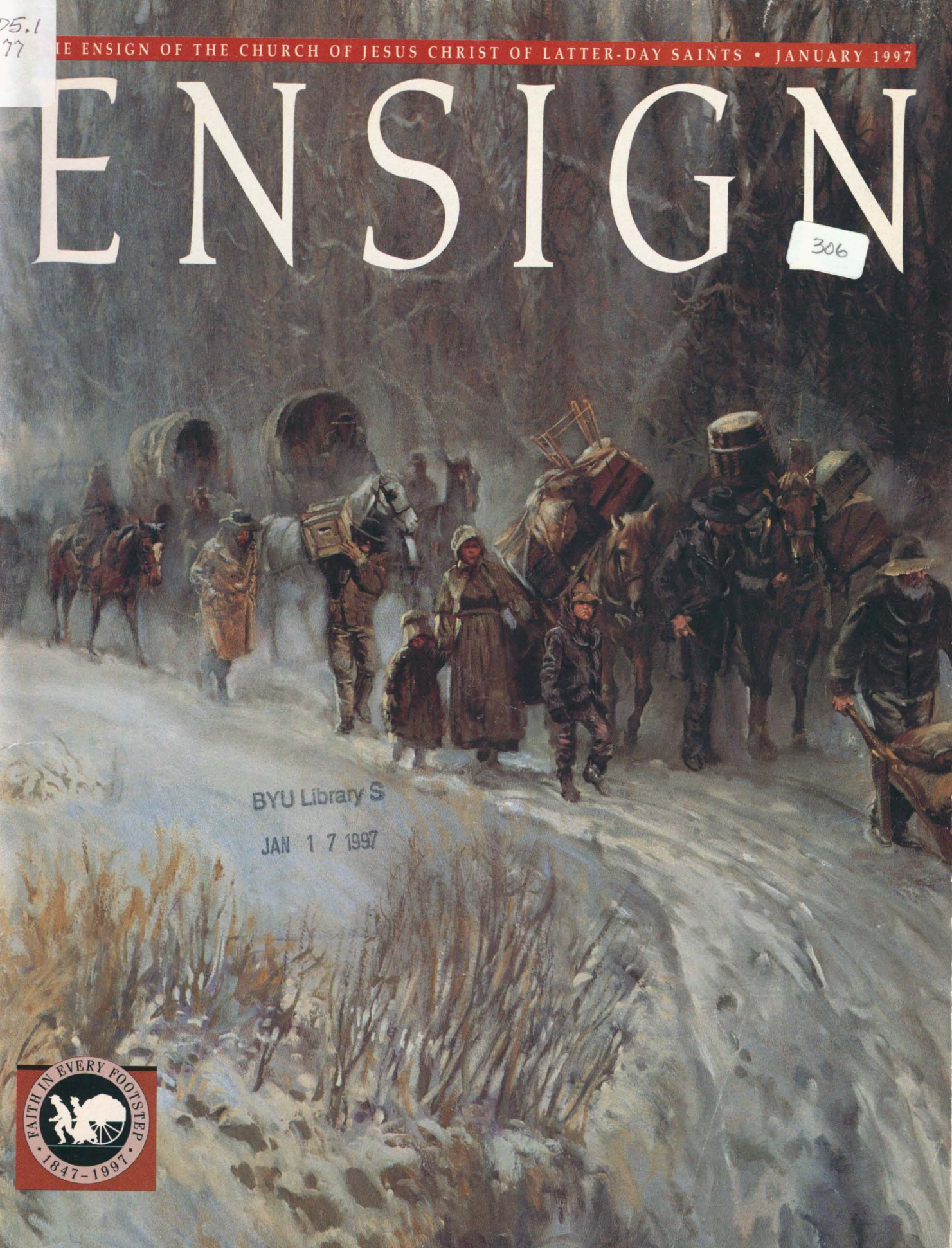


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THE ENSIGN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS • JANUARY 1997

THE ENSIGN

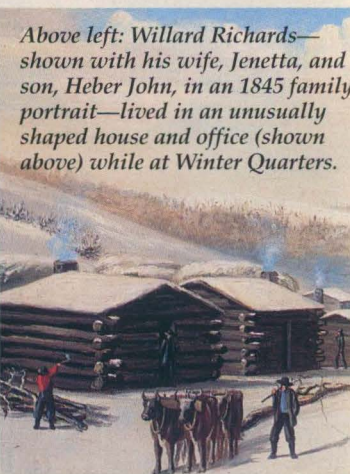
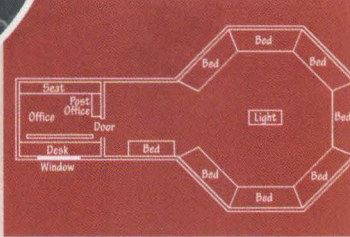
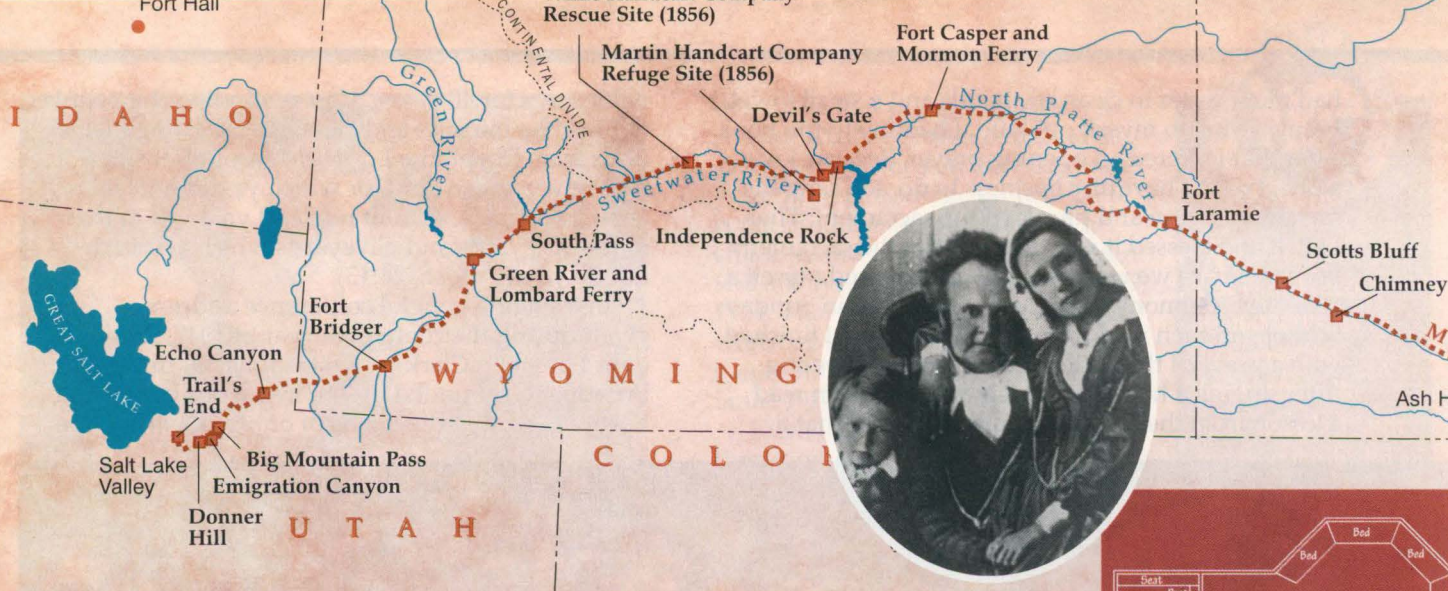
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Above left: Willard Richards—shown with his wife, Jenetta, and son, Heber John, in an 1845 family portrait—lived in an unusually shaped house and office (shown above) while at Winter Quarters.

On the Trail in January

BY WILLIAM G. HARTLEY

The following representation of events that took place in January 1847 is provided as part of the sesquicentennial celebration of the arrival of Latter-day Saint pioneers to the Salt Lake Valley in July 1847.

In January 1847 some 12,000 Saints were waiting out the winter in hundreds of camps along the Missouri River 40 miles north and south of present-day Council Bluffs, Iowa. Unable to reach the Rocky Mountains as planned in 1846, they intended to head west as soon as spring returned. President Brigham Young, the Quorum of the Twelve, and up to 5,000 Saints were at the headquarters camp called Winter Quarters, north of today's Omaha, Nebraska, living in log cabins, dugouts, wagons, and tents.

DESCRIPTION OF WINTER QUARTERS

In a diary entry dated 2 January 1847, police captain Hosea Stout described Winter Quarters and its more than 700 homes: "The place has the

appearance of a log town some dirt ruffs & a number of caves or 'dug outs' made in the banks sometimes called 'Dens' . . . The town would be hard to set on fire and burnt down for there are so many dirt topped & dirt houses.

"The city is divided into 22 wards & has a Bishop over each ward. . . . The poor are uncommonly well seen & attended to. . . . The Seventies Quorum have established a factory [for] manufacturing willow baskets and are now employing some 20 or 30 hands. . . . This gives employment to those who have no other means of supporting themselves. . . .

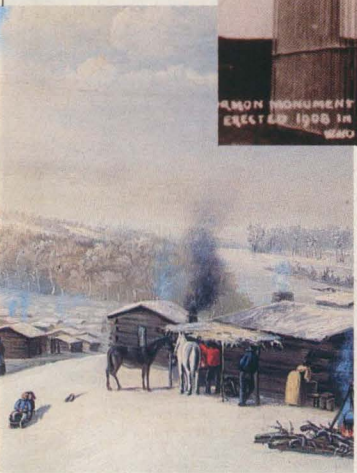
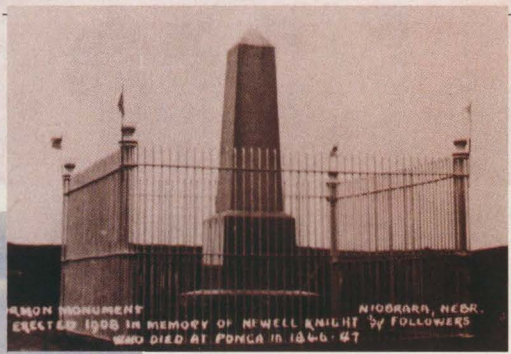
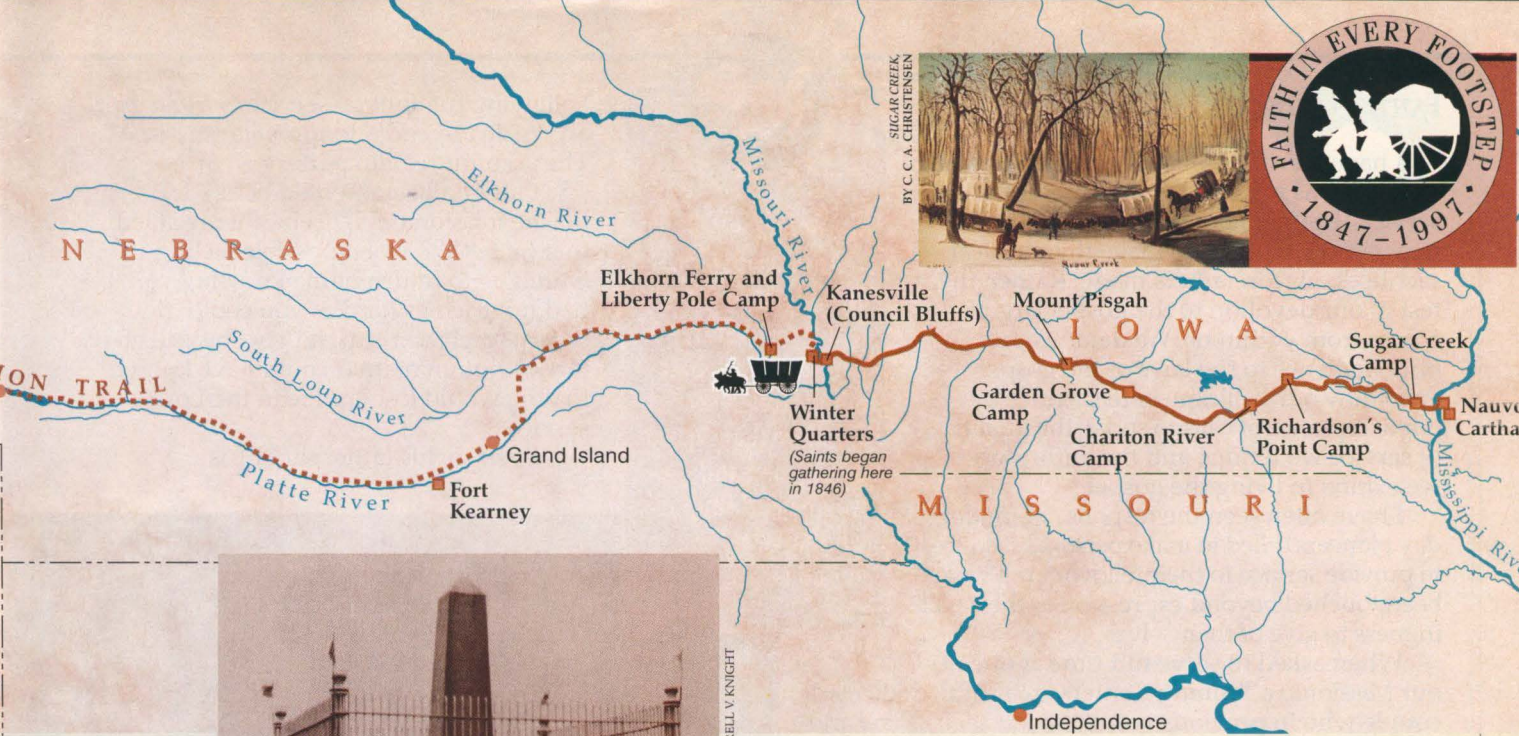
Doctor Willard Richards has a house with 8 sides and covered with dirt, & forms an oval and is called by the names of the Octagon, potato heap, apple heap, coal pit [etc.]. . . . Our herds and flocks are wintering well on the rushes" (*On the Mormon Frontier: The Diary of Hosea Stout, 1844–1861*, ed. Juanita Brooks, 2 vols. [1964], 1:222–23).

THE "WORD AND WILL OF THE LORD"

On 11 January, President Young met with several leading elders and told them of a dream he had wherein the Prophet Joseph Smith visited with him and "conversed freely about the best manner of organizing companies for emigration." Three days later, on 14 January, President Young met at Heber C. Kimball's home with Elders Kimball, Willard Richards, Orson Pratt, Wilford Woodruff, George A. Smith, Ezra T. Benson, and Hosea Stout, who acted as clerk. He then "commenced to give the Word and Will of God concerning



PHOTO BY WELDEN ANDERSEN
A TRAGEDY OF WINTER QUARTERS. BRONZE SCULPTURE BY AVARD T. FAIRBANKS



commented that it "was to me a source of much joy and gratification to be present on such an occasion and my feeling can be better felt than described" (*On the Mormon Frontier*, 229).

Two days later, on the 16th, the revelation was laid before a council of Church leaders who, Stout said, "received it as a revelation with joy and gladness" (*On the Mormon Frontier*, 229).

In the days that followed, leaders gathered their companies together. By vote, the people covenanted to obey the revelation's stipulations and to assist the needy (see *Journal of Horace K. Whitney*, Jan. 1847, LDS Church Archives).

Above: Ponca Camp Memorial in Nebraska honors those who died here during the winter of 1846-47. Left: Between fall 1846 and spring 1848, Winter Quarters, Nebraska, served as a place for Latter-day Saints to regroup and prepare for the trek to the Salt Lake Valley.

NEWEL KNIGHT AND THE PONCA CAMP IN NEBRASKA

Three wagon companies of some 500 Saints were encamped 120 miles up the Missouri River from Winter Quarters among the Ponca Indians. Ponca Camp, as it was called, was led by Bishop George Miller and a 12-man high council, all of whom were in constant contact with President Young and the rest of the Twelve at Winter Quarters. Newel Knight, longtime friend of the Prophet Joseph Smith since their residence in New York in the 1820s, was a high councilor at Ponca. With Newel were his wife, Lydia, and six children. When Indians

set fire to the prairie in December, a dry and warm month, the fires threatened Ponca Camp's 110 hewn-log cabins. Everyone fought off the fires and saved the fort, but the Saints lost stacks of hay and some wagons. After the fire danger passed, Newel, exhausted by the labor, became very ill. In his final diary entry, dated 4 January 1847, Newel expressed hope that "the Lord's presence" would go before modern Israel as with ancient Israel "while we are journeying in the wilderness" (*Diary of Newel Knight*, 4 Jan. 1847, LDS Church Archives). He died on 11 January, probably of pneumonia, one of 23 Saints who died and were buried in the camp's burying ground two miles west of the fort.

Widow Lydia, who trusted in her life motto that "God Rules," gave birth to their seventh child seven months after Newel died. She brought the family west in 1850. In 1908, son Jesse Knight erected a stately monument at the Ponca Camp site just west of present Niobrara, Nebraska, to honor Newel and others buried there that winter of 1846-47. (See William G. Hartley, *"They Are My Friends": A History of the Joseph Knight Family, 1825-1850*, pp. 169-180.) □

William G. Hartley, an associate professor of history and a research professor at the Joseph Fielding Smith Institute at BYU, teaches Sunday School in the Riverside Third Ward, Murray Utah North Stake.

MIDWESTERN U.S. LDS POPULATION, 31 DECEMBER 1846

At the end of 1846, many members of the Church were scattered over a vast terrain stretching from Nauvoo westward to Winter Quarters. Research suggests the following distribution of midwestern U.S. membership at that time:

Winter Quarters	4,000
East Bank Missouri River	2,500 (est.)
Miller's Ponca Settlement	400
Lathrop Settlement	50
Total at the Missouri River	6,950
St. Louis	1,500
Between the Mississippi River and Garden Grove	500 (est.)
Between the Nishnabotona River and East Fork Mosquito Creek	500 (est.)
Mormon Battalion	500
Mount Pisgah	700
Garden Grove	600
Nauvoo	50 (est.)
Burlington, Galena, Alton, etc.	300 (est.)
St. Joseph, Savannah, and other northwest Missouri towns	200 (est.)
Total in Iowa and Missouri	4,850
Grand total	11,800

(Richard E. Bennett, *Mormons at the Missouri, 1846-1852* [1987], 90.)

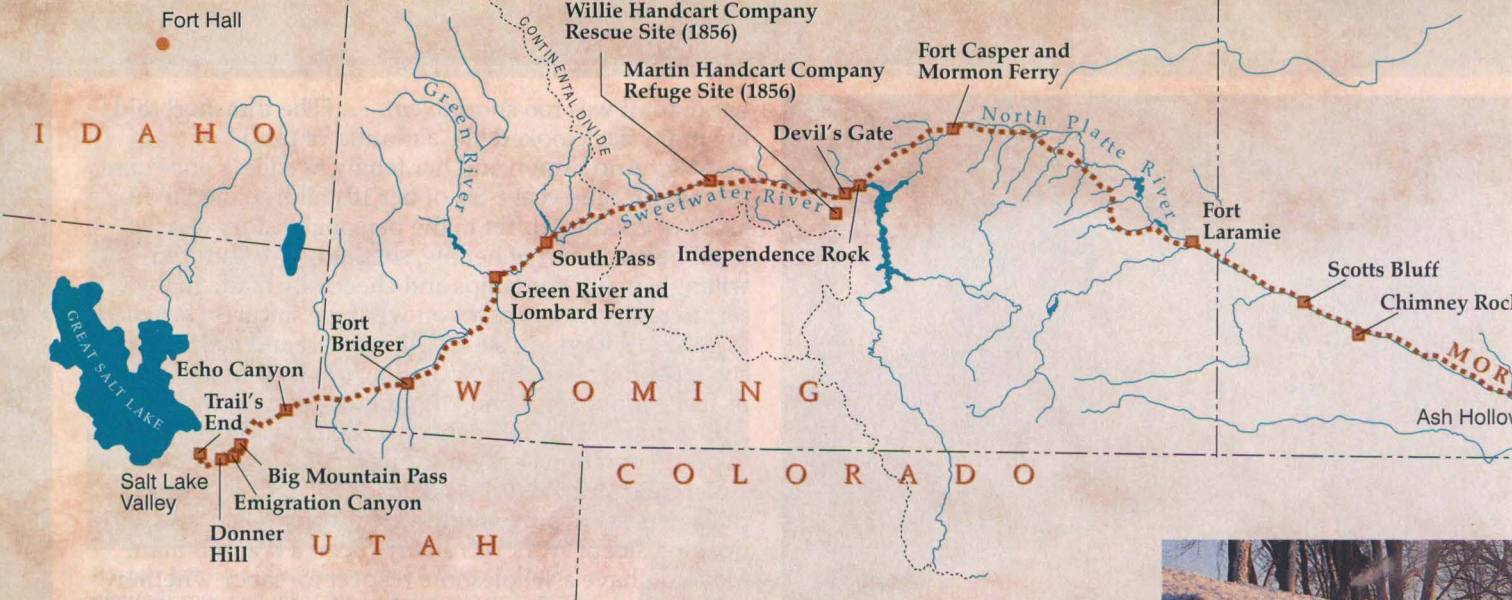
THE ENSIGN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS • FEBRUARY 1997

ENSIGN

A person is walking away from the viewer down a paved path that winds through a dense forest. The scene is bathed in the warm, golden light of a setting or rising sun, creating long shadows and a hazy atmosphere. The trees are tall and thin, their branches silhouetted against the bright sky. The overall mood is contemplative and serene.

When Children Go Astray, p. 6

Helping Hands in Time
of Disaster, p. 24



On the Trail in February

By WILLIAM G. HARTLEY

The following representation of events that took place in February 1847 is provided as part of the sesquicentennial celebration of the arrival of Latter-day Saint pioneers in the Salt Lake Valley in July 1847.

In early February at Winter Quarters, in present-day Omaha, Nebraska, with winter lingering and the Saints still unable to trek west, Church leaders recognized the need to brighten spirits. February 5 set the tone for the month, according to Elder Wilford Woodruff of the Quorum

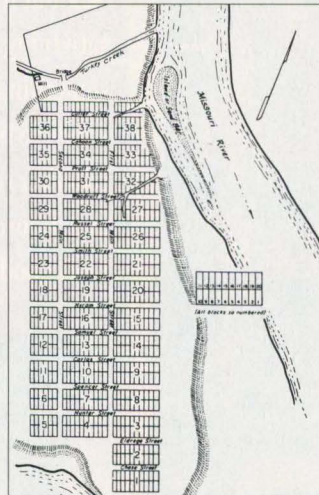


A brass band was a welcome addition to important occasions.

of the Twelve Apostles: "At an early hour the band of music entered my carriage and rode through the streets of Winter Quarters playing so sweetly that it rent the air. . . . At 2 o'clock p.m. the Silver Greys met at the council house, the company of Silver Grays consisting of all the men in the camp of Israel over 50 years of age."¹

President Brigham Young told the crowd of attenders that "there is no harm in dancing. The Lord said he wanted His saints to praise him in all things."² With this invitation, "the center of the floor was then cleared for the dance when the 'Silver Greys' and spectacled dames enjoyed themselves in the dance; it was indeed an interesting and novel sight to behold the old men and women, some nearly a hundred years old dancing like in ancient Israel."³

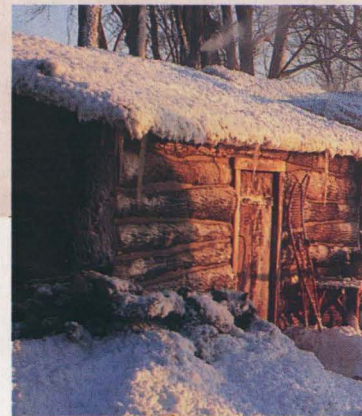
Several dances were held throughout the month. On 23 February several members of the Quorum of the Twelve visited the Council House, where a party



Plat of Winter Quarters, Nebraska, located on the west side of the Missouri River.

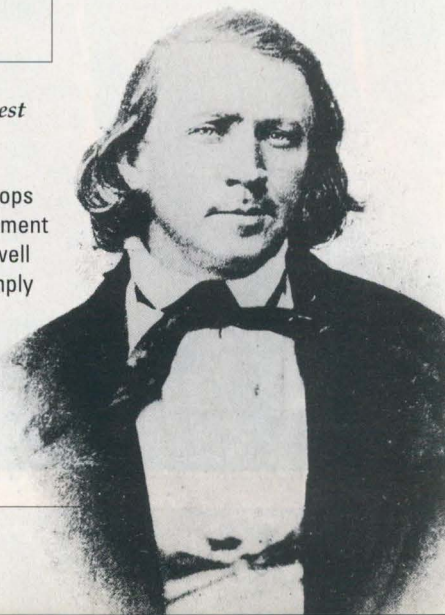
was "gotten up" by the bishops for the benefit and entertainment of the poor. The event was well attended and its purpose amply fulfilled:

"To day being dedicated for a Dance & supper to the Soldiers wives, & the poor of the Camp, the house was filled to overflowing, and the



Above: Log cabins were a luxury during the cold, wet winter of 1846-47 at Winter Quarters. Below: President Brigham Young.

Bishops having called upon their several wards for to furnish a supper for the poor, each individual took according to their liberality and it was reported that after enjoying themselves in the dance,



WILLIAM PITTS BRASS BAND, BY DALE KILBOURN; PLAT OF WINTER QUARTERS, COURTESY OF THOMAS L. KANE COLLECTION, BRIGHAM YOUNG UNIVERSITY

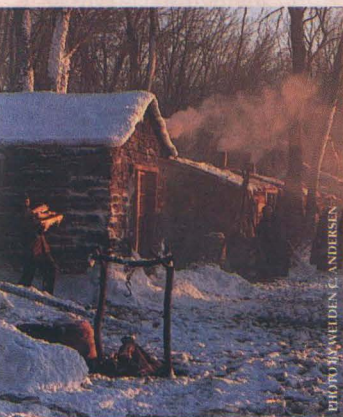
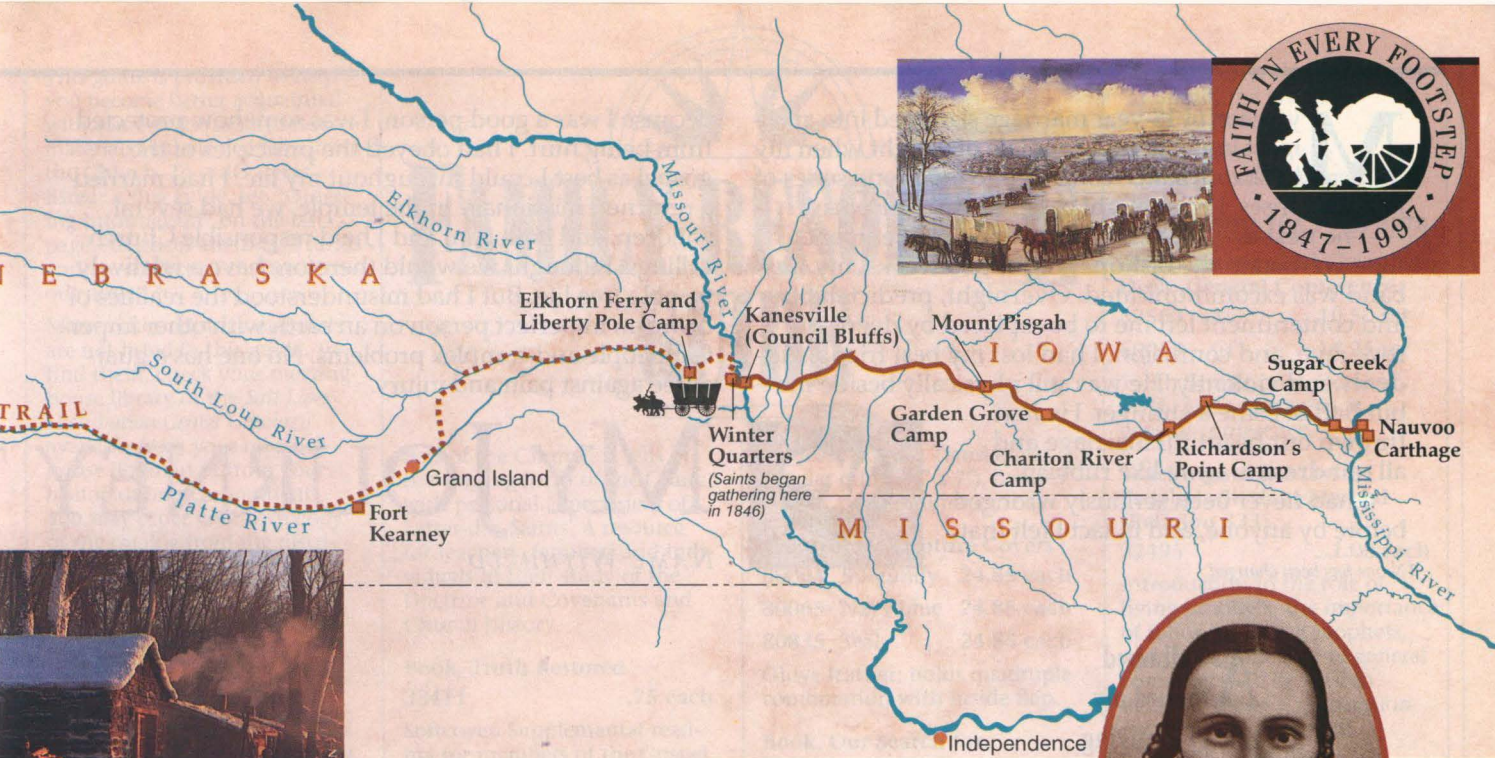


PHOTO BY WELDEN C. ANDERSEN

there sat down to supper about 300 Souls.

"After the party ended, bishops had twenty-two baskets and 12 partial baskets of pies, cakes, and other refreshments left over to distribute to the poor."⁴

NEWS FROM THE MORMON BATTALION

By mid-February the Mormon Battalion had been gone from the camps of Israel for seven months. It had reached San Diego by the previous month, January 1847, although three sick detachments had had to march to Pueblo, in present-day Colorado, to winter. News from the Battalion was very limited. So when two bearded, ragged men who looked like mountain men suddenly appeared at Winter Quarters on 15 February, the news they brought about the Pueblo group was welcome indeed. The messengers were John H. Tippetts and Thomas Woolsey, who arrived after a

harrowing, dangerous 52-day journey.

"Their arrival produced no small stir in camp," John D. Lee wrote. "Men and women came in every direction to inquire after their friends in the Battalion."⁵ The men brought with them 137 letters from Battalion men. "Our arrival was a surprise to the whole camp," Tippetts wrote. "The folks were just sitting down to eat supper and they would accept of no excuse when they invited us to eat supper with them, rough and dirty as we were."⁶ The two had not eaten for three days, so they enjoyed the feast. "After eating supper I went out in search of my family and soon found them," Tippetts added.⁷

SEWING AND SHOVELING

Forced indoors for most of the winter, women kept busy with housekeeping, child care, and sewing. Mary Haskin Parker Richards's diary entries for February reveal she worked on a number of sewing projects, some for room and board, others for her own purposes.

1 February: "a cold day Janes chimney Smoked very bad. so that it kept the tears

running down my cheeks about all the time was very uncomfortable did a little sewing. and in the eve was knitting." 8 February: "I cut & fitted a dress for Sister S[mithies] and spent the day sewing on it." Mid-month: She left on a short trip south to the Missouri border to visit with her relatives, the Burtons. 19 February: The day after she arrived, she "made two handkerchiefs for father & Mother [Burton]." 20 February: "reading sewing playing with Clara [a child]." 27 February: "Was making a night dress for my self."

Mary Richards's diary entries for the next month show her involved in similar activities: "sewing on my dress," "sewed a little," "reading & sewing," and "I made a little white apron for Clara."⁸

In his diary, Hosea Stout recorded a record snowfall: "Feb. 21, 1847. This morning the snow had blown and drifted until it was near half way to the top of my door & I could scarcely get it opened & had to throw away the snow to make roads before I could get around. It was decidedly one of the deepest snows that has fallen for some years & is still blowing and drifting all day."⁹ □



Mary Haskin Parker Richards spent winter days sewing.

William G. Hartley, an associate professor of history and a research professor at BYU's Joseph Fielding Smith Institute, teaches Sunday School in the Riverside Third Ward, Murray Utah North Stake.

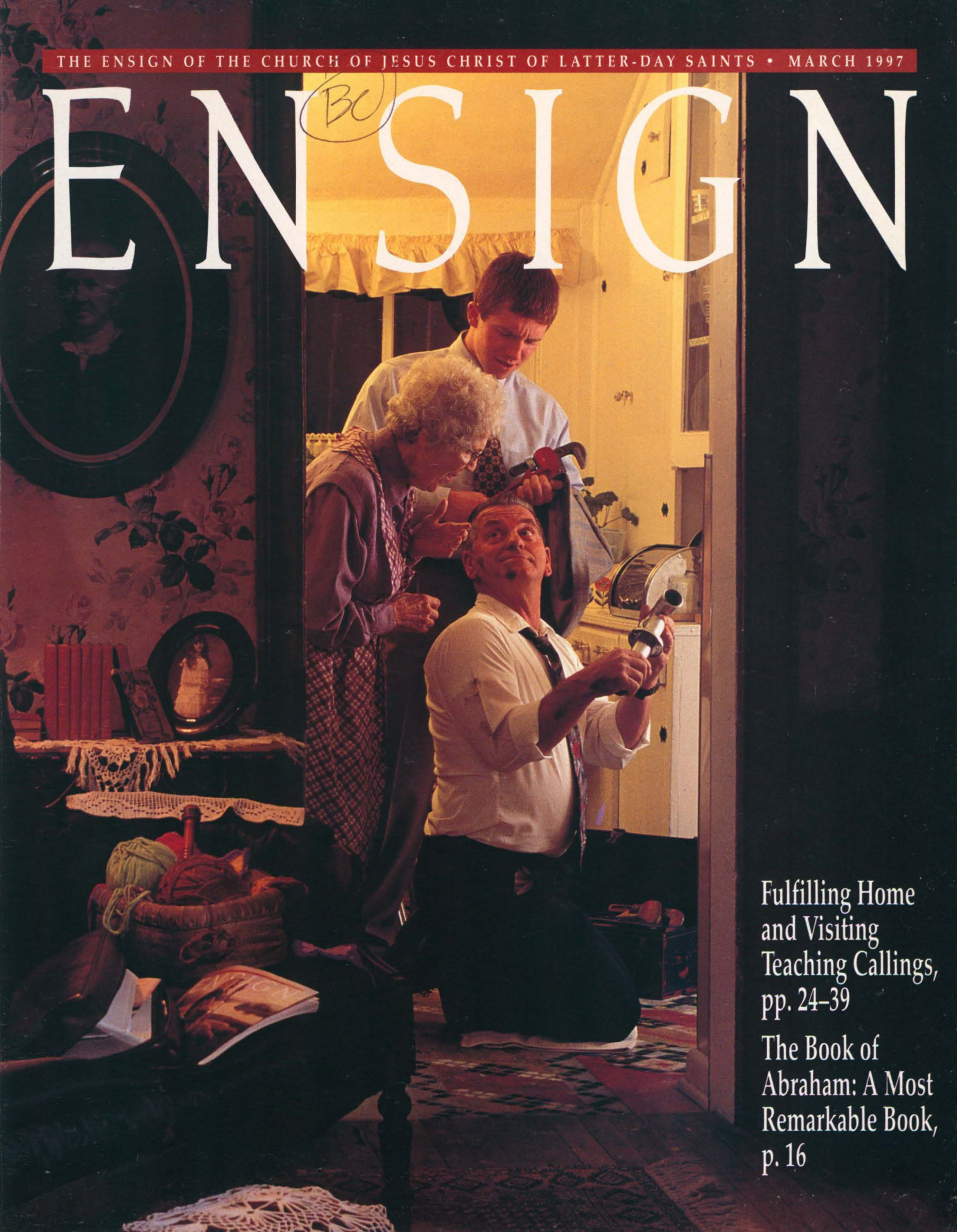
NOTES

1. Journal History of The Church of Jesus Christ of Latter-day Saints, 5 Feb. 1847.
2. *Manuscript History of Brigham Young, 1846-1847*, ed. Elden J. Watson (1971), 521.
3. Journal History, 5 Feb. 1847.
4. Seventies Record Book B, 23 Feb. 1847, LDS Church Archives.
5. John D. Lee Diary, 15 Feb. 1847, LDS Church Archives.
6. Journal History, 15 Feb. 1847.
7. Journal History, 15 Feb. 1847.
8. *Winter Quarters: The 1846-1848 Life Writings of Mary Haskin Parker Richards*, ed. Maurine Carr Ward (1996), 108-13; original spelling and punctuation preserved.
9. Quoted in *On the Mormon Frontier: The Diary of Hosea Stout, 1844-1861*, ed. Juanita Brooks, 2 vols. (1964), 1:237.

MARY RICHARDS PHOTO BY FOX AND SYMONS; COURTESY OF DOROTHY STREPPER COLLECTION; CROSSING THE MISSISSIPPI ON THE ICE, BY C. C. CHRISTENSEN, © COURTESY MUSEUM OF ART, BRIGHAM YOUNG UNIVERSITY. ALL RIGHTS RESERVED

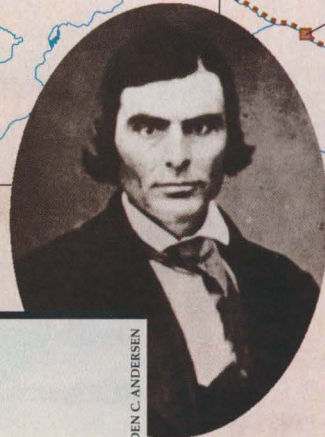
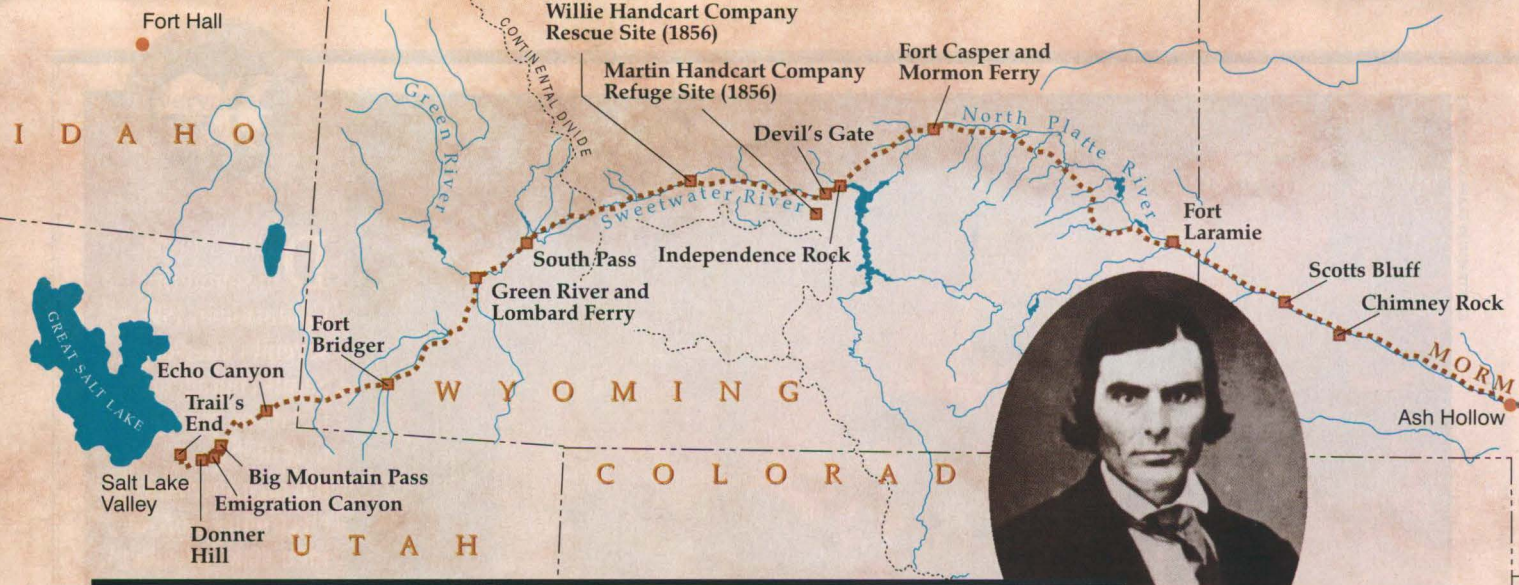
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Fulfilling Home
and Visiting
Teaching Callings,
pp. 24–39

The Book of
Abraham: A Most
Remarkable Book,
p. 16



Hosea Stout's diary has provided us with important Church history.

On the Trail in March

BY WILLIAM G. HARTLEY



PHOTO BY WELDEN C. ANDERSEN

The following representation of events that took place in March 1847 is provided as part of the sesquicentennial celebration of the arrival of Latter-day Saint pioneers in the Salt Lake Valley in July 1847.

March was the final preparation month for an advance, exploratory company (also known as the Camp of Israel) of some 150 Latter-day Saint pioneers who would journey from Winter Quarters in present-day Omaha, Nebraska, to the Rocky Mountains. In doing so they would prepare the way for subsequent emigrant companies. At the same time, plans were refined for a second company, a much larger one of about 1,500 pioneers, to leave some weeks later. Men assigned to both companies met during March to finalize organizational details and make progress reports about their readiness.

Hosea Stout described the organizing meeting held on 15 March: "At six o'clock this evening there was a Council held

of the Twelve, most of [the] High Council & the captains of 100's & 50's of the two Emigrating divisions of the Camp of Israel, at the Council house[.] Here many questions were proposed and decided as the best policy for this people to pursue after the Twelve & pioneers are gone. . . . No one is to start in the camp without 300 [l]bs of bread stuff to each individual in his family[.]"¹

On 22 March, Brother Stout went to a meeting of the officers of the two emigrating companies: "Here President Young gave notice that it was his intention & also of the 12 [Apostles] to proceed on [to] the great Basin without stopping if they can . . . and that he intended to locate a Stake of Zion and this fall come back after his family."²

President Young wanted the Winter Quarters settlement remodeled a little while the two 1847 pioneer companies were journeying west. The settlement would be stockaded to provide better security. On 22 March, Brother Stout recorded, President Young instructed residents to "move the

houses West of Second Main Street and there form a line of Stockade with houses & bring up the south line to my house which is one block North."³

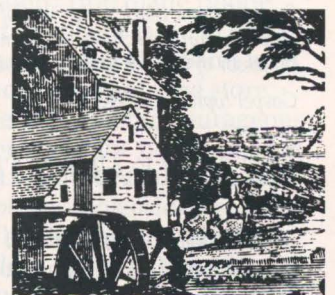
Members of the Quorum of the Twelve Apostles also labored to be certain the Saints at Winter Quarters had proper food and supplies during the spring and summer. On 31 March a council of the officers of the emigrating companies met and made arrangements to put in spring crops before leaving Nebraska.⁴ By then, as it turned out, President Brigham Young's advance, exploratory company was but one week away from starting its historic journey westward.

FINISHING A GRISTMILL AND DAM

Saints at Winter Quarters urgently needed a gristmill to grind their wheat and corn into flour. During March community members pooled their labor to complete the mill and the dam that they had started in October 1846 on Turkey Creek, Nebraska. Diarist Hosea Stout wrote on

6 March that the dam water was rising due to melting snow and "was like to brake . . . so all hands turned out to the dam."⁵ Part of the mill dam did break away. John D. Lee wrote of the event that "if [we] could get about 100 men on the morrow I think the dam might be secured and that the mill will start by morning."⁶ On 20 March, Hosea Stout wrote with obvious satisfaction: "Today the mill started and promises well. It runs beautifully grand and does a good business."⁷

The mill ground 10 or 11 bushels per hour, a higher rate than the average for mills of that day. Customer demand was so great initially that people had to



Above: A typical gristmill. Right: Thousands of Latter-day Saints took refuge on both sides of the Missouri River. The largest group lived in Winter Quarters, Nebraska.



wait hours and sometimes days to have their corn and wheat milled into flour.

DEATHS IN MARCH

Most of the Saints camped by the Missouri River had been homeless for 10 months, some up to 13 months. Summer season had brought malaria and various mosquito-borne diseases to the ill-sheltered refugees. Chilling spring rains, summer heat, and autumn cold had taken heavy tolls on the hundreds of tired, strained, and improperly fed travelers. Winter had brought new diseases among the camps, including scurvy and consumption

(pulmonary pneumonia).

John R. Young, nephew of President Brigham Young, then but a boy in Winter Quarters, later recalled that "our house was near to the burying ground, and I can recall the small, mournful trains that so often passed our door. . . . The scurvy was making such inroads among us that it looked as if all might be sleeping on the hill before spring."⁸

Elder Wilford Woodruff of the Quorum of the Twelve Apostles, accompanied by Abraham O. Smoot, spent a good part of Sunday, 7 March, blessing and taking food to the sick. On this and other occasions, the Saints found comfort and healing

in priesthood blessings.

On 17 March, John Smith, the Prophet Joseph Smith's uncle, wrote in his diary, "We have had and still have considerable sickness among the Saints, who suffer with a disease called the black scurvy, said to come in consequence of people not having sufficient vegetables to eat; many have died among us."⁹

John D. Lee received word that a brother across the river had purchased potatoes and would sell them to him. President Young told Brother Lee to "secure them by all means." So from Nebraska he crossed the river and at the Sarpy trading post (about 15 miles downriver in Iowa) bought 45 bushels of seed potatoes. Brother Lee returned to Winter Quarters on the 20th with two wagonloads of potatoes. "Pres. B. Young came along while I was measuring up the potatoes, said that was the word circulated that the sick . . . must have the potatoes"; so Brother Lee distributed them.¹⁰

Today's Winter Quarters Cemetery, located on the west side of the Missouri River at the site of present-day Florence, Nebraska, a part of Omaha, contains memorials and monuments

dedicated to the many Latter-day Saints who died that deadly winter of 1846–47 and later. A sexton's list of burials identifies 286 deceased into 1847, a high toll. Counting the other LDS encampments on both sides of the Missouri River, the death toll by May 1847 could have exceeded 500. More than half of the deaths were infants or children. □

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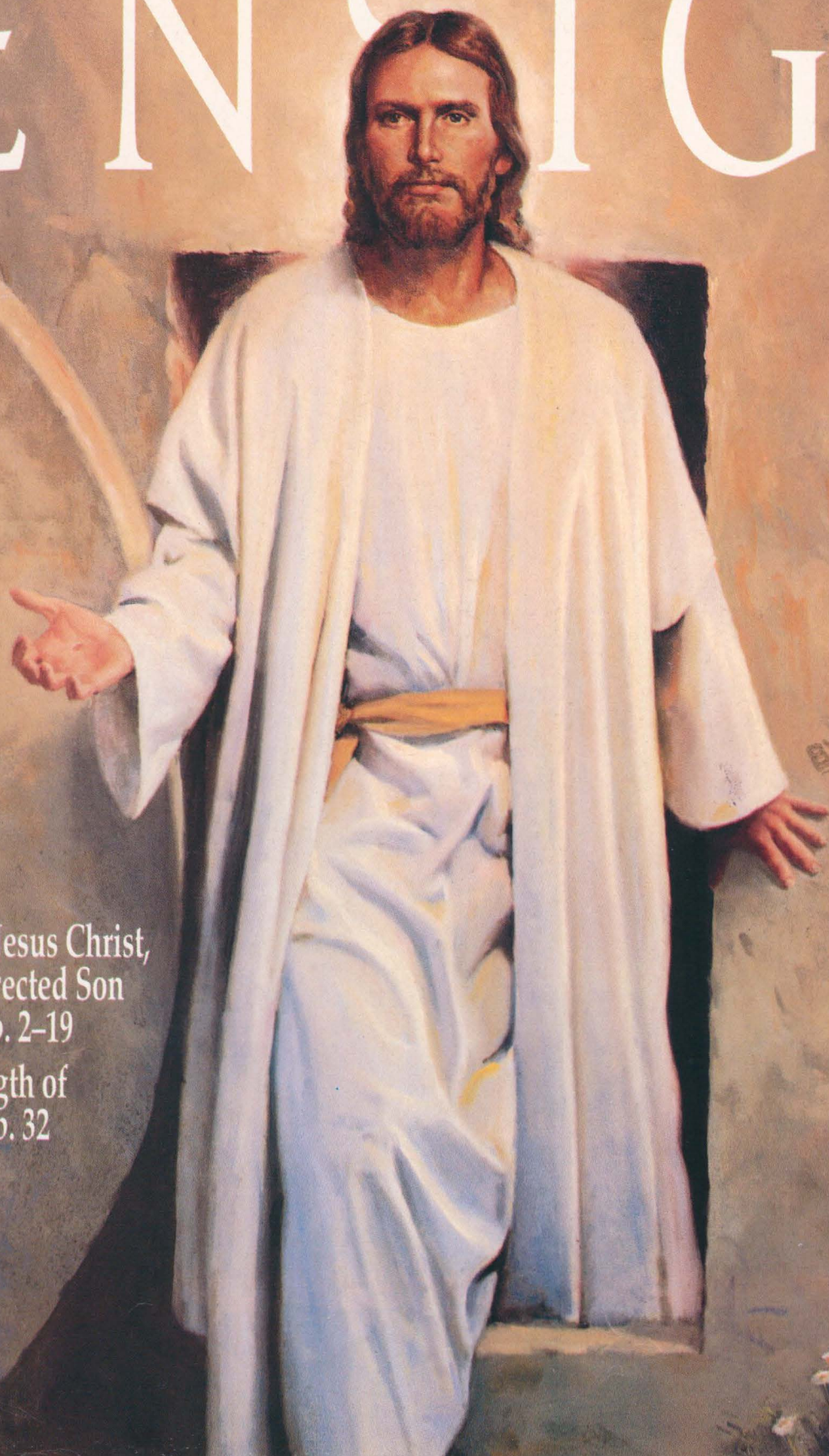
NOTES

1. *On the Mormon Frontier: The Diary of Hosea Stout, 1844–1861*, ed. Juanita Brooks, 2 vols. (1964), 1:241; original spelling, punctuation, and capitalization are preserved in all sources except as corrected in brackets.
2. *On the Mormon Frontier*, 1:242.
3. *On the Mormon Frontier*, 1:242.
4. See *On the Mormon Frontier*, 1:244.
5. *On the Mormon Frontier*, 1:240.
6. Diary of John D. Lee, 18 Mar. 1847, LDS Church Archives.
7. *On the Mormon Frontier*, 1:242.
8. *Memoirs of John R. Young, Utah Pioneer, 1847* (1920).
9. *John Smith Journal, 1846–1854*, holograph, LDS Church Archives.
10. *Journals of John D. Lee, 1846–47 and 1859*, ed. Charles Kelly (1984), 126.



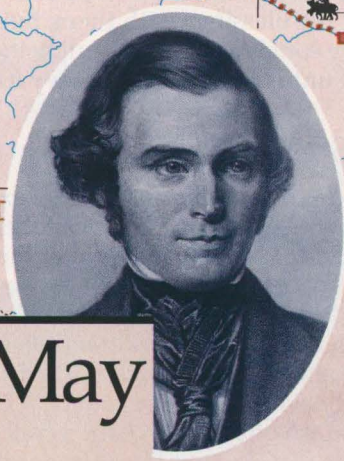
LEFT: WINTER QUARTERS ON THE MISSOURI RIVER. BY C. A. CHRISTENSEN © COURTESY MUSEUM OF ART, BRIGHAM YOUNG UNIVERSITY. ALL RIGHTS RESERVED; ABOVE: CROSSING THE MISSISSIPPI FEB. 1846. BY C. A. CHRISTENSEN, COURTESY OF R. MORGAN DYRENG

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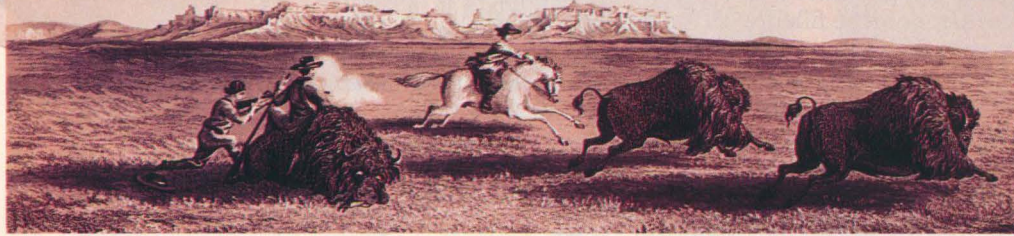
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The Lord Jesus Christ,
the Resurrected Son
of God, pp. 2-19
The Strength of
Sacrifice, p. 32



On the Trail in April and May

BY WILLIAM G. HARTLEY



SCOTTS BLUFF, BY FREDERICK PIERCY; COURTESY OF MUSEUM OF CHURCH HISTORY AND ART

Left: Buffalo provided food and fuel for part of the trek; above: Elder Orson Pratt of the Quorum of the Twelve Apostles; above right: Chimney Rock, Nebraska.

The following representation of events that took place in April and May 1847 is provided as part of the sesquicentennial celebration of the arrival of the Latter-day Saint pioneers to the Salt Lake Valley in July 1847.

In April and May 1847, the main groups of the Latter-day Saints and their leaders were in either Winter Quarters, Nebraska, and the nearby surrounding areas or on the trail west with President Brigham Young and the first wagon train, or advance, exploratory company, known as the Camp of Israel.

IN WINTER QUARTERS, NEBRASKA

Elder Parley P. Pratt Returns to Winter Quarters from His Mission in England

"I crossed over the ferry at noon of a fine April day, and came suddenly upon my friends and family. This was April 8, 1847.

I found my family all alive, and dwelling in a log cabin. They had, however, suffered much from cold, hunger and sickness. . . . One of the family was then lying very sick with the scurvy. . . . I found, on inquiry, that the winter had been very severe, the snow deep, and, consequently, that all my horses (four in number) were lost, and I afterwards ascertained that out of twelve cows I had but seven left, and out of some twelve or fourteen oxen only four or five were spared. . . .

"... I had an interview with [President Brigham Young and others]. I then gave a relation of our European mission, and delivered to them an account of four hundred and sixty-nine sovereigns in gold, collected in England as tithing, which had crossed the sea in my charge. . . . This small sum proved a very acceptable and timely relief in aiding the Presidency to relieve some of the distress, and to fit out as pioneers for the mountains."¹

Winter Quarters Mail

Letters flowed to and from the Winter Quarters area. From her tent in Winter Quarters, Mary Richards, age 23, wrote the following letter to her missionary husband, Samuel, who was serving in England. She started writing on 15 April, but because the mail did not leave Winter Quarters, daily or even weekly, she had time to add to it, which she did until 27 April. Among the matters she discussed with Samuel was the hat-making business she and her in-laws were venturing into:

"[15 April:] Mother is getting much better [and] is now sitting on the bed so as to give us more room in the tent. She has finished sewing 2 hats . . . and is now to work on the 3rd, one of which I have braided since my return home. So you see we are not idle. I expect I shall have to work this summer in order that I may eat, so I have chosen the straw business as my occupation.

"[17 April:] Mother has sold 5 hats this spring and gotten good pay for them, but Henry [Samuel's 15-year-old brother] doesn't love to braid.

"[27 April:] Mother is quite smart. She has all the straw work she can do. People flock in . . . to get hats made, bonnets cleaned, etc."²

WITH THE CAMP OF ISRAEL

Elder Orson Pratt—Man of Science

Before leaving Winter Quarters, the Saints had ordered the following scientific instruments from England: two sextants, one circle of reflection, two artificial horizons, two barometers, several thermometers, and a telescope. The instruments arrived 13 April 1847.³ A man of great intellect and scientific ability, Elder Orson Pratt of the Quorum of the Twelve Apostles cared for and used these instruments along the trail



as he recorded the latitude and longitude and made other important measurements.

William Clayton was only one of several who wrote of Elder Orson Pratt's scientific work. On 24 April, William Clayton wrote:

"Evening I walked over to Orson Pratt's wagon, and through his telescope saw Jupiter's four moons very distinctly never having seen them before. I went over to my wagon and looked through my glass and could see them with it, but not so distinct as with Orson's."⁴

Fuel, Water, and Food

Once on the treeless Nebraska prairies, the Camp of Israel needed a new source of fuel, and they found a plentiful supply in buffalo chips. Howard Egan, a Camp of Israel diarist,

On the Nebraska plains, the children collected buffalo chips, an excellent and plentiful fuel.

explained in his 30 April entry:

"Stopped about 5 p.m. and encamped about two miles from the river near a bluff, with neither wood nor water. We picked up some dry buffalo dung, which made a very good fire, and we dug a well and found plenty of water."⁵

The skills of hunting and fishing were basic to the survival of the Camp of Israel. Journal and diary entries for April and May 1847 tell of plentiful game, such as fish, snapping turtles, ducks, antelope, deer, hares, wild geese, and rattlesnakes (used for their oil). However, it was the great herds of buffalo that provided the largest source of food for travelers across the plains of Nebraska. Both William Clayton and Elder Wilford Woodruff described these herds in their

journals on 8 May. "The prairie on both sides of the river is literally black with buffalo," wrote William Clayton. "I should imagine that at moderate calculation, we have seen over fifty thousand. They are more tame than they have been, and will stand till the wagons come within two hundred yards of them. Porter [Rockwell] has shot one about two years old, the meat looks nice. There is no difficulty in getting meat enough."⁶

Elder Woodruff wrote, "It looked as though the face of the earth was alive and moving like the waves of the sea."⁷

Chimney Rock, the Halfway Mark

Chimney Rock, with its distinctive pinnacle, stood about 260 feet above the prairie and was therefore visible for 40 miles to overland travelers. It became a landmark for the Saints of the halfway point of their journey. The Camp of Israel arrived at Chimney Rock on 26 May. While there, Elder Orson Pratt calculated its height. After the group moved on to Scotts Bluff, Elder Woodruff wrote: "In company with Brigham Young and the Twelve we visited the top of

two of the highest bluffs . . . which were truly a curiosity. Orson Pratt took a barometrical observation on the only tree which was red cedar on the top of the ruins or bluff which we visited. We [still] had a fair view of Chimney Rock from where we were. I carried a bleached buffalo bull's head on to the top and wrote upon it with a pencil our names and distances from several places, for the benefit of the next camp."⁸ □

William G. Hartley, an associate professor of history and research professor at BYU's Joseph Fielding Smith Institute, teaches Sunday School in the Riverside Third Ward, Murray Utah North Stake.

NOTES

1. *Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. (1985), 326, 329.
2. Mary Haskin Parker Richards, *Winter Quarters: The 1846-1848 Life Writings of Mary Haskin Parker Richards*, ed. Maurine Carr Ward (1996), 132-39. Spelling, grammar, and punctuation corrected.
3. See B. H. Roberts, *History of the Mormon Church*, 3:584.
4. *William Clayton's Journal* (1921), 102.
5. *Journal History*, 30 Apr. 1847.
6. *William Clayton's Journal*, 136.
7. Wilford Woodruff Journals, 8 May 1847, LDS Church Archives.
8. Excerpt from Wilford Woodruff Journals, in *Journal History*, 29 May 1847.



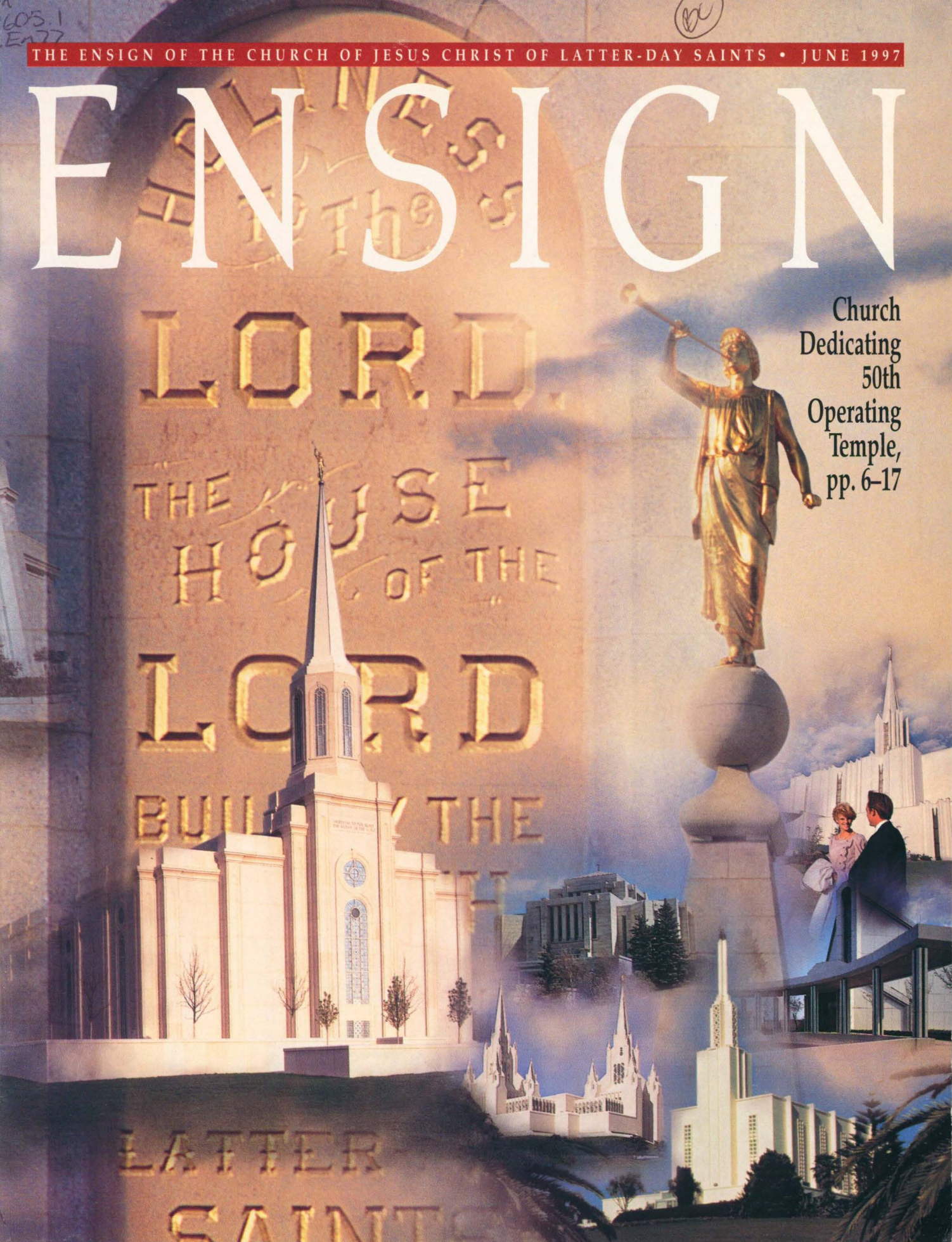
DETAIL FROM HANDCART PIONEERS, BY C.C.A. CHRISTENSEN; COURTESY OF MUSEUM OF CHURCH HISTORY AND ART

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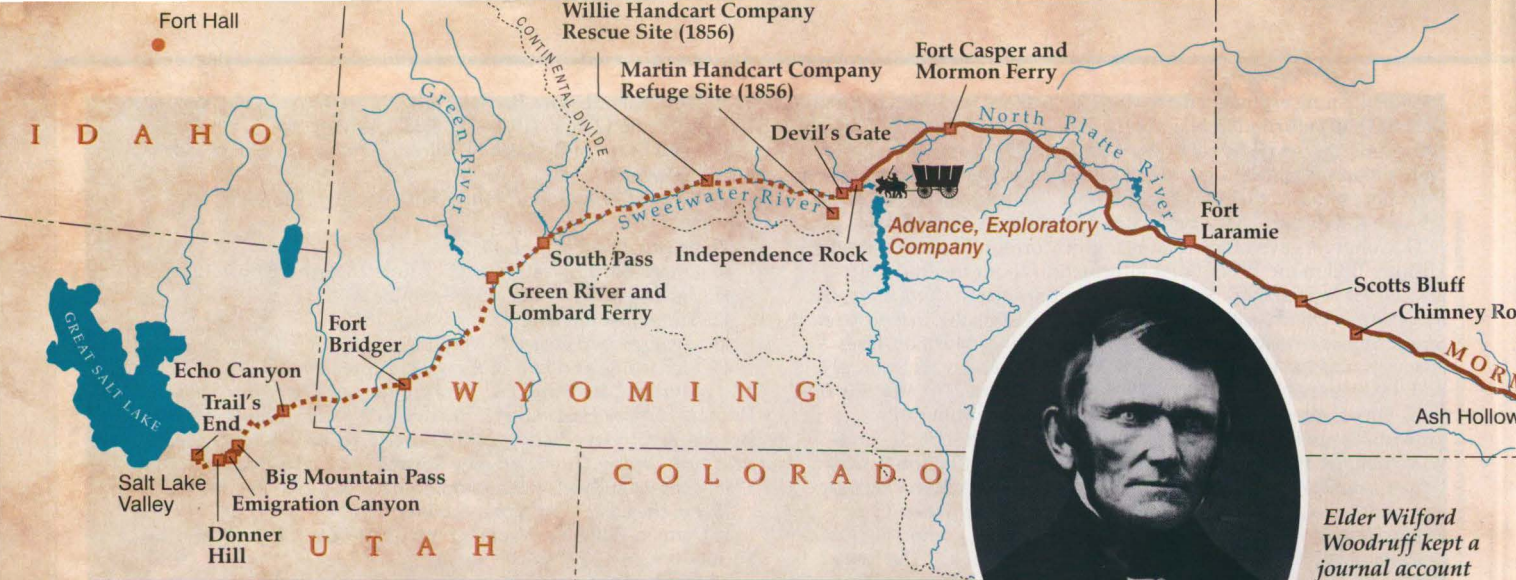
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Elder Wilford Woodruff kept a journal account of his trek west with the Camp of Israel. Upper right: Independence Rock became a landmark for pioneers heading west.

On the Trail in June



PHOTO BY WILDECK ANDERSEN

The following representation of events that took place in June 1847 is provided as part of the sesquicentennial celebration of the arrival of the Latter-day Saint pioneers to the Salt Lake Valley in July 1847.

Three main groups of Latter-day Saints and their leaders were on the trail in June 1847: Brigham Young and the advance, exploratory company, known as the pioneer camp; the second wagon train, or main company of some 1,500 pioneers leaving the Winter Quarters area; and the Mormon Battalion.

THE ADVANCE, EXPLORATORY COMPANY Crossing the Platte River

Wide and unusually swift on 14 June, the Platte River was a challenge to cross. Elder Wilford Woodruff of the Quorum of the Twelve Apostles wrote of the crossing: "At daylight, the first

two tens [companies of ten] were called together to make arrangements for crossing. The proposal was made in the camp to lash four wagons together and float them, but the current was so strong [that] many did not like that mode. . . . We finally concluded to put our poles into a raft [and] carry our goods over in a boat and put our wagons onto a raft.

"We commenced at 5:00 A.M., and at 9:00 A.M., being four hours,

we had landed eleven wagon loads of goods upon the north shore with the little leather boat, and during the day we got over all the wagons belonging to our tens, being eleven in all. And all of the rest [of the] encampment, being twelve tens, only got over the same number that we did. They floated their wagons by tying from two to four together. But they turned clear over each other, bottom side upwards, and

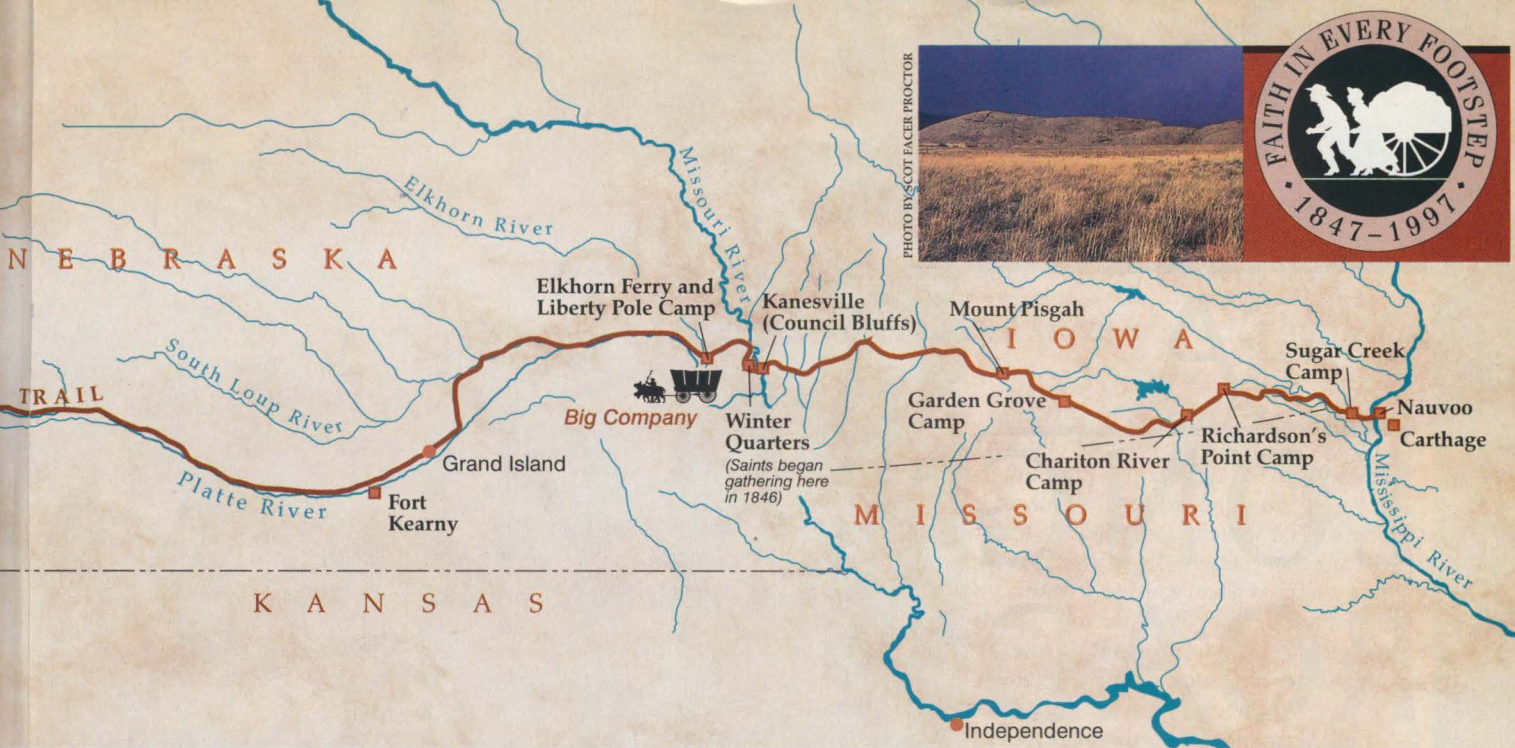
Both the Mormon Trail and the Oregon Trail hugged the life-giving banks of the wide and shallow Platte River.



back again. Broke the bows, covers, and boxes to pieces and lost ploughs, axes, and iron that [were] left in the boxes. Most of our company was in the water from morning to night, and all [were] very weary."¹

Prayer atop Independence Rock

Elder Woodruff wrote on 21 June: "We rode clear around Independence Rock. I should judge the distance to be about 3/4 of a mile. We examined the many names and lists of names of the trappers, traders, travelers, and emigrants which are painted upon these rocks. Nearly all the names were put on with red, black, and yellow paint. Some



Left: The bell from the Nauvoo Temple now hangs on Temple Square in Salt Lake City, Utah. Below: Charles C. Rich led the rear company with a cannon and the Nauvoo Bell.



had washed out. . . . Some of them were quite plain of about 30 years standing. . . .

"After going around and examining it, we staked our horses and mounted the rock. . . . While offering up our prayers, the Spirit of [the] Lord descended upon us and we truly felt to rejoice."²

THE SECOND WAGON TRAIN (MAIN COMPANY)

The Second Company Erects a Pole at the Platte River

The Liberty Pole, erected in 1847 by the second company of Saints, stood at least until 1857. It marked a major camp-ground on the Mormon Trail, Liberty Pole Camp, located one quarter of a mile from the

Platte River and southwest of present-day Fremont, Nebraska.

Perrigine Sessions wrote of setting up the Liberty Pole on 5 June 1847: "Traveled to the Elkhorn River. . . . Found it very high and about one hundred and twenty feet wide. Here I selected ten men. . . . Got some dry timber.

Built a raft to cross our wagons [566 in all]. In two days, we were all safe across. . . . I then raised a Liberty Pole about seventy feet high with a white flag; here the people gathered and organized."³

Traveling with up to Five Wagons Abreast

"[22 June] At 8 o'clock a.m. the signal for starting was given by the ringing of the [Nauvoo] Temple bell. The order of traveling was as follows: The first fifty of the first hundred took the lead; the second fifty formed a second line to the right. Next to these two lines came Charles C. Rich's guard company with the cannon, the skiff, and temple bell on the lead. Then the second hundred formed on the right like the first two fifties, making five lines abreast. After them, the third hundred formed in the rear of the first hundred, and the fourth hundred in the rear of the second hundred."⁴

THE MORMON BATTALION

Mormon Battalion Escort Unit Helps Bury Donner-Reed Victims

About a dozen Mormon Battalion soldiers served as an armed escort for General Stephen Kearny on his return

trip to the States from Mexican War duty in California. Sergeant Daniel Tyler's account follows:

"On the 21st, [the escort] traveled through snow from two to twelve feet deep and over rough mountains [the Sierra Nevada] before reaching the Truckee River. There a small lake was found . . . , now called Lake Tahoe. In the vicinity of this lake were several cabins built by . . . [the Donner-Reed party], which was snowed in the previous fall. Their numbers were estimated at about eighty [82] souls, who all perished except about thirty [47]. The General ordered a halt and detailed five men to bury the dead that were lying upon the ground."⁵ □

NOTES

1. Wilford Woodruff Diary, 14 June 1847, LDS Church Archives; spelling, capitalization, and punctuation have been corrected in the sources quoted in this article.
2. Wilford Woodruff Diary, 21 June 1847.
3. *The Diaries of Perrigine Sessions* (1967), 50–51. An entry in *Journal History*, 18 June 1847, suggests the pole was 40 feet high.
4. *Journal History of The Church of Jesus Christ of Latter-day Saints*, 22 June 1847.
5. *A Concise History of the Mormon Battalion in the Mexican War 1846–1847* (1881; reprint, 1964), 300–301.

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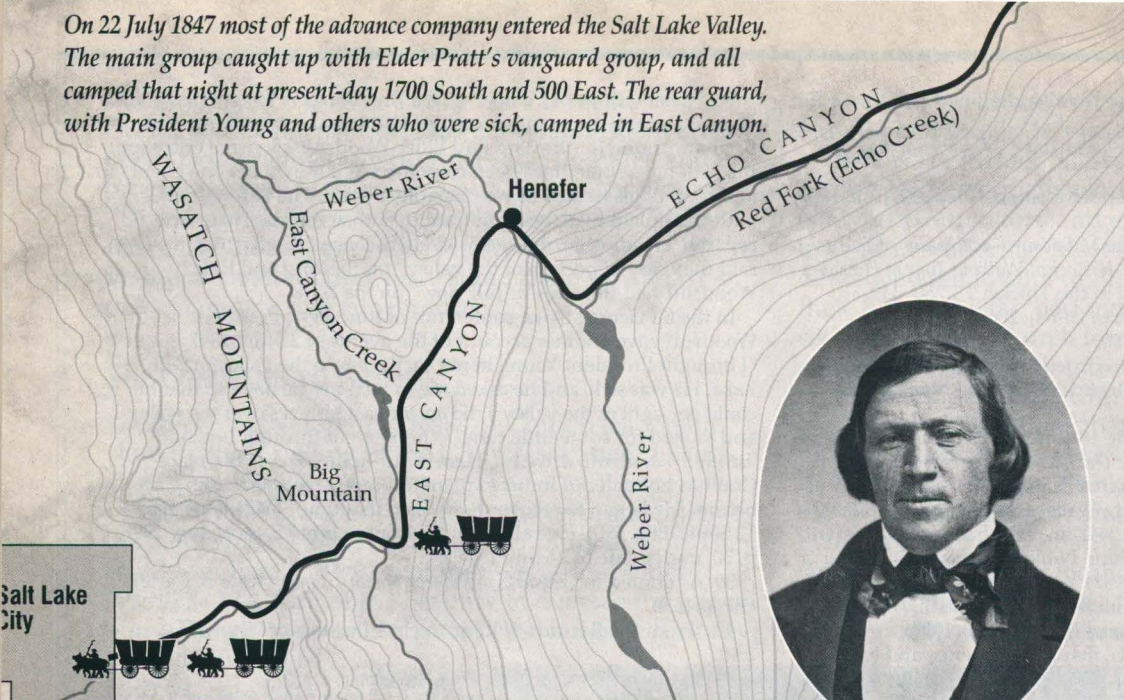


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Special Issue

On 22 July 1847 most of the advance company entered the Salt Lake Valley. The main group caught up with Elder Pratt's vanguard group, and all camped that night at present-day 1700 South and 500 East. The rear guard, with President Young and others who were sick, camped in East Canyon.



felt as though it was the place for which we had so long sought."⁴

THURSDAY, 22 JULY 1847

Elder Pratt left most of the 42-man vanguard group as they cleared the thick timber and underbrush from the mouth of the canyon in preparation for the main company. Then he and about 8 others from both the vanguard group and the nearby main group rode toward the Great Salt Lake, looking for farmland. They at first found soil "of excellent quality," but as they came closer to the lake, the soil had "a more sterile appearance."⁵

Back in the mountains, during the morning hours the main company caught up with the vanguard group working at the canyon's mouth. William Clayton climbed a hill and noted "an extensive, beautiful, level looking valley from here to the lake." Surmising because of "numerous deep green patches [the valley] must be fertile and rich," he noted there was "little timber" but said, "We have not expected to find a timbered country."⁶

Thomas Bullock said, "A very extensive valley burst upon our view, dotted in three or four places with some timber." He shouted, "Hurrah, hurrah, hurrah, here's my home at last."⁷

The wagons in the combined companies made a rapid descent down the foothills and camped beside a small stream (Parley's

On the Trail in July

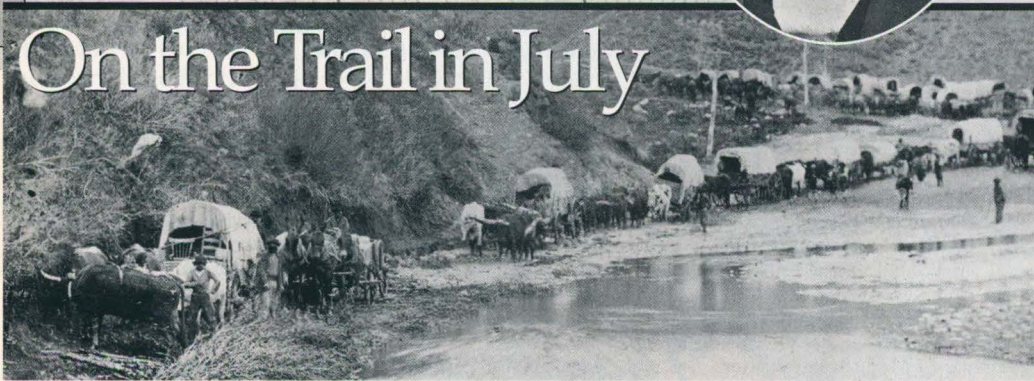


PHOTO BY CHARLES W. CARTER

The following representation of events is provided as part of the sesquicentennial celebration of the arrival of Latter-day Saint pioneers in the Salt Lake Valley in July 1847.

Latter-day Saint wagon train in Echo Canyon; above, inset: President Brigham Young; below: Erastus Snow

MONDAY, 12 JULY 1847

The advance, exploratory company led by President Brigham Young reached Echo Canyon in Utah. Here President Young became ill. Yet, obviously very confident about their ultimate destination, President Young asked Elder Orson Pratt to take 25 wagons and 42 men ahead into Salt Lake Valley. This vanguard group cleared the route as they searched for the trail left by the Donner-Reed Party, who had passed through the area the previous year.¹

WEDNESDAY, 21 JULY 1847

The advance, exploratory company had now split into three

groups: Elder Pratt's vanguard group, the larger main group, and the rear guard of ill brethren. On this afternoon Erastus Snow of the rear guard caught up with Elder Pratt of the vanguard group, giving him a message from President Young, who had not seen the Salt Lake Valley except in vision. President Young told them, "Bear to the northward and stop at the first convenient place for putting in your seeds."² The reason for haste was that summer was advanced and every moment counted in growing their seed.

Elder Pratt and Erastus Snow became the first of the pioneers to enter the valley, riding together on one horse. Temporarily distracted by what looked like a field of waving grain to the south, they first journeyed south, only to find

that the presumed grain was a cluster of canes growing near the banks of today's Mill Creek. They retraced their path and went north. When near the mouth of Emigration Canyon, Erastus Snow discovered he had lost his coat, which had been resting on the saddle. He went back on foot to find it, while Elder Pratt continued north to what is now downtown Salt Lake City.³ That night they returned to the vanguard group camped at the mouth of Emigration Canyon.

Recounting this day at a 24 July 1867 celebration, Elder Pratt said, "Twenty years ago [21 July] I stood solitary and alone on this great city plot . . . on the bank of City Creek. I gazed on the surrounding scenery with peculiar feelings in my heart. I





ENTERING THE GREAT SALT LAKE VALLEY BY C. A. CHRISTENSEN. © COURTESY OF MUSEUM OF ART, BRIGHAM YOUNG UNIVERSITY. ALL RIGHTS RESERVED

Creek near present-day 1700 South and 500 East).⁸ Later that evening, Elder Pratt and his explorers joined the main company, having selected their location for planting—the spot about two miles northward where Elder Pratt had been the previous day.

FRIDAY, 23 JULY 1847

Leaving their marshy campsite, the combined group backtracked eastward about one mile and moved northwesterly to their permanent site on the south branch of City Creek between present-day Main and State Streets and between 300 and 400 South.⁹ They sent John Pack and Joseph Mathews to tell President Young that the two groups were safely in the valley. Led by Elders Orson Pratt, George A. Smith, and Willard Richards, the valley group then assembled at 9:30 A.M., and Elder Pratt offered a “prayer to Almighty God, returning thanks for the preservation of the camp, their prosperity in the journey, [and their] safe arrival in this place,” wrote Thomas Bullock. They “consecrated and dedicated the land to the Lord.” At noon the plowing began. At 2:00 P.M. the group “commenced building a dam and cutting branches to convey the water, to irrigate the land.”¹⁰ Apparently they did not channel water through the ditches until the 24th.

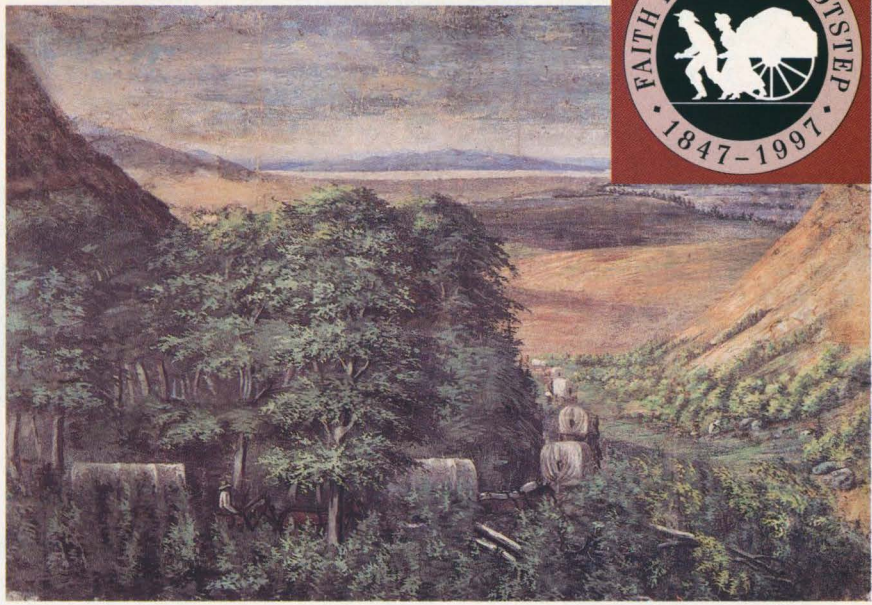
SATURDAY, 24 JULY 1847

In 1888 President Wilford Woodruff recounted the historic moment when President Young arrived at the mouth of

Emigration Canyon: “When we came upon the bench, I turned the side of the vehicle to the west so that he could obtain a fair view of the valley. President Young arose from his bed and took a survey of the country before him for several minutes. He then said to me, ‘Drive on down into the valley, this is our abiding place. I have seen it before in vision. In this valley will be built the City of the Saints and the Temple of our God.’”¹¹

After descending the bench, President Young said later that, “[George A.] Smith came about 3 miles from [the City Creek] came to meet me [when I entered the valley]. . . . I then pointed to a peak on the north and said, ‘I want to go up on that peak, for I feel fully satisfied that that was the point shown me in the vision, where the colors fell, and near which I was told to locate and build a city.’”¹²

President Young arrived in the encampment at about noon and sometime during the day told men of the camp that “this was the place he had seen long since in vision; it was here he had seen the tent settling down from heaven and resting, and a voice said unto him: ‘Here is the



Entering the Salt Lake Valley.

place where my people Israel shall pitch their tents.”¹³

SUNDAY, 25 JULY 1847

“It was a pleasant day, and at ten o’clock the pioneers met in worship in the circle of their encampment. Elders George A. Smith, Heber C. Kimball and Ezra T. Benson were the speakers. They expressed gratitude for the blessings of the Lord during their travels to this promised land. Not a soul had died on the toilsome journey. In the afternoon another service was held and the sacrament was administered. Elders Wilford Woodruff, Orson Pratt and Willard Richards were the speakers at this service. The principal address was given by Elder Pratt who took for his text, Isaiah 52:7–8: ‘How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.’ He stated that the predictions of the prophets were now being fulfilled,”¹⁴ inasmuch as they had arrived in the valley of the Great Salt Lake in the midst of the mountains.

President Young was too weak to make extended remarks, but near the close of the services he gave some advice regarding keeping the Sabbath day holy and being industrious in developing homes and farmland. When [he] finished his discourse, he led his people in the sacred shout of ‘Hosanna, Hosanna, Hosanna to

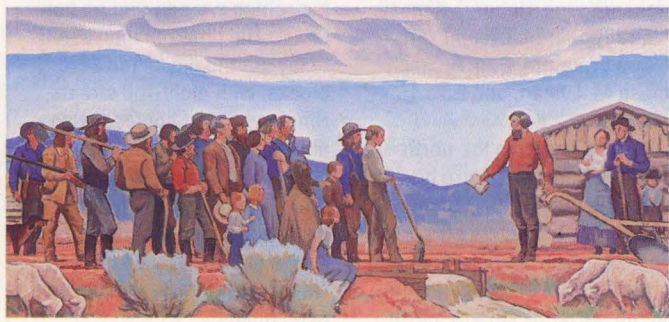
God and the Lamb. Amen, Amen, and Amen!”¹⁵ Of that event, one man wrote: “Then the valleys rang with the exultant themes of the Hebrew prophets, and the ‘Everlasting Hills’ reverberated the hosannas of the Saints.”¹⁶

Howard Egan wrote of a 1:00 P.M. meeting when Elder Heber C. Kimball addressed a small group: We “shall go tomorrow, if Brigham is well enough, in search of a better location [to build the city] if, indeed, such can be found. If not, we shall remain here . . . inasmuch as we have reached ‘the promised land.’”¹⁷

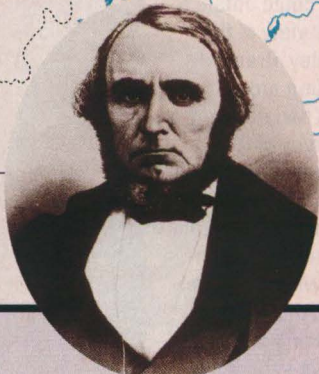
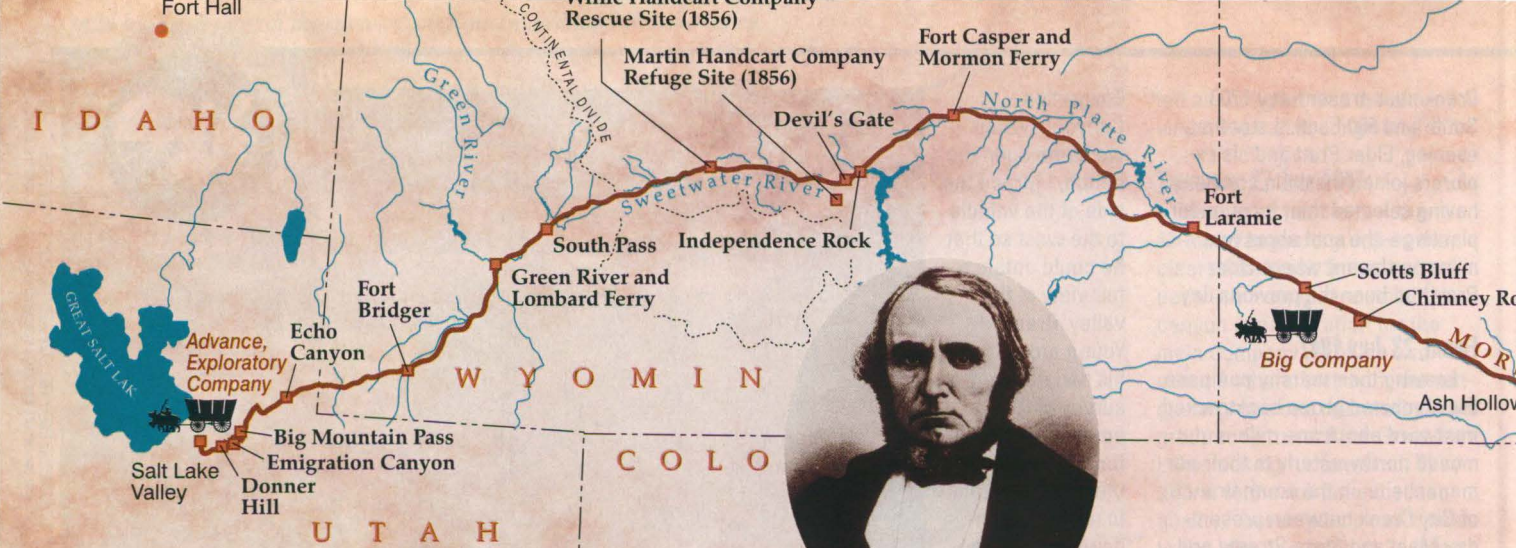
MONDAY, 26 JULY 1847

About 10:00 A.M. President Young and Elders Heber C. Kimball, Wilford Woodruff, George A. Smith, Ezra T. Benson, and Willard Richards, together with Albert Carrington and William Clayton, went northward about a mile and climbed the low mountain peak that President Young had said on Saturday he wanted to ascend. While there, President Young said it would be “a good place to lift up an ensign, referring to Isaiah’s prophecy; so they named it ‘Ensign Peak.’”¹⁸ Isaiah’s prophecy reads: “And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel” (Isa. 11:12).

The success of farming in the Salt Lake Valley depended on the creation of irrigation canals.



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GREAT SALT LAKE CITY IN 1843, BY FREDERICK W. PIERCY

Early Salt Lake City with its wide streets and many adobe houses; above, inset: William Clayton.

Five years later, President Young bore witness to thousands of Saints at the laying of cornerstones for the Salt Lake Temple of another event that Monday morning: "We were on this ground, looking for locations, sending our scouting parties through the country, to the right and to the left, to the north and to the south, to the east and the west; before we had any returns from them, I knew, just as well as I know now, that this was the ground on which to erect a temple—it was before me."¹⁹ President Wilford Woodruff recounted in the Pioneer Day celebration of 1888: "On a day or two following our arrival, a remarkable incident occurred. While President Young was walking with several of the Apostles on the higher ground northwest of our encampment, he suddenly stepped out, stuck his cane into the barren ground and sagebrush, and exclaimed, 'Right here will stand the Temple of our God.' We had a peg driven down

and it was nearly in the middle of the Temple as it stands today."²⁰

Subsequent to these events, a number of exploring companies were sent out, two of which crossed the river they called the Western Jordan, and ascended the mountains on the west of the valley. It was later, on Sunday, 22 August, when the Brethren formally sustained the proposals that their city be called "The Great Salt Lake City" and "the river running west of this place" be called "The Western Jordan."²¹ For some of the Brethren, the parallel geography of the Salt Lake Valley and the Holy Land, each with salt and freshwater lakes joined by a river, was additional silent witness that this was the reserved place for the Lord's latter-day Saints, just as the Holy Land was the promised land for the Lord's people anciently.

TUESDAY, 27 JULY 1847

"On the 27th of July, [the group that] explored the Tooele Valley...

returned satisfied that the spot where the pioneers had camped was the best on which their city could be built."²²

WEDNESDAY, 28 JULY 1847

As other exploring parties returned, they "were more satisfied than ever that they were already encamped upon the spot where their contemplated city should be built."²³

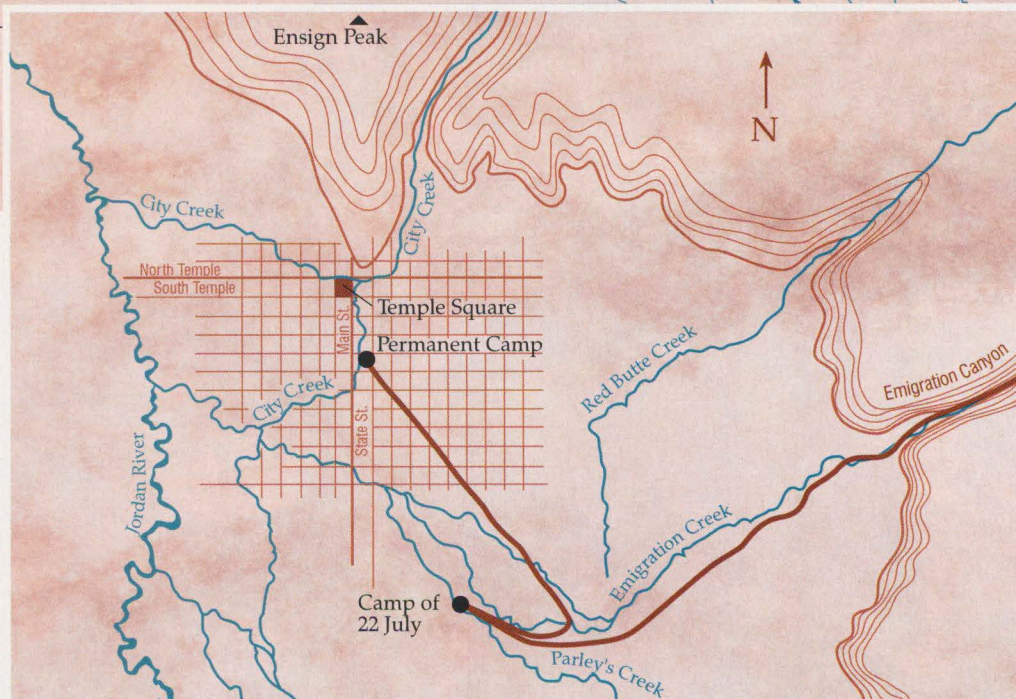
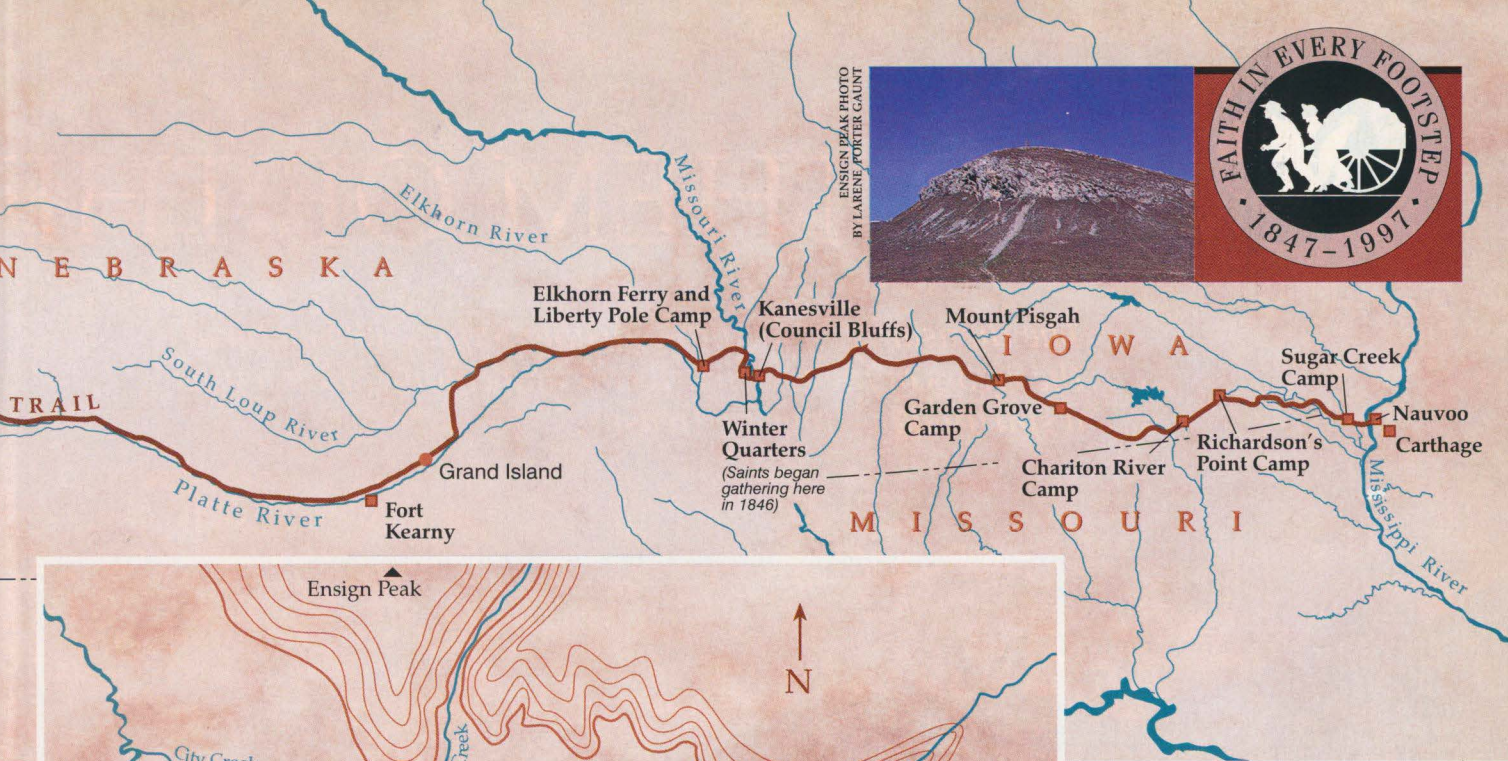
Elder Wilford Woodruff wrote of this day: "After our return to the camp, President Young called a council of the quorum of the Twelve. There were present: Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, Wilford Woodruff, Geo. A. Smith, Amasa M. Lyman, and Ezra T. Benson.

"We walked from the north camp to about the centre between the two creeks, when President Young waved his hand and said: 'Here is the forty acres for the Temple. The city can be laid out perfectly square, north

and south, east and west.' It was then moved and carried that the Temple Lot contain forty acres on the ground where we stood. . . .

"At 8 o'clock the whole camp came together on the Temple ground and passed the votes unanimously, and, when the business part of the meeting was closed, President Young arose and addressed the assembly upon a variety of subjects. In his remarks he said . . . we had come here according to the direction and counsel of Brother Joseph, before his death."²⁴

"I knew this spot as soon as I saw it," said President Young. "The word of the Lord was, 'go to that valley and the best place you can find in it is the spot.' Well, I prayed that he would lead us directly to the best spot, which he has done, for after searching we can find no better."²⁵ "The brethren then voted to lay out the city in ten acre blocks, with eight-rod streets, running at right angles, beginning at Temple Square. This new city of Zion was to follow the general pattern that the Prophet Joseph Smith had received by revelation for the New Jerusalem, which is yet to be built."²⁶



The advance, exploratory company entered the Salt Lake Valley through Emigration Canyon and camped on 22 July at present-day 1700 South and 500 East. The next morning, they backtracked and then traveled two miles northwesterly to the south branch of City Creek between present-day Main and State Streets and 300 and 400 South. Ensign Peak is about one mile north of Temple Square.

SATURDAY, 31 JULY 1847

The pioneers finished an open air bowery located on the southeast corner of Temple Square. This bowery, 40 feet long and 28 wide, was used for worship and amusements until winter.²⁷ □

Gospel topics: obedience, pioneers, revelation

NOTES

1. Joseph Fielding Smith, *Essentials in Church History* (1950), 368.
2. See Erastus Snow, "Discourse on the Utah Pioneers," in *The Utah Pioneers* (1880), 45; see also Carter Eldredge Grant, *The Kingdom of God Restored* (1965), 423.

3. Smith, *Essentials in Church History*, 369.

4. As quoted in B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints* (1930), 3:217–18.

5. Journal History of The Church of Jesus Christ of Latter-day Saints, 22 July 1847.

6. William Clayton's *Journal* (1921), 308–9.

7. Journal History, 22 July 1847.

8. W. Randall Dixon, "From Emigration Canyon to City Creek: Pioneer Trail and Campsites in the Salt Lake Valley in 1847," *Utah Historical Quarterly*, spring 1997, 158.

9. Dixon, "From Emigration Canyon," 160.

10. Thomas Bullock Journals, 23 July 1847, LDS Church Archives.

11. "Pioneers' Day," *Deseret Evening News*, 25 July 1888, 2. For another account of the events of the 24th, see William G. Hartley, "Gathering the Dispersed Nauvoo Saints, 1847–1852," *ENSIGN*, July 1997, p. 12.

12. Original manuscript for the later condensed manuscript history of Brigham Young, which forms part of the manuscript history of the Church, LDS Church Archives.

13. As quoted in Snow, "Discourse on the Utah Pioneers," 47; emphasis added. Cf. Isa. 54:2.

14. Smith, *Essentials in Church History*, 371.

15. Grant, *The Kingdom*

of God Restored, 430.

16. Edward W. Tullidge, *Life of Brigham Young* (1876), 171–75.

17. Journal History, 25 July 1847.

Doctrine and Covenants 49:23–27, given to the Prophet Joseph Smith in March 1831, also sustained their conclusion that they had reached the promised land in the mountains: "Wherefore, be not deceived . . . before the great day of the Lord shall come, . . . Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. . . . I will go before you . . . and you shall not be confounded."

18. Smith, *Essentials in Church History*, 373.

19. As quoted in Grant, *The Kingdom of God Restored*, 433.

20. *Deseret Evening News*, 25 July 1888, 2.

21. Journal History, 22 Aug. 1847.

22. Journal History, 28 July 1847.

23. Journal History, 28 July 1847.

24. Journal History, 28 July 1847;

see also Joseph Smith, *History of the Church*, 5:85, for reference to one of a number of prophecies of the Prophet Joseph Smith's that the Saints would settle in the Rocky Mountains.

25. As quoted in *The Record of Norton Jacob*, ed. C. Edward Jacob and Ruth S. Jacob (1953), 73.

26. Grant, *The Kingdom of God Restored*, 433; see also Joseph Smith, "Zion, the City Plat," in Roberts, *Comprehensive History*, 311.

27. See Journal History, 31 July 1847; Grant, *The Kingdom of God Restored*, 434.

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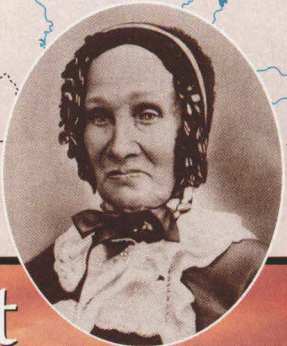
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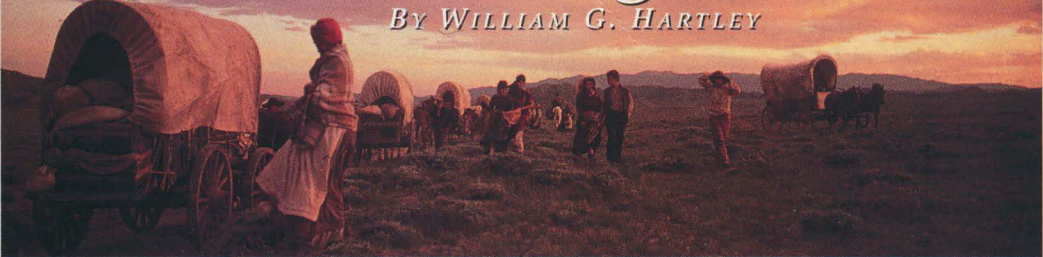
New Handcart Visitors
Center, pp. 38-47

Joseph Smith's Inspired
Biblical Revisions, pp. 8-16



On the Trail in August

BY WILLIAM G. HARTLEY



The following representation of events that took place in August 1847 is provided as part of the sesquicentennial celebration of the arrival of the Latter-day Saint pioneers to the Salt Lake Valley.

In August 1847, many of the Saints were still scattered, with a big company of 1,500 Saints on the trail west and other groups in Winter Quarters, Nebraska; Kanesville, Iowa, and the surrounding area; Garden Grove and Mount Pisgah, Iowa; and San Francisco, California. In addition, about 10,000 Saints in England were preparing to emigrate. But now they had a gathering place, the Great Salt Lake Valley.

FIRST HOMES IN THE SALT LAKE VALLEY

The first homes were built in a stockade as a defense against the Indians. Later, homes throughout the valley were built from either wood or adobe. Elders Wilford Woodruff and George A. Smith of the Quorum of the Twelve Apostles worked together to build

some log cabins. Elder Woodruff wrote on 5 August 1847 of his experience gathering timber for the cabin: "As we were under the necessity of returning soon [to Winter Quarters, Nebraska] and wanted some place to unload our goods . . . , we thought it best to go into the mountain and draw out logs and build us some cabins. . . . So I took my ax this morning and in company with G. A. Smith went to the mountain about six miles. We had several men with us to assist in chopping. We found a grove of fir trees that we thought would answer well. We had to make a road to it and bridges across the creek. . . . We chopped, drew out more logs than to build one house. . . . I blistered up my hands and was very weary at night. Distance of the day 14 [miles]."

THE BIG COMPANY ON THE TRAIL

Led by Elders Parley P. Pratt and John Taylor of the Quorum of the Twelve Apostles, the big company had left Winter Quarters, Nebraska, in June 1847,

consisting of about 1,500 men, women, and children. They arrived in the valley of the Great Salt Lake in the fall of 1847. The diary of Patty Sessions gives us a glimpse into the day-to-day life of this big company. A midwife, she writes between 1 and 13 August of delivering a baby girl, gathering black currants, baking pies, repairing the wagons, and gathering wood, which was very scarce. She also tells of a pioneer who "came into camp with news from the Twelve saying we are 750 miles from Salt Lake City, where they had located."²

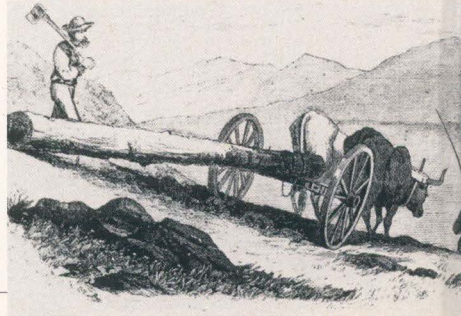
Mary Jane Mount Tanner was a child on this trek and wrote of some of her memories: "I used to see other children running barefooted, and thought it would be nice to take my shoes off too. But my feet were not accustomed to such rough usage. . . . One day, while trying the experiment, I wandered a little way from the road, and getting among a bed of

Patty Sessions (oval inset) traveled west in the company led by Elders Parley P. Pratt (right) and John Taylor (far right).

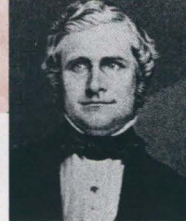
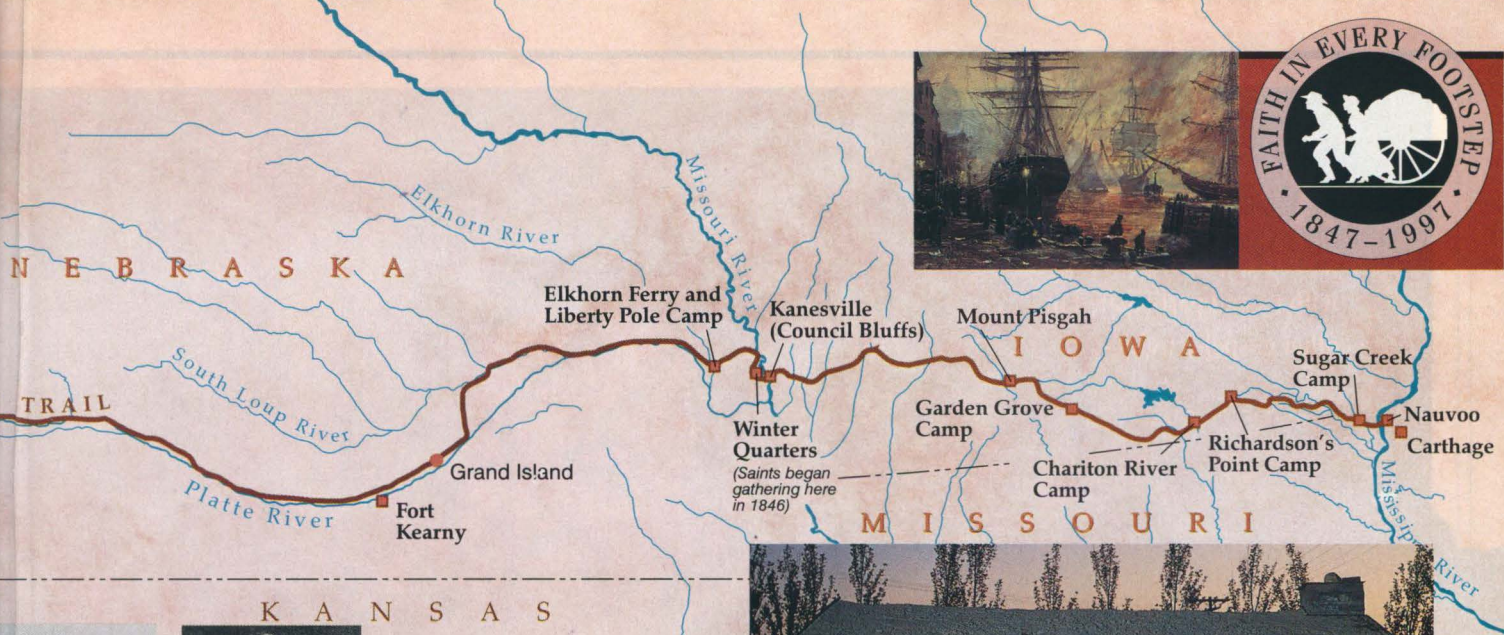
prickly pears, was obliged to sit down and take care of my feet while some of the children went to the wagon for my shoes. . . . I think this must have cured me of the desire to go barefooted."³

SAINTS AT WINTER QUARTERS LONGED TO GO WEST

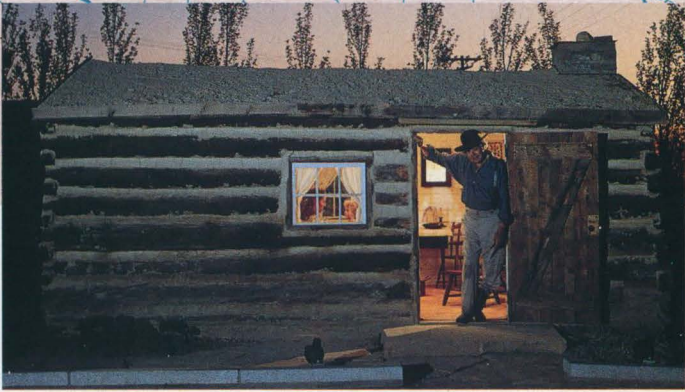
"Our crops look exceeding well and we now begin to realize the good of our gardens," wrote Mary Haskin Parker Richards on 12 August 1847 to her husband, Samuel, who was on the second year of his mission to Great Britain. "We have had some green corn that was brought us from Da[ll]tons' farm and tomorrow expect to have some of our own. Wish you were here to share with us. Samuel, I hope you will let no unnecessary thing



ABOVE: PHOTO BY WELDEN C. ANDERSEN; PATTY SESSIONS PHOTO COURTESY OF INTERNATIONAL SOCIETY DAUGHTERS OF UTAH PIONEERS



Once in the valley, pioneers hauled logs from mountain canyons (below, left) to build their log cabins (right).



ABOVE: PHOTO BY MARTY MAYO; INSET, ABOVE: EMBARCATION OF THE SAINTS IN LIVERPOOL, ILL. BY KEN BAXTER

detain you from coming home as soon as circumstances will admit, for although I am willing that you should remain as long as 'tis the Lord's will that you would, yet I am nonetheless willing that you should come home as soon as his servants give you permission to do so. . . . We have not yet lacked or wanted for food and also that I do not entertain any fears that we are going to, although at times the prospect looks rather dull. . . . I hear there are several that have ague [fever and chills, sometimes malaria] in the camp. I was in hopes we should have left it behind. The place where we now are is not very healthy. I pray we may not have to remain here long. I long to go to a place where the air is pure and the climate healthy, but I desire to remain here til you come to go with me, for I never want to travel again in your absence."⁴

RETURN TO WINTER QUARTERS

More than half of the advance, exploratory company known as the Camp of Israel did not stay in the Salt Lake Valley. Instead, groups started departing in mid-August for Winter Quarters,

Nebraska, to prepare for others to go west in 1848. The Quorum of the Twelve Apostles planned the return trip to Winter Quarters carefully. One important part of the plan was for a company of hunters to go on horseback ahead of the others. The men were assigned to hunt in order to obtain and dry meat for the ox team companies to follow them east. President Young asked Norton Jacob to head up this hunting company. Brother Jacob recorded in his diary President Young's instructions:

"We wish you to be cautious of the teams entrusted to your care, and recruit them at every place where you find the feed and situation will answer. Be prudent in all things and do not give way to a hurrying spirit, not letting your spirits run away to Winter Quarters before your bodies can arrive there. As soon as you arrive at a good hunting country, we wish you to stop and hunt, so as to supply the ox teams that will start from here in a few days; and then you will not be detained any longer hunting, but will be able to pursue your journey steadily to the buffalo country on the Platte [River]. Be humble; be patient; be

prayerful. Listen to the counsel given you, and obey it, and you shall be blest; and in a short time we will be with you again, and go with you to our homes."⁵

THE MORMON BATTALION NEAR FORT SUTTER

By August, some released members of the Mormon Battalion had found temporary jobs near Fort Sutter, California, at the suggestion of President Brigham Young.

On 24 August, Sergeant Daniel Tyler wrote from near present-day Lodi, California: "We . . . were almost overjoyed to see a colony of Americans, the first we had seen since leaving Fort Leavenworth, about a year previous. But the best of all was, the news . . . that the Saints were settling in the Great Salt Lake Valley, and that five hundred wagons were on the way. This was our first intelligence of the movements of the Church since the news . . . at the Arkansas [River] crossing.

"The following day, we rested and held meeting in the evening, as we had frequently done since

our discharge. Some . . . wished to remain here and labor until spring, wages being good and labor in demand; besides, a settlement of the New York Saints [from the ship *Brooklyn*] was within a few miles."⁶ □

William G. Hartley, a BYU associate professor of history and a research professor at the university's Joseph Fielding Smith Institute, teaches Sunday School in the Riverside Third Ward, Murray Utah North Stake.

NOTES

1. Wilford Woodruff Journals, 5 Aug. 1847, Historical Department, Archives Division, The Church of Jesus Christ of Latter-day Saints; hereafter cited as LDS Church Archives. Spelling, capitalization, and punctuation corrected on all sources cited in this article.
2. Patty Sessions Diary, 1-13 Aug. 1847, LDS Church Archives.
3. Margery W. Ward, ed., *A Fragment: The Autobiography of Mary Jane Mount Tanner* (1980), 44.
4. Maurine Carr Ward, ed., *Winter Quarters: The 1846-1848 Life Writings of Mary Haskin Parker Richards* (1996), 176-78.
5. C. Edward Jacob and Ruth S. Jacob, eds., *The Record of Norton Jacob* (1949), 78.
6. Daniel Tyler, *A Concise History of the Mormon Battalion in the Mexican War, 1846-1848* (1964), 310-11.

COURTESY OF UTAH STATE HISTORICAL SOCIETY

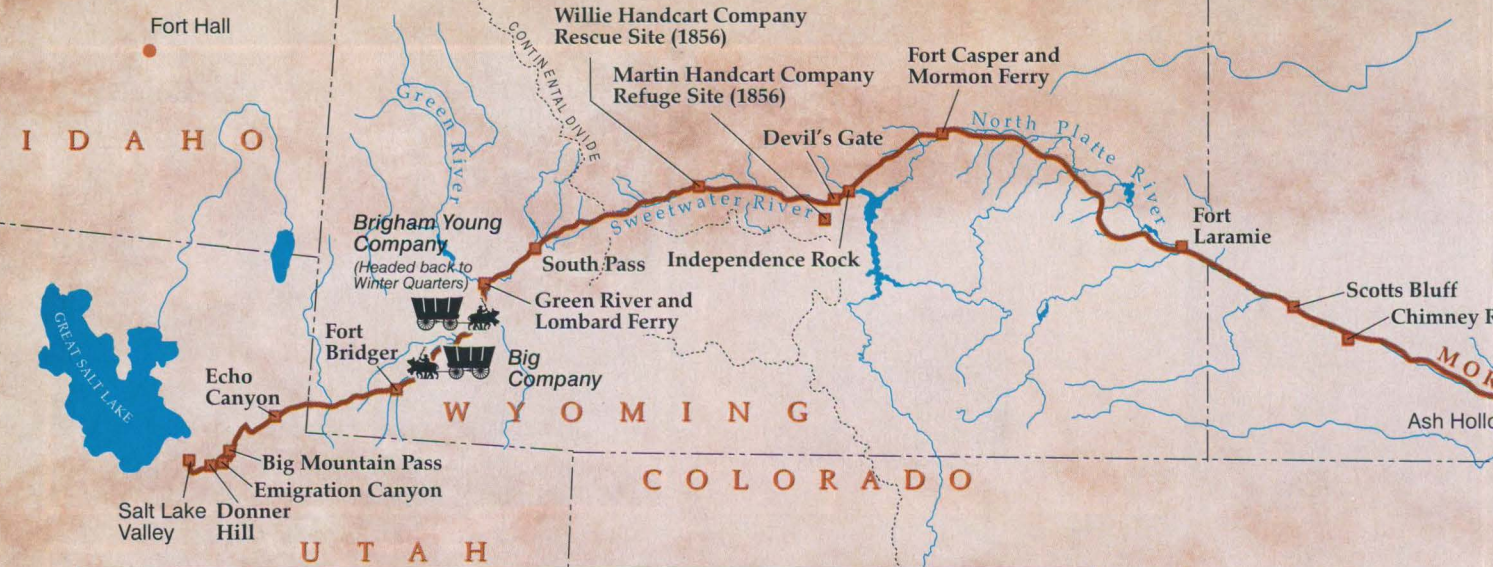
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THE ENSIGN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS • SEPTEMBER 1997

ENSIGN

Mormon Trail
Center at Historic
Winter Quarters,
pp. 32-53





On the Trail in September

BY WILLIAM G. HARTLEY

The following representation of events that took place in September 1847 is provided as part of the sesquicentennial celebration of the arrival of the Latter-day Saint pioneers to the Salt Lake Valley.

By early September 1847, President Brigham Young and about half of his advance, exploratory company were eastbound, returning from the Great Salt Lake Valley to Winter Quarters, Nebraska, to rejoin their families and to bring them west the next year. In western Wyoming, President Young's company met the big company of 1,500 settlers and 600 wagons, led by Elders Parley P. Pratt and John Taylor of the Quorum of the Twelve. By then, President Young's company had little food, so they enjoyed the rich feast the westbound companies spread out on tables for them on 7 September. Horace K. Whitney wrote of the event: "It was a rare sight, indeed, to see a table so well spread with the 'good things of this life,' in the wilderness, so remote from a civilized

country. The remains of the feast were distributed among the [released Mormon Battalion] soldiers and pioneers, and the ceremonies of the afternoon concluded this evening with a dance, which came off to the satisfaction of all parties."¹

THE BIG COMPANY ARRIVES IN THE VALLEY

Captain Daniel Spencer, of the first company of 100 families, wrote this account of his arrival in the Great Salt Lake Valley on 23 September 1847: "We found the vegetables, such as potatoes, turnips, buckwheat, and corn all destroyed with [few] exceptions. . . . The valley is beautiful and the soil extremely rich."²

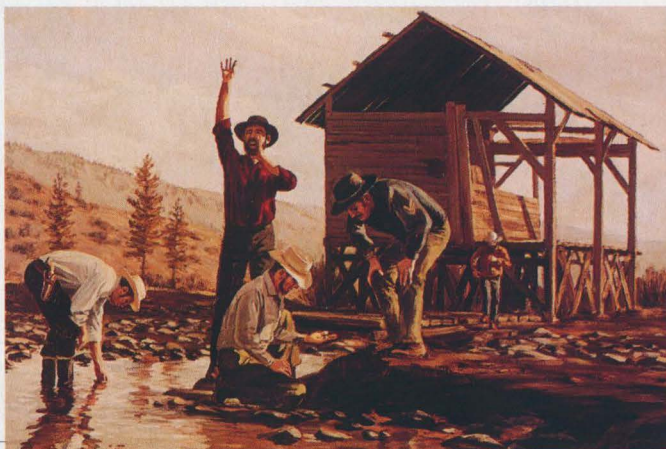
Ten-year-old Diana Eldredge helped her family enter the valley. She recalled what happened on 21 September 1847 at sunset on the summit of Big Mountain: "It was necessary for us to descend the foot of the mountain before dark, in order for the rest of the train to reach the top to make camp. My father asked me

if he hitched 'Billy,' a riding pony which I had ridden a good deal during the journey, in front of his team, if I thought I could lead them down the side of the mountain. I thought I could all right, so the pony was saddled and I mounted. Father instructed me to hold the reins close to the bit to prevent the pony from falling if he stumbled on the rough bushy trail. And thus I led the team of three yoke of oxen down the mountain and into the valley. Before we reached the bottom, I was so excited and

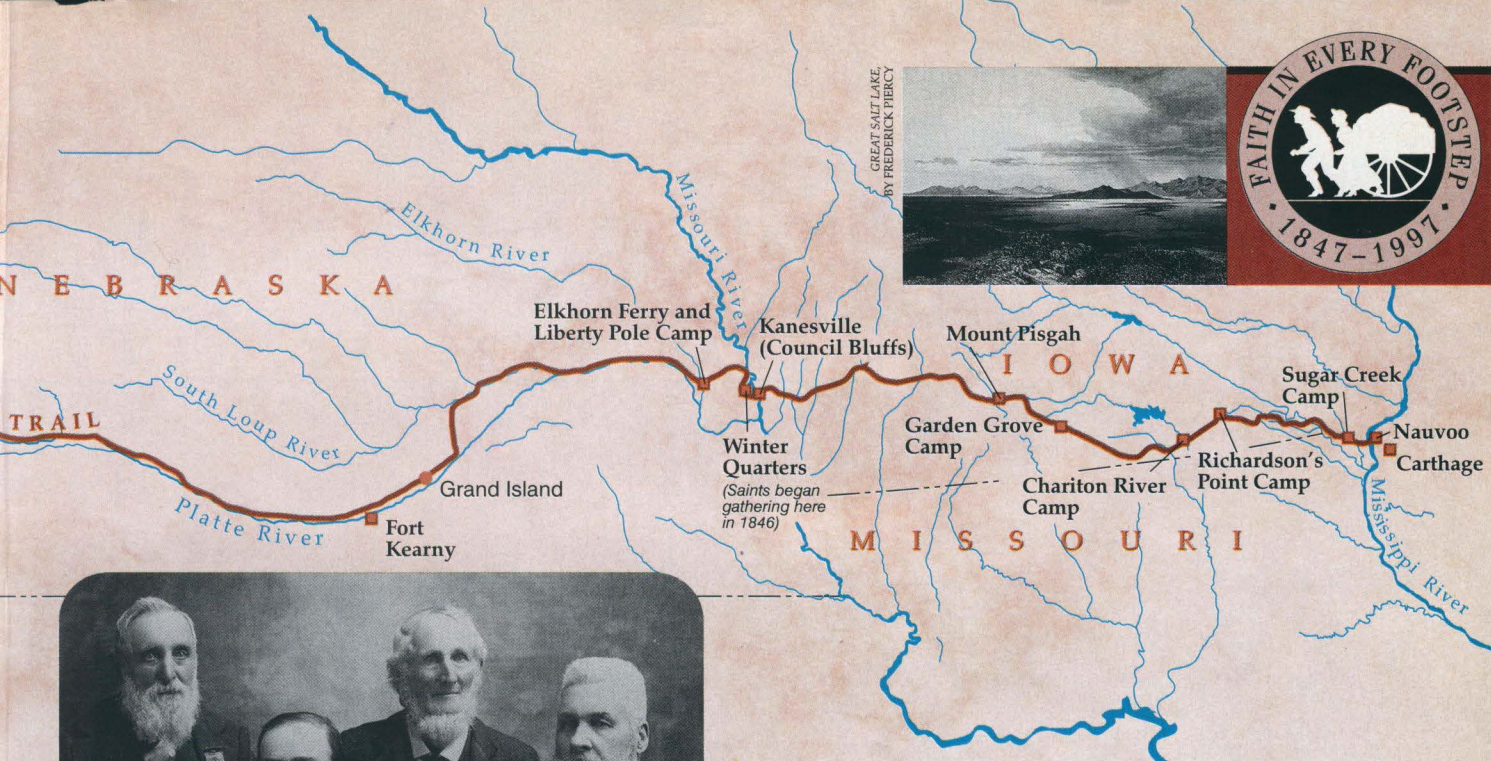
nervous, the tears were streaming down my face, but Father kept cheering and encouraging as he followed beside his team. When we reached the bottom, however, he confessed that he had never felt so sorry for a child in his life, and said it was very clever work for a ten-year-old girl. We camped at the foot of the mountain that night."³

DISCOVERING GOLD AT SUTTER'S MILL

A contingent of more than 200 Mormon Battalion soldiers, who had been released from service in July 1847, had headed north through California in order to cross the Sierra Nevada and go eastward, back to their families. While camped within two miles of Sutter's Fort (in present-



The discovery of gold at Sutter's Mill started the California Gold Rush of 1848-49.



Mormon Battalion members Henry W. Bigler, William J. Johnston, Azariah Smith, and James S. Brown were at Sutter's Mill when gold was discovered.

day Sacramento, California), they learned that John Sutter and James Marshall wanted to build a gristmill and sawmill and needed skilled workmen to do it. Many of the soldiers who were carpenters, blacksmiths, wheelwrights, millwrights, farmers, and common laborers decided to stay there to work and earn supplies or money to take to their families. Sutter eventually hired about 100 battalion men.

James S. Brown recalled: "Between August 29 and September 5, from forty to sixty of us called on Captain Sutter. Some were employed to work on the gristmill; others took contracts on the mill race [a conduit that carried water away from the mill]. The race was seven or eight miles long, and was also intended for irrigation.

"Between the 8th and the 11th of September, [we] started for the site that had been selected by Mr. Marshall for the sawmill [on the south fork of the American River, 40 miles east of Sutter's Fort]; we were the first

Mormons to arrive at the place. . . . Upon our arrival at the mill site, work was begun in earnest. The cabin was finished, a second room being put on in true frontier style. While some worked on the cabin, others were getting out timbers and preparing for the erection of the sawmill."⁴

Brown said that four other battalion members joined them at the end of September to help build the mill. Henry W. Bigler recorded: "The country around the mill site looked wild and lonesome. Surrounded by high mountains on the south side of the river . . . , the country was infested with wolves, grizzly bears, and Indians."⁵

During that winter, the Latter-day Saint workmen and others would build the sawmill and the mill race. On 24 January 1848, James Marshall would find gold in the mill race. The diaries of Henry Bigler and Azariah Smith of the Mormon Battalion are the only firsthand records that document the famous discovery of gold there, which launched the

epic California Gold Rush in 1848 and 1849.

FIRST MORMON BATTALION MEN TO RETURN TO WINTER QUARTERS

Having departed on 31 May 1847, 15 men from the Mormon Battalion escorted General Stephen W. Kearny, commander of the U.S. Army of the West, from Monterey, California, to Fort Leavenworth, Kansas. The detachment included 64 men. After passing through Sutter's Fort on 15 June, they found and buried some of the victims of the Donner Party disaster in the Sierras. A month later, they passed the westbound big company of Saints and on 23 August reached Fort Leavenworth. The battalion men, who then numbered 13, were discharged the next day. They set out on foot to reach Winter Quarters, Nebraska, where they arrived in early September 1847, thereby completing what for them was a 4,000-mile round-trip. They had been gone for 14 months. They brought the earliest firsthand accounts of the battalion's experiences to families still waiting to go west.

Private Matthew Caldwell described their hike from Fort Leavenworth to Winter Quarters: "This [last] two hundred miles on foot, being used to riding all

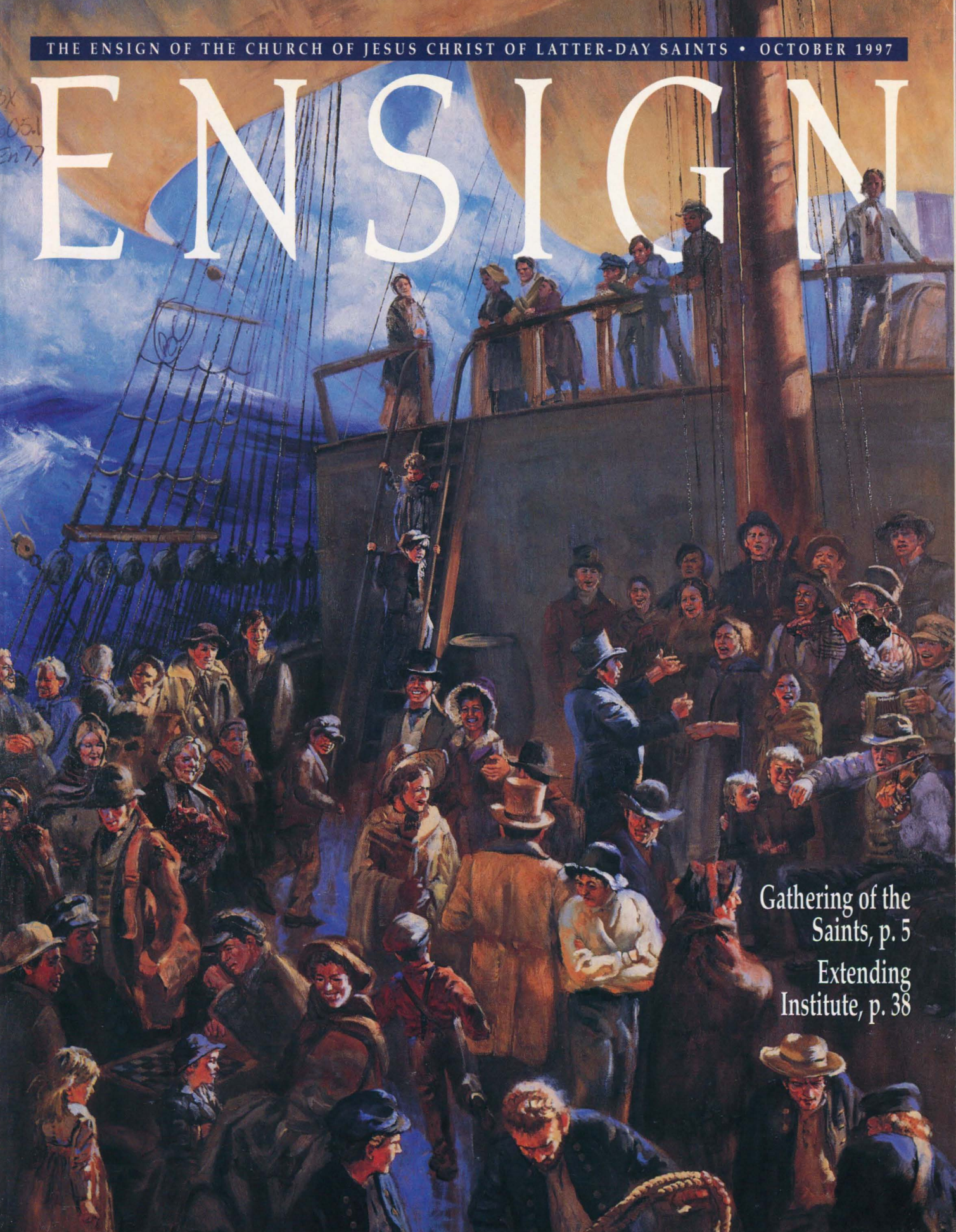
summer, was very hard on us. But as usual, we took it as we had done through the whole of the battalion journey—as best we could. . . . Webb and Spencer had the raggediest pants that I had ever seen. My antelope breeches had been wet and dry so much that they drew up to my knees. Our shirts were gone except the collars and a few strips down the back. I was entirely barefooted."⁶ □

William G. Hartley, an associate professor of history and a research professor at BYU's Joseph Fielding Smith Institute, teaches Sunday School in the Riverside Third Ward, Murray Utah North Stake.

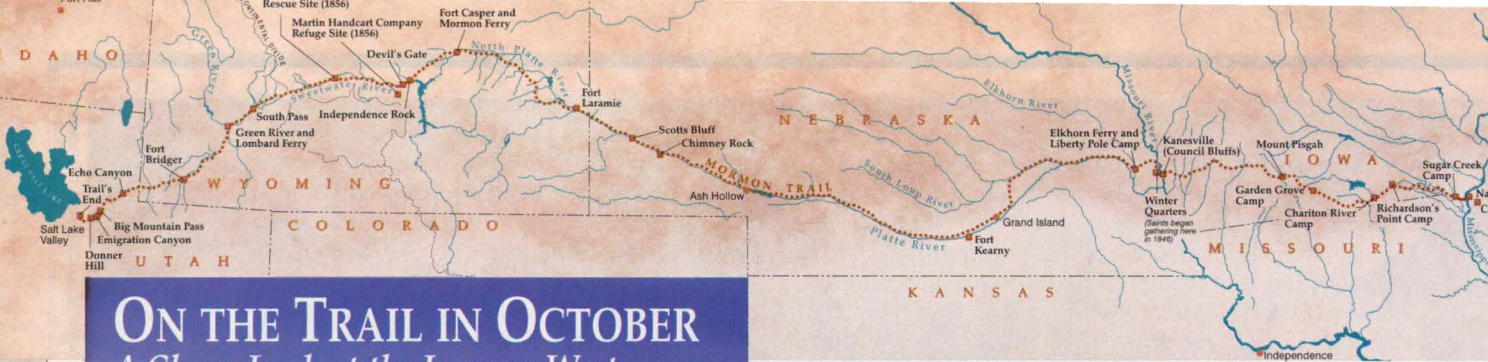
NOTES

1. Horace K. Whitney Journals, 7 Sept. 1847, typescript, Historical Department, Archives Division, The Church of Jesus Christ of Latter-day Saints, Salt Lake City; hereafter cited as LDS Church Archives; spelling, capitalization, and punctuation corrected in all entries in this article.
2. Daniel Spencer Journal, 23 Sept. 1847, typescript, LDS Church Archives, 24.
3. Diana Tanner Eldredge Smoot, "Sketch of the Early Life of Diana Eldredge Smoot While Crossing the Plains in 1847," in *Abraham Owen Smoot: A Testament of His Life*, ed. Loretta D. Nixon and L. Douglas Smoot (1994), 189.
4. James S. Brown, *Giant of the Lord: Life of a Pioneer* (1960), 107.
5. As quoted in Norma Baldwin Ricketts, *The Mormon Battalion, U.S. Army of the West, 1846-1848* (1996), 195.
6. Larry C. Porter, "From California to Council Bluffs," *ENSIGN*, Aug. 1989, 42-46.

ENSIGN



Gathering of the
Saints, p. 5
Extending
Institute, p. 38



ON THE TRAIL IN OCTOBER

A Closer Look at the Journey West



Descendants of Mary Hurrin, who posed with the Willie Handcart Company in 1856, posed for this painting of nine-year-old Mary carrying her sister past Independence Rock.

The following representation of events that took place in October 1847 is provided as part of the sesquicentennial celebration of the arrival of the Latter-day Saint pioneers to the Salt Lake Valley. In addition, this month's article discusses frequent questions about the Mormon Trail.

WILLIAM CLAYTON PUBLISHES EMIGRANTS' GUIDE

Upon returning to Winter Quarters on 21 October 1847 from the Salt Lake Valley, William Clayton wrote in his diary: "I have succeeded in measuring the whole distance from the City of the Great Salt Lake to this place. . . . I find the whole distance to be 1032 miles and am now prepared to make a complete traveler's

guide from here to the Great Salt Lake, having been careful in taking the distance from creek to creek, over bluffs, mountains, etc. It has required much time and care" (*William Clayton's Journal* [1921], 376).

Titled *The Latter-day Saints' Emigrants' Guide*, the book was an instant success, with an initial printing of 5,000 copies. Besides being helpful to Latter-day Saint pioneers, the book was used by many non-LDS travelers, and portions were copied in subsequent trail guidebooks. The title page summarizes the book's contents: "Being a table of distances, showing all the springs, creeks, rivers, hills, mountains, camping places, and all other notable places, from Council Bluffs, to the valley of the Great Salt Lake.

Also, the latitudes, longitudes and altitudes of the prominent points on the route. Together with remarks on the nature of the land, timber, grass, &c. The whole route having been carefully measured by a roadometer, and the distance from point to point, in English miles, accurately shown."

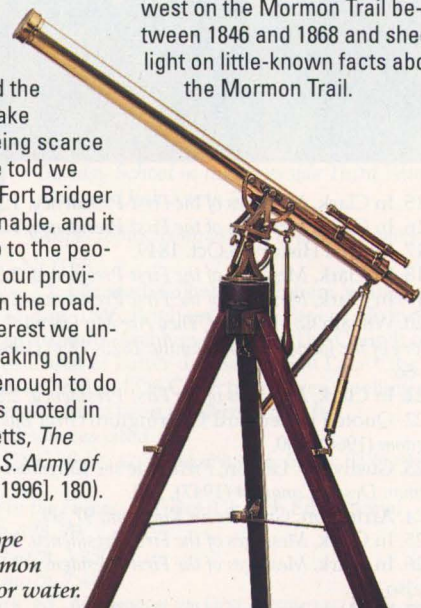
BATTALION MEN REACH SALT LAKE VALLEY

In mid-October 1847, groups of Mormon Battalion men arrived in the Great Salt Lake Valley from California. Some stayed, but many stopped just long enough to obtain what food and clothing they could for their long journey back to their families at Winter Quarters.

Sixteen-year-old battalion member William Pace recalled the stopover in the Salt Lake Valley: "Provisions being scarce in the valley, we were told we could get supplies at Fort Bridger and at Laramie reasonable, and it would be a great help to the people if we would leave our provisions and replenish on the road. Having a common interest we unloaded our supplies, taking only what was supposed enough to do us to Fort Bridger" (as quoted in Norma Baldwin Ricketts, *The Mormon Battalion: U.S. Army of the West, 1846-1848* [1996], 180).

A CLOSER LOOK AT THE JOURNEY WEST

Today our images of life on the Mormon Trail often are based on accounts of some of what might be called the atypical journeys of the 1847 pioneers and of the Martin and Willie Handcart Companies. Also, our images are naturally influenced by Hollywood movies and TV westerns. However, accounts of the 1847 advance company and the Martin and Willie Companies in some ways are probably *unrepresentative* examples in terms of what trail life was like for the majority of Latter-day Saints who crossed the plains. The following general picture focuses on the majority of the 70,000 Saints who traveled west on the Mormon Trail between 1846 and 1868 and sheds light on little-known facts about the Mormon Trail.



Orson Pratt's telescope and (below) the Mormon Battalion stopping for water.



ABOVE: STRAGGLERS AT INDEPENDENCE ROCK, BY CHARLES A. MULDOWNEY, COURTESY OF THE FOURTH INTERNATIONAL ART COMPETITION OF THE MUSEUM OF CHURCH HISTORY AND ART; RIGHT: CENTER PHOTO OF TELESCOPE BY IRON READ, COURTESY OF MUSEUM OF CHURCH HISTORY AND ART; RIGHT, BOTTOM: THE MORMON BATTALION, BY GEORGE M. OTTINGER



How much of the Mormon Trail was blazed by the Latter-day Saints? The Mormon Trail extends some 1,300 miles across Iowa, Nebraska, Wyoming, and part of Utah. Latter-day Saints actually blazed only the trail route through the western half of Iowa and short segments in eastern and central Nebraska and in parts of Utah. The first Latter-day Saint companies to use the route in 1846 and 1847 followed existing wagon roads as much as possible. Westward from Winter Quarters, Brigham Young's advance, exploratory pioneers followed rather closely a route along the North Platte River used years before by Oregon-bound traders and settlers. In western Nebraska the pioneers rolled onto the Oregon-California Trail and followed it three-fourths of the way across present-day Wyoming. Beyond Fort Bridger they generally followed a track the Donner Party had blazed the year before as they headed to the Great Salt Lake Valley.

How great a hardship was walking across the plains for those who could not ride in wagons? When pioneer Saints told their grandchildren they walked across the plains, it was more a statement of fact by them than a comment about a hardship. In reality, to have ridden more than 1,000 miles in a covered wagon instead of walking would have been a genuine hardship. Those wagons had no shock absorbers, so the hard, bumpy ride could loosen teeth and bruise tailbones. To ride inside a canvas-covered wagon all day long in the sun would have been at times like sitting in a baking oven. Furthermore, wagon wheels roiled up dust clouds that sometimes enveloped the wagons. Oxen could

go only about two miles per hour, but people could walk about three miles per hour, so many walked ahead of the wagons, where they sometimes visited and explored. Most did not envy those who had to walk beside or drive the wagon-pulling oxen.

How often did wagon trains travel single file? Not often. Mormon Trail expert Stanley B. Kimball compares the trail during its 23-year history to a braided rope with many strands that weave in and out. Sometimes wagons traveled two or four abreast. Some wagons passed other wagons. Westbound wagons passed eastbound traffic. Mud or grass fires necessitated alternate routes. Because the wagons often fanned out, we find wagon ruts in just a few places today. Only when all the wagons in a company had to pull hard uphill through a narrow area single file did they really cut ruts deep into the ground.

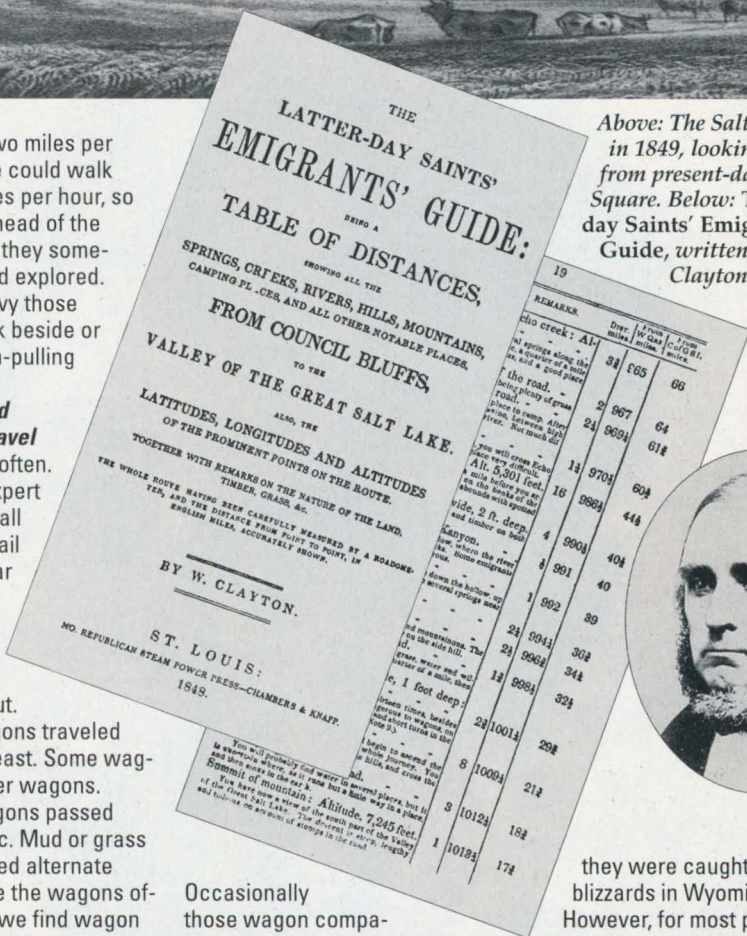
Were Latter-day Saint pioneers isolated travelers? In 1847 and 1848 not much traffic passed on the Mormon Trail, but the 1849 gold rush turned the trail into a major highway that soon carried much traffic westbound and eastbound. Most Latter-day Saint diarists on the trail after 1848 make frequent mention of other wagon trains, freight wagons, horseback riders, army units, and by the 1860s stagecoaches and mail carriers. In fact, during the 1860s Latter-day Saint wagon trains tried to travel within a day or two of each other for mutual support.

Occasionally those wagon companies leapfrogged each other, trying to beat each other to the best campsite by nightfall.

How great a threat were Indians? A few popularized episodes of conflict have colored images relative to Indians on the trail. More common was the Latter-day Saint experience in present-day Nebraska and Wyoming where Latter-day Saint travelers had some slight interaction with Native Americans, who sometimes visited their camps to trade or ask for food. Further, diarists tell of many cases in which Indians provided much-needed help and materials.

How much hardship did Saints face who crossed the plains? Certainly the Martin and Willie Handcart Companies had harrowing experiences when

Above: The Salt Lake Valley in 1849, looking south from present-day Temple Square. Below: The Latter-day Saints' Emigrants' Guide, written by William Clayton (oval inset).



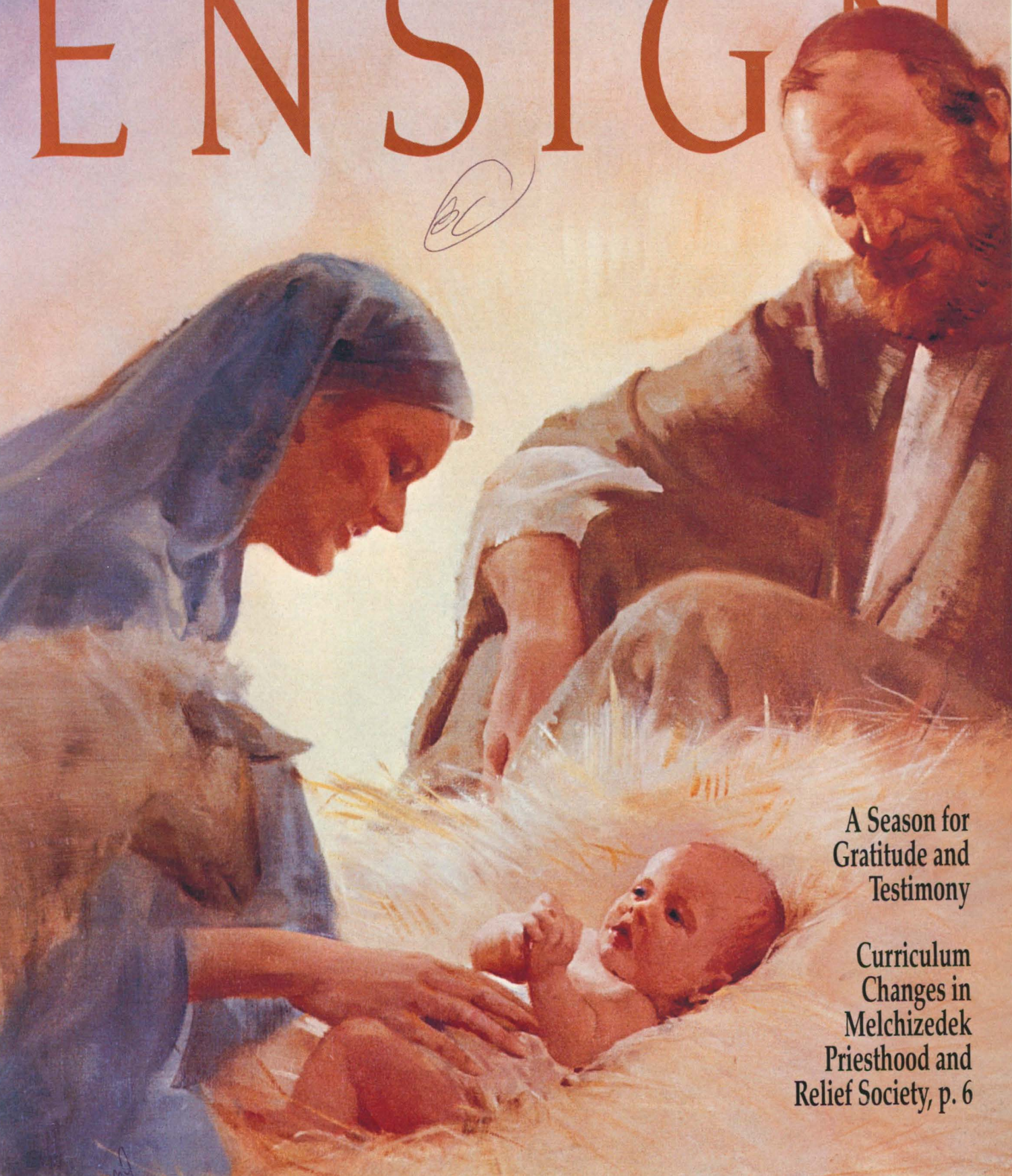
they were caught by blizzards in Wyoming. However, for most pioneers the trek was fairly safe—but

it was a work-filled, physically taxing, three-month arduous journey. They faced blisters, sore muscles, sunburn, chapped lips, constant dust and dirt, mosquitoes, bland and sometimes poorly cooked food, diarrhea attacks, wagon and livestock problems, wind, rain, heat, mud, stretches without firewood, and places with bad water. Yet in spite of the arduous journey, most people adapted rather well to the long trek and frequently managed to enjoy themselves by socializing, singing, dancing, telling tall tales around the campfire, sometimes even playing pranks on each other, picking flowers and berries, sharing recipes and utensils, doing creative cooking, reading books, writing letters, keeping diaries, and sewing. □

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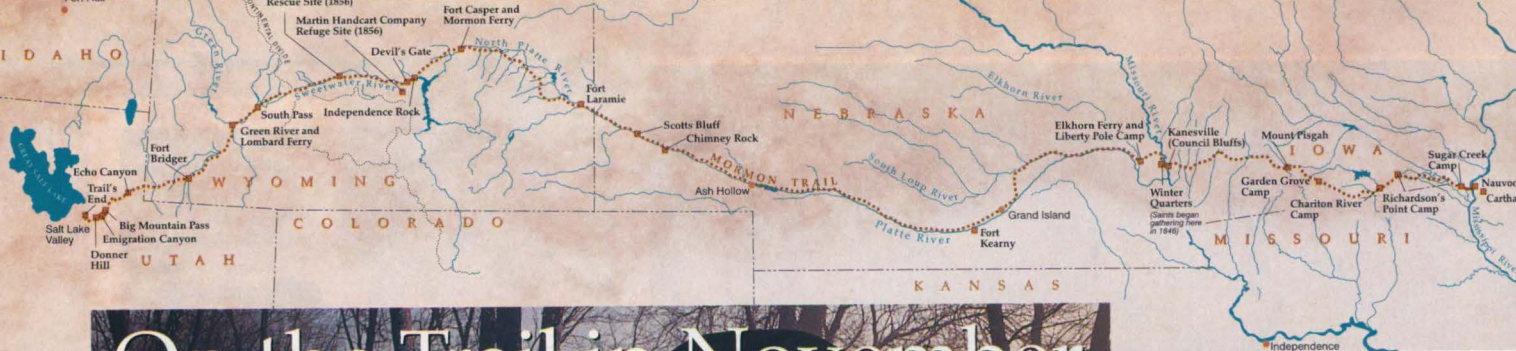
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A Season for
Gratitude and
Testimony

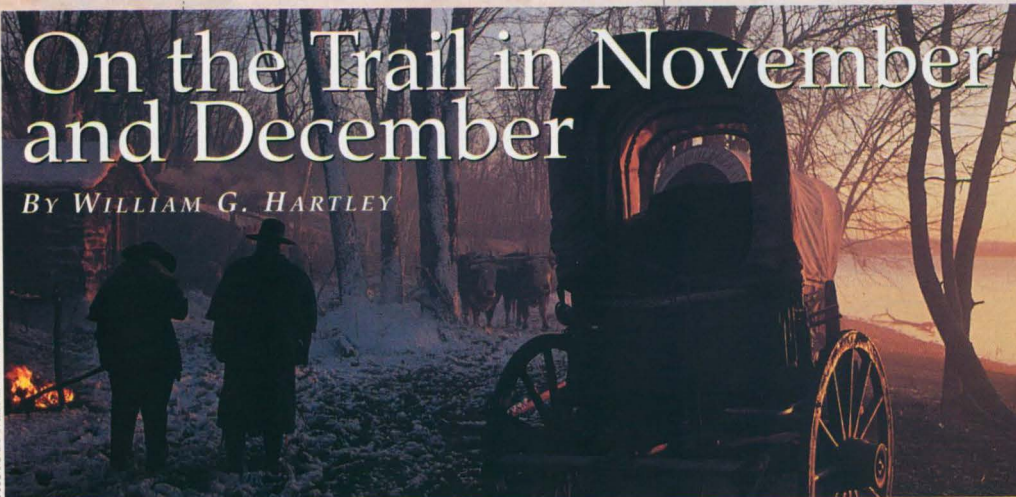
Curriculum
Changes in
Melchizedek
Priesthood and
Relief Society, p. 6



On the Trail in November and December

By WILLIAM G. HARTLEY

PHOTO BY WELDEN C. ANDERSEN



The following representation of events that took place in November and December 1847 is provided as part of the sesquicentennial celebration of the arrival of Latter-day Saint pioneers in the Salt Lake Valley.

As the winter of 1847–48 approached, activity on the Mormon Trail was focused at the starting and ending points in Iowa and the Salt Lake Valley. In the Salt Lake Valley, John Smith, president of the Salt Lake Stake, helped the Saints prepare for winter. In what would later become Kaneshville, Iowa, the Saints built a large log tabernacle and the First Presidency was reorganized, with Brigham Young as President.

IN THE SALT LAKE VALLEY—MEETING BASIC NEEDS

Because the Salt Lake Valley's weather was relatively mild in November and December 1847, settlers took advantage by doing much outdoor work and making their cabins as pleasant as possible. People were taking up residences in what became known as the Old Fort,¹ of which their cabins formed the outside walls. The settlement had some 1,600 souls in

association with a high council. Recalling that first winter, Mary Isabella Horne noted how hard it was to provide basic needs: "We could put a little grease into a dish with a rag in it to make a light, and parch a little wheat to make our [warm beverage], but when it came to making soap we were put to our wits' end to get material to make enough to do our washing."²

Daniel Spencer's diary entries in November and December 1847 provide a view of everyday life in the valley during those months. The settlers' primary concerns were housing and food. On 14 November 1847 Brother Spencer recorded that he and his associates had planted several bushels of rye and wheat and butchered three cattle, one of which belonged to the Widow Brown and weighed 636 pounds. He reported also that they had built three houses and had "the Logs on hand for 3 more."³ Rations at the time were "from 1/2 to 3/4 lb of Bread-stuff per person pr day together with all the Beef we want."⁴

On 22 November Brother Spencer gave a fellow settler a small sack of apple seeds, two quarts of peach stones, a sack of cherry seeds, and two sacks of hickory nuts "to plant for me

& I am to pay him what is right."⁵ In the early pioneers' cashless

society, work and goods were generally paid for with food, clothing, possessions, and services.

The nearest supply centers were in California, some 700 miles to the west. During November and December, Latter-day Saint agents went to California on buying and trading missions. Brother Spencer sent 23 yards of calico and a broad-cloth vest to trade on the coast. He sent a pair of six-shooters with a man identified as Brother Richards to sell for \$80.

At some point Daniel Spencer and others started building a

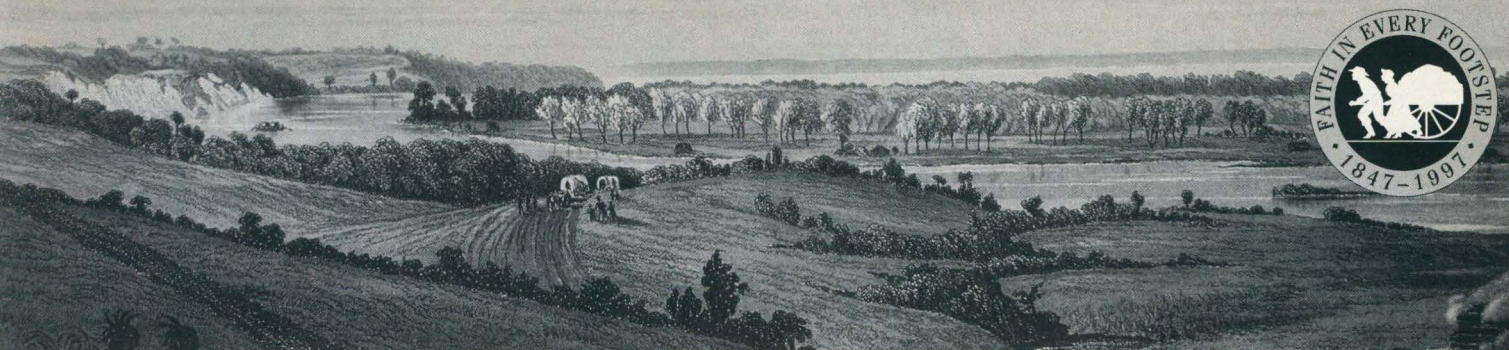


PHOTO BY LARENE PORTER GAUNT



FROM A WORK IN PROGRESS BY BILL L. HILL

Above, left: Re-creation of a frigid scene in Winter Quarters, Nebraska. Above: Inside the newly constructed replica of the Kanesville Log Tabernacle (top) is a painting commemorating the 27 December 1847 sustaining of the new First Presidency.



MISSOURI RIVER AND COUNCIL BLUFFS, BY FREDERICK PIERCY

sawmill. The facility required grinding stones, presumably to keep the saws sharp. A friend informed Brother Spencer that he "had got me a grindstone in the Canon if I would get it I might have it."⁶ The next day, 23 December, Brother Spencer went to Red Butte Canyon and brought home the uncut stone, which was suitable for cutting and chiseling into a grindstone. He contracted with Beason Lewis, a stonecutter who had two stone chisels, to dress and shape the stone into a grindstone with a hole in its middle so it could be mounted and turned. Brother Lewis worked on the stone on 28 and 29 December and finished it on 30 December. On 31 December Brother Spencer wrote, "This day put up our Grindstone."⁷

During these months Daniel Spencer regularly attended Sunday Church services, including one on 6 December in the "Doby Fort" in which he was one of six speakers. He recorded matter-of-factly the birth of his own child on 29 December: "At 1/2 past 8 Oclock Emily was delivoured of a Sone . . . Mrs Cessions Boggs & Brown attendance."⁸ The baby was blessed nine days later.

IN IOWA—A NEW FIRST PRESIDENCY

Having returned to the Missouri River after the trek to Utah, on 3 and 4 December the Quorum of the Twelve Apostles convened a conference across and downriver from Winter Quarters in the Block House Branch in Miller's Hollow (later named Kanesville, now downtown Council Bluffs, Iowa). When Brigham Young learned that many

who wanted to attend the conference could not fit inside the Block House, he asked that a large meetinghouse be built nearby within three weeks. The

body in directing the Church. On 5 December 1847 at Elder Orson Hyde's home (in the area called Hyde Park, located south of the Block House), the Quorum of the

whole congregation."¹² Norton Jacob wrote that "the conference was closed by all the congregation uniting to praise the Lord with loud Hosannahs."¹³

Due to water seepage underneath what later became known as the Kanesville Log Tabernacle, the structure was dismantled in fall 1849 and its logs were used in constructing other buildings. A replica of the tabernacle was erected near the original site in 1996 and dedicated by President Gordon B. Hinckley. □

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Gospel topics: pioneers, succession in the Presidency



Above, top: Saints settled in Kanesville, Iowa, on the eastern side of the Missouri River, as well as in Winter Quarters, Nebraska, on the west side of the river. Above: Mary Isabella Horne and her family were among those who were in the Salt Lake Valley by the winter of 1847.

conference was dismissed until it could resume in the new building.

Henry W. Miller led some 200 workmen to complete the project. Logs for what became the Church's first tabernacle were cut three miles away. The building measured at least 60 feet east to west and 40 feet north to south and could seat about 1,000 people. A fireplace covered the entire west end, a recess in the north wall provided room for a pulpit and a clerk's desk, and two doors were located in the middle of the south wall. From the 13-foot-high log walls, the roof pitched to 20 feet in height at its center.⁹

Meanwhile, the Twelve made a historic decision regarding Church government. After the Prophet Joseph Smith's death, the Twelve had acted as one

Twelve reconstituted the First Presidency. Brigham Young was "unanimously elected President,"¹⁰ and he appointed Heber C. Kimball as his First Counselor and Willard Richards as his Second Counselor.

When the conference reconvened on 27 December in the new log tabernacle, the sustaining of the new First Presidency was the main matter of business. Elder Orson Pratt of the Quorum of the Twelve Apostles said: "We have been able to overcome apostates and the powers of darkness with the highest quorum taken away out of our midst. How much more shall we be able to overcome them when we have all the quorums flourishing."¹¹ Hosea Stout wrote that "the Spirit rested down upon the

NOTES

1. The fort was located between 300 and 400 West and 300 and 400 South in present-day Salt Lake City.
2. "Address of Mrs. M. Isabella Horne," *Woman's Exponent* [1 April 1892], 138.
3. Journal of Daniel Spencer, transcript, LDS Church Archives, 25.
4. Journal of Daniel Spencer, 25.
5. Journal of Daniel Spencer, 26.
6. Journal of Daniel Spencer, 30.
7. Journal of Daniel Spencer, 32.
8. Journal of Daniel Spencer, 32.
9. See Richard E. Bennett, *Mormons at the Missouri, 1846-1852* [1987], 212-13.
10. *History of the Church*, 7:620-21.
11. Quoted in Bennett, *Mormons at the Missouri*, 214.
12. *On the Mormon Frontier: The Diary of Hosea Stout, 1844-1861*, ed. Juanita Brooks, 2 vols. [1964], 1:292.
13. *The Record of Norton Jacob*, ed. C. Edward Jacob and Ruth S. Jacob [1949], 89-90.