

# Shadrach Roundy and Betsy (Quimby) Roundy



## A Family History

by Shelley Dawson Davies

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## Chapter 1

# A Foundation of Faith

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### Right by the Lord



*Shadrach was often a guest at Joseph Smith's house in Nauvoo, Illinois.*

The night was dark and still, the gentle lapping of the Mississippi against its banks the only sound. Shadrach Roundy<sup>1</sup> had been crouched near the shore for hours, his eyes searching the river for any sign of kidnappers rumored to be making their way toward the Prophet's Nauvoo residence. Joseph Smith had a number of enemies who would stop at nothing to destroy the Church of Jesus Christ and its leader, and Shadrach had been tasked with keeping the prophet safe. This night, Shadrach had placed Josiah Arnold on guard at the front gate, while he stationed himself on watch at the river, where he suspected the ruffians would approach.

It was almost midnight when he heard a scuffle. Making his way to the gate, Shadrach found a knot of men pushing their way past Brother Arnold in an attempt to enter Smith's house. Shadrach immediately took hold of his hickory walking cane at each end, pressing it against the men as he forced them back outside the fence. William Law, a former intimate now hostile to Joseph, explained he was visiting with a few gentleman merchants who wanted only to see

the mummies, Egyptian curiosities Joseph was known to exhibit for a small fee. If they were gentlemen, countered Shadrach, they should come at gentlemen's hours. Law insisted Joseph would open his door if asked, agreeing to wait in the yard while Shadrach spoke to the Prophet, but Joseph declined, sending word through Shadrach that the men already had their answer. There would be no further discussion on the matter according to Shadrach, who stood between the Prophet and his enemies with such resolve the midnight visitors soon melted away into the darkness.<sup>2</sup>

It wasn't the first time Shadrach had come to Joseph's defense. He had been Smith's bodyguard and aide-de-camp in the Nauvoo Legion since its organization in 1841, and was an active member of the city's police force. While he was physically imposing, Shadrach's strength came not so much from his muscular, six-foot frame as from his determination to protect his friend at all costs. He was fearless and so dedicated to his duty he was known to stand watch without rest for days on end, even though he was in mid-fifties by the time he was a resident of Nauvoo.<sup>3</sup>

Shadrach was seventeen years Joseph's senior, but from their very first meeting, the two men formed a bond of friendship that would last until Joseph's death in 1844. More than thirty notations mentioning Shadrach in the Prophets' journal attest to the older man's presence in Joseph's life, as does the gift of a first edition *Book of Mormon*, treasured and handed down by the Roundy family.<sup>4</sup>



*A first edition of the Book of Mormon.*



*The meeting house at Rockingham. Vermont.*

## Seeking the Spirit

Shadrach was religious from his childhood, raised to love the word of God by his parents, Uriah<sup>5</sup> and Lucretia Roundy.<sup>6</sup> The Roundys faithfully attended church in Rockingham, Vermont, where a two-story frame meeting house had been built the year before Shadrach's birth in 1788.

Shadrach, the fifth of twelve children, worked hard farming the rocky soil alongside his father and brothers and was ready to prove himself a good provider when challenged by Moses Quimby,<sup>7</sup> father of pretty Betsy,<sup>8</sup> who was saving his favorite daughter "for the best farmer around."<sup>9</sup> Shadrach and Betsy were married in June, 1814.

Some years before, Shadrach's older brother Asahel<sup>10</sup> had moved to Spafford, New York, twenty-five miles south of Syracuse, where he became prominent in town affairs, building a water-powered saw mill and housing the first library. Asahel invited his mother and brothers to resettle in Spafford after his father's death in 1814, and so the following summer Shadrach and Betsy joined Mother Roundy, Daniel<sup>11</sup> and Uriah Junior<sup>12</sup> in what was then known as Spafford Corners.<sup>13</sup>

The Roundys prospered in Spafford. Shadrach's large fields always produced more than enough to support the four sons and four daughters Betsy gave him during the following sixteen years, providing a comfortable life and secure future. Shadrach became a board member of the Freewill Baptist Church where the entire Roundy family worshipped under the leadership of Elder John Gould.

A grand new building was later made possible by Asahel's generous donation of land on the east side of town, where "large and respectable membership"<sup>14</sup> congregated, including friends and neighbors Elijah Cheeney, Mayhew Hillman, Elias Humphrey, James Oliver, Zerah Pulsipher, Daniel Pulsipher, and their families.

Shadrach and Betsy had every expectation of remaining on their Spafford farm for the rest of their lives, but in the fall of 1830, a man by the name of Solomon Chamberlain stopped in Spafford, preaching from a curious book he claimed was translated from golden plates by a prophet of God.<sup>15</sup> Zerah Pulsipher managed to get a copy of the book, giving it "a thorough investigation and believed it was true." Zerah met with neighbors Elijah Cheney and Shadrach Roundy, according Zerah's son, who reported the men "would sit and read and talk day and night 'till they read it through and through. They believed it was brought for by the power of God, to prepare the way for the second coming of the Son of Man—it was just what they were looking for."<sup>16</sup>

Shadrach was anxious to meet the prophet himself, journeyed to Kirtland in January, 1832. Although Joseph Smith was away attending to church business, Shadrach was impressed enough with the doctrine taught to him by Elder William McLellin, who baptized Shadrach on 30 January.<sup>17</sup> The rest of Spafford's residents were further instructed by missionary Jared Carter when he travelled through town later that fall. Betsy, her oldest son Lauren,<sup>18</sup> Shadrach's brother Uriah and his wife Rena<sup>19</sup> were among those baptized by Elder Carter, who converted so many people from the Freewill Baptist congregation there weren't enough members left to maintain the building. It stood vacant for ten years, open to wandering cattle, until Asahel, who remained as unconvinced by the *Book of Mormon* as his brother Daniel, purchased the building and turned it into a home.<sup>20</sup>



*Spafford, New York, where Shadrach and Betsy managed their prosperous farm.*



## ENDNOTES

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- <sup>1</sup> Shadrach Roundy (1788-1872), #K2Q6-JV8, [www.familysearch.org](http://www.familysearch.org), where verification of all vital dates can be found. Also see family group sheets at [www.DaviesDawsonHistory.weebly.com](http://www.DaviesDawsonHistory.weebly.com)
- <sup>2</sup> Andrew Jenson, *Latter-day Saint Biographical Encyclopedia: A Compilation of Biographical Sketches of Prominent Men and Women in the Church of Jesus Christ of Latter-day Saints, Vol. 1* (Madison, Wisconsin: University of Wisconsin, 1901), page 643.
- <sup>3</sup> Everett Ellsworth Roundy, *The Roundy Family in America* (Dedham, Massachusetts: E.E. Roundy, 1942), page 222.
- <sup>4</sup> Vilate Roundy McAllister Phister, "Monologue of Betsy Quimby," typescript, 1963. Copy available at Daughters of the Utah Pioneers, Salt Lake City.
- <sup>5</sup> Uriah Roundy (1756-1813), #LVB9-KK6, [www.familysearch.org](http://www.familysearch.org)
- <sup>6</sup> Lucretia (Needham) Roundy (1760-1845), #LVB9-KFC, [www.familysearch.org](http://www.familysearch.org)
- <sup>7</sup> Moses Quimby (1755-1840), #LC36-FBM, [www.familysearch.org](http://www.familysearch.org)
- <sup>8</sup> Betsy (Quimby) Roundy (1793-1880), #KWVM-BT6, [www.familysearch.org](http://www.familysearch.org)
- <sup>9</sup> Phister, "Monologue of Betsy Quimby," typescript, 1963.
- <sup>10</sup> Asahel Roundy (1784-1857), #LVB9-K81, [www.familysearch.org](http://www.familysearch.org)
- <sup>11</sup> Daniel Roundy (1780-1847), #LVB9-VBH, [www.familysearch.org](http://www.familysearch.org)
- <sup>12</sup> Uriah Roundy (1796-1869), #LVB9-KQF, [www.familysearch.org](http://www.familysearch.org)
- <sup>13</sup> Roundy, *The Roundy Family in America*, page 215.
- <sup>14</sup> George Knapp Collins, *Spafford, Onondaga County, New York* (Onondaga, New York: Dehler Press, 1917), pages 47-48.
- <sup>15</sup> Solomon Chamberlain "Autobiography of Solomon Chamberlain, 1788-1862," <http://www.boap.org/LDS/Early-Saints/SChamberlain.html>
- <sup>16</sup> John Pulsipher, "Autobiography of John Pulsipher," typescript, <http://www.boap.org/LDS/Early-Saints/JPulsipher.html>
- <sup>17</sup> William McLellin recorded his baptism of Shadrach in his diary for Monday, 30 January, 1832, the only known first-hand reference to Shadrach's baptism. Several other versions of the event give the date as 23 January, 1831, claiming he was baptized by Joseph Smith himself. Jan Shipp and John W. Welch, editors, *The Journals of William E. McLellin, 1831-1836* (Chicago, Illinois: University of Illinois Press, 1994), page 70, 78.
- <sup>18</sup> Laruen Hotchkiss Roundy (1815-1900), #L4ML-4D8, [www.familysearch.org](http://www.familysearch.org)
- <sup>19</sup> Rena (Smith) Roundy (1810-1880), #LDZ2-J74, [www.familysearch.org](http://www.familysearch.org)
- <sup>20</sup> "When this building was first erected, the frame being a large and heavy one, nearly every person in town turned out and assisted in the 'raising.' After the plates and rafters were in place, as was common in those times, one of the men assisting climbed up, and standing on the upper plate in his stocking feet, broke a bottle of whiskey upon it, dubbing the building 'God's Barn.' This at the time raised a great laugh, but many in after years recalled the prophetic character of the incident. George Knapp Collins, *Spafford, Onondaga County, New York* (Onondaga, New York: Dehler Press, 1917), pages 47-48.

## Chapter 2

# Kirtland

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### The First Gathering



*The temple can be seen on the horizon in this early view of Kirtland, Ohio.*

The Roundy families met often with their friends who had joined the church in Spafford. Local leadership was established by Elder Carter, who ordained Shadrach as an elder in the priesthood<sup>21</sup> and set apart Zerah Pulsipher to preside over the new branch.<sup>22</sup> The Spafford branch was short-lived, however. Word had been received for members to strengthen each other and the church in general by gathering together in Ohio. Joseph Smith moved his family to Kirtland from New York in early 1831, and many people immediately followed him. At the same time, the Lord directed Joseph to establish a presence in Missouri, over a thousand miles west of Kirtland, where Zion would eventually be centered. Settlements were opened there by Joseph in the summer of 1831. For the next seven years there would be two centers of the church, where all members were invited to live among the Saints.

Sacrifice was required of those who committed themselves to God, and for Shadrach and Betsy sacrifice began with leaving their comfortable home and family in New York, where they had lived and labored for seventeen years. The Roundys sold their farm in the spring of 1832,<sup>23</sup> relocating sixty-five miles east of Kirtland in Elk Creek, Pennsylvania, near the Erie County home of Shadrach's sister Hannah<sup>24</sup> and her husband Silas Baird.<sup>25</sup>

Erie County was ripe for a spiritual harvest. Missionaries Orson Hyde and Samuel H. Smith preached the gospel in the area during February and March, 1832, making their way through every township and most of the villages along the Ridge Road. Their meetings drew "large and attentive congregations and many were melted to tears—the Lord was with us," they recorded.<sup>26</sup> Their labors converted so many people an Erie County creek was called "Mormon Run" after the numerous baptisms performed there.<sup>27</sup> Although not numbered among the Saints, Shadrach's sister and brother-in-law were at least sympathetic enough to offer Elders Hyde and Smith hospitality for a night as they passed through the village of Quincy in mid-March.<sup>28</sup>

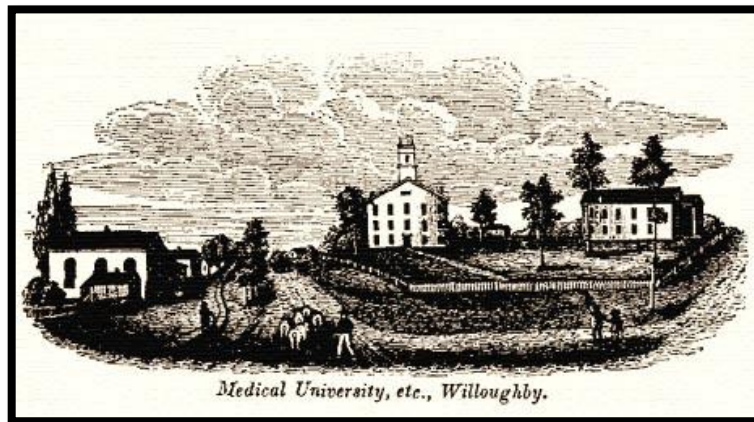
Shadrach and Betsy remained in Erie County for several years, where they were active members of the Elk Creek branch. They often hosted missionaries and church leaders as they travelled through the area, most notably the Prophet himself, who overnighted more than once at the Roundy home.<sup>29</sup>



*Missionaries preached the gospel in many of Erie County's towns.*

In the spring of 1834, the Roundy's moved on to the Kirtland area, choosing to settle in the small town of Willoughby, five miles north of Kirtland near Lake Erie. It was here where their ninth child, Nancy,<sup>30</sup> was born near the end of May. Betsy had her hands full tending to a newborn and running her large household, especially with the challenges of caring for eleven-year old Samantha,<sup>31</sup> who had remained stunted and frail since a fall from a hay wagon several years before. Julia<sup>32</sup> and Laretta,<sup>33</sup> both young women by then, were like second mothers to younger children Jared,<sup>34</sup> eight, Sophia,<sup>35</sup> five, and three-year old William,<sup>36</sup> seeing to it that their charges were properly fed and dressed, all while attending to cooking and cleaning duties.

Shadrach continued to farm with the help of the older boys, Lauren and Lorenzo,<sup>37</sup> supplementing his income with a small mercantile business<sup>38</sup> which supplied travelers along the main road between Cleveland to the west and Buffalo to the northeast. Willoughby, like Elk Creek, was a natural stopping place for people passing through on church business, including Joseph Smith, who often dropped by to visit the Roundys.<sup>39</sup> It was while he was living in Willoughby that Shadrach, a good-natured and sociable man, developed a close friendship with the Prophet. The pair often discussed gospel and other topics together for hours, and as their bond deepened, Shadrach even saw to it Joseph's family was well-provided for, giving the Prophet a quarter of a beef during the winter of 1835.<sup>40</sup>



*Willoughby, Ohio, not far from Cleveland, was centered around a respected medical school.*



*The Kirtland Temple.*

## Holiness to the Lord

Shadrach and Betsy were willing to give all they could toward the building of the Lord's kingdom, especially when it came to the temple rising on a lot in Kirtland's center. The Lord had revealed to Joseph the only way to be in His presence was through ordinances performed in this sacred edifice, which He commanded the Saints to build with their own labor and means. The stone walls were only four feet high in the fall of 1834, and the Lord had already rebuked the church for their tardiness in completing the project. Renewed efforts and personal sacrifices over the next year readied the two-story temple for plastering, and by April, 1836, the temple was set for dedication. Shadrach was one of one hundred nineteen men who received a special "blessing and ordination of particular individuals" for their consecration of money, materials and work on the temple.<sup>41</sup>

As the temple neared completion, the Lord poured out His spirit in series of divine experiences among the people as covenants were made in preparation for its dedication. In a meeting held in the temple attic on 28 January, 1836, Joseph Smith organized and instructed the quorum of the Seventy, a special group of men called to proclaim the

gospel and build up the church. Among the twenty-four elders set apart for the work was Shadrach Roundy.<sup>42</sup> “The Lord poured out his spirit,” wrote Joseph of the event. “Some spake with tongues and prophesied. Oh, the wonderous blessings of the God of Israel.”<sup>43</sup>

Even more wonderous was the outpouring of manifestations and visions during the dedication itself, which took place two months later on March 27, when nearly one thousand people crowded into the temple for the service. Joseph Smith and others testified of seeing heavenly messengers during the meeting, and later that evening when over four hundred priesthood bearers met in the temple, “a noise was heard like the sound of a rushing mighty wind which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions.”<sup>44</sup> The spiritual strength gained from these remarkable experiences would soon be needed as both discontent from within the church and hostility from without threatened its very existence.

## Moving to Missouri

The faltering U.S. economy led to many bank failures in 1837, including the Kirtland Safety Society, a financial institution established by the church earlier that year. The bank closing caused bitterness among some members, who blamed Joseph Smith for their losses, calling him a fallen prophet. “The knees of many of the strongest men in the Church faltered,” according to Brigham Young, who witnessed the spreading apostasy.<sup>45</sup> Some of those who apostatized joined with the church’s enemies in persecuting the Saints until it was no longer safe to remain in Kirtland. The Prophet, threatened with assassination, left Ohio for Far West, Missouri, at the beginning of 1838.

Joseph and other church leaders had been travelling between Kirtland and Far West for years in an effort to build up the New Jerusalem. Driven by mobs from their initial settlements in Jackson County, the Saints were busy with their families, farms and businesses in the new church headquarters at Far West when they were joined by faithful members from Ohio in 1838. While surrounding settlements swelled with incoming refugees from Ohio, the most prosperous Mormon community was Far West, boasting more than one hundred fifty homes, several blacksmith shops, two hotels, a print shop and seven stores, one of which was owned by Shadrach, who had moved his

family to Far West two years before.<sup>46</sup> The Roundys were among the many Saints who hoped to live their religion in peace, celebrating with the entire community as the Prophet laid cornerstones for a new temple in July.

It didn't take long for anti-Mormon agitators to whip up sentiments against the Saints, however, and in August a mob one hundred men strong stormed the election polls at nearby Gallatin, refusing Mormons their right to cast a ballot. The resulting brawl and growing disorder in neighboring counties led to Governor Lilburn W. Boggs to bring in the state militia. Rumors and lies about Mormons refusing to obey laws and making war against the old Missouri settlers soon caused Governor Boggs to issue a decree stating, "the Mormons must be treated as enemies, and must be exterminated or driven from the state if necessary for the public peace."<sup>47</sup>

Anti-Mormons emboldened by this proclamation began harassing the Saints wherever they could be found. Mobs of armed men forced out residents of smaller settlements and eventually gathered outside of Far West itself, prepared for an all-out attack. When it became apparent the Saints were outnumbered and had little hope in defending themselves, it was agreed they could leave if their leaders surrendered. Joseph Smith and several other church official were taken prisoner and held in Liberty jail awaiting trial as Missouri militia members drove the Saints out of the city and nearby settlements at gunpoint over the next few months. Thousands of families were turned out of their homes and into the cold of the approaching winter.

With the Prophet and other church leaders in prison and people in peril for their lives, something had to be done. More than two hundred men pledged themselves to a covenant drawn up at Far West in January, 1839, committing themselves to helping their fellow Saints, especially the poor and sick, in leaving Missouri. Shadrach signed the covenant to "stand by and assist one another, to the utmost of our abilities, in removing from this state...and we do hereby acknowledge ourselves firmly bound to the extent of all our available property to be disposed of a committee who shall be appointed for the purpose of providing means for the removing from this state the poor and destitute."<sup>48</sup>

With Betsy and the children already headed for safety in Warsaw, Illinois, Shadrach agreed to remain behind in Far West as part of a subgroup of the Removal Committee, tasked with conveying the poor across Missouri to Illinois where acting president Brigham Young was stationed to settle the refugees once they had crossed the Mississippi.<sup>49</sup>

The remainder of the winter was long a difficult, filled with the challenges of providing food, shelter and transportation to thousands of destitute people, but by spring there were several signs of hope for the Saints. Joseph and his fellow prisoners were allowed to escape in April, and the men hurried to join their exiled family and friends where the greater part of the church had found shelter in Quincy, Illinois. Shortly thereafter, Brigham Young and his fellow apostles returned to Far West to fulfill a prophecy declaring they would leave for foreign missions “on the twenty-sixth day of April...on the building spot of my house, saith the Lord.”<sup>50</sup> Shadrach was one of eighteen men who gathered by moonlight to dedicate the temple site and witness the apostles’ departure.<sup>51</sup> Shortly afterward, the Removal Committee’s work completed, Shadrach joined his family in Warsaw.



*Farmer's fields near Far West, Missouri.*



## ENDNOTES

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- <sup>21</sup> Shadrach was ordained by Orson Hyde and Samuel H. Smith on 16 May, 1832. Kevin Williams, “Shadrach Roundy History,” <http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bddca863e4c?src=search>
- <sup>22</sup> John Pulsipher, “Autobiography of John Pulsipher,” typescript, <http://www.boap.org/LDS/Early-Saints/JPulsipher.html>
- <sup>23</sup> Williams, “Shadrach Roundy History,” <http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bddca863e4c?src=search>
- <sup>24</sup> Hannah (Roundy) Baird (1782-1863), #LVB9-K6V, [www.familysearch.org](http://www.familysearch.org)
- <sup>25</sup> Orson Hyde mentioned visiting Shadrach Roundy’s sister by the name of Baird in Quincy, Erie County. Although Shadrach’s sister Naomi was married to John Baird, she died in 1820. Cheryl Harmon Bean and Pamela Call Johnson, “Rediscovering History: Mormons in Erie County, Pennsylvania, 1832-1833,” self-published, 1995, [file:///C:/Users/Shelley\\_2/Downloads/Rediscovering%20History\\_%20%20Mormon.pdf](file:///C:/Users/Shelley_2/Downloads/Rediscovering%20History_%20%20Mormon.pdf)
- <sup>26</sup> Bean and Johnson, “Rediscovering History: Mormons in Erie County, Pennsylvania, 1832-1833,” [file:///C:/Users/Shelley\\_2/Downloads/Rediscovering%20History\\_%20%20Mormon.pdf](file:///C:/Users/Shelley_2/Downloads/Rediscovering%20History_%20%20Mormon.pdf)
- <sup>27</sup> *Ibid.*
- <sup>28</sup> *Ibid.*
- <sup>29</sup> 8 October, 1833 and 7 March, 1835. Williams, “Shadrach Roundy History,” <http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bddca863e4c?src=search>
- <sup>30</sup> Nancy Jane (Roundy) Lindsay Foss (1834-1885), #LVB9-KYX, [www.familysearch.org](http://www.familysearch.org)
- <sup>31</sup> Samantha (Roundy) Parker (1824-1906), #K2H3-5F2, [www.familysearch.org](http://www.familysearch.org)
- <sup>32</sup> Julia Rebecca (Roundy) Whitney (1817-1837), #LVB9-2SD, [www.familysearch.org](http://www.familysearch.org)
- <sup>33</sup> Lauretta E. (Roundy) Beck (1821-1907), #LVB9-2MW, [www.familysearch.org](http://www.familysearch.org)
- <sup>34</sup> Jared Curtis Roundy (1827-1895), #LVB9-2QH, [www.familysearch.org](http://www.familysearch.org)
- <sup>35</sup> Almeda Sophia (Roundy) Parker (1829-1912), #K2H3-P78, [www.familysearch.org](http://www.familysearch.org)
- <sup>36</sup> William Felshaw Roundy (1831-1839), #LH8Z-9K3, [www.familysearch.org](http://www.familysearch.org)
- <sup>37</sup> Lorenzo Wesley Roundy (1819-1876), #KWNT-7YM, [www.familysearch.org](http://www.familysearch.org)
- <sup>38</sup> Vilate Roundy McAllister Phister, “Monologue of Betsy Quimby,” typescript, 1963. Copy held by Shelley Dawson Davies.
- <sup>39</sup> “After dinner I rode out in company with my wife and children, my brother Don Carlos and others,” wrote the Prophet in his journal. “We visited Brother Roundy and family, who lives near Willoughby. We had an interesting visit.” Joseph Smith’s journal, 31 October, 1835, as referenced in Brigham Henry Roberts, *History of the Church of Jesus Christ of Latter-day Saints*, Vol. 2 (Salt Lake City, Utah: Deseret News, 1904), page 297-98.
- <sup>40</sup> “December 9, 1835: A few days since Elder Shadrach Roundy brought me a quarter of beef. May all the blessings named above be poured upon their heads for their kindness to me.” Joseph Smith’s journal, 9 December, 1835, as referenced in Everett Ellsworth Roundy, *The Roundy Family in America* (Dedham, Massachusetts: E.E. Roundy, 1942), page 216.
- <sup>41</sup> “Minutes,” 7-8 March, 1835, page 2, <http://josephsmithpapers.org/paperSummary/minutes-7-8-march-1835?p=2>
- <sup>42</sup> Shadrach was licensed as an “approved messenger” to preach the gospel in April. Richard D. McClellan and Maurine Carr Ward, “Licensing Minister of the Gospel in Kirtland, Ohio,” *Mormon Historical Studies*, Fall, 2004, page 108, [http://mormonhistoricsites.org/wp-content/uploads/2013/04/MHS\\_FALL-2004\\_07-Ohio-Ministers.pdf](http://mormonhistoricsites.org/wp-content/uploads/2013/04/MHS_FALL-2004_07-Ohio-Ministers.pdf)

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<sup>43</sup> Lyndon W. Cook and Milton V. Backman, Jr., *Kirtland Elders' Quorum Record, 1836-1841* (Provo, Utah: Grandin Book Company, 1985), [http://www.boap.org/LDS/Early-Saints/Kirt-Elders.html#N\\_1836](http://www.boap.org/LDS/Early-Saints/Kirt-Elders.html#N_1836).

<sup>44</sup> The Church of Jesus Christ of Latter-day Saints, *Church History in the Fullness of Times* (Salt Lake City, Utah, 1989), page 166-67.

<sup>45</sup> Richard Neitzel Holzapfel and T. Jeffery Cottle, *Old Mormon Kirtland and Missouri: Historic Photographs and Guide* (Santa Ana, California: Fieldbrook Productions, Inc., 1991), page 48.

<sup>46</sup> Susan Easton Black, *Who's Who in the Doctrine and Covenants* (Salt Lake City, Utah: Deseret Book Company, 1997), page 255.

<sup>47</sup> The Church of Jesus Christ of Latter-day Saints, *Church History in the Fullness of Times*, page 201.

<sup>48</sup> *History of the Church of Jesus Christ of Latter-day Saints, Vol. 3* (Salt Lake City, Utah: Deseret Book Company, 1948), page 250-255. <https://byustudies.byu.edu/hc/hcpgs/hc.aspx>

<sup>49</sup> *Ibid.*

<sup>50</sup> *The Doctrine and Covenants*, 118:5.

<sup>51</sup> *History of the Church of Jesus Christ of Latter-day Saints, Vol. 3*, page 336-339.

## Chapter 3

# City of the Saints

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### Nauvoo



*The city of Nauvoo, Illinois, rose above a bend in the Mississippi River.*

Thousands of Saints were scattered in temporary homes across eastern Missouri and western Illinois when their Prophet rejoined them in April, 1839. One of Joseph's first matters of business that spring was to settle his people in a new gathering place, one where the church could grow unencumbered by persecution. To that end, Smith bought up large tracts of wilderness around the small town of Commerce, Illinois, a collection of homes scattered along a horseshoe bend on the Mississippi River. The town had failed to develop due to its surrounding swampy flatlands, but the Prophet was certain his people could transform the unhealthy wasteland into a thriving city. He platted a city he name Nauvoo and called for the Saints to join him there.

Shadrach and Betsy wasted no time in moving their family to Nauvoo. Betsy longed to once again have a home of her own, encouraging Shadrach to purchase a lot on the northeast corner of Hyde a Munson Streets,<sup>52</sup> a few blocks north of the log home Joseph Smith was building on "the flats." The Roundys were still mourning the loss of their twenty-year old daughter Julia, who died in 1837, and

would soon lose William and little Malinda in Nauvoo,<sup>53</sup> but with hope for the future, Shadrach built a substantial house for his family, planted crops and set up business in a wood shop. Building was booming with so many people moving into the new church headquarters and it wasn't long before Shadrach's business was profitable enough to take on apprentices.<sup>54</sup>

The Roundys owned some of the best cows in town and Betsy was happy to share the butter she made with the Smith family. She sent her younger girls down to visit Joseph's mother, Lucy Mack Smith, every morning with a dish of fresh butter for breakfast, and soon Joseph asked Sophie to help "Grandma Lucy" display the mummies for visitors who dropped by the homestead.<sup>55</sup> Sophie and Samantha were enrolled in Eliza R. Snow's day school along with the Smith children and pupils from the Whitney, Marks and Knight families, held in the upper room of Joseph's red brick store a few blocks away on Water Street.<sup>56</sup>

The older children eventually met and married their sweethearts while living in Nauvoo. Lauretta married soon after the family arrived, followed by Laruen in May, 1842, and Lorenzo in May, 1843. Samantha and Sophia married the same man on the same day, in February, 1846. The pair of sisters were so inseparable Betsy often remarked that whoever married one should also marry the other, so when Sophia accepted John Parker's <sup>57</sup> proposal it was with the understanding that her frail sister Samantha would become part of their household. <sup>58</sup>



*Sisters Samantha and Sophie Roundy Parker in their later years.*



## The Mormon Mummies

*In June, 1835, the promoter of a traveling mummy exhibition came to Kirtland in search of Joseph Smith, who he hoped could translate several papyri found with the mummies. Joseph realized while examining the scrolls that they “contained the writings of Abraham, another the writings of Joseph of Egypt,” and he arranged to purchase the four mummies with their papyri. Over the next few months Joseph translated the writings, which became known as the Book of Abraham, later canonized as part of the Pearl of Great Price. The mummies were later exhibited in Nauvoo upon request by Joseph’s mother, Lucy Mack Smith, for a small fee toward her support as a widow. After Lucy’s death, the papyri and mummies were sold by Joseph’s widow, Emma Smith Bidamon. They were presumed to have been destroyed during the Chicago fire of 1871, but University of Utah researcher Aziz S. Atiya found ten fragments of the papyri in New York’s Metropolitan Museum of Art in 1966, which were eventually acquired by the church.*

## Friend and Protector

Betsy, always busy in the kitchen, earned a reputation as an excellent cook who was happy to set an extra place at her table for anyone who happened to arrive at mealtime. It was striking how often Joseph came by to consult with Shadrach just before dinner was served, accepting Betsy's offer to fill his handkerchief with cookies for his children.<sup>59</sup> It wasn't just Betsy's good cooking that drew Joseph to the Roundy home. He often came to visit with Shadrach, who greatly enjoyed conversation and could put his active mind to work on solving his friend's problems.<sup>60</sup> Joseph was known to return the Roundy's hospitality, inviting Shadrach and Betsy to private parties where the guest list was mostly composed of high-ranking church leaders,<sup>61</sup> even though Shadrach never assumed an official leadership position himself.<sup>62</sup>

Joseph admired Shadrach's character and advice enough to include him on the roster of speakers meant to instruct Nauvoo's youth in correct spiritual comportment<sup>63</sup> and was quick to enlist his friend's skills as a member of the city's defensive forces, beginning with an appointment to the Nauvoo Legion in February, 1841, as one of twelve aid-de-camps who also served as Joseph's bodyguards.<sup>64</sup> Shadrach fulfilled his duty in safeguarding the Prophet on many occasions, accompanying him on official journeys to surrounding towns,<sup>65</sup> and acting as a witness in trials<sup>66</sup> as well as delivering messages and affidavits.<sup>67</sup> Joseph included Shadrach among the sixteen men on the city's "night watch," a group authorized to keep the peace and protect church leaders after dark,<sup>68</sup> and later recruited him as a captain in the police force, whose main duties were to protect the unfinished temple as well as preserve the peace.<sup>69</sup>

## Shadrach Gets His Man

*Shadrach, known for his tenacity, made good on his reputation during the pursuit of a particular fugitive in the countryside. Upon learning the man was hiding out in a nearby cabin, Shadrach approached the house, but even after hours of cajoling, was unable to convince the man to give himself up. Finally, Shadrach forced the fugitive out by setting the cabin on fire and arresting the man as he escaped the flames. Shadrach may have been inspired by an earlier incident when his brother Asahel captured a wanted man by making him think his house was on fire. Marilyn S. Jackson, "Shadrach Roundy: A Complete History," 2013, <https://familysearch.org/photos/stories/1486528>*



*Joseph and Hyrum Smith's martyrdom at  
Carthage Jail, 27 June, 1844.*

## The Road to Carthage

As much as the Saints longed to live their religion in peace, hostile forces were once again at work to destroy the church only a few years after Nauvoo was settled. The enormous growth experienced as converts from Canada, England and across the States streamed into the area was threatening to the older, non-Mormon residents, some of who eventually resorted to attacking outlying settlements. In early 1844, a wave of persecutions began when “wolf hunts” were organized in Hancock County, outings in which local ruffians pillaged and burned homes and farms belonging to members of the church.

Even more worrisome were former friends of the church now turned enemies through sin or personal offense, who in their bitterness sought to undermine the Lord’s work. “All the enemies upon the face of the earth may roar and exert all their power to bring about my death, but they can accomplish nothing, unless some who are among us and enjoy our society...join with our enemies, turn our virtues into faults, and by falsehood and deceit, stir up their wrath and indignation against us and bring their united vengeance up our heads,” Joseph told the Nauvoo police in December, 1843.<sup>70</sup>

One such man was William Law, second counselor to Joseph in the first presidency of the church. William, who had come to believe Joseph was a fallen prophet, was shocked and angry when informed he was no longer the prophet’s counselor. After he was

excommunicated for “un-Christian conduct” in April, 1844, Law placed himself at the head of his own church and assembled a group of apostates determined to discredit the Prophet by printing an opposition newspaper. The first and only issue of the *Nauvoo Expositor*, published in early June, 1844, accused Joseph Smith of abusing political power, speaking blasphemously of God, and “spiritual wifery.” Nauvoo’s city council ruled the newspaper a slanderous public nuisance capable of inciting mob actions against the Saints if allowed to continue publication. Mayor Joseph Smith ordered the press destroyed. Within hours the order was carried out by the Nauvoo police, who scattered the type and burned any remaining newspapers.

Law and his companions rushed to the county seat of Carthage to take legal action against the city of Nauvoo, in particular against its mayor. Joseph and the city council members were ordered to stand trial before a non-Mormon jury for causing a civil disturbance. Two days before Joseph, his brother Hyrum, and other church leaders were to leave for Carthage, the Prophet “had a long talk” with his closest friends and advisors, Shadrach among them, after which he “concluded not to keep out of the way of the officers any longer.”<sup>71</sup>

Joseph left on horseback for Carthage on 27 May, 1844, accompanied by “a few friends,” including Shadrach, who remained in the area doing what they could to protect their leader. Shadrach kept his ear to the ground, reporting on a large anti-Mormon meeting nearby as well as a threat to shoot the Prophet.<sup>72</sup> By late afternoon on 27 June, the forces against Joseph Smith could no longer be contained. A mob of one hundred armed men with blackened faces made their way toward the jail where Joseph, Hyrum, John Taylor and Willard Richards were being held. The prisoners tried to defend themselves, but Joseph and Hyrum were killed and John Taylor wounded in the attack before the mob retreated.

Shadrach was one of twelve guards who retrieved Joseph and Hyrum’s bodies the next morning for the solemn journey back to Nauvoo.<sup>73</sup> Thousands of Saints gathered to watch as the wagons bearing their prophet and his brother arrived at the Mansion House, where the bodies lay in state the following day. A public funeral was held and sand-filled caskets buried in the cemetery instead of the bodies, which were secretly interred in the basement of the Nauvoo House to protect them from theft.





*One of the earliest known photos  
of the Nauvoo Temple.*

## Temple on the Hill

Nauvoo was a flourishing city by the summer of 1844. Despite growing hostiles against the church, thousands of new members streamed in to join their fellow Saints. Building was booming as people replaced their temporary log cabins with more substantial brick homes, but the most important project was the temple, rising on a hill above on the city. Brigham Young's main focus as the new prophet and church president was finishing the temple.

Members were continually encouraged to donate their time and means toward its completion, and by the spring of 1845, the capstone was in place. Shadrach had taken part in realizing the temple from its beginning. As a member of the Nauvoo Legion, he participated in the 1841 cornerstone ceremony.<sup>74</sup> Both he and Betsy were overjoyed when Joseph Smith taught the doctrine of baptism for the dead, serving as proxy for a number of their departed relatives,<sup>75</sup> and Shadrach was one of five men Joseph trusted to prepare a room in his red brick store for the endowment's first presentation in 1842.<sup>76</sup> Now that the temple was almost finished, the Roundys were eager to realize its blessings in full. They were among the many faithful members who received their endowments in December, 1845.<sup>77</sup>

## Exodus

While endowments were being received in the temple, Brother Brigham was at the same time planning the exodus of his people, who were once again under threat from their enemies. He had agreed the Saints would begin evacuating Nauvoo in the spring of 1846, “as soon as the grass grows and the water runs.” To that end, President Young called upon a special advisory group, the Council of Fifty, to help prepare the way. Shadrach’s loyalty to the church made him a perfect candidate for service on the Council, whose membership included the apostles and other trusted, seasoned men who were tasked with finding “a home where the Saints can dwell in peace...and live by the laws of God without being oppressed and mobbed under a tyrannical government.”<sup>78</sup>

No matter how diligently the Saints prepared to abandon Nauvoo, anti-Mormons refused them any relief, increasing persecutions wherever they could, especially in vulnerable outlying settlements. Shadrach was one of many who responded to President Young call to bring in “the sick, the women, children, goods and grain,” and as a member of the police force, he met with the Twelve “to prevent our surprise by mob.”<sup>79</sup> Continual harassments finally led Brigham Young to prepare the Saints for an early departure. By February, 1846, the first wagons rolled out of Nauvoo, headed for temporary camps in Iowa.



*Saints Crossing the Mississippi by C.C.A. Christensen.*

## ENDNOTES

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- <sup>52</sup> Lot#1, Block 118, Nauvoo, Hancock County Deeds, book N page #51-52 entry #6485, Nauvoo Land and Records Office, Nauvoo Restoration, Inc., 8 May, 2014. The home is described as a “fairly good dwelling,” probably a frame home.
- <sup>53</sup> Eight-year old William died soon after the Roundys arrived in Nauvoo, 14 August, 1839. Malinda died at the age of two, 8 March, 1842.
- <sup>54</sup> Reference to Shadrach Roundy’s woodshop and one his apprentices can be found in an article by Guy E. Stringham, “The Pioneer Roadometer,” *Utah Historical Quarterly*, Vol. 42, Number 3, summer, 1974, page 263.
- <sup>55</sup> “Samantha Roundy Parker Biography,” undated typescript, #K2H3-5F2  
[www.familysearch.org](http://www.familysearch.org)
- <sup>56</sup> Kevin Williams, “Shadrach Roundy History,”  
<http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>
- <sup>57</sup> John Davis Parker (1799-1891), #KWJR-PHV, [www.familysearch.org](http://www.familysearch.org)
- <sup>58</sup> “Samantha Roundy Parker Biography,” undated typescript, #K2H3-5F2  
[www.familysearch.org](http://www.familysearch.org)
- <sup>59</sup> Vilate Roundy McAllister Phister, “Monologue of Betsy Quimby,” typescript, 1963. Copy held by Shelley Dawson Davies.
- <sup>60</sup> Everett Ellsworth Roundy, *The Roundy Family in America* (Dedham, Massachusetts: E.E. Roundy, 1942), page 222.
- <sup>61</sup> Joseph Smith, *Journal, Book 1, 21 December, 1842-10 March*, entry for 11 January, 1843, page 126,  
<http://josephsmithpapers.org> See also: Everett Ellsworth Roundy, *The Roundy Family in America* (Dedham, Massachusetts: E.E. Roundy, 1942), page 224.
- <sup>62</sup> Shadrach was appointed to the presiding bishopric by revelation in D&C 124:21, 19 January, 1841, with Vinson Knight and Samuel H. Smith. No ordination to this calling was ever made and both Knight and Smith died within eighteen months of the calling. If Knight and Smith had lived, Shadrach probably would have become a general authority of the church.
- <sup>63</sup> *Times and Seasons*, Vol. 4, No. 10, April 1, 1843,  
<http://files.restorationbranches.org/AD%201830-1844/Times%20&%20Seasons/Volume%204/Vol.%204%20No.%2010%20pp.%20145-160.pdf>
- <sup>64</sup> *History of the Church of Jesus Christ of Latter-day Saints, Vol. 4*, (Salt Lake City, Utah: Deseret Book Company, 1948), 4 February, 1841, page 295.  
<https://byustudies.byu.edu/hc/hcpgs/hc.aspx>
- <sup>65</sup> *Ibid*, page 365.
- <sup>66</sup> Joseph Smith, *Journal, Book 1, 21 December, 1842-10 March*, entry for 27 December, 1842, pages 8-9; 4 January, 1843, <http://josephsmithpapers.org>
- <sup>67</sup> *History of the Church of Jesus Christ of Latter-day Saints, Vol. 5*, (Salt Lake City, Utah: Deseret Book Company, 1948), 9 July, 1843, page 500; 13 July, 1843, page 509.  
<https://byustudies.byu.edu/hc/hcpgs/hc.aspx>
- <sup>68</sup> Williams, “Shadrach Roundy History,”  
<http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>
- <sup>69</sup> *History of the Church of Jesus Christ of Latter-day Saints, Vol. 6*, (Salt Lake City, Utah: Deseret Book Company, 1948), 29 December, 1843, page 149.  
<https://byustudies.byu.edu/hc/hcpgs/hc.aspx>
- <sup>70</sup> The Church of Jesus Christ of Latter-day Saints, *Church History in the Fullness of Times* (Salt Lake City, Utah, 1989), page 268.

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<sup>71</sup> Roundy, *The Roundy Family in America*, page 223.

<sup>72</sup> Joseph Smith's journal entries for 27 May and 18 June, 1844, as referenced by Kevin Williams, "Shadrach Roundy History,"

<http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>

<sup>73</sup> *History of the Church of Jesus Christ of Latter-day Saints*, Vol. 7, (Salt Lake City, Utah: Deseret Book Company, 1948), page 1. <https://byustudies.byu.edu/hc/hcpgs/hc.aspx>

<sup>74</sup> Williams, "Shadrach Roundy History,"

<http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>

<sup>75</sup> Susan Easton Black and Harvey Bischoff Black, *Annotated Record of Baptisms for the Dead, 1840-1845, Nauvoo, Hancock, Illinois*, Vol. 5 (Provo, Utah: Brigham Young University Press, 2002), pages 3173-75.

<sup>76</sup> Affidavit by Lucius N. Scovil, *The Deseret News*, 20 February, 1884.

<sup>77</sup> [www.familysearch.org](http://www.familysearch.org)

<sup>78</sup> Robert C. Fillerup, compiler, *William Clayton's Nauvoo Diaries and Personal Writings, November 24, 1840 through February 27, 1846*, entry for 1 March, 1845,

<http://www.boap.org/LDS/Early-Saints/clayton-diaries>

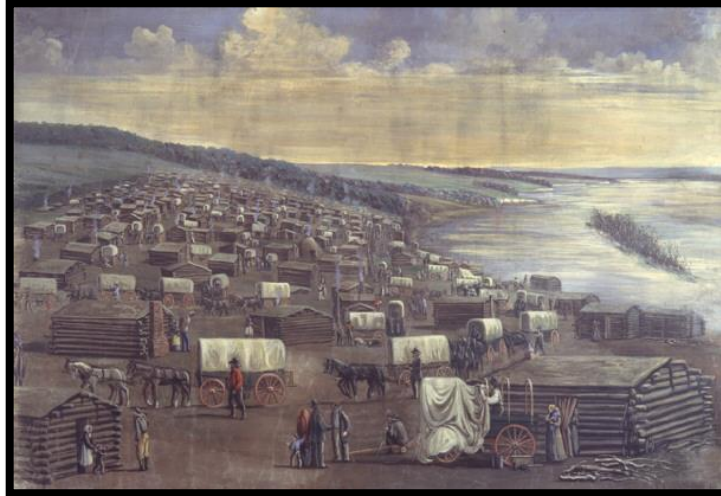
<sup>79</sup> Williams, "Shadrach Roundy History,"

<http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>

## Chapter 4

# Winter Quarters

## Providing and Planning



*Winter Quarters, Nebraska, housed approximately 2,500 Saints as they during the winter of 1846-47.*

The first group of Saints to leave Nauvoo were seeking a new home somewhere in the West, but for the time being, their goal was to make it across Iowa's difficult and unsettled terrain. Over three thousand people crossed the Mississippi in February, travelling to the temporary camp at Sugar Creek where they waited for further instructions from Brigham Young. Shadrach's company joined the main body of refugees in late February,<sup>80</sup> and by March 1<sup>st</sup>, the "Camp of Israel" was ready to depart.

The plan was to reach the Missouri River by mid-April, early enough to put in crops, establish a way station for the companies soon to follow, and send a pioneer company ahead to a suitable settlement site in the Great Basin. However, progress was slowed by heavy spring rains, swollen rivers and the pressing need to earn money for supplies as the company proceeded. Amid the delays, Shadrach acted as messenger and mailman, carrying letters between the moving camp and reporting back on deteriorating conditions in Nauvoo.<sup>81</sup> By the

time the Camp of Israel reached the Missouri, they were several months behind schedule. In council with his advisors, Brigham decided to establish a main encampment on the west bank of the river with other camps scattered throughout western Iowa. An area near a proposed ferry site was surveyed and by the end of September, over eight-hundred lots had been laid out in what was to become Winter Quarters.

Even though wagon companies were leaving Nauvoo in a steady stream, the evacuation wasn't proceeding quickly enough for the church's enemies, who escalated their persecutions all during the summer. Eight hundred men equipped with cannons surrounded and fired upon Nauvoo in September, and after several days of skirmishing, the people were forced to surrender and abandon their city.

More than twelve thousand Saints were now refugees, scattered across Iowa in provisional camps at Mount Pisgah and Garden Grove, as well as Winter Quarters itself. Church leaders immediately worked to maintain order and care for the people by establishing governing councils. Winter Quarters was divided into twenty-two wards headed by bishops to care for the Saints. Shadrach accepted the calling as bishop for the fifth ward sometime that fall.<sup>82</sup>

Brigham Young required much from his bishops during that season of hardship and sickness. Everyone suffered from the bitter cold of winter and torrential spring rains with only dugouts or hastily built log cabins to shelter them. Waves of cholera, scurvy and severe diarrhea stalked the camp as supplies of fresh food dwindled. Many of the young and strong men were marching towards California with the Mormon Battalion, leaving few able men to support the women and children. Of the twenty-nine families in Shadrach's ward, twelve were headed by women, and three of the nineteen men were bedridden with illness.<sup>83</sup> It was up to Shadrach, now fifty-seven years old, to make sure each of his families had food and housing, mostly by collecting and distributing tithes. He was also expected to hold Sabbath meetings and attend a weekly meeting with the High Council to report on the wellbeing of his ward members.

Shadrach was especially concerned about his own children and their families, all who lived under his leadership in the fifth ward. He immediately enlisted Samantha and Sophia's husband John Parker as one his assistants. Betsy did what she could toward the welfare of her children and grandchildren, most notably caring for Lorenzo's motherless boy Myron,<sup>84</sup> just two years old, and Lauren's boys, three-year old Byron<sup>85</sup> and frail son William,<sup>86</sup> whose mother Joanna<sup>87</sup> died on the child's first birthday, 5 February, 1847. Betsy was also on call

to assist Laurretta, who being pregnant that winter, often found it difficult to tend to her two and five-year olds, William<sup>88</sup> and Ellen.<sup>89</sup> At the same time, Betsy still had her own household to run. With her youngest children Jared and Nancy living at home, there was always cooking, cleaning and laundry to be done.

## Preparations

When Shadrach wasn't seeing to the welfare of his ward or his family, he was meeting with church leaders planning the upcoming westward migration. Brigham Young announced "the Word and Will of the Lord"<sup>90</sup> in January, a divine plan to organize the Camp of Israel as it moved west. A vanguard company composed of men chosen for their frontier skills would leave for the Great Basin in early spring, followed by as many companies as could be outfitted in time to cross the plains. Shadrach was selected as one of the one hundred forty three men whose character and talents were considered vital to pioneering the way with Brigham Young's exploratory company. The oldest in the group at the age of fifty-eight, he would eventually cross the plain four times helping later emigrant parties make the trip.

All winter long and into the spring preparations were underway to organize for the journey. The needs of those who would remain behind were also taken into account. In a meeting of the Twelve and other leaders, Shadrach agreed to labor with other able men in building a stockade around the perimeter of the settlement, an ambitious project that required fortifying more than five hundred log houses and eighty-three sod dwellings.<sup>91</sup>

Inventories were taken to determine which families would be able to make the trek the first year. Shadrach's family was better off than most: he and Betsy owned a pair of wagons, one horse, one yoke of oxen and three cows; both Lauren and Lorenzo had wagons and teams of oxen to pull them, making them good candidates for early immigration, and they were assigned to travel in the first wagon train to follow Brigham Young. David<sup>92</sup> and Laurretta Beck and John, Samantha and Sophia Parker agreed to remain behind, supporting the majority of the Saints who would remain at Winter Quarters. John was put to work building wagons, while anyone else who was able pitched in to acquire food and supplies.<sup>93</sup> Enough progress had been made by the middle of April, 1847, to make the vanguard company's departure a reality.



## Parting Ways

*Shadrach's brother Uriah Roundy was among the majority of Saints who remained in Iowa after the initial push west in 1847. Uriah and his wife Rena moved to the farming community of Galland's Grove, Iowa, settled by Isaac Galland, a former intimate of Joseph Smith who became estranged from the church in 1842. Eventually Uriah developed his own disillusionments with the church, becoming a leader and missionary in the Reorganized Church of Jesus Christ of Latter-day Saints. He died in Galland's Grove in 1869.*



## ENDNOTES

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- <sup>80</sup> Kevin Williams, “Shadrach Roundy History,” <http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>
- <sup>81</sup> *Ibid.*
- <sup>82</sup> *Ibid.*
- <sup>83</sup> *Ibid.*
- <sup>84</sup> Myron Shadrach Roundy (1844-1902), #KWCG-L5H, [www.familysearch.org](http://www.familysearch.org)
- <sup>85</sup> Byron Donalvin Roundy (1844-1912), #KWZF-HX2, [www.familysearch.org](http://www.familysearch.org)
- <sup>86</sup> William Heber Roundy (1846-1899), #KWCP-LF5, [www.familysearch.org](http://www.familysearch.org) William was reported to be so delicate he had to be carried around on a pillow. Vilate Roundy McAllister Phister, “Monologue of Betsy Quimby” (typescript, 1963), copy available at Daughters of the Utah Pioneers, Salt Lake City.
- <sup>87</sup> Joanna (Carter) Roundy (1824-1847), #KWJY-YVT, [www.familysearch.org](http://www.familysearch.org)
- <sup>88</sup> William Patten Beck (1841-1930), #KGN5-517, [www.familysearch.org](http://www.familysearch.org)
- <sup>89</sup> Ellen S. (Beck) Acker (1844-1932), #LC26-FK8, [www.familysearch.org](http://www.familysearch.org)
- <sup>90</sup> *The Doctrine and Covenants*, 136:1.
- <sup>91</sup> Williams, “Shadrach Roundy History,” <http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>
- <sup>92</sup> David Henry Hauer Beck (1819-1898), #L72J-LTM, [www.familysearch.org](http://www.familysearch.org)
- <sup>93</sup> Reference from Captain Shadrach Roundy’s Company Camp Journal, 1845, “Bishops Report” for the 5th Ward, Block 26, 16 December, 1846, Williams, “Shadrach Roundy History,” <http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>

## Chapter 5

# Westward

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### The Vanguard Company



*Brigham Young*

**B**righam Young himself handpicked the one hundred forty-two men chosen to accompany him on the first trek to Utah's Great Basin. Members of the company included teamsters, hunters, frontiersmen, wagon makers, blacksmiths, mechanics, carpenters, bricklayers, lumbermen, stockmen, millers and engineers, problem-solving men who could lay the foundations of civilization on a barren salt desert in less than six weeks.<sup>94</sup> Every one of them had proven their steadfastness and loyalty to the Lord and were eager to use their "influence and property to remove the people," part of the covenant they had taken to fulfill "the Word and Will of the Lord"<sup>95</sup>

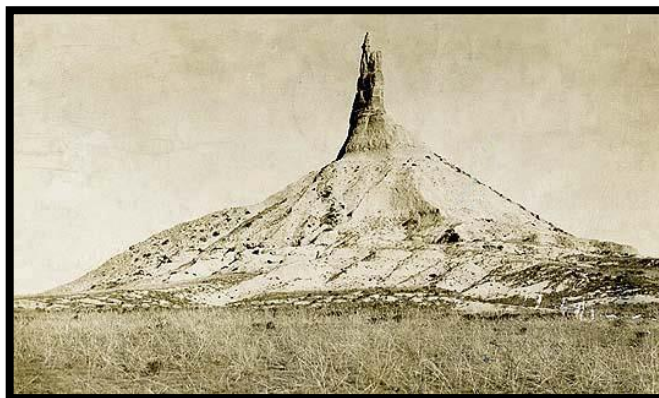
The company did not leave Winter Quarters all at once, but each man pulled out when his wagon was ready at the beginning of April, 1847, camping in scattered locations as they made their way to the staging area at Nebraska's Elkhorn River. An advance team of men built a

raft of dry cottonwood logs which ferried the wagons across the river as they arrived. By April 16, the entire company was ready to move out as one over the open prairie. Shadrach marked the route as the company travelled, with stakes set every ten miles.<sup>96</sup>

Brigham issued stern instructions from the back of his wagon, reminding the men to either follow the rules and avoid murmuring or “turn back now.” The group was organized in military fashion, with captains of hundreds, fifties and tens. Shadrach was appointed a captain of fifties and major on the staff of Lieutenant General Brigham Young.<sup>97</sup> With its organization completed, the company moved out two p.m., travelling three miles before halting for the night.<sup>98</sup>

The men awoke the next morning to a brisk wind and inch-thick ice in their water buckets, nothing unusual so early in the season, but unwelcome nevertheless. Shaking off the cold, Shadrach readied his team to haul their load across what was now Indian Territory. The line of wagons would follow the river for the next six-hundred miles, keeping to its north bank to avoid the numerous emigrants and gold seekers travelling on the opposite side. Given the hostilities previous suffered in their dealings with “Gentiles,” the Mormons were only too happy to keep their distance. There was some nervousness over the Pawnee braves who took an interest in the wagon train several days later, but a meeting with them ended peacefully. No matter friendly the natives seemed, however, the pioneers were not taking any chances. A cannon mounted on wheels brought up the rear of the train and a night guard was organized with Shadrach and the other captains of the tens responsible for selecting and rotating the men on duty.<sup>99</sup>

Shortly before leaving Pawnee territory Shadrach managed to buy some dried buffalo meat from trappers who had traded at a nearby Pawnee village and passed it around camp to the satisfaction of the men, who found it “tasted very good.”<sup>100</sup> Everyone was interested in not just tasting buffalo, but actually seeing and hunting the animals themselves. The first encounter with a buffalo herd on 1 May “excited considerable interest and pleasure,” according to pioneer William Clayton.<sup>101</sup> A hunt was immediately organized, resulting in fresh meat from ten animals, which was thoroughly enjoyed by the men, who found it “very sweet and tender as veal.”<sup>102</sup>



*Chimney Rock marked the half-way point  
across the Mormon Trail.*

By the time the company was nearing the trail landmark of Chimney Rock, Nebraska, a number of men had begun passing their time in camp by holding mock trials, playing cards and dancing, activities which were laced with profanity. President Young delivered a stinging rebuke to such “light-mindedness,” a sermon which had its desired effect. “We again pursued our journey in peace, all reflecting on what had passed today,” wrote William Clayton in his journal. “No loud laughter was heard, no swearing, no quarreling, no profane language, no hard speeches to man or beast, and it truly seemed as though the cloud had burst and we had emerged into a new element, a new atmosphere and a new society.”<sup>103</sup>

Brigham was quick to dedicate this renewed humility and obedience to the Lord in a prayer circle with his closest leaders on the surrounding bluffs. Shadrach was among those invited to gather on “a small, circular, level spot, surrounded by bluffs and out of sight” where the men put on their “priestly garments and offered up prayer to God, for ourselves, this Camp and all pertaining to it, the brethren in the army, our families and all the Saints, President Young being the mouth. We all felt well and glad for this privilege,” said William Clayton.<sup>104</sup>

Seventy-five miles onward at the bottom of a long climb stood Fort Laramie, an important trading post along the Oregon Trail where the company halted to resupply and repair their wagons. Shadrach was one of three men appointed select and overhaul the plows while the blacksmiths worked on wheels, running gear and horseshoes.<sup>105</sup> It would be a long trek of almost four hundred miles across Wyoming before the men came to Fort Bridger, a small trading post consisting of a few shabby log cabins, a horse corral and a blacksmith shop, where Brigham Young planned to leave the Oregon Trail, striking out for the Salt Lake Valley.



*The vanguard company enters Salt Lake Valley, July, 1847.*

## The Salt Lake Valley

The final leg of the journey to the Great Basin began on 9 July, as the company turned onto the Hastings Cutoff, a barely visible track followed by the ill-fated Donner-Reed Party only a year before, which passed through modern-day Emigration Canyon into the Salt Lake Valley. Upon reaching the Weber River, the pioneers were divided into three groups: a rear guard; the main camp where Brigham Young languished, ill with mountain fever; and an advance party chosen to scout the trail. Shadrach was one of forty-three men in the advance party who rode ahead, filling in holes and leveling high spots to prepare a wagon road as they went.

When the advance team rolled out of the mountains on 22 July, 1847, Shadrach and his companions were met with a vast, fertile valley where grasses grew as tall as a man, watered by fresh water streams. It would be their task to bring order to this isolated wilderness and they wasted no time in getting on with the job. Early the next morning Shadrach, accompanied by William Carter and George W. Brown, hitched up their plows and dug into the sunbaked soil with all their might. The ground was so hard both Shadrach and Brother Brown immediately broke the wooden beams on their plows. By the time repairs were made, William Carter already had turned a half acre; at the day's end the trio had plowed and planted two and a half acres with potatoes, corn and beans and set up a primitive irrigation ditch by diverting water from City Creek.<sup>106</sup>

Brigham Young and the rear company arrived the following day on 24 July. Wilford Woodruff drove Brigham to a ridge where they looked out over the valley, Brigham “enwrapped in a vision for several minutes” as he gazed upon the scene. “He had seen the valley before in vision and upon this occasion he saw the future glory of Zion and Israel as they would be, planted in the valleys of these mountains,” Woodruff later wrote. “When the vision had passed, he said, ‘It is enough. This is the right place. Drive on.’”<sup>107</sup>

After some initial exploration, Brigham selected the new settlement’s center spot, a section of land between two forks of City Creek where a temple to the Lord would be built. A survey was made within the first week, with ten-acre blocks and wide, straight streets radiating out from the temple lot. More farm plots were plowed and planted with buckwheat, oats and garden vegetable. Men not involved with farming were put to work building fences, log houses and a bowery on the temple lot for public meetings. Enough adobe bricks were formed to build a fort with thick walls nine feet high, a good defense against attack from Indians or wild animals.

Brigham Young and several of the Twelve climbed a round bluff north of the small settlement where he prophesied that all nations would gather in this valley to enjoy prosperity and peace. He rededicated his people and their efforts to build Zion with rebaptisms and reconfirmations conducted several weeks later,<sup>108</sup> only days before most of the men packed up for their return to Winter Quarters, where they would assist the rest of the Saints in traveling west.

## Return Trip

The first company of returning men elected Shadrach and Tunis Rappleye as captains in a meeting held night before their departure on the August 15,<sup>109</sup> during which they were instructed by Heber C. Kimball to “dedicate themselves, their wagons, their all to the Lord to obey council and they should be blest.”<sup>110</sup> Twenty-five days after their arrival in Salt Lake, the Roundy-Rappleye company was headed back across the plains.

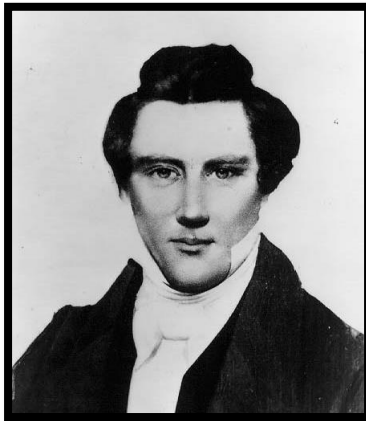
It wasn’t long before they met up with the “Big Company,” over fifteen-hundred people headed toward the Great Basin in the second wave to leave from Winter Quarters. It was at the first crossing of the Sweetwater, on the last day of August near Independence Rock where Shadrach found Betsy and most of their children in Daniel Spencer’s company, one of ten subdivisions of the larger group.<sup>111</sup> Lorenzo

Roundy, captain of ten in Spender's company, was in charge of ninety-five pioneers, including his son Myron; older brother Lauren, sons Byron and William, and his new wife Susannah;<sup>112</sup> younger siblings Jared and Nancy, and of course, his mother Betsy. David and Laretta would follow later in 1850;<sup>113</sup> Samantha, Sophia and John Parker remained behind in Winter Quarters for five years,<sup>114</sup> where John continued to build many of the wagons used by other Saints in their migration.

Shadrach immediately relinquished his duties as captain of the Roundy-Rappleye company and joined his family in their journey to Salt Lake. The Smoot Company covered ground quickly and with few problems, arriving in the valley 25 September.<sup>115</sup>



*A Mormon wagon train nearing the Salt Lake Valley.*



## Joseph Smith's Rocky Mountain Prophecy

*"On the 6th of August, 1842, with quite a number of his brethren, Joseph Smith crossed the Mississippi river to the town of Montrose, to be present at the installation of the Masonic Lodge of the Rising Sun.*

*A block schoolhouse had been prepared with shade in front, under which was a barrel of ice water....Joseph, as he was tasting the cold water, warned the brethren not to be too free with it. With the tumbler still in his hand he prophesied that the Saints would yet go to the Rocky Mountains; and, said he, this water tastes much like that of the crystal streams that are running from the snow-capped mountains.*

*We will let [Anson] Call describe this prophetic scene: 'I had before seen him in a vision, and now saw while he was talking his countenance change to white; not the deadly white of a bloodless face, but a living, brilliant white. He seemed absorbed in gazing at something at a great distance, and said: 'I am gazing upon the valleys of those mountains.' This was followed by a vivid description of the scenery of these mountains, as I have since become acquainted with it. Pointing to Shadrach Roundy and others, he said: 'There are some men here who shall do a great work in that land.' Pointing to me, he said: 'There is Anson, he shall go and shall assist in building up cities from one end of the country to the other; and you (rather extending the idea to all those he had spoken of) shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished, and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice.'"*

*(Brigham Henry Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints (Provo, Utah: Brigham Young University Press, 1965), page 181-182.)*



## ENDNOTES

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- <sup>94</sup> Among the company were also three women, wives of Brigham Young, Heber C. Kimball and Lorenzo Dow Young, and three children.
- <sup>95</sup> *The Doctrine and Covenants*, 136:1.
- <sup>96</sup> *The Deseret News*, 4 July, 1872.
- <sup>97</sup> *The Journals of William Clayton*, entry for 17 April, 1847, as quoted in Kevin Williams, “Shadrach Roundy History,”  
<http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bddca863e4c?src=search>
- <sup>98</sup> Brigham Henry Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints Vol. 3* (Provo, Utah: Brigham Young University Press, 1965), page 165.
- <sup>99</sup> *Ibid.*
- <sup>100</sup> *The Journals of William Clayton*, entry for 17 April, 1847, as quoted in Kevin Williams, “Shadrach Roundy History,”  
<http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bddca863e4c?src=search>
- <sup>101</sup> Utah State Office of Education, *Heritage Gateways*,  
<http://heritage.uen.org/companies/511847.html>
- <sup>102</sup> *Ibid.*
- <sup>103</sup> William Clayton, *William Clayton's Journal* (Salt Lake City, Utah: The Deseret News, 1921), page 201.  
[http://archive.org/stream/williamclaytonsj00clay/williamclaytonsj00clay\\_djvu.txt](http://archive.org/stream/williamclaytonsj00clay/williamclaytonsj00clay_djvu.txt)
- <sup>104</sup> *Ibid.*, page 203.  
[http://archive.org/stream/williamclaytonsj00clay/williamclaytonsj00clay\\_djvu.txt](http://archive.org/stream/williamclaytonsj00clay/williamclaytonsj00clay_djvu.txt)
- <sup>105</sup> Williams, “Shadrach Roundy History,”  
<http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bddca863e4c?src=search>
- <sup>106</sup> The first farm plots were located near modern day Main Street between 300 and 400 South Glen M. Leonard, “Briton Plowed First Half-Acre in Valley,” *The Church News*, 10 March, 1990.
- <sup>107</sup> The Church of Jesus Christ of Latter-day Saints, *Church History in the Fullness of Times* (Salt Lake City, Utah, 1989), page 333.
- <sup>108</sup> William G. Hartley, “Gathering the Dispersed Nauvoo Saints, 1847-1852,” *The Ensign* (July, 1997), <https://www.lds.org/ensign/1997/07/gathering-the-dispersed-nauvoo-saints-18471852?lang=eng>
- <sup>109</sup> Clayton, *William Clayton's Journal*, entry for 15 August, 1847, page 346.
- <sup>110</sup> Williams, “Shadrach Roundy History,”  
<http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bddca863e4c?src=search>
- <sup>111</sup> William Clayton, *William Clayton's Journal* (Salt Lake City, Utah: The Deseret News, 1921), entry for 31 August, 1847, page 356.  
[http://archive.org/stream/williamclaytonsj00clay/williamclaytonsj00clay\\_djvu.txt](http://archive.org/stream/williamclaytonsj00clay/williamclaytonsj00clay_djvu.txt)
- <sup>112</sup> Susannah (Wallace) Roundy (1820-1892).
- <sup>113</sup> David and Lauretta Beck immigrated to Salt Lake in 1850, part of an unknown company. Mormon Pioneer Overland Travel Index,  
<http://history.lds.org/overlandtravels/searchPage?lang=eng>
- <sup>114</sup> The Isaac M. Stewart Company, Kaneshville, Iowa, to Salt Lake City, Utah, 19 June-28 August, 1852. Mormon Pioneer Overland Travel Index,  
<http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=292>

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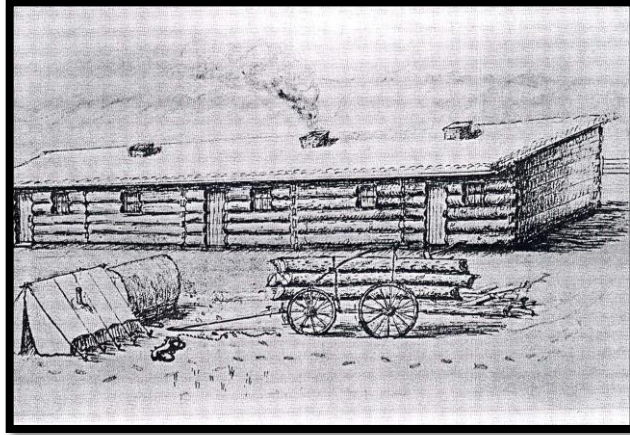
<sup>115</sup>The Abraham Smoot Company, Winter Quarters, Nebraska, to Salt Lake City, 17 June-25 September, 1847. Mormon Pioneer Overland Travel Index,  
<http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=343>

## Chapter 6

# Great Salt Lake City

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### Zion at Last



*As a member of the High Council, Shadrach was Responsible for managing the Old Fort's water supply.*

Barely two months had passed since Shadrach first looked out over the Salt Lake Valley, completely devoid of human habitation, empty except for miles of sagebrush and grass. Now as he rolled out of Emigration Canyon accompanied by his family, he could see in the distance an adobe fort enclosing the beginnings of a city, its hundreds of simple log cabins surrounded by acres of tended crops.<sup>116</sup> Shadrach had travelled sixteen hundred miles back and forth across the prairie, and so it was with a sense of relief that he and Betsy unpacked their wagons and settled in for the winter with their children, having finally arrived in Zion.

It was already the end of September, and the days were growing shorter and colder. The Roundys and their new neighbors hurried to prepare their cabins for winter, making sure the chinks were filled in against the coming weather and stacks of firewood were brought in from the mountains. With many crops destroyed by an early frost, having enough food until next summer's harvest soon became a serious concern. The pioneers would be dependent on whatever food they had brought with them, and their meager supplies didn't last long. Flour was rationed and people were forced to forage for wild onions, thistle roots and sego lily bulbs.

Maintaining order over the harsh winter was the responsibility of stake president John Smith and a high council of twelve men, one of whom was Shadrach.<sup>117</sup> Under the high council's direction, workmen expanded the original fort, constructed grist mills, roads and bridges and put up fences to enclose livestock. In addition to keeping domestic animals corralled, there was much concern over the "wasters and destroyers," numerous wolves, wildcats, bears, eagles and hawks which preyed on the stock. Someone hit upon the idea of controlling the pests with a competitive hunt between two teams, complete with a scoring system. Shadrach signed on as one of the ninety-three men on John Pack's team, competing against an equal number of men led by John D. Lee. A celebration dinner was held at the end of the contest in February, paid for by the losing team.<sup>118</sup> The contest not only helped eliminate threats to the settlers' stock, but added to the food supply itself. With supplies running dangerously short, people were willing to eat meat from the wild animals killed in the contest.<sup>119</sup>

Scouting explorations continued over the winter to determine the best locations for future settlements, with land and grazing rights assigned accordingly. Shadrach and fellow high councilman Thomas Grover were authorized by President Smith to use the natural grasslands in present day Davis County for their winter cattle range, and by the spring of 1848, Shadrach had established a farm along Duel Creek in Centerville, putting his sons Lauren and Lorenzo in charge of the operation.<sup>120</sup> Shadrach and Betsey's primary residence would always be Salt Lake City, but they traveled the fifteen mile road to Centerville as time permitted to visit their sons and keep an eye on the farm.

Additional acreage in Salt Lake City was surveyed for farming and by the spring of 1848, four thousand acres were under cultivation with wheat, corn and assorted vegetables. There was a collective sigh of relief among the starving pioneers, whose very lives depended on the coming harvest. Then, in mid-June, hordes of huge black crickets descended from the foothills, devouring everything in their path. Betsy and her children joined every other valley resident in work killing the insects with shovels, brooms and sticks, but their efforts barely made a dent in the destruction. After several weeks of battling the crickets and praying for relief, flocks of sea gulls flew in from the Great Salt Lake and began devouring the insects. The gulls feasted on the pests for over two weeks until the threat was eliminated. The remaining crops were tended throughout the summer and on 10 August, a celebration feast was held by the grateful pioneers.



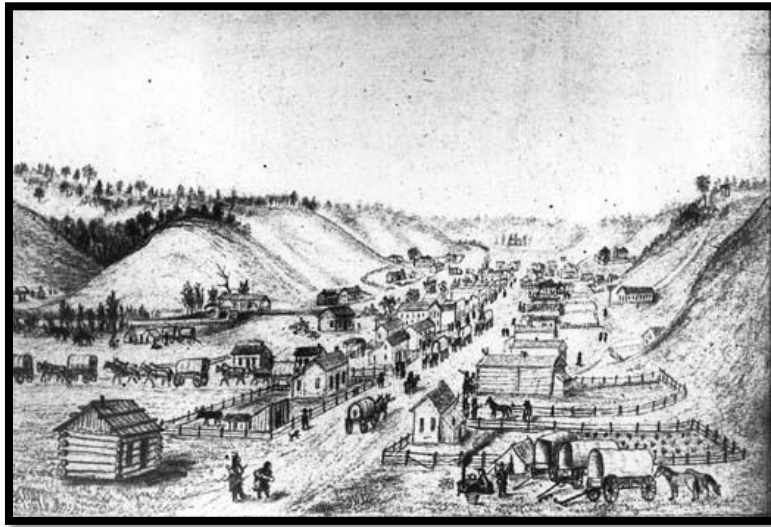
*Kanesville near the Missouri River became a temporary settlement for the Saints while they prepared to travel west.*

## Winter in Kanesville

Betsy faced the cricket war without the help of her husband, who had left as captain of a returning wagon train at the end of May. Brigham Young's first priority after establishing the Salt Lake settlement was to bring in the fifteen thousand Saints still in Winter Quarters, and to that end Shadrach would travel four times across the plains. On this journey, his group of twenty wagons joined with Heber C. Kimball's company for the trip to Salt Lake, which left Winter Quarters with over six hundred Saints on 7 June, 1848, arriving back in the valley after a sixteen week trek.<sup>121</sup>

Shadrach was on the trail east again in the spring of 1849, this time as leader of a company transporting the first missionaries sent from the Rocky Mountains.<sup>122</sup> The trek back to the main body of Saints now camped out in Kanesville, Iowa, began in mid-October, late enough to encounter cold and snow, but those weren't the only difficulties. Wood and grazing were scarce, thanks heavy use of the trail by gold seekers who streamed toward California the previous summer, and the teams became stuck in quicksand crossing the Platte. The most harrowing event of the trip, however, was an encounter near Laramie, Wyoming, when a band of more than two hundred mounted Indians swept down toward the wagon train with such speed there was hardly time to mount a defense. Captain Roundy ordered his men to form a line and stand their ground during the charge, which miraculously ended when the warriors halted a few paces in front of the pioneers. After a few hours of trading and counselling, the natives and pioneers parted in peace.<sup>123</sup>

It was the second week of December by the time Shadrach and his company arrived safely at Kanesville, where they would winter until the trail was once again passable. There was plenty to keep Shadrach occupied until spring, as it was up to him to make sure everything was ready for the company of twenty-eight pioneers he would be leading back to Utah. There were supplies to purchase and teams to prepare, and when he wasn't working with his own company, Shadrach lent a hand building wagons with his son-in-law John Parker. Although the winter was long, he didn't lack for company living alternately<sup>124</sup> with John, Samantha, Sophia and her baby John,<sup>125</sup> and Laurette and David Beck and their children: William, Ellen, Caroline,<sup>126</sup> and baby Charles.<sup>127</sup> It wouldn't be easy leaving the children and grandchildren behind when the time came, but John's work in the wagon shop required him to stay, at least for the time being.<sup>128</sup> Shadrach rounded up his company members for final instructions before pulling out of Kanesville on 22 June, 1850, for three-month return trip.<sup>129</sup>



*Kanesville, Iowa, during the 1850s.*



*Bishop and Sister Roundy of  
Salt Lake City's Sixteenth Ward.*

## Bishop Roundy

From the beginning, Brigham Young saw to it that Latter-day Saint settlement in the Valley would be organized, efficient and communal. He divided the city into nineteen wards, each presided over by an ordained bishop who acted as both ecclesiastical and temporal administrator, drawing on the same pool of leadership he had come to depend on since the exodus from Nauvoo. Shadrach, already a member of the High Council, was set apart to direct the Sixteenth Ward as bishop in the spring of 1849.<sup>130</sup>

Shadrach had his work cut out for him. The Sixteenth Ward, located partially on swampy lowlands west of the temple, required more than the usual canal digging to channel City Creek, but once the water was under control, irrigation was easier and farming more productive. In addition to supervising ditch digging, Shadrach was responsible for fencing in farmlands and managing labor assignments.

The Sixteenth Ward covered a large area between South Temple and Second North and from Second West to Seventh West near the Jordan River. Each ten-acre block was divided into eight lots large enough to grow individual gardens and orchards, with houses set back twenty feet from the wide streets. Shadrach and Betsy built their home on the



corner of First North and Third West (now Fourth West) Streets, opposite the public square where emigrants often camped in their wagons until more permanent housing could be found.

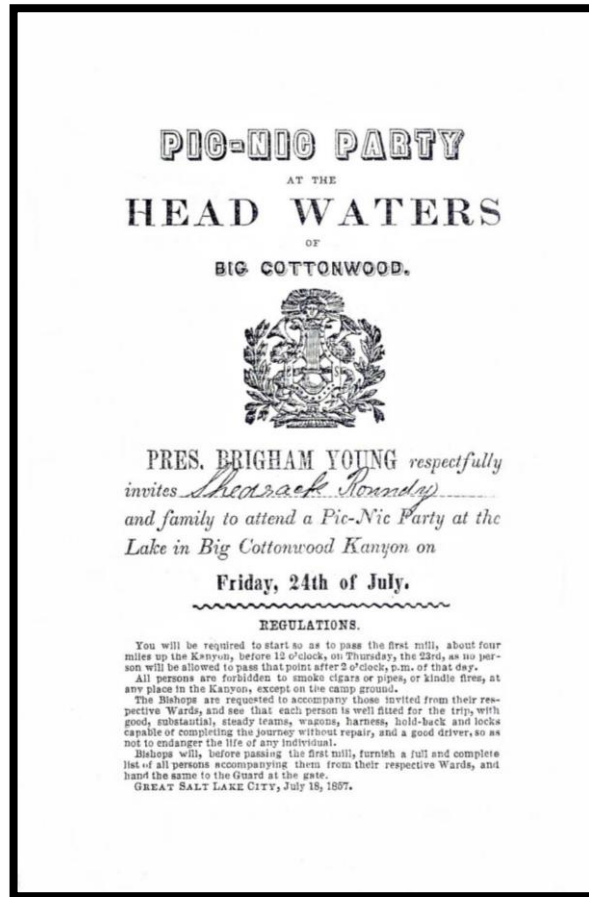
Both Sunday services and school classes were held in a small log cabin that could no longer accommodate the growing ward by 1854, when Shadrach spearheaded the construction of a larger adobe building on land donated from his own holdings.<sup>131</sup> Planning meetings were held in the Roundy's living room, where the business of hiring teachers, collecting donations and organizing volunteer work was handled.

Tending to the general welfare of ward members was a consuming job requiring Shadrach to understand the needs and strengths of everyone under his stewardship. He headed many "teacher's meetings" which organized visits to each family in order to assess their well-being and encourage them in their spiritual progress. He instructed the home teachers "to visit in the spirit of meekness, to exhort the Brethren to pray in their families, pay their tithing, [and] attend the meetings in the ward."<sup>132</sup> It was also up to Shadrach to manage the collection and distribution of tithes and offerings. The Roundys were themselves very generous, giving regular donations of cash and goods to support missionaries and benefit the poor.<sup>133</sup>



*Looking south down Salt Lake City's Main Street in the late 1800s.*





*Brigham Young's invitation to the July 24, 1857 picnic in Big Cottonwood Canyon. Photo courtesy of Lark Reasor, <http://larkturnthehearts.blogspot.com/>*

## The Greater Good

Poverty was all too common among people who had given up their worldly goods to join the Saints in Utah. Among the Sixteenth Ward's residents were many recent immigrants from Wales, as well as new converts moving in from back East. Betsy was always ready with a hearty meal and warm bed for new arrivals, and tended to those who were sick and ailing. She was happy to serve as treasurer of the Benevolent Society, initially organized in 1854 to feed and clothe local Indians. A few months later the ladies' group was renamed The Relief Society and the focus shifted to helping the needy in the ward boundaries. Meetings and get-togethers such as rug weaving parties were often hosted in the Roundy home, where Betsy served refreshments to the participants.<sup>134</sup>

With the adobe church house on one side and the park on the other, the Roundy home was a hub of ward activities, including seasonal celebrations. Bishop Roundy arranged for young men to construct willow boweries to shade participants during Fourth of July picnics and Pioneer Day parades, and was often on hand to direct families during the festivities.

When events were held at other locations it was up to Shadrach to arrange preparations and transportation for participants. Brigham Young announced a particularly memorable celebration on 24 July, 1857, the tenth anniversary of the Saints arrival into Salt Lake. Bishops were instructed to accompany ward members on a camp-out in Big Cottonwood Canyon, making sure “that each person is well fitted for the trip, with good, substantial, steady teams, wagons, harness, hold-backs and locks capable of completing the journey without repair, and a good driver, so as not to endanger the life of any individual.”<sup>135</sup> On the twenty-third, the canyon logging road was crowded several thousand guests, wagons, oxen, horses, mules and even brass bands from Salt Lake, Ogden and Springville making their way to the campsite near Silver Lake. Shadrach was responsible for organizing his ward as they set up tents, cooked meals and participated in the festivities, which included a parade of the Nauvoo Legion, speeches and a prayer service followed by swimming, “dancing and general hilarity continued to a late hour.”<sup>136</sup> The next morning camps were broken and a long line of wagons rumbled back down the canyon to resume life in the city.



*Shadrach was an early investor in Zion's Cooperative Mercantile Institution (Z.C.M.I.), one of the nation's first department stores.*

## Community Contributions

A large part of Shadrach's life in Salt Lake included a blend of church and civic duties. He performed baptisms, ordinations and marriages; arbitrated at bishop's courts addressing marital conflicts and disagreements in financial transactions;<sup>137</sup> served as a senator in the first Provisional Government of Deseret;<sup>138</sup> petitioned for city improvements, such as the dismantling of the original 1847 fort; contributed labor on canal and road projects, and gave lectures on farming. He was even appointed butcher for the Third Municipal Ward in 1851.<sup>139</sup>

Finally, after seven years at the head of the Sixteenth Ward, Shadrach was released due to declining health in 1856, but he continued his presence in the greater community. He proudly paraded as a first lieutenant with the Silver Greys, a Nauvoo Legion company composed of men over fifty years of age,<sup>140</sup> and helped organize the church cooperative store in 1868. Zion's Cooperative Mercantile Institution, or Z.C.M.I., was one of the earliest department stores in the United States, established by Brigham Young and the Council of Fifty to sell goods at reasonable prices with the profits "divided among the people at large."<sup>141</sup> Shadrach owned stock in the store, which became a huge success, leading to a region-wide system of local cooperative stores throughout the territory.

With his outstanding memory and sharp mind,<sup>142</sup> Shadrach was an excellent candidate for The School of the Prophets, an educational program based on Joseph Smith's program of learning in Kirtland. The Utah school, organized by Brigham Young in 1867, held invitation-only discussions on a variety of civic and religious topics designed to increase the effectiveness of general authorities and other priesthood leaders. Shadrach willingly donated a Bible, several Latin and Greek volumes and a small stove, but he was reluctant to attend the meetings due a tobacco habit he had picked up in an attempt to cure chronic stomach problems. Brigham advised his old friend to join the discussions anyway, as some of the other members also used tobacco, but Shadrach didn't feel worthy of receiving blessings without living the principles. He worked at breaking the habit for several years before he finally allowed himself to attend the meetings.<sup>143</sup>

## ENDNOTES

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- <sup>116</sup> William G. Hartley, "Gathering the Dispersed Nauvoo Saints, 1847-1852," *The Ensign* (July, 1997), <https://www.lds.org/ensign/1997/07/gathering-the-dispersed-nauvoo-saints-18471852?lang=eng>
- <sup>117</sup> Brigham Henry Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints Vol. 3* (Provo, Utah: Brigham Young University Press, 1965), page 302-303.
- <sup>118</sup> *The Diaries of John D. Lee*, as quoted in Kevin Williams, "Shadrach Roundy History," <http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>
- <sup>119</sup> The Church of Jesus Christ of Latter-day Saints, *Church History in the Fullness of Times* (Salt Lake City, Utah, 1989), page 342.
- <sup>120</sup> Glen M. Leonard, *A History of Davis County* (Salt Lake City, Utah: Utah State Historical Society, 1999), page 19.
- <sup>121</sup> Heber C. Kimball Company, Winter Quarters, Nebraska, to Salt Lake City, Utah, 7 June, 1848-24 September, 1848, <http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=179>
- <sup>122</sup> Andrew Jensen, *Church Chronology: A Record of Important Events Pertaining to the History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City, Utah: The Deseret News, 1914), page 34.
- <sup>123</sup> Kevin Williams, "Shadrach Roundy History," <http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>
- <sup>124</sup> David Beck household, 1850 U.S. census, District 21, Pottawattamie, Iowa; Roll: M432\_188; Page: 136A; Image: 277, [www.ancestry.com](http://www.ancestry.com)
- <sup>125</sup> John Davis Parker (1849-1865), #LVBS-QJP, [www.familysearch.org](http://www.familysearch.org)
- <sup>126</sup> Caroline Hillis (Beck) Allen (1847-1926), #KLX2-3GL, [www.familysearch.org](http://www.familysearch.org)
- <sup>127</sup> Charles Henry Beck (1849-1928), #L72V-9FY, [www.familysearch.org](http://www.familysearch.org)
- <sup>128</sup> The Parkers left Kanesville two years later after John lost two wagons along with all of his tools and supplies in a shop fire. Julie Ann Hales, "John David Parker (1799-1891)," #KWJR-PHV, [www.familysearch.org](http://www.familysearch.org) and Isaac M. Stewart Company, Kanesville to Salt Lake City, Utah, 19 June-28 August, 1852, <http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=292>
- <sup>129</sup> Shadrach Roundy Company, Winter Quarters, Nebraska, to Salt Lake City, Utah, 22 June-10 September, 1850, <http://history.lds.org/overlandtravels/companyPioneers?lang=eng&companyId=257>
- <sup>130</sup> Jenson, *The Latter-day Saint Biographical Encyclopedia*, page 642.
- <sup>131</sup> The adobe church was built west of the Roundy home on the corner of First North and Fifth West. This plot had originally belonged to Lorenzo Roundy before he moved to Centerville, after which the land passed to Shadrach. Kevin Williams, "Shadrach Roundy History," <http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>
- <sup>132</sup> *Ibid.*
- <sup>133</sup> *Ibid.*
- <sup>134</sup> *Ibid.*
- <sup>135</sup> <http://larkturnthehearts.blogspot.com/> for 16 May, 2014.
- <sup>136</sup> *The Deseret News*, 29 July, 1857.
- <sup>137</sup> Williams, "Shadrach Roundy History," <http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>

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<sup>138</sup> “The State of Deseret,” *Utah Historical Quarterly*, Volume 8, Numbers 2-3-4 (April, July, October, 1940), page 89.

<sup>139</sup> Marilyn S. Jackson, “Shadrach Roundy: A Complete History,” 2013,  
<https://familysearch.org/photos/stories/1486528>

<sup>140</sup> *Ibid.*

<sup>141</sup> Martha Sonntag Bradley, “Z.C.M.I.,” Utah History Encyclopedia,  
[http://historytogo.utah.gov/utah\\_chapters/pioneers\\_and\\_cowboys/zcmi.html](http://historytogo.utah.gov/utah_chapters/pioneers_and_cowboys/zcmi.html)

<sup>142</sup> Everett Ellsworth Roundy, *The Roundy Family in America* (Dedham, Massachusetts: E.E. Roundy, 1942), page 222.

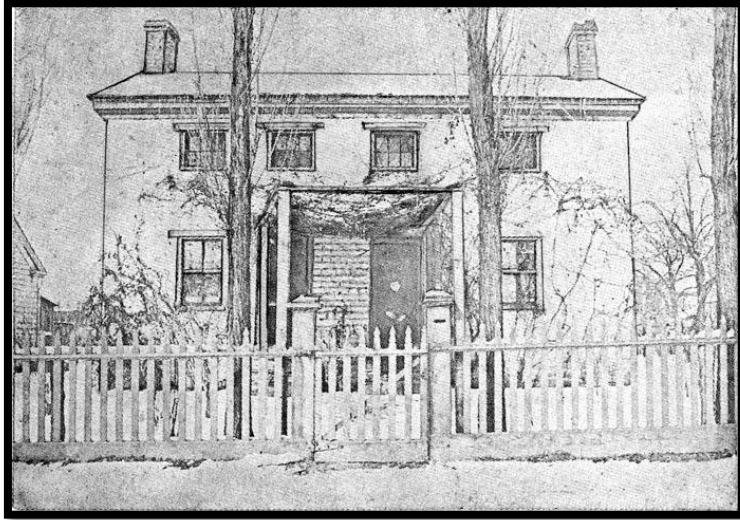
<sup>143</sup> Vilate Roundy McAllister Phister, “Monologue of Betsy Quimby” (typescript, 1963), copy available at Daughters of the Utah Pioneers, Salt Lake City.

## Chapter 7

# Labor and Love

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### An Enduring Legacy



*Shadrach and Betsy's home on the corner of First North and Third West (now Fourth West) in Salt Lake City.*

The Roundy house was a comfortable, two-story home built from some of the first lumber milled in the Salt Lake Valley. Even with a parlor and five upstairs bedrooms, the house wasn't big enough to accommodate the many visitors who came to attend general conference meetings, so twice a year the girls gave up their beds and slept in the attic with quilts, while the boys made do in the cellar. Betsy in particular enjoyed hosting friends and family, and in addition to her hearty, delicious meals, she always had a special treat for the grandchildren.<sup>144</sup>

Betsy was a good wife to Shadrach over the years, keeping their family and home running smoothly while he was away on business. At a time when church authorities were expected to take on plural wives, Shadrach remained stubbornly loyal to his monogamous marriage, declaring when asked to become a polygamist, "I am a Bishop in Israel, and have one wife, and if I can do right by her and by my children, I'll take my chances with a just God."<sup>145</sup>

Betsy was also a loving mother who nurtured a number of children needing a good home, including several of her grandchildren. She immediately stepped in after the death of Lauren's wife, Joanna, in Winter Quarters, taking over the care of year-old William and his three-year old brother Byron until their father's remarriage. The boys received such good care from their grandparents that they never adjusted to life with their stepmother, Jane,<sup>146</sup> who treated them "like two little slaves," according to William's son Otho.<sup>147</sup> When Byron and William became tired of their stepmother's poor treatment, they walked to the road and hitched a ride from their father's farm Springville back to their grandparent's home in Salt Lake City. After a few days, Shadrach would hitch up his team and return the boys to Springville, only to find them back on his doorstep a few weeks later, a routine that lasted for several years. Ironically, after Jane's death in 1867, her youngest daughter Lillian<sup>148</sup> was also raised by Betsy and Shadrach.<sup>149</sup> Betsy acted as mother to other children as well, including granddaughter Henrietta<sup>150</sup> when Nancy's marriage ended in divorce, a little Indian boy named Edwin,<sup>151</sup> and five children orphaned two months after their arrival in Salt Lake City.



*Betsy and Julia, possibly granddaughter  
Julia Rebecca Roundy (1849-1852),  
daughter of Lauren and Jane Roundy.*



It was up to Shadrach as bishop to settle Robert and Ann Wright's affairs after their death in 1855,<sup>152</sup> and his first priority was finding a home for the children. Betsy immediately took charge of baby Lydia, only eight months old, two-year old William and five-year old George. Robert, seven, and Joseph, thirteen, were eventually placed with other families; eleven-year old Sarah remained with the Roundys until her marriage in 1860.<sup>153</sup> Shadrach kept a few small items from the Wright's estate as mementos for their children. When Lydia was old enough to leave home, she was presented with a large white sugar bowl belonging to her mother.<sup>154</sup>

Shadrach and Betsy not only remained close to their own children after they married, but close to the spirit, as well. One particularly chilly afternoon Shadrach had a premonition that he should travel to Centerville, where Lauren and Lorenzo were managing the farm. His sons in Salt Lake insisted it was too cold and too late to make the journey, advising him to wait until morning, but Shadrach was compelled to go, although he had no idea why. When Shadrach and his sons arrived in Centerville, they found Lorenzo in desperate condition after breaking his hip and back in a fall from the hay loft. He had been briefly attended to by a doctor from a nearby survey crew, who doubted Lorenzo would live through the night. "Now you know why I had to come," Shadrach said as he administered to his injured son.

The next morning the doctor dropped by while the family was at breakfast, asking if Lorenzo had "managed to pull through the night." Lorenzo, who was at the table, answered, "I'm the man and I'm all right this morning." The surgeon returned to his camp, commenting to his comrades, "You can kill one of these damn Mormons at night and the next morning he will be up eating breakfast."<sup>155</sup>

## Last Days

Shadrach had proved his loyalty to the Lord for thirty-eight years by the time he celebrated his eightieth birthday. Out of habit as a defender of the kingdom, he always kept one of his better horses and tack at the ready in case of emergency.<sup>156</sup> Memories of past persecutions came to him in nightmares which often cause him to jump out of bed and rush outside in his garments, ready to deliver a warning or protect the Prophet.<sup>157</sup>

Even though he was slow and deliberate, Shadrach could outwork any man his age,<sup>158</sup> and he enjoyed puttering around the garden out back. Betsy chided him about working in the rain, but he didn't see how a



little water could hurt him, refusing to come in during a summer storm. The cold he caught as a result quickly turned into a case of pneumonia which took his life on 4 July, 1872.<sup>159</sup> He was eighty-three years old.

Betsy spent her final years at home, cared for by family members as her health declined. She was well-loved and well-remembered by friends and relatives, who gathered to celebrate her eighty-sixth birthday in June, 1879.<sup>160</sup> Left helpless and speechless after a stroke in early March the following year, she held out hope for recovery, several times asking for a priesthood blessing, but Betsy's remarkable life was at an end. She passed away quietly on 28 March, 1880, the mother of ten, grandmother of seventy-one and great-grandmother of seventy-three.<sup>161</sup> Betsy was buried next to Shadrach in the Salt Lake City Cemetery.<sup>162</sup>



## ENDNOTES

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- <sup>144</sup> Vilate Roundy McAllister Phister, "Monologue of Betsy Quimby," typescript, 1963. Copy available at Daughters of the Utah Pioneers, Salt Lake City.
- <sup>145</sup> *Ibid.*
- <sup>146</sup> Jane Ann (Koyle) Roundy (1831-1867), #KWJ8-83D, [www.familysearch.org](http://www.familysearch.org)
- <sup>147</sup> Otho Roundy (1892-1981). Otho Roundy, "Life History of William Heber Roundy, Senior," #KWCP-LF5, [www.familysearch.org](http://www.familysearch.org)
- <sup>148</sup> Lillian Jane (Roundy) Norr (1865-1943), #KWZY-9KZ, [www.familysearch.org](http://www.familysearch.org)
- <sup>149</sup> Marilyn S. Jackson, "Shadrach Roundy: A Complete History," 2013, <https://familysearch.org/photos/stories/1486528>
- <sup>150</sup> Henrietta (Lindsay) Richardson (1852-1923), #KWCI-FN8, [www.familysearch.org](http://www.familysearch.org)
- <sup>151</sup> Shadrach Roundy household, 1860 U.S. census, Salt Lake County, Ward 16, Great Salt Lake, Utah Territory, Page 246, Roll: M653\_1313, Family History Library Film 805313.
- <sup>152</sup> Details about Lydia Ann Wright and her family may be found in the Sixteenth Ward records, FHL film 0026679, referenced in Marilyn S. Jackson, "Shadrach Roundy: A Complete History," 2013, <https://familysearch.org/photos/stories/1486528>
- <sup>153</sup> The Utah Territory Census of 1856 lists both a "Lydia A." and a "Sarah A." as members of Shadrach and Betsey's household. See Kevin Williams, "Shadrach Roundy History," <http://trees.ancestry.com/tree/27390111/person/2051490890/story/a9a86db6-e40b-43cc-af0d-bdddca863e4c?src=search>
- <sup>154</sup> Kate B. Carter, *An Enduring Legacy, Vol. 1* (Salt Lake City, Utah: Utah Printing Company, 1978), page 60.
- <sup>155</sup> Although Lorenzo miraculously cheated death once, he was later drowned on the Colorado River in 1876. Kate B. Carter, compiler, *Our Pioneer Heritage* (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1958), page 560.
- <sup>156</sup> Jackson, "Shadrach Roundy: A Complete History," <https://familysearch.org/photos/stories/1486528>
- <sup>157</sup> *Ibid.*
- <sup>158</sup> Phister, "Monologue of Betsy Quimby," typescript, 1963.
- <sup>159</sup> *Ibid.*
- <sup>160</sup> *Pioneer Women of Faith and Fortitude, Vol. 3* (Salt Lake City, Utah: Daughters of the Utah Pioneers, 1999) page 2662.
- <sup>161</sup> *The Deseret News Weekly*, 31 March, 1880.
- <sup>162</sup> Plat G, Block 7, Lot 1, Tier South, graves 1 and 2.

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