

men—most of whom now reside here—to explore the Rocky Mountains, with the view of finding a place where they could make a location that would be out of the range and beyond the influence of mobs, where they could enjoy the rights guaranteed to them by the Constitution of our common country. The premature death of Joseph and Hyrum Smith, however, prevented their departure; the result was that, during the year 1845, it devolved upon the Twelve to carry out this design. But in the course of that year the mob broke upon them with more than their usual fury. They commenced by burning the farmhouses in the vicinity of Lima; they burned 175 houses without the least resistance on the part of the inhabitants. The sheriff of Hancock County issued orders for the "citizens who were not Mormons" to turn out and stop the burning; but none obeyed his order. He then issued a proclamation calling upon all, irrespective of sect or party, to turn out and stop the burning. The burning was accordingly stopped, but there was a general outcry against the "Mormons," and immediately nine counties assembled in convention and passed a decree that the "Mormons" should leave the State. Governor Ford said it was impossible to protect the people of Nauvoo. The Hon. Stephen A. Douglas, Gen. John J. Hardin and several other gentlemen repaired thither and made a kind of a treaty with them, in which it was agreed that mob violence and vexatious lawsuits were to cease on condition that the people of Nauvoo would leave the State, and that they would assist the Saints in the disposal of their property. It was also agreed that if a majority would leave, the remainder should be permitted to remain until they, by the sale of their property,

were able to get away. The Saints then organized themselves into companies of a hundred families each, and established wagon shops for every fifty. They took the green timber out of the woods and boiled it in brine and made it into wagons. Their supply of iron was very limited, but with what little means they could control they purchased iron, and exhausted the supply of all the towns on the upper Mississippi, and made up the deficiency with raw hide and hickory withes.

On the 6th of February, 1846, the Saints commenced crossing the river. They crossed first on flat boats; but in a few days the river closed up and something like a thousand wagons crossed over on the ice, moving out west into the sparsely settled district on the eastern borders of Iowa; the settlements extending back from fifty to seventy miles. From that point it was a wilderness without roads, bridges, or improvements of any kind. They moved off, however, into this wilderness country in winter, and continued through the spring amid the most terrific storms and suffering from cold and exposure. In their progress to Council Bluffs they bridged thirty or forty streams, among which were the Locust and Medicine rivers, the three forks of the Grand River, the Little Platte, the One Hundred-and-Two, the Nodaway, Big Tarkeo, and the Nishnabatona. Bridging these streams, constructing roads, and breaking and enclosing three large farms required immense labor, which was done for the benefit and sustenance of those who would follow. In consequence of this and the inclemency of the weather they did not arrive at Council Bluffs on the Missouri River until late in June. The wagons and tents were numbered by thousands. The camps were spread out on the