

41). Once they reached San Diego, he records, "While we were drilling this afternoon the bells in the Catholic Church rung for nearly an hour and sounded most beautifull. After being dismissed from the drill I went in the Church and there was twelve images which looked very nice" (p. 78).

Throughout the journey, Azariah's father was his best friend. Journal accounts describe them climbing mountains to roll rocks down, playing ball, and visiting the beach where they "ran races, jumped and sung songs for the first time since we left Nauvoo" (p. 81).

After their discharge, they went north and obtained employment in September 1847 digging a raceway for a sawmill owned by John Sutter under the supervision of James Marshall. An eyewitness to the discovery of gold, Azariah recorded on Monday, 24 January 1848, "Mr. Marshall found some pieces of (as we all suppose) Gold, and he has gone to the Fort, for the Purpose of finding out"(p. 108). The discovery was confirmed, and a few weeks later Azariah and others were searching for gold in their spare time as "Mr. Marshall grants us the privelege of picking up Gold odd spells and Sundays,

and I have gathered up considerable. When we shut down the gates the gold is found in the bottom of the tale race" (p. 110).

Yet the gold did not strongly attract Azariah Smith, as he recalled fifty years after the discovery, "I was home-sick as well as physically sick. I wanted to see mother and I did not care whether there was gold in the locality or not" (p. 122).

The last leg of Smith's journey was from the gold fields east across the Sierra Nevada Mountains and the Great Basin to Salt Lake City, a difficult, trail-blazing effort that became the route to California for more than six thousand forty-niners the next year and thousands of others in subsequent years.

David L. Bigler, national secretary of the Oregon California Trails Association and a long-time student of western trails, has done an outstanding job editing the diary of Azariah Smith. The general introduction, introductions to the five sections, the epilogue, and the frequent notes provide with great care and skill context, explanations, and insights that add immeasurably to our understanding of the Mormon Battalion story in general and the life of Azariah Smith in particular.

BRIEF NOTICES

Samuel Claridge: Pioneering the Outposts of Zion by S. George Ellsworth (Logan, Utah: S. George Ellsworth, 1987), xii, 339 pp., index, \$19.95.

SAMUEL CLARIDGE, more than most who heard the call of the restored gospel and gathered to Zion, epitomized the Mormon struggle during the nineteenth century to build the kingdom of God in the American West. A convert from England, Claridge spent his days on the outermost limits of the Mormon frontier. He was among the first to settle Nephi in 1853, a member of the Muddy Mission in southeastern Nevada in 1868, a leader of the

United Order at Mount Carmel and Orderville, and after passage of the Edmunds Act in 1882, one of the earliest Gila River Valley pioneers in Arizona.

His biography, in many ways typical of the stories of many who gave their lives and labor to create a religious empire, is presented by one of the faith's most respected scholars. A thorough researcher, gifted writer, and professional historian, S. George Ellsworth does more than unfold the life of a pioneer grandfather. He also tells the larger story of early Mormon colonization and offers a model to those who wish to prepare a worthy account of a revered ancestor.