

Layton Creekside Stake

2013 Pioneer Trek

Ma & Pa Training

HandbooK

**TONGUE NOR PEN CAN NEVER TELL THE SORROW**

―It is good to look to the past to gain appreciation for the present and perspective for the future. It is good to look upon the virtues of those who have gone before to gain strength for whatever lies ahead. It is good to reflect upon the work of those who labored so hard and gained so little in this world, but out of whose dreams and early plans so well nurtured has come a great harvest of which we are the beneficiaries. Their tremendous example can become a compelling motivation for each of us, for each of us is a pioneer in his own life, often in his own family, and many of us pioneer daily in seeking to do God’s will and lift and serve those around us.‖

-Gordon B. Hinckley

**REMEMBERING OUR EXPERIENCE and THE EXPERIENCE OF OTHERS**

―I have a desire to leave a record of those scenes and events through which I have passed, that my children, down to my latest posterity, may read what their ancestors were willing to suffer, and did suffer, patiently for the gospel’s sake. And I wish them to understand too, that what I now word is the history of hundreds of others who have passed through like scenes for the same cause. I also, too, desire them to know that it was in obedience to the commands of the true and living God, and with the assurance of an eternal reward – an exaltation in His kingdom – that we suffered these things. I hope, too, that it will inspire my posterity with fortitude to stand firm and faithful to the truth, and be willing to suffer and sacrifice all things that they may be required to pass through for the sake of the Kingdom of God.‖

-Elizabeth Horrocks Jackson Kingsford

**INTRODUCTION**

**Welcome to Pioneer Trek!** As Ma's and Pa's you perform one of the most critical roles in the adventure that our young people have as they experience Pioneer Trek. The selection of Ma's and Pa's was a very careful, deliberative and inspirational process. It was intended to select those individuals that have the greatest capacity to contribute to this spiritual experience of the young people who will be joining with us in this adventure. This manual is intended to help you better understand your role as a Ma and Pa. It will cover some of the basic aspects of the Pioneer Trek program. Please take time to carefully study what is contained in this manual. This will allow you to focus more on inviting the spirit into your trek family.

**CONCEPT OF PIONEER TREK**

Now is your time to prepare. There is a lot of work ahead of you but, as the old adage goes, ―NO PAIN-- NO GAIN.‖ At times you may feel discouraged. You may find that some of the youth are not enthusiastic about Pioneer Trek. Perhaps some of their leaders and parents will not be either. Who cares, because when Trek is finished, you will be rewarded as you see those dirty, smiling, crying faces arrive home--and they will be rewarded, too.

Although Trek is designed to provide an authentic pioneer experience, it also entails other significant purposes. Specifically, it places the youth in a situation where they learn through experience to appreciate what they have, who they are, and what they may become.

This program is organized to provide opportunities for experiences. In addition to a group or family experience, Trek is designed to provide an individualized experience. Each youth learns lessons that apply to his or her life.

The youth will be asked to do challenging things, but should never be forced against their will to do anything that they do not want to do. Through the symbolism of the experience and group discussions during the week, the youth may be able to understand various aspects of the Plan of Salvation and the Gospel on a more personal level.

When questioned, you should testify, teach, and emphasize the positive experiences and benefits that can be achieved through sincere participation. Remember, you were chosen to be Ma’s and Pa’s because of who you are and what you have done, and because of what you must do. There has been a yoke placed upon you, therefore, may the Lord bless you as you endeavor to accomplish the difficult, though rewarding, task you have been given.

You have been chosen as Ma’s and Pa’s because of your great examples. You have demonstrated in your life those unique qualities needed for this challenge; more specifically, we think you have a love for God, and a love for youth and an ability to relate to them and reach into their hearts. The specific training you will receive will only enhance and complement that preparation which you have already had.

Although you will learn as much as possible about Trek in the training sessions, **your most important responsibility will be to love the youth**. This is perhaps the most difficult skill for some to acquire, and yet it will be your greatest resource. Your own spiritual preparation is of utmost importance and will help you to be in tune with the Spirit so that you can receive help and guidance when you need it.

**Core Gospel Principles Taught on Treks**

1. **Faith:** Faith in Jesus Christ and in His restored gospel motivated, sustained, and succored

Latter-day Saints as they entered the waters of baptism, journeyed to America, endured

adversities, and contributed to building Zion. This same faith, if possessed by today’s youth,

can enable them to withstand adversity, make sacred covenants, and contribute to the

“building up of the Kingdom.”

2**. Obedience:** “No obstacles are insurmountable when God commands.” (Heber J. Grant,

Teachings of President of the Church: Heber J. Grant). Motivated by their faith in Jesus

Christ and their desire to be obedient to a prophet of God, Latter-day Saint converts gathered

together in the American West where they could make temple covenants and help establish

Zion. If the youth of the Church are to triumph over evil and obtain eternal life, they too must

learn obedience to God’s commands.

3. **Sacrifice:** Latter-day Saint immigrants left homelands, families, and friends behind,

shared resources, endured the rigors of ocean and overland travel, and sometimes, as in the

case of the 1856 tragedy, suffered illness, extreme hardship, and even death in order to gather

to Zion. When tragedy struck in 1856, the Church, under the direction of Brigham Young,

mounted a heroic and dangerous effort to rescue the emigrants, deliver them safely to the Salt

Lake Valley, and to provide care and comfort. By following the example of the early Saints

and applying the principle of sacrifice in their lives, the youth can obtain blessings from

Heaven and acquire the “faith necessary unto life and salvation.” (Joseph Smith)

As the youth of the church participate in treks, they can learn of the faith, obedience, and

sacrifice exhibited by the handcart pioneers. Treks provide “teachable moments” in which the

Spirit of the Lord can touch the hearts of the youth and instill within them these principles,

which can guide them on their trek through life’s wilderness.

**LAYTON CREEKSIDE STAKE PIONEER TREK**: JULY 17-20

**THEME:** CARRY ON THE LEGACY

**THEME SCRIPTURE:** ALMA 57:27

“Now this was the faith of these of whom I have spoken; they are young, and their minds are firm, and they do put their trust in God continually.”

**Theme song:** Carry On (hymn #255)

**Trek goal:** By participating in this handcart trek, they youth of the creekside stake will begin to grasp the spirit of faith obedience and sacrifice the pioneers demonstrated.

**Trek quote:** “We must be sure that the legacy of faith received from the pioneers who came before us is never lost. let their heroic lives touch our hearts, and especially the hearts of our youth, so the fire of true testimony and unwavering love for the lord and his church will blaze brightly within each one of us as it did in our faithful pioneers. Their accomplishments were possible because they knew. as I know, that our Heavenly father and his beloved son jesus christ, restored the gospel of jesus christ through the prophet joseph smith and that this church will continue to roll forth until it fills the whole earth.” -elder m. russell ballard

**Trek Website: Creeksidepioneertrek.weebly.com**

**Dates to remember:**

February 28th – 7:00 – 9:00 p.m. Ma and Pa Training – Stake Center RS room

March 13th – 7:00 – Square Dancing with the youth

March 28th – 7:00 – 9:00 p.m. Ma and Pa Training – Stake Center RS room

April 25th - 7:00 – 9:00 p.m. Ma and Pa Training – Stake Center RS room

April 27th – Trek to the Temple with the youth – time to be determined

May 23rd – 7:00 – 9:00 p.m. Ma and Pa Training – Stake Center RS room

July 13th – 5:00 p.m. Special temple session for all adult trek participants

**ROLE OF MA’S AND PA’S**

You were called because of who you are--your character and testimony as well as your talents and abilities. You will lead and help the youth of the Stake on a memorable, once-in-a-lifetime experience.

**Your Trek Family** You will be assigned young people with whom you will spend the entire **3 and one-half** days. These young people will vary in backgrounds and strengths. However, they will all dress similarly, have the same possessions, and will probably smell the same as well (it's not that bad, though).

You will have a handcart in which to place your belongings and those of your family. As a family, you will pull and push the handcart together, and you will have your own individual camping area at the base camp.

**Vision of Trek**

Pioneer Trek is designed to provide an individualized experience, in a family setting, and it does this by teaching general principles that each youth can apply to his or her life. Many of these principles are taught through symbolism and analogy.

Trek participants are given the opportunity to face and overcome a very difficult task--the Long Handcart Pull the first day. During it they must pull a heavily laden handcart up a mountain (or over a great distance). Part of the challenge comes as they are asked to pull with people they don't really know, and part of it comes later, when they are asked to pull the handcart farther than they ever thought they could. They are given the chance to discover their own strengths and weaknesses, to recognize the strengths of others, and to see where they need to change their own lives. They are given the chance to see the power of seeking our Heavenly Father's help, and the power of serving others. With this new knowledge, they can return to their families and homes with the courage to make changes in their own lives.

**Your Duties**

You have many responsibilities, not the least of which is to ensure that the overall Trek experience is completed safely and without any serious incident. In accomplishing this objective you will need to work closely with your captain. However, perhaps your greatest responsibility is to foster an environment where each of our youth participants individually will have an opportunity to experience the spirit. We have provided several opportunities through the course of Trek for you to facilitate interactions with the spirit. In approaching this general responsibility you need to remember that this requires more than a casual effort. It is important for you to be very careful in how you think about creating opportunities for the Trek participants to feel the whispering of the Holy Spirit.

**SPECIFIC GUIDANCE THAT YOU MIGHT CONSIDER**

**Study and Know the Pioneer Stories**

Find your own Pioneer Hero and study their life. Think about how this person’s example or faith can influence your own life. Share with the youth how this individual has had an impact on your faith and your actions. If you sacrifice the time to truly learn about individual pioneers, when you share their stories about their life on the trail and what they did once they reached the valley the youth will feel the spirit. Remember, you can have a Pioneer Hero and your own Ancestor Hero; many times the youth will not have their own Pioneer Ancestor but will have an ancestor who had the pioneer spirit and left an incredible legacy.

**Be a Good Example**

Each of you must know that your first responsibility is to set an example to all of those who will be in your family. For some of our youth participants this will be their only opportunity to live with "parents" who have been sealed in the Temple. As a result you can provide an example of how an ideal family unit should function. The rest of this section may give you some ideas about how you can achieve this objective.

**Strive to be an Effective Teacher**

You will not be able to teach everything during Pioneer Trek. It is, therefore, important for you to focus on a few things that you might teach during the brief time that you have with your trek family. First of all, remember that teaching is always more effective where there are strong substantive relationships. Therefore, it is important for you to work hard to establish a substantive relationship with **all** members of your family. Do not play favorites; strive for equity in relationships that you build with the members of your family. Remember that substantive relationships are not necessarily based on being "their best friend" or a "cotton candy" approach to friendship, but on genuineness, true interest, effective listening, and being there when they need you. Second, it is important to rely on sound doctrinal principles when you teach. The combination of effective relationships and doctrine can have a powerful impact on individual lives. As you approach the teaching opportunities you have, please consider the following:

**Be effective at asking and answering questions**

Elder Eyring has said that this is at the heart of all learning and teaching. He said, "The Master answered and sometimes chose not to answer questions in his ministry. The most effective questions invite inspiration. Great teachers ask those". That may take just a small change of words or inflection in the voice.

Here is a question that might not invite inspiration: How is a true prophet recognized? That question invites an answer which is a list drawn from memory of the scriptures and the words of living prophets. Many students could participate in answering. Most could give at least a passable suggestion and minds would be stimulated.

But we could also ask the question this way with just a small difference: 'Have you felt that you were in the presence of the prophet'? That will invite individuals to search their memories for feelings. After asking you might wisely wait for a moment before calling on someone to respond. Even those that do not speak will be thinking of spiritual experiences that will invite the Holy Ghost. Then even if no one should speak they will be ready to bear quiet testimony of your witness that we are blessed to live when God has called prophets to guide and teach us."

**Use of Journals**

We have made a decision to provide each participant in Pioneer Trek with a journal wherein they can record those things they are feeling and learning. Elder Richard Scott of the Quorum of the Twelve has effectively taught a basic premise for recording spiritual experiences in journals: "I will seek to learn by what I hear, see, and feel. I will write down things I learn and I will do them". During the course of Trek there will be times provided wherein the participants can write in their journal. You should help to provide them a framework that will help them be most effective in this effort. For example, a journal entry might consist of at least one sentence with each of the following questions: What did I do? What did I learn? What did I feel? How will I apply what I have learned?

Elder Scott further expanded on the scripture in D&C 8:2. "I will tell you in your mind and in your heart by the Holy Ghost." He taught that: "An impression to the mind is very specific. Detailed words can be heard or felt and written as though instruction were being dictated". He then taught about communications to the mind and heart by saying, "Communication of the heart is a more general impression. The Lord often begins by giving impressions where there is recognition of their importance when they are obeyed one receives more capacity to receive more detailed instruction to the mind. An impression to the heart if followed is fortified by a more specific instruction to the mind." As our youth begin to understand these concepts they will become better at recording what is important in their journals. Journals help us remember what the Lord has taught us. This theme is repeated several times in the Book of Mormon. We need to remember both what we feel and what we see and hear. The raw history is also important to remember.

Remember, it is important in your experience with our Trek participants not to over teach. The above are some general guidelines that you might utilize and apply appropriately as the spirit dictates.

**Use Music Effectively**

Music can be an effective tool in teaching. You will have many opportunities to sing during Pioneer Trek. Included in this training manual are several fun songs to sing while you are on the trail. Additionally, at the end of the journals that will be provided to each of our youth are several more spiritually-based songs of Zion that you can use at appropriate times to invite the spirit in special ways. There will be those times such as morning devotional or "contemplation reflection" settings where these songs can be used effectively.

**Love Your Trek Family**

As with your own family, it is important for you to uniformly love every member of your family. Do not show favoritism. Look for positive attributes in each member and seek for opportunities to reinforce them. Each participant is unique and your responsibility will be to give the love and support his or her needs to overcome their own personal challenges. For some the challenge is pulling the handcart, for others it is offering a hand of support to someone in need. Your love for your Trek family will be your greatest resource.

**Guide Your Family throughout the Trek**

You will guide the family throughout the Trek. You will lead by giving responsibility to the youth and supporting them in those responsibilities; for example: in all family prayers, family scripture study, group hugs, discussions, assignments, meals and activities.

**Listen With Both Your Mind and Heart**

Someone once said, "Seek first to understand and then to be understood". It is difficult for people to listen to you if they do not feel you are listening to them. By watching and listening you will know what each member of your family needs to strengthen themselves spiritually. You will know when it is time to offer a helping hand or to let him/her struggle on their own. Effective listening requires not just hearing, but observing body language, interactions with others, and other things that might tell you really what is going on in their mind and heart.

**Have Fun**

You should help your family have fun as well as have a good experience. Be positive and enthusiastic. Smile and encourage your family members in even the most challenging tasks. At the same time, make it fun.

**Gap-Fillers**

There will be gaps in the schedule. Use gap-fillers and games to keep things interesting. Bring pioneer stories or experiences from your own family histories and share them with your family.

**Be a Resource to Your Family**

To the family you are a resource, not a servant. If you find yourself running around gathering wood, fixing meals, and washing dishes--something has gone wrong. Your job is to help the young people by letting them help themselves. You should instruct your children and let them organize the family members. They should load the handcart. You should never be working alone. Help your family to shoulder their responsibilities.

**Allow Creativity**

Allow the young people to show their creative skills. More often than not, they will find a new and better method for accomplishing the goal. When you tell them exactly how to do everything, step-by-step, or when you do everything for them, you are depriving them of the opportunity to grow and discover. You might be surprised to find how much easier and more rewarding your job becomes when you shift responsibility to the young people and allow them to develop their potential.

**Create Unity in Your Family**

Remember that family unity is the goal. When looking back on Trek, your family members should remember the family unity rather than remember just Ma or Pa. Another of your duties is to establish and maintain love and unity among your fellow Ma's and Pa's, the Captains, the support staff and the other leaders. They have a very challenging job. Consult with them and the other leaders when you are not sure what to do.

Every incident, problem, challenge and idle moment can be turned into something very positive and meaningful for the young people and yourself. You have a great resource available to you to do this--the family. You are the key!

Being a Pa or a Ma on Pioneer Trek is a lot like going on a mission. If you prepare yourself and give your greatest effort, you will have one of the best experiences of your life.

May the Lord bless you as you endeavor to accomplish this challenging, though rewarding, task you have been given.

**MA AND PA PREPARATION**

**Spiritual Preparation**

Pioneer Trek is like going on a mission. It requires spiritual preparation. That means additional effort by Ma’s and Pa’s to bring their lives in tune with the Spirit. Here are some suggestions:

* Personal and family prayer each day
* Pray to listen to the Spirit--then follow promptings
* Personal regular study of Book of Mormon and other scriptures

Bruce R. McConkie said: "No man or woman, whether they be great or small, atheist or theologian wise or ignorant, can ever be saved in the Kingdom of God unless or until they come to know by the power of the Holy Ghost that this Holy writ contains the mind and will and voice of the Lord, unto all the world. In short, the inhabitants of the earth will rise or fall eternally because of what they think of the Book of Mormon.

* As you read the scriptures, think of Trek while you ponder
* Attend the temple regularly
* Study about your ancestors and the handcart pioneers
* Improve your listening skills

**Challenge the Youth to Participate Wholeheartedly**

* It is important for the youth participants to be engaged in the Trek activity.
* Be firm, yet understanding, loving and humble in helping the youth accept the Trek experience.
* Your initial efforts as a family to establish family rules and procedures will assist in this fulfillment.
* While you must not force the youth to do anything against their will, encourage their participation and do not let them disrupt the experience of others.

**Family Dynamics**

* Remember, all families do not need to be the same.
* Each family will have its own personality and will develop at its own pace. As you work together to understand the objectives of Trek your family will grow in strength. Some families may appear to be more outgoing and lively, some will be more sedate and reserved. You will need to guide your family development according to the personalities of those in your family and with the assistance of the spirit.
* Take opportunities throughout the Trek experience to understand the thoughts, feelings, and personalities of each individual family member.
* Take opportunity to share your feelings and personalities with them individually and collectively.

**Physical Preparation**

Pioneer Trek requires physical stamina. That requires physical preparation, obeying the Word of Wisdom, eating wholesome foods, not overeating, eating a balanced diet, and regular exercise. It is important for you to start now. Physical preparation cannot be completed in a short period of time. The following are some general guidelines that you might consider:

* Walk 4-5 times per week
* For 2-3 times per week walk 2-3 miles, and 2 times a week walk 4-5 miles

**Basic Skills**

There are several basic skills you will need that will be reviewed in training sessions. They are:

* fire building
* knot tying
* rain protection on the road and in camp
* survival skills
* no trace camping

**CONTEMPLATION AND REFLECTION ON TREK EXPERIENCES – Family Discussions and Devotionals**

As a Ma or Pa, you will have the opportunity to conduct a group activity called ―contemplation and reflection or family discussion. It is an essential part of the Trek experience, and its success will, to a great extent, make the difference between a good and a bad experience for the participants. Usually, you will follow the same general guidelines for each session.

Reflecting is a lot like a family council. It is the exchange of spiritual insights by the members of the group. It provides a vehicle to internalize the gospel as its principles are related to various Trek activities.

A good reflection session does not happen automatically; it requires considerable preparation and reflection on your part. As you participate in the Trek, keep in mind the events and how they relate to gospel principles. This offers the youth a chance to ponder what is going on both spiritually and physically and how it affects everyday life.

**Remember that the youth should have their agency and not be forced into a situation where they feel they have to share their feelings. We want them to remember the spirit rather than leave feeling embarrassed or mad because they were forced to talk.**

* Involve the complete family.
* Use personal Trek experience.
* Use gospel parallels and analogies.

**Guidelines for Contemplation and Reflection**

* **Sit in a Circle**: The family should sit in a circle. The buckets used for personal equipment can be used as chairs. No one should be on the outside or on the inside but should be facing in towards the center. Each person should sit close to the one next to him. This lends to a feeling of belonging and togetherness to the experience. Equally important, it permits each person to look into the eyes of the other participants.
* **Physical Comforts**: Be sure that you are in a comfortable place, not hot (direct sunshine) or too cold.
* **Setting the Stage**: After the circle is formed, ask them to think about the previous day experiences [or the experience you want to discuss]. Invite them to think of a parallel to life, their relationship with their Father in Heaven, their Savior, their own families, or any gospel principle.
* **Getting Started**: One way to get the discussion going is to start at one point on the circle and have each participant respond in turn to the question: "If you could choose one word to describe how you felt last night, what would it be?" Some of them will be very negative, and some positive. Next you might ask certain individuals why they said what they did. You can continue this process, asking for details and changing the topic where necessary.
* T**he Focus**: Remember that this is a time for sharing and expressing feelings and ideas about the experience, life and the gospel. Your responsibility is to initiate the sharing. You can do this by asking thought-provoking questions, or at times by sharing some of your own feelings. However, if you just open the time up for discussion you may have complete silence, so you need to structure the sharing a little.
* **Reinforcement**: For many of the youth this will be a new experience. Try to encourage everyone to share, but don't force anyone to do it and don't force the parallels. The participants should come up with them. This is not a time to preach to the youth!! It is their time to teach themselves! After you ask a question you should sit back and listen.
* **No Right Answers**: You may need to ask additional questions to help the youth think about what has happened to them, or to help them to understand their feelings. However, you should never ask a question that looks for a specific answer.

Don't force your feelings on them. There is no pre-determined right answer, just their insights and feelings.

It is often hard to implement new changes and thoughts in our lives, but it is all part of life and the process we must go through to become like Christ. On the last day of Trek, we encourage you to challenge the youth to take home what they have learned and to ―really change" and become like Christ.

**Caution**: Please take note of the following issues that may arise:

* Occasionally a participant will be very open, honest, and sincere about a member of the family who perhaps did not give 100 percent of himself/herself to pushing the handcart. If this type of situation arises, it is important to take control of the group and let them know that the purpose of processing is to express personal insights in feelings about oneself, (and others if those feelings are edifying) not to criticize, judge, or blame others.
* Don’t let the participant’s laugh at each other or talk while someone else is sharing. You should listen carefully to each participant.
* It is often hard to implement these new changes and thoughts in our lives. On the last day of Trek we strongly encourage you to challenge the youth to take home what they have learned and to ―really change‖ and become like Christ.

 **Be Yourself in Developing your Own Processing Techniques**: You are an individual and the way that you approach contemplation and reflection might be different than others. There is not necessarily a right way. It is important, however, for you to be comfortable as you approach this very important part of the Trek experience.

* The techniques or ways in which you conduct your processing of contemplation and reflection is your own choice. It is left up to your own choice, experience, personality, and preparation. Follow the spirit and help your family search for insights as they learn from their actual Trek experience.
* There are a few ideas of processing that are included in the appendix of this manual that can help teach additional principles or assist to reinforce the Trek experience.
* Please be comfortable enough with your family council approach so as to conduct a comfortable introductive council.

**Clothing:**

Dressing in pioneer clothing can have a tremendous impact on the spirit of the trek. The following is a short description of how pioneers dressed and it is our hope that the youth will dress likewise for the trek.

NOTE:   For additional information or help call: Steve or Lori Schroeder 801.544.2162

**Men’s Clothing**

**Shirts**
Men’s shirts were worn loose. They had a narrow neck-band with no collar. Plain colors were most common, but stripes or plaids were also used. For modern day trekkers, light colors will be coolest. Choose something larger than a regular fit, with long sleeves.

**Pants**
Men’s pants were also worn loose. Cotton, corduroy, linen, twill and canvas pants are good choices. Colors included blue, black, gray, and browns, especially beige and tan. Choose styles that are rather loose fitting through the crotch and thigh area to add comfort in walking.

**Suspenders**
Men’s pants were held up by suspenders. Suspenders were buttoned on the outside of the waistband, and crossed in the back.

**Hats**
Men’s everyday hats ranged from pilot caps, straw hats, wide brimmed low felt hats, or round crowned hat. Modern day trekkers should not wear baseball caps.

**Ties**
Usually vests/ties were worn only on Sunday or when attending a meeting or social event. Ties were small, black and silky. Wrapped around the neck once and tied in the front with a square knot.

**Women’s Clothing**

**Dresses/Skirts**
A Woman’s basic dress was floor length. It could be plain or have many ruffles. The sleeves were full, and long, with buttons or bands at the wrist. Necklines were usually high, with buttons up the front. Fabrics were made of cotton in solid colors or small print. Bright colors (excluding neons) were popular (especially bright yellow). Blouses and long skirts or jumpers could be used. Pioneer trekkers today have found that dresses and skirts should be mid-calf or above the top of a hiking boot in length (so the girls do not trip over their skirts while pulling.)

**Aprons**
The standard apron was six to twelve inches shorter than the skirt length. It gathered at the waist and tied. The bib attached at the waist and was pinned to the dress bodice at the top two corners, hence, the pinafore (Pinned at two of the four corners!). Daytime aprons were made of calico remnants. Sunday aprons were made from white fabric and did not have a bib. For trekking today, large deep pockets are important to be able to carry different items along the trail.

**Bonnets**
Women wore bonnets whenever they were outside. They were made of cotton with a deep stiffened brim and a back ruffle to protect the neck. They could be white, plain colors or a print. For Trekking today, bonnets or straw hats for the girls are important; they need to have something for protection from the sun.

**Pantaloons/Bloomers**
These were worn underneath the dress and were normally white. Their length was usually between knee and mid-calf. Wearing pantaloons helps maintain modesty in trekking situations. (Bloomers keep the dust and dirt off of your legs).

**Misc. Clothing**

**Undergarments**
Please be careful and modest in selecting your undergarments for Trek. Simplicity and items made of breathable cotton will be the best choice.

**Nightwear**
Keep in mind the weather will most likely be COLD (in the 30’s) in the evenings. We would like boys and girls to wear a pair of sweat pants (or sport pants) and a t-shirt. They should each also have a sweatshirt to wear for additional warmth. Nightwear is to be worn only when it is time to go to sleep, not when we arrive at a given campsite. You will change into your bedclothes once it is time to retire to your tents/shelters.

**Shoes and Socks**
Comfort is most important. Do not wear new hiking boots unless you have taken at least two months to break them in. Bring two pair of good tennis shoes in the event that one gets wet or causes blisters. Pack clean socks for each day.

**Items Not to Wear on Trek**
Blue Jeans, shorts, baseball caps, tank tops, t-shirts, tight/short dresses, brand new shoes. Stay away from modern clothing and prints. Clothing and PJs should not ride low. Please adhere to The Strength of Youth Standards.

**Trek Rules**

**Acceptable Behavior**

Romances are not tolerated. Be cautious of romances beginning or taking place. If you are suspicious of a romance or a potential romance, contact the Trail Boss. This rule will not be compromised.

**Respect**

It is important for the Trek participants to have respect for one another. The Trek experience is an opportunity to teach some fundamental principles of respect with young men and young women. For example, you may want to have a policy that no boys eat until all girls are served.

**Handcart rules**

When pulling the handcart, please observe the following guidelines:

1. Each family member must have at least one hand on the handcart (or on a rope tied to the handcart) at all times. The handcarts are very heavy when loaded.
2. Treat handcarts with care; pull or push them by hand. No one should ride in the cart, except in an emergency.
3. Do not run with the handcart. Trek participants can easily trip and get run over by the

wheels.

1. When stopping the handcart, slowly lower the shaft until it rests on the ground. Neverdrop the shaft. Always set it onto the ground gently.
2. Do not sit or stand on the shaft when it is resting on the ground.
3. Stay away from the wheels. Some clothing, especially dresses, can get caught in the

wheels.

1. Handcarts should not be overloaded. They are designed to hold the gear for only 10

people, including clothing, sleeping bags, tarps, cooking equipment, and water. The

total weight should not be over 400 pounds.

1. Each handcart has a 20-25 foot rope that should remain attached to the cart during

use. This rope allows more people to pull at once.

1. When going down steep hills, attach the rope to the back of the handcart and have

everyone help to slow down the cart or turn the handcart around and take it down the

hill backwards. Always keep it under control.

1. When stopping on a hill, place a rock or some other object behind the wheels so that

the handcart does not roll.

1. Do not pull a loaded handcart sideways on a steep incline (where one wheel is

consistently lower than the other). If all the weight of the handcart is shifted to one

wheel, it can break.

1. Do not deface any surface of the handcarts (writing, carving, painting, etc).

**Sleeping Arrangement**

Each family will have one tent to be used for privacy while changing. Each family should have one or two large tarps that can be pitched as a rain fly to provide protection for your family. The young men should sleep on one end with the Ma and Pa in the middle with the young women on the other side.

In the event of severe weather the Ma and daughters may sleep in the tent if needed.

**Keep your Families Together**

It is important to know where your family members are and that they are accounted for at important critical times. This is important for both safety and experience reasons. Please consider the following:

* It is critical to the development and bonding of your families and the families of others that your family members remain together at all times. This is particularly important the first couple of days.
* Do not let them wander off to friends and other families. In instances of emergencies, or otherwise a Ma or Pa or Trek staff should accompany the individual.

**Toilet Issues on the Trail**

Portable toilets are provided for all participants and staff, which are on trailers, and are stocked with toilet paper and with soap and water for hand-washing.

There will be formal potty breaks along the trail. It will be important for the Ma and Pa to encourage everyone to take advantage of this time to minimize the need for interim personal needs stops. Please encourage the Trek participants to wash their hands after each potty break.

Ma’s should be aware of the circumstances of the female members of your family to see that their needs are appropriately taken care of.

**Trash**

**“No Trace Camping” is the policy. “**Pack it in, Pack it out‖ means that everything brought in must be taken out, including left-over food or peelings, cores, etc., charcoal briquettes, plastic and/or paper products, firewood, etc. All trash goes into trash bags so it can be hauled out. No trash is buried including food, briquettes, or plastic products. If trash is left by others, please put it into bags and haul it out.

**MEDICAL ISSUES**

Health and safety are essential to a successful trek experience. Please pay special attention to the following information and instructions:

**Medical Specialists**

Each trek group is required to have emergency health care professionals with them throughout the trek; specifically: a minimum of one doctor, registered nurse, or EMT for every hundred participants. The medical staff will be prepared with all the necessary medical equipment, medicine, shelter, transportation, release forms, and communication needed to handle any medical emergencies.

**Medical Information**

During the registration process, each participant will be required to complete a personal medical information form, which includes any special medical conditions or medication needs. That information is held by the Medical Specialists for reference. Medical information about each youth assigned to your Trek family will be given to you before the Trek so you can be advised ahead of time of any unique medical situations.

**First Aid Kits**

You should have a basic first-aid kit as part of your family equipment. Suggested items are: Antiseptic wipes, mole skin, band aids, Neosporin, hand wipes, scissors, baby powder, feminine products, sun screen tweezers, Tylenol, Advil, Benadryl, etc.

**Water Use and Guidelines**

Only drink water that is provided for you from the water trailer or at the base camp. Never drink rainwater, stream water, lake water, pond water, or water from puddles or creeks. Serious sickness can occur from drinking impure water. Giardia is a common parasite in impure water; it can cause flu-like symptoms and cramps.

**Dehydration**

This is one of the most frequently encountered medical issues along the trail. Each handcart should carry 10 gallons of water and the opportunity to refill if necessary.

* It is important for the whole train of carts to stop frequently for water breaks. This is particularly important for the young women. They don’t seem to want to drink enough water.
* Watch for signs of dehydration. (If you are thirsty you are already dehydrated) Drink enough water to avoid dehydration.
* You will be provided with powered Gatorade or an equivalent powder to scoop into the water bottles once or twice during the day.
* Dehydration and heat exhaustion often go hand in hand, so make sure water goes in, but also keep the outside cooled down with wet bandanas around the neck and/or by using a spray bottle.

**Trail Sickness**

It is headache pain, flu-like symptoms, dizziness, depression, always weak and tired. It is caused by physical exhaustion and dehydration. Drink water throughout the day and if it is hot make sure everyone gets a spoonful of Gatorade or an equivalent powder in their water.

**Blisters**

Blisters can ruin the Trek experience for some people. It is important that individual Trek participants take preventive measures to make sure that their feet are adequately protected by wearing two pair of socks—a thin pair underneath and a more substantial pair on the outside. It is a good idea to have a periodic foot inspection to identify blisters and see that they are treated by the medical team. This is another good reason for the pre-trek hikes—so their feet will ―toughen-up.

**OTHER MEDICAL AND SAFETY ISSUES TO CONSIDER**

During the course of the Trek experience you may encounter insects, vermin, animals, snakes, and environmental hazards such as rainstorms, lightning, and wildfires. Inform the Trail Boss and Medical Specialists immediately if any serious issues arise regarding the health and safety of your trek family. Please study the following information as a part of your preparation:

**Insect**s: Your insect repellant should take care of mosquitoes and other similar bugs.

**Ticks**: There may be ticks in the area of the Trek--both Rocky Mountain Ticks and Sheep Ticks. Each family member should check himself/herself twice a day; in some cases Pa’s may need to check the male trekkers and Ma’s the female trekkers. The ticks may carry Rocky Mountain Spotted Fever or Lyme Disease.

Ticks seem to be fairly bright in that they climb weeds along paths and trails waiting for a host to come along, then they climb on board as a host brushes by the vegetation. They prefer the groin, armpit and neck areas.

* **Tick Avoidance**

Trekkers should wear light colored clothing, both because it is cooler and because it is easier to see ticks. They might also tuck their pants or bloomers into their socks. Spray insect repellant on shoe tops, socks and lower pant legs. Make sure you have adequate repellant.

* **Symptoms of a Tick Bite**

If bitten by a tick, one symptom may be a red painless rash; the rash is usually a bull's eye rash which is a ring with a clear center. The victim may also have flu-like symptoms; fever, chills, headache, joint pain, and swollen glands. After four to six weeks, a blood test usually confirms or negates the infection of Lyme Disease. It is important to know that Lyme disease is VERY TREATABLE WITH ANTIBIOTICS IN THE EARLY STAGES.

* **Tick Removal**

Have a Medical Specialist remove the tick if it has become imbedded in the skin. Avoid even touching ticks with your bare hands. Ticks secrete a toxic solution that gets into a cut, eyes or mouth, and could cause Lyme disease or Spotted Fever. They should be removed with tweezers while wearing rubber gloves. Do not use a hot match to cause an imbedded tick to back out. This method has the possible danger of causing the tick to burst. After removing a tick, thoroughly disinfect the bite area. Save the tick in a jar for possible lab examination. Follow all instructions of the Medical Specialist.

**Lightning**

Since lightning usually seeks out objects which are more highly elevated, the best advice seems to be to make yourself as low a profile as possible. In other words, if you are caught out in an open area spread out and crouch down. If you are in the woods, don't position yourself close to any tree trunk.

**Hypothermia**

This strange word represents the number one killer of uninformed campers. It is the lowering of the body core temperature to the point that death occurs. Most are aware of the possibility of freezing to death. However, we usually visualize this occurring in a full-blown blizzard. That's what makes hypothermia so dangerous. It stalks its unsuspecting victims in the middle of the summer. It works like this:

When a person’s clothing becomes wet to the skin, the heat is sucked away from the body about 250 times faster than if the clothing is dry. Add to this the chill factor associated with the wind that typically accompanies a storm and it could spell death. It’s amazing how little the core body temperature has to drop before we are in trouble. For example:

Body Core Temp. Symptoms

99-96 Intense shivering

95-91 Violent shivering, difficulty in speaking, poor judgment

90-86 Shivering decreases, total amnesia, muscle rigidity

85-81 Irrational, stupor, pulse and respiration slows

80-78 Unconsciousness-Death

**Rain**

There is always the possibility of rain during the Trek. Storms--especially in mountainous or wilderness situations, are not just a nuisance to be tolerated but, in a very real way, can be life threatening. The two greatest dangers from rain result from lightning and hypothermia. If rain is expected, precautions should be taken to keep all people dry. Have the youth keep their ponchos out of their buckets so they can be easily reached if they are needed. (Have another bucket that can hold all of the rain ponchos and other items that you may need quickly). Use them as needed. Tents and shelters should be used if rain is threatening while camping. During rain, keep the cover tarp in place over the handcart to keep the personal gear (sleeping bags) dry until the gear can be moved into a tent or other protected place.

If it rains, you should expect to put the gals in the tent and the guys under a shelter. Note: if you are on a ridge when a storm approaches, get to a lower elevation as quickly as possible.

Some campers feel that there is a "right" and a "wrong" way to tie knots or set up shelters. They may be right, and you should have some basic knowledge of shelter-building and knot tying; your goal is not to build the best shelter possible--it is to put the group in a situation where they can develop their own leadership, where they learn by doing instead of being told, and where they win or lose on their own initiative.

When it begins raining they may look at you, waiting for some sort of instructions. It is important that you somehow communicate to them that they will be building the shelter, not you. Let them get started on their own. Don't step in and interfere. If they ask you, you might offer suggestions, but don't take control.

**GAP FILLERS**

We often claim that everything done on Pioneer Trek has a purpose. One of these purposes is to have good old-fashioned fun. The pioneers certainly had fun when they could. There are occasions on Trek when you will find extra time on your hands. These "gaps" often occur between meals and scheduled events, or when there is some unforeseen holdup in the scheduled events. Rather than sending your restless family off to find trouble, you can initiate one of several activities. The following is a list of some games and activities that can be used as "gap-fillers".

**"Wink-um"**

Pairs of players form a circle with the girls sitting and the guys kneeling behind them (or vice versa). There is one empty spot where there is the person behind but no person in front. The person kneeling without anyone in front winks at one of the sitting people. The person sitting then tries to run to the empty spot while the person kneeling tries to detain her. If the person escapes, there is a new winker. If the person sitting does not escape--the same person winks again.

The people kneeling behind must keep their hands down to their sides until the person sitting in front moves. The people behind cannot watch the winker, only the head of the person in front of them.

**"Do You Love Your Neighbor?"**

Players stand in a circle formation with one person in the middle. The middle person is "IT". IT asks one of the people in the circle, "Do you love your neighbor?" If the player answers "YES", the players on each side of him must switch places before "IT" can take their place. If the player answers "NO" he must then say whom he does love. He will say something like "'NO, but I love everyone wearing blue." Then, everyone wearing blue must switch places before IT can take their place. The person left without a place is the new IT.

**"States"**

Players sit in a circle and everyone chooses a state (or a fruit or a famous person, etc.). Go around the circle twice, having each person name their state so that the players can memorize them. IT stands in the middle with a hat or bandana and approaches a player who must name another state (belonging to another player) before IT hits them on the head with the hat or bandana. IT must hurry to the person whose state was named and try to hit them before they can name another state. Whoever is hit on the head before naming another's state is IT. If a player says his own state or a state not included in the game, he becomes IT.

**"Tangle"**

Players stand in a tight circle. Have everyone put their right hands in the middle and instruct them to join their left hands with someone else's right hand. No one should join two hands with the same person. Now, without letting go, the group must become "untangled".

**"Mingle"**

Have the group wander around in a close area while you yell "Mingle, Mingle". At a good point, yell out a number under 10. The young people must then get in groups of that size. Anyone not in a group of that size is out and must wait till the game is over to participate again. Continue mingling and yelling out numbers until only two remain. These are the winners.

**"Person to Person"**

Everyone has a partner. Players mingle about the area until the leader calls a command. When a command is given, the players must find their partner and follow the command. For example, if the leader calls "Nose to hand", players must find their partner and touch their partner's nose with their hand. Any combination of body parts (within reason) may be called. The last pair to find his partner and follow the command is eliminated. Play is continued until only one pair remains.

**"Strengths and Fears"**

Each person in a circle shares one of their greatest fears. When everyone has shared a fear, you should go around the circle again and ask everyone to share one of his greatest strengths. This is an activity that can be processed.

**"Champion the Cause"**

Begin with everyone in a circle. One person shares a peak experience that they have had—something that has meant a great deal to them for some reason or another. When he/she has completed sharing the experience, the other members of the group share their observations about that person's outstanding characteristics. This is continued until everyone has had a chance to be "championed".

**HANDCART PIONEER STORIES**

Note: The information for this section is taken from Handcarts to Zion by LeRoy R. Hafen and Ann W. Hafen.

The sun burns mercilessly overhead. The cloudless sky gives no hint of relief. Dust chokes cracking lips. Swollen tongues ache for rationed water. And the pioneers walk and walk and walk and walk... and... ask questions. On the trail your family will often ask questions about the "real" pioneers. "How far did they go?"; "How many were there?"; "What were their wagons like?" Whether their questions are sincere inquiries, attempts to decrease boredom, or mischievous attempts to distract your attention, your answers should come quickly, easily, and accurately. The following is a brief history of the Mormon Handcart Expedition.

The Perpetual Emigration Fund, established in 1850, brought 50,000 saints to Zion. The funds were contributed by American saints and used to bring foreign converts to the West. The emigrants then settled in Utah and worked to repay the Fund.

In 1855, cricket clouds replaced rain clouds and the harvest was cut in half. Tithing and Perpetual Emigration donations were reduced to a mere trickle. Brigham Young announced that a lack of funds should not, and could not limit the passage of saints to Zion.

This proclamation, coupled with the prevailing economic situation, created a demand for a cheaper mode of transportation.

In 1855, the Church leaders officially introduced the handcart plan.

"Let all things be done in order, and let all the saints who can, gather up for Zion and come while the way is open before them. Let the poor also come, let them come on foot, with handcarts or wheelbarrows, let them gird up their loins and walk through, and nothing shall hinder or stay them."

Brigham Young estimated that the saints could cover 15 miles a day initially, and would increase their mileage to 20, 25, even 30 miles per day, completing the journey in 90 days. Brigham Young went on to assert that:

The system of ox-trains is too slow and expensive, and must give way to the telegraph line of handcarts and wheelbarrows. It would be much more economical both in time, labor, and expense. On the arrival of a company of saints on the frontier, they could have the necessary handcarts ready and load them and be 200 or 300 miles on their Journey, with the same time and labor that would otherwise be expended in getting started. It is only to those who have traveled the plains with ox-teams that the advantages of doing without them will appear in all their force. They alone can realize what it is to get up on a sultry morning, spend an hour or two in driving up and yoking unruly cattle, and while waiting to start, hear that some brother has an ox missing, then another hour, or perhaps half a day is wasted and finally, when ready to start, the pleasant time for traveling is past, during which a company of handcarts would have performed the greater part of an ordinary day's journey.

Showered with promises, the plan was also soaked in reality. President Richards warned the saints that:

"It is our constant desire not to mislead the saints concerning the difficulties of the journey to Utah. We wish them calmly to make up their minds that it is not an easy task, and to start with faith, trusting in Israel's God of success, and seek of him constantly, by prayer and supplication.

The plan was implemented in 1856. Saints spent 38 to 65 days at sea and then traveled by train to Iowa City where they received their handcarts. The handcarts, used by the different companies varied in size and construction, but the general pattern was uniform. The open handcart was made of hickory or oak, the shaft and sidepieces of the same material, and the axles were generally hickory. The side pieces and shafts were about six or seven feet long, with three to four binding crossbars spaced intermittently from the front to the back. At the front there was a three to four foot single tree or front bar yoke. The cart bed was about nine inches deep and four feet wide. The wheels, often constructed without metal, were four feet in diameter. Approximately five people were assigned to each cart and each person was allowed to bring 17 lbs. of luggage (this included clothing, bedding, and utensils).

The first two companies left Iowa City two days apart, but arrived in Salt Lake City simultaneously. Combined they had 100 handcarts, 5 wagons, 24 oxen, 4 mules, and 25 tents. Averaging about 21 miles daily, they traveled 32 miles in a single day on two separate occasions. The saints arose to a 5:00 a.m. whistle and after prayer and breakfast, began pulling. At night, the handcarts circled. Smoke from fires built outside the cart circle provided a mosquito deterrent.

Five handcart companies crossed the plains in 1856. The first three experienced few deaths and, though difficult, were considered successful. The last two, the Willie and Martin Companies, started from Florence in August. They experienced tragic suffering, sickness, and loss of life when their late start, combined with an early winter, caught them unprepared in icy mountain passes. In 1857, two more companies successfully traversed the plains. Threats from Johnston's Army temporarily halted the treks in 1858, but 1859 saw yet another handcart train cross the wilderness. In 1860, the last two companies crossed the plains. Incredibly, the last train did not report a single death.

By 1860, Salt Lake Valley had blossomed and it became economically feasible to send teams from Salt Lake, across the plains and back in a single season. They were called the Down and Back Companies. This gave employment to Utah saints and saved the enormous amount previously invested in the purchase of wagons and oxen. This system was used to gather the saints until the coming of the railroad in 1869.

From 1856 to 1860, nearly 3,000 emigrants traveled to Zion by handcart. They employed 653 carts and 50 wagons. The eight trains that left Missouri in June or July came through without undue casualties. Without a doubt, handcart travel was an exacting ordeal, for both the body and the spirit. Concern for material welfare alone could never have produced the handcart migrations. It took consecrated resolution strengthened by the sustaining conviction of a deeply religious faith.

Note: Most of the following stories can be found in the CES publication entitled The Mormon Pioneers.

**The Lost Child**

The incident of the Parker child lost on July 1st, which is mentioned in both the Walters and Birmingham diaries, is given elaboration in the recollections of the Parker family. Robert and Ann Parker were traveling in McArthur's Company with their four children: Max--12, Martha Alice--10, Arthur--6, and Ada--1 year old. One day, little Arthur sat down to rest, unnoticed by the other children. A sudden storm came up and the company hurriedly made camp. Finding that Arthur was not with the children, an organized search was begun. It continued a second day, but without success.

Ann Parker pinned a bright shawl about the thin shoulders of her husband and sent him back alone on the trail to search again for their child. If he found him dead, he was to wrap him in the shawl. If alive, the shawl would be a flag to signal her. Ann and her children took up their load and struggled on with the company, while Robert retraced the miles of forest trail, calling, and searching and praying for his helpless son. At last he reached a mail and trading station where he learned that his child had been found and cared for by a woodsman and his wife. He had been ill from exposure and fright, but God had heard the prayers of his people.

Out on the trail each night, Ann and her children kept watch and, when on the third night, the rays of the setting sun caught the glimmer of a bright red shawl, the brave little mother sank in a pitiful heap in the sand. All slept for the first time in six days.

**A Mighty Hunter**

James Jensen tells of a meat offer that was not relished. An old man, devoid of a sense of smell, was walking some distance from the handcarts, when he saw an animal that might be suitable for food. Creeping cautiously upon it, he proceeded to lambaste it with his cane until it was lifeless. Then he threw the little striped animal over his shoulder and headed for the handcart caravan. As he approached, his friends retreated. The gift was vociferously declined, and even the giver was considered unbearable. With no change on clothing available, the kind man was ostracized. Happily, the company soon reached Deer Creek Station. At this supply depot, the unhappy man remained for the rest of the season and probably found new wearing apparel. By spring, he was able and fit to go on to the Salt Lake Valley.

**Painful Experience**

Brother Jensen also tells of a personal experience with the prickly-pears that covered sections of the Wyoming high country. One dark night, the 16-year old boy was out in search of water, when he ran into an extensive bed of these cacti. His feet, covered only with canvas-soled socks, were soon filled with the sharp spines. When he could bear the pain no longer, he sat down to pull out the thorns, but he jumped up quicker than he sat, for he had squatted on a healthy bed of prickly pears. The impressions remained deep in his memory.

**Buffalo Meat**

"Our provisions began to get low. One day a herd of buffalo ran past and the men of our company shot two of them. Such a feast as we had when they were dressed. Each family was given a piece of meat to take along. My brother, John, who pushed at the back of our cart, used to tell how hungry he was all the time and how tired he got from pushing. He said he felt that if he could just sit down for a few minutes, he would feel so much better. But instead, father would ask if he couldn't push a little harder. Mother was nursing the baby and could not help much, especially when the food ran short and she grew weak. When rations were reduced, father gave mother a part of his share of the food, so he was not so strong either.

"When we got that chunk of buffalo meat, father put it in the handcart. My brother, John, remembered that it was the fore part of the week and that father said we would save it for Sunday dinner. John said, "I was so very hungry and the meat smelled so good to me while pushing the handcart, that I could not resist. I had a little pocketknife and with it, I cut off a piece or two each half day. Although I expected a severe whipping when father found it out, I cut off little pieces each day. I would chew them so long that they got white and perfectly tasteless. When father came to get the meat, he asked me if I had been cutting off some of it. I said, 'Yes. I was so hungry I could not let it alone.' Instead of giving me a scolding or whipping, father turned away and wiped tears from his eyes."

**Frozen Ground**

Elizabeth Horrocks Jackson with the Martin Handcart Company told this story of her husband Aaron Jackson’s death:

"At about 9:00 o'clock I retired. Bedding had become very scarce, so I did not disrobe. I slept until, as it appeared to me, about midnight. I was extremely cold. The weather was bitter. I listened to hear if my husband breathed, he lay so still. I could not hear him. I became alarmed. I put my hand on his body, when to my horror, I discovered that my worst fears were confirmed. My husband was dead. I called for help to the other inmates of the tent. They could render me no aid, and there was no alternative but to remain alone by the side of the corpse till morning. Oh, how the dreary hours drew their tedious length along. When daylight came, some of the male part of the company prepared the body for burial. And oh, such a burial and funeral service. They did not remove his clothing--he had but little. They wrapped him in a blanket and placed him in a pile with thirteen others who had died, and then covered him up with snow. The ground was frozen so hard that they could not dig a grave. He was left there to sleep in peace until the trump of God shall sound, and the dead in Christ shall awake and come forth in the morning of the first resurrection. We shall then again unite our hearts and lives, and eternity will furnish us with life forever."

**The Miracle**

This somber story is told by Myrtle Wilcox Kennington:

Great was the concern of the little band of pioneers when dysentery spread through the company and little Annie was stricken. "Sister Petersen, the Lord giveth and the Lord taketh away. He has called your baby home. We have been delayed too long now. We haven't time to dig a grave and, besides, if the Indians found a newly dug grave, they would know how recently we have passed and follow us. Wrap your baby in a blanket and place her under this bush so she cannot be seen and hurry along", commanded the company leader.

The grief-stricken parents did as they were told and journeyed on. At the night camp, friends tried to console the bereaved couple who had started out with such glorious anticipation for this new land but now had lost not only their newborn son, but loving, gentle Annie. As the camp members sang the much-loved song "Come, Come, Ye Saints," despair was in her heart and her voice refused to join in "and should we die before our journey's through, all is well, all is well. . .". One by one, the Saints retired to their wagons leaving Oli and Marn still seated by the campfire. Suddenly, Marn spoke, "Oli! I can’t feel that our baby was dead!" "I know, dear, we had so many plans, but she was and there is nothing we can do about it but pray that we will be able to raise a family when we settle in Zion. Come to the wagon so you will be refreshed for tomorrow's travel." Wearily Marn started for the wagon.

"Oli, listen to those wolves, and our baby is lying back there all alone, not even a grave for protection. How can we stand to go on?" "We must make up our minds to go and trust in the Lord for the rest," he replied. "I can't Oli, I can't!" Gently, but firmly, Oli took her by the arm and led her to their wagon.

Sometime in the early dawn Oli awoke. Marn's place in bed was empty. Fear grasped Oli. He sprang out of bed and ran among the camp frantically calling, "Marn! Marn!", but no answer came. The Saints hurriedly arose and joined in the search. Finally, someone shouted, "There she comes!" They looked down the long, dusty road they had traveled the day before. Marn, her baby clutched to her breast and stumbling with weariness, was coming toward the camp. Oli ran to meet her, took the tiny girl from her arms, and helped her to the campfire. "Darling, why didn't you waken me and tell me you were going back to the baby." Suddenly a look of astonishment crossed his face. "Our baby, she's warm! She isn't stiff and cold like dead babies are! She's alive!" Eager hands reached for the child and confirmed his statement.

"Brother Petersen, this is a miracle. I was positive your baby was dead yesterday, but she is alive now and a change for the better has come over her! Her sojourn here has not been completed." So saying, the captain walked humbly away to attend to the affairs of the camp.

**The Willie and Martin Companies**

It was not without some hesitation that the Willie and Martin companies left Florence at so late a date. John Chislett, of Willie's Company, wrote:

"The elders seemed to be divided in their judgment as to the practicality of our reaching Utah in safety at so late a season of the year and the idea was entertained for a day or two of making our winter quarters on the Elkhorn, Wood River, or some eligible location in Nebraska, but it did not meet with general approval. A meeting was called to consult the people about it.

"The emigrants were entirely ignorant of the country and climate. They were simple, honest, and eager to go to 'Zion' at once ... Under these circumstances, it was natural that they should leave their destination in the hands of the elders. There were but four men in our company who had been to the Valley, viz. Willie, Atwood, Savage, and Woodward, but there were several at Florence superintending the emigration, among whom elders G. D. Grant and W. H. Kimball occupied the most prominent positions. These men all talked at the meeting just mentioned, and all, with one exception, favored going on.

"Levi Savage declared that they could not cross the mountains with a mixed company of aged people, women, and little children, so late in the season without much suffering, sickness, and death. He therefore advised going into winter quarters without delay. Savage was voted down, the majority being against him. He then added, 'Brethren and sisters, what I have said I know to be true, but seeing you are to go forward, I will go with you, will help you all I can, will work with you, will rest with you, will suffer with you, and, if necessary, I will die with you. May God in his mercy bless and preserve us. ' "

November 30, 1856, was a Sunday. The faithful Saints were assembled in the Tabernacle, with President Young presiding. Having been apprised of the imminent arrival of the belated handcart emigrants, he spoke to the congregation:

"When those persons arrive, I do not want to see them put into houses by themselves. I want to have them distributed in this city among the families that have good and comfortable houses, and I wish all the sisters now before me, and all who know how and can, to nurse and wait upon the newcomers and prudently administer medicine and food to them. To speak upon those things is a part of my religion, for it pertains to taking care of the Saints.

As soon as this meeting is dismissed, I want the brethren and sisters to return to their homes, where their Bishops will call on them to take in some of this company. The Bishops will distribute them as the people can receive them.

The afternoon meeting will be omitted, for I wish the sisters to go home and prepare to give those who have just arrived a mouthful of something to eat, and to wash them and nurse them up. You know that I would give more for a dish of pudding and milk, or a baked potato and salt, were I in the situation of those persons who have just come in, than I would for all your prayers, though you were to stay here all the afternoon and pray. Prayer is good, but when baked potatoes and pudding and milk are needed, prayer will not supply their place on this occasion; give every duty its proper time and place.

Some you will find with their feet frozen to their ankles, some are frozen to their knees and some have their hands frosted…we want you to receive them as your own children, and to have the same feeling for them. We are their temporal saviors, for we have saved them from death.

**History of "Come, Come Ye Saints"**

Although it is generally believed that William Clayton wrote "Come, Come, Ye Saints" on the journey between Winter Quarters and Salt Lake City, the hymn was really written, while Brigham Young's Company was traveling from Nauvoo to Winter Quarters.

President Young, feeling great anxiety because there were murmurings in the camp of Israel, called Elder William Clayton aside and said, "Brother Clayton, I want you to write a hymn that the people can sing at their campfires in the evening; something that will give them succor and support, and help them to fight the many troubles and trials of the journey. Elder Clayton withdrew from the camp and in two hours returned with the hymn familiarly known as "Come, Come, Ye Saints." His personal testimony is to the effect that it was written under the favor and inspiration of the Lord."

The song, indeed, seems to have been written under the Lord's inspiration, for He has used it often to uplift His Saints. Oscar Winters, President Heber J. Grant's father-in law, relates the following story:

One night, as we were making camp, we noticed one of our brethren had not arrived and a volunteer party was immediately organized to return and see if anything had happened to him. Just as we were about to start, we saw the missing brother coming in the distance. When he arrived, he said he had been quite sick, - so some of us unyoked his oxen and attended to his part of the camp duties. After supper, he sat down before the campfire on a large rock and sang in a very faint, but plaintive and sweet voice, the hymn "Come, Come, Ye Saints.‖ It was a rule of the camp that whenever anybody started this hymn, all in the camp should join, but for some reason this evening nobody joined him. He sang the hymn alone. When he had finished, I doubt if there was a single dry eye in the camp. The next morning, we noticed that he was not yoking up his cattle. We went to his wagon and found that he had died during the night. We dug a shallow grave and after we had covered the body with the earth, we rolled the large stone to the head of the grave to mark it--the stone on which he had been sitting the night before when he sang, "And should we die before our journeys through--Happy day! Al1 is well ".

Truly, "Come, Come, Ye Saints" is worthy to be placed among the great hymns of Christian literature. With it, Clayton catches the spirit and sentiment of an oppressed people and crystallizes them into simple verse that arouses the interest of the multitude.

When the Salt Lake Tabernacle Choir was in Europe in 1955, they sang an arrangement of "Come, Come, Ye Saints," in every concert. Notwithstanding the difficulties caused by the various languages, it was encored every time it was performed. The repetitive phrase "all is well" seemed to be understood in each country and even by the refugees in Berlin where the people before whom the choir sang were without home, work, food, and even citizenship. Nothing was "well" with them, yet they encored the grand old hymn.

"Come, Come, Ye Saints" has served the purpose named in President Young's request: it was sung at every camp-fire, it gave succor and support to the saints, and it has helped pioneers, both of yesterday and today, to lay aside useless cares and to "fight the many troubles and trials of the journey."

Helpful References

The Church has a wonderful site that lists all the known primary sources for each emigrant company and includes transcripts for documents in the public domain. It is on the following internet site:

http://www.lds.org/churchhistory/library/pioneercompanysources/0,16272,4019-1-192.00.html

This is a map to get to the site listed above:

lds.org.>About the Church>Church History>Church History and Archives>Resources Available>Mormon Pioneer Overland Travel

Many books are available for purchase, about early church history and the migration to Utah, including the following:

1. The Price We Paid: The Extraordinary Story of the Willie and Martin Handcart Pioneers, Andrew D. Olson, 2006, Deseret Book Co. It includes the details of the events that transpired in separate sections for the two companies. Also includes significant journal entries, and follow-up research about the lives of many of those who survived. One of the most informative and authoritative books to date.

2. The Sweetwater Rescue: The Martin and Willie Handcart Story, Heidi S. Swinton and Lee Groberg, 2006, Covenant Communications, American Fork, UT. Story of the handcart companies, and also includes a host of new artwork relating to the handcart experience; also has a companion DVD.

3. The Mormon Trail, Yesterday and Today, William Hill. 1996, Utah State University Press, Logan, UT. It includes an historical introduction, a chronology, excerpts from trail diaries, along with maps, over 200 then-and-now photos, and descriptions of major museums and displays along the trail.

4. Handcarts to Zion, The Story of a Unique Western Migration, 1856-1860. LeRoy R. Hafen and Ann W. Hafen. 1992. Bison Books. It draws on diaries and reports of the participants, rosters of the ten companies, and a collection of the songs sung on the trail and at ―The Gathering.‖

5. Trail of Hope: The Story of the Mormon Trail, Slaughter and Landon. 1997, Shadow Mountain, Salt lake City, UT. Also has an accompanying Video/DVD. It gives an overview of Church history.

6. Their Faces Toward Zion: Voices and Images of the Trek West, Richard Holzaphel. 1996, Bookcraft, Salt Lake city, UT. Overview of Church History and a number of pictures related to various events.

7. 111 Days to Zion, The Day-By-Day Trek of the Mormon Pioneers, Hal Knight and Dr. Stanley B. Kimball, 1997, Big Moon Traders. Salt Lake City, UT. The story of the Vanguard Company, the first group with Brigham Young to travel west to locate and settle the Salt Lake Valley in 1847.

8. Tell My Story Too. Jolene Allphin, Tell My Story Publishing, 1776 Ridge Rd. Layton, UT 84040. Contains a collection of stories of the members of the Willie and Martin Companies, the Hunt and Hodgett Wagon Companies, and the Rescuers.

9. Fire of the Covenant. Gerald Lund, 1999, Bookcraft Publishing Co. (Now owned by Deseret Book Company, Salt Lake City, UT. A novel of historical fiction about the Martin and Willie Handcart Companies.

Numerous articles about handcart pioneers, and early pioneer migration may be found by searching Church Magazines, by using the church internet sites, or by consulting with local ward or branch librarians.

**Videos/DVDs**

*Legacy*. Video shown at Joseph Smith Memorial Building for several years. Church Distribution Center.

*Faith in Every Footstep.* Church Distribution Center. Also a 16 min. portion of the *Teachings from the Doctrine and Covenants and Church History* (53933) video that was available for the Sunday School course in 2005