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## Kirtland Camp

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**Abstract:** A short historical essay on the Kirtland Camp, when a number of the leading brethren of the Church removed themselves from Kirtland after a bitter apostasy in that area exposed them to danger. They would travel to Adam-ondi-Ahman, which they would have to leave a month later due to the persecutions of the Mormon-Missouri War of 1838.

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

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## KIRTLAND CAMP

After the glorious endowment in Kirtland in 1836 followed a great apostasy, which affected every quorum in the Church, and which became so general and bitter in 1837, that the lives and property of those who remained faithful were exposed to the greatest danger. Consequently many of the leading men, including Joseph Smith, Sidney Rigdon and Brigham Young, found it necessary to leave Kirtland quietly and journey to Missouri, where the Saints at that time were building up Far West and other settlements which had been designated as gathering places for the Saints. After the departure of the Prophet, the desire to emigrate to Missouri became general among those who had kept the faith in Kirtland, and on the 6th of March, 1838, the Seventies assembled in the Temple for the purpose of devising means for removing their quorum thither, according to a revelation which had been given on the subject. On the 10th of March it was made manifest by vision and prophecy, that they should go up in a Camp, pitching their tents by the way. On the 13th they adopted a constitution and laws to govern them

on their journey, which were signed by 175 of the brethren. The privilege was given for any one to go, even if they did not belong to the Seventies, provided they would abide the constitution. Consequently all the faithful, who could, improved the opportunity, "for fearful sights and great signs were shown forth in and around Kirtland, clearly manifesting to the honest heart that God was not unmindful of his word, and that he would bring upon the place those judgments he had declared by his servants."

Elders James Foster, Zera Pulsipher, Joseph Young, Henry Herriman, Josiah Butterfield, Benjamin Wilber and Elias Smith were appointed to act as commissioners to lead the Camp, which was divided into companies of tens, with a captain over each; Elias Smith was chosen clerk and historian, and Jonathan H. Hale treasurer.

On Thursday, July 5th, they met about a quarter of a mile south of the Temple, and pitched their tents in form of a hollow square.

On Saturday, the 6th, at noon, they struck their tents and began to move toward the south, and in 30 minutes

the whole camp was under motion. It consisted of 515 souls, namely, 249 males and 266 females. They had 27 tents, 59 wagons, 97 horses, 22 oxen, 69 cows and 1 bull. Jonathan Dunham acted as engineer. On the first day the Camp traveled to Chester, seven miles, where they encamped for the night, again pitching their tents in a hollow square formed by their wagons.

Saturday, 7th. The Camp moved forward to Aurora (Portage County), 13 miles, and encamped for the Sabbath.

Sunday 8th. A public meeting was held; and there being some sickness in the camp the leaders informed the Saints that the destroyer was in their midst, and that some would fall victims unless they adhered strictly to the covenant they had made, laid aside all covetousness, and lived by every word that proceedeth out of the mouth of the Lord. They were threatened, that night, with tar and feathers from the people of the place, and were obliged to keep a close watch to keep their horses from being stolen by the mob, who threw a club and hit Elder Tyler on the breast.

Monday, 9th. The camp passed on to Tallmadge, 20 miles, with great fatigue, the weather being very hot.

Tuesday, 10th. In the morning the counselors of the Camp drew up the following resolutions, which were unanimously adopted:

"1st. The engineer shall receive advice from the counselors concerning his duties.

"2nd. At 4 o'clock a. m. the horn shall blow for rising, and at 20 minutes past 4 for prayers, at which time each overseer shall see that the inmates of his tent are ready for worship.

"3rd. The head of each division shall keep a roll of all his able-bodied men to stand guard in turn, as called for by the engineer, one half

in the former, the other half in the latter part of the night.

"4th. Each company of the camp is entitled to an equal proportion of the milk, whether it owns the cows or not.

"5th. Thomas Butterfield shall be appointed herdsman, to drive the cows and stock, and see that they are taken care of, and call for assistance when needed.

"6th. In no case at present shall the Camp move more than 15 miles per day, unless circumstances absolutely require it."

The Camp moved six miles this day and encamped near Akron, on the Ohio Canal, where they lightened their loads by putting some of their goods on a boat to be conveyed by water.

Wednesday, 11th. At 10 o'clock a. m. Elder Wilber's child died, and was buried at 1 o'clock p. m. The Camp moved 11 miles, and tarried over night at Chippeway, and although they were thoroughly drenched with a heavy shower, and retired to their lodgings wet, one man who had been troubled with rheumatism said next morning that he had not felt so well and spry for a long time.

Thursday, 12th. The Camp traveled to Wayne (Wayne County), 17 miles, having some rain and a little murmuring.

Friday, 13th. The Camp passed on to Mohican (Ashland County), 17 miles, exciting great curiosity among the inhabitants, attended with some hard speeches about "Joe Smith," while one honest-looking Dutchman said he wished he was ready to go along with them.

Saturday, 14th. The Camp moved to Mifflin, 10 miles. This was the first day since leaving Kirtland that they did not break one or more wagons. Nathan B. Baldwin preferred a charge against Abraham Bond, for murmuring and other unchristian-like conduct. After hearing both par-

ties, the council referred them to the company of their own tent for settlement.

Sunday, 15th. \* The Camp was engaged in preaching the first principles of the gospel, and many came to listen.

Monday, 16th. Traveled 16 miles and encamped at Springfield. Three or four miles east of Mansfield, Richland County, the Camp was met by the county sheriff, his deputy and a Mr. Stringer, who had taken out a warrant for several of the brethren for "Kirtland Safety Society" money, and took Josiah Butterfield, Jonathan Dunham, and Jonathan H. Hale for Joseph Young, and committed them to jail. Many threats were reported that the Camp should not pass Mansfield, but they were disturbed only by the repeated discharge of cannon, to frighten their horses as they passed the court house.

Tuesday, 17th. The Camp traveled 16 miles, and pitched their tents on the prairie in Whetstone Township, Morrow County, at 7 o'clock p. m. The court was in session at Mansfield, and the case of the imprisoned brethren was called up at 8 o'clock in the morning, but no bill was found, and they were discharged at 4 minutes past 1 o'clock p. m., and joined the Camp at 7 o'clock, having traveled 22 miles. While in prison they prayed and sung, and rejoiced that they were counted worthy to suffer for Christ's sake; and in the night a light equal to noon-day burst into the prison. Elder Dunham took out his watch and saw that it was 3 minutes past 1 o'clock, and he received a testimony that they would be liberated the same hour that afternoon, which proved true.

Wednesday, 18th. In the morning

the council appointed Dominicus Carter commissary of the camp. At 1 p. m., the camp halted to refresh on the edge of a prairie, the first privilege they had enjoyed without paying for it, and encamped in the town of Grand Prairie, after traveling 16 miles.

Thursday, 19th. Traveled 27½ miles, and encamped on a prairie in a line for the first time. In their travels that day they fell in with a Lamanite, of the Wyandotte tribe. Elder Parker gave him the "Stick of Joseph," which pleased him much. When he saw the Camp moving he exclaimed, "Dis surprise me amazingly."

Friday, 20th. In the morning the council reproved some of the Camp for their covetousness and complaining, and were told they must leave off all such evil practices, and banish such feelings, or they would be scattered to the four winds. Encamped for the night in the highway, about one mile from Burlington, after 9½ miles' travel. The company was thoroughly soaked by a heavy shower in the night.

Saturday, 21st. The roads were very muddy and bad; there was some disputing, and not half food enough for dinner, and some were hungry enough to eat raw corn before they could procure supper. Traveled 16 miles and encamped by the roadside, 7 miles from the Scotia River.

Sunday, 22nd. The Camp was obliged to travel part of the day to get forage; received a salute of rotten eggs from a house as they passed; administered the Sacrament for the first time on their journey. Some time during the night a luminous body, about the size of a cannon ball, came down over the encamp-

ment near the ground, then whirled around some forty or fifty times and moved off in a horizontal direction, passing out of sight. The camp had now traveled 188 miles from Kirtland.

Monday, 23rd. A wheel of a wagon heavily loaded ran over the leg of Elder Peck's son, which nearly severed the flesh to the bone. Elder Peck laid his hand on his son in the name of the Lord, and he was soon able to walk; the next morning there was not so much as a colored spot to be seen on the leg.

Tuesday, 24th. While the sisters were washing, the brethren chopped seven acres of underwood, and reaped and bound three acres of wheat, for which they received \$19.

Friday, 27th. The Camp could not buy forage because they were "Mormons," and one man threatened to shoot Captain Dunham, the engineer.

Monday, 30th. A brother Bond was disfellowshipped by the Camp for murmuring and not giving heed to counsel.

The Camp stopped in Montgomery County to rest their teams, and the brethren were engaged in making half a mile of turnpike and other little jobs to procure means to prosecute their journey.

Saturday, August 4th. In the evening the names of the brethren in Camp were called, and those who could not give a reasonable excuse for absenting themselves from labor were reprimanded by the council, who directed they should receive no rations, according to the Scripture, "the idler shall not eat the bread of the laborer." Three brethren were appointed assistant counselors and judges to settle minor difficulties in the Camp.

Wednesday, 8th. The brethren of the Camp still continued their labors in Ohio; many were sick, and evil spirits were striving to trouble the brethren. Elders Dunham, Carter, Knight, Pettingill, Brown and Perry spent the evening in walking through the tents, rebuking diseases and foul spirits, and standing between the Saints and the destroyer. Brother Byington's child died, but many were healed.

Friday, 10th. Sickness continued in the Camp, and Brother Carrico's child died. Elder Tyler was healed by the prayer of faith.

Sunday, 12th. The Camp held a public meeting, as was common with them on the Sabbath. Another camp, consisting of Saints from Canada, was in the vicinity, led by Elder John E. Page, who preached at the Kirtland Camp in the afternoon.

Monday, 13th. The Camp, as a body, were not united, and did not improve their time and labor as they ought to have done; some, however, were faithful. In the evening they were instructed in all meekness, forbearance and love, but in great faithfulness, by Elders Zera Pulsipher and Elias Smith.

Thursday, 16th. Some of the brethren passed from the Camp to work on another job, near Dayton, Montgomery County.

Sunday, 19th. Elder Joel Johnson preached to the Camp in the morning, and the Sacrament was administered in the afternoon by Elders Johnson and Hale.

Monday, 20th. Elders Nathan K. Knight and George Brooks, having previously been cut off, left the Camp with their families.

In the evening one of the children of the Camp was seized with an evil

spirit, which drew the child's face quite out of shape and produced great suffering. The Elders rebuked the spirit and it departed.

Elder Willey was taken sick the same evening; he had laid his hands on his child and rebuked an evil spirit, which left the child and entered into him. The Elders gathered around him as he lay in his wagon, and all his conversation was in rhyme. Elder Hale stepped into the wagon to lift him up, when he jumped forward at Elders Snow and Carter, crying, "Yow, yow, yow," gnashing his teeth and champing most horribly. They laid hands on him and rebuked the foul spirit in the name of Jesus, when he called for a drink and lay quietly down, but soon recommenced his poetry. Elder Duncan McArthur laid hands upon him and began to rebuke the spirit. At the same instant he groaned, yelled and screamed out, as it were, all in a whistling sound, and he began to talk like a man. As soon as Elder McArthur was done, he lay down, went to sleep and remained well.

Tuesday, 21st. There were two births in the Camp.

Thursday, 23rd. The brethren of the Camp made five rods of turnpike, in addition to their job, and the blacksmiths were engaged in setting wagon tires, horse shoes, etc., so as to be ready for traveling. They had erected a forge and burned pit-coal for their use at the place of their encampment.

Brother John Hammond and family were cut off from the Camp, because he did not govern his family and stand in his lot as tent master. The duty of a tent master in the Kirtland Camp was to see that prayer

was attended to in its season; to call all the inmates into the tent, and call the brethren by name who were to lead in prayer, as they prayed in their turns or lot. He was also to watch over his tent for good, and see that no iniquity existed; and if he discovered iniquity he was to put it down in righteousness; but if he could not, he should call for help; and if that would not do, he must prefer a charge in writing against the offenders, and report them to the council. His duty was furthermore to draw daily rations for his tent.

Elders Dunham, Pettingill, Carter and Hale laid hands upon Sister Willey, who was very sick and troubled with the powers of darkness, and prayed for her and rebuked her disease. Elder Dunham was immediately seized with terrible pain in his side, shoulders, neck, etc., and with difficulty succeeded in speaking to ask the Elders to lay hands on him in the name of Jesus, which they did, and rebuked the devil, who left him, but soon returned. He again called the Elders to rebuke the evil spirit, which they had to do sharply, and it left him very sore, for when he had dominion over him, he felt as though he must die.

Saturday, 25th. Brother Joseph Coon's son died today. The Camp was reorganized, because, by transgression and leaving, the first organization had been in some degree broken.

Sunday, 26th. President Joseph Young preached to the Camp in the morning, and two were confirmed in the Church. There were many spectators present. The Sacrament was administered in the evening. Two strangers came to dispute, but went away confounded.

Wednesday, 29th. At 3 o'clock the trumpet of the Camp sounded, it being one hour earlier than usual, to give time to prepare for the journey. Every heart leaped with joy, and even the children were so delighted that they appeared like a lot of playful lambs. The divisions moved off 4, 3, 2, 1, *i. e.*, in transposition, and at 9 o'clock in the morning the encampment was vacated, which had been occupied for one month. Elder Martin H. Peck was left at Dayton sick. They passed through Montgomery into Jackson Township, traveled 18 miles and tented in the road, 270 miles from Kirtland.

Thursday, 30th. The Camp passed through Libertyville and Eaton, the county seat of Preble County, to the boundary line between the States of Ohio and Indiana, and encamped within 20 rods of the place where Zion's Camp tented on its journey to Missouri in 1834; 290 miles from Kirtland.

Friday, 31st. The Camp passed through Richmond (Wayne County, Indiana), crossed White Water River, and passed through Centerville and Jacksonburgh to Germantown and encamped in a stubble field near the town. The brethren bought corn standing in the field for their horses at \$10 per acre. Traveled 18 miles.

Saturday, September 1st. The Camp passed through Cambridge, Dublin (Wayne County, Indiana), Lewisville, Ogden, Raysville and Knightsown (Henry County), and encamped in Frankville Township, where they found it difficult to get grain, the people being disposed to take advantage of them. Day's travel, 22 miles; 332 miles from Kirtland.

Sunday, 2nd. The Camp passed through Charlottesville, Portland,

Jackson and Greenfield, and pitched tents near the bridge in Jones Township. Brother Merriam's child died at Center Township. In the afternoon a miserable, malicious, drunken stage driver ran his horses aside out of their course, and struck the fore wheel of one of the Camp wagons and stove it in pieces, and then drove off exulting in his mischief. The stage was marked *J. P. Voorhees*. Traveled 21 miles.

Monday, 3rd. In the morning Elder Willey's wife died. After burial, the Camp passed Cumberland village, and Indianapolis, the capital of Indiana, where they were threatened, but passed unmolested, with the exception of one brickbat, which was hurled at one of the brethren, but passed him unharmed; they encamped in Wayne Township, near the house of Brother David R. Miller. Day's journey, 17 miles; 370 miles from Kirtland.

Tuesday, 4th. The Camp passed Bridgeport, Plainfield, Guilford, Belleville and Stilesville in Morgan County, to Marion Township in Putnam County. In the morning the presidency of the Camp exhorted the brethren to humble themselves before the Lord, and put away selfishness, covetousness, complainings and murmurings, or else expect to meet the indignation of heaven. They traveled 22 miles; had an excellent encampment and plenty of dry wood.

Wednesday, 5th. Brother Nickerson's child died in the morning. The Camp passed through Mount Vernon, Mount Meridian, Putnamsville, Manhattan, Washington Township and Pleasant Garden into Van Buren Township, Clay County, and tented in the road, about one furlong west

of Grass Creek. There was much sickness in the country through which the Camp passed. Day's journey, 20 miles.

Thursday, 6th. The Camp traveled 17 miles and encamped two miles east of Terre Haute. The roads were very dusty.

Friday, 7th. In the morning a daughter of Elder Shumway and a child of Mrs. Clark died. The Camp passed through Terre Haute, crossed the Wabash River and traveled in a northwesterly direction through Fayette Township, and encamped about a furlong west of E. S. Wolff's store, within two miles of the west line of Indiana. Day's journey, 11 miles; 423 miles from Kirtland.

Saturday, 8th. The Camp passed on into the State of Illinois, leaving Pilot Grove on the right. Traveled 25 miles and camped; 448 miles from Kirtland.

Sunday, 9th. The Camp traveled two miles before breakfast and tented on each side of Little Ambro, near the west line of Edgar County, where the sisters made a washing, directed by the council, as they had not had the privilege for some days, on account of sickness and death.

The Camp was instructed that they could not all go up to Zion in a body, but it was wisdom that some should look out places and stop through the winter and work, and get means to keep themselves when they arrived, as the money received at Bath was growing short; but the Seventies ought to go up and locate their families and then go forth and preach the gospel.

Monday, 10th. Nine or ten families concluded to look for a place and stop over winter. The Camp passed Independence, crossed a fifteen-mile

prairie, and traveled during the day 22 miles; encamped by a small stream.

Tuesday, 11th. The Camp traveled 16 miles across the prairie and pitched their tents in Macon County.

Wednesday, 12th. Traveled 29 miles and camped; 534 miles from Kirtland.

Thursday, 13th. Traveled to Bolivia, 12 miles. Brother Thornton's child died in the evening and was buried in the morning of the 14th.

Friday, 14th. The Camp passed through Springfield, subsequently made the capital of Illinois, instead of Vandalia. Much opposition was manifested at Springfield in the countenances of men, in their hard and unrighteous remarks against Joseph Smith and the Church, and in much laughing. "Fever and ague and chills and fever are the prevailing diseases in this place. The drought continues, the water in the wells is very low, and many springs are entirely dry. Many families found stopping places before arriving here."

Joseph Smith writes: "The Camp is sometimes short of food, both for man and beast, and they know what it is to be hungry. Their living, for the last 100 miles, has been on boiled corn and shaving pudding, which is made of new corn ears, shaved upon a jointer or fore plane. It is excellent with milk, butter or sweetening, and with an occasional mixture of pork, flour, potatoes, pumpkins, melons, etc., makes a comfortable living. The cobs and remaining corn are given to the horses, so that nothing is lost; hence the proverb goes forth in the world, that the 'Mormons' would starve a host of enemies to death, for they will live



where everybody else would die. The Camp numbers about 260. There were 515, but they have been scattered to the four winds; and it is because of selfishness, covetousness, murmurings and complainings, and not having fulfilled their covenants, that they have been thus scattered."

The Camp traveled 23 miles, and tented five miles west of Springfield; 569 miles from Kirtland.

Saturday, 15th. The Camp traveled 12 miles before breakfast, and pitched their tents near Elder Keeler's. There was some contention among the brethren. Brother Pierce's child died in the afternoon, and was buried in the camp ground.

Monday, 17th. The Camp passed through Jacksonville, Morgan County, to Geneva, 25 miles. There was a small branch of the Church at Geneva and a few members in Jacksonville.

Tuesday, 18th. The Camp traveled to Brussels (Phillip's Ferry), 15 miles, and a part of the Camp crossed over the Illinois River.

Wednesday, 19th. The remainder of the Camp crossed the Illinois River, passed through Griggsville and Pittsfield (Pike County), and camped on the prairie; 13 miles.

Thursday, 20th. The Camp traveled 22 miles, crossed the Mississippi River on the steamer *Rescue*, opposite Louisiana, into Pike County, Missouri, and pitched their tents one mile west of the town; 666 miles from Kirtland.

To show the feeling which at that time prevailed in the State of Missouri, we give the following extract from Elder John D. Tyler's journal, from which most of the facts in the history of the Camp are derived:

"This afternoon, as I was driving the herd, I had occasion to go back after a cow that

strayed on the prairie where we baited. I found her and went on, and met two men who had crossed in the steamboat, and had quarreled with some of the Camp before me. The spokesman asked me, 'Do you belong to this gang of Mormons?'

" 'Yes I do,' said I.

" 'Are you a Mormon?'

" 'Yes I am.'

" 'Well, stop.'

" 'I am in too much hurry to be stopped, and you have not power to stop me.'

" 'Are you such a fool as to let those people lead you right into danger?'

" 'What danger?'

" 'Why don't you know the Missourians are raising armies to cut you to pieces?'

" 'We don't fear armies.'

" 'G—d d—n you, don't you fear me?' said he, at the same time making an attempt to take his arms from his side, for he was armed with a brace of pistols and a dirk.

" 'No, I don't fear you any more than I do any other man.'

" 'Well, G—d d—n ye, what do you fear?'

" 'We fear nothing but God Almighty.'

" 'Well, stop! stop!! damn ye, stop!!! or I'll shoot you down.'

" 'Well, shoot, if you like,' said I, and passed along, while he kept swearing he would shoot me, 'and' said he, 'you will all get killed before you get up the bluff.' "

Friday, 21st. The Camp traveled 17 miles. It rained much during the day. The Saints crowded into their tents in their wet clothes, and fasted till morning. The women and children slept well, and there was no complaint of "taking cold."

Saturday, 22nd. Traveled 18 miles, and tented in a grove; having to go half a mile after water. This was often the case both before and afterwards.

Sunday, 23rd. The funds of the Camp were nearly exhausted, but the counsel was to continue the journey. The tents were pitched two miles west of Paris, Monroe County, after traveling 22 miles. There was some disorder in the movements of the teams and some murmurings, Satan was trying

to divide and destroy. The brethren were hailed in Paris, and asked where they were driving the cattle to? "Towards the Rocky Mountains," was the reply. "Well, you are going into trouble," said the inquisitors. Elder Tyler replied, "We have been in that place before, and know how to take it." The people growled and grumbled like wolves.

Monday, 24th. The Camp was called together, and the council informed the brethren of their scanty means, and that there had been a delinquency in consecrating their moneys and goods according to the pattern; that the council had hired large sums of money, for which they were bound, and liable to imprisonment in case of failure, and must wait on the brethren for their pay, and these sums had been expended for the benefit of the Camp. The brethren were then required to bring forward their goods, which they did, and Elders B. Wilber and D. Carter went forward with the commissary's wagon to sell them.

The Camp went on, and passed through Madison, Monroe County, (where they were assailed with all kinds of bugbear stories about the "Mormons," war, etc.); tented on the west side of the north branch of Salt River, on the encampment that Elder John E. Page had left on the previous Saturday with his Canada Camp. The brethren were told that the governor was just ahead, with a military force, to stop them, to which they gave no heed.

Tuesday, 25th. The Camp passed through Huntsville, Randolph County, which had been appointed as one of the Stakes of Zion, and which the Prophet said was the ancient site of the City of Manti, and pitched tents

at Dark Creek, Salt Licks; 17 miles. It was reported to the Camp that 110 men had volunteered from Randolph and break up the Camp, on account of difficulties.

Wednesday, 26th. In the morning Elder James Foster, one of the counselors, proposed to the council to stop and break up the camp, on account of existing circumstances, there being so much excitement in Missouri at the time, because of so many of the Saints moving west. It was therefore thought wisdom for the brethren of the Camp to go to work and provide for their families, until the difficulties should be settled, or they heard from Far West. Four of the seven counselors were present and three absent. Elder Joseph Young had stopped by the way. A silence prevailed in the council, "and shortly," writes the historian, "it was made manifest that it was the desire of the Camp, collectively, to go forward, notwithstanding their deference always to the will of the Lord through the council. Elder McArthur said, in a low tone, that it was his impression that we might go up in righteousness, keeping the commandments, and not be molested. Some others manifested the same, in concurrence with his feelings. There was silence again. Here our faith was tried, and here the Lord looked down and beheld us, and lo, a gentleman who was directly from Far West, and was returning to the East, where he belonged, left his carriage and came among us, although we were a good distance from the road, and he told us that there was no trouble in Far West and Adam-ondi-Ahman, but that we might go right along without danger of running into anybody's difficulties; and fur-

ther, said he, 'the 110 volunteers are to be discharged this day at 12 o'clock, at Keytsville.' The council replied, 'We believe you, sir, and we thank you for your kindness.' A vote of the Camp was called for, whether we should proceed, and instantly all hands were raised toward heaven!

"We then pursued our journey, and in crossing a seven-mile prairie we stopped in a hollow to bait the teams and herd; here the volunteers passed us on their homeward-bound passage, according to the man's word. One of the platoon officers said, as he passed them: 'Well, friends, we will let you go this time, but the next time we will give you the devil up to the handle.' The bugler gave a blast, and said, 'You'll soon reach the promised land, don't you hear Gabriel's trumpet?'"

The Camp passed on, crossed Chariton River, and pitched their tents. Here they found seven of the nine wagons of the Florence Camp from Huron, which had passed them at Springfield, Illinois.

Thursday, 27th. In the morning some of the wagons left the Camp, when it belonged to others to go, which produced confusion all day. There were also some murmurings and covetousness, and want of liberality to impart to the hungry, etc. The Camp passed through Keytsville, Chariton County, and encamped on the east side of Yellow Creek (18 miles), where the council spent the evening in trying to restore order.

Friday, 28th. The Camp passed but two houses in traveling 17 miles; tented at Parson's Creek. That part of Missouri was at that time well supplied with wild turkeys, prairie hens, quails, partridges, wild geese,

ducks, snipes, deer, raccoon and squirrel, which the brethren sometimes succeeded in getting for food. Green parrots, eagles, owls, turkey buzzards and cranes were also found there.

Saturday, 29th. The Camp traveled 15 miles, passed through Chilicothe, Livingston County, and encamped on the prairie, one mile west of the town. Brothers Carrico's and Holmes' wagons were upset and hurt several, and a number were sick.

Sunday, 30th. The Camp crossed Grand River, passed Utica, crossed Shoal Creek and tented on the west bank in Caldwell County (after traveling during the day 15 miles), on the farm of Brother Oliver Walker, who gave each member of the Camp a large pumpkin and plenty of shelled beans. The brethren felt as though they had entered the land of promise.

Monday, October 1st. The Camp traveled 20 miles, crossed Brush Creek and encamped on the next bank. Elder Joshua L. Holman left the Camp in the morning and went on towards Far West, which the Camp disapproved of by unanimous vote in the evening.

Tuesday, 2nd. Volunteers were called for to drive the herd, when A. P. Tyler and Aroet L. Hale offered their services with a grace becoming riper years, for they were young, "and this is recorded of them as a memorial to their praise and an encouragement to others."

The camp passed on towards Far West, and Joseph the Prophet, in company with Sidney Rigdon, Hyrum Smith, Isaac Morley and Geo. W. Robinson, met them some miles out and escorted them into the city, where they encamped on the public

square, directly south and close by the cellar for the Lord's House. "Here friends greeted friends in the name of the Lord. Isaac Morley, Patriarch at Far West, furnished a beef for the Camp. President Rigdon provided a supper for the sick, and the brethren provided for them like men of God, for they were hungry, having eaten but little for several days, and having traveled 11 miles that day; 866 miles from Kirtland, the way the camp traveled."

Wednesday, 3rd. The Camp continued their journey to Ambrosial Creek, where they pitched their tents. The Prophet went with them a mile or two, to a beautiful spring on the prairie, accompanied by Elder Rigdon, Brother Hyrum and Brigham Young, with whom he returned to Far West.

Thursday, 4th. The Camp arrived in Adam-ondi-Ahman, Daviess County.

"This is a day," writes the Prophet Joseph, "long to be remembered by

that part of the Church of Jesus Christ of Latter-day Saints called the Camp, or Kirtland Camp No. 1, for they arrived at their destination and began to pitch their tents about sunset, when one of the brethren living in the place proclaimed with a loud voice: 'Brethren, your long and tedious journey is now ended, you are now on the public square of Adam-ondi-Ahman. This is the place where Adam blessed his posterity, when they rose up and called him Michael, the Prince, the Arch-Angel, and he being full of the Holy Ghost predicted what should befall his posterity to the latest generation.'"

The Kirtland Camp arrived at the time the persecutions were raging against the Saints in Missouri, and about a month later the whole "Mormon" population, including the Saints from Kirtland, were forced, by the mob, to vacate Adam-ondi-Ahman and remove to Far West.

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## DE WITT

De Witt, a village in Carroll County, Missouri (550 inhabitants in 1880), is located on the north side of the Missouri River, six miles above the outlet of Grand River. In the beginning of 1838 it contained only a few houses, but through the urgent solicitations of Henry Root and David Thomas, owners of extensive tracts of land in the neighborhood, the Saints, who at that time were fast filling up Caldwell County, about fifty miles to the northwest, were induced to settle at De Witt, the opportunities offered them for getting homes there being very favorable. As quite a number of

Saints were expected from Canada that season, it was decided by the authorities of the Church that they, upon their arrival in Missouri, should locate at De Witt, if the place suited them; but previous to this quite a number of families belonging to the Saints (mostly from Ohio) settled there, and were busily engaged in agricultural pursuits during the summer. About the 25th of September (1838) Elder John E. Page arrived in De Witt with about fifty wagons and several hundred Saints from Canada, and a few days later a small company arrived from the same province under