The Effect of the Speaking of George A. Smith on the People of the Iron Mission of Southern Utah

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THE EFFECT OF THE SPEAKING OF GEORGE A. SMITH
ON THE PEOPLE OF THE IRON MISSION OF SOUTHERN UTAH

A Thesis Presented
to the Department of Speech
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirement for the Degree of

Master of Arts

by

Ray Haun Cleave

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INTRODUCTION

The desire for independence has always been an outstanding characteristic of the Mormon people, and never has this trait stood out more prominently than among the early pioneers of Utah. In 1851 Brigham Young declared:

"We shall never give up what we list to perform. The Lord guiding and directing us, we shall continue our operations, until we manufacture everything we wish to eat, drink and wear, in the midst of these mountains; so that we shall not be under the necessity of going to any other place in the whole world, to get anything we wish to consume."¹

As is evidenced by this statement, the desire for independence was deeper than mere necessity; it was born of a desire to be free from all outside bonds and obligations, to be able to live life according to their own standards of conscience. That this spirit became recognised and appreciated by the thinking non-Mormons of their day, as well as among themselves, is evidenced in the writings of the period.

"And while they are forced by the exigencies of their position, and their own honorable instinct of independence, to provide for their own wants by establishing among themselves the various branches of mechanical and manufacturing industry, their commerce will be of greater and greater value to the seaboard States."²

¹Milton R. Hunter, Brigham Young the Colonizer, (Salt Lake City, Utah: The Deseret News Press, 1940), p. 187.

Iron manufacturing played an important part in this early attempt of the Mormon pioneers to supply the basic raw materials which they needed without being dependent upon others. The story of the Iron Mission forms one of the most interesting chapters in the colonizing of Utah. It was a heart-breaking task, at times beset with many difficulties and failures. The early pioneers, however, had sufficient faith in themselves and in the Kingdom of God to believe that they were building, and, therefore, did not give up easily in the face of hardships. If iron was needed to build up the Kingdom of God and to establish Zion, iron they would get at any price.

Still, there came times when the pioneers, like most people, needed to be instructed, encouraged, or reprimanded in order to get the kingdom built. This work fell to the leaders, who were usually men of the strongest character, possessing great energy and ability in handling men. One such leader was George A. Smith, who was in command of the "Iron Mission". Under his kindly inspiration and energetic leadership, the members of the Iron Mission nearly achieved the impossible. With their bare hands, without equipment or capital, they came to the verge of success in the manufacture of iron. This, it is well known today, is a venture to be undertaken only with the backing of tremendous sums of capital. Yet in the midst of their difficulties, sacrifices, and heartbreaks, they enjoyed the reputation of having the best order and harmony of any settlement in the territory.
Statement of the Problem

I. The purpose of this study is to analyze the influence exerted upon the people of the "Iron Mission" by George A. Smith through the spoken word, and to determine if the influence thus exerted played a major part in the success or failure of the mission.

A. The problem is to determine what influence, if any, was exerted upon the mission, and if this influence or lack of it affected the mission in a vital way.

B. The influence of George A. Smith will be placed in two divisions.

1. The early hardships and successes of the mission.

2. The abandonment and closing of the mission.

II. Need and Justification of the Study.

A. Since speaking plays such a vital role in the latter-day Saint Church, the writer feels that there is justification for studying the effects it has upon a given group.

B. The writer has had continued interest in the "Iron Mission for several years. During the school years of 1941-42, 1942-43 the writer attended the Branch Agricultural College in Cedar City, and became acquainted with William R. Palmer. It has been the writer's good fortune to listen to William Palmer, on several occasions, tell of the early efforts at
iron manufacturing and the leadership of George A. Smith.

C. During the summer of 1953 the writer took a class entitled Psychology of Speech, from Dr. Jon Eisenson, Professor of Speech at Brooklyn College, and a Public Address Seminar in Persuasive Speaking from Dr. J. LaVar Bateman of the Brigham Young University. These classes aroused in the writer an interest in the persuasive power of the spoken word which has led to this study.

D. As far as can be determined, no other study like this has been made which compiles data pertaining to the speaking situations of the "Iron Mission" or evaluates the influence of the speaking done by its leader.

Delimitations of the Problem

I. Delimitations of the Area

A. Since this study deals with the speaking and influence of George A. Smith, it has been deemed wise by the writer to include a chapter giving briefly his history and background, especially those happenings that helped influence his speaking ability.

B. A chapter giving a brief history of the Iron Mission has been included for background purposes. Since it is not one of the better known incidents in Church History, the writer feels
that this is indispensable.

C. This study does not assume to include all that was done or said by members of the Iron Mission or leaders of the church on the subject of iron. This study is basically restricted to the teachings and sermons of George A. Smith as they relate to the Iron Mission.

D. The study is confined to the period of time covered by the Iron Mission which lasted from 1850 to 1857.

E. It is believed by the writer that the problem is limited sufficiently to allow satisfactory treatment.

II. Delimitations of Documentary Sources.

A. The information used in the study of this problem will be taken from the following sources:

1. Journal of Discourses
2. Original Newspapers
3. Books written by Historians
4. Books written by Church Leaders
5. Personal Journals
6. Iron County Record
7. Utah State Historical Society Records
8. Parowan Stake Records
9. Personal letters of George A. Smith
10. Journal History of the Church
Other Unpublished Manuscripts.

Method of Procedure for Gathering Data

The nature of the problem requires that the writer search out data from every available source. It has been necessary to examine all the Church and State historical records that were available which dealt with this period. A list of the original company of Iron Missionaries was obtained and as many of their journals examined as were available. Private interviews were held with the following historians from whom much valuable information and many leads and suggestions were obtained. These leads and suggestions were carefully followed and checked.

1. William R. Palmer - Cedar City
2. Juanita Brooks - St. George
3. Gustav O. Larson - Cedar City - now of Provo (B. Y. U.)
4. Louella Dalton - Parowan
5. Zora Jarvis - St. George

Organization of the Data

I. Chapter I contains a brief history of the life of George A. Smith. It covers his life both before and after he headed the Iron Mission. It reveals his qualifications for such an assignment.

II. Chapter II gives a short history of the mission itself. This
Chapter sets forth what the mission was, why and when it was started, and what it accomplished. It shows the difficulties faced by George A. Smith and his party and the circumstances that caused the mission to close.

III. Chapter III presents the conditions under which the members of the Iron Mission met. It describes the locality and physical conditions encountered by George A. in his speaking situations. It discusses the types of audiences which composed the Iron Mission.

IV. Chapter IV is a discussion of the speaking of George A. Smith. His use of humor, the length of his talks, his use of motive appeal, his preparation, and presentation are set forth in this chapter.

V. Chapter V contains discussion of the effect which his speaking had upon the people. It discusses his connection with both the establishing and closing of the mission. The reactions of people to his speaking are used to determine and illustrate his effectiveness upon them.
CHAPTER I

HISTORY OF GEORGE A. SMITH

Since much has been written by both Church writers and historians about the life of George A. Smith, the writer has endeavored, in presenting this brief sketch of his life, to bring out those incidents which may have influenced his character and contributed to his speaking ability.

Therefore, this chapter will deal mainly with those incidents in the early life of George A. Smith that influenced his character, his speaking ability, and helped prepare him for his position of leadership during the Iron Mission. His life will be merely rounded out and sketched briefly from the end of the Iron Mission to his death, filling in only the major events of his life with no attention given to detail.

ANCESTRY

George Albert Smith was born at Potsdam, St. Lawrence County, New York, June 26, 1817 to John Smith and Clarissa Lyman Smith. His paternal grandfather was also the grandfather of the Prophet Joseph Smith, they being first cousins. ¹ His maternal grandfather, Richard

Lyman, contracted a disease while fighting in the Revolutionary War which caused his untimely death. This left George A.'s mother to be reared by her uncle, the Reverend Elijah Lyman, of the First Presbyterian Church at Brookfield, Vermont. Both his father and mother were very religious and "spared no pains", as George A. put it, to impress upon his mind, from infancy, the importance of living a life of obedience to the principles of religion as they understood it.

EARLY RELIGIOUS EXPERIENCES

When George A. was nine years old he received a blow on his head which left him unconscious for three weeks. A council of surgeons agreed that blood was settling under his skull and causing intense pressure upon the brain. They concurred that an operation was the only hope to save his life. His father, being a man of faith, and believing that God would heal him, dismissed the physicians. In a few weeks George A. recovered, but he felt the effects of the blow for many years.

INQUIRING FOR RELIGION

He followed the teachings of his parents in his early years, but being an independent thinker, he soon broke away from the teachings of the churches and creeds of his day. He states in his, Memoirs, that at an early age he felt a disposition to inquire after the original principles of the gospel. This led him to question the value of the religions of his day and their genuineness.
"I asked my father where the Presbyterian Church originated, he answered, with the Apostles. I enquired where the Methodist Church originated, he replied with John Wesley in England, about a hundred years ago. I enquired where the Baptist Church originated, he said it originated with Mr. Williams, who settled Rhode Island, or with the Walden sect. I enquired the reason these sects did not join the Presbyterian, who descended directly from the Apostles. He answered that they all think they descend directly from the Apostles. This opened my eyes and I saw that all religious notions were mere matters of opinion." ²

This left George A.'s mind open and free to investigate and accept the story of the restoration when he heard it in the fall of 1828. The news of the discovery of the gold plates, and of the visions received by cousin Joseph reached his branch of the Smith family, and soon after a letter was received from the Prophet in which he declared that:

"The sword of vengeance of the Almighty hung over the generations and that except they repented and obeyed the Gospel, and turned from their wicked ways, humbling themselves before the Lord, it would fall upon the wicked and sweep them from the earth as with the beacon of destruction." ³

This letter made a deep impression upon the mind of George A., and his father declared that "Joseph wrote like a Prophet". When Joseph Smith Sr. and his youngest son Don Carlos visited the family and left a Book of Mormon, George A. and his mother spent the next two days reading it. Thus, when neighbors dropped in to see the book and began raising objections to it, George A., although he had some


³Ibid.
objections of his own, defended it so well that they went away confounded, saying, "You were always a smart boy". 4

Upon the return visit of Joseph Smith Sr. all of the objections of George A., which he felt were sufficient to prove it false, were answer-
ed to his complete satisfaction. From that time on, he never ceased to advocate the divine authenticity of the Book of Mormon.

In September 1831, his mother was baptized into the Mormon Church, and after prolonged efforts to reclaim them, both his mother and father were expelled by the Congregationalists for heresy on the first of January 1832.

George A. had a very interesting experience with the Congregationalists over conversion and membership at this time himself, which he relates in his Memoirs:

"During the year there had been several protracted meetings held by the Congregationalists for the conversion of sinners, and the one held in December continued 17 days. I had not yet obtained sufficient knowledge of the Gospel to understand but that I needed conversion, after the manner of the Congregationalists, to fit me for baptism. For this purpose I attended their meetings as a seeker after religion, night and day, but could not be a hypocrit and profess to be frightened nearly out of my senses, for fear of Hell and Damnation, when I really felt no such fear. I would not take my seat on the anxious benches without I felt as others said they did, and because I would not be a hypocrit, but remained in the gallery alone, the only sinner left, while hundreds were moaning for their sins on the anxious benches. For this I was sealed up by the Reverend Fred E. Cannon, our minister, to eternal Damnation. This solemn sentence he pronounced nine times in the name of Jesus Christ with the addition that, 'Your

blood is upon your own head."

"I concluded that if the Minister had any authority my fate was sealed, and if he had none I was foolish for going to his meetings. And this led me to investigate and learn to my satisfaction that sectarian churches had lost the true Priesthood." ⁵

STRAIGHT THINKING WINS A POINT

George A.'s keen mind and straight thinking ability which proved vital factors in his speaking ability, showed up early in his life. He demonstrated his ability to win arguments with people at a rather early age. At thirteen he had confounded the attempts of his neighbors' to ridicule the Book of Mormon, saying, "Their objections looked to me so slim and foolish." Then in the spring of 1832, at the age of 15, after his father had been baptized, he met another challenge from his neighbors. He attended a meeting in which a Methodist Elder by the name of Hall sought to expose Mormonism.

"Mr. Hall delivered a discourse on Revelations 22: 18, 'If any man shall add unto the words of the prophecy of this book,' etc. He asserted that after that was written, there was no more revelation no more prophecy. All that was written after that time, professing to be inspiration was from Hell. Although but a boy of fifteen years, I looked sternly at Mr. Hall when he made this assertion, and could plainly perceive him change color and he stopped and stammered. He then declared that if the Proclaimers of 'The Golden Bible' would smite the St. Lawrence River so that he could go to Canada, dry shod, he would believe it. His discourse was a tirade of abuse backed up by the testimony of Elder Batchelor, a Methodist Minister. As soon as the meeting was dismissed, I was surrounded by about forty of my neighbors of all denominations and asked what I thought of Mr. Hall's sermon, I replied that I was never so astonished in all my life - that I had supposed Mr. Hall to be an honest man, and to hear him lie to the

⁵Ibid,
congregation when the whole assembly must know he was lying, aston- 
ished me beyond measure. 'What did Mr. Hall say that was not 
true?' they enquired. I replied, he said after John wrote his text 
that there was no more revelation, no more prophecy and all that 
was written after that pretending to be inspired was from Hell, 
when he knows and so does everybody else that the chronology in 
our family bibles show that John himself wrote his third epistle 
and his gospel years after that text was written. Several of his 
Methodist friends said that it could not be so, but an old Pres-
byterian amongst them said 'When you get home look at the chron-
ology in your bibles and you will see that George A. is right.' 
A more astonished company, I never saw." 6

EDUCATION AT A PRICE

As might well be expected from one with his intellect, George A. 
possessed a love and thirst for knowledge, but his opportunities for 
schooling, while he was young, were very limited. This was due entirely 
to conditions that were beyond his control.

"His father, being an invalid, the son was under the necessity of 
laboring constantly to supply the needs of the home. His opportu-
nities for education were therefore limited, but he valued know-
ledge and made every effort in his power to obtain it. He early 
showed signs of a superior intellect, and his memory, as he grew 
older became phenomenal. Though genial and humorous in dis-
position, he was old-fashioned in his ways, caring little or noth-
ing for the company of children of his own age, so far as their 
fun and frivolity were concerned, and preferring and seeking the 
society of older people. He was a great favorite with his grand-
father, Asael Smith, a veteran of the Revolution and the War of 
1812, and would climb upon the old man's knees and listen spell-
bound to his thrilling narrations of his experience while fighting 
for liberty and independence." 7

6Ibid, p. 3.

7Orson F. Whitney, History of Utah, (Salt Lake City, Utah: 
George Q. Cannon & Sons Co., 1892), Vol. IV, p. 35.
Realizing this strong desire which George A. had for an education, one readily appreciates the strength of character and integrity which he displayed in the following incident:

"A few days after Hall's meeting, Dr. John Dorothy, an Influential and wealthy member of the Presbyterian or Congregational Church proposed to me that if I would leave my father and pledge myself never to become a Mormon and commence immediately to go to school he would warrant me seven years of education, without its costing me a dollar. He was authorized to assure me that there would be no failure, as the Young Men's Educational Society wished me to study Divinity and become a Presbyterian Minister. I told him that Mr. Cannon, his minister, had sealed me up to eternal damnation. I would consequently be unfit for a minister. He replied that would make no difference. I told him the reason why that it would make no difference. I told him the reason was that Mr. Cannon had no authority from God, and that I would not preach without authority as the Presbyterian Ministers did. He then said that I might choose my profession and I should have the education any how if I would agree never to join the Mormons. I had always desired a liberal education, but told him that my father was sick and that the fifth commandment required me to honor my father and mother, and it was my duty to take care of them as I was their only dependence. He replied that, 'Your father and mother have dishonored themselves by becoming Mormons. Take my advice and I will insure you a liberal education and you may become a member of Congress. I will guarantee that you shall have as good an education as can be got without its costing you but your time in getting it, and the wealthiest members of the church are ready to back me up in what I am saying.' "

Notwithstanding this offer of an education, George A. Smith was baptized into the L.D.S. Church on September 10, 1832, by Elder Joseph Wakefield and confirmed by Elder Solomn Humphrey.

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8George A. Smith, op cit., p. 4.
A TIME TO FIGHT

The winter following his baptism, an incident occurred that is quite revealing of the character of George A. He had always been large and awkward for his age. This awkwardness was the result of rapid growth during his adolescent years, from four pounds at birth, to 250 pounds when he was full grown. After he was baptized, his older school companions often abused him because of his clumsiness. This they would do to see if he had any "religion", as they termed it. If he would stand still to be mocked, spit upon, and abused, then he was religious. If he resented any of these insults, then they considered that he had no religion.

"Being wrapped up in his studies and contented with the company of the older and wiser persons he made no effort to curry sympathy and favor with the boys of the school. They continued to ridicule him until he felt thoroughly outraged and determined that longer forbearance would not be a virtue. He therefore resolved to resent this kind of treatment by whipping the perpetrators. He had been very sick and was just recovering when these resolutions were firmly established in his mind as the right thing to do. He therefore waited patiently until sufficient strength was regained, when he started in to thrashing the boys, and did not refrain until he had soundly whipped every boy of his age and size in school. It was a very practical lesson for his schoolmates, and it was effectual for they never made fun of him after that." 9

After this fighting George A. was able to spend the rest of his school year in peace. This year marked the end of his formal education.

and had he been allowed to complete the year he would have success-
fully finished his elementary schooling.

GATHERING WITH THE SAINTS

Still persecution grew, not only against him, but against his
family as well, until early in the spring of 1833. His father then sold
their farm, settled his debts, and paid several unjust claims rather
than remain and defend them in court. The family equipped two cov-
ered wagons, the first seen in that part of the country, and on the first
of May, 1833, they started for Kirtland to gather with the Saints. Here
George A. met the Prophet Joseph Smith for the first time and was de-
lighted with his cousin. He also became well acquainted with Brigham
Young, who had just moved into Kirtland, and had "hired out" to put a
floor in the home of George A. 's father. George A. was always on
hand for any job required, and spent many nights guarding the houses
of the brethren who were in danger from the mobs. He worked on the
Kirtland Temple during the summer and fall hauling rock. "... attend-
ing mason and performing other labor about the walls. The first two
loads of rock taken to the Temple grounds were hauled from Standards
Quarry by Harvey Stanley and myself." 10

WITH ZION'S CAMP

He was selected by Joseph Smith in February of 1834, to go to

10George A. Smith, op cit., p. 5.
Missouri with Zion's Camp, although he was only sixteen years old at the time.

"My father furnished me with a musket, generally known as a Green's arm, a pair of pantaloons made of bed ticking, a pair of cotton shirts, a straw hat, cloth coat and vest, a blanket, a pair of new boots and an extra shirt and pair of pantaloons which my mother packed up in a knapsack made of apron check. In this fit-out, May 5th, 1834, I started with my brethren in the company called Zion's Camp." 11

Because of his physical condition—he was overweight, weak for his size, and clumsy—and the hardships of the journey, George A. suffered a great deal. Yet, he bore all of these trials patiently, maintaining a cheerful disposition as was his nature, and was never known to complain. Matthias Cowley refers to his cheerful acceptance of difficult situations in the following incident.

"The camp had to undergo many hardships, and as many in the camp of Ancient Israel murmured against the Prophet Moses, so did some in Zion's Camp complain against the Prophet Joseph Smith. George A. was not only free from the least disposition to murmur, but was extremely cheerful, possessing a happy vein of humor. On one occasion when sent to a house to obtain some buttermilk, the lady of the house gave him the milk in a bucket not very clean. Some of the brethren complained very severely, when George A. remarked, laughingly, 'If you had seen the churn the buttermilk came from you'd never mention the bucket'." 12

This bucket was one used to water their horses, but since it was the best one available in camp, he accepted the situation without complaint.

11Ibid., p. 6.

12Cowley, op. cit.
During this journey he ate with the Prophet and slept in his tent, lying directly at his feet, and was present at most of the Councils held. In this way he heard many of the instructions that Joseph gave to the Officers of the Camp. During part of the trip he served as Joseph's "armour bearer" or personal attendant which kept him by the Prophet's side almost constantly. Here, he acquired much information regarding the Prophet's methods of handling men and settling difficulties, which afterwards proved very valuable to him.

LOOKING INNOCENT

At one time the camp was followed for over three hundred miles by spies who attempted to find out who the members of the camp were, from where they came, and the nature of their business. It soon became apparent that the spies would always pick on the "greenest looking" ones in camp, George A. being a favorite subject. He was young, large for his age, and had weak eyes. His striped, bed-tick pantaloons were worn off on the inside nearly to the knees, because he interfered with himself as he walked. A straw hat which he had smashed by sitting on it accidentally in the tent completed his outfit. Knowing that George A. had a keen mind and was completely loyal, Joseph invited him to place himself in a position to answer such questions as might be asked of him due to his appearance. This George A. did willingly.

"I generally fell somewhat in the rear cutting a sorry figure, which naturally singled me out. On the principle that children
and fools always tell the truth, I had many amusing conversations with inquisitive strangers. I tried to treat them with kindness, but presume very few of them gained much information by talking with me."

HE LEARNS TO OBEY COUNSEL

One day the Prophet informed the men that the Lord was displeased with them because of their murmuring, and fault-finding, and lack of humility. He said that as result a severe scourge would come upon the Camp, and many would die like sheep. This utterance was proclaimed in the name of the Lord, and had a profound effect upon George A.

"This prophecy struck me to the heart. I thought we should probably get into a battle with the mob and some of us get killed. Little thought I that within four weeks a dozen of my brethren would be laid in the ground without coffins by the fell hand of the plague. But it was so and I learned ever after to heed the counsels of the Prophet and not murmur at the dispensations of providence."

George A. had already learned before this to heed the counsel of the Prophet, but this incident and others seemed to impress the lesson deeper upon him. The trek with Zion's Camp was one of the finest schoolings that George A. ever received, and many of the lessons learned here served him well in later years.

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13 George A. Smith, op cit., p. 11.
14 Ibid.
SEEKING ADVICE

On the first of March, 1835, after his return to Kirtland, he was ordained as the junior member of the first Quorum of Seventies. Soon afterwards, on the thirteenth of May, George A. was sent on his first mission to the East. In humility, before starting on this new venture, he sought out the Patriarch and Prophet of the church for advice.

"I called on uncle, Father Joseph Smith, and asked him if he had any advice to give me. He replied. 'Yes, always go in at the little end of the horn and you are sure to go out at the big, but if you go in at the big end of the horn you will be obliged to go out at the little end!'

"I called to see Cousin Joseph, he gave me a Book of Mormon, shook hands with me and said. 'Preach short sermons, make short prayers and deliver your sermons with a prayerful heart.' This advice I have always denominated my 'College Education'."

That he always valued and followed this advice is evidenced by his speechmaking throughout his life. On his mission to the East he preached his first sermon, and although he underrated this initial attempt, he received many favorable comments. Soon afterward he baptized his first converts, and a methodist minister offered to exchange George A.'s minister's license for a Methodist Elder's license. That winter, after returning to Kirtland, he attended the school of the Prophet. Here he studied not only matters of religion, but also history, grammar, math and even Hebrew. The school, while it did not last too long, provided a good liberal education to its pupils. It was at this

15Ibid., p. 16.
time that he received more impressive advice, which he always tried

to follow.

"Cousin Joseph came to see me. I told him I was almost dis-
couraged, being afraid that my joints would be drawn out. He
told me I should never get discouraged, whatever difficulties
might surround me. If I were sunk into the lowest pit of Nova
Scotia and all the Rocky Mountains piled on top of me I aught
not to be discouraged but hang on, exercise faith, and keep up
good courage, and I should come out on top of the heap." 16

If he ever became discouraged or disheartened throughout the
remainder of his life it has not been revealed in the records. He seems
to have been an individual who accepted counsel when he needed it and
put it into practice immediately in his life.

Eighteen thirty-six saw him in the mission field again. During
this time he was preaching almost constantly. On the fourth of July
that year he was asked to give a patriotic oration. Parts of this talk
reveal the love and concern he felt for our national government and the
constitution.

"I portrayed strongly the danger our national government was
in of dissolution in consequence of the great increase of mob
violence throughout the country, and the total disregard of offi-
cers of their solemn oaths, when sworn to support the Constitution
and protect the people." 17

During all of his life, George A. was known as a staunch suppor-
ter and advocate of constitutional rights. Between 1835 and 1838 he
filled three missions for the church. The summer of 1838 found him

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16 Ibid., p. 20.
17 Ibid.
living at Adam-ondi-Ahman in Missouri. Here, he was ordained a High
Priest and set apart as a member of the High Council of the Stake.

**YOUNGEST MODERN APOSTLE**

On April 26, 1839, just two months short of his 22nd birthday, George A. Smith was ordained an Apostle. His next mission took him to England where much street preaching was necessary. There, during a street sermon, the young Apostle injured his left lung, which bothered him for the rest of his life and finally caused his death.

He married Bathsheba W. Bigler in Nauvoo on the 25th of July, 1841, less than three weeks after his return from England.

In 1842, 1843, and 1844 he spent most of his time in the mission field throughout the middle and eastern states. He had many experiences during this time, one of which shows his humility:

"I was sent to see a sick woman. I went to the house and learned that she was in labor. The midwives were frightened and sent for a doctor, who proved not to be at home. I felt myself in rather a strange place, but the spirit suggested that I administer. I laid my hands on her head and prayed for her speedy deliverance without pain and I immediately retired. In five minutes after, she was the mother of a fine child. The old ladies said, 'That young Mormon preacher was worth more than all the doctors in the country.' for they did not know enough to give God the glory." 

He was still in the mission field, laboring in Michigan, when Joseph and Hyrum were murdered in Carthage jail. He immediately returned to Nauvoo and participated in the councils which followed.

18Ibid., p. 21.
When the time came to leave Nauvoo, George A. was one of the first of the Mormon leaders to set out for the West. Before leaving Nauvoo, he entered polygamy, taking upon himself five wives. While living in Winter Quarters, the people suffered severely from scurvy, which was induced by a lack of vegetables in the diet. George A.'s third wife and his four children died from it. To bring about a cure for this disease, he visited all the camps and urged the Saints to raise potatoes. That season there was a great harvest from very little seed. From this incident George A. gained the name of the "Potato Saint", and the season after he left Pottawattamie County, when the potato crop failed, people said, "It was because George A., 'the Potato Saint', had gone to the Mountains." 19

He accompanied the pioneer party of 1847, entering Salt Lake Valley July 24, 1847; he then returned to Winter Quarters the same fall. From Council Bluffs he had charge of the migration, organizing and starting the Companies. He left there in the last Company with his family, July 4, 1849.

LEADING THE IRON MISSION

In December of the following year, 1850, at the request of President Young, George A. raised a company of one-hundred and eighteen volunteers to plant a colony near the little Salt Lake. The

19 Whitney, op cit., p. 37
mining and smelting of iron, a raw material much needed by the Saints, was one of the motives behind this early colonizing effort; however, even more important was the establishment of a strong colony midway between Salt Lake and San Diego in the Mormon Corridor.

Leaving Fort Utah (Provo), the place of rendezvous, on December 15, 1850, they crossed five ranges of mountains, and arrived at Centre Creek (Parowan) January 13, 1851. They were now the most remote colony in the basin, being 265 miles from Salt Lake City. They settled on the site selected by Parley P. Pratt's Southern Exploring Company the year before. During that winter the colony erected a fort in which they built their homes and placed a public corral for their animals. The most notable building in the fort was a meeting house built of logs and shaped like a Greek Cross. This building was used for all public meetings, and served for 15 years, until it was replaced by a suitable stone structure which still stands in Parowan today.

During the winter George A. taught school, with 35 pupils and only one text book, around the camp-fire. He had placed some slabs and brush around the front of his wagon to break the wind, and in this "wicky-up" school was held each evening.

In the spring of 1852, George A. was placed over the Church affairs in Utah County and given general supervision of all the colonies in Southern Utah. At this time he moved his permanent residence to Provo, but he traveled and preached a great deal in all the settlements
over which he had supervision, encouraging the Saints to always pro-
mote the growth of the Church and State.

Eighteen fifty-three found him sitting in the territorial legislature
as the representative from Iron County. He was elected Historian and
General Recorder of the Church at General Conference in 1854. While
in this capacity he filled in from memory and other sources many
blanks left in the record by Willard Richards, who had written on the
margin, almost with a prophetic eye, "to be supplied by George A.
Smith". 20

He was admitted to the bar of the Supreme Court of Utah on
February 2, 1855, receiving his certificate as an Attorney, Solicitor
in Chancery and Counselor-at-law. He had been interested in, and
had studied law since his early arrival in Utah.

"In October, 1851, while yet a tyro in the profession, he de-
fended in the district court at Salt Lake City, Howard Egan, one
of his fellow Pioneers, who was on trial for slaying James Monroe,
the seducer of his wife. Parts of the notable speech delivered by
him on that occasion, and which brought a verdict of acquittal,
stated that George A. Smith practiced law for the pure love of
justice and the legal science. His services were given free, not
only to the defendant Egan, but to all his other clients as well." 21

Possessed of a legal and statesman-like mind, as he was, his
studies of the legal profession had led him into constitutional law as
well as other fields. He was a member of the Constitutional Convention

20 Cowley, op cit.

21 Whitney, op cit., p. 38
that met in March of 1856. He was elected by the convention, along with John Taylor, as a delegate to go to Washington and present the proposed State Constitution and its accompanying Memorial to Congress. During this sojourn in the States, which lasted for about eleven months in 1856-57, he made good use of his time preaching in nine different states of the Union. The only response received by this appeal for statehood was the stopping of the mail service in Utah and the commandeering of an army to invade the Mormon territory. Judge Drummond and other Government officials had spread false reports of the Mormons in Utah, and President Buchanan had ordered the army west without an investigation.

George A. was absent from the territory when the, "reformation", movement was put into operation in the fall of 1856 by President Jedidiah M. Grant and Brigham Young. He returned just in time to take part in the general preparations for defense against the approach of Johnston's Army. The events which followed proved to be the ending of the reformation movement as such in Utah. George A. made a fateful trip into Southern Utah in the fall of 1857 to warn the settlers of the approaching army, and urge them to prepare for any emergency by conserving their foodstuff. This trip was made just ahead of the ill-fated Missouri and Arkansas emigrants who became the victims at

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22 In 1856-57 the western part of the U.S. was still under territorial Government. "In the States" refers to the eastern part of the country which had received Statehood status.
Mountain Meadow. George A., loving his country as he did, and seething under the injustice of the invasion, found that his trip partook more of the military than the spiritual. Yet, it was due to his humane counsel that meagre amounts of foodstuffs were made available to the emigrants for human use only. 23 To this lamentable tragedy in his life was added still another, this time in the death of his son George A. Jr.

"In the fall of 1860 he suffered a terrible shock in the tidings brought to him of the murder of his elder son, George A. Smith Jr., who was killed by Navajo Indians, about thirty-five miles north of the Moquis villages in New Mexico, now Arizona. It was many months before he fully recovered from the effect produced upon him by this lamentable tragedy." 24

IN THE FIRST PRESIDENCY

In 1861 the "Cotton Mission" under Erastus Snow assumed the supervision of the Southern Colonies allowing George A. to devote more of his time to the duties of Church Historian and the work of the Church in Utah County.

At the October Conference in 1868, he was sustained as first Counselor in the First Presidency to fill the vacancy caused by the death of President Heber G. Kimball. The members of the Church were universally pleased at his selection, and he served well in this position for the remainder of his life.

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24 Whitney, op cit., p. 34.
From October 15, 1872, until June 18, 1873, he was on a mission to Europe and Jerusalem, during which time he dedicated Palestine to the return of the Jews. From the time of his return until his death he served as Trustee-in-trust for the Church. Most of this time was spent in St. George, the city of his name, giving attention to the building of the Temple.

He returned to Salt Lake City in February 1875 and contracted a severe cold which settled in his lungs depriving him of their use in public speaking. This, combined with a peculiar type of insomnia, caused him much suffering until his death on September 1, 1875.

SUMMARY

He was known as the father of the Southern Utah settlements, one of which, St. George, was named after him. George A. settled the following communities, among others under his direction: Parowan, Cedar City, Harmony, Beaver, and St. George. He also helped with many others, some of the principle ones being Provo, Fillmore, and Nephi. He figured prominently in the selection of men and sites in most instances. He was elected to represent them as a member of every legislative assembly up until 1870, except one when he was away in the States in 1856. The last six years he served as President of this body.

George A. had a brilliant mind, and a retentive memory. Early
in his career he demonstrated the ability to think clearly, and not be
carried away by every argument that presented itself. Much of his life
was spent in the mission field where he had ample opportunity to im-
prove his speaking ability. He diligently developed the art of saying
briefly and to the point what he wished to say.

"... more than half of his life was occupied in traveling and
preaching the gospel. He had, before 1870, delivered three thou-
sand eight hundred discourses in various parts of the world, as a
labor of love, and never failed to use every opportunity to advocate
the principles of the gospel, which his long and laborious mission-
ary experience afforded him." 25

Orson F. Whitney sums up the life of George A. Smith in the
following words, which the writer believes provide a just and fitting
summary to this man's life.

"There were giants in the earth in those days.' Scarcely more
apt were these words to the days described in Genesis than to the
days of George A. Smith and his fellow founders of Utah. Seldom
have so many great spirits been grouped in any one period as were
gathered around the Prophet Joseph Smith and the President Brigham
Young, assisting the former in the establishment of a new religion,
and the latter in the building up of a new commonwealth. Among
these none loomed grander, in mature and later years, and none
were humbler and more unassuming, than the beloved and revered
'George A.' whose name, thus affectionately abridged, remains a
synonym for all that is upright, noble and good in the lexicon of the
Latter-day Saints. A big-hearted broadminded philanthropist, a
giant in physique, he was for many years the historian and general
recorder of this Church, holding simultaneously the Apostleship,
and during the last seven years of his life he was one of the council
of the First Presidency." 26


26 Whitney, op cit., p. 35.
CHAPTER II

THE IRON MISSION

"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." ¹

Brigham Young was interested in just one thing, to build up the Kingdom of God here upon the earth. When gold was the craze in 1849, he met the issue squarely. He compared the wealth and power of England and Spain, then, in comparing the source of this wealth and power, he said:

"What is the wealth of England? Is it gold? No. If the English had found gold instead of stone coal, they would have been sunk in degradation. The sun never sets upon their dominions. Coal, iron and hard labor have been the wealth, the power, and the strength of England." ²

This resolve to build up the Kingdom with such mundane but indispensable commodities as coal, iron, and hard labor was expressed again in 1850 in a letter from George A. Smith and Ezra T. Benson to Orson Pratt, President of the European Mission, in answer to rumors of gold in the Salt Lake Valley.


²Milton R. Hunter, Brigham Young the Colonizer, (Salt Lake City, Utah: The Deseret News Press, 1940), p. 182.
"Those who anticipate entering into a harvest field of gold on their arrival here, must meet with disappointment. Gold is not the God of the Saints. They seek to build up the Kingdom of God by industry, by building cities, raising grain, gathering the Saints, and in fact, by devoting their time, means, and talents, whether in preaching or labour of their hands, in the service of their God. The exaggerated accounts of gold mines in the Valley, and an overplus of the metal imported from California are entirely unfounded. A coal mine would be a welcome sight to us here, but a gold mine we neither have found nor seek to find."

This dream of "Zion", of establishing God's Kingdom, was deep in the hearts of Brigham Young and the Mormon people even before they got to Utah. After arriving in the territory, they spent the first two years establishing a base in the Salt Lake Valley, making the soil productive enough to provide for the needs of themselves and the many immigrants who would follow. As soon as this was accomplished, colonization was expanded to outlying areas. During this period of expansion, party after party of explorers were dispatched in all directions to seek out the colonizing possibilities of the Basin. As the reports came in, and Brigham Young received a truer conception of the resources and possibilities of establishing "the Kingdom", it became evident that many willing and hard working people would be needed. Therefore, immigration must be encouraged. Missionary activities were stepped up in 1849-50, and plans were developed to establish a southern route to the Salt Lake Basin which would be open the year round and be shorter than the one from Winter Quarters.

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3 Ibid, p. 181.
"On November 18, 1849, another Mormon party led by Howard Egan left Fort Utah (Provo) for southern California. Its forty-nine members followed Hunt's road. 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 future travelers' guide. President Young and his associates thereby came into possession of a detailed account of every possible site for a town on the southern route to the sea. Even by this time the Mormon Colonizer was contemplating a connected line of settlements along that course to a Pacific seaport. 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'." 4

THE IRON MISSION SERVES A DUAL PURPOSE

Thus, when Parley P. Pratt's Southern Exploring Company returned with reports of iron deposits near Little Salt Lake, Provo was already established and the Mormon Corridor begun. The discovery of iron 250 miles south of Salt Lake Valley offered an excellent opportunity to accomplish two things: one, establish a strong colony midway in the corridor which would hasten its utilization, and; two, supply the badly needed iron for Brigham Young's "coal, iron and hard work," policy. That this double purpose was well understood by the men in the mission, is shown by the sermon of George A. Smith given January 19, 1851, at Center Creek, in which he said: "This mission was not designed to build up individual alone but the cause of Zion to pave the way for the gathering of the House of Israel by subduing the land and plant-

4Ibid., p. 69-70.
ing strong posts of defense for the protection of the surrounding settle-
ments, that will hereafter be made." 5

A MISSION CALL

Acting almost immediately, those in authority issued a call through
the Deseret News for fifty volunteers to establish such a colony.

LITTLE SALT LAKE.--Brethren of Great Salt Lake City, and
vicinity, who are full of faith and good works; who have been blest
with means; who want more means, and are willing to labor and
toil to obtain those means, are informed by the Presidency of the
Church, that a Colony is wanted at Little Salt Lake this fall; That
fifty or more good effective men with teams and waggons pro-
visions and clothing are wanted for one year; 6

This article appeared over the name of Willard Richards, general
Church Recorder, but before the colony had set out, its size was ex-
panded considerably. In a Seventies meeting held in the Bowery at
Great Salt Lake on October 26, 1850, the following call was made.

"George A. Smith, then called for one hundred men to accompany
him on a mission for about 12 months - preparing themselves with
the necessary outfit for the trip.

"President Brigham Young stated that the field of labor would be
in the neighborhood of Little Salt Lake, where we want to plant a
colony." 7

From this meeting it is apparent that the Church was intense
enough in its desire that this venture succeed, that a mission call was

5John D. Lee, "Journal of Iron County Mission" - Encampment
29. (B.Y.U. Special Collections)

6Deseret News, July, 1850.

7Ibid., Nov. 2, 1850.
made to insure men to carry it out, the primary purpose being to es-

tablish a permanent colony in the area of Little Salt Lake. Everyone

knew, however, that President Young had an eye to the manufacture of

iron, and that this would be more than just a colonizing party.

An editorial appeared in the Deseret News on November 16, 1850,

commenting on an article in the same paper which gave the names of

50 men who had been called to the Iron Mission. Fifty more were

asked to volunteer, and the importance of the mission as a means of

supplying some much needed pig iron was stressed.

"The mission is an important one, as thousands of the saints

will be ready to testify when they have spent a few years in the

mountains without a stove to cook by, or keep themselves warm; A kettle to boil soap in or a mill to grind their wheat, because

there were no castings or iron by which it might be constructed. No mob is wanting to fill such a glorious mission, warm hearts

will stimulate the whole. Come Brethren, volunteer, and get ready."8

Due to the size of the group, which was considerably larger than

any previous colonizing unit, it was decided to assemble at Fort Utah

(Provo) and leave from there.

"Some of the pioneers started from Salt Lake City, Dec. 7, 1850 and others started later in the month, but all traveled as

best suited their own convenience until they reached Provo, which was the place appointed for the General Rendezvous."9

Sunday, December 15, 1850, a meeting was held at Fort Utah, at

8Ibid., Nov. 16, 1850.

which George A. Smith was sustained as leader of the mission. The minutes of this meeting demonstrate keenly the ability and vision of George A. as a leader, and shows the high standard of Christian conduct which he required from those called on this mission.

'Sunday, December 15. A meeting was held at Fort Utah on the Provo River, at which George A. Smith said to the brethren who had gathered for the purpose of accompanying him to Iron County: 'This is the first time we have seen each others faces. Those who have obeyed this call have done it by the voice of the Presidency. I have been appointed to gather and lead this company to the place of our destination. I would like to know your minds regarding my being your leader.' It was mentioned that George A. Smith be sustained as president and leader of the company. The vote was carried unanimously. President Smith said: 'I hope your ears will not be saluted with swearing or the taking of the name of God in vain. We want no gambling. We are going to gather the Saints and build up the Kingdom of God. We should act as though we are on a mission to preach the Gospel.'

The Sabbath Day should be observed in all cases; six days we should labor and we should rest on the Sabbath. We shall try and move every day, if we do not go but a few miles; it will be better to change camp. I will prophesy that if we work with our heart and mind, we shall perform our mission and return in safety. I hope that every person will remember to call upon the Lord at the close of the day, and in the morning pray to the God of Heaven. The Bishops will act in their office and calling and take charge of all meetings and settle any difficulty that might come up, all cases will be settled by Bishop Elisha H. Groves. President Young required that before we left the settlements we should send back an account of the organization, take the census and leave it with Capt. Pace.' It was motioned that John D. Lee act as camp clerk; the motion was carried. President Smith then said: 'We want ten wagons as a ten: it is particularly enjoined by the Presidency that in our going out we be careful to go in companies and not travel alone. We have here 75 wagons; we should have about one hundred, and we ought to be organized as two fifties. I would recommend the exchange of the poor cattle for better ones in this neighborhood.' It was then motioned that the captain of ten go behind a pioneer ahead. A pilot and two captains of fifty were wanted. It was motioned and carried that Bishop Anson

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10 Underlining mine.
Call act as captain of fifty and that Simon Baker act as captain of the second fifty, and that Joseph Horne, who had been over the road the previous year with Parley P. Pratt, act as pilot. President Smith then remarked: 'We are a military people and are bound to be, as we are going into an Indian country. We should have about 120 men and it is necessary for every man to get his arms ready for service, and that the companies should be ready at a minute's warning. Be careful with your arms. I have thought of appointing two captains and to form two companies and for them to report to the military of Deseret--One company of horse and one of foot.' Almon L. Fullmer was chosen captain of horse, and James A. Little captain of foot. Another company being wanted to keep camp, Edson Whipple was nominated for captain of such a company. The motions were all carried. President Smith then said: 'The protection of the settlement rests upon these companies. Make your returns correct according to the rules of the legion. We are the citizens of Iron County and do not want a mean man to settle in that county. I bless you in the name of the Lord.' Benediction by George A. Smith." 11

It was this organization that lead the Parowan Chamber of Commerce to make the following statement in 1925:

"Iron County challenges all America to produce a more unique and interesting history than hers. Her boundaries were set, officers elected, towns located and she was a living, going, functioning concern before she had any population. Moreover, she possessed a news agent and a choir before a settler's foot had pressed her soil, and her county seat dedicated with a formal celebration which included the raising of a liberty pole and the firing of a cannon almost a year before the settlers left Salt Lake City. All these may seem contradictory and unimportant but are never-the-less factors that contributed to her most unusual history." 12

PROVISIONS OF A MAJOR COLONIZING PARTY

In accordance with a request from Brigham Young, an inventory

11 "Parowan Ward Record" (unpublished - Parowan Library)

12 Parowan Chamber of Commerce, Iron County, Utah (Salt Lake City, Utah: Arrow Press, approx. 1925), p. 3.
was taken at Petroleum Creek (Payson) and sent back to him. This inventory shows the amount of supplies and equipment needed to establish a new colony. However, it must be admitted that this colony was larger and better equipped than most, as might well be expected, considering the distant frontier it was to occupy.

There were 120 males, 31 females, over 14 years of age, and 18 children under 14. Total of 169.

General outfit of pioneers: Carriages, 2; wagons, 101; oxen, 368; horses, 100; mules, 12; cows, 146; beef cattle, 20; dogs, 14; cats, 16; chickens, 121.

<table>
<thead>
<tr>
<th>Provisions and Seed Grain</th>
<th>Tools and Implements, sets</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Flour</strong></td>
<td>56,822 lbs.</td>
</tr>
<tr>
<td><strong>Wheat</strong></td>
<td>35,370 lbs.</td>
</tr>
<tr>
<td><strong>Corn</strong></td>
<td>3,486 &quot;</td>
</tr>
<tr>
<td><strong>Oats</strong></td>
<td>2,163 &quot;</td>
</tr>
<tr>
<td><strong>Barley</strong></td>
<td>1,267 &quot;</td>
</tr>
<tr>
<td><strong>Potatoes</strong></td>
<td>3,240 &quot;</td>
</tr>
<tr>
<td><strong>Groceries</strong></td>
<td>1,223 &quot;</td>
</tr>
<tr>
<td></td>
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</tr>
</tbody>
</table>

Arms, ammunition, accoutrements, etc.

- 1 brass cannon
- 6 pounders
- 129 guns
- 9 swords
- 1,001 rounds of ammunition
- 44 saddles
- 52 pistols

Military organization

- 25 cavalry
- 32 infantry
- 13 men having the cannon in charge.13

13 Hunter, op cit., p. 183
General Officers, as far as known, were listed as follows:
Apostle George A. Smith, President of the Company. Joseph Horne,
Camp Pilot, having the year previous been over the road in Parley P.
Pratt's company through Parley's Pass.

Thomas S. Wheeler, Indian Interpreter and John D. Lee, Clerk.
Henry Lunt, Assistant clerk and President George A. Smith's private
secretary.

Anson Call, Captain of first 50 wagons.
Simon Baker, Captain of second 50 wagons. 14

THE COLONY ESTABLISHED

Leaving their camp on the south side of the Provo River, December
16, 1850, the company arrived at Center Creek, Iron County, January
13, 1851.

The next day after their arrival, 90 men were sent into the canyon
to make a road and cut logs for a meeting house. This building was to
be large enough to hold all the people, and be strong enough to protect
them from the Indian assault. 15

George A. Smith held the colony together in Parowan until fields
were established there and the first year's crops were harvested. Dur-
ing the summer of 1851 the "Valley of the Little Muddy" was carefully


15. This building will be discussed in more detail in Chapter IV.
explored for a suitable location for the Iron works and its settlement.

In August the name of the stream was changed from Little Muddy to Coal Creek by President Smith, after a lump of coal was found in its bed following a flood.

"This incident fixed the site of the Iron Works. Limestone existed in abundance at the mouth of Coal Canyon and coal was known to exist not far up the stream. The beds of iron were only twelve miles to the west. The Lord they felt, had placed the essentials of the needed industry within a compact radius of country. The works would be built midway between the iron and the coal and almost at the foot of the limestone ledge." 16

THE IRON WORK COMMENCES

On the eleventh of November, eleven wagons and thirty-five men moved from Parowan, under the direction of Henry Lunt, to build Cedar City and its Iron Works at the new location. This was a year never to be forgotten by the members of the iron mission.

"The thirty-five men who spent the first season in Cedar City cleared, fenced and put the five hundred acre field under an irrigation system. They plowed it, seeded it, farmed it, and harvested the crops in the fall. They also built roads to the coal and to the iron, opened the mines, built a furnace with blowing apparatus driven by water power, built a mill race with its water wheel, a pattern shop, seven coke ovens, a blacksmith shop and office, sawed lumber by hand, and burned four thousand bushels of charcoal, hauled ore, lime rock coal which they converted into coke then loaded the furnace and made its trial run all in ten and a half months time." 17

They had been so intent upon fulfilling their mission that most of

17 Ibid.
the families were still living in wagon boxes. They had not stopped to build homes.

"Under the kindly and stimulating counsel of George A. Smith, men worked barefooted and in rags. On some very severe nights half the colony danced half the night that the meagre bedding might be doubled to permit the other half to sleep warm. At midnight the shift changed."

Food had also been short during that first season. George A. and his wife Zilpha were invited out for dinner one day, where they "dined sumptiously on bacon rinds".

On September 30, 1852, the first iron ever manufactured west of the Mississippi was drawn off the furnace in its trial run.

"When the first iron was drawn off, the entire colony, men, women and children stood in the early morning at the face of the furnace where they had spent the night in anxious watching. When they saw the molten stream of iron pour out, their pent up emotions burst forth in one spontaneous shout of 'Hosannah, Hosannah. Glory to God and the Lamb forever.'"

"From this initial run, Burr Frost, a Parowan blacksmith, made nails enough to shoe a horse. In september, a pair of hand-irons, commonly designated as 'dog-irons', were manufactured from the local metal."

This pair of hand-irons was put to good use by stimulating interest in the iron mission. At the General Conference of the Church in October, the achievements of the group at Cedar City received due publicity.

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18 Ibid.
19 Ibid.
This blast furnace built in 1866 by the Great Western Iron Manufacturing Company is larger and better than those of the Old Iron Mission, but it indicates the type used and the problems of construction.
George A. Smith preached an "Iron Sermon", and held up to the gaze of the audience the hand-irons. Then, a call was made for 100 families to strengthen the Cedar Colony.

DESERET IRON COMPANY MOVES IN

In November, 1852, the interests of the original developers were combined with those of the Deseret Iron Company, through the efforts of Apostles Erastus Snow and Franklin D. Richards, who had just recently arrived from England. The rights and improvements of the old settlers were purchased by the new Company for $3,865.64, these consisted chiefly of a small blast furnace and apparatus for experimenting on the ores, together with the Coal Creek mine rights.

Brigham Young had anticipated the difficulties of putting over such an immense project successfully, and as early as September 22, 1851, had made an appeal to the brethren in Europe to form an Iron Company. Apostles Erastus Snow and Franklin D. Richards, presiding over the English mission, had accepted the assignment, and in April of 1852, formed the Deseret Iron Company in Liverpool, England. Upon release from their missions, they hurried home to get their company under way. The new company was confident that it would succeed where the old company had not.

"The problem of iron manufacture did not appear insuperable to the men now in charge of affairs, and they faced the future expectantly, confident of success. After he had surveyed the business prospect in all its phases, Erastus Snow analysed the situation in
these terms: 'A reason for their not progressing more rapidly or succeeding better in the manufacture of iron may be found in their lack of experience in its elementary process and of union in their organization.' He proposed a superior business organization and metallurgical and chemical experimentation on the best modes of handling the ore.'

The biggest problem was felt by some to be the richness of the ore. A method was not known whereby it could be simply and easily converted into pig iron.

While examining the blast furnace in December, one of the men discovered a 400 pound lump of superior malleable iron, and the spirits of the workman quickly rose to high tide. The severity of the winter of 1852-53 which froze the stream and caused a failure of the water supply, the difficulty of getting coal from the snow-filled canyon, and the poor quality of the coal for coke, caused the laborers to experiment with pine wood again for fuel. The winter and spring months were spent gathering huge quantities for spring use. This proved to be very expensive, but they were working to make 1853 a banner year in output. Iron had already been produced; the objective was to be quality and quantity at low cost. Then, when the Deseret Iron Company seemed to be to the point of achieving almost the impossible, the Indians went on the war path. All work stopped to prepare defenses and preserve life.

'Then nature completed the catastrophe when a cloud burst in the canyons, and the destructive flood swept away dams, bridges, and the expensive road to the coal mine, bringing debris to the depth of three feet to the site of the Iron Works, depositing there twenty

21 Ibid.
to thirty ton boulders, and sweeping onward hundreds of bushels of charcoal, wood, and other valuable material." 22

The year 1854 was spent in rebuilding and getting ready for operation in 1855. Isaac C. Haight made the following entry in his journal under the date of Monday, December 5, 1853.

"Everything was out of order and needed repairing, and winter set in cold, and we did but little in making iron. As soon as the weather became warm in April, 1854 we started the furnace and made some iron, but the furnace being of poor material it gave way, and we had to blow out. We immediately set about building a new furnace of red sand stone, which took all summer with all the help that I could get. We got the furnace completed in December." 23

During the year 1855, the third and final big effort was made to refine iron ore. All was made ready by April 19, 1855. On that day a run was made which lasted twenty-four hours, and produced 1,700 pounds of good iron. The furnace was run successfully for two weeks, producing some 10 tons of good iron, and then "blown out" for lack of fuel. 24 The people were in high spirits. The technical problems seemed to have been solved. Fuel and water were the remaining obstacles. Men were called to help supply fuel and to perform other needed labor, so that the blast could be kept going for several months until they would be forced to stop by a deficiency of water.

22 Ibid., p. 303.

23 Isaac C. Haight, "Journal", December 5, 1853, (unpublished, in the possession of a great-granddaughter, Audrey Haight Jacobs, 352 So. 6th East, Salt Lake City, Utah).

24 Ibid.
"Water power was relied on for supplying the blast to the furnace, and while water wheel provisions had been improved, the seasonal fluctuations in the Coal Creek water supply were hazardous, ranging from flood torrents to insignificance during freezing weather. The stream was frozen for more than three months of the winter of 1855-1856, during which interval coal was also inaccessible. Thus operations were brought to a complete standstill."25

During 1856, an attempt was made to free themselves from dependence upon water power by installing steam engines. Isaac C. Haight states in his journal:

"I received a letter from President Young that we might have his engine for the iron works, and for me to send up a company of faithful Saints with tithing, wheat and get their endowments, and bring down the engine. The Directors of the Iron Works thought I had better go up myself and see to bringing it down."26

These were put into operation in 1856 and 1857 but proved to be insufficient for the task. Then, before a rally could be made for another effort, the Saints were faced with the "Utah War". This brought with it the fateful tragedy at Mountain Meadow on September 11, 1857, which proved to be the final blow. Heartsick and discouraged, the people wanted to get away, and many started moving from the settlement. At the industry's peak the population grew to 928 souls, with its abandonment, the population dropped to 376.27

After the war clouds had passed and the army post in Cedar Valley

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25Neff, _op. cit._, p. 304.

26Haight, _op. cit._

had been abandoned, Joseph Walker leased the furnace and sent his sons
Jack, Tom and Bill to old Camp Floyd to gather up the cannon balls left
on the ground. The last run of the old furnace converted seven wagon
loads of these old Johnston's army cannon balls into molasses rolls, flat
irons, dog irons, and other implements of peace.

George A. Smith maintained his supervision over the Area until
1861, when the Iron Mission was superseded by the Cotton Mission.
This mission was under Apostle Erastus Snow and Orson Pratt. Their
jurisdiction over this area was limited considerably, however, by the
fact that two stakes had been set up, Parowan and Cedar, and the civil
government of Iron County well established.

SUMMARY

Although the iron mission fell far short of the industrial, and finan-
cial dreams held for it, much was accomplished. Enough iron (with
some that could be brought in) was supplied to get by during those early
critical years. John Chatterly is quoted as saying:

"When David B. Adams was allowed to do his work unmolested by
the know-it-alls, he could handle the furnace and make the iron run
free and clear as water, but our iron industry always had too many
bosses that, with their suggestions, fouled up the works.28

"... There were 12,500 pounds of pig iron sent to Salt Lake
City and there were a great number of articles manufactured here,
such as grates, hand irons, molasses rolls and various kinds of

28Belle Armstrong And Rhoda Wood, "History of Cedar City",
(unpublished Ms. in the possession of Louella Dalton, Parowan, Utah.)
castings and machines.\(^29\)

There survive today an old bell, moulded in 1855, in the Carnegie Library at Cedar City, and the original hand irons in the Pioneer Cabin on Temple Square in Salt Lake City.

While the iron produced was significant from a colonizing standpoint, it represented a poor return on the money invested.

"It is interesting to note that while Brigham Young was the inspiring genius for the iron works and put both church and territorial money in a very limited way into it, he never invested a dollar of his own money in the enterprise. Neither he nor any other of the church leaders, The Apostles Erastus Snow and Franklin D. Richards owned a share of stock each but these, with a vote of thanks were given to them as a present for the interest they had taken in organizing the Deseret Iron Company in England while they presided over the European Mission. George A. Smith, president of the Iron Mission, subscribed for a half share. He paid interest several times on delinquent stock payments and then begged off. Across his page in the 'Share Register' is written the word 'withdrawn'. The call of the Iron County pioneers was to come and make iron which was so badly needed in all the Mormon colonies and they accepted it in the spirit of missionaries. They placed the building of the iron works in the same category as the building of forts or of irrigation ditches. They came to do their best and were expecting to be paid for their services only as they developed property."\(^30\)

"The Iron Mission failed, or rather the Iron Works failed for a number of reasons as follows:

1st - For lack of Capital. They demonstrated that building an Iron industry was not the work for poor men with no base of supplies and lacking the most elemental necessities such as food, clothing, and bedding. Also, while they were struggling to build the works, they had also to reclaim farms, build homes, and build in 1853 the largest fort (100 rods square) that was ever built in the west.

\(^{29}\)Parowan Chamber of Commerce, Ibid., p. 4.

2nd - For lack of management who understood their job and was on the job. If Erastus Snow and Franklin D. Richards had been living in Cedar City they would have seen the futility of the enterprise and closed it down long before it came to a dead end. Salt Lake City at that time was more distant than New York, London or Paris is today, and there was not even a regular mail service between Salt Lake and Cedar City. Snow and Richards visited the works about once a year and were always disappointed at not finding a big stack of iron ready made. The only reason they could think of for this was idleness. The very reverse was actually the case. Snow and Richards, good men that they were, knew nothing about the manufacture of iron. They were wholly outside of their fields of experience and they were trying to run an iron work by remote control.

3rd - They needed technicians to solve the problems of chemistry and physics that were constantly coming up. Geneva Steel Company at Provo told me they could not run for a day without such expert guidance. The wonder is that the pioneer iron workers accomplished as much as they did. They made many thousands of pounds of iron - thousands of tons - in fact but this was molded into castings of many kinds. They never succeeded in making a good malleable iron because of the sulphur in the coal. A chemist might have solved that problem.

Finally the mission did not fail. They failed only to profitably make iron. But they founded Cedar City, a place that has been the business hub of Southern Utah down to this day, and they reclaimed thousands of acres of land which provided homes for several hundred emigrant converts to the church."

More important than monetary reward, perhaps, the way was opened up for the settling of the Southern territory much earlier than it would otherwise have been. Cedar and Parowan, as parent communities, provided protection from the Indians to the later settlements. They made it possible for early use of the Mormon Corridor, by providing a much needed strong hold mid-way between Salt Lake City and San Diego.

Thus, while the Iron Works failed financially, the Iron Mission

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31 Correspondence from Wm. R. Palmer, May 14, 1957. (In possession of the writer).
was eminently successful in expanding and strengthening the Kingdom of God, which had been one of the main purposes, as stated by Brigham Young, from the beginning.
A typical colonizing company of the 1830's similar to the one led by George A. Smith on the Iron Mission.
CHAPTER III

CONDITIONS UNDER WHICH GEORGE A. SPOKE
IN ESTABLISHING THE IRON MISSION

In the early days of the church, speaking was carried on under a variety of conditions, which varied all the way from comfortable halls to outdoor meetings in the bitter cold of mid-winter. The audiences varied from one to many thousands from the staunch devoted followers to bitterly opposing enemies.

George A. Smith was one of these early leaders who had experience with almost every kind and variety of speaking situation. It is a little disputed fact today that the audience and the conditions under which they are met affect the speaker either favorably or unfavorably. Thus, it is necessary to know something of the audience and conditions in considering the effects of a man's influence upon them.

THE IRON MISSION AUDIENCE

The group faced by George A. Smith on this mission was a specialized group and unique in many respects from the usual audience. They were the largest colonizing group which had been sent out,¹ and

¹In the early colonizing period of Utah's history, many groups were called by the church leaders and "sent out" from Great Salt Lake City to establish settlements in various parts of the Great Basin area.
they had been sent further from Salt Lake than had any previous group
to plant a colony. Unity and close cooperation were a must for self-
survival as well as the success of their mission.

The original group consisted of 120 men, 30 women, and 18 chil-
dren under 14 years of age. In this early pioneer venture it is under-
standable that the men should play the most prominent role. So, it is
not unusual that the names of the men in this first group are all that
have been preserved for us.

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A brief examination of this list shows that there were fifty-six older in age than George A. Smith, fifty-seven younger, and one the same age, placing him almost in the middle of the group according to age. There was one colored member, John Burton, and one Frenchman whom they called Pull Wah. Of those known to hold the priesthood there were, besides Apostle Smith, ten High Priests, fifty-three Seventies, seven Elders, two Priests, four members only and forty-three unknown. This group was later enlarged from time to time; however, there are some interesting similarities between the statistics of the first group of Priesthood and the statistics given at October Conference 1853. Although it must be admitted that these similarities (in priesthood) are in all probability entirely coincidental.

"There was a total of 392 souls, including 11 High Priests, 38 Seventies, 29 Elders, 2 Priest, 189 lay members, 8 over 8 years of age not baptized and 115 children under 8. Tarleton Lewis was Bishop." 3

It is generally agreed that audiences differ as situations vary, and the problems of the speaker will shift, as he is confronted with each new change. Although these unique differences are present, there do exist certain important features by which audiences may be classified. Hollingsworth, in his book, The Psychology of Speech, names five types of audiences for the speaker. The second type he calls the discussion group and passive audience - in this type audience each member may in

3 Deseret News, (Salt Lake City, Utah), Vol 3, p. 75.
turn be speaker. The third is the selected audience - an audience meeting for some common purpose in which all participating share a common interest, but not necessarily common agreement, (labor groups, jury, etc.). The fourth is called the concerted audience - an audience that meets with a concerted, active purpose, with sympathetic interest in mutual enterprise, but with no clear division of labor or authority. The classroom situation is a good example.

These three overlap each other to some extent, because it is impossible to draw definite clear-cut lines between them. At different times the audience faced by George A. Smith during the Iron Mission resolved itself into one or the other of the three types of audiences listed above. On occasion the polarization of the audience would shift from one to the other in the same meeting. For example:

"Brother George A. Smith proved to be a very good Captain a wise Counselor and a very interesting President, by his appointment we had a meeting every Sabbath in the forenoon preaching, in the afternoon we were organized into a community of the whole, and in those meetings he would fetch out of the Brethren their best view and experience in agriculture and in every branch of business pertaining to our mission and labors and then when he had gotten all the information he could get from us he would spend his best judgement and would say boys let us do so and so, . . ." 4

Here we find them meeting as a discussion group to begin with; then, the polarization shifts to that of a concerted audience at the end.

On another occasion they would meet under conditions that would char-

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acterize a selected audience, and, here, George A. would use an authoritarian approach to insure unity of action if not agreement.

"... but to this arrangement some was not pleased with, but so long as I am the leader of this Mission I shall take the liberty to divide the co. where it is for the best." 5

Nearly always, the audience he faced in their religious services resolved itself into the concerted type audience. Each type of polarization requires a different type of approach, and George A. seemed to be as much at home with one as he was with another.

CONDITIONS UNDER WHICH THEY MET

The first official meeting of the Iron Mission was held at Fort Utah on the south side of Provo river, Sunday, December 15, 1850.

There was a slight snow fall that day, and the temperature was between 30° and 42°. A light wind blew from the south most of the day. During this meeting, at which President Smith presided, the organization of the camp was formed. He said to the assembled brethren:

"This is the first time we have seen each others faces. Those who have obeyed this call have done it by the voice of the Presidency, I have been appointed to gather and lead out this company to the place of our destination. I would like to know your minds regarding my being your leader." 6


It was then voted unanimously by the group that George A. Smith should be the President and leader of the Company, after which President Smith then continued:

"I hope our ears will not be saluted with swearing or the taking of the name of God in vain. We want no gambling. We are going to gather the saints and build up the Kingdom of God. We should act as though we are on a mission to preach the gospel. The Sabbath day should be observed in all cases; six days we should labor and we should rest on the Sabbath. We shall try and move every day, if we do not go but a few miles; it will be better to change camp. I will prophecy that if we work with our heart and mind, we shall perform our mission and return in safety. I hope that every person will remember to call upon the Lord at the close of the day, and in the morning pray to the God of Heaven... We are the citizens of Iron County and do not want a mean man to settle in that county. I bless you in the name of the Lord."  

Monday evening, December 16th, George A. spoke to a crowded congregation in the school-house at Provo Fort, although a gale was blowing outside.

After they left Provo river and during the journey from there to Center Creek, (Parowan) the camp type meeting was held. The variable factors were mainly the weather, the locality, and the problems they faced.

Sunday, December 22nd, they arrived on Salt Creek (Nephi) at 3:00 p.m. and were summoned to a meeting at 4:00 p.m. by the blowing of a horn. The meeting was held in the center of the corral around a large fire of sage brush. Each man had brought an arm full of brush as

7Ibid.
he came to the meeting. It was cloudy all morning and stormy in the afternoon; the wind was from the west. At meeting time the temperature was between 20° and 24°. George A. Smith said in substance:

"I do not expect to detain the camp as it is very cold. We should act as a branch of the Church and have a clerk; the bishop should take charge of meetings. Some want rigid camp rules, but it takes wise legislatures to make laws that will not fetter our feet. It is better to suffer wrong than to do wrong. It is the wish of the Presidency that we should not travel on Sundays. We have traveled two Sundays, as circumstances seem to require it. We have laid by five days for others to come up. I am perfectly satisfied. There is a company of 11 waggons behind, I have left word for them to keep together, that they might not be 'tithed' by the Indians, I want the pilot to have two men with him, having 'the tools' in case of surprise. Be careful of your fire arms, that no accident may occur. The president wants Salt Creek bridged, as he intends to visit us next June. It is cold weather and a snow storm might delay us in the mountains. I have called upon some of the brethren to ascertain if the creek can be forded at high water, Brother Miller says it can and that the water will not be deep enough to get into the wagon boxes. The creek rose last season about 2 ft. higher than the present stage." 8

A small dispute arose after the meeting over the bridging of Salt Creek, when Bishop Call reported that a little below the camp the creek spread out into a number of streams and that there was no need for a bridge. The outcome of this dispute will be treated in a later chapter.

Sunday, December 29th, after a week's travel, the camp moved eight miles to water at Cedar Springs (Holden). At seven p.m. the camp was called together and instructed by President Smith. The day had been fine but frosty. The wind was from the north and at meeting time the thermometer registered under 14°. President Smith expressed

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8 Ibid. Dec. 22.
satisfaction with the camp and sorrow that he had chastized one of the non-members. He urged them to attend to their duties of guarding and ended his talk with traveling instructions.

"We are on the last half of our journey, being now about 101 miles from Center Creek. We shall move about six miles tomorrow and 12 the next day."  

Sunday, January 5, 1851, the day was cloudy and thawing. The camp lay over at Cove Creek (Cove Fort) all day for the first time. At 12 o'clock, noon, the Saints assembled in the corral for public worship. The temperature at this time was 40° above.

"President George A. Smith delivered an excellent, practicable discourse to the Saints of the camp, in regard to their duties under the circumstances then surrounding them. He cautioned the brethren to be very careful in handling their fire-arms and ammunition, in order to avoid accident and preserve life and limb."  

This evaluation of his talk is significant in light of the fact that the men were standing in the snow with wet feet. President Smith referred to his remarks as scattering, but excused himself on the grounds that he wanted to say what had to be said in a short time.

In the evening the brethren spent two hours around the camp fire singing and conversing together.

Sunday, January 12, 1851, the camp collected at Red Creek (about 12 miles north of Parowan). President Smith came into camp about

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9 Ibid, Dec. 29.

10 Church Historians Office, Salt Lake City, Utah, "Journal History", Mss, January 5, 1851.
three p.m. and found some of the brethren out hunting and exploring. He advised them to come back and observe the Sabbath. A meeting was called in the evening, and President Smith spoke while standing in the door of his wagon. It was one of the house wagons that the Saints had used in crossing the plains.

It had been a fine thawing day, and the temperature was only down to 26° late that evening. During this meeting he instructed the men on the observance of the Sabbath and reminded them of their mission which was to build up the Kingdom of God not individuals by themselves.

After arriving on Center Creek and selecting a location, they formed their wagons into two parallel lines about seventy paces apart. Then, they took the boxes from the wheels, and placed them about two paces from each other. Thus, they secured themselves against any unknown foe.

Convinced that Center Creek was the proper place to establish their settlement, they held an election on January 17th to establish law and order. The following celebration was staged to commemorate this historic event.

"At 10 O'clock (a.m.), Thomas S. Smith, one of the judges of election cried three times in an audible voice, declaring that the polls were open and ready to receive votes. . . . At 3 O'clock (p.m.), at the sound of the trumpet, the people assembled around the public dinner, each man and his lady (that is those who had any) in their respective places as follows: The judge was placed at the head, then the gentlemen were seated on his left according to their rank and the ladies on his right facing their partners. Previous to sitting down, President George A. Smith, delivered an oration
suitable to the circumstances of the citizens of Iron County in celebrating the day on which law and order was first established in that part of Utah. All the citizens of Iron County then sat down upon the ground around the public dinner spread upon buffalo robes; these were placed next to the ground with clean and white table cloths on top upon which were spread a variety of the refreshments of life. ... At 6 O'clock the polls were closed."

Sunday, January 19, 1851, the Saints spent their first Sunday on Center Creek. Two meetings were held, one at 11 a.m., and the second at 2 p.m. The day was clear and fine; the thermometer read 38° at noon with no wind. At the eleven o'clock meeting the brethren and one sister, (she being the first woman that ever attended a meeting in Iron County;) assembled in front of President George A. Smith's wagon. Several Indians attended the meeting and behaved in an orderly manner. From this meeting on the women of the mission began to attend, but had no direct voice in the decisions.

During the afternoon meeting a final decision was made to settle in a compact fort and to construct a public building to use for meetings, dancing, counselling etc. The plan for the fort was laid out as follows:

"The fort was laid out on a slight elevation on the east side of Center Creek, 56 rods square, with a public corral, 32 rods square, in the center, which was immediately surrounded by private corrals 14-1/2 front by 4 rods deep. The fort had 2 gates opening northward and 2 southward. The building lots were each 2 by 4 rods running inward from the fort line 20 lots each on the north and south lines and 27 each on the east and west lines, making 92 lots in all. Four rods square on the southeast corner was reserved for a Council House, and the same space on the north west corner for a Bastian. The streets were four rods wide

Ibid, Jan. 17, 1851.
running between the corrals and the house lots."  

Although work was started the next day to get logs for the Council House, several months were required to finish it. In the meantime, the people had to meet under makeshift conditions. For the next few months meetings were held under some of the following conditions.

"On the evening of January 24, George A. called a meeting of the settlers around his wagon at the camp on Center Creek. The President mounted the wood pile and spoke to the brethren, complimenting them for what they had accomplished. In four days they had made the best road that he had ever seen made up a canyon. They had cut the timber for the Council House, surveyed a fort and each man had received his lot besides doing camp duties, herding cattle, making grind stones, doing blacksmithing, shoemaking, exploring, etc. He concluded, 'I think we have done enough this week, and tomorrow I propose that we send out a committee of the whole to look out the land for a big field, and that W. H. Dame be the chairman of that committee. I will stay with the invalids and keep camp, while the farmers look at the land, and on Monday we will be ready for the canyon.'  

Sunday, February 2nd, was a fine clear day. The temperature was a mild 60° at noon, so a regular Sacrament meeting was held.

"The assembly was convened in front of Bishop J. L. Robinson's wagon. A table was placed in front of the place occupied by the speakers, and the Bishops invited to take their seats near the table on which was placed the bread and water for the Sacrament. The services of the morning were introduced by singing by the American choir. Prayer was offered by Elder Moss, after which President George A. Smith read passages from the Doctrine and Covenants and Book of Mormon, and spoke on the Sacrament."  

The audience, seated comfortably on wagon tongues, logs, and

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12 Ibid., Jan. 21, 1851.
13 Ibid., Jan. 24, 1851.
14 Ibid., Feb. 2, 1851.
even the ground itself, presented a somewhat different picture than our
Sacrament meetings of today. By the next Sunday, February 9th, the
walls of the Council House were part way up, so meeting was held there.

"The weather was cold but fine wind blowing from the east. The
brethren assembled for meeting on the lee side of the meeting house.
Organized ourselves into a branch named Louisa Branch. I was
chosen President, James Lewis, clerk. It was divided into four
Wards, Anson Call Bishop of the First Ward, Tarlton Lewis of the
2nd Ward, Daniel Miller of the 3rd Ward and Joseph L. Robinson
of the 4th Ward. All the official members were organized into a
quorum, Elijah H. Groves President and Henry Lunt Clerk. The
Quorum of Elders met at 2 O'clock. I addressed them at some length
on business matters." 15

February 16, 1851, the weather being unfavorable there was no
meeting held in camp.

GEORGE A'S WICKY-UP

The next week President Smith had a Bowery of red cedar boughs
built and put up in front of his wagon to break the wind. This was later
enlarged and used for a variety of purposes. On February 20th, the
following comment was made by President Smith in his journal.

"We commenced building a wicky-up with slabs and brush. I
proposed to the brethren that we start a school in the wicky-up,
providing they will help to finish it. One side of our wicky-up was
covered with 14 slabs taken from logs Brother Benson sawed up
for the mill." 16

A meeting was held in President Smith's wicky-up on February 23,

15 "Journal of George A. Smith, President of the Iron County
Collections).

16 Ibid, Feb. 20.
but it was very short because the ground was cold and damp. Sunday, March 2nd, the day was pleasant and warm, and a lengthy meeting was held on this day. According to the Parowan Ward Record, regular meetings were held every Sunday after this date.

George A. gave the following description of his wicky-up in his journal.

"My wicky-up is a very important establishment, composed of brush, a few slabs and 3 waggons, a fire in the center and a lot of milking stools, benches and logs placed around, two of which are cushioned with buffalo robes. It answers for various purposes, kitchen, school house, dining room, meetinghouse, council house, sitting room, reading room, store room. To see my school some of the cold nights in February, scholars standing round my huge camp fire, the wind broken off by the brush and the whole canopy of heaven for a covering. Thermometer standing at $7^\circ$, one side roasting while the other freezing requiring a continual turning to keep as near as possible equilibrium of temperature. I would stand with my grammar book, the only one in school, would give out a sentence at a time and pass it around. Notwithstanding these circumstances, I never saw a grammar class learn faster for the time."  

During the month of March the meetings were held at the saw pit. This pit had been dug on the 18th of February for the new lumber mill by Brother Wood and Brother Walker.\(^\text{18}\) On the sixth of April, due to bad weather, meeting was held at 11:00 a.m. in George A.'s new house. He preached on the rise and progress of the church. The next two Sundays, the weather permitting it, they met outside. On the thirteenth of April they met at the side of the Council House at 10:30 a.m., and on

\(^{17}\)Ibid, Mar. 3.

\(^{18}\)Ibid, Feb. 18.
the twentieth, at Brother Lyman's corral where they were addressed at considerable length by the "Iron Judge", as President Smith called himself.

Parowan was to be the parent settlement for the protection of the Saints. It would help provide food for them while the Iron work was going on. The first task was that of settling, the actual work on the smelting of Iron came the following year.

THE LOG COUNCIL HOUSE

One of the first buildings started in Parowan was the old Log Council House mentioned above. According to the Parowan Ward Record, the first meeting was held in it on Friday, May 16, 1851.19 At this meeting men were nominated for the various offices for the City of Parowan. This building was constructed of large pine logs, "well hewn, and neatly joined together".20

The Log Council House was started on the 21st of January and built in two stages. It was first raised one story and covered with a brush roof; later it was raised an additional story and finished off with a good shingled roof.

"One of the first houses built was a large log-meeting house with a brush roof, which afterwards raised one story higher, making two stories. This building was used for all kinds of public meetings, viz, religious, judicial, theatrical, agricultural, etc., for over

19"Parowan Ward Record", May 16, 1851.
20Millennial Star, p. 458.
twenty years." 21

Each progressive stage of this building was dedicated; the first part on December 23, 1851, at which time John Lyman Smith records in his diary:

> On the 23rd of December the dedication of our new school and meeting house in Parowan having been at four that day, we had a time long to be remembered by all, and none regretted being present. Every face bore the impress of happiness." 22

The completed building, after the addition of the second story, was dedicated the following spring.

> "May 8th, 1852 a beautiful morning all well, a meeting apointed today to dedicate the meeting house and George A. offered the dedicatory prayer. Some good instructions, and then a meeting at 2." 23

One of the best descriptions available of this building has been compiled by Louella Dalton, a daughter of one of the early settlers of Center Creek.

> "Just two weeks after their arrival, plans were made for building a Church and recreation center. Twenty-six men and outfits went into the canyon to cut and haul logs. In the S. E. corner of the Old Fort, a four rod square was re-

reserved for building a log Council House, and on the 26th of February 1851, the foundation was laid. This building stood about where Alvin Benson's home (Elmer Lowe's) now stands, and was the first building to be started in the valley.

> The main building was 22 x 44 feet with two recesses twelve feet deep and sixteen feet long on the east and west sides. It was


23 Joseph Lee Robinson Diary, op cit., May 8
built of hewn logs and timber, the roof was raised a little making a large classroom above the auditorium, and a fine substantial shingled roof covered the building. There were steps at the north end outside of the building, leading to the upper class room, which was used as a meeting room for the Priesthood quorums. The building was heated by a large fire-place in the south end. The two recesses on the east and west were used for class rooms.

"A stage was built in the north end where the Pioneer plays were produced for many years. Plays were put on here in 1851 by the Pioneer Dramatic Association, with Edward Dalton as President. The first plays, were put on with quilts and blankets for want of curtains and scenery.

"The Old Council House was built for a Bastian with portholes at every corner, and in case of an Indian attack, it was large enough to hold the whole colony, but fortunately it never had to be used that way. It was built so it could be made into five large class rooms by using canvas curtains, and when drawn, it was a fine big auditorium with a moveable pulpit in the center. It served as the Community Center for many years, until about 1867 when the basement of the Old Rock Church was completed. It served as a school house for many years.

"After it had served its time, it was torn down, and out of the logs were built two school houses, one on the east and one on the west of the school lot. What a story those old logs could tell of Pioneer days and Pioneer dances, basket parties and bow dances, Christmas trees and School boy fun, when the only lights they had were tallow candles placed around the walls."24

To the above description, William R. Palmer adds the following pertinent information.

"... compartments could be arranged for the women and children. A high stand (moveable) and circular like a Book of Mormon 'Ramtumpum' stood in the centre. Speaker could be seen from every corner."25

This building when completed added one more useful function to

24 Louella Dalton, "Historical Sketch of Iron County", Ms., in her possession, used with her permission.

its long line of impressive uses.

"Our meeting house was the first building erected. On the top of that a tall cupalo was built which served as a lookout station for one or two of the guard during the day. With a good spyglass from this location could be seen any extra movement of our stock, the stock were driven home at night and placed in the corral and a guard placed over them." 26

The seats in this building were movable, since it was sometimes used for dancing. They were formed of rough boards covered by quilts, and upheld by blocks and benches. The lighting for the evening meetings, which were few, was provided by the fireplace and candles placed on shingles stuck between the logs at intervals.

THE BOWERY

During good weather, the Saints liked to meet out-of-doors, and in the spring of 1851, they constructed a bowery for this purpose. The first meeting held in the bowery occurred on April 27th, and President Smith preached an interesting sermon on the first principles of the Gospel.

Early in May, President Brigham Young visited Parowan, and meetings were held in the Bowery almost daily. It was quite an imposing structure and served the Saints in Parowan for a number of years during the summer months.

"In the spring of 1851, the settlers build the Old Bowery, 54 X 77 feet, just east of the Log Council House. The roof was fifteen feet high in the center, sloping down to the sides and covered with

26 Robinson, op cit., May 8, 1851.
Parowan Settlement painted by William Majors, 1852
scantlings about a foot apart, then covered with boughs from trees. The south and west walls were boarded up with scantling and boards, giving some protection from the south easterly winds.

"There was a large platform in the south end, which on state occasions was decorated with flowers, boughs, pictures and maps. Necessity is ever the mother of invention. The old Bowery was a nice cool shady place for meetings for many years.

"Many times President Young's party were entertained here, and the Saints on their way to San Bernardino California met here. Meetings were still held here as late as 1865, when President Brigham Young's party came on another visit through the settlements." 27

PAROWAN HALL

One more meeting place that figured prominently in the early years of the Iron Mission settlement was Parowan Hall. This was the center of civil government and much of the civic activity. In the early days, town and county governments sometimes rented a room in a private home for their offices. In Parowan it was the home of Peter Shirts. "Shirts put on the second story of his house, 'Parowan Hall'. 28

Most of the meetings held in the Parowan Hall seem to have been held on week days, probably because of their secular nature.

"Thursday, Nov. 6, 1851: George A. Smith who was about to leave Parowan to attend the territorial legislature at Fillmore addressed a crowded assembly of Saints in the Parowan Hall. At the close of the meeting the brethren as a token of friendship made him a present of certain demands held by them against the Center Creek mill amounting to about $500. This voluntary donation was highly appreciated by Brother Smith who was somewhat financially embarrassed."

27Dalton, op cit.
28Smith, op cit, Aug. 16, 1851
29"Parowan Ward Record", Nov. 6, 1851.
These three structures, the Bowery, Council House, and Parowan Hall served the people for most of their public gatherings during the remainder of the Iron Mission period. An adobe school house was constructed in 1852 but according to the records did not figure prominently in public meetings.

SUMMARY

During the first years of the Iron Mission, meetings were held under almost every kind of outdoor situation and condition. The people expected and accepted these conditions. An uncomfortable environment did not seem to lessen the quality or spirit of the meetings in any way, in fact, the very lack of facilities seemed to draw the people together and make them feel that they were an important part of the group with a major role to play. This was no passive audience that day-dreamed through a sermon; they were vitally interested in the things that were said, and when given an opportunity to express themselves, they used it. These were men who could think for themselves, and were not blindly led by just anyone who stood before them.

"Our deliberations were conducted in a general assembly, which we called 'the quorum,' by the light and warmth of immense fires of dry scrub cedar and pinion pine. These debates of our farmers and mechanics were among the most animated scenes of my life."30

This same active interest moved indoors with them when they built their first buildings, and seems to be a fairly accurate indication

30 Neff, op cit., p. 159.
of the type of audience that confronted George A. Smith and the other Church leaders of the time.

Meeting houses were among the first buildings erected in the community, and the civic, social, and spiritual life revolved around them. The buildings were functional, though not ornamental, and represented the best efforts and means of the people who built them. But they were a hardy people who were accustomed to meeting under adverse conditions. It made little difference to the quality of the meeting if they were indoors or out. As long as they were dry and not too hot or cold, they could put themselves into the spirit of the meeting with enthusiasm.
CHAPTER IV

THE TYPE OF SPEAKING EMPLOYED BY GEORGE A. SMITH

"Several years before his decease he had traveled tens of thousands of miles by land and sea, and preached over 3,800 discourses in various portions of the globe. He was recognized as the father of the settlements in Southern Utah. He was always ready in public and private speaking. No one ever wearied of his preaching. He was brief, and interspersed his doctrinal and historical remarks with anecdotes appropriate and timely in their application. Short prayers, short blessings, short sermons, full of spirit, were a happy distinction in the ministry of George A. Smith." 1

This "happy distinction" in George A. Smith's ministry was not just a coincidence. He consciously practiced and developed the habit of short sermons. In 1835, before leaving on a mission to the east, he called on his cousin, the Prophet Joseph Smith, and Joseph advised him to "Preach short sermons, make short prayers, deliver your sermons with a prayerful heart, and you will be blessed, and the truth will prosper in your hands." 2 This advice George A. always called his "College Education". Two weeks later he tried out his new education with good success.

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1 Cowley, op. cit., p. 146.

SHORT SERMONS

"At the hour of meeting, the house was filled. I opened by reading the 12th chapter of 1st Corinthians. I felt so embarrassed that I wished I could turn myself into a grain of wheat and roll into a crevice in the floor. But I preached from the 3rd chapter of Acts on the Restitution of all things. The people were pleased and said they liked short sermons. We had a crowded house and the people paid great attention."

With one notable exception in 1855, when he preached for three hours and fifteen minutes, he confined himself to short prayers and sermons. By 1850, when he led the Iron Mission, he was noted for his brevity, and this helped to make him popular with the people. This faithful adherence to short sermons may have been partly prompted by his health. After his three hour talk, he reports that it "put him down", and he had to remain as quiet as possible for awhile. In his later years, his health seemed to be of definite concern to him in his speaking.

"In arising to speak to so vast an assembly, I am reminded of the old rupture of my lungs, which was made while preaching in the streets of London to scattered assemblies, to persons in the courts, in the squares, in the windows of buildings four and five stories high, and on different sides of the streets, in the midst of a foggy smoky, damp atmosphere. It is a rupture which caused my lungs to bleed, and which has been a constant caution and effectual check to my course in life, requiring me to keep within a certain limit, with, however, this condition, that, live or die, or whatsoever might be in the road, the Gospel of Jesus Christ I would Preach, and the testimony of the fulness of the Gospel of the Lord to the Saints in the last days I would bear, where ever and whenever I had the opportunity, backed with a faith in me that I would have power

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and health to do this; at the same time any kind of exercise, that
would heat my blood for one half hour, would produce considerable
bleeding from the lungs, and yet by the aid of your faith, I undertake
to address this immense audience, with full confidence that I shall
succeed so that a great portion will hear me, and by the stillness
of the balance I may be enabled to make them all hear me, though
it requires a great effort for even a man with sound lungs to make
ten thousand persons hear him speak distinctly."  

In speaking of short sermons, it is well to remember that there
have been changes today from the early pioneer period in Utah. J. La-
Var Bateman, in his doctoral thesis, reports a study made by Halbert
Greaves on public speaking in Utah during this period (1847-1869). In
this study it is pointed out that audiences frequently heard two-hour
sermons and were used to sitting through them. A thirty-five minute
talk was considered, with pride, as a short talk. Most of George A.
Smith's sermons were between fifteen and thirty-five minutes in length.
On occasion, however, he became extremely brief both in his prayers
and sermons. On one occasion, after two long days of Conference
sessions in Parowan, the people had retired to their homes and George
A. was called upon to say the evening prayer. This is the prayer he
offered: "Heavenly Father, bless all good people, Thy servant George
A. is tired. In the name of Jesus Christ, Amen."  

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6J. LaVar Bateman, "The Speaking in the Mormon Missionary
7See Appendix D for example
8Zora Jarvis, Personal interview in her home, August 18, 1955.
60 East 200 South, St. George.
It is the conviction of the writer that, contrary to the opinion of some historians, the shortest sermon ever preached in the "Mormon" Church was delivered by President Smith in General Conference on the subject of the Iron Mission.

At the April Conference in 1853, there were exhibited the first samples of iron manufactured in Iron County. The second day of the Conference was designated as an Iron Conference.

"President Young presented the text—a set of fire-irons, made by the brethren, from the native iron in Iron County, also a small piece of metal, looking like silver, on which aqua fortis had no effect, found at the bottom of the furnace, and, said he, we no longer ask any person to go to Iron county." 10

This was followed by some rather lengthy church business, most items of which are no longer conducted in General Conference sessions. At the end of this business and following some instructions on church government by President Young, George A. Smith was called upon to preach "an Iron Sermon". The Saints had been together for over five hours at this point, and George A. was keenly aware of their restlessness when he was called to speak. He carried to the stand one of the Fire-irons, held it above his head, and cried out, "Stereotype edition," then he descended from the pulpit amid the cheers of the Saints. After singing the "Doxology" they were dismissed. 11

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9 Deseret News, Church News Section, January 31, 1952.
10 Millennial Star, No. 29, Vol. XV, July 16, 1853, p. 491
11 Ibid, p. 492.
Following a long tedious business session as he did, his action stimulated the audience and ended the Conference in high spirits. He made a profound impression upon the people, and the "Iron Sermon" was insured of a lasting place in Church History. This incident further endeared him in the hearts of a people who loved him already.

Between these two extremes, a sermon consisting of two words and one lasting three hours and fifteen minutes, lie the remainder of his talks. Most of them are found to be well under an hour. In the earlier days of the Church, any speech much under an hour in length was considered a short talk. Since that time there has been a decided change in the length of meetings held, and the sermons have been shortened correspondingly. 12

HUMOR

Brevity was not the only quality George A. had in his favor; he was blessed with a rich sense of humor and used it freely in his remarks. An example or two may be useful in illustrating to what good advantage he used his wit. At a council discussing the exodus from Nauvoo, a great many discouraging views were expressed. When it came George A's turn to speak, after listening intently to the pessimistic sentiments of the others, he arose and said:

"Well, brethren, if there's no God in Israel, we're a sucked in set of fellows; I'm going to cross the river." A general laugh fol-

12 Bateman, op cit.
lowed, hope was kindled in every heart and the spirit of gloom that had rested upon the assembly was at once dispelled.\textsuperscript{13}

When trying to settle St. George, the Church had difficulty getting the Saints to settle there because of the dryness and barrenness of the country. The people were inclined to live in Toquerville, which unfortunately was not large enough for all who were eager to settle within its boundaries. Hence, a special group had to be called to undertake the difficult and undesirable job of settling St. George. In a sermon preached at Parowan to this group George A. 's humor put them in good spirits, helped dispel resentments over the call and increased their determination to succeed. Robert Gardner, a member of the group, reports part of his talk in the following way:

"Now we had heard a great many yarns about the Dixie country. When George A. Smith preached to us at Parowan he said wood was rather scarce down there, but by going twelve or fifteen miles to where there was some cedar and by hunting around we might find some sticks long enough for the fire place by splicing two sticks together. He said another advantage of the country was that it was a great place for a range. When a cow got one mouthful of grass she had to range a great way to get another. He said sheep did pretty well, but they wore their noses off reaching down between the rocks to get grass.\textsuperscript{14}

He developed quite a reputation for humor among the people outside the church as well as in. All this added to George A. Smith's popularity and increased his influence with the people over whom he presided. He

\textsuperscript{13}\textit{Whitney, op cit.}

\textsuperscript{14}\textit{Robert Gardner diary, (from manuscript loaned by Mrs. Z. S. Jarvis, St. George, B.Y.U. Special Collections).}
referred to this reputation himself on occasions when he wanted to speak seriously.

"I suppose that my brethren and sisters are acquainted with George A.; and whenever he presents himself in the presence of the Saints, and attempts to entertain them or amuse them with his chin-music, they expect that he will say something funny." 15

Typical of this opinion held by the people who knew him, both in the church and out, is one expressed by John Codman, a non-member of the church.

"Mr. Smith was my favorite Apostle. We had often heard him preach at the Tabernacle in Salt Lake. His views were more liberal than those advocated by many of his co-religionists, and his plain, practical teachings were instructive to Gentiles as well as to Mormons. He was fifty-seven years of age, of tall, portly figure, with a face of infinite jollity and expressive humor. This cropped out so frequently that the audience always expected to be entertained when 'Brother George A.' held forth." 16

The description of George A. Smith given by Justin McCarthy, a Catholic from England, while not so typical for the Church members, is interesting and gives a valuable picture of his type of humor.

"George L. Smith was a huge, burly man, with a Friar Tuck joviality of paunch and visage, and a roll in his bright eye, which, in some odd, undefined sort of way, suggested cakes and ale. He talked well, in a deep rolling voice, and with a dash of humour in his words and tone—he it was who irreverently but accurately likened the Tabernacle to a land turtle." 17

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17 McCarthy, op cit., p. 258.
The humor usually displayed by George A. was of the dry, droll, amusing kind. In referring to the Iron Mission in a sermon delivered in the Bowery in 1861 he said: "It used to be nearly as much work to get a man to go to Iron County as it was for John Bunyan in the Pilgrim's Progress to get poor Christians into heaven." For other examples the reader is referred to the appendix of this thesis, especially appendix B, when he referred to the piety of the Saints in praying to the Lord to kill the mob. Also, in this same talk he uses his dry humor to take a "crack" at those who did not choose to live the word of wisdom. Legends still persist in Southern Utah of George A. Smith and his humorous stories.

PREPARATION

George A. did not stand before his audience just to entertain them, he usually had something worth while to say. He always seemed to be prepared for any occasion at a moments notice. The preparation of speakers in the early days was considered in a different light than it often is today.

"In the earlier days of the writer's experience it was a matter of pride for staunch male members to be able to speak well on any occasion on very short notice (and in fact still is). We should not conclude that these men were unprepared or were not great speakers; many of them were. They spoke so often and knew their scriptures so well that they could quote it by chapters and never seem to run


19 Interview with William R. Palmer, July 6, 1957, Cedar City, Ut.
short of illustrations. It was their organization that was often lacking. They knew their material and gave forceful presentations."^20

The above statement on the early-day speaking of the Church fits remarkably the speaking of George A. Smith. He spoke often, and came to the pulpit with a wealth of information and experiences from which to draw.

"This Apostle, President, implicit believer in guidance by inspired revelation from God, used also every scientific instrument and principle he could get hold of or apply to his pioneering problems. He avidly read every printed page that came within his reach no matter what the subject. He read 'romances' (novels were taboo) for relaxation and if his eyes were tired or sore he called some brother to read a romance aloud for him. A month after the arrival in Parowan he thirsted so much for news of the outside world that he sent Anson Call with eight men to Salt Lake City for newspapers, books and letters from his family and from President Brigham Young."^21

This insatiable thirst for knowledge was not lost on Brother Smith, he had the ability to retain whatever he learned until occasion for use called it forth. In this way he accumulated a vast wealth of useable information.

"George A. Smith filled Dr. Richards' place as Church Historian. A better choice could not have been made. 'George A.,' as he was familiarly termed, was not only a genial, whole-souled man, but one with a mind as big as his heart. He was gifted with superior intelligence, had a capacious and retentive memory--an indispensable thing in a historian--and was a walking encyclopedia of general information."^22

^20Bateman, _op. cit._

^21William R. Palmer, "Pioneers of Southern Utah", _op. cit._

^22Whitney, _op. cit._, p. 531.
In a talk delivered in the Tabernacle on November 29, 1857, he referred to his love of history and its place in the church.

"From my childhood, history has been a favourite theme. I have loved to read historical works; and for the little time I have been enabled to devote to reading in my younger days I acquired some general knowledge of what is termed 'profane history,' It did not please me to read the quarrels of the Popes and the cruelties that were inflicted by the dominant powers upon the weak. Those matters never pleased me so much as to read the movements of nations for the purpose of establishing dominion and extending empire, consequently, I am not prepared to speak as readily of the history of the religious world as I would upon that portion of history that is generally denominated profane--of the political conditions of different nations at different ages of the world.

"A revelation given in the early history of this Church requires the Elders to acquire a knowledge of countries, of things present, of things to come, of things that have been, and so forth. In perusing the histories of Persia, Arabia, India, China, and the nations of modern Europe, I have felt myself more or less actuated in accordance with the instructions given in that revelation."23

He also urged the youth of the church to study history for the lessons of life contained therein.24 Brigham Young referred to him on his death, as a "cabinet of history". His presentation was pleasing and forceful, but often delivered without much forethought. As a result, his organization, like that of other speakers of his day, sometimes suffered. He seemed to be aware of it occasionally and would excuse himself on the grounds of the necessity of the circumstances under which he found himself. Camped at Cove Fort, President Smith said, "my discourse is scattering but those things I wish to say, and realizing

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23 Journal of Discourses, Vol. 6, p. 84.

it is not very pleasant to stand in the snow long with wet feet. . ."25

He said the things that had to be said briefly but without too much effort at organization. It was accepted that a man should speak as he felt "moved" to speak and to let his remarks go where the spirit led. He sometimes excused his lack of organization in the following words: "Being called upon without reflection, or time to prepare a speech, and not possessing the requisite talents for preparing notes, I must give you what I have to say in an offhand style."26

A summary of one of his talks published in the Deseret News March 6, 1852, shows the variety and number of topics sometimes covered in one speech.

"The President, George A. Smith then arose and gave us, as one of the Pioneers of the mountains, an account of their travels as Pioneers from the rise of the Church to the present time interlarding his address with many anecdotes of the straits they were place in &c.; giving us an account of all the windings and difficulties encountered to find a road to this, the Great Basin of North America; of the establishment of this government, and of our duty to observe its laws and obey the counsels of its rulers, &c."27

It is not to be assumed that the people did not enjoy these talks, they did. In fact, the reason for such lack of organization is partly because the audience didn't demand any better. The speakers of the day were not too concerned with organization. George A. reveals this accepted attitude in a conference sermon delivered on April 6, 1856.

"I have offered these remarks, on the subject of policy, in rather a rambling manner, something like the parson, who was told he did not speak to his text, 'Very well,' says he, 'scattering shots hit the most birds.'"

The people were used to loose organization and a rambling subject matter, and these faults didn't seem to greatly detract from the effectiveness of the talks.

"... an appointment was given for the afternoon for Brother George to preach I called and saw Brother Smith between the meetings, he says to me Bishop what shall I preach this afternoon, said I to him, open your mouth wide and God shall fill it, said he ile do so, he done so, and I say to you that Brother George A. Smith, did Deliver one of the most powerfull and instructive discourse, that I ever heard him preach in my life."²⁹

From these statements it becomes apparent that he was usually well prepared on his subject matter, and that any lack of organization on his part was not the serious handicap that it might have been before an audience with different training.

MOTIVE APPEAL

The type of motive appeal used most successfully among the Mormon people is treated extensively in, "The Use of Public Speaking in Conducting the Mormon Church Welfare Plan", a Master's Thesis by J. LaVar Bateman. He reaches, among others, the following significant conclusion.

"The history of the Church has made its people cling together for

²⁸Appendix A.

unity and strength. This unity is reflected in the type of motive appeals found to be common in Church speeches. Mormons are a peculiar people. Motive appeals are directed to the desire to be different as a people, to be recognized as a successful people, and to be recognized as a group for achievement, for education, and for a good standard of living. Then second as individuals comes the desire to be independent economically and self sufficient. 30

This is verified in a study made by Morris Clinger of twelve of the speeches of Parley P. Pratt.

The philosophy underlying Mormon doctrine is largely self preservation,

"... Appeals to reputation, to power, and to affection and sentiments also were emphasized in Pratts discourses. 31

Because types of motive appeal used by Mormon speakers have been well treated in these other works, the writer will here confine himself to a few examples of the use George A. Smith made of them in his speaking.

Desire for group achievement: "Pay up your tithing like good Latter-day Saints; not a particle of it shall be misappropriated. We want more temples for the Lord, and whatever excess there is shall go to bringing people from all parts of the earth to participate with you in your blessings. ... Show to the world that you are a quiet, law-abiding people. We have stood a good deal, and we can stand it to the end." 32


32 Codman, op. cit., p. 231.
"We stand here today a great and mighty people, the servants of the Most High God, and almost every single circumstance, which has occurred from that time to this, has had a tendency to condense us together, to unite us in circumstances and situations to spread forth the curtains of Zion, to enlarge her habitations, to lengthen her cords and strengthen her Stakes, and to make the place of the feet of the Saints glorious.

"Such, then, is the present aspect of affairs. Much has been done, and much now remains for us to do. The great work has only just commenced." 33

Desire for economic independence: "Never get into debt. When you take up land pay for it as soon as you can, whether obliged to do so or not; for I have always noticed that people get into debt when they are flush and have to pay up when money is scarce." 34

"On one occasion last season, I heard a tremendous complaint brought up in meeting, that the Indians had done great damage by throwing their fences down and turning their horses into the fields, but before the meeting was dismissed it was made apparent that the Indians only traveled the path made by the white man, and were actually more careful than many white men, for they had been seen to take down the fence and put it up again, when white men would take it down and leave it so,

34 *Codman, op. cit.,*
or break it by driving over. I recommend, as a system of economy, that we commence from the year 1856 to avoid these errors, these blunders, that we may escape the results flowing from them."

Desire to be self sufficient: "Make the most of materials at hand, without procuring luxuries from abroad. Skin every dog or cat that dies or is killed. If that don't give you leather enough for shoes besides what you get from cattle, make the soles of wood; wooden shoes are preventatives of rheumatism. They are better than sponge soles you import from the East. Raise your own sheep. Manufacture your own wool. Make your women useful as well as ornamental. Work outside, and they will be encouraged to work inside. You have got everything you want right here at home—the best of the land, the best of cattle, the best of religions, the best of everything."  

"Good domestic policy requires us to be careful in providing such comforts and necessaries as we can produce within ourselves. If we let our sheep perish our clothing will be scanty, or we shall be forced into the stores to support distant producers. If we let our cattle die we shall not only lack beef, but our home made leather will be missing. In short, the difficulties and wrongs which may grow out of such carelessness are numerous. It should by all means be our policy to produce

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36 Godman, op. cit., p. 230.
every article, which we can, within ourselves."

**Appeal to affections:** "I feel for the interest of this camp as much so as any other man can. I love every man in it, and my only object is to do for the general good & to fill the mission for which I was sent in connection with my brethren." 38

**Appeal for self-preservation:** "... but while the brethren are hauling out timber for their own houses, I would like each man to haul one 14 foot log onto the No. West corner of the fort for a Bastian, which when built, will form a strong defense on the north and west lines of the fort. In an actual engagement these two bastions will be worth all the balance of our fortifications... I advise the brethren not to venture out without their fire arms, as it is better to carry them twenty years without having any occasion to use them, than to need them once and not have them." 39

"The Emperor of China has a policy for the preservation of the people of his empire, something like this: he receives one-fifth of all the grain produced, and stores it up against a day of scarcity. That country is so well provided with canals, that in case grain is cut off in any portion of the empire, breadstuff can be easily furnished to the people. And even in case of a general famine, the immense population

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38 *Utah Historical Quarterly*, op cit., p. 354.

could be sustained, for some years, from the Imperial stores which have been accumulated.

"We, as well as others, should learn to store our provision when there is plenty, that we may be prepared against a time of need. The First Presidency, from time to time, since we came here, have taught that it was necessary for us to provide against the day of famine and great trouble, and that it was not only necessary for us to provide for ourselves, but also for the thousands and millions who are flocking to these mountains, for shelter from the calamities that are fast falling upon the world." 40

George A. was usually quite familiar with his audience; he knew almost instinctively, if not consciously, the polarization of the group before him. If they were hostile, he wooed them; if they were sympathetic, he instructed them, if they were prepared, he directed them. He seldom, if ever, bored them by wasting time or words. His talks were easy to follow and understand, he used illustrations freely to clarify his points. These illustrations were frequently humorous, and the entire talks were usually buoyant, fast moving, and informative. The audience was never left in doubt as to the point of view or position of the speaker, regardless of the subject, when George A. spoke. His presentation being animated and to the point, it is said that his audience

never tired when he was speaking.

**SUMMARY**

He had the happy ability of saying what needed to be said quickly and to the point. His audiences didn't tire or become uneasy over the length of his talks and thus lose the trend of his message.

He understood his audiences. He talked of things with which they were familiar in a way that they understood. He had the ability to entertain his audience as well as to inform them.

He was possessed of a keen mind, an excellent memory, a wealth of knowledge and wide personal experience. He had a pleasant voice, a pleasing personality, and an intense interest in other people.

His organization was often scattered; however, this apparently proved no detriment to the audiences before whom he spoke. They were used to sermons loosely organized.

He made ample use of the motive appeals that have been found to be most successful with early Mormon audiences: group achievement, individual freedom and independence, self preservation, affection, economic independence, and the desire to be self-sufficient.
CHAPTER V

THE EFFECT OF HIS SPEAKING ON THE PEOPLE

There are many different influences working upon people at the same time, and in order to change their course of action, it is necessary to overcome these present influences and replace them with another that is stronger and more appealing. This type of stimuli or influence often has to be renewed on each occasion or kept fresh to produce the desired response. It is no small task to take 168 people of varying backgrounds and desires and to keep their community interests uppermost in their minds, while at the same time keeping at a minimum or removing their individual frictions. The best measure of a man's influence upon any given group of people is found in the way which they respond to his direction or requests. In order to win the support of people without force, one must be able to convince them of the superiority of his course of action over theirs. That George A. had the ability to do this at an early age was indicated in Chapter I. This ability did not desert him in later life, but stood him in good stead during his leadership of the "Iron Mission" as well as in other assignments.
ESTABLISHING THE MISSION

When the call came to go on this mission, much time was spent enlisting the necessary volunteers; even then, after two or three appeals, we find they left without all the men they wanted. When the company met at Provo, the camp was still without an Indian interpreter which it needed badly; however, after a sermon from President Smith on moral duty, at Fort Utah, this need was filled.

President Smith records in his journal on Monday, December 16, 1850, the following:

"Went to Provo Fort, asked Prest. Isaac Higby if I could get an interpreter to go with me. He thought it was doubtful, he had tried to raise 10 men to go with me at Prest. Young's request but had not succeeded in getting any. He requested me to preach there in the evening to which I agreed..."

"I preached in the evening to a crowded congregation, on the moral duties we owe to ourselves as a people, our children and above all our Creator. Bro. Thos. Wheeler who speaks the Utah language agreed to accompany the mission." ¹

From this incident it becomes apparent that George A. had the ability to succeed where some others had not.

Things moved along rather smoothly for the Iron Company until they reached Salt Creek (Nephi). Here a small dispute arose over the bridging of the creek. President Smith told the camp that Brigham Young wanted the creek bridged as he intended to visit them in June,

¹George A. Smith's Journal, op cit., Dec. 16, 1850.
and did not want to swim the creek because of high water. "The major-
ity of the camp thought it useless to stop and bridge the stream as it
would likely never be past Fording." 2 Brother Miller and some breth-
ren were asked to ascertain if the creek could be forded at high water.
Their report was that it could; the water would not be deep enough to
get into the wagon boxes. President Smith reminded them that the
season before it rose about two feet higher than it was at that time.
Bishop Call then, "reported that a little below the camp the creek
spread out into a number of streams and that there was no need of a
bridge." 3 President Smith then spoke to the men for a short time and
said, in substance, that he would feel better to have a bridge built be-
fore they left. It would be but a light job, and he felt it would manifest
a disposition to carry out the President's wishes at least. This si-
lenced all objections and the brethren built the bridge. George A's
own comment in his journal for this night was, like his sermons, short
and to the point. "After singing and prayer, I preached a short dis-
course. After meeting I requested the Brethren to bridge Salt Creek
which they agreed to do." 4

President Smith had his Company well organized to insure maxi-

2 A. R. Mortensen, Utah Historical Quarterly, Vol. XX, No. 1,

3 Parowan Ward Record, op cit., Dec. 22, 1850.

mum safety for all members of the group. He appointed Anson Call as
Captain of the first fifty wagons and Simon Baker as Captain of the sec-
ond fifty. He took his position in the very rear of the second division.
In this way he could be sure that no weak or broken down outfit would be
left behind, but that every member would get safely through. Messen-
gers rode the lines every day from front to rear keeping the President
informed and carrying his instructions back. The journey proceeded
smoothly until they passed Corn Creek (Kanosh). Then an incident occur-
red which again reveals clearly the quality of George A. Smith's leader-
ship.

"Between what is now Kanosh and Cove Fort, Simon Baker of the
second Fifty discovered the pass where the Highway now runs, and
came out in lead of the Call Company who had gone over the rough
mountain. From here Baker kept the lead over the angry protests
of Anson Call and the Journey developed into an ox team race.
Baker went hurrying on dropping his weak outfits with George A.
Smith among them back into Call's division. George A. Smith said
nothing Baker drove into the Valley of Little Salt Lake two days
ahead of Call, and his outfits were strung from Red Creek back to
the foot of the Beaver Mountains. Word came back to George A.
Smith still in the rear, that Baker's leaders were camped on Red
Creek and the men were riding the country picking out the best
ranch places for themselves." 5

The President sent word ahead for them to remain there until all
the wagons were in. When he "rode into camp on Red Creek about
3:00 p.m., he found that many of the brethren had scattered in different
directions; some were hunting and others exploring. The President

5 William R. Palmer, "Pioneers of Southern Utah", Instructor,
(Dec. 1943).
advised the brethren to return and keep the Sabbath. In the evening the people of the camp were called together and President Smith addressed them standing in the door of his wagon. "6 He praised the men for their zeal. He said in substance that the mission had without camp laws (except council and advice) traveled nearly 260 miles over mountains, snow and ice at this inclement season, without a fight or even one single quarrel; and he trusted that the same peace, love and brotherly feeling might continue in the camp. He also explained that President Brigham Young expected them to settle on Center Creek, and that the only thing which would induce him to look further for a location would be the lack of the necessary facilities at the location already agreed upon.

"Then very tactfully he squelched the rivalry and recalled them to their mission by saying: 'It is only five miles to Parley P. Pratt's liberty pole which is our destination. Tomorrow morning when we yoke up, let the Captain's of Fifties and the Captain's of Tens take their proper places as we were organized in the beginning. We will make our last march in order and we will form our camp at the Liberty pole in proper formation so every person every day can be accounted for.' Not one word of criticism had been spoken but the racers and would be gamblers felt now ashamed.7

This incident reveals that peace and unity and good will do not come automatically to a group of this kind, nor does it stay without constant nourishment, a small bit of good luck by one party was enough to start some friendly competition; this strained personal feelings and soon the weak were forgotten, the Sabbath was disregarded, and it was

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7Palmer’s "Pioneers of Southern Utah", op cit.
every man for himself. At a time like this, the wisdom and tact of a
level headed leader is indispensable; George A. proved to be such a
leader.

George A. never lost sight of the high standards which he had
set at the beginning of this mission. He required high Christian conduct
from his "missionaries" at all times. There was to be no profanity,
no gambling, and the Sabbath day was to be observed every week. This
counsel was followed even at the risk if incurring the displeasure of
the Indians, and George A.'s followers were blessed for it. The first
Sunday spent on Centre Creek, the Indians came into camp with skins
to trade. President Smith could see that if trading were carried on
promiscuously with the Indians, difficulties would arise, so he suggested
that one man be appointed to trade in behalf of the whole camp. "On
motion, Elisha H. Groves was appointed as camp trader." 8 President
Smith then advised the brethren not to give anything to the Indians, but
to let them know that what they wanted had value. He also told the
Indians, through the interpreter, "That the 'Mormons' did not trade
or do business on the Sabbath; hence, they were instructed to come the
next day, or on any other day through the week, when the brethren would
trade with them, letting them have such things as they had to part with." 9

8 Parowan Ward Record, op cit., Jan. 19, 1851.
Peteetneeet, the Indian Chief, then called his band together and told them what the President had said, and recommended that they do as he advised because it was the "good day". That evening President Smith made the following significant statement in his Journal. "The camp observed my council in relation to the matter without exception."  

In the early days of the mission nearly all the decisions were made by President Smith. His influence was such that in most instances he merely had to suggest or indicate what he thought would be the best thing to do, and the whole camp would respond willingly to it. Whether the assignment was to everyone's liking or not seemed to make little difference in the way in which they tackled and accomplished the job at hand. On January 31, President Smith called a meeting early in the morning and asked the men to each haul one 14 foot log onto the Northwest corner of the fort for a bastion. This could be done, he explained, while they were hauling timber for their own houses. It was winter; the men were anxious to get into their own homes; they had already hauled logs for a meeting house and now this. President Smith admitted that he knew it wasn't a pleasant assignment at this time, but that it wasn't pleasant to have one's back stuck full of arrows either. Furthermore, in an actual engagement this bastion would be worth more than all their other defences. Then he counseled them not to be selfish in

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cutting down the timber, and within half an hour the road to the canyon was lined with choppers. The result of this meeting has been well summed up by John D. Lee. "What was witnessed at 4 O'clock p.m. would have astonished any set of men except 'Mormons'. After working only six hours there must have been at least 1500 house logs and as many poles on the ground of the fort survey." 11

The following month on the evening of February 4th, President Smith advised the brethren to move onto their lots. This advice was heeded immediately and some eighty wagons crossed Center Creek onto the Fort plat that same evening. The only exceptions being a few who through no fault of their own were unable to do so.

"According to the council of Pres. George A. Smith, nearly all the wagons in the Iron County Mission camp were removed onto the fort site, the exceptions to moving were a few of the brethren who returned from the canyon too late in the evening to move that night. . . . Pres. George A. Smith and Peter Shirts stood guard over the families that were left in the old camp ground." 12

To understand completely this willingness to follow counsel, even at the expense of personal desires would be to understand all the forces and loyalties that go to make up a "Latter-day Saint": such factors as unity of faith, authority of the priesthood, divinity of testimony, and hope of exaltation. However, even when these things are considered, it is a known fact that some individuals have the unique ability to in-


12 Ibid., Feb. 5, 1851.
spire and motivate others to an unusual degree. George A., it appears, was one of these gifted individuals. He not only had the ability to influence people with his sermons, but also was equally effective in private conversation. The emphasis of this work, however, has been on his public speeches. His influence was not limited to those who belonged to the Church, several in the mission did not. It even extended to the Indians who came in contact with them. The incident with Peteetneet has already been mentioned. On another occasion he exerted some excellent influence on Chief Walker who was held in terror by most western white settlers.

"Walker, the Ute Indian chief, who had for half the generation been the terror of the entire California frontier, came to our camp with his warriors, and we were very much pleased to find he was disposed to be friendly. He was mourning over the bad luck he had had on his last raid for stealing horses, which he said San Pitch, his brother, had made a failure of; although he was lucky in stealing one thousand head of horses at one haul, he got sleepy, and the Spaniards overtook him and got back eight hundred of them. I persuaded Walker to quit that business, as the Americans had got possession of California, and they would surely scalp him if he continued it. Walker and his Indians never made a raid on California since, though they had made one annually for twenty-five years previous."\(^\text{13}\)

Among the Mormons themselves, a difference in loyalty was to be found. Some colonies were more unified in purpose than others, reflecting the abilities of their respective leaders to draw the best from the people. That George A.'s ability and influence ranked high as a leader when compared with other like colonizing efforts is well attested.

\(^{13}\text{Codman, op cit., p. 234.}\)
"In Parowan I have witnessed the most peace, union, order, good feeling, cleanliness, & etc., I have beheld anywhere on the road."  

Much of this was due to George A. Smith, and it was so recognized by the historians of the period.

"Another unusual element in the founding of this county is the degree to which the story centers around one personality, the pleasing figure and dynamic character of George A. Smith, whose ability, energy, and magnificent enthusiasm was for years freely expended in winning this southland for civilization."  

In 1852, George A. was preparing to attend the October General Conference of the Church, but was desirous of having a sample of Iron to exhibit to the Saints on this occasion. He instilled this spirit into the Iron workers, and C. L. Smith and John Steele, writing to the Deseret News in June of that year, said in referring to the men working on Iron manufacture.

"They have made considerable progress in the erection of buildings for that purpose and are determined that they will not go to Salt Lake City until they can carry with them a specimen of iron manufacture."  

During the past season there had been little immigration to Iron County in spite of many urgent calls from that area for more workers especially those skilled in the Iron and Coal industries. George A. had decided to make a personal appeal at the next Conference in an effort to

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15 Neff, op cit., p. 157

16 Parowan Ward Record, op cit., June 26, 1852.
recruit the needed strength. The success of his effort is summarized briefly by Neff.

"When the general conference of the Church came round in October, the achievements at Cedar City received due publicity. George A. Smith preached an "Iron Sermon" and held aloft to the gaze of the assembled thousands, as exhibit A, the previously mentioned hand-irons. Then followed a call for one hundred families to strengthen the Cedar colony, and these recruits, composed largely of recent converts from the British Isles, added their industrial skill to the enterprise." 17

So again it can be seen that where others had failed, George A. was able to influence the people in such a way as to produce the response and action he desired.

INFLUENCE BORN OF LOVE

That George A. held a place of high esteem and respect among the people is beyond question, it is revealed over and over in the love which he had for them and which they held for him. George A. had been concerned for the welfare of his people from the beginning. During the meeting at Provo he had prophesied over the welfare of the people. "I prophesy in the name of the Lord that if we act in faith, being agreed, we shall perform our mission in safety and return in prosperity." 18

Then he had thrown the weight of his influence behind the effort to keep them full of faith and acting in unity. This course of action was successful as is revealed in a letter written by J. H. Martineau.

17Neff, op cit.

18Palmer, "Pioneers of Southern Utah", op cit.
". . . But Apostle George A. Smith prophesied that if the people would be humble, prayerful and obedient to counsel not a soul should be slain. The people took him at his word, and the prophecy was filled to the letter, for although men were many times placed in very dangerous circumstances, not a soul was killed; and the Lord, as at many other times in the history of the Saints, honored and sustained the words of his servant." 19

The following comments are typical and significant in showing how the people responded to the leadership of George A. Smith and how they felt about him. Thomas Jones, assistant clerk of the company and George A. Smith's private secretary said in speaking of the journey to Centre Creek under George A. 's direction, that although it was one of hardship not a single word of complaint was heard. 20

Matthew Carruthers writing to the Deseret News in November 1851 paid this tribute to President Smith:

"Brother Geo. A. Smith, one of the Twelve Apostles, a man approved of God, and of the Presidency, and of all the people, especially the people of Iron county, is the President of this place, and has lived in it, and can tell you of it, by consulting him he will tell you words by which you may be saved. --Amen." 21

Matthias Cowley made the following comment which is significant in showing George A. 's ability to win people and draw them to him on short acquaintance.

"He always had time to notice the young people and children and

19 Parowan Ward Record, op cit., Dec. 31, 1853.

20 Thomas Jones, Biography, History of the Colonization of Parowan, Iron County, Dec. 4, 1850 - Aug. 5, 1851. (B.Y.U. Special Collections.)

21 Deseret News, Nov. 18, 1851.
to leave his eternal impress of love and kindness upon the tablet of their hearts. I once gave President Geo. A. Smith a ride in a wagon from Draper to Lehi, and the tone of his conversation, with the influence which he diffused, drew me to him like a magnet draws the needle. I could never forget the impressions of love and respect which I then formed of him."

In 1852, George A. was replaced by Franklin D. Richards as Supervisor of the Iron Mission. He was never affiliated very closely with the Iron works from that time on. There is some reason to believe that he may have been a little jealous at being replaced. His residence was moved to Provo, and although he bent most of his efforts to the colonizing of the area and helping the people live righteously and in harmony with each other, this was limited to letters and an occasional visit. But fate was to decree that George A. was to affect the lives of the people of the Iron Mission once more in a vital way before the Iron activities were to come to a complete and final stop.

THE CLOSING OF THE IRON WORKS

In 1857, George A. returned from his sojourn in the States just ahead of Johnston's army. He was at Brighton with President Young and other Church leaders on July 24th, when word was received that an army was marching on Utah. He immediately made preparations to leave for the Southern Settlements to warn them of the impending danger, and advise them of the course to follow.

22 Cowley, op cit., p. 146

On August 4th, he left Provo carrying military orders from General Wells to the commander of each of the Southern communities. These orders were, to be in readiness to march at the shortest possible notice to any place in the Territory, to be equipped for a winter campaign, and prepared for a long siege. Every able-bodied man was called into military service.

Juanita Brooks from St. George gives a detailed account of this visit in which she says:

". . . Not only did George A. Smith carry significant orders to both the military and the Indians, but his preaching to the people in general was of such an inflammatory nature that it roused them to a high emotional pitch. Because of this, the fatal relationship between his visit and the massacre which followed scarcely a month later can hardly be over emphasized. "

Legends regarding his sermons persist in southern Utah. One is from Parowan to the effect that there had been trouble with some boys in the village stealing fruit. The public whipping which the local authorities ordered as punishment was resented by some of the parents. When Apostle Smith arrived, he listened to both sides of the controversy, and in his public speech gave as a solution the counsel that they plant their public square to fruit, so that their children might have what fruit they wanted without having to steal. He went on to suggest what trees to plant and how to prepare the ground. He reminded them that bones make good fertilizer; a few bones at the roots of a tree would nourish it a long time. Then speaking of the approaching army, he said, 'As for the cursed mobocrats, I can think of nothing better that they could do than to feed a fruit tree in Zion.' 24

There is no question but that this visit, and the conditions that prompted it, affected the people deeply. Among the many references and comments made on it is found the following by Rachel Lee the wife

of John D. Lee.

"17th (August, 1857) George A. Smith and company having arrived last evening and this morning the brethren paraded in order to show the officers of this place how to discipline their men aright.

"Martineau of Parowan comanded the movements. At seven o'clock met in the meeting house. After singing and prayer by E. H. Groves President G. A. Smith delivered a discourse on the spirit that actuated the United States towards this people--full of hostility and virulence, and all felt to rejoice in the Lord God of our fathers. After singing, prayer by Prest. I. C. Haight. The company left for the Rio Virgin." 25

But the best report of this visit and its effect was made by George A. himself. Speaking in Salt Lake after his return and before word had reached them of the massacre.

"When I got to Cedar, I found the Battalions on parade, and the Colonel talked to them and completed the new organization.

"On the following day, I addressed the Saints at their meeting-house. I never had greater liberty of speech to proclaim to the people my feelings and views; and in spite of all I could do, I found myself preaching a military discourse; and I told them, in case of invasion, it might be necessary to set fire to our property, and hide in the mountains, and leave our enemies to do the best they could. It seemed to be hailed with the same enthusiasm that it was at Parowan. That was the same Sabbath that brother Young was preaching the same kind of doctrine; and I am perfectly satisfied that all the districts in the southern country would have given him their unanimous vote.

"I then went to Harmony. Brother Dame preached to the military, and I to the civil powers; and I must say that my discourse partook of the military more than the religious. But it seemed that I was perfectly running over with it, and hence I had to say something about it." 26

The evidence is certainly conclusive that the leaders of the Church were not responsible for the horrible tragedy that occurred at Mountain


26 Journal of Discourses, op cit., pp. 221-222.
Meadows on September 11, 1857. Much has been said and written in this regard to which the following testimony of Joseph Fish might be added.

"October 2. I attended the district court. The trial of Joseph Wood for the murder of James Maxwell was in progress. I spent the evening until a late hour with John M. Macfarlane and the U.S. Marshal William Nelson. The marshal was free to talk and gave us a history of his labors in getting the witnesses, etc. in the Lee case; He told us that the authorities of the Church were entirely innocent of the Mountain Meadow Massacre. He said, 'I know more about that affair than Brigham Young, for I have hunted up the evidence and know how it was done and I know that he does not know as much about it as I do.' I was much pleased to hear the marshall make this statement, for all former officers had tried to throw the blame of the massacre on the church authorities, particularly President Young and G. A. Smith. I returned home to Parowan the next day." 27

Yet while George A. did not order the massacre, and would have prevented it at any cost, he did preach sermons which aroused the emotions of the people and set up social conditions which made it possible. It is unfortunate, indeed, that he left the country so soon, and that Erastus Snow, who succeeded him in jurisdiction over the Southern Country, had not yet arrived, leaving the people at this perilous time without strong central leadership.

After the terrible tragedy at Mountain Meadows, the Iron works that were stopped to prepare for war, were never reopened by the Church. The people, sick at heart, seemed to have a desire to get away in an effort to forget, and the population of Cedar City dropped

27Joseph Fish, Diary, (B. Y. U. Special Collection) p. 79.
from over 900 people to 326 souls. The pall of gloom hung over the area for many years before renewed activity was to bring it to life again.

SUMMARY

The town of Parowan, situated on the South side of Little Salt Lake Valley, reflected much credit on its founder George A. Smith during the colonizing period of Utah. He had led the largest group the furthest away from Great Salt Lake and planted a series of colonies on some of the poorer sections of farming land. Yet, with all this, they were noted for having the most peace and best unity and harmony of any of the settlements in the Basin. One of their settlements even received its name in this way, and became known as Harmony! This was made possible by the skillful way in which George A. handled the difficulties that arose, and the spirit of love and good will that he always manifested to those around him.

He led the workers to the brink of success in the manufacture of iron under conditions of dire poverty. He was replaced early in his supervision of the Iron Works, but it succeeded no better afterwards than it had before. He turned his energy to the colonizing of the area and here he made his great contribution. He had the support and prayers of all the people, among whom he was always a great favorite. Very few people could bring themselves to let him down or disappoint
him in an assignment. Brother Gardner is a good example: "I replied: 'Bro. Smith, if I were to study my own feelings I would go on a Mission to China rather than to go out there but I have nothing to say. If you want me to go out there I will go and do the best I can.'"28

It is probably ironical that the man who worked so hard to build up this area, should also figure prominently in its greatest set-back. Nevertheless, so it was. The sermons that he preached at the approach of Johnston's army in 1857 had a profound effect upon the people and served to arouse the old fires that had been kindled in Missouri and Illinois. Unfortunately, and through no fault of his, some of the people in their zeal, threw caution to the winds and went too far. Dr. John Ward Christian of Beaver, who defended Wm. C. Stewart, one of the participants in the massacre, said Stewart often told him that, "he did not think the Church ordered it or knew of it until after it occurred but he considered it a natural result of doctrines that had been promulgated."29

This incident proved too much for the Iron Works and dealt the colonizing efforts in this area a blow which took several years to overcome. The Church changed its emphasis to cotton and many of the settlers moved south into Dixie.


29 Brooks, op cit., p. 44.
CHAPTER VI

SUMMARY AND CONCLUSION

George A. Smith, born in 1817, in Potsdam, New York, was the father of the Southern Utah settlements, one of them receiving its name from him. He figured prominently in the selection of men and sites in most instances; and usually represented them in the Territorial legislative assemblies. George A. had a keen mind and a good retentive memory. Early in his life he displayed the ability to think clearly, and not to be carried away by every argument set forth. Most of his life was spent in the mission field and in public office where he had ample opportunity to develop and use his speaking ability. He conscientiously followed the advice of his cousin, the Prophet Joseph Smith, which was to develop the art of speaking briefly and to the point what needed to be said.

THE IRON MISSION

In establishing the Iron Mission the Church had two goals in view: one was the production of iron, and this was contributive to the other goal which was to expand and strengthen the Kingdom of God which was being built in the valleys of the Mountains. To understand the stress
and emphasis placed on this mission, both purposes must be kept in mind. Thus, while it failed financially on the one hand, it proved extremely successful on the other in colonizing the most distance frontier of its day from Salt Lake.

During the first years of the Iron Mission, meetings were held under almost every kind of out-door situation and condition. The people used to these conditions accepted them without complaint, and were even drawn closer together by the lack of adequate facilities. The people of the Iron Mission were not just passive listeners, but were vitally interested in the affairs of the community. Each person represented an individual who thought for himself, and it required a strong personality and persuasive power to maintain a unity of action. George A. possessed these qualities. He understood his audience, and made ample use of the motive appeals that have proved most successful with early Mormon audiences. He had a wealth of knowledge acquired by study, mostly profane history, and wide personal experience. His talks were short, and sprinkled liberally with human interest anecdotes to illustrate his points. He had the ability to entertain his audience as well as to inform them. The fact that his organization was often loose and his remarks scattered, seemed to be no serious detriment to the audience. Early Mormon audiences were used to sermons loosely organized. He had a pleasing personality, a pleasant voice, and always expressed an interest or concern for his audience. These qualities
made him a favorite with the people, and enabled him to wield a strong influence.

After all the effort George A. had expended to build up the southern territory, it was a strange twist of events that he should figure so prominently in its greatest setback. Nevertheless, the sermons he preached at the approach of Johnston's Army in 1857 helped set the stage for the terrible Mountain Meadows Massacre which proved to be the crushing blow to the Iron Mission.

CONCLUSION

Although this study has been intensely interesting, it has required a great amount of research to glean together the pertinent material herein presented as bearing on the topic.

This study has been made with the intent that the material presented would be a contribution to a better understanding of the role of public address in one of the major colonizing efforts of the Church in Utah.

The writer feels that the following propositions have been established in this study, pertaining to the Iron Mission and the effect of George A. upon the people of the Mission.

1. The Mission served a dual purpose: that of colonization for the utilization of the Mormon Corridor, and that of the production of Iron, a much needed material by the colonists.
II. While the Iron Works failed financially, the Iron Mission did not fail, and its results are still being enjoyed by the inhabitants of Southern Utah today.

III. George A. Smith had more than ordinary ability in leading and directing those under him without the use of coercion.

IV. George A. used an animated, spirited delivery, short sermons, and frequent use of the motive appeals found most successful with Mormon's in effecting his audiences.

V. His sermons were characterized by dry humor, appropriate illustrations, and a loose organization. They were delivered in the simple direct language of the people.

VI. While George A.'s leadership was not the decisive factor in the success of the Mission, it certainly contributed to it in maintaining more unity, peace, and harmony than was experienced in other colonies of the same period.

VII. Although he was unquestionably innocent of any responsibility for the Mountain Meadows Massacre, he figured prominently in the events that made it possible and brought to a close the Iron Mission.

After completing this research the writer concludes that the success of the Mission in colonizing this remote frontier with the high degree of peace and harmony enjoyed by the settlers was not accidental, but reflects much credit on the leader, George A. Smith.
APPENDIX A

George A. Smith's Discourse on April 6, 1856

It certainly is enough to try the nerves of the strongest man and the lungs of a giant, to rise and address such an immense assemblage as is here this morning, especially with the reflection that they are expecting to listen to and be edified with what I may be able to say.

When I reflect that yesterday I saw the Saints coming in from the south, and some of them on foot, both men and women, bringing their children some fifty miles in their arms, as many did, to get here and attend this Conference, and consider that such labor is to be required by the instruction and intelligence which they will receive, and then undertake to address as assembly under these circumstances, I feel the necessity for the faith of the Saints to be exercised in my behalf, to enable me to speak for the instruction and edification of so vast an assemblage.

When I was about twenty-one years old I went on a mission, in company with Elder Don C. Smith, the youngest brother of the Prophet Joseph through the States of Kentucky and Tennessee. When he rose to preach he wished to see a pretty good sized assembly, and to talk at least a couple of hours; when it was my turn to speak, some thirty minutes, perhaps, was as much time as I would wish to occupy. We occa-
sionally had a small assembly, then Don would say, "Come, George A., you are good at preaching a picayune sermon; suppose you try this time."

It would seem to-day as though a picayune sermon would not answer the purpose, if the size of the congregation is the scale in which the discourse should be weighed.

It is said, in one of the parables, that "the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened."

In 1830, on the 6th day of April, the Church of Jesus Christ of Latter-day Saints was organized with only six members. Joseph, in one of his letters in relation to Alexander Campbell, in December 1835, said that "the three measures of meal might be compared to the three witnesses who were called upon to testify of the Book of Mormon, and who selected and ordained twelve Apostles to go forth and be special witnesses to all the world."

Whether the application was really intended to be laid down as a rule I will not say, but it is very evident that when Joseph Smith laid the foundation of this kingdom he commenced depositing the leaven of truth, and that that leaven has continued to increase up to 1856, when an assemblage of the Saints, who are here as representatives of this people, is crowded out of such a spacious building as the Tabernacle, and obliged to assemble in this large Bowery, also densely filled.

It shows that the leaven is operating, and I may say gives fair
and conclusive ground upon which to expect that the whole lump will eventually be leavened.

The condition of our Territory, the nature of our soil, the peculiarities of our climate, appear as if designed expressly by the Almighty for the fulfilment of this prophesy, and the upbuilding of the kingdom of heaven in the last days.

It matters not what corner of the earth men come from, unless they possess the spirit of the leaven of truth, they will remain but a short time in these mountains before they begin to consider it the wrong place, for the leaven is working, they cannot quite endure the climate and the peculiarities of the country, or something of the kind, and off they go.

On account of our altitude we are most advantageously situated for the drainage of the filth, scum, and corruption, when it accumulates to a certain extent, for it flows off in different directions, thus leaving the people of the kingdom remaining as it were alone.

Could any one have supposed that, when the proclamation of the Gospel was commenced twenty-six years ago, the people who would receive that testimony would be knocking for admittance into the national confederacy as an independent State?

Had it then been predicted, prophesied, or proclaimed to the world, that such would be the case, the very strangeness of the matter, the difficulty of the task, the unheard-of idea, would have been so
great an apparent absurdity that men, who would have believed it,
would have been considered greater fools than those were deemed who
received the testimony of the Prophet concerning the ministry of
angels.

We stand here to-day a great and mighty people, the servants of
the Most High God, and almost every single circumstance, which has
occurred from that time to this, has had a tendency to condense us to-
gether, to unite us more and more, and to place us in circumstances
and situations to spread forth the curtains of Zion, to enlarge her habi-
tations, to lengthen her cords and strengthen her Stakes, and to make
the place of the feet of the Saints glorious.

Such, then, is the present aspect of affairs. Much has been done,
much now remains for us to do. The great work has only just commen-
ced. When we entered into this Church we began our education, and
it frequently happens that two or three years, and perhaps more, have
to be spent in unlearning what we had learned amiss.

The human mind is wonderfully susceptible and tenacious of tra-
ditions, and whatever may have been our traditions, it is an extremely
difficult task for us, as human beings, to dispense with our traditions
at once. They will hang about us, we will retain them, more or less,
hence it often happens that, when you baptize a sectarian preacher into
this Church, and a great many of them have been so baptized, in a
little time his foolish traditions will become so apparent as to make
him despise himself.

For this cause scores of them have turned away and joined the mob to destroy the Saints, rather than be stripped of their traditions, which they had so long hugged to their bosoms, and considered of so much value.

A portion of the persecutions which followed this people in their early history have been influenced, to a considerable extent, by the corruptions of those who professed to be in the midst of the Saints, who had been baptized and lived with the Saints, but finally, when their corrupt practices and traditions were about to be exposed, would turn away and join the enemies of this people, and seek their destruction with greater malice, seemingly, than those who had never joined us.

We ought to make profitable lessons for ourselves from observations of the past. I know, brethren, that we have our traditions on a great many subjects. Take a man, for instance, who has been a lawyer, or a magistrate, in the States, or in England, one who has read Blackstone, Kent, and a few other law books, and undertake to explain to him a simple mode of administering justice, one that can be plainly understood by all the people, and I do not care how much education or "Mormonism" he has, the very moment the simplicity of administering justice is laid before him it comes in contact with his traditions, and he will quibble about the meaning and placing of words, the mode of spelling, or the tail of a comma, and continue so to do, perhaps, dur-
ing his whole life, without ever learning that matters brought before us ought to be dealt with according to the nature of the case and the circumstances, without going back a thousand years for precedents to govern us.

Take a man who has been educated a sectarian minister, he has certain grave ideas imprinted on his mind, he must pray in a certain form, and perhaps use a certain tone of voice when he offers up his prayer, and however much he may believe the Gospel of the last days, he will constantly be at a loss to know whether he is governed in some things by the principles of truth, or whether in reality he is not following some of the whims or traditions of his early education.

You may apply the same rule in farming. Take a man from the Western States, place him on some of our farming lands and tell him, "Here are twenty acres of land, and it is all you can properly farm, unless you have more help than yourself. Now fence and cultivate it, and you can make an abundant living." He would be apt to say, "You must be mad; bless you, I need 160 acres, I can cultivate that much at least. I have always done so, and I will not have anything to do with such a little patch."

I have seen many engage in farming here, and have known them to work four or five years without having the first acre secured by a good fence, and without cultivating the ground in a manner suited to the soil and climate. Why? Traditions interfere, they have been tradi-
tionated to run over a great quantity of ground, and to not half cultivate it, until farms are almost entirely exhausted.

Incorrect traditions, though long followed, have to be surrendered, and we have to build up Zion. The plan of Zion contemplates that the earth, the gardens, and fields of Zion, be beautiful and cultivated in the best possible manner. Our traditions have got to yield to that plan, circumstances will bring us to that point, and eventually we shall be under the necessity of learning and adopting the plan of beautifying and cultivating every foot of the soil of Zion in the best possible manner.

When the Saints become instructed, when this people become united as they should be, when they learn things as they should learn them, they will not be subject to the constant and unpleasant annoyances to which they have been subject.

Many think there is no necessity of doing anything more than to throw a little seed in the ground and plough it under, that then they are sure of a crop. They often farm without fences, sow their seed without properly preparing the land and attending to it, and then trust in God for the balance.

Others think it irreligious to speak upon temporal subjects on the Sabbath day, that it is a violation of the day to talk concerning our business transactions on the Sabbath.

If I understand the order of building up the kingdom, it is a spiritual work, on every occasion, to give proper instructions necessary
for the good of the kingdom. Very small matters lead sometimes to
great results.

There are many here, as religious as this congregation looks
who have not got a good fence around their farms, yet they will kneel
down in the morning, perhaps, to offer a prayer. By the time they
have got one knee fairly to the floor, peradventure somebody thunders
away at the door and cries out, "Neighbor, there are twenty head of
cattle in your wheat; they have been there all night, and are there now."

The man of no fence is roused up, and instead of praying he is
apt to think, "Damn it," and to start off to get the cattle out and put
them into the stray pen.

Perhaps another neighbor has not been quite as wide awake in
the morning, and had prepared no place in which to secure his cattle;
he is about ready to say his prayers when his ears are saluted with,
"Neighbor, all your cattle are in the stray pen, and $100 damage is to
pay."

Thus you must see that some temporal arrangements are neces-
sary, to enable men to enjoy that quiet which would be desirable in
attempting to worship our Heavenly Father.

You may think that these small matters amount to but little, but
sometimes it happens that out of a small matter grows something ex-
ceedingly great. For instance, while the Saints were living in Far West,
there were two sisters wishing to make cheese, and, neither of them
possessing the requisite number of cows, they agreed to exchange milk.

The wife of Thomas B. Marsh, who was then President of the Twelve Apostles, and sister Harris concluded they would exchange milk, in order to make a little larger cheese than they otherwise could. To be sure to have justice done, it was agreed that they should not save the strappings, but that the milk and strappings should all go together. Small matters to talk about here, to be sure, two women's exchanging milk to make cheese.

Mrs. Harris, it appeared, was faithful to the agreement and carried to Mrs. Marsh the milk and strappings, but Mrs. Marsh, wishing to make some extra good cheese, saved a pint of strappings from each cow and sent Mrs. Harris the milk without the strappings.

Finally it leaked out that Mrs. Marsh had saved strappings, and it became a matter to be settled by the Teachers. They began to examine the matter, and it was proved that Mrs. Marsh had saved the strappings, and consequently had wronged Mrs. Harris out of that amount.

An appeal was taken from the Teacher to the Bishop, and a regular Church trial was had. President Marsh did not consider that the Bishop had done him and his lady justice, for they decided that the strappings were wrongfully saved, and that the woman had violated her covenant.

Marsh immediately took an appeal to the High Council, who in-
vestigated the question with much patience, and I assure you they were a grave body. Marsh being extremely anxious to maintain the character of his wife, as he was the President of the Twelve Apostles, and a great man in Israel, made a desperate defence, but the High Council finally confirmed the Bishop's decision.

Marsh, not being satisfied, took an appeal to the First Presidency of the Church, and Joseph and his Counselors had to sit upon the case, and they approved the decision of the High Council.

This little affair, you will observe, kicked up a considerable breeze, and Thomas B. Marsh then declared that he would sustain the character of his wife, even if he had to go to hell for it.

The then President of the Twelve Apostles, the man who should have been the first to do justice and cause reparation to be made for wrong, committed by any member of his family, took that position, and what next? He went before a magistrate and swore that the "Mormons" were hostile towards the State of Missouri.

That affidavit brought from the government of Missouri an exterminating order, which drove some 15,000 Saints from their homes and habitations, and some thousands perished through suffering the exposure consequent on this state of affairs.

Do you understand what trouble was consequent to the dispute about a pint of strippings? Do you understand that the want of fences around gardens, fields, and yards, in town and country, allowing cat-
tle to get into mischief and into the stray pen, may end in some serious result? That the corroding influence of such circumstances may be brought to bear upon us, in such a way that we may lose the Spirit of the Almighty and become hostile to the people? And if we should not bring about as mighty results as the pint of strippings, yet we might bring entire destruction to ourselves. If you wish to enjoy your religion and the Spirit of the Almighty, you must make your calculations to avoid annoyances, as much as possible. When brother Brigham was anxious to have men take ten acres of land each and fence it, many thought that he was behind the times. The result is, from the time I came into the Valleys, in 1849, to the present, I never have been to the big field south of this City, or around or through it when it was fenced, and if any other man has seen it fenced, he has seen it at some time when I did not. The reason of this is, and has been, either we undertake to accomplish more than we can do, or neglect to do our duty in many respects.

In travelling through the other settlements you find similar difficulties. I do know that there has been more quarrelling, fault finding, and complaining, throughout the settlements south of this County, in consequence of bad fences, in consequence of men neglecting to fence their fields and secure their crops, than from almost any other source of annoyance.

People have undertaken to fence far more land than they have ever
tried to cultivate as it should be.

Brother Kimball requested me to preach on matters of policy, and I have come to the conclusion that the best policy is to undertake to cultivate a little land, and to fence and cultivate it as it should be, and to only keep as many cattle as we can take care of, and keep from destroying our neighbors crops. In that way I believe we will be able to avoid a good many annoyances, and to adopt a great deal better policy than we now have in those respect. In the City of Provo, there has been more grain destroyed, every year since I first went there, than has been saved, and the main cause has been the want of proper fences.

In the commencement of new settlements, we have generally committed an error in undertaking to fence too large a field. When we first established the settlement of Parowan, in Iron County, the brethren got together in a general council, and took into consideration the propriety of fencing a field. I recommended that they should fence 640 acres with a heavy, substantial fence, and cultivate it like a garden; and when that was done, then they might increase their possessions. There was not half a dozen men, out of the hundreds who were there, who came with me, who agreed with me. I was told that I was no farmer, though they would admit that I had a little experience in preaching.

It was urged that my advice, if adopted, would be equivalent to ruining the settlement, consequently, to avoid a general murmuring throughout the camp, it was concluded to fence in 6,000 acres.
We have worked at that job from that day to this, and have not yet had an acre of land securely fenced. They have now come to the conclusion to adopt the identical plan suggested at first, and to fence in a section of land to begin with.

There had been a constant complaint about selling the land for fencing, quarrelling here and there about cattle doing mischief, and they have become thoroughly converted to the doctrine I recommended. Experience had to teach them the lesson, though it was not so much experience with me, for my father taught me that a man could not raise a crop with any certainty unless he first fenced his land, and it was considered one of the most ridiculous things a man could be guilty of, in a new country, to plant a crop and let the cattle destroy it for want of a fence. Some settlements have made tolerably good fences, but as a general thing the poles are stretched too long for their size, the points sag down, and should a cow or an ox happen to pass by such an apology for a fence, and understand that it was designed to keep out animals, they would be insulted, and, were it not against the law to fight a duel, you might expect such cow or ox to give you a challenge for such gross insult. The inhabitants of this County, perhaps, know better how their fences look than I do. I am going to advise my brethren, the farmers, if they have more land than they can fence, to sell, rent, or throw it out to the commons, and secure one acre at least, and from that to ten, or as much as they can actually enclose as it should be, and then culti-
vate it in good style. Do not haul off the straw to burn, but save it all, and all the manure you can produce. In this way Zion can be made to blossom as a rose, and the beauty of Zion will begin to shine forth like the morning, and if the brethren have not learned by experience that this is the course to pursue, by that time they will learn it. I presume a great many have become satisfied that it would be better to avoid many of these annoyances.

There has been some grumbling, in many of the settlements, and that the Indians destroy the crops, that they go through the fences and let their horses into the fields. It has been in my way, frequently, to look at these fields, and, as a general thing, there was no fence there, or, if a fence at all, not such an one as would induce any person to go round it. The leaving of bars, the throwing down of fences have been as often through the carelessness and neglect of white men as of Indians.

On one occasion last season, I heard a tremendous complaint brought up in meeting, that the Indians had done great damage by throwing their fences down and turning their horses into the fields, but before the meeting was dismissed it was made apparent that the Indians only traveled the path made by the white man, and were actually more careful than many white men, for they had been seen to take down the fence and put it up again, when white men would take it down and leave it so, or break it by driving over. I recommend, as a system of economy, that we commence from the year 1856 to avoid these errors, these
blunders, that we may escape the results flowing from them.

There is another thing that I think by this time has become understood throughout the Territory, and that is, that we live in a cold northern latitude, at a high altitude, and that we are liable to have very cold winters. There have been several severe winters already. In the winter of 1849-50, many of the animals belonging to the United States' troops perished in Cache Valley. Many have supposed that our cattle were going to live without being fed; that they would run on the range and fat all the winter, as in Central America; this supposition must have been this winter pretty fully exploded. A system of true policy and domestic economy would indicate, then, that we must collect and preserve feed for our animals, and prepare barns and stables to shelter those necessary to be kept for immediate use.

At last Spring's Conference, the brethren came in their carriages by hundreds and thousands; I now see numbers of the same persons footing it to this Conference with sore feet, walking 50 or 100 miles. What has become of their horses? They are so poor they cannot get up alone, or are out on the range, as there was nothing to feed them with. Let us take a valuable lesson from this circumstance, and make suitable provision for our stock.

So many coming to this Conference on foot, called to mind some of the history of my early days. I have traveled some thirty thousand miles on foot, and a great portion of that distance with a valise on my
back, without purse or scrip, to preach the Gospel, and I understand something about sore feet. But I must say, when I saw brother Graves and his wife walking fifty miles to attend Conference, and carrying a child, that I thought they were indeed anxious to hear instructions. Says sister Graves, "I came all the way here from England to hear brother Brigham, I have not yet had a chance, and I am now determined to hear him." I will prophesy that the time will come when they, through faith and perseverance, will come to Conference in their carriage.

Good domestic policy requires us to be careful in providing such comforts and necessaries as we can produce within ourselves. If we let our sheep perish our clothing will be scanty, or we shall be forced into the stores to support distant producers. If we let our cattle die we shall not only lack beef, but our home made leather will be missing. In short, the difficulties and wrongs which may grow out of such carelessness are numerous. It should by all means be our policy to produce every article, which we can, within ourselves.

These sentiments are strictly within the scope of my religion, and those comforts and conveniences, which we are constantly in need from day to day, are necessary to enable us to perform the duties God requires at our hands. One of those duties is, to take a course that will enable us to enjoy the blessings and comforts of life, that we may preserve our health and strength to labor for the upbuilding and spread of the kingdom of God.
Much is said in the world, and considerable excitement raised on the subject of "women's rights." Complaint is made that the rights of women are taken away, that they have not the privilege of working out of doors like men, have not a chance of voting at elections, of holding commissions in the army and navy, or of being elected to honorable offices in government. Whether "women's rights conventions" will terminate as did the lady's rebellion in Hungary, in almost universal war, is not now for me to say. But I will say to our "Mormon" sisters that they have the best prospect of having their rights, of enjoying the privilege of a healthful share of our out-door labor, of cultivating the gardens and of aiding in the management of business, of any women at present on the earth, for every Conference calls for a considerable number of missionaries, who are sent forth to preach the Gospel, and to perform other duties in relation to the upbuilding of the kingdom in the last days. This operation leaves many wives and daughters at home, frequently not under the most favorable pecuniary circumstances, and the result is that it calls into requisition their economy, brings out their energies, educates them in matters of business, and, I think enables them to exercise, as long as they probably may wish to, those avocations and duties which custom has assigned to men, but which are so earnestly sought for by the "women's rights conventions."

If any of our ladies are really anxious for the privilege of cultivating the earth and producing the necessaries of life, they most certainly
have a fair field to labor in; and if any lack this privilege, and will let that fact be known, their husbands can be advantageously sent forth to preach the Gospel.

The various policies now agitating the world, indicate the crazy state of its society, all split up into parties; and law, and agitation appear to be the general order of the day. Our women, who feel proud to exert their talent in sustaining and administering to the wants of those around them, while their husbands are abroad gathering the Saints or preaching the fullness of the Gospel, merit a constant prayer that the Lord will guide, direct and counsel them, and enable them to fulfil the duties of their several callings, to the end that their husbands may feel at ease while abroad fulfilling their duties, that the anxiety which would naturally rest upon their minds, in relation to affairs at home, may be entirely removed, that they may devote their whole faith and energy in the spread of the Gospel among the different nations whither they may be called to travel.

Many of us have, formerly, been very anxious to be made part-takers of the privilege of civilizing the Indians, but now we have become exceedingly annoyed with the loose conduct of some few of them, and may have felt a blood-thirsty disposition towards them. The Lord has placed us in a position through which we are brought in contact with them, and requires us to use all reasonable exertion to reclaim the fallen remnants of Israel. We are not to be discouraged if we have to
labor much to reclaim them, and should not thirst for their blood, nor
suffer ourselves to be led into a feeling to shed their blood, but should
cultivate a strong desire to ameliorate their condition, in every in-
stance where it is possible so to do. Reflect how long the Lord has
borne with us and our many follies, and learn to labor long and patiently
with the children of the forests, that we may, peradventure bring them,
or their children, to the knowledge of their fathers, for it is written
that the remnants of them shall be saved. After the remnants of Israel
shall be gathered in, not many generations shall pass away before they
shall become a white and delightsome people. Then we may, perhaps,
look back with regret at our present impatience, and at the disposition
of some to destroy that race. God created them, and wickedness and
corruption have degraded them to their present condition, but according
to the education they have had, the code of morals they have learned,
they are more moral and virtuous than many of the white men in the
world.

It is said that men will be judged according to their works, based
upon the knowledge they have been privileged to possess. Now, I be-
lieve that many of the Indians residing in these mountains have done
better, according to their opportunities and knowledge, than have some
of us. We have had far superior advantages, and of course better con-
duct and a more perfect walk ought to be expected from us. I have fre-
quently observed the feelings of our brethren towards the Indians, and
it takes but very little to rouse in some a disposition to kill and destroy them. Of all the policies that is the worst, for it is much easier, cheaper, and in every way better to feed than to fight them. Aside from that view, in one case you are not guilty of shedding blood, but in the other you bring their blood upon your heads, provided it is not shed justifiably. Occasions may occur, perhaps, when it is necessary to fight them, but they might be far more rare if the brethren would always strictly fulfil their duties.

The history of the settlement of most if not all new States has been fraught, chequered, blooded, with the perpetration of cruelties to the Indians. These should learn us a profitable and valuable lesson, and all the brethren should cultivate a disposition to conciliate under all circumstances, and to avoid, so far as possible, every cause of offence between us and these scattered remnants of Jacob. I have always endeavoured to exercise a pacific policy, and still believe it to be the best. The past has proven that a few Indians can conceal themselves in the mountains, and keep a settlement in a state of constant alarm for years. And how has it been even in a level country? The Florida war cost the government of the United States thousands of lives, some twenty millions of dollars, and lasted many years, and after all they purchased a peace, when they could not otherwise reach Sam Jones and his party. Billy Bowlegs, when passing through the gallery of portraits in New York City, recognized the likenesses of
Generals Scott and Taylor, and said, "I licked both those generals in the Florida war."

Peace had to be bought and presents made, which could have been much easier done at the beginning, and thus have avoided the difficulties and consequent expense and loss of life. I hope our brethren will always be courteous, and take a course to avoid the occurrence of any difficulty in this Territory.

I will return to the subjects of home products. We are so situated that we cannot profitably transport our grain to a market outside our borders, nor in case of scarcity easily bring grain here; for these reasons prudence would dictate us to make timely and suitable provisions for storing all surplus, that in case of famine, or great scarcity, we might have a supply of bread.

The Emperor of China has a policy for the preservation of the people of his empire, something like this: he receives one-fifth of all the grain produced, and stores it up against a day of scarcity. That country is so well provided with canals, that in case grain is cut off in any portion of the empire, breadstuff can be easily furnished to the people. And even in case of a general famine, the immense population could be sustained, for some years, from the Imperial stores which have accumulated.

We, as well as others, should learn to store our provisions when there is plenty, that we may be prepared against a time of need. The
First Presidency, from time to time, since we came here, have taught that it was necessary for us to provide against the day of famine and great trouble, and that it was not only necessary for us to provide for ourselves, but also for the thousands and millions who are flocking to these mountains, for shelter from the calamities that are fast falling upon the world. A goodly share of the human race are now in extreme destitution, and those who are not in very straightened circumstances manifest great wrath towards each other, and war and cruelty are the consequent results. Millions and millions of funds are diverted from the industrial channels and invested in the operations of war, leaving multitudes of people in a state of utmost destitution.

The grain ports of Russia have been closed for a long time, the war question continues to grow still more complete, and as the perplexity increases multitudes more are deprived of necessary food. These derangements are constantly increasing, and will increase; and the time is not far distant when millions of people will fly to these Valleys as the only peaceful, plentiful place of refuge. Then it becomes the Saints to store up food for themselves, and for the hosts who will come here for sustenance and protection, for as the Lord lives they will flow here by thousands and millions, and seek bread and protection at the hands of this people.

I lately asked one of the brethren why he had not built a house; said he, "I thought we might be driven away from here, and I should
lose my labour." You can understand what I think about being driven, for I calculate that the Lord has got His children into the mountains where He can handle them at His pleasure, and He is perfectly willing that we should stay here and will not suffer our enemies to drive us, unless we rebel against Him, and I do not presume that we shall do that. We are so nicely situated that when a man gets uneasy, or feels like leaving, he can travel over the rim of the Basin and disappear in the far off regions of gold and plenty, where the comforts of life abound, and that is all he cares about.

When a man apostatizes from this Church, rejects the authorities of the Priesthood and rebels against the principles of the Gospel, he cares no more for anything spiritual, or what pertains to pure religion, than the wild bull of the plains. All he cares about is to satisfy his appetites, gratify his lusts and be filled with the good things of the earth. I have heard numbers of such persons say, "From this day on I care nothing about religion: it is only for myself, my family, and the things we can get, that I care about." When a man begins to think that brother Brigham is stringent in his measures, and to feel that there is not room enough, that he cannot get enough land, the next thing is he will be seen drunk in San Bernardino, or somewhere else, although he did not go there with the intent to get drunk, but that is the natural result of losing the Spirit of the Almighty. It actually does seem that the Lord has placed us in the most complete position for getting rid of all
such characters, and occasional seasons of scarcity, occasional dry years, occasional visits of grasshoppers, and an occasional severe winter, produce constant annoyance in the minds of those who wish to get into a paradise in a hurry. If those who are disposed to complain will but reflect a little, they will understand that we are actually situated in the best country in the world.

Do any of you recollect when you used to have the ague thirteen months in the year? Do you recollect of ever calling upon an Elder to lay hands on the sick, and of his beginning to shake while he was attending to the ordinances? Can you not recollect that at times, in Nauvoo, there would not be a house without two or three sick persons in it a great portion of the year? And when a heavy person died there, do you not remember that it was as much as we could do to get enough men round the coffin to lift it, because we all were so used up with the ague, and were so very sickly? Is it so now? are nine out of ten of the brethren sick here? Do you go to your houses and find a couple shaking on one bed, another in a fever, and a child on the floor unable to get up, and perhaps not one in the family able to get another drink of water? You can remember such scenes in our former locations, but you are now in a country where these things are comparatively unknown. Do you recollect the time, when, in the midst of agues, that the only nourishment many could give the sick was a coarse corn dodger? Corn was often not worth more than twelve cents a bushel, but you could not al-
ways get out to carry it to mill; and when you could, you often found the mill so constructed that it would grind two kernels into one, and such was the nourishment for the sick.

Every night the sickly season was talked of, and that sickly season lasted all that part of the year in which we wanted to be at work raising bread. And when you went to meeting, and looked round upon the congregation, you saw an assemblage of pale countenances; and often saw numbers of them starting off before the close of the meeting, because they were unable to stay any longer, and looking as though they would fall down and never be able to rise again. But I now challenge the world to produce a healthier looking congregation than this.

I have heard some say that they were bothered to get provisions, but if there is a fatter, heartier looking congregation in the world I do not know where it is, and challenge the world to produce one. Some have been asking me what I was going to say, at Washington, about our present scarcity, and I gave them to understand that I should tell them that I was about the only person in the Territory but what had plenty to eat, and that the people had thought best to send me away, for fear I would get too lean. The health which has been enjoyed by this people, since they have been in the mountains, exceeds all bounds of previous belief. Through exposure in crossing the Plains, and during our persecutions, has resulted a great portion of the small amount of disease that has appeared among the community. Notwithstanding all these cir-
cumstances—the health and the manifold blessings conferred upon us—some have been discontented. I have known men come here so poor that they had to beg the first meal of victuals, and by working three or four years become independently rich, but still they alleged that the country was so hard that they could not live in it, and that they must leave because they had to pay so many taxes, and because so many difficulties surrounded them. I have seen those same men laying on the banks of the Mississippi shaking with the ague, and begging me to administer to their wants, and I suppose they think they will be pretty happy if they can only get back there again. These facts display the weakness of human nature, indicate that our feelings are liable to fluctuate, that our memories are often short and our dispositions uneasy.

These tabernacles must be dissolved, but it is our duty to exercise our talents to the best advantage, and to perform the most good in our power, that we may rightly fulfil the end of our creation, benefit our fellow men, and be prepared for the next state of existence. Let us then be careful not to defile ourselves or corrupt our way before the Lord, not to have our integrity tarnished, but live in humility and in righteousness all our days.

Of all men upon the face of the earth, we are the most favoured; we have the fulness of the everlasting Gospel, the keys of revelation and exaltation, the privilege of making our own rules and regulations, and are not opposed by anybody. No king, prince, potentate, or do-
minion, has rightful authority to crush and oppress us. We breathe the free air, we have the best looking men and handsomest women, and if they envy us our position, well they may, for they are a poor, narrow-minded, pinch-backed race of men, who chain themselves down to the law of monogamy, and live all their days under the dominion of one wife. They ought to be ashamed of such conduct, and the still fouler channel which flows from their practices; and it is not to be wondered at that they should envy those who so much better understand the social relations.

I have offered these remarks, on the subject of policy, in rather a rambling manner, something like the parson, who was told that he did not speak to his text, "Very well," says he, "scattering shots hit the most birds." May the Lord bless us all, and prepare us to enter His kingdom. Amen.
APPENDIX B

George A. Smith's Discourse on August 2, 1857

I suppose that my brethren and sisters are acquainted with George A; and whenever he presents himself in the presence of the Saints, and attempts to entertain them or amuse them with his chin-music, they expect that he will say something funny.

I have been interested to-day very much in listening to the instructions of brother Elias, and brother Kimball, and the President. I have been interested, amused and instructed, and I may say chastened and reproved, perhaps, all at the same time; and I hope that the instructions of the forenoon will be of lasting benefit to me. In every part of the Territory, and in every other place where I have been, I have taken a good deal of pleasure in endeavouring to talk to the people, to preach to them; but whenever I have been in Great Salt Lake City, I have felt disposed to listen and to take counsel from my brethren; and I have felt that there were many others whose appearance in addressing the Saints would be much more acceptable; and hence I have felt to hold my tongue.

My father, late Patriarch John Smith, was the sixth son of Asahel Smith, and was born in New Hampshire. Joseph Smith, the father of the Prophet, and second son of Asahel, was born in Topefield, Massachusetts. The second Asahel Smith, the father of Elias who addressed
you this forenoon, was the third son of my grandfather.

I merely name this fact because, as brother Kimball and brother Young remarked, so very few of that family have been valiant for the truth. There are but few comparatively of their numerous posterity that have been valiant for the truth.

After the family of Joseph Smith, senior, was destroyed, there were but few left to stand up for the truth of the Gospel, of all that numerous family. My father's elder brother was the father of a numerous posterity, and was a bitter enemy to the truth, and his descendants remain so to the present time. The only remaining brother of the Prophet, William, has done all that he could do—all that was in his power, I may say, from the time of the Prophet's death, to annihilate and destroy the principles which the Prophet taught to the nations of the earth.

My uncle Silas Smith, the fourth son of Asahel, died on his way to Missouri, or rather on his return from there, being driven from that State in 1839, in Pike County, Illinois. He had been in the Church some years, and had been faithful.

Asahel Smith, the father of Elias, was a man of an extraordinary retentive memory, and possessed a great knowledge of the Bible, so much so that he could read it as well without the book as with it; and after he embraced "Mormonism", nobody could oppose him successfully for all their objections were answered from the Bible immediately giv-
ing chapter and verse. He died on his way to the Valley, in the State of Iowa, in 1848. He was a Patriarch in the Church, and bore a faithful testimony to the truth.

Of my grandfather's family there is but one living—an old lady by the name of Waller, residing in the city of New York, and she is 90 years of age, and remembers all that has transpired during the last eighty years just as well as if it had all just occurred. I visited her when I was last back there, and in talking with me she would talk of things that had transpired many years back, as though they had occurred within a year. She is sanguine in relation to the truth of "Mormonism," although she has never embraced it; and, to use the language of her son, she preaches it all the time.

My grandfather, Asahel Smith, heard of the coming forth of the Book of Mormon, and he said it was true, for he knew that something would turn up in his family that would revolutionize the world. The news came to us in 1828: we then lived in New York. The four brothers were there, Asahel, Silas, Jesse, and John; the old man, my grandfather, living with them.

We received the news that some place had been discovered containing plates of gold. The old man, as I remarked, said that it was true, although his eldest son felt disposed to ridicule it. He lived till the Book of Mormon was brought to him, and died when he had read it about half through, being 87 years of age.
The congregation will excuse me for naming this; but I was so disgusted with the conduct of William, that, when I was in the Eastern States, I almost took pains to obliterate the fact from the earth that my name was Smith; for I considered it was the worst thing a man could do to endeavour to build himself upon the merits of others, and I feel so yet; and for cousin William to go and endeavour to pull down the work of his brother, I feel that he has disgraced the family and the name.

I have never suffered one single exertion to be omitted on my part that would in any way tend to sustain the principles and doctrines of the Holy Gospel, and aid in the development of the Holy Priesthood which God has revealed. I have endeavoured all the time to preserve as perfect a history of the Prophet and those connected with him, from the organization of the Church to the present time, as I possibly could.

The Saints could have carried William upon their shoulders; they could have carried him in their arms, and have done anything for him, if he would have laid aside his follies and wickedness, and would have done right. It is like the Latin figure—but I beg your pardon, I never studied Latin; but suffice it to say, the husbandman found a rattlesnake cold and frozen, and he took it, and he put it in his bosom, and kept it there till it was warm; and then the snake coiled about the husbandman and destroyed his life.

This was the conduct of William Smith in the days of Joseph and afterwards, up to the present time. The principle that a man should
stand upon in this world is simply; this—He should do right himself, and thereby set an example to others. But for a man to have good blood in his veins, and then to go and disgrace that blood, is perhaps a double responsibility.

If we descended from Abraham, or from Joseph, or from any other virtuous, good, upright man, and we do not emulate his deeds and follow his example, the greater will be our shame.

When I was about eleven years old, my grandfather received letters containing the news that Joseph, the son of uncle Joseph, had discovered, by the revelations of the Almighty, some gold plates, and that these gold plates contained a record of great worth.

It was generally ridiculed and laughed at. A short time after this, another letter came, written by Joseph himself, and this letter bore testimony of the wickedness and the fallen condition of the Christian world. My father read the letter, and I well remember the remark he made about it. "Why," he said, "he writes like a prophet."

Sometime in August 1830, my uncle Joseph Smith and Don Carlos Smith came some two hundred and fifty miles from where the Prophet was residing in Ontario County, New York, and they brought a Book of Mormon with them. I had never seen them before, and I felt astonished at their sayings.

Uncle Joseph and Don Carlos were anxious to get to Stockholm to see grandfather. Accordingly they started, and my father went to carry
saying something in its favour, with one exception, and then I said some-

thing.

I had been the favourite of my uncle Jesse, and he was a religious
man—a "Covenanter;" and I thought what he did not know was not worth
knowing. He came out with all his strength against it, and exerted the
most cruel tyranny over his family, prohibited my uncle Joseph from
talking in his house, and threatened to hew down with his broad axe any
who dared to preach such nonsense in his presence.

I went to visit him, and he abused me because I had become fav-
ourable, and because uncle Joseph had a private conversation with me.
I had always treated him with the greatest respect, and entertained a
very high opinion of him. He was a man of good education, and had
considerable display; and, being the elder of the family, he naturally
elicited from us more or less respect.

Finally, in conversation upon various subjects, he turned and
talked about that private conversati:on, and he said, "Joe dare not talk
in my presence." Then says he, "the Devil never shut my mouth." I
replied, "Perhaps he opened it, uncle." I thought I should have lost my
identity: he gave me to the Devil instanter. I went and told uncle Asahel
what had transpired, and the old gentleman laughed; and I then went to
see uncle Silas and told him; and he said, "If old men begin to talk with
boys, they must take boys' play." And from that day to the present, if
I have said anything, I have said what I have thought.
During the fall of 1830, a gentleman who lived in our neighbourhood went to Western New York and saw the Prophet, got baptized and ordained an Elder; and that was Elder Solomon Humphrey. Very few knew the old gentleman; he died in Missouri in 1835. He was a very faithful man. Previous to joining the Church he was a Baptist exhorter. He came back to our place of residence in company with a man named Wakefield, who is named in the Book of Doctrine and Covenants. They came and preached and baptized for the remission of sins.

I had been raised a Presbyterian, and my mother was a very pious woman. The Reverend Elijah Lyman, her uncle, who lived in Brookfield, Vermont, was the standard of religion in that country, and he had bestowed upon her the greatest care, that her religion might be of the best kind; and of course I had a great deal of this religion in me, which I had learned from her.

I wanted to know what I should do to be saved; so I went to a Presbyterian revival meeting to get religion, that I might be prepared to join the Latter-day Saints, or "Mormons," as they are termed.

At the time, my father was sick with the consumption and given up to die. I had a herd of cattle to take care of; but, notwithstanding my numerous duties, I went to the protracted meeting, and took a load of persons with me; I carried them there and brought them back every day. They had a fashion of religion that I had never heard of, and it was one that was not known in the days of the Apostles; and even John
Wesley, nor any of the old reformers had got such a thing into their heads, --that of converting souls by machinery.

The process was like this: All who desired to be prayed for were to take certain seats, and then one of the ministers preached to them and depicted the miseries of hell and the duration of eternity. Then those people were taken to a praying establishment, where praying was carried on night and day. Then, after a certain time, they were brought back and preached to again, the ministers keeping before their eyes the untold miseries of hell and the duration of eternity. When the ministers got them to feel anxious, they would sing with them, and then pray again. When a man by this process was declared to be converted, then he was required to get up and formally renounce the world, the flesh, and the Devil, and to tell his experience. This was about the process as near as I can recollect. I did not go the anxious seat myself, for I was not yet under conviction.

During this time of going to the protracted meeting, I had firewood to cut, my sick father to attend to, and to take care of our stock; but still I endeavoured to attend meetings, partly to accommodate my friends and partly because I desired to be present myself. Subject to these circumstances I was under the necessity of returning home every evening, and hence I could not stay as late as many of them.

While at the protracted meeting, however, I had the satisfaction of hearing some of my own comrades who had got converted formally
renounce the world, the flesh, and the Devil, and promise henceforth to be Christians.

In the midst of all this, you may depend upon it that, if ever a poor soul asked God to show him the way of life, I did, --and that, too, with all my might, mind, and strength. I could not be a hypocrite; and to way I was afraid of damnation, when I had no fear of it at all, that was what I could not do.

I always had the credit of being the greatest coward in the family, and hence the others used to take pleasure in ridiculing what they termed my cowardice. It is also well known that whenever there has been anything the matter in the shape of Indian difficulties, I have had the character of being the greatest coward in the country, especially in the southern part of this Territory; and yet I was not afraid of hell, when all its miseries were painted before my eyes, neither would I say that I was under conviction when I was not.

This meeting was a great one, and the progress made in converting souls was also great; and they made hell look so terrible to nearly all present, that they burnt out and frightened about all the sinners in the place, except myself. At one time they had two hundred sinners under conviction; and such crying, groaning, sighing, and lamentation for sins I never heard either before or since: they were so forcible and terrific, that they are indelibly written on my memory.

I soon found myself alone; not a soul except myself but was either
converted or awfully on the way. Mr. Cannon, our minister, pointed
his finger at me as I sat alone; for there was not a sinner in the gallery
except myself; and he said, "O sinner, I seal you up to eternal damna-
tion, in the name of Jesus Christ." He repeated it three times over,
and concluded by saying, "O sinner, may your blood be upon your own
head."

I went home that evening and scattered my friends about, leaving
the girls at their respective homes; for I, like my brethren, am very
fond of the ladies; therefore I carried a goodly proportion of them to
meeting every day. I thought a good deal upon what I had heard, and
scarcely knew whether to go again or not, but finally concluded that I
would go; therefore the next morning I gathered up my load of passengers
and carried them to meeting again.

When on the way to meeting, a young man by the name of Cary
asked me where I was going to sit that day. I told him I was not very
particular. "Well," said he, "suppose you sit with me" I said, "A-
greed." I had heard this same young man in a previous meeting for-
mally renounce this world, the flesh, and the Devil.

When we arrived at the place of meeting, according to agreement,
I followed him with the intention of sitting with him. I had decided ob-
jection against being driven to heaven, but I found he was actually lead-
ing me to the anxious bench; and I considered that if the priest the day
before, who had sealed me up to eternal damnation, had any authority,
it was very little use in my going to the anxious bench.

I did not discover where friend Cary was leading me to, till I got near by the minister. He looked at me, when I turned away from the anxious bench, and he again walked into the pulpit, and pronounced the solemn sealing of eternal damnation upon me, and again appended to it that my blood was to be upon my own head.

On that day, the Reverend Mr. Williams delivered an address on the untold miseries of hell and the duration of eternity. Whether my mind was then agitated in consequence of the solemn woes pronounced upon me by the other minister, or whether the address was such a very eloquent one, I cannot now say; but, of all the discourse describing hell, eternal damnation and the complication of miseries to which damned souls were subjected, it seemed to me that his address was the most terrific. I admired it for its sublimity and the beautiful descriptive powers that were exhibited throughout the whole discourse; and where he got it from I did not know, and of course could not tell.

At the conclusion of the meeting, I gathered up my passengers, took them home, and distributed them about, and told them that I had no idea of going any more to the protracted meeting; for, said I, I have been sealed up nine times to eternal damnation, and hence, if the priest had any authority, it is no use in my going any more; but, said I, if he indeed had any, he would not act the infernal fool.

I have, no doubt, wearied you with so minute a detail of my ex-
perience; but it is at least a gratification to me to relate it; and hence, I trust, you will excuse my being so minute in detail.

A short time after this, the Elders of Israel preached in our neighbourhood the doctrines of repentance and baptism for the remission of sins, precisely as preached by the Apostle Peter and by our Lord and Saviour Jesus Christ. These doctrines I was pleased to hear. I believed them and received them in my heart.

Now, you are all aware how I was formerly sealed up to eternal damnation. Notwithstanding this, I was waited upon by the agent of the "Presbyterian Young Man's Society." and told that if I would abandon my father, and pledge myself never to become a "Mormon," they would give me seven years' education; and then, at the expiration of that time, I might study divinity, and become a minister of the Presbyterian order.

But, said I, Mr. Cannon sealed me up to eternal damnation, and hence it would not do for me to become a minister. He replied, "Oh, that don't make any difference." Well, then, said I, if that is all the force your religion and your ministers have, I will not have anything to do with them. Then he concluded they would not require me to preach, but he said they would give me seven years' education, and then I might choose what profession I liked.

I told him I was required to honour my father, and as he was sick, I should attend to him at present, however much I might desire an education.
As soon as I had got baptised, all the folks in the neighbourhood commenced imposing upon me. The idea that they had of a religious man was this--if he would stand still to be spit upon, to be mocked, and abused, then he was religious; but if he resented any of these insults, then they considered that he had no religion.

I was very large of my age, but I had not strength in proportion to my size, and I was always very clumsy; but finally I told the boys who were imposing upon me, that it was part of my religion to fight, and I pulled off my coat and flogged the whole school, and from that day I was respected so long as I stayed in the neighbourhood.

It was with a good deal of reluctance, however, that many of the boys who had previously been able to handle me would yield; for some of them were four or five years older than I was: but in two days it was all finished up, and I had peace.

That winter I commenced to study arithmetic. I had previously studied geography, as you have already learned; and during that winter I worked at arithmetic until I got to "Vulgar Fractions," but I could not find out what vulgar fractions were, and I don't know yet, and hence I do not think I am entitled to much credit for the proficiency attained in my education.

I always took great pleasure in reading history, both religious and profane; but as to getting an education such as is requisite for a professional man in the world, I did not have the chance excepting the one be-
fore alluded to, and that I did not choose to accept of.

In 1833 I moved to Kirtland with my father, and went to work on the Temple, doing whatever I was able to do.

I will here digress from the subject of my experience, and remark that I have asked a great many if they could tell who those twenty-four Elders were who laid the foundation of that Temple; but I have never yet got the information; and if there are any who can give it, they are smarter than me, and I was there and looked on. If there are any of the brethren who have this information, they should hand it in to the Historian's Office, where it can be preserved in the archives of the Church.

It is proper here to say that I went to work at the first principles, and that you know is necessary for every one to do. I went to work at quarrying rock, then hauling rock, tending mason, and performing such other work as I was considered capable of doing in my bungling way.

We were a pious people in those days; but, notwithstanding our piety, our neighbours soon talked of mobbing us. They had already tarred and feathered the Prophet Joseph and Sidney Rigdon, and they threatened us with mobbing and expulsion. As I remarked, we were then very pious, and we prayed the Lord to kill the mob.

It was but a little time before the Saints were driven out of Jackson county, Missouri, the printing press destroyed, men tarred and feathered, women ravished, and men, women, and children scat-
tered to the four winds of heaven, all in consequence of our religion.

Now, I am never afraid when I do not think anything is going to hurt me. When I am certain that there is no danger, then I am not the least afraid. The reason I have been called a coward has been from the fact, that whenever I believed there was any danger, I have always gone in for providing for it, and used my ingenuity to thwart that danger; and hence I have been called a coward by some.

With my brethren who have addressed you, I have lain by the side of the Prophet, in Kirtland, to guard him half of each night for a whole winter, so that, if anything occurred, I could give notice to all the brethren in a very short time.

I have been by those cross roads that some of the brethren remember, and have seen our enemies pass by so near that I could have knocked them down with a stick. Things were so arranged that, if a considerable number came along, I was prepared to communicate it to the brethren. I have had considerable experience, and I have learned that, curious as it may appear, whenever a man becomes a Latter-day Saint, the Devil wants to kill him.

As I have told you, I was raised in the northern part of New York, a rough country, where, instead of going to get poles to fence with, we used to cut down hemlock trees, and split them up into rails.

East is said to be the quarter for light; hence it may be admitted that I have acquired a little. I once strayed as far as Massachusetts,
and in a town where there were several Baptist priests. I endeavoured
to preach the Gospel; but they sent their sons into the meeting-house,
who smoked out the congregation with brimstone; and that is a specimen
of what would be poured out upon the Saints by the whole Christian
world, if they had the opportunity.

In an address delivered some years ago, I spoke of Maryland as
a State of liberty; but our reporters made me say Massachusetts, --
though they are not to blame, for they are raw Englishmen, and therefore the fault must have been with the Editor.

I said that Massachusetts was the hotbed of superstition and re-
ligious intolerance, and that Maryland was the first State that by her
laws and institutions allowed men to worship God as they pleased.
Whether this mistake was accidental or not, I cannot say, but I wish
now to correct it; for I do believe Massachusetts to be the very hotbed
of superstition and religious intolerance.

In the progress of this Church, mobs gathered around us, and con-
tinued to grow thicker till our history brought us to Far West, where the
Governor ordered out seventeen thousand troops to exterminate the
"Mormons," and a great many were marched on to the ground prepa-
tory to being shot by the order of Major Clark.

There are a great many men alive that were there, and lived
through the operation, and who were finally driven from Missouri, not
to say anything of the hundreds, and thousands, and tens of thousands
who are dead, whose deaths were more or less caused by the sufferings and distress that were brought upon them by their extermination.

It was a free State; it was a free country; it had a Constitution that guaranteed liberty, at least to every white man. All religions were tolerated by their laws; but we must be exterminated from the State, because we were that kingdom which had been spoken of.

The result was that Prophets and High Priest were arrested and put in prison, numbers of them were murdered, women were ravished, goods and property stolen, houses burnt, and children butchered, and every possible cruelty was invented to cure men of their religion.

I told Mr. Morril, of Vermont, last winter, that it was utterly impossible by law to change men's opinions. If a man believes a thing, you may whip him, and he will believe it still.

Men and women are as apt to be tenacious as the old lady was down in the country, where men have but one wife. She got quarrelling with her husband, and called him "crack-louse." He told her that if she called him that any more, he would drown her. She repeated it again, and he took and put her in the river, then took her out, and she said, "Crack-louse!" So he put her in again, and held her down awhile, till she was almost gone. Then he took her out again, and she could hardly speak, but finally she made out to say, "C-r-a-c-k-l-o-u-s-e!"

He was determined to use her up; so he put her down, and held her under till she was dead; but she came up with her finger nails clenched,
or rather in the position required for cracking a louse. So, you see, she stuck to it to the last moment.

So it is with our Uncle Sam—our dear, infirm, old uncle; although he has got very rich, and has got several millions of money in the Treasury that he scarcely knows what to do with, he wants to expend some of it in bringing us to the standard of virtue and righteousness according to their notions. To this end he is sending out 2,500 troops, with ministers and schoolmasters to regulate things in Utah. Notwithstanding all this, he may possibly find some instances where people may be as determined and stern in their notions as the old lady was of whom I have been speaking.

Now, a religion that is not worth living for is not worth having. If religion is not worth living for, I am sure it is not worth dying for; and of course, if we are not willing to stand the test, our religion is of very little use. Our enemies judge us by themselves, for they know that the best of them will renounce their religion for the sake of self interest. They treat it as a mere work of time.

A gentleman once asked another why he turned from the reformed Methodists to the Episcopalians; and he said, in reply, "A good fat living will change any of us." If we can be changed in our religious views by a few soldiers or a few threats, we certainly made a great blunder in coming out here, that we may have the privilege of turning a little, and of giving a little change into the bargain. Our dear old Uncle has had a
desire to give us a little of the change from the time we came here. Soon after we arrived, we began to turn this desert into a garden. There came a captain with troops into this city: they were a specimen of the virtue and morality of the United States. They came here and began to insult the people, and then tried to cover up their wickedness by the dignity of Uncle Samdom. Passing along, they came to a lone house, and there undertook to ravish a woman in open daylight; and the brother who interfered to prevent this villainous outrage was most shamefully maltreated by them, and got some of his bones broken. After this outrage, the officers of the company were soon told that if they did not take their troops out of the city, the "Mormons" would cut all their damned throats; and that was the last we had of them here.

I may be a little mistaken as to the precise language made use of; but this subject follows up so close to what I had in my mind, that I wanted to ask myself what I was now going to do in case the soldiers come here.

From year to year we have had companies of these gentry visiting us, and remaining for a season, and then going away. The Government have tried, year after year, to establish garrisons, and get troops into these valleys. They have had troops at Laramie, at Fort Hall, and several other points; but circumstances so turned that they soon marched into Oregon.

The talk now is that they are going to bring 2,500 soldiers into
this Territory. That is not a peace establishment; for twenty-five hundred men are not enough to obtain peace in an Indian country. These troops, we are informed, are to be furnished with fifteen months' provisions, to be delivered in this city this fall, and twelve months' provisions to be lodged on the other side of the mountain. They are to have four hundred mule teams for hauling their extra baggage, and they are to be provided with judges and a full corps of territorial officers; and these soldiers are sent along to enforce their rule. This is what we understand from those channels which have been opened to us.

Whether it is done with the intention of making a disturbance here and taking the lives of our leaders, the facts in the case being known to the Government of the United States, is not for me at present to say. The mail is stopped, and no more permitted to run, because, they say, of the unsettled state of affairs in Utah.

Now, I am a "Mormon," and a descendant of the old Puritanical stock that descended from the old Anglo-Saxon reformers, and hence I feel all the sentiments of resentment that any man could feel during the rise against the mother country, when our forefathers were determined to break off the yoke of bondage and be free. When I see men, the descendants of those worthy sires who were the first to stand forth and create the resolution of the colonies, and to break loose from the King of Great Britain, --I say, when I realize that my own country and nation are disposed to hold the sword over my head and to threaten me with
extermination, I, feel to say, Let them send who they please. They are
determined to send who they please for Governor, who they please for
Judges, and who they please for our Territorial Officers, and to permit
those men whom they send to place their interpretation upon the acts
of our Territorial Legislature, and upon the condition of things as they
surround us; and I care but little what comes next.

They will send men here who are ignorant of the circumstances
that surround us, --men who are totally ignorant of the irrigation of the
land by mountain streams; they will permit them to interfere with the
rights of the people of this Territory, with fifteen hundred or two thou-
sand bayonets to back them up.

Under these circumstances, as big a coward as I am, I would say
what I pleased; and for one thing I would say that every man that had
anything to do with such a filthy, unconstitutional affair was a damned
scoundrel. There is not a man, from the President of the United States
to the Editors of their sanctorums, clear down to the low-bred letter-
writers in this Territory, but would rob the coppers from a dead nig-
ger’s eyes, if they had a good opportunity. If I had the command of
thunder and lightning, I would never let one of the damned scoundrels
get here alive.

I have heretofore said but very little about the Gentiles; but I
have heard all that Drummond has said, and I have read all his lying,
infamous letters; and although I have said but little, I think a heap.
You must know that I love my friends, and God Almighty knows that I
do hate my enemies. There have been men, and women, and children
enough who have died through the oppression and tyranny of our enemies
to damn any nation under heaven; and now a nation of 25,000,000 of peo-
ple must exercise its wealth in violation of its own principles and the
rights guaranteed by the blood of their fathers—blood that is more sac-
red than their own heart springs; and this they are doing to crush down
a little handful who dwell in the midst of these mountains, and who dare
to worship God as they please, and who dare to sing, pray, preach,
think, and act as they please.

All I have to say is Just go ahead and burst your boiler. This is
the way the thing shapes itself in my mind; and if I were not afraid to
die, I would fight as long as there was a finger left. Yes, if I were not
afraid to die, I would fight till there was not as much left of me as there
was of the Kilkenny cats. Just look at him—view his conduct towards
this people: besides his being my uncle, he has acted most shamefully
mean. When I told my uncle I was afraid, he only laughed at me; but I
now tell you that if I were not such a well-known coward, I would die
like a man of war. The very idea that a man has been awed down by
the bayonet is something that I cannot stand. It will do very well for
the Emperor of France, and it may do for the Autocrat of Russia, but
it don't do for freeborn men; and if asked which we will prefer—slavery
or death, we should be very apt to answer in the language of a Roman
senator, if we had any voice in this matter, who, when this question was once put in the days of Julius Caesar and Pompey, promptly answered, we prefer death to slavery. But you know we are Latter-day Saints—we are "Mormons." and hence we cannot be treated as free men.

Report says that the plan is deep, and it is laid with the intention of murdering every man that will stand up for "Mormonism." But the evil which they design towards us will fall upon their own heads, and it will grind them to powder. The men that have been living in these valleys, living their religion, and serving their God, they will laugh at their calamities, and mock when their fear cometh.

We must die like the Irishman, and then we shall do well enough. An old parson was riding along one day, and met with an Irishman, and said, "Sir, have you made your peace with God?" Pat replied, "Faith, an I've never had a falling out." The parson seemed very much surprised at the answer, and very piously said, "You are lost, you are lost!" The Irishman very quaintly answered, "Faith, and how can I be lost right in the middle of a great big turnpike?" The moral which I wish to deduce from this is, that, if we have not had a falling out with our God, we are in the middle of the great turnpike. They may cut off our supplies of tobacco and tea. Why, bless you, there are young men in Israel who would suffer far more, if deprived of their tobacco, than the ladies would if their ribbons had to be stripped off right in the public meeting; and therefore I advise them to go to work and plant to-
bacco, for if they were deprived of it, it would take away their peace and happiness, and they could not nasty and besmear everything within a mile of them; and when they wanted to come and get counsel, they would not be able to let out of their mouths a stench that would drive away a skunk.

I feel great pity for those young men, and I would like to discipline them as a certain lieutenant did the cabin boy on a steam packet. He said, "Boy, there is something the matter with your mouth," whereupon he ordered one of the sailors to bring him a pair of tongs, and ordered the boy to open his mouth, and with the tongs took out a large quid of tobacco. He then called for some canvass and sand and scoured the boy's mouth out, and told him that when he got sick and needed that again, he was to call on him and he would give him another dose.

I consider it a disgrace to any young man under thirty-five years of age to use tobacco. That is my age: I was thinking I was thirty-five.

Brethren and sisters, I am a Latter-day Saint, and I know that this is the people of God; I know that this people have the Priesthood, and that Brigham Young is as much an inpired man as was Moses or any other man that ever lived upon the earth.

This is my testimony, and I believe that if I were cut in pieces, though I never was killed, and of course don't know how it feels; but I do not believe that it would alter my testimony.

I am a good deal like the man in the old world, where they have
but one wife. He was shaving, and at the same time having some unpleasant words with his wife: finally, he said he would cut his throat if she did not hold her noise. She replied, "Cut away; I am young and handsome." "I would, if I did not think it would hurt so damned bad." And I don't know but it would feel so very bad to be killed, that I am really afraid where there is any danger. But just so long as I think there is no danger, I shall go ahead.

Brethren and sisters, pardon me for detaining you so long; and may the Lord God of Israel bless you, and may He curse and damn every scoundrel that would bring misery and injury upon this innocent people. Amen.
APPENDIX C

George A. Smith's Discourse on September 13, 1857

The last time, I believe, brethren and sisters, that I had the privilege of speaking from this stand, was the day previous to my starting for the southern country. We were then expecting a visit from a very formidable force, directly from the State of Missouri. It waked up in my mind the feelings that I used to have--say from ten to twenty years ago, in hearing the constant annoyance of an approaching enemy. And according to the report which has been published of my remarks, I talked rather strong. But one thing is evident--if I did not talk strong, it was not because I did not feel strong on the occasion.

I left the next morning and wended my way southward. I visited the different settlements hurriedly, until I reached Parowan, in the county of Iron, the place of the first settlement in the southern part of the Territory. When I arrived there, it appeared that some rumour or spirit of surprise had reached them; for there were active operations going on, seemingly preparing for something that was near at hand. As I drove in at the gate, I beheld the military on the square exercising, and was immediately surrounded by the "Iron Battalion," which seemed to have held its own very well since it was organized in that place.

They had assembled together under the impression that their country was about to be invaded by an army from the United States,
and that it was necessary to make preparation by examining each other's arms, and to make everything ready by preparing to strike in any direction and march to such places as might be necessary in the defence of their homes.

As it will be well recollected, I was the President of the company that first made the settlement there. I was received with every feeling of enthusiasm, and I never found them in better spirits. They were willing any moment to touch fire to their homes, and hide themselves in the mountains, and to defend their country to the very last extremity.

Now, there had been no such preaching as that when I went away; but the Spirit seemed to burn in my bones to visit all these settlements in that southern region. Colonel Dame was about organizing the military of that district under the law of last winter. As the Colonel was going along to organize the military, I got into the carriage and went on a mission of peace, to preach to the people. When I got to Cedar, I found the Battalions on parade, and the Colonel talked to them and completed the new organization.

On the following day, I addressed the Saints at their meeting house. I never had greater liberty of speech to proclaim to the people my feelings and views; and in spite of all I could do, I found myself preaching a military discourse; and I told them, in case of invasion, it might be necessary to set fire to our property, and hide in the mountains and leave our enemies to do the best they could. It seemed to be hailed
with the same enthusiasm that it was at Parowan. That was the same Sabbath that brother Young was preaching the same kind of doctrine; and I am perfectly satisfied that all the districts in the southern country would have given him their unanimous vote.

I then went to Harmony. Brother Dame preached to the military, and I to the civil powers; and I must say that my discourse partook of the military more than the religious. But it seemed that I was perfectly running over with it, and hence I had to say something about it.

I then went over a lovely country, and passed over "Potter's Leap," and some other such lovely places. It is rather rough; but I could not but admire its extreme beauty; and I think, if the Lord had got up all the rough, rocky, and the broken fragments of the earth in one, he might have dropped it down there.

When I reached the cotton country, I had previously learned that they were failing in their attempts to raise cotton, and that the waters of the Rio Virgin were poisoning the cotton. But I learned that the seed had not come up; but what had come up, perhaps one-third of it was exceedingly fine. The difficulty was that their cotton was planted very late, and the sun heated the sand; for the soil is nothing but the red sand of Sahara. They planted in the sand, as there was nowhere else to plant it, and the sun was scorching it; but they found that all that was necessary was to keep the sand wet; and when they poured on the water the cotton grew. And old cotton-growers told me that they had never
seen a better prospect for cotton, for the time it had been planted, in the world; and this is the condition of things in that country, and the prospect is that they will have pretty good cotton and about the third of a crop, and the next year they will be able to raise lots of cotton; for they will be there early enough, and have seed that can be depended upon.

The corn in Tutse-gabbot's field, which was planted early, was eighteen feet high. If the sand was not wet, it would all blow away. The country seemed very hot to me; otherwise, I enjoyed the visit very well. But the brethren insisted that it was a very cool spell while I was there.

I preached to them in Washington City, and I thank the Lord for the desert holes that we live in, and for all the land that can be watered, in all, amounting to but a few hundred acres. There are but a few rods wide that can be watered in a place; but I tell you, when the day comes that the Saints need these hills to be covered with vegetation, they have only to exercise faith, and God will turn them into fruitful fields.

We started from Washington in the night, and the brethren told me, if I had seen the roads, I would not travel them. But I told them I did not want to see the roads; for I was determined to go ahead.

We travelled ten miles, and camped by a small spring, called "Allen's Spring." Some Indians took our horses. We told them we were afraid they would get into some corn-fields. They told us they would put them where they would get plenty to eat and do no mischief.
The Indians brought our horses early in the morning, and we arrived at "Jacob's Wikeup," as the Indians call Fort Clara, about nine o'clock, and found their crops suffering for want of water. I saw beautiful indigo, cotton, and corn; and the stalks of the corn were perfectly dry, while the ears were green and fit to boil.

We also had a glorious interview in this, as in other places with the natives of the desert. We remained there through the heat of the day, and then proceeded down "Jacob's Twist," (a magnificent kanyon) to where the California road joins the Santa Clara, and then followed up the Santa Clara in the dark of the night—a river upon whose banks many scenes of desperation have been enacted.

About ten o'clock at night, we were surrounded by some hundreds of the natives that were anxious we should stop over night. They took care of our horses, built us camp-fires, and roasted us corn, and made us as comfortable as they could; and I never ate better corn or better melons in my life. We stopped over night with them, and not one of them asked me for a thing; which is remarkable, as the Indians are intolerable beggars. But I was treated as well as if I had been among the Saints, and I never enjoyed a treat better.

We pursued our visit to the Mountain Meadows, and there were kindly treated by the families of the missionaries, who lived at this place on account of the abundant grass for their stock. I then went to Penter, and there addressed a houseful of people in the evening, and
then proceeded to Cedar the next day. They had heard they were going
to have an army of 600 dragoons come down from the East on to the
town. The Major seemed very sanguine about the matter. I asked him,
if this rumour should prove true, if he was not going to wait for instruc-
tions. He replied, There was no time to wait for any instruction; and
he was going to take his battalion and use them up before they could get
down through the kanyons; for, said he, if they are coming here, they
are coming for no good.

I admired his grit, but I thought he would not have the privilege
of using them up, for want of an opportunity. I also visited the Saints
at Paragoonah and preached to them, and in every place felt the same
spirit. I then came over to Beaver, which is a new settlement; and the
day previous, an Indian came in and told them there were shod horses' 
tracks at a spring over the big mountains about twenty-miles to the
east.

Major Farnsworth, supposing that there was a body of men in the
neighbourhood, and that these were the tracks of the scouts, they im-
mediately went over the mountains and traced the horses' tracks, until
they ascertained they came from Parowan. I do not know whether the
inhabitants of Parowan intended to whip a regiment of dragoons, or not;
but it is certain they are wide awake, and are not going to be taken by
surprise. There was only one thing that I dreaded, and that was a
spirit in the breasts of some to wish that their enemies might come
and give them a chance to fight and take vengeance for the cruelties that
had been inflicted upon us in the States. They did feel that they hated
to owe a debt and not be able to pay it, and they felt like an old man that
lives in Provo, brother Jameson, who has carried a few ounces of lead
in his body ever since the Haun's Mill massacre in Missouri; and he
wants to pay it back with usury; and he undertook to preach at Provo,
and prayed that God would send them along; for he wanted to have a
chance at them.

Now, I never felt so; but I do not know but it is on account of my
extreme timidity; for I would a great deal rather the Lord would fight
the battles than me; and I feel to pray that he will punish them with that
hell which is to want to and can't; and it is my prayer and wish all the
time that this amy be their doom. This is what I want to inculcate all
the time; and at the same time, if the Lord brings us in collision with
them, and it is his will, let us take hold--not in the spirit of revenge or
anger, but simply to avenge God of his enemies and to protect our
homes and fire-sides. But I am perfectly aware that all the settlements
I visited in the south, Fillmore included, one single sentence is enough
to put every man in motion. In fact, a word is enough to set in motion
every man, or set a torch to every building, where the safety of this
people is jeopardized.

I have understood that there are half-a-dozen fellows in Provo
that have but one wife each, and that they are not for fighting, because
they say this trouble has come on account of plurality. Well, I pity them, because I know the women will leave them, and that it would not be but a few days before there would be so many broken-hearted, dis-consolate men; for the women among the Latter-day Saints will not live with such men.

I have rejoiced and enjoyed myself on this visit to the south as much as at any time; for I perceive a hearty willingness to do and sacrifice anything that was required for the preservation of Zion; and whenever I got up to preach, I was full, and it seemed as if I could not stop; and before I got through, I would be tired.

I will say to the brethren and sisters, that I feel to return to my heavenly Father my thanks that he has thus far frustrated the designs of our enemies; and I know that he has got the power to wield and frustrate them at his will; and I know, if we are humble and united, and moved upon by the right Spirit, God will fight our battles. And if any of us are called to lay down our lives in the defence of our religion, God will save us in celestial glory, and he will preserve us, though all the world be against us.

These are my feelings, and this is my faith. No matter what day or hour we are called to go into the presence of our Father in heaven; for every man and woman that has not got a religion that is worth more than their mortal lives, and unless we are willing to sacrifice all that pertains to these temporal feelings, we are not worthy of salvation.
Why, there was an honest Dutchman came to me this morning, and he has just heard that the President had concluded to let the soldiers in here. His heart had sunk within him at the thought, and "Oh!" says he, "can I live to see those troops come in here?" He can live through a great many things besides that. God will protect his people, and he will fight their battles; and if he wants a little help, I presume that he will find us ready.

I have preached to the brethren to live their religion, and "trust in God and keep their powder dry." I borrowed it from Cromwell. Be ready to defend Israel; and when we have done all we can, the Lord will do the balance. Why, say the world, it is presumption for you to talk so. Uncle Sam has twenty-five millions of people, and 100,000,000 of surplus money in the treasury, and thousands of men in the country that are aching to be killed. We used to talk to them in this way when we lived down in their midst; and then, when it came to the sticking point, we would bow to them; and what did we get by it? Brother Taylor told you that thousands had suffered in consequence.

I tell you, we have suffered more waste of life, and property than we will to face the music; and let them do their cursedest, and then every honest Dutchman and every man will get all he wants; and many of us Yankees will get many of our dirty tricks purged and pruned out of us; and our picayunary will vanish; it will all fail; for everything that we have in our hearts that is not right will be purged out; for our inter-
est will be centred in the kingdom of God.

When I was back in Washington last season, I had a long conversation with Senator Douglas; and he is a kind of personification of modern democracy—very thick, but not very long. He asked a great many questions about our Temple, and I gave him a description of the foundation, and he asked me if I expected we would ever be able to accomplish it? The manner he communicated it was to show that he had his eye upon another thing than that which he alluded to; but I realised then just as well as I did when I read his proposition to "cut out the loathsome ulcer." I said to him, "O Judge, we are not a little handful, as we were in Nauvoo: we can now do anything we have a mind to."

Some of our national statesmen profess to be Christians and wonderfully pious. Mr. Morill, of Vermont, said to me, "Your domestic relations are so at variance with sacred books!" Why, said I, the Father of the faithful, our father Abraham, seemed to have the same view of the matter that we do. "Oh," says he, "Abraham was guilty of a great many eccentric tricks." "Eccentric as he might be," I replied, "it is in his bosom that all Christians expect to rest; and we do not expect that he is going to kick his wives out to please anybody."

Many people do not know why it is that they feel so enraged against us. I found in talking with hundreds and thousands of persons, in the course of our travels that there was a deep-rooted spirit of hatred; and in talking of this I found that my reasons were superior to
their; and they felt it and realized it, and my conversation seemed to suit and carry a good influence.

Our Elders have preached the Gospel freely throughout the world, and they have tarred and feathered them and put them to death. If they could have defeated them by arguments, all well enough: but no, -- these weapons proved ineffectual, and they tried mobs and violence; and now they array the armies of the United States against us, that under their wings they may send missionaries among us to convert our souls. Poor cursed slinks! Do not they know that we were raised among them in the very hot-bed of sectarian bigotry, and that we know all that the priests know about their religion, and ten thousand times more?
APPENDIX D

George A. Smith's Discourse on October 6, 1860

It is about thirteen months since I had the privilege of rising and speaking in your midst. It is therefore with a heart filled with thankfulness to our Heavenly Father that I now enjoy the privilege of bearing my testimony on the present occasion of the things which pertain to the kingdom of the Most High. In his kind providence we are enjoying a great multitude of blessings.

The testimony which has been given to us this morning of the power and manifestations of the Spirit of God in the midst of Israel is calculated to make us rejoice. The Lord speaks unto us in his own way, and after his own manner, and in our language, and after our understanding, and the light of his Spirit which shineth in our minds, inasmuch as we will suffer it to do so; but if our hearts are clogged with the things of this world—if our souls are suffered to become enamoured of the earth and the objects that are sought after by the wicked world, we lose the Spirit of the Lord, and by that means do not understand when we are taught and instructed in the way of life.

The object of obtaining wealth and desire to handle or control a considerable portion of this world's goods have blinded the eyes of many Elders, and caused them to go astray in the ways of extravagance and
folly. It has decoyed them from the path of virtue, and by that means they have become totally estrayed from the path of truth. If we can keep in view the one great principle, to build up the kingdom of God, proclaim the fulness of the everlasting Gospel, to labour for the sustenance of Zion, make that our first, our great, our only object, and fear not for the earthly things we may need, we shall have the Spirit of the Almighty to enlighten our minds and guide our feet in the true path.

When the Presidency bear their testimony to us, our spirits will then meet with theirs, and we shall feel and enjoy the truth of the principles they proclaim to us. But while our minds become concentrated upon earthly objects, we are dark, and we begin to think we know better than other people; we begin to feel that we can do something independently of God or his servants.

I will relate an instance that occurred in 1849. I was talking with one of the brethren who had been many years in the Church. He told me he wanted to situate himself so that he could leave his family and be prepared to go preaching. I said, "Are you not pretty well situated now you have a large farm, plenty of cattle, and other property, and your family are able to take care of themselves?" He said he did not feel as though he had ready means enough to go. "I want to get myself in condition so that I can leave home; and in order to do it, I have determined to go to California; and I think in the course of five or six months I can there raise ten thousand dollars, and on that means I can go to the
southern part of California, buy 1,000 head of horses, and bring them to Salt Lake, and next year sell them for one or two hundred dollars each. With that means in my hands I shall be able to leave my family and go preaching." That was the design he laid out. I may say the plan was very tempting: he went to California, but the tremendous results anticipated were never realized. There are a great many men in the midst of Zion that have lost their power and ability to perform those works they seem to wish to perform by endeavouring to take a wild goose chase to place themselves in possession of wealth on their own responsibility. The circumstances which have transpired in our midst for the last few years have been calculated to try many men.

In reviewing the history of ourselves as a people, we have encountered many things which have been calculated to try some men. They have been compelled many times to submit to the most cruel exactions—seeing their friends murdered, their families driven from their possessions, and yet bearing up under it splendidly. They have had to pioneer into the midst of a barren and hitherto unknown desert, make settlements, rear their families in the midst of want, and toil, and bear it patiently. Yet, after a few years of prosperity, you will see those very men, when they become better situated, surrounded with the blessings and comforts of life,—they begin to feel as though they were not doing quite well enough, and their thoughts begin to wander like the fool's eye to the ends of the earth. In some instances the scenes of the last few
years have caused them to turn again, as President Kimball expressed it, like the hog to the mire after he had been cleanly washed.

It puts me in mind of a compliment paid to Queen Elizabeth by an English farmer. Her Majesty was out on a ride, and was caught in a storm. The farmer was very much rejoiced that the Queen had called upon him, and she was pleased with his rough hospitality. Being just after the defeat of the Spanish Armada, he complimented her on the success of her arms by saying---"The King of Spain got the wrong sow by the ear when he made war with your Majesty."

The Queen was much amused at this vulgar comparison

Though, really, the dream related by brother Kimball, describing the multitude of hogs that were in the city, was so perfectly illustrated at the time the town was so tremendously full of soldiers, teamsters, gamblers, and camp-followers, and they floated off so suddenly, that it could almost be said it was dreamed awake. That is the best way to dream: a man can many times dream wide awake straighter than when asleep.

I remember once (when in Zion's camp,) I was very thirsty, hungry, and tired, that I dreamed when I was walking on the road I could see a loaf of bread, a bottle of milk, and a spring of water. It was one of the pleasantest dreams in the world, and I dreamed it while walking along the road. At the same time a great many dreams, as men consider, are no more nor less than open vision, and a great many dreams
are the result, perhaps of fatigue—of over-exercise—of over-eating 
before retiring to rest, or some other cause.

When a man's mind is illuminated by a dream, it leaves a vivid 
and pleasant impression: when it may be guided by the Spirit of God, 
it leaves the mind happy and comfortable, and the understanding clear.

I have regretted, for the past year, that I have not been permitted 
to speak to you, that my testimony to the truth might be heard in the 
midst of Israel, and in this city particularly. It was owing simply to 
an accident which lamed me in such a manner that I could not walk about 
could not stand up, though after a while I got so much better that I could 
ride. I have rode about the Territory, and talked to the brethren in the 
settlements, generally sitting down; and many of them heard my testi-
mony, which is the same as it has been for the last twenty-eight years—
a testimony to the truth of the revelation of the fulness of the Gospel to 
the Saints in these last days. It is the work of the Lord, and the hand 
of God is visible in everything that is passing before us; his hand and 
power have been over us. He has shielded us from the political machin-
ations of evil-designing men, and preserved us from the wrath of our 
enemies. He has given wisdom to our President to guide, to counsel, 
to direct us; and if ever revelation guided a people on the face of this 
earth, this people has been guided by special revelation ever since we 
came into these valleys. The power of the Almighty has been with us, 
his hand has been over us here, his wisdom has directed us, his in-
spiring Spirit has been on our Presidency, his revealed will has been
given from the lips of him God has given to lead us. Fear not to do
right ourselves, and let us be fully aware of our own follies and weak-
nesses and corruptions, and listen to the watchmen of Zion, and we
shall overcome and inherit the blessings of glory. We shall rise above
our enemies, light and truth will shine upon us, peace will be on our
path, and the lamp of life that will guide us to eternal glory.

This is my testimony. You have it as I feel and realize it and
know it, for these things are of God. And may his blessings attend us,
is my prayer, in the name of Jesus Christ, Amen.
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THE EFFECT OF THE SPEAKING OF GEORGE A. SMITH
ON THE PEOPLE OF THE IRON MISSION OF SOUTHERN UTAH

An Abstract
of a Thesis Presented
to the Department of Speech
Brigham Young University
Provo, Utah

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

by
Ray Haun Gleave

July 15, 1957
ABSTRACT

The story of the Iron Mission forms one of the most interesting chapters in the colonizing of Utah. It was a heartbreaking task, at times beset with many difficulties and failures. The early pioneers, however, had great faith in themselves and in the Kingdom of God which they were building, and, therefore, did not give up easily in the face of hardships.

Still, there came times when the pioneers, like most people, needed to be instructed, encouraged, or reprimanded in order to get the kingdom built. This work fell to the leaders, who were usually men of the strongest character, possessing great energy and ability in handling men. One such leader was George A. Smith, who was in command of the "Iron Mission." Under his kindly inspiration and energetic leadership, the members of the Iron Mission nearly achieved the impossible. With their bare hands, without equipment or capital, they came to the verge of success in the manufacture of iron. This, it is well known today, is a venture to be undertaken only with the backing of tremendous sums of capital. Yet in the midst of their difficulties, sacrifices, and heartbreaks, they enjoyed the reputation of having the best order and harmony of any settlement in the territory.
The Problem

Statement of the problem. -- The purpose of this study was to discover the effect of George A. Smith's speaking upon the people of the Iron Mission and the part it played in the success of the mission.

Delimitation of the problem. -- Because the problem deals with one of the little known parts of church history, and because of the many factors to be considered, it was necessary to present the problem in the following divisions:

I. A brief history of the life of George A. Smith

II. A short history of the Iron Mission

III. The conditions under which the members of the Iron Mission met

IV. The type of speaking employed by George A. Smith

V. The effect of his speaking upon the people

Method of Procedure and source of data. -- A search was made of all the Church and State historical records available which dealt with this period. A list of the original company of Iron missionaries was obtained and as many of their journals examined as were available. Other primary sources used were Ward and Stake records, and manuscripts in possession of the family and local historians.

Secondary sources used were; private interviews held with leading historians of the area from whom much valuable information and
many leads and suggestions were obtained. These leads and suggestions were carefully followed and checked. Histories, encyclopedias, published articles and pamphlets were also used.

Findings and Conclusions

George A. Smith learned many lessons in his youth which helped to qualify him for the task of leading the Iron Mission. He had ample opportunities to speak and learned to express himself well, using a simple, clear, direct manner. He developed brevity in his speaking and was noted for it as well as for his humor. He had a pleasing personality, and a great interest in other people. He learned early in his life to obey counsel and to carry out the instructions of his leaders. He was a large man of 230 pounds, yet he was humble and unpretending. He was a giant in intellect, and was referred to as a cabinet of history. History was a favorite subject with him and formed the basis of many of his talks. Big hearted, and broadminded, he was generous to those who were in need.

In December of 1850, George A. raised a company of one hundred and eighteen volunteers to plant a colony near the Little Salt Lake. The mining and smelting of iron, a raw material much needed by the Saints, was one of the motives behind this early colonizing effort; however, even more important was the establishment of a strong mormon colony midway between Salt Lake and San Diego.
Leaving Fort Utah, the place of rendezvous, on December 15, 1850, they crossed five ranges of mountains, and arrived at Centre Creek (Parowan) January 13, 1851. They settled on the site which had been selected by Parley P. Pratt's Southern Exploring Company the year before.

For the next three years this little band of pioneers made gigantic efforts to produce iron with very little result. Their lack of success was due to insufficient capital, unskilled management, and poorly trained technicians.

Although the iron mission fell far short of the industrial, and financial dreams held for it, much was accomplished. Enough iron (with some that could be brought in) was supplied to help during those early critical years.

Meanwhile, George A. Smith had thrown his efforts behind the colonizing efforts of the mission. Here they were very successful, enjoying the most peace and harmony of any settlements in the valleys. Thus, more important than monetary reward, perhaps, the way was opened up for the settling of the Southern territory much earlier than it would otherwise have been. Cedar and Parowan, as parent communities, provided protection from the Indians to the later settlements. They made it possible for early use of the Mormon Corridor, by providing a much needed strong hold midway between Salt Lake City and San Diego.
George A. Smith was known as the father of the Southern Utah settlements, one of which, St. George, was named after him.

In directing the affairs of the mission during the early years, meetings were held under almost every kind of out-door situation and condition. Meeting houses were among the first buildings erected in the community, and the civic, social, and spiritual life revolved around them. The buildings were functional, though not ornamental, and represented the best efforts and means of the people who built them. But, they were a hardy people who were accustomed to meeting under adverse conditions. It made little difference to the quality of the meeting if they were indoors or out. As long as they were dry and the temperature not too extreme, they could put themselves into the spirit of the meeting with enthusiasm.

George A. Smith was an effective speaker; he understood his audiences; he talked of things his listeners were familiar with in a way they understood. He had the ability to entertain his audience as well as to inform them. His organization was not always good, but this seemed not to bother the audiences before whom he spoke. They were used to sermons loosely organized. He made ample use of the motive appeals that have been found to be most successful with early Mormon audiences; group achievement, individual freedom and independence, self preservation, affection, economic independence, and the need to be self sufficient.
Because of his store of information, his personality, and presentation, he was able to produce the desired effect upon his audience in spite of any weaknesses in his organization.

The town of Parowan reflected much credit on its founder George A. Smith during the colonizing period of Utah. He had led the largest group of pioneers the furthest away from Great Salt Lake and planted a series of colonies on some of the poorer sections of farming land. Yet, with all this, the colonists were noted for having the most peace and best unity and harmony of any of the settlements in the basin. One of their settlements even received its name in this way, and became known as Harmony. This was made possible by the skillful way in which George A. Handled the difficulties that arose, and the spirit of love and good will that he always manifested to those around him. The small town of Harmony still exists today. It is located about twenty miles southwest of Cedar City.

After laboring many years for the development of the Southern Settlements, history has proved that George A. Smith unintentionally gave the area its greatest set-back. Although he was unquestionably innocent of any responsibility for the Mountain Meadow Massacre, the sermons that he preached at the approach of Johnston's Army in 1857 had a profound effect upon the people and served to arouse the old fires that had been kindled in Missouri and Illinois. This set the stage for the Mountain Meadow Massacre which brought to a close the Iron
Mission. It was several years before the colonies were able to recover and begin to flourish again.

George A. Smith, early Mormon Pioneer and this dispensation's youngest Apostle had more than ordinary ability in moving people to action.