The Southern Utah Expedition of Parley P. Pratt: 1849-1850

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THE SOUTHERN UTAH EXPEDITION
OF PARLEY P. PRATT
1849-1850

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CHAPTER 1

INTRODUCTION

Many Latter-day Saints are very familiar with Parley P. Pratt. His name alone conjures up images of a diligent missionary, a skillful pamphlet and hymn writer, an accomplished theologian, and a defender of the faith. However, many people are unfamiliar with his role as an explorer of Southern Utah.

In 1849, President Brigham Young commissioned a fifty man company, headed by Pratt, to explore southern Utah for possible settlement locations. The four month trek spanned the coldest months of the winter, and afforded some very harrowing and hazardous experiences. These events weave a heroic story filled with excitement and adventure, while simultaneously revealing the tremendous dedication and fortitude on the part of the explorers to successfully complete their mission.

Many of the southern Utah colonies that were initiated in the next few years were partly based on information gathered during this seven-hundred mile expedition. In addition, their findings provided a crucial link in Brigham Young's imminent decision to colonize southern Utah.

Several Utah state and county histories briefly mention Parley P.
Pratt’s Southern Expedition. A few of these secondary sources provide some detail on the scope of the trek. For the first time, however, these sources are also limited in comparison to this thesis. In addition, a few of these sources maintain that Pratt’s Southern Expedition was one of the most significant exploring expeditions ever dispatched by Brigham Young.¹ Milton R. Hunter goes even farther when he unequivocally states that this journey was "the most important expedition of its kind engaged in by the Latter-day Saints."² Until now, however, virtually nothing in detail has been written on this important aspect of Utah’s history.

There is no other source which addresses the Pratt expedition to the degree manifested in this work. I have driven or walked over much of the route several times using journals and maps to determine, as closely as possible, the exact trail and campsites the party used. These maps are included in the pocket at the end of the text. The scope of this thesis includes all the known journals left by the men who accompanied Pratt and also all other known accounts of the expedition.


²Milton R. Hunter, Brigham Young the Colonizer, (Salt Lake City: The Deseret News Press, 1940), 38.
This work attempts to ascertain from the primary sources the reasons for such an excursion, the hardships and problems of the journey, and some of the results which came from the expedition's findings in regards to projected colonization. In working on this project, I have identified five major points which I hope to demonstrate or establish.

1. Parley Pratt's Southern Expedition probably did not blaze or create many new trails. Animals, Indians, Spaniards, Fur Trappers, Explorers, Mormon Battalion Men, and Forty-niners had established nearly every mile of the trail which Pratt and his men later followed. Occasionally snow covered the roads and trails. Under these circumstances, perhaps they did generate a few new trails; however, based on the distances in the journal entries, any newly developed trails very closely paralleled earlier pathways.

2. The Southern Expedition was necessary because Brigham Young and the Mormons had a very limited knowledge of the country south of Manti, Utah.

3. This thesis attempts to set the record straight concerning the mineral wealth deposited along the route of Pratt's trek. Several groups recorded observing the minerals and iron deposits before Pratt's expedition. Consequently, the Southern Expedition should not be given

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3 The Dominguez-Escalante expedition noticed the mineral wealth. In addition, several groups of Forty-niners recorded seeing the iron and mineral deposits. See chapters four and five for the details concerning these parties
credit for discovering the minerals, as the prior secondary literature has attributed to them.\textsuperscript{4} However, it should be noted that Pratt’s report to Brigham Young concerning the iron deposits prompted a development of these resources which resulted in the iron industry of southern Utah.

4. The winter-time departure of Pratt’s southern exploring company produced much tribulation and adversity for the members of the party. I wish to use a few personal experiences from the journals to demonstrate the commitment and dedication which the explorers manifested while suffering and enduring the many hardships in order to explore the region.

5. The Southern Expedition was successful in locating sites for future settlements and became the impetus of Utah’s earliest iron industry.

\textsuperscript{4}A couple of examples can be found in Levi Edgar Young’s The Founding of Utah, (San Francisco: Charles Scribner’s Sons, 1923), 170-171; and Albert E. Miller’s The Immortal Pioneer: Founders of the City of St. George, Utah, (Utah: Albert E. Miller, 1946), 207-208.
CHAPTER 2

INDIANS & SPANISH TRAILBLAZERS

Parley Parker Pratt and his exploring party were not the first people to follow the Utah portions (Salt Lake City to St. George, Utah) of the now-famed "Southern Route" from Salt Lake City to Southern California.¹ Moreover, Pratt and his company have received the recognition for trail blazing and discoveries for which other groups and individuals are perhaps more deserving.²

¹The Dominguez-Escalante expedition, many trappers and traders, U.S. Government explorers, and several groups of Forty-niners traversed many parts of the trail that Pratt’s company will employ. See chapters three and four for the details concerning these parties and their findings. Also see Appendix 1 and Map number 1.

²The reason for noting Pratt’s predecessors on the Southern Route in the text, Appendix 1, and Map number 1 is because Pratt is given credit in the secondary literature for discovering trails, passes, and items that my research shows were known prior to the Southern Expedition. For example, Pratt is given credit for discovering iron in Utah, however, in Escalante’s journal he records the mineral deposits near the Present site of Cedar City. Moreover, the Forty-Niners recorded the iron deposits on their way to California, and Pratt was even told about the principal iron ore deposits near Newcastle, Utah, on Jan. 5, 1850. See Father Silvestre Velez de Escalante, "Father Escalante’s Journal with Related Documents and Maps, 1776-77," Translated and edited by Cecil J. Alter, Utah Historical Quarterly, (July, 1943) and (October 1943), 63; Herbert E. Bolton, Pageant in the Wilderness (Salt Lake City: Utah State Historical Society, 1950), 94-96; Ted J. Warner, "The Significance of the Dominguez-Velez de Escalante Expedition." In Charles Redd Monographs in Western History, No. 5, Essays on the
Pratt’s southern expedition is historically momentous in its own right. Consequently, in order to set the record straight, it is important to note some of the major figures and groups who blazed most of the trails and roads that Pratt’s group would later follow.

The earliest path makers on Pratt’s southern route were probably not men, but animals. As water seeks the path of least resistance, so do many animals. For example, roaming herds of buffalo and deer wore pathways through the valleys, canyons and passes searching for water and forage. The Anasazi, Fremont, and Shoshonean speaking Indians of Utah came pursuing these animals, and in addition to retracing the well worn animal pathways, the Indians created even more trails by perusing and probing areas where the terrain discouraged access to large herds and frequent grazing.

The Indian trails usually led to hunting-grounds, water holes, and neighboring Indian tribes. When Utah native populations needed to travel, "...they followed well-beaten paths."\(^3\) Moreover, several of the later European explorers and traders refered to the paths that they followed as

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\(^3\)Levi Edgar Young, The Founding of Utah, (San Francisco: Charles Scribner’s Sons, 1923), 66.
"ancient Indian trails."  

It is impossible to know for sure if animals or Indians blazed the first trails which were later used by Spanish miners, traders, slaving parties and Catholic Priests through the eighteenth and nineteenth centuries. It is entirely possible that the Spaniards created many of their own trails. It is, however, important to this study to specify a few of the known parties who probably used portions of the trail Pratt and his company traveled into south-central Utah.

Subsequent to the arrival of the Spaniards on the American Continent, Indian legends of grand cities located in North America with immense riches and treasure began circulating. These rumors of wealth enticed numerous Spanish expeditions to the north. Some of these adventurers risked everything for a chance at prosperity. Many Spanish fortune seekers likely penetrated the boundaries of Utah prior to Fathers Dominguez and Escalante in 1776, whom most scholars acknowledge as the first certifiable Europeans to enter the state.  

Moreover, several of these groups probably used the

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4Donald C. Cutter, "Prelude to a Pageant in the Wilderness," Western Historical Quarterly, 8 (January, 1977), 8.

5We have a detailed account of the Dominguez-Escalante trip into south-central Utah in 1776, thanks to Father Escalante. But there are also documented cases as well as some fragmentary evidence that the Spaniards had been in the Great Basin even earlier than 1776. According to J. J. Hill, "The Old Spanish Trail," (Reprinted from the Hispanic American Review, vol. IV, No. 3, 1921), "The Spaniards since the time of Rivera (1765) had been traveling into the Great Basin to trade with the Yutas." Leland Hargrave Creer, Utah and the Nation, (Seattle, Washington: University of
trails Pratt and his company have been credited with creating.

George A. Thompson, in his book entitled *Lost Treasures on the Old Spanish Trail*, argues that at least a handful of expeditions of various sizes entered Utah prior to Dominguez-Escalante. His research seems to have uncovered many sources unavailable to Utah scholars until recently. Thompson contends that Fray Estevan Perea probably entered Utah in 1604, followed by Vincent Saldivar who mapped Teguayo (Utah Valley) in 1618.7

One of the least known explorers was Father Germonimo Zarate Salmeron. His journals described the Old Spanish Trail far into the northern mountains. "His were among the earliest descriptions of present day Utah and the Ute Indians, and it was he who gave the Wasatch Mountains of northern Utah their name. He made several journeys into the land of the

Washington Press, 1929), 25, substantiates Hill’s assertion when he writes, "There are stories of a slave trade with the Yutas, (Utahs) in the middle eighteenth century. Some of the Escalante men spoke the Ute language well enough that the party experienced little difficulty in conversing with the Indians in the Uintah Basin, and with the Tempanogotzats of Lake Utah who supposedly had never seen a white man before." In 1977, Donald C. Cutter validated both Hill and Creer, with his article titled, "Prelude to a Pageant in the Wilderness," in the *Western Historical Quarterly*. Lastly, George A. Thompson, *Lost Treasures on the Old Spanish Trail*, (Salt Lake City: Publishers Press, 1986), confirms the findings of Hill, Creer, and Cutter. Also see Appendix 1.

6Thompson, *Lost Treasures on the Old Spanish Trail*, 30. Also see Appendix 1.

Yutahs, in 1621 and again in 1624.\(^8\)

Thompson asserts that in 1630, Fray Alonso Benavidas crossed into Utah, and that he was probably followed by Fray Alonso Posada in 1650-1660.\(^9\) Fray Alonso was a missionary in New Mexico during this period of time. Posada seems to have spent much of his time studying records relating to earlier northern Spanish expeditions, and traveling to the most remote areas of his mission. Although it is uncertain whether Posada actually entered Utah himself during this decade, one of the earliest and best accounts describing the route from Santa Fe to Utah Lake was written by him in 1686.\(^10\)

Thompson asserts that a man named Don Juanillo escaped from Ute Indians in Utah Valley during the 1670s,\(^11\) and that a man named Juan de Uribarri hunted runaway slaves into central Utah in the early years after the turn of the century in 1700.\(^12\)

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\(^8\)Thompson, *Lost Treasures on the Old Spanish Trail*, 30. LeRoy R. Hafen, "The Opening and Development of the First Route from the Rockies to the Pacific," *Charles Redd Monographs in Western History, No. 5, Essays on the American West, 1973-1974*, 11, states that, "In 1813 Mauricio Arze and a party of seven traders went to Utah Lake and then continued southward to the Sevier River and into Sanpete Valley. On their return to the Colorado River, near present Moab, they met and traded with Chief Gauche (meaning Wasatch, hence the name of our mountains)."


\(^10\)Ibid., 37-38.

\(^11\)Ibid., 113.

\(^12\)Ibid., 49.
One reason for the sketchy reports of these purported visitors into Utah is that the Spanish government restricted trading with the Utah Indians. It seems reasonable then, that those men involved in illegal activities would have attempted to remove all trace of their disobedience to the official proclamations.\textsuperscript{13}

In the second half of the eighteenth century Catholic missions began springing up along the Pacific coast.\textsuperscript{14} These missions required supplies and communications which flowed primarily out of Santa Fe. In addition, a shorter route to the Pacific coast missions was an integral factor in maintaining the missions. Many explorers were commissioned to explore the possibilities of this shortcut. Thompson believes Juan Mafa Antonio Rivera (or, as sometimes spelled, Juan Maria de Rivera) was one of these men sent to find a shorter route to the west coast, although finding wealth and expanded trading locations were probably his first priority. Rivera, a veteran Spanish frontier fighter, accompanied by his soldiers, traders, and padres,


\textsuperscript{14}San Diego 1769; Monterey 1770; Santa Clara 1777; Los Angeles 1781; San Buenaventura 1782; Santa Barbara 1786; Santa Crus 1791; San Fernando 1797; San Miguil 1797.
probably conducted at least three expeditions into the southern Rockies.\textsuperscript{15} Thompson and Donald C. Cutter both maintain that Rivera traveled through Colorado and on into central Utah several times in 1761 and 1765.\textsuperscript{16} Ted J. Warner also argues for the possibility of Spaniards in Utah prior to Dominguez and Escalante.\textsuperscript{17} Moreover, he seems to confirm Thompson's and Cutter's assertions to some degree when he states that, "A recently rediscovered journal in the archives in Seville [Spain] reveals that one Juan Mafa Antonio Rivera, whose diary is referred to in the Dominguez-Escalante journal, was on the Colorado River in the Moab area as early as 1765."\textsuperscript{18}

The expulsion of the Jesuits in 1767 ushered in the era of the gray-robed Franciscans. During this period Santa Fe continued to be the most prominent city as far as the Spanish interior was concerned and the hub of all missionary work among the Pueblo Indians.

By 1776, a shortcut to the west coast from Santa Fe was yet to be

\textsuperscript{15}Cutter, "Prelude to a Pageant in the Wilderness," 6-7.

\textsuperscript{16}Thompson, Lost Treasures on the Old Spanish Trail, 59-60; and Cutter, "Prelude to a Pageant in the Wilderness," 11-12.


\textsuperscript{18}Warner, "The Spanish Epoch." In Poll and others eds. Utah History, 36.
found.\textsuperscript{19} As Russian expeditions down the Pacific coastline drew nearer to the Spanish coastal settlements, a new sense of urgency was manifest towards locating the quicker route between New Mexico and Northern California. Two men especially interested in seeking the shortcut were Father Francisco Atanacio Dominguez and Father Silvestre Velez de Escalante.

The Dominguez-Escalante expedition left Santa Fe on July 29, 1776, under the leadership of Fray Atanacio Dominguez with Escalante as the company's chronicler. Don Bernardo Miera y Pacheco went along as a map maker, Andres and Ducrecio Muniz of the Rivera expedition were the parties' guides. Several other men and a few natives also accompanied the expedition.

The party entered present-day Utah on September 11 and within a few days Escalante made it abundantly clear that they were not pathfinders, but were following a well blazed trail, noting "We are following the Ute Trail" and "This is the old slave route."\textsuperscript{20} There is no doubt that their route

\textsuperscript{19}The Fathers were attempting to find a shorter trail to the Pacific Coast missions, including those to the north such as Monterey. A trail which cut across Utah and Nevada would shorten the distance to these northern missions. Moreover, they hoped to find a way which would eliminate the desert portions of the present trail from Santa Fe down through Arizona and across to the southern California missions. For a good map of the Spanish Trail and the Old Spanish Trail see Thompson, \textit{Lost Treasures on the Old Spanish Trail}, in the Preface.

\textsuperscript{20}Father Silvestre Velez de Escalante. \textit{The Dominguez-Escalante Journal}, Translated by Fray Angelino Chavez. Edited by Ted J. Warner.
had been in almost constant use for a very long time probably because of its
easy terrain and natural mountain passes.\textsuperscript{21}

By September 23, the company turned southwest down Diamond
Creek, into Spanish Fork Canyon where Escalante named the valley Nuestra
Senora de la Merced de Timpanocutzis, and the lake Laguna de
Timpanocutzis.\textsuperscript{22}

To find a pass through the deserts to Monterey, they decided to move
southward. Soon, discouragement over the coming winter prompted the
party to return to Santa Fe. The decision to return to Santa Fe was reached
near the present site of Milford. This was on the same trail that Pratt’s
southern expedition later followed. The lots were drawn when the party
was east of present Lund, another area that Pratt would later explore. The
fathers continued south passing near present Cedar City, then southward
through Toquerville, La Verkin, and Hurricane, all of which were on the trail
used by Pratt’s southern expedition.

The end of the Spanish occupation in the west began in 1810 when
Father Miguel Hidalgo urged the Indians, mestizos, peons and Mexicans, to
rebel against their Spanish rulers. After a bloody eleven year war, the
Mexicans won their independence from Spain, and the Spaniards were

\textsuperscript{21}Ibid.

\textsuperscript{22}Thompson, \textit{Lost Treasures on the Old Spanish Trail}, 69.
forced to pull their soldiers out of the north, abandoning most of their western territory eventually to the American and European fur trappers and traders.

Mexican traders continued to follow well-worn trails into Utah Valley on a fairly regular basis. Following Mexico's independence in 1821, traffic over Pratt's future trail seemed to even accelerate as the demands for slaves increased. Mexicans quickly took over the slave trade and mining ventures where the Spaniards left off, maintaining almost continual contact between Santa Fe and the Indians of the Lake Timpanogos region until after the Mormons had arrived in the valley.

Documents on the slave trade are few, but two important expeditions are recorded. In 1805, Manuel Mestas, at age seventy, and an Indian interpreter for more that fifty years of his life, led an expedition from Santa Fe to the Timpanogos Indians whom Escalante had visited at Utah Lake twenty-nine years earlier. The Maurice Arze and Lagon Garcia trading expedition also ventured

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23"That lure was there, of course, long before Mexican independence. As early as 1716, in an expedition against the Utes in southern Colorado, the Spanish had discovered the profit in selling captured Indians as slaves. Quick learners, the Utes entered the slave trade themselves, and for the next century Spanish traders from New Mexico penetrated Ute country in western Colorado and Utah, trading horses, knives, and blankets for furs and slaves." William B. Smart, *Old Utah Trails*, (Salt Lake City: Utah Geographic Series, Inc., 1988), 42.

into the Timpanogos Lake area a few years later in the Spring of 1813, and returned by way of the Sevier River. While traveling along the Sevier River the explorers encountered a hostile band of Indians who forced them to flee for their lives east to the Colorado.25

Both the Mestas and Arze-Garcia expeditions traveled over part of what became the Southern Route. Moreover, following the Arze-Garcia expedition, slave and horse trading accelerated into the Utah Lake area. It would be contrary to presently available evidence to think that many of the favored trails were not being employed time-and-time-again.26

We may never know precisely how many people traveled the pathways of southern Utah before or after the Escalante party, but it is evident that in the years following the fathers’ expedition in 1776-1777, several groups of Spaniards came up to Utah from the south to trade with the Indians. It is probably a fairly safe assumption that most of them utilized the well-worn trails of earlier travelers. This is not to say that there was only a single track through the wilderness. Most likely there were several main trails with many forks and branches.

In addition, the Old Spanish Trail is not identical with the Escalante Trail of 1776, but the two overlap in some areas near Cedar City.27

25Cline, Exploring the Great Basin, 55.

26Ibid.

27See map number one.
Moreover, the Old Spanish Trail, which was used by most Spanish traders, and the Southern Route used by Pratt, coincide from Salina, to the Shivwits Indian Reservation near St. George, Utah. Later improvements of the two trails also intersect intermittently.

It is not unreasonable to believe that many of the Spaniards who followed the Dominguez-Escalante expedition improved upon the father’s poor choice of a southern course. Furthermore, it is probable that subsequent parties were not attempting to travel to Monterey, thus allowing them to use the easier and more direct southern route through Utah, the same as Pratt and his company in 1849.

It is very probable that the route Pratt’s southern explorers would later choose was either identical or frequently overlapped many of the trails of the Indians and Spaniards before them. Based on the evidence of all the groups of explorers, traders, miners and missionaries who preceded Pratt, it becomes increasingly apparent that Pratt’s expedition relied on the well-worn paths which preceded them.29

Without the tangible proof of journals or artifacts, it is impossible to conclusively assert whether the Indians, Spaniards, or Mexicans actually employed more than specific chronicled stretches of the southern route.

28Ibid.
Consequently, the recognition for being the first to actually document the utilization of the famed trail belongs to the fur trappers and more specifically to mountain man Jedediah Smith who charted and mapped out many of the waterways and trails of Utah.
CHAPTER 3
FUR TRAPPERS, TRADERS, & GOVERNMENT EXPLORERS

American fur trappers, Old Spanish Trail traders, and a group of United States Government explorers all previously travelled portions of the course Pratt’s southern expedition would later utilize. Consequently, an examination of the routes these groups employed demonstrates that nearly all of the trails Pratt would use were well known and functional to an extent prior to the southern expedition.

The fur trade represents a significant factor in the exploration of Southern Utah since it was the trappers and traders who first mapped out the waterways and trails of the area.¹ And even more importantly, a few of them were the first white men to document portions of the pathways Pratt and his company would later use.

In the early 1820s, many trappers had been attracted to the beaver in the New Mexico area.² Within a few years, however, the area surrounding


²It has been estimated that in 1822-23 some 120 Americans followed the Santa Fe trail, many of whom were trappers. Jack B. Tykal, Etienne Provost: Man of the Mountains (Liberty, Utah: Eagle’s View Publishing, 1989), 47.
Santa Fe was so depleted of beaver that it became necessary to explore streams to the north. Following the eradication of the beaver in the New Mexico area, the Canadian-born Etienne Provost, and a companion, were among the first trappers to travel north into the Great Basin in 1824. 3

During the winter of 1824-25 their party spent considerable time in the Salt Lake Valley, and they are believed to have trapped extensively in the Utah and Heber Valleys. 4 Consequently, the pathways of Provost and Pratt undoubtedly intersected and paralleled one other. 5

Jedediah Smith came to the mountains in 1822 as a member of the Rocky Mountain Fur Company. 6 During the years 1826-1827, Smith journeyed from the Great Salt Lake Valley southwest to California on two

3Ibid., 48.

4See map number one. In addition, historians disagree over the notion that Provost and his men may have arrived on the shores of the Great Salt Lake prior to the coming of Jim Bridger. Because this controversy has no bearing on my thesis, and since most historians support the Bridger theory, it might be beneficial to note that Tykal, Etienne Provost: Man of the Mountains, 48-49, and John Cliffton Moffitt, A History of Provo, Utah (Unpublished Manuscript, Brigham Young University Library, 1970) 10-13, both maintain the idea that Provost may have arrived before Bridger.

5The information that Tykal gives concerning the trails which Provost uses, and also my information in chapter five and on map number two, clearly manifests the fact that the pathways of Provost and Pratt's Southern Expedition do intersect one another. See Tykal, Etienne Provost: Man of the Mountains, 48-49, and also map number two.

6In May of 1831, Smith was killed on the Santa Fe trail by Comanche Indians. During his eight years in the west Smith opened South Pass as an emigration route, travelled the north-to-south length of Utah, and became the first American to reach California by crossing through Utah.
occasions. Much of the central and southern portions of his Utah travels covered nearly all of Pratt’s future route.

On August 22, Smith left the 1826 rendezvous on the Ogden River and started south, accompanied by over a dozen men. This area, through the center of Utah, was completely unknown to Smith and his associates. From Salt Lake to Spanish Fork Canyon, Salina to Sevier, and from Cove Fort to St. George, Smith’s company of explorers and trappers travelled, in 1826, over the same paths that Pratt’s southern expedition would follow in 1849.

The following year, Smith and another company of men made another trip through Utah. Once reaching Salt Lake Valley the party retraced the route to Spanish Fork. However, this time they decided to avoid the Price

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7 Smith’s exploring party proceeded south through the Great Salt Lake Valley and on into Utah Valley, up Spanish Fork Canyon and southeast to Soldier Summit before reaching Price. Proceeding on through Castle Valley, the men rested on Ivie Creek before continuing west through Salina Pass. Smith turned south following the Sevier River and turned east at Clear Creek and again moved south through Parowan and Cedar Valleys. The party picked up the Dominguez-Escalante trail just above Kanarraville and followed Ash Creek down to Hurricane and the Virgin River where Pratt’s company stopped. See map number one and George R. Brooks, The Southwest Expedition of Jedediah S. Smith: His Personal Account of the Journey to California 1826-1827, (Glendale, California, 1977) 46-56; Hiram Martin Chittenden, The American Fur Trade of the Far West, (3 vols. New York: Francis P. Harper, 1902), 282-83; and Leland Hargrave Creer, The Founding of an Empire: The Exploration and Colonization of Utah, 1776-1856, (Salt Lake City: Bookcraft, 1947) 56.

8 Dale L. Morgan, Jedediah Smith And the Opening of the West, (Lincoln, Nebraska: University of Nebraska Press, 1964) 236-7.
and Castle Valley area and proceeded on south following present-day I-15 to Cove Fort. The company retraced the exact route they took in 1826 from Cove Fort to the union of the Virgin and Santa Clara rivers near St. George.\textsuperscript{9} This year, Smith avoided the deep ravines of the Virgin River Narrows by travelling north up the Santa Clara River into the present Shivwits Indian Reservation and then south down the general direction that today's Highway 91 follows. Consequently Smith's route in 1827, and Pratt's in 1849 merge into the identical course from the Salt Lake Valley to Highway 91 on the

\footnote{\textsuperscript{9}See map number one.}
Shivwits Indian Reservation.\(^\text{10}\)

Between 1827 and 1830 the northern and central areas of Utah were well known to the Mountain Men, and almost all the streams of any size and importance had been depleted of beaver. Still, the southern portions of the state were only known to a handful of fur trappers who had followed Smith’s Southern Route.\(^\text{11}\) This was to change, however, with the development of the Old Spanish Trail.\(^\text{12}\)

By 1830, the market for beaver furs was declining nearly as rapidly as the animals themselves.\(^\text{13}\) Fortunately, for the traders, the development of


\(^{11}\)Some of these trappers and explorers were Ewing Young, Kit Carson, Peter Skene Ogden, Elijah Barney Ward, Etienne Provost, and much later, Miles Goodyear, who having sold his trading post near Ogden to the Mormons, took a pack train over the entire Salt Lake-Los Angeles trail in 1848. Ward would later meet up with Pratt’s expedition near Salina, Utah. See L.R. Hafen, "Elijah Barney Ward," in L.R. Hafen, ed., *The Mountain Men and the Fur Trade of the West*, 10 vols. (Glendale, CA, 1965-1972), 7:343-351; Orson F. Whitney, *History of Utah*, 4 vols. (Salt Lake City: George Q. Cannon and Sons Co., 1892), 1:374, 2:188.

\(^{12}\)After 1830, a few significant variations of the first trail were made which improved portions of the route. The most notable advancement was a shorter but higher trail through Salina Canyon where I-70 cuts through the Fish Lake Mountains and then follows the Sevier River down to the junction at present-day Kingston. William B. Smart, *Old Utah Trails*, (Salt Lake City: Utah Geographic Series, Inc., 1988), 48.

\(^{13}\)Cline, *Exploring the Great Basin*, 163.
the trail from Missouri to California was just completed and trade between Santa Fe and the Pacific coast settlements appeared promising and very lucrative. The Old Spanish Trail became the first charted route across the southern portion of Utah.\textsuperscript{14} The course of the trail between Santa Fe and Los Angeles was designated as the Old Spanish Trail, and a sizable portion of the course passed through Utah and over a segment of Pratt's future trail.\textsuperscript{15}

The first documented group to travel the entire length of what became known as the Old Spanish Trail was a party of twenty trappers led by the experienced mountain men William Wolfskill and George C. Yount in 1830. Coming into Utah from Colorado, the group went northwest between the present-day Arches and Canyonlands National Parks up near Castle Dale. Moving south, they traveled towards Fremont and Loa, Utah, where they turned west and then south resting near Kingston. At this point, they travelled to the future site of Cedar City, west to Newcastle, and south to Highway 91 over the identical path Pratt would take in 1849.\textsuperscript{16}

After Wolfskill's party in 1830, the new route began employing many trappers and traders as they brought annual caravans of horses, mules and

\textsuperscript{14}Ibid., 166-168.

\textsuperscript{15}Ibid., 164-65.

\textsuperscript{16}See map number one.
various commodities from California to Santa Fe and back.\textsuperscript{17} The Old Spanish Trail reached its zenith during the 1830s and 1840s, and remained an alternate route long after the United States Government explorers had scientifically surveyed the Great Basin and had made many improvements on portions of the trail.

The first government explorer to travel through Utah was an army topographical engineer named John Charles Fremont. His second scientific explorations into the western frontier occurred in 1843-1844, and much of the course he travelled through Utah was the same route Pratt would later use. Moreover, nearly all of Fremont's routes through Utah were well defined trails where animals, Indians, mountain men, and traders and trade caravans had travelled.\textsuperscript{18}


\textsuperscript{18}John Charles Fremont has been nicknamed the "Pathfinder," but he actually found few new trails. His excellent guides like Kit Carson and
Fremont’s second expedition involved collecting scientific data as well as topographical information.\textsuperscript{19} The fourteen-month trek began when the party of thirty-nine well-equipped men, including Kit Carson as guide, left Independence, Missouri on August 20, 1843.\textsuperscript{20} The company travelled through the mid-west plains and crossed through Utah on their way to California. Of much greater importance in regards to this study, however, was the homeward segment of their journey in 1844.

Picking up the Old Spanish Trail in Los Angeles, the explorers followed its path northeastward for nearly 300 miles where they entered the present state of Utah on May 10, 1844, and camped on the Santa Clara River.\textsuperscript{21} Passing by Little Salt Lake on May 16, the party camped near the mouth of

\begin{quote}
Joseph Walker were accomplished mountain men who followed the trails they and those before themselves had established. One author went so far as to say that Fremont, "sometimes needed help to stay on paths that other men had already established" [Bill Gilbert, The Trailblazers, (New York: Time-Life Books, 1973) 156]. Also see Angus M. Woodbury, A History of Southern Utah and Its National Parks, (Salt Lake City, Utah: Utah State Historical Society, [Revised and reprinted from the Utah State Historical Quarterly, Vol. XII, nos. 3-4, July-October, 1944], 1950) 128.
\end{quote}

\textsuperscript{19}Fremont’s second expedition was planned with a view to create a renewed stimulus to the already fast-swelling tide of Oregon emigration....His work, it was hoped, would furnish a... scientific description of the Far Northwest, dispel the belief that the Oregon journey was terrifyingly difficult, and show that the Columbia Valley was safe and attractive." Creer, The Founding of an Empire, 105.


\textsuperscript{21}See map number one.
present-day Fremont Pass, where Highway 20 opens into the Parowan valley. May 23, found the expedition on the Sevier River near Delta,

\[\text{Figure 2} \quad \text{John C. Fremont}\]

\[22\text{In 1854, this would be the site of some of Fremont's darkest days when his company would narrowly survive the winter march through the canyon and be saved by the settlers at Parowan. Frederick S. Dellenbaugh, Fremont and '49, (New York: G.P. Putnam's Sons, 1914) 266.}\]
Utah. "Dominguez and Escalante named the Sevier River and lake on their expedition in 1776. Fremont was well aware of the names given to these two water sources by the Spanish Fathers and refers to them as such in his Report, as well as on his 1845 map."  

On May 25, Fremont and his party arrived in Utah Valley where they camped for two days on the Spanish Fork River. While resting here, Fremont "came to the conclusion that the vast interior between the Wasatch and the Sierra Nevada Mountains was a land of interior drainage, truly a 'great basin,' and he so named it."  

The expedition left Utah Lake, May 27, 1844 by advancing up Spanish Fork Canyon about five miles to Diamond Fork Creek where they pushed on until they picked up the Strawberry River. They travelled west to the Duchesne River and Fort Roubidoux on the Uintah River where they camped June 3. They continued east through Colorado and on back to Independence, Missouri where the expedition was eventually concluded on May 29, 1845.


24 John C. Fremont, Report of the Exploring Expeditions to the Rocky Mountains in the Year 1842 and to the Oregon and North California in the Years 1843-44, (Washington: Gales and Seaton, 1845), 272-274.


26 This was not Fremont's last trip into Utah. In 1845, Fremont spent two weeks in October exploring both Utah and Salt Lake Valleys. In addition, Fremont and his men would probably have died on his final trip
Fremont hardly took time to rest before he and his wife were on their way to Washington D.C. While in the capital city, Fremont and his wife Jessie diligently toiled for many months preparing his long awaited report of the expedition. "When published in 1845, it was hailed by many as being the greatest document of western exploration ever produced."  

One group in particular which had anxiously anticipated the publication of Fremont’s report was The Church of Jesus Christ of Latter-day Saints, more commonly referred to as the Mormons. The Church had been organized in 1830 under the leadership of Joseph Smith. When Fremont’s report was published in 1845, the heavily persecuted Mormons were seeking a religious refuge somewhere in the west. Since their martyred prophet, Joseph Smith, had prophesied the Rocky Mountains as the new haven for the saints before his death, Brigham Young and other Church leaders found Fremont’s description of the Great Basin very

through Utah in 1854 if it wasn’t for the Mormon settlement in Parowan saving their lives. Also see Baugh, “John C. Fremont’s Explorations into Utah,” 122-149.

27Ibid., 54. Also see Cline, Exploring the Great Basin, 214-15.

28Within a decade of organizing the Church, several thousand people had converted to this new religious movement. The Church membership soon became the victims of severe persecution from the larger population, do in part for professing unpopular doctrines and practices alien to the commonly accepted christian tenants of the day. This persecution intensified as Smith’s influence spread through America and across the ocean to the British Isles. B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints, vol. 1 (Provo: Brigham Young University Press, 1965), 60-70, 75-80.
significant as they weighed their options.

Fur trappers, traders, and Government explorers had wandered over nearly all of Pratt's Southern Expedition route prior to the Mormons entering the present borders of the state of Utah. Moreover, the maps these groups of explorers and trappers created had some influence in directing the Mormons to the Great Basin as the site for their future settlement.
CHAPTER 4

ESTABLISHING A HOMELAND:

GAINING KNOWLEDGE OF THE GREAT BASIN

LEADS TO ESTABLISHING UTAH

AND THE BEGINNING OF ITS EARLY EXPLORATION

During the early 1840s, and after three decades of exploration into the Rocky Mountains, there was still very little known about the Great Basin, and virtually nothing concerning southern Utah.¹ Fortunately, this ignorance soon dissipated as more accurate maps and more detailed knowledge made its way to the printed page, and as more people emigrated West.

The Mormons were the next substantial group to enter Utah. Their knowledge of the southern portions of Utah were so sketchy that they dispatched the Southern Expedition in 1849. However, before the exploring company began their trek, many members of the Mormon Battalion and several groups of Forty-niners traveled over much of Pratt’s future trail. This

¹A good example of the lack of knowledge is John Bidwell’s statement concerning the Bidwell-Bartleson party of 1841, "Our ignorance of the route was complete. We knew that California lay west, and that was the extent of our knowledge." Gloria Griffen Cline, Exploring the Great Basin (Norman: University of Oklahoma Press, 1963) 189-90.
chapter will examine the trails of the Mormon Battalion and the Forty-niners, as well as all the Mormon explorations south of the Salt Lake Valley which preceded Pratt's departure so a determination can be made of the extent of the Saints' knowledge of southern Utah and the contribution of the Southern Expedition.

During the early 1840s, the Mormons thought they had found a haven for religious tolerance when they settled in the swampy regions of western Illinois. Within a few years, however, tensions between the Mormons and their neighbors had begun to intensify.²

As early as 1839-40, Joseph Smith mentioned a future home for the saints in the Rocky Mountains.³ Two years later on August 6, 1842, at the installation of the officers of the Rising Sun Lodge Ancient York Masons, in Montrose, Iowa, Joseph Smith recalls, "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains....and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in


the midst of the Rocky Mountains." For the next four years before their arrival in the Salt Lake Valley, the Saints expanded their efforts to gather as much knowledge as possible regarding the Great Basin.\(^5\)

Lewis Clark Christian and Ronald K. Esplin demonstrate that from 1839 through the death of Joseph Smith in 1844, there were numerous instances where individuals recorded Joseph prophesying a removal to the Rocky Mountains.\(^6\) After the assassinations of Joseph and Hyrum Smith,


\(^6\)Several people documented hearing Joseph Smith talk about moving the Church to the Rocky Mountains. In Christian, "A Study of the Mormon Westward Migration," 191-192, the author provides several examples of individuals such as George H. Goddard, Oliver B. Huntington, Levi Hancock and his son Mosiah who knew of Joseph Smith’s intentions of moving the Church west.

Brigham Young stabilized the majority of the Church membership under his direction and intensified the study of the Great Basin and the surrounding areas.\(^7\)

The members of the Church procured every available map and account from the middle of 1844 until their departure to the West in 1846.\(^8\) Many of these reports were reprinted in the early Mormon newspapers such as the *Times and Seasons* and the *Nauvoo Neighbor*.\(^9\) The travels of Lansford W. Hastings and portions of his *Emigrants Guide to Oregon and California* were also reported in these publications, as well as Fremont’s contributions.\(^10\) For example, on December 27, 1845, Parley read aloud a


\(^8\)"By December 1845, the Church leaders had Fremont’s report of his 1844 expedition to Oregon and California which contained a large fold-out map of the same area. During the winter encampment at Council Bluffs, Justin Groslande drew a map of the area west to Fort Laramie and north to the Yellow Stone River. In the spring of 1847, Brigham Young wrote to Joseph A. Stratton asking for copies of Augustine Mitchell’s map on Oregon and California. Then Thomas Kane sent a copy of Fremont’s topographical map of the road to Oregon." Christian, "A Study of the Mormon Westward Migration," 191-192. Also see Christian, "Mormon Foreknowledge of the West," 409.

\(^9\)*Times and Season* (Nauvoo, Illinois), 1845-1846, and the *Nauvoo Neighbor* (Nauvoo, Illinois), 1845-1846.

\(^10\)Beginning on 25 October 1843, the *Nauvoo Neighbor* ran excerpts of John C. Fremont’s 1842 report titled *Report of an Expedition to the Country Lying Between the Missouri and the Rocky Mountains on the Line of the Kansas and the Great Platt River* (Washington: Gales and Seaton, 1843). In 1845 considerable space was given to Fremont’s second expedition titled
portion of Hastings’ account to the Twelve and Bishops in a meeting within
the walls of the Nauvoo Temple.\textsuperscript{11} Two days later, Parley read from
Fremont’s journal to Heber C. Kimball and Brigham Young.\textsuperscript{12}

It seems clear that even though the leaders and members of the
Church were going to be crossing areas of the country which they had never
seen before, the maps they had acquired were painting a picture that
became less hazy as the time for their departure approached.\textsuperscript{13} However,
only one of these reports detailed anything about southern Utah.\textsuperscript{14}

Just a few months before the Saints were about to depart for the
Great Basin, they learned additional information concerning the Salt Lake
Valley from a Jesuit Priest named Father Pierre Jean De Smet. De Smet was
a missionary who traveled over many of the trails in the Northwest from
1841-1846. But no mention of southern Utah was recorded by the

\textsuperscript{11}Report of the Exploring Expeditions to the Rocky Mountains in the Year
1842 and to the Oregon and North California in the Years 1843-44,
(Washington: Gales and Seaton, 1845). On 29 January 1845 the \textit{Neighbor}
extracted portions of that report, with emphasis on the Salt Lake region.

\textsuperscript{12}Ibid., December 29, 1845.


\textsuperscript{14}Fremont’s report referred to southern Utah on a few occasions,
however, his references were extremely vague.
Mormons from De Smet’s visit.\textsuperscript{15}

Along the trek from Nebraska to the Salt Lake Valley, the pioneers met several other people who informed them about the country ahead.\textsuperscript{16}

For example, James H. Greive, who led a party of emigrants, told the Saints, "the Utah country was beautiful."\textsuperscript{17} While at South Pass (June 26-28) the Mormons spoke with an seasoned mountain man named Major Moses Harris who described Salt Lake Valley. A short time later another experienced mountain man by the name of Thomas L. ‘Peg-leg’ Smith visited the Mormons and also told of Salt Lake and the Cache Valley area. Soon

\textsuperscript{15}In a letter describing his experiences in the West, addressed to the editor of the Precis Historique Bruxelles on January 19, 1858, De Smet related, "In the fall of 1846, as I drew near to the frontier of the state of Missouri, I found the advance guard of the Mormons, numbering about 10,000 camped on the Territory of the Omaha, not far from the old Council Bluffs....They asked me a thousand questions about the regions I had explored...." S. George Ellsworth, \textit{Utah’s Heritage} (Salt Lake City: Peregrine Smith, Inc., 1977) 143, and Creer, \textit{The Founding of an Empire}, 167-168.


thereafter, Jim Bridger came upon the Mormons and described the route to the Salt Lake and Utah Valleys and the "roads, streams, and the country generally."\textsuperscript{18} None of these men were reported as disclosing anything about southern Utah.

A few days after leaving Fort Bridger, the pioneers met Miles Goodyear on his way to trade with some emigrants.\textsuperscript{19} Goodyear was the first man to allude to the area of south-central Utah. If any other visitors to the vanguard company mentioned south-central Utah, then the available literature does not reveal it. Unfortunately, even Goodyear's account of southern Utah was void of any substantial detail.\textsuperscript{20} The Saints pushed on to the Salt Lake Valley where Brigham Young dedicated the land and immediately commenced a systematic program of exploration.\textsuperscript{21} Parties were sent in every direction with instructions to record information about

\textsuperscript{18}\textsuperscript{18}Roberts, A Comprehensive History of the Church, vol. 3, 199-201.

\textsuperscript{19}\textsuperscript{19}Miles Goodyear had travelled down to Los Angeles in the fall of 1846. While there he sold merchandise to John C. Fremont and his troops. LeRoy R. Hafen and Ann W. Hafen, Journals of Forty-niners: Salt Lake to Los Angeles. The Far West and the Rockies Historical Series 1820-1875, vol. 2. (Glendale, California, 1954), 21-22. Also see Charles Kelly and Maurice L. Howe, Miles Goodyear, First Citizen of Utah (Salt Lake City, privately printed, 1937).

\textsuperscript{20}\textsuperscript{20}Roberts, A Comprehensive History of the Church, vol. 3, 203-204.

\textsuperscript{21}\textsuperscript{21}John Brown and Orson Pratt were the first two Mormon pioneers to see the Salt Lake Valley. Journal History, July 22, 1847. In addition, John Brown will also latter accompany Pratt's Southern Expedition. Parley P. Pratt, Autobiography of Parley P. Pratt (Salt Lake City: Deseret Book Company, 1980) 365-366. Also see John Brown in the Appendix D.
farm and grazing lands, water, timber, mill sites, minerals, and other resources essential for settlements.\textsuperscript{22} Anxious to explore their new surroundings, many saints promptly formed exploring groups to reconnaissance the area. In fact, even Young went on many short exploring excursions.\textsuperscript{23}

The earliest exploring party to go south departed on July 27, and beheld for the first time Utah Lake and Valley. Preliminary explorations of Utah Valley were made a few days later on August 4, by Jessie C. Little, Samuel Brannan, and Lieutenant W. W. Willis. On their return, Little reported to President Young concerning areas with agricultural possibilities.\textsuperscript{24}

Approximately a week later, Albert Carrington and two friends launched their boat near the Jordan Narrows after exploring the area.\textsuperscript{25} When Carrington returned to report his adventures, he witnessed the arrival

\textsuperscript{22}President Young said that, "he intended to have every hole and corner from the Bay of San Francisco to the Hudson Bay known to us." Milton R. Hunter, \textit{Utah in Her Western Setting} (Salt Lake City: The Deseret News Press, 1943) 129, and also Arrington, \textit{Great Basin Kingdom}, 42.

\textsuperscript{23}Kenney, \textit{Wilford Woodruff's Journal}, vol. 3, 237-240; and also Ellsworth, \textit{Utah's Heritage}, 151-152.

\textsuperscript{24}Orson F. Whitney, \textit{History of Utah} vol. 1, (Salt Lake City: George Q. Cannon and Sons Co., Publishers, 1892), 350.

of several members of the Mormon Battalion.\footnote{The experience of the Battalion reveals several important facts concerning Mormon knowledge of the West. First, in August 1846, the Church leaders informed the men that Church head-quarters would be in the Great Basin, some eight hundred miles in from the coast. This confirmed the earlier decision of August-September, 1845, and March 8, 1846, that the Basin was still the goal of the leaders....Through the Battalion detachment at Pueblo, the Church leaders received valuable information pertaining to the animals and land of the Salt Lake and Bear River areas from trappers who had been in those areas." Christian, "A Study of the Mormon Westward Migration," 109-110. Also see Frank Alfred Golder, \textit{The March of the Mormon Battalion} (New York: The Century Co., 1928).} The battalion had marched over two thousand miles from Council Bluffs, Iowa to San Diego, California.
between July 1846 and January 1847.\footnote{37}

One of these returning battalion men named Captain Jefferson Hunt volunteered to lead a small party to southern California to secure seed and livestock that was seriously needed by the Salt Lake colony. Hunt wished to lead this party through southern Utah and on to Los Angeles. He was certain that they could reach California based on Fremont’s descriptions.\footnote{28} President Young, after careful deliberation, accepted Hunt's offer. The cavalcade left Salt Lake City on November 13, 1847, and their route took them over much of the trail Pratt would later utilize and what would soon be designated as the Mormon Route, or more commonly referred to as the Southern Route.\footnote{29}

After an arduous trip to Los Angeles, the party purchased the needed cattle, seeds, and other various supplies and returned to Utah on February


\footnote{28}Fremont was the first to chart this trail, ‘deviously traced from one water hole to another,’ and to publish a good description and map of the route. In addition, traffic caused this "Old Spanish Trail to become an established well-worn route long before the Mormons came to settle the Great Basin in 1847." Hafen, Journals of Forty-niners, 21-22. Also see LeRoy R. Hafen, "The Opening and Development of the First Route from the Rockies to the Pacific," Charles Redd Monographs in Western History, No. 5, Essays on the American West, 1973-1974, (Provo, Utah: Brigham Young University Press, 1975), 5-20.

\footnote{29}See map number one for their route.
15, 1848.\textsuperscript{30} The last fifty days of Hunt's journeying to Salt Lake on the Southern Route, the carcasses of cattle were a vivid remnant and reminder of the rigorous desert trail.\textsuperscript{31}

A portion of the battalion which had remained in San Diego completed their re-enlistment on the 14th of March, 1848. These veterans departed for Salt Lake Valley on the 21st. The

\textsuperscript{30}We learn from his report that the trail was definitely not well trod at this time or there was so many trails going in different directions that it was difficult to know which path to take. Orrin Porter Rockwell was the party's experienced tracker and scout, and for him to get lost or lose the trail infers that there was probably not evidence of one trail standing out, much less a clearly marked path. Hunt described the trip in an article for the \textit{Deseret News} (Salt Lake City, Utah), October 7, 1905. Also see Harold Schindler, \textit{Orrin Porter Rockwell: Man of God, Son of Thunder} (Salt Lake City: University of Utah Press, 1983), 171.

\textsuperscript{31}Hunt reported, "We started out with about 200 cows, for which we gave him (Colonel Williams) $6. each, and a few pack animals and mares, also about 40 bulls. He told us he would give us all the bulls we wanted to drive off. They all died but one from thirst, while about 100 cows also perished. Hafen, \textit{Journals of the Forty-niners}, 25-26.
veterans departed for Salt Lake Valley on the 21st. The company of twenty-five men was led by Captain H.G. Boyle. On the 31st they arrived at Williams' rancho, and joined with Orrin Porter Rockwell, who had travelled the Southern Route the fall before with Hunt's party.

Together, these men followed Hunt's trail of dead cattle across the Old Spanish Trail through Cajon Pass, across the Mojave Desert to Las Vegas, and on to the Virgin River. From this point, they travelled over the same trail Pratt and his explorers would later use in 1850. In addition to themselves, they brought over one hundred mules and the first wagon to travel over the Southern Route from California to Utah, which consequently transformed the trail into a wagon road.

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32 Tyler, *Mormon Battalion in the Mexican War*, 331.


35 In that same fall (1848), fifty wagons went over this same trail to California. The next year more than two hundred wagons would travel it. "Throughout the next twenty years (1849-69) Hunt's route (the corridor) was the only road from Salt Lake to the coast that was open during the winter. The Mormons were greatly responsible for its development into the most important road from the Basin to the Pacific Coast during that period. Although some of the early season travelers to California went via Fort Hall and the Humboldt, yet later in the season the Southern Route was the one always used. Sheep drivers also repeatedly traversed this road. Consequently it was the most important route for freighters as well as emigrants until the completion of the Central Pacific and Union Pacific railroads in 1869 restored the preference for the old western route' (northern route) from Salt Lake City." Wain Sutton, ed., *Utah: A Centennial History* vol. 1, (New York: Lewis Historical Publishing Co., Inc., 1949), 476.
Two important factors resulted from Hunt's trip and those of the battalion which followed Hunt's trail a few months later. First, Hunt and his followers who opened the trail as a wagon road were the first Mormons to observe southern Utah and beyond with the notion of where future settlements might be initiated. Secondly, based on Hunt's report of possible settlement locations, it seems as though the attention of Church authorities began focusing on colonizing in the south-central portions of the territory.\footnote{...flattering reports of the agricultural possibilities of the San Bernardino country were given to the Church officials, resulting in centering the Mormons' attention on developing the Mormon Corridor to the sea and in establishing an outpost in southern California. Sutton, \textit{Utah: A Centennial History}, vol. 1, 474-475. In addition, Leland Hargrave Creer says, "It was the reports of these early explorers (Hunt) that determined largely the location of future Mormon towns." Leland Hargrave Creer, \textit{The Found-ing of an Empire: The Exploration and Colonization of Utah, 1776-1856} (Salt Lake City: Bookcraft, 1947), 309-310.}

Several months after Hunt returned from southern California, Parley P. Pratt wrote, "Sometime in December, having finished sowing wheat and rye, I started, in company with a Brother Higbee and others, for Utah lake with a boat and fish net....Here we launched our boat and tried the net, being probably the first boat and net ever used on this sheet of water in modern times."\footnote{Ibid., 360-361.} After exploring the lake and the valley for a day or two, the company returned home.

Exploration continued through 1848 as Hunt and Rockwell returned to Utah via the Southern Route, but 1849 was to see exploration on a far
grander scale than anything thus far attempted. The influx of Mormon and California-bound immigrants in 1849 made it mandatory to find new locations for settlements. Church leaders calculated that they would soon be deluged if other settlements were not initiated to absorb the flood of immigrants.

Consequently, on January 6, 1849, President Young designated Amasa M. Lyman, Orrin P. Rockwell, Jedediah M. Grant, David Fullmer, Dimick B. Huntington and several other pioneers to investigate Utah Valley to determine its capabilities for a cattle range. In addition, they were to send approximately forty to fifty men to protect the herd. Concurrently, Isaac M. Higbee, John S. Higbee and William Wordsworth were counseled to go to Utah Lake to find suitable areas to establish fisheries.

By March of 1849, Young was anxious to move ahead in establishing a settlement in Utah Valley. By March 13, John S. Higbee, who had explored the valley with Parley P. Pratt in December 1847, was named leader of the group of twenty-nine men and their families. After receiving some instructions from President Young, these men and their families

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38 David Fullmer and Dimick B. Huntington will later accompany Pratt on the Southern Expedition. Pratt, Autobiography, 365-366.


consisting of approximately 150 settlers moved south into Utah Valley.41

A few months later on June 14, 1849, Chief Walker and a band of Ute Indians requested some Mormon colonist to live in Sanpitch Valley (Manti), to teach his tribe how to construct homes and raise better crops. It appears that a party was soon despatched to examine the area.42 A more thorough exploration followed in August and reported favorable conditions for creating a colony in this area.43 Nearly three months later, a company of about fifty families passed by the beginnings of Provo’s settlement, cleared roads, built bridges, and successfully passed through Salt Creek Canyon without any great hardships, and eventually arrived at the present site of Manti to began their settlement November 22, 1849.44 These colonists left just days before Pratt’s southern exploring party and provided the clear path for Pratt’s group to follow all the way to Manti.

Consequently, prior to Pratt’s southern exploration, colonies had been

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42It appears to Andrew L. Neff that this first party left in the spring to investigate the Manti area. Andrew L. Neff, History of Utah (Salt Lake City: Deseret News Press, 1940) 155.

43W. W. Phelps, Joseph Horne, Ira Willes and D. B. Huntington left Utah Valley in August with Chief Walker as a guide, and arrived at the present site of Manti, August 20, 1849, to see if the area was suitable for colonization. Journal History, June 14, and August 20, 1849. Phelps, Horne and Huntington will accompany Pratt on the Southern Expedition. Pratt, Autobiography, 365-366.

44Neff, History of Utah, 155.
established in Utah Valley, and as far south as Manti, in Sanpete Valley.

Although Mormons travelled over a thousand miles to get as far from their enemies as possible, less than two years after they arrived in the Salt Lake Valley, the gold rush put them right on the path of hundreds of emigrant miners journeying to California in the spring and summer of 1849.\(^{45}\) When the Forty-niners entered Salt Lake Valley, they were anxious to pass through as quickly as possible. Most of these miners purchased pack animals and supplies and hurried on to the gold fields over the northern Nevada desert to California.

During the late summer and fall of 1849, hundreds of these California emigrants poured into the Salt Lake Valley too late to make the trip westward across the Sierra Nevada Mountains.\(^{46}\) The fate of the Donner-Reed party was too well-known to risk starting so late. However, wintering among the Mormons was also unappealing since there was little food or employment, and since the Church members did not care for a huge number of non-Mormons staying in the city for the winter.

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\(^{45}\)"Parties from the east en route for the California gold mines began to arrive in the Valley, and during the summer they traveled through by thousands. They brought all kinds of merchandise, wagons, tools and farming implements, etc., which were sold to the Saints below original cost, in exchange for provisions." Journal History, May 16, 1849.

\(^{46}\)Dale Morgan, ed., *California Manucripts: Being a Collection of Important, Unpublished & Unknown original Historical Sources* (New York: Edward Eberstadt & Sons, 1962). The entire chapter of manuscripts on the Forty-Niners relates to the notion that those who arrived in Salt Lake late in the summer were not anxious to winter Utah.
Over 500 of these Forty-niners hired Jefferson Hunt to guide them to California via the Southern Route. Hunt accepted their offer to guide more than 100 wagons at ten dollars per wagon. These Forty-niners, however, were not the first group to reach Los Angeles from Salt Lake City in the fall of 1849. Another large group of miners without wagons, and numbering 130 men, moved ahead of Hunt’s party near Chicken Creek, Utah, on October 8; and arrived at Rancho del Chino at the end of October after enjoying a quick and relatively good journey.47

The second party of Forty-niners to leave Salt Lake in the fall consisted of between thirty and fifty wagons. These people chose not to pay Hunt the ten dollar fee, but found another experienced scout who consented to lead them. This group suffered many afflictions and nearly starved to death in the Mojave Desert.48

Hunt led the third and most numerous party to travel the Southern Route in the fall of 1849.49 Hunt assembled his group of Forty-niners at Hobble Creek in late September, and then moved the large cavalcade towards Los Angeles on October 2.50 Each day on the trail, small groups

47Hafen, Journals of Forty-niners, 28, 47-50.

48Ibid., 28, 31, 51-57. Luckily, the Jefferson Hunt party eventually caught up to these people and gave them enough provisions to save their lives.

49Brigham D. Madsen, Gold Rush Sojourners in Great Salt Lake City 1849 and 1850 (Salt Lake City: University of Utah Press, 1983) 161-164.

50Ibid., 31-32.
or individual wagons caught up to Hunt's party and joined the vast body of wagons and packers.\textsuperscript{51}

Nearly twenty Mormon missionaries bound for the Society Islands to preach the gospel took the opportunity to travel to California with the fortune seekers.\textsuperscript{52} With this last contingent of Mormons came about twenty other non-Mormon packers with O.K. Smith as their captain.\textsuperscript{53}

"The two parties traveled together, or near each other, until they caught up with the Hunt wagon train on Beaver Creek (near the present city of Beaver, Utah)."\textsuperscript{54} Smith, convinced that there was a shorter route to California,

\textsuperscript{51}Elders Addison Pratt and Hiram H. Blacknell, were part of the stragglers which joined Hunt's cadre during these days. "The Journal kept by Addison Pratt on his trip was no doubt of value to the leader of the Mormon colonial movement in helping him to determine where to send colonists." Hafen, \textit{Journals of Forty-niners}, 32, 222. Also see Addison Pratt, "Journal," (Special Collections, LDS Church Archives, Salt Lake City, Utah).

\textsuperscript{52}A second company of Gold missionaries, consisting of about thirty men, with Simpson D. Huffaker as captain, left Salt Lake City on November 12, 1849, just a month after the first company, and less than two weeks before Pratt. Arrington, \textit{Great Basin Kingdom}, 74-75.

\textsuperscript{53}George O. Cannon was among these missionaries. He reluctantly journeyed to the California mines in 1849, having been outfitted by his uncle, John Taylor. His serial "Twenty Years Ago; a Trip to California," appeared in the pages of his \textit{Juvenile Instructor} in 1869 and was later printed in booklet form. His recollections of joining with O.K. Smith's group and the remainder of the trip are invaluable. His overall contempt for gold mining can be seen from this excerpt. "There was no place that I would not rather have gone to at the time than California. I heartily despised the work of digging gold....There is no honorable occupation that I would not rather follow than hunting and digging gold." Cannon, \textit{A Trip to California}, 4-5. Also see Hafen, \textit{Journals of Forty-niners}, 222.

\textsuperscript{54}The total membership of the combined companies now was 545 person. Hafen, \textit{Journals of Forty-niners}, 32-33.
suggested a cut-off. He said that a map had been given to him by Elijah Barney Ward, a former trapper and Mountain Man who supposedly was familiar with the area. Moreover, Smith maintained that the route would cut five hundred miles off the Old Spanish Trail since it went through the Sierra Nevada mountains, thus, putting them in the gold fields in twenty days.  

Smith’s new route was so alluring that the majority of the party were inclined to try it. From Beaver Creek, the Hunt wagon train moved southward along the known route to Enoch and on towards Cedar City. On October 30, near present Cedar City, Apostle Charles C. Rich, the leading ecclesiastical authority for the Mormon contingency, announced that his followers had voted to take the short-cut.

The following day, while the tail end of the huge company was preparing to camp near the present site of Cedar City, several members of the party made an interesting discovery of a great deal of iron ore. This was the first mentioning of iron deposits in the area since Escalante in 1776. The Saints, of course, were unaware of Father Escalante’s observations.

In the meantime, the front portion of the cavalcade proceeded to the

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55ibid., 34-35.

56Hafen, Journals of Norty-Niners, 78.

57"Oct. 31, We travelled thirteen miles and camped on a stream called ‘Little Muddy’ (present Coal Creek of Cedar City)." Near Iron Springs in west end of the valley, on the following day, the company saw the immense quantities of rich iron ore. Hafen, Journals of Forty-niners, 78 and 184.
area near Newcastle the following day, arriving at the fork of the two trails. Captain Smith’s company of packers opted to take the more direct route which he had suggested, and so they turned from the Old Spanish Trail, a few miles southwest of the site of Newcastle and traveled westward, passing what is now Enterprise, and moving up Shoal Creek. Twenty of the Mormon missionaries and miners under the leadership of Rich followed after Smith.

Captain Hunt was determined to continue on the known and comparatively safe Old Spanish Trail since many of these men had caused him a great deal of trouble and had even threatened his life. Hunt warned the splintering groups not to take the short-cut, but to no avail. All of the company except for seven wagons, eleven men, two women, and three children, chose to follow Smith’s suggested cut-off.

58The Hunt wagon train had been pretty disorganized from the start with stragglers and lingering wagons strewn over many miles of the trail. However, since the ill-taken short cut at Beaver Creek, Hunt’s expedition was virtually nothing more that several small disfranchised parties.

59A stone marker, obscurely placed down a dirt road five miles southeast of Newcastle, indicates the separation point. See photograph.

60After the division, each company stopped to bid the other adieu. Some of the men had bored holes in trees, filled these with powder, and "firing them, exploded the trees in symbol of the break-up of the company." James S. Brown, Life of a Pioneer, Being the Autobiography fo James Brown, (Salt Lake City, Utah: George Q. Cannon & Sons, 1900), 136. A few days after leaving the Old Spanish Trail, George Q. Cannon said, "Up to this point we had been traveling on no trail; we had followed the course of streams, and were only able to know what our general course was by the compass. There were plenty of trails; but they ran in all directions over the country, being made by the Indians to suit their local convenience." Cannon,
Hunt and those few who remained with him proceeded through Mountain Meadows, and over the Great Basin rim to the Virgin River where their trail and Pratt's future course separated. Hunt's party safely reached Williams' Ranch on December 22, 1849.

After eleven days of wandering in the scorching desert, it was evident to the Mormons that Smith was completely lost. With water and food at a premium, Rich and the rest of the Mormons decided to return to the Old Spanish Trail and follow Hunt's wagon ruts on to California, which they did. 61

Two days after the Mormons turned back, Smith and a few members of his party did also. Howard Egan, who followed Hunt's original company from Salt Lake eventually found Smith and his party nearly dead not far from

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61On the morning of November 12th, Rich proclaimed. "I am not going to be led around like this. If we go on as we have been going, we shall all perish in these mountains. Well! I am not going to die here. I am determined to have my way. As soon as I can get ready, I shall start for the Trail, and anyone who wants to go with me may do so, and anyone who does not want to go with me may go his own way." Hafen, Journals of Forty-niners, 223, and Journal History, November 12, 1848. Rich and his missionaries hurried south, catching up with Hunt just two days short of Las Vegas. Rich eventually returned to Utah in the fall of 1850, six months after Pratt had returned from his Southern Expedition. Rich's report of his findings, together with Pratt's and others, helped to determined future settlements. John Henry Evans, Charles Coulson Rich: Pioneer Builder of the West (New York: The Macmillan Company, 1936), and Leonard J. Arrington, Charles C. Rich: Mormon General and Western Frontiersman (Provo, Utah: Brigham Young University Press, 1974).
Cedar City. Egan assisted them in arriving to California safely.\textsuperscript{62} One of the splinter groups, however, was not so lucky. This large group continued on into Death Valley where the disaster occurred which gave the valley its name.\textsuperscript{63}

Two more wagon trains made the trip from Salt Lake City to Los Angeles in the fall of 1849, prior to Pratt’s Southern Expedition. The first of these was the Pomeroy Company from Missouri.\textsuperscript{64} The second was led by Howard Egan, comprising about forty persons and three wagons.\textsuperscript{65}

In conclusion, the Forty-niners helped create well-worn paths and roads. The total number of people who travelled on the Utah segment of

\textsuperscript{62}Egan kept a detailed account of the distance, watering places, feed and suitable camp grounds, numbered from one to eighty-nine, from Fort Utah to California. His journal was published and made available for a future traveler’s guide....Hunt’s work in exploring and establishing his trail and his reports to the Church officials, augmented by the journal of Howard Egan, and the report of Parley P. Pratt’s ‘Southern Exploring Company,’ were paramount factors in determining the great amount of attention that Brigham Young paid to the development of the ‘Mormon Corridor.’” Sutton, \textit{Utah: A Centennial History}, vol. 1, 476. See Appendix number 2, and also Hafen, \textit{Journals of Forty-niners}, 321-322.


\textsuperscript{64}This party, which comprised altogether about fifty wagons, left Salt Lake City November 3 and arrived at Cucamonga Rancho on February 1, in a starving and destitute condition. Hafen, \textit{Journal of Forty-niners}, 43-44.

\textsuperscript{65}This company, which left Salt Lake City on November 18, 1849, made a fast and successful trip to California in fifty days. Major Egan kept a diary of the trip, which was published by the Egan family in 1917 as Pioneering the West, 1846 to 1878: Major Howard Egan’s Diary. Reprinted in Hafen, \textit{Journal of Forty-niners}, 44.
the Southern Route between 1847 and the time when Pratt utilized the trail were more than a thousand individuals and probably more than two hundred and fifty wagons. This much traffic, it seems, would constitute an identifiable trail, even without broken wagons, miscellaneous discarded items, and animal carcasses strewn along the route.

It is clear that the Mormons had obtained a substantial amount of information concerning the West prior to their exodus from Nauvoo. It is also apparent that they relied heavily on Fremont’s maps and other available knowledge from mountain men and traders to analyse possible sites for settlement during this same period of time. But still, very little was known about the central and southwestern portions of the territory.

Moreover, many Mormon exploring groups were sent out after their arrival in the Salt Lake Valley to discover the natural resources and to determine possible settlement sites. Based on these observations, Brigham Young initiated two southern colonies in Utah and Sanpete Valleys.

By the end of 1849, no one as of yet had carefully reported to President Young exact areas along the Southern Route in terms of colonization and settlement. Jefferson Hunt had made some suggestions, but apparently his report was lacking some necessary details.66 Regardless, no Mormons had explored the area south of Manti. Critical

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66There is no evidence that Hunt made a written report for President Young. I assume, therefore, that they must have spoken to each other about the trail.
information was required to move ahead with settlements along the Utah portion of the Southern Route.
CHAPTER 5
THE SOUTHERN EXPEDITION

NECESSITY FOR EXPLORATION

Pioneers and gold-diggers earnestly sought to push across the plains at the first signs of spring in 1849. However, the extremely long and intensely cold winter of 1848-1849 had taken such a toll on Salt Lake Valley’s natural resources, that Mormon officials feared that the projected numbers of emigrants desiring to settle in the valley would eventually exceed the limits of the area’s natural capabilities. Nevertheless, when the ground began to thaw, large groups of Mormons started for the Great Basin. Moreover, thousands of non-Mormons also joined in the exodus towards Utah and beyond to their destinations in the gold fields of California.

Faced with the approaching emigrant parties, Brigham Young began sending out colonies to absorb and spread the population base, thereby,

\[\text{\textsuperscript{1}}\]

\[\text{\textsuperscript{1}}\]The excessive cold and heavy snows resulted in considerable suffering among the residents of the valley. Even though no one died from the winter, uncertainty over the predicted harvests, calculated on those already living in the valley and on those projected to arrive during the summer, justified caution in the First Presidency limiting the number of emigrants that came into the valley this year. See the Journal History, April 9 and 12, 1849. In addition, Thomas Bullock records that the winters are so cold and long in Utah that "rumors are very strong that this severe winter will cause many to leave the valley in the spring." Journal History, Jan. 31, 1849.

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alleviating much of the strain on the Salt Lake Valley to produce and supply all the resources for the growing populace.\textsuperscript{2} As we have seen, the first settlement south of the Salt Lake Valley was established at Provo, in Utah Valley, during the early spring of 1849. The founding of the second southern colony at Manti, in the Sanpete Valley, occurred in late November.

After the 1849 immigrant parties had been assimilated into the various Utah communities, President Young focused his attention on the critical need to implement a more comprehensive colonization program for the forthcoming years.\textsuperscript{3} Desiring to accommodate all the saints who wished to gather to Utah, Brigham Young formalized a strategy which included settling portions of the Territory of Deseret and founding towns all the way to southern California.\textsuperscript{4} His plan hinged on the idea of stretching a

\textsuperscript{2}For a listing and chronology of the creation of Utah's settlements see Milton R. Hunter, Brigham Young the Colonizer. (Salt Lake City: The Deseret News Press, 1940), 361-365; and also Richard D. Poll, Thomas G. Alexander, Eugene E. Campbell, David E. Miller, eds. Utah's History. (Provo: Brigham Young University Press, 1978), 684-685.

\textsuperscript{3}It is not my purpose to argue for or against the concept of an outer cordon or a comprehensive plan to build a Great Basin empire. For possibilities see Eugene E. Campbell's "Brigham Young's Outer Cordon--A Reappraisal," Utah Historical Quarterly, 41, (Summer, 1973), 220-253.

\textsuperscript{4}In March of 1849, Brigham Young stated that, "We hope soon to explore the valleys three hundred miles south and also the country as far as the Gulf of California with a view to settlement and to acquiring a seaport." Journal History of the Church of Jesus Christ of Latter-day Saints. (Harold B. Lee Library Microfilm Collection, Brigham Young University, Provo, Utah), March 9, 1849. From hereafter noted as Journal History.
row of settlements or forts from Salt Lake City to San Bernardino.⁵

As important as the development of a good wagon road along the Southern Route was to President Young’s ultimate intentions, his foremost concern apparently centered around permanent settlements for the saints.⁶ His urgent desire to absorb the emigrants and to diversify the population base away from Salt Lake City’s diminishing resources prompted him to call on Captain Jefferson Hunt to report on possible settlement sites along the Southern Route.⁷ Hunt was the most knowledgable Mormon regarding the trail leading to southern California. Hunt expressed great enthusiasm for the project and described several possible locations.⁸ Apparently, however, Hunt’s suggestions lacked details which Young was compelled to acquire before dispatching colonists. Consequently, a more scientific and

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⁵“Early History and Records of Provo, Utah, 1849-1872.” (Microfilm Collection, Harold B. Lee Library, Brigham Young University, Provo, Utah), November 26, 1849.

⁶As important as weigh stations were along the Southern Route, the Southern Expedition was charged to locate settlement sites which could support large groups of emigrants. If, however, these sites could be use in a dual capacity, i.e. for colonies and rest stops, then so much the better.

⁷Jefferson Hunt’s report to Brigham Young was probably only a conversation rather than a written account. No evidence remains of any written report or map that was used during this meeting.

systematic exploration to the south was necessary.\footnote{Parley P. Pratt records in his autobiography, that they were "ready for a march into the dreary and almost unknown regions of Southern Utah." Parley P. Pratt, \textit{The Autobiography of Parley P. Pratt}, (Salt Lake City: Deseret Book Company, 1980), 365.}

**ORGANIZATION AND FORMATION**

Attempting to facilitate a more extensive exploration, Governor Young called on the Legislative Assembly of the Provisional Government of the State of Deseret, at its November, 1849 session, to commission Elder Parley P. Pratt to raise fifty men with the necessary teams and outfits to conduct an exploring expedition into the central and southern portions of Utah.\footnote{B.H. Roberts, \textit{A Comprehensive History of the church of Jesus Christ of Latter-day Saints}. vol. 3 (Provo: Brigham Young University Press, 1965), 485. In Luella Adams Dalton’s \textit{History of Iron County Mission Parowan, Utah}. (Utah: Brigham Young University Library, 1973), 2-3; she states that it was the September session of the legislature which commissioned the Southern Expedition. In Orson F. Whitney’s \textit{History of Utah}. vol. 1 (Salt Lake City: George Q. Cannon and Sons Co., 1892), 420; he maintains that it was the Legislature’s December meeting. It is clear, however, that it was the November legislative session which actually commissioned the expedition. See the Report of the Southern Exploring Expedition submitted to the Legislative Council of Deseret by Parley P. Pratt, February 9, 1850 LDS Church Archives, hereafter noted as Report of the Southern Expedition.}
The newly formed legislature agreed with Governor Young regarding the necessity of such a venture and issued the formal invitation to Elder Pratt as he sat in the meeting.\footnote{It is interesting to note that Elder Pratt was one of the members of the Legislature who was present in this session. If Parley knew of this call prior to hearing his name discussed during the business of the meeting, then it was never recorded.}
As the expedition was explained, Parley was to organize and lead a body of explorers to the southern rim of the Great Basin and to become acquainted with the character of the country in that area as it related to building a permanent chain of forts or settlements for the saints. His task was also to maintain a complete record of the soil conditions, topography, vegetation, streams, timber, pasture lands, and all other natural resources.
and items which might prove significant in determining locations of future settlements. He was also to ascertain and recommend exact sites which could be immediately colonized.12

Following Parley’s acceptance of the call, he set about the task of raising the necessary funds and manpower to accomplish his mission. It was necessary to choose men for this expedition who were experienced in many areas. Nearly every man who was chosen had some talent which lent itself to the betterment of the group.13 For example, the leadership capabilities and dedication of Parley were very well known by the governor and Legislative Assembly of Deseret. The ability to scout and also to talk and trade with the Indians were unique talents of Dimick Huntington.14 John Brown, William Henrie and Joseph Matthews were all expert

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12Whitney, History of Utah. vol. 3, 485. Also see Journal History, November 26, 1849 and October 27, 1850.

13See Appendix 4 for a list of the explorers, and also see Appendix 9 for a short biography of each man. In addition, Whitney’s History of Utah suggests that some of these explores were Mormon Minute Men. He notes that both Thomas Ricks and Nathan Tanner were members of this association. Perhaps many of the party of southern explorers were chosen because of their affiliation in the Minute Men organization. See Whitney, History of Utah, vol. 4, 157, 635-637. Also see Mary Ellen Smoot, and Marilyn Sheriff. The City In-Between: History of Centerville, Utah, (Bountiful, Utah: Carr Printing Company, 1975), 157, 255.

14Brigham Young stated that only Dimick Huntington and Alexander Williams had his okay to trade with the Indians in Utah Valley. See Journal History, May 27, 1849.
hunters.\textsuperscript{15} Robert Lang Campbell was an accomplished camp historian and clerk.\textsuperscript{16} William W. Phelps was a brilliant surveyor and chief engineer. Moreover, one third of the men had prior experience in exploring.\textsuperscript{17}

Subsequent to Parley's notification, his counselors William Phelps and David Fullmer were the next men to be called. Most of the remaining individuals learned of the role they were to play in the expedition by the middle of November. For example, Isaac C. Haight wrote in his journal on November 9, "President Brigham Young desired me to postpone my intentions of going to the mines, and instead, accompany Brother Parley P. Pratt to explore the valleys southward....Accordingly I altered my purpose and prepared to go with him."\textsuperscript{18}

Numerous logistical items had to be worked out before the company could begin their journey. One of the foremost concerns centered around the time commitment which the expedition would require. Other issues involved procuring money for equipment and supplies, determining whose

\textsuperscript{15}All three of these men were called as hunters in Brigham Young's vanguard company of 1847. See Appendix 9.

\textsuperscript{16}Journal History, October 19, 1848.

\textsuperscript{17}The men ranged in age from 71 (Samuel Gould) to 18 (Alexander Lemon) with the mean age in the mid thirties. Since the exact date of birth of a few of the fifty-two men could not be determined, the possibility exists that an older or younger man could have participated and that the average age, therefore, might also be inaccurate.

\textsuperscript{18}Isaac C. Haight, Journal. (Historical Department, LDS Church Archives, Salt Lake City, Utah), November 9, 1849.
wagons and animals would be utilized, and the distance of the trip. Several meetings were held in mid-November to tackle these items and concerns.

A fund drive was sponsored to elicit monies and provisions, and many subscriptions were gathered over a period of a few days.\(^{19}\) By November 18, the only things lacking in their preparations were acquiring a couple more wagons and some outstanding provisions.\(^{20}\) A total of $238.50 was raised by the subscriptions, and $239.11 was spent for food and equipment.\(^{21}\)

As all the preparations were being completed, another meeting was held on Nov. 20 in which the First Presidency of the Church was in attendance. It was decided that Elder Pratt would determine when the company would return and exactly how far they would travel. It appears that the explorers would not be required to go any farther than the present site of Las Vegas, and that they would return in the spring.\(^{22}\) Before the meeting adjourned, Presidents Brigham Young, Heber C. Kimball, and Willard

\(^{19}\)For a list of the subscriptions see Appendix 2.

\(^{20}\)Journal History, Nov. 17, 1849. On the November 18, "[A] Meeting was held in the bowery at 11 a.m., at which Ezra T. Benson, Parley P. Pratt and Heber C. Kimball preached, and a collection was made for the southern exploring company, amounting to $186.02." Journal History Nov. 18, 1849.

\(^{21}\)See Appendix 2 and 3 for a list of the contributors, donations, and expenses.

\(^{22}\)Brigham Young said that, "...the Exploring expedition south and will be back in the spring...." Journal History, November 26, 1849.
Richards blessed Parley and David Fullmer preparatory to their departure.\textsuperscript{23}

The following day a few of the brethren began to gather at John Brown’s new home on Cottonwood Creek near 13th East and 7200 South in the vicinity of Fort Union.\textsuperscript{24} Brown’s property was a good rendezvous since it was nearly the southern most house in the valley.\textsuperscript{25} Isaac C. Haight recorded on November 23, "Bade adieu to all on earth that is desirable, my wives, children, and home, to go with P.P. Pratt and a company of fifty men to find a valley for another settlement of the saints in the south part of the mountains of Israel."\textsuperscript{26} By the evening of November 22, most of the men, including Parley had arrived to join the assembly.\textsuperscript{27}

By the afternoon of November 23, a meeting commenced at Brown’s

\textsuperscript{23}Journal History, November 20, 1849.

\textsuperscript{24}Parley P. Pratt wrote that his company was raised, "armed, equipped, and ready for a march into the dreary and almost unknown regions of Southern Utah." Parley P. Pratt, \textit{Autobiography of Parley P. Pratt}. (Salt Lake City: Deseret Book Company, 1980), 365-366.

\textsuperscript{25}The company was organized at Captain Brown’s residence on Cottonwood, about the only house then intervening between Salt Lake City and the Provo Settlement." Whitney, \textit{History of Utah}. vol. 1, 421-422. Also see Journal History, November 21, 1849, and Map 2.

\textsuperscript{26}Isaac C. Haight, \textit{Journal}. November 23, 1849.

\textsuperscript{27}...I took leave of my family and Great Salt Lake City on Thursday the 22nd, Nov. 1849, reached Captain Brown’s the same evening where many of the company had already arrived." Report of the Southern Expedition, under the date November, 22, 1849. In addition, on this same evening another body of pioneers led by Isaac Morley and totalling over 220 members, were making their first night’s camp 135 miles south of Salt Lake in Sanpete Valley. \textit{History of Sanpete and Emery Counties, Utah}. (Ogden, Utah: W.H. Lever, 1898), 12.
home where more than forty men organized themselves into the Southern Exploring Company. The assembly was called to order by Parley, who gave instructions relative to the necessity of preserving peace, order and good feelings during the expedition. The group decided to employ the identical military organization that had functioned in bringing the Saints across the plains. However, in this instance, men, not wagons, were the units of division. The plan consisted of a captain over the fifty, and then five additional captains over ten men each.

The men voted Parley to be the president of the company with William Phelps and David Fullmer as his counselors. Another vote authorized John Brown to be the captain of the fifty, with Isaac C. Haight, Joseph Matthews, Joseph Horne, Ephraim Green, and Josiah Arnold as captains of tens. In addition, Brother Phelps was elected topographical engineer, with Ephraim Green as chief gunner, and Robert L. Campbell as clerk and historian. All the voting carried unanimously. The "meeting adjourn to hitch up to morrow morning after Breakfast."

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29On the outset, it appears that this was to be a religious organization as well as a systematic exploration.


31Robert L. Campbell. Journal. (Historical Department, LDS Church Archives, Salt Lake City, Utah), November 23, 1849.

32See Appendix 7 letter A.
The exploring company was outfitted and supplied under the direction of the Council of Fifty. Twenty-four yoke of oxen pulled twelve large wagons loaded with supplies including a "large quantity of Indian trade." Thirty-eight saddle horses and mules furnished mounts for all those not driving a wagon or the one carriage. These animals would enable the company to explore off the wagon trail or road. Robert Campbell's wagon provided the odometer to measure distances and several other scientific instruments such as a thermometer to record temperatures, and other devices to measure latitude and longitude. Ephraim Green's wagon pulled a brass field piece (cannon). A few of the wagons were loaded with blankets and various supplies and tools, while others were filled with food. They recorded taking seven beeves, 150 pounds of flour per man, besides crackers, bread and meat. In addition, all forty-seven men on the roster were equipped with firearms and a sufficient amount of ammunition.


The Council of Fifty was originally organized by Joseph Smith in the spring of 1844 to provide a pattern of political government under the direction of the presiding priesthood authorities. The Council performed various duties through out its existence. After the westward migration, one of the responsibilities of the Council concerned implementing specific duties of the territorial legislature such as outfitting the Southern Expedition.


36Journal History, November 23, 1849.
FROM SALT LAKE VALLEY TO THE SEVIER

The day before the Southern Exploring Company set out on their mission, Parley wrote a letter to President Young informing him of the organization of the expedition. Pratt concluded by saying, "We are well fitted out and in good spirits, and we now commend ourselves to the Lord and to your prayers and that of the church."37

The company had barely started for Provo when a snow storm enveloped them near Draper.38 After securing the cattle, the men huddled in their wagons or around the camp fire as the storm unleashed its ferocity on the intrepid party.39

Hampered by a foot of snow, the company passed by Fort Utah (Provo) on November 27, and recorded seeing the fort composed of fifty-seven log houses, one hundred rods from the Provo River on a little over 17 acres of ground.40 The exploring party continued on another 7.5 miles

37See Appendix 7, letter A.

38The expedition probably left during the winter, so they could complete their mid-November harvest. See Eugene Campbell, Establishing Zion: The Mormon Church in the American West, 1847-1869, (Salt Lake City, Utah: Signature Books, 1988), 75-77]. Secondly, the explorers could expect a very favorable climate in southern Utah during the winter.


40Campbell, Journal. November 27, 1949. Excerpts from Campbell’s journal were used to write the bulk of the official Report of the Southern Exploring Company, and also much of the account in the Journal History.
Figure 6 Samuel Jepperson's drawing of Fort Utah
camped in some cottonwoods at Hobble Creek.\(^{41}\) That evening, Parley, William Phelps and David Fullmer went back to the fort and held a meeting for the Provo settlers.

Over the next three days the company travelled on a good firm wagon road crossing into Juab Valley.\(^{42}\) They continued down the valley passing by Mt. Nebo on November 30.\(^{43}\) That afternoon they started up Salt Creek Canyon where they camped a few miles past the entrance of the canyon.\(^{44}\) Along the way they recorded several choice areas for possible

\(^{41}\)Cambell, Journal. November 27, 1849; and Journal History, November 27, 1849.

\(^{42}\)In Juab Valley they came upon a bottomless spring where Indian legends claimed a hairy being about the size of an eight-year-old inhabited the spring and came out at night making strangle noises to frighten and snatch inquisitive Indians. The legend said that once captured, you would be drawn into the bottomless pit forever. Journal History, November 29, 1849.

\(^{43}\)While passing Mt. Nebo, William Phelps pointed out to the men that this was the highest peak in the Wastach mountain range, and that a few months early he had climbed to the top of the mountain to make some scientific observations. Phelps was Utah's surveyor general and chief engineer. See Journal History, April 28, 1849; August 24, 1849; and November 30, 1849.

\(^{44}\)While camped at Peteetneet Creek, Colonel John Scott, the marshal for the area, arrived in the camp of the Southern Expedition asking for assistance from the explorers in tracking some horse thieves. Nine men were dispatched to go with the officer, but were cautioned by Parley not to be gone more than two days. On the evening of November 30, the men who accompanied Marshal Scott returned and reported that they had followed the horse thieves all the way to the Sevier where they decided to conclude the chase and return. Journal History, November 28-30, 1849.
settlements.\textsuperscript{45}

The explorers seemed to have enjoyed the evening campfires and devotionals. Many nights were spent huddled around camp fires telling stories, discussing doctrine, or relating spiritual accounts where the Lord’s guiding hand had been manifested. Many of these nightly meetings lasted long into the night, probably hours after these tired travellers should have been a sleep.

Moreover, throughout the expedition several faith promoting experiences occurred.\textsuperscript{46} For example, during the evening of November 29, Dan Jones reported feeling very ill. After having hands laid on his head, Robert Campbell prophesied that God would heal him and restore his health and vigor so that when the day came that he would be preaching the gospel to the congregations of the world, that he would have the roar of a lion. Another man also came forth and was blessed. This prompted Alexander Wright to relate an experience of the prior night in which he was so ill that he asked for a blessing by the laying on of hands, and was now perfectly well. Following these accounts, the camp joined in singing one of Parley’s

\textsuperscript{45}Journal History, November 29-30, 1849. Also see Appendix 8 for the settlement sites recommended by the Southern Expedition.

\textsuperscript{46}In many ways, the Southern Expedition’s nightly devotionals resembled the meetings that were experienced during the 1834 trek of Zion’s Camp. In fact, Parley and Nathan Tanner both participated in this march from Kirtland, Ohio to the outskirts of Jackson County, Missouri. See Roger D. Launius, Zion’s Camp: Expedition to Missouri, 1834. (Missouri: Herald Publishing House, 1984), 39.
hymns, "Ye Slumbering Nations Who Have Slept." Following the singing, Parley told of the origins of the hymn. He had written it a few years earlier while preaching the Gospel in New York. He went on to rehearse how the power of God was displayed so remarkably in prayers, visions, healings, and in speaking in tongues as he and others fulfilled their mission to New York. Dimick Huntington related similar experiences in preaching the Gospel to the Indians. The next evening, many members of the company stayed up late to discuss "Gods, Angels, and Prophets." Indeed, the evening devotionals were some of the most memorable times of the entire expedition.

The explorers made their way up Salt Creek Canyon, and descended down into the Sanpitch Valley. Parley and Dimick left the body of the company and travelled on to the Manti settlement which was less than two-weeks-old. When the company of explorers reached Manti on December 3, they found Parley very ill and therefore decided to rest a day and repair their wagons.

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48"In this place we discovered a large mount of light-colored formation which was said to be Plaster of Paris." John Brown, Journal. (Historical Department, LDS Church Archives, Salt Lake City, Utah), December 1, 1849. They also found a sizable salt deposit. Apparently, the naming of Salt Creek Canyon correlates with these deposits. John Christopher Armstrong. Diary. (Historical Department, LDS Church Archives, Salt Lake City, Utah), December 1, 1849; and Journal History, December 1, 1849.

49Parley wrote President Young a letter before leaving Manti. See Appendix 7 letter B for the contents.
Parley had gone ahead to call for additional volunteers for his expedition. Consequently, when the company moved out of Manti on December 5, their numbers were increased by five men and two wagons.50

Proceeding down the Sanpete Valley, the explorers came upon mountain man Barney Ward's wagon road and followed it for two days until they reached the Sevier River.51

OVER THE MOUNTAINS THROUGH BROWNS PASS

Late in the evening of December 6, five Indians came into the explorer's encampment to notify them that Chief Walker and a large hunting party were only a few miles south on the Sevier River.52 A tense hush fell over the men as they realized the probabilities of confronting the Indians in the morning. Would the Indians be friendly or hostile? The remainder of the evening was spent preparing for an encounter.53 It was clear that they

50 The five men who joined the expedition at Manti were: Madison D. Hambleton, Gardner G. Potter, Sylvester Hewlet, Edward Evertt, and John Lowry Jr. The company now consisted of 52 men, 15 wagons (ox teams) and 37 horses and mules.

51 See Map number 2.

52 Journal History, December 6, 1849; and Campbell, Journal. December 6, 1849

53 It got so cold after the Indians came into the camp that some of the men brought out a fiddle and danced to keep themselves warm. In addition, the music took some of the tension out of the air and put the explorers, as well as the Indians, at ease. John Armstrong wrote, "The Indians were very pleased to see and hear the singing and dancing." Armstrong, Journal. December 6, 1849.
would be ready for either situation.

The explorers saw the Indians as a valuable resource as far as knowledge of the trails were concerned. In hopes of securing amicable relations, they had brought along a significant supply of trade goods, food to share, and special greetings from Brigham Young. However, underlying feelings of mistrust and suspicion prompted many of the explorers to view the Indians more as an impediment than as an asset. For example, whenever an animal turned up missing, they usually blamed the Indians first. Consequently, more guards were usually posted when Indians were known to be in the area.

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54 "...Pratt read a letter to the Indian chief from President Young....The letter told of the sack of flour that the 'big Mormon chief' had sent to the Ute chief." See Journal History, December 7, 1849; and Campbell, Journal. December 7, 1849. Concerning the large quantity of Indian trade goods see Brown, Autobiography of John Brown, 107; and Pratt, Autobiography of Parley P. Pratt, 365-366.

55 After an ox was found missing, John Brown wrote, "It belonged to Captain Horn's team and was supposed to have been stolen by the Indians." Brown, Autobiography of John Brown, 106. Robert Campbell recorded that they found Indian tracks next to the path of another ox that mysteriously walked away. Campbell, Journal. March 22, 1850. On another occasion they captured an Indian with one of their missing horses. Armstrong, Journal. December 12, 1849.

56 Skepticism towards the Indians prompted the company to closely guard their animals when Indians were around. For example, Robert Campbell noted that after one ox was stolen, the company responded by posting six guards that night (three more than usual). Campbell, Journal. March 18, 1850. On January 1, 1850, the Journal History reads, "having seen the Indians kept strict guard that night." For additional references see Campbell's journal on March 22, 1850; and Journal History December 30-31, 1849.
Perhaps more as a deterrent than as a weapon of attack, each man brought with him a rifle and ammunition in proportion. The party also towed a cannon.\textsuperscript{57} Overall, however, the Indians proved to be friendly and helpful, as on this occasion when Chief Walker and his hunting party cordially greeted the explorers.\textsuperscript{58} Walker offered to trade with them if they

\textsuperscript{57}Only once were tensions possibly stressed to the point of bloodshed between the Indians and the explorers. Late in the evening on New Year’s Day, just north of the Santa Clara and Rio Virgin confluence, a group of Indians equalling the number of the forward company of explorers surrounded the encampment. The Indians were well armed with bows and poisonous arrows. In Luella Adams Dalton’s \textit{History of Iron County Mission Parowan, Utah.} (Utah: Brigham Young University Library, 1973), 2-3; she states, "a band of Indians attacked them. Someone in the group wanted to show them what their guns could do, as they only had bows and arrows, but Parley P. Pratt said, ‘No, no, we don’t want any bloodshed.’ They made a barricade by digging into the sand and piling their saddles and equipment on top. The Indian arrows went wild, some falling far short of them. As they watched far into the night the Indians disappeared, and they were left alone in the desert."

Four other accounts seem to confirm a different version of the story. The Journal History, January 1, 1850, records that the chief of these Indians "welcomed them cordially, wishing to be friendly with Walker’s band of Utes, the Americans, and all good people. The chief strongly invited the brethren to settle amongst his people and raise something to eat. The company gave the Indians presents of flour, dried meat and peas, fed them and sang for them, they joining with much glee in the chorus of Bro. Pratt’s new hymn ‘O Come, Come Away.’" Also see Campbell, Journal. January 1, 1850; Haight, Journal. January 1, 1850; and Brown, Journal. January 1, 1850.

It appears that Dalton’s account comes from an oral interview from the son of Samuel Gould. Gould, however, was not a member of the forward company. Nevertheless, it is impossible to confirm or deny her account.

\textsuperscript{58}The Indians were most helpful when they were serving as guides. They were only detrimental to the expedition when they were stealing livestock or causing them to spend additional time guarding the animals. See footnote 54 regarding Indian thievery.
would only backtrack a few miles to a site he fancied. Reluctantly, Parley rerouted the company back to Walker’s preferred location on the banks of the Sevier River.

The explorers traded often with the Indians throughout the expedition. On this instance, however, it was the Indians who initiated the exchange. Soon after negotiations commenced, Walker became infuriated and refused to accept Brigham Young’s letter of greeting and sack of flour. The difficulty resulted from the fact that Walker’s brother Arapeen and many of his tribe had not yet arrived. In addition, many in his tribe were

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59 John Armstrong wrote, "Left camp at nine o’clock. Got one mile on the road, met Walker the Indian chief who turned us back about two and 1/2 miles. The company all dissatisfied with the back track." Armstrong, Journal. December 7, 1849.

60 In describing the Sevier River, it seems that Robert Campbell was relying on Dan Jones’ seafaring experience when he wrote, "The Sevier is a noble river, several feet deep, with a sluggish current, and having much the appearance of the Jordan, but considerable larger. It is apparently navigable for small steamers...." Journal History, December 6, 1849; and Campbell, Journal. December 6, 1849. In describing the general area, John Armstrong wrote, "Ought to be called ‘Severe Valley’. A large dreary wilderness, a complete barren waste." Armstrong, Journal. December 6, 1849.

61 Several journals detail occurrences of bartering with the Indians other than on this instance with Walker. For example, John Brown wrote, "I bought about a gallon of corn from an Indian and gave him some flour for it. We also gave them some presents." On another occasion Brown recorded an unusual trade between a member of the forward company and an Indian who asked for a blanket. Assuming the Indian was cold, the explorer handed him his saddle blanket. Moments later, the Indian had slipped away with the blanket leaving his bow and arrow behind. Brown, Autobiography of John Brown, 109-111. Also see Campbell, Journal. January 1, 7, and March 14, 1850; and Haight, Journal. March 14, 1850.
suffering terribly from the measles. Later that morning, Arapeen and many members of his party arrived. Tensions subsided after the sack of flour was divided between the brothers.

Towards afternoon, Elijah (Alias Barney) Ward, Charles Shumway, and James Allred came into the camp. These three men had been exploring the area and found salt, iron ore, and some "good stone coal" nearby. Parley decided to remain at the camp the rest of the day and try to learn of the area that lay ahead of them.

Later that afternoon, a council meeting was held with Chief Walker, Barney Ward, and the leadership of the Southern Expedition. It appears that the county south, southwest, and southeast was discussed. Parley was informed that there wasn’t a pass over the mountains to the southeast. He

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62 The next day as the expedition nears Coal Creek, they discover Chief Walker’s mother laying on the banks of the stream. She was old and sick and had been left there to die. See Journal History, December 8, 1849; and Campbell, Journal. December 8, 1849.

63 After Arapeen’s party arrived, a dog was sacrificed because so many of the Indians were sick with measles. Journal History, December 7, 1849.

64 Robert Campbell goes on to say that they, "traded some with the Indians but the Indians wanted too much for nothing." Campbell, Journal. December 8, 1849.

65 Brown, Autobiography of John Brown, 107-8. Robert Campbell went on to say that Shumway was going to inform Brigham Young of the minerals they had found in this area. Campbell, Journal. December 8, 1849. Moreover, the following day, "we left Walker and took up the east side of the river. We crossed a creek where stove coal had been found, specimens of which Ward and company showed us." Journal History, December 8, 1849.
was also advised not to go in that direction because the country was parched and destitute. Parley showed Walker his map and asked him to point out the areas which he was acquainted with. "Like an experienced geographer," the chief pointed out on the map several areas and told them about the conditions pertaining to each one. He also showed them where on the Rio Virgin that they could raise corn.

The explorers were amazed with Walker’s knowledge of the territory and his ability to interpret their primitive map. Walker and Ward agreed that the explorers should proceed south and then turn up a canyon to the west, and there they would find a pass which would take them over the mountains to the Southern Route.

That evening, at Walker’s request, Parley, Dan Jones and Dimick Huntington, went to the chief’s camp and blessed many of the sick Indians "rebuking their disease and laying hands on them in the name of Jesus." In addition, they also gave them some tea, coffee, sugar, bread, meat, some

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66 Parley and John Brown had gone out earlier in search of a pass over the mountains to the southeast. Armstrong, Journal. December 7, 1849.

67 Report of the Southern Expedition, December 5, 1849.

68 Report of the Southern Expedition, December 7, 1849; and also the Journal History, December 7, 1849.


good medical advice, and some presents.\textsuperscript{71} Walker was so pleased with the gifts that he decided to send his brother Ammornah with the explorers to guide them along their way, saying that he would have gone himself if his people had not been so ill.\textsuperscript{72}

Before the company separated the next morning, Walker again became upset with the explorers. It was his intention to trade or sell some Paiute slave-children whom he considered guilty of bringing the measles plague upon his tribe. The confrontation became heated only after Parley informed the chief that they could not buy the children.\textsuperscript{73} Walker responded by saying he would kill all the children if Parley's men did not buy them. He then selected a young boy and shot him dead. With quick-talking and a persuasive argument, Parley convinced the chief not to kill the remaining children.\textsuperscript{74} Soon after, the two groups parted company.

Over the next ten days the explorers trudged down the Sevier in blizzard conditions. The trail was often obscured by deep snow. In

\begin{quote}
\textsuperscript{71}Barrett, \textit{Captain Dan Jones}. 101.
\end{quote}

\begin{quote}
\textsuperscript{72}Journal History, December 7, 1849; and also Report of the Southern Expedition, December 7, 1849.
\end{quote}

\begin{quote}
\textsuperscript{73}Dimick Huntington interpreted between Parley and Walker.
\end{quote}

\begin{quote}
\textsuperscript{74}Olive Anderson, \textit{Sketch of the Life of John Lowry Jr. 1829-1915}. (John Lowry Manuscript Collection, located in the University of Utah Special Collections Department, Salt Lake City, Utah), 5. In addition, Isaac Haight said that they were about to leave when "they shot a young Pah Utah boy as a sacrifice that the sickness may stop." For another source see Haight, Journal. December 8, 1849. Also see Journal History, December 8, 1849; and Campbell, Journal. December 8, 1849.
\end{quote}
addition, the temperature hovered well below zero. The whipping winds blew a biting chill through the air taking a tremendous toll on both man and beast. Their Indian guide became disconcerted over the cold weather, coupled with a lingering illness, and chose to abandon the company after four days.

The explorers continued on their journey crossing the partially to completely frozen river several times. On the evening of December 11, 1849, after returning from a scouting trip, Parley rode into the camp with a cleverly devised way to relay the good news that he had found the trail ahead. Parley sang:

75 Thermometer 21 degrees below zero. Extremely severe frost, the river frozen hard....Thermometer 10 degrees below zero at 9 p.m." Campbell, Journal. December 10, 1849; and also the Journal History, December 10, 1849.

76 "This night [is] one of the coldest we have had. Both of my feet frozen." The following day Armstrong continued by saying the cold wind almost cut their faces as they travelled. Armstrong, Journal. December 9-10, 1849.

77 "A band of Lake Ute Indians were camped above the creek, Ammon [sp] said that the company [of explorers] did not make medicine enough for him, that there was an old medicine squaw at the Indian camp, that he would go there and that if he got better in two or three days he would follow and overtake them." He never rejoined the expedition. Journal History, December 11, 1849.

78 Perhaps Walker and Ward had advised the explorers to take the Clear Creek Canyon trail over to the Southern Route. If this was the case, then why didn’t they turn west on the Old Spanish Trail near Sevier, Utah? One explanation could be that their Indian guide was too sick and cold to recognize the trail when the company came upon it on December 11, 1849. Another possibility is that they may have thought the trail was further ahead. It is interesting to note that on December 11, Parley had sent
O Boys we’ve found the trail,
leading thro’ a beautiful Vale;
We’ve found out the trail boys’
where over we go;
Tis’ a rich grassy vale’
mid the mountains of snow;
and the meadows beyond,
it look pleasant and fair;
and the evergreen forest,
is flourishing there;
O come come away,
to this sweet Southern Vale;
Through the mountains of snow,
boys we’ve found the trail;\textsuperscript{79}

Parley had found the way over the mountain pass that led into a
beautiful vale (present-day Marysvale). Getting to this valley, however, took
considerable effort. As the canyon walls closed in on the east and west, the
company was forced to build a new trail over a spur of the rocky
landscape.\textsuperscript{80} They ascended the narrow, steep canyon all the time aiming
for the gap at the crest of the mountain where the river had frozen.\textsuperscript{81}
There they picked up a branch of the Spanish Trail and followed it down into
the valley. Parley was so delighted with the area that he named it "Merry

\textsuperscript{79}Campbell, Journal. December 11, 1849.

\textsuperscript{80}"Thermometer 21 degrees below....The Mountains high on both
sides...they contain quicksilver [mercury]--come 10 miles." Haight, Journal.
December 10, 1849.

\textsuperscript{81}"...the last quarter of a mile being very steep. We doubled teams for
200 yards in traveling through rocks and a forest of cedar and shrub pine." 
Journal History, December 12, 1849.
Continuing up the river for two days, they reached the forks of the Sevier where they camped on the southwest fork; the other fork bore eastwardly; a lofty range of mountains divided the river. This had been a difficult two days journey as demonstrated by John Armstrong’s journal entry on December 13, 1849:

Travelled six miles today, had hard work breaking the ice to cross the river. One ox fell down in the river and the wagon went over it and broke one horn and cut it but it sustained no other damage. I went out with Brother Pratt to explore the mountains, rode hard all day and when we got back to camp I was so tired I can’t stand nor sit down. I could not lift my leg up to step in the wagon. I walked as well as I could and blew the trumpet for prayer--slipped off to bed, rubbed my limbs trembling all the time with cold, my teeth chattering in my head. Truly I thought of home and a good comfortable bed.

Unfortunately, the trail only grew worse. On December 15, Robert Campbell wrote, "The valley terminated in an impassable canyon, and abrupt chain of mountains sweeping before and on each hand, and the river rushing like a torrent between perpendicular rocks." The company remained here for two days while scouts were sent in every direction to find Walker and Ward’s pass.

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82 Parley remarked that the name of this valley "just came into his mind, Merry Vale [now Marysvale]." He went on to say that he had not felt so much at home since he left Juab valley. "He had no doubt that this cozy little nook in the mountains would be settled." Campbell, Journal. December 12, 1849.

83 This is now called Circleville Canyon. Journal History, December 15, 1849.
In the late evening on December 16, Capt. Brown and Robert Campbell returned from a scouting mission where they reported, "...a route very difficult, but not impassable, winding over a succession of canyons with steep ascents and descents, nearly perpendicular in places, with rocks and cobblestones all the way." John Brown confirmed that it was "impractical, but barely possible."\(^8^4\) Poking a little fun at Parley’s song a few days before, Robert sang a little tune with these words:

We’ve found out the trail boys,
where over we go;
It lies thro’ the mountains,
deeply covered with snow;
It’s rough rocky road,
the route we have been;
But there is plenty of deer,
for for them we have seen;
We looked away far beyond,
but nothing could we see;
Save the blue expanse of ether,
so clear and so free;
but to a high Mountain,
some of us did go;
And we spied out a trail,
where the Mountains can go;\(^8^5\)

After hearing a more detailed description of the pass from John Brown and John Bankhead, the men shouted jubilantly, ‘We can go it!’\(^8^6\) It was

\(^{84}\)Campbell, Journal. December 16, 1849; and Journal History, December 16, 1849.

\(^{85}\)Ibid.

\(^{86}\)Brown, Journal. December 16, 1849. In Preston Nibley’s, L.D.S. Stories of Faith and Courage. (Salt Lake City: Publishers Press, 1971), 52-59; he includes a story about the Southern Expedition by an unknown author. This is a first-person account written at least thirty years after the
clear from Captain Brown’s report that attempting this perilous mountain pass during the winter would require a herculean effort on the part of the men and beasts.\textsuperscript{87}

For the next five days, their journey (over much of present-day Highway 20) took them across several rugged mountain passes with a succession of hills and divides.\textsuperscript{88} In many places where the trail was almost "perpendicular" they had to let down the wagons with ropes by hand; in several other places they had to draw up the cattle by hand, while they in turn drew up the wagons.\textsuperscript{89} The company descended and ascended these steep rocky passes, while much of the way, shoveling snow as high as 4-6 foot in order to make a trail.\textsuperscript{90} Occasionally they dismounted their horses and stamped a double track where the animals and wagons would follow. In some places twenty men would use axes, spades and

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trek. From the details given in the story, plus information I have gathered while working on this thesis, I have been able to clearly determine that the author was John H. Bankhead. Although I do not quote from this source, I found his account very informative and accurate.
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\textsuperscript{87}They named the pass "Brown’s Pass" in honor of its discoverer--John Brown. Journal History, December 16, 1849.

\textsuperscript{88}See map number 2, December 18-22, 1849.

\textsuperscript{89}Report of the Southern Expedition, December 17-20, 1849.

\textsuperscript{90}Report of the Southern Expedition, December 17-20, 1849; and Journal History, December 17-20, 1849.
picks to open up narrow gaps in the trail. A few of these nights the company camped apart because the work was so tedious and the terrain so difficult.

Once when it seemed as if there was no way out of the mountains a few of the men began to despair. This discouragement quickly turned into animosity as they continued to struggle through the rough ascents and descents. Tempers flared when "Schyler Jennings swore and dam’d Capt. Jones in God’s name to take his horse away from near his wagon, and threatened him with club in hand."

Parley responded by scolding the men and commanding them to stop all the folly, nonsense, and vanity that he had seen displayed. He continued by saying that their guardian angels’, as well as the Lord’s spirit were grieved on account of cursing in the name of the Lord, and that he would have no fellowship with people who did so. He concluded by recommending they all pray for God’s forgiveness so the Lord would not hedge up their way. "While Parley was speaking Schyler Jennings said, in the hearing of George Matson and John Lowry, that he had a good mind to black his

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91 "Myself, Capt. Jones, Phelps, Fullmer, Dustin and 20 others waded on foot among the snow, axes, spades and picks in hand preparing the way for the wagons which followed." Campbell, Journal. December 17, 1849.

92 Ibid.


94 Campbell, Journal. December 18, 1849; and Journal History, December 18, 1849.
[Parley’s] mouth, and used the word damned. After this, Parley, Dan Jones, William Wordsworth, and Robert Campbell climbed into a carriage and prayed for the Lord’s forgiveness.

Fortunately, on December 20, Parley and John Brown rode into camp toward evening and reported a pass had been discovered leading to the Southern Route. The following evening the exhausted explorers set up camp on the northern extremity of Little Salt Lake Valley. Upon reaching the valley, John Armstrong turned around and looked at the mountainscape which they had just come through, and wrote:

...I must mention here that we have fought with the storms and tempests and it must have been by and thru the divine interposition of [the] providence of God who led Nephi of old, that we were brought over these mountains. To look at them it would be said that no white man could do it or be rash enough to undertake it or have enterprising spirit enough to attempt it. The Mormons are the boys for such expeditions, they fear neither canyon, mountain snow storms, gullies or rivers, because they know they are led by the mighty God of Jacob.

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95 Journal History, December 18-19, 1849.


97 As terrible as the weather and terrain was to endure, it appears that the snow may have been a godsend. The loose rock and cobblestones would have undoubtedly crippled many of the animals had not the snow been there to cushion their steps.

98 Here, Isaac Hatch reported that gold and silver existed in the mountains, for "...his mineral rod was attracted most strongly, and he was sanguine that he could find gold." Journal History, December 21, 1849.

BEYOND THE RIM AND BACK

The company continued their journey southward, camping on the meadows of Red Creek (now Paragonah) on December 23. All the oxen were completely exhausted, and it was considered absolutely necessary to rest them. In addition, many wagons were in serious need of repair.\(^{100}\)

Consequently, it was the decision of a council meeting to divide the company, thus enabling a portion of the men to continue exploring to the Rio Virgin by pack animals, while the balance of the company remained to guard the cattle, repair wagons, and to explore the surrounding region.\(^{101}\)

It was also decided that David Fullmer be in charge of the (thirty) men of the wagons company, while Parley directed the (twenty) men of the forward group.\(^{102}\) Furthermore, Joseph Matthews and Schyler Jennings were given honorable furloughs to carry mail back to Salt Lake City.\(^{103}\)

On Christmas day the men remained in camp writing letters to loved ones. Robert Campbell and Parley also wrote letters to Brigham Young


\(^{101}\)Journal History, December 24, 1849.

\(^{102}\)The twenty-thirty division of the company had more to do with the number of healthy horses and pack animals than anything else. See Appendix 5 for a listing of the twenty men of the forward group.

\(^{103}\)Report of the Southern Expedition, December 24-26, 1849. Both men were given a horse and food to last their journey. In addition, the selection of Schyler Jennings may have had something to do with his threats towards Dan Jones and Parley a few days earlier.
informing him of the status of the expedition. Some of the men, who had been selected to go south, busied themselves by fixing up their pack saddles and jerking meat. The forward company chose to take 30 pack horses and mules for their trip, leaving 5 horses and all the oxen to the wagon company.

Around noon on December 26, Parley called all fifty-two men together. In his address, he told the explorers that they would share equally in any glory they may later receive whether they carried the mail, stayed with the wagons, or continued on to the Rio Virgin. He also gave specific instructions to David Fullmer and the wagon company never to have more than one-half of their force away from camp at one time. They could send out exploring parties for 10 days, if needful, but for no longer. After he finished, Joseph Matthews and Schyler Jennings started for Salt Lake City, and the forward group proceeded south towards the Virgin.

Even though exploring was a serious business, occasionally amusing incidents occurred. One such occasion happened shortly after the forward company left Paragonah for the south. Earlier, Parley had borrowed Robert Campbell’s horse for the trip south. This left Robert without a horse for the journey. Robert Smith jokingly volunteered his unbroken mule, ‘Comanche.’ Surprisingly, Robert accepted his offer. The company saw the offer more as a dare than an act of kindness, since the entire party, including Robert

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104 See Appendix 7, letter C.
Campbell, were well aware of the fiery temperament of Smith’s mule.

Not wishing to be thrown off the mule and humiliated in front of the men, Robert had his legs tied to the saddle of the mule. Just three miles after starting, the mule stumbled over a gopher hole, leaped backwards, and both rider and saddle slipped over the animal’s head and forelegs. "The next instant Robert Campbell found himself, amid the infinite merriment of the whole company, still astride of the saddle, but with it, safely landed on terra firma."105

Another humorous episode resulted when John Armstrong attempted to burn what he thought was a wolf out of a large stand of grass just off the side of the trail. After setting fire to the tall grass, John ran back to the wagons and told some of the men to watch what ran out of the grass. Moments later Isaac Brown came running out. Isaac was apparently too occupied in fastening his pants to laugh along with his cackling companions.106

Within a few miles Parley’s company came to the present site of Parowan and commented that the location would make an excellent settlement. Robert Campbell noted the abundance of natural resources and the rich fertile soil.107 Continuing down the Southern Route, they came to

105Journal History, December 26, 1849.


Muddy Creek, (now Cedar City). Here, thousands of acres of Junipers flourished, with an almost inexhaustible supply of fuel in the form of coal underneath. Consequently, they renamed Muddy Creek Coal Creek. While employing the telescope to see the forests in the distance, Campbell reported "...in the center of these forests rises a hill of the richest iron ore." He went on to say, "Water, soil, fuel, timber, and mineral wealth of this and Little Salt Lake Valleys, are capable of sustaining and employing from 50,000 to 100,000 inhabitants, all of which would have these resources more conveniently situated than any other settlements the company has seen west of the States." 

The Southern Expedition’s rediscovery of the iron ore constitutes their most famous accomplishment. One reason for this could be the fact

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108It is interesting to note at this juncture that Robert Campbell’s journal, and also the Journal History become replete with past tense terminology. Of course, past tense is used throughout both journals, but here those terms are magnified in number. It seems to be that much of the next two weeks will be recorded anywhere from two to five days after the events. Moreover, the journalists will write about two to three days of events under the date of the first entry. For examples see the Journal History, December 27-31; and Campbell, Journal. December 27-31.


110This is a rediscovery because in Escalante’s journal he earlier recorded the mineral deposits near the present site of Cedar City. Moreover, several groups of Forty-niners recorded the iron deposits on their way to California. If fact, Parley was even told by some south bound travellers of the largest iron ore deposits. See Father Silvestre Velez de Escalante, "Father Escalante’s Journal with Related Documents and Maps, 1776-77," Translated and edited by Cecil J. Alter. Utah Historical Quarterly, (July, 1943) and (October 1943), 63; and LeRoy R. Hafen and Ann W. Hafen, Journals of Forty-Niners. (Glendale, California: The Arthur H. Clark
that iron was desperately needed by 1849 to make ploughshares, wire, fences, scythes, utensils, stoves, skillets, horse and oxen shoes, nails, wagon tires, and scores of other items.\textsuperscript{111} Since iron was heavy and difficult to transport to the Salt Lake Valley from either the east or west, everyone was urged to conserve their iron products and to bring any excess iron to the attention of their respective leaders.

In the first epistle issued by President Young in 1849, the official call for iron was made to the Church membership.\textsuperscript{112} Soon after this epistle, plans for Utah's first iron foundry were proposed, and submitted. A call for skilled workmen to operate the furnace was sent throughout the membership of the Saints and even as far as western Europe.\textsuperscript{113} In the Company, 1954), 36-43. Also see chapter one for further references.

\textsuperscript{111}"One of the worst deficiencies we had experienced was with respect to iron to manufacture or repair with, but as many of the 'diggers' left their wagons on the other side of the ferries, or sold them to the ferrymen [Mormons] to burn up as fuel, or had done so themselves, tons and tons of iron, used in the manufacture of wagons, were brought into the Valley, and used up for every variety of purpose.'" Arrington, Great Basin Kingdom, 67-68.

\textsuperscript{112}Edgar Levi Young, Founding of Utah. (Salt Lake City: Charles Scribner’s Sons, 1923), 204-205.

\textsuperscript{113}In addition, a First Presidency letter sent to Orson Pratt in Iowa stated: "We also want you to select mechanics of the best kind, such as bloomers, molders and all kinds of furnace operators in the most difficult departments, for we want to establish an iron foundry without delay. We also want you to forward us one or more mechanics or practical operators in smelting, assaying, mixing, compounding, dividing, subdividing and proving all sorts of metals and minerals and have them bring all tests and apparatus they will need to operate with them." Journal History, October 12, 1849; also see Young, Founding of Utah, 204-205.
meantime, however, the iron supply began to diminish as more pioneers were using iron products for farming. This included the iron abandoned by the Forty-niners. Soon, the demand for iron became crucial. "The prosperity of the people, yes, almost their very existence depends upon an adequate supply [of iron]."¹¹⁴ Eventually, President Young declared, "Iron we need and iron we must have. We cannot well do without it, and have it we must if we have to send to England to get it."¹¹⁵

The Southern Expedition found samples of iron ore nearly everyday for the next week. Moreover, on January 6, 1850, near the present site of Newcastle, the explorers met Captain Fly leading a group of emigrates to California.¹¹⁶ Fly informed them of huge amounts of iron located on the mountain to their right (Iron Mountain).¹¹⁷ The company didn’t bother

¹¹⁴Hunter, Brigham Young the Colonizer, 182-183.


¹¹⁶Two journals refer to the leader of this party as Captain Fly, while the Journal History calls him Captain Clive. I have found no other reference to Captain Fly or Clive in any of my primary or secondary sources. I have scanned scores of indexes and biographical sources to determine this man’s true identity without success. See Campbell, Journal. January 5-6, 1850; Brown, Journal. January 6, 1850; and Journal History January 5-6, 1850.

¹¹⁷"About 12 miles further we reached Capt. Fly’s camp of perhaps 50 wagons men women and children. Of them we purchased some whiskey, drunken tolerably free, some of us lodged in our tents and had the luxury of sitting in a chair. There was seen some of the richest specimens of iron ore which was scattered over the hills and said to exist in inexhaustible quantities 2 miles up the canyon. . . ." Report of the Southern Expedition, January 5, 1850.
exploring the mountain since they had already collected enough iron ore samples to convince Brigham Young of the tremendous mineral wealth of the area.

As Parley's forward company proceeded on towards the Rio Virgin, they crossed the rim of the Great Basin and descended into Utah's Dixie country where the elevation dropped over 3,000 feet in less than 50 miles and where the climate was warm and comfortable. As the company looked down over the rim of the basin, they witnessed an impressive, though discouraging view.\(^{118}\) Campbell vividly describes the panorama:

The great Wasatch range along which we had traveled during our whole journey terminates in several abrupt promitories.\(^{119}\) The country southward opening to the view as it were a wide expanse of chaotic matter, huge hills, sandy deserts, char-less, grassless, waterless plains, perpendicular rocks, loose, barren clay, dissolving beds of sandstone and various other elements lying in inconceivable confusion, in short a country in ruins dissolved by the pelting of the storms of ages or turned inside out, upside down, by terrible convulsions in some former age. Southward the way was open for at least 80 miles showing no signs of water or fertility and the Indians told us there was more eastward. The view was bounded by vast tables of mountains one rising above the other and presenting a level summit at the horizon, as if the whole country had

\(^{118}\) The company passed very close to Zion National Park property, however, I doubt very much if they were ever actually on the grounds. The closest they came was on December 29, when they passed within a half mile of the entrance of the Kolob Finger Canyons along the Hurricane Fault. Their view was approximately the same as anyone's view driving on Interstate 15.

\(^{119}\) Campbell terminology concerning the Wasatch mountains range may have been correct in 1849. However, we now know that the Wasatch mountain range ends at Nephi.
occupied a certain level several thousand feet higher than its present, and had washed away, dissolved or sunken, leaving the monuments of its once exalted level smooth and fertile surface. Poor and worthless as was the country, it seemed everywhere strewn with broken pottery well glazed and striped with unfading colors, it may have been the choicest portion of God’s vineyard.\textsuperscript{120}

They continued their southern journey down the rim of the Great Basin until they reached the Virgin River. Turning southwest, they arrived at the confluence of the north fork of the Santa Clara and Rio Virgin just south of the present city of St. George, arriving there on the first day of 1850.\textsuperscript{121}

Two days earlier three Indians had joined them and were at this time serving as guides. They pushed on until they came upon their Indian village on the Santa Clara.\textsuperscript{122} The explorers were surprised to find several small

\textsuperscript{120}\textit{Report of the Southern Expedition}, December 30-31, 1849. It is apparent from all the accounts that this view was first seen and partially recorded by Robert Campbell on December 30, as the company travelled over the rim of the basin. For the final report of the expedition, however, he elaborated on his prior journal entry. Campbell, December 30, 1849. Also see the Journal History, December 31, 1849.

\textsuperscript{121}\textit{Journal History}, January 1, 1850. Also see Map 2.

\textsuperscript{122}"They [Indians] were fat and tolerably clad, for that warm climate, one having on a cashmere coat. They had black hair, no beard, nor whiskers, no hair under their armpits. All were under the medium size." Journal History, December 30, 1849. In addition, they had bows made of mountain sheep horns, and some arrow points made from iron. This is perhaps the only recorded instance where Utah Indians were known to utilize iron.
irrigated fields. Here was corn (corn stocks eleven feet tall), pumpkins, squash, grapes, and "other good crops." "We gave them some peas for planting, dried meat and flour which we couldn't carry with us back to the wagons." The village was composed almost entirely of men, the women and children having been sold or taken captive by the Mexicans.

Upon learning from their Indian guides of the unpromising character of the country beyond, the explorers decided to return to the camp in the Little Salt Lake Valley. The explorers followed the Santa Clara until they struck Jefferson Hunt's wagon road to California, turned northeast, and soon passed back over the rim. They continued north through present-day Newcastle and then turned east and headed back to Cedar City.

Here Parley and Dan Jones decided to go on ahead to the wagon

123St George, like several other future sites for colonization was important because of the agriculture possibilities. For example, Cedar City and Parowan would probably have been settled because of the lay of the land and the natural resources, even if the iron and coal deposits had not been found.

124Report of the Southern Expedition, January, 1, 1850.

125Ibid.

126"The country below being of the most unpromising character according to appearance, and the information we received from the Indians collaborating us in the same, and our animals almost unable to travel and daily growing weaker having frequently and daily to be unpacked, and lifted out of the mire, it was thought imprudent to venture further." Journal History, January 1, 1850.

127The men camped at Mountain Meadows on January 4, 1850.
company, leaving the remainder of the forward company to arrive the following day. Parley and Dan found the wagon company had moved a few miles south of their former location (Paragonah), and set up camp on the banks of Center Creek (Parowan) near the base of Heaps’ Hill.\footnote{Journal History, December 28, 1849; and Haight, Journal. December 28, 1849.}

When they were a little ways from the camp they fired off a shot to warn the wagon company of their approach. John Armstrong records:

> About six o’clock in the evening the boys were dancing cotillions, when we heard a gun fired off at a distance, the dancing ceased in a moment and it was laughable to see every man run and get his gun loaded and then the cannon loaded and fired off in less time than it takes me to describe it, the guns and pistols followed so fast it sounded as if there were two or three hundred of us. Then we gave a few loud huzzahs, for we knew it was Parley Pratt.\footnote{Armstrong, Journal. January 7, 1850.}

Following a joyful reception, Dan pulled out a canteen full of whiskey and handed it all around. This brought loud cheers from the throng.\footnote{George Matson had become so drunk with whiskey a few days earlier that he had to be escorted to the evening encampment. Campbell, Journal. January 6, 1850.}

After dinner, Parley told the company they needed to prepare a Jubilee and large dinner for the entire camp the next day. Afterwards David Fullmer and Parley sat down and recited events of the last two weeks.

While Parley’s forward company had travelled the St. George Loop, David’s wagon company had explored all the surrounding canyons and
mountains. David reported finding large deposits of iron ore, as well as pine timber, limestone, gypsum and some silver. In addition, his group discovered a few lakes, some exceptional farm land, and a place Chief Walker referred to as "God's Own House." Walker believed this to be a sacred area hidden in a little canyon of steep rocks and covered with petroglyphs and strange figures chiseled on the rocks. Robert Campbell eventually copied some similar Indian sketches onto the last two pages of his journal.\textsuperscript{132}


I believe the place Walker referred to as "God's Own House" is located up a narrow canyon which starts at the western-most point of Little Salt Lake, or approximately 8 miles northwest of Parowan, Utah.

\textsuperscript{132} Campbell, Journal. January 26, 1850.
Figure 7 Petroglyphs sketched by Robert Campbell
Figure 8 Petroglyphs sketched by Robert Campbell
Under Parley's direction they erected a Liberty Pole, forty feet high on
Heaps' Hill, overlooking the valley. At the top of the pole was a white
flag with one star and the words "Great Basin," and under it was a long red
banner inscribed with the caption "Free Soil, Free Speech, Free Labor and
Freedom of the Saint."  

![Figure 9 Liberty Pole: Heaps' Hill, Parowan, Utah.](image)

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133 Clefford Evans (86) and Vern Mortensen (100) both recall that Heaps' Hill has been the site of Parley P. Pratt's Liberty Pole for as long as they have been alive. However, the pole atop the hill today is not the original. This information came from Steve Decker (Parowan Head Librarian), who was nice enough to interview these elderly gentlemen for me.

134 Report of the Southern Expedition, January 8, 1850; and Journal History, January 8, 1850.
In the early afternoon, the forward company, under the leadership of Captain John Brown, arrived at the camp. The scene was complete euphoria as cheers were shouted between the firing of guns and the thunderous salutes of the cannon. When order was restored, all fifty men sat on the ground for a bounteous feast of roast beef, pumpkin sauce, apple pies, and mince pies, prepared by William Wadsworth and Sterling Driggs. The table was a wagon cover spread upon the ground so that the men could sit around it.

Dinner was followed by numerous toasts intermingled with several short patriotic speeches and the firing of the cannon.

The rest of the day was spent in leisure activities. Some of the men put on boxing gloves, some wrestled, while others set up a ten pin alley in the back of a wagon. Towards evening, there was singing and dancing and prayers. Truly, the men were pleased to be reunited.


\[136\] One toast offered by Parley was, "May this the 8th of January, be kept as the anniversary of the founding of the City of The Little Salt Lake which will hereafter be built." Brown, Autobiography of John Brown, 113; and Journal History, January 8, 1850.

CHAPTER 6

HOMEWARD BOUND

THE FORWARD COMPANY RETURNS

Following their celebration, the reunited explorers rested one day and then began the long journey home to Salt Lake City by way of the Southern Route. The return trip closely followed present-day Interstate 15, although they were forced off the road occasionally when heavy snows prevented them from using, and in some cases, from locating the road.¹

The first ten days were filled with much suffering due to the deep snow and cold temperatures. The animals had to be driven nearly every step of the way.² Several of them gave out and were left behind. In the process of driving the thoroughly exhausted animals, John Armstrong was kicked so hard by a horse that he could not stand. Realizing the mishap, several of the brethren ran to his assistance. "I asked them to lay hands on


²"The cattle are getting increasingly difficult to drive and so some of the men started out early in the morning driving the cattle--one ox had returned to the Liberty pole and [John] Holliday and [John] Brown went back to get him and didn’t return to the camp until 11:00 pm--snowed all night 4" of new snow." Robert L. Campbell, Journal. (Historical Department, LDS Church Archives, Salt Lake City, Utah), January 11, 1850.
me. They did so and I was healed instantly by the prayer of faith in the name of Jesus. I went on my way and never felt the pain after, giving God the glory."³ Eventually, the snow piled more than two feet deep, and it seemed as though many more of the animals would be lost if they didn’t stop and rest.

On January 21, at Chalk Creek (present-day Fillmore), a ferocious snowstorm overtook the struggling expedition dropping upwards of two more feet of snow. With the wagon wheels nearly submerged, the leaders were forced to make some very tough decisions.⁴ Parley explains the circumstances saying:

"Snowing severely...We held a council, and finding that our provisions would only sustain half of our company till spring, and traveling with the wagons was impossible, we decided upon leaving half the company to winter there with the wagons and cattle, and the other half, with some of the strongest mules and horses, should attempt to reach Provo....The company that remained were mostly young men without families."⁵ My counselor David Fullmer, being placed in command.⁶

³ John Christopher Armstrong, Journal. (Historical Department, LDS Church Archives, Salt Lake City, Utah), January 18, 1850.

⁴ Journal History of the Church of Jesus Christ of Latter-day Saints, 1847-1850. (Harold B. Lee Library Microfilm Collection, Brigham Young University, Provo, Utah), January 21, 1850.

⁵ See Appendix 6 for the the names of those who remained with the wagons near Fillmore, Utah.

That evening, Robert Cambell made a new copy of the Report of the
Southern Expedition at Parley's request. The next day the forward
company started for Provo. The first day was a difficult one for Parley. He
had been sick for two days. Moreover, John Brown said, "It snowed all
day and we could not see our course only at intervals. We aimed for a gap
in the mountain, where we supposed the road passed through, it being
impossible to follow the road."

Pratt's forward company of twenty-four men and twenty-six animals
traveled in single file through snow three to four feet deep for the next five
days. Several of the animals were so exhausted that they were left
behind.

On the morning of January 26, while encamped four miles south of

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8"Bro. Pratt, not having eaten any thing for nearly two days, during
which time he had vomited considerably, was unable to proceed any
further." Journal History, January 31, 1850; also see Pratt, Autobiography
of Parley P. Pratt, 369-370.


10"Our animals were so wearied that they could not break the road
through the snow and the men had to go before and break a track for the
animals. This was severe work. One man could not go more than eight or
ten rods before he would give out and have to fall back and let another take
his place. The snow was frequently waist deep. Every man and every

11Six animals were left behind, indicating that at least four men walked a
good portion of the way home.
the Sevier, Parley recorded:

In the morning we found ourselves so completely buried in snow that no one could distinguish the place where we lay. Someone rising, began shoveling the others out. This being found too tedious a business, I raised my voice like a trumpet, and commanded them to arise; when all at once there was a shaking among the snow piles, the graves were opened, and all came forth! We called this Resurrection Camp.\(^\text{12}\)

The following day, their provisions being nearly exhausted, Parley and Chauncey West volunteered to take the two strongest animals and try to make the Provo settlement some fifty miles distant, in order to send back supplies to the rest of their group. Before leaving, however, Parley called all the men together and praised them for their patience and obedience, and said that in 20 years experience with the hardships of the Church, that he had never seen men perform better under such circumstances. He also complimented them on their perserverence against the elements which would have killed lesser men. Lastly, he told them that if he were ever called on for another expedition, that he would want all of them to accompany him again.\(^\text{13}\)

Parley and Chauncey started for Provo or Fort Utah making Summit Creek at 11:00 pm, extremely hungry and with badly frozen feet.\(^\text{14}\) "We

\(^{12}\)Pratt, Autobiography of Parley P. Pratt, 368.

\(^{13}\)Report of the Southern Expedition, January 22, 1850.

\(^{14}\)"Our animals were near giving out and we had three men who could not walk. Two were frosted and one snow blind. Our provisions were running very short. Next morning, the thermometer was 30 degrees below
built a small fire," reported Pratt, "it being the coldest night we had every experienced, (30 degrees below zero) and after trying in vain to thaw out our frozen shoes, stocking and the bottoms of our drawers and pants, we rolled ourselves in our blankets and lay trembling with cold a few hours."  

He continues the next morning saying:

Arose long before day; bit a few mouthfuls off the last frozen biscuit remaining. Saddled up our animals, and after another laborious day, living on a piece of biscuit not so large as our fist, we entered Provo at dark; raised a posse of men and animals, with provisions, and set back the same night."

The men and animals sent to rescue the forward party, found them about twenty-five miles south of Fort Utah."

zero. It was the severest night I had ever experienced." Brown, Autobiography of John Brown, 114-115.

Autobiography of Parley P. Pratt, p. 369. Isaac Haight’s journal on January 28, states, "Thermometer 30 below zero, we almost perished with cold, came 12 miles... had a little flour stirred in boiling water;" Haight’s journal entry for Jan. 29, continues, "same (flour stirred into boiling water) for breakfast but not half enough, came 8 miles to Petetenete and to our great joy Br. [Peter] Conover and Stoddard come to us with provisions for which we feel to thank them and our God, came to Spanish Fork and camped, come 12 miles." Isaac C. Haight, Journal. (Historical Department, LDS Church Archives, Salt Lake City, Utah), January 28-29, 1850.


The rescue party found Stephen Taylor about eight miles from the fort. He had come ahead of the others. When they reached him, he was "sunken down in the snow in a helpless condition," his horse standing by him. Both were nearly frozen to death. Stephen survived, but lost some of the use of his limbs. The remainder of the company were rescued near Payson. They were entirely without food. Journal History, January 31, 1850; and Pratt, Autobiography of Parley P. Pratt, 369-370.
Figure 10 Sketch of Fort Utah made during Howard Stansbury’s 1850 Expedition.
The forward group of the Southern Expedition arrived at Provo, on January 31, without the loss of any life.\textsuperscript{18} They had traveled seven hundred miles with much of the trip occurring during severe winter weather conditions.\textsuperscript{19}

Parley wasted no time in returning to Salt Lake to make his report. On January 31, 1850, President Brigham Young, accompanied by Elders Heber C. Kimball, Willard Richards, George A. Smith, Ezra T. Benson, Daniel H. Wells and others, went to visit Parley just hours after he had returned to Salt Lake City. Parley took out the eleven page report which Robert Campbell had written and promptly read it to them.\textsuperscript{20}

THE WAGON COMPANY RETURNS

The members of the wagon company under David Fullmer remained at Chalk Creek (Fillmore) for more than two weeks. During this time they rested their animals, reorganized the company, and repaired all the

\textsuperscript{18}Isaac Haight was filled with joy when he saw Br. Peter Conover and Stoddard coming towards them with a wagon of provisions. After arriving at the fort the following day, Isaac noted that they "were very hospitably received by the brethren and our hearts burned with gratitude to God for delivering us from starvation and death." Haight, Journal. January 29-30, 1850.

\textsuperscript{19}The rest of the men of the forward company arrived at Provo on January 30, and at Salt Lake City, February 1, 1850.

\textsuperscript{20}Parley assisted Robert Campbell in composing the Report of the Southern Expedition. Parley wrote the last page himself detailing the journey from Fillmore to Provo. Journal History, January 31, 1850.
wagons. They even made snow shoes for each man in the company. In addition, they built a cellar house and kitchen to prepare and store their food.

Occasionally Indians would wander into their camp while on hunting or fishing trips. Consequently, Robert Campbell was put in charge of a "Ute Indian school" where the explorers practiced speaking the native dialects and learning some of their customs. The explorers bartered with the Indians often and even swapped their home-made bowling alley for some buckskins.

By the first week of February the men were getting very anxious to return to they families and homes. Consequently, some of the men scouted out the trail a few miles ahead to see if the snow had melted sufficiently to

21President Fullmer called the group together and organized the men in groups of tens with William Matthews as captain of the company. Sterling Driggs and Sidney Willis were each placed in charge of a group of ten. Gardner Potter was placed in command of the few men from Manti. Campbell, Journal. January 23, 1850.


23Robert Campbell decided that it would be a good idea to learn to speak their language. Consequently, he wrote over a hundred Indian words and phrases, with their definitions, in his journal. This mini-dictionary became the text for teaching a course on the Ute vernacular. Later when the Indians came back to trade, they were able to communicate more effectively. Campbell, Journal. January 24 & 31, and February 5, 1850.

attempt the homeward journey.\textsuperscript{25} Unfortunately, the snow was still too deep, therefore, David Fullmer decided it was best to wait a little longer.

On February 4, Gardner Potter, Madison Hambleton and John Lowery, had waited long enough and decided to pack their backpacks and start for their homes in Manti. Three days later, they returned to the wagons and reported that the road was clear after several miles of deep snow. Following this news, the company assembled and voted to start for home as soon as all the preparations were made.\textsuperscript{26}

With their newly made snow shoes on their feet, the company set out for an arduous seven week trip to Salt Lake City. During a portion of the trip, the men built sleds for the wagons to help them move across the four foot deep snow.\textsuperscript{27} Even with the sleds, however, the men still had to shovel the snow for the oxen. Robert Campbell said that these days were very difficult for both man and beast.\textsuperscript{28}

On March 17, Gardner Potter, Madison Hambleton and John Lowery once again started for Manti. As the men left the wagon company, they

\textsuperscript{25}Campbell, Journal. February 5, 1850.

\textsuperscript{26}Campbell, Journal. February 6, 1850.

\textsuperscript{27}"...they put the sleds under the wagon wheels and 20 men all working together brought two of the wagons in two trips down the kanyon about a mile." Campbell, Journal. March 10, 1850.

\textsuperscript{28}Campbell, Journal. March 11, 1850.
shouted a "hearty farewell." Estimating the trip to be no more than two days, Madison Hambleton, who was in charge of packing all the food for the three men, procured only twenty small biscuits. This was all their provisions. The biscuits ran out early on the second day, much to the displeasure of John Lowery and Gardner Potter. To make things worse, Madison became snow blind, and Gardner's eyes were quickly becoming impaired too. Both men ended up relying on John to help them cross the partially frozen rivers and wade through the deep snow. On the afternoon of the fourth day of their journey, the three cold, hungry, and weary explorers staggered into Manti with gratitude in their hearts that the Lord had preserved their lives.

David Fullmer and the wagon company arrived safely at Salt Lake City about 2:00 pm on March 28. Upon hearing that they had returned, Brigham Young adjourned his meetings and went to meet with them and to hear their report. President Young was delighted to know that they had returned safely.

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30Olive Anderson, Sketch of the Life of John Lowry Jr. 1829-1915. John Lowry Manuscript Collection, (Special Collections Department, University of Utah, Salt Lake City, Utah), 6-8.

CHAPTER 7
CONCLUSION

Parley P. Pratt’s Southern Expedition probably did not blaze or create many new trails. Animals, Indians, Spaniards, fur trappers, traders, explorers, Mormon Battalion men, and Forty-niners had established nearly every mile of the trail which Pratt and his men later followed.\(^1\) Often snow covered the roads and trails making them difficult to see. However, the journals from the southern explorers continually mention travelling or following roads and pathways.

It is important to point out, however, that in a few instances the journals allude to building a new trail. These usually referred to a new trail or road for the wagons however, not a new route. It would be foolish to categorically state that the explorers did not create any new trails. Often the paths were hard to discern and follow, especially during their hazardous mountain crossing into the Little Salt Lake Valley. Under these extreme conditions and circumstances, perhaps they did generate a few new trails; however, based on the distances in the journal entries, any newly developed trails very closely paralleled earlier pathways.

\(^1\)See Map number 1.
It is clear that the Mormons had obtained a substantial amount of information concerning the West prior to their exodus from Nauvoo. It is also apparent that they relied heavily on Fremont’s maps and other available knowledge from mountain men and traders to analyze possible sites for settlement during this same period of time. But still, very little was know about the central and southwestern portions of the territory.

Moreover, many Mormon exploring groups were sent out to ascertain the natural resources and to determine possible settlement sites. Based on these observations, Brigham Young initiated two southern colonies in Utah and Sanpete Valleys in 1849. However, by the end of 1849, no one had carefully reported to President Young exact areas along the Southern Route suitable for colonization and settlement. Jefferson Hunt had made some first-hand suggestions, but apparently his report lacked some critical information. Consequently, the Southern Expedition was necessary because Brigham Young required more knowledge of the country south of Manti, before moving ahead with settlements along the Utah portion of the Southern Route.

During the Southern Expedition, the explorers found a considerable amount of natural resources and mineral wealth along their route. However, several groups recorded observing many of the same resources and mineral
deposits before Parley’s expedition. Consequently, the Southern Expedition should not be given credit for discovering some of these minerals, especially iron ore. However, it should be noted that Parley’s report to Brigham Young concerning the iron deposits resulted in the creation and development of southern Utah’s coal and iron industry.

The southern exploring company traveled seven hundred miles during the worst time of the year. They encountered severe freezing temperatures, blizzards, deep snows (some between four to six foot deep), and many other hardships incident to such an undertaking. Several of the men endured frost-bite, snow blindness, and the loss of strength to their extremities due to the cold and snow. Stephen Taylor and Madison Hambleton are just two examples of men who came very close to dying during the expedition. In addition, many of the explorers lost animals and other personal property along the trail.

The winter-time departure of the southern exploring company produced much tribulation and adversity for the members of the party. It

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2The Dominguez-Escalante expedition noticed the mineral wealth. In addition, several groups of Forty-niners recorded seeing the iron and mineral deposits. See chapters four and five for the details concerning these parties and their findings.

3For a few examples of the secondary literature crediting the Southern Expedition with discovering, rather than rediscovering, the mineral wealth can be found in Levi Edgar Young’s *The Founding of Utah*, (San Francisco: Charles Scribner’s Sons, 1923), 170-171; and Albert E. Miller’s *The Immortal Pioneer: Founders of the City of St. George, Utah*, (Utah: Albert E. Miller, 1946), 207-208.
required an absolute dedication and commitment to endure many of the conditions the explorers experienced. For example, men with less devotion and loyalty would have undoubtedly returned home rather than risk their lives in the narrow hope of finding a pass before being snowbound and trapped in the mountains. The courage manifested by these explorers reveal the heroic spirit which they possessed.

One of the most important questions is how successful Parley P. Pratt’s Southern Expedition was in accomplishing its mission of determining sites for future settlements? The information brought back to Salt Lake City was very encouraging and soon plans were made to begin settlements in southern Utah. Consequently, the expedition was very successful in locating many possible areas for future settlements.

Over the next fifteen years, thirty-seven sites were colonized in central and southern Utah which were recommended following the expedition.4 To what extent the Southern Expedition was influential in establishing these colonies remains to be investigated.5 It is apparent that once a parent colony was started in an isolated area, that further

4See Appendix 8 for a list and explanation of the thirty-seven recommended locations for future settlements.

5I have not traced the history, methodology, factors, nor decision-makers involved in each of these thirty-seven settlements to determine to what effect the Southern Expedition played in their establishment. Perhaps it would be easier understood to say that in fifteen years, Brigham Young was still initiating colonies to locations which Parley’s expedition had suggested.
explorations were usually conducted and branch colonies later grew out of these subsequent investigations.⁶

Parley’s description of the iron deposits probably had the most immediate impact upon Brigham Young and the other leaders who were present when he read the Report of the Southern Expedition.⁷ Parley recommended that they build their first colony near the iron and coal deposits in Little Salt Lake Valley. President Young agreed, and predicated incalculable benefits for the saints regarding these minerals. Moreover, Brigham Young immediately began making plans to utilize these important minerals.⁸

Clearly, the southern exploring company provided the impetus of two very important colonies: Parowan and Cedar City. These two sites became

⁶One such area that experienced more extensive explorations before the colony was established was Fillmore. For additional examples of this concept in practice see Journal History of the Church of Jesus Christ of Latter-day Saints, 1847-1850. (Harold B. Lee Library Microfilm Collection, Brigham Young University, Provo, Utah), January 17, 1851; or Milton R. Hunter, Brigham Young the Colonizer, (Missouri: Zion’s Printing and Publishing Company, 1945), 48-50.

⁷It was perceived that iron would be needed to build the Saint’s mountain haven. However, iron materials were difficult to transport to the valley. As Utah’s iron supply diminished, the demand increased. In a discourse delivered by Brigham Young in 1849, he emphasized the importance of iron and the needs of an iron foundry. President Young declared, “Iron we need and iron we must have. We cannot well do without it, and have it we must if we have to send to England to get it.”

⁸For more than twenty years, Brigham Young did all within his power to take advantage of the mineral wealth of Iron County. It wasn’t until after the railroad (1869) brought reasonably priced iron products to Utah that Young’s interest in developing Utah’s iron industry began to wain.
the nucleus of Utah’s earliest iron industry.

During the summer of 1850 plans were laid for colonizing Center Creek (Parowan), while Parley sponsored the creation of Iron County in the Deseret Legislature. A call for volunteers appeared in the Deseret News of July 27, 1850, and within a year George A. Smith led a company of one hundred men to Parowan (Iron County) to establish an iron industry. Late in 1851 Cedar City was also founded. Unfortunately, seven years of work and money were put into the iron mission with very limited success.

In determining the significance of the expedition, it is important to look at the long-term effects. It is one thing to state that thirty-seven colonies which were recommended by the southern explorers were later initiated, but it is another thing to determine what contribution the Southern Expedition played.

Secondary sources maintain that Parley’s Southern Expedition was one of the most significant exploring expeditions ever dispatched by Brigham Young. Milton R. Hunter goes even further when he unequivocally states

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9The Parowan settlement served the dual purpose of providing a half-way station between southern California and the Salt Lake Valley, and of producing agricultural products to support the iron mission.

10Ultimately, these two colonies were the nucleus of at least a dozen settlements created in the Little Salt Lake region in the early 1850’s. Leonard J. Arrington, Great Basin Kingdom. (Lincoln: University of Nebraska Press, 1958), 87.

that this journey was "the most important expedition of its kind engaged in by the Latter-day Saints."^{12}

The Report of the Southern Expedition was very important for two to three years.^{13} By then, several more detailed surveys had been made of the Southern Expedition's route. For example, in 1850-52, Howard Stansbury explored much of southern Utah. In 1852 Albert Carrington explored the Pauvan and Beaver valleys, and John C. Smith explored much of the country to the southeast and southwest of Parowan the same year. However, the expedition that probably made the Southern Expedition outdated occurred during the spring and summer of 1851.

Brigham Young went on many minor expeditions. These were usually follow-up trips where he could tour some of the established settlements and visit with the saints. While on these excursions he often recorded additional sites to colonize.

In the spring of 1851, President Young left Salt Lake City to visit the southern settlements, and especially "to explore the valley of the Sevier and other places." His counselor Heber C. Kimball, his clerk Thomas Bullock, and at least four apostles accompanied him. They travelled to Utah Valley

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^{12}Hunter, *Brigham Young the Colonizer*, 38.

^{13}These years include the beginning of the iron industry.
and then to Juab Valley following the route of the Southern Expedition. Here the company noted the streams, springs, vegetation, timber, and other natural resources. Ascending Salt Creek Canyon, the party crossed over into the Sanpete Valley on April 28.\textsuperscript{14}

After stopping for a few days in Manti, the party continued down the Sevier River and over the mountains into the Little Salt Lake Valley. They experienced many of the same difficulties as the Southern Expedition in respect to the steep ascents and descents and doubling their teams.

After four days of careful examination of the natural resources and mineral wealth, they returned to Salt Lake City by the same route Parley’s company had employed. The only area they didn’t explore was the St. George Loop.\textsuperscript{15}

The Southern Expedition was important and useful. However, after Brigham Young and the other leaders returned from this trip, they probably ceased referring to the Report of the Southern Expedition as often since they had seen much of the area themselves.

Nearly seventy-five years following the Dominguez-Escalante expedition and the subsequent Spanish caravans and traders that wondered

\textsuperscript{14}While passing through Salt Creek Canyon, they stopped and investigated the salt cave and salt springs which Parley had informed them of.

\textsuperscript{15}Brigham Young later travelled around the St. George Loop and even built a residence in St. George.
through the territory; and after nearly three decades of explorations through central and southern Utah by the fur trappers and traders; it is a little bewildering to contemplate just how little was known of this region of the country.\textsuperscript{16}

Following the arrival of the Mormons in Utah, many members of the Mormon Battalion and hundreds of Forty-niners had all travelled through central and southern Utah. Still, the area seemed to be known only in generalities.

A need existed for the Mormons to explore this section of the territory and to report on their findings. The contributions of the Southern Expedition to the overall colonization of central and southern Utah were very significant for the ensuing few years.

In terms of the process of exploring the Great Basin, Parley’s expedition was very important to central and southern Utah. In addition, Parley and Robert Campbell’s reports recorded many more details than Brigham Young did when he made his 1851 journey to the south. These details should have proved valuable when questions arose and memories failed in the subsequent years. Consequently, even though Brigham Young’s trip covered almost the identical trail as far as Cedar City and back to Salt Lake City, still, the Southern Expedition’s reports were important because

\textsuperscript{16}In addition, as late as 1843, John C. Fremont still thought the Buenaventura River existed. Gloria Griffen Cline, Exploring the Great Basin, (Las Vegas: University of Nevada Press, 1963), 210.
they described so many particulars.

Furthermore, it is impossible to comprehend the colonization of this region without this expedition. Parley’s southern exploring company provided the necessary link to spark a surge of growth and development to a very large portion of Utah.
## APPENDIX 1

### SPANISH EXPEDITIONS INTO UTAH

<table>
<thead>
<tr>
<th>Year</th>
<th>Explorer/Name</th>
<th>Activity/Location</th>
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<tbody>
<tr>
<td>1604</td>
<td>Fray Estevan Perea</td>
<td>North into Ute Country</td>
</tr>
<tr>
<td>1618</td>
<td>Vincent Saldivar</td>
<td>Mapped Teguayo</td>
</tr>
<tr>
<td>1621-24</td>
<td>Fray Geronimo Salmeron</td>
<td>To Utah Valley, Wasatch Mts</td>
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<tr>
<td>1630</td>
<td>Fray Alonso Benavidas</td>
<td>Locates Mines at Teguayo</td>
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<tr>
<td>1650-60</td>
<td>Fray Alonso Posada</td>
<td>Describes Utah Valley Area</td>
</tr>
<tr>
<td>1670s</td>
<td>Don Juanillo</td>
<td>Escapes from Utes at Utah Valley</td>
</tr>
<tr>
<td>1686</td>
<td>Fray Alonzo De Posada</td>
<td>Second Trip to Utah Lake</td>
</tr>
<tr>
<td>1706</td>
<td>Juan de Urbarri</td>
<td>Slaving Northern Utah</td>
</tr>
<tr>
<td>1761</td>
<td>Juan Maria de Rivera</td>
<td>Central Utah, Sevier Lake</td>
</tr>
<tr>
<td>1765</td>
<td>Juan Maria de Rivera</td>
<td>Northern Utah, Idaho</td>
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<tr>
<td>1768</td>
<td>Anotnio y Ramariz</td>
<td>Maps Teguayo, Utah Lake Area</td>
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<td>1776</td>
<td>Dominguez-Escalante</td>
<td>Utah Lake, Western Utah</td>
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<tr>
<td>1805</td>
<td>Manuel Maestes</td>
<td>Trading at Utah Lake</td>
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<tr>
<td>1813</td>
<td>Mauricio Arze, L. Garcia</td>
<td>Slave trading at Utah Lake</td>
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APPENDIX 2

FUNDS COLLECTED FOR THE SOUTHERN EXPEDITION

Cottonwood Ward Nov. 23, 1849--Balance Sheet

Pres. Young and the council:

Gentlemen,

I submit to your honorable body the following report of cash and property received and our subscriptions and also our expenditures of the same.

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<th>Amount</th>
<th>Name</th>
<th>Amount</th>
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<td>Alex Stevens</td>
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$225.07
We have [§] 225.07 as the subscription appears, but the monies actually needed is [§] 223.50. I enclose the original list that Bro. Bullock may if necessary decipher any errors in names. I remain your brother in the new covenant.

[signed]

Parley P. Pratt

Source: The Brigham Young Collection, November 17, 1849, Historical Department, LDS Church, Salt Lake City, Utah.
APPENDIX 3

EXPENDITURES OF THE SOUTHERN EXPEDITION

Expenditures of public funds for the exploring expedition south as follows.

Willard Snow for rodometer $00.25
James Ferguson to buy paper .25
10 lbs. of rice at .25 2.50
9 lbs. butter at .25 2.25
3 lbs butter at .25 .75
****1 1.20
Beef 1.00
50 lbs. flour at 8.50 [per 100 lbs.] 4.25
4 lbs. fruit 1.00
100 sugar at 33 1/3 33.33
100 coffee at 33 1/3 33.33
1 beef cow 30.00
1 beef ox H. Duncan 35.00
1 beef ox 34.00
1 beef cow 28.00
1 ox 32.00
Total $239.11

Sum total of receipts by subscriptions as per list $223.50
Supplement Wm. Henry 5.00
Supplement W.W. Phelps 10.00
Total 238.50
Total expenditures $239.11
Total receipts $238.50
Balance [-] $000.61

Source: The Brigham Young Collection, November 23, 1849, Historical Department, LDS Church, Salt Lake City, Utah.

1(****) Represent an item which is illegible.
APPENDIX 4

MEMBERS OF THE SOUTHERN EXPEDITION


First Ten                                      Second Ten

Isaac Haight, Capt.                           Joseph Matthews, Capt.
Parley P. Pratt                               John Brown
William Wadsworth¹                            Nathan Tanner
Rufus Allen                                  Sterling G. Driggs
Chancey West                                 Homer Duncan
Dan Jones                                    William Matthews
Hail K. Gay                                  John D. Holladay
George B. Matson                             Schuyler Jennings
Samuel Gould                                 John H. Bankhead
William P. Vance                             Robert M. Smith

Third Ten                                     Forth Ten

Joseph Horme, Capt.                          Ephraim Green
Alexander Wright                             Wm. W. Phelph, Engineer
David Fullmer                                Charles Hopkins
William Brown                                Wm. S. Sidney Willis
Georg Nebeker                                 Andrew Blodgett
Benjamin F. Stuart                           William Henry
James Farrer                                  Peter Dustin
Henry Heath                                  Thomas E. Ricks
Seth B. Tanner                               Robert Campbell
Alexander Lemon                              Isaac H. Brown

¹William Wadsworth should be spelled William Wordsworth.
Fifth Ten

Josiah Arnold, Capt.
Christopher Williams
Stephen Taylor
Dimic B. Huntington
John C. Armstrong
Isaac B. Hatch
Jonathan Packer"

It should also be noted that five more men joined the company while the expedition was camped at Manti. These men were members of the San Pitch colony which had settled in Manti several days early.²

From San Pitch

Madison Hambleton
Gardner G. Potter
Edward Everett
John Lowry Jr.
Sylvester Hewlitt

Sources: The Brigham Young Collection, November 23, 1849 and November 24, 1849, Historical Department, LDS Church, Salt Lake City, Utah; also see Pratt, Parley P. *Autobiography of Parley P. Pratt*. (Salt Lake City: Deseret Book Company, 1980), 365-366.

²Journal History of the Church of Jesus Christ of Latter-day Saints, December 4, 1850.
APPENDIX 5

MEMBERS OF THE FORWARD COMPANY

This is a list of the explorers who volunteered to continue exploring while the oxen recuperated in the Little Salt Lake Valley. This forward company started south on December 26, 1849 and travelled to the Rio Virgin and around the St. George Loop before reuniting with the wagon company on January 8, 1850.

Parley P. Pratt
Nathan Tanner
Dan Jones
John D. Holladay
John H. Bankhead
Ephraim Green
William W. Phelps
William Brown
Robert Campbell
Madison Hambleton

John Brown
Homer Duncan
William Matthews
George B. Matson
Robert M. Smith
Alexander Wright
Charles Hopkins
Benjamin F. Stuart
Dimick B. Huntington
Gardner G. Potter

Source: The Brigham Young Collection December 26, 1849 and January 8, 1850, Historical Department, Salt Lake City, Utah.
APPENDIX 6
MEMBERS OF THE WAGON COMPANY
WHO WINTERED NEAR FILLMORE, UTAH

This is a list of explorers who volunteered to winter with the oxen and wagons near Fillmore, Utah on January 21, 1850.

David Fullmer--President
Sterling G. Driggs
Hail K. Gay
Samuel Gould
Alexander Wright
Wm. S. Sidney Willis
William Henry
Peter Dustin
Thomas E. Ricks
Robert Campbell
Christopher Williams
Gardner G. Potter
John Lowry Jr.

Rufus Allen
William Matthews
George B. Matson
William P. Vance
Charles Hopkins
George Nebeker
James Farrer
Henry Heath
Seth B. Tanner
Alexander Lemon
Madison Hambleton
Edward Everett
Sylvester Hewlitt

Source: The Brigham Young Collection, January 21, 1850, Historical Department, LDS Church, Salt Lake City, Utah.
APPENDIX 7

LETTERS FROM P.P. PRATT TO BRIGHAM YOUNG

A.

Saturday Morning Nov. 24, 1849

President Young and Council,

Dear Brethren, We are now about hitched up and ready to start. All is well and I believe we lack for nothing essential.

Our Co. is full except three men, and the little Dog Trip, which Brother Campbell wishes to fo for, but we cannot wait, and he keeps with his wagon all the time.

Bro. D. [Dan] Jones not arrived but will probably overtake us today.

We found and received the ox of Bishop Whitney, also two oxen from the marshal from the stray pen. Two oxen from Brother Young, and a few oxen, wagons ect. from Individuals not recorded. We are well fitted out and in good spirits. and we now commend ourselves to the Lord and to your prayers and that of the church. God bless you and the saints for ever and ever amen,

[signed]

Parley P. Pratt

Enclosed I send Report of fifty minutes of meeting for organization Parleys subscription list other lists and Phelps note and I think if trip could be sent along, another therometer, and a long measuring tape it would be good. We are strung out 10 3/4 miles from council house, good spirit prevails liberality evinced all round, as is common amongst a company just starting.

[signed]

Rob: Campbell

Source: The Brigham Young Collection, November 24, 1849, Historical Department, LDS Church, Salt Lake City, Utah.
LETTERS FROM P.P. PRATT TO BRIGHAM YOUNG

B.

Prests. Young, Kimball and Richards GSL City

[from] Sandpitch Settlement Wed. 5th December 1849

Enclosed we send herewith sketch of Camp Journal up to yesterdays date. We have been successful and prosperous so far in all our undertakings and journeying. The providential hand of the almighty has been over us for good since we left, and to him we give the honor, and humbly entreat of him to guide us by day and by night, that we may do much good for Israel.

We start this morning, and may reach the Sevier to night perhaps not til to morrow, but we we are an interest in your faith and prayers, as our camp continually prays for you and all the household of faith. All is well all is well.

[signed]

Parley P. Pratt

[signed]

Rob. Campbell clerk¹

Source: The Brigham Young Collection, December 5, 1849, Historical Department, LDS Church, Salt Lake City, Utah.

¹Reception of Parley P. Pratt’s December 5, 1949 letter was recorded on Dec. 22, 1849. "President Young met in council in Heber C. Kimball’s school room at 1 p.m. Letters were read from Phineas Richards, Robert Campbell, and Parley P. Pratt, from Sanpete valley, also an extract from Robert Campbell’s journal and a letter from J. S. Beale.” Journal History Dec. 22, 1849.
LETTERS FROM P.P. PRATT TO BRIGHAM YOUNG

C.

272 miles from G.S.L. City, Red Creek

Dec. 25 1849  Little Salt Lake Valley

Prests. Young, Kimball, and Richards

Dear Brethren,

There is some talk in camp of Brethren returning from this point, if so, you expect some news. I tried at first to keep (aside from my journal) a copy of camp proceedings and to be ready at any moment to send back, but lately have failed in doing so. If cooking, guarding, keeping camp journal, nursing, [and] Roadometer [are] excuses enough for the failure, than can I be justly excused. While fixing up to start with pack animals from this point, being around about today, I have heard many family letters eloquent, grand, sublime and sympathetic: truthful, elaborate and poetic to which I would refer for many particulars. We have about used up our oxen in getting our wagons thus far, and it is considered absolutely necessary to leave them here to recruit. The last 45 miles from the Sevier to this point, over the mountains of snow, in places from 2-4 feet deep, which has taken us a week, with water only in two camping places. Nearly perpendicular pitches where men had to draw up the oxen, then the oxen draw up the wagons and as steep places for to take our wagons down, all this road strewed with cobbled stones and large rocks, feed mostly all covered by the snow has tended [,] in a great measure [,] toward disabling the camp [from going] farther with teams. The thermometer has been at 21 degrees below zero on the Sevier bottom, been nearly in snow 3/4 of our time, seen but few Indians, different Utes had a good time with Capt. Walker, whose band family were much afflicted with sickness, (measles), gave him the flour, excused himself on account of sickness for not accompanying us personally, but seen his brother Ammomah who in two or three days got so sick, he was compelled to stay with some lake Utes who had a medicine squaw that could make medicine for him to cure him, he to come on, if got better soon. We have passed thro’ since we left Sandpitch, a barren, rugged,
mountainous country, at present fit only to be a habitation for those who live by idle Indian ants and that of the scantest kind. We took up the s west branch of the Sevier, where there is a few hundred acres in places with rich feed. Land black and loamy, but considerable saleratus, which tests more salty than the saleratus on the soil in the valley. The mountains and some bench lands where we have passed thro is thickly studded with cedars. The mountains exhibit the action of fire and may have specimens of rock along that contain iron ore, some 1/4 inch, some has been found today along with emery from the bed of this creek, washed from the mountains. Father Arnold sends some home, this place deemed good and suitable for a settlement, say from fifty to eighty families, only thing lacking is building timber, not much explored yet only one man been to the lake. The camp has generally enjoyed good health, been mindful, killed on 22nd 21 rabbits, one wild cat, one wolf and a fox, some deer killed two days before, so that some of us have had plenty of wild meat lately, killed 4 beefs, since we started, the meat of one we killed yesterday being jerked for the packers who each carry 40 lbs flour, coffee and half of our beefs are yet preserved. 9 ocl pm. a meeting held a few minutes ago voted that David Fullmer be president of the camp who stay, Isaac C. Haight be capt. and see to clerking, Capt. Brown reports 20 men fitted out with 30 horses and mules to go 5 animals remain with the party who stay here, voted that we give Joseph Matthews and Schyler Jennings an honorable furlough to go home and carry our letters taking each of them one of their animals, and their arms, provisions enough to last them home. We sent from Sandpitch our doings up to that time, expect you have received them ere’ thus. Parley is now calling who is ready (26th noon) to start. I am ready and must close--before I have the chance of expressing a good wish for all the saints, which is in my heart continually.

Yours in meakness

[signed]

Rob Campbell

To the Presidency  Dear Brethren

I have just heard the foregoing letter, and do not consider it necessary to add a great deal to the information therein contained. Myself and the camp are in good spirits and have been thro’ all weather, and all circumstances unexpected snow storms extraordinary cold together with week teams many of which had been worked down before we started have
retarded our progress far beyond our expectations and may prevent us from accomplishing as much as is desired, but we will do the best we can.

The place where we now are, say Sat. 37 degrees 50 feet is well adapted to the sustenance and convenise of a small settlement, say 50 to 100 families, and we suppose most of the country from here to the Utah on the main line of travel, which is west of the Wasatch range will admit a continuous line of settlements, but of this we can speak more fully when we return. This location is immediately east of the little Salt Lake from which it may be 6 miles distant in the same valley and at the western foot of the Wasatch range. The land is rich, is beautiful and undutating westward, and the best calculated for watering of any place we have seen of late. Two small streams rather less than city creek come out high run nearly on a level with the top of the ground on the highest levels and throw out their surplus floods in times of high water dispersing fertility in every direction. The grass, willows, weeds and other grasses grow exceedingly dense over thousands of acres. Pasture lands extend for miles north and south of the farming land and the foot hills at from one to two miles distant and ablacked with inexhaustable supplies of fuel easy of acceps and consisting of shrub pine and cedar about 12 feet high. Good building timber will be harder to obtain but shows itself in abundance among the mountains. There is also free stone in abundance near a good town site and water power running thro’ with any desirable amount of fall and being on the immediate line of travel is certainly a desirable location. The weather here is like spring thermometer 60 degrees in the shade and the evening sky for days in succession, remind us of the trade winds at sea or the West Indies. The nights, mornings and midday reminds us of April. The valley still opens to the south, as far as the eye can reach and we hope to find other streams and more land in the vicinity.

We must close by wishing you all through out the church a happy new year, to say nothing of Christ mass or other masses, remember us in your prayers, and God bless you and all our friends forever.

I remain your brother in
the N and E covenant

[signed]

Parley P. Pratt

Source: The Brigham Young Collection, December 25, 1853, Historical Department, LDS Church, Salt Lake City, Utah.
LETTERS FROM P.P. PRATT TO BRIGHAM YOUNG

D.

October 6, 1853

President Young,

If it be the mind of the presidency I am willing to take 50 missionaries and explore and establish missions in the southeastern portions of Utah territory, and on the borders of New Mexico commencing south and east of Iron County settlements.

[signed]
Parley P. Pratt

[on the bottom of the letter was written]

It meets my mind for Br. P. P. Pratt the above named mission.

[signed]
Brigham Young

Source: The Brigham Young Collection, October 6, 1853, Historical Department, LDS Church, Salt Lake City, Utah.

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APPENDIX 8

UTAH SETTLEMENTS 1850-1864

Parley P. Pratt’s Southern Expedition passed through many future communities. The following list is comprised of the thirty-seven sites which were recommended in the reports by Parley and Robert L. Campbell upon their return to Salt Lake City in February and March of 1850.¹

In addition to these thirty-seven settlements, Parley and Robert recorded more than fifty possible sites. However, many of these locations were only a short distance from other more desirable sites which they recorded on the same or following day. Consequently, many of these areas were in the same valley or in very close proximity.

As the explorers travelled along the trail, they would record a possible site for consideration. As they continued on their way however, they might come upon a better location just a few miles away. Consequently, the camp journal kept by Robert Campbell had both areas recorded. For example, as the explorers were traveling out of the mountain pass on December 22, they mentioned that this area would make a nice settlement. A few miles down the valley they come across the present-day site of Paragonah with a stream flowing out of the mountains. Realizing the second location was more favorable than the earlier site, they didn’t record the first area in their final report.²

The following list are areas which were recommended and also settled

¹We know from the Journal History of the Church that Robert Campbell made a report to Brigham Young and other authorities after his return. However, I do not know if this report was written or oral. Consequently, I’m assuming that he reported each of the locations which he recorded in his journal after Parley’s departure home with the forward company.

²This leads the reader to infer that they only emphasized the preferable locations in their written report rather than the totality of areas mentioned in the journals. In addition, they may have discussed all the locations in conversation, but that is only speculative.
within the next fifteen years.\textsuperscript{3} It is probably safe to assume that several of these locations were some how influenced by the Southern Expedition.\textsuperscript{4}

1850 - Lehi, American Fork, Lindon, Payson, Spanish Fork, Springville.
1851 - Parowan, Santaquin, Nephi, Fillmore, Cedar City, Mona.
1852 - Paragonah, Harmony, Cedar Valley, Ephraim.
1854 - Santa Clara.
1855 - Holden.
1856 - Beaver, Washington.
1857 - Meadow, Gunlock, Cove Fort.
1858 - Toquerville.
1859 - Fountain Green, Kanosh, Gunnison, Moroni.
1860 - Spring Lake, Benjamin.
1861 - Greenville, St. George.
1863 - Salina.
1864 - Circleville, Joseph, Richfield, Marysvale.

Sources: Milton R. Hunter, \textit{Brigham Young the Colonizer}. (Salt Lake City: The Deseret News Press, 1940), 361-365; Poll, Richard D., Thomas G. Alexander, Eugene E. Campbell, David E. Miller, eds. \textit{Utah’s History}. (Provo: Brigham Young University Press, 1978), 684-685; and an 1850 and 1864 map of Utah, these were located in the Utah State Historical Society’s map collection, Salt Lake City, Utah. Also see Report of the Southern Expedition and Robert L. Campbell’s journal.

\textsuperscript{3}I’m not listing every site which was recorded in the journals because many of them were never settled and would have to be explained by map coordinates or geographical locations. It is safe to say that the total number of locations which were recorded as possible sites exceeds fifty.

\textsuperscript{4}It is not my intent to trace the history, methodology, factors and decision-makers involved in each of these colonization efforts. Therefore, the following list of settlements are those in which the explorers travelled through, or very nearby, while on the Southern Expedition; and were mentioned as possible sites to be considered for future colonization. Whether or not the Southern Expedition was influential in establishing these colonies remains to be proven.
APPENDIX 9

BIOGRAPHICAL ESSAYS

ALLEN, RUFUS CHESTER

Rufus Chester Allen was born in Delaware County, New York, October 22, 1827. When he was seven years old, his family moved to Caldwell County, Missouri, and later to Nauvoo, Illinios. As a young man, he was called on by the leaders of the Church to assist in ferrying people across the Mississippi River during the winter of 1846-1847.

Rufus joined the Mormon Battalion and travelled to Los Angeles. After his enlistment was completed, he returned to Iowa and helped all remaining family members to Utah.

At the age of twenty-two, Rufus accompanied Apostle Parley P. Pratt on the Southern Expedition. He volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George Loop, and also stayed with the wagons near Fillmore, Utah, when part of the company was forced to rest the animals and return in the spring.

Following the trek, Rufus travelled with Elder Pratt on a mission to South America. They both returned to Salt Lake City in 1852. In March of 1853, Rufus married Lavenia H. Yearsley and they made their home in Ogden. They were the parents of three children. Soon after his marriage, he was called on another mission, this time, to the Indians in southern Utah. He served on this mission for three years. While on this mission, he married Margaret McConnell by whom he had one son, Chester W. Allen. Following this mission, he returned to Ogden. He later served in the Utah War of 1857-1858, and spent much of his time guarding Echo Canyon.

In 1866 Rufus drove teams east and west bringing emigrants to Utah. He assisted in the founding of Paragonah, but later settled in St. George. He also moved his family to Kanarra, Harmony, Pinto Creek, Cottonwood Creek, La Verkin, North Creek, and lastly Ogden. He labored for fourteen years in the St. George Temple after its dedication and was set apart as a counselor in the St. George Second Ward bishopric. He later served as a counselor in the Ogden First Ward. Rufus died in Ogden, sometime during the winter of 1888-1889.

ARMSTRONG, JOHN C.

John C. Armstrong and his twin brother Robert, were born on November 27, 1813, in Carlisle, Cumberland, England. On September 8, 1840, John married Mary Kirkbridge, and soon began a very successful tailor business.

In the summer of 1844, Parley P. Pratt brought the gospel to the Armstrongs while on a mission to England. On one occasion when Elder Pratt was teaching in the Armstrong home, a mob burst into the front door searching for the Mormon missionary. Mary quickly hid Parley under a bed, while the assailants search in vain. John and Mary were baptized in the Mercer River on July 21, 1844. They arrived in America the next year and settled in St. Louis, Missouri.

Figure 11 John C. Armstrong

The Armstrongs left their home and journeyed across the plains. While crossing Iowa, Mary said that for days and days it rained. All the water they had to drink came out of the wagon tracks. The roads were so difficult, that they could only make a few miles in the mud each day. Matches were so scarce, Mary said, that riders were sent ahead to the
preceding company of Mormons to bring back fire. Eventually, the Armstrong's arrived in Utah in Abraham O. Smoot's Company on September 26, 1847.

John just turned 36 years of age when he journeyed on the Southern Expedition. His prior experience in the Ballos Brass Band made him a perfect candidate as bugler on the expedition. John's diary of the expedition says that he volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George Loop, but he chose to join Parley's forward group on the return trip to Salt Lake in February of 1850.

Upon his return, John and his family settled in Salt Lake City where he worked as a tailor. He made clothes and suits for many of the leaders of the Church. John also served in defense of Utah with a company of Mormon men stationed at Fort Bridger. In addition, he served a mission to England in 1852-1854. After completing this mission, John was returning to Utah when he became ill (probably cholera) and died in St. Louis, Missouri, leaving his wife and three small children behind.

Sources: 1850 Utah Census. (Provo, Utah: Brigham Young University Microfilms, Harold B. Lee Library); Davis Bitton Guide to Mormon Diaries and Autobiographies. (Provo, Utah: Brigham Young University Press, 1977), 13; Marcia A. Jolley, "History of Pioneers John Christopher Armstrong and Mary Kirkbridge Armstrong," Mormon Biographical Sketches Collection, Located in the Historical Department, LDS Church; and Brigham Young, "Report of the Southern Utah Exploring Company," Original located in the Brigham Young Collection, Historical Department, LDS Church, Salt Lake City, Utah.

**Arnold, Josiah**

Josiah Arnold was born October 1, 1801, in Hoosick, New York. His 48 years of experience made him a good choice as one of the five captains on the Southern Expedition.

After reaching Little Salt Lake Valley, Josiah offered to stay with the wagons and oxen while Parley and the forward company travelled on ahead. Following the return trip to Salt Lake City in early February 1850, Josiah made his home in West Jordan. He married his third wife, Clarissa Lora Jones in 1854. Josiah died five years later on September 7, 1859.

Sources: The Church of Jesus Christ of Latter-day Saints, IGI Computer File, Brigham Young University; Journal History of the Church of Jesus Christ of Latter-day Saints, November 23, 1849; and Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church.
BANKHEAD, JOHN HENDERSON

A native of Tennessee, John Henderson Bankhead was born February 14, 1814. In July of 1842, he married Nancy Crosby. Together they had 16 children. The Bankheads converted to the Church in 1845 due in part to the missionary efforts of Elder John Brown (Captain of Fifty for the Southern Expedition).

In the spring of 1849, John and his family moved to Cottonwood, Utah, near the home of his friend John Brown. His willing participation with Parley Pratt’s company reflects the depth of his recent conversion.

Following the expedition, the Bankhead family moved to Box Elder County. Later, his family was called to settle and farm in Cache Valley. John died faithful to the Church on November 1, 1884, and was buried in Cache Valley.

Sources: Carter, Our Pioneer Heritage, vol. 2, 561-562; and LDS Church, IGI Computer File.
**BLODGETT, ANDREW JACKSON**

Andrew Jackson Blodgett was born in Ohio some time between 1828 and 1830. He married Mary Lee in 1849, the same year he joined the Southern Expedition. He was one of the youngest men to serve in Parley P. Pratt’s exploring company. During the expedition, Andrew volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George Loop, but he opted to join Parley’s forward group which returned to Salt Lake City in early February.

The possibility exists that he was captivated by the beauty of the Sanpete Valley while exploring in 1850, because he moved his small family to Manti and began farming soon after his return from the expedition. His whereabouts after 1850 are uncertain.

Sources: 1850 Utah Census; LDS Church, IGI Computer File; and Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church.

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**BROWN, ISAAC H.**

Isaac H. Brown was born in New Jersey in 1826. During his service in the Southern Expedition, Isaac remained with the wagons while Parley P. Pratt’s forward group journeyed around the St. George Loop. When he returned home in 1850, he worked as a laborer and lived alone. Isaac’s whereabouts from 1850 are unknown.

Sources: 1850 Utah Census; and Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church.
BROWN, JOHN

John Brown was born October 23, 1820, in Sumner County, Tennessee. Much of his youth and early adult life was spent training for the Baptist ministry. However, he joined the Mormon Church in Perry County, Illinois, sometime in July of 1841, and gathered with the saints in Nauvoo the next year.

In 1843, he was called to the Southern States Mission where he assisted in the conversion of a large number of people. Two of his converts would later accompany him on the Southern Expedition: John H. Bankhead and John D. Holladay. After his mission, he returned to Nauvoo and helped with the construction of the temple. During this time, John was a member of the Whittling and Whistling Club. The members of this club somewhat replaced the Nauvoo police after the community charter was repealed.
As a member of Brigham Young's advance company, John was chosen captain of the 13th ten and named one of the chief hunters for the journey. In addition, he and Orson Pratt were the first two saints to view the Great Salt Lake Valley from Big Mountain, and John was among the first men to plow and plant in the valley. He was also said to have swung the first scythe on the native grasses of Utah that produced the first hay crop in Utah for the saints.

John returned to Winter Quarters a few months later and brought his family back to Utah the following spring. The Browns were one of the first families to leave the safety of the fort and build a home. They settled near present-day Ft. Union with many of the Mississippi Saints.

As a colonel in the Nauvoo Legion, John volunteered his assistance in several Indian skirmishes over the years. He was also elected a representative of Salt Lake County in the first legislature of the Territory, and he subsequently re-presented Utah County in the same capacity for three terms.

As a member of the Southern Expedition, John was elected as the Captain of Fifty over all the explorers. It was at his home where the company rendezvoused before commencing their expedition. His work during the journey was vital in the overall success of the trek.

Following the expedition, John was sent east as a travelling agent for the Perpetual Emigration Fund, and spent two years at the different gathering points of Utah-bound immigration. He also filled several missions in his life-time. In addition, John served as the bishop of Pleasant Grove for twenty-nine years. He was the first Justice of the Peace in Lehi, and was later elected Mayor of Pleasant Grove, where he served twenty years.

Many of John's twenty-six children were born while he lived in Utah County, including his famous daughter Amy Brown (Lyman). He was ordained a Patriarch in 1891 and served in that capacity until his death on November 4, 1897.

BROWN, WILLIAM

William Brown was born January 3, 1816, in Ontario County, New York. He was baptized February 5, 1843; and came to the Salt Lake Valley in 1847, after he completed his enlistment in the Mormon Battalion.

He was thirty-two years old when he left on the Southern Expedition; and upon his return, he built the first house in south Salt Lake.

In 1851, William and his family moved to Bountiful were he started a farm, and became the first Bishop of the South Bountiful Ward. He lived his remaining years in Bountiful, except for a brief time when he helped settle St. George. William died on October 28, 1892 and was buried in South Bountiful.

Sources: Jenson, Latter-day Saint Biographical Encyclopedia. vol. 1, 466-467; and Albert E. Miller, The Immortal Pioneer: Founders of the City of St. George, Utah. (Utah: Albert E. Miller, 1946), 16.
CAMPBELL, ROBERT LANG

Robert Lang Campbell was born January 21, 1825, in Kilbarchan, Renfrewshire, Scotland. He joined the Church on August 9, 1842; and on January 14, 1845, he arrived in America and journeyed to Nauvoo, Illinois. While in Nauvoo, Robert did clerical work for Patriarch John Smith and Apostle Willard Richards.

Robert’s clerical abilities were very useful to Parley P. Pratt and the company of southern explorers. Robert was unanimously elected as secretary and clerk by the group on November 23, 1849.

During the expedition, Robert accompanied Pratt’s forward group around the St. George Loop, but stayed behind with the wagons and oxen when they split the party near Fillmore, Utah.

After returning to Salt Lake City in late March 1850, Robert was called on a mission to Great Britain. Nearly four years later, he returned to Salt Lake City, and found a job as a clerk in the Church’s Historian’s office. He worked for the Church until his death on April 11, 1872.

Among his accomplishments, Robert was elected Secretary of the Deseret Agricultural and Manufacturing Society; appointed a Regent of the Deseret University; elected to the Legislative Assembly; elected Superintendent of schools for Salt Lake County; elected Superintendent of schools for the Territory of Utah; served as chief clerk for the House of Representatives; and was recognized as one of Utah’s foremost educators and the first promoter of the free school system in Utah.

Sources: Jenson, Latter-day Saint Biographical Encyclopedia, vol. 1, 613-614; and Robert L. Campbell, Journal. Historical Department, LDS Church, Salt Lake City, Utah.

Figure 15 Robert L. Campbell
DRIGGS, STERLING GRAVES

Sterling Graves Driggs was born February 12, 1822, in eastern Ohio or western Pennsylvania. After his family joined the Church in Ohio, they emigrated to Nauvoo, Illinois in 1840. Sterling’s family experienced the hardships and subjugations of being associated with the Mormon Church, and they were among the thousands who were forced to flee into Iowa and Nebraska following the Illinois persecutions. Both his mother and father died before reaching Utah.

Arriving in Utah in 1847, Sterling lived for two years in the home of Apostle Amasa M. Lyman before being called as a member of Parley P. Pratt’s Southern Expedition in 1849.

Figure 16 Sterling G. Driggs
Following the return of the expedition, he accompanied Apostles Amasa Lyman and Charles C. Rich on another expedition, this time to California, where Sterling assisted in the founding of the settlement of San Bernardino.

Sterling worked as a freighter for several years bringing loads of merchandise from California to Utah. He married Sarah Rogers in 1855 and moved his family to southern California. During the Utah War of 1857, he brought his family back to Utah and settled in Parowan.

Sterling took up farming after moving to Iron County, and was killed a few years later on December 3, 1860 from injuries received in a threshing machine accident.

DUNCAN, HOMER

Homer Duncan, was born in Barnet, Vermont, on January 19, 1815. He was the third member of his family to join the Church, and was baptized in the Grand River, at Adam-ondi-Ahman, Missouri, in 1838. His conversion fulfilled the events he had witnessed in a vision many years before.

A year after his baptism, Homer was ordained a Seventy and called on his first mission to Toronto, Canada. He served two more missions during his lifetime, one to Texas (1855-1857), and the other to England (1860-1861).

After the death of the Prophet Joseph Smith, and before travelling to Utah, Homer was an eye-witness to the mantle of prophet falling upon Brigham Young. While crossing the plains in 1848, Homer survived many close calls, including a grizzly bear attack.

Figure 17 Homer Duncan
In the spring of 1849, Homer settled between Big and Little Cottonwood Creeks in south Salt Lake. Several of the members of the Southern Expedition also settled in this area. As a member of the expedition, Homer accompanied Parley P. Pratt in travelling around the St. George Loop and also in coming home in the first part of February, 1850. After starting one of the first cattle ranches in Rush Valley, Homer and his family moved to St. George, and then Cedar City, before making their permanent home in Salt Lake City. He and his two wives, Asenath and Sarah, had 18 children. Homer died in Salt Lake City on March 23, 1906.

Sources: Esshom, Pioneers and Prominent Men of Utah. 850; Jenson, Latter-day Saint Biographical Encyclopedia. vol. 1, 622-627; and Bitton, Guide to Mormon Diaries and Autobiographies. 93.

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DUSTIN, PETER

Peter Dustin was born in 1780 in New Hampshire. He came across the plains with Nathan Tanner, for his name is mentioned in Nathan Tanner’s journals. At the age 68 or 69, Peter was probably the second oldest man to travel in Parley P. Pratt’s Southern Exploring Company. Peter volunteered to stay with the wagons and oxen when Parley and the forward group travelled the St. George Loop, and he also stayed with the wagons near Fillmore.

In 1850, Peter was the head of a household of five, and worked as a laborer at the time.

Sources: Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; and 1850 Utah Census.
**EVERTT, EDWARD**

Edward Evertt was a member of the first company to settle in Manti. He also volunteered to join Parley P. Pratt's Southern Expedition after the company travelled through Sanpete Valley. During the trek, Edward stayed with the wagons and oxen when Parley and the forward company travelled the St. George Loop, and also stayed with the wagons near Fillmore, Utah.

After his service with the Southern Expedition, Edward returned to Manti. His whereabouts after 1850 are uncertain.

Sources: Journal History, December 5, 1849 through January 22, 1850; and Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church.

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**FARRER, JAMES**

James Farrer was born in Brigsteer, Westminster, England, in 1822. After crossing the ocean in the 1840s, he gathered with the saints in Nauvoo, Illinois, and came in one of the first companies to Utah in 1847.

James was in his late twenties when he joined the Southern Expedition. Following his service as an explorer, he made another journey to the south as a member of George A. Smith's vanguard company of Iron County pioneers. Two of his friends from the Southern Expedition were also in this company: Joseph Horne, and William P. Vance. These colonists arrived on Center Creek January 13, 1851, and commenced the establishment of Utah's first iron works.

By 1870, James had taken up a residence and a farm in Beaver, Utah. He married at least three times, and had a large posterity. James died on August 26, 1899.

Sources: LDS Church, IGI Computer File; and Iron County Centennial 1851-1951. (Daughters of the Utah Pioneers, 1951), 42.
FULLMER, DAVID

David Fullmer was born in Chillisquaque, North-umberland County, Pennsylvania, on July 7, 1803. Raised on a farm, David decided to try his hand at teaching and later in merchandising. He moved with his small family to Ohio where he was converted to the Church and baptized September 16, 1836.

David witnessed much persecution during this period of his life. He was forced to move from Ohio, Missouri, and Illinois.

As a member of the Council of Fifty, David was appointed a captain of one hundred, and started west with the first company. When this company arrived in Garden Grove, Iowa, David stayed behind for a season to farm grain for the Church. He and his family later moved to Winter Quarters, Nebraska, and came across the plains in 1848.

During the winter of 1849-1850, he was called as a counselor for Parley P. Pratt's Southern Exploring Company. He was left in charge of half the men after volunteering to stay with the wagons and oxen during the journey.

Following the Southern Expedition, David was elected to the legislature of the Provisional State of Deseret, and was appointed first counselor to Daniel Spencer, president of the Salt Lake Stake. He also served as president pro tem, of the Salt Lake Stake from 1852 to 1856, treasurer of the University, treasurer pro tem of Salt Lake County, and director of the Agricultural Society. He died in Salt Lake City, October 21, 1879, after serving as a patriarch for many years.

Sources: Esshom, Pioneers and Prominent Men of Utah. 881; Jenson, Latter-day Saint Biographical Encyclopedia, vol. 1, 289-291; Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; and 1860 Utah Census.

Figure 18 David Fullmer
GAY, HIAL K.

Hial K. Gay was a member of Parley P. Pratt's Southern Expedition who remained with the wagons and oxen when the party was split into two companies while camping in the Little Salt Lake Valley on December 26, 1849. Consequently, he did not accompany Pratt's forward group which made the St. George Loop. Hial later volunteered to remain with the wagons near Fillmore, Utah, and finally arrived home in Salt Lake City on March 28, 1850. No other information about Hial could be obtained.


GOULD, SAMUEL J.

Samuel Gould was born August 15, 1778, in Litchfield County, Connecticut. After joining the Church, Samuel moved to Nauvoo, Illinois, where he was later expelled from his home by an angry mob. A year later, he enlisted in the Mormon Battalion, and was sent with the sick detachment to Pueblo, Colorado for the winter of 1846-1847. He is regarded as the oldest man to enlist in the Mormon Battalion. In addition, he was probably the oldest member of Parley P. Pratt's Southern Expedition.

At the age of 71, Samuel started for southern Utah with 51 other men closer to half his age. He volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George Loop, and also stayed with the wagons near Fillmore, Utah when part of the company was forced to rest the animals and return in the spring.

After his return, Samuel moved his family to Utah County for a while and worked as a sailor on Utah Lake. He also moved his family to Parowan, and later to St. George. The Gould family's final move was back to Parowan where Samuel died on December 30, 1869 at the age of 91.

GREEN, EPHRAIM

Ephraim Green was born in the state of New York in 1807. Following his service in the Mormon Battalion, he came to Utah (1848). On November 23, 1849, he was elected one of the captains of ten for the Southern Expedition. He was also elected Chief Gunner in charge of the brass field piece. He went with Parley P. Pratt’s forward company around the St. George Loop and returned to Salt Lake City in early February of 1850.

After the Southern Expedition, Ephraim served a mission to the Sandwich Islands. Following his mission, he worked for a while in a coal mine near San Diego, California, to raise the money to return to Salt Lake City. Ephraim was a carpenter by trade, but made a living as a farmer.

Sources: Journal History, November 24, 1849 & January 22, 1850; 1850 Utah Census & 1860 Utah Census; and Bitton, Guide to Mormon Diaries and Autobiographies. 128.
HAIGHT, ISAAC CHAUNCEY

Isaac C. Haight was born on May 27, 1813, in New York. He lived there until 1842 when he moved with his small family to Nauvoo, Illinois, and took a job with the Nauvoo city police. Following the death of Joseph Smith, Isaac and his family moved to Council Bluffs, Iowa.

Isaac later crossed the plains as a member of the Mormon Battalion, and eventually arrived in Salt Lake City, on September 22, 1847. In 1849, Isaac was appointed a deputy marshall, and the bishop of the LDS 16th Ward. Later that year, he was called as a member of Parley P. Pratt’s Southern Expedition.

Figure 19 Isaac C. Haight
During the expedition, Isaac kept a journal of his experiences. He was made a captain and clerk during the weeks Parley and the forward company were travelling around the St. George Loop. He recorded the frost-bite of many of the men who remained with the wagons. He was involved in much of the exploring around Little Salt Lake Valley and in finding the minerals in that area. He accompanied Parley’s forward group on the return trip and arrived home in early February 1850.

At the April 1850 General Conference, only a few months after his return from exploring southern Utah, he was called on a mission to Great Britain. Following his mission in 1853, he was called for a few months as the Church’s purchasing agent in the east. By the close of 1853, Isaac was called to take charge of the iron works in Cedar City, Utah. He lived the rest of his life in southern Utah and northern Arizona with his six wives and large family.

Isaac was elected Mayor of Cedar City, and also called as the Stake President for the area. He directed the Deseret Iron Company during its zenith in 1855. He was a member of the legislative assembly in Fillmore, and also elected to the constitutional convention in Salt Lake City (1856).

As a major in the militia, Isaac was involved in the Mountain Meadows Massacre, and was released as Stake President following the incident. He and John D. Lee were later excommunicated for their part in the matter. Isaac was rebaptized a few years later and quietly died in Thatcher, Arizona on September 8, 1886.

HAMBLETON, MADISON D.

Madison D. Hambleton was born in Erie County, New York on November 2, 1811. He married Chelnecha Smith on January 7, 1835, and they were both baptized in October 1842. After arriving in the Salt Lake Valley, Hambleton was called to settle in Manti. He and his wife were among the first company to settle in Sanpete Valley.

After Parley P. Pratt's Southern Exploring company came through Manti in early December of 1849, Madison joined the party with four other men from the newly settled Manti colony. He rode with Parley in the forward company which travelled the St. George Loop.

After completing his service in the expedition, Madison returned to his family in Sanpete Valley, and found employment as a carpenter. He lived in Manti until his death on May 29, 1870.

Sources: 1850 Utah Census; Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; LDS Church, IGI Computer File.

HATCH, ISAAC BURRUS

Isaac Burrus Hatch was born on February 14, 1823, in Jefferson County, New York. He joined the Church in 1840 and moved west to be with the saints. He married Mary Jane Garlick on September 10, 1845, and he married her sister Hannah a year later.

After reaching Utah, Isaac was called as a member of Parley P. Pratt's exploring party. He is remembered for using his mineral rod on several occasions during the expedition. Upon his return to Salt Lake City in early February of 1850, he moved to Utah County and started a farm in Springville, Utah.

Isaac died March 25, 1853. His third son, which was born about five months after his death, was named after him.

Sources: Our Own Sevier: A Comprehensive, Centennial Volume Sevier County, Utah, 1865-1965. (Richfield, Utah: Richfield Reaper, 1965), 292; 1850 Utah Census; and LDS Church, IGI Computer File.
HEATH, HENRY

Henry Heath was born on November 22, 1828, in Hanley, England. Within two years of his conversion, he had come to America and made his way to Utah. On his twenty-first birthday, he and nearly fifty other members of the Southern Expedition gathered on Cottonwood Creek in preparation for their journey. Midway through the trek, Henry volunteered to remain with the wagons and oxen when the forward company travelled the St. George Loop. He also stayed with the wagons near Fillmore, Utah when part of the company was forced to rest the animals and return in the spring.

When the call was made for settlers to colonize St. George, Henry was among six former southern explorers who volunteered to uproot families and travel south.

By 1870, Henry and his family had moved back to Salt Lake City where he worked as a farmer and part-time miner. He died on April 4, 1908 in Salt Lake City.

Sources: Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; Miller, The Immortal Pioneer: Founders of the City of St. George, Utah. 16; 1870 Utah Census; and LDS Church, IGI Computer File.
HENRIE, WILLIAM

William Henrie, was born in Maretta, Pennsylvania on September 11, 1799. His family moved to West Virginia while he was still a boy. After he reached adulthood, William decided to move to the wilderness of Ohio and settle near an uncle. Not long after his arrival, he married Myra Mayall on November 17, 1824, and they were the parents of seven children, all of which were born in Ohio. The Henrie family operated a farm, sawmill, gristmill, and one of the most renowned horse ranchs in the entire area.

William and Myra first heard about the gospel through the missionary efforts of Parley P. Pratt and Samuel Smith. They were reluctant to join the Church until after they met the Prophet Joseph Smith. Soon after meeting with the Prophet, William and Myra were baptized July 17, 1842, in Hamilton County, Ohio. They quickly sold everything and gathered to Illinois with the body of the saints.

Joseph Smith sold one of his Nauvoo farms to the Henries after their arrival in the community. The Henries built a nice home and became very close friends to the Prophet. William said that Joseph never hesitated to visit them and borrow anything that he needed. In fact, Joseph borrowed one of William’s horses when he went to Carthage.

The Henries endured many hardships and tribulations following the death of Joseph and Hyrum Smith. For the next four years they said that they always were in fear for their lives. After arriving in Utah with the vanguard company, William assisted in locating homes for the saints. In April 1849, William was appointed a member of an exploring committee to locate suitable places for settlements in the area of Utah Lake. He later helped Parley P. Pratt explore the regions of Tooele and Cedar Valleys. His experience as a scout and hunter made him a great candidate for Parley’s Southern Expedition. On the return trip, William was one of the men who suffered serious frost bite.

Following the expedition, William built a sawmill and worked as a millwright and carpenter in Bountiful, Utah. When his family was issued a call to settle in Panaca, Nevada, William refused to leave his Bountiful home. His family, however, accepted the call and went to Panaca without him. The family members later settled in Panguitch, Utah. Sadly, the family never reunited. The family members who followed the call grew and prospered. Eventually, the Henry Mountains and Henrieville, Utah were named in honor of the family members who accepted the call. William lived alone in Bountiful until he died on December 18, 1883.

Sources: Jenson, Latter-day Saint Biographical Encyclopedia. vol. 4, 707; 1850 Utah Census and 1860 Utah Census; and Carter, Our Pioneer Heritage. vol. 2, 534-535.
HEWLITT, SYLVESTER

Sylvester Hewlitt was one of five men who joined Parley P. Pratt’s Southern Expedition when it came through Manti in early December of 1849. He remained with the wagons and oxen when the party was split into two companies in the Little Salt Lake Valley on December 26, 1849. He also remained with the wagons near Fillmore, Utah, until spring.

No other information could be found on Sylvester Hewlitt. However, a Sylvanus and a Sylvester Hulet appeared on the LDS IGI file and also in several other primary sources. However, after reading all the information, I believe these to be different individuals, and not a different spelling of Sylvester Hewlitt’s name.

Sources: Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; and LDS Church, IGI Computer File.

HOLLADAY, JOHN DANIEL

John Daniel Holladay, son of John Davis Holladay and Catherine Busby Higgins, was born in Marion County, Alabama, June 22, 1826. He lived with his parents until he was eighteen, the same year the family joined the Church.

Figure 21 John Daniel Holladay
After his conversion, John travelled to Nauvoo, Illinois, to help work on the temple. In March, 1845, he returned to his family in Alabama and journeyed across the plains to Pueblo, Colorado, in 1846 with the Mississippi Saints. The next summer, his family came to Utah.

John's family were among the first to colonized the Big Cottonwood Creek area of south Salt Lake. In fact, Holladay, Utah, was named after John's family, his father being the first bishop of the settlement.

Following his service in Parley P. Pratt's Southern Expedition, John's family and also his father's family were called to go with Apostles Amasa M. Lyman and Charles C. Rich to settle in San Bernardino, California. Both Holladay families resided there until the Utah War of 1857-58, when they returned to Utah and settled at Spring Lake Villa, a small settlement situated between Payson and Santaquin, Utah. John helped establish the Santaquin CO-OP, and also worked in the lumber business.

His other public and religious service included a mission to the Southern States, deputy-sheriff of Utah County, and a member of the constitutional convention of 1895. John married three times and fathered nineteen children before he passed away on November 12, 1917.

HOPKINS, CHARLES

Charles Hopkins was born in Burlington, New Jersey, on February 20, 1810. He was converted to the Church in 1844, and moved west to be with the saints. He arrived in the Salt Lake Valley in time to join Parley P. Pratt's Southern Expedition in November of 1849.

Charles accompanied Parley in travelling around the St. George Loop and also in coming home in the first part of February. After the expedition, he and a few other men were granted the rights to build a toll bridge in Lehi, Utah. The bridge was built and used extensively until about 1871.

Charles moved to Fillmore, Utah, and started a farm in the 1850s. He married three times and lived the remainder of his days in Millard County. He died on October 12, 1863.

HORNE, JOSEPH

Joseph Horne was born January 17, 1812, in London, England. When he was six years old his parents emigrated to Toronto, Canada. He was living in Toronto when he married Mary Isabella Hales on May 9, 1836. Two months later they were both baptized into the Church.

In the spring of 1837 they became acquainted with the Prophet Joseph Smith, and the following year moved to Far West, Missouri. They endured the mobs and hardships with the Missouri saints for nearly two years until they moved to Quincy, Illinois. In 1842, they moved to Nauvoo.

Joseph engaged in the mercantile business, and was set apart as one of the presidency of the 28th quorum of Seventy. After being forced out of Nauvoo, the family lived in Winter Quarters and Mt. Pisgah before arriving in the Salt Lake Valley on October 6, 1847.

In August, 1849, Joseph was called by Brigham Young as one of four men to explore Sanpete Valley. The four men included William W. Phelps, Dimmick B. Huntington and Ira Willis; only Ira Willis would not be a member of the Southern Expedition. While exploring, W.W. Phelps and Ira Willis ascended Mount Nebo and named it. The four men also located the site of Manti, and dedicated the entire valley.

Figure 23 Joseph Horne
On November 23, 1849, Joseph was elected one of the captains of ten for the Southern Expedition. During the trek, he was among the men who volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George Loop. He returned with Parley’s forward group which arrived in Salt Lake City in early February of 1850.

In the fall of 1851, Joseph was in the vanguard company called to go with George A. Smith to Iron County, where they founded the settlement of Parowan. He built the first cabin in Parowan. From 1854 to 1858 he labored on the Temple block in Salt Lake City. Following this, he was called to take charge of a company to start the cotton mission in southern Utah.

Before his death on April 27, 1897, Joseph served for six years as a Justice of the Peace, and as a member of the High Council of the Salt Lake Stake. On March 18, 1890, he was ordained a Patriarch under the hands of Presidents Wilford Woodruff, George Q. Cannon and Joseph F. Smith. Joseph married two women and was the father of twenty-five children.

Sources: Jenson, Latter-day Saint Biographical Encyclopedia. vol. 1, 806-807; Iron County Centennial 1851-1951. 42. 1850 Utah Census and 1860 Utah Census; Whitney, History of Utah. vol. 4, 103; Bitton, Guide to Mormon Diaries and Autobiographies. 163; Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; Edgar Levi Young, Founding of Utah. (Salt Lake City: Charles Scribner’s Sons, 1923), 283; Deseret Evening News. Salt Lake City, May 9, 1896; Andrew Jenson, Historical Record. vol. 5 & 9, (Salt Lake City: Andrew Jenson, 1886 & 1890); Mary Isabella Horne, "Letter to Secretary Rognon, Deseret News. Salt Lake City, February 16, 1897; Mary Isabella Horne, "Joseph Horne -- Pioneer," Mormon Biographical Sketches Collection, Located in the Historical Department, LDS Church; and Esshom, Pioneers and Prominent Men of Utah. 942.
HUNTINGTON, DIMICK BAKER

Dimick B. Huntington was born in Watertown, New York, on May 26, 1808. In 1830, he married Fanny Maria Allen, and they became the parents of seven children. Five years after they were married, the family joined the Church and moved to Kirtland, Ohio. They later moved to Far West, Missouri, and then Nauvoo, Illinois, where Dimick became a constable and bodyguard for Joseph Smith. Dimick was one of the men arrested for destroying the Nauvoo Expositor.

Figure 24 Dimick B. Huntington
As a member of the Mormon Battalion, Dimick marched to Santa Fe where he was detached with others from the Battalion and sent to Pueblo, Colorado.

Arriving in Utah in 1847, Dimick quickly learned several Indian languages and dialects. This talent made him one of the best interpreters in the west.

In the spring of 1849, Dimick became one of the first settlers of Provo, and one of only two men given the okay from Brigham Young to trade with the Indians in Utah Valley.

As a member of the Southern Expedition, Dimick accompanied Parley P. Pratt in travelling to southern Utah and back. His talents as an interpreter were very valuable to the success of the journey. After he came home in early February 1850, Dimick went to work for Brigham Young as an Indian interpreter, and participated in many of the most important Indian treaties in Utah’s history.

Dimick was ordained a High Priest, and for many years was a Patriarch of the Salt Lake Stake. He died February 1, 1879, at the age of seventy-one.


**JENNINGS, SCHUYLER**

Schuyler Jennings was born in Memphis, Tennessee on June 5, 1809. He married Polly Barnett before joining the Church and coming to Utah. As a member of the Southern Expedition, the forty one year old Schuyler was known to have a quick temper and tongue. He and Joseph Matthews were the only two members of the expedition given furloughs to return home during the journey. They left the company on December 26, 1849 and returned to Salt Lake City carrying letters and messages to loved ones and Church authorities.

Schuyler moved to Utah County after the expedition, and later helped settle Levan, Utah in Juab County. He farmed in Levan the rest of his years. He died on June 14, 1876.

Sources: Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; *1850 Utah Census*; and LDS Church, IGI Computer File.
JONES, DAN

Dan Jones, known also as Capt. Dan Jones, was born August 4, 1811, in Flintshire, Wales. After college, he emigrated to the United State in 1840, and became the captain and owner of a Mississippi River steamer called the Maid of Iowa. It was here that Dan became involved with the plight of the Mormons. In April 1843, he met the Prophet Joseph Smith, and soon afterwards converted to the Church. A month later, Joseph Smith purchased half interest in the Maid of Iowa, so the boat could be used as a ferry between Nauvoo, Illinois, and Montrose, Iowa.

Dan was with Joseph and Hyrum Smith in Carthage Jail just hours before their murders. The following year he served a mission to Wales where he assisted in the conversions of about two thousand souls.

![Figure 25 Dan Jones](image)

Having finished his mission in Wales, Dan brought a company of emigrants across the ocean and over the plains to Utah. Shortly afterwards, he was called to accompany Parley P. Pratt on the Southern Expedition. As a member of the forward company, Dan went with Parley around the St. George Loop and also returned with him in early February of 1850.

Called to settle in Manti after the expedition, Dan was soon elected mayor of the colony. He left Manti the following year when he was called
on a second mission to Wales. Upon his return in 1856, Brigham Young asked him to build a ship to navigate the Great Salt Lake. Soon, the *Timely Gull* was transporting animals from Antelope Island to Salt Lake City. It was the first vessel of any consequence ever launched upon the Great Salt Lake. Dan, his wife Elizabeth, and six of their seven children moved to Provo, in the late 1850s. He died in Provo, on January 3, 1861.


*LEMON, ALEXANDER ABRAHAM*

Alexander Abraham Lemon was born March 1, 1831 in Tippecanoe County, Indiana. His father learned of Mormonism through a relative who was on a mission at the time (1846). Interested, Alexander’s father journeyed over 250 miles to Nauvoo, Illinois, to learn more about the Church. He was baptized in Nauvoo, returned to Indiana, sold his property, and moved his family to Winter Quarters, Nebraska.

In 1847, the Lemon family arrived in the Salt Lake Valley. Alexander was baptized the following year in City Creek, July, 1848, making him the newest convert to journey on the Southern Expedition with Parley P. Pratt. At the age of 18, he was probably also the youngest man to make the trip. He volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George Loop, and he also stayed with the wagons near Fillmore, Utah when the company stopped to rest the animals.

Alexander was ordained a Seventy in 1851. Five years later he was called to settle Las Vegas, Nevada. The following year he returned to guard the mountain passes during the Utah War. In 1862, he moved to Cache County with his family and worked as a surveyor. He was ordained a High Priest in 1890, and died after the turn of the century.

LOWRY, JOHN JR.

John Lowry Jr. was born on January 31, 1829, in Lewis County, Missouri. In 1833, his father joined the Church and moved his family to Jackson County. The family only lived a short time in Jackson County before intense persecution forced them to move to Clay County. Four years later, they were again forced to move to Iowa. Three years later the family was asked to move to Nauvoo, Illinois.

The Lowry family built a home four blocks east of the Mansion House. John Jr. worked on the Prophet’s farm and also on the temple. He was also a member of the Nauvoo Legion, but because of his age, 15, he was not allowed to stand guard.

The family left Nauvoo in August of 1846 and moved to Winter Quarters, Nebraska. During that year, John lost two brothers and a sister. The family joined the John Taylor company in 1847, and came to Utah in September. John Sr. was called to settle in Manti in 1849. He consequently asked his 21 year old son if he would join them. John Jr. agreed. The Lowry’s assisted in building the roads and bridges through Salt Creek Canyon and the San Pitch Valley.

When the Southern Expedition came through Manti, Parley P. Pratt asked for some volunteers to accompany them. Five men from the newly settled colony replied including John Jr. After the expedition split up near Fillmore, John and two of his companions chose to return to their homes in Manti. By crossing the mountains and heading north, they thought they could be home in two days. However, they became lost and their food ran out. The three also narrowly escaped freezing to death before they arrived in Manti.

John helped build the fort and several homes in Manti over the next several years. Two of the homes he constructed were for his first wife Sarah Jane Brown and their nine children, and for his second wife Mary.
Alan and their six children.

John was called in April 1855 to serve a mission to the Indians in southeastern Utah. During this mission, the Indians in the area killed three Mormons in John’s group, and the mission was soon closed.

In 1846, during the Black Hawk War, John served as an interpreter relaying messages from the Indians back and forth to Brigham Young. On many such assignments, he delivered messages to Chief Walker’s brother Arropeen who lived near Manti. One time, John was given a message to deliver from Brigham Young that he knew would anger the Indians. Knowing his life would be in immense danger, John refused to allow anyone to accompany, believing his life was about to be surrendered. After delivering the message, the Indians were furious. Arropeen spared John’s life, noting the courage that it took to ride into the Indian encampment alone with such news.

During Arropeen’s last illness, he called John to him and said that he loved him like a son because of his courage and honesty. At that meeting, Arropeen gave the area around the Manti settlement to John. Up until that time, the Indians had claimed Manti as their own.

John operated a grist mill, a sheep ranch, a merchandise business, and a small chicken farm. He also served two terms in the State Legislature.

In September of 1906, John and his second wife felt inspired to leave their home and families and move to Springville. After their arrival, John and Mary became influential in starting the Springville Canning Company. They both helped organize and manage the enterprise. In 1911, John was ordained a Patriarch and served in this position until his death on November 7, 1915.

Sources: Olive Anderson, Sketch of the Life of John Lowry Jr. 1829-1915. John Lowry Manuscript Collection, located in the University of Utah Special Collections Department; Jenson, Latter-day Saint Biographical Encyclopedia. vol. 4, 623; 1870 Utah Census; Young, "Report of the Southern Utah Exploring Company," Brigham Young Collection, Historical Department, LDS Church; Journal History, February 22, 1849; and LDS Church, IGI Computer File.
MATSON, GEORGE B.

George B. Matson was born in Centerville, Delaware, on October 26, 1827. As a boy, he lived for a time in Joseph Smith's household in Ohio.

After moving to Nauvoo, Illinois, George learned the brick mason's trade. His professional talents became especially useful after coming to Utah in 1847. He helped construct many of the first buildings in Salt Lake City and also in Springville a few years later.

As a member of Parley P. Pratt's Southern Expedition, George journeyed with the forward company around the St. George Loop, and stayed with the wagons near Fillmore, Utah on the return trip to Salt Lake City. A few years later, he assisted in building Utah's first state house at Fillmore.

Following the expedition, George lived for a while in Fountain Green, and also Moroni, Utah, before settling his family in Springville. He started a farm there and worked the land the rest of his life.

A few years later, George was called to assist in bringing one of the ill-fated handcart companies on into Utah in 1856. In addition, George was a veteran of Indian wars, and helped build Camp Floyd for the U.S. Army. He also served a mission to Philadelphia, Pennsylvania, and eventually returned to Springville where he was elected a city councilman. George died sometime after 1870. The exact date, perhaps, was never recorded.

Sources: Don Carlos Johnson, A Brief History of Springville, Utah. (Springville, Utah: William F. Gibson, 1900), 1-5, 117-118; 1870 Utah Census; and Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church.
MATTHEWS, JOSEPH

Joseph Matthews was born January 29, 1809, in Johnson County, North Carolina. He joined the Church in the fall of 1843, and moved to Nauvoo, Illinois, where he worked on the temple and filled several missions to the Eastern States.

At Winter Quarters, Joseph was chosen as one of President Brigham Young’s vanguard company of pioneers, and also named one of the chief hunters for the journey. He was in Orson Pratt’s advance company which entered the Salt Lake Valley ahead of the main company on July 22, 1847.

In November of 1849, Joseph was elected one of the five captains for the Southern Expedition. As a member to the expedition, he and Schuyler Jennings were the only two members given furloughs to return home. They left the company on December 26, 1849 and carried letters and messages to loved ones and Church authorities.

In 1851, Joseph was called to California with Apostles Charles C. Rich and Amasa M Lyman. He and his family remained in San Bernardino until that settlement was abandoned in 1857 due to the Utah War. In the 1870s, he filled a mission to the Southern States. Joseph moved to Arizona in 1880, and died at Pima, Arizona, May 14, 1886.


MATTHEWS, WILLIAM

William Matthews was born in South Carolina, in 1807. He joined John Brown and other Mormons in the south, and travelled to Nauvoo, Illinois, to work on the temple in 1845. William and John returned to the south and gathered their families and journeyed to Pueblo, Colorado, in 1846; and followed Brigham Young to Utah the next year.

In 1849, William joined Parley P. Pratt’s Southern Expedition. He volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George Loop, and also stayed with the wagons near Fillmore, Utah. During the trek, he became a captain of ten to replace Joseph Matthews who had been furloughed.

William moved his family to Utah County following the expedition, and worked as a farmer. His whereabouts from 1850 could not be determined.

Sources: 1850 Utah Census; and Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church.
NEBEKER, GEORGE

George Nebeker was born at Newcastle, Delaware, January 22, 1827. His family moved to Covington, Indiana, where he remained until 1846. The following year, George and several of his brothers joined the Church and waited at Winter Quarters, Nebraska, until the summer when they all started for Utah, arriving in September.

In 1849, George was called to go on Parley P. Pratt’s Southern Expedition. He volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George Loop, and also stayed with the wagons near Fillmore, Utah, and returned in the spring of 1850.

Following the expedition, George married Elizabeth Dilworth. They had eleven children. Thirteen years later he married Maria L. Dilworth, Elizabeth’s sister. This marriage produced six children.

Much of George’s life was devoted to missionary work. His first mission in 1854 was to the American Indians. He was next sent to colonize Carson, Nevada, but came back to Utah a year later due to the Utah War. His most notable mission was to the Sandwich Islands in 1864. For ten years he worked with the Island peoples. One of his important accomplishments was purchasing $14,000 worth of property in Laie, Hawaii. This huge plantation was turned into a sugar industry and was completely paid for before George turned the mission presidency over to Elder John Taylor at the conclusion of his ten-year mission.

This plantation in Laie established a home for the elders who were called to perform missionary labors in that land. Today, Brigham Young University’s Hawaii Campus and the LDS Polynesian Cultural Center occupies a portion of the site of the original plantation.

George filled another mission in the fall and winter of 1879-80, and was a High Councilor in the Salt Lake Stake for nearly ten years. Following his death on December 1, 1886, his funeral services were attended by a great many friends and a large number of Hawaiians who loved him very dearly.

PACKER, JONATHAN

Jonathan Packer was born in Richland County, Ohio on July 26, 1817. He joined the Church in Ohio and moved with the saints to Missouri by the spring of 1837. On May 14, 1837, Jonathan married Sarah Ewell in Ray County, Missouri. He married again after moving to Nauvoo in 1840, and twice more after arriving in Utah. He fathered a large posterity.

Jonathan joined Parley P. Pratt’s Southern Exploring company at the age of 32. He travelled with the company as far as Little Salt Lake Valley where he remained with the wagon company.

After returning to Salt Lake City in February of 1850, Jonathan took his families up to Box Elder County and built a nice farm. Some time after 1870, Jonathan and his families relocated to Arizona to help establish a colony there. He died on January 31, 1889 in Safford, AZ.

Sources: Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; 1870 Utah Census; and LDS Church, IGI Computer File.
PHELPS, WILLIAM WINES

William Wines Phelps was born February 17, 1792, in Hanover, Morris County, New Jersey. He moved to New York and married Sally Waterman on April 28, 1815.

While a resident of New York, William was politically active and even aspired to be a candidate for Lieutenant-Governor. He was also the editor of a partisan newspaper.

William heard of the Church early in 1831. By June, 1831, he came to Kirtland, Ohio, and spoke with the Prophet Joseph Smith. A revelation was given to Joseph at this time asking William to assist Oliver Cowdery in selecting, writing, and printing books for schools in the Church. William was soon baptized and traveled to Jackson County, Missouri.

It wasn’t too long after his arrival that he began publishing a monthly paper for the Church called The Evening and Morning Star. His home and printing office were later destroyed, forcing his family to leave Jackson County.

In 1835, William and his oldest son, lived in the home with Joseph’s family in Kirtland, Ohio, while they all assisted in compiling The Book of Commandments. William was also in Kirtland when the temple was dedicated.

In 1837, William was appointed postmaster at Far West, Missouri. He was later embittered towards Joseph and testified against him and other Church leaders. For these actions, he was excommunicated from the Church at a conference held at Quincy, Illinois, March 17, 1839. In 1841, he was received back into fellowship in the Church and was sent on a mission to the Eastern States.

William was elected a member of the Nauvoo City Council in 1844, and took part in the destruction of The Nauvoo Expositor. After the death of Joseph and Hyrum Smith, he assisted Willard Richards in gathering material for the history of the Church.

William and Sally were among the first to receive their endowments in the Nauvoo Temple, in December, 1845; and they spent the winter of 1846-47 at Winter Quarters, Nebraska. William assisted many families in

Figure 28 William W. Phelps
preparing to come across the plains. However, their family did not arrive in
the Valley until September 16, 1848, in Brigham Young’s Company.

After the Provisional Government of the State of Deseret was
organized March 4, 1849, William was appointed surveyor-general and chief
engineer April 5, 1849. His job was to survey the area and map it out. On
August 24, 1849, he and Ira Willis ascended the top of Mount Nebo to
make scientific observations. A few months later, he was called and set
apart as first counselor in Parley P. Pratt’s Southern Expedition. With the
help of Dan Jones, William made astronomical observations in regard to
latitude, longitude, and also kept records of the distances and conditions of
the areas the company travelled.

After the return of the expedition, William was elected one of the
regents of the University of Deseret. In 1851, he was elected a
representative of the Utah State Legislature and eventually was elected
speaker of the house. He also practiced law, and on several occasions was
a Justice of the Peace and also a Notary Public. For several years, William
also published The Deseret Almanac. He died on March 7, 1872, at his
home in Salt Lake City.

Sources: Esshom, Pioneers and Prominent Men of Utah,
Young, "Report of the Southern Utah Exploring Company," Historical
Department, LDS Church; Journal History, April 28, 1849, & August 24,
1849; 1860 Utah Census; Doctrine and Covenants. The Church of Jesus
Christ of Latter-day Saints 1973, Sections 55, 57, 58, & 70.

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POTTER, GARDNER, G.

Gardner G. Potter was born at Fort Ann, Washington County, New
York on July 7, 1811. He converted to Mormonism and eventually moved
to the midwest with the saints. He married Eveline Maria Hinman in
December 1844, and was among the earliest pioneers to enter Utah.

Gardner joined the Southern Expedition and was in the forward group
which travelled the St. George Loop. He also volunteered to remain near
Fillmore, Utah with the wagons until the spring of 1850.

After returning from southern Utah, Gardner and his small family
moved to Springville; he was a sailor by occupation. Gardner lived the rest
of his days in Utah County and died in Springville, on March 14, 1857.

Sources: Young, "Report of the Southern Utah Exploring Company,"
Historical Department, LDS Church; 1850 Utah Census; and LDS Church,
IGI Computer File.
PRATT, PARLEY PARKER

Parley Parker Pratt was born April 12, 1807, in Burlington, Otsego County, New York, the third son of Jared and Charity Pratt. His youth was spent working on his father's farm and reading books. Unable to attend much school, Parley was constantly seen with a book in his hands. In fact, he started reading The Bible at the age of seven.

When Parley was nineteen years old, he travelled to the wilderness of Ohio and started building a cabin and a farm. The next year, he returned to New York and married his sweetheart Thankful Halsey on September 9, 1837. Eighteen months later, the couple had returned to the cabin and built a small framed home and a nice size orchard and farm.

![Figure 29 Parley P. Pratt](image)

After returning to Ohio, Parley met a reformed Baptist minister named Sidney Rigdon, and joined his church. In August of 1830, he received a copy of The Book of Mormon. After reading the book, he went to New York to meet Joseph Smith. Finding him gone, Parley requested baptism, and immediately after, was ordained an Elder.

Parley served twelve full-time proselyting missions during his life-time. Two of his most famous converts were his brother Orson, and a young minister named John Taylor. In addition to his missions, he also
accompanied Joseph Smith as a member of Zion's Camp, and was ordained an Apostle shortly thereafter.

When not out preaching, Parley was with the saints enduring many of the hardships of persecution. He was with David W. Patten when he was killed at the Battle of Crooked River. Because of his involvement in the battle, Parley was later captured and taken with several of his brotherhood to be shot. However, General Alexander Doniphan refused to carry out the execution orders. Consequently, all the men were incarcerated on trumped up charges and without a trial. He narrowly escaped from prison eight months later.

Parley and his family travelled across the plains to Utah in 1847. Two years later, he was called to lead the Southern Expedition. Following his return, he re-entered the Legislature and assisted in forming a constitution for the provisional government of Deseret.

Parley was an untiring defender of the Church, and wrote many pamphlets and articles. He published most of his writings in *The Millennial Star, The Prophet, and The Western Standard*. He also wrote several books: *Voice of Warning, Key to Theology*, and *History of the Missouri Persecution*. An exceptional poet, Parley penned a book of poetry and several hymns including: "An Angel From on High," "Jesus Once of Humble Birth," and "Come, O Thou King of Kings."

Parley married twelve women and had a total of thirty children. On his last mission, he was accosted by his twelfth wife's first husband, H. H. McLean, who brutally assassinated him on May, 13, 1857. His body was buried about a mile from the incident.

RICKS, THOMAS EDWIN

Thomas Edwin Ricks was born July 21, 1828, in Trigg (now Christian) County, Kentucky. At the age of two, his family moved to Madison County, Illinois, and it was here that he grew up. On March 27, 1844, Thomas was thrown from a horse and broke his thigh. His injured leg stopped growing, and gave him a limp for the rest of his life.

When Thomas was sixteen years old, his family joined the Church (February 14, 1845). The next year, the family moved to Nauvoo, Illinois, where Thomas worked on the Temple. After making preparations for the exodus west, the Ricks family left Winter Quarters, Nebraska, and started for Utah in April, 1848, in Heber C. Kimball’s company.

Figure 30 Thomas E. Ricks

During the trek, some Indians came into the camp and stole some of the animals. Thomas and three others pursued the thieves. When they came upon the Indians, Thomas was shot three times and left for dead by
his scared companions. After Thomas' father heard of the incident, he jumped in a wagon and raced to the place where his son had fallen. Finding him barely alive, Thomas was brought to President Kimball who blessed him that he would live. The following July, he walked again for the first time.

The Ricks family arrived in Salt Lake Valley on September 24, 1848, and soon located at North Mill Creek, about twelve miles north of Salt Lake City. The following spring they relocated to Centerville, Utah.

Less than six months after learning to walk again, Thomas joined Parley P. Pratt's Southern Expedition. During the trek he volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George Loop. He also stayed with the wagons near Fillmore, Utah, when part of the company was forced to rest the animals.

In 1856, Thomas was called to go on an Indian mission to Las Vegas, Nevada, where he assisted in building the fort and several farms. In 1859, Thomas moved with his family to Logan. While living there for twenty-four years, he was the sheriff, assessor, collector, a Stake High Councilman, a successful farmer, and a colonel in the local militia. He left Logan for two years on a mission to the mid-west.

In December, 1882, Thomas was called to lead a colony in the settlement of the Upper Snake River Valley. He helped lay out the city of Rexburg, and nearly every settlement in what is Fremont and Bingham (now Madison) counties. In fact, Rexburg was named in honor of the original spelling of his family's surname.

Thomas was appointed the first bishop in the Snake River Valley, and a few years later he was called to be the stake president, which position he held until his death. Thomas was involved in railroad-building, milling, and operating the Rexburg Co-operative Store. He also donated much time to building roads and irrigation canals. Over the years he accumulated considerable means, much of which he spent in building up the area and in assisting the poor.

Thomas was married to five women, and had over forty children. He died at his home in Rexburg, September 28, 1901. He was one of the founders of the Church academy at Rexburg in 1888. The school was later named Ricks Academy (now Ricks College) in honor of Thomas.

SMITH, ROBERT M.

Robert M. Smith was born in South Carolina in 1804. After his conversion, his family became part of the Mississippi Saints who journeyed to Pueblo, Colorado, in 1846, and followed Brigham Young into the Salt Lake Valley the next year.

In 1849, Robert joined Parley P. Pratt’s Southern Expedition. During the trek, he accompanied Parley P. Pratt in travelling around the St. George Loop and also in coming home in the first part of February, 1850. After the expedition he moved his family to a farm in Utah County. His whereabouts after 1850 are unknown.

Sources: Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; LDS Church, IGI Computer File; and Carter, Our Pioneer Heritage, vol. 2, 462.
STEWARD, BENJAMIN FRANKLIN

Benjamin Franklin Stewart was born October 12 or 22, 1817, on the banks of the Ohio River in Monroe County, Ohio. He married Polly Richardson and moved to Van Buren, Iowa. After moving to Iowa, Polly joined the Church. Three years later, he was baptized February 2, 1844.

At Winter Quarters, Nebraska, Benjamin was selected to join Brigham Young’s vanguard company. When the pioneers arrived at the Platt River (124 miles from Fort Laramie), Benjamin was among several men asked to stay and ferry the ensuing companies of saints across the river. On September 27, 1847, he arrived in the valley.

Benjamin joined Parley P. Pratt’s Southern Expedition in November 1849. During the journey, he accompanied the forward company in travelling around the St. George Loop, and came home during the first part of February, 1850.

After the expedition, Benjamin became one of the original settlers of Payson, and served two terms as mayor of the community. He also built and operated a sawmill in Payson Canyon for many years. In addition, he also started a nail factory just outside of Payson.

On September 6, 1858, Benjamin was called on a mission to Iowa and Illinois. Following this, he returned to Utah County and moved his family to a new settlement a few miles north of Payson. Consequently, he became one of the founders of Benjamin, Utah, which was named in his honor since he was the presiding Elder of the settlement.

Benjamin was married twice and had twenty-two children. On June 22, 1885, he was struck by lightning and killed.

TANNER, NATHAN

Nathan Tanner was born May 14, 1815, in Greenwich, New York, a son of John Tanner and Lydia Stewart. He was baptized September 10, 1831, when 16 years of age, and soon left on his first mission to New York.

Nathan was only 19 when he and his brother John were called by Joseph Smith to join Zion’s Camp. John said this trip was a wonderful experience because he spent much of the journey in the presence of Joseph. Following Zion’s Camp, he and his brother remained in Missouri for a year before returning to Kirtland, Ohio.

In 1836, he filled a mission to the Eastern States in company with Elder Amasa M. Lyman. While on this mission he married Rachel Winter Smith. They returned to Kirtland and bought several thousands of dollars worth of property which they lost after the Kirtland bank collapsed. However, before the bank debacle, Nathan witnessed many glorious manifestations at the dedication of the Kirtland Temple.

Eventually, the Tanners moved to Missouri, Illinois, Iowa, and finally arrived in Utah during the fall of 1848. The next year, Nathan volunteered to be a member of Parley P. Pratt’s Southern Expedition. During the trek, Nathan accompanied Parley and the forward company as they travelled the St. George Loop. He also was a member of Parley’s forward group on the return trip to Salt Lake City.

Nathan served several missions during the course of his life and was instrumental in bringing many of the poorer saints across the plains. He also operated a freighting business and a small store in south Salt Lake.

Nathan married five women and had 18 children. On December 17, 1910, at the age of 95, he died in Granger, Utah, the last survivor of Zion’s Camp.

**TANNER, SETH BENJAMIN**

Seth Benjamin Tanner was born in Bolton, Warren County, New York, on March 6, 1828. He joined the Church and came west with the saints by 1849. At the age of twenty-one, Seth was one of the youngest members of Parley P. Pratt’s Southern Expedition.

In 1858, Seth married Charlotte Levi in Pine Valley, Washington County, Utah. Nearly twenty years later, he married Anna Marie Jensen (October 1876). Seth eventually moved to Arizona and died in Taylor, Navajo County, on December 5, 1918.

Sources: Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; and LDS Church, IGI Computer File.

**TAYLOR, STEPHEN**

Stephen Taylor was born in England around 1807. He joined the Church and moved to Utah by the fall of 1849. As a member of the Southern Expedition, Stephen volunteered to remain with the wagons rather than to travel the St. George Loop with Parley P. Pratt’s forward company. He did, however, accompany the men who arrived back in Salt Lake City in early February of 1850.

By 1870, Stephen had taken up residence in Morgan County, Utah, and was employed as a blacksmith. No information relating to his whereabouts after 1870 could be obtained.

Sources: Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; and *1870 Utah Census*.
VANCE, WILLIAM PERKINS

William Perkins Vance was born in Jackson County, Tennessee, in October 1822, the son of John Vance and Sarah Perkins. He joined the Church in 1842, and went to Nauvoo, where he lived for a time in the home of Joseph Smith.

William arrived in Utah on July 22, 1847, in Brigham Young’s vanguard company. Two years later, he joined Parley P. Pratt’s Southern Expedition. During the trek he volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George Loop. He also stayed with the wagons near Fillmore, Utah, and returned to Salt Lake City in the Spring of 1850.

In 1851, William accompanied George A. Smith’s pioneer company which founded Utah’s iron industry in southern Utah. He left the area to serve a mission to the eastern United States, and settled in Summit County when he returned. He later became the area’s first judge.

In 1884, William and his family moved to St. George. In 1902, he relocated to Lund, Nevada, where he died December 5, 1914, survived by one of his two wives, three sons and three daughters.

Sources: Jenson, Latter-day Saint Biographical Encyclopedia, vol. 4, 721; Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; LDS Church, IGI Computer File; Esshom, Pioneers and Prominent Men of Utah. 1222; Iron County Centennial 1851-1951. 42; Miller, The Immortal Pioneer: Founders of the City of St. George, Utah. 16; and Carter, Our Pioneer Heritage, vol. 2, 546-547.
WEST, CHAUNCEY WALKER

Chauncey Walker West was born February 6, 1827, in Erie County, Pennsylvania. His family later moved to New York where they were introduced to the gospel. At the age of 16, Chauncey left his home to serve as a traveling Elder. The following year, he was ordained a member of the 12th quorum of Seventy, a very distinguished position for an eighteen-year-old.

![Chauncey Walker West](image)

Figure 34 Chancey Walker West

After the Mormon expulsion from Nauvoo, Chauncey and his family moved to Winter Quarters, Nebraska. There, his father, mother, and brother died. As the oldest living son, he took charge of the rest of his family and guided them safely to Salt Lake Valley with John Taylor's 1847 company.

Chauncey and three of his brothers were numbered in the first company to settle in Provo in the spring of 1849. That fall, as a member of Parley P. Pratt's Southern Expedition, Chauncey volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George Loop, but he accompanied Parley's forward group on the return trip to Salt Lake City. During this portion of the trek, when the forward group was faced with starvation and freezing temperatures, Parley selected Chauncey and
Nathan Tanner to go with him ahead of the rest of the forward company to the Provo settlement for relief. Chauncey and Parley were successful in making it to the fort after a remarkable night and day journey. They sent the relief wagons which saved the remainder of the forward company.

In the fall of 1852, Chauncey and 36 other men were called to go on missions to eastern Asia. After many extraordinary experiences, he returned nearly three years later, and settled in Ogden, having been appointed bishop of the First Ward. This same year (1855) he was appointed presiding Bishop of Weber County, a position he held up until the time of his death, fourteen years later.

In 1858, Chauncey was made Brigadier-General in the Nauvoo Legion for his service during the Utah War. He also served as a member of the House of Representatives for many years. In 1863, he was called to go to England and take charge of the European mission while President George Q. Cannon was in Washington D.C. working for Utah’s statehood. On his way to England, he stopped at the White House and met with President Abraham Lincoln.

Chauncey was a hard worker all his life. He built canals, roads, and was the first to develop the Utah lumber industry by building saw mills in the mountains. He helped establish a tannery, a mercantile business, a hotel, a livery stable, a blacksmith and wagon shop, a meat market, a freighting line, a flouring mill, a large ranch, and many other minor establishments. He was also the Ogden post master for fourteen years, and took charge of the construction of the Ogden Tabernacle which was completed under his direction.

His last contract was to grade two hundred miles for the coming of the transcontinental railroad. Due to mismanagement on the part of eastern financiers, Chauncey’s partnership for the venture was ruined. He went to San Francisco to gain a settlement with the Central Pacific company, but died in the process at the age of 43.

Following his death on January 9, 1870, his large family of 36 children, several wives, and a host of people from the area turned out to pay their last respects.

Sources: Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; Edward W. Tullidge, Tullidge’s Histories, vol. 2, (Salt Lake City: Juvenile Instructor, 1889), 55-68; Jenson, Latter-day Saint Biographical Encyclopedia, vol. 1, 749-754; and Esshom, Pioneers and Prominent Men of Utah. 1230.
WILLIAMS, CHRISTOPHER

Christopher Williams was born March 7, 1789, in Ulster County, New York, the son of Ichabod Williams and Sybil Clark. After joining the Church and travelling to Utah in the Orson Pratt 1848 company, Christopher was set apart as the first bishop of the Salt Lake Third Ward.

Christopher served as bishop from 1849 to 1856, except for the few months he journeyed with Parley P. Pratt's Southern Expedition.

As one of the oldest men of Parley's exploring company, Christopher did not accompany the forward group on the St. George Loop. He did, however, volunteer to stay with the oxen and wagons during the return trip to Salt Lake City.

Christopher married seven times during his life. But records show only a handful of children. He worked a farm in Salt Lake City, and did carpentry work on the side. Christopher died on December 31, 1873.

Sources: Jenson, Latter-day Saint Biographical Encyclopedia, vol. 4, 511; 1860 Utah Census; Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; Journal History, February 22, 1849; Esshom, Pioneers and Prominent Men of Utah, 1249; and LDS Church, IGI Computer File.
WILLIS, WILLIAM SIDNEY SMITH

William Sidney Smith Willis was born March 18, 1819, in Jefferson County, New York. He and his brother Ira converted to the Church and were baptized July 16, 1846, by Parley P. Pratt. Both brothers joined the men of the Mormon Battalion in Winter Quarters, Nebraska, and walked to Santa Fe, and on to southern California. It has been written that William was actually the first person to discover gold at Sutter’s Mill following his enlistment in the Battalion.

After arriving in Utah, William joined the Southern Expedition and volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George Loop, and also chose to stay with the wagons near Fillmore, Utah, when part of the company was forced to rest the animals and return in the spring.

Following the expedition, William moved to Lehi, started a farm, built the first cabin in Lehi with a wood floor, and married Alzina L. Lott on April 23, 1852. They had nine children.

William served as a captain in the Utah Militia, as one of the presidents of the 68th quorum of Seventy, and as a missionary to England. He was elected several times to the Lehi City Council, and worked in his spare time as a gunsmith, carpenter, and machinist.

In the winter of 1870-1871, while working at a saw mill in American Fork Canyon, he was caught in the saw and died from his injuries on February 3, 1871.

Sources: Jenson, Latter-day Saint Biographical Encyclopedia. vol. 3, 566-568; Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; and 1870 Utah Census.
WORDSOWRTH, WILLIAM SHIN

William Shin Wordsworth was born March 5, 1810, in Salem County, New Jersey; and was baptized in the fall of 1841 by Elder George Adams in Philadelphia, Pennsylvania. In 1846 he was ordained a Seventy, and came to Utah the following year.

William was a very outspoken and opinionated man who bluntly told people what he thought. His was also known as a hard worker when it came to building roads, bridges, and digging irrigation ditches.

As a member of Parley P. Pratt's Southern Expedition, he volunteered to stay with the wagons and oxen when Parley and the forward company travelled the St. George loop, but he chose to join Parley's forward group on the return trip to Salt Lake City in early February of 1850.

Upon his return, William and his family settled in Springville, Utah, where he worked as a fisherman. William was elected an alderman, and also the mayor of Springville before he died on January 10th, 1888.

Sources: Johnson, A Brief History of Springville, Utah. 35, 106; Carter, Our Pioneer Heritage. vol. 2, 547; Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; and 1850 Utah Census.
WRIGHT, ALEXANDER

Alexander Wright was born January 27, 1804, in the parish of Marnoch, Banffshire, Scotland. He emigrated to Canada in 1835; and the following year, converted to the Church and moved to Kirtland, Ohio. Between 1839 and 1842, he served a successful mission to Scotland. He was also one of the very first missionaries to go to that land. Many of his converts, including a portion of his family, emigrated to America at the close of his mission.

Alexander and his family resided in Nauvoo, Illinois, until they were exiled by persecution. While in Nauvoo, he married Hannah Butterfield. The following year she died during childbirth. Their baby also died soon after. In 1847, he crossed the plains driving a team and wagon for Apostle John Taylor.

During the winter of 1849, Alexander joined Parley P. Pratt’s Southern Expedition and travelled with Parley around the St. George Loop. On the return trip, however, he volunteered to remain with the wagons and oxen, allowing the married men to rejoin their families.

Within a year of his return, Alexander married Hannah Leigh. They were the parents of two children. Eventually, the Wright family moved south on a colonizing mission to Dixie, where he settled on the Rio Virgin River (Virgin City). On November 23, 1856, he married Hannah Walters, and they had six children. Alexander remained in Virgin City until his death on August 3, 1876, after a seven year illness.

Sources: Jenson, Latter-day Saint Biographical Encyclopedia. vol. 3, 571-573; Young, "Report of the Southern Utah Exploring Company," Historical Department, LDS Church; and 1870 Utah Census.
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THE SOUTHERN UTAH EXPEDITION
OF PARLEY P. PRATT
1849-1850

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Department of History
M.A. Degree, December 1992

ABSTRACT

In 1849, President Brigham Young commissioned a fifty man company, headed by Parley P. Pratt, to explore Southern Utah for possible colonization. The four month trek spanned the coldest months of the winter, and afforded some very harrowing and hazardous experiences. Many of the Southern Utah colonies that were initiated in the subsequent years following the expedition were based on information gathered during this seven-hundred mile expedition.

COMMITTEE APPROVAL:

Thomas G. Alexander, Committee Chairman

James B. Allen, Committee Member

Paul B. Pixton, Department Chairman
RELIEF MAP OF UTAH

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Scale: 1:100,000

Map 1

Trails Utilized Prior to November 24, 1849, which crossing the Route of the Southern Utah Expedition

- Dominguez-Escalante: 1776
- Etienne Provost: 1824-1825
- Jedediah Smith: 1827
- Jedediah Smith: 1847
- John C. Fremont: 1844
- Old Spanish Trail: 1847
- Mormon Battalion: 1849
- Manti Settlement: 1849
- Forty-Niners: 1849
- Southern Expedition: 1849-1850
MAP 3
Parley P. Pratt's
Southern Utah Expedition
1849-1850

South Bound Trip
St. George Loop
Return Trip
Return Trip (Forward Company)
Return Trip (Pratt & West)
Arrows Designate Canyons

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Nevada