

UTAH CROSSROADS CHAPTER OF OREGON/ CALIFORNIA TRAILS ASSOCIATION

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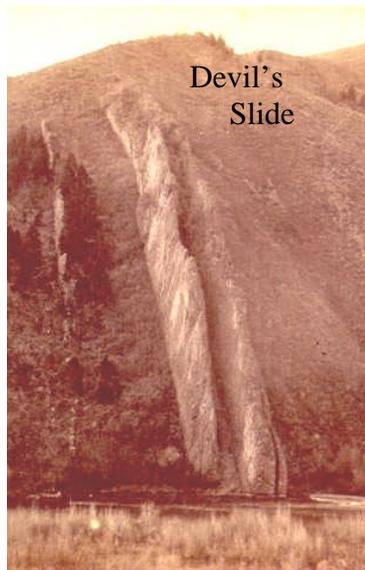
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April 29 is field trip date on route of Bidwell-Bartleson

Crossroads spring field trip will be a daylong tour on the Bidwell-Bartleson Trail from Corinne to Bidwell Pass. The date is Saturday, April 29th. The group will meet at the old church in Corinne at 8 a.m.

Tour leader and guide will be Roy Tea. We will head west from Corinne stopping at emigrant campsites through Park Valley, Lucin down to Donner Springs and end up at Bidwell Pass. We will be traveling on a lot of gravel roads so make sure your tires are in good condition and have a good spare if not two. Bidwell Pass is the only place on the route where a four-wheel drive might be preferred.

CB radios are a
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Devil's
Slide

From John Eldredge's collection is this Maybridge 19th century stereopticon view of a Utah landmark.

President's Message

This is an urgent call for help! Utah Crossroads Chapter of Oregon-California Trails Association is on the verge of collapse.

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*Mike Landon to speak
at April 13th
Crossroads Meeting*

By Lyndia Carter

Some people had a lot of fun on their way west, and Lucetta Shuey was one of those who not only had a great time, but allows us through her writing to enjoy the trip as well. Mike Landon introduces us to Lucetta at the Utah Crossroads April general membership meeting. Landon's program is set for 7:00 p. m., Thursday, April 13, in the Salt Lake County Commission Chambers at the Salt Lake County Government Complex on State Street between 1900th and 21st South (north building).

Lucetta Shuey, single, young, vivacious, flirtatious, and effervescent, set out for California with her parents and other family members in 1860. Many of

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Spring field trip planned for Saturday, April 29

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must

Bring along a lunch and beverages for the stop at Park Valley. The usual refreshments of coffee, juice, milk and donuts will be provided at Corinne.

Cost is \$10 per vehicle and that includes the trail guide. Additional guides will cost \$5 each.

Call Roy Tea at (801) 943-5891 or tea-trails@yahoo.com or Brent Reber at (801) 446-0450 or b_reber@msn.com for reservations.

The tour will end between 5 and 6 p.m. at Bidwell Pass. This point is about 13 miles from Wendover. If you plan on staying in Wendover, make reservations early.

Bagley talk in January centered on search for trail narratives

By Lyndia Carter

Will Bagley shared the excitement of his search for Utah trail narratives at the January Utah Crossroads meeting held in Salt Lake City. In 2000, National Park Service support made it possible for Bagley to begin a historic resource study about the emigrant roads west.

While working on a trilogy, *The Long and Perilous Journey*, about the Oregon and California Trails, Will discovered a lot of “stuff,” meaning many great journals and other primary accounts not used before or under-utilized. He found many accounts of Mormons on the way west that shed light on the Oregon, California and Utah trails and their variants.

Although his re-



Will Bagley

search has been enormous fun, writing it all up is just plain hard work. One of the things he discovered is that the movement west from 1862 through 1867 was big; it was a massive migration that has not yet been thoroughly studied. He also found that the bibliographies that so many of us rely on as we study and write about the overland travel are far from complete.

Bagley praised Merrill J. Mattes' work in compiling *Platte River Road Narratives* (published in 1988), which covers American westward migration from 1812 through 1866.

But he concluded

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CROSSROADS is the newsletter of the Utah Crossroads Chapter of the Oregon-California Trail Association. It is published in March, June, September and December. Questions and suggestions for improvements and criticism can be sent to Jerry Dunton at jhd@sisna.com or to P.O. Box 9645, SLC, UT 84109. Officers are:

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Crossroads loses a great lady, Lois Olson, 85

By Al Mulder

With the recent passing of Lois L. Olson, we have lost a faithful and ardent supporter of the Oregon-California Trails Association and Utah Crossroads. Lois was an active member of our trail organizations since Utah Crossroads was organized in 1990. Her enthusiasm for trail marking projects and activities was boundless. Her sparkling personality and gracious friendship motivated and inspired all those who associated with her while participating in historical activities and projects. Lois and her sister, Madeline Latimer, have always actively supported OCTA and Utah Crossroads programs and projects, donating their time and resources to further trail preservation and the goals of OCTA.

I was privileged to work closely with Lois when we were organizing the Utah Historic Trails Consortium under the direction of Wilson Martin and Jay Haymond. Later, Lois, Betty Sorenson and I worked with Dr. LaMar Berrett to identify and map all the historic sites on the

Mormon Pioneer Trail in Echo Canyon and East Canyon. I remember the good times we shared on the trail and during the meetings at the DUP Museum, and at the homes of Lois and Betty. Her warm greetings, cheerful outlook, and delightful sense of humor always brightened my day. Lois was a dear friend who will be sorely missed. She will always be remembered for the mountain of work she has accomplished -- to preserve and memorialize our historic emigrant trails. We are grateful for her legacy.

Pay Crossroads dues with national dues!

When you receive a dues notice from OCTA headquarters you should pay your chapter dues along with the national dues.

The chapter dues are \$10 per year. OCTA then pays each chapter the local dues amount.

Visit our website at
www.utahcrossroads.org

Mike Landon to speak at April 13th Crossroads meet

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her relatives, including several brothers, had already made the trip, some more than once, and now Lucetta was going to join them in the adventure of a lifetime. She was a fantastic diarist. Her detail-filled account, as shared by Mike Landon, will show us a woman's perspective, but more than that it will show us a young, single woman's perspective. Lucetta enjoyed the trip; hers is far from a "oh-woe-is-me" account. Her diary entries tell of the daily life of the trail, whisper the latest gossip, expose her flirtations, note encounters with the military and describe Indian depredations (including burned stage stations in Nevada) that they miss only by days. Although Lucetta's personal journey is safe, she tells of a time period when Indian troubles could result in danger. Headed for Oakland, California, Lucetta's trek covers that vast amount of territory from Adams County, Illinois to the Big Trees (The Calaveras area) of California, where it abruptly ends mid-sentence.

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Mike Landon will speak at April 13th meeting

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(Lucetta isn't murdered with pen in hand, however; she did survive the journey, married a "49'er", taught school, moved several times in California, and eventually died in 1914). Her diary has many interesting aspects, including her unusual route. Her family took the Lander Cutoff and hers is the only account of the Carson route over the Sierra Nevada Mountains in 1860. Her account is charming; she is always noticing young men, especially a certain U.S. Army captain, probably from Camp Floyd, as they pass through Idaho. We believe you will find Lucetta Shuey's journey to be an extraordinary treat.

Mike Landon is familiar to many Utah Crossroads members, especially those who have used the LDS Church archives for trail research, where Mike has proved himself to be very helpful. Landon grew up in California and earned his Master's degree in Public History from California State University, Sacramento. He lived and worked in California, doing cultural resource manage-

ment projects until 1989. That is how he became interested in trails. He moved to Utah to become an archivist in the historical department of the LDS Church, where he has worked since 1989. He is very knowledgeable about trail routes over the Sierra Nevada Mountains and in California, trails through the Southwest, and the Mormon Trail and those who followed the roads to Zion. He is an excellent writer. He co-authored *Trail of Hope* with Bill Slaughter and wrote volume one of the George Q. Cannon series, *To California in '49*. He and Slaughter are currently researching and writing a history of Fort Laramie and its impact on history. Landon assisted Ken Owens with *Gold Rush Saints*, one of the volumes in the *Kingdom in the West* series. He is currently serving as program chair for the Mormon History Association Conference in Casper. Still this busy man finds time to work on restoring his old house in Hooper, Utah, where he lives with his wife Loretta. Mike is the father of two daughters and has six grandchildren.

Bagley's talk centered on search for trail narratives

that although it is a great bibliography, it is not complete. Will has found at least 451 additions to Mattes' catalog of overland accounts. Bagley stands in awe of Mattes' work, but realized during his research that more needed to be done.

For instance, Bagley noted that Mattes did not exhaust resources at the historical department library and archives of the Church of Jesus Christ of Latter-day Saints. Merrill Mattes did not have the access he needed, but the Church records are now much more accessible than they were then.

In addition, Will admits it is easier to research now with so many sources available on the internet, especially those that had been held by private individuals or lesser known organizations. Bagley lauded the computer accessible *Mormon Overland Narratives*, compiled by Mel Bashore, which contains information about a couple thousand accounts. Some of the accounts are very

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Bagley's talk centered on search for trail narratives

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short, however.

Searching Mormon documents is exciting, according to Bagley. The Mormon heritage always promoted telling the story of the Mormon trail experience.

Mormons were encouraged to keep diaries, journals, or to at least write their autobiographies to sum up their lives. An abundance of Mormon trail accounts exists, both as unpublished handwritten manuscripts (or typescripts of holographs) or as published accounts in book or article form. There are many powerful narratives about travel on the road (or more accurately, roads) to Utah. Bagley mentioned a few, such as the published journals of Hosea Stout and Martha Spence Heywood.

He also told stories from the detailed accounts of the ordinary lives of ordinary people who took the trail to Utah, such as those written by Phineas Cook and Charles South in 1848 and Margaret Manwaring Woolley. This legacy of stories enriches our understanding of the migration experience.

Bagley readily admitted that no bibliography is ever definitive. As he has found, there are always other things that show up, no matter how careful and thorough the bibliographer has tried to be. Still the search for historical sources

is exciting because the study of history is an exciting adventure.

As Will Bagley has found, the past is the human experience. A historian is a detective who is always encountering lost treasures and people and is having a great time while doing it.

Attendance at Crossroads meetings on the decline

By Lyndia Carter

This is just a note about this issue's summary of the January General Membership meeting. You probably noticed that the report of Will Bagley's program has far fewer details about the information he shared during his presentation at that meeting.

Heretofore, this Crossroads reporter wrote lengthy, specific, detailed accounts of our programs. That is not the case in this newsletter nor for speaker reports in the future. Now summaries will be concise and general. And for good reason. It is not that we want to withhold information from you, it's just that we want you there!

Attendance at our meetings in the last couple of years has not been as large as the Crossroads officers and

speaker committee would like to see.

The programs are, after all, for your benefit and we were hoping you would want to join us. We have provided excellent speakers who have diligently prepared highly informative and interesting programs for you.

However, the number of people in the audience to hear these fine lectures does not do the speakers and their effort justice. To be sure, we certainly appreciate all who make the effort to come to our meetings and we applaud your interest and loyalty. We just wish there were more of you.

We know that Crossroads members are very interested in history and want to learn more par-

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Attendance on the decline at Crossroads meetings

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ticularly about the trails west and the American westward migration, but low attendance at meetings does not reflect that curiosity.

We can only explain this discrepancy by the fact that it is more convenient and easier to read about the programs than to attend them.

We realize that everyone has busy schedules these days and it is difficult to fit everything in and do everything one wishes to do, but our members really do miss a great deal if they don't take the time to come to the meetings and hear the

lectures and see the visual aids. You just plain get more out of it, if you are there!

Perhaps this reporter has inadvertently contributed to the poor attendance by making it easy to obtain the information from the comfort of your homes. Therefore, in an attempt to encourage more of our members to attend Crossroads meetings and to help our speakers be rewarded for their efforts by seeing many friendly and inquisitive faces in their audiences, we are going to give only very brief reports of January's meeting and of future meetings.

In this way, we hope to get more of you out to the programs – in person.

We invite and strongly urge you to attend the April, September and January general membership meetings. Believe me, the speakers are **far better** than anything I can write to tell you about what they said. Besides, if you fail to take advantage of Crossroads meetings, you are missing out on some great socializing and the sharing of stimulating ideas among friends and colleagues. We hope to see you April 13!

Editor's Corner

*Headline was wrong,
there are 85 markers*

An apology to **Roy Tea** for the headline over the rail marker story in December. There are 83 markers placed at significant trail sites in Utah, not the lower number in the headline. Sorry, Roy!. . . **OCTA** and the **Ezra Meeker Historical Society** are marking the centennial of Meeker's 1906 rerun along the Oregon Trail. The celebration begins in July 6th in Tacoma, Wash., and arrives in St. Joseph for the beginning of the convention Aug. 7th. A Crossroads trip is being planned for Aug. 16th to Fort Bridger on the celebration's return trip from the convention in St. Joseph. . . I was saddened to read **Gregory Franzwa's** story in the latest issue of *Folio*. Franzwa is a founder of OCTA. The terms he uses were not meant to enlighten or inform. They were used only to infuriated and continue ethnic and racial divisions that haunt us. There are two members of Crossroads who live in Japan. I wonder how they will receive such language. When will we ever learn?

— Jerry Dunton

Don't forget OCTA's 24th Annual Convention is in St. Joseph, Mo. Aug. 13-16 2006.

A couple of websites for additional information on the convention as well as OCTA and Crossroads —

www.OCTA-Trails.org

and

www.utahcrossroads.org

Footprints in the trail*A boy walks in a man's shoes***By Lyndia Carter**

Although but a lad of sixteen years, George Washington Bean accepted the responsibilities of a man when he escorted his sister west in 1847. A child of the frontier, Bean outgrew his boyhood as he faced the challenges of growing up in Illinois and then migrated across Iowa in 1846. By the time he journeyed across the American plains and Rocky Mountains with the Mormons in 1847, he was a man in stature and ability, but as he found out there was still enough of a boy's spirit in him to get him into trouble with his elders. Later in life, Bean wrote his experiences in his autobiography, which was even later published by his daughter--a lucky thing for today's history buffs because the account of his life is both informative and delightful despite occasional lapses which make time sequence a bit confusing in places. George W. Bean described his autobiography as a "candid narration of facts, without frills and furbelows, or boastfulness." Because of his frankness, Bean presents a most inter-

esting picture of a young man's experiences on the trail to (and from and back to) Utah.

George Washington Bean's roots were deep in the soil of the westward movement. His mother was born in Missouri about the time it became American territory with the Louisiana Purchase. His father James Bean, a Kentuckian, came to Missouri as a boy before the War of 1812. A few years after the couple married, they made the move to infant Illinois in the late 1820's, settling in Adams County near Mendon about twelve miles north of Quincy. Bean worked hard and invested wisely in property, and soon became quite prosperous. In time, seven children completed the family, son George being born right smack dab in the middle of the bunch in 1831.

George Washington Bean spent his early life doing typical farm and house chores, but he also learned to drive horses and ride well. Because he lived on the route of the underground railroad and several abolitionists were in his neighborhood, Bean learned, in his own words,



Courtesy LDS Church Archives

George Washington Bean

"to shoot a gun for self protection if Negroes and their masters, Indians or undesirables might appear unannounced." By shadowing his Pa, he acquired farming, ranching, and business skills. His family was religious and his life economically comfortable. With a natural scholastic aptitude, George attended the local school and excelled at learning.

When the Mormons sought refuge in Quincy and Adams County after being expelled from Missouri in 1839, the compassionate Bean family sheltered some of the homeless exiles in several houses and cabins they owned on their extensive land holdings. The Mormon Alexan-

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der Williams and his family lived nearby on George's uncle's farm. Williams, an illiterate adult, wanted an education and attended the local school, where the Bean children became acquainted with him. The man became friends with the Bean family and soon converted them to Mormonism. By this time, Joseph Smith had established the church's center at Nauvoo (the former Commerce, Illinois) and church members were encouraged to move there. The Beans, however, chose to remain where they were until they could get the best price for their extensive and valuable property. James did purchase land five miles south of Nauvoo and for a time the family worked both properties, attending church conferences and special events in Nauvoo, but mainly still living and attending school in Adams County.

In 1844 with the murder of Joseph Smith, increased religious persecutions, and the call of the Mormon Church authorities for all members to gather at Nauvoo, George Bean's formal schooling ended at age thirteen and a half when James Bean sold the Adams

County property. By this time, major changes had occurred in the family. George's oldest brother was dead, a victim of brain fever, an older sister Nancy had married the school teacher and had separated from her husband (who kept their little girl) because of his resentment of her Mormon religion, and another sister had married to William Casper, a Mormon. The couple and Nancy relocated with the rest of the Bean family. Keeping their farmland south of Nauvoo and moving their livestock there, the Beans moved into Nauvoo and eventually built a nice brick home. Although only a lad, George served in the Mormon's "Nauvoo Legion" in Colonel Stephen Markham's posse which, in George's words, "virtually captured" the towns of Warsaw and Carthage to redress some of the problems the Mormons experienced in Illinois.

Because of mob pressure in the fall of 1845, Brigham Young and other Mormon leaders agreed to leave Nauvoo and move west the following spring. Preparations for the mass migration filled that fall and winter. As part of the military-like organization,

fourteen-year-old George was assigned to go to Sugar Creek, Iowa, and cut and prepare timber for wagon building, haul it to the river and boat it across, and gather corn for the exodus. He worked for a month, nearly starving in the process. Some of his co-workers were "shaking" with the ague, but somehow George escaped the sickness. His family was not so lucky. During that fall and winter, his folks were ill and George had to manage the family business affairs after his return to the city. Besides that, the boy contributed time and labor to building the Temple at Nauvoo, helped in the work needed to perform Temple rites, and did guard duty on the streets of Nauvoo. He also took three degrees of Masonry at the Nauvoo Lodge that winter. Needless to say, he had no time for boyish diversions.

When in early February, 1846, the Mississippi River opened up and the church leaders and many families crossed to the Iowa side, James Bean outfitted his son with provisions, tools, clothing, and bedding and sent him ahead of the family to help prepare the

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way. Unfortunately, on his second night in Iowa someone “got away with” a hundred and fifty pounds of his bacon, two blankets, and an ox. Despite careful plans made in Nauvoo, the Mormon exodus happened rather haphazardly, in Bean’s opinion, and the weather certainly did not cooperate to make things any easier. Heavy snow, intense cold, and impassable roads hampered progress for weeks, but the people continued to pour out of Nauvoo. George became a “pioneer,” one of the men organized in small groups to forge ahead in attempts to make the journey easier for the “Big Camp” of church authorities and refugees that followed. These men and boys worked for Iowa farmers to get forage for the teams and food for the people. They made rails, fences, barns, houses, husked corn, and did any work they could get to earn fodder, hay, corn, vegetables, and other necessities for the general welfare of the Mormon camps. His personal provisions were quickly used up, some of it stolen or given to help others in need. He experienced awfully “sorry”

times, sometimes eating only bread made of parched corn meal, an item which, when “somewhat old is about as nourishing as so much sawdust or bran,” in his opinion. The trials for these special “pioneers” became so difficult that some, even leaders, gave up and returned to Nauvoo.

At Richardson’s Point Bean’s group laid by for a time, the rain pouring down incessantly for two weeks. Sleeping on the ground and getting soaking wet, as well as receiving very short rations, the men and boys suffered. Bean remembered, “A great deal of grumbling, and in some cases open rebellion, was indulged in.” He further recalled, “Much insubordination manifested itself, as a considerable number of our pioneers were pretty rough river hands and lumbermen, not used to being controlled by anyone.” So after “some stormy rough talk,” two groups of ten were disbanded and allowed to do as they wished. Some, including George W. Bean, headed back to Nauvoo and the comforts of home. He made the return trip in a day and a half, a distance of some seventy miles, that had taken six

weeks to travel going out. At the Mississippi, he and his companions caulked the big holes in an old skiff with clothing, and by using their hats to bail water and working hard to keep from drowning, they crossed safely.

James Bean was anxious to leave Nauvoo “as soon as grass started,” and George got home just in time to help his father and family get ready to go. A few days after his arrival, George had some disagreement with his father, (George was, after all, a teenager), and stormed out of the house. He again crossed the Mississippi to Montrose, Iowa, and, being a strong kid, got a job unloading a steamboat. He earned fifty cents an hour and made a few dollars, a fortune to him. The work and the money got him over his bad mood, and he went home to his duties as a son.

The Beans and the Caspers (his sister and her husband) fitted up three wagons with ox teams, and with two or three horses, several cows, a flock of sheep, and plenty of provisions they set out for the West. On May 1, 1846, they crossed the Mississippi

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River and soon caught up with the "Big Camp" at Mount Pisgah, a temporary Mormon settlement on Grand River in Iowa. The Beans helped with farming there and handed over two yoke of oxen to send the Church leaders to the Rocky Mountains, hopefully that year. Because the Bean's oxen could be replaced with church owned cattle in Nauvoo and because George and his brother-in-law found little of interest to do in Mt. Pisgah, he and Casper started on the backtrack "on foot for a tramp" of two hundred miles, which they made in five and half days. As they walked they met some nine hundred wagons, many driven by friends who fed them—the two ate five or six times a day.

They got their cattle and Casper herded them back to the family, which, by the time he caught up with them, had reached what is now Council Bluffs. On July 16, Casper joined the Mormon Battalion for service in the War with Mexico and left his family with the Beans. Meanwhile, George went back to his home of former days in Adams County, Illinois, to

work for friends at twelve dollars a month. He earned thirty dollars and a new set of clothes before coming down with chills and fever and growing unable to work. After recovering somewhat, he went to northern Missouri to visit relatives and pick up some employment.

At the end of October, he walked across country to Sugar Creek and Montrose, Iowa, where he found the last exiles who were forced from Nauvoo. Toward the end of November, he earned his way as a teamster to the Council Bluffs area, where his family lived at Miller's Hollow.

George found his family in dire circumstances; he felt he arrived just in time to save their lives. His father was a hundred miles away in Missouri trying to obtain provisions. (He had earlier traded off their sheep, mare, and household goods for food.) His mother, brother and ten-year-old sister were ill. His youngest sister had died two months before. His sister Sarah Ann and her baby, who were staying with the Beans since Casper had gone to war, were also sick. George's oldest sister Nancy, also with an baby,

was trying to take care of them all. Corn meal was the only food in the cabin, but no one was well enough to grind it. George ground some meal, then went ten miles to Sarpy's trading post to purchase foodstuffs. In a few days, James Bean return with pork and flour, and all was well with the Beans once more.

Before Christmas, George with his father went to St. Joe to work and earned enough to bring more food home to the family. As soon as possible after returning, they cleared ten acres of land, fenced it, and planted corn. Meanwhile, William Casper sent money he earned in the Mormon Battalion. It was decided that Sarah Ann, the baby, and George would go West that summer and meet Casper at the Mormon's gathering place in the Great Basin so that Casper would not have to return to fetch his wife and child. The rest of the Bean family would wait a year.

(To be continued)

The conclusion of George Washington Bean's story with appear in the June issue of *Crossroads*



Two of California's 21 missions — top is San Antonio de Padua built in 1771, the third mission. It is located on Fort Hunter Liggett Military Reservation. Mission to the right is San Carlos Borromeo del Rio Carmelo. It was the second in the chain it was founded in 1770. Father Junipero Serra is buried in the mission. It is located in Carmel, Calif.



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As was announced in the January meeting, the board of directors was unable to get anyone to volunteer for a committee to search for a new president and vice president.

At that time the current officers agreed to continue in office. This is the fourth and perhaps the final year they are willing to serve.

This is a plea for

Presidents Message

members of Crossroads to volunteer to continue the work and efforts that have produce an award-winning organization.

The efforts required to fill these posts are minimal and with several dynamic individuals the tasks can be carried out with little disruption in you normal routine. Advance plan-

ning is the key to running a successful group. And the board feels there must be three or four – hopefully, many more – willing to meet the challenge.

It would be a shame if the home chapter of OCTA's president continued to serve OCTA while his chapter fails.

Crossroads needs your help!

UTAH CROSSROADS
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Mailing Label