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Thomas Bullock, Early Mormon Pioneer

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THOMAS BULLOCK
EARLY MORMON PIONEER

A Thesis
Presented to the
Division of Religion
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree of
Master of Science

by

C. Ward Despain

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CHAPTER I

INTRODUCTION

The Problem

Statement of the problem.—The purpose of this study was to write an account of Thomas Bullock's life and his contributions to religious and profane history.

Analysis of the problem.—The scope of this study covers, among other things, the answers to the following questions:

1. What early life training and experiences did Thomas Bullock have which would help qualify him to later become an historian?

2. How did he become connected with western history?

3. What association did Thomas Bullock have with Joseph Smith and Brigham Young?

4. In what way did he contribute to religious and profane history?

5. What part did he play in the early development of the Salt Lake Valley and surrounding areas?

6. What part did Thomas play in the development of Summit County?

Delimitation of the problem.—This study covers those experiences in the life of Thomas Bullock, from his birth on December 23, 1816, to his death on February 10, 1885, which are of historical importance to both profane and religious history. The body of this study is very detailed in regards to Bullock's daily life experiences inasmuch as he played such an important role in the forming of the history of the West and was such an important figure historically in the Church of Jesus Christ of Latter-day Saints. Since research reveals that Thomas Bullock never resided or traveled in any countries except the British Isles and America, the study has
been confined to these two geographical limits.

Investigation has found that no one has endeavored to write the complete story of the life of Thomas Bullock under one cover. A number of writers have written short life sketches and some have used experiences from Bullock's life to further their works, but none of these writings have ever been over two or three pages in length.

**Definition of Terms**

Most of the terms used in this work are those of general knowledge to the average reader. There are, however, a few terms used which are not in general use today and some which are peculiar in their use to a given society or church group.

The term *salubrious*, as used in early pioneer writings, is defined in *Webster's Collegiate Dictionary*, "conducive to well-being, especially physical well-being; beneficial; healthful."

The term *Brother* is used in addressing individuals to indicate a state or quality of being brothers in the same religious order.

The term *Saint* is used only as is peculiarly used in the Church of Jesus Christ of Latter-day Saints, and some few other churches, to designate membership in that certain religious body. As the term is used, there is little to indicate the worthiness or standing of the individual.

The term *Priest* shall refer to an office held by certain male members in the Aaronic Priesthood as found in the Church of Jesus Christ of Latter-day Saints.

The terms *Elder*, *Seventy*, and *High Priest* shall refer to the offices held by certain male members of the Melchizedek Priesthood as found in the Church of Jesus Christ of Latter-day Saints.
As used in this study, the term **Family File** will refer to private collections of documents, papers, letters, appointments, et cetera, as collected by the Bullock family members.

The term **Bullock Collection** will refer to a collection of Thomas Bullock's personal letters, appointments, and papers as found in the Church Historian's Office, Salt Lake City, Utah.

**Justification of the Study**

It has always been the aim of historians to collect information and contributions from the lives of those who have been major figures in the development of new movements and events. Research has shown that Thomas Bullock was a prolific writer and a giant at keeping records and may well be considered an important historian in his own right. He was a major figure in the history of his time, especially in western history, and the settlement of western America, as this study shows.

Because of Thomas Bullock's intimate associations with Joseph Smith and Brigham Young, he was well informed about Latter-day Saint history and the problems of the times and was well qualified to make major contributions in collecting and assisting to write the history of the Church of Jesus Christ of Latter-day Saints during his time.¹ The history of the Latter-day Saint is an important part of the history of the West. Bullock was the Clerk and Historian of the Church during its westward movements.² He helped to make the first currency in the Salt Lake Valley³

¹"Journal History of the Church of Jesus Christ of Latter-day Saints" (Unpublished manuscript, Church Historian's Office, Salt Lake City, Utah), January 7, 24, 26, March 15, 22, 1846. (Hereafter this reference will be abbreviated "Journal History."

²Ibid., April 12, 1847.

³Ibid., December 28, 1848.
and assisted in minting the first gold coins in the Valley. Another important event of a historical nature which he had a part in was to assist Brigham Young and Truman Angell in setting up the first printing press in the Valley and do the first printing. Thomas Bullock also helped to publish the first issue of the *Deseret News* on June 15, 1850, and was the first proofreader of that paper.

The importance of Thomas Bullock to profane and religious history is again emphasized when readers take note of the many times that Bullock is quoted by writers of history, novelists, and research organizations in furthering their works.

Considering the above contributions, along with many others not at this point mentioned, it is of prime importance that this study be accomplished that scholars may have access to Thomas Bullock's life experiences and works.

A number of persons have thought seriously of doing the work which this study includes but none have yet attempted it.

### Method of Procedure and Source of Data

This study has been handled by way of the historical method, which describes the sequence of events during definite chronological periods and how they happened.

The material and facts for this study were gathered in the main from primary sources, such as the "Journal History of the Church of Jesus Christ of Latter-day Saints"; newspaper articles printed in England, New

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York, Salt Lake City, and Summit County; family files of genealogies, letters, documents, histories and pictures. Access was gained to a portion of Thomas Bullock's library and a large number of his own personal letters, writings, appointments, et cetera. Other primary sources used were minutes of Church meetings of various kinds, written up in wards and stakes in which he lived; histories of cities, towns, wards and stakes in which he functioned; court records, both county and state; and mission records.

Along with other primary sources not mentioned above, material was used in the writing of this thesis from such secondary sources as books, interviews, encyclopedias, and published articles and pamphlets. Much of the secondary source material was gleaned from library studies made at the Brigham Young University, Provo, Utah, the Church-Historical Society of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, and the Utah State Historical Society, Salt Lake City, Utah. These library studies have been confined in the main to the period of December, 1816, to February, 1885.

The findings of this research are submitted that those interested may have a better understanding of Thomas Bullock and his role in history and that an intimate record of his life may be preserved for generations to come.
CHAPTER II

FROM LEEK TO NAUVOO

DECEMBER 1816 - MAY 1843

Early Life of Thomas Bullock

Thomas Bullock, one of the original Utah pioneers of 1847, was born December 23, 1816, in Leek, Staffordshire, England, the son of Thomas Bullock and Mary Hall. He was the last among nine children to be born to Thomas and Mary Bullock. His brothers and sisters, in the order of their birth, were: Thomas, Ralph, William, Francis, Mary, Elizabeth, Ann, and Sara.

On March 15, 1830, when he held the position of second best scholar, Thomas left school and went to the law office of John Cruso and commenced his career as clerk; he continued in that gentleman's employ for over eight years.

It is noted that at the time Mr. Bullock left school to become a clerk to John Cruso he was considered the second best student in his class. He must have made a profound impression upon his teacher, James Turner, of 1825 to 1830, as it is so forcibly brought out in a character reference by

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1 Andrew Jenson, Latter-day Saint Biographical Encyclopedia (Salt Lake City, Utah: Deseret News Press, 1911), II, 599.

2 "Family File," G. Albert Bullock, only living son of Thomas Bullock, Magna, Utah. (The term "Family File" in this study will refer to personal papers, appointments, journals, documents, etc., of Thomas Bullock's in the possession of family members.)

3 "Family File," E. Gerald Bullock, Coalville, Utah.
Mr. Turner. This reference is found on the following page, an exact copy of the original.4

Further evidence of the genuineness of the character of Thomas Bullock is noted in a Letter of Recommendation written by John Cruso Junior and others while Thomas was acting as clerk to Mr. Cruso. The letter is as follows:

We the undersigned clergy Gentry Solicitors Manufacturers and others do hereby certify that we have known the Bearer Thomas Bullock of Leek (a writing clerk in the employ of Mr. Cruso, Solicitor) for several years past—that we believe him to be a person of strict integrity and moral character—that we are not aware of anything derogatory to his character—and we can therefore recommend him as a fit and competent person to fill the office of a clerk in a Custom house.

As witness our hands this fourteenth day of October in the year of our Lord one thousand eight hundred and thirty seven.

Jos. Barnes, Curate of Leek
Samuel Phillips, Leek
William Phillips, Leek
John Sleigh, Leek
John Cruso Junior
Josiah Gaunt, Silk Manufacturer
Anthony Ward, Silk Manufacturer, Leek
Geo. Thompson, Yeoman
James Robins, Leek
Samuel Clowes, Silk Manufacturer, Leek
Richard Gaunt
Wm. Challinore
Richard Rushton, Silk Manufacturer, Leek5

Mr. Bullock finally left John Cruso for the more remunerative employment of exciseman. Thomas refers to himself in this position as "one of Her Majesty, Queen Victoria's Officers of Excise."6

4"Thomas Bullock Collection of Personal Papers," Church Historian's Office, Salt Lake City, Utah. (Hereafter this reference will be abbreviated "Bullock Collection.")

5Ibid.

6The Latter-day Saints' Millennial Star, Liverpool, England, XIV (July 3, 1852), 299. (Hereafter this reference will be abbreviated Millennial Star.)
I the undersigned James Summer, minister of hereforth in the
County of Shropshire do hereby certify that the Eraser Francis Baxendale of Leek
in the said county was one of my pupils from the year 1825 to the year
1830, and since that time has been, and now is in the employ of John
Solomon in Leek as a Writing Clerk. That during the whole of that period
Summer heard of any act that was derogatory to his character, and I believe him
to be a person of unexceptionable character — and that I am recommending him as
a fit and competent person to fill the office of a Clerk in the Customs House.

We witness my hand this second day of October in the year of
our Lord one thousand eight hundred and thirty-seven.

James Summer, M.A. Incumbent of
Meenbrook near Leek.
As exciseman, Thomas worked in Hereford, Dundalk, Angelsea, and Stourbridge districts until he left England for the United States. 7

Conversion, Baptism, Confirmation and Ordinations

Thomas Bullock and Henrietta Rushton Bullock, his wife, were baptized into the Church of Jesus Christ of Latter-day Saints on the evening of Saturday, November 20, 1841, at Leek, by Elder William Knight. 8 In speaking of the experience, Thomas indicates his faith in the ordinance by stating that he and his wife entered the waters of baptism in humble confidence, that they having been buried in the likeness of the Death of Christ shall hereafter live with him in glory throughout eternity. 9

Much information is given in regards to Mr. Bullock's beliefs before baptism, his conversion, baptism, confirmation, and the treatment given him by his friends and associates after his conversion in a letter which he wrote to an Elder John O. Angus sometime after these experiences took place. In his letter Brother Bullock states:

... It does not require me to look back many years to view my own self, sitting as a High Churchman in my pew, and believing the Trinity in Unity, or the Father, Son, and Holy Ghost being one personage only. I also then looked forward to the time of my death to go into a world of Spirits without bounds, and believed that our God was without a body or passions; but I am thankful that God has, in the plenitude of His mercy, spoken from the heavens in these last days, and has sent His messenger, even an angel from on High, to come down to this dark world, and reveal the Gospel unto a simple ploughboy, named Joseph Smith, who was ordained by the angel to the Priesthood, and received the command to baptize the believers in our Lord Jesus Christ, as being the Son of God, in water for the remission of their sins; with a promise that they should receive the gift of the Holy Ghost by the "laying on of hands"; and I am thankful also that

7 The Salt Lake Tribune, June 15, 1897.
8 "Family File," E. Gerald Bullock, Coalville, Utah.
9 Ibid.
His servants, who were "called of God as was Aaron," were sent into my native town (Leek, in Staffordshire), where I was privileged with hearing their voices, and was led by one into the waters of baptism on a cold November night, when ice was on the canal, and the keen frosty air was blowing in all its severity, when I received a remission of my sins, and I beheld a sign in the heavens, that self-same hour, confirming my belief. I do rejoice that the Elders imposed their hands upon me and confirmed me a member in the Church of Jesus Christ of Latter-day Saints. I do rejoice that when I went to the Stourbridge 8th ride (for I was one of Her Majesty, Queen Victoria's Officers of Excise) that I again met with the Elders, and received ordinations, first as a Priest, and afterwards as an Elder; and the power was given me to preach, baptize, confirm, and administer in the ordinances of the House of the Lord; power was given me to put to shame all the professors of false Christianity, and to lead a few unto "the door of the Sheepfold." Although persecution raged, the hireling priests raved upon me, I was pelted with stones (in Dudley Park and Tipton), and threatened by some to run their carriage over me, and at other times threatened to be thrown down an old coal pit (named Brierley Bill), yet in spite of all their puny efforts God was with me, and delivered me out of each trial and difficulty; to Him be the praise and glory.

... 10

Thomas Bullock was ordained a Priest by A. Corden on April 28, 1842, and was ordained an Elder by Jess Riley and Nob Crooks on July 3, 1842.11 He is listed by the Church as being a missionary in England during the year of 1842.12 During his term as a missionary he raised up a branch of the Church of forty-three members in Brierley, Staffordshire.13

**Bullock Emigrates to America**

Thomas' intentions to go to America preceded his actual trip by many months, as is shown in his letter to Parley P. Pratt in March of 1842. The letter states:

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10*Millennial Star, XIV, 298-299.*

11"*Family File,*" E. Gerald Bullock.

12"*Missionaries of the Church of Jesus Christ of Latter-day Saints*" (Church Historian's Office, Salt Lake City, Utah, 1842).

13*The Salt Lake Tribune, June 15, 1897.*
I am now in a strange place and do not know where the nearest Elder lives, and therefore I trouble you to send me the Star No. 11 which was due yesterday.

I will also consider it a great favour if you can inform me whether anything has been heard of the "Hope" which sailed on the 5th of February, having five relatives on board and our blind mother being very anxious to hear of it.

At the same time you can please to tell me whether the luggage of the Saints is ransacked at New Orleans and whether the Saints are allowed to take any clothing not made up as we are preparing to start by the fall of this year. This or any particular information which you render me will be esteemed as a great favor.

Would you advise me to turn my money into dollars in Liverpool or New Orleans?

Your brother in the true and everlasting gospel

Thomas Bullock
Officer of Excise
Common Side
W. Brierley Hill

In answer to the above letter Parley P. Pratt writes:

... In answer to yours, I would say that it is not yet time to hear from the "Hope."

I will send you the Star.

The luggage is under examination in New Orleans, but they are not very particular in regard to opening the boxes or looking very close after little things.

Do not turn your money into dollars as sovereigns is the best money in America. ... 15

During February of 1843 Thomas Bullock resigned his commission as excise officer and by March 8 of the same year he was on the ship "Yorkshire" enroute to his new home, the United States of America. 16

Brother Bullock was chosen as supervisor of the company of Saints on board ship; and his father-in-law, Richard Rushton, was selected to be his assistant. They were responsible for eighty-three persons, counting themselves. 17

11"Bullock Collection."
15Ibid.
16"Family File," E. Gerald Bullock.
Thomas exercised his new-found spirit of brotherly love by personally paying for the emigration of several of the poor families.\(^{18}\)

In a letter to Elder John O. Angus, who then resided in England, Thomas Bullock gives an account of his trip in the following words:

\[\text{... On leaving my native land, in the ship "Yorkshire," I also beheld the glory and power of God on the great deep, and the weakness of man when tossed on the foaming billows, and the rolling sea; yea, I had retired to my birth at night, after being pointed out by the mate that portion of the Testament where Paul was ship-wrecked, and after I had told him "the hull of the vessel will carry me safe to New Orleans," when I went below to bed, fourteen sails were flying gracefully in the gentle breeze; but at one o'clock in the morning, when off Cape San Antonio, Island of Cuba, a sudden white squall caught the fore royal mast and sail, the vessel almost capsized, but then God was watching us; all the masts were snapped asunder; and with one crash, masts, sails, and ropes, fell into the ocean with a surge, and the vessel righted. Oh what a din of confusion--Atheists cursing and swearing, and some of the Saints gave way to their feelings; all thought the vessel was sinking. I clasped my wife and children in my arms still in bed, and calmly awaited the last struggle of death, intending that as our coffin. But the vessel righted, and we were spared. I arose at sunrise, and shall never forget our desolate appearance on reaching the deck;--in three days we rigged a jury sail, and "the hull of the vessel" literally "carried me safe into New Orleans."}\(^{19}\)

**Thomas Meets the Prophet**

After arriving safely at New Orleans on the ship "Yorkshire," Brother Bullock's company of Saints transferred to the ship "Amaranth" and made their way up the Mississippi to Nauvoo, arriving May 31, 1843.\(^{20}\) Of his impression of the Prophet upon his arrival and impressions of later incidents Thomas states:

I arrived in Nauvoo, May 31, 1843, and heard the voice, saw the face, and conversed with the Prophet of God, Joseph Smith; also the

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\(^{18}\)The Salt Lake Tribune, June 15, 1897.

\(^{19}\)Millennial Star, XIV, 299.

Patriarch Hyrum Smith; and well do I remember his benedictions on Christmas morning, 1843, when a few of the English brethren and sisters awoke him (Joseph Smith) from his slumbers, by singing "Mortals awake, with angels join," and etc., and he descended and bare-foot came out and blessed us, and distributed cakes to the company. I do know they were the anointed of the Lord, the Prophet and Patriarch of God. . . . 21

21 *Millennial Star*, XIV, 299.
CHAPTER III

FROM NAUVOO TO WINTER QUARTERS

OCTOBER 1843 - MARCH 1847

Clerk to the Prophet

Joseph Smith the Prophet was not long in recognizing the talents and abilities of the newly arrived Saint, Thomas Bullock, for he made Thomas his personal clerk in October 1843, a position which he held until the Prophet was martyred on June 27, 1844. As clerk to Joseph Smith, he had the privilege of being present when the Prophet delivered the funeral sermon of Elder King Follett, that same sermon which is now famous among the Latter-day Saints. Brother Bullock, along with Willard Richards, Wilford Woodruff and William Clayton, recorded the sermon. Other duties mentioned during his term as clerk to the Prophet Joseph were: (1) clerk of the general conference of the Church, April 6, 1844, (2) secretary of the court martials, one of which was that of Major General Wilson Law who was tried and convicted of ungentlemanly and un-officer like conduct, (3) writing of brief synopsis of sermons given by the Prophet, (4) serving as clerk to the "Maid of Iowa," a ship managed and operated by Joseph Smith and Dan Jones up and down the Mississippi River, (5) taking down affidavits of men

1"Family File," Iva Bullock Caldwell, Salt Lake City, Utah.
2Millennial Star, XXIII (April 20, 1861), 245.
4Ibid., May 9, 1844, p. 1.
5Ibid., May 12, 1844, p. 1.
6Ibid., May 21, 1844, p. 1.
who were constantly coming in to report the news in regard to the movements of the anti-Mormon mobs of that time. 7

Thomas the Mason

On April 18, 1844, Thomas Bullock's petition to become a member of the Masonic Order was reported favorable by the "Nauvoo Lodge." After many rapid advancements he was made clerk of the Lodge on June 23, 1844, about two months after he was first instated as a member. 8

Thomas Bears Testimony of Joseph and Hyrum

It was a dark day for the Saints on June 27, 1844, when their beloved Prophet and Patriarch were martyred. Thomas Bullock had had many wonderful associations with these men. Research has found nothing to indicate that Brother Bullock was ever at variance with these two leaders who were over him and who had such intimate experiences with him. As he recalls the occasion of their death in a letter to his friend, John O. Angus, he bears testimony of the goodness of these men in the following words:

I do know they were the anointed of the Lord, the Prophet and Patriarch of God, and they were two good men when living, and they died good men; they died martyrs for the truth, and they sealed their testimony with their blood; and their testimony is true, and all the powers of earth and hell cannot render it null and void. 9

Brother Bullock was for years after interested and concerned with the incidents which led up to and surrounded the death of Joseph and Hyrum. In an attempt to establish partial blame for the murderous deed, Thomas, as late as February, 1855, while he held the position of Recorder of Great Salt

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7Ibid., June 17, 1844, p. 1.

8"Family File," E. Gerald Bullock.

9Millennial Star, XIV, 299.
Lake County, was gathering affidavits which reflected insincerity on the part of Governor Ford of Illinois when on June 26, 1844, he promised Joseph Smith and his fellow prisoners that they were under his protection and would be guarded from violence. The affidavits indicate that Governor Ford was aware of and part of a plot to do away with the Mormon leaders. Affidavits to this effect were collected by Mr. Bullock from Alfred Randall, Oren Porter Rockwell, and William G. Terrett. The following is an affidavit given to Thomas Bullock by Alfred Randall and will serve as an example of those collected:

"Territory of Utah" ss
Great Salt Lake County

Personally appeared before me, Thomas Bullock, Recorder of Great Salt Lake County, Alfred Randall, who deposes and says that about ten o'clock on the morning of the twenty-sixth day of June, one thousand eight hundred and forty-four he was in Carthage, Hancock County, Illinois, and as the troops under Governor Thomas Ford were in squads around the square, he went up to several of them, and heard one of the soldiers say, "When I left home I calculated to see old Joe dead before I returned," when several others said, "So did I," "So did I," and "I'll be damned if I don't," was the general reply.

... One fellow then spoke up and said, "I shouldn't wonder if there is some damned Mormon hearing all we have to say." Another who stood next to Randall replied, "If I knew there was I would run him through with my bayonet."

In a few minutes Randall went to another crowd of soldiers and heard one say, "I guess this will be the last of old Joe." From there Randall went to Hambleton's Hotel, where Governor Thomas Ford was standing by the fence side, and heard another soldier tell Governor Ford, "The soldiers are determined to see Joe Smith dead before they leave here." Ford replied, "If you know of any such thing, keep it to yourself."

In a short time Randall started for his own home, stayed all night, and arrived in Nauvoo on the twenty-seventh of June when Governor Ford was making his notorious speech to the citizens. And further this deponent saith not.

Alfred Randall

Subscribed and sworn to before me this twelfth day of February, one thousand eight hundred and fifty-five.

Thomas Bullock
Recorder, Great Salt Lake County.10

10 "Journal History," June 26, 1844, p. 3.
Life as Deputy City Recorder (Nauvoo)

After the death of the Prophet Joseph Smith, Brother Bullock was not long idle from duties requiring the talents of a good clerk, for Elder Willard Richards, the Nauvoo City Recorder, opened an office in his new house December 8, 1844, and appointed Thomas Bullock to be his deputy. Upon commencing his new work, Mr. Bullock began to put the city records in order, as they had been neglected some four months in consequence of Elder Willard's inability through sickness.\(^{11}\) The duties of Brother Bullock, during the remainder of his stay in Nauvoo, were many and varied. For a listing of those duties we are indebted to Brother Bullock for keeping a day-by-day account in a memorandum book in his own handwriting. The following excerpts are typical of those referring to his work:

December 23.--I was casting up the Assessor's and Collector's books and recording marriages.\(^{12}\)

January 7.--I collected items of Church History from eye witnesses in Missouri.

January 18.--Fourteen days work for the City--Sixteen days work for the Church.

January 24.--Copied two blessings and worked on Church History the rest of the day.

January 26.--I took minutes at the 70's Hall. Worked on Church History all day.

February 1.--Made out Municipal Court Docket.

February 5.--Made out notices of the election of Mayor, Alderman and Councilors--also a new City Council list.

February 7.--I completed the Municipal Court Journal.

February 8.--At City Council all day.


\(^{12}\) "Bullock Collection" (date listed above), 1844.
February 16.--Land being sold to pay City taxes. I went down to the office with the Marshall--making out certificates to purchasers. Worked on City Council books.

March 11.--Recorded marriages.

March 15.--At office all day writing history. I have written 56 pages the last 7 days--finished the year 1839. It is fifteen years this day since I first earned my living as a scribe--having entered the law 15, March, 1830.

March 22.--I was writing history all day--finished 1840.13

Aside from the duties listed above, Thomas Bullock and William Clayton were the clerks of the two Church conferences held at Nauvoo, April 8 and October 8, 1845.14

Priesthood Ordination

On January 12, 1845, Thomas Bullock was ordained to the office of a Seventy. He soon rose to a position of leadership within his Quorum (the 27th Quorum of Seventies) by being ordained by Joseph Young, Zera Pulsipher and H. Herriman as one of the Seven Presidents of that Quorum on June 1, 1845.15

President Young's Need for Thomas

The days to follow were to bring a long and endearing friendship between Brigham Young, the new leader of the Church of Jesus Christ of Latter-day Saints, and Thomas Bullock. Thomas testified that he knew Brigham Young was the rightful successor to the Prophet Joseph Smith and bore witness that the Mantle of Joseph had fallen on Brigham Young.16

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13Ibid. (dates listed above), 1845.
15"Family File," E. Gerald Bullock.
16Millennial Star, XIV, 299.
President Young was not uninformed in regards to the abilities of Thomas, as is shown in his request sometime after the Saints began to leave Nauvoo. On July 7, 1846, by way of letter to Nauvoo from Mt. Pisgah, President Young requested that Thomas Bullock and family were to be sent on as they were frequently in need of more writers. By September 11, 1846, the matter was becoming urgent, as Brigham Young on this day directed that Brother Bullock be sent for from Nauvoo. Due to sickness and other family troubles, it was sometime until Thomas actually met Brigham Young again, as will be accounted for in the following pages.

**Events in Nauvoo Prior to Bullock's Expulsion**

Of the work and condition of the Church in Nauvoo under Brigham Young prior to his own expulsion from that city, Brother Bullock writes:

... the blood of the martyrs became as seed on the earth, the Saints increased rapidly, the House of the Lord was finished, blessings were administered therein, the Priesthood was conferred on many, and this work received a stronger foothold than ever it had on earth; this of course caused the devil to rage, his spirits entered the tabernacles of wicked men who delighted in such tenants, and they unitedly commenced burning houses, stacks of grain, and destroying fences, fields of grain and hay, and if the owners attempted a rescue, they were shot at like dogs, and they had to flee naked and hungry to Nauvoo City; the Saints then being confined to one bend in the great Mississippi river; the devils from nine counties laid siege to the devoted city; ...

Thomas Bullock had received his endowments and been sealed to his first and second wives and had done many other works in the Nauvoo Temple of a sacred nature. One could well imagine the pain which swelled in his

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19 *Millennial Star*, XIV, 299-300.
20 "Family File," Iva Bullock Caldwell.
heart as he witnessed the following scene, described in his own words:

The mob went through the Temple and up to the dome of the tower, ringing the bell, shouting, and hallowing; some enquired, who is the keeper of the Lord's house now? Other detached squads were roving through the city, searching for arms and driving the Saints from their homes, bursting open trunks and chests, tearing up floors, appropriating to themselves such things left as they saw fit.

A mobocratic preacher ascended to the Temple tower and proclaimed with a loud voice, peace, peace, peace to the inhabitants of the earth, now the Mormons are driven. 21

**Expulsion from Nauvoo**

As has been stated previously, Thomas Bullock could not leave Nauvoo with the bulk of the Saints in the earlier evacuation of the city of Nauvoo because of sickness and other personal problems. This necessitated waiting until the latter stages of the evacuation. In fact, it was so far along toward the last that he was literally forced out by the mobs at the threat of life itself. In a letter to Elder F. D. Richards, then in England, written some two years after the incidents occurred, Thomas described his forced expulsion and the suffering of himself and the Saints at this time in the following words:

In the month of August, 1846, I was taken very sick with the ague and fever, and soon after my wife and four little children were taken with the same disease. In this condition we continued until the 16th of September. On that day a friend, George Wardell, packed up my goods on two wagons and removed them to his house to be out of danger from the cannon balls, which were flying about too thick for anyone to feel any way comfortable. He located us behind his house out of danger. As I did not see this battle, I don't write much about it. But I know for a whole week the roar of cannon and the sharp cracking of rifles kept us in awful suspense and anxiety.

Our devoted city was defended by about one hundred and fifty poor, sickly, persecuted Saints, while it was cannonaded by from fifteen hundred to two thousand demoniacs in the shape of men, who had sworn to rage our temple to the ground, to burn the city, ravish our wives and daughters and drive the remainder of the people into the river. With what desperation our little band fought against such an overwhelming

21 "Journal History," September 18, 1846, p. 3.
horde of desperadoes, I leave you to judge. My flesh seems to crawl on my bones at the remembrance of these scenes. On the 17th of September, two thousand men with five hundred wagons marched into the city. Such yelling and hooting I never before heard from civilized men, nor even from the wild savages. Terror and dismay surely for once overcame the sick, the poor women and children.

While the leaders were haranguing their mob followers at the rope walk, by Hibbard's, such an awful and infuriated noise I never before heard, though I was in Warsaw street, more than a quarter of a mile from the scene. We expected an indiscriminate massacre was commencing. Myself and others who were sick were carried by friends into the tall weeds and into the woods, while all who were able to do so hid themselves. Many crossed the river leaving everything behind them. As night approached we returned to our shelter. But, O God, what a night to remember!

The next morning at nine o'clock saw me, my wife, my four children, my sister-in-law Fanny, my blind mother-in-law, all shaking with the ague in one house, only George Wardell to do anything for us, when a band of about thirty men, armed with guns, with fixed bayonets, pistols in belt, the captain with a sword in his hand, and the stars and stripes flying about, marched opposite my sheltering roof. The captain called and demanded that the owner of the two wagons be brought out. I was raised from my bed, let out of doors, supported by my sister-in-law and the rail fence. I was then asked if those goods were mine. I replied, "They are." The captain then stepped out to within four feet of me, pointed his sword at my throat, while four others presented their guns with bayonets within two feet of my body, and said, "If you are not off from here in twenty minutes my orders are to shoot you." I replied, "Shoot away, for you will only send me to heaven a few hours quicker, for you may see that I am not for this world many hours longer." The captain then told me, "If you will renounce Mormonism you may stay here and we will protect you." I replied, "This is not my house; yonder is my house," pointing to it, "which I built and paid for with the gold that I earned in England. I never committed the least crime in Illinois, but I am a Mormon, and if I live I shall follow the Twelve." Then said the captain, "I am sorry to see you and your sick family, but if you are not gone when I return in half an hour, my orders are to kill you and every Mormon in the place."

But oh, the awful cursing and swearing these men did pour out! I tremble when I think of it. George and Edwin drove my wagons down to the ferry and were searched five times for fire-arms. The mob took a pistol, and though they promised to return it when I got across the river, I have not seen it to this day. While on the bank of the river I crawled to the margin to bid a sister who was going down to St. Louis goodbye. While there a mobber shouted out, "Look! Look! There is a skeleton bidding death goodbye." So you can imagine the poor sickly condition of both of us... .

The mob seized every person in Nauvoo they could find, led them to the river and threw them in. I will mention one individual case. They seized Charles Lambert, led him to the river and in the midst of cursing and swearing one man said, "By the holy saints, I baptize you by order of the commanders of the temple," plunged him in backwards and then said, "The commandments must be fulfilled, G__d____ you, you must have another
dip." They threw him in on his face, then sent him on the flat boat across the river, with the promise that if he returned to Nauvoo they would shoot him. Such were some of the scenes that occurred when we were driven from Nauvoo.

The Saints may inquire of you—did not they pay Brother Bullock for his house, furniture, etc., etc.? Yes; on the 9th of October three men gave him food amounting to two dollars seventeen and a half cents, because he was famished with hunger—not having a potato, turnip, or an ounce of bread stuff to make a cake; while they had driven him from a house and lot valued about seven hundred dollars, besides his tables, chairs, furniture, pigs, chickens, and all he possessed. Well may the indignation of an offended God be poured out upon the nation; well may the honest and patriotic of the world condemn the acts of such a governor as Tommy Ford, who has become a stink in the nostrils of all good men; and even the wives of the anti-Mormons think so mean of him, that he was presented with a petticoat as a memento of his nobly driving the sick, the widow, and the orphan from their fireside, to perish in the wilderness, because they are "Mormons"!

...and we be unto ex-Governor Thomas Ford, for their blood will cling to his skirts in the great day of judgment. I have not said anything about the whippings, beatings, lynchings, burnings, ravishings, drivings, murders, etc., which he will have to answer for, together with his motley mobbing crew, at that day; neither have I written a word about the ball which tore my sister-in-law's bonnet open, and which by their expressions, appeared intended for my skull.22

Elder Bullock wrote the above letter describing his experiences under the influence of one who had witnessed these things with his own eyes, who had suffered about all that one could suffer and still live to write about it. It might seem that he exaggerates his story; but if one examines the writings of other men in church history, we find that his story is only a sample of many like unto it.

Camp at Montrose

On Sunday, September 20, 1846, Thomas Bullock was allowed the privilege of crossing the Mississippi River from Nauvoo to Montrose, where he camped in company with a number of other Saints for about seventeen days. Thomas, having been fed by his sister-in-law for some time past, went on Monday to Bishop Higbee for some flour, which was given to him that evening.

by J. S. Heywood. He felt quite concerned that he had been charged with the flour, as he states that all the others who had asked for it had received it free of charge.23

Brother Bullock continues the story in the following words:

On Wednesday, the 23rd of September, while in my wagon on the slough opposite Nauvoo, a tremendous thunder shower passed over which drenched everything we had; not a dry thread left to us; the bed a pool of water, my wife and sister-in-law lading it out by basins full, and I in a burning fever and insensible... many had not a wagon or tent to shelter them from the pitiless blast. One case I will mention. A poor woman stood among the bushes, wrapping her cloak around her three little orphan children, to shield them from the storm as well as she could through that terrible night, during which there was one continual roar of thunder and blaze of lightning while the rain descended in torrents.24

On Saturday, September 26, Brother Bullock had a severe shake caused by the ague which he states he had every day for some time. When he arose from his bed Father Bosley came to him and said he could cure him. Bosley then cut off all his hair, or as close as he could, and gave him a dose of "Emetic, Tartar," etc., which caused Thomas to vomit and purge during the remainder of the day. On the 27th, contrary to his expectations, he had a severe shake, but the fever was not nearly as bad as it had previously been.

A. M. Allen and John Bair awakened Thomas from his bed early on the morning of October 7. They had been sent to get him by Brigham Young, who was badly in need of someone to write for the Church. Allen and Bair had also brought a number of teams with which to help the poorer Saints move on to Winter Quarters. At nine o'clock, a meeting was held and Allen suggested the proper camp organization and promised to deliver them to Winter Quarters safely if they would support him as head of the company. Thomas, from this

23 "Bullock Collection" (day-by-day account kept on a memorandum pad, September 20, 1846, to September 21, 1846).

24 Millennial Star, X, 28-29.
point on, performed the duties of camp clerk.

Although Brother Bullock was at this time enjoying better health, his wife and family continued dangerously ill. When Brothers Allen and Bair arrived in camp they were asked to administer to Sister Bullock, after which she was given some spearment tea, which stopped her vomiting and she was then somewhat better. 25

Divine Manifestation

Some of the writings of Thomas Bullock would indicate that he was a man of great faith and testimony with the ability to see the hand of providence in the directing and preservation of the Saints. He frequently took the opportunity to voice his testimony and give words of praise and thanks to an all-wise and kind Heavenly Father. After the majority of the Saints had been driven by the mobs from Nauvoo and were camped, in a starving condition, on the western shores of the Mississippi River in Lee County, Iowa, Thomas Bullock wrote of an incident which shows his faith in God's willingness to help in time of need, even by miracle if necessary. Of this incident Thomas writes in a letter:

On the 9th of October, several wagons with oxen, having been sent by the Twelve to fetch the poor Saints away, were drawn out in a line on the river banks ready to start. But hark! What noise is that? See! The quails descend, they alight close by our camp of twelve wagons, run past each wagon tongue, when they arise, fly around the camp three times, descend and again run the gauntlet past each wagon. See! The sick knock them down with sticks and the little children catch them alive with their hands! Some are cooked for breakfast.

While my family were seated on the wagon tongue and ground, having a washtub for a table, behold they come again! One descends upon our tea-board in the midst of our cups while we were actually around the table eating our breakfast, which a little boy eight years old catches alive with his hands. They rise again, the flock increases in number seldom going seven rods from our camp, continually flying around the camp,

25 "Bullock Collection" (day-by-day account kept on a memorandum pad, September 26, 1846, to October 9, 1846.)
sometimes under the wagons, sometimes over, sick Saints are lying in bed; thus having a direct manifestation from the Most High that although we are driven by men He has not forsaken us, but that His eyes are continually over us for good. At noon, having caught alive about fifty and killed about fifty more, the captain gave orders not to kill any more, as it was a direct manifestation and visitation from the Lord. In the afternoon hundreds were flying at a time. When our camp started at three p.m. there could not have been less than five hundred, some said there were fifteen hundred flying around the camp.

Thus am I a witness to this visitation. Some gentiles who were at the camp marveled greatly. Even passengers on a steamboat going down the river looked with astonishment.

Bullock's Trip to Winter Quarters

By Monday, October 12th, the camp of the Saints was well on the way to Winter Quarters and this day found them camped on the banks of the Des Moines. The sisters had a regular washing day and the men were ordered to carry water for them. Brother Berkelow, who was to carry water for Thomas, brought two buckets and was not seen again until after the washing was finished. Brother Bullock had to carry water, sick as he was.

Brother Bullock states that between two and three in the morning of the 16th Sister Campbell was delivered of a child, which was dead. Immediately after delivering she was seized with a chill and in less than an hour she was a corpse. Inasmuch as she was in good health before being driven from Nauvoo, Thomas laid the blame for the untimely death upon the persecutions of the Illinois mob. The next day, after a short prayer by Fred Bosley, and the reading of the 216th Hymn by Thomas, Sister Campbell was laid in the grave.

Thomas was very pleased to receive a letter from Dr. Willard Richards on the day of October 17th by way of a Mr. A. W. Babbit, who passed through camp. The letter caused him to rejoice and desire more and more to

26James A. Little, From Kirtland to Salt Lake City (Salt Lake City, Utah: The Juvenile Instructor Office, 1890), pp. 74-75.
be with Dr. Richards that he might unpack the records and enjoy the good days together once again.

During the day of October 20th a whirlwind was seen by the Saints of the camp. Thomas states that it was curious, yet wonderful, to see the blossoms, leaves and pieces of corn and stalk shoot up in the air some thirty feet, as if shot from some gun, and then whirl away round and round for about two and three hundred feet high, kept aloft like so many skylarks, and then again descend with a whirling motion to within twenty or thirty feet of the ground when they would again reascend and repeat the same whirling journey.

Sickness was still a troublesome problem in the family of Thomas Bullock at this time. He mentions that on October 23rd he had to carry water more than half a mile, although sick, receiving no assistance from either of his drivers, who were well; yet they were always ready to use it when fetched, neither did they render him any assistance with his cows although they could see that he had not the strength to tie or untie one of them. On the 25th, while camped on the west side of Loup Fork, Thomas was baking for the camp (one of his chief jobs throughout the trip) while his wife was washing clothes, although very sick. While spreading her clothes on the ground to dry she had to leave in order to vomit, after which she was so weak that she lay full length on the prairie.

It was a welcome sight to come into view of Mt. Pisgah on Wednesday, November 4, 1846, for it represented a well known landmark along the way for the traveling pioneers. Bullock and company ascended Mt. Pisgah, passed through and descended to the opposite side of the town, crossed the river and encamped on its west bank. Thomas recorded the mileage to Mt. Pisgah from Nauvoo as being one hundred ninety-three miles. On the morning of Tuesday, November 5, the camp started about twelve o'clock from Mt. Pisgah
and traveled over rolling prairie, with some bad hollows, and encamped on the east side of the Mormon Grove at ten minutes to four. This was a beautiful place for encampment, having plenty of good water, wood, and grazing for the cattle. It was at Mormon Grove that Thomas lost his white-faced cow and the company had to go on before she was found. Brother Bullock felt the need to complain a bit over the incident of the cow for he mentions that there was no turnout to help him find the cow; but for every other critter that had been lost, all had turned out to help in the hunt.

Captain Allen, at daybreak on the morning of November 27, 1846, called Thomas and the rest of the camp members. After rounding up the cattle at eleven o'clock the camp started on its way. Thomas mentions that it was the worst road he had ever traveled and that his kettle was flung on the ground and run over. After about two miles of such bad roads they halted to rest the teams, then continued on until sundown when they made their camp, rejoicing that they were now arriving at the end of their journey for this particular season.27

Reunited with Church Leaders

Thomas Bullock, as he arrived at Winter Quarters, expressed his joy on once again being united with the leaders of the Church in the following words:

I crossed the Missouri River at about 10:00 A.M. in a "dugout," went to see Dr. Willard Richards who prayed God to bless me, and he blessed me with a father's blessing— he told me to go to work and build a log house, as I might as well blister my hands now as at a future period— saw an Indian interpreter— went through the city where nine weeks before there was not a foot path, or a cow path, but now may be seen hundreds of houses and hundreds in different stages of completion— impossible to distinguish the rich from the poor; the streets are

27 "Bullock Collection" (day-by-day account kept on a memorandum pad, October 12, 1846, to November 27, 1846).
wide and regular and every prospect of a large city being raised up here. . . . I shook hands with H. C. Kimball—also President B. Young who told me they would not leave me behind any more and Brother Young told me he would take me with him, even if he had to put me in his pocket. I felt to rejoice at our interview. 28

On Tuesday, December 1, 1846, Thomas drove his team up to Dr. Willard Richards' yard when he was immediately seized with a heavy shake, caused by the ague, which confined him to his wagon until dark. He states that Father Richards came and laid his hands on him and he felt much better afterwards. Thomas writes that later that evening Dr. Richards commanded him to arise, which he did, and he went to the Richards' tent and took some quinine. 29

On Tuesday, December 8, 1846, Thomas had what might seem to some a very peculiar dream, which can only be interpreted in terms of the environment and circumstances of the time. It will be remembered that the leaders of the Church of Jesus Christ of Latter-day Saints had been actively engaged in practicing the doctrine of plural marriage since the year 1841. 30 Thomas himself had at this time (1846) two living wives. 31 His dream is as follows, in his own words:

... I dreamed last night among other things I was in a large house sitting on the left side of Mr. Richard Wassell (who is dead) and his daughters, Mary and Ann, at his right side—he took my right hand across his breast and Mary and Ann placed each of their right hands in mine, at the same time Mr. Wassell put one arm around my neck, and his other arm around his two daughters, and blessed us with a father's blessing—me as his son-in-law, and his daughters as two of my wives. We were all very happy and rejoicing in each others society—I feel thankful for this dream and my fervent desire is, that in the due time of the Lord I may have them—this brings to my recollection, when I was at Common Side both Mr. and Mrs. Wassell said they should like me very much for a

28 Ibid., November 28, 1846. 29 Ibid., December 1, 1846.


31 "Family File," Iva Bullock Caldwell.
son-in-law.\(^{32}\)

On the morning of December 9, 1846, Thomas renewed his acquaintance with Heber C. Kimball through a half-hour interview. Thomas states that such visits were very precious to him.

During a conversation between Thomas and Dr. Willard Richards on December 13th, Dr. Richards told him that he now had the run of his business and that he must be at his side writing for him from this time, henceforth and forever.

Thomas was not long in getting back to his usual duties in helping the leaders of the Church in the responsibilities of a clerk, for on December 15, 1846, he attended the Municipal Court at Winter Quarters and took minutes of the proceedings in Dr. Richards' journal and two days later he made a map of Winter Quarters for the "Brethren."\(^{33}\)

**Thomas' Son Dies**

Brother Bullock's stay at Winter Quarters was not without sorrow for on March 17, 1847, his two-year old son Willard Richards Bullock, died from exposure, through being driven from Nauvoo, and was buried in grave number one hundred and four, the seventh grave in the fifth row from the northwest corner of the graveyard at Winter Quarters.\(^{34}\)

Thomas states that during their stay in Winter Quarters many of the Saints lived in dugouts, which he referred to as "Gopher Holes" dug out of

\(^{32}\)"Bullock Collection" (day-by-day account kept on a memorandum pad, December 8, 1846).

\(^{33}\)"Bullock Collection" (day-by-day account kept on a memorandum pad, December 9, 1846, to December 15, 1846).

\(^{34}\)"Family File," E. Gerald Bullock.
the side of the mountain. He states that he lived in one of the dugouts, which he alluded to as a "cave in the earth."35

35 Millennial Star, XIV, 300.
Preparations for the Journey

Thomas Bullock was very busy in the early part of the spring of 1847 making preparations for the crossing of the plains. By February 1, 1847, Thomas had drawn a form outlining Brigham Young's proposal in regards to the organization of the camps which were to cross the plains. On the above mentioned date the form which Bullock drew up was approved by President Young.¹ On April 4, 1847, Thomas made a sketch of Captain Fremont's topographical map of the road to Oregon for the use of the pioneers.² On April 11, President Brigham Young advised that Thomas Bullock should go with the pioneers and keep a journal of the pioneer journey.³

On April 11, 1847, a few days before Thomas set out on his pioneer trip across the plains, he received a letter from F. D. Richards, then in Liverpool, England, in which Richards dedicated a poem to Thomas, which was a fitting farewell on such an occasion as Thomas was now found. The poem is as follows:

Farewell dear cousin in the Lord
In everlasting bonds
Such is as by the Holy Word
Unite fair Zion's Sons.

²Ibid., April 4, 1847, p. 1. ³Ibid., April 12, 1847, p. 1.
May health and love and peace be yours
With every needful good
Till all the great Celestial powers
Upon you are bestowed.

Then life eternal be your lot
With all to you belong
While endless ages roll about
And myriads teem along.

Thomas, who was detained at the first point of camp organization and
who did not start with the main group of the first pioneer party, started out
to catch up with them on April 13, 1847. In describing his trip to the main
body of the camp, Thomas states that there was a slight sprinkling of rain
in the early part of the morning. He arose at daylight and fed his cattle.
While in the act of hitching his cattle to the wagon, four Omaha Indians
rushed down upon him, waving their standards covered with feathers and yell-
ing like savages. This frightened his cattle so that they broke away from
the tongue and ran as though they were mad two or three miles in the direc-
tion of Winter Quarters. He took after them at full speed and succeeded in
heading them off and driving them back, after the loss of about an hour. In
the meantime, one of the Indians drew his bow and arrow, threatening to shoot
one of his oxen, and another showed his gun. He had to allay their excite-
ment by giving them some bread. This, however, did not satisfy them; they
demanded more bread to take with them; and after that was given them, one had
the boldness to come to his wagon and attempt to take the front of his wagon
cover to make him a headdress. Thomas repelled him and he went away in
anger. Brother Bullock then hitched up and started on his journey. After
traveling some distance he stopped to feed his cattle for about an hour.
Resuming his journey, he crossed the Popion Creek. The bottoms along the

4"Bullock Collection."
creek were covered with flowers. After another halt he continued the journey to the second creek, where he encamped for the night. Soon afterwards, Brothers Albert P. Rockwood and Lorenzo D. Young passed him in the boat wagon and he again hitched up to follow them to the timber, where he was instructed to camp with them. President Young, Heber C. Kimball, and Ezra T. Benson, about six o'clock that evening, found that Brother Bullock and his companions were close to Brother Young's camp. As it was fast approaching dark, Brother Young and others fixed up some signal lights and with them guided Brother Bullock and those with him into camp. Thomas arrived about 8:30 P.M., drove his team down a hollow and made a fire.  

Camp Organization

Thomas states that on April 17, 1847, at 5:00 P.M., the people of the camp were called together and organized in military order as follows: Brigham Young was elected Lieutenant General; Stephen Markham, Colonel; John Pack and Shadrach Roundy, Majors. The captains of tens as formerly appointed were to hold similar rank in this military organization. Thomas Bullock was installed as clerk of the camp. Thomas Tanner was appointed captain of the cannons, with the privilege of choosing eight men to manage them in case of necessity.

The members of the first pioneer camp were divided under the leadership of the above described organization into companies of tens. Thomas Bullock was selected to travel with the second ten, composed of the following members: Ezra T. Benson, Captain; Thomas Grover, Barnabas L. Adams, Roswell Stevens, Amasa M. Lyman, Sterling Driggs, Albert Carrington, Thomas

Bullock, George Brown, Willard Richards, and Jesse C. Little.6

Camp Clerk

Research and interviews indicate that there is much confusion in the minds of many people today as to who really was the "Chief Clerk" of the First Pioneer Company to cross the plains under the direction of Brigham Young, many believing that William Clayton was chosen as such. Much clarification is given in the writings of William Clayton in his personal journal of Monday, April 26, 1847, wherein he states:

President Young told me this morning that as soon as my health would permit, he wants me to assist Brother Bullock in keeping minutes, etc., as Brother Bullock is hard run, having to take care of a team and attend to other chores.7

Previous to William Clayton's appointment to help the clerk, Brother Bullock, as is stated in the above reference, William refers in his journal on April 17, 1847, to Thomas as being the "Clerk of the Camp."8

Leaving Friends and Loved Ones

In reference to the beginning of the trek of the First Pioneer Camp which was to make its way from Winter Quarters to the Salt Lake Valley, Thomas Bullock, in a letter to Griffith William, a druggist in England, states:

I started the trek across the plains with eight of the Council of the Twelve, in a company of one hundred and forty-three pioneers, to search out a spot where the Saints might rest from persecution, where we could build houses and inhabit them, plant fruit trees, and eat the fruit thereof; and where none could molest us, or make us afraid.9

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6Ibid., April 17, 1847, p. 1.

7Clayton Family Association (Salt Lake City, Utah: Deseret News Press, 1921), pp. 104-105.

8Ibid., April 17, 1847, p. 79.

9Millennial Star, X (April 15, 1848), 116.
By April 20, 1847, Bullock and Company were well under way on their pioneer trek. It was natural for the pioneers to turn their thoughts to Winter Quarters and their loved ones left behind. Thomas revealed his concern in regard to Henrietta, his wife, and also his children in a letter written to her on April 20, 1847. In it he writes:

I have a few minutes since heard that there may be a chance to send letters home tomorrow by Mr. Parky, a Trader, who is now about eight miles above us trading with the Pawnee Indians and therefore write another line to my beloved, to tell her that I continue well in health, we have traveled during these two days about 40 miles and I feel a little tired, driving a two-yoke ox team you know is a different kind of work to which I have been used to, and having to attend to the cattle myself, leaves scarce a minute to rest me. I was glad to hear from you a second time, but sorry to hear by G. A. Smith that my little Charley is worse. I told the Dr. and he said "don't fret yourself about it, your child shall live." I have one word of reproof for you, and that is, have you got a board for children and yourself to put your feet on, if not, get some this minute for fear of my displeasure. I tell you, I want you and my children to live, and get well, get into your new house and be happy and contented till I come to you. If you are not yet removed into your house, ask brother Kay if he wants you to stop in the den until you're all dead—if so look out.

I have this night made a washing of my stockings and shirt, in a wilderness fashion. I cleansed myself also... 

President Young says I have done right in making two copies of the route, and leaving them behind. He has just been instructing me about God's works in Eternity of space. He has ordered me to ride as much as possible and take care of myself. I have just been in his carriage, and a very comfortable place he has got and I am glad of it.

Take care of your water bottle, and find the other if possible, it will be the most useful article for you next year. Although traveling along the River Platte, we have 10, 11 and 15 mile stages without touching the river. It is full of quick sand and very dangerous. I have seen Buffalo grass this morning and I understand we are within one hundred miles of the animals now. I forgot my peach stones and some other seeds. Send some peach stones by the next company to me.

I feel to bless you and comfort your soul, be a good girl, take care of my children, instruct them, and look out for my return next fall. All the camp are in good health and spirits. We are under strict laws and I am glad of it. We are now in a circle—fires all out—and the night guard (12 men at a time) patrolling around the camp. I ought to have gone to bed at the blowing of the horn (1:4 past 8) and must be up and praying at 5 in the morn. So good night and God bless you and my little ones. And I bless you—yes I—your very affectionate husband.10

10"Bullock Collection."
Crossing the Plains

Thomas gives a beautiful description of his trip with the First Pioneer Company across the plains to the Salt Lake Valley in 1847, in a letter which he wrote on January 4, 1848, to the before mentioned Griffith William of England. A part of that description is as follows:

We made a rendezvous on the Elk Horn, until all were ready, when we took up our line of march on the north side of the beautiful Platte. We crossed several small streams before arriving at the Loup Fork, which is the most dangerous stream on our entire route, being full of quicksand. Having beat a road through it, we hauled our wagons through, the brethren being up to their waist in water—all very wet and uncomfortable; but by the blessing of the Lord, we got all through in safety; then went over a dividing ridge, to the head of Grand Island, where we first came in sight of buffalo, on 30th April—a day long to be remembered, for having seen the first buffalo hunt. Several of the brethren mounted their horses, went several miles in pursuit of a band of sixty-five, and then gave chase in splendid style along the mountain side, in full view of our camp. The way they raised a dust was a caution to fox hunters—they were soon enveloped in a cloud; now and then a straggler was singled out and became a victim, and the sport was not ended until they had presented a very lively butcher's market—everyone being busy to dry and preserve his portion of meat. On the 14th of May we traveled five wagons abreast, on account of an alarm of a large war party of Indians having been seen by our scouting party, a few miles a-head of us. As quick as we got on the prairie, the president called out, "Attention, the camp of Israel,—first company, forward," and etc. until all were under motion which presented a most lively appearance. We had a cannon, which we fired, to alarm the Indians—they kept out of our way; we went on our way in peace, and soon came to the prairie, in full blaze a-head. This put an end to our traveling for the time; prayer and supplication was made to God. The next morning the wind changed—a shower fell at four a.m. and we passed through the fiery furnace before breakfast; and on the west side of the fire saw several thousands of buffalo, besides many antelope, elk and wolves. In a few mornings after, several of the brethren were rejoicing greatly at being on the north side of the river, for we saw several miles of buffalo in full move—the prairie was literally a dense black mass of moving animals; that day I saw something like one or two hundred thousand buffalo. On turning a bend round a hill, they were as thick as on the south side; our camp had to stop two or three times while the droves went round us; as quick as they had passed round our camp, many would stop and look at us, as if amazed at such a sight. We caught several calves alive; remember, catching a buffalo calf and a domesticated calf are two different things—a swift horse is sometimes puzzled to catch up with him; they are as swift as horses, and although the old animals are the ugliest racers of any brutes, they get over the ground very fast, and an inexperienced rider is soon left to admire their beauty "in the distance"; even if he should get
within shooting distance, if he is not cautious he will kiss mother earth. 11

The following is an account of Thomas Bullock’s experiences on the first pioneer trek to the Salt Lake Valley from May 12, 1847, to July 13, 1847.

On May 12, 1847, when Bullock and company were encamped on a good sized creek in sight of a bluff, which separates the north and south fork of the Platte River, they found fresh signs of Indians and one of their late encampments. The carcasses of over one hundred buffalo, which it was presumed were killed by the Indians, were strewn over the ground in various places in and near the abandoned Indian camp. It was observed that only the hides, tongues, marrow bones, and here and there a choice piece of meat were taken, leaving the remainder of each buffalo to the wolves. Most of the buffalo seen on the route in this vicinity were in poor condition. Many carcasses of those which had died were found. In many instances the pioneers found animals so feeble that some of the men of the camp who loved sports caught them by the tail and horns and handled them as one might handle any domestic animal. Elder Bullock remarked that the valley through which the pioneers had passed on May 12, 1847, might aptly be called "The Valley of Dry Bones," because of the immense number of dried buffalo bones found upon it.

Quite early in the morning of May 13, 1847, Thomas Bullock and Howard Egan visited the remains of a Sioux town and made observations among the recently deserted lodges, which they estimated to number four or five hundred. They found the remains of buffalo skins, packs of robes, leather, and other such items. In picking up buffalo chips in the morning, Brother

11Millennial Star, X (April 15, 1848), 116-117.
Bullock discovered a beautiful green snake, which he played with at the end of a thin stick. To his surprise, he afterwards was informed that it was one of the most poisonous of snakes.

The morning of Sunday, May 23, 1847, was clear and pleasant. Orson Pratt took a barometrical observation on the only tree on the southeast end of a bluff, named "Observation Bluff." The bluff was within sight of Chimney Rock. He found the tree to be two hundred and thirty-five feet higher than the Platte River and three thousand five hundred and ninety feet above sea level. Brother Bullock and Luke S. Johnson mounted the top of Observation Bluff for the purpose of engraving the altitude upon the trunk of the tree when a rattlesnake challenged the two brethren to a battle. As the snake continued shaking his rattles, Johnson put his rifle to his shoulder and shot. The snake's head was severed, as was his body in two places. The rattler had seven rattles. After completing their job of engraving, Bullock and Johnson began to descend the bluff when they found a mammoth bone imbedded in the soil. After laboring some time to dig it up and finding that their efforts were in vain, they broke off what they could. The bone was two feet wide but the length of it was never determined because it was impossible for them at that time to dig it out completely. The piece which they were successful in breaking off was white and hard in a petrified state.

Early in the morning of Tuesday, May 25, 1847, a number of Indian men, women and children came into the pioneer camp in an attempt to get something to eat. While there, a few barters were made of a smaller nature, such as food for moccasins. At the time the pioneer camp was preparing to travel on, one of the Indian chiefs, Wash-te-ha, was very desirous of obtaining a written paper giving a favorable character reference for himself.
and fellow tribesmen. Thomas Bullock wrote and gave him the following:

This is to certify that Wash-te-ha, one of the Dakota Tribe of Indians, with Owash-te-chia, the principal chief and thirty-three other men, women and children, visited our camp on the 24th and 25th of May, 1847; they behaved themselves civilly and peaceably; we gave them bread; they were friendly to us and the best behaved Indians we have yet seen.

W. Richards
Thomas Bullock, scribe

Thursday, May 27, 1847, found the camp situated between Chimney Rock and Scotts Bluff, both being visible from camp. Before leaving camp, Thomas Bullock planted three seeds of white corn, to show the next company of Saints that corn could grow on the prairie. On Friday, June 11, 1847, Bullock again planted a hill of corn, as he had done a number of times past. Thomas also wrote a note on a skull which he stuck in the ground for the benefit of the next group of Saints to come that way.

On Thursday, June 17, 1847, Brigham Young contracted with two Missouri companies to ferry them across the Platte River, at a point known as the Platte Ferry. On the 18th, after the task of ferrying was completed, Brothers Albert P. Rockwood and Thomas Bullock went out to receive the pay from the two companies; and while Brother Rockwood weighed and received the provisions which were given as pay, Brother Bullock kept the account. After the settlement, the captain of one of the Missouri companies, a Mr. Ashworth, invited Rockwood and Bullock to breakfast. Thomas stated that they had bacon, warm bread and light fried biscuits, and good coffee with sugar and milk. Thomas further stated that eating a good breakfast from a woman's cooking was a remembrance of past times and it renewed his desire for such times to come again.

Early on the morning of June 29, 1847, Brigham Young directed Thomas Bullock to write a letter of introduction for James Bridger, who
came into camp the day before, to take to Captain Thomas Grover at the
Platte Ferry. As he parted from the camp, Bridger remarked that it would
not be prudent to bring a large population into the Salt Lake basin until
it was ascertained if grain would grow and mature there.

As the Mormon Pioneer Company camped on the Green River, July 1,
1847, Thomas and fourteen others became sick with fever and ague. This
was said to be a common experience with emigrants coming from the snowy
mountains to the lower levels where the weather was hot.

Before leaving the Green River camp, William Clayton, on July 3rd,
made out a table of distances between creeks and campgrounds while Thomas
made out a synopsis of the camp journal between Fort John and Green River.
The two documents were combined together. The Apostles met beside Dr.
Willard Richards' wagon, read the documents, made some notations on the
margins, and then approved them. They were sent back to companies coming
in the rear as a guide and help along the way.

On Saturday, July 10, 1847, the noon halt was made opposite what
Thomas called "Gun Powder Springs," in which the water bubbled up clear,
but tasted like gun powder and smelled like rotten eggs. A short distance
up a rather steep incline from this spring was the summit known as South
Pass where the water flowed in opposite directions. This summit was the
eastern rim of the great interior basin.

After traveling a few miles further from the South Pass, the
pioneers came to Sulphur Creek and made a camp on July 11, 1847. Thomas
Bullock, in describing the surroundings of the pioneer camp on Sulphur
Creek, writes:

Here are pure water springs, a creek, a sulphur spring and a pitchy
or greasy spring within one and a half miles of the camp. It appears
as if nature itself had separated her different productions for special
use of the persecuted Saints on their journey. As I lay in my wagon sick, I overheard several of the brethren murmuring about the face of the country, although it is very evident to the most careless observer that it is growing richer and richer every day; grass grows luxuriously; cedars are beginning to flourish; pines are seen on the mountains and cottonwood trees on the river banks. Flowers are getting very numerous, herbage is richer all over the country and the artemisia is disappearing.

As the First Pioneer Company came down the head of Echo Canyon, Thomas Bullock, who had somewhat recovered from his sickness, visited Cache Cave with a few others of the brethren. They found about fifty swallows' nests attached to the roof of the cave, and upon close inspection found the cave swarming with bugs.  

The "Journal History" of the Church states that by July 17, 1847, the pioneer camp had traveled twenty-three miles down Echo Canyon. President Young was very sick and was unable to continue on, so they made camp about two and one-half miles from their camp of the previous night. In the afternoon of the 17th, Elders Heber C. Kimball, Willard Richards, Ezra T. Benson, George A. Smith, John Park, Howard Egan, Thomas Bullock, Erastus Snow, Lorenzo D. Young, and Albert Carrington went out to a neighboring mountain and prayed for the recovery of President Young and others who were sick in the camp.  

In speaking of the last part of their pioneer trek to the Salt Lake Valley, Thomas Bullock, in his letter of January 4, 1848, to Griffith Williams of England, writes:

... The dividing ridge that we have to go over is about 7300 feet above the level of the sea; on this ridge you will see the "twin peaks" covered with eternal snow; those peaks run into the valley, and when you see them, you will sing out, "I shall soon be at home now."

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12 The Salt Lake Tribune, May 12, 1897, to July 13, 1897. (Individual dates of incidents listed in the body of the material.)

13 "Journal History," July 17, 1847, p. l.
There is no fear of your traveling far out of your way, for you are hemmed in by mountains on each side. After crossing a small creek twenty-one times in five miles, and between mountains near a mile high, on making sudden bend in the road, you come in full view of the great Salt Lake, and a valley about thirty miles by twenty; although there is very little timber to be seen, you will be sure to say, "Thank God I am at home at last."

Early Events in the Valley

In his letter of January 4, 1848, to Mr. William, Thomas continues by describing some of the first activities of the pioneers in the valley:

On the morning of the 24th we removed to the spot where the city will be built; at noon consecrated and dedicated the place to the Lord; the same afternoon four ploughs were tearing up the ground; that day the brethren had planted five acres with potatoes, and irrigated all the land at night. Sunday was a day of rest—a day of rejoicing before the Lord; His spirit was poured out, and peace dwelt in the "valley of the mountains." The first Sabbath in the valley where a city is to be built unto the Lord, by a holy people, will long be remembered by that little band of pioneers who cried "Hosanna to the Lamb of God."

During the short space between 23rd July and 26th August, we ploughed and planted about eighty-four acres with corn, potatoes, beans, buckwheat, turnips and a variety of garden sauce. We irrigated all the land; surveyed and laid out a city, with streets running east and west, north and south, in blocks of ten acres, divided into eight lots of one and a quarter each; the streets will be eight rods wide, having two side walks of twenty feet each, to be ornamented with shade trees; all the houses are to be built twenty feet in the rear of their fence, with flower gardens in the front; one block is reserved for a temple, and three for public grounds, promenades—having fountains of the purest water running through each square, and ornamented with everything delightful. One thing wonderful for all you Englishmen to know is, you have no land to buy nor sell; no lawyers wanting to make out titles, conveyances, stamps, or parchment. We have found a place where the land is acknowledged to belong unto the Lord, and the Saints being his people, are entitled to as much as they can plant, take care of, and will sustain their families with food. My inheritance is on the second block, south of the temple, so when you come you will know where to find me; and believe me, William, I shall be glad to see you, with all your family.

We also built twenty-seven log houses; laid off a ten acre block for a fort, where about one hundred and sixty families can winter in, until they build their own inheritances.

Julllock's description of the qualities and properties of the Great Salt Lake and the various warm springs in the Valley is very interesting.

Thomas continues his letter in the following manner:
We also manufactured one hundred and twenty-five bushels of salt; four barrels of salt water will make one barrel of most beautiful salt. The water is so strong that I can walk in it without touching the bottom; I can float on it, yet in fresh water I cannot swim a yard. It is a most delightful place to bathe, as is also the warm bath about a mile and a half north of the city; everyone who was sick, that bathed in it, recovered; my fingers rooted out the stones, and a couple of brethren afterwards assisted me with spades to dig out a place, about sixteen feet square, to bathe in,—seven or eight persons often bathe in it at a time; those who once bathe there want to go again; the water is 109 degrees Fahrenheit, strong sulphur and salt taste. About two miles further north is a hot spring 126 degrees; the water rushes out of a large rock, and I could not hold my fingers in it while I could count eleven; this spring is as large and as deep as Seines'.

There are altogether more than fifty springs in about well, near Leek. These three miles, many of which will be large enough to turn mills. These springs, like the Pool of Siloam, heal all who bathe, no matter what their complaints. The air is very salubrious, and with these warm springs, I can truly say we have found a healthy country. This will prove the greatest blessing to those poor Saints who are weak, sickly, and afflicted. O what a blessing to the rheumatic; cramp, sprains, bruises, itch, every skin disease, and almost every complaint will here be healed.

Thomas states further in his letter to Mr. William that in the month of October there were about three thousand souls in the Valley. Thomas, at this point in his letter, issues a plea to the Saints not yet in the Valley in these words: "Cry it aloud; come ye poor afflicted people, come and live; come and worship the Lord God of Israel, and let your years be many on the earth."

In the latter part of the letter to Mr. William, Thomas shows his faith in the agricultural possibilities of the Valley by making the follow-ing request:

"Brother William, if you do not come the next spring, to go over the mountains, I want you to send me, by the first company, some choice fruit and flower seeds, and vegetables, to carry to the valley—I expect to start by 1st May. This letter was written while Thomas was in winter quarters in 1848 prior to his second trip to the valley. I will let you have some of the same and other kinds for it. President Brigham Young was very much pleased with the way I packed my seeds; he said he never saw any person take more care of seeds than I had done; so I guess you will not be afraid to trust some of your choice seeds to my care;—send apple, pear, bilberry, gooseberry, strawberry, raspberry, laburnum, lilac, snow-ball, thyme, choice roses, lilacs,
hollylisks, daisies, and all kinds of beautiful seeds; also plum, cherry, apricot, and choice fruit stones.\textsuperscript{14}

It is noted that on July 28, 1847, Thomas Bullock, Heber C. Kimball, Willard Richards, Orson Pratt and Wilford Woodruff accompanied Brigham Young to a place between the forks of City Creek where President Young designated the site for the temple. Orson Pratt made a motion that the temple be built on the site thus designated. Upon vote, the motion was carried unanimously.\textsuperscript{15}

A conference was held by the Pioneers in the Salt Lake Valley, August 22, 1847. Thomas Bullock and J. C. Little were listed as being the clerks of that conference.\textsuperscript{16}

\textsuperscript{14}\textit{Millennial Star}, X (April 15, 1848), 117-118.


\textsuperscript{16}\textit{Ibid.}, August 22, 1847, p. 1.
CHAPTER V

TO WINTER QUARTERS AND BACK AGAIN

AUGUST 1847 - SEPTEMBER 1848

Return to Winter Quarters

On Thursday, August 26, 1847, Brigham Young and his party started on a return trip to Winter Quarters. This company was composed of one hundred and seven men with thirty-six wagons, seventy-one horses, and forty-nine mules. Thomas, as well as many of the other pioneers, had families at Winter Quarters and their purpose was to return and prepare for their removal in the spring and also to help others who might want to come to the Salt Lake Valley.1

In the evening of September 27, 1847, President Young's camp was organized into a military body. Brother Young was appointed as commander, Albert P. Rockwood and Stephen Markham as colonels, Howard Egan, Thomas Tanner, Luke S. Johnson, Charles A. Harper, and George Wilson as captains, and Thomas Bullock as adjutant.2

Little is known of Bullock's trip from the Salt Lake Valley to Winter Quarters except that he arrived in Winter Quarters on October 31, 1847.3

1Berrett, op. cit., p. 390.
2Journal History, September 27, 1847, p. 1.
3Berrett, op. cit., p. 390.
Preparations for Return to the Salt Lake Valley

After his arrival in Winter Quarters, Thomas set about preparing for the return trip to the Salt Lake Valley that he was to make the following spring. We find that on March 23, 1848, Thomas spent all day making plats of the Great Salt Lake City and on April 6, 1848, he took down the names of those Saints who had subscribed teams or wagons for the company who were to leave with Brigham Young. He spent the day of May 15 in company with Robert L. Campbell making alphabetical lists of the Saints who had joined their company and in packing up the Church records. On May 20 Thomas and others were busy packing provisions and placing the Church records into the wagons.

Of their anticipated move to the Salt Lake Valley and their reasons for going, Brother Bullock writes in a letter to Levi Richards:

... You are aware that those Saints who had been diligent in accumulating means for their removal from the sound of those who had been their oppressors, and who had driven them from their homes, their city, their temple, their all, had commenced a gathering on the west bank of the Elk Horn, 27 miles from Winter Quarters; to organize preparatory to their journey into the wilderness, over those immense prairies, barren sage plains, sterile lands, and Rocky Mountains; that they might gather into that valley, which is hidden up in the bosom of the mountains, on the tops of the everlasting hills, and rear a temple to the Lord God of Israel, where they may hear the word of the Lord, and know His will concerning us.

The Trek of 1848

Thomas Bullock's responsibilities on this trip were threefold. He was responsible for looking after the safety and wants of his family and was charged with the duty of seeing that the Church records were delivered to

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5 Millennial Star, X (October 15, 1848), 313.
the Valley in good condition. He was also to keep a camp journal in his position as Church scribe. The Church records were in a separate wagon referred to as the "Big Wagon" throughout the journey. Of his duties of the first day of the trip, May 24, 1848, Thomas states:

After sunrise heavy clouds commenced to gather overhead and about 7:00 A.M. a shower of rain passed over Winter Quarters, which again threatened to put another adjournment to our start, but being determined to go, we started about eight o'clock. Shortly afterwards it cleared up for a fine day. We went out by the northwest gate and passed by the mill. William Kay assisted me up the steep hill. On reaching the top we turned out to feed. Brother Kay went home in about an hour. Daniel S. Thomas, who drives my team with the Church records, and I, Thomas Bullock, the Church scribe, hitched up and again pursued our way over the hills and dales covered with short grass. We arrived at the first main camp about noon and turned out to feed and water.

On the following day, May 25, Thomas writes:

The wolves howled considerably during the night. On arising in the morning we found a very heavy dew. The birds were singing merrily and the doves cooing lovingly. We beheld a serene sky and altogether it was a delightful morning. When the cattle had fed about two hours, they were gathered up to proceed on our journey. President Young ordered me to hitch on all the teams to the big wagon, take it to the Papillion and then return with three yoke for my wagon, take it to the Papillion tonight and do the same tomorrow to get to the "Horn." Accordingly, I hitched up the six yokes to the record wagon; ascended a steep hill as the President proceeded to Winter Quarters on horseback. Afterwards we climbed another very steep hill, when we watered the teams, but before we got within a mile of our camping place "The Mercer steers" gave out, so we drove them separate. We continued on with the five yoke, but at the foot of the hill we stuck in the mud, Blezard's oxen giving out. We added Brother George Bundy's yoke to the team, but could not drag it out. After watering the cattle, Brother Thomas returned with three of the best yoke to the camp, leaving me sentry until night, when John Caily, George Bundy and a Brother Houston hitched on four yoke of cattle and drew the wagon out. On arriving at the new bridge which was very steep and terribly muddy, we got two more yoke of cattle and hitched on; on pulling up the west bank we broke two log chains, but got safely over without any further accident. Then Jacob Peart went with me to drive in my sick team. On getting to my wagon I fed them with corn out of my provisions. This has been a very hot, tiresome day's journey, and it made me sick.

After Brigham Young had pondered over the trouble that Thomas was having with the "Big Wagon" which contained the records, he made it known to Thomas that he would have to cache part of his load until the teams came
from the mountains of the Great Salt Lake. This order was given on May 28, 1848, and recorded by Thomas on May 29.  

In a letter to Levi Richards, Thomas recalls that on May 30, 1848, at the Elk Horn, President Brigham Young commenced organizing the people into hundreds, fifties, and tens; appointing the officers necessary to manage so large a body of people; and directing Thomas Bullock to take the census of the people and their stock. Bullock found there were 1,891 souls in camp, 623 wagons, 131 horses, 114 mules, 2,012 oxen, 983 cows, 334 loose cattle, 654 sheep, 237 pigs, 904 chickens, 54 cats, 134 dogs, 3 goats, 10 geese, 5 bee hives, 11 doves, 1 squirrel, and 5 ducks.  

As Thomas recalled watching the preparations for the trip and saw the many wagons coming from Winter Quarters on June 1, 1848, he continued in his letter to Levi Richards the following:  

On the 1st day of June, Lorenzo Snow's company moved off the ground to the Liberty Pole on the Platte, in order to make room for other wagons that came pouring in from Winter Quarters. If any person enquire, "Is Mormonism down?" he ought to have been in the neighborhood of the Elk Horn this day, and he would have seen such a host of wagons that would have satisfied him in an instant, that it lives and flourishes like a tree by a fountain of waters; he would have seen merry faces, and heard the song of rejoicing, that the day of deliverance had surely come.  

Thomas also states in his letter to Levi Richards that little of significance happened between the first day of June and June 29, but that on that day they came in sight of buffalo for the first time on this trip.  

In Brother Bullock's writings of Thursday, June 29, he reveals his feelings as to the proper attitude towards animal life on the earth, for he writes:  

6"Journal History" (dates listed above), 1848.  

7Millennial Star, X (October 15, 1848), 313-314.
Daniel H. Wells, Daniel McArthur, Duff Potter, Alexander Williams and Seth Dodge killed and wounded five buffaloes. Potter brought the tongue; all the rest was left to waste and decay which I considered a wicked destruction of life, especially when scores in the camp wanted meat to eat this day.®

The following material is a portion of the day-by-day account of the travels of the Camp of Israel as taken from the "Journal History" of the Church of Jesus Christ of Latter-day Saints and as was originally taken from Brother Bullock's journal. The period covers June 27, 1848, to September 22, 1848.

Thomas Bullock was given the job of making out letters and finding suitable places to leave them for companies which were to come later. On June 27, letter number two was made out and placed in an appropriate location.

On Monday, July 3, Thomas states that he saw only four buffalo in the far distance. Along with several others he picked up buffalo wool to be used in making clothing.

William W. Phelps composed a new song entitled "The Saints upon the Prairie," which Thomas copied on July 9 for the choir. A meeting was held in the corral at 5:00 P.M., at which time the new song was sung.

Among other duties during this trip to the Salt Lake Valley, Thomas was responsible for preparing any mail designated for the Valley. A Mr. William Thompson was appointed to assist him in the task and started his first day on July 16, 1848. Thomas, on this day, was instructing him in regards to making out the returns to the Valley. It was on the 16th also that President Brigham Young gave Thomas added and new responsibilities of a very serious nature. At 2:00 P.M. President Young came to Brother

® "Journal History" (dates listed above), 1848.
Jullock's tent and gave him instructions to write an epistle to the Saints in the Valley; he told him that he had been a copyist long enough and that henceforth he must write all the epistles and letters and that he must dive right straight into the spirit of it.

Little is recorded by Thomas on July 28, 1848, except that he mentioned that in the night they had a most tremendous shower of rain and hail with very heavy thunder and lightning. He states that it appeared to cut through the wagon covers, wetting everything uppermost. On rising at daylight they found some of the wagons in a lake of water, but Thomas' wagons were on dry ground as though on "The Island of the Seas." Some of the hailstones were seen several hours after the storm.

Thomas journalized as follows on July 30, 1848:

A sharp frost marked the night; ice gathered on the ox yokes. On gathering up the cattle, my buck ox was found dead, stiff and frozen, though he was perfectly well, or appeared so, when unyoked last night. On cutting him open we found that he had died of the bloody murrain, parts of his heart, liver and lights being tinged with green; his entrails had also some blood in them, which appeared highly decomposed. It is a source of grief to me that any person's cattle should die in my care; but I can say that no blame is attached to me or anyone else. I went to President Young's camp to see him; he was very sick yesterday confined to his bed and wagon, but was able to be up this morning, praise the Lord. He told me to take Father Gibbs' stag in the place of the dead ox and get along the best I could. I did so. Our camp started at eleven o'clock, passed over the President's campground and traveled down by the river side until we came to a gully. After crossing this we left the timber and river and went under a ridge for some distance; we then passed over it. From its top we had a beautiful view of the country ahead of us; the red valley looked really handsome, Brigham's camp winding through. It showed the goodness of the Lord in enabling so many to slip between the mountains to their hiding place. We locked wheels to descend and crossed a branch of the LaBonte, where there was no feed. After continuing the journey up its banks about two miles, we formed corral about 5:00 P.M. On exploring up the creek we found excellent feed.

On Sunday, August 6, 1848, Thomas revealed his feelings in regards to traveling on the Sabbath. Of the occurrences of this day Thomas states that they descended a very ugly ravine and found a buffalo which had been
killed by Hyrum Gates. While a number of the men were dressing it, Jacob Peart's finger was cut with the butcher knife; and while hauling the last of the meat to put into Thomas' "Big Wagon," Brother Major's child fell out of the wagon. The fore wheel ran over its leg but did not break it. After these mishaps the company continued their journey until sunset, when they went down a couple of ravines and camped in the timber close by James Bullock's camp. After making camp they drove their cattle across the creek by moonlight. Thomas then wrote, "We met with several accidents during the day. So much for traveling on the Sabbath day to which I am opposed."

August 16 was a day of trying experiences, causing Thomas to put his trust entirely in the hands of the Lord, as he seemed to feel that only through the act of divine providence could they make it to the Valley at this time. Thomas writes:

One of Joseph Young's oxen, a cow and an ox belonging to Brother Shaw and President Young's "Charley Colt" all died at this place within twenty-four hours. It appears that the way to the Valley of Life for the Saints is through the Valley of Death for our cattle and it appears as if we are to get to our journey's end by a miracle or very narrowly indeed. . . . We continued our journey to Bitter Cottonwood Creek, where my ox, "Old Duke" lay down and died.

Thomas writes on August 24, "The frost in the water bucket was three-fourths of an inch thick at sunrise, but the day was fine."

President Young very carefully looked after the welfare of Thomas during the trip, as he realized his worth in keeping the records of the Church. Inasmuch as Thomas had some of his oxen die along the way and was now short, Brigham gave orders to Addison Averett to let Thomas have a yoke of cattle to help him out. When these were received Thomas moved on his way rejoicing. President Young also invited Thomas to ride in his carriage many times. While riding there on September 8, 1848, he read three newspapers to Brother Young and Daniel H. Wells. He states that he
spent nearly the whole day with these two brethren.

Thomas writes on September 17, 1848, that he did not travel on this day but doctored his sick cow and boiled out tar that he obtained at an oily spring; the material produced about seventy-five per cent oil or grease, which was very good for wagon wheels, sores on cattle or bruises or cracks on the skin.

The Salt Lake Valley Is Seen Again

After going through a heavy grove of cottonwood timber on Wednesday, September 20, 1848, the record wagon ran into a large ugly stump in the bend of the road, whereby the tongue was broken. There being no chance for any wagon to pass them, they set to work repairing it; and in about three quarters of an hour they were able to proceed. As they reached the summit and Thomas again saw the Salt Lake Valley he wrote, "My soul could not refrain from crying 'Hosanna to God and the Lamb forever, Amen.'" In his descent of the mountain Thomas took off three yoke of oxen from the record wagon, leaving only "Black" and "Bright." After traveling one and one-half miles from the summit, the tongue bolt of the record wagon broke and they were obliged to camp on a side hill at sundown in the road, where there was no feed.

Beven and Hughes patched up the wagon tongue of the record wagon and on the morning of September 21 they resumed their journey.

On September 22, 1848, Thomas Bullock and those traveling with him arrived in Great Salt Lake City, relieved and happy that they had once again come to the end of a hard and strenuous journey. 9

While Thomas was on the journey just concluded he made a statement

9Ibid., June 27, 1848, to September 22, 1848.
which showed his great faith that the Salt Lake Valley was the place to which God had led them, that it was a place where the Church could grow and continue to fulfill its purposes. In a letter to Levi Richards on August 24, 1848, about a month before Thomas reached the Valley, he wrote:

... Oh! ye hungry souls rejoice, and shout for joy; praise the Lord and give thanks. O ye barren; ye who have been bereft of your children, praise the Lord; the place is found where you can rear your tender offspring, like olive branches round your tables; where they can have plenty to be fed, and to be clothed withal; where your souls can be lifted up to the Lord God of Hosts, for his mercies endure forever. The place is found where the Saints can rear another temple to the Great Jehovah; hear his word, and from whence his laws can go forth to the ends of the earth. Hosanna, Hosanna, Hosanna to God and the Lamb, forever, Amen.10

10_Millennial Star, X (December 15, 1848), 370-371._
CHAPTER VI

CIVIC AND RELIGIOUS DUTIES IN THE SALT LAKE VALLEY

SEPTEMBER 1848 - JULY 1856

Land Distribution

Thomas Bullock was never one to idle away his time. As soon as one assignment was completed he immediately became engaged in another. The wise use of time is indicative of his total life experiences. After reaching the Valley on September 22, 1848, Thomas started without delay to perform the duties of his calling as clerk to Brigham Young. As early as Thursday, September 28, 1848, the "Journal History" of the Church mentions that Thomas was acting in his official position as clerk.

One of the first duties which presented itself to the Saints who first came to the Salt Lake Valley was the issuing of inheritances. Thomas was responsible for making plots of the city and surrounding farm lands. He spent many days in making these plots on which he divided the land of the city into lots of five and ten acres each. As the plots of the city were completed it became the duty of Brigham Young, Heber C. Kimball, and Thomas Bullock to issue the lots to the Saints. The issuing of the land was no small job in itself. The above three men spent day after day in the office attending to land claims and regulating the affairs of the distribution. The account of Monday, October 2, 1848, is indicative of the number of applicants and amount of work they would be required to handle each day. Bullock writes:

At daybreak the office commenced filling up with persons desiring to enter into the combination for a big field. President Brigham Young
came down and had considerable difficulty in getting through the crowd. About fifty persons were in the office at a time. This rush to the office continued all day. In the evening Thomas Bullock found that there had been 240 applications for five acres of land each, 335 applications for 10 acres each, 8 applications for 15 acres each, 153 applications for 20 acres each, 32 applications for 40 acres each, and eight applications for eighty acres each, making a total of 776 applications for 9,630 acres, or 15 square miles.

By Wednesday, November 22, 1848, Thomas had finished sketching the plots of the city and little is said in regards to his duties of land distribution from that day on.¹

That land which was given to Thomas during the distribution of inheritances was the total block which is now bounded by Main Street on the east, Second South Street on the south, First South Street on the north, and West Temple Street on the west. Most of the block was originally planted into an apple orchard, with a small corner of it left clear for his home.²

Along with the rest of his work of this period, Thomas spent many hours gathering signatures for the petition for a Territorial Government.³

Money Making

One of the most interesting stories to surround Thomas Bullock, early in the history of the Salt Lake Valley, is about his part in making Valley currency and gold coin.

The scarcity of money was keenly felt in the fall of 1848 when the population of the Salt Lake Valley rose to not fewer than 4,200 souls. Brigham Young could foresee the problem which would arise and to help meet

¹"Journal History," September 22, 1848, to November 22, 1848.
²Statement by Iva Bullock Caldwell, personal interview.
³"Journal History," November 22, 1848.
it he brought with him from Winter Quarters eighty-four dollars in small change. This change, however, in a short time practically disappeared from circulation. 4 Thomas Bullock wrote on September 26, 1848, in a letter to Thomas Campbell, that "everything is selling at exorbitant prices and there are many complaining." 5 The situation was eased by the return of thirty-seven of the Battalion boys bringing gold dust from Sacramento. The gold dust was accepted in lieu of money for a time but soon proved of little worth in such a form as many refused to accept it due to loss in weighing it. 6

A plan to collect gold dust at a central office and make it into coins was met with general approval. It was under consideration as early as the middle of November, 1848. 7 The plan to thus coin gold being approved and accepted by the people of the Valley, Thomas Bullock began to receive gold dust at the office on December 15, 1848, while Brigham Young and Willard Richards spent their time in weighing it. 8

The inscription for the gold currency was designed by Brigham Young, John Taylor, and John Kay on November 25. It was decided that the words "Holiness to the Lord" should encircle the emblem of the priesthood, a three-point crown over the all-seeing eye, on one side, and on the reverse side encircling clasped hands, the emblem of friendship, and the words, "Pure Gold" and the denomination of the coin. 9

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4 Ibid., January 1, 1849.
5 "Letter File," Church Historian's Office, Salt Lake City, Utah.
6 "Journal History," January 1, 1849.
7 Ibid., November 15, 1848.
8 Ibid., December 15, 1848.
9 Ibid., November 25, 1848.
Little gold was coined until September, 1849, as the crucibles were broken in the preliminary runs and melting was stopped until others could be obtained.10 Depositors were, of course, disappointed. Bullock writes that on December 22 many of the brethren came to the office to exchange "dust" for hard coin, but no business was done because President Young had no coin. President Young offered to return the gold dust to the depositors but they did not want it. It was this emergency which prompted the issue of notes. A meeting of the municipal council convened December 28, 1848, "at the stand in Great Salt Lake City" and authorized Brigham Young, Heber C. Kimball, and Newel K. Whitney to issue bills.11

The brethren went to work with dispatch. As there was no printing press in the Valley, Thomas Bullock and Robert L. Campbell, clerks in the office of the Presidency, spent the day of December 28 in writing bills by hand and the committee spent many hours signing their signatures to the bills. On the first day, December 28, Bullock wrote five-dollar bills and Campbell wrote one-dollar bills. On subsequent days the arduous work continued and quantities of bills in denominations of fifty-cents, one, two, three, and five-dollars were prepared, all dated January 2, 1849.

Every bill carried four signatures, those of B. Young, H. C. Kimball, N. K. Whitney, and Thos. Bullock, Clerk. Added protection was had by stamping each bill with the private seal of the Twelve Apostles. The design of the seal consisted of the emblem of the priesthood encircled by sixteen letters: P.S.T.A.P.C.J.C.L.D.S.L.D.A.O.W., an abbreviation for Private Seal of the Twelve Apostles, Priests of the Church of Jesus Christ of

10bid., January 1, 1849.

11bid., December 28, 1848, January 1, 1849.
Latter-day Saints, in the Last Dispensation All Over the World. Bullock spent all of New Year's Day at the office of John Kay, impressing the seal on the notes previously signed while Bishop Newell K. Whitney attached his signature to others. On that New Year's Day, January 1, 1849, Brigham Young, Heber C. Kimball, and Thomas Bullock signed and paid out the first dollar bill.\(^{12}\) The next day bills were paid out as rapidly as possible to depositors of "dust," and meanwhile the preparation of the second series, bearing the date of January 5, 1849, went on. But the production of handwritten bills could not proceed fast enough, and on the fifth of the month the committee decided to use bills of the defunct Kirtland Bank, of which the Church had a large supply. These bills were countersigned by B. Young, H. C. Kimball, and N. K. Whitney. The next day the council ratified the action and authorized its continuance, "thus fulfilling," says Bullock, "a prophecy of Joseph that one day they (the Kirtland Bank notes) would be as good as gold."\(^{13}\)

Meanwhile someone had found a font of type and Truman Angel had improvised a press so that the manufacture of "valley currency" could be expedited. The printed series were dated January 20, and 1,000 each of fifty-cent, one-dollar, two-dollar, and three-dollar bills were run. Brigham Young and Thomas Bullock set up the type for the fifty-cent bills and Brigham H. Young ran the press. This was the first printing done in Utah.\(^{14}\)

Signatures and the private seal of the Twelve were attached as before. On some of the bills, if not all, there was an additional protective

\(^{12}\text{Ibid.}, \text{January 1, 1849.}\)  
\(^{13}\text{Ibid.}, \text{January 6, 1849.}\)  
\(^{14}\text{Ibid.}, \text{January 22, 23, 25, 29, 1849.}\)
mark, as may be noted from this statement: "In the night Thomas Bullock worked alone putting his private mark on the bills."\textsuperscript{15} In any event it appears that the brethren took ample precaution to authenticate the bills. The task of attaching their signatures to over five thousand bills by four busy men proved arduous and the issuance of the notes could not keep pace with the demand. Bullock writes on January 30 that neither Heber C. Kimball, who had been ill, nor Newell K. Whitney had signed enough bills and many eager persons who had previously deposited gold were turned away. The next day Whitney signed four hundred bills. The office was full of people anxious to obtain currency.\textsuperscript{16} Demand was eventually satisfied and soon it was possible to say that money was abundant.\textsuperscript{17}

As was before mentioned, the coinage of gold had to stop for a season because the crucibles were broken in the preliminary runs; but on September 12, 1849, Thomas Bullock and John Kay put the mint into active operation. On that day they melted gold and rolled bars; and on the next day they cut out and stamped coins.\textsuperscript{18}

**Duties as Clerk to the Church**

The duties and appointments of Thomas Bullock were numerous and involved a great deal of responsibility during his stay in the Valley (1848-1856) prior to his mission to England. Aside from the duties mentioned above, a few extracts from the "Journal History" will help us to understand the additional work that he was called on to do. They are as follows:

Saturday, January 20, 1849.—Voted that an armorer be appointed to take charge of public arms. The chairman appointed Thomas Tanner accordingly.

\textsuperscript{15}Ibid., January 9, 1849. \textsuperscript{16}Ibid., January 30, 1849.\textsuperscript{17}Ibid., January 6, 1849. \textsuperscript{18}Ibid., September 12, 13, 1849.
Voted that a building be erected forthwith for an armory, that
Reynold Cahoon be a committee for the erection thereof and that Thomas
Bullock be the treasurer.
Thirty-two dollars was subscribed towards the expenses of the
building.

Tuesday, February 13, 1859.--Newell K. Whitney was appointed chair-
man, Brigham Young, Heber C. Kimball, Parley P. Pratt, John Taylor,
Amasa M. Lyman, and Thomas Bullock, members of the committee to lay
off the city into wards.

Friday, February 23, 1859.--A number of bishops called on Thomas
Bullock to get the names of persons residing in their wards.

Thursday, March 29, 1849.--Thomas Bullock was engaged in copying
names to the petitions to Congress for a Territorial Government.

Thursday, April 5, 1849.--The council appointed William Clayton and
Thomas Bullock auditors of public accounts.

Monday, September 10, 1849.--Daniel H. Wells and Thomas Bullock
spent the day in the office destroying paper currency; they tore up and
burned between three and four thousand dollars.

Saturday, October 6, 1849.--Bullock signed the L.D.S. Church Con-
ference reports as Clerk.

Sunday, November 11, 1849.--At candle light the Welsh Saints held
their first meeting in Thomas Bullock's house and were addressed by Dr.
Willard Richards and Thomas Bullock.

Saturday, March 23, 1850.--President Brigham Young, Thomas Bullock
and William M. Lemmon agreed to lay off a city in Utah Valley to be
called Provo.

Saturday, April 6, 1850.--Thomas Bullock signed the minutes of the
L.D.S. Conference as Clerk. (This duty Bullock held until he left on
his mission to England in 1856.)

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How Tooele Got Its Name

An incident which is very important to history is the one wherein
the settlement of "Tooele" received its name. The account and Bullock's
part in it is as follows:

In the year 1849 Brigham Young sent John Rowberry and Cyrus Tolman
to explore the territory west of the Jordan Valley for the purpose of

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19Ibid. (dates listed above).
finding grazing land. They crossed the mountain range known now as the Oquirrh and found grass, timber and water plentiful. They camped there for the winter.

In the spring of 1850 the party returned to Salt Lake, submitted a report of their discoveries to Brigham Young, who directed them to form a settlement. The name for the settlement suggested by Mr. Tolman was Cedar Valley, in view that a large forest of Cedar had been discovered. Brigham Young, however, recommended Tule, as reeds were so plentiful, according to the report submitted to him. His recommendation was adopted. In recording the proceedings of the meeting, Thomas Bullock, then secretary to Brigham Young, spelled Tule thus, "Tooele," which name it has since been known by. In the third general epistle of the Quorum of the Twelve, printed in the Frontier Guardian, June 12, 1850, the word was spelled "Tuille," but Bullock's spelling has always stood as correct.20

The Deseret News Is Printed

The communities in the Great Salt Lake Valley had scarcely begun to take shape when President Brigham Young realized the need for an independent organ to foster the freedom of speech, guaranteed by America, and authorized four men to found Utah's first newspaper. Responding to the call of President Brigham Young, Willard Richards became the first editor; Horace K. Whitney, who had some experience in typesetting in Nauvoo, the first printer; Brigham H. Young, the first pressman; and Thomas Bullock, the first proof-reader. With this force, the little eight-page sheet, dedicated to "Truth and Liberty," made its appearance on June 15, 1850.21

The policy of the founders, which has followed through a hundred and five years of steady growth, is well summed up in the paragraphs announcing the first News. An excerpt follows:

We propose to publish a small weekly sheet as large as our local circumstances will permit, to be called the Deseret News, designed originally to record the passing events of our state and in connection,


21Kate B. Carter, Utah's First Newspaper (Salt Lake City, Utah: Daughters of the Utah Pioneers Central Company, 1950), p. 293.
refer to the arts and sciences, embracing general education, medicine, law, divinity, domestic and political economy and everything that may fall under our observation, which may tend to promote the best interest, welfare, pleasure and amusement of our fellow citizens.

We hold ourselves responsible to the highest Court of truth for our intentions, and the highest Court of equity for our execution. When we speak we shall speak freely, without regard to men or party, and when, like other men, we err, let him who has his eyes open, correct us in meekness, and he shall receive a disciple's reward.22

A few notations from the "Journal History" will help to establish the part which Thomas Bullock played in the bringing forth of the first issue of the Deseret News. They are as follows:

January 21, 1850.—Thomas Bullock cleaned out the new office and prepared room for the printing press.

January 22, 1850.—Brigham H. Young moved the printing press into the office, Thomas Bullock assisting.

January 24, 1850.—Thomas Bullock spent the day at the mint where he dictated a portion of the Constitution of the State of Deseret, while Brigham H. Young put the same into type.

January 25, 1850.—Thomas Bullock corrected the type set the day before, while the printer and others were frolicking in a sleigh.

January 26, 1850.—Brigham H. Young continued setting type on the Constitution.

January 30, 1850.—At 10:00 A.M. President Brigham Young, Willard Richards, George A. Smith, Daniel H. Wells, and Orson Spencer met in the office in Great Salt Lake City to look up such laws as should be printed and afterward commenced revising the judiciary.

February 7, 1850.—Brigham H. Young printed a form of the bond and obligation for different officers of the state.

February 16, 1850.—At the President's office, in Great Salt Lake City, Brigham H. Young was engaged in printing branch records, while H. W. (no doubt Horace K. Whitney) was employed in setting in type the criminal laws.

February 18, 1850.—The bill for punishing crimes, etc., was printed by Brigham H. Young in Great Salt Lake City.

March 4, 1850.—Brigham H. Young was engaged in setting the election law in type.

22The Deseret News (Salt Lake City, Utah), June 15, 1850, p. 1.
March 21, 1850.—The work of coinage was going on in the Mint. The Printers were busy setting in type the record of brands and laws.

June 14, 1850.—The printers in Great Salt Lake City continued their work setting type for the first number of the "Deseret News."

June 14, 1850.—At 5:20 P.M. the impression for the first number of the "Deseret News" was struck off at the printing office in Great Salt Lake City.23

Recorder of Perpetual Emigration Fund Company

The extensive missionary activity of the Church in the years following the initial settlement of the Salt Lake Valley doubled and redoubled the Church membership. The new members were found in many parts of the world; but prompted by the "Spirit of Gathering" and the encouragement of the Church leaders, a continuous migration began to pour into the valley of the Salt Lake.

The "Spirit of Gathering" took hold of the hearts of men without regard to financial standing. People without means sufficient to journey to a new land found the desire to come to "Zion" so overwhelming that the Elders of the Church were constantly meeting their appeals for aid.24

To further meet the need for financial assistance to the migrating Saints, the Perpetual Emigration Fund Company was organized on September 15, 1850, with Brigham Young as president of the company. Under President Brigham Young were appointed a number of assistants, and Thomas Bullock was appointed as the recorder of the company.25 It was Bullock's duty to keep all the records of the company in proper order and make out the list of names of the Saints from various locations to be sent for by way of the

23"Journal History" (dates listed above).

24Berrett, op. cit., p. 405.

25"Journal History," September 15, 1850.
Clerk of the House of Representatives

On Monday, December 2, 1850, the General Assembly of the State of Deseret met in the new Council House. It was the first meeting held in the building. The Senate organized in the northeast room, second story, with Lieutenant Governor Heber C. Kimball presiding. William Clayton was chosen to act as secretary, Jedediah M. Grant as speaker of the House, and Thomas Bullock as clerk of the House of Representatives. Bullock held this position for a number of sessions.

As clerk of the Senate, Bullock had many experiences, a few of which will be related here. On July 8, 1850, Thomas Bullock and Reuben McBride were visiting Great Salt Lake City, examining the census returns for the purpose of apportioning senators and representatives in Utah territories. 27

Thomas was ordered by Governor Brigham Young on March 28, 1851, to take the census as part of the procedure in creating the Territory of Utah. The order as written to Thomas Bullock reads as follows:

To Mr. Thomas Bullock

Sir:

Whereas by an act of Congress, creating the Territory of Utah, approved September 9, 1850, in the 4th section thereof, it is, among other things, directed that the Governor, previous to the first election, shall cause a census or enumeration of the "Inhabitants of the several Counties and districts of the Territory to be taken." Now in pursuance of said enactment, I hereby authorize and direct you and such assistants as you may see fit to employ in said duty, after you (and they shall have first taken an oath or affirmation, faithfully to perform your duty in the premises) to proceed to take an accurate enumeration of all the inhabitants of the Territory of Utah, Indians excepted, and make a true return of such enumeration, into my office, on or before the Fourth day of July next. In your return you will have in view the following districts, and designate

26Ibid., September 29, 1853.
27Ibid., December 2, 1850, July 8, 1851.
particularly, in which of said districts, said inhabitants reside, viz: 1st Great Salt Lake County: 2nd County of Davis: 3rd Weber County: 4th Utah County: 5th San Pete County: 6th Iron County: 7th Tooele County: and 8th Green River Precinct.

The first day of April, 1851, will be the date to which your enumeration and return will have reference.

For your services, you will receive such compensation, as the Territorial Legislature, at its first Session, may allow.

Great Salt Lake City
Utah Territory
March 28th, 1851

Mr. Bullock's sworn statement as to his acceptance of the job of taking the census is as follows:

I, Thomas Bullock, agent, to take the Census of the Territory of Utah, do solemnly swear that I will make a true and exact enumeration of all the Inhabitants within the district assigned to me, and will faithfully perform the duties required of me, and make due and correct returns thereof to the Governor, to the best of my skill and ability.

As witness my hand this twenty-eighth day of March A.D. 1851.

Thomas Bullock

Sworn and subscribed to, before me the day and year above written
Brigham Young
Governor of Utah Territory

Mr. Bullock's return of the Census was as follows:

Return of the number of Inhabitants in Utah Territory on 1st April 1851.

<table>
<thead>
<tr>
<th>Recapitulation</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Great Salt Lake County</td>
<td>3119</td>
<td>3036</td>
<td>6155</td>
</tr>
<tr>
<td>2nd Davis County</td>
<td>596</td>
<td>532</td>
<td>1128</td>
</tr>
<tr>
<td>3rd Weber County</td>
<td>691</td>
<td>1452</td>
<td>2143</td>
</tr>
<tr>
<td>4th Utah County</td>
<td>1125</td>
<td>880</td>
<td>2005</td>
</tr>
<tr>
<td>5th San Pete County</td>
<td>197</td>
<td>168</td>
<td>365</td>
</tr>
<tr>
<td>6th Iron County</td>
<td>191</td>
<td>169</td>
<td>360</td>
</tr>
<tr>
<td>7th Tooele County</td>
<td>85</td>
<td>67</td>
<td>152</td>
</tr>
<tr>
<td>8th Green River Precinct</td>
<td>22</td>
<td>24</td>
<td>46</td>
</tr>
<tr>
<td>Total</td>
<td>6026</td>
<td>5328</td>
<td>11,354</td>
</tr>
</tbody>
</table>

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28Utah Territory Executive Proceedings and Elections and Commissions 1850 to 1854, p. 10.

29Ibid.
Great Salt Lake City
Utah Territory
June 26, 1851

I hereby certify that the foregoing enumeration, of the Inhabitants of the Territory of Utah, is correct; so far as I have taken it.

Thomas Bullock

Another important assignment to Thomas as clerk of the House of Representatives was to draw up a charter for Provo City.31

Clerk of Brigham Young's Exploration Parties

During the period covered in this chapter, 1848-1856, Thomas Bullock accompanied President Brigham Young on a number of exploration parties throughout the Utah Territory. Each time he was selected as clerk and historian of the company. One such trip took the party into Sevier Valley. Thomas kept a most detailed journal of the trip. The recordings of his journal are found in Appendix A as an illustration of the records kept by Brother Bullock on such occasions.32

Another exploration trip of the above mentioned type took Brother Bullock into southern Utah during the period of May 4 to May 30, 1854. The purpose of this trip was to visit the Saints, settle Indian troubles, organize branches of the Church and look over the country in general. A table was made by the camp clerk, Thomas Bullock, which shows his method of recording distances along the way. This table records the distances of various points along the route from Great Salt Lake City to New Fort Harmony in southern Utah. The table will be found in Appendix B.33

30Tbid.
31"Journal History," April 18, 1851.
32Tbid., September 15, 1851. 33Tbid. (dates mentioned above).
Other Experiences

Thomas Bullock's positions and experiences were so many and varied during the period covered by this chapter that only brief mention will be made of those not already covered.

In September, 1848, Thomas was elected to the office of Recorder of Salt Lake County and held that position until he was called to go on a mission to England in 1856. On the following page will be found an exact copy of Thomas Bullock's appointment as Recorder of Salt Lake County for the two-year term 1851 to 1853, signed by Brigham Young and Willard Richards.

Brother Bullock was also assistant clerk to Church Historian Willard Richards until the death of Brother Richards, when he was appointed to the same office under Historian George A. Smith.34

By December 4, 1851, Thomas Bullock was still active as one of the Seven Presidents of the 27th Quorum of Seventies in the Church of Jesus Christ of Latter-day Saints. As has already been mentioned, he was ordained to that office June 1, 1845. On December 4, Brother Bullock wrote to the editor of the News an account of his Quorum, which is as follows:

Editor of the News: Sir:—I feel it a privilege to have the liberty of writing for your valuable paper, an account of the 27th Quorum of Seventies, over which I have the honor of being counted as one of the presidents.

At the last October conference, the Presidency of the several Quorums were invited to give out appointments, calling the members of their several Quorums together; I accordingly gave out one for the members of the 27th Quorum to meet at my house, and I am happy to report that we have kept up our appointments regularly, every Wednesday evening to this date. Those of the brethren who meet with us feel that the Spirit of God is blessing us, and we separate at night rejoicing in the privileges granted, giving food for meditation, for the week to come, and a continual looking for blessings ahead. Some of the brethren come a distance of eight miles to enjoy their privileges, and

34The Salt Lake Tribune.
BRIGHAM YOUNG,
GOVERNOR OF THE TERRITORY OF UTAH.

To all to whom these Presents shall come, GREETING:

KNOW YE, THAT Thomas Bullock having
been nominated by the GOVERNOR, and confirmed by the Legislative Council to the office of

County Attorney and for the county of Great Salt Lake in said Territory, I, BRIGHAM YOUNG,
Governor of said Territory, for and on behalf of the people of said Territory, DO appoint him

said County Attorney for said County of Great-Salt Lake in said Territory of Utah; and do authorize and empower him to execute and fulfill the duties of said office according to law.

TO HAVE AND TO HOLD the said office, with all the rights and emoluments thereunto legally appertaining, for the term of two years, unless sooner removed by the Governor, or until his successor shall be duly appointed and qualified to office.

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused the seal of said Territory to be affixed.

Done at Great Salt Lake City, this 15th day of October A.D. 1857; And of the Independence of the United States of America the seventy sixth.

By the Governor.

[Signature]

Brigham Young

Secretary Pro Tcm.

Appointed by the Governor.
feel it a pleasure to ride home in the still hours of the night, enjoying peaceful reflection, and comfortings of the Holy Spirit.

It may be well to give a report of the location of the several members, so far as we have obtained a knowledge of the same. . . .

Since the cruel persecutions which drove the Saints from the temple in Nauvoo, and scattered them to the four winds for safety, many of the above have not met with us. We now call for them to come home, to again enjoy the blessings of our Father's House, and prepare themselves by receiving the necessary instructions to qualify them for usefulness in the vineyard of our Lord; and may the peace and blessings of our Lord Jesus Christ be and remain with you forever, is the prayer of your brother in the Gospel of Peace.

Thomas Bullock
G.S.L. City, December 4, 1851

The "Journal History" from this time forth (December 4, 1851) continually refers to the successful meetings held by the 27th Quorum of Seventies at Thomas' home until he was called on his mission to England in 1856.35

From Wednesday, January 7 to January 9, 1852, Thomas helped organize the Utah Library. He assisted in making a catalogue of the books and stamped them with "Utah Library."36

On Monday, April 12, 1852, Thomas Bullock was appointed as Military Secretary of the Nauvoo Legion of the Utah Territory. His appointment is as follows:

Gen. Daniel H. Wells issued the following:
Headquarters, Nauvoo Legion,
G. S. L. City, U. T.,
April 12, 1852

General Orders, No. 1.
I. By virtue of authority in me vested by the Governor of the Territory of Utah, under the provisions of the laws of said Territory, I hereby enter upon my duties in command of the Nauvoo Legion, comprising the whole of the Militia of said Territory.
II. The following appointments are made in the Legion:
   1. James Ferguson, Adjutant General.
   2. Lewis Robinson, Quarter Master General.
   3. Albert P. Rockwood, Commissary General of Subsistence.

35"Journal History" (dates given above).

36Ibid.
Thomas Bullock attained the rank of Lieutenant Colonel in his position as Military Secretary by March, 1855.  

During the period of 1848-1856 the "Journal History" states that the Saints in the Valley held mammoth celebrations on each July 4. At each of these celebrations Thomas had an active part to play. Usually he read the toasts and made the hearts of the Saints light with his unusual wit. On July 5, 1852, he was called upon to give the principal oration of the day. He refers to his oration as his maiden speech, as this was the first time he was ever called on for such an occasion. As an example of his type of oration, Mr. Bullock's speech is found in Appendix C.  

Repeated reference is made in the "Journal History" during this period of Thomas' being clerk of the Latter-day Saint conferences. In a special conference of the Elders of the Church of Jesus Christ of Latter-day Saints, assembled in the Tabernacle, Great Salt Lake City, August 28,  

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37Ibid., April 12, 1852.  
38Utah Territory Executive Proceedings and Elections and Commissions 1850 to 1854, Line 13, p. 96.  
1852, at 1:00 P.M., Thomas Bullock, clerk of the conference, read the revelation on celestial marriage given to Joseph Smith, in Nauvoo, July 12, 1843.\(^4\)

Thomas was continually active in his Church duties, attending to baptisms, confirmations, marriages, sealings and other temple ordinances.\(^5\)

Brother Bullock's interests were wide in scope. Besides the many other things mentioned he was a member of the Deseret Dramatic Association during the years 1853-1854 as a prompter.\(^6\)

A happy experience in the life of Thomas was the day he took the oath of naturalization before Justice Reed, Shafer and Snow, November 30, 1853.\(^7\)

Dr. Willard Richards and Thomas Bullock had been close friends and had shared many important and interesting experiences together. One could well imagine the sorrow felt by Thomas as he watched his friend and companion pass away on Saturday, March 11, 1854. Of this day the "Journal History" records:

Dr. Willard Richards had a restless night rambling in his speech. At 7:00 A.M. he recognized Seth Rigby, then fell asleep in his chair for an hour and a half, when his fingernails turned blue and his left hand cold. He continued so until twenty-three minutes past 9:00 A.M. when his spirit left the tabernacle and went home. At twenty-seven minutes past nine Levi Richards told the waiters that there was no more use rubbing him as he was dead. . . . Thomas Bullock fetched Heber John Richards, but he was too late to see the Doctor die.\(^8\)

\(^4\)Deseret News, September 14, 1852.

\(^5\)"Journal History" (1848 to 1856).

\(^6\)"Bullock Collection" (found in a listing of the members of the association on a printed bulletin and reaffirmed in his own handwriting).

\(^7\)"Journal History," November 20, 1853.

\(^8\)Ibid., March 11, 1854.
Thomas Bullock was called April 28, 1855, by George A. Smith to gauge a little cask of molasses, and Thomas reported it to contain 5\(\frac{7}{4}\) imperial gallons, which was the first fruits of the Church Sugar Factory.\textsuperscript{45}

Among other positions, Thomas Bullock is mentioned in "Journal History" as the secretary of the Deseret Theological Institute, which held its meetings at Social Hall in Great Salt Lake City. He is also listed as "Home Secretary" of the Deseret Horticultural Society.\textsuperscript{46}

Just prior to his mission call to England, Brother Bullock gave an interesting report that the people at Cottonwood and the Big Field were making splendid molasses out of milk and stink-weeds.\textsuperscript{47}

\textsuperscript{45}Millennial Star, XVII (April 28, 1855). (William E. Berrett, in his book The Restored Church, mentions that the Sugar Factory first belonged to the Deseret Manufacturing Company but by this time had been taken over by the Church, as the company was unable to pay its debts.)

\textsuperscript{46}"Journal History," January 5, 1855, May 2, 1855.

\textsuperscript{47}Ibid., July 10, 1856.
CHAPTER VII

MISSIONARY FOR THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

AUGUST 1856 - JUNE 1858

Bullock's Interest in Missionary Work

Research shows that Thomas Bullock did not wait for a call from his Church to do missionary work, for in many ways he had always been a missionary to the people with whom he had come in contact. He continually bore witness to his faith in the truthfulness of the Gospel which he had embraced and in many ways lived as an example of the things to which he bore witness.

Thomas' great interest in the missionaries and the missionary work of the Church is well exemplified in his own words as written in a personal letter to Elder John O. Angus, who was at the time of the writing of the letter a missionary for the Church of Jesus Christ of Latter-day Saints. As Thomas was explaining in his letter to John his trip across the plains to the Salt Lake Valley in 1848, he continued by stating:

... In 1848, I again travelled through the deserts and sage plains with my family; and here am I, Thomas Bullock, now writing, preaching, and bearing a faithful testimony to you, my beloved John, now a missionary of Christ Jesus our Lord, on your native soil, and to all who may see or hear these words; and I do know it is true.

I say unto you, Brother John, lift up your voice, and falter not; and I would to God that the power that was on me in my dream last night, would fall on you daily; that you may be able to draw many into the covenant of Jesus, by burying them in water for the remission of sins, that they may come forth in newness of life, and receive all the gifts of the Holy Ghost, by "the laying on of hands," that when you return to your mountain home, the Saints may come with you, a host. Here is life eternal to all who will obey. Here, revelation is continually pouring out its riches, through the mouths of Brigham, Heber, and Willard. Here is the place to be baptized for your dead. Here is the place to save yourselves and your dead from thralldom, and be preparing for our Lord and Saviour Jesus Christ, when he shall make his
second appearance in power and great glory; and until that time, may God in His infinite mercy preserve us from evil, that we may "ascend and meet him in the skies," and dwell in His presence for evermore. Amen.

My blessing be with you, and may peace dwell in your soul forever, is the prayer of your brother in the Gospel of Jesus Christ.1

Thomas Bullock's love and interest toward the missionary work of the Church is further shown in a portion of a letter written August 24, 1848, to Levi Richards, who was then on a mission to England. Thomas writes:

Whenever you see Captain Dan Jones, remember me to him, giving him my warmest thanks, that the Lord has enabled him to do so good a work in Wales; for the Rev. John Griffith, of Llanerchymedd, Anglesea, used to tell me (when I was an excise officer in that place) that the Welsh are a people that stand firm in their religion, and will not turn to any delusion that is offered to them; I hope he has sounded the gospel trump in Llanerchymedd, Amlwch, Camaes, Llanfechall and neighbourhood, and been successful; if he has not, I bid him God's speed. I have written several letters to Griffith Williams, druggist, to prepare the way for the Elders. President Young ordered me to read Elder Jones's letters to sister Williams, a full bred Cymru, when tears of joy rolled down our cheeks, at the blessings poured out on the head of Elder Jones; she is now gone with her husband, who is on a mission to the Welsh in the Eastern States. Every time we read Elder Jones's letters, we feel to cry out, God bless brother Jones, and prosper him in his glorious mission; he is blessed, and shall be blessed, even so, Amen.

Remember me kindly to all the Elders who left Winter Quarters about the same time as you did; I pray that your health, as well as theirs, may be good; that you may all be blessed with His Spirit from on high, be prospered on your missions, and return to Zion with songs of everlasting joy. . . .2

Mission Call

During the month of August, 1856, Thomas Bullock and others received a call from the Presidency of the Church of Jesus Christ of Latter-day Saints to go to England on a mission. Just prior to Elder Bullock's departure, Eliza R. Snow, on September 6, 1856, wrote a farewell tribute to him.

1Millennial Star, XIV, 300.
2Ibid., X (December 15, 1848), 369.
It is as follows:

Go forth thou son of Zion;
And going, be thou blest:
The light of Zion's Priesthood
Upon your path will rest.
You leave the Vales of Ephraim--
Your peaceful mountain home,
Amid the world's confusion,
In distant parts to roam.
You're going from the nurs'ry,
A truly favored child,
To tread the world's brown desert,
In Bab'lon's dreary wild.
You leave the fount of knowledge,
And yet its streamlets flow
Through God's appointed channels
Where'er his servants go. 3

Journey to Winter Quarters

In a letter dated October 28, 1856, to Elder Orson Pratt, Brother Bullock gives a very detailed description of his missionary call, his departure and his travels up to the time he reached Winter Quarters, near Florence, Nebraska, on his way to England to his field of labor. The letter is as follows:

Dear Beloved Brother: I take the earliest opportunity to inform you of my arrival at Winter Quarters on the Missouri River; and will give you a brief sketch of our travels, so that the friends and relatives of the emigrating Saints may obtain the earliest information of them.

On Sunday, the 10th of August, the following persons were called by the Lord, through the voice of His servants, the First Presidency of the Church of Jesus Christ of Latter-day Saints, to go as missionaries to England, namely, Thomas Bullock, Bernard Snow, Charles Hubbard, T. Pierce, John H. Tippitts, Wm. Brown, Ezra T. Clark, James G. Browning, George Gates and Samuel F. Neslin. They were directed to prepare themselves to be in readiness to start by the middle of September.

On Sunday the 17th, Daniel Page, Jun., Samuel Roskelley, George Taylor, Henry Harris, James W. Stevens, Andrew P. Shumway, and Wm. Bevans were also called to be under the direction of the presidency of the British Isles. On the 6th of September, the above persons received their blessings and were set apart as missionaries; together with several others who were sent on missions to the United States, among whom was your brother, Elder P. P. Pratt.

3Ibid., XX (January 30, 1858), 80.
On Wednesday, the 10th of September, the day appointed by the Presidency for us to leave G.S.I. City, Thomas Bullock, Bernard Snow and George Gates, blessed our families, dedicated them to the Lord, and immediately started for Emigration Canyon, and the remainder followed. We met in Echo Canyon and the camp organized by electing a captain, sergeant of the guard, chaplain and secretary, and we have continued traveling every day until the present time, on an average of twenty-two miles each day, having been most signally blessed of the Lord in being favored with beautiful weather, with the exception of the 12th of October, when it rained through the day, and until the afternoon of the 13th when it cleared up. The rain water remained in pools on the road, and caused us heavy traveling for three or four days afterwards; but the heaviest rain was on the 23rd of October. When we crossed the Loup Fork, which was the most difficult portion of our trip, we had nothing but a "dug-out canoe," and had to make many trips for the company with their baggage; the boxes were taken from the wagons, and stripped of their covers, and dragged across the stream; some of the wagons turned over several times, and on the last trip of the canoe Elder Snow, Shumway, Hubbard, and Huffaker, were capsized by the boat striking on a large snag in the river, but they were all saved.

We have also been highly favoured in not having any nocturnal visits from the marauding Indians, especially when we consider that about the 9th or 10th of September, a company of United States troops shot down fifteen or sixteen Indians, of the Cheyenne tribe, while they were eating corn in the road near Fort Kearney. The Cheyennes in a few days retaliated and killed Mr. A. W. Babbitt, Thos. Margetts and his wife, Condy and his wife, four of Mr. A. W. Babbitt's teamsters who had been continually cursing and swearing at the "Mormons" when they were at prayers, a Mrs. Wilson and her child, and four or five persons from California, who passed through Great Salt Lake City, and swore considerably because they could not get flour from the "Mormons" for their journey at a time when thousands were living on half a pound of bread a day, and some hundreds had none at all. The Indians also took two women and one boy prisoners, and afterwards killed one of the women, because she could not travel fast enough for them. They were willing to give up the other woman, and a child, to the United States officers in exchange for an Indian in their possession.

On the 15th of September we met, near Bear River, twenty-three wagons, with over 250 Danish Saints, led by Captain Peterson; and fourteen wagons with English Saints. On the 17th we met the advance company of St. Louis Saints. September 18th, we were very agreeably surprised by suddenly coming upon the advance train of hand-carts, composed of about 300 persons, traveling gently up the hill west of Green River, led by Elder Edmund Ellsworth. As the two companies approached each other, the camp of missionaries formed in line, and gave three loud Hosannas, with the waving of hats, which was heartily led by Elder P. P. Pratt, responded to by loud greetings from the Saints of the hand-cart train, who unitedly made the hills and valleys resound with shouts of gladness; the memory of this scene will never be forgotten by any person present. We inquired the reason why we had not heard any word from them, and they answered, "We have out-traveled every other company, not one has passed us, no, not even a
solitary horseman, so we have to carry our own report, and we should have been here sooner if the teams which carry the heavy luggage could have travelled any faster." They were very cheerful and happy, and we blessed them in the name of the Lord, and they went on their way rejoicing. The same day we met a company of hand-carts, led by Elder D. McArthur; and a company of Saints from St. Louis, led by Elder John Banks, whom we missed seeing, on account of our traveling on a cut off to the Big Timber on the Sandy, where we met the rear company of St. Louis Saints; and we were made to rejoice through hearing of the well doings of those we had missed seeing. On the 20th we camped on Pacific Creek, west of the South Pass, near a company of upwards of 650 Saints from England and Wales, with hand-carts, led by Capt. Bunker. On the 22nd, a company of Saints from the Southern states, led by Capt. Croft, camped near us. 24th. When we had come to a halt near Independence Rock, 333 miles from Great Salt Lake City, we were gladdened by the arrival of Elder Franklin D. Richards, accompanied by the following missionaries, who were returning to their beloved homes, and families, in the vales of Deseret, viz., D. Spencer, C. H. Wheelock, G. D. Grant, W. H. Kimball, J. Ferguson, J. A. Young, J. D. T. M'Allister, J. Van Cott, C. G. Webb, W. C. Dunbar, N. H. Felt, and J. McGaw, they were in excellent health and spirits, and rejoice that they had completed the mission allotted to them. From these brethren we learned the particulars of the killing of the Cheyenne Indians by the United States Soldiers, near Fort Kearney, and their subsequent retaliation by their killing those above mentioned. They also blessed us with comforting words, to prepare us for the duties that may be expected of us, and to prepare our minds for the trials that await us from a wicked and perverse generation.

On the 29th, we met Elder Porter Rockwell, in charge of seven wagons, four of them having the remnants of Mr. Babbitt's goods, and which he had successfully brought through the country of the hostile Indians; and shortly afterwards we met Elder A. O. Smoot, in charge of a train of forty-two wagons containing among other things a steam engine for President Young, books, and dry goods from England, and some other articles which had been cached or stored away in previous years; he was assisted by Elders Ira Eldridge and Brigham H. Young. October 2nd; I visited a short time with over 4,500 Saints, under the charge of Elders Atwood and Willie with hand-carts, about ten miles west of Fort Laramie. 3rd: We passed, at the Indian agents, sixteen miles east of Laramie, eighteen lodges, comprising the Cheyennes who had killed the whites. As they had killed the number of whites that had been killed of the Indians, by the United States' troops, they were willing to be at peace. They made overtures to give up a woman, supposed to be Mrs. Margetts, or Mrs. Wilson, and a boy, in exchange for another Indian, in custody of the troops. 4th: Elder Edward Martin, with over 700 Saints, as I was informed, with hand-carts, and Capt. Hawkins, with a company of Saints from the Cape of Good Hope, and other places, passed up the river road; we missed seeing them, on account of coming over the mountain road; we lay by half a day, on the 5th to send letters to Elder Martin and others, but our messengers returned without seeing them. In the afternoon of the 5th, we passed Capt. Hunt with a company of 50 wagons, encamped a few miles to the west of Chimney Rock or about 580 miles from Great Salt Lake City; they were tarrying
to bury a small child. This was the rear company of this season's emigration, and the last of them who I took by the hand was brother Linforth, from the office in Liverpool, who desired to be remembered to Elders Pratt, Benson, Calkin, Kay, the clerks in the office, and the Saints in Liverpool.

On the 12th and 13th we had heavy rains, when the weather again cleared up, and we had a view of the moon, when partially eclipsed; for a few days afterwards the roads were heavy for traveling, many pools of water remaining thereon, and on the 23rd and 24th, we had crossed the Loup Fork; the road was still bad, but the remainder of the journey has been as fine and favourable as our hearts could well desire. I may say that we have been blessed by the Lord God of Israel with beautiful weather for our journey; He has blessed us with exceeding good health, not one having been sick a day; He has preserved our animals unto us that not one has fallen by the way, or been stolen by marauding thieves. He has blessed us in enabling us to pass through the barren wastes inhabited by Indians, a few of whom have been shot down by United States troops, while peaceably eating corn, and who were according to their natures and traditions bound by the laws of honour to send as many whites to the Spirit land as they had lost, and were therefore in hostile array, to such an extent that the Postmaster at Fort Kearney said he dare not send the United States mail, stating it could not go in safety, although escorted by a company of United States dragoons; and although several apostates, Gentiles, and a few traders joined us at Horse Shoe Creek and Fort Laramie, in order to go through in peace, for they had to submit to the laws and regulations of the missionary camp; neither have we had much difficulty in crossing the various streams, except the Loup Fork. Therefore we ascribe the praise and glory to our Father in Heaven for His preserving care over us while traveling across these deserts, and trust in Him to open the way before us for the remainder of our journey.

Pray for us, brethren, Saints, that we may be prospered on the remainder of our journey; that we may soon be with you to help you roll on the cause of our God on earth; that the day may be hastened that the honest in heart may be gathered together from the four quarters of the globe; and Zion built up, and a place prepared that the Son of Man may come and bless his Saints, and reign triumphant over the earth.

In the bonds of the everlasting covenant, I remain, dear brother Pratt, your obedient servant in the Lord. 4

Experiences at St. Louis

As Thomas Bullock arrived at St. Louis, Missouri, after continuing his journey from Winter Quarters, he took time out to write to John Taylor,

4 Ibid., XVIII, 811-813. (The "Journal History" notes on October 17, 1856, p. 2, that Thomas Bullock was selected as clerk of the missionary camp going to England when they organized in Echo Canyon prior to further travel.)
editor of The Mormon, a Latter-day Saint newspaper printed in New York, about his experiences while on a steamer down the Missouri River and his observations of the people of St. Louis. Thomas writes:

Excuse me taking the earliest opportunity of writing to you, but I suppose you would be made glad in knowing that Elders Thomas Bullock, Bernard Snow, George Gates, Samuel F. Neslen, John H. Tippits, George Taylor, Samuel Roskelley, Henry Harris, Andrew P. Shumway, Daniel Page, Jr., James W. Stevens and William Bevans arrived here about eleven o'clock last night on their way to Europe; also Elders Thomas Terry, Isaiah M. Combs, David O. Ridout, William G. Saunders and Orin Lewis to labor under the direction of the Apostles in the United States. . . .

I am sorry to say that I have heard the name of the Deity taken in vain, and more swearing, and heard more lascivious talk on the steam boat on the Missouri River the past week, than I have heard in Great Salt Lake county during the past eight years; and I do thank God that the authorities of the Church of Jesus Christ of Latter-day Saints make Utah Territory too hot a place for a lewd man or woman to dwell many days, too many of whom, alas! are living in this city. (St. Louis.) If you would like me to write more full, I will do so. In haste, your brother in the Gospel of Jesus Christ.  

On Thomas Bullock's arrival, in company with a number of other missionaries, Presidents Erastus Snow and George A. Smith called the missionaries together and scattered them according to their several situations and necessities. Those who had means were sent direct to their fields of labor. Others were sent to visit the neighboring branches to raise means, while Thomas was retained in St. Louis to make out a report of all the tithing received in the St. Louis conference since the stake was organized. Thomas was busily engaged for a number of days in that service, and did not complete it until very early in the morning of December 1, 1856. In the evenings and during the Sabbaths, while Thomas was working on the tithing records, he had the privilege of speaking to the Saints and of bearing his testimony to the truthfulness of the work of God in the last days. His testimony caused those not of the Church to be angry with him.

5The Mormon (New York State), November 22, 1856, p. 2.
In less than four hours after finishing his work on the tithing records, Thomas was enroute to Vincennes, Indianapolis, Pittsburg, and Philadelphia, where he arrived on Thursday, December 4, 1856. In order to get to the house of Elder Samuel Harrison in Philadelphia, Elder Bullock had to borrow half a dollar to pay his travel expenses across the city. When Thomas arrived he was counselled by Brother Harrison to stay until after the following Sabbath. The evening that he arrived at Brother Harrison's, Thomas visited a room full of Saints and later attended three meetings on Sunday. On the following Monday morning Thomas preached and bore his testimony, and in the afternoon Elder George A. Smith gave a brilliant discourse. Later on that evening, Elder Erastus Snow preached, giving a brief expose of the doings and actions of Governor Brigham Young in Utah. Afterwards a collection was made towards financing Elder Bullock to Liverpool, England.  

In New York City

Thomas further describes his mission journey and experiences in a letter to Elder John Taylor, the editor of The Mormon. In connection with his arrival at New York, prior to his sailing for England, he writes:

... I arrived in this city yesterday afternoon and was happy to learn that Elders Browning, Brown, Pierce, Tippitts, Page and Harris were here, that they had their passage to Liverpool engaged on board the ship "Guy Mannering" which is expected to sail on Friday next. Having sold two buffalo robes (being part of my bedding) in St. Louis, I expect I shall be able to start with them, if so I shall be glad, for it is about as hard to find where I have been traveling, an honest soul seeking after truth, as it would be to expect to find wheat ears on the fields in G. S. L. Co. next spring, after the little birds had picked up during the fall, winter and early spring, what had been left of the gleaning by the Saints this fall and that, too, after the crop had been pulled by the owner to save all. So every Saint may see that the prospects of gathering many more of the honest in

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Ibid., December 9, 1856, p. 2.
heart out of the nation where the blood of prophets, patriarchs and Saints is crying to the Lord God of Israel for vengeance upon the heads of a priest ridden generation, is very faint indeed. Thus the scripture is being literally fulfilled for "narrow is the way that leadeth to eternal life, and few there be that find it, while broad is the way that leadeth unto death, and many there be that go in there at." The light has taken its departure from the states and fled to the mountains which leaves the entire nation in darkness, discord, evil surmisings and wickedness in high places, while the people amuse themselves in seduction (not caring whether they are the wives and daughters of their nearest or dearest friends). Whorings, abominations, mobbings, murders, from the embryo infant in the womb to the grey haired veteran just verging on the grave, gambling and robbery, while the torch of the incendiary lights the wretched in their seductive midnight revels; thus, is old Babylon ripening for the day of burning and may God speed the day.

If there are any persons in the United States who are honest in heart with themselves, who are seeking to do the will of God on earth, who desire to live their religion, and be saved in the Kingdom of God, I exhort you to gather out to Deseret, the vales of the west, obey the light of truth and revelation, and prepare yourselves for the second coming of the Lord Jesus Christ. To the remainder I say farewell. 7

Thomas Sails for England

Elders Thomas Bullock, James G. Browning, William Brown, John H. Tippitts, Thomas Pierce, Daniel Page, Jr., and Henry Harris sailed from New York for Liverpool, England, in the packet ship "Guy Mannering" on the day of December 18, 1856. They were in good spirits and had been kindly treated by the Saints in New York. 8 Elder Bullock gives a vivid description of his trip across the Atlantic to Liverpool in a letter which he wrote to Brother Pratt on February 17, 1857. Thomas writes:

Having promised to send you a description of our voyage across the ocean, I will premise by saying that when the Presidency had their hands upon my head, to set me apart for this mission they said—"You shall see the hand of the Lord, in the tempest and in the storm, but you shall be preserved. Though many vessels will be wrecked, you shall arrive at your destination in safety." . . . We had a delightful sail until we lost sight of land. On the 23rd

7Ibid.

8"Journal History," December 20, 1856.
a breeze sprang up, which continued to increase until "The Storm Fiend" rode in his fury. The winds whistled and shrieked through the rigging. The waves rolled mountains high, continually sweeping the deck; a portion of the bulwarks were washed away; one of the lifeboats was dashed to pieces, and the fragments were thrown into the ocean; three of her sails were torn into ribbons and scattered to the wind; the cargo shifted its position and partially careened the vessel, which sprung a leak. Thus were we tempest-tossed and at the mercy of the waves, not one of us being able to walk on the deck on the 21st, without laying firm hold of the ropes for fear of being washed overboard through the gap. The sailors were kept at work at the pumps, and were frequently knocked down by the waves. On Christmas day, the storm having considerably abated, the missionaries were at work at the pumps all day. The leakage being found and stopped, we were very glad to report to the commander—"The pump sucks." Up to this period the officers and hands on the ship reported they would have to run into the nearest port to get her repaired, but the captain concluded to continue his voyage to Liverpool. Through the whole of the week following, all were employed in shifting the heavy chains, spare mast, anchors, water, and other heavy material so as to get the ship more in sailing trim. The pumps were continually worked day and night, to pump out the bilge water.

On the last evening of the old year, we saw stars for the first time. The wind changed its position, blowing from a southerly direction, righted the vessel, and so continued, until we neared the coast of Ireland. A heavy fog having set in for several days, we could not help praying for it to clear up, so that we might see land and know where we were. About noon of the 9th of January, land was discovered, which proved to be the Irish coast, near Cork, when the fog again set in. About half-past eleven o'clock the same night, a cry was heard, "land on the lee bow"; in a minute all was confusion, the captain and all hands jumped from their berths, when it was discovered that we were sailing broadside on to the rocks; and in a very few minutes more, no doubt, the ship would have been dashed to pieces. The helm was immediately changed, which again brought the vessel on her side, down to the water's edge; all the sails were let fly as quickly as possible, when again rocks were seen ahead, looming up horribly to our sight. The helm was again changed, at this moment of our dilemma, the moon appeared through the clouds, and we perceived a lighthouse on our right, and another on our left. The captain then to his horror and amazement discovered we were between two ledges of rocks in Waterford Bay. Here again two sails were rent into ribbons before the other sails could be secured. The captain acted like an able seaman, and comforted the passengers as much as he possibly could. He had a narrow escape of going overboard, while pulling a rope with four of the missionaries. The rope, which was perfectly new broke assunder in their hands. The first mate secured his watch and papers so as to be ready to swim ashore when the vessel should strike. The steward said he had a plank secured for his escape. The boatswain swore that if any of the passengers attempted to get into his boat, he would cut them to pieces; but the second mate said he would take a portion of the passengers, and leave half-a-dozen of the "green-horn sailors" to go down with the ship. But thanks to God, we were not left to go ashore in any such manner. The wind veered round five points, which blew "the old
slaughterhouse" once more into the open sea. The captain declared that if the wind had not veered round five points, the vessel must have gone to pieces.

Here allow me to say that I consider it an infamous shame for the shipping agents in New York, to send a captain to sea with a valuable cargo, and the lives of many passengers placed in his hands, with only half a crew, the other half being green land-lubbers, several of them not even competent to climb the rigging. The captain did his best on the voyage. But a set of more brutal petty officers never disgraced a ship. Blood was shed on the deck the first day we got into the river at New York; fighting continued every day to a greater or less extent, until the pilot came on board off Holyhead, when the poor boys got a reprieve from their ruffianism, and wanton cruelty. During the whole of the past ten years, my ears have never been assailed with so many vile imprecations, impious oaths, blasphemous language, and continued distress, since the merciless mobs drove me from my home, and peaceful fireside, in Illinois, the beloved Temple in Nauvoo, and the remains of our Prophet and Patriarch, from which I was driven in September, 1846, at the point of sword and bayonet.

We got into Liverpool dock on the 11th of January at midnight, and was glad on Monday morning to leave that petty hell, and to go ashore and shake hands with the servants of God; thus literally fulfilling the words of the Prophets--"You shall see the hand of the Lord in tempest and in storm, but you shall arrive at your destination in safety."

To satisfy the queries of some sceptics, who inquire--"Is there a Prophet of the Lord in these last days?" I reply, there is; for although this country has been surrounded with shipwrecks these past four months, so well did a Prophet of God in this land, know that I should arrive in safety here, that when he left his home in Liverpool, he left an appointment for Thomas Bullock, to start for the London Pastorate, immediately on his arrival, and there commence his labour in the vineyard of the Lord, under the direction of Pastor J. D. Ross.

In fulfillment of all these prophecies, I am here, an humble instrument in the hands of the Lord, trying to do good to the Saints, to the poor, to the honest in heart--to those who desire to know the plan of salvation, and to save their souls in this life, and in the world to come. I am here doing the best I can, visiting and comforting the Saints, whose hearts are made to rejoice in the truths of the everlasting Gospel; and thank the Lord God of Israel, we are attending to the ordinance of baptism every week; and hypocrites fear and tremble while the Saints rejoice in the prospects of the privilege of once more renewing their covenants before God, angels, and all good men; and they feel determined, by the help of the Lord, to do His will on the earth. Many are preparing to emigrate to the home of the Saints this season, and all the faithful are desiring with longing hearts for the day to come, when they also will be emancipated.

God bless you, brother Pratt; may the God of Abraham, Isaac, and Jacob, Joseph, and Brigham, bless you with His choicest blessings; and grant you the desire of your heart in seeing His work roll on in these lands, with ten-fold greater energy than it ever has done.

My love to brothers Ray, Calkin, Kay, Romney, and all the Saints. Pray for me, that I may be healed; that my lungs may be strengthened; that I may do a good work, and that my life may be spared, to again
return and hear the voices of the beloved servants of God, brothers Brigham, Heber and Jedediah, and that I may again behold my dear family in peace and safety.\(^9\)

**Missionary in England**

Following is the "Letter of Appointment" to which Thomas alluded in the above letter to Orson Pratt.

Elder Thomas Bullock

Beloved Brother,

This certifies that you are appointed to labour in the "London" Pastorate of the Church of Jesus Christ of Latter-day Saints, under the direction of Elder James D. Ross.

It is your duty to preach the Gospel and administer the ordinances thereof which pertain to the office of an Elder, and assist your President in discharging any duties which he may require of you, for the welfare of the cause where you are appointed to labour.

Accompanying, you will receive "Instructions" which it is important you should render yourself familiar with, as they will aid you in understanding and discharging many duties, which you are expected to assist your President in executing, as he may require.

Finally, dear brother, keep your covenants with God, also His commandments, and the counsels of those who are over you in the Lord; be humble and prayerful, and the Holy Spirit will accompany your administration, the power of the Priesthood will increase upon you, the hearts of the people be open to supply your wants, and you will save many from their sins.

\[42, Islington, Liverpool\]  
\[January 12th, 1857\]  
\[Orson Pratt, (signature)\]

One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of the said Church in the British Isles and adjacent countries.\(^10\)

Thomas Bullock had spent very little time on his mission in England before he was given a position of great responsibility. As has been noted, he arrived at Liverpool on January 11, 1857; and prior to February 25, 1857, he was appointed a District President. (The exact date is not known.) At this time (February 25, 1857) he was residing at 13 Parkenhan Street, Greys

\(^9\)Millennial Star, XIX (March 28, 1857), 205-207.

\(^{10}\)"Bullock Collection."

Elder Bullock, as District President, was referred to as a traveling Elder. On April 12, 1857, Thomas instructed the Branch Presidents not to excommunicate anyone without first reporting them to the conference pastor and president.

At a council meeting May 4, 1857, at 35 Jewin Street, London, Elder Bullock reported the activities of his district and said that most of the branches were doing well except Westminster. At this meeting Pastor Ross announced the fateful news that 2,500 United States soldiers had gone to Utah. Elder Thomas Bullock referred to the newspaper statements concerning the Judge Drummond incident and testified to the virtue of President Young and the people of Utah.  

Elder Bullock at this time became very exercised over the charges that Judge Drummond was making in regards to the Mormons in Utah and Drummond's associations with them. In an attempt to uphold the Saints and verify the virtue and uprightness of Brigham Young, Elder Bullock took time out from his missionary labors and wrote a reply to Drummond's charges against the Saints. He had his reply printed in the Millennial Star. The reply will be found verbatim in Appendix D of this study.

There were those who felt that Thomas was doing a wonderful work as a missionary, as is indicated in Elder E. T. Benson's letter to his family written June 23, 1857. Elder Benson writes: "Brother Thomas Bullock

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12 "London Conference Reports," I, August 23, 1837, to December 31, 1860, February 25, April 12, May 4, 1857. (Found in L.D.S. Church Historian's Office, Salt Lake City, Utah.) (Hereafter this reference will be abbreviated "London Conference Reports.")
Brother Bullock had been on his mission to Britain for almost a year without hearing a word about the welfare of his family. One might well imagine the feelings of his heart when three of his dear friends from home appeared with four letters from his family. Of this incident he writes in a letter to a friend:

For the past few days London has been favored with visits from several of the brethren from the valley, who have been sent on missions to different parts of the earth. Their presence has been to me like a river of water suddenly appearing to the view of a thirsty traveler. Perhaps a few items of their movements may be thankfully received by their families and friends in our loved mountain home.

Mormonism is true; the Lord Jesus Christ was merciful to the world in sending an angel to prepare a people for his coming; Joseph Smith was a true Prophet of God; Brigham Young is his true and living successor; the Latter-day Saints are truly named, and they are the only wise people on the earth, for, having listened to the voice of Apostles, servants of God, they are preparing to meet the Lord their Savior and rejoice in peace, while all their enemies will lift up their eyes in hell, lamenting their madness and folly.

On August 7, when I arose from my knees in prayer, and was giving out the second hymn at the Holborn Hall, my eyes beheld two angels, no, two mortals, and down I jumped from the stand and ran to embrace Elders Henry Herriman and Philip Margetts, when I also very unexpectedly, beheld my friend Brigham H. Young, hid behind them; they thought they could get into the meeting without being discovered by me, but the angel of the Lord revealed them, and you may be sure I had a happy time, sitting and looking at them, with tears of joy and gladness in my eyes. Oh! nobody knows my feelings but those who have been in a similar situation; three days more would count off one year since I was called on this distant mission and I had not seen a line from my family since I left Zion. I gave the meeting into other hands and sat with my brethren, squeezing their hands and looking into their eyes, so glad and happy was I.

I baptized two that evening and at the close of the meeting the brethren went home with me.

On the 8th, I took Elders Herriman, Young and Margetts to see some of the London sights. In the afternoon Elder Herriman was appointed to labor in Brighton; Elder Margetts to labor in Reading Conference, but with the privilege of staying in London for a week to see how business is managed. In the evening we met Elders J. W. Young and J. Y. Greene, who were on their way to Denmark and who had come to London to get

their passports; took them and placed them on the route for their lodgings for the time they should stay in London. We then started Elder B. H. Young for the night, to be ready early next morning to start for Southampton, to labor under Elder Barnard Snow in Portsmouth.

The brethren were all in good health and spirits, but weary in body from their long journey.

Elder Bullock continues, in the above mentioned letter, a description of the events of his mission between August 9, 1857, and September 7, 1857.

Sunday, 9.--Elder Herriman started for Brighton, Elder B. H. Young for Southampton, P. Margetts met with the Saints in the Holborn branch, and J. W. Young and J. Y. Greene with the Sommerstown Saints.

Tuesday, 11.--Elders J. W. Young and J. Y. Greene started for Hull, where they will take the steamer to Copenhagen.

I received four letters from my family, being twelve months and a day since I was called on this mission.

Saturday, 15.--Elder Margetts started for Reading, having spent the week with me; he has spoken to the people every day in some meeting or other, bearing his testimony to the truth of the work, and I had instructed him in his duties as far as I had the opportunity.

Monday, 17.--Elders Ebenezer C. Richardson and James Brooks having arrived in London, on their way to the Cape of Good Hope, I spent the day with them; as also, Saturday, 22, showing them through London and the Crystal Palace; they expressed themselves highly gratified with my attentions to them.

Friday, 21.--I had a visit from Elder Jabez Woodard, who is on his way to Switzerland and Italy; in the evening he occupied the stand in Holborn Hall, to the gratification of the Saints.


In the afternoon, Elders Richardson and Brooks testified to the Saints at Sommerstown. They felt a little queer at being interrupted by one of the pious pharisees, who told us that "the Mormons ought not to be allowed to live on the earth."

In the evening they went to Holborn Hall; they report to me that they are highly gratified with all the Saints whom they have seen. This evening I was at Sommerstown (where the lovers of scandal were told in the public streets by a Rev. Mr. Small, that women were become so scarce that the Mormons were marrying their own daughters). I merely throw in these two little statements to show how far beneath the devil some of his followers can descend.

To such a rabid state of excitement are the people incensed against the Mormons that a society is now organized in my field of labor "to

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11"British Mission History," 1856-1857, August 25, 1857. (Found in L.D.S. Church Historian's Office, Salt Lake City, Utah.)
restore Apostolic Christianity and suppress Popery, Mormonism, Sectarianism, and Infidelity" and so make a wholesale business of it.

Elders Richardson and Brooks left for Glasgow last night, in good health; they expect to sail on the 7th September.

The London Conference is to be held on the 6th and 7th of September, when Prests. Pratt and Benson will be here.

I must now close. Please remember me to Prests. Young, Kimball and Wells, the Twelve and those who pray, and request their prayers for your brother in the new and everlasting covenant. 15

On Saturday, January 30, 1858, a council of London District No. 2 was held in Holborn Hall. The Chelsea and Battersea branches had just been added to District No. 2, over which Elder Thomas Bullock had just been called to preside, succeeding Elder James L. Chalmers. 16

Home to the Utah Territory

Elder Bullock completed his mission and set sail for America on February 19, 1858. He made a report of his journey from England to the Utah Territory to the editor of the Deseret News July 22, 1858. A portion of his report follows:

Having returned from my mission to England and recovered my accustomed health, I now give you a brief sketch of the incidents and travels of the missionaries from that country. On the 19th February, 40 missionaries, accompanied by 25 Saints set sail from Liverpool in the ship "Empire." We were favored with a strong breeze which blew us up within 5 degrees of Greenland. We passed the banks of Newfoundland and came in collision with a small iceberg in the night. Many of the icebergs were about 1000 feet square; and we ran by one that was supposed to be 12 or 14 miles long. The ship came in sight of "Sable Island" Shoals on the 15th day; this was truly a fearful sight, as we were running straight towards them; the waves were seen to be thrown 300 or 400 feet high, breaking in awful grandeur upon the shore; fortunately it was day light and the ship was tacked in safety; the winds now became variable or dead ahead, so that we had to back ship several times before we finally passed them. After seeing Sable Island head winds prevailed, so that 13 days were occupied in reaching New York. Twenty-eight days was a remarkable short passage, for the Elders on the "Underwriter" were 56 days crossing the Atlantic and a ship was towed up with us that had been 65 days coming from London. We were ahead of all the vessels that had left Liverpool 10 days.

15Ibid.
previous to the "Empire."

We arrived at New York about two weeks before we were expected by Pres. Appleby, who was absent; hence we waited five days to see him, at his request, and to regain our private arms which had been unjustly seized by a Mr. Murphy, an officious searcher, who ought to be dismissed from service for his ignorance of his duty.

Having obtained emigration tickets, we were sent by the slow or goods train to Chicago, where government officials were re-enlisting men to go to Utah, offering $30 a month and also a bounty of beauty and booty on their arrival in Utah; they said if a man killed a "Mormon" the government would not prosecute him for it; such was the excitement against the "Mormons" that Jesse Hobson, fearing being searched, destroyed my journal, which is invaluable to me and my friends... .17

Thomas wrote at another time of the incident of the destruction of his journal and personal papers in the following words:

I, Thomas Bullock, obtained a record of over 650 names of living and dead relatives, when I was on my mission in 1857-58 which were destroyed by our Captain, Jesse Hobson, in Chicago, in April, 1858, when James Buchanan was enlisting an army to come to Utah, to kill or drive the Saints, and Hobson got scared. My journal contained many precious papers.

If an angel could offer me my journal and papers in one hand, and two thousand dollars in the other, and I could have one, I would choose my journal, family records and other papers.18

Elder Bullock continues his report of his trip to the Utah Territory in 1858 in his statement to the Deseret News as follows:

... On arriving at Burlington, Iowa, we were told that we were two weeks too soon and the missionaries were thrown on their own resources. By disposing of some of the clothes and other goods the most of the brethren managed to get round to Florence, Nebraska Territory where the brethren continued to gather until the 3rd of May, when the camp moved on to the Elk Horn and organized in messes of 8 and the following officers were appointed: John W. Berry, captain of company; Thos. Bullock, clerk; Enoch Rees, commissary; Bernard Snow, captain of guard. The provisions were calculated to last 50 days, to be dealt out weekly to the captains of each mess.

Tuesday, May 4th.--The camp moved to the Platte river and continued journeying until we arrived at Nance Co., Neb. . . .

Saturday, May 15th.--Camp passed Ft. Kearney. . . .

17Deseret News, July 22, 1858.

18"Family File," E. Gerald Bullock. (Found in a book containing the genealogy of Thomas Bullock, written in his own handwriting.)
Monday, May 21. --Camped opposite Ash Hollow. Saw an Indian have a narrow escape from drowning while trying to swim the Platte river on horseback.

Thursday, May 27. --Camp passed Chimney Rock and then met Howard Egan, John R. Murdock and E. Van Ettan (being a part of the escort of the gallant colonel, Thos. L. Kane) from whom we received a letter of instructions and counsel from Pres. Young and learned many items of interest to us; we did not see Col. Kane, but felt to bless him and pray for him.

Sunday, May 30. --As we approached Ft. Laramie, the weather changed and when about 3 miles from it, a very heavy storm of rain, hail and thunder commenced, which continued until we had passed about a mile out of sight of the fort, we got thoroughly drenched; the roads became pools and slush making it awfully disagreeable walking; the ground was covered over an inch deep with the hailstones, and we were suddenly overtaken by winter, no person came out to speak to us; we could not feel to grumble for it literally fulfilled a prediction made in England.

Thursday, June 3. --We traveled over the tops of Alpine Mountains, of the Platte ... it is very evident we have narrowly missed a tremendous hail storm, for the ground is riddled with holes, some of them as large as an egg cup, which would have seriously injured any train caught by it.

Wednesday, June 9. --Severe storm of rain and wind at our last crossing of the Sweetwater, causing much misery to those who could not sleep in the wagons.

Friday, June 11. --Traveled through snow in some places about a foot deep; cleared away and about noon met Abraham Hatch and a company of men going to the ferry for merchandise, from whom we learned the news of vacating Salt Lake City and the country north. Camped near the South Pass.

Sunday, June 20. --Traveled down Echo Canyon, passed two companies of the military repairing road for Col. Johnston's army who were 12 miles behind us last night. We hunted for and forded the Weber river in a new place and camped near East Canyon Creek.

Monday, June 21. --Went up East Canyon Creek, passed over the Big Mountain and Little Mountain and arrived in G.S.L. City about 5 p.m. found the city deserted by its inhabitants. I went to my house, found the doors fastened, the windows boarded up and everything carried away, which literally and remarkably fulfilled a dream I had near Grand Island when a pioneer in May, 1847.

Tuesday, June 22. --Continued our journey to American Fork, and on Wednesday, 23rd had the inexpressable joy of again beholding Bros. Brigham Young, Heber C. Kimball and Daniel H. Wells, in good health and cheerful spirits. We received their blessings and then started to find our families, thus completing our hazardous and laborious journey, but manifestly seeing the hand of the Lord in our guidance and preservation from many dangers.19

19Deseret News, July 22, 1858.
CHAPTER VIII

FROM MID-AFTERNOON TO THE EVE OF LIFE

FEBRUARY 1859 - FEBRUARY 1865

Activities in the Deseret Agricultural Manufacturing Society

Thomas Bullock was not long idle from his Church and civic duties after arriving home from his mission. It was typical throughout his life to be found active within the society wherein he found himself.

Saturday, February 26, 1859, Thomas is listed by the "Journal History" as being secretary of the Deseret Agricultural and Manufacturing Society, and later it is found that he was again elected secretary of that society on January 18, 1860. ¹

In the year 1862 the Deseret Agricultural Manufacturing Society awarded to Thomas Bullock a 1st Class Diploma for the best drawn map of Utah, which Thomas had on display that year at the annual exhibition of the society at Great Salt Lake City. The committee which presented the award consisted of Messrs. George M. Ottinger, James Beck, T. B. H. Stenhouse and John S. Davis with Robert L. Campbell as secretary and Wilford Woodruff as president. ² A copy of this diploma will be found on the following page.

On June 18, 1864, Thomas was appointed a member of the flower

1"Journal History" (dates listed above).

2"Family File." (The original of this diploma is found in the possession of Albert G. Bullock, the only living son of Thomas Bullock, now residing at Magna, Utah.)
Awarded to Thomas Bullock Esq. of Great Salt Lake City,
for the best piece of wheat.

The Annual Exhibition at Great Salt Lake City, 1853.

[Signatures of committee and witnesses]

J. B. Woodruff, Pres.
committee of the Deseret Agricultural and Manufacturing Society for the balance of the year 1864.\(^3\)

**July Celebrations**

As has been noted in the past, Thomas Bullock had always been interested in and taken a part in the celebrations on July 4; denoting the signing of the Declaration of Independence and those on July 24, honoring the arrival of the pioneers into the Salt Lake Valley. After his return from his mission, he again was active in these capacities, for on July 25, 1859, the inhabitants of Mill Creek Ward assembled in the upper school house to celebrate the anniversary of the arrival of the pioneers into the Salt Lake Valley twelve years before. After the opening exercises were conducted by Bishop Reuben Miller, Thomas was introduced as one of the pioneers in whose honor the celebration was being held. The attention of the Saints was requested in Brother Bullock's behalf. Elder Bullock then gave a brief outline of the arrival of the pioneers into the Valley. He continued with a sketch of the discoveries by the first companies who explored into what is now Davis, Tooele, and Utah Counties. He also reviewed the settlement and building up of Great Salt Lake City and contrasted how thankful the people ought to be who then came to the city, when so many comforts awaited their arrival as to what it was like in 1847.\(^4\)

On July 24, 1861, Thomas Bullock, along with Joseph Scofield, marched in the parade in charge of the group representing the pioneers. They followed Thomas' banner on which he had painted the names of all the members of the first Mormon pioneer company to reach the Valley.\(^5\)

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\(^3\)"Journal History," June 18, 1864.

\(^4\)Ibid., July 25, 1859.

\(^5\)Ibid., July 24, 1861.
description of this banner and an account of the final disposition of it will be found in Appendix E.

At a meeting held in Summit County, June 28, 1868, Thomas Bullock, Ross R. Rogers, H. W. Brizzie, H. S. Alexander and H. O. Young were voted in as a committee to arrange for the July 4 celebration.6

**Last Activities in the Salt Lake Valley**

President Brigham Young made the recommendation on September 4, 1859, that George A. Smith employ Thomas Bullock in the Church Historian's Office. Daniel H. Wells and George A. Smith went to see Thomas and engaged him in the job. Thomas requested, however, that he be allowed to stay a few more days in his present employ with Stearns and Company, after which he took up his new duties.7 He held this position in the Church Historian's Office until he moved to Summit County in 1862.8

During the years of 1859 through 1864 Thomas fulfilled his duties as chief clerk of the House of Representatives.9 In 1865 he was again elected as chief clerk of the House of Representatives and by that body appointed notary public for Summit County.10

Thomas was appointed by Alfred Cumming, who was then Governor of the Territory of Utah, to a new position on June 14, 1860. In this position he was known as the Inspector of Liquors for the Territory of


8"Family File," E. Gerald Bullock. (Found in a history written of herself by Betsy Prudence Howard Bullock, the third polygamist wife of Thomas Bullock.)

9"Journal History," December 12, 23, 1859; April 14, July 26, December 10, 1862; December 14, 1863.

10*The Salt Lake Tribune*, June 15, 1897.
Utah.\textsuperscript{11}

Thomas Bullock should well have known his new duties as Territorial Inspector of Liquors for it was he who wrote, in his own handwriting, the original act creating the office of Inspection of Spirituous Liquors in the Territory of Utah. The act is as follows:

An Act in Relation to the Inspection of Spirituous Liquors

Sec. 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah. That there shall be, and hereby is created the office of a Territorial Inspector of Spirituous Liquors.

Sec. 2. The Territorial Inspector of Liquors shall be appointed by the Governor and may be removed at pleasure.

Sec. 3. All spirituous liquors manufactured or imported into this Territory, before being offered for sale, shall be inspected by the Territorial Inspector of Liquors, or his deputy.

Sec. 4. It shall be the duty of the Inspector of Liquors, or deputy, to inspect and prove all liquors that he may be called to prove or gauge, etc., and attach his mark or seal on the vessels containing the same.

Sec. 5. Be it further enacted, that Sykes' Hydrometer and Scale adopted by the British board of Excise, July 2nd, 1816, be, and is hereby adopted as the standard for the proving spirits in the Territory of Utah.

Sec. 6. All spirits shall be deemed of the strength which Syke's Hydrometer denotes them.

Sec. 7. Any person selling spirituous liquors, that have not been inspected and approved by the Inspector or deputy, according to the provisions of this act, shall forfeit and pay any sum not exceeding five hundred dollars for every such offense, at the discretion of the court having jurisdiction to be paid into the Territorial Treasury.

W. Richards,
President of the Council

W. W. Phelps,
Speaker of the House of Representatives

Approved February 5, 1852
Brigham Young
Governor of the Territory of Utah\textsuperscript{12}

On August 21, 1861, the "Journal History" states that Thomas Bullock and James Ferguson took a load of rags to the paper mill in Big Cottonwood

\textsuperscript{11}Territory of Utah Executive Proceedings and Elections and Commissions, 1860 to 1861. (Found in archives of the Utah Historical Society, Salt Lake City, Utah.)

\textsuperscript{12}Acts of the Legislature of Utah, 1850 to 1853, p. 134, line 3. (Found in the archives of the Utah Historical Society, Salt Lake City, Utah.)
Canyon and that Brother Bullock said that the mill had better machinery than any he had seen in England. He also stated that a quantity of pulp was in bleaching, ready to make twenty-five reams of paper for the Deseret News and the Mountaineer. He further states that they lacked only some rosin and alum for the sizing.

On April 26, 1862, Thomas delivered to Brigham Young two maps which he had drawn. The maps were of Utah by counties.

Brother Bullock delivered a most able and scientific lecture on the subject of tobacco at the Seventies Hall on Friday, December 5, 1862. The lecture had evidently been prepared with great care and with the double view of interesting the audience and of demonstrating the evils consequent upon the habitual consumption of tobacco, whether by chewing, smoking or snuffing.

Thomas Bullock was elected on January 13, 1863, by the joint vote of the Legislative Assembly of the Territory of Utah, as one of the Regents of the Deseret University along with Isaac Groo, John B. Long, George W. Mously, T. B. H. Stenhouse, Karl G. Maeser, Joseph A. Young, Robert L. Campbell, Joseph W. Young, Henry I. Doremus, William Eddington, and Samuel W. Richards.

On January 20, 1865, Thomas was once again elected as a Regent to the Deseret University and on September 3, 1866, he, along with Reddin A. Allred and Hans Young, was appointed by the Board of Regents for the examination of school teachers. Mr. Bullock served a number of other terms before he left the Board.13

The "Journal History" notes that Potter's Theatre, called the

13"Journal History" (dates listed above).
Academy of Music, which was built on Thomas Bullock's lot, opened on the
evening of November 14, 1865, with the play "Richelieu." The theatre was
constructed in a hurry. The carpenters worked in the building each
Sunday, to the annoyance of the neighborhood.

On Wednesday, September 30, 1863, Thomas Bullock was made librarian
and one of the directors of the Seventies' Library and Reading Room. On
Wednesday, June 22, 1864, Thomas contributed twenty-one volumes to the
Public Library at the Seventies' Council Hall.\footnote{\textit{ibid.} (dates listed above)}

Following is the act of incorporation of the Seventies' Library and
Reading Room as enacted by the Governor and Legislative Assembly of the
Territory of Utah.

Section 1.—Be it enacted by the Governor and Legislative Assembly
of the Territory of Utah: That Joseph Young, Sen., A. F. Rockwood,
H. S. Eldredge, John Van Cott, J. V. Long, Jas. W. Cummings, Robt. L.
Harrison and Jas. McKnight, of G.S.L. City, and their successors in
office are hereby constituted a body corporate with perpetual succes-
sion, to be known and styled the "Seventies' Library and Reading Room
Association"; and shall have power to purchase, receive and hold
property; to sue and be sued, to plead and be impleaded, defend and be
defended in all courts of law and equity and in all actions whatsoever;
and to do and perform all things that may of rights pertain to their
duties in the regulation, control and suitably providing for the
interests and in carrying into effect the objects of this organization;
and the above named persons are hereby appointed a Board of Directors
of said Association, until an election shall take place.

Section 2.—That a Board of Directors shall be elected by the mem-
ers of said Association on the fourth Monday in January, 1865, and
thereafter annually. The Directors shall have power to appoint a
Secretary, Treasurer and Librarian and such other officers as may be
deemed necessary, also to fill any vacancy that may occur in the Board;
and at the close of their term of office shall present to the Associa-
tion a report of the number of books, papers and other publications on
hand, the amount of moneys received and disbursed during the year, the
number of books donated and by whom; also the amount incurred for
services of Librarian and other incidental expenditures. A majority
of the Directors shall constitute a quorum to do business; and for the
proper management of the Library and Reading Room, they shall have
power to frame by-laws which, upon receiving the sanction of two-thirds
of the members present at any stated meeting, shall be in full force.
Section 3.—That the Library and Reading Room shall be for the use
and benefit of the public, subject to such regulations as may in the
by-laws be prescribed.
Section 4.—Conditions of membership shall be made and provided
by the Directors. Approved January 21, 1864.15

Experiences in Summit County

After moving to Wanship in Summit County in 1862,16 Thomas was
elected Clerk of the Probate Court and County Court and Recorder for
Summit County, which position he held for many years. He moved from
Wanship to Coalville, Summit County, in 1868.17

On March 2, 1868, Thomas Bullock succeeded Reddin A. Allred as
County Clerk, a position which he held until October 28, 1872, when Robert
Salmon succeeded him.18

Thomas had petitioned to form the first irrigation company in the
Chalk Creek area, and on March 2, 1868, his petition was approved. Another
item of historical significance was that the first hospital for the
northern end of the county was established at the Thomas Bullock home, two
miles up Chalk Creek. It was used to quarantine for the disease of small-
pox. A resolution was passed that no one was to be allowed to leave
Coalville unless he had a pass signed by the mayor. This resolution was
designed to help keep the disease from spreading to other areas.19

On June 28, 1868, the Deseret News printed the following article

15 Ibid., January 21, 1864.
16 "Family File," E. Gerald Bullock.
17 The Salt Lake Tribune, June 15, 1897.
18 "Summit Stake Manuscript History," March 2, 1868, October 28,
1872, L. D. S. Church Historian's Office.
19 Summit County Court Records, Book A, p. 55. (Found in the
Archives of the Utah State Historical Society.)
which was submitted by Thomas Bullock:

At a meeting held in Wanship, June 26, for the preliminary organization of a Female Relief Society, Bishop George G. Snyder presiding, the following were appointed a committee: Mrs. Sarah Richards, Mrs. Mary Reynolds, Mrs. Susan S. Richards, Mrs. Sarah S. Alexander, and Mrs. Ann Britzze. Instructions were given as to the objectives of the Society, and the good that will result therefrom, and an appointment was made to meet on June 30 at Sister Alexander's.

The celebration of July 4 was next taken into consideration. Messrs. Ross R. Rogers, H. W. Britzzie, H. S. Alexander, H. O. Young and T. Bullock were voted in as the committee of arrangements, and an appointment made for Tuesday evening at H. S. Alexander's store to complete the program.

The locusts fill the air like a snow storm, while others are daily hatching out, and there is not enough of grain left to satisfy the people's actual wants. In the garden I have planted cabbage for the fourth time this season, and other things in proportion. Potatoes, peas and beets are apparently safe.

On the 25th of June the mountains were covered with snow. Since it has disappeared the thermometer has run up to 88° in the shade. As variety is the spice of life, can any other place equal this? 20

On October 21, 1869, the people of Coalville held ceremonies upon the commencement of a very important project. A report of this ceremony and the part Thomas Bullock had to play in it was printed in the Deseret News, as follows:

Yesterday the ceremonies upon the occasion of the commencement of the work on the Coalville and Echo Railroad passed off in a very interesting manner. At 2 o'clock p.m. the citizens of Coalville met at the appointed place; the dedicatory prayer was offered by Bishop Alonzo Winters, the first spade full of soil was turned up by Bishop W. W. Cluff. Appropriate speeches were made by Bishop W. W. Cluff and Judge A. E. Hinkley. Numerous toasts, apropos to the occasion, were given by Col. Thos. Bullock, Judge Hinkley, John Allen and others. A suitable song was sung by Brother Thos. Dobson. Three cheers each for the C. and E.R.R., the U.C.R.R., and the First Presidency were given and heartily responded to by the spectators. Brother Stones, with his miniature brass band, discoursed excellent music.

The building of this line of railway is undertaken by the counsel and advice of President Young, who is ever alive to the interests of the people, as is amply shawn in the remarkable prosperity of the Territory since its settlement, which in a great measure is due to the wise counsel he has given.

The line has just been located by Bros. J. Fewson Smith and F. T. Perris, Engineers. Great credit is due them and their assistants for

20Deseret News, June 28, 1868.
the patience and ability they have shown in undertaking to locate the cheapest, practicable and safe line of route. The grade of the line is comparatively light, the deepest cut on the road, until it reaches Echo Creek, is about six feet and the heaviest hill does not exceed eight feet, and both for a very short distance. At Echo Creek is the heaviest work on the road, being a fill about 300 feet long and about twenty-five feet deep. The length of the line from this place to where it intersects the U.P.R.R. is four and two-thirds miles. It is the intention to complete the road and have it in running order by the close of the year, which, with the completion of the U.C.R.R. will enable the residents of Salt Lake and adjacent counties to procure their fuel at reasonable rates.

The completion of this road will be of great utility in assisting to develop the resources of the country contiguous, which abounds in coal, iron and timber, and by extending it a few miles farther it will be in close proximity to some of the best stone and marble quarries in the country.

Owing to the partial failure of the crops in this country for the last three years it is quite an undertaking for the people here. There are a number of shares in the railroad stock that are not yet subscribed for, which if a few of the capitalists in your city would subscribe for, they would be of great assistance in pushing the work through.

The capital stock of the company is to be $250,000.00; it is divided into 5,000 shares of $50.00 each. The Board of Directors are Bishop W. W. Cluff, President; Bishop H. B. Wilde, W. H. Smith, A. L. Smith and S. S. Phippin. The well known energy and perseverance of the Directors and originators of the road are a good guarantee of its success.21

From a diagram made of the different Presidencies of the Summit Stake for the years 1879 to 1885 and found in the Summit Stake Manuscript History, it is shown that Brother Bullock was the Clerk of the Summit Stake of the Church of Jesus Christ of Latter-day Saints from 1879 to his death in 1885. He also carried the titles of Stake Historian and General Recorder.22

At a priesthood meeting held in the Coalville schoolhouse in November, 1883, the question was asked, "Shall we appoint a clerk of the Stake in place of Brother Thomas Bullock who is now old and feeble, or

21Ibid., October 21, 1869.

22"Summit Stake Manuscript History," August 10, 1879, L.D.S. Church Historian's Office.
shall we appoint an assistant? If so whom?" The question was settled by
the appointment of Brother George Beard as Brother Bullock's assistant as
Stake Clerk and Recorder. 23

Death of a Great Pioneer

On February 10, 1885, a great man, Thomas Bullock, passed away at
Coalville, Utah, at the age of sixty-eight. His obituary was published in
the Salt Lake Daily Herald on February 12, 1885. It is as follows:

Thomas Bullock, one of Utah's Pioneers, dead.
It becomes the sad duty of The Herald to chronicle the departure
for "that bourne from which no traveler returns" of another of Utah's
pioneers, Thomas Bullock. Deceased was widely known in Salt Lake City,
where for a number of years he was engaged in the office of the Church
Historian, and was respected for his gentlemanly, unobtrusive and
reliable character. A number of years ago he moved to Coalville, where
he has been engaged in various pursuits, and enjoyed the confidence of
all with whom he had business relations.

Thomas Bullock died on Tuesday, 10th instant, at Coalville, Utah.
He was born in Leek, Staffordshire, England, on the 23rd day of
December, 1816, and was, consequently, nearly two months over 68 years
of age. He came to Utah in 1847, and was identified with the people
of Utah during all the hardships and trials of their pioneer life. It
was Thomas Bullock--this same one whose death we now chronicle--who
first took down in shorthand from the lips of Joseph Smith, the reve-
lation on celestial marriage.

The funeral services will be held today, at 12 o'clock, at the
residence of Mrs, Henrietta Bullock, Fifteenth Ward, a block and a
half west of the Utah Central depot on South Temple Street. 24

An unnamed citizen of Salt Lake City, Utah, took the time and effort
to write a lengthy sketch of Thomas Bullock's life and published it in the
Salt Lake Daily Herald shortly after Thomas's death. It was published on
February 14, 1885. It follows in part:

It seems to me that a little more might be said of Thomas Bullock,
who died and was buried this week. He was a very prominent character
in the early history of this city. . . .

23 "Summit Stake Historical Records," 1877-1890, pp. 251-252.
(Found in L.D.S. Church Historian's Office, Salt Lake City, Utah.)
24 The Salt Lake Daily Herald, February 12, 1885.
He worked at clerking most of his time. He was clerk to Willard Richards, historian of the Church, until the latter's death; was chief clerk to Brigham Young, and was a sort of general chief clerk to the Church in the early days in this city. He was clerk of the pioneer camp to this valley in 1847, also to Brigham Young's camp in returning to the Missouri River in the latter end of that year, and in returning to this valley in 1848. He used to take down the minutes of public meetings, and discourses of Brigham Young and others, in an abbreviated long hand, mixed with a little of Pitman's phonography. Certain of our older citizens may yet have some of his primitive deeds or certificates of land, written in his peculiar small upright characters, on bits of paper containing four or five square inches superficies. Paper was scarce in those days.

He used to work with John Kay, more or less, in coining California gold dust into five dollar and other pieces. He dug out, or assisted to dig out, the warm spring just north of the city, to make a primitive bathing place, soon after the settlement of the city, and was very fond of bathing there.

I believe he was an exciseman when in England. He was well known here at one time as inspector of liquors. He was clerk in the local Legislative Assembly several sessions. In September, 1856, he started on a mission to England, returning in the summer of 1858. He commenced clerking in the Historian's office in November, 1859, continuing there until January, 1865, which is twenty years ago. Well, how the time flies.

He formerly lived on and owned the lot on the northwest corner of the block on which the Jennings Emporium building stands, opposite the present Herald office corner. I believe the tall locust trees, or some of them, now standing on the Clawson lot, corner of South Temple and Third East Streets, once grew on the Bullock lot above specified. He also had a small farm at Cottonwood. During the latter years of his life he resided at Coalville, and I saw very little of him.

In the very early days of the city and Territory, he was one of the best known characters here, and a close attendant to Brigham Young. In those days everybody knew "Tommy Bullock." Peace to his ashes. 25

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25 Ibid., February 14, 1885. (That material which has been omitted dealt with Thomas' experiences in Nauvoo which have already been written in Chapter III of this study.)
CHAPTER IX

CONCLUSION

The Problem

Statement of the problem.--The purpose of this study was to write a biography of Thomas Bullock and discover his possible contributions to religious and profane history.

Some questions and areas examined within the primary consideration of writing a biography of Thomas Bullock are:

1. What early life training and experiences did Thomas Bullock have which would help qualify him to later become an historian?

2. How did he become connected with western history?

3. What association did Thomas Bullock have with Joseph Smith and Brigham Young?

4. In what way did he contribute to religious and profane history?

5. What part did he play in the early development of the Salt Lake Valley and surrounding areas?

6. What part did Thomas play in the development of Summit County?

Findings and Conclusions

Early training and experiences that Thomas Bullock had which would help to qualify him as a writer and an historian are as follows:

1. Thomas Bullock was known as the second best scholar in his school.

2. He served as a clerk in the law office of John Cruso for a period of eight years. His abilities as a writer so impressed his employer, Mr. Cruso, that the latter gave Thomas a letter of Recommendation as an aid in securing employment as "one of Her Majesty Queen Victoria's officers of excise."
Incidents leading up to Thomas Bullock's connection with western history are:

1. His conversion, through the efforts of Elder William Knight, to the Church of Jesus Christ of Latter-day Saints.

2. His emigration to America to meet with the Saints.

3. His arrival in Nauvoo just prior to the western movement of the Mormons and his continued interest and loyalty to them.

4. His leaving with the Saints and going to the West.

Thomas Bullock was closely associated with Joseph Smith and Brigham Young, as is found in the following:

1. Joseph Smith chose Thomas for his own personal clerk, a position which he held until the death of Joseph Smith.

2. Brigham Young gave Thomas a term of appointment as clerk to the Church of Jesus Christ of Latter-day Saints and also appointed him to be the clerk of the First Mormon Pioneer Company to move across the plains to the Salt Lake Valley. During this time he was in close contact with Brigham Young, writing letters for him, writing proclamations, petitions, dispatches and even reading to him while crossing the plains.

3. Thomas Bullock bore testimony of his love and faith for Joseph Smith and Brigham Young.

Thomas Bullock contributed to religious and profane history by way of the following:

1. He wrote portions of the early history of the Church of Jesus Christ of Latter-day Saints prior to the Nauvoo period.

2. As deputy recorder of Nauvoo City he recorded history in regards to Nauvoo itself, including an account of the expulsion of the Saints from that city.

3. He, as clerk of the First Mormon Pioneer Company to cross the plains to the Salt Lake Valley, kept a day-by-day account of their journey.

4. Prior to the journey of the First Pioneer Company, Thomas drew up Brigham Young's proposal as to the organization of the camps which were to cross the plains and made a sketch of Captain Fremont's topographical map of the road to Oregon to be used by the pioneers.

5. Items which Thomas recorded about the first Mormon trip across the plains were the route taken, mileage, health and well being of the
camp personnel, instructions to camp officers, encounters with the Indians, experiences in first seeing buffalo, and barometrical readings of points along the way.

6. He also made a day-by-day journal of the second trip of Brigham Young and company across the plains from Winter Quarters in 1848.

7. While clerk of the House of Representatives and clerk of the Senate, Thomas Bullock wrote much having to do with the government of the Territory of Utah.

Thomas Bullock played a part in the early development of the Salt Lake Valley and surrounding areas by the following:

1. He was among the first of the pioneers to enter the Valley.

2. He recorded extensive descriptions of the landmarks of the Valley, progress of the people and growth of the Salt Lake Valley.

3. He discovered the many warm springs to the north of the Valley and wrote of their peculiar properties. The springs were named Bullock Springs, after the one who discovered them.

4. Thomas, as clerk of many of the Church Conferences held in the Valley, recorded the events of the Conferences.

5. Thomas Bullock brought to the Valley in his wagon the Church records from Winter Quarters.

6. As clerk of the Church, Thomas issued inheritances to the Saints in the Valley and helped to divide the land. He gathered signatures for the petition for a Territorial Government.

7. He helped to make the first Valley currency and gold coin in the fall of 1848. His signature was one of the official ones to be found on the bills. When currency was first printed in the Valley, Thomas Bullock, Brigham Young and Brigham H. Young were the first to do the printing on an improvised press made by Truman Angel.

8. Thomas, among other things, was appointed for a time as treasurer of the Valley armory, a member of the committee responsible for dividing Great Salt Lake City into wards, kept a census of ward members, audited public accounts, wrote petitions in regard to the Territorial Government to Congress, burned and destroyed old currency, and was a member of the committee called to lay out a city in Utah County called Provo.

9. He was responsible for the misspelling of the word "Tule" which he spelled "Tooele" and which has stood as the name of one of the areas in Utah to this day.

10. He was the proofreader of the first copy of the Deseret News
to come from the press June 15, 1850.

11. He was, for a time, the recorder of the Perpetual Emigration Fund Company.

12. Thomas was the clerk of the House of Representatives in the Territory of Utah and as such was ordered to take the census as part of the procedure in creating the Territory of Utah.

13. He was elected to the office of Recorder of Salt Lake County and held that position until he was called on a mission to England for the Church of Jesus Christ of Latter-day Saints in 1856.

14. He was assistant clerk to Church Historian, Willard Richards, until the death of Brother Richards when he was appointed to the same office under Historian George A. Smith.

15. During the period of 1848 to 1856 Thomas Bullock accompanied President Brigham Young on a number of exploration parties throughout the Utah Territory. Each time he acted as the clerk and historian of the company.

16. Thomas helped to organize the Utah Library.

17. He was appointed, for a time, as Military Secretary of the Nauvoo Legion of the Utah Territory.

18. He officially tested the first cask of molasses from the Church sugar factory.

19. He served as secretary of the Deseret Theological Institute, the Deseret Horticultural Society and the Deseret Agricultural and Manufacturing Society.

20. Governor Alfred Cumming, Governor of the Territory of Utah, appointed Thomas Bullock as the first inspector of liquors for the Territory of Utah.

Thomas Bullock played the following parts in the growth and development of Summit County.

1. After moving to Wanship in Summit County, Thomas was elected as Clerk of the Probate Court and County Court and Recorder for Summit County. He later succeeded Reddin A. Allred as County Clerk after Thomas moved to Coalville.

2. He formed the first irrigation company in the Chalk Creek area.

3. The first hospital for the northern part of Summit County was established at the Thomas Bullock home, two miles up Chalk Creek. It was established as a means of trying to arrest an epidemic of smallpox.
4. Thomas Bullock served as clerk of the Summit Stake of the Church of Jesus Christ of Latter-day Saints.

5. At the celebration of the beginning of the Coalville and Echo Railroad, Thomas was the toastmaster of the day.

**Recommendation**

It is recommended that a follow-up study be made into the life of Thomas Bullock. There is yet much to be known of his early life in England and about that period of his life while serving as a missionary for the Church of Jesus Christ of Latter-day Saints.
APPENDIX A

THOMAS BULLOCK'S METHOD OF RECORD KEEPING

Exploration of Sevier Valley—Reception at Manti City; Organization of a High Council; Arrival and Reception at Parowan City, Iron County; Election of the Municipal Council; Discovery of an ancient ruined city; Return to Great Salt Lake Valley; Welcome of the Brethren.

Tuesday, April 22, 1851.—President Young left his home to visit the Saints in the southern settlements and to explore the valley of the Sevier and other places; tarried at South Cottonwood over night.

23rd.—Continued to the mouth of Utah valley, where he remained for several brethren to join him.

24th.—Proceeded on to the east side of Utah fort, which was miserably muddy from the effect of the slough water spreading over the land.

25th.—Arrived at Springville and tarried over night.

26th.—Proceeded on to Summit Creek, where the camp was called to order to organize ourselves for any emergency that might occur on the journey, as follows:

Brigham Young was elected president of the company.
H. C. Kimball, W. Woodruff, E. T. Benson, J. M. Grant and John Young, his counselors.
T. Bullock, clerk of the company.
D. H. Wells, captain of the company.
G. B. Grant, captain of the night guard.
Ira Eldredge, engineer.
L. Young, D. Carns, S. Taft, B. Brown, J. L. Heywood, and O. A. Smoot, bishops.
N. H. Felt, chaplain.
S. H. Goddard, chorister.
R. Burton, musician.
Elijah Ward, Miles Weaver, and G. Bean, interpreters.
Evening spent in singing, prayer, and exhortation.

27th.—The camp took up the line of march in order; passed over a small valley without any water, but good feed, then over a rocky ridge into Juab valley, which is regular in form; has several springs in it, amongst them one named by the Indians the "Punjun spring," which their traditions regard as bottomless, and in the evening they report the slight wailing of an infant is often heard to proceed from it. The west side of the valley is nearly destitute of timber; on the east old Mount Nebo raises his hoary
head, covered with snow; in the ravines of the mountain large timber is seen. Salt creek runs through pretty near the center of the valley. We entered Salt creek canyon at half-past 1 p.m., which we crossed five times; its banks are steep, the stream is rapid and muddy; on its sides are willows and brush and many cedars interspersed to beautify the landscape. We halted for the night, spent the evening in singing and prayer. Near this place on the west bank is a deep cave, exposing to view a mountain of salt, where samples were gathered. About four miles further up the creek is a salt spring where several of the brethren went to view and returned with over a half bushel of pure salt.

We left this place on the 28th, going up by the side of a creek, until we crossed over the divide leading into San Pete valley, which is full of sage brush and rabbit weed. We continued our travels until we found a patch of grass on the banks of San Pete creek; which is about 20 feet wide and 2 feet deep, having perpendicular banks of about ten feet high. The valley is generally level, filled with sage and rabbit weed, except a strip on the immediate banks of the creek and a few marshy places. The hills are low and are well studded with cedars and other timber, which can be procured with but little trouble in comparison to Great Salt Lake Valley.

29th.—Ice on the water on rising; warm day; continued our journey down the valley until we came near the settlement, when our ears were saluted with the roaring of cannon from the mountain side, the waving of banners and the shouts of a joyous people. On entering the main street of Manti City the people met us and the whole camp was distributed among the friends. The afternoon was spent in visiting and in the evening the school house was filled by the citizens, to hear addresses from Presidents Young and Kimball.

Wednesday, 30th, was spent as a day of rest; in the morning the Presidency proceeded to organize a High Council for this place, as follows: Artemas Millet, Gardiner Snow, Freeborn Demill, Jezreel Shoemaker, James P. Brown, John Lawson, Welcome Chapman, George Pectol, Edwin Whiting, Joseph S. Allen, Elijah Everett and John Carter, who were ordained to that office by Elders Wilford Woodruff and Ezra T. Benson; who also ordained Jezreel Shoemaker, Welcome Chapman, George Pectol and Elijah Everett to be members of the High Priest's quorum. The congregation was then addressed by Elder John Young.

In the afternoon the assembly was addressed by W. Woodruff, E. T. Benson and J. M. Grant; and in the evening both places were occupied by the saints in singing, prayer and dancing, until about ten o'clock, when all retired to their homes highly gratified with the manner in which the day had been spent.

Tuesday, May 1st, was spent in visiting the brethren until evening, when the camp moved south over a saleratus plain, about six miles to Pine creek.

2nd.—Travelled through barren sage land over an uneven road to the Sevier valley, which is a desert waste; we turned to the east about a mile
and a half in order to find feed for our animals, having travelled about twenty-seven miles,

3rd.—Cold night; continued travelling over a barren road; passed some mountains with Isinglass, which, when the sun was shining, reflected like diamonds, putting every object into the shade by its reflected brilliancy. This day's travel was over a desolate road and by the immense quantities of flood-wood laying on the ground, it is certain that very heavy rains are frequent; not a blade of grass to be seen until we again arrive at the Sevier, after travelling nineteen miles, which is about seven rods wide and two feet deep, having in many places perpendicular banks, from six to twenty feet high; nothing larger than willows growing in this day's journey. This day we passed a chain of beautiful mountains of vermillion, green, yellow, white, black and grey colors, in the most beautiful and variegated form. One of the mountains was appropriately called "Vermillion Mountain"; the next one south being like a temple or fort was called "Brigham's Fort," and are the most lovely mountains that have been seen.

4th.—The rising of the sun was a most lovely sight, on account of the peculiar cupola shaped mountain in the east; the rays of the sun were thrown all round it in a most beautiful manner, and when it rose it was on the summit and was like rising behind a mountain of blazing light and could only be equalled by the mount of glory, or the mount where our Saviour was transfigured before the eyes of his disciples.

The animals were sent about three miles to graze. The camp started in a circuitous route, passed through some good grass where grain can be raised. The remainder of the journey was through sage and rabbit weed; bore round to the south-west, where the river forms four small islands, where we waited for the signal, to learn whether it was possible to pass over the low mountains into the west side of the range.

At four o'clock p.m. D. H. Wells made two large fires to notify us that we must again cross the river, as it was impracticable to take the wagons over at that point; accordingly we hunted a ford, dug down the banks, and crossed the river where it ran very rapid and pioneered in a straight line to the east side of the valley, where we came to a halt at half-past six, on a beautiful little stream of cold water; but had to send our animals about four miles to feed, at the foot of the mountain.

President Young killed a scorpion at this place. D. H. Wells returned to camp after sundown, bringing a specimen of beautiful chalk which he picked up on the mountain and reported a large quantity.

5th.—Cold night; camp takes nearly a straight line up a rough rocky hill, then through a pretty little dry valley; went round a hill, up a lovely sweet flower garden; the camp had to dig a road up the ravine; passed over the hill, when we had a clear view of a beautiful vale filled with cedars and firs; descended through a romantic country of scenery to a patch of green grass on the Sevier, having travelled fifteen miles.

6th.—Ice on water, clear sky. In a short time after starting had to pass over a mountain as steep as the roof of a house; after being safe over this, came to a sideling bluff, where the brethren had to pass the wagons by attaching ropes to them, to prevent upsetting into the river;
then went over a level bottom covered with deep dry grass; in about four miles further, had to dig a road up the side of a hill which we passed over. After dinner Presidents Young and Kimball superintended the digging of the banks of the Sevier in order to ford it again. The camp crossed over in safety and ascended a steep hill where the wind was blowing a gale; continued on our journey until we came to a small rivulet surrounded by a heavy growth of sage but very little grass. The wind blew up a heavy cloud of dust which was very keen and chilly and the wagons were rocked like so many cradles.

7th.—Severe windy night; ice on the water; keen air; animals scattered in all directions, glad to find all safe; camp moved down a decline, then through sage and grease wood, over a saleratus plain, then turned to the river to save several miles' travel, dug down the banks of the river on each side in order to cross it; when each wagon arrived at the opposite side, had to attach a rope to it to pull it out. We then proceeded on our journey in a circuitous route over a saleratus desert and sage plain; and it was amusing enough to see men on horseback dodging round the large sage bushes which reached as high as the middle of a man's back while sitting on his horse; then took a straight line to the canyon, forded the river in a wide place, turned round a bold rocky point and commenced ascending a rough rocky hill, which was covered with rough stones. We had to descend a ravine by attaching ropes to the hind end of each wagon and pull them out by ropes, in addition to the teams. The sun set before we found a place free enough from rocks, where the wagons could be camped in order.

8th.—Severe frost last night. The camp starts up the "Rocky Run," (named by President Young as the most rocky place this side of New York State) and ascend over a very steep mountain by doubling teams; then had a succession of rough hills and ravines until we came to a place named * * * *, being decidedly one of the ugliest places ever descended by wagons; it was a regular hard scramble to get down and heavy to pull out; travelled over a very rough rocky hill; the Lone Tree valley; afterwards wound round through some narrow ravines, when we beheld the Colorado valley, passed through a large prairie-dog town and camped on the summit of a hill, having to drive our animals to water about a mile and a half.

9th.—Raining and snowing all night; the ground covered with snow; the camp started without breaking fast and glad to leave the last glimpse of the truly named Sevier valley; ascended the mountain, when a heavy hail and snow storm descended which continued without intermission until nine A.M., during which we descended by a narrow canyon into a dry valley about six miles wide and ten long, full of sage brush; on leaving this valley by a deep gulch J. M. Grant upset his wagon, breaking the tongue and damaging his load. In about half an hour damages were repaired and we pursued our way down the gulch (the sides of which were covered with cedars) amid a hail storm; on emerging we entered Iron county and beat a straight course through the sage to some springs, when it was decided to roll on to Red Creek, where we camped for the night in good feed and plenty of willows.

10th.—On waking, found the ground covered with snow, from ten to fourteen inches deep, some of our brethren completely obscured from any trace of their whereabouts, until they awoke and shook the snow off them.
At noon gathered up teams to resume our journey and were soon met by G. A. Smith in his carriage and the light horse company, who received the Presidency and company with martial honors and escorted the company to their fort amid the roaring of cannon and saluted by the stars and stripes from their liberty pole and received the joyous welcomes of the inhabitants.

Sunday, 11th.—Snow two inches deep on rising. A meeting was called for 11 o'clock, but it was too cold to continue it over an hour, but there were several small meetings held through the day.

12th.—The Presidency and others ride out in carriages to view the farming land, of which 1,031 acres have already been planted with small grain and garden vegetables.

At five P.M. there was a meeting in their bowery, when President Young preached to the people on the nature of the mission.

The first job of blacksmithing with stone coal was done by Bringhurst and Frost, by welding an axle. The coal is of a first rate quality and answers all the expectations of the people.

13th.—Meeting in the bowery at half-past ten A.M., when Elder E. T. Benson preached, and at two P.M. when John Young, J. M. Grant, W. Woodruff and President Young preached.

11th.—The Presidency visited the ruins of an ancient city, where are found immense quantities of broken earthenware, painted according to their taste; arrow points, adobes, burnt brick, a crucible and every color of flint stones. The ruins are about two miles long and one wide; one of them appeared to be the remains of their temple and covered about one acre of ground; in digging into one of the ruins found pottery, adobes, a fireplace and the burnt embers of the fire. Some of the brethren visited the Salt Lake for bathing.

15th.—Visiting with the brethren; boisterous wind.

16th.—A meeting in the Council House, when Wm. H. Dame was elected chairman and James Lewis, Clerk; G. A. Smith made a short speech; after which, Wm. H. Dame was nominated for mayor of Parowan city; carried; Richard Harrison, Tarleton Lewis, John D. Lee and Matthew Carruthers were severally nominated to be the aldermen of said city; Andrew A. Love, Joel H. Johnson, Wm. A. Morse, Wm. Leany, Priddy Meeks, Elijah Newman, Robert Wildy, John A. Wolfe, and John Dolten were severally nominated councillors of said city.

After speeches by G. A. Smith, President Young, D. H. Wells, H. C. Kimball, and N. H. Felt, the meeting dismissed.

Preparing for return journey; at five P.M. leave the fort, under a salute of cannon and rendezvous on the Red creek.

17th.—Camp travels over a level road for several miles, passes "the springs," ascends a hill by a winding ravine, some of the places being very steep; and descends through a pine and cedar forest, to the Beaver valley; crosses the Beaver creek, which is high, camps on the north side in good grass; travelled twenty-nine miles.

This valley is one of the best watered that we have visited and
the sage land can be brought into good cultivation and has delightful scenery.

18th.—Ice on the water; camp passed over a hill to Sage creek; thence through a deep narrow gully, and along a level road for several miles; then entered a splendid grazing country where there is feed for great herds of cattle. A heavy hail storm descends, when we arrive at Sage creek in the Mound valley; then went over a beautiful level road through a field of short grass for about three miles in the midst of cedar groves, which may truly be called "the park"; then through sage brush to Cedar creek, and camped at the foot of a bluff, from the top of which is a beautiful view of the surrounding country. Travelled twenty-seven and a half miles.

19th.—Camp winds round a hill into the "Dry valley" and passes out by a very narrow cut for several miles; when we leave it we have an unlimited view to the northwest of the Parvan valley; we passed by a rough ledge of rocks over a bed of sand; soon came to Prairie creek, where there is a good light loam for farms, and plenty of water from this and another creek two miles distant; the banks of the last creek were miry; and we had to make a pontoon bridge to cross it; we then had a rough sage country until we arrived at Chalk Creek, a rapid stream five yards wide; plenty of grass and fuel; travelled thirty-five miles.

20th.—The President sends D. H. Wells and four others to the reported bed of chalk, who return with several samples; camp passes over a rolling country, through cedars and some good grazing country to several springs on the east side of the road; then over a level road for some distance; when we ascend a long hill by a gentle inclined plain, through a good grazing country; on leaving Parvan valley and arriving at the top of the hill we had a fine view of the mountains in the north, covered with snow; descended a narrow ravine about three miles into "Clover valley," where is growing the greatest quantity of white clover that we have seen on our journey; came to a halt on the banks of a streamlet about four feet wide; travelled twenty-one and a half miles.

Presidents Young and Kimball discover another little Cache valley about three miles in length with a stream in it.

21st.—Raining night and morning; camp travels on the east side of Clover valley, through good grazing land for about four miles, then sage brush the remainder of the valley. On the summit of the ridge is the appearance of three quarries of rock, that have been worked by some persons in days gone by; descended to the Sevier river, which is six rods wide and about four feet deep; had to raise the wagon boxes with rocks and even then the most of them took in water; passed round the foot of a sand bluff, over a level barren road, then a rolling country for several miles, and descended unto Juab valley to a creek with a very miry bottom; travelled twenty-one and one fourth miles. In the evening all the brethren were busily employed rolling down rocks from the mountain, carting gravel, and cutting sage brush, under the superintendence of Presidents Young and Kimball; when we made a first rate good ford, which was called "Union ford" and which will save several miles' travel.
22nd.--Sharp frost in the night; camp travels on the west side of the valley, for about ten miles; then cross over to the mouth of Salt Creek, where there is an excellent location for a settlement; then turn again to the west, making almost an oval route. The road may be made perhaps six miles less than we travelled. Then had a good road to Willow Creek, passed by the Punjun spring to the rocky spot, where we removed many of the obstructions; then through the Dry valley to Summit creek; travelled thirty-six miles.

Nearly the whole distance travelled this day was through excellent grass; Mount Nebo was covered with his white mantle of snow.

23rd.--Cold night; camp starts for Payson, where we arrived at nine A.M., stayed a few minutes and proceeded by a new road over the slough to Spanish Fork; then by a circuitous route to Springville, where we also tarried a short time; in the afternoon we went through the Slough of Despair at Utah, which is a miserable marshy place, capable of very great improvement; and continued our journey to Battle creek; travelled thirty-two and three fourths miles.

The road may be made eight or ten miles between Utah and Payson, by very little trouble or expense.

24th.--Cold night; the brethren up early, to prepare for home; camp goes on to American Fork and see many improvements made by the brethren since we left; roll on over the long hill and down into Great Salt Lake Valley, to Dry creek, where we rested a short time; then continued our way to Chase's mill, were met by the Band, who returned in escort, and when we reached the city the brethren assembled in crowds, who followed the President to his home, where he blessed the people in the name of the Lord God of Israel, for their reception and joyful welcome, and the multitude dispersed under cheers from the Band.¹

¹Millenial Star, XIII (September 15, 1851), 273-277.
APPENDIX B

MILEAGE CHART

The following is a chart compiled by Thomas Bullock while on a trip to Southern Utah with President Brigham Young and Company. It shows the distances between important points along the way from the Council House in Great Salt Lake City to Harmony, Utah. On a number of like trips he made such charts, which proved to be of great value.

<table>
<thead>
<tr>
<th>G. S. L. City to</th>
<th>Miles-Frac. mi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sugar Works</td>
<td>4.611</td>
</tr>
<tr>
<td>Big Cottonwood</td>
<td>4.363</td>
</tr>
<tr>
<td>Little Cottonwood</td>
<td>4.111</td>
</tr>
<tr>
<td>Dry Creek</td>
<td>3.669</td>
</tr>
<tr>
<td>Willow Creek</td>
<td>3.269</td>
</tr>
<tr>
<td>Hot Spring</td>
<td>2.598</td>
</tr>
<tr>
<td>North end of Dugway</td>
<td>2.207</td>
</tr>
<tr>
<td>South end of Dugway</td>
<td>.328</td>
</tr>
<tr>
<td>Lehi City</td>
<td>6.065</td>
</tr>
<tr>
<td>Ridge over Jordan</td>
<td>2.946</td>
</tr>
<tr>
<td>Pelican Point</td>
<td>6.436</td>
</tr>
<tr>
<td>Summit of ridge west of Promontory</td>
<td>3.659</td>
</tr>
<tr>
<td>Cottonwood Grove</td>
<td>6.336</td>
</tr>
<tr>
<td>Southwest corner of Utah Lake</td>
<td>4.527</td>
</tr>
<tr>
<td>Summit of land ridge among cedars</td>
<td>6.538</td>
</tr>
<tr>
<td>Kimballs Creek</td>
<td>3.370</td>
</tr>
<tr>
<td>Up the Creek</td>
<td>3.370</td>
</tr>
<tr>
<td>To a steep summit ridge</td>
<td>1.936</td>
</tr>
<tr>
<td>To the gap at east side of mountain</td>
<td>1.886</td>
</tr>
<tr>
<td>Summit of ridge west of Juab Valley</td>
<td>5.859</td>
</tr>
<tr>
<td>The southwest corner of Nephi farm land</td>
<td>5.833</td>
</tr>
<tr>
<td>Nephi City North</td>
<td>1.660</td>
</tr>
<tr>
<td>Nephi to Chicken Creek</td>
<td>17.062</td>
</tr>
<tr>
<td>Sevier River Ford</td>
<td>9.103</td>
</tr>
</tbody>
</table>

121.575

Sevier River to Creek in Clover Valley | 10.895 |
Cedar Springs                             | 12.500 |
Pioneer Creek                             | 1.496 |
<table>
<thead>
<tr>
<th>Location</th>
<th>Miles-Frac. mi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fillmore City</td>
<td>8.424</td>
</tr>
<tr>
<td>Meadow Creek</td>
<td>7.217</td>
</tr>
<tr>
<td>Red Sandstone Creek</td>
<td>2.263</td>
</tr>
<tr>
<td>Corn Creek</td>
<td>2.514</td>
</tr>
<tr>
<td>Dog Town Valley</td>
<td>15.211</td>
</tr>
<tr>
<td>Cove Creek</td>
<td>5.964</td>
</tr>
<tr>
<td>Pine</td>
<td>5.815</td>
</tr>
<tr>
<td>Mountain (Dry)</td>
<td>8.185</td>
</tr>
<tr>
<td>Indian</td>
<td>8.613</td>
</tr>
<tr>
<td>Beaver</td>
<td>5.104</td>
</tr>
<tr>
<td>Summit of Rocky Ridge</td>
<td>8.474</td>
</tr>
<tr>
<td>Rockish Spring</td>
<td>11.705</td>
</tr>
<tr>
<td>Little Creek</td>
<td>7.708</td>
</tr>
<tr>
<td>Red Creek</td>
<td>1.534</td>
</tr>
<tr>
<td>Parowan City</td>
<td>4.476</td>
</tr>
<tr>
<td>Summit Creek</td>
<td>6.470</td>
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<tr>
<td>Cedar Creek</td>
<td>11.987</td>
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<tr>
<td>Shirts Creek</td>
<td>6.437</td>
</tr>
<tr>
<td>New Fort Harmony</td>
<td>12.075</td>
</tr>
<tr>
<td></td>
<td>163.109</td>
</tr>
<tr>
<td></td>
<td>121.575</td>
</tr>
</tbody>
</table>

G. S. L. City to New Fort Harmony 286.684¹

¹"Journal History," May 19, 1854, p. 4.
APPENDIX C

THOMAS BULLOCK'S ORATION ON JULY 4, 1852

Friends and fellow-citizens--I now present myself before you, on the celebration of the anniversary of the day when our glorious forefathers signalized themselves by signing the celebrated Declaration of their Independence from the parent government, taking upon themselves the responsible duty of governing themselves as an united nation, and stepping forth into the arena of the world as a free and independent Republic.

This being my first appearance on the platform, where the most learned, exalted, and distinguished men that the world ever saw have often stood before me, in order to celebrate the praise and glory of our forefathers, and the actual sires, causes me to feel a diffidence, which none but those who have passed the Rubicon ever experienced. Those who have passed through the ordeal in safety, and have earned the laurels of renown--it is to you I now look for those sympathizing feelings, in order that I may be buoyed up on the waves of public opinion and tossed safely into the haven of peace. And you, friends and fellow-citizens, who have not as yet advanced so far in the public gaze and attention, and who are at this time building as it were, unseen by the course and rude gaze of a corrupt world, I ask your aid and sympathies while this bud is now bursting forth in its pristine beauty, and which is generally called in the world, as delivering my maiden speech.

Friends! And in this word I breathe a sentence full of warmth and feeling--and no greater word is written in the catalogue of expression; it is a privilege of which I feel justly proud, and I will endeavor to merit your continued good will.

Fellow-citizens, I now truly can call you, as being a citizen of these United States, and therefore I have a right to stand before you in eulogistic praise of those who have lived on the busy stage and scene of action, but the wheels of time have so rolled on, that they now are numbered with the dead. With the dead, did I say? Yes, with the most illustrious of those who have lived in the 18th century. And who are the persons who stepped forth on the memorable 4th of July, 1776? is a question which has been answered by men of every grade of political and religious opinion, to suit their own feelings, tastes, or whims, and in as great a variety of ways, as there is expression in the minds of men; but how do we as a people look upon these men? is a question asked by some portions of American citizens, who are unacquainted with our feelings, and know not the depth of sentiment which is implanted in the bosoms of you, my hearers; and can I, a mere stripling, dare I, set forth an infinitesimal portion of the feelings of this people, in regard to the remembrance of these men? Yes! For that purpose have I stepped forth in weakness; and bear with me, I pray you, a few moments, while I breathe forth a few sentences on that subject.
When my thoughts flow back to the remembrance of the signers of the Declaration of Independence, and in my mind I can picture John Hancock stepping forth in all the dignity of man, and with a boldness of expression and steadiness of purpose, he wrote "John Hancock" in a style, of which he may justly be envied—or whether I reflect on a Benjamin Franklin, a Jefferson, an Adams, a Hooper, or even the aged Stephen Hopkins, whose trembling hand indicates that he was nigh three score years and ten, and was verging on the brink of the grave;—I am carried back still further into the vista of time and realize that it was not a company of men simply gathered from 13 different colonies upon a pleasure excursion; or that they had met even upon a mere business transaction; but they had met upon a more solemn occasion, and that was, to throw off the heavy burdens that had been placed upon them by the parent government.

No! friends and fellow-citizens, those men were moved upon by an invisible hand; the eye of Almighty Jehovah had been upon them from their birth, and it was He who was the grand cause of their being gathered together into one room; it was He who had moved upon their minds, spirits, and better feelings, and had, unknown to them, brought them together in order that they might lay the foundation for a Free and Independent Government, in which His people should be guaranteed the privilege of worshipping God according to the dictates of their own consciences.

How did those veterans launch forth in language which must ever command the admiration of all mankind? Almost the first words which they uttered were "all men are created equal; they are endowed by their Creator with certain inalienable rights; that amongst these are life, liberty, and the pursuit of happiness." And after reviewing the grievances under which they were labouring, they solemnly appealed to the Supreme Judge of the world, for the rectitude of their intention; and declared that these colonies, of right, ought to be free and independent States.

Here, then, is the foundation laid for the most glorious confederacy that this earth then had upon it, for God in His infinite mercy intended that this land should be an asylum for the oppressed of every nation under the face of the heavens. But even this could not be accomplished without the shedding of blood; and many were the gallant souls who breathed their last, struggling for liberty; that boon which was to be handed down to the latest generations, and that blessing which ought to be perpetuated upon the face of the whole earth.

After a sanguinary struggle of seven years, the thirteen colonies triumphed; and on the 17th of September, 1787, was ushered to the world, a Constitution, which shines as one of the brightest meteors in the firmament, and which guaranteed everything that could be considered dear to the most humble individual dwelling on the face of this vast continent. Some persons may be led to enquire, and what was that?

By reading the first article of amendments, I find, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press." What can be a stronger guarantee and pledge than this—that every man shall have the privilege of worshipping Almighty God according to the dictates of his own conscience, and no person allowed to put him in fear while in his religious worship, or to hurt him for his religious belief? Is there any sect on the face of the earth excluded from the benefits of the above enactments, in the Constitution of the United States? There is not! The Catholic has the free toleration of carrying his cross emblazoned,
on his back through the streets, and no one ought to ridicule him. The Church of England, and every one of the different sects springing therefrom, are guaranteed safety in their several religious beliefs, no matter how contradictory, or inconsistent, or foolish, they may appear in the eyes of those who do not believe like them.

The Mohammedan has the perfect right to raise the gilded crescent high up in the air, and pointing to the heavens, cry aloud, Allah! Allah! And Mohammed is his Prophet; having his wives contentedly hidden up in his own dwelling place, excluded from the rude gaze, as he says, of "every Christian dog"; and no one would have the right to invade his domestic domicile. The Egyptian is guaranteed the privilege of worshipping the Ichneumon, or the Basilisk, or feeding his Alligator with the sacred bread of worship, in order, as he believes, to appease his wrath. The Peruvian has the right to erect on yonder Ensign Peak, or any of those high towering mountains, an alter to the sun, whereon to place a fire, in order that sweet incense may arise therefrom in all its fragrance, and have a number of virgins paraded in sacerdotal robes of purity, to sing the evening requiem, as the Lord of Day reposes his head on the broad bosom of the horizon. The heathen in his blindness, is not to be molested, while bowing down to his gods of wood or stone, which he knows to be the workmanship of his own hands.

These different classes, or varieties of the human race, have the right to worship their different gods, in these valleys of the mountains, in all their varied forms; it is guaranteed to them by the Constitution of the United States; and here in these valleys, if no where else on this vast Continent, they can worship, and be protected in the free exercise thereof.

Then rejoice, you my hearers; you who believe that Almighty God has again spoken from the heavens, restored the Priesthood to the earth, and has again organized His Church according to His own will; you, by the same Constitution are guaranteed "the free exercise thereof," for it is expressly written in Article 1st, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and know ye this, that if any man revile you on account of your religion, he is not an American citizen in heart—is not subject to the glorious Constitution of the United States; but he is a tyrant, a mobocrat; would trample all the rights of any other man under foot, for not believing as he does; and further, would destroy every vestige of the Holy Bible, and everything that emanates from God, in order that he may reign as one of the princes of darkness in hell, forever.

The freedom of speech is not abridged; therefore, friends and fellow citizens, I stand before you in boldness, knowing that the Constitution was written by men while under the inspiration of Almighty God; they were constrained to make it so firm, that evil disposed men should not have the power to revoke or nullify it; and although the time may come, that aspiring demagogues may endeavor to nullify the Constitution, and want to exercise a tyrannical power over those who do not believe in tyranny, like unto themselves; yet I have the firm conviction, that you, fellow citizens, who are now dwelling in the highest altitude in the United States, will yet be the ones to unfold the broad folds of the Constitution to the breeze; and those who wish to continue to revere that time-honored instrument will be glad to have the privilege of flocking to the standard. Fellow-citizens, this is a broad assertion;
but look at the secession doctrines that are continually hurled forth from South Carolina; hark the preparations for war, the clangour of swords, the rattling of musketry, the active preparations that are making in that unsettled portion of the United States; and well may we fear the attempts that are being made to subvert the foundation of the most glorious Union that ever emblazoned the canopy of earth.

What ought to be done, then, when those discordant sounds salute our ears? Rally round the broad folds of the Constitution; let Union and Liberty be the watch-cry; let the glorious Constitution be preserved in its immaculate purity; let the Union which commenced with thirteen united colonies, be more firmly united in the confederacy of the thirty-one present States; let there be a greater principle of union carried out by those who are placed in the halls of Congress; let the laws be more uniform in their nature, and the officers more united in carrying out the principles of '76 than they have been for the last several years; let them consider they are but the servants of the people, and are therefore bound to be faithful to them, or they are liable to be turned out of office; and then our ears would not be saluted by such discordant sounds as now come booming over the mountains, of Senators fighting in the Senate chamber, where peace and union ought to prevail, but which is now converted into a pugilistic arena, where the lowest words and epithets in the vocabulary of languages, salute the ear. No, fellow-citizens, these things ought not to be; the Sovereign People look foe, and expect different scenes enacted therein, and they ought not to be disappointed in their servant.

Friends, pardon me for a few moments, while I allude to scenes that have been enacted in a portion of the United States, wherein your humble servant was unfortunately a sad witness. In the State of Illinois, when Thomas Ford was the pseudo Governor, I was a witness to the desecration of the flag, which had hitherto been spread before the winds as a shield and a defense to every person who would claim its protection; yes, fellow-citizens, that flag was used in 1846 in a disgraceful transaction;--it was pretended that the United States had sent their regularly organized troops in order to drive a peaceably disposed class of her citizens from their homes, their firesides, and their Temple; which is contrary to said Constitution; wherein it is written, that no person shall "be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation." I am a witness that the U.S. flag was prostituted by a set of men, who said they were U.S. troops, and were authorized, by the same miserable excuse for an Executive, to drive every man, woman and child out of Nauvoo. Although they could not find a shadow of a crime against your speaker he was roughly driven by the points of bayonets and the sword which were pointed to within a few inches of his naked breast, at a time when he and all his family, with a blind mother, were suffering from the daily attacks of the merciless ague, and the burning fever; and in this pitiably condition were ruthlessly driven from his comfortable home and property, without a pound of bread, potatoes, or any kind of vegetables, across the Mississippi river, to dwell as best he could on the banks of the Slough, as the 5th article reads, "without just compensation."

Although we were thus mercilessly driven by our fellow mortals, from our homes; sick and afflicted to that extent that even one of the mob cried out to another, "Hello, Jack, come here; here is a skeleton going to bid death goodbye," alluding to the emaciated frame of your speaker, as he
was then giving the parting hand to the sick and the blind; every hair was shaved from his head; but when Friday, 9th of October arrived, the God of Abraham, Isaac, and Jacob mercifully bestowed a manifestation that His all-seeing eye was upon us, as much as it was on the children of Israel as they were travelling through the wilderness from the land of bondage to the promised land; for our eyes beheld the quails flying in our midst; they fell on our beds, in our wagons, on them, and under them. The hand of charity having bestowed a portion of food for our breakfast, as we sat round our humble table on a wash tub, a quail flew inside our circle, fell on the tea-board, hit the tin cups with its wings, then flew under the wagon and was caught by a little boy about ten years old, with his own hands. Gentlemen and ladies, while shaking under the attack of age for that day, one of these hands held two dead birds, and the other two living ones; I was told to kill and eat them, but handling with my naked hands the manifestation that God was the same then as he was in the days of Moses my eyes shed tears of gladness; I could not kill the innocent birds as they fluttered in my grasp. There were sufficient killed, so that all "the sick camp" ate of them for their dinner, and every person began to receive strength from that very hour, and we went on our way rejoicing and praising the Lord. A steamboat was passing down the Mississippi river to Montrose and many were the persons who beheld the manifestation.

Now let me crave your attention for a few moments while I turn the current of your thoughts to a more noble Governor; to one who is in every way fitted for his post; a man who has the confidence of more people in his district, than any Governor of any other State or Territory in the Union. I mean our esteemed Governor, Brigham Young. I will in the first place ask you, do you know of any person who has been in trouble, and has applied to him in his gubernatorial capacity in vain? Do you know of any person who has felt that he has had even supposed grievances, who has not found a friend in him? To the people who do not believe in the same religion as he does, who have been or are now living in this Territory, where is there a fault you can find in him? Have you been trammelled in the pursuit of your business, in your mercantile transactions, or in any laudable undertaking? No! verily no! And for the benefit of President Fillmore, the Senate and House of Representatives of the United States, all the governors of the different States and Territories, and "the rest of mankind," I will say, that the people living in Utah Territory, at this time, have the man of their choice for their Governor, and in whom they are well pleased; and for one, I firmly hope and pray that our worthy President, Millard Fillmore, will have the light of his countenance and the vision of futurity opened to his view, that he may continue to be prompted by good and noble and patriotic feelings; and that he may be constrained to appoint us such men for the other offices, when they arrive in this Territory; and the prayers of a loyal and faithful people will continue to ascend to the ears of the Lord God Sabaoth, that Millard Fillmore may live until his head becomes a halo of silvery whiteness, and then go down to the silent recesses of the grave like a shock of wheat fully ripe for the harvest, and bearing with him the well wishes of all the good people on the North American continent.

A word to you strangers. No doubt many reports have saluted your ears, in regard to the people dwelling in these valleys which are surrounded by yon everlasting snow-cap mountains, in regard to their loyalty
to the Constitution of the United States, obedience to the laws, domestic circles, and etc. As an individual who was one of the first to drive a team through yonder canyon and became one of the "old settlers" in this valley, I wish to say to you, I cannot know what you may have heard; but rest assured of this thing—whatever has been told you which is truth is all right; and if ye believe and practice it, blessed are ye; and whatever has been told you which is false, remember there is a God who knows that too, and he will apportion the inheritance of liars and unbelievers in that place where the worm never dieth, and where they will weep and wail and gnash their teeth in anguish of soul, knowing at the same time that they chose lies on the earth, and refused the truth; and verily, verily they will then receive their reward.

Fellow-citizens, I this day declare, there is not a more loyal people on the face of the land owned by the United States that can be found in any equal number of the twenty millions of free inhabitants in any other portion of the Union, than are now dwelling within the bounds of these everlasting mountains wherein the snows never disappear; and why? Because, as I said before, we firmly believe that the great Jehovah by His Spirit moved upon those men who, in the year 1776, had the boldness and manliness to draw out a catalogue of their country's wrongs—and when they had calmly meditated upon them resolved to assert their independence, which they obtained, and we this day celebrate.

And may that firmness which rested upon the minds of those fifty-six signers of the Declaration of Independence ever be treasured within the bosoms of you, my attentive hearers; and whenever the time may come for you to defend that Constitution from the grasp of the ruthless destroyer may you be as valiant and bold in the defense thereof as Generals George Washington, Putnam, Greene or Lafayette.

And you, my fair hearers, may you imitate the virtues of those good sisters who laboured night and day to clothe the soldiers as they lay in their winter camp in Valley Forge. But rather would I pray that the sound of secession would never again be heard in the length or breadth of the land; and may the Union be continued on the same strength which it commenced, with this exception, that as the thirteen have reversed their numbers and become thirty-one, may the increase of Union be in like ratio.

As no eye hath seen, nor ear heard what I have now presented unto you, if there are errors therein impute it to the weakness of giddy youth; and whatever good there is herein contained, may you profit thereby, is the prayer of your servant.1

1 "Journal History," July 5, 1852, pp. 2-4.
APPENDIX D

THOMAS BULLOCK'S LETTER TO THE MILLENNIAL STAR IN REPLY
TO JUDGE DRUMMOND'S CHARGES AGAINST THE
LATTER-DAY SAINTS IN UTAH

Elder Orson Pratt: 
London, May 3, 1857

Dear Brother--Having read in the "Times" a long letter from Judge Drummond on the subject of "burning the laws of Utah Territory and etc.," I feel to write a few of my ideas and perhaps they may be of benefit.

When the Pioneers went to the Great Basin of the Rocky Mountains, in 1847, it belonged to the Government of Mexico, and as Mexican land we entered it and took possession.

In the spring of 1848 a treaty of peace was made at the close of the war, which ceded the land to the United States.

When the emigration from the United States arrived there in 1848 the people in solemn assembly made a Constitution, organizing that land into "The State of Deseret." They sent a delegate to Congress and made laws to govern the people; among those laws was one, incorporating the Church of Jesus Christ of Latter-day Saints with all their religious forms and ceremonies; and granting equal protection to all other religious denominations.

The Congress of the United States afterwards granted a Constitution, organizing the same boundaries into the "Territory of Utah," and empowered the Governor of that Territory to order a census to be taken on which to apportion the members of the Legislature.

The Legislature of Utah was organized according to the Organic Act and they reconfirmed all the laws of the State of Deseret which were applicable to Utah Territory.

The Legislative Assembly, which was elected annually by the people, made laws which were published at the end of each session.

At the close of the Session of 1855 a feast was given by the Hon. Secretary, A. W. Babbitt when Chief Justice Kinney, the Assistant Judge and Attorney-General, bore testimony to the loyalty of her people as American citizens, and of their integrity and morality, socially, politically and religiously.

The Utah laws, as published to the world, were sent to the Congress of the United States, (who had the repealing power) and were approved. I have no knowledge of any books or laws having been burned in Utah, either with or without Governor Young's knowledge or consent, and such a thing could not have transpired without my knowledge, up to the time of my leaving there last fall, which was after Drummond left for California.

In the Session of 1855-56, which sat at Fillmore City, a few amendments were found necessary, and made. Judge Drummond frequently
sat within the bar and made suggestions to the members; those suggestions were discussed, and adopted when found necessary; thus I consider that Utah Territory had as concise and perfect a set of laws to govern the people as their situation required.

In regard to the charge of murder of Mr. Secretary Babbitt, Mr. Margetts and others, the company of men who crossed the plains with me last fall, first heard of the massacre on the 21th of September at Independence Rock. On the 3rd of October we passed the Indian agency a few miles east of Fort Laramie, where eighteen lodges of the Indians were camped, and who wanted to be at peace. We were told at Fort Laramie, and also by the Indian agent, that they were the men who had killed the whites, and that they acknowledged to having done it, in retaliation for a number of Indians who had been killed near Fort Kearney by the United States' troops. They warned us, fearing that we were too few in number to pass through the Indian country in safety. Thus do I know that Drummond published an abominable falsehood.

And as to the charge of the "Mormons" having given the lamented Hon. Judge Leonidas Shaver "poisonous liquors which caused his death" is known to be a deliberate, wicked lie. As I was the Inspector of Liquors for the Territory of Utah I am knowing of the fact that he bought the greater portion of the liquors that he drank from Messrs. Livingston and Kinkead, merchants in Great Salt Lake City since 1849, and who are not members of the "Mormon" Church, and it is well known by the people in Utah, both Saints and sinners, that Judge Shaver did not, at the time of his decease, lodge with a "Mormon," neither was his doctor a "Mormon." He got his drugs from the United States. The person who opened the window and found him dead, the greater part of the witnesses and the jury on the coroner's inquest were not "Mormons"; but the "Mormons" universally lamented his death; and now we see, that if it had pleased Almighty God that his life had been spared, Utah Territory would not have been cursed with such a despicable, immoral, lewd man as Drummond has proved himself to be.

I indignantly deny the unblushing falsehoods made in the letter of Judge Drummond and declare to all who read this letter, that the day will come when in the presence of assembled millions his lies will be made manifest, and then will also be manifest whether this letter be true or not. Governor Young's conduct will then be known to all the world, and the lies of his traducers manifestly revealed, when they are sent to receive their reward.

O Lord enable me to do my duty as faithfully as Governor Young has done his.

I have been as brief as the subject will allow me, therefore please excuse. I remain, dear brother Pratt,

Yours, very obediently,

Thomas Bullock

We have been personally acquainted with Elder Thomas Bullock for many years and know him to be a man of truth and veracity, and we recommend all candid inquirers after information from Utah to peruse his letter. Elder Bullock is an Englishman by birth, who embraced the Gospel and emigrated to America, his adopted country, some twelve or fourteen years ago. He is lately from Utah, on a mission to his native land.--Editor.\(^1\)

\(^1\)Millennial Star, XIX (May 23, 1857), 334-335.
APPENDIX E

BULLOCK'S PIONEER BANNER

Presidents Woodruff and Smith, of the First Presidency, met with the Brigham Young Memorial Association today, when the subject of engraving on a copper plate, to be placed in the Brigham Young monument, and the names to be engraven thereon was considered. A banner had been obtained by Brother Spencer Clawson from one of the family of the late Pioneer Thomas Bullock, containing the names of all the Pioneers. The body of it was painted in blue, and it contained a representation of the Prophet Joseph as an Angel holding a trumpet in his right hand and a scroll partly folded in his left. Across the folded part was printed, THE NAMES OF THE PIONEERS OF 1847, then followed the names in black letters, occupying nearly four columns. The space left on the fourth column was filled up with these words, ONE HUNDRED AND FORTY-THREE PIONEERS: THREE WOMEN: TWO CHILDREN: SEVENTY WAGONS: ONE BOAT: ONE CANNON: NINETY-THREE HORSES: FIFTY-TWO MULES: SIXTY-SIX OXEN: NINETEEN COWS. On the back of the banner this was printed, NAMES OF THE PIONEERS WHO LEFT THEIR WINTER QUARTERS AT COUNCIL BLUFFS, APRIL 14, 1847; ARRIVED IN GREAT SALT LAKE VALLEY JULY 24th; NINETY-FIVE OF WHOM RETURNED TO THEIR WINTER QUARTERS BY OCTOBER 31st, OF THE SAME YEAR, WITHOUT AN ACCIDENT TO ANY PERSON. PRAISE YE THE LORD.

It was decided to employ Brother Dan Weggeland to make an exact copy of it, and ask the Bullock family to accept the copy and present the original to the Church as a relic. Some of the names being incorrectly spelled, it was decided to correct this on the banner and on the copy. It was further decided that the words, TO BRIGHAM YOUNG AND THE PIONEERS, be cut on the frontispiece of the monument and on the back the names of the Pioneers, as furnished by the banner.¹

¹"Journal History," June 16, 1897.

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APPENDIX F

HENRIETTA RUSHTON BULLOCK

The following is a life sketch and death notice of Henrietta Rushton Bullock, first wife of Thomas Bullock, written by Pamela B. Mason, in Parker, Idaho, December 21, 1897.

Henrietta Rushton, wife of the late Thomas Bullock, born at Leek, Staffordshire, England, February 13, 1817, died at Ogden, Utah, October 19, 1897. She died as she had lived, a faithful Latter-day Saint, after having passed through many changes and trials with the early Saints, one of which happened in crossing the ocean with her husband, three children, parents, brothers and sisters. She experienced the power of the Almighty in His protection of His children when a hurricane took every sail and finally the main mast was left only a stump. The vessel began to sink, and every soul on board could feel it sinking deeper into the water, when the captain came into the cabin and said, "Say your prayers, we are going to the bottom." All clasped their loved ones in their arms and fell on their knees, when a mighty cry for deliverance arose from the mouths of the Saints. While still at prayer the vessel began to rise again and sailed on. The captain said their prayers had saved them, and he would never cross the ocean again without Mormons on board. From that day she never lost faith in God. She taught her children that the Almighty and His holy angels could hear and see all they said or did; she taught them to be honest, truthful and virtuous; that it was better to suffer wrong than to do wrong; never to scorn the poor but to give a kind word and a smile where they could not give relief. She was faithful in paying her tithing, fast donations, and to the Relief Society or the poor, many of whom asked God to bless her that she would never want.

A service was held in Ogden, after which she was carried to her old home in Salt Lake to be laid in the cemetery by the side of her husband. She often said, "Blessed is the dead that the rain falls on." Through rain and mud six of her grandsons carried her casket two blocks (with the aid of the sexton and her old friend, David P. Anderson) to the fifteenth ward assembly hall, followed by her children, relatives, and old and sincere friends. Funeral services were presided over by Bishop Morris. The speakers were Brother Peter Reid, who said everything good that an old and intimate friend could say, followed by Brothers H. W. Naisbitt, Samuel Richards, Bishops George Romney and Elias Morris, all of
whom spoke well of the dead and words of comfort to the living. After singing, the benediction was given by Patriarch John Smith. The grave was dedicated by her favorite teacher, John Dowd. She was dressed in as fine and pure clothing as loving hands could provide, and her casket of white velvet and silver was like a beautiful flower garden none too beautiful for the faithful, loving heart it held. Besides the hearse, eight coaches and many other conveyances followed her to her last resting place.

All the day before she died she was conversing with those of her loved ones behind the veil. She told them she was happy and would go with them soon. I for one believe they took their beloved into the presence of the Father. She leaves three sons, three daughters, fifty grandchildren and twenty-five great-grandchildren, all living. I have not counted those she has gone to meet.¹

¹Deseret News, December 28, 1897, p. 6.
APPENDIX G

LUCY CLAYTON BULLOCK

The following is a brief sketch of the life of Lucy Clayton Bullock, second wife of Thomas Bullock:

Lucy Clayton Bullock, wife of Thomas Bullock, was born March 21, 1820, at Farrington, Lancashire, England. She was baptized in 1837, being one of the first Latter-day Saint converts in England, and emigrated to Nauvoo, Illinois, in 1842. She was married to Thomas Bullock on January 23, 1845, and received her endowments in the Nauvoo Temple. Being driven from her home by the mob in September, 1846, she, with her husband, traveled westward to Winter Quarters where she lived through the winter of 1846-47 and the summer of 1847 while her husband, as a pioneer, made his trip to Great Salt Lake Valley and back. Both then migrated to the valley, arriving there September 22, 1848.

In South Cottonwood, where she made her permanent home, she acted as first counselor to the president of the ward Relief Society and officiated successfully as a mid-wife in said ward and other wards until the time of her death, which occurred at South Cottonwood April 6, 1879. The immediate cause of her demise was dropsy and other complaints. She passed away without a struggle or a groan, surrounded by her husband, their children and a few of her numerous friends, being 59 years and 26 days old when she died.¹

¹"Family File," E. Gerald Bullock.
APPENDIX H

BETSY PRUDENCE HOWARD BULLOCK

The following is an account of the life of Betsy Prudence Howard Bullock, third wife of Thomas Bullock, which was written by herself:

I wish to leave a short account of who I am to be read by some of my family. My father's name was Samuel Lane Howard. My mother's name was Betsy Pack. They joined the Church of Jesus Christ of Latter-day Saints when the first missionaries were sent to England. We crossed the sea in the year 1844. We paid passage to Nauvoo. Our goods were moved on to the flat boat to continue our journey to that place. Father was laid on his bed, blind and speechless with a fever. Mother was on another bed very sick. Brother Lorenzo Snow, being president of the company of Saints, thought it would be wise for them to stay where they were, that was in St. Louis. They moved them from the boat. We were left strangers in a strange land, but the Lord was good to us. He raised up friends in our behalf.

They buried a son thirty-six hours after we landed. That left three children, my brother, Samuel Lorenzo Howard, my sister, Sarah Free Love Howard, and myself, Betsy Prudence Howard. I started to cross the plains on June 20th, 1852 in Captain McGaw's independent company. I arrived in Salt Lake Valley September 20, 1852 and was married to Thomas Bullock on December 9, 1852, I being his third wife. We had eight children, three of whom are living. He went to Nauvoo in the year 1843 and suffered with the Saints. While there he was driven to Winter Quarters in the winter of 1846; was one of the pioneers of 1847, returning to Winter Quarters the same year. He returned to the valley the following spring, taking with him his family. He labored in the Historian's office until he was sent on a mission to England in 1857.

In the meantime, Johnston's army came against the Saints. We had to move to the Southern settlements, not thinking we should again return to our homes. The missionaries were all called home, but the Lord overruled things in favor of the Saints, seeing they were obedient and willing to sacrifice all. The orders were, "Return home. All will be well." The Lord blessed us from that time forth, and the Saints have been getting rich ever since. When my husband returned from his mission, he resumed his labors in the Historian's office until we moved to Summit County in 1862. At the organization of the stake he was appointed Stake Clerk and Historian. He died in Coalville in 1885.

I was set apart for a teacher in the Relief Society in 1871. In 1890 Coalville Ward was divided into two wards. Sister Jane Wilde was elected president of the South Coalville Ward in June, 1890. Sarah
Williams was her first counselor and Betsy Howard Bullock, her second. She died on February 8, 1891. I was chosen president to fill her place. In August, 1891, for my counselors, I chose Sister Sarah Williams, my first, and Elizabeth Lusty, my second counselor.

It is my desire that my children and their children may continue to improve in their religion that we may dwell in happiness in the hereafter. Though we may have our troubles and trials while we remain on this earth, the Lord is ever willing to help the honest in heart and the faithful in all ages. Let us be honest with ourselves and all will be well with us in the future. To my children and grandchildren that may read these few lines, it is my desire that your eyes may be opened, your mind be made to comprehend the glories that await the faithful, that you may continue to grow in grace with your Father in Heaven and reap the reward that has been promised to the faithful.

The following is a letter written by Thomas Bullock in behalf of his wife, Betsy Prudence Howard Bullock. The letter was written to Betsy's father and mother as an explanation in regards to Betsy's decision to be married to Thomas in a polygamous relationship:

Great Salt Lake City
December 12, 1852

Dear Father and Mother:

Having many items of a most important nature to write unto you, I feel to lay the same before you in as plain and simple a manner as I possibly can; so that you may clearly understand the cause of our present position, and the reasons therefor be so plain as not to be misunderstood; therefore of necessity, this letter will be quite a history of events and occurrences that have transpired during the last few months; and I pray God my heavenly Father to dictate my pen in the matter, so that not a shadow of doubt may be left upon your minds when you have read it through.

About four weeks since, your daughter, and now my beloved wife, Betsy Prudence, was sitting on the graves of my two children with Lucy and Dinah Ann, conversing about me, which resulted in their fixing the 9th day of December then next, to be married to me. Two or three days afterwards I was told of the affair which caused me a little surprise; as I felt I ought to have a voice in the affair, and ought to know the reasons of their wanting me for a husband. Accordingly on the 16th of November Betsy and Dinah came to my office in the Council House to have a chat with me on the subject. I felt solemn and the responsibility that would rest upon my conduct in the affair, and therefore warned them faithfully, saying to this effect, whoever is the person of your choice, whether he be high or low, rich or poor, old or young, and you feel that you love that person, it is

1"Family File," E. Gerald Bullock.
he whom you ought to marry; if you are under covenant with any person, you ought to fulfill that covenant. If you know any person that you can love and you feel that you can be happy with him, go to that man. I was answered they were not under covenant with any person, and had not made a promise to anyone on such a subject. I asked what man she loved best, when Betsy answered, "My father." Who next? When I was answered, "Yourself." I then answered I did not want you or any woman to come to me on account of Lucy or any woman that I had or through any person's influence or persuasion; but if you come to me I want you to come to me on account of your love for Tom Bullock only and because you have an affection for me. I was answered it was for me and myself alone and they felt they could be happy with me. After that I replied I accepted of their proposition. I embraced them and blessed them in the name of Israel's God.

After this a few persons used their influence to prevent the fulfillment of the covenants that day made, wanting them to go else where, the result of which was that one of them was led to break the engagement. The evil influences that surrounded Betsy increasing, I was very strongly impressed to fetch her home to my house, to which she joyfully agreed. Having frequently expressed herself that my house was the only house in the valley wherein she really felt at home and on the 4th of December she came to my house with her clothing. On the same day she went to see Pres. Richards who baptized you and her mother about fifteen years ago, to have a conversation with him, and tell him her feelings. She had about an hours conversation when she received his blessing. She then felt that she had been led by the right spirit and felt perfectly happy. In the afternoon of the same day he told me he had received a visit from Betsy, and the result of their conversation. He told me of his long acquaintance with you and your family in Bedford and finished up by saying that all was perfectly right and satisfactory. I then spoke to Pres. Young on the subject and told him of our wishes, when he gave his sanction and approval to our union.

Betsy has since told me that she has made it a subject of prayer to the Lord that she might be guided to some man who would make her happy, before she spoke to me on the subject, and it has been my prayer for months that I might be guided and directed by his almighty spirit in order that whoever I took for my wife I could be happy with. Thus you perceive two persons while unknown to each other, praying for the same thing and thus were brought into communion of the spirit.

On the 8th of December Sister Alice Martin came to my house saying she had been appointed by you as the guardian of Betsy and Dinah Ann, and that she was to take the over sight of all their actions. Alice and Betsy went out into the garden by themselves and were soon followed by Lucy. Betsy told her it was of her own free will and choice and that she had not been persuaded to become my wife against her own free will. Alice afterward met me in the street and told me what she had done. I then made my statement of the affair when she said she was perfectly satisfied and went home with me. Alice, Betsy and myself went into a room by ourselves and chatted awhile, when Alice again said she was perfectly satisfied with the uprightness of my conduct in the whole affair and felt to bless our union. She then in the name of Samuel and Ellen Howard put her arms around Betsy's
neck and kissed her several times and blessed her in your name saying that all was right. She was glad it was so and her mind was at peace. She had fulfilled the duties you had placed upon her by your letter of last summer.

On the 9th of December, the anniversary of your birth, at four minutes past four, Betsy Prudence Howard was married to Thomas Bullock by Pres. Richards in his own parlor, in the presence of Stephen H. Goddard and William C. Staines, from Bedford, Presidents of the 27th Quorum of Seventies. Dr. W. M. Andrews, Mr. Braddock, from Bedford, Joshua Midgley, Jemima Hough, and a room full of persons, the question being first put, if any person knows any objection to this marriage, that it might be made manifest. None were made.

After supper the Nauvoo brass band came to celebrate the joyous occasion by serenading us. They stayed until about nine P.M. when they were dismissed and our selected company remained to hear a discourse from Pres. Richards on celestial marriage. We enjoyed ourselves singing songs and preaching until near eleven o'clock, when prayer being offered up to almighty God, the last of the company went home; thus ending the anniversary of your birth in this valley by the happy congratulations and blessings of the Saints on the marriage of your beloved daughter, Betsy.

The next day was spent in receiving visits from our friends. In the evening the Cuffee family from St. Louis came out for the first time in this valley to serenade the daughter of their former hosts and well wisher. They talked over their enjoyments in your house and their good will to my Betsy. We all enjoyed a merry evening and they left their cordial blessings with us. Betsy afterwards said that the visit of these boys to my house on the occasion would of itself be sufficient proof to you that all was right and satisfactory and you would be sure to rejoice with us as soon as you knew it. She often breaks out into expressions like this, "Oh that Father and Mother were here, they would be so happy, and they would both bless us," "Oh that Father did but know what I know, he would be so glad," etc., etc.

And now, dear Father, whom not having seen in the flesh, yet I love, and Ellen, whom I love, for the special care and instruction that you have given to Betsy, I now present myself, in company with my wife, to ask for your blessings on our happy union. We have had it by proxy and our desire is to have it again by letter written by the next mail after you have read this, and we are well aware that when you arrive in the valley, we shall receive it personally because we know that our actions have been upright in the sight of God. Our intentions have been pure and therefore we are blessed by all in the valley or with but a very few exceptions. We are happy in each other's society and we only want the crowning of our bliss to be first a letter from you answering these our petitions and in the course of next fall, to hear for ourselves the welcome blessings from your lips.

You may perhaps ask this question, "But Thomas and Betsy, why not have waited until I came to the valley in order that I might have rejoiced with you on the happy occasion," to which I reply, Father if you did not know that the man under whose care you had sent Betsy had ill used her, his wife had cursed her and thrown the coffee pot at her head and her father had threatened to throw Betsy into the river so that she was obliged
to leave him and his wagons while on the open desert. She came with a German to the valley who wanted her to be his wife and whom you do not know; then having to sleep in the same wagon with the man and his wife, who was but a gentile in heart; and she recollecting that you had said, you did not care who she married just so that she could be happy with her husband; and then when she saw the person that she felt that she could be happy with, she felt that to marry such person on the anniversary of your birth after having the blessings and well wishes of nearly all her acquaintances here, would be about the most gratifying to you of anything transpiring 1500 miles from you.

I remember reading somewhere in the Bible of Jeremiah, King of Judah, once being put in a very strait place. When he received a letter from the king of Assyria he went into his closet and spread it before the Lord praying for wisdom to be given unto him so that he might answer it right, and he found repose to his soul; and we feel that if this letter should not be satisfactory to you and you should pray unto the Lord you would then know and say, "Thomas has written the truth, and therefore we will grant them our peace and blessing."

We will now close this lengthy epistle by praying the blessings of the Lord God of Israel may be poured out upon you, comfort your minds, make you happy and contented and open the way for your deliverance from a land of disease, death and fire and come to this valley of peace and once more behold your daughter in happiness and contentedness; when we can have the privilege of mingling our voices in songs of praise and adoration in prayer and supplication to the merciful God who has gathered us out of darkness and brought us into his marvelous light that you may be prepared to receive your ordinations and your endowments in the house of the Lord and that the joy of your heart may be granted unto you, even in attending to the salvation of your dead relatives and friends, which ordinances we expect to commence in the course of next summer, is the earnest prayer of your dutiful son and daughter.

Thomas Bullock and
Betsy Prudence Bullock²

Betsy Prudence Howard Bullock died June 2, 1893, at the age of fifty-seven. At that time she belonged to the Mill Creek ward in Salt Lake County.³

²Ibid.
³Deseret News, June 2, 1893.
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THOMAS BULLOCK
EARLY MORMON PIONEER

An Abstract
of a Thesis Presented to
the Division of Religion
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree of
Master of Science

by
C. Ward Despain
June 1956
ABSTRACT

The Problem

Statement of the problem.--The purpose of this study was to write a biography of Thomas Bullock and discover his possible contributions to religious and profane history.

Questions and areas examined within the primary consideration of writing a biography of Thomas Bullock are:

1. What early life training and experiences did Thomas Bullock have which would help qualify him to later become an historian?

2. How did he become connected with western history?

3. What association did Thomas Bullock have with Joseph Smith and Brigham Young?

4. In what way did he contribute to religious and profane history?

5. What part did he play in the early development of the Salt Lake Valley and surrounding areas?

6. What part did Thomas play in the development of Summit County?

Delimitation of the problem.--This study has been confined to the period of time between December 23, 1816, and February 10, 1885, except for a small amount of material entered in regards to the wives of Thomas Bullock. The work has been confined to the geographical limits of two nations, America and England.

Method of procedure and source of data.--This study was handled by way of the historical method, which describes the sequence of events during definite chronological periods.

A search was made into such primary sources as the "Journal History of the Church of Jesus Christ of Latter-day Saints"; newspaper articles
printed in England, New York, Salt Lake City and Summit County; family files of genealogies, letters, documents, histories and pictures. Access was gained to a portion of Thomas Bullock's library and a large number of his own personal letters, writings and appointments. Other primary sources used were minutes of Church meetings of various kinds written in wards and stakes in which he lived; histories of cities, towns, wards and stakes in which he functioned; court records, both county and state; and mission records.

Secondary sources used to develop this study were books, interviews, encyclopedias and published articles and pamphlets. Much of the secondary source material was gleaned from library studies made at the Brigham Young University at Provo, Utah, the Church Historical Society of the Church of Jesus Christ of Latter-day Saints at Salt Lake City, Utah, and the Utah State Historical Society, Salt Lake City.

**Findings and Conclusions**

Thomas Bullock had early life experiences which would help to later qualify him as an historian. While in school he was known as the second best scholar, and after leaving school he was employed as a clerk for eight years in the law office of John Cruso. He also served as excise officer to Queen Victoria of England.

After being converted to the Church of Jesus Christ of Latter-day Saints in 1841, Thomas soon came to America, where he played a role in western history both from a religious and profane standpoint. Thomas became closely associated with Joseph Smith and Brigham Young. Joseph Smith engaged Thomas as his personal clerk. Brigham Young recognized the abilities of Thomas to write and keep records and appointed Thomas, after the
death of Joseph Smith, to be clerk of the Church of Jesus Christ of Latter-day Saints and also designated him as clerk of the First Mormon Pioneer Company to cross the plains to the Salt Lake Valley.

Thomas Bullock contributed to religious and profane history by recording historical facts in regards to early Church history. He recorded history in regards to the Latter-day Saint city of Nauvoo and how the Saints were driven from Nauvoo. He kept a day-by-day account of the journey of the First Pioneer Company to cross the plains to the Salt Lake Valley as well as of another company of Saints Brigham Young brought to the Valley in 1848.

Thomas played a role in the development and growth of the Salt Lake Valley and surrounding territory by recording the progress of the Saints in the Valley. He brought the Church records from Nauvoo to the Salt Lake Valley. He recorded Church conferences. He issued inheritances to the incoming Saints, gathered signatures of the petition for a Territorial Government, helped to make the first Valley currency and the first gold coin. He made plats of Salt Lake City and helped to lay out a city in Utah County called Provo. Thomas was the proofreader of the first copy of the Deseret News to come off the press. He was responsible for the name "Tooele" as it now stands. He was clerk of the House of Representatives and clerk of the Senate of the Territory of Utah. He held the position of clerk or secretary in many other organizations as well as the position of assistant Church Historian for a number of years.

Thomas accompanied Brigham Young on explorations to areas around the Salt Lake Valley, each time recording the events and finds of the trip.

The growth and development of Summit County was also influenced by Thomas Bullock, for he held positions at various times as clerk of the
Probate Court and County Court, recorder of Summit County and county clerk. He formed the first irrigation company in the Chalk Creek area and the first hospital in the county was established at his home. He served as clerk of the Summit Stake of the Church of Jesus Christ of Latter-day Saints.

Thomas Bullock, early Mormon pioneer, died at the age of sixty-eight at Coalville, Utah, on February 10, 1885.