prophet	Patriarch
1803-1879	1805-1844	1800-1844
Reinterred	Reinterred	Reinterred
Jan. 20, 1928	Jan. 20, 1928	Jan. 20, 1928

The remains of Joseph and Hyrum have been reburied

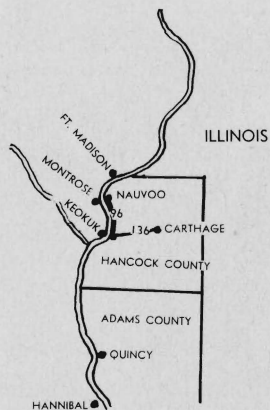
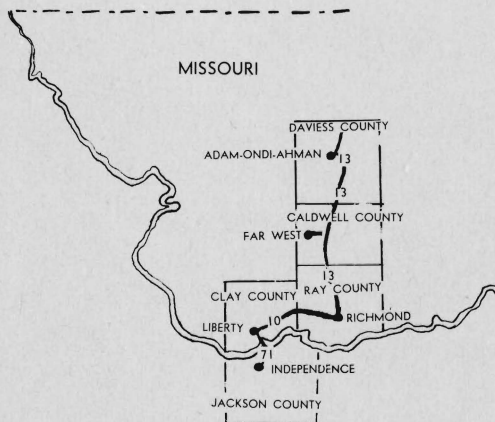
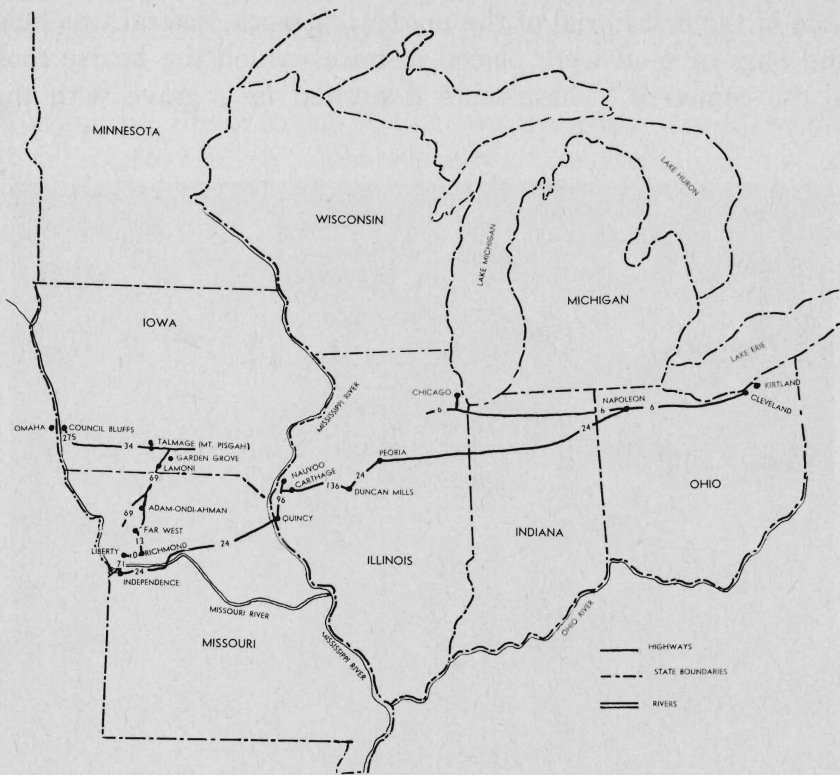


Markers over the graves of Emma, Joseph and Hyrum Smith.

twice since the original burial, those of Emma, once. At the time of the first burial of the martyrs, a mock funeral was held and bags of sand were placed in boxes which the hearse took to the cemetery. These were deposited in a grave with the

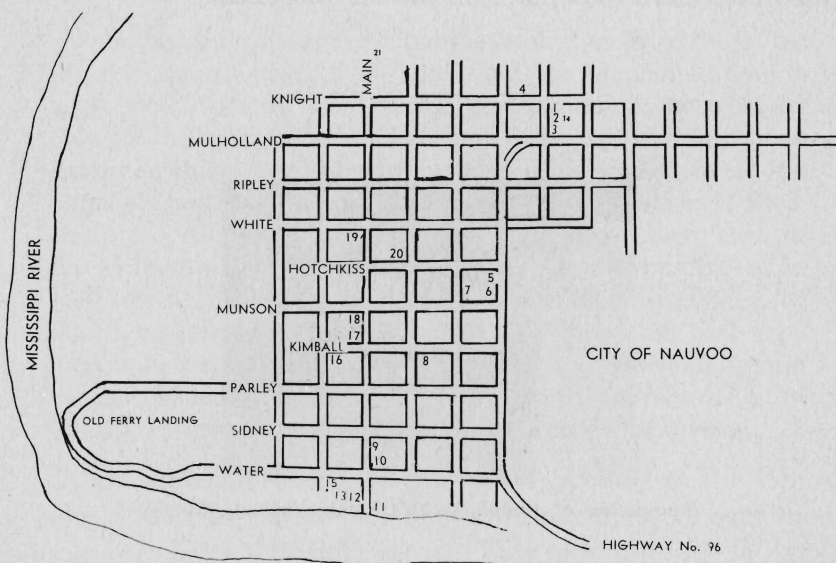


*Map of City of Nauvoo
made during the lifetime of Joseph Smith*



Church history points in Ohio, Illinois, Missouri, and Iowa with enlarged maps of the Illinois and Missouri areas.

usual ceremonies. About midnight the bodies of Joseph and Hyrum Smith were buried in the basement story of the Nauvoo House which was then being built. This was done to thwart the plans of the murderers to desecrate the bodies of the



City of Nauvoo giving names of streets and locations of important points in Nauvoo.

1. Bureau of Information of the Church of Jesus Christ of Latter-day Saints.
2. Nauvoo Temple site.
3. School building constructed from stone taken from the Nauvoo Temple.
4. Arsenal of the Nauvoo Legion.
5. Wilford Woodruff home.
6. Lorin Farr home.
7. Heber C. Kimball home.
8. Lucy Mack Smith home.
9. Home of Sidney Rigdon and first post office of Nauvoo.
10. Mansion House.
11. Nauvoo House.
12. Joseph Smith's first home in Nauvoo.
13. Graves of Emma, Joseph, and Hyrum Smith.
14. Relief Society Marker of the Church of Jesus Christ of Latter-day Saints.
15. Remains of the Prophet's old brick store.
16. Brigham Young home.
17. Times and Seasons printing office.
18. John Taylor home.
19. Masonic Temple building.
20. Orson Hyde home.
21. The only Main Street in the world two miles long which begins at a river and runs through to the same river.

Prophet and the Patriarch. The bodies remained there until the fall of that year (1844) when at Emma's request they were moved to a spot near the first home of the Prophet and buried side by side. A building known as the Bee House was placed over their graves. As can be seen from the inscriptions, the final reinterment took place on January 20, 1928.



Foundation of Joseph Smith's Store, Nauvoo, Illinois

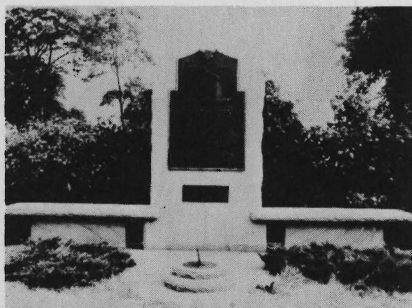
The Prophet's brick store was located a short distance west of the "Old Homestead." On the lower floor of this two-story structure the Prophet conducted a retail merchandising business and the second floor was used for an office, a lodge room, and also as the first place in which the holy endowments of the gospel were administered in this dispensation. The Prophet recorded in his journal, May 4, 1842, that he spent the day in instructing certain men "in the principles and order of the priesthood, attending to washings, anointings, endowments, and the communication of keys pertaining to the Aaronic Priesthood and so on, to the highest order of the Melchizedek Priesthood; setting forth the order pertaining to the

Ancient of Days, and all those plans and principles by which anyone is enabled to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Eloheim, in the eternal worlds.”

He adds:

In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council were things spiritual, and to be received only by the spiritually minded; and there was nothing made known to these men but what will be made known to all the saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the saints; therefore let the saints be diligent in building the temple, and all houses which they have been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness, faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation.¹⁷

A monument erected by the Relief Society of the Church of Jesus Christ of Latter-day Saints formerly stood next to the foundation of the Prophet's store. This monument now stands on the site of the Nauvoo Temple. It was moved there the summer of 1952.



The Relief Society Marker, Nauvoo, Illinois

The Relief Society was organized March 17, 1842, by the Prophet Joseph Smith, Emma Smith, wife of the Prophet, becoming the first president of that organization.

The site of the Nauvoo Temple was twelve blocks from the residence of the Prophet and was located an equal distance from the river on three sides. His home stood near the river bank and the temple was erected on the bluffs to the north. The same revelation that directed the Saints to build the Nauvoo House also commanded that they should build a temple. Less than four months after this revelation was received, the cornerstones were laid for the temple (April 6, 1841). However, the Prophet did not live to see it finished. The capstone was laid May 24, 1845, and the temple was dedicated quietly on April 30, 1846 by Joseph Young, brother to Brigham Young, and publicly on May 1, 1846 by Orson Hyde.



Photo of a Drawing of the Nauvoo Temple

The Nauvoo Temple was burned by an incendiary on October 9, 1848. The burned walls remained standing until

May 27, 1850, when they were blown down by a hurricane. Stones from the temple may be found in many buildings in Nauvoo, the foundation and walls of one building being almost entirely constructed of temple stones. It is even claimed that temple stones may be found in nearly all states of the Union and in Europe.



Ruins of Nauvoo Temple following its destruction

Part of the temple site is owned by the Church of Jesus Christ of Latter-day Saints. In the summer of 1951 the Church established a Bureau of Information in a home located on the temple block.

Nauvoo, at its peak, was a city of some 20,000 people. Today about 1,200 reside there. Many of the homes which the early settlers built are now occupied, but as one walks about the town he can readily detect that a much larger population has, at some time in the past, been counted among the inhabi-

tants of that once fair city. Nauvoo, before the exodus of the Saints, was three times the size of Chicago, being the largest city in the State of Illinois. Nauvoo boasted the best trained body of soldiers outside of the Federal Army, and its temple was accounted one of the most elaborate and outstanding buildings of its time.

Today Nauvoo is noted for its blue cheese, wineries, and vineyards, and each year a grape festival is held.

DIRECTIONS: See maps of this area on pages 46 and 47. Nauvoo is located about fifteen miles north of the point where the states of Iowa, Missouri, Illinois join each other and is on the east bank of the Mississippi River. It can be reached from the south by traveling from Hamilton, Illinois (directly across the river from Keokuk, Iowa) north on highway No. 96 for a distance of about ten miles. From the north it is reached by way of Madison, Iowa to Niota and by following highway 96 south for a distance of about ten miles.

CARTHAGE JAIL

Carthage, Illinois, the scene of the martyrdom of Joseph and Hyrum Smith, June 27, 1844, is the county seat of Hancock County, and is located about twenty miles southeast of Nauvoo.

Construction on the Carthage Jail, the structure in which the martyrdom took place, was begun in 1839 and the building was ready for use in 1841. The jail was owned by Hancock County until 1866. Following its use as a jail, it was purchased successively by two individuals and was used as a home during some of the time. Later, President Joseph F. Smith acquired possession of the property, and it has since been kept as an historic place.

In June of 1844 Joseph and Hyrum Smith, and other city officials of Nauvoo were summoned to Carthage to stand trial by Governor Thomas Ford on a complaint made out by Francis M. Higbee. These Nauvoo City officials had been arrested for the destruction of the Nauvoo *Expositor*, a newspaper estab-

lished in Nauvoo by apostates to the Church and enemies of the Prophet. They surrendered themselves to Constable Bettisworth, of Carthage, the man who served the warrant upon the Prophet, and his associates. Shortly afterwards, Joseph was arrested by the same constable on the charges of treason against the state and the people of Illinois, and Hyrum was arrested on a similar charge. These arrests were made two days prior to the martyrdom while the brethren were residing at the Hamilton house, a hotel in Carthage. No trial had been held, but they were thrust into Carthage Jail the evening of the day of their arrest.

John Taylor, Willard Richards, John S. Fullmer, Stephen Markham, and Dan Jones spent the evening of the 26th in the jail visiting with Joseph and Hyrum Smith and conversing on the scriptures. They remained in the jail all night. Dan Jones was sent out of the jail the next morning by the Prophet Joseph to see about a disturbance that had been heard during the night. Markham and Fullmer had gone forth that morning on errands also, and when these three returned to the jail, they were denied entrance. Willard Richards and John Taylor remained in the jail with Joseph and Hyrum Smith and witnessed the murder of their brethren late in the afternoon of that day. Willard Richards has left the following account of the martyrdom:

A shower of musket balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps.

Generals Joseph and Hyrum Smith, Mr. Taylor, and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door, and no catch that was usable.

The door is a common panel, and as soon as we heard the feet at the stairs head, a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position.

General Joseph Smith, Mr. Taylor and myself sprang back to the front part of the room, and General Hyrum Smith re-

treated two-thirds across the chamber directly in front of and facing the door.

A ball was sent through the door which hit Hyrum on the side of his nose, when he fell backwards, extended at length, without moving his feet.

From the holes in his vest (the day was warm, and no one had his coat on but myself), pantaloons, drawers, and shirt, it appears evident that a ball must have been thrown from without, through the window, which entered his back on the right side, and passing through, lodged against his watch, which was



Carthage Jail

in his right vest pocket, completely pulverizing the crystal and face, tearing off the hands and mashing the whole body of the watch. At the same instant the ball from the door entered his nose.

As he struck the floor he exclaimed emphatically, "I am a dead man." Joseph looked towards him and responded, "Oh, dear brother Hyrum!" and opening the door two or three inches

with his left hand, discharged one barrel of a six shooter (pistol) at random in the entry, from whence a ball grazed Hyrum's breast, and entering his throat passed into his head, while other muskets were aimed at him and some balls hit him.

Joseph continued snapping his revolver round the casing of the door into the space as before, three barrels of which missed fire, while Mr. Taylor with a walking stick stood by his side and knocked down the bayonets and muskets which were constantly discharging through the doorway, while I stood by him, ready to lend my assistance, with another stick, but could not come within striking distance without going directly before the muzzle of the guns.

When the revolver failed, we had no more firearms, and expected an immediate rush of the mob, and the doorway full of muskets, half way in the room, and no hope but instant death from within.

Mr. Taylor rushed into the window, which is some fifteen



Room in Carthage Jail

or twenty feet from the ground. When his body was nearly on a balance, a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket near the left breast, and smashed it into "pie," leaving the hands standing at 5 o'clock, 16 minutes, and 26 seconds, the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down their muzzles with a stick; while they continued to reach their guns into the room, probably left handed, and aimed their discharge so far round as almost to reach us in the corner of the room to where we retreated and dodged, and then I recommenced the attack with my stick.

Joseph attempted, as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward, exclaiming, "Oh, Lord, my God!" As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side a dead man.

At this instance the cry was raised, "He's leaped the window!" and the mob on the stairs and in the entry ran out.

I withdrew from the window, thinking it of no use to leap out on a hundred bayonets, then around General Smith's body.

Not satisfied with this I again reached my head out of the window, and watched some seconds to see if there were any signs of life, regardless of my own, determined to see the end of him I loved. Being fully satisfied that he was dead, with a hundred men near the body and more coming round the corner of the jail, and expecting a return to our room, I rushed towards the prison door, at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open.

When near the entry, Mr. Taylor called out, "Take me." I pressed my way until I found all doors unbarred, returning instantly, caught Mr. Taylor under my arm and rushed by the stairs into the dungeon, or inner prison, stretched him on the floor and covered him with a bed in such a manner as not likely to be perceived, expecting an immediate return of the mob.

I said to Mr. Taylor, "This is a hard case to lay you on the floor, but if your wounds are not fatal, I want you to live to tell

the story." I expected to be shot the next moment, and stood before the door awaiting the onset.

WILLARD RICHARDS

A brief message was sent to Nauvoo by Willard Richards and John Taylor. It read:

Carthage Jail, 8:05 o'clock, p. m., June 27th, 1844. Joseph and Hyrum are dead. Taylor wounded, not very badly. I am well. Our guard was forced, as we believe, by a band of Missourians from 100 to 200. The job was done in an instant, and the party fled towards Nauvoo instantly. This is as I believe it. The citizens here are afraid of the Mormons attacking them. I promise them no!

W. Richards
John Taylor

N.B.—The citizens promise us protection. Alarm guns have been fired.¹⁸

About 8 a.m. on the morning of June 28, Dr. Willard Richards started for Nauvoo with the bodies of Joseph and Hyrum Smith on two wagons.

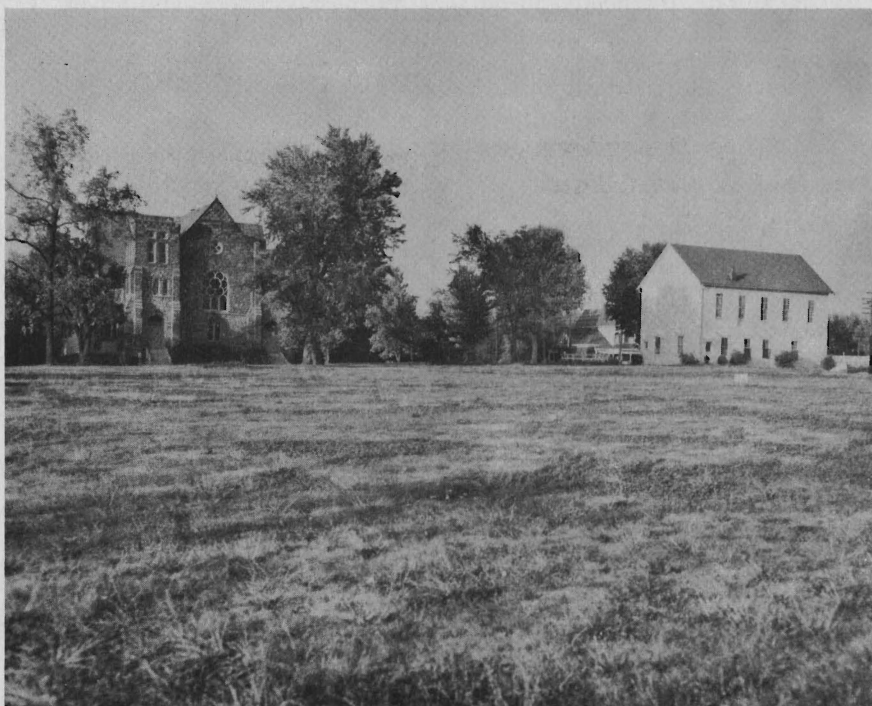
The bodies were covered with bushes to shade them from the hot sun. They were taken into the Nauvoo Mansion and during the day they were prepared for burial.

Early the next morning the Mansion was opened to the public, and it was estimated that over ten thousand persons viewed the remains of the Prophet and Patriarch.

DIRECTIONS: See map on page 46. Carthage is about 20 miles southeast of Nauvoo. It is located on U. S. highway No. 136 between Hamilton and Macomb. A sign on the highway near the west edge of the business district of Carthage indicates the location of the jail.

INDEPENDENCE, MISSOURI

Independence, the Center Place of Zion, and the county seat of Jackson County, is located on the south side of the Missouri River and is separated from the western boundary of the



Looking across part of the temple site in Independence, Missouri

State of Missouri by its neighbor, Kansas City. The business district of Independence is built around a town square, with the county courthouse situated in the center of the square. Originally, 240 acres were laid out for the city. It was one of the early frontier cities of the West, and was the starting point of both the Santa Fe and Oregon Trails. Independence is important to the Latter-day Saint people because of the future events which will yet take place there, and also because of the scenes which have been enacted there in the past years. The early Saints resided in Jackson County from 1831 to 1833, and as early as the summer of 1831 the Prophet Joseph Smith, under the direction of revelation from the Lord, indicated that “. . . the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse.”¹⁹

The old courthouse, one of the buildings in use when the Saints first visited Independence in 1830-1, was originally built on the corner of Lexington and Lynn streets. It was erected at a cost of \$150 in the year 1827. In 1916 it was moved to its present site on Kansas street between Liberty and Main streets where it stands today next to the City Hall. It is open to visitors, and guides are on hand to give information regarding the historic structure.

The corner of Liberty and Walnut streets is the site of W. W. Phelps' printing establishment which was razed by a mob on July 20, 1833. The family of Brother Phelps, including one sick child, was forced out of doors by the mob, and the building was torn down.

Interest is manifest today in the sixty-three-acre temple lot by the Church of Christ (Temple Lot) and the Reorganized



Part of Independence Temple Site

Church of Jesus Christ of Latter-day Saints (factions claiming to be successors to the original church), and the Church of Jesus Christ of Latter-day Saints. The temple lot was dedicated by the Prophet Joseph Smith, August 3, 1831. The Prophet recorded in his history, "On the third day of August, I proceeded to dedicate the spot for the Temple, a little west of Independence, and there were also present Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe. . . . The scene was solemn and impressive."

The Church of Jesus Christ of Latter-day Saints owns about forty percent of the original 63 acres. This area is principally located between the Central States Mission Home and the Reorganized Auditorium. The Church of Christ (Temple Lot) owns a part of the original sixty-three-acre tract upon which stands a small white frame building. It was in this approximate location that the Prophet Joseph Smith stood when he dedicated the ". . . spot for the Temple, a little west of Independence, . . ."

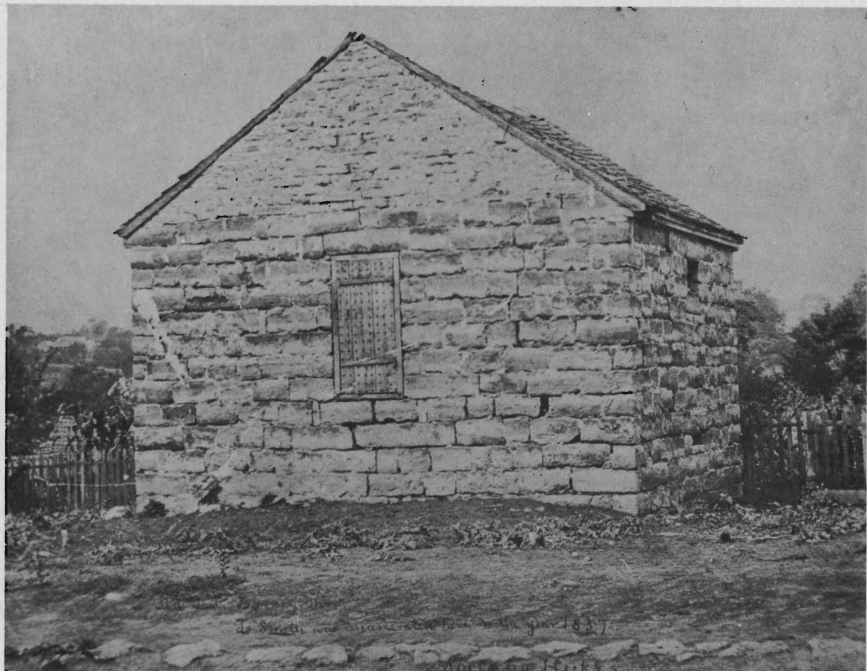
The Independence Chapel, and Office and Mission Home of the Central States Mission of the Church of Jesus Christ of Latter-day Saints are located on the corner of Walnut and Pleasant streets.

DIRECTIONS: The directions for this area are contained in the narrative.

LIBERTY, MISSOURI

Liberty Jail situated in Clay County, Missouri, is the location of the prison in which Joseph Smith and his brethren were incarcerated during the winter of 1838-9. Its walls were four feet thick and the inside dimensions of the building were about fourteen by fourteen and one-half feet. It was a two-story structure, but was only about fourteen feet high according to Andrew Jenson, who visited there. The prisoners were kept in the lower story or dungeon part of the jail and although the

middle floor which divided the upper story from the lower story had been taken out, Brother Jensen wrote that his party



Liberty Jail, Missouri, showing how it looked when the Prophet was imprisoned there

could see where it had been, and that the lower cell measured six and one-half feet and the upper about seven feet from floor to ceiling.²⁰

The Prophet's associates who spent the winter with him in the Liberty Jail were his brother, Hyrum, Sidney Rigdon, Lyman Wight, Caleb Baldwin, and Alexander McRae. They were imprisoned there from November of 1838 to April of 1839. No trial was held before they were committed to prison, and the trials which were held afterward were not concerned with doing justice to these men. Apostates and enemies of the Church were given free and unlimited opportunity to testify against the brethren.

While in prison, the brethren were subjected to some of the

most unwarranted and disgraceful treatment that could be practiced upon human beings. Alexander McRae stated that their food was so coarse that they could only eat when driven to it by hunger. Hyrum Smith, in an affidavit regarding the indignities heaped upon them, stated that one time human flesh was served to them and testimonies have also been left by these brethren that poison was administered to them in their food and drink. The Lord was with them, however, and during the imprisonment of the Prophet, he expressed some of the greatest, most noble, and far-reaching thoughts ever penned by man. He



Room in Liberty Jail

poured out his heart to God after he had been confined in this dungeon for about four months and said, "O God, where art thou?" And after presenting his petition to the Lord, he was answered: "My son, peace be unto thy soul; thine adversity

and thine affliction shall be but a small moment; and then if thou endure it well, God shall exalt thee on high, thou shalt triumph over all thy foes." Under the powerful influence of the Spirit of the Lord which was upon him at this time he defined the proper functioning of the powers of the priesthood by men, when he said: "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; etc." He brought forth the knowledge that to receive the blessings which God has in store for the righteous, man must have absolute charity for all men and to the Church, and must "let virtue garnish thy thoughts unceasingly."²¹

The Lord also reminded him that his faith and integrity were accepted when he revealed:

the pure in heart, the wise, and the noble, and the virtuous, shall seek counsel and authority, and blessings constantly from under thy hand. And thy people shall never be turned against thee by the testimony of traitors.²²

The Prophet felt that it was for his particular benefit to experience the things which he did in Liberty Jail, for he wrote to Mrs. Norman Bull in March of 1839 while he was yet a prisoner, "For my part, I think I never could have felt as I now do, if I had not suffered the wrongs that I have suffered. All things shall work together for good to them that love God."²³

After about six months of imprisonment, the Prophet and his brethren were allowed to escape, and they made their way to Illinois to join the other 12,000 to 15,000 Saints, who had been driven there ahead of them by order of extermination of Governor Lilburn W. Boggs, of Missouri.

DIRECTIONS: See maps on page 46. From Independence travel north on highway No. 71 a distance of 13 miles to Liberty, Missouri. The old "Liberty Jail" site is on Main Street just north of Mississippi Street.

RICHMOND, MISSOURI

Two of the three special witnesses to the Book of Mormon are buried in this city, as are several other early Latter-day Saints.



Marker over Oliver Cowdery's grave and to the Three Witnesses of the Book of Mormon

David Whitmer, one of the witnesses, is buried in the cemetery west of Richmond. The marker which is placed over his grave bears the following inscription:

David Whitmer
Died Jan. 25, 1888
Aged 83 yrs. 20 days

His wife's death is also recorded upon the same marker:

Julia Whitmer
Died Feb. 25, 1889
Aged 74 yrs. 18 days

Also, the following:

The record of the Jews and the record of the Nephites are one.



David Whitmer grave marker, Richmond, Missouri

The burial ground for Oliver Cowdery and other members of the Church is in the old cemetery in Richmond. A large monument to the three witnesses was placed in this cemetery by the Church and dedicated November 22, 1911. Part of the inscription reads:

Burial ground for a number of Mormons including Oliver Cowdery.

The marker also has the testimony of the three witnesses upon it.

The old jail at Richmond, which has long been torn down, was the place where Joseph Smith rebuked the guards. Parley P. Pratt was with the Prophet and has written of the occasion of that night . . .

In one of these tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Prince at their head, as they

recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the Mormons while at Far West and vicinity. They even boasted of defiling by force, wives, daughters, and virgins, and of shooting or dashing out the brains of men, women, and children. I had listened until I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or anyone else, although I lay next to him and knew he was awake. On a sudden he rose to his feet and spoke in the voice of thunder, or as a roaring lion, uttering, as nearly as I can recollect, the following words:

“Silence, ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!”

He ceased to speak. He stood erect, in terrible majesty. Chained, and without a weapon; calm, unruffled, and dignified as an angel. He looked upon the quailing guards, whose weapons were lowered, or dropped to the ground; whose knees smote together, and who, shrinking into a corner or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the courts of England; I have witnessed a congress in solemn session, to give laws to a nation; I have tried to conceive of kings, of royal courts, of thrones and crowns; of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains at midnight, in a dungeon, in an obscure village in Missouri.²⁴

A statue of General A. W. Doniphan stands on the court house grounds in Richmond, and an impressive shaft is placed at his grave in the cemetery at Liberty. General Doniphan is the man who defied the orders of his superior officers when commanded to take Joseph Smith and the other prisoners into the public square at Far West and shoot them.

DIRECTIONS: Leave Liberty on highway No. 10 and travel east to Richmond, which is 31 miles. Entering Richmond from the west look for a cemetery on the north side of the road. Enter the second gate marked "exit." Walk north to the first turn to the right and look for David Whitmer's grave near that point. Next drive to the public square in Richmond. A statue to A. W. Doniphan can be seen there. A few blocks north of the public square on Thornton and Crispin streets is located the old cemetery in which are the graves of many Latter-day Saints and a large monument to the three witnesses.

FAR WEST, MISSOURI

The Mormons first moved to Far West in 1836 at the request of the residents of Clay County where they had taken a temporary refuge after having been driven from Jackson County by a mob in the fall of 1833. At that time it was decided to give the northern part of Ray County to the Mormons and a county was formed which was named Caldwell County. Far West became the central gathering point in Missouri even as Kirtland was the gathering place of the Saints in Ohio.

The site chosen for this city was the finest location for a city in that area. It was the highest point in the high rolling country and therefore was visible from a long distance. In the



Temple site at Far West

center of the town was a large public square which was approached by four main roads running east, west, north and south, each 100 feet wide. Eventually the blocks were laid off so that each block contained four acres divided into four one acre lots. During a visit of the Prophet Joseph Smith in the fall of 1837, it was decided to enlarge Far West to contain four square miles of 2,560 acres. Persecution in the Kirtland area had become so pronounced and the threatenings so great at this time that the faithful leaders and members of the Church were forced to leave. The Prophet and his brethren designated Far West as the gathering place, and it continued to increase in size until the time of the forced exodus from the State under the extermination order of Governor Lilburn W. Boggs.

All that remains of this once thriving community and Church center are the cornerstones of a temple which were laid July 4, 1838, in accordance with a revelation given to the Prophet Joseph Smith.

DIRECTIONS: See enlarged map of this area on page 46, Traveling north on highway No. 13 from Richmond turn west at Kingston, on County highway "H" and go west and southwest, following the main traveled road (about five miles). At the point of the intersection turn north on county highway "D." A large power line running north and south also marks the road to be followed to the site. Follow this road for a distance of about three miles to the north until you come to a narrow county road running east and west. The temple site is about 150 yards east on this road.

ADAM-ONDI-AHMAN, MISSOURI

Adam-ondi-Ahman is located in Daviess County about 80 miles north of Independence. It is situated on an elevated spot of ground overlooking the beautiful country side around.

This place has significance both for things which have occurred here in the past and also for events yet to take place in the future.

According to modern revelation, Adam, three years previous to his death, called his righteous posterity into the valley of Adam-ondi-Ahman and bestowed upon them his last blessing.

And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the arch-angel. And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. And Adam stood in the midst of the congregation and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever shall befall his posterity unto the latest generation.²⁵

The Prophet Joseph Smith said further:

Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them



Adam-ondi-Ahman

to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family.²⁶

In the year 1838 on May 19, Joseph Smith came to this section of the country to establish a settlement at Adam-ondi-Ahman. Prior to this time, this hill had been known as Spring Hill because of the presence of a spring at the foot of it. When Joseph first visited the spot, he called it Tower Hill because of the remains of an old Nephite altar or tower which stood here. This altar was said to have been about sixteen feet long by about ten feet wide and some four or five feet high in the center tapering to about two and one-half feet at each end. The Lord, however, named the place "Adam-ondi-Ahman" in a revelation given to Joseph, "because" said he, "it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet."²⁷

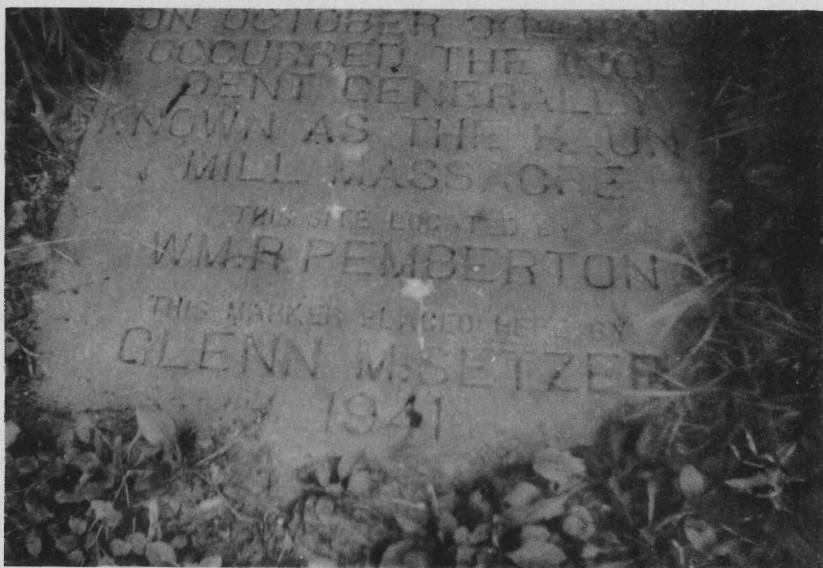
The Latter-day Saints believe that great and marvelous events are to take place in this valley sometime in the future.

Today, all that can be seen where the altar once stood is a hole in the ground, and a short distance down the face of the hill are a few old decayed logs — the remains of the Lyman Wight home once located there.

DIRECTIONS: Travel north from Gallatin on highway No. 13 toward Jameson for about six and one-half miles. A marker at the side of the road reads, "To Adam-ondi-Ahman" and indicates where to turn west. Look for additional signs leading to the summit of the hill overlooking the valley.

HAUN'S MILL, MISSOURI

October 31, 1838, was a day of great sorrow to the Latter-day Saint families gathered at Haun's Mill, on Shoal Creek in



Marker at Haun's Mill

aldwell County, Missouri. This small settlement consisted of about thirty families at the time of the tragedy. Many of those present had just arrived from the eastern states and were camped in their wagons and tents. Ordinarily the settlement only had about eight or ten families, a grist mill and a small blacksmith shop.

A little before sunset on the fateful day, a mob estimated between 200 and 300 men, came unexpectedly upon the settlement—unexpectedly because only two days before Colonel William O. Jennings, a ranking militia officer from Livingston, an adjoining county, had entered into a peace treaty with those living at Haun's Mill.

According to an account written by Elder Brigham H. Roberts, the mob rode into the settlement “. . . led by William O. Jennings, Nehemiah Comstock, Thomas R. Ryan and William Mann rushed upon their encampment and began firing upon them. . . .” Their cries for peace went unheard by the

mob. “. . . utmost confusion existed, women and children fled in every direction, mainly to the woods; while the men, especially such as had arms, fled to the old blacksmith shop near the mill as a place of rendezvous from which they could make such defense as was possible against such overwhelming odds. The blacksmith shop was quickly surrounded and volley after volley fired into it; and such was the overcrowded condition of the shop and so numerous the crevices through which the assailants could fire that it proved to be a death trap rather than a place of safety.”

Seventeen were killed and twelve were seriously wounded. The wagons, houses, and tents and even some of the bodies of the dead were pillaged, leaving the widows and their children destitute of the means of subsistence.

The survivors of the massacre gathered the bodies of their dead fathers, sons, and brothers and put them in an unfinished well and covered it over. Only a short time passed until these widows were obliged to make their way across Missouri to Illinois. They were a part of the forced exodus of the Mormon people who were driven from the State of Missouri under the Exterminating Order of Governor Lilburn W. Boggs.

DIRECTIONS: Leave Hamilton, Missouri, on highway No. 36 and travel east through the town of Nettleton and over the underpass of the Rock Island Railroad to the second road going south. A large white house stands at the northeast corner of the intersection. Travel south on a graveled road for about five (5) miles and for about one mile over a dirt road (bad when wet). Turn east, or left, about one-half mile to sharp turn north and notice a large black walnut tree. At the base of the tree is a plaque regarding the Haun's Mill Massacre. A stone marker taken from the old mill has been placed in the city park at Breckenridge, Missouri.

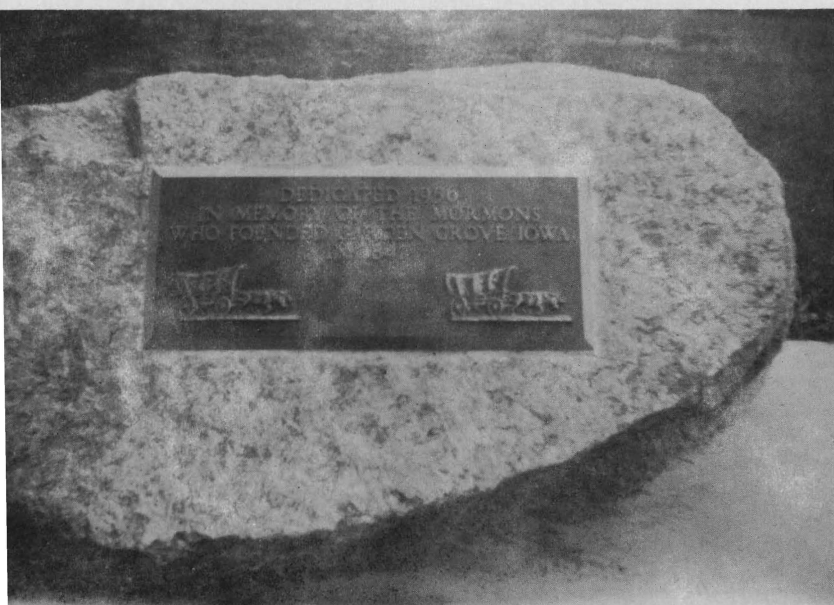
GARDEN GROVE AND MT. PISGAH, IOWA

The early part of February, 1846, marked the movement of the first Mormon families from Nauvoo. They crossed the river westward into Iowa and encamped along a small stream

known as Sugar Creek. At this point about one hundred men were selected as pioneers to travel in advance of companies to build and repair roads, and to establish points where blacksmith shops and houses could be built and where crops could be planted, to provide food for those who came later and to reserve seed for the exodus to the west.

The first point to be established as a temporary settlement was called Garden Grove. A small settlement exists there today, bearing the same name. Several deaths occurred, but little is known about them since the tombstones in the cemetery are very much deteriorated. The "47 trekkers," a group made up of descendants of the original company of pioneers, camped in a park at Garden Grove in July 1947, and planted a blue spruce tree here.

Mount Pisgah is located near Talmage, Iowa, about thirty miles west of Garden Grove. Several thousand acres of land were fenced for cultivation there and this location also became



Marker at Garden Grove, Iowa

Council Bluffs depicts Kaneshville during the period the Mormons resided there.

DIRECTIONS: See map on page 75. Council Bluffs can be reached by traveling west on highway No. 34 to Glenwood and then north on highway No. 275.

WINTER QUARTERS (Florence, Nebraska)

Winter Quarters also became a Mormon colony, built over-



Marker at Winter Quarters, Florence, Nebraska

night, as it were. Many Saints located there in the fall of 1846. Some 700 to 1000 houses (including dugouts) were built that fall and winter. During the winter, disease broke out among the cold and hungry Saints at Winter Quarters, and finally, one out of every ten had lost his life during that winter.

A most impressive monument has been erected at the cemetery in what is now Florence, Nebraska. This monument honors some 600 of Nebraska's first white settlers, the Mormon



Tragedy of Winter Quarters Monument, Florence, Nebraska

pioneers, who are buried there. The cemetery has been landscaped and an attractive entrance built. Names of the 600 who died there can be seen on a plaque at the foot of the monument.

The old park, known as Pioneer Park, is about one-fourth mile east of the cemetery. It is identified by a distinctive marker near the northeast corner which is similar to the marker at the entrance of the cemetery.

A bridge named the "Mormon Pioneer Memorial Bridge" has been erected across the Missouri River near Winter

Quarters and extending to Crescent, Iowa. Ground-breaking ceremonies were held in 1951, and Elder LeGrand Richards, a member of the Quorum of Twelve Apostles, represented the Church of Jesus Christ of Latter-day Saints at the ceremonies. President David O. McKay dedicated the bridge June 1, 1953.



Entrance to Winter Quarters Cemetery, Florence, Nebraska

DIRECTIONS: To get to Winter Quarters (now Florence, Nebraska, a suburb of Omaha) travel north from Council Bluffs on highway No. 75 to Crescent City and cross over the new "Mormon Pioneer Memorial Bridge." The marker at old Pioneer Park is located at 30th and State Streets, and the Winter Quarters Cemetery is located at State Street and North Ridge Drive in Florence, Nebraska. This area can be reached from Omaha by following 30th Street north to State Street.



Mormon Pioneer Memorial Bridge

FREMONT, NEBRASKA

At Barnard Park, Fremont, Nebraska, is a marker with the following inscription:

ERECTED MAY 22, 1950, MORMON PIONEER TRAIL. THE MORMON PIONEER TRAIL FROM NAUVOO, ILLINOIS TO ROCKY MOUNTAINS PASSED HERE APRIL 17, 1847. IN THIS VICINITY A MILITARY TYPE ORGANIZATION WAS FORMED WITH BRIGHAM YOUNG, LIEUTENANT GENERAL; STEPHEN MARKHAM, COLONEL; JOHN PACK and SHADRACH ROUNDY, MAJORS; AND CAPTAINS OF HUNDREDS, AND FIFTIES, AND TENS. IN THE COMPANY WERE 143 MEN, 3 WOMEN, AND 2 BOYS.

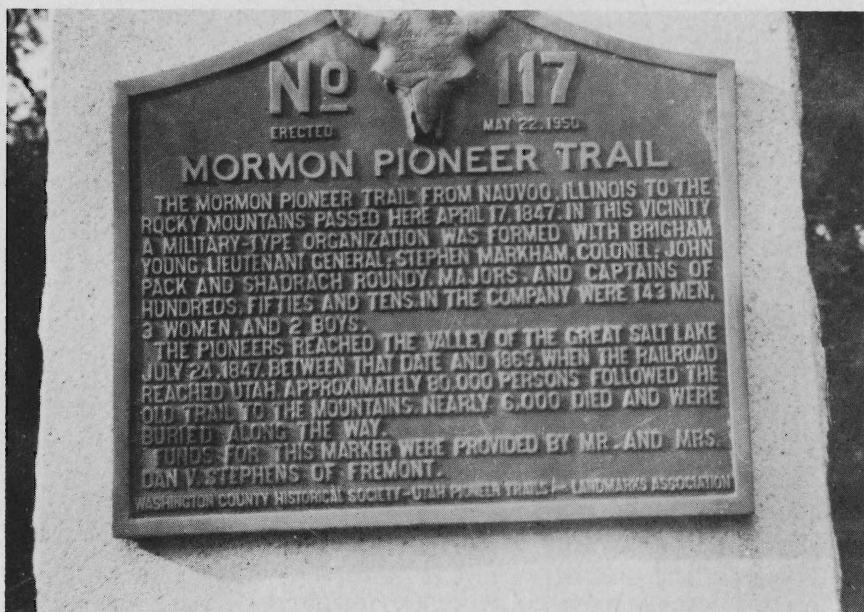
THE PIONEERS REACHED THE VALLEY OF THE GREAT SALT LAKE, JULY 24, 1847. BETWEEN THAT DATE AND 1869, WHEN THE RAILROAD REACHED UTAH, APPROXIMATELY 80,000 PERSONS FOLLOWED THE OLD TRAIL TO THE MOUNTAINS. NEARLY 6,000 DIED AND WERE BURIED ALONG THE WAY.

FUNDS FOR THIS MARKER WERE PROVIDED BY MR. AND MRS. VAN F. STEPHENS OF FREMONT.

The marker has reference to the organization of the advance company of pioneers who came to the Valley arriving at Salt Lake July 24 of 1847.

Mr. Stephens was a friend of the late President Heber J. Grant.

DIRECTIONS: See map page 75. Follow highway No. 275 from Omaha to Fremont, Nebraska. Go to the corner of Military Avenue and Clarkston Street and there Barnard Park and the monument pictured on this page can be seen.



Marker at Fremont, Nebraska

NATURE'S SIGN POSTS

Sign posts of nature helped guide the pioneer Saints and the immigrants along the Oregon Trail. Two of these were Chimney Rock and Scottsbluff.

Chimney Rock, near Bayard, Nebraska, is a most striking

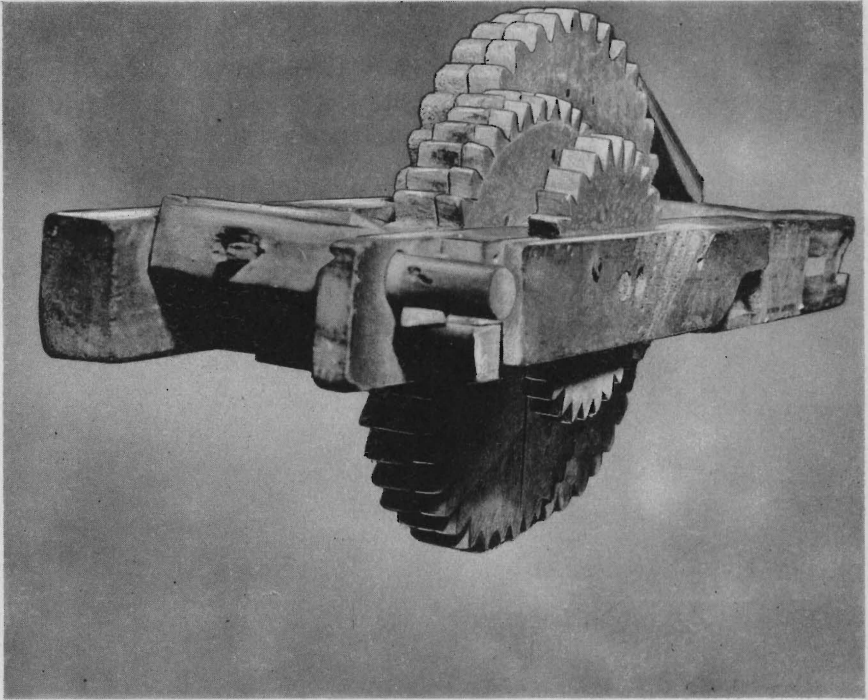
work of nature. It can be seen for many miles. In fact, William Baynton recorded that it could be seen for a distance of about twenty miles, and that it reminded him of factory chimneys in England, his native land.



Chimney Rock, Nebraska

Scottsbluff, Nebraska, takes its name from the formation bluffs across the river to the south. The bluff was named for Ram Scott, a trapper, who took ill and was deserted by his companions. He crawled many miles to the bluff and later his body was found there.

DIRECTIONS: See map on page 75. Follow highway No. 30, which approximates the old Pioneer Trail to North Platte, as far as Ogallala and then follow highway No. 26 to Bridgeport and on to Bayard. Chimney Rock can be seen most of the way from Bridgeport to Bayard.



*Odometer, in Deseret Museum, Salt Lake City
The instrument used by the Saints to measure
the distance traveled each day.*

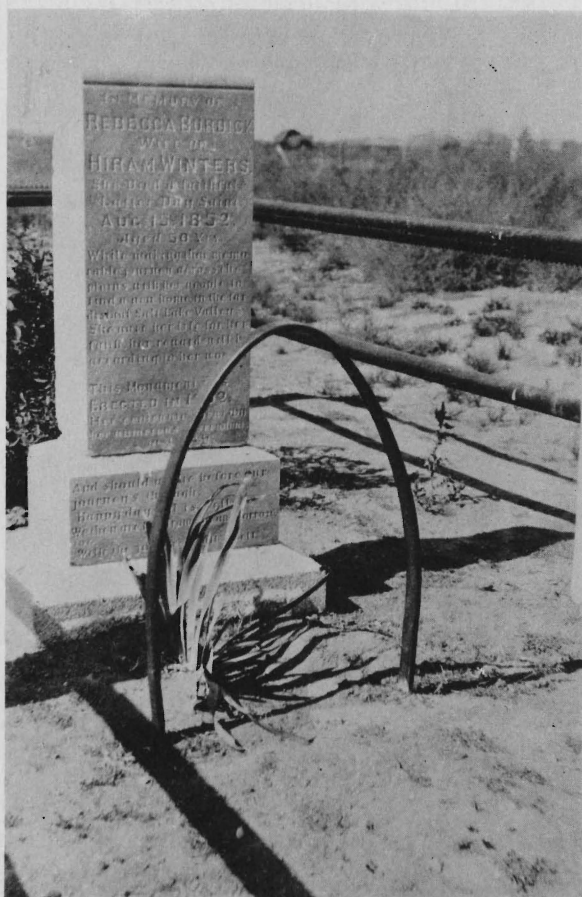
REBECCA WINTERS' GRAVE

Rebecca Winters' grave, near Scottsbluff, Nebraska, is a symbol of the hundreds who, like her, paid the supreme sacrifice on their way to the Great Basin. In 1852, while crossing the plains, she passed away. How to mark the graves of those who died and had to be buried was always a problem. An old wagon tire had been picked up a day or two before her death, One of the pioneer men working into the night by the light of a candle held by his daughter, chiseled into the face of the wagon tire, "Rebecca Winters, Age 50." The tire was set in the ground to mark the grave.

Some years later when engineers of the Burlington Railroad were surveying this area they located this "marker" and telegraphed the *Deseret News* in Salt Lake City of their dis-

covery. In respect to the Mormon pioneers, the line of the road was altered to miss the place of burial, and a marker was provided for the grave by the descendants of Rebecca Winters, one of whom was the wife of the late President Heber J. Grant. Since that time the railroad company has built a substantial fence around the grave.

DIRECTIONS: From Scottsbluff, go east on highway No. 26. Turn south on the road going past the west side of the Great Western Sugar Factory, and follow until across the Burlington Railroad tracks. Turn east through a gate and follow a trail across a pasture over a bridge and over and irrigation

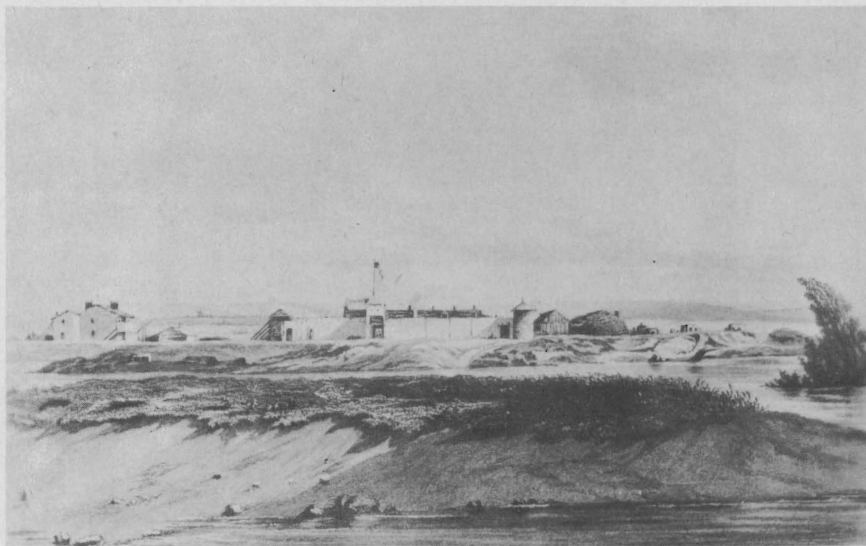


Rebecca Winters' Grave

ditch. The grave is about one-fourth mile beyond the bridge, on the north side of the railroad tracks. Cars may be driven to a point opposite the grave. It is then reached by crossing the right-of-way fence.

FORT LARAMIE

“Fort Laramie,” wrote Orson Pratt on June 1, 1847, “is situated on the left bank of Laramie Fork about one and a half miles from its confluence with the North Fork. Its walls are built of clay or unburnt brick, being about 15 feet high, and of a rectangular construction measuring on the exterior 116 by 168 feet. Ranges of houses are built in the interior adjoining the walls, leaving a central yard of above 100 feet square.”²⁸



Old Fort Laramie, Wyoming

The first buildings were constructed during the summer of 1834, and the fur trading post was known then as Fort William and later as Fort John. During the gold rush days of 1849, Fort Laramie became an army post of the United States for the protection of emigrants along the Oregon Trail.

When the pioneer company arrived at Fort Laramie they



Old Bridge to Fort Laramie, Wyoming



Old Fort Laramie, Wyoming

were met by other Mormons. These Saints, who were from Pueblo, had been at Fort Laramie for two weeks. Brigham Young was pleased to receive from this group information about a sick detachment of the Mormon Battalion and a group of Saints known as the Mississippi Saints who had wintered at Fort Pueblo. Both of these groups took up the line of march of Brigham Young's company and followed him into the Salt Lake Valley arriving only five days after his party.

The Mormon trail to this point had been on the north bank of the North Platte River, but because of difficulty in making a new trail, they crossed to the south bank and followed the Oregon Trail.

DIRECTIONS: See map on page 75. To reach Fort Laramie, continue on highway No. 26 from Scottsbluff toward Casper, Wyoming. Fort Laramie is located about 50 miles from Scottsbluff.

REGISTER CLIFF AND OLD TRAIL RUTS

(Near Guernsey, Wyoming)

Two historical points of interest may be viewed a short distance south of Guernsey, Wyoming. The one, a rather perpendicular cliff, is known as Register Cliff, because trekkers

to the West were able to inscribe their names and messages upon its surface. The old trail passed near the cliff.



Wagon trail ruts on Mormon Trail.

The other historical point of interest is west of Register Cliff. There, as the accompanying photo reveals, may be seen evidence of the passage of many wagons leaving the account of their journey recorded in the rock formations over which the westward migrations passed. These “ruts” bear silent evidence of the movement of many people over the Oregon and Mormon Trails.

DIRECTIONS: (Dirt roads bad when wet.) To visit Register Cliff travel south from the center of Gurnsey, Wyoming,

and cross over the North Platte River bridge. Following the main traveled road, continue for approximately three-fourths of a mile and follow the left turn of the road. Continue about one and one-fourth miles further to a cattle guard and turn left into a field. It is approximately one-half mile to the marker and Register Cliff.

To visit the "ruts" begin at the south side of the North Platte River bridge south of Guernsey and travel west along the south side of the river about one-half mile. Turn left and drive or walk up the small hill for about another one-half mile from the point where the left turn onto the side road is made. Upon arriving at that point, one must walk. The



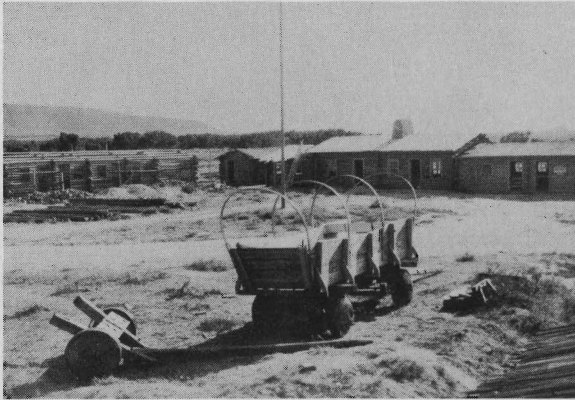
Register Cliff

“ruts” are several yards east beyond the crevice which is encountered. This crevice can be passed easily by walking and by detouring slightly to the right.

FORT CASPER, WYOMING AND THE OLD MORMON FERRY

Three miles due west of the city of Casper, Wyoming, is a replica of old Fort Casper, first built in 1857 and reconstructed on its original site in recent years. One of the functions of the fort was to provide shelter for men who guarded the Platte Bridge, which was the main crossing over the North Platte River at this point.

The Platte crossing, known as Mormon Ferry, was near



Fort Casper, Casper, Wyoming

what later became the location of the old fort. It derived its name from ferrying activities begun by the advance pioneer company in 1847 and continued for many years thereafter. Through the use of a boat made of buffalo skins loaned to them by James H. Grieve and the “revenue cutter” a leather boat carried by them, the Mormons ferried some of the early Oregon emigrants over the North Platte. They received for this service “1,295 lbs. of flour, at the rate of two and one-half

cents per pound; also meal, beans, soap and honey at corresponding prices, likewise two cows, total bill for ferrying \$78.00." Wilford Woodruff wrote of the occasion, "It looked as much of a miracle to me to see our flour and meal bags replenished in the midst of the Black Hills, as it did to have the children of Israel fed on manna in the wilderness."²⁹ A company of ten men was left to ferry over other Oregon emigrants and to be of assistance to the large company of Saints which was to follow later that same year.

DIRECTIONS: See map on page 75. Follow highway No. 26 from Ft. Laramie to Casper. Ft. Casper and the site of the old Mormon Ferry can be reached by following highway No. 26 to Walnut street in the west part of the City of Casper. Turn left at that point and then turn right on 13th Street. Continue west on 13th Street to Fort Casper.



Independence Rock, Wyoming

INDEPENDENCE ROCK, DEVIL'S GATE, MARTIN'S AND WILLIE'S MARKERS, SOUTH PASS, WYOMING

Independence Rock, so called because of a celebration held by emigrants July 4, 1825 at that place, is about fifty miles southwest of Casper. It can be seen for many miles and is situated near the Sweetwater River. It was called the "Register of the Desert" by Father De Smet in 1840 because of the many travelers who had inscribed their names and the date of their visit there into its smooth granite sides. Several plaques are fastened upon the rock facing the highway and are dedicated to the Mormon Pioneers, Father De Smet, Marcus Whitman, and the Masonic Lodge.

Devil's Gate is a huge "V" shaped gorge cut through the mountain by the Sweetwater River. It is only a few miles to



Devil's Gate, Wyoming

the southwest of Independence Rock, and is easily recognized from the highway.

The Martin's Cove marker is just beyond Devil's Gate at the side of the highway. The following inscription is found upon the marker:



Martin's Cove Marker, Wyoming

No. 28

Erected June 22, 1933, Martin's Cove

Survivors of Captain Edward Martin's handcart company of Mormon emigrants from England to Utah were rescued here in perishing condition about November 12, 1856. Delayed in starting and hampered by inferior carts, it was overtaken by an early winter. Among the company of 576 including aged

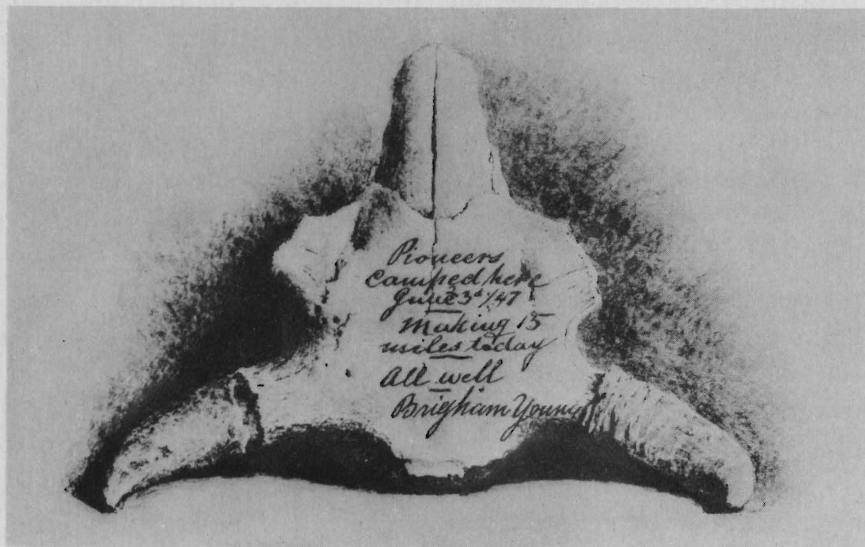
people and children, the fatalities numbered 145. Insufficient food and clothing and severe weather caused many deaths. Toward the end every campground became a graveyard. Some of the survivors found shelter in a stockade and mail station near Devil's Gate where their property was stored for the winter. Earlier companies reached Utah in safety.

Utah Pioneer Trails and Land Marks Association and citizens of Wyoming.



*Willie's Company Marker
(This marker is some distance from the main traveled highway)*

South Pass, the place which marked the crossing of the continental divide, was found by the Mormon Pioneers to be much different from what they expected. Orson Pratt wrote, "It was with great difficulty that we could determine the dividing point of land which separates the waters of the Atlantic from those of the Pacific. . . . This country called the South Pass for some fifteen or twenty miles in length and breadth



Buffalo skull trail marker

is a gently undulating plain and prairie, thickly covered with wild sage from one to two feet high."³⁰

At Farson, Wyoming, stands a marker to the meeting of James Bridger and Brigham Young. It was at that meeting June 28, 1847 that Bridger said "he would give \$1,000 for a bushel of corn raised in the Great Basin." Brigham Young answered, "Wait a little, and we will show you."³¹

DIRECTIONS: See map on page 75. Leaving Casper, Wyoming, follow highway No. 220 toward Muddy Gap. When about 50 miles from Casper, Independence Rock will be seen on the left-hand side of the road. A few miles further Devil's Gate can be seen on the right-hand side of the road and just beyond that point can be seen the Martin Cove marker also on the right-hand side of the road. At Muddy Gap turn right on highway No. 287 and follow it to Perrin. At Perrin turn left on highway No. 28 which highway goes over South Pass to Farson, Wyoming.

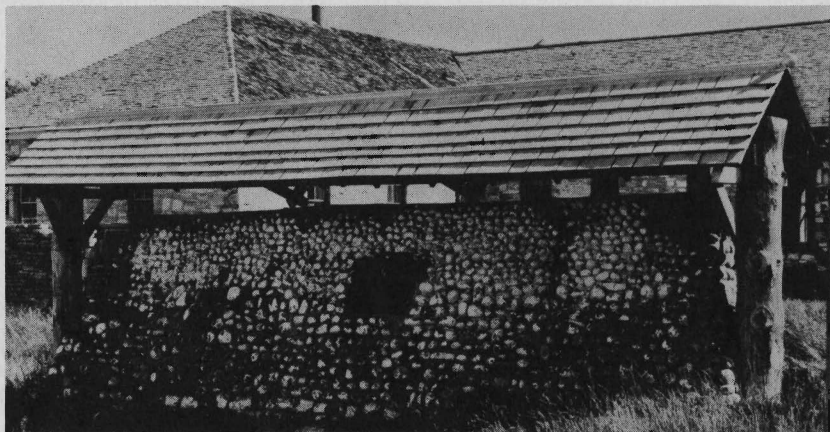
FORT BRIDGER

The Pioneers arrived at Fort Bridger July 7, 1847. In referring to the fort, Orson Pratt wrote, "The Post consists of

two adjoining log houses, dirt roofs, and a small picket yard of logs set in the ground and about eight feet high. The number of men, squaws and half-breed children in these houses and lodges, may be about fifty or sixty.”³²

The post was established by Bridger in 1843. Twelve years later the Church purchased the property for \$8,000 which was paid in two \$4,000 payments, but in 1857 the United States sent an army out to Utah, and the following year this group took possession of the fort. The fort saw some of its most active years during the late 1840's and early 1850's especially during the days of the gold rush to California. The property is now owned by the State of Wyoming and is being preserved as a place of historic interest to travelers.

One thing of interest to Latter-day Saints at Fort Bridger is a portion of an old stone wall erected by the Mormons during the brief period the fort was used by them. A plaque on the face of the wall gives its history.



Old stone wall built by Mormons, 1855, Fort Bridger, Wyoming

DIRECTIONS: See map on page 75. Leaving Farson, Wyoming, on highway No. 187 travel south to Rock Springs. Turn right at Rock Springs and follow highway Nos. 30 and 30S to Ft. Bridger which is about 70 miles west of Rock Springs.

THIS IS THE PLACE MONUMENT

At the mouth of Emigration Canyon overlooking the Great



This Is the Place Monument, Salt Lake City, Utah

Salt Lake Valley stands the impressive "This is the Place Monument."

The three figures at the top of the monument represent President Brigham Young, Elder Heber C. Kimball, and Wilford Woodruff, members of the Council of the Twelve Apostles. President Young had ridden in Wilford Woodruff's carriage for several days because of illness.

The two figures on the front, in the center, are Orson Pratt and Erastus Snow. They entered the valley July 21, 1847, three days prior to the main company.

The bas-relief design extending across the front of the monument represents the original pioneer company of one hundred forty-three men, three women, and two children, as they moved along the trail.

The group at the right represents Fathers Escalante and Dominguez. They, with seven others, visited this section of the country September 23, 1776, and are the first white men of

record to discover Utah Lake. They did not enter the Salt Lake Valley, but learned of it from the Indians.

At the left are represented the trappers and explorers of the West. Among these was General William H. Ashley who organized a trapping expedition in 1822, which brought into these valleys such men as James Bridger, Christopher (Kit) Carson, Jedediah S. Smith, William L. Sublette, David E. Jackson, Milton G. Sublette, Hugh Glass, Robert Campbell, Thomas Fitzpatrick, Etienne Provot, and others, including Major Andrew Henry, who had been in these mountains earlier, the first American to bring trappers into the midst of the Rocky Mountains.

The horsemen shown on the left and right of the main center structure portray the men of the exploring party who entered the valley July 22, 1847, two days ahead of their leader.

Etienne Provot, Washakie, Peter Skeen Ogden, Captain B. L. E. Bonneville, Father Pierre Jean De Smet, and General John C. Fremont are represented in six single figures on the opposite side of the monument. In the center is represented the Donner party.

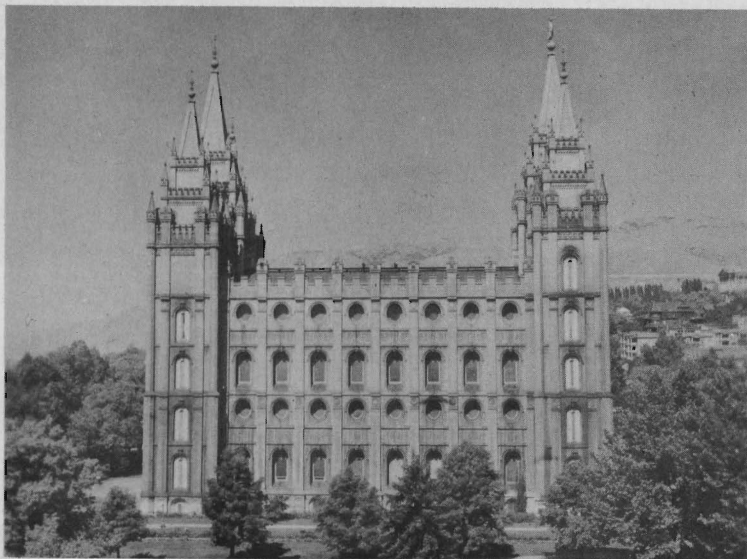
On the front of the monument near the top is inscribed **THIS IS THE PLACE.** At the base is recorded: **"HOSANNA! HOSANNA! HOSANNA! TO GOD AND THE LAMB! AMEN! AMEN! AMEN!"** **"AND IT SHALL COME TO PASS IN THE LAST DAYS THAT THE MOUNTAIN OF THE LORD'S HOUSE SHALL BE ESTABLISHED IN THE TOPS OF THE MOUNTAINS AND SHALL BE EXALTED ABOVE THE HILLS; AND ALL NATIONS SHALL FLOW UNTO IT. THE WILDERNESS SHALL BLOSSOM AND THE SOLITARY PLACE SHALL BE GLAD FOR THEM, AND THE DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE."** **ISAIAH 2:2; 35:1.**

DIRECTIONS: Follow highway 30S from Ft. Bridger to Henefer. At Henefer turn left on the old Pioneer trail road which runs through East Canyon, over Big Mountain and Little

Mountain, and into Emigration Canyon. Emerging from Emigration Canyon the "This is the Place Monument" comes into view.

SALT LAKE CITY, UTAH

There are many places of interest to see in Salt Lake City. It is important to remember, however, that in the summer of 1847 the valley was covered primarily with sagebrush and willow bushes and lacking somewhat in trees, shrubs, grass



Salt Lake Temple

and flowers which now contribute so much to its beauty. The surveyor's line, the carpenter's hammer, and the mason's trowel were then unknown in the valley. Certain trappers and explorers were acquainted with the valley, but many of them discouraged making settlements there. Brigham Young recognized the valley as the place which he had seen in vision and as he looked upon the scene before him he exclaimed, "This is the right place, drive on." Salt Lake City stands today as a witness to the vision, foresight, and expert planning of the Mormon people.



Mormon Battalion Monument, located on State Capitol grounds



Mormon Tabernacle on Temple Square

REFERENCES

1. Proceedings at the Dedication of the Joseph Smith Memorial Monument at Sharon, Windsor County, Vermont, December 23, 1905. Salt Lake City, Utah, Deseret News Press.
2. James 1:5.
3. *Millennial Star*, Vol. XXV, 439.
4. Joseph Smith, *History of the Church*, Salt Lake City, Utah, Deseret News Press, 1902, Vol. 1, 17.
5. *Ibid.*, p. 88.
6. Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, 1935, 128:20.
7. Doctrine and Covenants, 27:5, 12.
8. Joseph Fielding Smith, *Essentials in Church History*, Salt Lake City, Utah, Deseret News Press, 1947, 470.
9. Doctrine and Covenants, 13.
10. Joseph Smith, *op. cit.*, 18.
11. Book of Mormon, Moroni, 10:4.
12. Joseph Smith, *op. cit.*, 4, 5.
13. Lucy Mack Smith, *History of Joseph Smith*, Salt Lake City, Utah, Stevens and Wallis, 1945, 88.
14. Doctrine and Covenants, 110.
15. Joseph Smith, *op. cit.*, Vol. III, 375.
16. Doctrine and Covenants, 124:23, 60.
17. Joseph Smith, *op. cit.*, Vol. V, 1, 2.
18. Joseph Smith, *op. cit.*, Vol. VI, 619-621.
19. Doctrine and Covenants, 57:3.
20. Andrew Jenson and Edward Stevenson, *Infancy of the Church*, Salt Lake City, Utah, 1889, 24-26.
21. Doctrine and Covenants, 121.
22. *Ibid.*, 122.
23. Joseph Smith, *op. cit.*, Vol. III, 286.
24. *Autobiography of Parley P. Pratt*, Salt Lake City, Utah, Deseret Book Company, 1938, 228-230.
25. Doctrine and Covenants, 107:54-56.
26. Joseph Smith, *op. cit.*, Vol. III, 386-7.
27. Doctrine and Covenants, 116.
28. Orson Pratt, *Exodus of Modern Israel*, (Compiled by N. B. Lundwall from the diary of Orson Pratt, Zion's Printing and Publishing Company, Independence, Missouri,) 51.
29. B. H. Roberts, *A Comprehensive History of the Church*, Salt Lake City, Utah, Deseret News Press, 1930, Vol. III, 196.
30. Orson Pratt, *op. cit.*, 63.
31. B. H. Roberts, *op. cit.*, 201.
32. Orson Pratt, *op. cit.*, 68.