

The World of Joseph Fielding: Chapter 32

Winter in the Fort

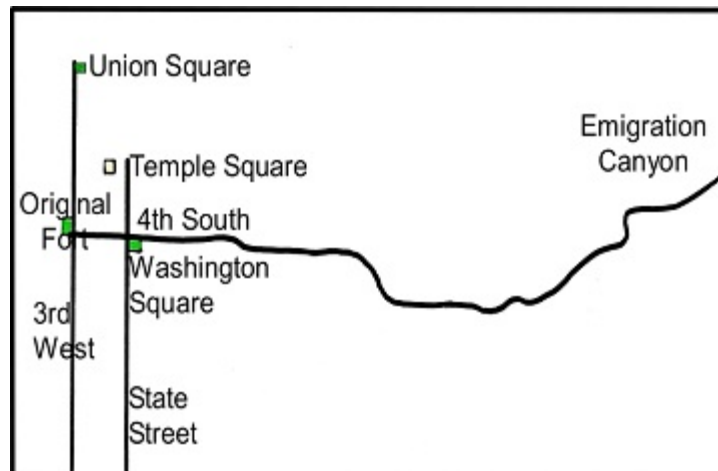
The original pioneer fort was laid out between Third and Fourth South along Third West, not far from what would become the center of Salt Lake City. Vastly underestimating how many pioneers were on the trail behind them, the vanguard company, with help from the battalion soldiers, did not build the fort large enough.

Levi Jackman, who had traveled with President Young, wrote, “About the 20th of September the camps began to arrive, but instead of 100 families, there were about 660 wagons and many of the teams were driven by women and children, the men being either dead or in the army.”¹

Apostles John Taylor and Parley P. Pratt Remained in the Salt Lake Valley

While hundreds of pioneer families lived within the walls of the fort during that first winter, several thousand more settled in the valley and surrounding areas. Elders John Taylor and Parley P. Pratt remained in The Great Salt Lake City that winter with their families, presiding over the saints.

Log homes were constructed inside the perimeter of the fort, with the back wall of the home sharing the wall of the fort. A school was held outdoors for as long as possible. Any furniture was made from local pine trees logged from the mountains.



The pioneers entered the Salt Lake Valley through Emigration Canyon, 8 miles from the original fort. Later companies camped in Union Square, now the site of West High School, and Washington Square, the current location of the courthouse.

Some of the men who had served in the Mormon Battalion began rejoining the encampments of the Saints, both in Salt Lake and Winter Quarters. The sick detachment from Pueblo, Colorado arrived in the Valley about the same time Brigham Young and his party arrived, and they helped build the fort, in addition to a bowery on Temple Square which was used for meetings.

Toward the end of the summer, battalion soldiers arrived from California after being released from their military service. Many of these men headed east with President Young’s company to return to their families in Winter Quarters, and some traveled independently in small groups.²

John Smith, Joseph Smith’s uncle, was called to be the first stake president of Salt Lake while he was still heading west with his family. After his arrival in the valley, the members of the Church were divided into five wards.³ That fall, thirty-nine-year-old Charles Crismon built a small water-powered grist mill along City Creek Canyon so the pioneers could grind their wheat.⁴

Winter Quarters, Fall and Winter of 1847-1848

As the pioneers were arriving in the Salt Lake Valley, Joseph's wife Mary Ann gave birth to a boy in Winter Quarters whom she named John Hyrum. He was born during a time of great sadness, as Hannah's newborn son Hyrum had died the previous month. Mary Ann's baby soon joined his brother in the grave, living only a few weeks.⁵

War With Mexico Ends

The war with Mexico ended in the fall of 1847. The United States paid Mexico \$15 million and acquired all of what is now California, New Mexico, Arizona, Nevada, parts of Wyoming and Colorado, and all of Utah. The Mormons were once again under the jurisdiction of the United States government.

Brigham Young is Sustained as President of the Church in Winter Quarters

After a difficult trip from the Great Salt Lake Valley, Brigham Young and many of the men from his vanguard company arrived in Winter Quarters at the end of October. Those who returned with him included five apostles: Heber C. Kimball, Wilford Woodruff, Willard Richards, George A. Smith and Amasa Lyman. Teams had left Winter Quarters a few weeks earlier to meet them and assist in their return, which turned out to be a great blessing, as the party suffered many hardships on their way back to Winter Quarters. At that time Brigham Young wrote:

We have accomplished more than we expected. Out of one hundred forty-three men who started, some of them sick, all of them are well; not a man has died. . . the blessings of the Lord have been with us. . . . We drove into the town in order, about an hour before sunset. The streets were crowded with people to shake our hands as we passed through the lines; we were truly rejoiced to once more behold our wives, children and friends after an absence of over six months, having traveled 2,000 miles, sought out a location for the saints to dwell in peace, and accomplished the most interesting mission in this last dispensation.⁶

Two months later, on December 27, 1847, Brigham Young was sustained as president of the Church. Heber C. Kimball and Willard Richards, both close associates of Joseph Fielding as they served missions together in England, were sustained as first and second counselors, respectively.

Emma Smith Remarries

In Nauvoo, forty-three-year-old Emma Smith married Major Lewis C. Bidamon. Lewis was just a year and a half younger than Emma and had been born in Harmony Township where Emma spent her childhood. Lewis had two surviving children from his first marriage. After his first wife's death, he married a second time, but the marriage did not last and he moved to Nauvoo. There, he reconnected with Emma and they married on what would have been Joseph Smith's forty-second birthday.

Lewis was known to be a strong father figure for Emma's children, in particular Joseph Smith III.

On the 1850 census, his wealth was estimated to be \$20,000, a sizeable sum. On the 1860 census, an older brother of Martha Telle was enumerated in the Bidamon home. With his mother having died 1846, and his father remarrying, it appears that a compassionate Emma provided a home for this young man until he could live on his own.⁷

Despite what might have been Lewis's favorable character traits which won Emma's hand, he was not known to be a faithful husband. He had fathered a child outside of his first marriage, and in 1864 he fathered a son by Nancy Abercrombie, a local widow.⁸ After Emma's death in 1879, Lewis Bidamon and Nancy married. Lewis outlived Emma by almost twelve years, dying in Nauvoo. He is buried in the Smith Family Cemetery.

In early 1848, while President Young was preparing to head for the Utah Valley, he received a letter from Almon Babbitt, who had recently arrived in Nauvoo to handle a property transaction for the Church. Brother Babbitt wrote of Emma Bidamon, in context aware that President Young already knew of her recent marriage, and stated that she had joined the Methodist Church. Brother Babbitt informed Brigham that Lewis Bidamon had legal help in preventing the Church from selling property it owned in Nauvoo. It was a discouraging letter as far as selling the property was concerned.⁹

Fielding and Smith Families Prepare for Their 1848 Trek

During the winter of 1847-1848, Joseph Fielding, with Hannah and Mary Ann, worked alongside Mary Fielding Smith and her associated families, preparing for their trek the next summer. Joseph wrote about their preparations during the summer of 1847, while many of the pioneers were crossing the plains:

During the Summer we in the Camp have been diligent in cultivating the Ground, raising Corn, Buckwheat, Potatoes, etc. It was late in the Season before we began, but the Lord greatly blest our Labors, so that we have, I suppose, plenty of Produce, with Hay for Man and Beast for the Winter, and some to take us to the Mountains, Ploughing up the Sod, fencing it in, having our Food to fetch from Missouri, the Herding of our Cattle, and guarding the Camp from the Indians, etc, has kept us very strong, but I do not complain, though some have done. I view all the Tribulation of the Church and conclude that it is no more than might be expected in such a Conflict as is now going on between Satan and the Almighty. The World has to be redeemed out of the hands of the Wicked One and to be brought back to its proper and rightful Owner. He will not give it up without a mighty Struggle to hold it, and I expect it will cost a great amount of Labor, Pain, and even Blood to accomplish it, but the work is going on, if it be slowly.¹⁰

Joseph Fielding is Called as a Member of the Winter Quarters High Council

As to myself, I feel strong in the Faith, more and more so, and I have great Joy in the Lord. I feel a Measure of his Spirit. I am a Subject of His Kingdom, and I desire, I think above all things, to see and aid in the rolling on of this great work. I still hold a Place in the Council of Fifty, and have done from its first Organization by Joseph Smith, and have recently been chosen one of the High Council. . . .

I believe the 12 are striving to act as Fathers to the Church as far as possible, but most of them have large families to take Care of with their Sealed and adopted ones. I suppose they might lawfully claim their Support from the Tything of the People, but they do not seem to do it. Their Boys, as they call them, have been farming together while they have been to the Mountains, and the fruits of their Labor is their chief Support.

President Brigham Young sets himself to magnify his Office and Calling, and to fill the Place of Joseph. There are already, I suppose, near 3000 Souls in the Valley of the Great Salt Lake, and according to the last Reports made by some of the Soldiers of the Saints arrived from California about a Week ago, it is likely they will suffer some for lack of Food before they can produce more, but there they are, shut in by the Mountains. They cannot get out nor can any get into them, so they are in the hand of God. We hope that Game will come into the Valley in the Winter. If not, they may have to kill their Cattle; I suppose they have near 3000 Head of them, Cows and Oxen. No doubt Bro's P. P. Pratt and John Taylor will find it quite a Work to keep all things straight. May the Lord give them Wisdom, and let his Spirit rest upon all People there.¹¹

Joseph Fielding Learns of Mercy's Marriage

Battalion members returning from California via the Salt Lake Valley brought news of family members who had crossed the plains that summer. Joseph wrote:

The Soldiers who went to California and have returned have had a hard time of it. Some had to eat their Mules, and even the rawhides, grass, etc., yet they have come from the Valley in less than 2 Months. They have brought us (me and my Sister) news that my Sister Thompson has got married to Bro. James Lawson. This has been done without my council or consent, and is against my Mind, but I shall be sorry if she should be a Loser by it to any amount.¹²

The news that his forty-year-old younger sister had married appears to have worried Joseph. It is probable that Joseph knew of their romance before Mercy left Winter Quarters, and perhaps he did not approve. Possibly his disapproval stemmed from a little British pride that he had not appropriately been asked for his sister's hand. Hopefully his feelings were soon replaced with compassion for his sister's extremely difficult living conditions.

On Christmas Day, 1847, Joseph wrote about his concerns for one of his wives, whom he did not name:

My Work at Present is to get Wood for Fuel for my Family and Sister Smith's. I do what I can to make my Family comfortable, and if there were more Faith in them they might be so, but one has but little of the true Principle of Faith, and at least questions some of the Doctrines of the Church, so that my Family are not one. I feel a need of more Wisdom, that I may act my Part aright. I wish not to lower the Priesthood which I hold, and I am sorry to grieve my Wife. My Daily prayer is that God may give me Wisdom to do right, and that he may forgive me if I err. Perhaps if I had perfect Peace at Home I should not be willing to leave it to go out into the World as I expect before long to be called to do, so

I will try to bear it as a necessary Evil. I have not heard from my Relations this long time. It seems of no use for me to write to them, and I suppose they think the same on the other hand.¹³

Joseph Fielding Suffers Poor Health

Through the winter Joseph suffered several injuries. In one accident he injured his foot so badly that he could not wear a shoe for weeks. Another time, he fell and injured his side and could hardly manage the work he needed to accomplish. In February of 1848 he became quite ill with chills and fever. “My Life seemed in danger, but through the goodness of God and the great Faithfulness of my Family I was restored to Health in a few Weeks.”

Joseph also suffered with scurvy, a common complaint of those in Winter Quarters who were not eating fresh fruits or vegetables. “It appeared in small dark Specks on the lower Parts of the Body, and contracting the Sinews of the Legs, so that they could not be straightened.”¹⁴

Apostles Strive to Take the Poor to the Salt Lake Valley

At the end of the winter of 1847-1848, Joseph Fielding realized he did not have the means to cross the plains during the coming summer. However, his sister Mary was determined to leave Winter Quarters with a company led by Elder Kimball. In order to assist, Joseph began by repairing her wagons.

Certainly Joseph knew of the plans of the apostles to space out their departures over the next few years so that leadership could be provided in both the Salt Lake Valley and Winter Quarters. He was aware that he still had time, perhaps two years, to gather enough supplies to safely cross the plains in an upcoming summer. President Young had already requested permission from the Bureau of Indian Affairs to remain on Native American lands in Iowa Territory for an additional year, although the decision had been to made to stay with or without approval.¹⁵

The apostles had worked diligently with difficult means of communication to care for the saints, not only those in the Salt Lake Valley and those still in Winter Quarters, but also for those who remained in camps across Iowa.

In the spring of 1848 Brigham Young received a letter from Edward Hunter, who had spent the winter in the Salt Lake Valley.¹⁶ Brother Hunter described their situation, that the cattle were doing well, that the land seemed to be good for farming, and that mills were being constructed. Edward had traveled north and south through the valley, apparently from what is now Farmington north of Salt Lake to Provo in the south. He wrote, “I prefer it to any country I have ever been in.” The pioneers had found plenty of timber in the mountains and had learned to make comfortable homes from adobe bricks.

Brother Hunter informed Brigham Young that they had a good supply of dairy products and building supplies, and if the pioneers that summer could bring farm implements, seed, fabric, tin, glass, hinges and other materials, they would be happy to trade for them in the Valley. At least four freight trains, wagons filled with goods and often driven by LDS immigrants hired by the

merchandise, would travel to the Valley in 1850, but at this point the market didn't seem to be strong enough to outfit a trip. Since many of the pioneers were descended from thrifty New England stock, they would have carried what they knew they could trade once they arrived in Salt Lake.



Thomas Kane worked to aid the Mormons as early as 1846, and in his honor they named their new community after him.

Those in the Valley spent the winter constructing grist and saw mills, building chairs, tables, butter churns, and other useable items for themselves and also for trade when the summer pioneers arrived.¹⁷

While families were preparing to leave their quarters on the Missouri River, delegations from the Iowa Territory visited the camp and encouraged the pioneers to stay. They offered to hire the Mormons to build bridges and roads, and they promised them the right to vote in the fall election that year.¹⁸ For that and other reasons, including not receiving permission for LDS Church members to remain in Native American lands, the saints moved east across the Missouri River. While the term Winter Quarters continued to be used in Utah, the camps moved from the west bank to the east side of the Missouri River, naming their new community Kaneshville.

George Washington Beebe was one who chose to remain in Iowa. He and his wife Hester Rogers, the sister of the recently deceased Amelia Rogers Telle of Nauvoo and the adoptive parents of her daughter Martha Telle, remained in Iowa for close to three decades. It was in there that they were reunited with their sister Susanna, who had been Providentially located by her brother Ross in Kaneshville.¹⁹

Funds Raised to Help the Pioneers

Erastus Snow, who had been a faithful member and leader in the Church since his baptism in 1833, served a mission to the Eastern States during the winter of 1847-1848. While in Boston, Brother Snow raised almost a thousand dollars for the benefit of the struggling saints in Winter Quarters. He organized meetings where funds and other measures of relief could be provided. One newspaper article read:

MORMONS. There was a public meeting to be held in the city of New York on the evening of the 3rd inst. [March, 1848], to take measures for the relief of the Mormon emigrants now encamped in the prairies of the west, equally unable to go on or return. 'Many of them . . . must die this winter and for them this sympathy is now too late, but some thousands will survive, and these are in pressing need of seed, grain, iron for plows, repairing wagons, etc, and the medicines required by their exposures and the fevers thence engendered. Five thousand dollars, seasonably bestowed will probably save the lives of two or three thousand human beings, whose carcasses must otherwise be left to the prairie wolves in the course of the



Erastus Snow raised relief funds in the East for the Saints.

famished march of this afflicted remnant to their new place of refuge, shut in among the southern spires of the Rocky Mountains.²⁰

Brother Snow was able to return to Winter Quarters with the desperately needed funds. He traveled west with Brigham Young's company in the summer of 1848.

April Conference was Held in Winter Quarters

From Thursday through Sunday, April 6th to the 9th, 1848, the saints met in conference in Winter Quarters where they listened to counsel from President Young and the apostles as to how they would move thousands of saints in Winter Quarters to the Valley. The situation was clearly described. There were enough wagons and teams in Winter Quarters that year to take several trains to Salt Lake that summer, but few men had enough resources to independently get their families across the plains. The brethren proposed that some loan their cattle and wagons to others, and teamsters would return with the oxen and wagons in the fall.

Orson Hyde said:

Here are the brethren, the Presidency of the Church and a good number of families to go on with them, such as mechanics and those who are actually necessary; they want to take mill irons and a good many other things with them. . . . they want to borrow teams and return them in the fall. How much better will it be for the brethren to stretch out their hands, feeling it will be more difficult for [those in the Valley] to get a living than us who are surrounded with plenty. The soil broke mellow. We don't want so many teams as we did last year to plough the ground. You see the necessity of our brethren going there. If they are sustained, we are sustained. If they go down, we go down. . . . If we sacrifice willingly, all the day long, we shall obtain a glorious crown in the end.²¹

Brigham Young and his counselor Heber C. Kimball were both leading two large companies to the Valley in 1848 where they would join Elders Taylor and Pratt. Apostles Willard Richards and Amasa Lyman would have their company of five hundred pioneers ready to leave the outfitting station in July. Theirs would be the third and last company to depart Winter Quarters that summer.

Summary of Future Plains Crossings

Apostles Ezra T. Benson and George A. Smith would each lead a company the following year, although their combined four hundred pioneers would travel closely together, much as the companies of Young and Kimball would do in 1848.²²

About fifteen hundred pioneers would leave Winter Quarters the following year, in 1849. That year cholera, which had not been a problem for the Mormons since the 1834 Zion's Camp march to Missouri, would again surface, finding its way to the Platte River where many Mormon and Oregon Trail pioneers would perish.

Apostles Wilford Woodruff and Orson Hyde, who would look after the care of the saints in

Winter Quarters for three years, would both head west in 1850 after moving all those in the Iowa camps to Winter Quarters and encouraging them also to head west. Elder Woodruff would lead a company of two hundred which would be among the three thousand saints crossing the plains in 1850. Elder Hyde traveled with a group of only nine people in 1850. This small group made extremely good time, camping at night with the various companies stretched out over the plains and arriving in Salt Lake in less than six weeks.

However, even after all the apostles would leave Winter Quarters, many saints remained for a time. John Snider, Joseph Fielding's former missionary associate, was among this latter group. He took his family across the plains in 1851, settling in the 17th Ward in Salt Lake City.²³

Thomas Grover, who had arrived in the Salt Lake Valley in 1847, left in 1850 with missionaries heading east and returned to Mosquito Creek, a small camp on the east side of the Missouri River. There Thomas's family lived while he acquired cattle from Missouri. Brother Grover returned to Utah in 1853, taking with him several hundred head of cattle which would be of great benefit to the ranchers in Utah.

Missionary Work Continues

During these years of heavy trial for saints in the United States, missionary work continued in England. Franklin D. Richards, the nephew of apostle Willard Richards, with other British missionaries, returned to the United States in 1848 on a chartered ship from Liverpool with several hundred converts. Two other chartered ships were among the vessels which left England that year, carrying about a thousand LDS passengers, most of whom then disembarked in New Orleans and traveled up the Mississippi River. Some immigrants stayed in St. Louis to find work to pay for the rest of their journey, but many were able to travel to Winter Quarters by steamboat.

By 1850, Winter Quarters is no Longer a Gathering Place

About three thousand immigrants arrived at the Elk Horn outfitting station in 1849 from charter ships, and that number continued to increase over the next two decades, until the Union Pacific Railroad completed a train line from Council Bluffs to Cheyenne in 1867.²⁴

That year Martha Telle came west, traveling by both train and wagon, and in 1868 she would become a plural wife of George Q. Cannon. While Winter Quarters remained a community and a way place where Mormons traveling both east and west could stop and obtain supplies, after 1850 it ceased to be a gathering place.²⁵

Lyman Wight is Excommunicated

Apostle Lyman Wight, who had left Nauvoo for Texas in 1845 against Brigham Young's advice, eventually gave his support to former apostle William Smith, who had already been excommunicated. Most of his followers, but not all, ignored pleas from President Young to join with the Church in Utah. Elder Wight was excommunicated the following winter, with Erastus Snow being called to replace him in the Quorum in 1849.²⁶

Mary Smith Among Those Receiving Assistance to Cross the Plains

Mary Smith, as the plural wife of Elder Kimball, had been strongly encouraged by Heber to join with his company, but certainly she was also desirous to get to the Valley where Mercy was now living. Just as the poor were assisted in leaving England, and those without resources were aided in leaving Nauvoo, the widows, single women and mothers in Winter Quarters were helped with relief funds from the east, in addition to tithing funds, in crossing the plains. That year, the departing apostles attempted to take as many of the poor with them as they could.

Louisa Barnes Pratt, the wife of Addison Pratt who was serving a mission in French Polynesia, was among those being encouraged by the apostles to leave that summer. Louisa had a “saddened heart” about leaving Winter Quarters with her four daughters. She wrote:



Louisa Barnes Pratt described her feelings about leaving Winter Quarters in 1848.

President Young said I must go: that I must do what I could, and he would assist me. When I had decided to go, and asked strength and courage of the Lord, means came flowing into my hands. Things I had thought of no value, that I should throw away were sold for a fair price, to those who were not of our faith, or who were not prepared to go at that time. The Pres't ordered my wagon made ready, a thousand pounds of flour was allotted me: a yoke of oxen in addition to what I owned, a man hired to drive my team. Fifty dollars worth of store goods was appropriated to clothe myself and children. this with what I obtained by my own economy made me very comfortable. I began to feel myself quite an important personage! It was hard for me to move the dread of, (as I felt,) a never ending journey!

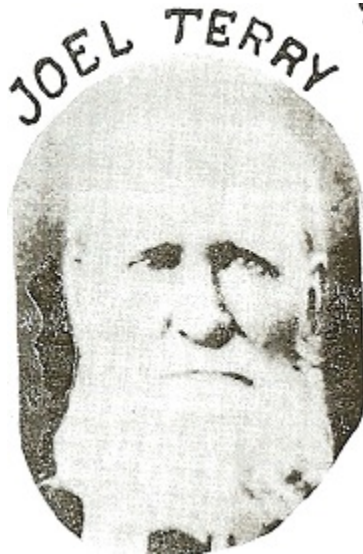
We were organized in Pres't Young's fifty wagons, with Captains of tens; a head commander over all. Six hundred wagons in the whole company: traveling three abreast. As we made our own road, we could as easily make a wide one. We camped at Elkhorn river more than two weeks, waiting for others to join us.²⁷

Joseph Fielding Plans to Stay in Winter Quarters, Then Changes His Mind

Joseph saw no possibility of having enough supplies for his two families to cross that year, so he purchased five acres and sowed it with wheat with the intent to save enough grain to make his own trek in the next year or two. Over sixty years later, Joseph's daughter Rachel would write about this period, remembering that her family remained in Winter Quarters “and raised crops so that we had a good supply for our journey to Salt Lake Valley.”²⁸

However, at some point that spring, Joseph Fielding changed his mind. “As I was a Member of the Council [of Fifty], I was advised by Bro. H. C. Kimball to try and make a start.” Joseph was able to sell his claim on the property. He borrowed some corn. Even still, “both my Sister and myself found it very difficult to get off.” He continued, “A great part of our Teams were made up of Cows and young Oxen that had not been broke, and we were obliged to fix two Wagons

together for lack of Leaders and Drivers.”²⁹



Mary had asked Joel Terry to drive one of her wagons across the plains. The plan was that he would return to Winter Quarters in order to take his family the following summer. Brother Terry, age thirty-nine, had been born in Palmyra, New York, but moved to Upper Canada while still in his youth and joined the Church there after hearing the gospel from Theodore Turley.

Joel endured the trials in Missouri and had buried four young children before being forced out of Nauvoo. With his wife having just given birth that winter to a son, he chose to leave his family in Winter Quarters another season. Brother Terry was a strong man who remained faithful in the Church his entire life. He was also very practical, and he told Mary “it was great folly” to attempt to cross the plains that summer in the state her wagons and cattle were in. However, he agreed to help her.³⁰

Joel Terry left his family in Winter Quarters and drove a wagon for Mary Fielding Smith.

Joel Terry was not the only person who cautioned Mary about departing Winter Quarters so under-prepared. Perhaps not appreciating that Mary was being encouraged by Elder Kimball to travel that season, Cornelius Lott, who would be the captain of ten responsible for her and her brother Joseph’s wagons, also warned her.

Cornelius Peter Lott

Brother Lott and his wife Permelia Darrow were both descended from heroic ancestors, some of whom served in the Revolution. Cornelius and Permelia had been searching for the true church and moved to Kirtland after their baptisms in 1834.

In the summer of 1838, Cornelius quarried rock and assisted Joseph Smith in laying stones for the foundation of the proposed temple in Far West. He was heavily involved in peace negotiations during the strife with the Missourians in 1838. Cornelius and Parmelia were among those who survived the massacre at Haun’s Mill.

A son was born to Parmelia in Quincy during the winter of 1839 when their family fled Missouri with the rest of the saints. After arriving in Nauvoo, Cornelius built a two-story home which still stands. Close friends with Joseph Smith, the Lott family frequently hosted the Smiths, and their children played together. Joseph Smith’s son later recalled that his father enjoyed wrestling with the men of the town, but he could never throw Cornelius, who always seemed to beat him.



Cornelius Lott, concerned for the safety of Mary Fielding Smith and her family, discouraged her from crossing in 1848.

In the fall of 1843, Cornelius’s nineteen-year-old daughter Melissa became a plural wife of Joseph Smith. At that same time, Cornelius and his wife Parmelia became one of the few couples who

were sealed for eternity. A few months later in December, Cornelius Lott received his “Anointing” in the upper room of the red brick store in Nauvoo, about the same time Joseph and Hannah Fielding received their endowment.

Cornelius was an early member of the Council of Fifty, as was Joseph Fielding. Cornelius was a member of the high council in Winter Quarters, serving alongside Joseph Fielding.³¹ It is probable that the reason Joseph was one of the ten families under the direction of Cornelius was because he and their families had become close friends during the years of so much trial in Kirtland, Missouri, Nauvoo, Winter Quarters, and now the trek across the plains.

Chapter 32 Endnotes Pages 485-495:

1. Autobiography of Levi Jackman.

2. My ancestor George Roylance was one of the latter.

3. Sixteenth Ward Book of Remembrance, page 10.

4. History of Pioneer Sawmills and Local Canyons of Salt Lake Valley, by Asa R. Bowthorpe, 1961, page 1. Typed manuscript, Brigham Young University, F 832 .S2 B68x 1961. A biography of Charles Crismon by O. Virgil & Helen H. Crismon, 1984. It is not clear if Brother Crismon brought French mill stones across the plains or if he used sandstone from the mountains. Other research has taught me that some of the first mill stones used in the valley heated too quickly, scorching the wheat as it was ground. It is possible that Brother Crismon first used sandstone but later sent for French stones from the east.

5. In her brief memoirs, Rachel Fielding Burton would later write, “While at Winter Quarters two of my little brothers died.” Joseph wrote in his diary, on page 147, that he “buried two Male Infants in the Fall: Hyrum T. on the 4th of August, and John on the 16th of September. They died on those days. They were buried in one Grave here at Winter Quarters.”

6. Brigham Young: American Moses, pages 151-152.

7. I was aware of a family belief that Emma Smith had cared for two of Lewis Telle’s sons, Edwin and Lewis, but I had not thought to look for them in Nauvoo in Emma’s home on the 1860 census, when my research for this family was done with microfilm prior to digitization. I was delighted to see Edwin in Emma’s home, enumerated as Edwin Tully, age 16. He was shown as a servant. Martha’s father Lewis died in a snowstorm in 1856, leaving a widow with two daughters.

8. The 1880 census shows Lewis Bidamon living with his wife Nancy and son Charles, age 16. He was a hotel keeper, still living in the Mansion House.

9. This letter was recorded in the Journal History under the date of 31 January 1848. Brother Babbitt addressed President Young warmly as “Dear Brother.” His letter in part reads, “But no little excitement about Emma Bidamon’s doings. She has made a deed of the whole White purchase to some lawyers . . . the intention is to break up the title to the Church holding the location The conveyance operates as a complete estoppel Of our selling lands in the city; the Temple has been sold since I left and bid in by Emma’s husbandEmma has joined the Methodist Church; they took her on trial. It is to be hoped that she will suit them. They (the Methodists) are laying plans to get in possession of the Temple and other properties of the Church through Emma. William Smith has got the mummies from Mother Smith and refuses to give them up; he also has got at logger heads with Milliken and Lucy [Lucy was Lucy Smith’s youngest daughter; Arthur Millican was her husband], because Mother Smith made a deed to the property that the Trustees deeded to her to Milliken; hence, you see that the Smith family are divided up. . . . the effect of Emma’s operation will operate strongly against the Trustees closing out the

business.” In a second letter which was addressed to Heber C. Kimball, Brother Babbitt clarified, “On my arrival home I found considerable excitement in Nauvoo from the fact that Emma Bidamon had made a quit claim deed of all the land in the city conveyed to the Church. She made the deed to her lawyers. . . . It operates as a perfect estoppel to the sale of more city property. . . .”

10. Joseph Fielding Diary, page 146.

11. Joseph Fielding Diary, pages 146-147.

12. Joseph Fielding Diary, pages 146-147.

13. Joseph Fielding Diary, page 147.

14. Joseph Fielding Diary, page 148.

15. Journal History, under date 9 Feb 1848, “Under this day Pres. Young wrote to Col Thomas L. Kane . . . requesting him to procure from the Superintendent of Indian affairs, a permit for such of our people to remain in the Omaha country another year . . . and occupy the lands already broken by raising grain for their sustenance. . . .”

16. Edward Hunter’s letter was dated March 4th, 1848 and I guessed that it was received a few weeks later. The letter was carried by Levi Hancock along with a letter from John Smith to George A. Smith, dated the next day, and a letter from the Salt Lake high council dated March 6th. A typewritten transcript is included in Journal History, which can be viewed online through the Church History Library. A link to 1848 is here: https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE407735

17. Journal History, 6 March 1848. This information came from a letter written by the Salt Lake high council to Brigham Young, giving a report of their situation. This letter, plus several others, was carried by Levi Hancock to Winter Quarters that spring.

18. Journal History, 6 March 1848.

19. In Search of Living Water, pages 110-111, Ross Ransom Rogers was passing through Kaneshville on his way to the California gold mines when he happened upon his Sister Susanna, who was living in a dugout. He left his associates and took her to their family who was at that time living in Polk County.

20. Journal History 19 March 1848. Letter from Erastus Snow to Brigham Young.

21. Journal History, 6 March 1848, 14 March 1848.

22. Under the date of 23 January 1848, the Journal History includes a letter from Brigham Young to Orson Spencer which states, “Brother George A. Smith is having some log cabins built on the other side of the river, and intends in a few days to remove over there and stay for a year or two amongst the brethren, as those who do not go onward must vacate this place and go over to the Pottawattamie purchase. Orson Hyde will stay there also, and with Brother George will take care of the branch and push the saints westward.”

23. John Snider crossed the plains with Almon Babbitt, who had been involved with selling properties in Nauvoo after the exodus. He was enumerated in 1860 in the 17th Ward with his wife Sylvia and two sons.

24. I scoured sites on the internet to learn how far west the Union Pacific rails were progressively laid. At UtahRails.net I was able to learn that the track was completed as far as Cheyenne by November, 1867. My aunt, Ida Mae Cannon Smith, told me that her grandmother Martha came west by train most of the way, but had to travel by wagon at the end. For the record, Aunt Maydae was also the source of the bit of trivia about the oyster stew in the previous chapter.

25. I have counted heads, so to speak, with data obtained from the Overland Trail Database and the Mormon Immigration Index to give this brief overview. I am familiar with what occurred in Winter Quarters based on the other histories I have written about my pioneer ancestors. I counted eight ships which left Liverpool with LDS members and arrived in the US in 1848. Most were chartered, but it appears that a few families made their own way. The total was about 990 LDS passengers, but not all voyages had complete information.

26. Journal History, 6 April 1848, records that a conference was held in Winter Quarters and before the sustaining of Ezra T. Benson and Amasa M. Lyman to be apostles, they discussed Lyman Wight. Brigham Young said, "Lyman Wight comes next. . . . He has been from us a good while; we feel yet to hold on to him; we have faith to hold on and not give him up. We hope he will come back and do a good work; he is wild, but we feel to fellowship him and retain him in the Quorum of the Twelve. He was for us the last time we heard from him; we give him our fellowship and remember him in our prayers." Journal History, 14 March 1849, image 119, records that during the winter of 1848-1849, Orson Hyde sent two men from Winter Quarters to visit Lyman Wight and his followers in Texas. They reported that Brother Wight did not acknowledge Brigham Young as the leader of the Church, and that because of his age, Lyman felt he, himself, should be the president of the Quorum of the Twelve. He did state that he would follow John Smith, Joseph's uncle, were he to be placed in charge. He labeled the membership of the Church in Utah to be apostates and said he was leading the true church in Texas and that the main body of the church should move there and follow him. He then stated that he believed Joseph's son, Joseph Smith III, who was at that time was only sixteen years old, should be the next leader of the church. The two men reported back to Elder Hyde, and he wrote President Young in March of 1849 with this information. Elder Wight was excommunicated at the next conference.

27. Louisa Barnes Pratt's account of her 1848 crossing is easily found in the Overland Trail Database. I do not believe there is a relationship between Addison Pratt and Parley P. Pratt.

28. Rachel's quotes of the Fielding's 1848 crossing of the Plains come from her memoirs written in 1914, "Sketch of the Life of Rachel Fielding Burton."

29. Joseph Fielding Diary, page 148.

30. Joseph Fielding Diary, page 148. Joseph named "Brother Terry," but I was easily able to learn his first name from the Overland Travel Database and gather information about him from Family Tree, where his identification number is M19K-LCV. Brother Terry was not able to take his family west until 1851.

31. Information about Cornelius Lott came from a wonderful biography written by Gary Ford and found at corneliusplott.blogspot.com. Other information came from an article in the Sons of Utah Pioneers Magazine, Summer 2003, "Cornelius Peter Lott, by Kent V. Lott. Joseph F. Smith also wrote about Captain Lott, found in the Overland Trail Database. Joseph, age nine at the time, saw Captain Lott as an enemy, and this is the reputation which has become the most prominent.