



CAROL CORNWALL MADSEN

DESERET BOOK COMPANY
SALT LAKE CITY, UTAH

© 1997 Carol Cornwall Madsen

All rights reserved. No part of this book may be reproduced in any form or by any means without permission in writing from the publisher, Deseret Book Company, P.O. Box 30178, Salt Lake City, Utah 84130. This work is not an official publication of The Church of Jesus Christ of Latter-day Saints. The views expressed herein are the responsibility of the author and do not necessarily represent the position of the Church or of Deseret Book Company.

Deseret Book is a registered trademark of Deseret Book Company.

Library of Congress Cataloging-in-Publication Data

Madsen, Carol Cornwall, 1930—

Journey to Zion : voices from the Mormon trail / by Carol Cornwall Madsen.

p. cm.

Includes index.

ISBN 1-57345-244-0

1. Mormon Trail—History—Sources. 2. Mormons—West (U.S.)—History—Sources. 3. Frontier and pioneer life—West (U.S.)—Sources. 4. West (U.S.)—History—Sources. 5. West (U.S.)—Biography. I. Title.

F593.M257 1997

978—dc21

97-2043

CIP

Printed in the United States of America

72082

10 9 8 7 6 5 4 3 2 1

*The journey from Nauvoo
to these valleys will stand
in bold relief as the main key
of the Mormon history
of the nineteenth century.*

—Wilford Woodruff

emigrants added thousands of nautical miles to their journey west and tell another story altogether.

The Nauvoo exiles were distinctive in their own way. They were true refugees, *forced* to leave their homes, too many of them unprepared. With their destination still vague, they were wanderers, scarred by what lay behind and apprehensive of what lay before. But their primary difference was that they were the only ones of the seventy-thousand Zion-bound Saints during the pioneer period who had received the blessings of the temple. The fifty-six hundred endowed men and women, led by the nine apostles who held all the keys of the priesthood,¹³ left Nauvoo as a "kingdom of priests, and an holy nation," the Lord's covenant people (Exodus 19:6). As covenanters, they knew at the outset that their true destination was spiritual, not geographic, and they would go where the Lord led through his prophets. Their endowment was as assuring to them of God's presence and purpose in their lives as was the pillar of cloud by day and fire by night to the ancient Israelites.

Hundreds of personal writings remain to tell the story. Company clerks and many company captains kept travel records. Others wrote for their own reasons, and while far more reminiscences than diaries have been preserved, many remembered accounts convey the same sense of immediacy as diaries. While the underlying motive for their being on the western trail suffuses the spirit of these accounts, their stories dwell on the particulars of their trail experience. Some historians have noted the similarity in men's and women's trail observations. Both, for instance, show the same concern for order in the companies and for environmental conditions. Both note the importance in

13. Nine apostles stayed with the Church during this period and eventually went west: Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, and Willard Richards, all of whom had previously coalesced into a cohesive quorum as missionaries in Great Britain. They faithfully served the Prophet Joseph, receiving from him the fullness of the priesthood upon their return to Nauvoo from England.

selecting the right campsites, the difficulty of river crossings, the method of river crossings, the method of distribution, the feed and conditions of hunting trips, the nature of the conventions. Other historians have noted the reaction to Indians, women's selection of their traveling companions, women's friends and family and tasks women's conscious notation of

Mormon journals confirm that gender differences or similarities may find that the person's literacy and writing skills, their motivations for writing, and even the primary difference in their age of the writers played an important role in the experience. For men, the most active, and they carried the trail travel. For women these period of physical vulnerability childbirth in a wilderness and the toddlers, and adventurous teen-tional care of aged parents, experience from what single, child older dependent adults encountered

It is the combination of the story of the Mormon trek. Each quality to bear and in so doing experience us. The personal experiences convey the value of such life writings to heritage as Latter-day Saints.

Besides historians, a number of song writers, poets, novelists,

CHARLES SMITH²⁸³

IN CONSEQUENCE OF POVERTY which was the lot of the saints generally i was retarded in procuring a fit out for the west i managed however to procure a waggon during the winter and following summer on the 13th of August about 4 o clock on thursday morning 1846 my wife [Sarah Price] was delivered of another Son we called his name Charles Edward. on the saturday following i was taken sick, but in a few weeks gained my original Strength, during my sickness however the mob had again

began to collect in the neighbourhood of carthage i was unable to attend in the musters of my brethren in consequence of Sickness however a few weeks before this i was assisting in the search for those brethren who had been kidnapped by the mob party,²⁸⁴ but without effect they were however released and returned to their familie and friends about the latter part of August Sister Thompson [Mercy Fielding] made a propisition that if any one would go and drive a team for her to the camp on the Missouri river they should have a team to come back with to remove their family i accepted of the offer myself and made my arraingments accordingly the house which took me considerable labour to build besides paying 35 dollars for the lot, i sold for ten dollars after paying twelve dollars more for the lot that adjoined it, in order to make one lot of it, and make mine saleable the waggon which cost me so much time and expence; sold for about one half what it cost me however with the promises of the psalmist David

before me Gather yourselves together you that have made a covenant with me by Sacrafice²⁸⁵ being prepared according to holy writ i assisted sister Smith[,] Hyrums widow²⁸⁶ accross the Mississippi and on monday the 7th of Septr 1846 i took my family over the river to sister Smiths encampment on wednesday brother clifford²⁸⁷ and i borrowed a skif to cross the rver with to assist in bringing over the balance of the cattle on wednesday after noon we commenced loading the boat by about dark we were ready to take our last cargo accross the river we started and got about a hundred yards from shore the cattle not likeing their position began to be unruly and presently every one of them was over board i jumped into the skif and rowd to shore to turn the cattle into the yard again but it had gone so dark that i could not see them all but i securd part of them. the next day i returnd over the river with the skif leaving brother Feilding[,] Clifford[,] George mills,²⁸⁸ amasa Bonny²⁸⁹ and brother in law to look after the cattle in a day or two we movd three miles beyond Montrose where we remained a few days we then took up our line of March for the camp when near Farmington i took my family or rather a brother by the name of phelps was going to Farmington from Evans camp and he took us with our goods in his waggon as i had to look up some one of the brethren with whom to leave my family whilst i went to camp we had our things set down on the side of the road in a little while brother Richard Ralphs who had been to Farmington with a waggo[n] was returning to bonaparte he gave me some information respecting some brethren near Saw mill creek two miles from bonaparte we were loaded up again in

285. See Psalms 50:5, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

286. Mary Fielding Smith.

287. Possibly Elijah Clifford.

288. One of the original pioneers of Utah. Little is known of George Mills except that he died of cancer about 1854 in Salt Lake City.

289. Amasa Bonney, born in 1865 in New York state, was a member of the Kirtland Safety Society in Ohio and a member of the second quorum of seventy.

283. Reminiscences and Diary of Charles Smith (1842 March-1905 June), photocopy of typescript, LDS Church Archives.

284. They were Richard Ballantyne, Phineas Young, Brigham H. Young, and James Standing.

a few mintutes and on our way for saw mill creek where we reachd in safty i found two familys campd here from them i derived the desidr information however it was got to late in the day to remove my family any furthur, we pitched our tent or rather fixed some rails up against a fence throwing over it a quilt under which we made our bed on the ground and retired about midnight we were awaked by the noise of distant thunder we re-moved our bed into the tent in the morning brother George Edwards brought a cart to remove us to brother Griffiths²⁹⁰ after breakfast i took leave of my family and friends and proceeded to join sister Smiths camp i met them at bonaparte but the waggons had gone on five miles furthur, the next morning the Sheep strayed away which detaind us four days we then procdded for the camp at winter quarters in which we arrived about six weeks, i staid ere about a week, being councild by brother Heber C Kimball to return without a team to my family i did so i returnded with brother Robert Stuart who had hired a team to go to Bentons port²⁹¹ for flour we arrived in bonapar two weeks from the day we left winter quarters, i[n] the road back i [met] brother Harrington²⁹² who authorized me to go to Nauvoo and get a waggon he left there after remaining at bonaparte a few hours i went to my family found them well, i staid at home a few days then went to Nauvoo, for the Waggon. I stayd a few days in Nauvoo to assist in repairing this waggon which i found very much out of Order i crossed the waggon over the river on monday 23 of November the Steamboat called the Iron City was then laying at Montrose i learnd that brother George Black was on this boat i went to see him he persuaded me to go as a hand on the boat i did so as i foresaw that i must be diligent

290. Joseph Griffith left Nauvoo when the Saints were expelled and lived in Iowa until his trek to the Valley about 1851.

291. The settlement of Bentonsport was northwest of Bonaparte, along the Des Moines River.

292. Probably Leonard Ellsworth Harrington, who came to Utah with the Edward Hunter company and later served on the judiciary committee in the Utah legislature, as mayor of American Fork, and as trustee of Brigham Young Academy.

before the Lord in procuring means to remove with the church i was on this boat three days and a half while i went to rock Island and back i then proceeded to Saint Louis being prosperd on my way thither, i remained in Saint Louis all winter in the spring returnd to my family but not hav[ing] sufficient means to remove west i returnd to St Louis i stayd there six weeks then returnd to my family i staid at home a few weeks then returnd to Saint Louis after i had been here a few [?] i sent for my family they arrived in Saint Louis about the middle of August my wife was sick with the chills and fever and my little one of the diarreeha i also lay sick upon my bed with the chills and fever this was a distressed time, but the Lord was merciful and we were soon raised up i went to my daily labour as soon as i possibly could though very weak in body yet the spirit of persivance rested upon me to prepare to go west Soon after this i was discharged from my employment this spread a gloom over my preperations but it turned out for the best, as a shop had been vacated in Second Street brother [James] Frodshaw [Frodsham]²⁹³ and my self took this shop for six months we were prosperd in it and by spring i was preparad to go west although not in affluent circumstances we started from St Louis on the 25 day of March 1848 on the Edward bates Steamer bound for Keokuk we arrived ere on the 27 we were met by brother Griffiths with a team to remove us to his house my wife was taken Sick through exposure on the river with the chills and fever we started from Keokuk in a few hours, we traveld about twelve miles and then camp for the night within a few miles of Nauvoo in the night the horses broke loose and started for hom a distance of about twenty miles Brother Griffiths followd them and returnd about ten o clock the next night the next morning we proceeded my wife being very sick we breakfasted at charleston and then proceeded. arriving at brother Griffiths in

293. James Frodsham, like Charles Smith, was a watchmaker by trade. James Frodsham continued in the business of watchmaking in Salt Lake City and later in Provo, Utah.

the evening. in a few days my wife got well i then began to make preparations to go westward i purchasd a yoke of cattle and a cow and on the eight of April started i got brother Griffiths to assist me through the woods, when within a mile of reaching the prairie one hind wheel gave way breaking three or four spokes i concluded to have a new wheel made, brother Griffiths returnd to Bonaparte with the wheel this detained us until monday having got all ready we started again brother Griffiths when [went] with us about a mile we then bad him farewell, to give all the details of this journey would be all most superfluous but i would say that breaking down and mud holes in which we were stuck became almost an every day occurrence when i arrived at pisgah i had another new wheel made i also staid ere four days to recruit my cattle we then traveld on to winter quarters

Joseph Fielding and his sisters were among the earliest members of the Church and the most loyal. Joseph Fielding was one of the first missionaries to open the field in the British Isles in 1837, where he also served as president of the mission. He took full responsibility for his two widowed sisters' removal from Nauvoo, though finding sufficient means to provide for his own family was a struggle and the reason for their late August departure from Nauvoo.

T
JOS



W
into
against

prevent our going by put in on all Sides, and then to think of our Brethrers cially in the Temple.

Feb. 18 For about the crossing the River Mississig a great deal of Public other Weapons, and Ar Mechanical and farming I etc., Seed Spring Wheat, a the Ground in the Sprir Provisions, at least as far p have taken all the Teams t and Oxen. suppose they h River in Flat Boats. They Water and it is hard Work t Wind has often been too str to wait. I suppose by this tin 6 Days ago I went over to from the River. The Camp C