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Zion's Camp

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Abstract: A historical essay around Zion's Camp, the Latter-day Saint relief expedition that set out from Nauvoo to aid fellow Latter-day Saints that had been driven out of Jackson County, Missouri into Clay County by a lawless anti-Mormon mob. Although unsuccessful in their initial aim, it proved to be a refining experience, and a large majority of the initial Quorum of the Twelve Apostles and Quorum of the Seventy were called from among its members.

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"What thou seest, write in a book." REV. 1:11.

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ZION'S CAMP

In the fall of 1833 the Saints were driven out of Jackson County, Missouri, into Clay County, by a lawless mob. Parley P. Pratt and Lyman Wight were sent as messengers by the exiled Saints to Kirtland, Ohio, where they, after their arrival, gave a full report of the persecutions and mobbings to the Prophet Joseph, who asked of the Lord what he should do in the matter. In answer to his inquiry he received a revelation on February 24, 1834, in which the Lord commanded him to gather the strength of his house—the young and middle-aged men from the various branches and conferences of the Church in the East, and march with them to Missouri, to assist the brethren who had been driven out of Jackson County a few months previous to return to their inheritances. The Lord wanted five hundred men to go on this important mission, if they could be obtained, but if not, less would do; only he gave a strict commandment that no less than one hundred men should go up. (Doc. & Cov., Sec. 103.) Two days later (February 26th) Joseph Smith and Parley P. Pratt left Kirtland to obtain volunteers for the purpose named.

Sidney Rigdon, Hyrum Smith, Frederick G. Williams, Orson Hyde, Orson Pratt and Lyman Wight, who had been called by revelation, also started out two and two on a similar mission. (See page 414.) Before starting, a council was held, in which Joseph was accepted as commander-in-chief of the armies of Israel and leader of those who should volunteer. The Elders named visited the various branches of the Church in the East, pleading the cause of Zion, asking the Saints to assist in her redemption by contributing of their substance to relieve the distress of their brethren who had been driven from their homes and now were exiles in a land of strangers, largely depending upon the kindness of friends for means of living. The response to this call was quite general, and the spirit of the Lord also rested upon a number of the young men belonging to the Church, who cheerfully volunteered to go on that great and important mission. They commenced to assemble in Kirtland in the latter part of April and beginning of May, 1834, ready to sacrifice their time, property and lives, if necessary, in the interest of their afflicted brethren.

On the 1st of May, more than twenty of the brethren left Kirtland for Missouri, accompanied by four baggage wagons, and traveled to New Portage, a village about sixty miles southwest of Kirtland, which had been selected as a place of rendezvous for the company. They were followed by others, and on the 5th Joseph started from Kirtland with about one hundred men, well supplied with clothing and other necessaries to carry to their brethren and sisters in Missouri, who had been robbed and plundered of nearly all their effects. They had also provided themselves with horses and wagons, firearms and all sorts of ammunition of war of the most portable kind for self-defense, knowing as they did that their enemies were numerous on every hand. Sidney Rigdon, Oliver Cowdery and a few brethren who worked on the Temple were all that were left in Kirtland, save the aged and the women and children, when the Camp started for Missouri. Joseph's company arrived at New Portage on the 6th, where about fifty other brethren awaited their arrival. On the 7th preparations were made for traveling. All the moneys in possession of the several members of the Camp were gathered and placed in the hands of Frederick G. Williams, who was appointed paymaster of the company. Zerubbabel Snow was appointed commissary-general. The whole company now consisted of 150 men, accompanied by 20 baggage wagons, but before it arrived in Missouri a number of other brethren hailing from various parts of the country joined the Camp at different points along the road of travel. The entire company consisted mostly of young men, and nearly all were Eld-

ers, Priests, Teachers and Deacons. Joseph writes:

"Through the remainder of this day (May 7, 1834) and a part of the 8th, I continued to organize the company, appoint such other officers as were required, and gave such instructions as were necessary for the discipline, order, comfort and safety of all concerned. I also divided the whole band into companies of twelve, leaving each company to elect its own captain, who assigned each man in his respective company, his post and duty, generally in the following order: Two cooks, two firemen, two tent men, two watermen, one runner, two wagoners and horsemen, and one commissary. We purchased flour and meal, baked our own bread and cooked our own food, generally, which was good, though sometimes scanty; and sometimes we had johnny-cake, or corn-dodger, instead of flour bread. Every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank-offerings with prayer and supplication; and at the sound of the morning trumpet, about 4 o'clock, every man was again on his knees before the Lord, imploring his blessing for the day.

"After completing the organization of the companies on the 8th, we recommenced our march towards Zion, and pitched our tents for the night in a beautiful grove, at Chippeway, 12 miles from New Portage.

"On the 9th, we proceeded onward, and on Saturday the 10th, passing through Mansfield, encamped for the Sabbath in Richfield township. * * *

"Sunday 11th, Elder Sylvester Smith preached, and the company received the Sacrament of bread and wine.

"Monday, 12th, we left Richfield, for the Miami River, where we arrived, after daily marches, on the 16th. We forded the Miami River with our baggage wagons, and the men waded through the water.

"On the 17th of May, we crossed the State line of Ohio, and encamped for the Sabbath just within the limits of Indiana, having traveled 40 miles that day. Our feet were very sore and blistered, our stockings wet with blood, the weather being very warm. This night one of our enemies' spies attempted to get into our camp, but was prevented by our guards. We had our sentinels posted every night, on account of spies who were continually striving to harass us, steal our horses, etc.

"Sunday, 18th, we had preaching as usual, and the administration of the Sacrament.

"Monday, 19th, although threatened by our enemies that we should not, we passed through Candalia quietly and unmolested; all the inhabitants were silent, and appeared as though possessed with fear. At night we encamped on an eminence, where we lost one horse.

"Wednesday, 21st, we forded White River.

"Sunday, 25th, arrived at the State line of Illinois. We had no meeting, but attended to washing, baking and preparing to resume our journey, which we did on Monday the 26th; and at night were aroused by the continual threats of our enemies. Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, as God was with us, and his angels went

before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them.

"On Tuesday, the 27th, we arrived at the deep river Kaskaskia, where we found two skiffs, which we lashed together, and on which we ferried our baggage across the stream. We then swam our horses and wagons, and when they arrived at the opposite shore, the brethren attached ropes to them and helped them out of the water and up the steep bank. Some of the brethren felled trees across the river, on which they passed over. Thus we all safely passed the river, and the day following arrived at Decatur, where another horse died.

"Saturday evening, May 31st, we encamped one mile from Jacksonville, and made preparations for the Sabbath."

Thus through the State of Indiana and Illinois, the Camp traveled on, pitching their tents by the wayside and in the wilderness, stopping occasionally for a few days to refresh their overworked teams. The wagons were so filled with baggage that the brethren had to travel the greatest portion of the way on foot, and the roads were so bad, especially in the beginning of the journey, that they had to assist the teams and draw the wagons through bad places with ropes. The brethren always remained in camp on the Sabbath day to hold divine service, and partake of the Sacrament. On the occasion of their holding public worship, the people in the vicinity of their encampment would attend and wonder much at the doctrines they heard, being puzzled to know what sects they belonged to.

Such a company of men traveling in this manner through the country did not fail to excite the curiosity of the people; and every effort was made by them to learn the names of the leaders, the business, object and destination of the expedition; but in this they failed, as it was Joseph's instructions to the members of the company not to make these things known. There were several boys in the expedition, and at times these were questioned by strangers, but with very ungratifying results. Among the number of boys so questioned was George A. Smith, afterwards one of the counselors to President Brigham Young. The questions and answers were about like this: "My boy, where are you from?" "From the East." "Where are you going?" "To the West." "What for?" "To see where we can get land cheapest and best." "Who leads the camp?" "Sometimes one, sometimes another." "What names?" "Captain Wallace, Major Bruce, Orson Hyde, James Allred, etc."

The people not unfrequently, however, suspected they were "Mormons," and many times the little band was threatened with destruction. A circumstance in the experience of Parley P. Pratt furnishes us further testimony of the presence of angels with this expedition. Elder Pratt was chiefly engaged as a recruiting officer. And on one occasion, when he had traveled all night to overtake a small company he was conducting to the main company, he camped at noon on a broad level plain to let his horse feed. No habitation was near. Stillness and repose reigned around him. "I sank down," he says, "overpowered with a deep sleep, and might

have lain in a state of oblivion till the shades of night had gathered about me, so completely was I exhausted for the want of sleep and rest; but I had only slept a few moments till the horse had grazed sufficiently, when a voice, more loud and shrill than I had ever before heard, fell upon my ear, and thrilled through every part of my system; it said: 'Parley, it is time to be up and on your journey.' In the twinkling of an eye I was perfectly aroused, I sprang to my feet so suddenly that I could not at first recollect where I was, or what was before me to perform. I afterwards related the circumstance to Brother Joseph Smith, and he bore testimony that it was the angel of the Lord who went before the Camp, who found me overpowered with sleep, and thus awoke me."

Joseph continues his account of the journey as follows:

"Sunday, June 1st, 1834, we had preaching, and many of the inhabitants came to hear. Elder John Carter, who had formerly been a Baptist preacher, spoke in the morning, and was followed by four other Elders in the course of the day, all of whom had formerly been preachers for different denominations. When the inhabitants heard these Elders, they appeared much interested, and were very desirous to know who we were, and we told them one had been a Baptist preacher, and one a Campbellite; one a Reformed Methodist, and another a Restorationer, etc. During the day, many questions were asked, but no one could learn our names, profession, business, or destination; and although they suspected we were 'Mormons,' they were very civil.

"Our enemies had threatened that we should not cross the Illinois River, but on Monday, the 2nd, we were ferried over without any difficulty. The ferryman counted, and declared there were five hundred of us; yet our true number was only about one hundred and fifty. Our company had been increased since our departure from Kirtland, by volunteers from different branches of the Church through which we had passed. We encamped on the bank of the river until Tuesday, the 3rd.

"During our travels we visited several of the mounds which had been thrown up by the ancient inhabitants of this county, Nephites, Lamanites, etc., and this morning (June 2nd) I went up on a high mound, near the river, accompanied by the brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far as our vision could extend; and the scenery was truly delightful. On the top of the mound were stones which presented the appearance of three altars having been erected one above the other, according to the ancient order; and human bones were strewn over the surface of the ground. The brethren procured a shovel and hoe, and removing the earth to the depth of about one foot discovered a skeleton of a man, almost entire, and between his ribs the stone point of a Lamanitish arrow, which evidently produced his death. Elder Burr Riggs retained the arrow. The contemplation of the scenery around us produced peculiar sensations in our bosoms; subsequently the visions of the past being opened to my understanding by the spirit of the Almighty, I discovered that the

person whose skeleton we had seen was a white Lamanite, a large, thick-set man, and a man of God. His name was Zeph. He was a warrior and chieftain under the great Prophet Omandagus, who was known from the Eastern seas to the Rocky Mountains. The curse was taken from Zeph, or, at least, in part; one of his thigh bones was broken by a stone flung from a sling, while in battle years before his death. He was killed in battle, by the arrow found among his ribs, during the last great struggle with the Lamanites.

"Continuing our journey on the 4th, we camped on the banks of the Mississippi River. At this place we were somewhat afflicted, and our enemies strongly threatened that we should not cross over into Missouri. The river being a mile and a half wide, and having but one ferry-boat, it took two days for us to pass over. While some were ferrying, others were engaged in hunting, fishing, etc. As we arrived, we encamped on the bank, within the limits of Missouri. While at this place, Sylvester Smith rebelled against the order of the company, and gave vent to his feelings against myself in particular. This was the first outbreak of importance which had occurred to mar our peace since we commenced the journey."

This Sylvester Smith, who afterwards apostatized, exhibited a selfish and, with others, a quarrelsome spirit. One evening when provisions in camp were scarce, Elder Parley P. Pratt called upon Sylvester Smith for something to eat; and although Smith had food, he refused to minister to Brother Pratt, and sent him to some

one else. The end of it was that Brother Pratt had to retire hungry. Joseph being told of this, severely reproofed the offender; and whether that reproof continued to gall the feelings of Sylvester Smith or not, we cannot say. But at any rate, as soon as they crossed the Mississippi, this same man and Lyman Wight made an effort to divide the camp. The company had first taken up quarters in the woods on the bank of the river; but being threatened by their enemies, Joseph decided that it would be better to move out into the open prairie. With this arrangement some were dissatisfied, as it took them away from firewood. Lyman Wight and Sylvester Smith turned aside with their companies and went into camp before leaving the timber; and as the other companies came along, they would hail the captains of them, and ask them if they were following General Wight or some other man. At this some companies hesitated a moment, and then drove out to the plain where the ensign had been planted to mark the place Joseph had chosen for the encampment. Those who had turned aside, and made an effort to divide the camp, came up also and were called upon to give an account for their conduct. They acknowledged their error and were forgiven.

On one occasion, when there was a rebellious spirit in camp, Joseph reproofed the brethren for indulging in such a spirit, and said they would meet with misfortunes, difficulties and hindrances. "You will know it," said he, "before you leave this place." He exhorted them to humble themselves before the Lord and become united that they might not be scourged. The next morning a most singular

occurrence happened. Every horse in the camp was so badly foundered that they could scarcely be led a few rods to water.

When Joseph learned this, he told the brethren, for a witness, that God had his eye upon them; that those who would humble themselves before the Lord, should know that the hand of God was in this misfortune, and their horses should be restored to health. By noon of that day the horses were as nimble as ever, with the exception of one, which soon afterwards died, and that belonged to Sylvester Smith, who had been most rebellious.

On another occasion, Joseph got up on a wagon wheel and called the people of the Camp together. He had been led before to warn them, and he was again directed to prophesy unto them. After giving them much good advice, and exhorting them to faithfulness and humility, he told the brethren that the Lord had revealed to him that a scourge would come upon the Camp, in consequence of the fractious and unruly spirits that appeared among them. Still, if they would repent and humble themselves before the Lord, the scourge might, in a great measure, be turned away, "but as the Lord lived," he said, "the Camp will have to suffer for giving way to unruly tempers."

As we proceed we shall see how literally his words were fulfilled. The following incident will serve still further to show the nature of the spirit which possessed some of the members of the Camp. The commissary had on a certain occasion purchased 25 gallons of honey and a dozen hams. The hams were cured after the Western fashion, and as

there were not enough of them to supply the different companies or messes in the Camp with a ham apiece, Joseph's company agreed to do without any, and having no flour, they made their supper on mush and honey. In their tired condition, however, that kind of food scarcely satisfied their hunger. Just as they had finished eating, some six of the hams were brought to the tent door and thrown down by persons who exclaimed in anger, "We don't want to eat dirty, stinking meat." Joseph had the ham cooked, and he and his company found it quite sweet, and they had an excellent feast.

During the journey the brethren of the Camp often came in contact with snakes, many of which were of a poisonous character. Joseph instructed them not to kill a serpent, bird or animal of any kind during the journey, unless it were necessary to preserve themselves from hunger. On one occasion some of the brethren, while pitching Joseph's tent, saw three rattlesnakes, and were about to kill them; but Joseph told them to let them alone, and not to hurt them. He then proceeded to explain to them what was right under the circumstances. He asked them how the serpent would ever lose its venom while the servants of God possessed the same disposition, and made war upon serpents whenever they saw them? "Men," said he, "must first become harmless themselves, before they can expect the brute creation to be so. When men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the sucking child play with the serpent with safety."

One day a brother in camp by the

name of Solomon Humphrey, who was older than most of the brethren, became very tired through traveling, and lay down on the prairie to rest. He soon fell asleep. At the time he dropped asleep he had his hat in his hand. When he awoke, he saw a rattlesnake coiled up between his hat and himself, and not more than a foot from his head. Just at this moment some of the brethren came up, and gathered around him, saying: "It is a rattlesnake, let us kill it;" but Brother Humphrey said: "No, I'll protect him; you shan't hurt him, for he and I have had a good nap together." The snake had not hurt him, and, remembering Joseph's advice, he left it to crawl away in peace.

June 6th, the Camp resumed the journey westward, leaving the Mississippi River, and in the evening of the 7th the expedition reached the Allred settlement on Salt River, in Monroe County, Missouri. They camped in a grove near a spring of water, and here Joseph resolved to refresh his men and teams by resting a few days, there being a branch of the Church at that place known as the Salt River Branch. On the 8th they were rejoined by Hyrum Smith and Lyman Wight, who had parted from the main company for the purpose of going into Michigan, to raise from among the several branches of that State volunteers to assist in redeeming Zion. The addition of these volunteers swelled the number in the Camp to two hundred and five men, and twenty-five baggage wagons, with two or three horses to each. During this stay of several days at Salt River, a reorganization took place. Lyman Wight, who was somewhat acquainted with military

evolution and tactics, and withal a bold, fearless man, was elected general of the Camp. Joseph chose a company of twenty men to serve as his life-guard, of whom his brother Hyrum was made captain. The rest of the men were organized into companies as at New Portage. The general of the Camp drilled these men in military style, inspected their fire-locks, and ordered a discharge of them at target by platoons—and, in short, prepared them for effective service, should the emergency arise for them to use force to retain their possessions in Zion.

As soon as the encampment was formed on Salt River, Parley P. Pratt and Orson Hyde were sent as delegates to wait upon Governor Dunklin at Jefferson City, and request him to call out a sufficient military force to reinstate the Saints in the possession of their homes. In the interview they had with the governor, he frankly admitted the justice of the demand, but expressed fears that if he should so proceed, it would excite civil war, and deluge the whole country with blood. He advised these delegates to counsel their people, for the sake of peace, to sell the lands from which they had been driven. To this the delegates refused to consent, saying, "We will hold no terms with land pirates and murderers. If we are not permitted to live on the lands we have purchased of the United States, and be protected in our rights and persons, they will at least make a good burying ground in which to lay our bones; and we shall hold on to our possessions in Jackson County for this purpose at least." The governor could not, and did not blame them; but he

trembled for the country, and dared not carry out what he admitted to be the plain imperative duties of his office.

Elders Pratt and Hyde rejoined the Camp not far from the line of Ray County. As soon as they arrived, the Prophet Joseph, his brother Hyrum, Lyman Wight and some others repaired to a grove, and heard their report.

"After hearing our report," says Elder Parley P. Pratt, "the President (Joseph Smith) called on the God of our fathers to witness the justice of our cause, and the sincerity of our vows, which we engaged to fulfil whether in this life or the life to come. For, as God lives, truth, justice and innocense shall triumph, and iniquity shall not reign."

While the Camp was journeying towards Clay County, Missouri, the citizens of that county held a meeting June 16th, agreeable to the call of John F. Ryland, circuit judge. This meeting was attended by about one thousand people, including the brethren who had been expelled from Jackson County. A deputation from the Jackson mob, which was also present, laid a proposition before the meeting respecting the brethren's lands and properties from which they were driven in that county. These propositions were apparently fair, but were in reality a sham, as they were of such a character that the brethren could not comply with them. Before any conclusion was arrived at, the meeting broke up in confusion, through one Missourian stabbing another. The man killed was a mobber, who had whipped one of the Saints nearly to death, and boasted of having done the same to many more.

From this meeting about fifteen of the Jackson County mobbers, with Samuel C. Owens and James Campbell at their head, started for Independence, to raise an army sufficient to meet Joseph and the Camp before they could reach Clay County. As James Campbell was adjusting his pistols in his holsters, previous to starting, he swore, "The eagles and turkey buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold shucks, before two days are passed." He and his companions went to the ferry and undertook to cross the Missouri River after dusk, but the angel of God saw fit to sink the boat in the middle of the river, and seven out of twelve that attempted to cross were drowned. "Thus suddenly and justly went they to their own place by water. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift-wood, where the eagles, buzzards, ravens, crows and wild animals ate his flesh from his bones, to fulfil his own words, and left him a horrible looking skeleton of God's vengeance; which was discovered about three weeks after by one Mr. Purtle."

Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, "swam off naked about daylight, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God."

This calamity, however, did not discourage the mobbers, who gathered in large numbers from the surrounding counties to prevent the arrival of Joseph and his brethren on the scene of action.

In the meantime the brethren of the Camp advanced slowly. After leaving Salt River on the 12th, they traveled fourteen miles and camped on the prairie. Continuing their march daily they pitched their tents one mile from Richmond, Ray County, on the 18th.

Threats were made that they should not pass through Richmond, and rumor had it that an army was in waiting to intercept them. Daylight of the 19th of June saw them, in spite of the threats, quietly passing through the town before the inhabitants had arisen from their slumbers, and they met no opposition. When they broke camp in the morning, they designed reaching Clay County that day, but they met with so many reverses in the day's march, such as wagons breaking down, wheels running off, etc., that they failed to accomplish it. Early in the evening they went into camp on an elevated piece of ground between two branches of Fishing River, having traveled about fifteen miles during the day.

A plan had been laid for the complete destruction of "Joe Smith's Army," as Zion's Camp was called by the Missourians; and now the time for its execution had arrived. A mob of two hundred had been raised in Jackson County, which was to cross the Missouri into Clay County, about the mouth of Fishing River, where a man named Williams kept a ferry. This mob were to be joined by a party of sixty from Richmond at the fords of Fishing River; and still by another mob, seventy in number, from Clay County. Indeed, it looked as if Joseph's little band was to be annihilated in the commencement. While the brethren were making pre-

parations for the night, five men armed with guns rode into camp, and insolently told the brethren they would "catch hell" before morning; and their oaths partook of all the malice of demons.

The Jackson mob assembled opposite the mouth of Fishing River, and one scow-load—forty in number—was sent over, but the scow in returning was met by a squall and had great difficulty in reaching the Jackson side by dark.

"Soon after the five men left the camp, swearing vengeance," writes Joseph, "we discovered a small black cloud rising in the west, and in 20 minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat. The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage and frustrated all their designs to 'kill Joe Smith and his army.' Instead of continuing a cannonading which they commenced, the sun about one hour high, they crawled under wagons, into hollow trees, filled one old shanty, etc., till the storm was over, when their ammunition was soaked, and the forty in Clay County were extremely anxious in the morning to return to Jackson, having experienced the pitiless pelting of the storm all night; and as soon as arrangements could be made, this 'forlorn hope' took the 'back track' for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights they would rather be absent. The gratification is too terrible.

"Very little hail fell in our camp, but from half a mile to a mile

around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees which were twisted into withes by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute object; and the roaring of the thunder was tremendous. The earth trembled and quaked, the rain fell in torrents, and united, it seemed as if the mandate of vengeance had gone forth from the God of battles, to protect his servants from the destruction of their enemies, for the hail fell on them and not on us, and we suffered no harm, except the blowing down of some of our tents, and getting a little wet; while our enemies had holes made in their hats, and otherwise received damage, even to the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

"Many of my little band sheltered in an old meeting house through this night, and in the morning the water in Big Fishing River was about forty feet deep, where, the previous evening, it was no more than to our ankles, and our enemies swore that the water rose 30 feet in 30 minutes in Little Fishing River.

"Friday, the 20th, we went five miles on the prairie to procure food for ourselves and horses, and establish ourselves for the moment in some secure place where we could defend ourselves from the rage of our enemies.

"While in this situation, on Saturday, the 21st, Colonel Sconce, with two other leading men from Ray County, came to see us, desiring to know what our intentions were; 'for,' said he, 'I

see that there is an almighty power that protects this people, for I started from Richmond, Ray County, with a company of armed men, having a fixed determination to destroy you, but was kept back by the storm and was not able to reach you.' When he entered our camp he was seized with such a trembling that he was obliged to sit down to compose himself; and when he had made known the object of their visit, I arose, and, addressing them, gave a relation of the sufferings of the Saints in Jackson County, and also of our persecutions generally, and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, etc., and to reinstate them upon their own lands; and that we had no intention to molest or injure any people, but only to administer to the wants of our afflicted friends; and that the evil reports circulated about us were false, and got up by our enemies to procure our destruction. When I had closed a lengthy speech, the spirit of which had melted them into compassion, they arose and offered me their hands, and said they would use their influence to allay the excitement which everywhere prevailed against us; and they wept when they heard of our afflictions and persecutions, and learned that our intentions were good. Accordingly they went forth among the people, and made unwearied exertions to allay the excitement."

It is said of Joseph that if he could but once get at the ears even of his most bitter enemies, his native eloquence inspired by the truth and pathos of the Saints' sufferings, usually overwhelming them, and in no instance was his triumph more

marked than in the one just related.

June 22nd, Cornelius Gillium, the sheriff of Clay County, came into the camp and desired a consultation with the brethren. Joseph marched his company into the grove near by and formed in a circle with Gillium in the center. Gillium commenced by saying he had heard that Joseph Smith was in the camp, and if so he would like to see him. Joseph arose and said, "I am the man." This was the first time he had been discovered or made known to strangers since he left Kirtland, as he had gone by a fictitious name through the whole journey. Gillium then proceeded to describe the manner, customs and dispositions of the Missourians and the course which ought to be pursued in order to secure their favor and protection. He also made certain inquiries in regard to the intention of the Camp, which brought out the following statements published in the *Missouri Enquirer* of July 1, 1834:

GILLIUM'S STATEMENT.

"Being a citizen of Clay County, and knowing that there is considerable excitement among the people thereof, and also knowing that different reports are arriving almost hourly; and being requested of the Hon. J. F. Ryland to meet the Mormons under arms and obtain from the leaders thereof the correctness of the various reports in circulation, the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson County—I did, in company with other gentlemen, call upon the said leaders of the Mormons, at their camp in Clay County, and now give to the people of Clay County their written statement, containing the substance of what passed between us.

“(Signed) CORNELIUS GILLIUM.

—
“Propositions, etc., of the Mormons.

“Being called upon by the above-named gentlemen, at our camp in Clay County, to ascertain from the leaders of our men our intentions, views and designs in approaching this

county in the manner we have, we therefore the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson County. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance, one report is, that we intend to demolish the printing office in Liberty; another report is, that we intend crossing the Missouri River on Sunday next, and falling upon women and children, and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the East that had closed business; also that we carried a flag, bearing 'peace' on one side and 'war or blood' on the other; and various other reports too numerous to mention, all of which a plain declaration of our intentions, from under our own hands, will show are not correct.

"In the first place it is not our intention to commit hostilities against any man, or set of men; it is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson County, by order of the executive of the State, if possible. We have brought our arms with us for the purpose of self-defense, and it is well known to almost every man of the State, that we have every reason to put ourselves in an attitude of defense, considering the abuse we have suffered in Jackson County. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles.

"We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county; and they shall have their money in one year; and none of the 'Mormons' shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away, shall also be left to the twelve men, or they may all live in the county if they choose, and we will never molest them if they let us alone and permit us to enjoy our rights. We want to live in peace with all men; and equal rights is all we ask. We wish to become permanent citizens of this State; and wish to bear our proportion in support of the government, and to be protected by its laws.

If the above propositions are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson County for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the land with money; for to take possession by conquest or the shedding of blood is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable means among men prove insufficient to restore peace.

(Signed) JOSEPH SMITH, jun.,
 FREDERICK G. WILLIAMS,
 LYMAN WIGHT,
 RODGER ORTON,
 ORSON HYDE,
 JOHN S. CARTER.

"To John Lincoln, John Sconce, George R. Morehead, Jas. H. Long, James Collins."

On the same day (June 22nd) that the consultation between Sheriff Gilliam and the Camp took place, Joseph received the famous revelation given on Fishing River (Doc. & Cov., Sec. 105), in which the Lord says:

"Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people. Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now; but behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. * * *

"Therefore, in consequence of the transgression of my people, it is expedient in me that mine Elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands.

* * *

"But the strength of mine house have not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a trial of their faith.

"And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay; and those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them; for I will counsel him concerning this matter, and all things whatsoever he shall appoint unto them shall be fulfilled."

On the following day (June 23rd) the Camp resumed its march for Clay County, taking a circuitous route round the heads of Fishing River to avoid deep water. When within five or six miles of Liberty, they were met by General Atchison and other gentlemen, who desired that the Camp should not pass through Liberty, as the feelings of the people were very much enraged against the Saints. Consequently the Camp wheeled to the left, crossing the prairie and woodland to Algernon Sidney Gilbert's residence, and camped on the bank of Rush Creek, in a Brother Burghart's field.

As already related, Joseph, previous to the Camp crossing the Mississippi River, informed the brethren that in consequence of the disobedience of some, who had been unwilling to listen to his words and had rebelled, God had decreed that sickness should come upon the Camp. He expressed his sorrow for this, but could not help it. The scourge must come. Repentance and humility, he said, might mitigate the chastisement, but it could not altogether be arrested.

On the 21st of June his words be-

gan to be fulfilled, as some of the brethren were seized with cholera. Brothers Hancock, Thayer and Hayes were the first to be attacked. "I called the camp together," writes Joseph, "and told the brethren that in consequence of the disobedience of some who had been unwilling to listen to my words, but had rebelled, God had decreed that sickness should come upon the Camp, and if they did not repent and humble themselves before God, they should die like sheep with the rot; that I was sorry, but could not help it. Previous to this, while on our journey, I had predicted and warned them of the danger of such chastisement; but there are some who will not give heed to my words." * * *

"June 24th. This night the cholera burst forth among us, and about midnight it was manifest in its most virulent form. Our ears were saluted with cries and moanings, and lamentations on every hand; even those on guard fell to the earth with their guns in their hands, so sudden and powerful was the attack of this terrible disease. At the commencement I attempted to lay on hands for their recovery, but I quickly learned by painful experience, that when the great Jehovah decrees destruction upon any people and makes known his determination, man must not attempt to stay his hand. The moment I attempted to rebuke the disease, I was attacked, and had I not desisted in my attempt to save the life of my brother, I would have sacrificed my own, for when I rebuked the disease, it left him and seized me. * * *

"When the cholera first made its appearance, Elder John S. Carter was the first man who stepped forward to rebuke it and upon this was instantly seized, and became the first victim in

the Camp. He died about 6 o'clock in the afternoon; and Seth Hitchcock died in about thirty minutes after. As it was impossible to obtain coffins, the brethren rolled them in blankets, carried them on a horse-sled about half a mile and buried them in the bank of a small stream, which empties into Rush Creek, all of which was accomplished by dark. When they had returned from the burial, the brethren united, covenanted and prayed, hoping the disease would be stayed; but in vain, for while thus covenanting, Eber Wilcox died; and while some were digging the grave, others stood sentry with their fire arms, watching their enemies.

"The cholera continued its ravages about four days, when an effectual remedy for their purging, vomiting and cramping, was discovered, viz., dipping the persons afflicted in cold water or pouring it upon them. About sixty-eight of the Saints suffered from this disease, of which number 13 died, viz., John S. Carter, Eber Wilcox, Seth Hitchcock, Erasmus Rudd, Algernon Sidney Gilbert, Alfred Fisk, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Elial Strong, Jesse Smith and Betsy Parish."

Early in the morning of the 25th, the Camp was separated into small bands and dispersed among the brethren living in the vicinity, and Joseph sent by express to Messrs. Thornton, Doniphan and Atchison the following note:

"RUSH CREEK, Clay Co., June 25, 1834.

"Gentlemen.—Our company of men advanced yesterday from their encampment beyond Fishing River to Rush Creek, where their tents are again pitched. But feeling disposed to adopt every pacific measure, without jeopardizing our

lives, to quiet the prejudices and fears of some part of the citizens of this county, we have concluded that our company shall be immediately dispersed, and continue so till every effort for an adjustment of differences between us and the people of Jackson has been made on our part, that would in any wise be required of us by disinterested men of republican principles.

"I am respectfully,

"Your obedient servant,

"JOSEPH SMITH, jun."

Thus Zion's Camp was disbanded, but the Spirit whispers: It shall again be organized and accomplish the object for which it was called into existence, namely, the redemption of Zion.

On the same day Joseph left Rush Creek, in company with David Whitmer and two other brethren, to visit some Saints who lived in the western part of Clay County. On their journey they called at a house and asked for a drink of water. The women of the house shouted from the door, that they had "no water for Mormons, that they were afraid of cholera," etc. The brethren turned and departed, according to the commandment, but before a week had passed, the cholera entered that house, and the women and three others of the family died.

After this Joseph spent several days among his old friends and acquaintances in Clay County, and one day he met quite a number of the brethren of the Camp at Lyman Wight's house. He told them that if they would humble themselves before the Lord, and covenant to keep his commandments, and obey his (Joseph's) counsel, the plague should be stayed from that hour, and there should not be another case of cholera among them. They covenanted to that effect, and the plague was stayed.

After having organized a High Council in Clay County and set the affairs of the Church in order, Joseph, accompanied by his Brother Hyrum and other Elders, started on the homeward journey July 9th. (See page 416.) Most of the other brethren who had belonged to the Camp returned to Kirtland at or about the same time, and only a few, principally such as had no families, remained in Missouri.

In the early history of the Church, Zion's Camp stands out prominently as a most important organization. The mission which the brethren of the Camp were called to fill was a very hard and trying one, and their names have ever since been held in honorable remembrance among the Saints. With but few exceptions they all fulfilled their mission faithfully and without murmuring. Although Zion was not redeemed at that time, they had the satisfaction of knowing that they had obeyed the commandments of God, and they were willing to leave the results with him. A number of them distinguished themselves by extraordinary zeal and devotion to the cause of God, and exhibited those noble qualities which afterwards made them so great and useful in the midst of the Latter-day Saints.

Elders Brigham and Joseph Young were the sweet singers of the Camp, and the tedium of the journey was considerably relieved and the brethren much enlivened by their spirited singing.

The following year, when good and faithful Elders were wanted to be ordained members of the quorum of Twelve Apostles and also for organizing the first quorum of Seventy, they

were nearly all selected from among the brethren who had journeyed to Missouri in Zion's Camp.

The following is only a partial list of the members of Zion's Camp, as recorded in the History of Joseph Smith:

Aldrich, Hazen	Orton, Roger
Angell, Solomon	Parish, Betsy
Babbitt, Almon W.	Parker, John D.
Badlam, Alexander	Patten, David W.
Baldwin, Natban B.	Pratt, Orson
Barlow, Israel	Pratt, Parley P.
Booth, Lorenzo	Pratt, Wm.
Buchanan, Peter	Rich, Leonard
Burdick, Alden	Riggs, Burr
Burgess, Harrison	Riggs, Harpin
Cahoon, Wm. F.	Richardson, Darwin
Carter, John S.	Robbins, Lewis
Cole, Zera S.	Rudd, Erastus
Coltrin, Zebedee	Salisbury, Jenkins
Coon, Libeus T.	Sherman, Lyman
Denton, Solomon W.	Shibley, Henry
Elliott, Bradford	Smith, George A.
Elliott, David	Smith, Hyrum
Frisk, Alfred	Smith, Jesse B.
Grant, Jedediah M.	Smith, Joseph, Jr.
Gifford, Levi	Smith, Lyman
Gilbert, Algernon S.	Smith, Sylvester
Hancock, Joseph	Smith, William
Harris, Martin	Snow, Willard
Hayes, —	Snow, Zerubbabel
Hitchcock, Seth	Stanley, Harvey
Humphrey, Solomon	Stevens, Daniel
Hutchins, Elias	Stratton, Hyrum
Hyde, Orson	Strong, Elial
Ives, Edward	Thayer, Ezra
Johnson, Luke S.	Thompson, Jas. L.
Johnson, Lyman E.	Warner, Solomon
Johnson, Noah	Williams, Fred'k G.
Kelley, Charles	Winchester, Benjamin
Kimball, Heber C.	Wight, Lyman
Lawson, Jesse B.	Wilcox, Eber
Littlefield, Lyman O.	Winters, Hiram
Martin, Moses	Woodruff, Wilford
McCord, Robert	Young, Brigham
Murdock, John	Young, Joseph
Noble, Joseph B.	

[As soon as we succeed in getting a full and complete list of the members of Zion's Camp, we shall publish the same in the RECORD, together with other additional information that we may obtain.]