

GREG KOFFORD BOOKS



# The Annals of the Southern Mission

A Record of the History of the Settlement of Southern Utah

By James Godson Bleak,  
Historian for the Southern Utah Mission

Edited by Aaron McArthur and Reid L. Neilson

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# Foreword

When I was a young boy, Grandmother made certain we attended every James G. Bleak reunion. We learned songs that honored him, and I even joined a Bleak Family Band that played at one reunion.

I am a great-great-grandson of James G. Bleak. My paternal grandmother, Ruth Bleak Snow, was determined that her grandchildren would know of their Bleak heritage. Like my mother, who descends from the Goates and Gardner families of Lehi, my grandmother felt she was “snowed under” when she married into the Snow family in St. George. My grandmother grew up in St. George, of course, but the Bleaks had not thrived economically in the Dixie community as had the descendants of the apostle Erastus Snow. Her father was the custodian of the Woodward School and eeked out a meager living for his family on a few acres south of town.

Nevertheless, she was immensely proud of her grandfather Bleak, whom she had known personally as a young girl. She would regale us with stories of living with him and listening to his stories. Many were inspiring, but some were sad. During the final years of his life, James G. Bleak’s brilliant mind was clouded by dementia. My grandmother’s responsibility as a young girl was to follow him around town during the day and make certain he made it back home in the evening.

One special memory she always shared from this time was when she was with her grandfather on a beautiful night with a full moon. She reported that grandfather Bleak stopped at the gate and, looking at the moon, sang every verse of “O My Father.”

Certainly James G. Bleak lived a remarkable life. As an early convert in England, he served for a time as branch president before emigrating to Utah. After a safe ocean crossing, he and his family joined the Martin handcart company in Iowa City. Tragedy befell the company, yet James and his family all reached Utah safely, though the suffering left him disabled the rest of his life.

In 1861 he was set apart as the historian of the Southern Mission. It was here that he did his greatest work serving in many Church positions, particularly as the clerk or secretary to almost every ecclesiastical and temporal organization. His record-keeping efforts led to the marvelous annals included in this volume, which is edited by two fine LDS historians, Aaron McArthur and Reid Neilson.

Of all the legacies of James G. Bleak, I would argue (with some bias) that his family was his greatest. It is certain, however, that his annals are a lasting tribute to the early settlers of Southern Utah and will yet influence many thousand more in our day. The wonderful work in this volume makes that possible.

Elder Steven E. Snow  
Church Historian and Recorder  
May 2, 2018

# Editors' Preface

James G. Bleak's *Annals of the Southern Mission*, [circa 1900–Oct. 1907] number 2,266 pages and represent the finest early history of Southern Utah stretching from its initial Mormon settlement in 1849 into the early years of the twentieth century. As historian Brandon Metcalf describes, Bleak wrote the *Annals of the Southern Mission* on loose, lined paper. The paper is horizontally ruled with twenty-nine blue lines and vertically ruled with one red line on most pages. A few pages are vertically ruled with two blue lines and one red line. The leaves measure 12 ¼ x 7 ⅝ inches (31 x 20 cm). The leaves are punched with dual holes in the top and left margins and may have been clasped together at some point.

Bleak drafted the vast majority of the *Annals* in black ink, although some entries up through 1882 are in the hand of an unknown scribe or copyist. The pagination is continuous for the years 1849–69 comprising pages 1–516. Beginning with the 1870 portion of the *Annals*, Bleak divided the years into separate sections akin to chapters, and he numbered pages anew for each subsequent year up through 1900—the final year covered in the history. Prior to the 1875 segment of the *Annals* both sides of the paper were used; thereafter the text is written on one side.

Bleak submitted the first portion of the history, numbering over 500 pages, to the Church Historian's Office in April 1903. He submitted additional increments of the manuscript when he visited Salt Lake City, usually for general conferences. Bleak delivered the final installment of his *Annals* to the Historian's Office in October 1907. The complete holograph manuscript has been in the continuous custody of the Church History Department (formerly the Church Historian's Office) ever since. In 2002, it was one of the collections chosen to appear on *Selected Collections from the Archives of The Church of Jesus Christ of Latter-day Saints*, 74 DVDs (Provo: Brigham Young University Press, 2002).

Beginning in 2007, Aaron McArthur transcribed the *Annals* over the course of five years, working off the scans from the *Selected Collections*. To decipher unclear passages, the editors were able to use partial transcripts from Wanda Gocha, a great-granddaughter of James G. Bleak, and the Works Progress Administration. After completion of the transcription, the editors completed two exhaustive verifications to ensure accuracy, following the guidelines promulgated by the National Historical Publications and Records Commission.

## Editorial Method

As coeditors of this volume we have sought to reproduce the handwritten *Annals* as accurately as possible into a typeface transcription. The following is a list of common editorial corrections we made throughout the volume.

**Abbreviations:** James Bleak used some abbreviations that are not commonly used today. For example, he employs W<sup>m</sup> for William and Chas. or Cha<sup>s</sup> for Charles. In many places where he was approaching the end of a line and the meaning would be clear from the context, he shortened many other words in this manner. Even in instances where the meaning is clear, we left the original usage in an attempt to preserve the feeling of the manuscript.

**Co-operative:** Bleak alternatively wrote the word “cooperative” as cōoperative, cōōperative, and co-operative. We have standardized his spelling to co-operative

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**Dates:** Beginning in the 1881 text an unnamed editor began noting on the manuscript that Bleak should have written the dates *month/day* instead of *day/month*. Because there is no convenient way to capture that subsequent edit typographically, and the change does not help readers better understand Bleak’s writing, we have silently ignored these notations.

**Ditto Marks:** Bleak used ditto marks (“ ”) extensively throughout his manuscript to denote that similar text followed. To avoid confusion we have elected to spell out the text that was previously indicated by the marks.

**Hyphenated words:** Bleak hyphenated many words at the end of line breaks. We have rendered them without hyphens unless it is clear they were to be compound words.

**Money:** We have standardized all dollar amounts by adding a decimal point and removing all superscript and underlining from the financial notations.

**Pagination:** We have noted the original manuscript pagination with bracketed numbers ([4]), as many previous historians and authors using the *Annals* have cited to these page numbers in their reference materials. But beginning in the 1870 text, Bleak restarts his pagination at the beginning of each subsequent year, creating confusion if researchers only cite to the page number without the corresponding year. We recommend that users of this volume cite to the date of the entry, not to the page number, which can cause confusion.

**Time:** Bleak often used a period (5.30 pm) instead of a colon when noting the timing of an event. We have standardized all time with a colon (5:30 pm).

**Year Headings:** Bleak did not employ year headings at the beginning of each new year he was chronicling in the manuscript until 1867, when he listed it in the margin. Two years later, beginning in 1869, he began noting the year on the header of the year’s first entry, and thereafter wrote the year halfway down on the margin of each page. We have left these notations out of this volume as we have noted each year in the book’s running header.

We have also used a number of typographical characters and punctuation marks to render the handwritten manuscript into typescript, which we verified multiple times as expected in documentary editing circles. Please see the following table of transcription symbols, which is based on the editorial guidelines of the award-winning Joseph Smith Papers, produced by the Church History Department of The Church of Jesus Christ of Latter-day Saints.

/n	Occasionally, the handwriting changes, as indicated by a slash mark.
[roman]	Brackets designate text that was not in the original manuscript. Such inserted text can include clarifying punctuation or explanatory notes.
[roman?]	Question marks indicate where inserted text is uncertain
{roman}	Brackets in the original text are indicated by stylized brackets, in order to differentiate between them and the editorial brackets.
[illegible]	Some words are illegible, usually when they were added by a later editor. Such illegible words are indicated by the word “illegible” in brackets.
[p. x]	Page numbers are indicated in brackets at the beginning of the new page. Page numbers are almost always at the upper right corner of the manuscript page, before the text starts. When a word breaks at the end of a page, the page number comes after the broken word.

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underlined	Underlining has been designated as it was in the text. Double underlines use double underlines, and there is a difference between <u>words underlined individually</u> and <u>passages underlined continuously</u> .
superscript	Superscript text has been designated as superscript, except in the case of money amounts. Superscript letters are mostly used in abbreviations.
canceled	Strikethrough text indicates deletions, no matter how it was deleted (crossed out, diagonal lines, scribbled, etc.)
Double Strikethrough	Double strikethrough is used for words with two lines through them. This is usually used in the abbreviation <del>hs</del> .
<inserted>	Inserted words and letters are designated by angle brackets. These insertions usually designate where clarifying text was added, often by a later editor. They were usually inserted above the text or in the margins.

### Acknowledgements

Aaron drew on the resources and goodwill of many people while completing this project. Thanks are due to the Church History Library at The Church of Jesus Christ of Latter-day Saints; L. Tom Perry Special Collections and the Harold B. Lee Library at Brigham Young University–Provo; Special Collections in Lied Library at the University of Nevada, Las Vegas; Special Collections at Dixie State College; and the Utah State Historical Society, all of which provided research materials and essential guidance. Special thanks to Peter Michel at UNLV, who allowed Aaron to work on this project in addition to his duties as a project archivist.

Mark Ashurst-McGee, a documentary editor and historian with the Joseph Smith Papers Project, provided much needed information on how to edit historical documents and served as an occasional sounding board. Student workers Marie Williams and Pearl Sayles helped with the verification of the text, both showing great dedication to the project. Thanks are especially due to Pearl, who continued to work on the project after the grant expired and she was no longer paid for her work.

Aaron benefitted from a faculty development grant from Arkansas Tech University, which allowed him to hire students to aid in verification of the transcript and to purchase needed software. Thanks are also due to Dr. Jeff Woods and H. Michael Tarver for providing administrative support and personal encouragement for completing the project.

Thanks go to Reid Neilson for his hard work as a coeditor and his willingness to undertake drudge work, provide resources, and mentor someone new to the field. Aaron also wants to express gratitude to Dr. David Wrobel, James Bullock, and Will McArthur for their support. Finally, this project would never have happened without the love and support of Xela, Benjamin, and Zion, who are all very patient with the obsessions of a historian.

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Reid is grateful for the support of the executive leadership of the Church History Department of The Church of Jesus Christ of Latter-day Saints, including Elder Steven Erastus Snow, Elder James J. Hamula, and Richard E. Turley Jr. They graciously allowed him to work on this manuscript as part of his larger responsibilities managing the Church History Department. And Elder Snow kindly agreed to write the foreword to this volume of his great-great-grandfather's historical record. Church History Department archivist Brandon Metcalf generously provided our introductory essay, based on his ongoing research into the



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life of James Bleak. We are fortunate to have him associate his name and growing scholarship with our project.

Many thanks are to be given to Reid's editorial assistant Mark Melville who helped complete the multi-level transcription verification, source checking, and editorial guidelines for the volume. He has an eagle eye for detail and an admirable work ethic that pushed him day after day to complete his tasks. We are also thankful for the librarians and archivists of the Church History Library at The Church of Jesus Christ of Latter-day Saints, L. Tom Perry Special Collections and the Harold B. Lee Library at Brigham Young University-Provo, and the Special Collections at the J. Willard Marriott Library at the University of Utah. They all provided helpful guidance and access to needed primary source documents and secondary research along the way.

Reid is particularly grateful to Aaron for allowing him to coedit this volume, which tells the larger story of many of his southern Utah ancestors who helped settle "Dixie" as Mormon pioneers. And he expresses gratitude for his Grandma Larkin who instilled in him a love of family history, especially that which transpired in the red rocks of southern Utah. He dedicates this volume to her and her legacy.

## Introduction

# James G. Bleak and the Annals of the Southern Mission

*Brandon J. Metcalf*

At the October 1861 general conference of The Church of Jesus Christ of Latter-day Saints, President Brigham Young requested that “about two hundred families” relocate to southern Utah as part of his renewed effort to establish a Cotton Mission, often referred to as the Southern Utah Mission or Southern Mission. The desire to promote self-sufficiency by producing specialized commodities throughout the Utah Territory was nothing new. As early as 1851 Young suggested that “We should raise our Cotton, & Sugar in the South, instead of from the States.”<sup>1</sup> In the intervening decade attempts to grow cotton occurred in various settlements, and while a decent crop was harvested, costs outweighed returns. It was clear that a successful cotton experiment required an operation on a much larger scale. Accordingly, in May 1861 Brigham Young led a group on a tour of the Dixie region to survey the area and formulate a plan to redouble their efforts at cultivating and sustaining a productive cotton operation. The exploring party returned to Salt Lake City reassured about the potential of the region and fully aware that the handful of families currently in the region would not suffice. The impending Civil War heightened the fear of a potential cotton shortage, and the First Presidency determined “to materially strengthen the settlements . . . in Washington county” and “raise cotton, indigo, grapes, figs and such other articles as cannot be raised in the northern counties.”<sup>2</sup>

Few responded to Young’s voluntary call at the October general conference to settle in the southern country. Consequently, Young directed George A. Smith, Apostle and Church Historian and Recorder, to personally select families for the mission.<sup>3</sup> Within days Smith chose 309 families and requested that they prepare to head south in a matter of weeks. The assignment came at a great sacrifice, and nearly a fifth of those called returned to the northern settlements within the first year.<sup>4</sup> Young expected the mission to be much more than an agricultural enterprise. Rather, the new settlement of St. George would serve as the hub

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1. Church Historian’s Office Journal, February 23, 1851, Church History Library, Church History Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah (hereafter LDS Church History Library).

2. *Deseret News* (Weekly), October 23, 1861.

3. George A. Smith (1817–75) was called as Church Historian and General Church Recorder in April 1854 following the death of Willard Richards. He served as historian until 1870. An annex was constructed on the west side of Smith’s home in Salt Lake City (58 East South Temple Street) for the purpose of storing the historical records of the Church, and the structure served as the Church Historian’s Office from 1856 to 1917.

4. James G. Bleak, *Annals of the Southern Mission*, 87–97 [39–46], LDS Church History Library (bracketed page numbers are for the present volume); Andrew Karl Larson, *I Was Called to Dixie* (St. George, UT: Andrew Karl Larson, 1961), 105–6.

of the southern corridor of the Territory. This aspect of the venture was evidenced by the particular skills and diverse trades of the hand-selected individuals, including musicians, daguerreans, surveyors, school teachers, carpenters, shoemakers, miners, a lawyer, a printer, and a drum major.<sup>5</sup>

One of those called to settle St. George was James Godson Bleak (pronounced Blake), clerk and business manager of the *Mountaineer*, a Salt Lake City newspaper. Surprisingly, little has been written on Bleak despite the profound and indelible imprint he left upon southern Utah. Much of the surviving documentary record of the Dixie region is the direct result of Bleak's efforts. He labored in numerous civic, business, and ecclesiastical positions for more than half a century in St. George. The documentary sources penned by Bleak, which include the *Annals of the Southern Mission*, constitute what southern Utah historian Andrew Karl Larson referred to as his "chief reliance" in researching the area. He accurately noted that Bleak's writings "form the basic core of the history" of the region and "without them the history of Utah's Dixie would be greatly limited."<sup>6</sup>

### **Bleak's Call as Historian of the Southern Mission**

Unique to the Southern Mission in comparison to other settlements is the calling of a historian. Within a few weeks of the announcement of the mission,<sup>7</sup> Bleak was "appointed and set apart" as clerk and historian of the Southern Mission in the Church Historian's Office "under the hands of Apostles Orson Pratt and George A. Smith."<sup>8</sup> While it was routine for settlements throughout pioneer Utah to select a clerk or even a stake historian, there is little evidence of clerks being dubbed regional historians as in the case of Bleak. In fact, his designation as a "set apart" historian with the charge to document and produce a history on an emerging settlement appears to be an anomaly outside of the documentary work conducted by the Church Historian's Office, perhaps further evidence of Brigham Young's vision of St. George becoming the heart of southern Utah.

Bleak arrived in northern Utah Territory five years prior to being selected to settle St. George. A clerk and silversmith, Bleak converted to Mormonism at age twenty-one in February 1851 while living in Whitechapel, a suburb of London. Three years after joining the Church he was called as president of the Whitechapel Branch, which was the largest branch in greater London at the time. He simultaneously filled the role of branch president as well as clerk and auditor of the London Conference in the British Mission. In 1856, Bleak, his wife Elizabeth Moore, and their four young children immigrated to America and journeyed overland to the Salt Lake Valley as members of the ill-fated Edward Martin handcart company.

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5. Bleak, *Annals of the Southern Mission*, 87–97 [39–46].

6. Andrew Karl Larson, "Some thoughts concerning the work of James G. Bleak as a Scholar and as a Clerk and Historian of the Southern Utah Mission," undated typescript, James G. Bleak Collection, Dixie State University Library Special Collections and Archives, St. George, Utah.

7. *Deseret News* (Weekly), October 23, 1861.

8. Bleak, *Annals of the Southern Mission*, 102 [48]. I have been unable to verify the exact date of Bleak's setting apart in contemporary records, but Bleak family histories record it occurring on October 20, 1861. For more on Bleak, see Brandon J. Metcalf, "James G. Bleak: From London to Dixie," *Journal of Mormon History* 35, no. 1 (Winter 2009): 116–55; Caroline S. Addy, "James Godson Bleak, Pioneer Historian of Southern Utah" (master's thesis, Brigham Young University, 1953); and Preston Nibley, "James G. Bleak Was Active in Early Settlement of St. George," *Church News*, December 31, 1955, 16.

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The Bleaks survived the traumatic experience and removed to North Ogden until 1859 when James secured employment as clerk and business manager of the *Mountaineer* newspaper in Salt Lake City.<sup>9</sup> The offices of the *Mountaineer* were located in the Council House within a block of both the Historian's Office and Brigham Young's residence and office. The close proximity to Church leaders allowed Bleak's record keeping talents to catch their eye, making George A. Smith's selection of Bleak as historian a practical one.

The specifics of Bleak's new assignment as historian are unclear in the scant surviving records, and his sporadic efforts to compile historical material and write a history over the ensuing four decades was largely self-directed. These early years in St. George ought to be viewed as a gathering of information phase, wherein attempts to interpret events would have been premature, lacking the necessary perspective that comes with the passing of time. Thus, his initial efforts were confined to scribing minutes at numerous meetings and recording temple ordinances rather than conscientiously constructing a narrative history. What may be perceived as negligence on Bleak's part to put pen to paper and write the history may additionally be attributed to the incessant demands on his time and attention because of his renowned clerical skills. Far removed from the pool of clerks available in Salt Lake City, Bleak's talents were a much needed commodity in St. George. The demand for his clerical skills left little time for him to write the history.

### Bleak's Mounting Responsibilities

A cursory glance at extant nineteenth-century records of southern Utah reveals Bleak's prominence as record keeper. His responsibilities included civic positions, secretary and clerk of numerous businesses and organizations, and service as an ecclesiastical leader. In 1862, a few months after his arrival in St. George, Bleak was appointed as city recorder, tithing clerk, and member of the high council. By 1869, the job of Postmaster and counselor in the newly formed St. George Stake were added to his responsibilities.<sup>10</sup>

Things became so overwhelming that Brigham Young took notice and wrote Bleak: "My counsel to you is to resign some of the offices you now hold, as you have, evidently, too much business on hand to do justice to all."<sup>11</sup> Bleak continued to take on more responsibilities, and a break from the daily demands came in the form of a mission call to his native England in 1872. He recorded:

According to kindly word of President Brigham Young and also of President George A. Smith, that Brother James G. Bleak should lessen his labors in the offices which he held, or they would have to send him on a mission for a year, which kind word was expressed upwards of a year ago, telegraphic word came on March 25th, from the First Presidency, that he was selected to go on a mission to Europe.<sup>12</sup>

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9. The *Mountaineer* was a short-lived Salt Lake City newspaper (1859–61) founded by Seth Blair, James Ferguson, and Hosea Stout to combat the anti-Mormon *Valley Tan*.

10. Erastus Snow remained president of the Southern Mission when the stake was created. Joseph W. Young was called as president of the St. George Stake on November 7, 1869, and he selected Robert Gardener and Bleak as his counselors. See *Deseret News (Weekly)*, December 15, 1869, 535; Bleak, *Annals of the Southern Mission*, 498-499 [194].

11. Brigham Young to James G. Bleak, July 22, 1870, Brigham Young Letterpress copybooks, LDS Church History Library.

12. Bleak, *Annals of the Southern Mission*, 1872 entries, 8 [257].

Upon arriving in Liverpool, Bleak was named assistant editor of the *Millennial Star* working under the direction of Albert Carrington, Apostle, Church Historian and Recorder, and president of the European Mission. Aside from accompanying George A. Smith, Lorenzo Snow, Eliza R. Snow, and others on a portion of their tour of Europe and the Holy Land,<sup>13</sup> most of his mission was devoted to writing doctrinal treatises for the *Star*, attending conferences, and gathering ancestral genealogical information. After only a year in England, Bleak was released and reassumed his duties as St. George Stake clerk, historian of the Southern Mission, and high councilor.

Returning to Utah, he once again was overloaded with responsibilities and assignments serving as director and secretary for several enterprises including the Zion's Cooperative Rio Virgin Manufacturing Company, Canaan Cooperative Stock Company, St. George Social Hall, St. George Gardeners Club, and the St. George Cooperative Mercantile Institution. Bleak seemed to thrive on being overworked, also serving on the St. George city council, as clerk of the Washington County Court and the Second Judicial District Court, as a member of the St. George Stake Board of Education, and a delegate to political conventions.<sup>14</sup> When the St. George Temple was dedicated in 1877, Bleak obtained employment as an assistant recorder to Moses Farnsworth, and over the ensuing twenty-three years he was consumed by temple duties, first as assistant president and later as chief recorder.<sup>15</sup> In addition to the crush of all these public responsibilities, Bleak also supported, in the broadest sense of the term, four wives, and more than thirty children at one time or another. Faced with such incredible demands, largely due to his apparent inability to deflect assignments, Bleak's struggle to find time to write the history of the Southern Mission is understandable.<sup>16</sup>

### **Efforts at Writing History**

Attempts at writing a narrative history in his first thirty-nine years in St. George appear to have been limited to a "historical memoranda" which was among the items placed in the cornerstone of the St. George Temple in April 1874.<sup>17</sup> Still, the expectation of crafting the history lingered on Bleak's long list of awaiting tasks. Prior to 1900, Bleak's journals contain one brief reference to his preliminary work on the history, when in 1898 he resigned as instructor of the ward theological class explaining that he "desir[ed] to lessen my labors as much as possible that I may devote my labors more upon the History of the Southern Mission."<sup>18</sup> But Bleak's concern over writing the history in the 1890s appears to

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13. For more on the 1872–73 tour see *Correspondence of Palestine Tourists; Comprising a Series of Letters by George A. Smith, Lorenzo Snow, Paul A. Schettler, and Eliza R. Snow, of Utah* (Salt Lake City: Deseret News Steam Printing Establishment, 1875); George A. Smith, June 22, 1873, *Journal of Discourses*, 26 vols. (London and Liverpool: LDS Booksellers Depot, 1854–86), 16:87–102.

14. Addy, "James Godson Bleak," 40.

15. Bleak succeeded Farnsworth as chief recorder of the St. George Temple in September 1888 when Farnsworth was called as the recorder for the newly dedicated Manti Temple.

16. Bleak had four wives: he married Elizabeth Moore (1828–99) in 1849, Caroline Blanche Gosnold (1830–81) in 1860, Jane Thompson (1845–1942) in 1861, and Matilda Irene Thompson (1861–1937) in 1882.

17. Andrew Karl Larson and Katharine Miles Larson, eds., *Diary of Charles Lowell Walker*, 2 vols. (Logan, Utah: Utah State University Press, 1980), 1:386.

18. James G. Bleak, *Journal*, July 31, 1898, LDS Church History Library.

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have been internally motivated. There is no evidence of a push by Church leaders during the presidencies of John Taylor or Wilford Woodruff to make the history—titled the Annals of the Southern Mission—a priority, although Woodruff and Bleak most certainly conversed on the topic over the course of their long association.<sup>19</sup>

Aside from compiling and writing the Annals, Bleak also filled the role of what we might refer to as regional archivist, managing physical and intellectual control of local records and providing research assistance to individuals. He became *the* resource for individuals seeking access to the history of southern Utah. Historian Andrew Jenson tapped into Bleak's intimate knowledge of the local records during his 1889–95 tour of North American church units. Jenson visited St. George in March 1892 and recorded spending “the day in the Stake office in the east end of the Tabernacle and with Bro James G. Bleak in the Temple getting historical information.”<sup>20</sup> In 1880, Bleak was called upon to prepare a historical synopsis of southern Utah for use in Hubert Howe Bancroft's *History of Utah*, a one-volume work published as part of Bancroft's multivolume history of western North and Central America.

### Visit of Francis M. Lyman

Years of postponing the writing of the history of the Southern Mission came to a head in 1900. A visit by Apostle Francis M. Lyman to St. George in March proved to be the turning point in the creation of the Annals of the Southern Mission. The importance of keeping records was central on Lyman's mind, largely as the result of his appointment to a committee created three months before his St. George visit. In mid-December 1899, at a weekly meeting of the Quorum of the Twelve, the junior member of the quorum, Ruder Clawson, expressed concern over the “imperfect condition” of the local records kept by “the wards of Zion.” He proposed that “record days” be held annually giving stake presidencies an opportunity to inspect ward and quorum records and encourage individuals in their record keeping responsibilities. A three-member Committee on Church Records was created with Clawson, Francis M. Lyman, and Andrew Jenson appointed to develop a plan and report back.<sup>21</sup> Standard forms were developed for general use amongst local stakes and wards throughout the church, record days were implemented, and visits by general authorities

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19. Woodruff was president of the St. George Temple from 1877 to 1884. The two remained close friends for the remainder of Woodruff's life. Bleak visited Woodruff whenever he traveled to Salt Lake City for conferences or other business.

20. Andrew Jenson, Autobiography and journals, March 15, 1892, LDS Church History Library. Jenson was on assignment as an employee of the Church Historian's Office. He began full-time employment in the Historian's Office in February 1891, was named an Assistant Church Historian in October 1897, and sustained in the April 1898 general conference. Keith W. Perkins, “Andrew Jenson: Zealous Chronologist” (PhD dissertation, Brigham Young University, 1974), 101–2. For recent publications on his travels and collecting efforts, see Reid L. Neilson and Riley M. Moffat, eds., *Tales from the World Tour: The 1895–1897 Travel Writings of Mormon Historian Andrew Jenson* (Provo, UT: BYU Religious Studies Center, 2012); Justin R. Bray and Reid L. Neilson, eds., *Exploring Book of Mormon Lands: The 1923 Latin American Travel Writings of Mormon Historian Andrew Jenson* (Provo, UT: BYU Religious Studies Center, 2014).

21. Stan Larson, ed., *A Ministry of Meetings: The Apostolic Diaries of Ruder Clawson* (Salt Lake City: Signature Books, 1993), 123.

with local ecclesiastical leaders routinely included discussion on improving record keeping efforts in their respective areas.<sup>22</sup>

Upon his return from the March 10–12, 1900, St. George Stake quarterly conference, Lyman gave a report to the presiding quorums. The minutes of the March 22 meeting of the First Presidency and Quorum of the Twelve Apostles provide important details in understanding the sudden emphasis on Bleak's role as historian from the highest church authorities. During Lyman's visit with the St. George Stake presidency he learned that Bleak had not even begun a history of the Southern Mission. Lyman was deeply concerned as apparent from the minutes of his report:

Elder [Francis M.] Lyman now spoke of the unsatisfactory state in which the history of the southern mission was in. Some years ago Elder James G. Bleak was appointed to write up the history of the colonization, growth and development of the southern mission, and he regards himself as its historian, but no history to speak of has been compiled. In talking with some leading brethren in St. George on this subject it was their mind that Brother Bleak ought to be released from the position he holds in the Temple to devote his time exclusively to compiling this history, a great deal of the data he is supposed to have in a systematized form. Brother Lyman moved that he be released for this purpose, and that he be instructed to devote his whole time in the performance of this work and to bestow upon it his best thought and close attention. The motion was carried.<sup>23</sup>

Lyman's report and recommendation instantly thrust the history of the Southern Mission from the periphery to the forefront of Bleak's many responsibilities.

Just four days after Lyman's report, Church President Lorenzo Snow and his counselors—George Q. Cannon and Joseph F. Smith—wrote a letter to Bleak emphasizing the “importance of writing up the history of the Southern Mission.” With those who had firsthand knowledge of Bleak's 1861 appointment as historian now deceased, Church leaders were not privy to the specifics of his call including any directions that were imparted to Bleak regarding his compilation of a comprehensive history. They explained,

It has come to our knowledge . . . that this history is in a very unsatisfactory condition, and that something should be done to carry out the original intention of collating, compiling and properly recording it. After duly considering this matter and its importance, we have concluded to release you from your labors in the St. George Temple so that you may devote your whole time to this work.

The letter closed with instructions to “enter into the spirit of this work with zest and diligence, devoting your whole time and best thought to it, and that you will report to us from time to time the progress you are making.”<sup>24</sup> This news drastically altered Bleak's life, effectively ending his work in the St. George Temple in which he had been engaged since its dedication in 1877. Beyond its spiritual benefits, the temple was Bleak's livelihood, having been employed as temple recorder as well as vice-president and secretary of the St. George

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22. Andrew Jenson, *Autobiography of Andrew Jenson* (Salt Lake City: Deseret News Press, 1938), 398.

23. Minutes of meeting of the First Presidency and Quorum of the Twelve Apostles, Journal History of The Church of Jesus Christ of Latter-day Saints (chronological scrapbook of typed entries and newspaper clippings, 1830–present), March 22, 1900, LDS Church History Library.

24. Lorenzo Snow, George Q. Cannon, and Joseph F. Smith to James G. Bleak, March 26, 1900, LDS Church History Library.

## James G. Bleak and the Annals of the Southern Mission

Temple Association. Unfortunately, the whereabouts of Bleak's 1900 journal is unknown, a source which may shed light on his feelings at the time of his unexpected release.<sup>25</sup>

### Pressure from the First Presidency

So far as can be determined, Bleak did not receive any further correspondence from the First Presidency regarding his labors on the history until November 1901. Lorenzo Snow passed away on October 10, and a new First Presidency was organized on October 17. A renewed sense of urgency regarding the history of the Southern Mission emerged with this change in leadership. Within three weeks of assuming the leadership of the Church, the first of a series of letters sent by the newly constituted First Presidency—Joseph F. Smith, John R. Winder, and Anthon H. Lund—was received by Bleak.<sup>26</sup> The letter focused on two issues: Bleak erroneously receiving his salary from the St. George Temple, and his lack of reporting any progress made on the history. Bleak quickly replied:

I was excused from my "labors in the St George Temple, as its Recorder,"—as stated in letter of the First Presidency, bearing date, 17<sup>th</sup> April, 1900, in view of their desire to have the History of the Southern Mission prepared and written. But, I beg to state, I did not understand that I was "no longer connected with" this Temple, as stated in your letter just received.

My beloved brethren, if I had understood this, I certainly should have stepped aside as Vice President and as Secretary-Treasurer of St George Temple Association. . . .

Now, relative to my labor on the History of the Southern Mission: —I have not sent any written report of my progress since devoting myself more fully to it; but each six months, when at General Conference, I have in a general way reported verbally to our dear President Lorenzo Snow, except this October Conference, just passed, when I did not have opportunity to do so.

My labors on the history of, particularly, the past 40 years have been of such a nature in collecting data and arranging the information that all I could do was to give a general statement—that I was continuing my labors on the work. I have done, and continue to do, much searching of records, note-books, minute-books and memoranda obtained from early settlers verbally and by correspondence, that my labor has been scattered over the whole period, rather than on any special years. There have been so many missing links in the early years after our arrival in December, 1861, when all had to incessantly toil to make ends meet, and when such memoranda was made, had to be pencilled or penned on paper of various sizes, texture, and colors, because of our scarcity of such facilities as the present day affords."<sup>27</sup>

Aside from a shortage of paper and the focus on survival in the harsh environs of St. George in the early years, Bleak added that while the history of the Southern Mission had long been on his mind, "the incessant travel, labor and responsibility of the past 39 years" had prohibited him from doing

little more than make notes for such a History . . . for my responsibilities in St George Stake, Tithing, County, City, and Ecclesiastical matters, as well as some 24 years Temple service

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25. This was not a particularly easy time emotionally or financially in Bleak's life. His wife of fifty years, Betsy, died in December 1899, and he was supporting two wives, Jane and Matilda, along with nine of his children who were under the age of 18 in 1900. Moreover, three of Bleak's sons had died in the previous two years.

26. Joseph F. Smith, John R. Winder, and Anthon H. Lund to James G. Bleak, November 8, 1901, LDS Church History Library.

27. James G. Bleak to Presidents Joseph F. Smith, John R. Winder, and Anthon H. Lund, November 11, 1901, First Presidency stake correspondence, St. George Stake, LDS Church History Library.



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has prevented that concentration of thought which is necessary for the compilation of such a History.<sup>28</sup>

The First Presidency delegated the supervision of the Annals project to the St. George Stake presidency and requested that periodic updates be provided. Stake president Edward H. Snow and his counselors were directed to make certain that the history was comprehensive, accurate, and completed in a timely manner. Bleak retained the same salary as historian that he had received as temple recorder, with the stipulation that the project not stretch on endlessly. In inquiring about the scope of and progress made on the Annals thus far, Bleak explained to Snow that in the absence of any specific direction he intended to highlight the founding of various settlements in southern Utah with a chief focus on the geographic boundaries of the St. George Stake. He also planned to organize the manuscript chronologically, which aligned with Bleak's systematic style of record keeping. The process began with the creation of various synopses of events which were categorized by specific time periods. Insisting that he was "devoting his whole time to the work now," Bleak wisely resisted supplying file leaders with a projected date of completion. Many gaps in the historical record needed to be filled, an activity which was incredibly labor intensive, requiring Bleak to travel frequently to conduct interviews and peruse the journals of longtime residents in surrounding communities. Making things more difficult during the early phases of compiling the history was an oversight by church headquarters regarding Bleak's compensation. Amid the confusion about which entity would provide Bleak's salary, he was deprived of any income for two months. Bleak was not well off by any means and the St. George Stake presidency wrote to the First Presidency to plead in Bleak's behalf stating that he "has quite a few dependents" and suggested that "his compensation . . . be sent to him monthly as he undoubtedly needs it, having but scant resources other than the compensation which he has been receiving from the Temple."<sup>29</sup> The oversight was noted and funds were sent to Bleak.

After gathering source material and writing for more than a year, the magnitude of producing a meaningful history weighed heavily on Bleak. His frustrations prompted a discussion centered on his "Historian difficulties" with Apostles Abraham O. Woodruff and Hyrum Mack Smith.<sup>30</sup> Specifically, Bleak explained that he had no office at his disposal and attempting to write at home was hindering the work. Within a few weeks, an upper room in the St. George Temple was allocated for the sole purpose of writing the history. With his new accommodations, Bleak optimistically predicted in January 1902 that "with a secluded place I hope to be able to complete the history by the end of the present year."<sup>31</sup> This lofty proposed timeframe proved to be unattainable and discouraged Church leaders as subsequent years passed without a finished product. With continuous pressure from the First Presidency to fast-track the history, perhaps he was trying to appease his superiors, or having no experience writing a voluminous narrative he may have simply let his naiveté get the best of him. Whatever the case, it became clear that the First Presidency would not permit the project to continue with no time limit for completion. Having released Bleak from his duties

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28. James G. Bleak to Susa Young Gates, January 7, 1901, Susa Amelia Young Gates Papers, LDS Church History Library.

29. Edward H. Snow and George F. Whitehead to First Presidency, December 16, 1901, St. George Stake, Letterpress copybooks, 1867–1914, Vol. 11, 104–105, LDS Church History Library.

30. Bleak, Journal, November 20, 1901.

31. St. George Stake Presidency to First Presidency, February 21, 1902, LDS Church History Library.

## James G. Bleak and the Annals of the Southern Mission

in the temple, providing him with an office, being concerned over the amount of money the project would cost, and realizing that the appointed historian of the Southern Mission was not getting any younger all factored into the unrelenting push from Salt Lake City to finish the history quickly. Despite the pressure, Bleak came nowhere near his goal of completing the history in 1902. An unspecified portion of the manuscript was deposited with the Historian's Office in 1902, followed by an additional submission in April 1903 that concluded with the history up through 1868.<sup>32</sup> Thus, in the three years since receiving word from Lorenzo Snow that he was being relieved of his temple responsibilities to devote the whole of his time to the history, Bleak had completed 440 pages spanning the years 1849–1868.

The hardships that writing the Annals of the Southern Mission laid upon Bleak and his family is evident from surviving correspondence and Bleak's journal entries. None illustrate the struggle more clearly than a touching letter written by Bleak's stake presidency to the First Presidency. In making their routine visits with Bleak to assess his progress on the Annals, Edward H. Snow and George Whitehead discovered that Bleak was again not receiving his wages from headquarters. But this time instead of subsisting for two months without compensation, Bleak had not received income for a distressing five months. The letter gently explained:

As stated in a former letter, his family and dependents are large and his resources practically confined to what he has thus received and not receiving it he has been compelled to borrow. The matter is called to your attention for it is our understanding that your desire to assist him as proposed <and we suppose> that through some mistake or misunderstanding it has not been sent.<sup>33</sup>

It seems puzzling that Bleak would let five months pass without informing Snow or the First Presidency directly of such a critical oversight. Bleak's unfathomable silence indicates perhaps an awkwardness associated with approaching church leaders over his salary, or that he was hesitant to draw any further attention on his unfinished assignment. Whatever his reasons, it was a remarkable sacrifice for a 72-year-old man stretched to his limits and "compelled to borrow" in order to provide the essentials for his two surviving wives and nine dependent children. Mercifully, the mistake was acknowledged and the funds were forwarded.

### Completion of the Annals

In November 1905, Bleak informed the First Presidency that he deposited the latest piece of the Annals on his recent visit to Salt Lake City. The Historian's Office now possessed his manuscript from the beginning "up to the end of 1880." Bleak added that in the intervening six weeks since his visit he had "completed 1881, and am working on 1882."<sup>34</sup> This news seemed to satisfy church leaders, who recognized that Bleak was now working at a much faster pace. Whereas in the first three years of the project 440 pages were completed, Bleak more than doubled his productivity by turning out 1,018 pages the succeeding two and a half years.

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32. Bleak, Journal, April 8, 1903.

33. Edward H. Snow and George F. Whitehead to the First Presidency, July 15, 1902, LDS Church History Library.

34. James G. Bleak to Joseph F. Smith, John R. Winder, and Anthon H. Lund, November 20, 1905, LDS Church History Library.

## *The Annals of the Southern Mission*

The method employed in compiling the *Annals of the Southern Mission* is noteworthy. Bleak began by meticulously arranging his notes and documents in chronological order for a particular date span. He then synthesized the raw data and composed the narrative history, cross referencing minute books, letter books, and other local records to which he had access. At times Bleak was compelled to rely on his personal recollection of events where the documentary record was lacking. He noted that he could not merely pass his chronological files off to a copyist because his intimate knowledge of the minute books and other records allowed him to recall “references to, or, indeed inferences drawn from” his chronological files.<sup>35</sup> Consequently, he consulted the appropriate records to enhance and provide supplemental details to events and topics for any given year. His encyclopedic knowledge of local records resulted in a more accurate history since Bleak could corroborate his facts through multiple primary sources.

The demands on Bleak to finish the *Annals* intensified dramatically in May 1907 when the First Presidency sent word that his salary for the history would cease in one month. After committing seven years of his life to compiling and writing, the First Presidency determined that they could no longer justify the appropriation of Church funds towards the history. A review of the *Annals* indicates that Bleak had likely finished the history through 1894 by the time his funding was cut off in June 1907.<sup>36</sup> Being unemployed provided added motivation for Bleak to complete his work over the summer. Unfortunately, the diminished quality and quantity of the final six years (1895–1900) covered in the *Annals* is clearly evident by the drop in average page count, which slid from forty-seven pages in a given year to a mere fifteen pages for each of the years between 1895 and 1900. The final installment of the *Annals* was delivered to the Historian’s Office during the October 1907 conference. While this removed the seven year burden of the project, Bleak remained unemployed for months. Bleak’s wife Jane explained their financial woes in a March 1908 letter to Susa Young Gates:

We proba[b]ly will not be at April Conference because of lack of funds, Brother Bleak has had no income for between eight and nine months. I am glad that he has been spared to finish the compilation of the History of this Southern Mission. He deposited the last of it in the Church Historian’s office last October.

We have been very short of things this winter all we have had is what I have received from the Temple. James would like to go to the city to april conference but has to give it up he has been very sick but is better now[.] I dont know what we are going to do but the Lord is so good, I know he will open the way for us.<sup>37</sup>

Bleak apparently found work, at least on a limited basis, as secretary and treasurer for a local manufacturing company. In 1909, he was called as the patriarch of the St. George Stake and was ordained to the position by Francis M. Lyman, the Apostle whose report ultimately resulted in the *Annals* coming to fruition. When James Bleak passed away at the age of 88

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35. James G. Bleak to St. George Stake presidency, circa April 1903, Bleak personal letter book, 1896–1907, as quoted in Addy, “James Godson Bleak,” 85. While Addy had access to this letter book in 1953, the current whereabouts of this volume is unknown.

36. This assumption is based upon the decrease in average page count by two-thirds following the 1894 portion of the *Annals*.

37. Jane T. Bleak to Susa Young Gates, March 17, 1908, Susa Amelia Young Gates Papers, LDS Church History Library.

## James G. Bleak and the Annals of the Southern Mission

in 1918, his death certificate listed the primary cause of death as bronchitis with a contributing factor aptly described as “general run down condition and old age.”<sup>38</sup>

### Brief Description of the Annals

The purpose of this narrative is not to analyze and explore the Annals of the Southern Mission as a literary piece nor its place in the historiography of pioneer Utah. But a brief description of the record is appropriate in understanding the magnitude of Bleak’s work and contribution. The Annals number more than 2,000 manuscript pages written chronologically, and focus on the settlement, significant events, and prominent people that played a role in the history of Dixie. Commencing with the 1849 exploring expedition of Parley P. Pratt, the Annals recount more than five decades of southern Utah history, concluding in December 1900 with a report on a Sunday School conference held in St. George. Bleak provides substantial detail on Church administrative changes and minutes of local Church conferences, and he contributes significantly to our knowledge of the development of southern Utah’s infrastructure, public works projects, cooperative stores and farming, Indian missionaries, social and cultural activities, exploring expeditions, regional settlements, local government, agriculture, and local economy. Moreover, Bleak records major events he witnessed firsthand—such as the 1862 flood, Brigham Young’s 1871 announcement of the St. George Temple in the home of Erastus Snow, and the polygamy raids by federal authorities in the 1880s. The Annals remain a beginning point for any scholar exploring pioneer Utah and more especially southern Utah.

Most often Bleak submitted sections of the manuscript to the Historian’s Office as he completed them each time he visited Salt Lake City, usually at general conference. The First Presidency instructed Bleak to retain a second copy of the Annals in St. George. This has caused some confusion over the years as numerous repositories have acquired variant versions of the Annals. Bleak organized and paginated the retained copy differently than the official copy submitted to the Historian’s Office. The pagination of the official copy is continuous for the years 1850–69, but in 1870 Bleak began numbering pages anew with each subsequent year. Despite this modification, the official copy was organized as a single document that Bleak added to over several years during visits to Salt Lake City. On the other hand, Bleak’s retained copy was divided into Book A (1850–69), Book B (1869–76), Book C (1877–87), and Book D (1888–1900). Comparing the official copy of the Annals held by the LDS Church History Library with multiple renderings located in a number of repositories reveals that none of the versions match the official copy. Rather, they are derivatives of Bleak’s retained copy divided into Book A, Book B, and so forth. The retained copy closely resembles the official copy, but it lacks the editorial markups of the official copy that were inserted by Bleak and possibly Historian’s Office staff.<sup>39</sup>

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38. James G. Bleak, Death certificate, January 30, 1918, Washington County, Utah State Archives, Salt Lake City, Utah.

39. What I refer to as the “official copy” was submitted to the Church Historian’s Office and is located at the Church History Library. Repositories that have various iterations of Bleak’s “retained copy” of the Annals include the Special Collections and Archives at Dixie State University, the LDS Church History Library, Harold B. Lee Library at Brigham Young University, Marriott Library at the University of Utah, and the Utah State Historical Society.

### Conclusion

It is an understatement to note that without the efforts of Bleak our knowledge of historical events in southern Utah would be inadequate. Bleak's record-keeping contribution has not been noted like some of his contemporaries such as Wilford Woodruff, Andrew Jenson, or B. H. Roberts. But his tireless efforts produced, both quantitatively and qualitatively, a remarkable documentary record that has long served as the core body of sources documenting nineteenth-century southern Utah. His contribution to the collecting and recording of Mormon and pioneer Utah history cannot be overstated. Bleak's labors as historian came at great sacrifice. Prior to 1901, Bleak did not enjoy the benefit of paid employment as a historian, and serving as the historian of southern Utah was merely a subsidiary duty on his heaping plate of demands. While Bleak's published works are limited to a smattering of articles in Church periodicals, his importance must be measured by his unmatched contribution to the documentary record of southern Utah. Aside from the *Annals*, he produced countless business and ecclesiastical minute books, an additional multivolume manuscript history of the St. George Stake, St. George Temple record books, personal diaries, and correspondence. The volume of records produced by his hand is astounding as evidenced by the countless archival collections containing Bleak material across numerous libraries and archives in Utah and surrounding states. He fully embodies the record keeping tradition of The Church of Jesus Christ of Latter-day Saints that harkens back to the day of its organization in 1830. Bleak felt duty bound to record important events as he experienced them, but it extended beyond mere duty or responsibility. His commitment was put to the test numerous times in light of the recurring episodes of undue hardship over the course of writing the *Annals*. His was a thankless job and Bleak remains largely forgotten outside of his descendants and historians of southern Utah. Yet, while one hundred years have passed since Bleak's death, his documentation of pioneer Utah continues to illuminate and enhance our interpretations of the past. Without the contributions of obscure and underappreciated individuals like Bleak our understanding of pioneer Utah would be poor indeed. The words penned by one of Bleak's associates during the period of intense demands describe his hopes regarding the *Annals of the Southern Mission*. He noted,

I often think of him [Bleak] in my travells and pictur[e] him siting at [h]is Desk writing the History of the south and I sometimes think what a Hard task he has before him . . . let us Hope that when he has compleated [h]is task that it may be appricia[t]ed by all of us.<sup>40</sup>

At least from this author's perspective, that appreciation is long overdue.

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40. Harry P. Ward to Jane T. Bleak, January 6, 1906, James G. Bleak collection, Dixie State University Special Collections and Archives, St. George, Utah.

**The Annals of the Southern Mission,  
1849–1900**

## **[1849]**

In recording events of importance, with reference to the founding, growth and development of "Utah's Dixie", it will not, perhaps, be amiss to refer to some of the events which preceded the colonization of this extreme southern part of Utah.

<2 Copies\*> In December, 1847, a small party of the pioneers of the Great Salt Lake Valley journeyed South, passing through Little Salt Lake Valley, on their way to California to purchase live stock and provisions.

The General Assembly of the Provisional Government of the State of Deseret at its December, 1849, Session, commissioned the Hon. Parley P. Pratt to raise a company of fifty men, with necessary teams and equipment to explore Southern Utah. The object of the expedition was to examine the country and ascertain its facilities to sustain a population.

This Company arrived in Little Salt Lake Valley, near the site of what is now known as Parowan, some 250 miles South of Salt Lake City. Here the company divided; one part to look out locations for towns, also to look for timber &c. in that region; the remainder to travel still farther South. Apostle Pratt and others of the party, were at the junction of the Santa Clara and the Rio Virgen on the 1<sup>st</sup> of January, 1850. They passed [2] up the Santa Clara, and, traveling North, came to the Valley afterwards named "The Mountain Meadows." Thence they journeyed till they rejoined the other part of the company, in Little Salt Lake Valley.

The joint conclusion of the company was, that a good place for a town was on a stream named Center Creek; here, afterwards, Parowan was built.

In the journey of these explorers, Beaver Creek, some 35 miles N. of Center Creek, was pronounced an excellent place for a settlement. Here, subsequently, Beaver City was built.

The Report of Elder Pratt on returning to Great Salt Lake City was decided as favorable to the settlement of parts of the explored region, as soon as circumstances would permit.

## [1850]

When it had been determined to form a settlement in Little Salt Lake Valley a Notice was published in the "Deseret News" of 16<sup>th</sup> Nov., 1850, giving names of some chosen to go, and calling for a hundred additional volunteers.

They were instructed to take with them 30,000 ~~lbs.~~ of breadstuffs, 500 Bus. of Wheat, 34 plows, 50 horses, 50 beeves, 50 cows and 25 pairs of holster pistols; each man must be supplied with Ax, Spade, shovel and hoe; a gun and 200 rounds of ammunition. Among them should be five carpenters and joiners, a mill-wright, a surveyor, [3] two blacksmiths, and, some shoemakers and masons.

Provo having been designated as the point for organizing the company, some started from Salt Lake Valley as early as Saturday, 7<sup>th</sup> Dec., 1850; others later, all suiting their own convenience in traveling to Provo which, at this time, was but scantily settled.

By the 15<sup>th</sup> of December, the company had gathered, and were addressed by Apostle George A. Smith. It was found that there were 120 Males, 31 Females, over 14 years of age, and 18 children under 14. Total of souls, 169.

The following were elected by unanimous vote of the company:—

Apostle George A. Smith, President.

Anson Call, Captain of 1<sup>st</sup> Fifty Wagons.

Simon Baker, Captain of 2<sup>d</sup> Fifty Wagons.

Joseph Horne, who having the previous year, (1849) been over the road with Parley P. Pratt's Company, was elected Camp Pilot.

Thomas S. Wheeler, Indian Interpreter.

John D. Lee, Clerk.

Henry Lunt, Ass<sup>t</sup>. Clerk and Private Secretary to President George A. Smith.

It was found that the Company had Provisions and Seed Grain, &c as follows:—

Flour	56,922 <del>lbs</del>
Wheat	35,370 <del>lbs</del>
[4] Brought forward	92,292
Corn,	3,486 <del>lbs</del>
Oats,	2,163 <del>lbs</del>
Barley,	1,267 <del>lbs</del>
Potatoes	3,240 <del>lbs</del>
and Groceries	<u>1,228 <del>lbs</del></u>
Total	<u>103,676 <del>lbs</del></u>

Taking the Census of the Company also showed the following equipment:—

Carpenters Tools,	9 <sup>1</sup> / <sub>4</sub> setts.
Blacksmith Tools,	3 <sup>1</sup> / <sub>2</sub> setts.
Mill Irons for Saw Mill,	1 setts.
Whip Saws,	3.
Plows,	57.
Hoes,	98.
Spades and Shovels,	110.
Axes,	137.



1850

Sythes and Grain Cradles,	72.
Grass Sythes,	45.
Sickles,	45.
Lights of Glass,	436.
Nails,	190 <del>lbs.</del>
Stoves,	55.

Arms, Ammunition &c:—

1 Brass Cannon, 6 pounder; 129 Guns; 52 Pistols; 9 Swords; 1001 Rounds of Ammunition and 44 Saddles.

[5] Roll of Pioneers who left Great Salt Lake City 7 Dec 1850; arriving at Center Creek, 13 Jan., 1851; under Leadership of Apostle George A Smith:

[Name]	Age.	Priesthood.	Remarks.
Adams, William		Seventy	
Adams, Orson B.	35 yr.	Seventy.	
Badger, John C	23 yr.		
Baker, Simon	39 yr.		
Barnard, John P.	47 yr.	Seventy	
Barton, Lorenzo			
Barton, Andrew	44 yr.	Seventy.	
Bateman, Joseph	48 yr.		
Bateman, Samuel	18 yr.		
Bayles, Herman D.	38 yr.	Seventy.	
Benson, Richard	35	Seventy.	
Bloxam, Thomas			
Boggs, Francis		Seventy.	
Brimhall, George	35	Seventy.	
Bringham, Samuel			
Bringham, William		Elder.	
Brinton, David	25	Seventy.	
Brown, Ebenezer		High P.	
Brunson, Leman	54	High P.	
Burnham, Isaac			
Burton, John			Colored
Call, Anson		High P.	
Cannon, Angus M.			
Carruthers, Matthew			
Cartwright, Thomas	36	Elder	
Cherry, Aaron B.	49	Elder	

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	Age	Priesthood	Remarks.
[6]			
Chipman, Washburn	22		
Corbett, Thomas		Seventy.	
Dalton, John	49	Seventy.	
Dalton, Chas W.	23	["Seventy" erased]	
Dame, Wm H.	31	Seventy.	
Decker, Zachariah B.			
Elmer, Elijah	40	Seventy.	
Empey, William (G.?)			
Ensign, Marius	29	Seventy.	
Farr, Aaron F.		High P.	
Farres, James			
Frost, Burr			
Fullmer, Almon L.			
Goodale, Isaac N.	36	Seventy.	
Groves, Elisha H.	45	Elder.	
Green, Robert			
Hall, Job Pitcher	30		
Hall, Charles	27		
Hamilton, Samuel			
Harmison, James	31	Seventy.	
Harper, Charles A.	34	Seventy.	
Harrison, Richard	43	Seventy.	
Heap, Edward			
Henderson, John H.	19.		
Hendrix, Daniel	49	High P.	
Hoffines, Jacob	38		
Holbrook, Chandler	43	President of Seventy	
Hollingshead, Nelson S.	26		
Horne, Joseph		Seventy.	
Houd, Simeon, D.	37	Priest.	
[7]H__ey, Joseph G.1	38	Seventy.	
Hulse, Benjamin R.	35	Seventy.	
Hunter, George	22		
Johnson, Sixtus E.	21		Member.

1. Paper is torn. The third letter is likely a "V." The entry for 22d January 1851 references "Joseph G. Hovey." [Also, a quick Google search brings up a Joseph G. Hovey of the right age.]

Johnson, Nephi	17		
Judd, Zadoc K.	22		
Launceford, Joseph			
Lawson, James	30	Seventy.	
Leaney, William	35	Seventy.	
Leavitt, George	22		
Lee, John D.	39	Seventy.	
Leish, Peter			
Lewis, Jesse B.			
Lewis, Philip B.	46		
Lewis, James	37		
Lewis, Tarlton	45	High P.	
Little, James A.	28		
Love, Andrew		Seventy.	
Lunt, Henry [Erased word]	26	Seventy	
McGuffie, James			
Miller, Robert E.	23	Seventy.	
Miller, Daniel A.		High P.	
Millett, Joseph	16		
Mitchell, William B.	44	Seventy	
Mitchell, William C. Junr.	15		Member.
Moore, George			
Morse, William A.	64	High P.	
Newman, Elijah	53	Seventy.	
Parks, James	20		
Pugmire, Jonathan	52		
Pugmire, Joseph A.	18		
[8]	Age	Priesthood	
Robinson, Joseph L.		High P.	
Robinson, William Burton			
Sabin, Asa W.	28	Seventy.	
Sanderson, John	40	Elder.	
Sheets, Elijah F.	29	Seventy.	
Shirts, Peter		Seventy.	
Shirts, George			
Shirts, Don Carlos			
Smith, George A.	34	Apostle.	Apostle and Captain of Co.

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Smith, Peter A.			
Smith, Jonathan			
Smith, Thomas S.	32	Seventy.	
Steele, John	30		
Topham, John	25	Seventy.	
Town, Chester			
Vance, William P.		Seventy.	
Wah, Pull			Frenchman.
Walker, Joseph	38		
Watts, Benjamin		Elder.	
Webb, Charles Y.	32	Seventy.	
Wheeler, Thomas S.			Indian Interpreter.
Whipple, Edson	46	High P.	
Whitney, Francis T.	45	Seventy.	
Wiley, Robert	41	—	
Williams, Edward	29		
Winn, Dennis			
Wood, Gideon	42		
Wood, George	28		
Wolf, John A.	45		
Woolley, Samuel A.	25	Seventy.	
[9]	Age	Priesthood	Remarks.
Woolsey, Hyrum			
Wright, Jefferson	25	Seventy.	
Young, George C.			

Sisters.

Adams, Susann		
Barnard, Mary		
Barton, Sarah	17	
Bayles, Juliette		
Carruthers, Mrs.	19	
Dalton, Elizabeth		
Dame, Lovinia A.	20	
Ensign, Eliza Ann McKee	21	
Green, Eliza	22	3 Children.
Harrison, Mrs.	25	

Hovey, Mrs.	24	
Hulse, Mrs.	23	
Leavitt, Emeline		
Lee, Polly	26	} John D. Lee's wives.
Lee, Lovina	27	
Lewis, Mrs. Philip B.	28	
Lewis, Mrs. James	29	
Little, Mary Jane Lytle	30	
Love, Nancy		
Miller, Eliza		
Mitchell, Louisa		
Morse, Mrs William		
Robinson[, ] Susan		
[10]	Age	Remarks
Smith, Zilpha		George A. Smith.
Steele, Catherine		Two children.
Topham, Betsy		
Watts, Mrs. Benjamin		
Whipple, Mary Ann		} wives of Edson Whipple.
Whipple, Harriet		
Whitney, Clarissa		
Wood, Mary		

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General Outfit of foregoing Pioneers.

Wagons,	101.
Carriages,	2.
Oxen,	368.
Horses,	100.
Mules,	12.
Cows,	146.
Beef Cattle,	20.
Dogs,	14.
Cats,	18.
Chickens,	121.

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 In their military organization they had twenty five cavalry, thirty two infantry and thirteen men having the cannon in charge.

## [1851]

[11] This company left their camp on the S. side of the Provo river on the morning of Monday, 16<sup>th</sup> Dec., 1850. The next morning the found two inches of snow had fallen. On the 18<sup>th</sup> they arrived at Pe-teet-neet, <afterwards named Payson,> here they found Elder James Pace, with a few men, engaged in building a Fort, as protection against indians.

These were the last white men the company saw on their journey South.

On Monday, 13<sup>th</sup> January, 1851 the company arrived at Centre Creek. A council at once convened - several were chosen to explore the cañon - and others to further explore the valley.

On the 16<sup>th</sup> Capt. Jefferson Hunt and four or five men arrived at the camp on their way from California to G<sup>t</sup>. Salt Lake City. On this day the Camp was called to meet in convention to nominate County Officers, <Iron County having been organized by the General Assembly of Deseret which had elected Geo. A. Smith its Chief Justice, giving him authority to further organize it.> A full ticket was nominated; W<sup>m</sup> A. Morse was chosen Chairman, and James Lewis, Clerk of the Convention.

Election was held in due form according to law on Friday 17<sup>th</sup> Jan., 1851, with John P. Barnard, Simon Baker and Thomas S. Smith, Judges of Election, and Henry Lunt, Clerk. Voting was by ballot. [12] 117 Votes were polled. The Election resulted as follows:—

Jefferson Hunt, Representative;

Elisha H. Groves and Edson Whipple Associate Judges; James A. Little; Sheriff; James Lewis, Recorder; Joseph Horne, Assessor and Collector; Almon L. Fuller, Road Supervisor; Magistrates:- Anson Call, John D. Lee, Aaron Farr and Tarlton Lewis; Sealer of Weights and Measures, Philip B. Lewis; Constables: Zechariah B. Decker, Charles W. Dalton, Samuel A. Woolley and Charles Hall.

Two discharges of artillery were fired by Captain Jacob Hoffines' Company.

One hundred and seventy persons then sat down to dinner given in honor of Capt. Hunt and his companions, who were then saluted with three discharges of Artillery.

Captain Hunt delivered a short speech at the close of the dinner; this was followed by toasts and the party was dismissed by prayer. The evening was was spent in a dance,- given by the Captains as compliment to Representative Hunt.

Next day, 18<sup>th</sup>, Captain Hunt and party [13] started for G<sup>t</sup>. Salt Lake City, taking with them the mail matter of the Camp. After they had started the settlers moved to the South side of the creek, and camped near the liberty pole which had been erected in the winter of 1849 by Parley P. Pratt and Company.

Sunday, 19<sup>th</sup> January, 1851, the Camp assembled in religious meeting and were addressed by Elders Anson Call and George A. Smith. At this meeting it was decided by unanimous vote that a Meeting House be built; also to settle in a compact fort; and to make a road up the Cañon.

Next morning Bishop <Tarlton> Lewis with nine men started up the cañon to cut timber for the meeting-house and a general move was made to engage in various kinds of labor.

Tuesday, 21<sup>st</sup> January, ten men were detailed to guard the camp; about eighty men went to work the road up the cañon, which work took 500 days' labor.

Wednesday, 22<sup>d</sup>, Surveyor William H. Dame finished the Fort plot, and all the lots were taken up except two.

William Adams and Joseph G. Hovey made two very good grindstones, which were the first articles made in Iron County.

[14] Saturday, 25<sup>th</sup> Jan<sup>y</sup>., 1851, a fine Liberty Pole <99 feet long,> was erected and dedicated to God by prayer of Apostle George A. Smith.

Monday 27<sup>th</sup> Twenty six teams started to haul logs for the Meeting House, while others worked on the foundation, hauling and laying rock.

This day six of our brethren arrived from California, and after resting a day took the citizens' mail to G<sup>t</sup> Salt Lake City.

Friday 31<sup>st</sup> January, President George A. Smith announced there would be no public work for that day. Therefore, each went to work to get logs, &c., for their own houses.

On Sunday, 9<sup>th</sup> of February, the settlers were organized as a Branch of the Church of Jesus Christ of Latter Day Saints, under the Presidency of Apostle George A. Smith. Elder James Lewis was elected Clerk of the Branch. <A census of Iron C<sup>o</sup>. taken 1<sup>st</sup> April, 1851, showed 191 Males and 169 females = 360 souls.>

The settlers at Centre Creek felt greatly blest by the arrival on 10<sup>th</sup> of May, 1851, of President Brigham Young and several of the Apostles with other Elders. They stayed a week holding meetings and instructing those present. While they were there the City was organized and named Parowan, from [15] Pah-o-an the Indian name of Little Salt Lake. [Seven erased words]

In the course of this first summer it was found that the Indians had killed and eaten a number of the settlers' cattle.

On the first Monday in August, 1851, an Election <under Territorial law> was held, at which D<sup>r</sup>. John M. Bernhisel was elected Delegate to Congress; George A. Smith, Councilor to the Legislature and Elisha H. Groves as Representative.

About this time coal was discovered near what was then known as the "Little Muddy", from its turbid waters, and afterwards named Coal Creek, some 18 miles S.W. of Parowan.

On the 3<sup>d</sup> of November, President George A. Smith with a small party went to Coal Creek for the purpose of locating a Fort; this they did and returned to Parowan on the 4<sup>th</sup>.

On the 10<sup>th</sup> of Nov., a company of some 35 men, with 11 wagons, from Parowan, under the charge of Elder Henry Lunt, as President, started for Coal Creek to form a settlement, arriving at their destination on the 11<sup>th</sup> and at once beginning their labor on the Fort.

This year (1851), a bountiful harvest from about one thousand acres of land blest the united labors of the settlers of Parowan.

[16] As a move still farther South, this year of 1851, Apostles Amasa M. Lyman and Charles C. Rich were called by President Brigham Young to organize a company in Salt Lake City to go to California and form the nucleus of a settlement at Cajon Pass, where they were to cultivate the olive, grape, sugar-cane and cotton. The original intention was to have twenty in this company. The number, however, reached over five hundred. This rush to travel to California was not approved by President Young as it evidently was prompted by the gold-craze.

The company started, in charge of the Apostles named, in March and arrived in San Bernardino, Cal., in June.

In September of this year Apostles Lyman and Rich purchased the San Bernardino Ranch containing about one hundred thousand acres of land, paying \$77,500.00 for it. This fine property was, however, subsequently disposed of at the time of the "Buchanan war" in 1857 and most of the Saints returned to Utah.

## [1852]

As an advance still farther South, according to order of Governor Brigham Young, an exploring company was sent from Parowan to the Rio Virgen [17] under direction of John D. Lee, who gives the following account:— “27<sup>th</sup> January, 1852, in company with Chapman Duncan, John Steele, Samuel, Joseph and William Barton, Miles Anderson, B. Jones, Zadoc Knapp Judd, R. H. Gillespie and J. W. Dunton – making, in all, twelve men. 4 Wagons, 13 horses and 15 days’ provisions. The Company was organized and I was voted to be their Captain.”

On the 3<sup>d</sup> of February the Legislative Acts providing for the organization of Iron County, previously created by Act of the General Assembly of Deseret, also providing for the organization of Washington County, were approved.

7<sup>th</sup> of February, Governor Brigham Young approved an Act appointing Probate Judges in the Counties among them, Chapman Duncan, Probate Judge, in and for Iron County.

This Spring John D. Lee and a few others settled on South Ash Creek, some 22 miles Southerly from Cedar, and gave their location the name of Harmony.

22<sup>d</sup> April. Presidents Brigham Young and Heber C. Kimball, Apostles Orson Pratt, Wilford Woodruff and George A. Smith and others left Great Salt Lake Valley on a visit and exploring trip to this southern [18] country and greatly encouraged the settlers. They got back to their homes 21<sup>st</sup> of May.

On the 29<sup>th</sup> of May, 1852, the Deseret Iron Company was organized at Liverpool, England, and Erastus Snow and Franklin D. Richards appointed General Agents and Managers.

This summer, Burr Frost, a blacksmith from Parowan started the making of iron at Cedar City, “making nails enough to shoe a horse.”

Also, as an off-shoot from Parowan, Red Creek (Pah-ra-goo-nah) began to be settled the early part of this year, <under the presidency of Elder William H. W. Dame.> <There were twelve men:- W<sup>m</sup> H. Dame, Orson B. Adams, Marius Ensign, Robert Miller, John Topham, Job Hall, Charles Hall, John R. Robertson, Charles Y. Webb, Joseph and Stephen Barton & Benjamin Walls.>

On Thursday 11<sup>th</sup> November General Agents, Erastus Snow and Franklin D. Richards left G<sup>t</sup> S. L. City for Iron C<sup>o</sup>. At Cedar City they surveyed a tract of land, <one mile square,> for the Deseret Iron Company. A furnace to make iron was built, but little was accomplished because of lack of hands suited to such labor. Shortly afterwards, however, some iron workers, also some farmers from G. S. L. City arrived and strengthened the hands of previous settlers.

Elder George A. Smith wrote to the Deseret News, under date 8<sup>th</sup> Dec., 1852, “On the first water south of the rim of [19] the Basin in Washington County, attached to Iron County, John D. Lee and Elisha H. Groves and company are building a Fort on Ash Creek, called Harmony. Fifteen men are capable of bearing arms; 51 loads of lumber have been taken there from Parowan, and 6 teams are constantly employed building the Fort – one of the first rooms erected is intended for a school-house. The point is well selected for military purposes and commands the Springs and about 160 acres of farm-land on the Creek. It is about 20 miles N. of the Rio Virgen, which is inaccessible to teams until a road is worked at considerable expense.”

This winter 1852–3 proves to be a severe one for this southern region, the snow, several times, falling to a depth of 2 feet.



## [1853]

17<sup>th</sup> January, 1853 the "Deseret Iron Company["] was Chartered by the Legislature of Utah. Indian troubles between Chief Walker's Utes and the whites commenced in July in Utah County, in which afterwards the Pahvantes of Sevier County took part. All the settlements South of those counties were affected more [20] or less. A number of whites were killed, many others wounded- the losses by the Indians were heavy in killed and wounded.

Col. George A. Smith was given command of the Militia South of Salt Lake County. He was directed by Governor Young to gather the settlers into Forts and where they were few in number, to have them move to the nearest larger settlements.

Under such instruction, in August, this year, the settlers at Paragoonah had to return to Parowan.

In September of this year a destructive flood caused much damage to property in Iron County.

Rufus C. Allen, having returned in 1852 from his mission to Valparaiso, in South America, to which place he had accompanied Apostle Parley P. Pratt, was called with others at the October, 1853, General Conference, to settle in Southern Utah, and labor among the indians. These were part of fifty families which Apostles George A. Smith and Erastus Snow had been authorized by the First [21] Presidency to select, to strengthen the settlements in Iron County and in view of commencing to make locations in Washington County.

## [1854]

At this time according to Bishops' reports presented at General Conference, the Church population of Parowan, including those gathered in from Paragoonah was 392, and that of Cedar, 455. Some of those called this October, came in the Fall, others, under Allen followed in the Spring of 1854. These were organized in Salt Lake City under the direction of Apostles Orson Hyde and Parley P. Pratt. Rufus C. Allen, was elected President, David Lewis first, and Samuel F. Attwood 2<sup>d</sup> Counselor.

The others of the Company were: Jacob Hamblin, Samuel Knight, Lorenzo W. Roundy, Thales H. Haskell, Richard S. Robinson, Ira Hatch, Amos G. Thorton, Prime T. Coleman, David W. Tullis, Benjamin Knell, Augustus P. Hardy, Clark Ames, Hyrum Burgess, Thomas D. Brown, Robert Ritchey, John R. Murdock, John Lott, Elnathan Eldredge, Isaac Riddle and William Hennefer.

On the 8<sup>th</sup> of April this company [22] started from Great Salt Lake City, and arrived at the camp of John D. Lee, Harmony, on Tuesday the 16<sup>th</sup> of May; and found some twelve or fifteen families already located. <On the Sunday preceding the arrival of the new comers, the Indian School at Harmony showed an attendance of ten Indian children.>

According <to> instructions <which the newly arrived missionaries> ~~they~~ had received on starting, they stayed at Harmony till President Brigham Young and company arrived, towards the latter part of May.

In meeting addressed by President Young, Heber C. Kimball, Parley P. Pratt the settlers, and indian missionaries, received much encouragement and instruction. President Young said among other things, if the Elders called as missionaries to the natives, desired to have influence they must associate with them in their hunting expeditions and other pursuits.

President Kimball prophesied that if the brethren were united, they would be prospered and blest, but, if they permitted the spirit of strife and contention to come into their ranks, the place, Harmony, would come to an end, in a scene of bloodshed.

[23 ]Previous to this meeting, President Young asked the brethren who had been into the country south of Harmony, if they thought a wagon road could be made across the Black Ridge down to the Rio Virgen.

Their replies were very discouraging, but, notwithstanding this report, President Kimball prophesied that a wagon road would be made from Harmony over the Black Ridge; and a Temple would be built in the vicinity of the Rio Virgen, to which Lamanites would come from the other side of the Colorado, and would get their endowments in it. All these prophecies have since been fulfilled.

The company of indian missionaries had expected that Apostle Parley P. Pratt would direct their labors, but he had been appointed to go on a second mission to the Pacific Coast, and with other missionaries, parted with President Young's company at this place.

Among those, who at this time went with Apostle Parley P. Pratt, <was> Elder Joseph F. Smith, then only in his 16<sup>th</sup> year, on his first mission to the Sandwich Islands.

As this departure of Apostle Pratt had been [24] decided upon, Elder Rufus C. Allen and Counselors were continued in charge of the Indian missionaries.

On the evening of the arrival of President Young and party, a meeting was held relative to the permanent location of Harmony. The result was that the newly arrived indian missionaries were directed to join, for the time being, those who had arrived before them, and move North about four

miles from where the Lee Camp had located and to build a substantial Fort as a protection from Indians. Also to make a Canal to take out the water for irrigation purposes. At that time it was expected that the New Fort location would be the head-quarters of the Southern Indian mission.

On Monday, 5<sup>th</sup> June 1854 some eight or ten men of the Indian mission started South under charge of Rufus C. Allen, with Ira Hatch, as interpreter. Among these were Jacob Hamblin and W<sup>m</sup> Hennefer.

The first day they camped near the present site of Toquerville, and had an interview with the Indian Chief Toquer, Indian word for black; they found the small band very friendly.

The following day the missionaries continued [25] their journey South, and camped on the Rio Virgen, opposite to the present site of Washington. Here they found another camp of Indians. These were very timid. The women and children secreted themselves in the brush, while the men approached the new comers in a very cautious hesitating manner; trembling as they shook hands with the whites. The fear soon passed away, and they became quite friendly and at ease.

The cause of their fear, it was found, arose from the fact that Bands of Utes and Mexicans had repeatedly made raids upon them and had taken their children to California and Mexico, and sold them for slaves.

The next day the company camped near the present town of Santa Clara. Here they found a large camp of Indians; the men numbering about one hundred and seventy five. There were very few children, in proportion of men and women, in all these camps, because of the raids referred to.

These Santa Clara Indians were found to be very friendly; having learned from runners of the friendly approach [26] of the new-comers.

These Indians were farming in a rude manner along the Santa Clara stream; having patches of wheat, corn, squash and melons. Their chief farming implements were made of sticks of ash, about three feet long, three or four inches wide towards the end, with the edges sharpened and running to a point. With these they made furrows for planting by throwing the soil right and left, ahead of them while on their knees. It was found, in a day or two, that there were two hundred and fifty men belonging to this camp.

The missionaries began by explaining, as best they could, the principles of the Gospel, and telling them of the Book of Mormon, as the record of their fore-fathers, and of the doings of the Lord with the inhabitants of this Continent, many, many, moons ago. As the first fruits of these labors, eleven of the Indians were, at their own request, baptized and confirmed as members of the Church.

The natives were also informed that the "Big Captain," Brigham Young, had sent these white men to teach the Gospel, the [27] good word of the Lord, and also to teach them how to farm in a better manner; and that they would be visited again; and that perhaps some of the visitors would live among them. This gave those poor natives evident satisfaction.

This first small company returned to Harmony, with the exception of Jacob Hamblin and William Hennefer, who were left to visit the Indians on the Upper Clara. These two Elders found a few lodges, and with them a very sick woman. Jacob [/n] <Hamblin, 34> [/n] states:- "The medicine man of the tribe [/n] was going through a round of ceremonies in order to heal her.

He stuck arrows in the ground at the entrance of the lodge, placed his medicine bow in a conspicuous place, adorned his head with eagle feathers, then walked back and forth in an austere manner, making strange gestures with his hands and hideous noises at the top of his voice.

He would then enter the lodge, and place his mouth to the woman's in order to drive away the evil spirits and charm away the pain.

Someone told the sick woman that the Mormons' believed in 'poogi,' which, in their language, means administering to the sick. She wished us to wait, and if the Piute charm did not [/n] [28] work, to try if we could do her any good.

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The medicine man howled and kept up his performance most of the night.

The sick woman's friends then carried her some distance away from the lodge, and left her to die.

Some of her relatives asked us to go and administer to her. We could not feel to refuse, so we laid on hands and prayed for her.

When we returned to our camp, she arose and followed us, and said she was hungry. We sent her to her own lodge. Some of the inmates were frightened at seeing her, as they had considered her a dead woman." [There was no opening quotation mark.]

Hamblin and Hennefer returned to Harmony the latter part of June, 1854.

Those who remained at Harmony had been busy making the canal.

In a little while it was decided to make another visit to the Santa Clara; and counselor David Lewis was appointed to take charge of the expedition.

This second company continued the course of teaching the Gospel, and showed to the natives a Book of Mormon; as a result, about fifty more applied for <and received> baptism.

After a short sojourn this second company returned to Harmony.

[29] The summer of 1854 was spent by the indian missionaries, in small parties, visiting and instructing the natives in the South; those not engaged in these visits, labored with the settlers at Harmony, building the Fort and in farming.

In November Jacob Hamblin was sent alone among the indians on the Santa Clara, to use his influence to keep them from disturbing the travelers on the Southern route to California.

It was found, as summer advanced, that water at Harmony was insufficient to sustain much of a settlement there; and it was decided that part of the indian missionaries should settle on the Santa Clara.

The water ditch made to irrigate this second location of Harmony was some five miles long and took out the waters of Ash Creek, a short distance above the present settlement of New Harmony. Subsequently a lower ditch was made. This second location was named Fort Harmony, afterwards, when the present- Harmony was built Fort Harmony was called Old Harmony and the present Harmony was called New Harmony.

Pursuant to the decision that removal of some of the residents of [30] Fort Harmony <was advisable:—> President Rufus C. Allen and counselors, in December, selected Jacob Hamblin, Thales H. Haskell, Ira Hatch, Samuel Knight, Augustus P. Hardy and others to permanently settle at Santa Clara. Those selected started at once, and, on arriving at their destination, in addition to their spiritual labors, began their temporal duties; cut some house-logs, [/n] built a cabin on the upper end of the present town of Santa Clara; and began the construction of a dam, by which to take out the water for irrigation purposes. In this labor they were aided by the indians, who at this time were estimated to number altogether about 800 under Chief Tut-se-gab-its.

Hard labor and exposure brought severe sickness to Jacob Hamblin. Augustus P. Hardy was sent to Fort Harmony with the word that Jacob was very sick, and needed some medicine and more nourishment than the new camp could furnish.

Hardy continued his journey to Parowan, and obtained some comforts, and in addition obtained from a Sister Anderson from the Southern States about a quart of Cotton seed, the first cotton seed to be brought south of Parowan. Hardy lost no time in getting back to Santa Clara at which time also Counselor Samuel F. Atwood got to the [31] new location. After a few days Brothers Jacob and Atwood started for Harmony, which with some difficulty they reached.

As soon as Brother Hamblin's health would permit he returned to the Santa Clara and resumed direction of affairs.

## [1855]

The dam was completed — 100 feet long and 14 feet high. By this means the water was got on to a town site which these early white settlers had located. They also opened a farm of one hundred acres, which was cultivated conjointly by missionaries and indians. The season of 1855 very good crops were raised. Jacob reported: “We raised melons, and had the privilege of disposing of them ourselves. I do not think that the indians ever took any without leave.”

The quart of Cotton seed referred to, as being brought from Sister Anderson of Parowan, was carefully planted and cultivated and yielded enough lint to produce thirty yards of cloth, by the nimble fingers of Sisters Caroline Beck Knight, Maria Woodbury Haskell and Sister Lyman Curtis; and from the specimen of that piece of cotton cloth, shown to the writer in 1896, was an exceedingly creditable piece of work. The workers had no gin to separate the lint from the seed; and the hand spinning wheel and treadle loom were of the most primitive make. This was the first cotton raised in Utah Territory.

A sample of this first Utah raised cotton was [32] exhibited in Governor Brigham Young’s office in G<sup>t</sup>. Salt Lake City, and Major Hunt, Indian Agent, a Virginian, declared it was as good as any he had ever seen. It was beautifully white, fine, and silky.

The Authorities of the Church were much encouraged: and at once began to look upon cotton as an important Utah production in the future.

The past summer “San Pitch,” Chief of the Utah’s arrived at Santa Clara and wanted the missionaries to leave. They told him they had been sent there by their President and would stay until he told them to leave. The Chief seeing the missionaries were resolute in their determination ceased to urge his request.

Under date of 1<sup>st</sup> August 1855 Counselor Samuel F. Atwood wrote from Harmony, that some of the indian missionaries had, by permission, returned to their former homes, some had located at Santa Clara; four had gone to Los Vegas; the remainder, at Harmony, were busy attending to the crops and assisting the indians in their farming.<sup>1</sup>

In September of this year (1855) Jacob Hamblin started to go to the Moquis Villages, on the other side of the Rio Colorado, soon after starting he felt impressed to return, and did so.

Later, this Autumn, he went North to Tooele Valley, and on returning to Santa Clara had his family with him and was accompanied by his brother [33] Oscar, and Dudley Leavitt, and their families. About this time Jacob Hamblin was appointed to preside over the Santa Clara part of the Indian missionaries - which at this time numbered ten men.

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1. When the Las Vegas Mission was established by President Young in 1855, the area was still part of the Territory of New Mexico. There was already a Las Vegas in the territory, so the Post Office Department named it Los Vegas to avoid confusion between the two. After control of the area shifted to Arizona, Utah, and finally Nevada, the need for an alternate spelling was negated. George Washington Bean, “Record of the Las Vegas Mission,” MS 5691, 21. Archives of the Church of Jesus Christ of Latter-day Saints, Salt Lake City.

## [1856]

During July 1856 President George A. Smith made a visit to the Santa Clara. He had a letter of instruction from President Brigham Young advising the missionaries, among other things, to build a fort as protection in case of any uprising among the indians. The site for this fort was selected about half a mile above the present site of the town of Santa Clara.

This summer by request of President Young—several families selected by Brother Jacob Hamblin, joined the Santa Clara missionaries.

Those thus joining were Wire Leavitt, Lemuel S. Leavitt two brothers; Franklin, Alsen, and Frederick Hamblin, three brothers of Jacob Hamblin; Zadok K. Judd, Andrew S. Gibbons and their families.

In the Fall of 1856 others of the Indian missionaries left Fort Harmony and located at Pinto Creek; among these were Richard S. Robinson, Amos G. Thornton, Prime T. Coleman, Benjamin Knell, and David Wilson Tullis.

In the winter of 1856–7 those residing at Santa Clara began the building of the Fort. It was built of rock, hammer faced was 100 ft square, walls 2 ft. thick and 12 ft high. In this labor they were assisted [34] by Elias Morris and other masons from Cedar City and also by some of the missionaries from Pinto.

The fort was built in three weeks, and was afterwards declared by President Brigham Young to be the best Fort then in Utah.

The influence of the missionaries kept increasing for good. But the longer the natives watched the praying and praise and cleanliness of the missionaries the more they realized their own low estate saying to Jacob Hamblin and his companions, when urged to improve their mode of life:— “We cannot be good, we must be Pi-utes. We want you to be kind to us. It may be that some of our children will be good, but we want to follow our old customs.” Some then again began to paint themselves and to abuse their women, as they had done before the missionaries went among them. As a further contributory movement towards the establishment of settlements in the South, Apostle George A. Smith in the January of 1856 selected some of the residents of Parowan to begin the settlement of Beaver County, among whom were Wilson G. Nowers, James P. Anderson, James Sow, Edward W. Thompson, Horace Alexander, Ross K. Rogers, Simeon F. Howd, Barney Carter, John Henderson, Charles Carter, Joseph Gough, John M. Davies, and a few others.

The first to arrive on Beaver River, so named from the Beaver Dams found there, were John P. [35] Anderson, Simeon F. Howd, and Wilson G. Nowers, these arrived on Wnesday 6<sup>th</sup> of February, 1856, the others arrived during the same week.

Apostle George A. Smith, Silas S. Smith, and Jesse N. Smith, got there on Saturday the 9<sup>th</sup>, and on Sunday, the 10<sup>th</sup>, they organized a Branch of the Church there with Simeon F. Howd as President and Edward W. Thompson as Clerk.

This organization was superseded on the arrival of Loren W. Babbitt, from the North as Pro-bate Judge of Beaver Co., he having also been appointed as Bishop by President Brigham Young.

Soon afterwards others arrived making in all some thirty families. Bishop Babbitt chose as counselors Orson Tyler and Ross K. Rogers.

It is but proper to state that the appearance of the valley was <not> very inviting. Situated at an altitude of 6,520 feet; frosty and barren in appearance, part of its surface produsing sage brush and very much of its soil impregnated with alkali; it was at first sight considered unfit for cultiva-

tion.— Its chief attraction was the fine stream of water afforded by the Beaver River which courses through the valley from East to West its source being at an altitude of nearly 12000 feet.

President Brigham Young visited the new location with a company of thirty persons in April and encouraged the settlers.

[36] Bishop Babbitt went to California in October 1856 ostensibly to procure a set of mill-irons for a sawmill - but he failed to return and President Young appointed Elder Philo T. Farnsworth of Fillmore to go to Beaver and be the Bishop there. After a brief stay Brother Farnsworth returned to Fillmore, but President Young requested him to go to Beaver and attend to his duty as a Bishop which he did without delay.

The usual round of toil, and sometimes reverses fell to the lot of those engaged in subduing the rude wildness of this region, in building school houses and other necessary public works such as roads, water ditches, &c., as well as dwellings, fencing gardens, and opening up farms for themselves.

The first organization of Beaver County was Loren W. Babbitt, Probate Judge. James W. Huntsman, Simeon F. Howd, and Orson Tyler Selectmen.

John M. Davis, Justice of the Peace,

Lamoni L. Babbitt, Constable,

Willson G. Nowers, Treasurer,

Edward W. Thompson, Surveyor,

Ephraim Tompkinson, County Clerk,

James P. Anderson and (perhaps) James Duke, Fence Viewers

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The First Record of Washington County Court proceedings bears date 23<sup>rd</sup> February 1856.

Court met at Probate Judge, John D. Lee's house, [37] Fort Harmony.

Selectmen: Elisha H. Groves, Henry Barney,

Richard Robinson, Clerk.

Rufus C. Allen appointed and qualified by Bond and Oath of Office as Ass<sup>t</sup> and Coll<sup>t</sup> of Washington County.

Ash Creek spring granted to inhabitants of Harmony for irrigation and other purposes.

Also the waters of Kanarra Creek, Spring Creek and the Big Spring North East of Peter Shirts' Mill to Harmony.

Timber of Kanarra Creek Cañon granted to Elisha H. Groves and Henry Barney for benefit of the inhabitants of Fort Harmony.

The timber of Spring Creek Cañon was granted to \_\_\_\_\_ and W<sup>m</sup> Young for same inhabitants.

The timber in Camp Creek and Cañon was granted to Henry Barney and Isaac Riddle for same purpose. Jehu Blackburn and Alex J. Ingram Road Commissioners for Washington County were instructed to locate a road through a certain cañon, westward, to intercept the California road near the Round Meadows the same to be known hereafter as a county road.

The commissioners filed bond and took oath of office.

Richard Robinson

Clerk.

[38] Special Session of County Court.

Fort Harmony, 14<sup>th</sup> April, 1856.

Judge Lee presiding

## *The Annals of the Southern Mission*

The waters of Kanarra Spring Creek and of the Big Creek northeast of Harmony, granted to Peter Shirts for Mill purpose when not needed for irrigation. Also site for Mill and for a mill yard: and five acres for orchard and garden, at his present location about 2 ½ miles northeast of Harmony.

Water to be taken out and used at the mill and returned to its natural channel in a manner not to waste the water.

From the Record we learn that on the 15<sup>th</sup> April 1856, Charles W. Dalton is Sheriff of Washington Co. for on said date he announced Court was opened and ready for business.

Assessor and Collector, Rufus C. Allen presented tax list. "The Court set tax at ½ of one per cent to meet appropriations to be made by County. Wheat, Corn, and Oats at their fair cash value hereby declared lawful tender, also County orders and cash will not be refused." Assessor and Collector allowed 7% on all taxes collected. He to make payment monthly to Co Treasurer {Ralph Waldo, Littlefield.}.

On 2<sup>nd</sup> June 1856, Jacob Hamblin and Company presented petition to the County Court asking "privilege of Herd Ground at Mountain Meadows on the [39] California road." The petition was granted with following boundaries commencing at the center of said Mountain Meadows, thence embracing a range of eight miles square xxx for the benefit of the Indian Stations on the Santa Clara, and to have and to hold all the rights and privileges thereunto belonging in common with other petitions of the same nature; and under the sanction and protection of the law regulating herd-grounds; to have and to hold the same for the term of one year from this date - 2<sup>d</sup> June 1856."

At September, 1856, term of County Court, which met at Harmony, the court opened by prayer of Elisha H. Groves, Selectman. Judge Lee, presiding.

Petition of Chas. W. Dalton and Co. was presented asking control of timber in Pine Valley Cañons and water for mill purposes.

Grant was made as follows: "-The control of the water, timber, and grass of Pine Valley is hereby granted to C. W. Dalton, L. W. Roundy, Jehu Blackburn, and Robert Richey for the purpose above specified; and the privilege of so much of said water as will be necessary to irrigate two acres of land for gardens; also the control of the water, or springs in Grass Valley for irrigation. Said company under the sanction of this Act are hereby entitled to all the rights belonging to petition of the same nature, to have and to [40] hold the same as long as they continue to subserv the interest of the settlements."

This session also enacted that a "Poll Tax of two days' labor, or three dollars, cash, or its equivalent be levied on each person that has attained to the age of eighteen years, to be collected and expended under the direction of the County Road Commissioners and Supervisors, in making roads."

Also enacted that:- "Ten hours faithful labor be a days work, or one hundred and fifty cents, cash or its equivalent in grain or county orders."

Monday 2<sup>d</sup> December, 1856, "The 4<sup>th</sup> Session of County Court met, at Fort Harmony.

John D. Lee was appointed Assessor and Collector.

And Elisha H. Groves was appointed Justice of the Peace for Harmony Precinct to fill the vacancy of Alfred S. Haddon, removed to Beaver County.

George Shirts appointed Constable to fill vacancy of W<sup>m</sup> Carter removed to Iron County.

John D. Lee, appointed to the office of County Recorder in place of Richard Robinson, resigned and now a resident of Pinto Creek.

Jacob Hamblin of Santa Clara precinct, appointed to the office of Selectman "in place of Lorenzo W. Roundy, who has removed to another county." Benediction by J. D. Lee." "J. D. Lee Clerk."



[41] December 3<sup>d</sup> 1856.

[Long indent] Grant made to Peter Shirts and Gilbert Morse to protect and control timber of Laverkin Cañon, East of Harmony, for the benefit of the Southern settlements also the right to exact toll of all persons who shall go into said cañon for the purpose of obtaining timber.

Ralph Waldo Littlefield's resignation as Co. Treasurer accepted. W<sup>m</sup> R. Davis appointed C<sup>o</sup> Treasurer.

## <1857>

Members of C<sup>o</sup>. Court served at \$3.00 per diem. Rate of County tax for 1857 half of one per cent

At the General Conference in Great Salt Lake City, April, 1857, some twenty eight families and a number of young men were called to settle in Washington County. At the time <of> organizing in Salt Lake City, Robert Dockery Covington was called to take charge of the traveling company.

On the 5<sup>th</sup> of May they arrived and camped near what was named Adair Springs, in the valley where <the town of> Washington has been located.

On the 6<sup>th</sup> of May they were organized as a Branch of the Church of Jesus Christ of Latter-day Saints, Robert D. Covington being appointed to preside, with Harrison Pearce and James B. Reagan to assist him.

The nearest post office was at Cedar City, 55 miles distant; and the nearest white men were at [42] Tonaquint, a village near the mouth of the Santa Clara some <three> miles away.

Most of those who responded to the call were previously from the Southern States and had been used to see cotton growing.

The first communal work engaged in, was to construct irrigating ditches. This, with plowing, planting and making shelters for themselves and families kept all very busy, especially the first part of the season; night watching, formed an added duty, to protect the growing crops from incursions of horses and other stock.

This body of workers had brought a small quantity of cotton seed with them, but it only amounted to about a pound per man.

This, however, was carefully planted, watched and cultivated and yielded fairly well.

Others joined the first comers during the summer, until the roll of residents this first season became as follows:— Robert D. Covington, James B. Reagan, and Harrison Pearce with their families, William Rufus Slade, Joseph Smith, John Woodruff Freeman, William H. Crawford, Umsted Rencher, James D. M<sup>c</sup>Cullough, George Hawley, William Hawley, Balus Sprouse, John Couch sen<sup>r</sup>- James Richey, John Mangum, William Mangum, James B. Wilkin, John Couch, Jun., Alfred Johnson, Samuel Adair, John Adair, Thomas Adair, Oscar Tyler, [43] George Spencer, and J. Holden, with their respective families, Joseph Adair (not related to above Adairs) and his wife, and Joseph Hatfield, William Dameron, Preston Thomas, William Fream, George Adair, Newton Adair, John Clark, Thomas W. Smith, Sims <B.> Matheny, Stephen and William Dugus, W<sup>m</sup>. J. Young, and Enoch Dodge.

The toil of these first workers at Washington was rewarded by fair, but not abundant, crops. Some few were dishearted by the incessant labor and intense heat- and left for other parts.

In the winter of this year some fifty families arrived at Washington from California but these left the following Spring, except William (sometimes called “Buck”) Smithson. He had been a Southerner, and became the most energetic, and successful producer of Cotton in the settlement.

Up to August this year Elder Rufus C. Allen had been President of the Southern Indian Mission and had resided mostly at Fort Harmony, having given Jacob Hamblin the charge of <the> Santa Clara Indians.

The following letter shows Allen’s release, after upward of three years service on this Indian Mission, and Hamblin’s appointment, and also exhibits the Indian policy of President Young:—

“President’s Office,  
Great Salt Lake City, Aug. 4, 1857.

Elder Jacob Hamblin:-

You are hereby appointed to [44] succeed Elder R. C. Allen (whom I have released,) as President of the Santa Clara Indian Mission. I wish you to enter upon the duties of your mission immediately.

[/n] <Clip Hamblin Page 47 \*-X> [/n] Continue the conciliatory policy towards the Indians which I have ever commended, and seek by works of righteousness, to obtain their love and confidence. Omit promises where you are not sure you can fill them; and seek to unite the hearts of the brethren on that mission, and let all under your direction be united together in holy bonds of love and unity.

All is peace here, and the Lord is eminently blessing our labors; grain is abundant, and our cities are alive with the busy hum of industry.

Do not permit the brethren to part with their guns and ammunition, but save them against the hour of need.

Seek the Spirit of the Lord to direct you; and that He may qualify you for every duty, is the prayer of

Your fellow laborer in the gospel of salvation,  
Brigham Young.”

<?> On the 19<sup>th</sup> of August 1857, Apostle George A. Smith, Col. William H. Dame, James H. Martineau and others visited the settlements in Southern Utah. He informed the Saints that a United States’ Army was on the way to Utah. He advised the people to be saving with their grain, and not to sell it to travelers to feed to animals, for the teams could live on grass better [45] than our women and children. He said all we could afford to do, under the circumstances, was to furnish travelers with bread.

When Apostle Smith was about to return to Salt Lake City, Jacob Hamblin and Thales H. Haskell accompanied him. On their way up the Santa Clara, they found (\*see slip) [the following is on a slip of paper pinned to the manuscript. <part of 45.> \* Jacob Hamblin’s brother, William, located on a piece of land. Apostle Smith and William Hamblin had crossed the Plains together some years before, where William, because of his expertness as a hunter, had been called “Gunlock Will.” Hence Elder Smith called this new location “Gunlock”; a name that it continues to bear now that it has become a village. [End of slip.]

Martineau writes:- “The crops have been much injured by a drought, the river having entirely dried up so that it does not reach the settlement.- Many of the natives assembled to see the Mormon Captain, and were very friendly. While here the weather seems to us, oppressively hot, but the citizens assure us it is cooler than usual. At noon the thermometer ranged at 102–3 in the shade and in the sunshine the mercury rose to 136°. Here, and at other points, we spent the time in drilling the Militia; preaching and looking at the various improvements; and partaking of the good cheer provided for our comfort. Brother Hamblin has great favor with the natives, who look to him as a father and he truly deserves that title from the interest manifested by him in their welfare.”

<Clip Hamblin> He goes on and writes: “Leaving the Santa Clara settlement the road passes over a rolling, rocky, and sandy country, for a distance of about ten miles to the California road, and thence passes up the Santa Clara for about fifteen miles, most of the way through heavy timber and underbrush. We were then met by “Jackson”, a chief of the Pi-edes, with [46] many of his band, who were very anxious to have us stop with them over night; but as we were

desirous of proceeding farther, we declined. After traveling five miles we came to another band of natives with their Chief Kah-beels who insisted upon our stopping with them. We accordingly camped - the natives assisting in taking care of our animals - roasting corn for us etc. and inviting us to help ourselves to their corn, some five acres of which stood close by.

Next morning (20<sup>th</sup>) we again set out on our journey - stopping at the 'Resting Springs' at 10 a. m. to feed; the thermometer being 90° in the shade.

The road gradually rises until it crosses the mountain near the Mountain Meadows where <we> arrived at 3 p.m. The thermometer here fell to 64°. Six miles more, brought us to Pinto Creek". Jacob writes:-

<Clip Hamb page 48 \*-X> "On our way we camped over night at Corn Creek, 12 miles south of Fillmore, with a party of emigrants from Arkansas, traveling on what was known then as the Southern route to California. They enquired of me about the road, and wrote the information down that I gave them.

They expressed a wish to lay by, at some suitable place to recruit their teams before crossing the desert. I recommended to them for this purpose, the south end of the Mountain Meadows, three miles from where my family resided.

After our arrival in Salt Lake City, news reached there that this company of emigrants on their way South, [47] had behaved badly; that they had robbed hen-roosts, and been guilty of other irregularities, and had used abusive language to those who had remonstrated with them. It was also reported that they threatened, when the army came into the North end of the Territory, to get a good outfit from the weaker settlements in the South.

A messenger came to President Young, informing him of these things, and asking advice.

In reply, President Young sent general instructions to the settlements to let the emigrants pass quietly as possible; and stating there was an army on our borders, and we could not tell what we might be obliged to do before the troubles were over.

He said we might be under the necessity of going into the mountains, and that he wished all supplies of food to be in a shape to be readily available in such an emergency; and we would do the best we could.

Brother Haskell and I remained in Salt Lake City one week, and then started for our homes in Southern Utah.

On the way we heard that the Arkansas company of emigrants had been destroyed at the Mountain Meadows by the Indians.

We met John D. Lee at Fillmore. He told us that the Indians attacked the company, and he and some other white men joined them in the perpetration of the deed.

[48] This deplorable affair caused a sensation of horror, and deep regret, throughout the entire community, by whom it was unqualifiedly condemned.

In Cove Creek we met others from the South who told us that the Indians were gathering to attack another company of emigrants. I procured a horse, left the wagons, and rode on day and night.

At Cedar City I found Brothers Samuel Knight and Dudley Leavitt.

As I was weary with hard riding and want of sleep, I hurried them on after the emigrants, while I traveled more slowly.

I instructed these men to make every effort to save the company and their effects, and to save their lives at all hazards.

They overtook the company one hundred and fifty six miles from Cedar City, on Muddy Creek, in the heart of the Indian Country. They found a large body of excited Indians preparing to attack and destroy them.

Finding it altogether impossible to control the Indians, they compromised the matter. The Indians agreed to only take the loose stock of the company, and not meddle with the teams and wagons, and not make any effort to take their lives.

The Indians took the loose stock, amounting to four hundred and eighty head, on the fifty mile desert beyond the Muddy.

The brethren remained with the company, determined [49] to assist in its defense, should the Indians attempt anything more than they had agreed.

The company continued their journey safely to California. Brothers Knight and Leavitt returned to the Santa Clara.

As soon as possible I talked with the principal Indians engaged in this affair, and they agreed that the stock, not killed, should be given up.

I wrote to the owners in California and they sent their agent, Mr. Lane, with whom I went to the Muddy, and the stock was delivered to him, as the Indians had agreed."

<Clip Hamblin Page 51 \*-X> Jacob Hamblin further states: "Late in the autumn of 1857 a company came along on their way to Cal<sup>a</sup>. They brought a letter from President Brigham Young, directing me to see this company and their effects safely through to California. They were mostly merchants who had been doing business in Salt Lake City, and, anticipating difficulty between the people of Utah and the U.S. army, were fleeing to the Eastern States by way of California and the Isthmus of Panama.

When the Company arrived in Cedar City they sent a messenger ahead of them with the letter to me. Having occasion to go to Cedar City about the same time, I met the messenger. I directed him to return to the company and tell them to come on, and I would be with them in time.

I returned to Santa Clara to make preparations for the journey, and then started to meet the company [50] on the creek, twelve miles from the settlement.

When I reached the California road the company had passed, and was some distance ahead of me. While traveling to overtake it, I found a man who had been traveling alone, also in pursuit of the company, with a view of getting through with it to California. When I found him he was already in the hands of the Indians, and stripped of his clothing. They were making calculations to have a good time with him, as they expressed it; that is, they intended to take him to their camp and torture him. The stranger seeing I had influence with the Indians, begged me to save his life, and said if I would do so he would serve me as long as he lived.

I replied that I did not wish any reward for saving him.

In answer to his enquiry, I informed him that I was a Mormon. 'Well,' said he, 'I am not a Mormon, but I wish you would save my life.' I assured him that it made no difference to me whether he was a Mormon or not.

I told the Indians to bring back his clothing, which they did, except his shoes, and I took him along with me to the company.

I found a few Indians around the company, and there appeared to be some excitement.

One of the merchants asked me if I could save the ship. I replied that I could see nothing to hinder [51] me. He said:- 'You can take the helm, but do not run it too near the rocks or shoals; we have plenty of presents for the Indians.'

He wished to know what they should do with their animals. I told him, I knew where there was good grass, and I would send two Indians to take care of them; to let the two Indians have their supper, and a shirt each when they brought in the animals in the morning.

At first they refused to let the animals go. I assured them, that, if I was to direct matters, I would do it in my own way. After some consultation, they concluded to let me have my own way.

The animals were sent out to feed in charge of the Indians, but I presume that some of the company did not sleep much during the night. The animals were all brought safely into camp in the morning.

After that, the company appeared to feel quite safe, and took much pains to have things move as I directed.

When we had traveled about sixty miles towards Muddy Creek, a Moapat Indian told me that the Indians on that stream were preparing to attack the company. I started at day-dawn the following morning, and arrived at the crossing of the Muddy, about two hours in advance of the company.

The Indians had collected in the vicinity of the [52] crossing, with the view of attacking the company when in camp.

They believed they would easily kill the men, and obtain a large amount of spoil.

I called them together, and sat and smoked a little tobacco with them, which I had brought along for that purpose.

I then said:- 'You have listened to my talk in times past; you believe that it is good to hear, and do what I say?['] They all answered 'Yes'. I then told them, I was going through to California with some friends, Americans and merchants, and that we had brought along many blankets, shirts, and other useful articles. I hoped they would see that none of the animals were stolen, and if any strayed, they would bring them into camp. Some of the Indians, did not readily consent to let the company pass in peace. For further security, I sent for their women and children to come out of their hiding place, where they had been sent for safety, as is the custom of the Indians when preparing for battle.

I had matters in a much better shape on the arrival of the company than I found them.

I was careful to listen to all the talk of the Indians, and spent the evening and also the night with the largest collection of them, so that they could not make any general move without my knowledge. We continued our journey across the fifty-six [53] mile desert to Los Vegas Springs.<sup>1</sup> There we met Brothers Ira Hatch and Dudley Leavitt, on their return from a mission to the Mojave Indians.

Those Indians on the arrival of these brethren among them, took their horses, and then held a council to decide whether they should kill the brethren or not. The chief called a vote of his people, and it was decided that the brethren should die. A Pi-ute friend, who had accompanied the elders from Los Vegas, began to mourn over their fate, and said to them, 'I told you that the Mojaves would kill you if you came here, and now they are going to do it.' Brother Hatch, told their Pi-ute friend, who acted as interpreter, to tell the Mojave Chief, Chanawanse, to let him pray before he was killed.

The chief consented, and Brother Hatch knelt down among the blood-thirsty savages, and asked the Lord to soften their hearts, that they might not shed their blood. He also said more

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1. Journals, correspondence, newspaper articles, etc., regarding Las Vegas in the 1850s spelled the name of the place Los Vegas, Los Vegas, or simply "the Vegas." It is possible that the misspelling stems from confusion over which definite article to use when translating "the meadows" from Spanish to English. Another possibility is that when the Las Vegas Mission was created by Brigham Young in 1855, the area was part of New Mexico Territory. There was already a town in New Mexico named Las Vegas. Perhaps they used the Alternate spelling do differentiate between the two. This theory, however, is called into question by the fact that when the Vegas missionaries applied to the Postal Department for the creation of a post office there, the department granted it, but called the station "Bringhurst" after the leader of the Las Vegas Saints, William Bringhurst. "Correspondence: From Los Vegas," *Deseret News*, 2 April 1856, 8. Regardless, *The Annals*, as well as almost every other source, did not carry the spelling of the place as "Los Vegas" past 1860.

than that, appropriate to the occasion. The prayer was repeated in measured sentences by the interpreter. It had the desired effect. The heart of the chief was softened. He took the brethren to his lodge, and put them at the farther end of it in a secure place.

There he guarded them until nearly morning, then told them to go as fast as they could to Los Vegas, eighty miles distant.

They traveled this distance on foot, and with but [54] little food.

When I met them they were living on mesquite bread. This is an article of food manufactured from a pod resembling that of a bean, which grows on the mesquite tree.

These circumstances were related to me by the Elders when we met.

At Los Vegas I learned that the Indians expected that the company would be massacred at the Muddy Creek.

After we left this watering place, three Indians followed us and made an effort to steal. They were brought into camp and guarded until morning.

The remainder of the journey we had no more trouble with the Indians.

We met companies of our people on their way from San Bernardino to Utah.

I was engaged the remainder of the autumn and winter of 1857–8 on the road between the Santa Clara and the Los Vegas Springs, in assisting the Saints who were moving to Utah.”

While President Jacob Hamblin was away Zadoc K. Judd was busy in the Santa Clara settlement; he had gained from some acquaintances who came from the Southern States a description of a little machine which was used there, in an early day, to separate cotton lint from the seed. He made several of these for the Santa Clara people. He gives this description of what he made:- “two small rollers  $\frac{3}{4}$  of an inch in diameter, 7 or 8 inches long, set in two upright posts, the rollers [55] keyed snugly together, a crank on the end and the rollers made to turn in opposite directions so as to draw the lint through while the seed would drop down on the feed side. It required two persons to run one machine, and by diligence all day, they could gin two pounds of lint, yielding four pounds of seed.”

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The County Court of Washington County transacted the following business this year of 1857.

As no business was presented at the March term the Court was adjourned to meet 1<sup>st</sup> of June.

At June session:- Assessor and Collector Lee presented Tax roll. His compensation set at 8%. The 1857 County taxes amounted to \$97.15.

The Collector was authorized to receive County orders wheat, corn, and oats at fair cash valuation on tax account.

Peter Shirts' bill <was> presented[,] examined, and rejected; “on the ground that he had unwisely expended the amount appropriated by the Court for road purposes, and in his financing had proved a serious injury, and total loss to the County of some three hundred dollars.”

“Ordained: That the Ordinance passed Dec., 1<sup>st</sup>, 1856, appointing Peter Shirts to the office of County Road Commissioner be, and hereby is, repealed, and the Office of County Road Commissioner is vacated.”

Appropriation of Fifty dollars made for the opening [56] of a road South to Washington City.

Washington precinct established:- “All that district South of Grape Vine Springs on a line running Southwest to the Santa Clara river.”

William R. Slade and James D. McCullough <were> appointed Justices of the Peace for said precinct. John Hawley and James Matthews appointed as Constables of Washington precinct. G. R. Coley as stray Pound keeper, <and> W<sup>m</sup> R. Slade, Geo. Hawley and Geo. Spencer as School Trustees.

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Thomas Adair <appointed> as precinct road supervisor of Washington.

John D. Lee and E. H. Groves appointed to locate road to Washington "City" which Peter Shirts late County Road Commissioner laid on the track called Peter's Leap.

The 7<sup>th</sup> August, 1857, election returns for Washington Co. showed:—

Delegate to Congress:	John M. Bernhisel,
Councilor to Legislature	George A. Smith,
Representatives to Legislature:	John D. Lee and Isaac C. Haight,

County Officers;-

Sheriff:-	Evan Edwards,
Selectman:-	W <sup>m</sup> R. Slade,
C <sup>o</sup> Surveyor:-	W <sup>m</sup> R. Crawford,
Road Commissioner:-	Thomas Adair,
Co. Treasurer:-	William R. Davies,
Co. Recorder:-	John D. Lee,
Co. Clerk:-	John D. Lee,

[57] Officers, Harmony Precinct:-

J. P.:-	Elisha H. Groves-
Constable:-	Joseph Littlefield,
Pound Keeper:-	Gilbert Morse,
Fence Viewers:-	Waldo Littlefield and A. J. Ingram,

Washington City Precinct:

J. P.:-	W <sup>m</sup> R. Slade and James D. M <sup>c</sup> Cullough,
Constables:-	James Matthews, John Hawley,
Fence Viewers:-	W <sup>m</sup> Young, Joseph Adair,
Pound Keeper:-	G. R. Coley,
School Trustees:-	W <sup>m</sup> R. Slade, Geo. Spencer, Geo. Hawley,

Santa Clara Precinct

Justice of the Peace:-	Jacob Hamblin.
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During the winter of 1857 and spring of 1858, the members of the Church who had left San Bernardino, Cal<sup>a</sup>., for Utah arrived in considerable numbers and settled in different places, of whom the following reached Beaver County, <and> some of whom still reside there. \_\_\_

Elder Willson G. Nowers, of Beaver, furnishes the following list:-

Andrews, Simeon. Arnold, Richard. Baker, Philip. Barnes, Reuel. Baxter, W<sup>m</sup> H. Bell, Abner. Bryant, Reuben. Bryant, Samuel. Button, Montgomery E. Button, Judson H. Carlow, Nathaniel H. Carter, John. Case, Gershon C. Christian, John Ward. Collins, Albert W. Cox, W<sup>m</sup> J. Crandell, Simeon. Dodge, Walter E. Farnsworth, Alphonzo M. Gale, Henry. Green, Ammon. Hawkins, Thomas. [58] Hawkins, William. <Holliday, David. Holliday, John. Holliday, John D. Holliday, Thomas.> Jennings, Schuyler. Kartchner, William D. King, Kingly. Lee, John P. Lyman, Amasa M. Lyman, Francis Marion. Mathews, John L. Mathews, E. C. Mathews, Tho<sup>s</sup>. M. Matthews, William. Meisick, Peter I. Merchant, Cha<sup>s</sup>. Merchant, Elizabeth. Merchant, John. Moyes, W<sup>m</sup>. Parkinson, Thomas. Priesbrey, Miner G. Puffer, James. Rolfe, Samuel. Shepherd, Marquis L. Shepherd, Rollin C. Shepherd, Samuel. Skinner, Horace A. Skinner, James H. Smithson, Allen F. Stiles, Curtis F. Sullivan, Archibald. Tanner, Sidney. Taylor, Crispin. Taylor, Franklin. Taylor, Martin. Taylor, Norman. Thomas, Daniel Monroe. Thomas, Nathan. Twitchell, Ansel. Twitchell, Edwin. Twitchell, Ephraim. Twitchell, Ja<sup>s</sup>. E. Wallen, Michael. Wandell, Charles Wesley. Warby, James.



## [1858]

In order to satisfactorily, and more fully test the practicability of producing the staple of cotton in Southern Utah, President Brigham Young, his counselors, Heber C. Kimball and Daniel H. Wells and some few others of Salt Lake City, fitted out a small party early in January, 1858 and sent it in charge of Elder Joseph Horne, to establish a cotton farm on the Rio Virgen. The names of this party were Joseph Horne, William White, Richard Benson, David Miller, Joseph N. Perkins, James [59] Richie, George Pectol, Jacob Peart, Jun<sup>r</sup>., Abraham Hardman, Henry Dixon, Barnabas Stevens, Caspar Bryner, Andrew Baker, John Leatham, William Teeples, and James Stevenson. These started from Salt Lake City 26<sup>th</sup> Jan., 1858. Arrived at Tonaquint, the junction of the Santa Clara and Rio Virgen, on the 10<sup>th</sup> of February.

On the 13<sup>th</sup> they located the site for a dam to take out the waters of the Rio Virgen. On the 23<sup>d</sup> Feb. work was commenced on the dam, and on the 19<sup>th</sup> of March it was finished.

Cotton seed was obtained from Santa Clara and from Washington, and planting began on Thursday, 6<sup>th</sup> of May.

Owing to the distance these missionaries had to travel from their homes in the North, some 330 miles, to where this experiment might be properly tried, together with the difficulties incidental to settling in such a new country,— the making of a dam in such a changeable stream as the Rio Virgen and the making of canals from the river to their cotton farm, the cost of this experiment was great.

The cotton produced this first year cost [60] three dollars and forty cents a pound.

In November 1858, Superintendent Joseph Horne, and others, left Heberville (this being the name they had given their location) taking with them 575 ~~lbs~~ of ginned cotton and 160 Gallons of Molasses, which they delivered at the General Tithing Office on the 22<sup>d</sup> of November, 1858.

Those who took this journey to Salt Lake City had decided to return in time for the next season's work.

This year, 1858, was also the time of settling Toquerville (named after the indian chief, Toquer, which signifies Black)

President Isaac C. Haight of Cedar, appointed Joshua Thomas Willis, Wesley Willis and Josiah Reeves with their families to settle on this location. Soon afterwards they were joined by John M. Higbee and Samuel Pollock.

On the 10<sup>th</sup> of April 1858, Joshua T. Willis was appointed to preside. Charles Stapley, Jun. from San Bernardino, Cal<sup>a</sup>., and family, arrived this month.

The appointment of Joshua T. Willis, as President was confirmed by Apostles George A. Smith and Amasa M. Lyman, when they were at Toquerville on the 10<sup>th</sup> of August, 1858. No counselors to Bro. Willis were appointed at [61] this time. Samuel Pollock was appointed, Clerk of the Branch.

There had been a destructive hail-storm this summer; but the Apostles named, encouraged the pioneer settlers and promised them that the settlement would become very fruitful and they should be prospered. These promises have been abundantly realized.

When organized, Toquerville was attached to Harmony Ward which, at this time also embraced the settlements of Pinto, Pine Valley and Washington.

The Bishopric of Harmony Ward being W<sup>m</sup> Rees Davies, with John R. Davies and Henry Barney, Counselors.

In the Spring of this year, 1858, the site of Beaver City was surveyed.

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Apostle Amasa M. Lyman organized a company to explore part of the country South of the settlements already established. Besides himself there were, Ira Hatch, Indian interpreter, Freeman E. Tanner, Robert Clift, John D. Holliday, David H. Holliday, Walter Erastus Dodge, Henry G. Boyle, W<sup>m</sup> S. Warren, M. S. Shepherd, E. T. Mills, Francis Marion Lyman, Taylor Crosby, E. C. Mathews, [62] F. T. Perris, Henry Jennings, Nounon Taylor, Harvey Clark, also W<sup>m</sup> H. Shearman as Clerk and Historian.

They left Cedar, 31<sup>st</sup> March; made their way to the Rio Colorado and went down as far as the Beale Crossing; returning to Cedar in May.

This year, 1858, some of those who had come to Utah from San Bernardino, settled at Santa Clara thus strengthening that town; they were in time <to> assist the previous settlers in building a School House outside of the Fort; this work was followed by the building of dwelling houses outside, as the Fort could not furnish accommodation for more than were already in it.

In the autumn of this year, Jacob Hamblin received instruction from President Brigham Young to take a company of men and visit the Moqui villages on the East side of the Rio Colorado.

This company consisted of Jacob Hamblin, Dudley Leavitt, Thomas Leavitt, William and Frederick Hamblin, Samuel Knight, Ira Hatch, Andrew S. Gibbons, Benjamin Knell, Ammon M. Tenney (Spanish Interpreter)[,] James Davies (Welsh Interpreter), and Nah-raguts, an indian guide.

A Spanish interpreter was thought advisable [63] as that language was spoken by many indians in that region.

It had been reported that Welsh words had been heard among the Moquis, and that they might prove to be of Welsh descent, for this reason a Welsh interpreter was made one of the company.

An Indian Guide was taken along as none of the whites had traveled the route to the Moquis villages.

This company was the first of a series to visit the Moquis, and left the Santa Clara Settlement on the 28<sup>th</sup> day of October, 1858. They were kindly received, found the people very hospitable and favorably disposed to listen to their message; but strongly attached to the traditions of their fathers.

One of their very aged men related that, when he was young, his father told him he would live to see white men, coming from the West, who would bring good tidings, and he looked upon the new-comers as fulfillers of this promise.

Four of the missionaries:- W<sup>m</sup> Hamblin, Andrew S. Gibbons, Thomas Leavitt and Benjamin Knell, were chosen to stay among the Moquis to study their language; and teach them the Gospel.

[64] The others returned to Santa Clara, encountering severe hardships on the way.

The four who remained got home the following winter.

The Moquis when invited to accompany the missionaries, said they did not want to cross the Colorado. They had a tradition that their forefathers had said they must not cross that river until "the three prophets who took them to the region they then lived in, should return and lead them out again."

Jacob Hamblin relates that some of their chief men felt impressed to state, that some of the Mormons would settle in the country South of them, and that their course of travel would be up the Little Colorado. There was at that time no thought of such a thing among the visitors, or their co-religionists; but such has since been actually the case.

The chief Moqui village was on a plateau about seven hundred feet above the surrounding country. It is named the Oriba Village and is one of seven villages occupied by the same tribe.

The houses are of rock and range from one to four stories high. They have flat roofs. The ground floor [65] rooms have no door and are entered from an opening in the ceiling. The entrance to the house from the street is effected by ascending a ladder from the street-level, and landing on the roof of the ground floor. In times of attack by Navajos, or other marauding parties these ladders are drawn up and placed in the house.

This visit in 1858 was the beginning of the intercourse of our people with the Indians on that side of the Colorado; and of the exploration of the country which has opened up the way for the colonization of so many of the Latter-day Saints.

The Washington County Court Records show no business transacted from June 1857 till the Sept., term 1858, when there were present:- Probate Judge, J. D. Lee and Selectmen E. H. Groves and W<sup>m</sup>. R. Slade.

At this term the Court levied a Poll Tax of six day's labor on all white male persons over the age of 16 years. Ten hours a day, or \$2.00 per day cash.

"All persons holding slaves, shall be held by this Ordinance, liable to pay the same [66] amount of Poll Tax for each male servant over the age of 16 years."

Nephi Johnson, son of Joel Hills Johnson and Anna Johnson, Johnson, born 12<sup>th</sup> Dec., 1833, at Kirtland, Geauga C<sup>o</sup>. Ohio, and who, when but 17 years old was with President George A. Smith in the settling of Parowan, visited Toquerville in the Fall of 1858, and went with some indians up the indian trail, afterwards known as Johnson's Twist, and looked at some of the lands in the upper valley of the Rio Virgen.

He reported what he saw, to Pres<sup>t</sup>. Isaac C. Haight at Cedar. He was sent with John M. Higbee to make a wagon road up the Twist to the higher level; and on the 6<sup>th</sup> of December, 1858 commenced the work, having with them:- Seth Johnson, Anthony Johnson <Stratton>, Sam<sup>l</sup>. Bradshaw, James Willard Bay, and after a few days Andrew Jackson Workman joined them.

They got wagons up; made their way to the mouth of North Creek, laid out an irrigating canal, made ditches to what they chose as farming land, and in April, 1859 laid out Virgen City.

By appointment of Pres<sup>t</sup>. Isaac C. Haight of Cedar, Nephi Johnson was President [67] of the Branch, which was attached to Harmony Ward.

On the 1<sup>st</sup> of August, 1858, Robert Dockery Covington, who was born 20<sup>th</sup> August, 1815, in Richmond District, N. Carolina, was ordained Bishop of Washington Ward under the hands of Apostles George A. Smith and Amasa M. Lyman, the former being mouth.

<The election this month, made James D. M<sup>c</sup>Cullough of Washington, Probate Judge of Washington County, Harrison Pearce, Sheriff and W<sup>m</sup> H. Crawford, County Clerk.>

## [1859]

Tuesday, 11<sup>th</sup> of January, 1859, the Legislative Act was approved, changing the County Seat of Washington County from Harmony to Washington.

On 7<sup>th</sup> of March County Court met at the residence of James D McCullough in Washington: Present: James D. McCullough, Probate Judge, W<sup>m</sup> R. Slade and Jacob Hamblin, Selectmen; Harrison Pearce, Sheriff, W<sup>m</sup> H. Crawford, County Clerk.

Tax list considered. Grand and Petit Jurors, selected. Robert L. Lloyd appointed Assessor and Collector. Ralph Waldo Littlefield, Treasurer.

County tax was levied of one fourth of one per centum. "Payment of which may be made in Wheat or Corn @ 1<sup>50</sup> per bushel; Cotton at 50¢ per ~~h~~; clean washed wool @ 75¢ per ~~h~~ also C<sup>o</sup> Orders and Cash."

The County Road Commissioner was "Ordered [68] to locate a road from Fort Harmony by Washington City and Santa Clara, to intercept the Salt Lake and California Road."

A herd ground, 8 miles square, was granted for one year to Robert D. Covington in Dameron Valley; "said Grant not to conflict or interfere with the grazing of any other settlement, or previous rights.["]

Grant for Herd ground on Short Creek was made to William Hyde for one year.

Grant of Mountain Meadows was continued to Jacob Hamblin for another year, but bounded, so as to make said Grant 10 miles square.

Jacob Hamblin was also granted the use of a 5 mile square tract of land at Shoal Creek.

There being no Justice of the Peace at Santa Clara, William Crosby was appointed to that office "during good behavior, or until his successor is duly elected and qualified."

A county road was ordered to be located from Santa Clara to Pine Valley Mill, on the most practicable route.

Jacob Hamblin, Harrison Pearce and W<sup>m</sup> H. Crawford with George Spencer were appointed a Board to examine School Teachers.

A called session of the County Court convened on the 24<sup>th</sup> March 1859, at which it was stated by the Judge, that the Tax Book having been prepared since last [69] meeting it was found that  $\frac{1}{4}$  of one per cent was not enough to defray the expenses of the County it should be increased. It was, therefore, set at  $\frac{1}{2}$  of one per cent.

Ralph Waldo Littlefield having declined to accept the office of County Treasurer,- Harrison Pearce was appointed to that office until the next regular election.

Five Precincts <for School, Road and Election purposes> were organized:-

1. Fort Harmony. Nathan C. Tenney, Road Supervisor
2. Washington City. Thomas W. Smith, Road Supervisor.
3. Santa Clara. Hiram Judd, Road Supervisor.
4. Pine Valley. John Hawley, Road Supervisor.
5. Toquerville. Samuel Pollock, Road Supervisor.

W<sup>m</sup> R. Slade was appointed J. P. Pine Valley Precinct.

The Territorial Legislature having appropriated \$250.00 towards making a Road between Harmony and Washington, a committee of three was appointed to let contracts. Said committee to "direct, apply, and take oversight of the working of said road". The committee were:- Robt D. Covington, Harrison Pearce and Thomas Adair.

It was ordered that the Assessor and Collector be allowed 16 <sup>2</sup>/<sub>3</sub>% on all amounts collected and paid to Territorial and County Treasurers, and "making good taxes he may not be able to collect."

On the 18<sup>th</sup> of March 1859, Superintendent Joseph Horne, started from Salt Lake City on his return [70] to his field of labor at Heberville on the Rio Virgen, and arrived on Monday, April 4<sup>th</sup>, 1859.

Those who labored on the Cotton farm with him this year were:- John Leatham, John Baker, James Stevenson, Alexander Calderwood, Lewis Grant, George H. Peterson and George Pectol and son from Sanpete.

This spring the settlers at Virgen City, under Nephi Johnson, put in crops on some seventy acres of land, besides making themselves comfortable in log houses which they built.

A post-office was established at Toquerville this spring; John M. Macfarlane, postmaster. This was the first postoffice established south of Cedar City. <(One was also established at Washington this Spring. Harrison Pearce, Postmaster. Also one at Santa Clara; W<sup>m</sup> Crosby, Postmaster)>

At this time there were nineteen families at Toquerville, who were prospering remarkably well, and at this time were very busy, putting in wheat and other crops, and making fences and other improvements. One of these improvements, was the erection of their first Meeting House. It was of Adobies, and about sixteen by twenty feet, and also used for school purposes.

This spring under the presiding authority of Washington Ward, nine families were located at the mouth of Cottonwood Creek, a tributary of the Rio Virgen. The place [71] was called Harrisville in honor of Moses Harris one of the settlers. This place, however, was abandoned after the second year.

On the 6<sup>th</sup> of June, 1859, the County Court of Washington County held its session at Washington. Judge James D. McCullough, presiding.

Selectmen, W<sup>m</sup>. R. Slade and Elisha H. Groves, Sheriff Pearce and Clerk Crawford present.

The Committee on Letting Road Contracts, reported that no bids had been received.

In response to a petition, a County road between Toquerville and Virgen City was granted to the citizens of those towns.

The following proceedings were had:- "Ordered that the following Accounts of John D. Lee against the County be rejected: 23<sup>d</sup> Feb. 1856, for 1 Blank Book, \$5.50, as that Book has not been handed over to his successor in office. Also claim for 6 days' work, 20<sup>th</sup> to 27<sup>th</sup> April 1857, working and locating road to Washington City, with wagon and 2 horses @ \$3.00 per day,- as no appropriation had been made by the County Court, and no allowance had been made to others equally faithful in working on said road. If they receive no pay, Judge J. D. Lee should [72] receive none. Also, \$5.00, fine not accounted for in the case of the People &c. vs. I. Riddle, J. Blackburn and \_\_\_\_\_ Richey."

Elder Zadoc K. Judd states:- "Jacob Hamblin found his labors with the Lamanites so much increased that much of his time he was away from home, therefore, he requested me to take charge of affairs {at Santa Clara} which I did, and in June, 1859, under the hands of Apostles George A. Smith, he being mouth, and Amasa M. Lyman, I was ordained Bishop of Santa Clara; with instruction to choose my Counselors. Subsequently I chose James Richie and John William Young. Not long after that, as Brother Richie did not seem to want to work in that capacity, my brother, Hiram Judd was chosen, this was the condition of affairs when S<sup>t</sup>. George was settled."

17<sup>th</sup> July, 1859, <Pinto> was organized:- Richard S. Robinson President of the Branch and Amos G. Thornton, 1<sup>st</sup> Counselor and Benjamin Hulse 2<sup>d</sup> Counselor.

Thales H. Haskell, Clerk.

At this time the settlers at Pinto were:-

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Richard S. Robinson and family.

Amos G. Thornton and family.

Benjamin Hulse and family.

[73] Prime T. Coleman and family.

Thales H. Haskell and family.

Widow Eccles (whose husband, Thomas Eccles, died on the Plains, in Captain Edward Martin's Hand Cart Company in 1856.) and family.

Benjamin Knell and } No family reported.  
George Day.

This Pinto Branch as well as the settlers at Pine Valley, at this time were attached to Santa Clara Organization

On Monday, 25<sup>th</sup> July, 1859 Apostles George A. Smith and Amasa M. Lyman attended the celebration of Pioneer Day at Washington, and in the after part of the day visited and rejoiced with the people at Santa Clara.

On the 28<sup>th</sup> of July, Apostle Franklin D. Richards and Elder Joseph A. Young visited Washington, Heberville and Santa Clara to the encouragement and the joy of those early struggling settlers; to have the teaching and fervent benediction of four such distinguished elders all in one week was felt to be a blessing indeed. This was particularly so because of the frequent storms this season, making havoc of dams and canals, last year the Washington [74] dam in the Rio Virgen had been swept away twice; this year the dam was carried away three times, also the Heberville dam was seriously weakened, ditches partly swept away and where this was not the case, they were filled with mud and debris, entailing great labor on the comparative few who had the work to do.

The comforting ministry of those visiting came none too early,- for in August and September, chills and fever became very prevalent especially at Washington and at Heberville, at the latter place Joseph Horne was very sorely afflicted.

On the 18<sup>th</sup> of Nov. 1859, Superintendent Horne and others left Heberville for Salt Lake City with cotton and molasses, they arrived at their homes at the end of the month. Elder Horne reported his labors at the Historian's Office on the 13<sup>th</sup> day of Dec., 1859.

The cost of the cotton produced this year, at Heberville, was one dollar and ninety cents per pound.

This year, 1859, less cotton was produced at Toquerville because they had been unable to dispose of the 1858 crop. More land had been planted to Chinese sugar cane because the molasses was in great demand in exchange [75] for breadstuffs in Beaver, Iron, and even in Millard Counties.

December of this year, 1859, Nathan C. Tenney, with some four other families from Virgen City, commenced a settlement, six miles above Virgen, and it was named Grafton.

This year, the settlers who first located Pine Valley in the fall of 1855 and Spring of 1856, and who had confined their labor to the production of lumber and shingles to furnish Washington, Santa Clara, Pinto and Harmony, were joined by W<sup>m</sup> R. Slade and family, John Hawley, and family; George Hawley, and family; and Joseph Hatfield; and shortly after by Robert L. Lloyd, of Washington.

Whereupon, a Branch was organized with Elder John Hawley as President; to be under the jurisdiction of Santa Clara Ward.

President Brigham Young in his visit this year advised the people of Santa Clara to move to higher ground.

After leaving Santa Clara and passing Tonaquint, he caused his carriage to be stopped and a number of the brethren gathered around; he looked North, up the little valley, between the

two volcanic ridges where S<sup>t</sup>. George has now been built, but which was then without a solitary improvement [76] of any kind, and said, with a sweep of his arm, "There will yet be built, between those volcanic ridges, a City, with spires towers and steeples, with homes containing many inhabitants." Samuel Knight, at that time one of the Santa Clara missionaries, declares, he never thought at that time, that such a prophecy could be fulfilled. It is the valley in which S<sup>t</sup>. George has since been built, with its Tabernacle, Temple, Court House, &c.

There has been no session of the County Court of Washington County since June till one was called to meet on the 27<sup>th</sup> of December, 1859.

There were then present Judge McCullough, Selectmen:- Jacob Hamblin and Joshua T. Willis, Sheriff, Albert W. Collins, and Clerk, W<sup>m</sup> H. Crawford. As no work had been done on the road between Harmony and Washington, the Committee appointed to receive bids, declaring that they had received no bids, asked to be released, which was done.

The "Contract for making said road was let out to Thomas W. Smith, Samuel Pollock and N. J. Davis, Supervisors, @ \$2.00 per day for good faithful able-bodied men. 10 hours to be counted a day. Time, coming, and going, to be applied to Poll Tax."

[77] Virgen City was made N<sup>o</sup> 6 Precinct. A. J. Ingram was appointed Justice of the Peace in and for said Precinct, till next August election.

The waters of Ash Creek were granted to the citizens of Toquerville for irrigation and machinery purposes.

The water of City Creek {Washington} for 600 yards was granted to J. D. McCullough and W<sup>m</sup>. H. Crawford & C<sup>o</sup>., for Mill and machinery purposes.

John S. Harris, was appointed Selectman vice Harrison Pearce, removed from the County.

W<sup>m</sup>. H. Crawford was appointed County Recorder till 1860 election.

Robert L. Lloyd was appointed Assessor and Collector for 1860.

The winter of 1859-60 in Virgen City was used in fencing the town blocks as it had been enclosed previously as one field. The water ditches had cost the settlers of Virgen City, during the year just past \$1,100.00

Pursuant to instruction from President Brigham Young, Jacob Hamblin paid another visit to the Moqui Indians, leaving Santa Clara on the 20<sup>th</sup> of October and arriving at the Moqui village on the 6<sup>th</sup> of November, 1859. [78] The company consisted of Jacob Hamblin, Marion J. Shelton, Thales H. Haskell, Benjamin Knell, Taylor Crosby, Ira Hatch, and John William Young. On their arrival they began their labors by holding councils with the natives. As President Young had called Marion J. Shelton to stay among the Moquis and learn their language, he and Thales H. Haskell remained and the others of the company returned to Santa Clara.

## [1860]

In the spring of 1860, Skelton and Haskell got back to Santa Clara. They reported that the people had continued to treat them kindly. The chief men telling them, they still believed that the “white faced and bearded men” (Mormons), who had visited them, were the men whom their fathers had foretold should come among them from the West to do them good. But, that they as a people could make no move until the re-appearance of the three prophets who led their fathers to that land, and who had told them to stay upon those rocks till they should come again and tell them what to do.

This being conclusive Shelton and Haskell decided to leave for home.

In the beginning of 1860 there were at Santa Clara 25 Indian missionaries, about half [79] of them were domiciled in the Fort and the others outside, as the Fort was too small to accommodate all.

After the arrival in 1857–8 of the San Bernardino Company a town site was laid off and those who built outside the Fort built on that town site.

Toquerville in 1860 had a water power flouring mill. In March of this year, a meeting presided over by Bishop Joshua T. Willis took action that the people of the ward would unite their means to purchase and import machinery to spin their cotton which was being satisfactorily produced. This good resolve, however, was not carried out.

At the March term, 1860, of the Washington County Court. It approved the following Bills for labor on the Harmony and Washington road:—

Supervisor Thomas W. Smith \$166.25.

Supervisor Samuel Pollock \$106.25.

and John D. Lee 25.00.

Provision was made for the expenditure of an Appropriation made by the Legislature on the 20<sup>th</sup> of January, 1860 for Road on the Black Ridge.

Lower Clara, Precinct N<sup>o</sup> 7, was created, and James Richey appointed J. P., Ja<sup>s</sup>. Mangum, [80] Constable, James Richey, Road Supervisor and John Mangum, Poundkeeper.

(This Lower Clara, was known as Tonaquint, sometimes called “Seldom Stop”, also dubbed “Never Sweat”.)

Grafton, was organized as Precinct N<sup>o</sup> 8.

James McFate, Justice of the Peace.

Darius Shirts, Constable.

Benjamin Platt, Poundkeeper.

Nathan C. Tenney, Road Supervisor.

Christopher Jacobs was appointed J. P. for Toquerville Precinct.

John D. Lee, Road Supervisor for Harmony Precinct.

Pinto was organized as Precinct N<sup>o</sup> 9.

Benjamin Hulse, Justice of the Peace.

Prime Coleman, Constable.

Amos G. Thornton, Poundkeeper.

Richard S. Robinson, Road Supervisor.

W<sup>m</sup> R. Slade was appointed Justice of Peace for Pine Valley Precinct.

Assessor and Collector Lloyd allowed 10% on Taxes to be collected in 1860.

Following appropriations were made:-

County Treasurer for past service \$5.00



Judge McCullough for unpaid service and furnishings for his Office, to date, \$20.00

James W. Bay was appointed Constable and Andrew J. Stratton, Road Supervisor for Virgen City Precinct.

[81] June Term of County Court: Judge McCullough Presiding. also present Selectmen; Jacob Hamblin and John S. Harris, James D. McCullough acting as Clerk. Allowed claim of Supervisor Thomas W. Smith for labor on the Black Ridge, \$225.00 and the Judge authorized to report such approval to the Territorial Treasurer.

Umstead Rencher was granted 5 miles square in Grass Valley, for the use of the people of Washington, as a Herd Ground.

In the Fall of 1860 Jacob Hamblin was directed to make another effort among the Moquis; leaving Santa Clara in October, with Thales H. Haskell, George A. Smith, Jun<sup>r</sup>. (son of Apostle, George A. Smith), Jehiel McConnell, Ira Hatch, Isaac Riddle, Francis M. Hamblin, Amos G. Thornton, James Pearce and Enos, an Indian,—ten men.

These were instructed to stay, if practicable, among the Moquis for a year, and provisioned themselves accordingly.

Previous to starting from home, Jacob Hamblin states:- “In speaking at a public meeting the day before leaving, I felt different from what I had ever previously done on leaving home;— that something unusual would happen. What it would be I did not know.”

[82] The foreboding of evil bore heavily upon Bro. Jacob especially, when the little company reached the Colorado. They crossed the river in safety.

In journeying towards the Moqui villages, however, they were met by friendly Navajos, who gave them warning that they would all be killed at the next watering place if they went on. The company were two day's travel from the river, and what water they were able to carry with them had become exhausted.

After consultation, they decided they must go to the watering place. Here they found some hostile Navajos, said to be from Fort Defiance. Indian Reservation. One of whom stole George A. Smith, Junior's horse, and in trying to recover it, Brother Smith was shot by a revolver three times in the lower part of his body, and received four arrow wounds between his shoulders. A little after sundown the same day, the young man died while being carried away on horseback by Brother Jehiel McConnell, attended by the others of the party and also by the four friendly Navajo who had first met and warned them of danger. When it was found that Brother Smith

# 1900

[1] <Put these under Dec 31, 1899 com min \* > S<sup>t</sup>. George Stake Officers at commencement of this year: Presidency: Daniel D M<sup>c</sup>Arthur, with David H. Cannon and Erastus B. Snow, Counselors.

High Council: James G. Bleak, Samuel Miles, Charles Smith, Mahonri M. Snow, Caspar Bryner, Samuel Knight, George Woodward, John G. M<sup>c</sup>Quarrie, Melvin M. Harmon, Albert E. Miller, John T. Woodbury, and Richard A. Morris.

As Alternates in the High Council: W<sup>m</sup> John B. Carter, W<sup>m</sup> Atkin and Arthur F. Miles.

President of the High Priest of S<sup>t</sup> George Stake:— Charles Smith, with George Woodward and Geo. F. Jarvis, Couns<sup>rs</sup>.

As Patriarchs in S<sup>t</sup> George Stake: Richard Bentley, John S. Woodbury, Robert Knell and Lorenzo Clark.

Sup<sup>t</sup>. of Religion Classes:- John T. Woodbury with W<sup>m</sup> Gardner and Cha<sup>s</sup>. A. Workman, Ass<sup>ts</sup>. Stake Clerk for the Bishops: Melvin M. Harmon.

Ann C. Woodbury, President of the Relief Societies of the Stake, with Emma P. Morris and Jane T. Bleak Couns<sup>rs</sup>. and Mary N. Andrus, Sec<sup>y</sup>.

Richard Morris, Stake Sup<sup>t</sup>. Sunday Schools, with Edward M. M<sup>c</sup>Arthur and Samuel F Wells his Assistants, and Alice W. Milne, Sec<sup>y</sup>.

David H. Morris, Stake Sup<sup>t</sup> of Y. M. M. I. Assoc<sup>ns</sup>. with John G. M<sup>c</sup>Quarrie and Edward R. Frei his Assistants and Arthur F. Miles, Sec<sup>y</sup>.

[2] Roseinia S. Jarvis, Stake Sup<sup>t</sup>. of Y. L. M. I. Assoc<sup>ns</sup>., with Eva Cannon and Lottie A. Forsha, Assistants, and Louie W. Wells, Sec<sup>y</sup>.

Mary G. Whitehead, Stake Pres<sup>t</sup> of Primary Assoc<sup>ns</sup>., with Ann C. Woodbury and Sarah J. D. Randall Couns<sup>rs</sup>., and Victoria J. J. Miles Sec<sup>y</sup>.

James G. Bleak Clerk for S<sup>t</sup> George Stake, with Joseph Orton as Assistant.

The Church population of S<sup>t</sup> George Stake:

Patriarchs, 4; High Priests, 207; Seventies, 188; Elders, 399; Priests, 41; Teachers, 55; Deacons, 396; Members, 2464; Total Officers and Members: 3754

Children under 8 years of age - - 1550

Total 5304.

Saturday, 6<sup>th</sup> January. At High Council, Dudley Leavitt and Joseph Wetherbee Carpenter were approved to be ordained High Priests.

Saturday 3<sup>d</sup> February, At High Council, Alfred Aeschleman Carpenter was ordained an Elder by President Dan<sup>l</sup> D. M<sup>c</sup>Arthur. And John William Fawcett was ordained an Elder by Stake Counselor, David H. Cannon.

President M<sup>c</sup>Arthur announced the death of Bishop of Rockville Ward, - Gotlieb Hirschi, and of the absence of Bishop Charles C. Ronnow, of Panaca Ward, on a mission.

John Frank Langston was chosen as Bishop of Rockville Ward, with John R. Terry as his first, and Christian Larson, as his second, Counselor.

[3] Francis C. Lee was chosen as Bishop of Panaca Ward, with Arthur O. Lee as his first, and Nephi J. Wadsworth as his second, Counselor.

Saturday, 10<sup>th</sup> February. Regular Special Priesthood Meeting convened in S<sup>t</sup> George Tabernacle. President D. D. M<sup>c</sup>Arthur, pres<sup>g</sup>. Two sessions were held. Reports and Statistics were

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read. Notwithstanding the good word of the Lord through President Lorenzo Snow, relative to Tithing, we begin this year of Grace with 90 Non-tithing payers in S<sup>t</sup>. George Stake.

Reports of organizations in the Stake indicate a good active condition.

Sunday 11<sup>th</sup> Feb. At Santa Clara Ward the following setting apart was attended to,- Elder John Samuel Wittwer, as President of the 6<sup>th</sup> Quorum of Elders of S<sup>t</sup>. George Stake, by Stake Counselor, David H. Cannon. Hermann Gubler was set apart as second Counselor in the Presidency of the same Quorum by Pres<sup>t</sup> Daniel D. M<sup>c</sup>Arthur. Joseph Wittwer was set apart as Clerk of same Quorum.

Sunday, 25<sup>th</sup> Feb. At Rockville, S<sup>t</sup>. George Stake, John Franklin Langston was presented, and accepted by unanimous vote as Bishop of that Ward, with John Richards Terry as his first, and Christian Larson as his second, Counselor.

President M<sup>c</sup>Arthur ordained John Franklin Langston [4] a High Priest and set him apart as Bishop of Rockville Ward.

Elder John Richards Terry was set apart as first Counselor to Bp. Langston by Stake Counselor,- David H. Cannon. And Elder Christian Larson was set apart as second Counselor to Bp. Langston by President M<sup>c</sup>Arthur.

Sat. 3<sup>d</sup> March. At S<sup>t</sup>. George Stake High Council action was taken as the sense of the Council that Special Priesthood Meetings be held the same day as Quarterly Stake Priesthood Meetings.

Sat. 10<sup>th</sup> March. S<sup>t</sup>. George Stake Quarterly Priesthood Meeting assembled at 2 p.m. in S<sup>t</sup>. George Tabernacle, President D D M<sup>c</sup>Arthur, presiding.

Apostle Francis M. Lyman, present.

Tithing Report for the Wards of the Stake was read, - showing 1250 Tithe-payers.

After the Bishops reported their respective Wards, Apostle Lyman reviewed the Reports made by the Bishops and Representatives of Wards.

Brother Lyman announced the establishment of a Rule: That, before any Ordination of the Church shall be performed, a Record must be made.

Sunday, 11<sup>th</sup> March. Quarterly Stake Conference began at 11 a. m. Pres<sup>t</sup>. M<sup>c</sup>Arthur presiding. On the stand: Apostle Lyman, President of Seventies,- [5] Joseph W. M<sup>c</sup>Murrin and Pres<sup>t</sup>. Jesse W. Crosby of Panguitch Stake.

Opening remarks by Pres<sup>t</sup>. M<sup>c</sup>Arthur.

Elder George Bunker, returned missionary from West Virginia and Elder Francis C. Lee, returned missionary from Kansas also Elder Parley Hunt returned missionary reported their labors. 2 p.m.

President M<sup>c</sup>Murrin discoursed on the very profitable lessons taught in missionary labors. He presented the subject of Tithe paying.

Apostle Lyman next addressed the assemblage. Said President Lorenzo Snow sent cordial greeting to the people. Brother Lyman also dwelt on the imperative duty upon all to pay their tithing, as well as to attend to all other duties, becoming Saints of God.

Monday, 12<sup>th</sup> March. Conference resumed.

First speaker was Brother Lyman who referred to variety in human character and rules of government in families. He spoke of the distinctive characteristics of the Members of the Quorum of the Twelve Apostles.

President M<sup>c</sup>Murrin regarded the instructions of Apostle Lyman as precious and applicable to others and should be practiced.

He bore testimony of the integrity of the Presiding Authorities.

[6] 2 p. m.

The General Authorities also the S<sup>t</sup> George Stake Authorities were presented and were unanimously sustained by undivided vote of those assembled.

Stake Counselors Erastus B. Snow followed by David H. Cannon, each addressed the people expressing their appreciation of the instruction given during the sessions of Conference. President M<sup>c</sup>Arthur delivered concluding address in the same strain.

Saturday, 28<sup>th</sup> April. Sunday School Conference of S<sup>t</sup> George Stake was held in S<sup>t</sup> George Tabernacle. D<sup>r</sup> Karl G. Maeser, 2<sup>d</sup> Assistant General Superintendent, and James M. Ure, member, of the General Board of the Deseret Sunday School Union Board had charge.

At the conclusion of the Conference they expressed warm appreciation of the faithful course and diligence of Officers and pupils engaged in the highly important cause of Sunday Schools.

Sat. 2<sup>d</sup> June. At High Council of S<sup>t</sup> George Stake the names of William H. Thompson and Brigham Jarvis were approved as Alternates in the High Council of S<sup>t</sup>. George Stake of Zion.

Saturday, 9<sup>th</sup> June. At S<sup>t</sup> George Stake Priesthood [7] Meeting, President David H. Cannon announced the resignation of Bishop James M. Ballard of Grafton and that the Ward had been attached to Rockville Ward as a Branch under the Bishopric of Bishop John F. Langston.

President Erastus B. Snow referred to urgent calls on the Presidency of the Stake for more missionaries.

The following letter was read by Stake Clerk Bleak:-

“May 24<sup>th</sup> 1900.

Presidents’ Office, Salt Lake City,

Presidents D. D. M<sup>c</sup>Arthur, D H Cannon and Erastus B. Snow. Dear Brethren:- The Lund Ward, White Pine C<sup>o</sup>., Nev. was by action of the Council of the First Presidency and Apostles, this day made part of the S<sup>t</sup> George Stake by request of its Bishop, Thomas Judd.

The Council also confirmed Bishop Judd’s selection of his two Counselors, namely, George E. Burgess of Pine Valley and Heber C. Smith of S<sup>t</sup> George, who have been presented to, and accepted by, the people, and you are hereby requested and authorized to set them apart as soon as you can do so conveniently.

Your Brother,

{Signed.} Lorenzo Snow.”

President Seymour B. Young who had arrived in S<sup>t</sup>. George after the meeting began, [8] having entered, arose and cordially greeted the Priesthood and delivered the hearty blessing and brotherly greeting of beloved President Lorenzo Snow to the Priesthood and People of S<sup>t</sup> George Stake.

Brother Young briefly spoke of the blessings of the Lord, temporal and spiritual, which are bestowed upon the people of the Lord in Utah, Nevada, and other regions where the Saints are gathered under Divine Government.

Sunday, 10<sup>th</sup> June. Quarterly Conference of S<sup>t</sup> George Stake assembled in S<sup>t</sup> George Tabernacle. President Daniel D. M<sup>c</sup>Arthur, presiding. Presidents Seymour B. Young and Christian D. Fjel<d>sted, of the Seven Presidents of the Seventies were present.

After opening services Pres<sup>t</sup> M<sup>c</sup>Arthur made brief report of the Stake.

Elder William Stirling returned missionary from Scotland reported his mission.

President Christian D. Fjel<d>sted addressed the people on the great blessings of a temporal as well as of a spiritual nature which the Lord has bestowed upon them.

He was followed in the same strain by Pres<sup>t</sup>. Seymour B. Young.

Monday, 11<sup>th</sup> June. After praise and prayer, the General Authorities of the Church were presented and unanimously voted for.

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[9] As were also the S<sup>t</sup> George Stake Authorities. President Fjelsted spoke on the Atonement and the sacredness of the principles of Gospel revealed for the salvation of man.

He was followed by President Seymour B. Young who discoursed on the Pioneer movements of the Latter-day Saints from the States of New York, Ohio, Missouri, Illinois to Utah and adjoining regions.

2. p. m.

After opening service, Counselor Erastus B. Snow discoursed on Stake matters and the blessings resultant upon the performance of individual duty.

He was followed by Counselor David H. Cannon who expressed his satisfaction at seeing the young people being advanced in the various grades of the Priesthood thus placing themselves in better condition to go on missions and perform other duties of life. He referred to Temple matters and read Statistical Report of the Ordinance work performed in S<sup>t</sup>. George Temple.

Elder Luther M. Terry, returned from Kentucky mission expressed his pleasure at being present and partaking of the spirit of the Conference.

Bishop James Andrus exhorted all to treasure [10] up the many good instructions we have heard from the servants of the Lord.

Concluding remarks and blessing from Stake President M<sup>c</sup>Arthur.

At conclusion of Conference special session of the High Council, President M<sup>c</sup>Arthur presiding: Elder George E. Miles was chosen to be Stake Superintendent of Sunday Schools, vice Richard Morris resigned.

Elder John T. Woodbury was chosen first Assistant Superintendent, and Brigham Jarvis second Assistant to Superintendent Miles.

Saturday 7<sup>th</sup> July. At regular session of High Council it was decided to re-organize Grafton Ward, with William Isom as Bishop,

Saturday, 14<sup>th</sup> July. S<sup>t</sup>. George Stake High Council approved Elder John Woods, Jun<sup>r</sup>., and James N. Stanworth as Counselors to Bishop William Isom of Grafton Ward.

Saturday, 4<sup>th</sup> August. At High Council, High Councilors John G. M<sup>c</sup>Quarrie and Albert E. Miller were honorably released as members of S<sup>t</sup> George Stake High Council, because of being called on a mission to the Eastern States.

Saturday, 8<sup>th</sup> September. At S<sup>t</sup> George Stake Priesthood Meeting Pres<sup>t</sup> Dan<sup>l</sup>. D. M<sup>c</sup>Arthur expressed [11] his gratification at the good attendance of the Priesthood of the Stake.

Apostle Francis M. Lyman presented the following names, as submitted to him by the Presidency of this Stake to fill two vacancies in the High Council: Arthur F. Miles and Edward M. M<sup>c</sup>Arthur. They were voted for, unanimously.

Sunday, 9<sup>th</sup> Sept<sup>r</sup>. <The> Quarterly Conference of S<sup>t</sup> George Stake <convened at St. Geo>. President Dan<sup>l</sup>. D. M<sup>c</sup>Arthur, presiding.

Apostle <Francis M.> Lyman <was> present, Also Angus M. Cannon, <pres.> of <the> Salt Lake Stake.

Opening remarks <were made> by Pres<sup>t</sup>. M<sup>c</sup>Arthur.

Apostle Lyman wished to hear from the Bishops as to what has been accomplished pursuant to the teachings of President Lorenzo Snow 16 months ago.

Bishop Thomas Judd of White Pine Ward reported condition of his Ward.

Bishop Lee of Panaca reported. Also Bishop Edward Bunker of Bunkerville; followed by Bp. George A Holt of Hebron.

<At> 2 p. m.

Bp. Robert C. Knell reported Pinto Ward.

Counselor John R. Terry reported Rockville Ward.

Bp. Redd reported Harmony Ward.

President Angus M. Cannon, former settler of S<sup>t</sup> George delivered an address.

[12] Monday, 10<sup>th</sup> Sep<sup>t</sup>. Conference resumed, 10 a. m.

Bishop Jeter Snow reported Pine Valley Ward.

Bishop Franklin O. Holt reported Gunlock Ward.

Bishop James Andrus of S<sup>t</sup>. George Ward; Bishop John G. Hafen of Santa Clara Ward reported their Wards.

The General Authorities of the Church were then presented and unanimously sustained by vote.

The Stake Authorities were put to vote. Elders Arthur F. Miles and Herman Hafen, it was explained, had been chosen as Members of the High Council and Father Edward Bunker had been chosen Patriarch; Elders Edward Frei was elected first Assistant and Wallace B. Mathis second Assistant in the Stake Presidency of the Young Men's M. I. Associations.

All of the Stake Authorities were sustained without dissent.

Counselors in the S<sup>t</sup> George Stake Presidency, David H. Cannon and Erastus B. Snow made report.

<At> 2 p. m.

Conference resumed <its> proceedings.

Bishop B. Y. McMullin reported Leeds Ward.

Bishop Bringhurst of Toquerville Ward; Elder Cha<sup>s</sup>. A Workman, of Virgen City Ward; Bishop Sproul of Washington Ward; Bishop W<sup>m</sup> Isom of Grafton Ward; Bishop's Counselor Tarlton M. Blair of Price Ward, each reported his respective Ward.

Elder Angus M. Cannon related some of his experience.

Apostle Lyman delivered the closing address, [13] ending by saying: "Whenever a man repudiates the law of Tithing,- he repudiates Joseph Smith and all the other Authorities; he is unfit to be a member of the Church; his priesthood should be surrendered."

Benediction by Apostle F. M. Lyman.

Saturday, 22<sup>d</sup> September, President Erastus Beaman Snow died in S<sup>t</sup> George at 6:45, p. m. and was buried 24<sup>th</sup> Sept., 1900.

His death was caused by Uremic poison, as stated by his medical attendant.

He has been faithful and true to the duties of his calling in the Holy Priesthood.

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