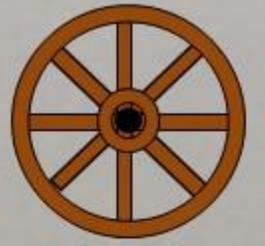


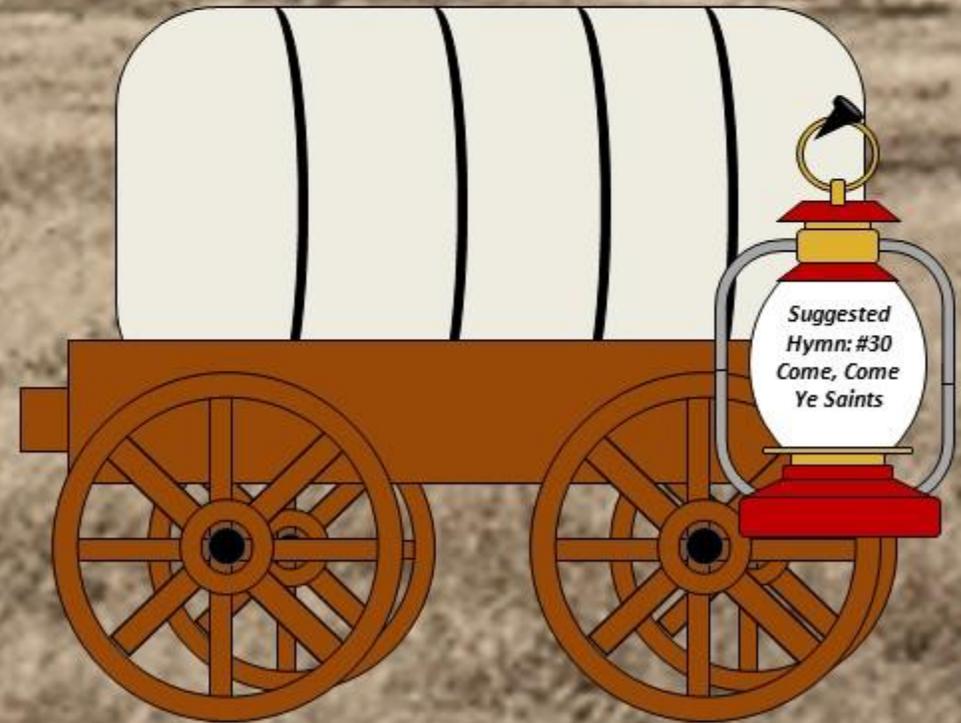
The Trek Across Iowa



Doctrine and Covenants 136: 1–18

Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength.

Doctrine and Covenants 59:3



The Trek Across Iowa

In February 1846, the Saints began leaving Nauvoo and traveling west across the territory of Iowa



Brigham Young received the revelation recorded in Doctrine and Covenants 136 at Winter Quarters, Nebraska, in January 1847.

An Act of Faith



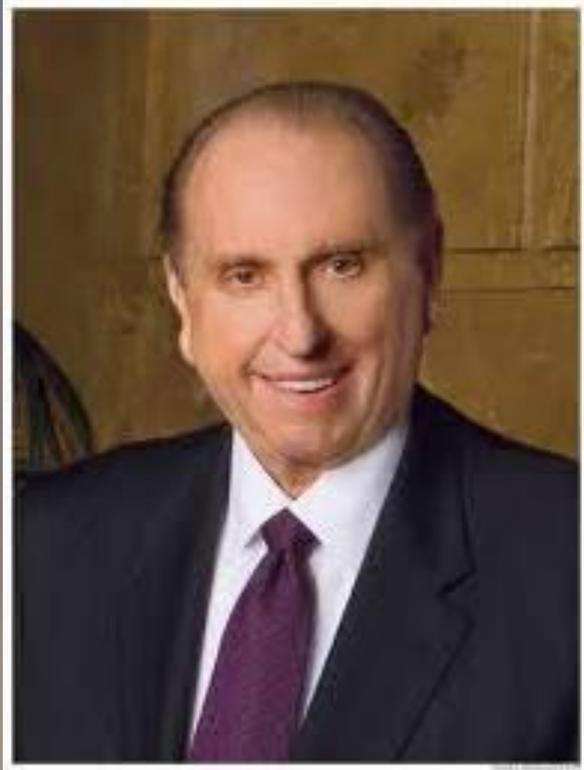
“Leaving Nauvoo was an act of faith for the Saints. They departed without knowing exactly where they were going or when they would arrive at a place to settle. They only knew that they were on the verge of being driven out of Illinois by their enemies and that their leaders had received revelation to locate a refuge somewhere in the Rocky Mountains.”

Student Manual



We exercise faith when we follow the counsel and direction of our Church leaders

What is a Pioneer?



“A dictionary defines a pioneer as ‘one who goes before to prepare or open up the way for others to follow’ [Oxford English Dictionary, 2nd ed. (1989), “pioneer”].

Can we somehow muster the courage and steadfastness of purpose that characterized the pioneers of a former generation? Can you and I, in actual fact, be pioneers?

“I know we can be. Oh, how the world needs pioneers today!”

John and Jane (Ives) Pack

“On the 8th of February 1846 we left Nauvoo, crossed the Mississippi River and camped on Sugar Creek with many of our brothers and sisters who had left Nauvoo about that time. We had no shelter but our wagons in the dead of winter. We stayed there until the first day of March.” —Jane Ives Pack



After leaving Nauvoo, Illinois, on Feb. 15, 1846. Brigham Young with his wagons and family continued on for about seven miles and joined those camped at Sugar Creek in the Iowa Territory. The idea was to assemble and organize the members of The Church of Jesus Christ of Latter-day Saints there before continuing west.



An advance company was sent ahead to build roads and bridges and gather firewood. Some 500 wagons of Brigham Young’s Camp of Israel followed two weeks later, leaving Sugar Creek on March 1, 1846.

William Clayton



“William Clayton was called to be in one of the first groups to leave Nauvoo and left his wife, Diantha, with her parents, only a month away from delivering her first child.

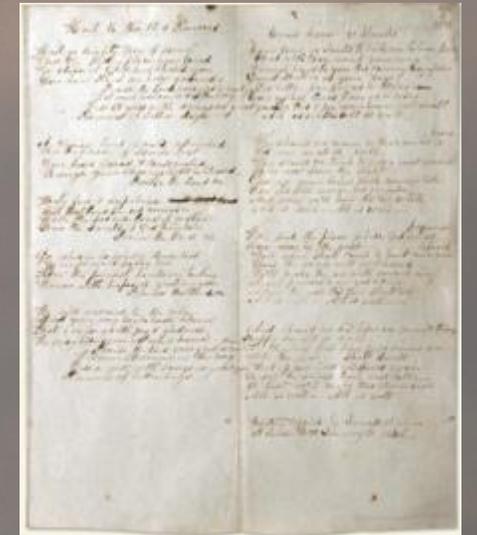
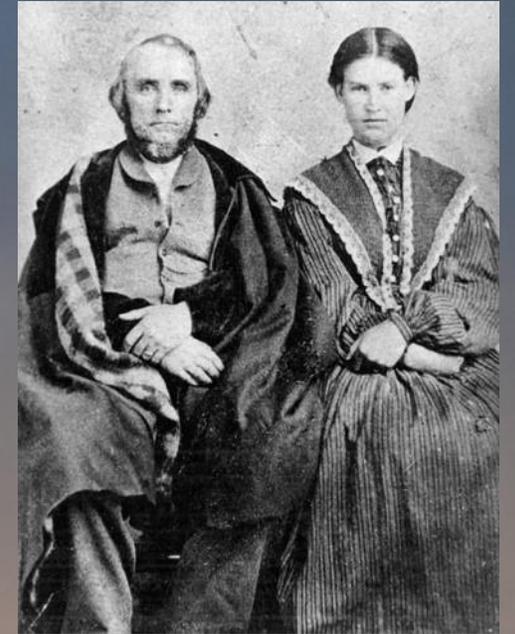
Slogging through muddy roads and camping in cold tents wore his nerves thin as he worried about Diantha’s well-being.

Two months later, he still did not know if she had delivered [her baby] safely but finally received the joyful word that a ‘fine fat boy’ had been born.

Almost as soon as he heard the news, William sat down and wrote a song that not only had special meaning to him but would become an anthem of inspiration and gratitude to Church members for generations.

The song was ‘Come, Come, Ye Saints’”

Our Heritage



Come, Come Ye Saints

1. Come, come, ye Saints, no toil nor labor
fear;

But with joy wend your way.

Though hard to you this journey may
appear,

Grace shall be as your day.

'Tis better far for us to strive

Our useless cares from us to drive;

Do this, and joy your hearts will swell—

All is well! All is well!



2. Why should we mourn or think our
lot is hard?

'Tis not so; all is right.

Why should we think to earn a great
reward

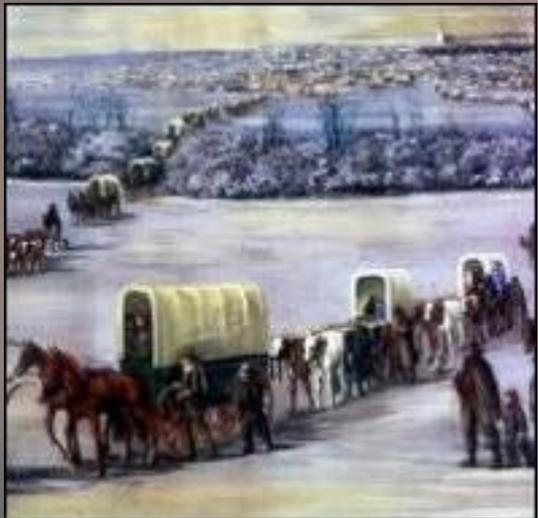
If we now shun the fight?

Gird up your loins; fresh courage take.

Our God will never us forsake;

And soon we'll have this tale to tell—

All is well! All is well!



3. We'll find the place which God for us prepared,
Far away in the West,

Where none shall come to hurt or make afraid;

There the Saints will be blessed.

We'll make the air with music ring,

Shout praises to our God and King;

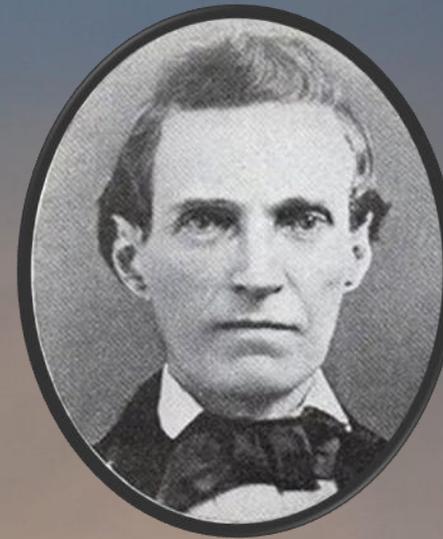
Above the rest these words we'll tell—

All is well! All is well!



Orson and Catherine Spencer

"After leaving Nauvoo, [Catherine], ever delicate and frail, sank rapidly under the ever accumulating hardships. The sorrowing husband wrote imploringly to the wife's parents, asking them to receive her into their home until the Saints should find an abiding place. The answer came, 'Let her renounce her degrading faith and she can come back, but never until she does.'



Orson Spencer



Daughter: Catherine
Curtis Spencer Young

"When the letter was read to her, she asked her husband to get his Bible and to turn to the book of Ruth and read the first chapter, sixteenth and seventeenth verses: 'Entreat me not to leave thee or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people and thy God my God.'"

Catherine Spencer died shortly thereafter.



4. And should we die before our journey's through,
Happy day! All is well!
We then are free from toil and sorrow, too;
With the just we shall dwell!
But if our lives are spared again
To see the Saints their rest obtain,
Oh, how we'll make this chorus swell—
All is well! All is well!



Into the Service

Because of excessive rain and insufficient supplies, the Saints who left Nauvoo in February 1846 spent four months making the 300-mile journey across Iowa.



The group's pace was slowed because of these conditions and because they lost the services of more than 500 able-bodied Latter-day Saint men.

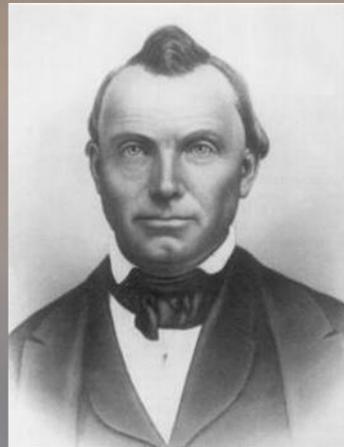
These men, who became known as the Mormon Battalion, had heeded the call of President Brigham Young to enlist in the United States Army to earn money to help poor Church members make the journey west. This sacrifice helped in many ways, but it also left many families without husbands and fathers for part of the journey.



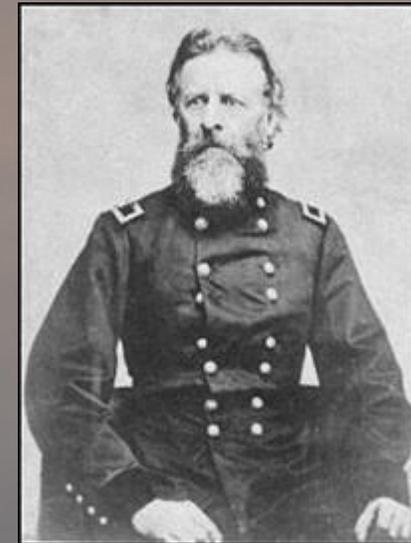
Mormon Battalion



Captain James Allen was given the responsibility of recruiting the Mormons for service in the Mexican War. He had been a Captain in the U.S. Army since 1837, and had graduated from West Point Military Academy in 1829



Captain James Brown of Company C



The Mormon Battalion was commanded by Col. Philip St. George Cooke

Mormon Battalion Women



Susannah Smith Adams with
husband Orson Bennett Adams in
Company C

The women served as nurses, laundresses, and companions to their husbands during the long march. Only four women accompanied the battalion all the way to California; the rest became part of the battalion sick detachment and spent the winter at Fort Pueblo, Colorado.

All the women suffered the hardships of the march—shortage of food, water, clothing, and the comforts they had left behind.

At least two who marched to California, Melissa Burton Cory and Lydia Edmunds Hunter, were pregnant.



“William joined the Battalion. So did I. I could not see ‘why women must always stay behind and worry about their husbands when they could just as well march beside them.’”

—Melissa Burton Coray

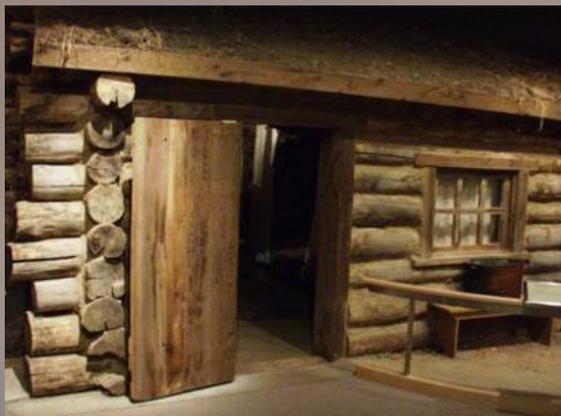
The other women: Phebe Brown, Susan Davis and Nancy Davis.



Winter Quarters

Church leaders decided not to continue west to the Rocky Mountains until the spring of 1847.

They counseled the Saints to settle for the winter. One of the largest settlements, Winter Quarters, was located on the west side of the Missouri River, in the modern-day state of Nebraska.



Cabin Replica at Winter Quarters

Many of the Saints lived in log houses and in dugouts made of willows and dirt. Many people were inadequately sheltered from the cold weather. Diseases such as malaria, pneumonia, tuberculosis, cholera, and scurvy resulted in widespread suffering and death. More than seven hundred people died in the camps by the end of the first winter.

Winter Quarters



The favored spot, covering between 600 and 800 acres of bench land sloping toward the river, was drained on the north and south by two creeks and bounded on the north and west with high bluffs. Benefits of the new site were its natural defense, seclusion from strong prairie winds, and proximity to good streams. With official selection of the site by the Twelve Apostles on 11 September 1846, Nebraska's first city was born.





Camp of Israel



The Lord did not fail them in this hour of distress and gave this revelation to President Brigham Young to guide them in their journeyings and admonishing them to keep His commandments.



All the members of the Church were to be organized in companies and were required to keep the commandments faithfully that they might have the guidance of His Spirit with them in all their trying circumstances.

These companies were to be on the order followed by Zion's Camp in their remarkable march from Kirtland to Missouri, with captains, over hundreds, fifties and tens and all under the direction of the council of Apostles."

Smith and Sjodahl



The Lord organizes His Saints into groups so that each person can be guided and cared for



Walk By Covenant

“... it was necessary that they provide themselves the best they could with teams, clothing and provisions, for the journey was a difficult one.

Some members of necessity would be left behind until such time as they could be prepared.

The officers of the companies were to decide who might go and who would better remain behind until a more suitable day. These who were to remain were to put in crops and wait until the coming harvest.

Each company was to bear an equal proportion of the means for the benefit of all.

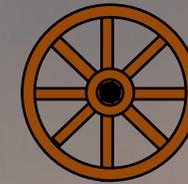


Those who had substance were to share with those who were destitute, in the true spirit of charity and faith.

Prepare For...

Pioneer: One who goes before to prepare or open up the way for others to follow

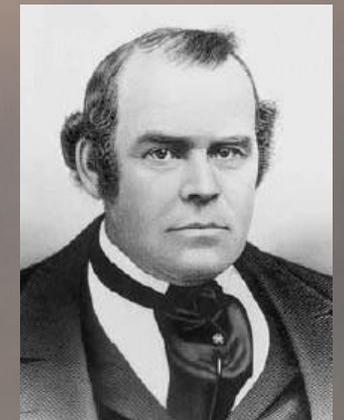
President Young called upon the Latter-day Saints “to unite with us in the principles of self preservation” so that the camps could be made as self-sufficient as possible.



The Lord will bless us when we help others in need and prepare the way for them



“All things being harmonized and put in order, the camps moved on. Arriving at a place on a branch of Grand River we encamped for a while, having travelled much in the midst of great and continued rains, mud and mire. Here we enclosed and planted a public farm of many hundred acres and commenced settlement, for the good of some who were to tarry and of those who should follow us from Nauvoo. We called the place ‘*Garden Grove*’” Parley P. Pratt

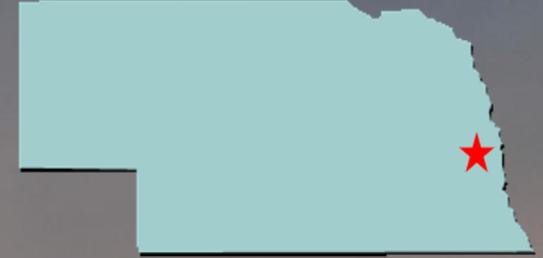


Other Accounts of Winter Quarters

Lucy Meserve Smith

December 1846

"We moved down to Winter Quarters when my babe was two weeks old. There we lived in a cloth tent until December, then we moved into a log cabin, ten feet square with sod roof, chimney and only the soft ground for a floor and poor worn cattle beef and corn cracked on a hand mill, for our food. Here I got scurvy, not having any vegetables to eat. I got so low I had to wean my baby and he had to be fed on that coarse cracked corn bread when he was only five months old.

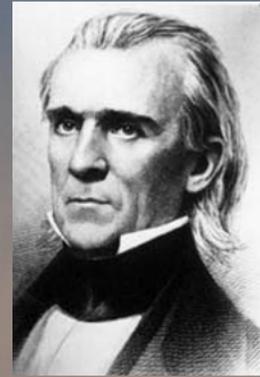
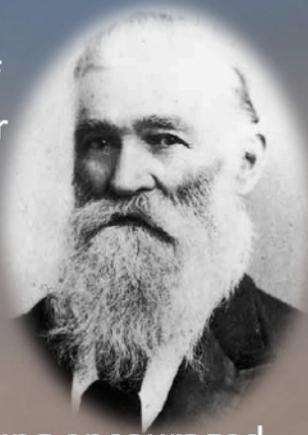


Thomas Bullock—clerk to Joseph Smith and Brigham Young

"[I] went through the City—where, nine weeks ago there was not a foot path, or a Cow track, now may be seen hundreds of houses, and hundreds in different stages of completion—impossible to distinguish the rich from the poor. The Streets are wide and regular and every prospect of a large City being raised up here"

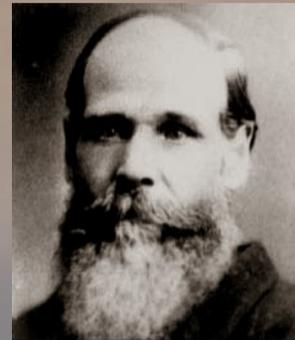
United States Declares War on Mexico

In May 1846, Jesse C. Little, a representative of the Church, met with officials of the United States government in Washington, D.C. The Church asked if Latter-day Saints could provide some kind of work or service to the government in exchange for financial assistance for the Saints' migration to the West.



The United States Congress had recently declared war against Mexico, and President James Polk discussed with Jesse C. Little the idea that Latter-day Saint men could enlist in the United States Army and use their wages to help the Saints in their trek. While the Saints were crossing Iowa, the United States Army recruiters asked Church members to serve in the Mexican-American War.

At first the Saints refused, but President Brigham Young encouraged men to participate as a way to raise money to gather the poor from Nauvoo and help the Saints move west. Because of President Young's counsel, more than 500 men enlisted in the United States Army. This group was called the Mormon Battalion. A number of women and children accompanied the battalion as they marched over 2,000 miles to southern California, where they served as occupation troops.



On July 4, 1846, Daniel Berry Rawson recorded: "I felt indignant toward the Government that had suffered me to be raided and driven from my home. I made the uncouth remark that 'I would see them all damned and in Hell.' I would not enlist. On the way to the Bluffs we met President Brigham Young, Heber C. Kimball and W. Richards returning, calling for recruits. They said the salvation of Israel depended upon the raising of the army. When I heard this my mind changed. I felt that it was my duty to go"

Norma Baldwin Ricketts

Sources:

Videos:

Mormon Tabernacle Choir Pioneer Day Concert (7:27)

Ministry of Brigham Young: A Visionary Leader (1:43)

Our Pioneer Legacy (1:18)

“Watched Over by God: Elizabeth Panting’s Journey to Zion” from time code 7:47 to 11:16



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(Thomas Bullock, as quoted in Richard E. Bennett, *Mormons at the Missouri, 1846-1852: "And Should We Die . . . "* [1987], 80-81).

"Original Historical Narrative of Lucy Meserve Smith: 14 Aug. 1884–1889" typescript, Family and Church History Department Archives, The Church of Jesus Christ of Latter-day Saints, 7–8).

Elder Parley P. Pratt (Autobiography of Parley P. Pratt, ed. Parley P. Pratt Jr. [1938], 342).

Norma Baldwin Ricketts, *The Mormon Battalion* [1996], 13).



I WANT TO TELL YOU an incident that happened as I was coming to the valley. One of our company was delayed in coming to camp. We got some volunteers, and were about to go back and see if anything had happened, when we saw him coming in the distance. When he arrived, we unyoked his cattle and helped him to get his supper. He had been quite sick and had to lie down by the road, a time or two. After supper he sat down on a large rock, by the camp fire, and sang the hymn, 'Come, come, ye Saints.' It was the rule in the camp that whenever anybody started to sing that hymn, we would all join with him; but for some reason, no one joined with this brother. His voice was quite weak and feeble; and when he had finished, I glanced around, and I don't believe there were any of the people sitting there whose eyes were tearless. He sang the hymn very beautifully, but with a weak and plaintive voice, and yet with the spirit and inspiration of the hymn. The next morning we discovered that he was not hitching up his oxen; we went to his wagon, and we found that he had died during the night! We dug a shallow grave and laid his body in it. We then thought of the stone on which he had been sitting the night before when he sang:

*"And should we die before our journey's through,
Happy day! All is well!*

*We then are free from toil and sorrow too;
with the just we shall dwell.*

*But if our lives are spared again
to see the Saints their rest obtain,*

*O how we'll make this chorus swell—
All is well! All is well!"*

We then rolled that stone over in place as a headstone for his grave.

AN INCIDENT TOLD TO PRESIDENT HEBER J. GRANT
BY HIS FATHER-IN-LAW, OSCAR WINTERS

CATHARINE CURTIS SPENCER Written by Thomas S. Monson (Catharine Curtis Spencer was born on March 21, 1811 in New York and died on March 12, 1846. Her parents were Samuel Allen Curtis and Patience Smith. She married Orson Spencer on April 13, 1830.) I think also of an account I read about a sweet lady, the wife of one of our early pioneers. Her name was Catharine Curtis Spencer. She was married to Orson Spencer, a sensitive, well-educated man. Catharine had been reared in Boston and was cultured and refined. She had six children. Her delicate health declined from exposure and hardships after her family was forced to leave Nauvoo. Elder Spencer wrote to her parents and asked if she could return to live with them while he established a home for his family in the West. Their reply: "Let her renounce her degrading faith, and she can come back—but never until she does." Sister Spencer would not renounce her faith. When her parents' letter was read to her, she asked her husband to get his Bible and read to her from the book of Ruth as follows: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Outside the storm raged, the wagon covers leaked, and friends held milk pans over Sister Spencer's head to keep her dry. In these conditions, and without a word of complaint, she closed her eyes as her spirit left her mortal body. Catherine was not yet 35 years old and left behind her six children, all under the age of fifteen. The thermometer had been below zero for ten days. During this time, she would cheer her little innocents with the songs of Zion. She told her children how she wanted them to live and conduct themselves when they became motherless and pilgrims in a strange land. A few days before she died, she told her husband, "A heavenly messenger has appeared to me tonight and told me that I had done and suffered enough, and that he had now come to convey me to a mansion of gold." She died charging her children to obey the Gospel. This is the spirit of serving God. This is the spirit of putting Him first in our lives. Though we may not necessarily forfeit our lives in service to our God, we can certainly demonstrate our love for Him by how well we serve Him. He who hears our silent prayers, He who observes our unheralded acts will reward us openly when the need comes. (Taken from the January 1998 Ensign, "How Do We Show our Love?" by Thomas S. Monson.)

- 1. Fayette** The Prophet Joseph Smith left Fayette for Kirtland, Ohio, in January 1831. The three New York branches (Fayette, Colesville, and Manchester) followed in April and May 1831 under the Lord’s command to gather (see [D&C 37–38](#)).
- 2. Kirtland** The headquarters of the Church was primarily in Kirtland from 1831 to 1838.
- 3. Independence** The Lord identified Independence (in Jackson County, Missouri) as the center place of Zion in July 1831 (see [D&C 57:3](#)). Mobs forced the Saints out of Jackson County in November 1833.
- 4. Liberty** The Saints from Jackson County gathered in Clay County from 1833 to 1836, when they were again required to leave. The Prophet Joseph Smith and five others were unjustly imprisoned here from December 1838 to April 1839.
- 5. Far West** A refuge was established here for the Saints 1836–38. It was the headquarters of the Church in 1838. In 1838–39 the Saints were forced to flee to Illinois.
- 6. Nauvoo** The headquarters of the Church 1839–46. After the martyrdom of the Prophet and his brother Hyrum, the Saints moved west.
- 7. Council Bluffs** The pioneers arrived here June 1846. Members of the Mormon Battalion departed on July 21, 1846, under James Allen’s leadership.
- 8. Winter Quarters** Important temporary settlement, 1846–48. The vanguard company under the direction of President Brigham Young departed for the West April 1847.
- 9. Fort Leavenworth** The Mormon Battalion was outfitted here before starting the march west in August 1846.
- 10. Santa Fe** Philip Cooke commanded the Mormon Battalion as it marched from here October 19, 1846.
- Pueblo** Three sick detachments of the Mormon Battalion were ordered to Pueblo to recuperate, where they spent the winter of 1846–47 with Saints from Mississippi. These parties entered the Salt Lake Valley in July 1847.
- 11. San Diego** The Mormon Battalion completed its 2,000-mile (3,200-kilometer) march here on January 29, 1847.
- 12. Los Angeles** The Mormon Battalion was discharged here July 16, 1847.
- 13. Sacramento** Some discharged battalion members worked here and at Sutter’s Mill farther east on the American River. They were present when gold was discovered in January 1848.
- 14. Salt Lake City** Headquarters of the Church from 1847 to the present. Brigham Young arrived in the Salt Lake Valley on July 24, 1847.



Mormon Battalion Women:

Lydia Hunter gave birth to the first white child born in California and then died from the effects of childbirth, Melissa Corey gave birth to a baby who died at birth. Susan and Phebe reenlisted with their husbands and helped build San Diego. Susan returned to the valley with the first wagon train that came up through the southern Utah trail. Phebe went with her husband Ebenezer Brown to the gold fields and panned gold and worked until 1849 when she rode a mule back to the Salt Lake Valley. She and Ebenezer were the first to make their home in the Draper area. Draper was named after her brother who was the first presiding elder in Draper. It was called South Willow Creek before that. Phebe's life demonstrated her great faith in the Lord and her willingness, at the age of 49 to accompany her husband in the Mormon Battalion trek. Certainly, these women should have equal recognition with the men. Phebe was the oldest but probably the strongest of the four women and her maturity would suggest that she helped the others to carry on in the face of adversity, even nursing them when they were ill. Some of the journals noted that Phebe was kind to the soldiers and helped them, making the journey easier.



Daniel Coon Davis Company E wife Susan Davis



Colonel Thomas L. Kane

Winter Quarters (today's north Omaha, Nebraska) was soon divided into five-acre blocks measuring 380 feet by 660 feet. The city plat initially called for 41 blocks, 16 named streets, and 594 lots, each measuring 72 feet by 165 feet. A block could accommodate 20 houses and a population of 150 to 300 people. Houses were built on the outside of each block, with gardening areas reserved for the inside of the block. Wells were dug, wide streets laid out, bridges built across streams, and a large stockyard sectioned off south of the city for cattle.

Margaret Phelps another witness to Winter Quarters life

Winter 1846–1847

"Winter [1846–1847] found me bed-ridden, destitute, in a wretched hovel which was built upon a hillside; the season was one of constant rain; the situation of the hovel and its openness, gave free access to piercing winds and water flowed over the dirt floor, converting it into mud two or three inches deep; no wood but what my little ones picked up around the fences, so green it filled the room with smoke; the rain dropping and wetting the bed which I was powerless to leave" (Margaret Phelps, as quoted in Richard E. Bennett, *Mormons at the Missouri, 1846-1852: "And Should We Die*

To the Women of the Mormon Battalion:

"They had been bred to other lives. Before their flight, they had sold their watches and trinkets as the most available resource for raising ready money; and . . . [even though they] were without earrings, finger rings, chains, or broaches . . . they lacked nothing most becoming the attire of decorous maidens. They neatly darned white stockings, and clean, bright petticoats, the artistically clear-starched collar and chemisette, the something faded, only because too well-washed, lawn or gingham gown, that fit modestly to the waist of the pretty wearer—these, if any of them spoke of poverty, spoke of a poverty that had known its better days." -- Colonel Thomas L. Kane

BYU studies--Author: Carl V. Larson, Shirley N. Maynes