

A Brief History of the City of Nauvoo.

In early 1839, after their expulsion from first Kirtland, Ohio and then Independence, Missouri, the impoverished, early members of The Church of Jesus Christ of Latter-day Saints—better known as the Mormons—sought refuge across the Mississippi in Illinois. Led by their founder Joseph Smith, they were able to secure swamp-land that was considered to be useless and not worth cultivating. Initially, many of the settlers became feverish and sick with malaria because of the dense mosquito population, but by this time in their history, the Mormons were accustomed to both suffering and hard work. They designed and dug an intricate network of irrigation ditches to drain the land (which were so effective that they are still in use today). They went on to build homes, businesses, a university, and began construction on a temple. They named the city "Nauvoo" which is a Hebrew word meaning "the city beautiful." As Nauvoo grew, so did membership in the Mormon church. As missionaries converted people from other parts of the United States and Europe, the new members of the church gathered to Nauvoo. Within three years of its founding, the city had a population of more than 12,000. By 1846 Nauvoo was one of the largest and most impressive cities in Illinois with a population equal to that of Chicago. The importance of this type of home for a group of people who had been harassed and driven out of other settlements is impossible to overstate, yet the Mormons were not to find rest in Illinois for much longer.

As Nauvoo continued to thrive, people in surrounding towns became suspicious of the Mormons' beliefs and were startled by their sudden growth, political power, and economic isolationism. Hostility began to grow and rumors began to circulate that the Mormons were trying to establish their own nation separate from the United States. Eventually Illinois governor Thomas Ford, who had once been friendly toward the Mormons turned against them. Joseph Smith was arrested on exaggerated charges and imprisoned several times. He was eventually killed by a mob while imprisoned in Carthage, IL. Widespread persecution of the Mormons followed the death of their leader. Hundreds of homes and barns were torched, crops were destroyed, and some lost their lives. Brigham Young, the new leader of the church, fearing for the safety of the church members decided to lead the Mormons out of Illinois beginning in the Spring. But their enemies were not willing to wait. On February 4, 1846, 15,000 men, women and children were forced to abandon their comfortable homes and begin their journey across the frozen Mississippi in temperatures that dipped below zero. What followed was a long trek westward, filled with suffering and hardship, courage and faith.

Eventually the Mormons settled in the Salt Lake Valley where the headquarters

of the Church of Jesus Christ of Latter-day Saints is still located. Nauvoo is now a significant historical district. Many of the buildings of the original Mormon city have been restored or rebuilt, including the Temple.

Remembering the Women of Nauvoo

This project was made to commemorate and honor the women who built, lived in, and ultimately fled Nauvoo, the “city beautiful.” Inspired by a new faith, they left their comfortable homes and traditions to live lives of uncertainty and challenge. They lived in tents, small smoky cabins, homes they helped build, and sometimes under wagons. They bore and raised children, grew gardens, taught school, cared for the needy, sought education, and lived without their husbands for years at a time as the men were sent on church missions. These women were pursued and threatened by mobs and governments. They knew fear. They were undeterred.

Although the contribution made by women in Nauvoo was substantial, most of the historical records that exist were written by men in the form of letters, journal entries, and ecclesiastical, economic, and civic records. Relatively few writings that were authored by women were actually written during the Nauvoo years. The bulk of material concerning their lives was written years later in the form of autobiographical statement and memoir. An explanation for this may be explained by a non-Mormon visitor who pointed out, “Pioneer women were quite too busy in making history to write it.”¹ The following sections of this paper will present the experiences of the women of Nauvoo from the time of their arrival in Illinois to the time of their exodus.

The Journey to Nauvoo

For eight years the early converts to the Mormon Church gathered to northern Missouri to make their home. When tensions with the neighboring communities reached their peak in October of 1838, Governor Lilburn W. Boggs signed an extermination order which stated that the Mormons were to be treated as enemies, and were to be exterminated, or driven from the state if necessary for the public peace. This order forced 10,000 men, women, and children from their homes and farms in the middle of winter.

Emma Smith, wife of Joseph Smith, departed from Far West Missouri with a group of fellow church members on February 7th, 1839. At the time Joseph was in prison in Liberty Missouri where he had been confined since December of 1838, so the responsibility of relocating the Smith family rested on Emma’s shoulders. She was a woman already accustomed to hardship including losing several of her children in their infancy, one death being a direct result of mob violence. She wrote the following in a letter to Joseph as she departed Missouri:

No one but God, knows the reflections of my mind and the feelings of my heart when I left our house and home, and almost all of everything that we possessed excepting our little children, and took my journey out of the State of Missouri, leaving you shut up in that lonesome prison. But the reflection is more than human nature ought to bear, and if God does not record our sufferings and avenge our wrongs on them that are guilty, I shall be sadly mistaken.²

After a harrowing journey across Missouri the company finally reached the western banks of the frozen Mississippi. Emma was faced with the challenge of crossing on the thin ice. She sent her horses ahead separately, and crossed on foot carrying two young children, a two-year-old and an eight month old, and with two older children holding onto her skirts. She also strapped bags which held many of her husband's important writings to her waist. In this way she risked her life to reach the safety of Illinois.

Mary Fielding Smith, whose husband was also imprisoned in Liberty Jail, wrote the following letter to her family describing her experience:

My husband was taken from me by an armed force, at a time when I needed, in a particular manner, the kind of care and attention of such a friend, instead of which, the care of a large family was suddenly and unexpectedly left upon myself, and in a few days after, my dear little Joseph F. was added to the number. Shortly after his birth I took a severe cold, which brought on chills and fever; this, together with the anxiety of mind I had to endure, threatened to bring me to the gates of death. I was at least four months entirely unable to take any care either of myself or child; but the Lord was merciful in so ordering things that my dear sister could be with me. Her child was five months when mine was born; so she had strength given her to nurse them both.This (the expulsion from Missouri) happened during my sickness, and I had to be remove more than two hundred miles, chiefly on my bed.....I suffered much on my journey; but in three or four weeks after we arrived in Illinois, I began to amend, and my health is now as good as ever.³

Martha Payne Jones was eight months pregnant when she began the journey. She wrote:

We started across the prairie to Tenny's Grove, about twenty miles (from Far West). The snow was about six inches deep. The children all barefoot, except the oldest boy. To hear them crying at night with their feet cracked and bleeding was a grievous sight for a mother to bear. I would often grease them and put on clean stockings, instead of making them wash them when going to bed.⁴

The journey from Far West Missouri to the banks of the Mississippi River took approximately eleven days. For the poorest families the trip would take much longer. The Church had established a "Committee for Removal," that left supplies along the trail to provide support for those who were in need. Martha Thomas's family "found stations all long the road with provisions.....We acknowledged the hand of God, drew provisions, and went onto the next, until we reached [the Mississippi River]. We could not cross for the ice. Several hundred families were camped on the river bank." While they camped on the river bank they received word that the militia planned to shoot all Mormons who still remained in Far West on a certain date. As most of those still in Far West represented the very poorest of the Mormon community, many of the men camping at the bank of the Mississippi, including Martha's husband turned back to help. Martha was left to care for her children and wait until the Mississippi was safe to cross. She and her children drove four stakes into ground and tied several quilts around them to make a shelter. She wrote, "A queen never enjoyed such bedroom. It was a comfortable place[and I] had one good night's rest in it."

The next morning the families were able to begin crossing the river but only one boat would be able to make each day. Martha records her experience:

Just imagine, I was left on the shore, with no living one with me, but four small children. The sun was down. I could not see across the river. I wrapped the children in the bed clothes. It was very cold and [I sat down on the bed to watch for the boat. I began to look at my situation, not knowing what moment I might be taken sick [have the baby]. For the first time the tears stole down my face, on my own account. One of the little ones said, 'Mother, are you sick?' "No," said I, 'the wind is so cold.'" ⁵

Nancy Trade and her husband made a small cart out of two wheels of an old wagon, filled it with the family's essential belongings, and covered it with a bed sheet. The wagon was small enough to be drawn by one horse and did not provide sleeping room for the couple and their three small children.

We traveled on until we came to the Mississippi bottom. It was three miles across the river bottom. We were five days in crossing it through mud and water. I had to wade and carry my child six months old and gather brush at night to make my bed upon, for our cart was not large enough to sleep in and when it stormed, which it did nearly all the time, we had to take it as best we could.⁶

While the exiled Missouri families arrived in Illinois and began to build up the city which they would name Nauvoo, missionaries for the emerging church were successfully converting people in other locations. Converts began to make their way to Nauvoo from England, Scotland, and Canada, as well from other parts of the United States. One such convert from Connecticut was Jane Elizabeth Manning, a free black woman who lived as a servant in the home of an affluent white family. Jane came in contact with a Mormon missionary and eventually left her Presbyterian faith to join the Mormons. Jane, along with her son, her mother, her two sisters, two brothers, brother-in-law, and sister-in-law immigrated to Nauvoo soon thereafter. They began their journey in a larger body of Mormons from New England and traveled with them until they were denied passage on a steam boat near Buffalo, New York. Not to be discouraged, Jane led her family on foot for the remaining eight hundred miles. She recorded the following about their journey:

We walked until our shoes were worn out, and our feet became sore and cracked open and bled until you could see the whole print of our feet with blood on the ground. We stopped and united in prayer to the Lord, we asked God the Eternal Father to heal our feet and our prayers were answered and our feet were healed forthwith.....We went on our way rejoicing, singing hymns, and thanking God for his infinite goodness and mercy to us, in blessing us.....,protecting us....., and healing our feet.⁷

By the time the Manning family arrived in Nauvoo, Joseph Smith had escaped from Liberty Jail. He and his wife Emma had taken residence in a newly built home which they also opened as a boarding house to new arrivals in Nauvoo. Upon their arrival the Mannings were greeted by Joseph Smith who sat down near Jane and said, "You have been the head of this little band, haven't you?" She replied, "Yes sir."⁸ After relating the details of their journey the family was invited to stay with the Smiths until they were able to find work and shelter. Jane remained in the Smith home and worked with Emma caring for other guests.

Life in Nauvoo

When the first Mormon settlers reached Illinois there were but a few homes and business scattered along the banks of the Mississippi River. Some people were able to take up temporary residence in existing cabins until they were able to build more permanent homes. As more and more families arrived in the area, finding available suitable housing became problematic. Church leaders warned the early members that upon arriving in Nauvoo they must expect to pitch tents for six to eight weeks until they could build a temporary cottage. Many of the women who were moving to Nauvoo at this point came from England and New England where they were accustomed to relatively comfortable homes with water pumped in and separate rooms for privacy. Life in early Nauvoo meant learning to live with almost no convenience or comfort. Most families were forced, either by mobs or by the demands of travel, to leave behind furniture, cookware, and dishes, so they had to set up their homes from almost nothing. In addition to the hard work of establishing a home, with very little relief from the heat of summer and the cold of winter, the women also lived with the continued fear of persecution. This combination of work and worry caused many of the women to appear older than they were as is evident in the few photographs that exist from the early Mormon pioneer period.

In addition to raising their children, most of whom were born without the care of a physician, the women of Nauvoo were faced with year-round responsibilities that left little time for rest. In the spring a kitchen garden was prepared by the women. Essential foods including potatoes, corn, cabbage, beets, and tomatoes were grown along with flax which was needed for making clothing. In the fall, flax was gathered and the winter months were used to prepare it for spinning, weaving, and sewing clothing. In mid-February to April, women were also responsible for gathering sap from the maple trees to make syrup. This was a time consuming job as it required twenty gallons of sap to make one half-gallon of syrup. During the summer months women tended

the garden, harvesting the vegetables and fruits which were then dried or pickled for use during the winter. Many families were able to acquire a cow and the jobs of milking, making cheese, and making butter were also allocated to the women. They also made soap, candles, shoes, and often helped in the fields. All of this was accomplished by the women of Nauvoo despite the fact that they were pregnant approximately thirty percent of the time. Drusilla Hendricks cared for her husband who was wounded and left an invalid after a confrontation with the Missouri militia, and her five children under the age of ten. She wrote, "I had to lift [my husband] at least fifty times a day, and in doing so I had to strain every nerve."⁹ Drusilla survived by taking in boarders, taking in laundry, and making beer, gingerbread, mittens and gloves to trade or sell for basic supplies.

Another hallmark of the Nauvoo woman's experience was the frequent absence of their husbands. Men were called into service as missionaries and were absent from the home for anywhere from three months to three years. This left the burden of providing for the family on the woman and they quickly rose to the challenge, taking on duties outside of that which would usually be assigned to them. The experience of Louisa Barnes Pratt, after her husband was asked to leave for the Pacific Isles demonstrates this phenomenon.

When it was first announced to me his mission was to the South Pacific ocean, and for an absence of three years, a weeping spirit came upon me which lasted for three days. I then became calm, and set about preparing his wardrobe for the event.....at the last as he stepped on to the steamboat the children saw him take his handkerchief from his eyes; they knew he was wiping away his tears; it was too much for them. They commenced weeping....."

Soon after they returned to their log cabin, Louisa writes that she "immediately set about building a framed house, buying the lumber on credit." When she finished the house she "earned the reputation of being a punctual business woman."¹⁰ She was able to pay for her house and other needs through barter and trade. She used her seamstress abilities and set up a school in her home to pay the bills.

This experience was not uncommon among the women of Nauvoo. They formed organizations to help each other with their cottage industries. Evidence of this industry can be seen in the town's newspaper. The *Nauvoo Neighbor* reported that the "Female Association for Manufacturing of Straw Bonnets, Hats, and Straw Trimming" would meet at the concert hall. The notice was signed by "Nancy Rockwood, President."¹¹

Like Louisa Barnes Pratt, many women established small schools that held classes in their homes or in back rooms of businesses and in this way added value to the community at large. One such teacher was Hanna Holbrook.

Hanna Holbrook moved into her new home in January 1843 with her husband, Joseph. By the end of February she was teaching school to several “scholars” at \$1.50 per student per quarter in one of the rooms of her newly completed home. Her husband noted that her earnings “became much assistance to me.”¹²

The women of Nauvoo also made great contributions by becoming midwives and medical healers. They trained informally, but their knowledge of basic medical practices and natural remedies helped them to nurse patients through the many illnesses that plagued the people. They also delivered hundreds of babies which strengthened the bond that existed between the women in the community.

While the earliest years of Nauvoo were trying for the women, as the city grew and prospered life became more pleasant. Trade and commerce made supplies easier to acquire and household incomes began to increase. More and more permanent housing was developed and home life became comfortable and easier to manage. Relieved of some of their responsibilities at home, the women of Nauvoo began to build important new personal networks, some of them informal, others highly structured. They planned social gatherings and concerts. In 1842 they formed the “Relief Society,” an organization with the main goal of caring for the poor. The Relief Society organized work meetings where quilts were made. They also helped in the effort to build the Nauvoo temple by sewing and providing meals for the construction crews.

Socially, things in Nauvoo were improving as well. Many of the American settlers were steeped in the Puritan and Methodist traditions of discouraging celebrations, dancing, and upbeat music. With the influx of converts from England came a tradition of festivity and soon the women of Nauvoo were planning Christmas parties, dances, and musical performances. By 1845, Nauvoo had grown to be an established and thriving city with its burgeoning industry, educational opportunities, charitable organizations and cultural offerings. This state of happiness was, however, not to last.

Difficult times return.

By the summer and fall of 1845, settlers in the communities surrounding Nauvoo became increasingly uneasy with the presence of the Mormons. They were alarmed by the growth of the city and by the attendant influence that the Mormons had both in politics and the economy. The unorthodox religious beliefs of the Mormons also served as fodder for rumor. Joseph Smith and his brother Hyrum had been killed by a mob in Carthage Illinois while they were being held in prison. The Nauvoo city charter was revoked by the Illinois state legislature leaving the town without a judicial system, city government, militia, or any significant legal protection from the armed mobs in the county. In September a number of violent acts against Mormons in outlying settlements caused church leaders to decide to leave Nauvoo during the next year. They wrote:

We the undersigned members of a council of The Church of Jesus Christ of Latter-day Saints assembled at the house of John Taylor, in the city of Nauvoo on the evening of the twenty-fourth day of September 1845, do hereby express our determination, to remove, in connection with as many of the members of the Church as will hearken to our advice on the subject from this county and state as soon as property can be disposed of, and the necessary preparations made...as early as next spring, in April or May...As we wish for peace, at any sacrifice which is in our power to make consistent with honor and virtue.¹³

Hoping to avoid the same type of violence that they had faced in Missouri, the people of Nauvoo began to prepare themselves to leave Illinois and travel west to the Rocky Mountains, beyond the borders of the United States. Bathsheba W. Smith recalled, "The fall of 1845 found Nauvoo, as it were, one vast mechanic shop, as nearly every family was engaged in making wagons. Our parlor was used as a paint shop in which to paint wagons." ¹⁴

Some of the women in Nauvoo faced the task of readying their families for the trek west alone, as they were either widowed or had husbands who were away from home serving church missions. When Louisa Pratt asked the church leaders if they were at least going to inquire as to whether she would be able to prepare herself for such a journey the answer came back, "Sister Pratt, they expect you to be smart enough to go yourself without help, and even to assist others." She responded, "The reply awakened in me a spirit of self-reliance. I replied, 'Well, I will show them what I can do.'" ¹⁵

Progress on readying the citizens of Nauvoo for their departure was hindered as church leaders found themselves often under attack and subject to prosecution by legal means. Many were forced into hiding as winter approached. Another complication which slowed their progress was the arrival of many of the Mormons from the outlying communities. The increase of mob activity against their property and themselves forced them into Nauvoo for refuge. When it became evident that the state would no longer protect these people the residents of Nauvoo took them into their homes.

As the preparations continued it soon became apparent that the mob violence was increasing and families were forced to begin their exodus in February of 1846, when the temperature dipped below zero, rather than waiting for the more temperate spring weather. The crossing began with help of the flat-bottomed ferry boats, designed to carry one wagon and propelled by paddle wheels. There was a brief period when the river froze and some wagons were able to cross on the ice. The women, in an effort to keep their wagons light, were able to pack only those items from their homes which they deemed necessary for the journey. They, once again, left behind many personal treasures and furnishings.

Mary Sessions, a midwife, recorded in her journal that many babies that were born in the first days of the exodus. She attended the births and also found time to sew a canvas tent for her family in the middle of a snowstorm. Mary Ann Stearns, a teenager at the time of the exodus recorded the following in journal.

[As we] traveled along we passed camp after camp of the Saints just by the roadside, sitting around the campfire with the snow coming down in great flakes. Women and children with damp and drabbed clothing, men wading around caring for the cattle that were to be their propellers to a place of safety, mothers trying to prepare food for their families over the blazing log heaps, a sight for to daunt the stoutest heart, but no, every one of our acquaintances that we greeted in passing had a cheering word and a smiling countenance. ¹⁶

Along the trail west, the Mormon pioneers continued to experience harsh persecution. Some stopped in towns along the way to find temporary shelter and employment to help them finalize their preparations for the continued journey. In Farmington Iowa, Eliza Dana Gibbs recalled,

They would take [a] man if they knew he was a Mormon and hang him up to a tree or anything that would answer their purpose in the street in open daylight. They would hang him until nearly dead before taking him down. One old gentleman by

the name of McBride, an old revolutionary soldier, died in consequence of the hanging. They would also cut holes in the ice in the river and hold them in the water until nearly dead.¹⁷

Many children were born along the trail. The account left by Zina Diantha Huntington Jacobs expresses the difficulty which she faced in giving birth during the journey. Her personal history recounts her experience,

We reached the Chariton River between three and four weeks after leaving Nauvoo. I had been told in the Temple that I should acknowledge God even in a miracle in my deliverance in woman's hour of trouble, which hour had now come. We traveled one [morning] about five miles, when I called for a halt in our march. There was but one person with me- Mother Lyman. There on the bank of the Chariton River, I was delivered of a fine son. Occasionally the wagon had to be stopped that I might take breath. Thus I journeyed on. But I did not mind the hardship of my situation, for my life had been preserved, and my babe was so beautiful.¹⁸

Jane Snyder Richards was not so fortunate. As she prepared to leave her home in Nauvoo she was eight months pregnant. While on the road west Jane gave birth to a son who died shortly after his birth. A few days later her only living child, a two-year-old daughter, became ill and died also. During her afflictions Jane stated that she only lived because she could not die.¹⁹

By the fall of 1846 the majority of Mormons had evacuated the city. There were, however, a few hundred people left in Nauvoo, mainly new converts who had recently arrived there and found themselves with out funds or supplies to leave. Eventually, the anti-Mormon groups attacked the remaining residents in what has become known as the Battle of Nauvoo. The siege lasted for a week and consisted of fighting in the streets. Finally, after several Mormons were killed, the defenders surrendered and were forced to cross the river with no supplies or shelter. As many as seven hundred refugees were camped along the banks of the Mississippi, entirely exposed to the elements. Many starved or died due to exposure during the next few days.

Mary Field, a widow who was unable to leave Nauvoo earlier, described the camps this way,

The suffering and sadness of that camp I shall never forget. It is impossible to describe the cries of the hungry children, the

sadness of others for the loss of their loved ones. What a terrible night of misery. We didn't even have a light, except a candle with flickered out in the wind and rain as it was carried from one place to another.²⁰

Jane Johnston left a remarkable record of her experience during the tail end of the great exodus. Her husband was in Canada at the time and she was forced to leave Nauvoo with donated supplies. She received a half bushel of corn meal, a half dozen cucumbers, and a loaned tent. As she approached the river to cross to Iowa she was surrounded by a mob who demanded that she give them any weapons that she had. She said, "I then had a pistol in my bosom which I drew out and told them it was there, and that I would use it before I gave it up."²¹ The mob retreated but threatened that they would be back later that night to throw her in the river. The mob did not return to make good on their threat. Rather than being thrown in the river that night, Jane Johnston, who was a midwife, delivered nine babies in the camp.

Thus ended the forced exodus from Nauvoo. Eventually the members of the Church of Jesus Christ of Latter-day Saints made it to the safety of the Rocky Mountains and built Salt Lake City which continues to serve as the headquarters for the church today. Many lives were lost along the way, but the bonds formed among those early Mormon pioneers endured and their stories continue to inspire their descendents to this day.

"Pieces: the Women of Nauvoo" My process.

As a woman who is a convert to the Mormon church I have had a special fascination with the story of the Women of Nauvoo. I was born in and received my early education in Illinois, and had never heard the history of this city which at one time was as large as Chicago. It was not until after my conversion to Mormonism that I learned about the pioneers and their fate. Soon after joining the church I too made my way west across the Mississippi to the Salt Lake Valley where I lived for six years. As is typical with most converts, I was quickly adopted by the people of my new faith and made an heir to the legacy of the women in whose footsteps I had followed. The women of the Mormon church still embrace an ethic of hard work, sacrifice, and charitable service. I have learned from them and have become one of them. I feel such a debt of gratitude to the women of Nauvoo and in this spirit I embarked upon my project to remember them and celebrate them.

This project began as many of my projects do. I began as an observer and a recorder. As I read pioneer journals I decided to create two pioneer women. I am, by nature, a figurative painter, and so I painted their portraits to give them expression and their hands which were their tools. I also felt a need to record the objects that were important to them, the Nauvoo temple, journal pages, their fabric. In the process of recording I began to connect more emotionally with my subject and felt inspired to explore the fragile nature of their bodies as they were exposed to the elements and to hard labor and the way they were able to hold themselves together by tenuous means. This is when I began to create the collages. I created translucent images of the paintings by coating color copies with several layers of acrylic matte medium and then removed the paper of the copies with water. I made similar translucent images of journal pages and an old Mormon hymnal. The translucent quality of the pieces evoke a sense of vulnerability and fragility. I stitched the elements together crudely suggesting the women's ingenuity, their ability to make something beautiful out of their poverty and hardship. They gathered the things that gave them strength; their music, their written words; the promises they made in the Temple; and their fabric around them and moved forward. The collages represent the beauty of their hasty exodus from both Missouri and Illinois. As I stitched the collages together the idea of making quilts came to me. Quilting was, and still is, an important part of the culture of Mormon women. Women in the church often quilt together and the union of that act of making is, to me, very beautiful. The quilts represent the culminating work of the pioneer woman. The stitching together of what survived in the women of Nauvoo creates a work more beautiful than the raw materials that they started with. I used the scraps of the translucent images to piece carefully designed quilt squares. The designs made from the strong fabric in an otherwise worn out garment symbolizes the deliberate making of a better life. In my imagination, by the time those pioneer woman reached the Salt Lake valley the had become living quilts. The length of the quilts points to the idea of the legacy the women of Nauvoo left for me and for all women of my faith.

In addition to this process I wanted to be sure that the work looked aged and distressed inviting a sense of history. I installed the pieces hanging from the ceiling so that their movement would create the wind blown feel of a deserted city, a ghost town. My intention was not only to commemorate the women of Nauvoo, but to express gratitude for their work through mine.



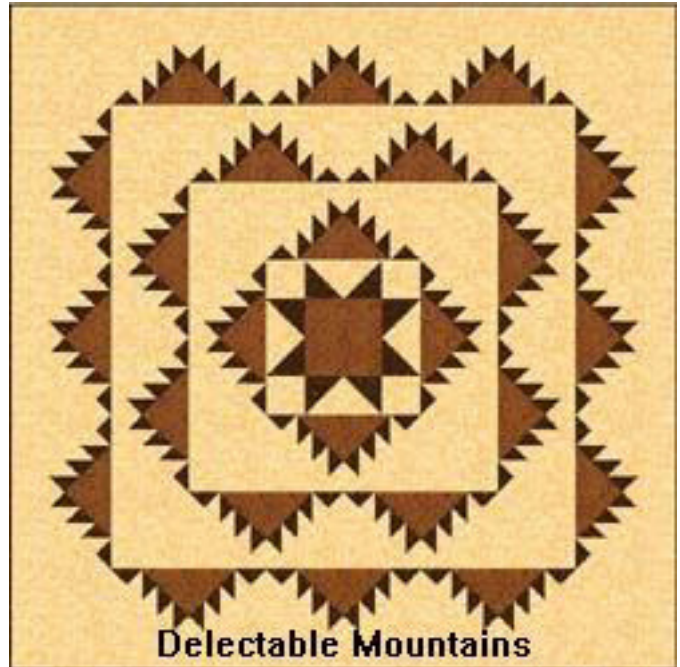






My influences.

In making this work, I was influenced by pioneer quilts. I used a limited palette of only four colors and white to force myself to use the muted colors of the fabrics of the day.



Another of my influences was the work of Eva Hessa. Her work has that translucent fragility that I wanted to capture. She is a perfect example of someone who combined strength with weakness. She was often in poor health, but she made these amazingly powerful pieces. Also, I was influenced by the way she suspends her work.



Notes

1. Louise A. Tilly, "Gender, Women's History, and Social History," unpublished manuscript in author's possession.
2. Emma Smith to Joseph Smith, 9 March 1839, Joseph Smith papers LDS Church Archives.
3. Mary Fielding Smith to Joseph Fielding, June 1839; quoted in Edward W. Tullidge, *The Women of Mormondom* (New York, 1877), 255.
4. Richard Neitzel Holzapfel and Jeni Broberg Holzapfel, *Women of Nauvoo*, Bookcraft, Inc., Salt Lake City, Utah. page 11.
5. Martha Pane Jones Thomas, *Autobiography*, Harold B Lee Library, Brigham Young University, Provo, Utah.
6. "Narrative by Mrs. N.N. Tracy," Bancroft Library, University of California, Berkeley, California.
7. Jane Manning James, "Biography of Jane Elizabeth Manning James."
8. biography.
9. Quoted in Vida E. Smith, "Two Widows of the Brick Row," *Journal of History* 3 (April 1910): 202.
10. Louisa Barnse Pratt, Louisa Barnes Pratt Collection 1831-1924, LDS Church Archives; quoted in Beecher, "Under the Sunbonnets."
11. *Nauvoo Neighbor*, 21 May 1845.
12. Joseph Holbrook, "The Life of Joseph Holbrook," LDS Church Archives.
13. "Agreement to leave Nauvoo," 25 September 1845, Nauvoo City Collection, LDS Church Archives.
14. In Tullidge, *Women of Mormondom*, 321.
15. Quoted in Lavina Fielding Anderson, ("They Came to Nauvoo" *Ensign* 9 (September 1979):22-23.
16. Mary Ann Stesrns Winters, "An Autobiographical Sketch of the Life of the Late Mary Ann Stearns Winters," LDS Church Archives.
17. Eliza Dana Gibbs, *Autobiography*, Harold B. Lee Library, Brigham Young University, Provo Utah.
18. Quoted in Janet Peterson and LaRene Gaunt, *Elect Ladies* (Salt Lake City: Deseret Book Co.,1990), 50-51.
19. E.B. Wells, "Life Sketch of Mrs. Jane Snyder Richards," LDS Church Archives.
20. Mary Field Garner, *Papers*, Harold B Lee Library, Brigham Young University, Provo, Utah.
21. Jane Johnston Statement," Joseph Smith Black Diary, Harold B. Lee Library. Brigham Young University, Provo Utah.