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The Iowa Journal of Lorenzo Snow

Edited and with an introduction by Maureen Ursenbach Beecher

Just as the Kirtland Camp served as a training and testing ground for the first-generation leaders of The Church of Jesus Christ of Latter-day Saints, so the move across Iowa became a preparation and proving experience for a second group. Among that second wave was young Lorenzo Snow, the man who in 1849 would be called into the Quorum of the Twelve and in 1898 would become President of the Church. A small journal, preserved in photocopy in the LDS Church Archives, provides a sketch of the young man learning his roles and of the Iowa experience which helped teach him.

Not exactly a diary, the four-by-six inch notebook is more a series of catch-up accounts, the last of them finished by spring 1847, but none of them written on the day they happened. The location of the notebook itself, identified by the catalogue of the Church Archives as being "in private hands," is now unknown; the photocopy is at least eleven years old. Of a total of ninety-three pages, thirty-seven comprise the Iowa account. The rest of the notebook is a miscellany of entries from Snow's British missions, accounts, lists of members under his charge, and scattered genealogical data. The book concludes with a copy of a letter which Lorenzo Snow composed for Charles Dana and Robert Campbell to deliver to his unconverted relatives in his native Ohio.

Prior to the opening of the Iowa journal, Lorenzo Snow had proven himself a devout Latter-day Saint and a gifted leader. After his conversion at Kirtland in 1836, he had undertaken several missions; the longest mission, to England, had demonstrated his considerable abilities. Climaxing that assignment, he had successfully led a group of approximately 240 emigrating Saints across the Atlantic and up the Mississippi to Nauvoo.¹

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¹Existing full biographies of Lorenzo Snow include Eliza R. Snow Smith, *Biography and Family Record of Lorenzo Snow, One of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, Written and Compiled by His Sister* (Salt Lake City: Deseret News Company, 1884); Thomas C. Romney, *The Life of Lorenzo Snow, Fifth President of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: S.U.P. Memorial Foundation, 1955); and Francis M. Gibbons, *Lorenzo Snow: Spiritual Giant, Prophet of God* (Salt Lake City: Deseret Book, 1982). Details about the Snow family are contained in Maureen Ursenbach Beecher, "Leonora, Eliza and Lorenzo: An Affectionate Portrait of the Snow Family," *Ensign* 10 (June 1980): 65-69.

Shortly after his arrival in Nauvoo, at the request of his older sister, Eliza, Lorenzo had been taught the principle of plural marriage by Joseph Smith, to whom Eliza had for a year been sealed as wife. In 1845, before the completion of the temple, Lorenzo himself had taken two wives on the same day. After the dedication of the ordinance section of the temple, he had been sealed to them and to two more, so that by the time the Iowa journal opens, his family responsibility had become considerable.² By the end of the diary, at least eleven people would turn to him as *paterfamilias* for direction and support.

Setting out for Sugar Creek camp, the first gathering place across the Mississippi, Lorenzo Snow counts seven in his family, “the remaining part . . . to follow on as soon as spring should open.” Three wives—Charlotte Squires, age twenty-one; Sarah Ann Prichard, twenty; and Harriet Squires, twenty-seven—accompany him. Through this diary, and that of Eliza R. Snow, whose experience parallels her brother’s, it is apparent that Harriet holds the reins of domestic accord. The fourth wife, Adaline Goddard Hendrickson, is left behind in Nauvoo, possibly because of her “delicate condition”—she would give birth almost nine months later. Two years her husband’s senior, thirty-four-year-old Adaline, Lorenzo’s cousin, had been married previously and brought with her into the Snow family her three sons. Hiram, twelve, the oldest, stays with her in Nauvoo until June when Adaline, Hiram, and Adaline’s mother (Lorenzo’s Aunt Percy Amanda Goddard) would join the family in Mt. Pisgah. Her other two sons, Orville and Jacob, ages ten and six, come ahead with their stepfather—the diary notes their usefulness in running the hand mill at Mt. Pisgah. Unmentioned except at her departure in September, but most likely in the first party, is one “Hannah,” presumably Hannah Goddard, Adaline’s seventeen-year-old sister. These people—Lorenzo Snow, his three wives, one sister-in-law, and two stepsons—make up the original seven.

Added later to that number are two more cousins, Calvin and Porter Squires (Harriet’s brother), who, though they leave the family at Mt. Pisgah, are reported later to have stayed with the Snows in Utah until the mid-1850s.³ They contribute to the welfare of the group by working at Bonaparte on the Des Moines River for goods and money, or by tending a garden at Mt. Pisgah during the summer covered by this diary.

²Smith, *Lorenzo Snow*, 84–86, 92.

³*Ibid.*, 93.

Mt. Pisgah, where the Snows sojourned almost two years, was intended by Brigham Young as a place of resting and replenishing for the Mormons yet to come. There the first Saints were instructed to make improvements, to build houses and cultivate farms.⁴ While for most it would prove a brief assignment, for Lorenzo Snow the responsibility would extend through that year and until spring 1848, when he would bring his family on to Utah. His calls would include being counselor to Charles C. Rich, who succeeded William Huntington as president of the Mt. Pisgah settlement, and then, at Rich's departure, serving as president himself. But first would come a long and serious illness.

Eliza R. Snow, traveling with the Stephen Markham family over the same trail, mentions in her almost daily diary her meetings with her brother's family, though she is noticeably and inexplicably absent from his account.⁵ Her mentions of his sickness are much more explicit than his long and dream-like account, and so are summarized in the footnotes to this printing. Eliza leaves Mt. Pisgah with the Markhams in mid-August and spends the winter in Winter Quarters, going to the Valley the following summer. Leonora Leavitt, the oldest Snow sister, comes occasionally into the account in connection with Isaac Morley, to whom she is plurally married. Isaac Morley established the small settlement out of Mt. Pisgah to which the Snows gravitate during the difficult 1846 summer.

As the year passes, Lorenzo Snow's diary accounts become increasingly sparse. He records the births of his two daughters, Adaline's Rosetta in November 1846 and Charlotte's Leonora in January 1847. That he fails to mention the death of the second baby five months later suggests that the last actual entry was posted before that date.

One final section, evidently written in early July 1847, concludes the diary. While it is not a journal account, but a letter, it is included here for the further details it gives and for the significance of the occasion for which it was written.

Charles Dana and Robert Campbell, two of the Mt. Pisgah members, had been called to undertake a mission to the East to raise funds to assist the Saints in their further move west. With misplaced

⁴Studies of Mt. Pisgah include Leland H. Gentry, "The Mormon Way Stations: Garden Grove and Mt. Pisgah," *Brigham Young University Studies* 21 (Fall 1981): 445-61; also Clare B. Christensen, *Before and After Mt. Pisgah* (Salt Lake City: N.p., 1979), a multiple family history with its center in Iowa in the 1840s.

⁵Eliza R. Snow, *Diaries, 1846-49*, holograph, Huntington Libraries, San Marino, California. The full diaries are soon to be published by the present author under the title *Eliza and I: The Personal Writings of Eliza R. Snow*.

confidence, Lorenzo Snow recommends the two approach his relatives in Auburn, Ohio, and his friends and fellow Saints across the county line in Mantua, where the Snows had lived before their conversion.⁶ Dana's diary reports their August 1847 visits with disheartening candor: of all the Snows visited, none is willing to alleviate his relatives' need. Loren Snow, half-uncle to Lorenzo, excuses his unwillingness to aid his nephew by accusing that "if Lorenzo had been an honest boy he might have been in better circumstances." The charge goes further: Dana writes that "they complained that Lorenzo had defrauded his father and been the means of his father losing his property." Kind enough to lend the missionaries his horse and buggy and to put them up overnight, Alvirus Snow, another half-uncle, nevertheless insists that Lorenzo "should never have one cent of his money." A legendary irony is found in the willingness of a Widow Hinkley in Mantua who, Dana writes, "gave me for the good of the church some clothing and ten dollars in cash." Dana sums up his Ohio visit with Esquire Goodall's comment that "if Lorenzo would come back they would be willing to help him" and Dana's own cynical response that "it would be to a coat of tar and feathers if anything."⁷

It is indicative of Snow family loyalty that neither Lorenzo nor his sister Eliza bore ill will towards these relatives, choosing rather to maintain family ties over the years. Lucius Scovill, widower of Franklin Snow's daughter Lury, would call again on the Auburn relatives in 1861, with little improvement in relations, and Eliza and Lorenzo would visit on their return from their 1872 trip to Palestine.⁸

The journal as it is here reproduced has been but little altered for print. With her usual care, Edyth Romney made the first typescript, which I then checked against the original. Occasionally, for readability, I have supplied periods at the ends and capitals at the beginnings of obvious sentences; other marks I have left as I read them. Spelling is as in the original, with occasional clarifications provided in brackets. The whole Iowa account is provided here, despite some lengthy sections, in the hope that it will bring readers one step closer to an understanding of a man whose contributions would mark Mormonism for the remaining half of the nineteenth century.

⁶The mission of Dana and Campbell is discussed in the context of a larger fund-raising campaign in Davis Bitton, "American Philanthropy and Mormon Refugees, 1846-49," *Journal of Mormon History* 7 (1980): 63-81.

⁷Charles Root Dana, Diary, 12-20 August 1847, holograph, Library-Archives, Historical Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City; hereafter cited as LDS Church Archives.

⁸Lucius Scovill, Diary, microfilm of holograph, LDS Church Archives; also Smith, *Lorenzo Snow*, 330.

Journal of Lorenzo Snow

I left Nauvoo with part of my family on the 9th of Feb '46. Camped at Sougar [Sugar] Creek where we remained till the first of March. This place is about nine miles from the City [Nauvoo] in the Territory of Ioa [Iowa]. After we arived at Sougar Creek we sewed a couple of waggon covers together that were not in use and made them into a very comfortable Tent; having got away in so much haste that we were not so well prepared as we otherwise should have been. There were seven in family: So with Two wagons and a Tent we made ourselves as comfortable as the circumstances of the wether would admit. There were a hundred families gathered in there before us and others were now constantly ariving. We had been but few days in camp when we had to put up with the inconvenience of a heavy snow storm.⁹ The weather turned severely cold and the Mississippi froze so hard that teams and heavy loaded wagons crossed over with perfect safety. Tho' we suffered some from the wether yet we felt greatly to rejoice in having accomplished this much towards freeing ourselves from the land of Gentile oppression, and we felt as tho' we could breath more freely and speak one with annother upon those things where in God had made us free with less carefulness than we had hitherto done. I visited the city a number of times to see that part of my family that remained and felt that it was no longer my home and had one strong feeling (ie) that was to get away the remaining part of my family and see the saints freed likewise, all the honest in heart. I had made arrangements for the remaining part of my family to follow on as soon as spring should open.

At Sougar Creek after the families had about all crossed over that intended to go with the first Camp we entered into an organization for journeying. I was numbered in Orison Prats [Orson Pratt's] Ten, and appointed Capt. and Clerk. This was the 2nd Ten of P P Pratt's Hundred.

On the first of March we struck our Tent and commenced our journey. The first day was rather unpleasent travelling it being quite muddy. I had some trouble with one of my horses had to loose it several times from the wagon, soon learned that it was naturally balky. As we moved on in camp from day to day we excited great curiosity among the Gentiles but received no molestations.

As we travelled very slow and stoped occasionally several days at our places of encampment many improved the oppertunity of working and obtaining provisions for their families. About the first of April we arrived at Shoal Creek it being only about [*blank*] miles from Nauvoo & it having been so verry wet and muddy that we could make but slow progress.¹⁰ Our camp composed about [*blank*] families and numbered [*blank*] Waggon. About the middle of this Month the whole Camp was newly organized. I still retained my Office as Capt of O Pratts Ten and chossen Clerk of P P Pratts Fifty. About the First of this month Sarah Ann was taken very sick of the fever which lasted several weeks but her health had become considerably improved so that when the Camp was ordered to move she could ride without suffering much inconvenience. I had exchanged my horses for oxen and found it much easier getting

⁹Lorenzo Snow's sister, Eliza Roxcy, ten years his senior, arrived at Sugar Creek with the Stephen Markham family on 12 February and stopped beside her brother's tent, lodging in the tent of David Yearsley and his family. She dates the snowstorm as 13 February.

¹⁰That Lorenzo Snow left blanks to be filled in later suggests both that he had no maps at hand and that he wrote in haste. The distance from Nauvoo to the Shoal Creek camp is about 110 miles. Stanley B. Kimball provides maps in "The Mormon Pioneer Trail, 1846-47," *Ensign* 9 (September 1979): 72, 73.



Lorenzo Snow

Courtesy of LDS Church Archives

along. But we had a good deal of difficulty in getting feed for them. The country was thinly settled and we were much troubled to get corn to supply the whole Camp. There were a great many that fed their parched corn and Meal [to] their cattle and horses.

We browsed our cattle when we could but travelling thro a prairie country it was not always we could find brows.¹¹

About the [*blank*] of April our Fifty left this place. In consequence of some business which my Teamster had out in the country we did not start till the next morning.¹² We had a number of very bad creeks to ford made worse by the vast many teams that had passed as the Whole Camp was now before us. It was quite rainy and extremely muddy. We had reached within a few rods of the place where we intended to Camp for the night when we met with a very unpleasant affair in breaking an axeltre[e] to our wagon. It was then raining very hard and quite coald. We immediately pitched our Tent, made a good hickory fire. I then went back to my wagon that I had broke to fix some plan to get Sarah Ann to the Tent, for she rode in this wagon and was so feeble she could not walk. The water and mud was very deep and we could not get to the wagon without wading. I could think of no better way than to take her and carry her to the Tent on my back which I accordingly did, a circumstance that we often have laughed at since tho' we felt but little like it at that time. We were now about fifteen miles from the Camp and nine or ten to the first house and none of us being mechanicks the prospects of getting our wagon repaired was not very encourageing. Granting one favor often leads to obtaining another: so we found in this case. A stranger who called himself a brother came to me the day before and requested that I would let him put his trunk in my wagon, said he could not get it carried any where else. Tho' our wagons were perfectly crowded and as much as seemed we could possibly get along with still I told him to put it in and come along and share with us. I was lamenting over my misfortune when he came up to me and informed me that his trade was wagon-making and could very easily repair my wagon. The next day was very rainy and coald. We had no corn for our cattle, and a very poor chance for brows.

As soon as the wether would admit, brother Wilson (that being the name of the afore mentioned person) went to work and made an axeltre much better than the one I broke. Our wagon being repaired we left this place having stayed several days on account of rain and mud.

The first day after leaving this place we mired one of our waggons and had to take every thing out carying them some rods before we could find dry ground on which we might set them down. This night and the next morning we had to eat dry crackers not having or being able to get any wood for fire. The next day we reached the Camp. We found our fifty prepared to start the following day. Two days from this point we reached a creek called [*blank*].¹³ There we rejoiced to find an abundance of grass for our teams. We stayed here several days to recruit our teams

¹¹To *browse* the cattle means to break off tree limbs and let the animals nibble what green shoots and small twigs they could, a poor substitute for grazing.

¹²When Eliza Snow left Shoal Creek on 2 April, her brother had not yet arrived. Her next meeting with him was at Big Locust Creek, where he arrived on 15 April. The date left blank in the diary would be between those two dates.

¹³This is most likely Big Locust Creek, the campsite described by Eliza Snow as being "on the edge of a high shady prairie," the stream being "thickly skirted with timber." Such surroundings would make an ideal location for recruiting both teams and people.

then went on about 25 miles and stoped at a place which we call'd Garden Grove. The day after we left [*blank*] Creek I had the good luck to get a small hog which a friend of mine shot, it being a wild one. At Garden Grove we all fell to work and fenced a large field and built a number of houses. We arrived here the first day of March.¹⁴ We had been here about eleven days when we were counseled by Prest. Young that is our Father to go on and make a settlement about 300 miles beyond Council Bluffs up the Platt.¹⁵ We accordingly set out and proceeded on about 30 miles where we stoped a few days waiting the arival of the Camp. As soon as we heard of their appearance I was appointed to go out and meet them upon the prairie and pilot them in.¹⁶

As soon as the Camp came up different arrangements were entered into in relation to our Fifty. It was concluded not to be wisdom for us to go on as it was at first intended. But for the whole Camp to go to work ploughing, fencing and putting up houses. I assisted in chopping and putting up brother Pratts House logs and about that time was taken sick with the fever (25th of May.)¹⁷ I never had such a severe fit of sickness before since my recollection. My friends and family had given up most all hopes of my recovery. Father Huntington, the President of the Place, called on his Congregation to pray for me. He also with Gen. Rich and some others clothed themselves in the garments of the Priesthood and prayed for my recovery.¹⁸ I believe it was thro' the continued applications of my family and friends to the throne of Heaven that my life was spared. In my sickness I went through in my mind the most singular scenes that any man ever did. My family generally believed that I was not in my right mind. But the scenes thro' wich my spirit travelled are yet fresh in my memory as tho' they occured but yesterday. And when my people supposed me in the greatest pain and danger I am conscious of having a great many spiritual exercises sometimes partaking of the most accute suffering that heart can conceive and others the most rapterous enjoyment that heart ever felt or immagination ever conceived. I supose at first I must have been left in the hands of an evil spirit, in fact I was administered to upon this suposition. I was led into the full and perfect conviction that I was entirely a hopless case in refference to salvation, that eternities, upon eternities must pass and still I saw my case would remain the same. I saw the whole world rejoycing in all the powers and glories of salvation without the slightest beam of hope on my part, but doomed to a seperation from my friends and family all I loved most Hear to eternity upon eternity. I shuder even now at the rememberence of the torments and agony of my feellings. No tongue can describe them or immagination conceive. Those who were attending me at that time describe me as being in a condition of body. I remained several hours refusing to speak. My body was cool, and my eys and countenance denoted extreme suffering.

¹⁴Eliza Snow corrects her brother's date, which obviously could not be March. Already in Garden Grove, she records, "May 1st . . . Lorenzo arrived this evening."

¹⁵Brigham Young had intended Grand Island, a forty-mile-long island created by diverging branches of the Grand River, to be the wintering spot for the Saints. They would not get that far and stopped instead at the Missouri River at Council Bluffs.

¹⁶Considering the role he would later play in the place, it seems appropriate for Lorenzo Snow to be acting the part of host at the settlement which was to become Mt. Pisgah.

¹⁷Eliza Snow, arriving 25 May at the camp, describes it as "a small grove with a beautiful prospect . . . on the middle fork of the Grand River."

¹⁸For further discussion of the ritual of the prayer circle, see D. Michael Quinn, "Latter-day Saint Prayer Circles," *BYU Studies* 19 (Fall 1978): 79-105.

After this scene ended I entered another of an opposite character. My spirit seems to have left the world and introduced into that of Kolob. I heard a voice calling me by name saying "he is worthy, he is worthy, take away his filthy garments." My cloths were then taken off piece by piece and a voice said "let him be clothed, let him be clothed." Immediately I found a celestial body gradually growing upon me untill at length I found myself crowned with all its glory and power. The extecy of joy I now experienced no man can tell, pen cannot describe it. I conversed familiarly with Joseph, Father Smith and others, and mingled in the society of the Holy One. I saw my family all saved and observed the dispensations of God with mankind untill at last a perfect redemption was effected, tho' great was the sufferings of the wicked, especially those that had persecuted the saints. My spirit must have remained I should judge for days injoying the scenes of eternal happiness.¹⁹

While I was sick that part of my family which I left at Nauvoo, arrived which relieved a good deal of anxiety as they were all well and in go[o]d helth.²⁰ Soon after their arrival, Calvin took two yoke of my cattle and wagon and went to Stringtown with brother S Smith to work for provisions. Porter with the assistance of Father Morley ploughed and fenced a small garden and planted it. About the midle of July Chandler Rogers being about to move to the Bluffs offered us his house which we gladly accepted. We had suffered much inconvenience living in Tent and wagons in the hot weather. I was now so far recovered that I could walk about some tho' still very weak. Brother Smith returned in about five weeks after he left, bringing us some provisions which was very welcome. He taried a few days, then went back.

President Young, Elder Kimble and Elder W Richards, paid us a visit about this time which with a few hours of sociabl and familiar chat gave me much satisfaction.

Prest. Young said he wished me as soon as I was able to join him with my family at Grand Island, about 300 miles beyond the Bluffs. But he altered his arrangements afterwards and did not leave the Bluffs.

The latter part of July and August witnessed a general and almost universal scenes of sickness throughout Pisgah. Well persons [could] not be found to take care of the sick; it was indeed a distressing scene. A great number of deaths occured and it

¹⁹Eliza Snow gives a more clinical account of her brother's illness. She notes seeing Lorenzo the day following her arrival at Mt. Pisgah, 26 May 1846, but makes no mention of his illness. On 31 May, however, when Harriet called to inform her of it, Eliza sent some "aloy," a purgative medicine. Not until 3 June did she visit, at which time she "found L. very sick altho' the med[icine] I sent on sun[day] eve. had a good effect." Four days later, visiting again, Eliza "found him worse." Their sister Leonora arrived 9 June, "but the pleasure of our meeting was lessened by our brother's severe illness." After the prayer circle on 15 June, Eliza reports, "He soon became calm—had a short paroxysm in the eve. I sat by him all night—he rested quietly" although Lorenzo had been "raving" and "in a distressed condition" that morning. The baptism for return to health, a common practice in the early Church, was performed 17 June.

Eliza Snow's next mention of her brother's condition is 27 June, when "L. had his wagon driven to our tent & I couldn't dissuade him from his purpose but I must go with him to fath[er] Morley's [Leonora's husband] settlement about a mile up the river, where Porter [Squires] has made a garden." On 2 July "L. walked from the wag[on] to the garden—seems getting well." By 9 July, Brigham Young was directing Lorenzo to "come on to G[rand] Island"; this suggests either Lorenzo's improved health or Brigham's suspicion that the illness was climate related (Eliza Snow, Diary, 26 May to 9 July 1846, *passim*).

²⁰Eliza Snow notes the arrival on 5 June 1846 of "Adaline, aunt G., & H.," namely, Adaline Goddard Hendrickson (Lorenzo's wife); Adaline's mother, Percy Amanda Goddard; and Adaline's son, Hiram (Eliza Snow, Diary, 5 June 1846; commas added).

was often very difficult to get their bodies decently interred. In one or two instances bodies were put into the ground without any coffin or box. Scarcely a family escaped sickness and very few where death did not make an inroad. A general spirit of lamentation and sorrow prevailed at Pisgah. In August Father Huntington Presdt. of the place died after a short illness. I attended his funeral and assisted in putting him into his coffin. Mother Huntington was quite sick at the time. On the same day he was buried Gen Rich presented me a letter to read containing an account of Father Bent's death, Prest of Garden Grove. The fore part of Sept. brother Smith and Calvin returned. We had been anxiously looking for them calculating as soon as they returned to go immediately to the Bluffs. But I was much disappointed when I learned that they had been sick most of the time since he last went, and had left their job only partly completed and had also left my teams. I had no other alternative left me than to go myself and get my teams and some provisions for we had but little left at this time. I accordingly started back. Stayed about three weeks in which I earned about four barrels of flour and then returned to Pisgah with the intention of going directly to the Bluffs with my family. I had been at home but a short time when Adaline presented me my first Daughter which we named Rosetta Adaline born 7th November. She was very sick and before her health would admit of going out it had become so late it was judged wisdom to give up going to the Bluffs. I sold two of my Cows for hay, put up a small Mill House in which I put a couple of Hand Mills, and myself and little boys Hiram Orvl and Jacob kept them a going almost constantly till into Feb. when Horse Mill was got to running, the only Mill in the place. Porter and Calvin had got uneasy and wanted to return home to Ohio. I tried to reason with them upon the impropriety of leaving the Church and promised them a home and fare as good as we had so long as they would continue with the saints, but it was all to no purpose so I let them go. Hannah who had been a member of my family, left Pisgah the fore part of Sept. contrary to my council and went back among the Gentiles thro' the persuasions of her mother.²¹ Observation has taught me that it is neither strange nor uncommon that people should make themselves instruments of their misfortunes and misery and nothing tends to this more directly and surely than disobeying proper council.

The 23 of Jan. C[harlotte] p[resented] me my second D[daughter] which we called L[eonora] C[harlotte].²² The 23d of Jan I [*unclear*] First Councillor to Prest. Rich.

The 2d day of Feb. Elder Pratt having arrived from the Bluffs called a general Meeting and read the revelation in reference to the Organization of the People &c.²³ David Fulmer Prest. of Garden Grove was appointed Prest of the Organization of that place and this, and I was appointed one of his council. The same day I received

²¹Assuming the Hannah mentioned here is Hannah Goddard (eighteen-year-old daughter of Lorenzo's aunt and mother-in-law, Percy Amanda Goddard), it seems that his counsel was not entirely lost: a family group record filed with the Genealogical Society of The Church of Jesus Christ of Latter-day Saints by Florence Turnbaugh shows that a Hannah Goddard married Joseph Ellis Johnson, receiving her temple endowment 17 November 1861. Although she "went back among the Gentiles," as Lorenzo observes, she eventually rejoined the Saints. Porter and Calvin Squires, also afflicted with the desire to return to the East, likewise surprised their brother-in-law by remaining faithful to the Church.

²²The necessity for secrecy regarding plural marriage forced Snow's coding of the entry recording the birth of his second child just six weeks after the first, obviously to another wife. Charlotte's baby lived only five months.

²³The revelation, usually referred to as "The Word and Will of the Lord," was announced in Winter Quarters ("the Bluffs") on 14 January 1847. It now appears as Doctrine and Covenants 136.

intelligence of the death of My Mother.²⁴ A feeling of mellancholly and spirit of depression and sorrow swelled my bosom on hearing this news. A more kind indulgent, and affectionate parent than her no man ever had. She was good, and virtuous benevolent and charitable to all, true and faithful in the New and Everlasting Covenant. Therefore I am comforted in the thought that her spirit rests in peace in the presence of her Great Father. Oh that my Daughters may live out their probation with no more blots upon the page of their History than Angels see upon that of their Grand Mother whose head now lies low, yet honorabl in the grave. Strive to do right, and think right, follow proper council and live virtuous and spotless lives, that I may rejoice over you and honor you in the Resurrection; that I may never be ashamed to serve you. The whole aim of my life has been to endeavour to think right and act right, and acquire and preserve a good name among the wise and good. But above all to be concious that I really merited it maintaining a concience void of offence toward God, Saints and the World. Let my Sons, and daughters let all my children follow the examples of their Father in Truth and virtue. I have eshewed private and selfish interest and made them bow to the general good. You will often find it your duty also to do this, to sacrifice your feelings pleasures and conveniences that thereby you may do a general and necessary good. Your Father and Mothers have had to do this, and you must not think it hard to always hoald yourselves also in readiness to do the same, and you shall be blest and always prospered and always maintain peace and rest in your own bosoms which is a great, yeah, the greatest of blessings, but too often neglected. Love, respect, honor, and reverence Your Mother, also Him who shall be your Head, with much patience and long suffering. And think it not strange when you find deprivations of pleasures in circumstances where you expected them not, for you will not be the first ones, who have met with such disappointments. Expect not much happiness from phisical circumstances in this world but you will find it rising out of a conciousness of having good determinations and performing them. In this you need never miss your object. You enjoy benefits in this life and are certain of them in the next.

Gen. Rich has wanted to move to the Bluffs, and the 22d of Feb. I received the Office of President of Mount Pisgah. There were One Hundred and Fifteen Families in the place which I organized into Tens and Fifties. Gen Rich and all his family paid us a very agreeable visit before they left for the Bluffs, and a day was fixed on for us to return the compliment but teams came unexpectedly from the Bluffs to assist him in moving which gave both families an unpleasant disappointment.

In the fore part of March provisions began to grow scarce in Pisgah. We had made arrangments for each Ten to send as many hands as possible into the Settlements to work for provisions but the wether was so coald and blustering and roads so slipry they did not get away till about the midle of the month. Our dependence for sustaining the lives of People of Pisgah rested amost entirely upon the successful and speedy execution of these arrangements.

In this place we were about 50 miles to the nearest point for any kind of Trad[e] with the Gentiles; of course being so far from any place of getting and having but little means to buy with we begun to do without many and most all the conveniences

²⁴Rosetta Pettibone Snow died in Walnut Grove, Illinois, 12 October 1846, nearly four months earlier. That Eliza Snow, by then at Winter Quarters, had heard of their mother's death six weeks before Lorenzo did suggests the even greater isolation of the Mt. Pisgah Saints. Neither Eliza nor Lorenzo tells how they heard the news (Eliza Snow, Diary, 22 December 1846).

of living. Pies, Cakes Coffee Tea, Sougar Cheese preserves, and Aples and Cider, was tasted but seldom and some only known now in past rememberence. This was a deprivation that most of my family had never suffered having been some time in larg Farm Houses and enjoyed all these articles in full abundance and without limitation. I feel it due to them to add that thus far they suffered without a groan or murmur, or any bitterness of complaint. Our living was coarse but we always had bread stuff of some kind. Such articles as Beans, Onions Turnips and Potatoes &c. we done without. Our living indeed was a great contrast with that of former years.²⁵ And I feel grateful beyond expression that I am honored with a family that have endured these things with so good feelings. A word of praise is justly due to Harriet for the good and wise management of my household concerns thus far upon this journey. My general interest and general good and the general good and general interest of my family has been studied in all her movments, and realizing that I had a large family to provide for with but little means to do it she persued that course of management that was prudent saving and economical, relieving me of much care and burden. Perfectly upright and honest without the least shadow of deception making my council and wishes her standard of right without any deviation therefrom.

Copy of Letter to Alvirus, and Loren Snow, Jonathan Burnet, Lura Reu[wee], Charlott Granger, Newton Blackman, Squire Jagger, Jacob Pettebone, Franklin Snow, Benjamin and Edwin Snow, Lowton Wadsworth and Sons.²⁶

Respected Relatives

The circumstances of myself and family, also the situation of those of my relatives who belong to the Latter D[ay] Saints, together with a duty I owe them compell me to address you at this time.

A year ago the ninth of Feb last I left Nauvoo with my family. A large Company of us were compelled to leave at that time in consequence of the severe threats of the Mob and in order to give assurance of our determination to leave the country so that those that could not get away might not be destroyed till they could get the means, or we could get in a situation to aford them assistance. In hurying away I was obliged to sacrifice about one half of my property, had I stayed later I should have been less fortunate. In fact many that did stay having property their got very little and some nothing, and some barely escaped with their lives and a number were murdered by the Mob. To speak of our unplesent situation, and our sufferings from the severity of the weather, and our sickness from exposures is needless. It would only be reading what you have red before, similar chapters out of the book of Mormon [*unclear*].

²⁵It is understandable, considering such dietary limitations, that one of the most fatal diseases among the Saints that winter was scurvy or, as they called it, "black leg" or "black canker." Historian Richard Bennett estimates the death rate among the Saints in Iowa and Nebraska that winter as about eighty-five per thousand. Of Lorenzo Snow's family, only the one infant daughter died before reaching Utah, making them about average.

²⁶Alvirus and Loren Snow, of Geauga County, Ohio, were younger half brothers of Oliver Snow, Lorenzo's father. Jonathan Burnet had married their sister; Lura Reuwee was another sister. Charlotte Granger was Oliver's full sister, Lorenzo's aunt, widow first of Jacob Blair, later of Horace Granger of Aurora, Ohio. Jacob Pettibone was Rosetta Snow's brother, Lorenzo's aunt; and Franklin Snow, by now moved from Mantua to Lorraine County, was his paternal uncle. Benjamin and Edwin were Franklin's sons. It is unclear who Lowton Wadsworth was, but Rosetta Snow's mother was a Wadsworth, suggesting a maternal relationship. The purpose of this letter and its effect are described in the introduction.

Our place of Location will be Bear River Valley 100 miles beyond the Pass in the Mountains upwards of 1000 miles from this place. One Com[pany] are now there, I expect. I wish to go next spring with my family and some few others that I feel our obligations to assist, Namely my si[s]ters Eliza and Leonora with her two daughters, my Aunt G. & three children, My Cousin Adaline, daughter of Aunt G and her four children. The persons mentioned have neither cow ox or wagon or any means to assist themselves and very little clothing. I cannot go and leave them behind. They have no chance to work in this place and cannot go out among the M^o. without endangering their lives or what is more sacred, their characters.

I have but two wagons and two yoke of steers. To fit us out properly we want 6 Wag[ons] and 12 yoke of cattle. Each person has to be fitted out with provisions to last one year and a half. 500 pounds of bread stuff to each person is required, 1500 to each wag[on] and two yoke of cattle. One cow to every two persons. We do not ask of you the conveniences of living but the means to get away from our enemies to obtain a peaceful home that we enjoy our principles unmolested and enjoy the fruits of our own labours the same as other people. Can we but get to our place of destination with but a little means to commence on our situation in a very few years will be the most encouraging and flattering. A rich and fertile soil, a mild healthy climate settled by a people gathered like the inmates of Noah's Ark but from every part under heaven will have men that understand every branch of mechanical labor or Architecture that is practiced in the world. These considerations together with that union of spirit which has always characterized us as a people the whole crowned by the blessings of heaven which are sure to follow A people persecuted for the truth's sake—will be certain to give us unbounded prosperity. We never did make a stay in any place but things prospered around us far beyond that of our neighbors. This circumstance has caused jealousy and brought upon us the indignation of our enemies. We have been driven from our homes; we are exiles from our country, We seek a home in a land of peace, We have no way to obtain the means except thro your benevolence and liberality. Be our friend now in this our time of need and the Lord will be yours and open your way if it should ever fall to your lot to be placed in a similar situation, I think it very likely, I may yet see a time when I can reward you a hundred fold for all your liberality. What ever you do for me shall be credited to you [*unclear*]ally upon our church records and in my family record wherein I shall hold myself and my Posterity bound under a sacred obligation to help you or your children. The day fast approaching when calamity and destruction and famine and sword shall come upon this nation and you or your children shall wish to seek an assylum of peace with the Saints among the Mountains.

Mr C[ampbell] and Mr D[ana] will take this Circular to you. They are Agents appointed to collect Funds for this Church as their recommendations will show. What you see proper to give, please place in their hands. They will see it safe to me.

I now close praying the Lord to pour out his spirit upon you and bless you abundantly.

With the highest respect I remain still bound in the ties of consanguinity,

Your Nephew, and Cousin

L Snow